

MEMORIAL VOLUME

CONTAINING THE PAPERS AND ADDRESSES THAT WERE
DELIVERED AT THE

JUBILEE

OF THE

GENERAL ASSOCIATION OF BAPTISTS

IN KENTUCKY,

HELD IN HONOR OF THE SEMI-CENTENNIAL ANNIVERSARY
OF THE BODY, AT WALNUT-STREET BAPTIST
CHURCH, LOUISVILLE, OCTOBER
20-22, 1887.

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INTRODUCTORY REMARKS.

The religious organization that is known by the name of the General Association of Baptists in Kentucky began its existence in the city of Louisville, on Friday the 20th of October, 1837. Its semi-centennial anniversary was celebrated at the Walnut-street Baptist church in the same city from the 20th to the 22d of October, 1887. Much interest was felt in the event; for two or three years before it was due the minds of many people were turned toward it. The Executive Committee of the Association had given expression to the wishes of their constituents in more than one of their annual reports, and urged the propriety of taking proper notice of the occasion that was rapidly drawing nigh. Finally, in the meeting for the year 1886, the point was brought to an issue, and it was resolved that the celebration should be held; and that it should take the form of a Jubilee.

As the result of that action, the Executive Committee appointed Rev. T. T. Eaton, D. D., Rev. B. Manly, D. D., and Rev. A. C. Caperton, D. D., to prepare a suitable programme, which should be reported at the session for 1887, in Danville. The task was duly performed. Following is a copy of the programme:

Thursday, October 20th, 10 A. M. Address of Welcome—
Rev. John A. Broadus, D. D., LL. D.

Response—Rev. Thomas G. Keen, D. D.

11 A. M. Paper: Condition of the Baptist Churches in Kentucky in 1837—Rev. J. M. Pendleton, D. D.

3:30 P. M. Paper: Progress of the Baptists of Kentucky in Fifty Years—Rev. John H. Spencer, D. D.

8 P. M. Address: The Baptists of the Twentieth Century—
Rev. George C. Lorimer, D. D.

Friday, October 21st, 10 A. M. Paper: The Earliest Baptist Churches in Kentucky—Rev. Wm. M. Pratt, D. D.

11 A. M. Address: Benevolence of the Baptists of Kentucky—
Rev. A. D. Sears, D. D.

3:30 P. M. Paper: The Baptists of Kentucky and Missions—
Rev. D. Dowden, D. D.

8 P. M. Address: Recollections of the First General Association in Kentucky—Rev. J. L. Burrows, D. D.

Saturday, October 22d, 10 A. M. Paper: Lessons From the Figures—Hon. Thos. C. Bell.

11 A. M. Address: Education Among the Baptists of Kentucky—Rev. R. M. Dudley, D. D.

8 P. M. Address: Present Needs of the Baptist Denomination in Kentucky—Rev. W. H. Felix, D. D.

When the above programme had been adopted by the Association a committee was appointed, consisting of J. W. Rust, T. T. Eaton, J. A. French, M. M. Riley, G. F. Bagby, and W. M. Pratt, to consider the propriety of publishing a semi-centennial memorial volume. Through its chairman, J. W. Rust, this committee offered as their report the following resolution, which was adopted:

“Resolved, That a committee be appointed to arrange for the publication of the Papers and Speeches of the Jubilee Celebration, provided they can do so without involving the Association financially.” The moderator appointed Wm. H. Whitsitt, H. A. Tupper, jr., and T. C. Bell to compose the committee.

On motion of R. M. Dudley, D. D., it was also *“Resolved,* That the survivors of the first meeting of the General Association be earnestly and cordially invited to attend the Jubilee meeting of this body in Louisville, in October next, as guests of this body.” It is believed that all of the persons indicated accepted this kindly invitation except one, who on account of the remoteness of his residence and his precarious health was not able to be present.

The meeting was held at Walnut-street church, because it was the successor and in some sort the representative of the church in which the initial meeting occurred. Every circumstance conspired to favor it; the attendance was large, the interest was well maintained and in some instances reached a degree of festal enthusiasm. Shortly after the moderator, Rev. Green Clay Smith, had called the body to order, the brethren who were present at the organization of the Association were, on motion of Dr. Eaton, appointed to be vice-presidents of this meeting. There were six of them in all, namely, Rev. J. L. Burrows, D. D., Rev. J. M. Pendleton, D. D., Rev. E. G. Berry, Rev. George

Robertson, and Deacons M. W. Sherrill and John Hansbrough. Seats were assigned to them on the platform near the moderator.

The Address of Welcome, the first item on the programme, was pronounced by Rev. John A. Broadus, D. D. The following outline of it was prepared by Rev. M. D. Jeffries, who acted as reporter for the *Western Recorder* :

“ It is always pleasant to say words of welcome. We welcome you as Kentucky Baptists. Both of these words are significant. Kentuckians have their characteristics; even their faults are those of an independent, noble people. These characteristics may account for the fact that there are so many Baptists in the State. Some people say this independent spirit causes skepticism, and therefore we need a strong form of church government. There is skepticism here; but there is far more in England, where a strong form of church government exists. In church government, as in civil government, the Baptists believe in independence. They are willing to bear the inconveniences of liberty for the sake of its advantages. If we had our choice, we would prefer independent church government. But we have no choice; the Bible allows nothing else. So, the fact that our ministry could work without special collegiate training has met a great need of the people. We have had pious men, called of God and approved by the churches, who did a work that never could have been done had collegiate training been demanded of the preachers. We have larger numbers in Kentucky than all the other evangelical denominations combined. This means great responsibility, and this Jubilee should be more than a simple rejoicing.

“ We welcome you as Kentucky Baptists, and especially we welcome those few venerable brethren who were at the first meeting of the Association. It is a good thing to look upon a man who has served Christ for fifty years. We welcome you to our beautiful city, now five times as large as when the Association was formed. The city is just on the threshold of her prosperity. There ought to be no jealousy between city and country; they are and should be a mutual help to each other. Baptists in the city are far in advance of what they were at the organization of the Association. The churches are well manned, and the demand for new and enlarged buildings can hardly be met, even by Louisville benevolence.

“ We welcome you to the Baptist institutions of our city. Here is the Mission Board, where busy men and a faithful and zealous secretary give their time and thought to the work of

evangelizing the State. Here is our Orphan's Home, doing a wonderfully good work under the control of its excellent and fair matron. To it some of our best men have freely given of their time and of their means." [Here tender and appropriate reference was made to Dr. J. Lawrence Smith and William F. Norton, Esq., both of whom had lately passed away.]

"Here is our Seminary that has grown after years of struggle to be the largest Baptist Seminary in the land, and it bids fair to outstrip all those of other denominations. Brethren are asked to pray for the Seminary. Here also is the *Western Recorder* that has done so much, and with increased facilities is destined to do more.

"We welcome you to our homes, our churches, our institutions, and our hearts."

It had been arranged by the committee in charge of the programme that Dr. Thomas G. Keen, D. D., should respond to the foregoing address, but, by the dispensation of Providence, he had been called to enter a higher assembly before the date of the Jubilee arrived, and the duty that he was expected to perform was laid upon Rev. Henry McDonald, D. D., pastor of the Second Baptist church in Atlanta, Georgia, who, being on a visit to the State in which he had so long resided and is so much beloved, had come to attend the celebration. Unexpectedly to him, Dr. McDonald was called upon to make a reply to the Address of Welcome. He spoke as follows:

"It would be singular if we did not gladly accept so hearty a welcome. Our hearts are filled with the joy of Jubilee. Personally he deplored that Dr. Keen, who had been appointed, was not present to perform the duty that now had been laid upon himself, but he had passed into higher joys.

"We are here to catch inspiration for the future. Kentucky was settled by brave men from Virginia and the Carolinas, and it was a special mercy that many of them were godly men. Something ever led them to keep near to God, and where the pioneer builded his home there he raised his altar likewise. We are also to give thanks for the singular unity of faith that has been maintained among us. The early preachers declared in well-nigh every sermon their personal experience of grace and their personal struggle with sin. Many of them had little else to discourse about; but such topics were powerful for good in their hands. They kept close to the Word of God, and hence their unity. As we look at the past behind us, and at the present

around us, we have great occasion to be glad. We likewise may rejoice as we look toward the future. It is not a prospect of sunset, for the sun never sets on God's people.

"In conclusion, he said he was glad that he came to this meeting. It was in Kentucky that he first established himself years ago, upon his arrival from Ireland. He had resided in Virginia and in Georgia, but his love still lingers with Kentucky. May the blessing of God be upon this our Jubilee."

The fact will be remarked upon that in the present volume the papers and addresses are not printed in the order of their delivery. This difference is due to the circumstance that the manuscripts were not in all cases promptly supplied by the authors, and, for that reason, the printers could not strictly observe the order of the programme. If any regrets are felt on that account, it may be compensated in a measure by the fact that the documents have all been printed in full just as they were originally produced.

An important episode of the meeting was not set down on the programme. It occurred on Thursday night, October the 20th, immediately after the address by Dr. Lorimer, on the Baptists of the Twentieth Century, and consisted of the presentation of a couple of Bibles to the churches at Bullittsburg and Big Bone, in Boone County, and to their pastor, Rev. James A. Kirtley, D. D., in recognition of their prolonged, happy, and successful union. Dr. Kirtley had been pastor of Bullittsburg for thirty-one years, and of the church at Big Bone for thirty-five years, and both churches had flourished greatly all the time, while he had appeared annually to renew his youth and to increase in power and grace. The Bibles, which were fine copies of standard pulpit editions, were brought forward, and the moderator announced that the presentation ceremony would now be performed.

At the request of Prof. Whitsitt, the first address was made by Dr. Eaton, who supplied a brief review of the history and progress of both churches since the pastorate of Dr. Kirtley was begun, and, in conclusion, added that "it was remarkable for a man to serve one church for thirty-one years and another for thirty-five years, and yet the churches did not kill the pastor, nor the pastor the churches. God will honor faithfulness, and

by it will measure the reward of his servants. In ancient Rome there was but a single entrance to the Temple of Honor, and that was through the Temple of Virtue. Such faithfulness as Dr. Kirtley had exhibited was worthy of special distinction."

A few remarks were added by Prof. Whitsitt. Among other things, "he alluded to the circumstance that Dr. Spencer, in his excellent work on the History of Kentucky Baptists, often refers to churches that have fallen from their former position and influence by reason of a too frequent change of pastors. His attention was thereby called anew to a subject in which he had often felt much interest, and he had resolved, if any way was opened, to do what might be in his power to encourage a longer continuance of the pastoral relation among the churches of the State. He had fallen upon the plan of calling attention to the subject by putting honor upon an excellent illustration of the benefits of a lengthy pastorate.

"He was not prepared to speak against brief pastorates without discrimination. Something might be said in favor of them; but certainly far more might be said in favor of lengthy pastorates. The evils of a brief pastoral relation are constantly springing up within our sight. They sometimes occasion a disastrous falling away during the period of the interregnum when the church is without a pastor. By lengthy pastorates that loss, which it must be allowed too frequently occurs, would be avoided. Contentions now and then arise upon the choice of a new pastor. It can hardly fail to be of advantage that the occasion for such contention should be rendered less frequent. A restless spirit is fostered both on the part of the Church and on the part of ministers of the gospel by frequent changes in the pastoral office. There can be no right continuity of development in the graces or in the policy and history of a church where so important a functionary as the pastor is constantly coming and going. Other things being equal, lengthy pastorates are more profitable to the young people of a church. The sentiment of reverence is more easily cultivated under such circumstances, and the hold which the Church may obtain over the minds of those who are without is not so likely to be endangered.

"To serve one and the same church for five-and-thirty years is indeed a splendid achievement. Dr. Broadus had reminded us this morning that it was good to look upon a man who had served Christ fifty years, and all our hearts responded to the sentiment. It is a still nobler thing to serve Christ for five-and-thirty years in the labor of ministering to one and the same congregation.

“He wished to speak a word of congratulation to Pastor Kirtley upon the remarkable feat that he had accomplished. In Kentucky, where his labors had been given, it was rare enough to find a Baptist pastorate that was of even ten years’ duration. He also wished to congratulate and to thank the churches of Big Bone and Bullittsburg for the example they had set before us. They had been abundantly useful in many directions and in many departments of Christian exertion: the good which they had done by maintaining with dignity and success the pastoral relation for so long a season was not the least of their merits. They had demonstrated to our restless generation of churches and preachers that, despite all kinds of appearances to the contrary, a long-continued pastorate was both feasible and profitable. They deserved the thanks of our entire brotherhood: they were as a city set upon a hill. Big Bone, by reason of its historical and scientific connections, was one of the best-known places in the annals of the Commonwealth: it has now added another item to its distinctions, which, among the Baptists of Kentucky, will render it quite as celebrated as the extensive remains that were once found there have spread its fame abroad among devotees of scientific culture. In conclusion, he invoked the blessing of God upon both of these churches and their pastor, and upon the example which they had set before all their brethren.”

At the close of Prof. Whitsitt’s address the pastor of these churches came forward to make a brief response on their behalf and his own. He desired to “express the high appreciation which his churches had of the kindness done them by Professor Whitsitt. He declared that he had never been able to render to his churches as faithful service as he could have desired, for he loved his people with all his heart. Nevertheless, he had occasion to rejoice in their present spiritual condition: he had just closed a good meeting among them in which there were many additions. It gave him strength for his labors to feel assured that while he loved his churches they also loved him in return.”

It is deemed appropriate in this place to record the list of members of the General Association who were in attendance upon the Jubilee. It is taken from the report of the secretary as printed in the minutes. When the Centennial Anniversary of the body shall roll round there will be a mournful interest attached to the inspection of this list, especially on the part of such as may be spared to witness the day in question.

LIST OF MEMBERS IN ATTENDANCE.

- Arvin, W. B., Campbellsville.
 Armstrong, Wm., Drip Rock.
 Armstrong, J., Leitchfield.
 Allen, Samuel, Eminence.
 Bow, J. G., Pembroke.
 Burkholder, J. C., Elizabethtown.
 Bagby, G. F., Frankfort.
 Bristow, J. L. and wife, Covington.
 Burrows, J. L., Norfolk, Va.
 Bolinger, J. T., Mayfield.
 Barber, F. W., and wife, Boston.
 Bell, T. C., Louisville.
 Boyce, Jas. P., Louisville.
 Board, Mrs. J. B., Holt.
 Burnett, J. C., Shelbyville.
 Bowling, J. N., Middleburg.
 Brown, Mrs., Hart County.
 Bagby, H. A., Frankfort.
 Berry, E. G., Smithfield.
 Barber, Catharine, Campbellsville.
 Bond, Mrs., Breckinridge County.
 Biggert, W. L., Louisville.
 Broadus, John A., Louisville.
 Boone, A. U., Elkton.
 Barbour, Sallie W., Eminence.
 Coleman, J. M., McKinney.
 Crabb, J. M., and wife, Eminence.
 Chaney, W. E., Willow Town.
 Cropper, John C., Boone County.
 Chelf, A. N., Elizabethtown.
 Caldwell, W. B., Louisville.
 Coak, Emma E., Danville.
 Casebier, J. F., Rockport.
 Caperton, A. C., Louisville.
 Cox, W. J. E., Georgetown.
 Coleman, J. S., Hartford.
 Coakley, E. W., Campbellsville.
 Crouch, J. B., Hammonsville.
 Crawford, A., Stephensport.
 Crabb, Anna B., Eminence.
 Chelf, W. B., Elizabethtown.
 Caldwell, Junius, sr., Louisville.
 Casebier, J. T., Rockport.
 Cabaniss, A. B., Trenton.
 Calvert, E. T., Louisville.
 Dicken, C. W., Fairview.
 Daniel, H. T., and wife, Glasgow.
 Durritt, B. O., Campbellsville.
 Dickey, E., and wife, Barren County.
 Dale, J. T., Taylorsville.
 Dicken, E. N., Fairview.
 Dowden, D., and wife, Brandenburg.
 Dudley, R. M., Georgetown.
 Duncan, W. B., and wife, Eminence.
 Davis, A. J., and wife, Bloomfield.
 Ellis, Mrs. Agnes, Eminence.
 Elrod, Mrs. E. W., Glasgow.
 Eaton, T. T., Louisville.
 Felix, W. H., Lexington.
 Felix, J. S., Owensboro.
 Farnam, J. E., Louisville.
 French, J. A., Shelbyville.
 Guthrie, J. T., Louisville.
 Greenwell, H. J., Bardstown.
 Garrett, R. B., Maysville.
 Gregg, J. L., and wife, Simpsonville.
 Gardner, Harriet A., Bardstown.
 Grant, Sophia, New Salem.
 Graves, A. C., Lebanon.
 Gardner, W. W., Bardstown.
 Gardner, M. R.
 Gaunt, J. L., Fisherville.
 Humphreys, T. J., Louisville.
 Hillsbery, A. J., Louisville.
 Hall, Thomas, Bloomfield.
 Hicks, Miss A. M., Clinton.
 Hungerford, B. F., Shelbyville.
 Howard, J. R., Lexington.
 Hansbrough, J. G., Glasgow.
 Hale, P. P., Louisville.
 Harvey, W. P., Louisville.
 Hughes, Wiatt, Danville.
 Head, William, Lodeburg.
 Head, J. A., and wife, Monterey.
 Ireland, J. A., Louisville.
 Jenkins, J. H., Elizabethtown.
 Jordan, John D., Princeton.
 Jones, W. C., Louisville.
 Jeffries, M. D., Louisville.
 Jolly, W. T., Asbland.
 James, John R., Paris.
 Kirtley, James A., Petersburg.
 Kelley, Minnie, Eminence.
 Lorimer, George C., Chicago, Ill.
 Lentz, B. Bruce, Louisville.
 Middleton, J. A., Shelbyville.
 McKnight, Mrs. S. L., Colesburgh.
 McKnight, Miss C. A., Colesburgh.
 McKay, A. H., Taylorsville.
 Morris, Miss Ruby, Shelbyville.
 Manly, B., Louisville.
 McFerran, J. B., Louisville.
 Medaris, R. C., Williamsburg.
 McCulloch, H. H., Louisville.
 McDonald, Henry, Atlanta, Ga.
 Mitchel, Warren, Louisville.
 Maddox, E. H., McHenry.
 Middleton, J. T., Shelbyville.

Moses, William, sr., Louisville.	Sallee, J. M., Cox's Creek.
McKay, J. W., Horse Cave.	Scearce, W. A., Clay Village.
Nunn, J. E., Simpsonville.	Smith, L. W., Shelbyville.
Nunnely, J. K., Sharpsburg.	Stackhouse, T. C., Lexington.
Osborn, Thomas D., Louisville.	Slaughter, Jas. A., and wife, Danville.
Proctor, Mrs. B. F., Bowling Green.	Seeley, B. W. D., Midway.
Parks, L. L., and wife, Louisville.	Turner, Fannie, Eminence.
Pratt, W. M., Lexington. [Green.	Talbot, D. L., Elizabethtown.
Pendleton, J. M., and wife, Bowling	Tupper, H. Allen, jr., Louisville.
Powan, Miss L. H., Beards.	Terhune, C. P., Danville.
Peter, Arthur, Louisville.	Thomas, A. C., Bloomfield.
Peter, Mrs. Arthur, Louisville.	Thompson, Mattie, Beards.
Prestridge, J. N., Hopkinsville.	Thurman, R. L., Bardstown.
Parsons, J. G., Drip Rock.	Thomas, E. P., Hartford.
Purdom, R. L., Texas.	Thomas, A. W., Cadiz.
Provence, S. M., Russellville.	Thompson, C. M., Louisville.
Powers, W. E., Todd's Point.	Thompson, S. F. and wife, Finchville.
Penick, B. W., Greensburg.	Wise, Mattie F., Eminence.
Rust, J. W., Hopkinsville.	Whitsitt, W. H., Louisville.
Riley, J. V., Mortonsville.	Whitsitt, Mrs. W. H., Louisville.
Rowland, Mrs. H., Eminence.	Webb, L. G., Eminence.
Reid, C. M., Lancaster.	Weller, John H., Louisville.
Scearce, G. S., Shelbyville.	Warder, J. W., Louisville.
Sherrill, M. W., Louisville.	Waters, H. G., Louisville.
Suddith, L. H., Louisa.	Wise, J. A., Eminence.
Spencer, J. H., Eminence.	Wilson, B. A., Bloomfield.
Speiden, Theodore, Louisville.	Williamson, A. A., Alexandria.
Sears, A. D., Clarksville, Tenn.	Willett, John S., Louisville.
Scearce, Mrs. Julia, Clay Village.	Woodruff, E. N., Louisville.
Smith, T. J., Hartford.	Waters, Mrs. James, Bowling Green.
Smith, Green Clay, Danville.	Yates, R. E., Leitchfield.
Stevenson, T. J., Georgetown.	Yates, Martha, Leitchfield.

The above list may not be complete, but it contains all the names that were reported to the secretary.

The resolution under which the committee on the publication of the Memorial Volume was appointed contained a proviso that the work might be carried to completion, provided this could be done without imposing upon the General Association any kind of financial burden. It was considered that the effect of that proviso would be to prevent the committee from taking any action, and so to defeat the entire project of publication. In view of that condition of affairs Dr. Arthur Peter, on the closing day of the meeting, offered the following resolution:

Resolved, That the committee appointed on the Jubilee Volume be directed to proceed to have such volume prepared and published as soon as a guarantee fund of not less than five hundred dollars shall have been provided for."

The resolution was adopted, and Rev. T. T. Eaton, D. D., was added to the Committee of Publication. Through the exertions of Dr. Eaton, the aforesaid guarantee fund was in due time obtained. Without his co-operation and interest it would not have been possible for the Memorial Volume to have been prepared and sent forth. It is believed to be proper to supply in this place a list of the persons who subscribed to the guarantee fund, each of whom agreed to become responsible for the sum of twenty-five dollars.

NAMES OF SUBSCRIBERS TO GUARANTEE FUND.

R. M. Dudley,	T. D. Osborne,	J. S. Phelps,
T. C. Bell,	J. T. Bolinger,	John A. Broadus,
Arthur Peter,	J. L. Burrows,	John A. McDowell,
W. B. Caldwell,	Junius Caldwell, sr.,	Mrs. J. Lawrence Smith.
T. T. Eaton,	E. T. Calvert,	P. P. Huston,
J. E. Farnam,	W. H. Felix,	Western Recorder.
H. A. Tupper, jr.,	J. D. Jordan,	

While it is regretted that so many circumstances have conspired to delay the appearance of this volume, it is hoped it will be a welcome record of the proceedings of an interesting and important assemblage of Baptist people, and will contribute much to promote the welfare and prosperity of the Baptists of Kentucky.

WM. H. WHITSITT,
H. A. TUPPER, JR.,
T. C. BELL,
T. T. EATON,
Committee of Publication.

LOUISVILLE, KY., Nov. 19, 1888.

I.

THE CONDITION OF THE BAPTIST CAUSE IN KENTUCKY IN 1837.

BY JAMES M. PENDLETON, D. D.

The ancient Israelites were commanded to "hallow the fiftieth year." It was with them an important division of time preceded by "seven weeks of years." Seven was the perfect number, and "seven Sabbaths of years" were forty and nine years. Then "the trumpet of the Jubilee" was "to sound on the tenth day of the seventh month;" and it is added, "In the day of atonement shall ye make the trumpet sound throughout all your land." (See Leviticus, 25th chapter.)

We are not required to hallow the fiftieth year more than any other year. There is no injunction on the Baptist Israel of Kentucky to do this; but the expiration of half a century from the formation of the General Association suggests the propriety of indulging reminiscences, so as to correct mistakes and form wiser purposes for the future.

The topic assigned me for discussion on this occasion is *The Condition of the Baptist Cause in Kentucky in 1837.*

The imperfection of my knowledge renders it certain that I shall not treat the subject with adequate justice; but it "is required of a man according to that he hath, and not according to that he hath not." Having never kept a diary, I shall have to go to the storehouse of memory and see what is laid up there.

It was in the first third of this century that a few of our ministers in this State began to feel the importance of a closer union among the churches. Of these ministers, Dr. Silas M. Noel, of Frankfort, and Rev. John S. Willson, of Elkton, were most prominent. The former initiated the first movement toward a general union, and the latter seconded it. For some years little was done. The truth is, there was much of the anti-mission spirit in the churches, and that spirit was fostered by what, in no offensive sense, I am obliged to call Campbellism. Rev. Alexander Campbell, of Virginia, had a "Debate on Baptism," in the year 1823, with Rev. W. L. M'Calla, a Presbyterian minister. The debate took place at the village of Washington,

Mason County, near Maysville. Mr. Campbell made such a display of controversial learning and ability as the Baptists of the State had known nothing of before. They at once regarded him as their champion, and were disposed to consider favorably whatever views he presented. Very soon after the debate he began the publication of a monthly paper called *The Christian Baptist*, which he issued for six years, and it then became *The Millennial Harbinger*. Strange to say, Mr. Campbell, with all his intelligence, published many things in *The Christian Baptist* against missions, colleges, Sunday-schools, paying preachers, etc. He changed his theory and practice on these matters afterward; but in the early part of his editorial career he satirized with great severity the subjects I have named. His satire was an indirect appeal to the covetous principle, and many Baptists held their purse-strings tighter than ever, and the cause of missions, for the time, received in various places a staggering blow.

Messrs. Noel and Willson, with others, felt that something should be done to supply the destitute parts of the State with the preaching of the gospel. In furtherance of this object, the Kentucky Baptist Convention was organized at Bardstown in March, 1832. Dr. Noel was chosen moderator, and the number of messengers was only *thirty-seven*. Truly this was, in one sense, "the day of small things," but, in another sense, it was the day of great things. It was the planting of a grain of mustard seed which germinated slowly and grew slowly in its early years, but which has now become a tree of respectable size, and destined, as we trust, at no distant day to send out its branches so that all parts of the State may enjoy its grateful shade.

From the Constitution adopted at Bardstown, we learn that the chief functions of the Convention were to "devise and execute plans for supplying destitute churches and neighborhoods with the gospel of Christ," to "disburse moneys contributed by the churches and Associations in the manner specified by the contributors, provided special instructions are sent, and to send forth men of tried integrity and usefulness to preach the gospel."

The Convention began its work with less than two hundred dollars in its treasury, and if all the Baptist ministers in the State had been its friends the number would not have been much in excess of two hundred, while the churches were not far from five hundred, and the members not much more than thirty-five thousand. The difficulty of bringing these comparatively small numbers into harmonious co-operation was much greater than most persons can now easily imagine. Many brethren were, of course, suspicious of interference with the independence of the

churches, and many others knew that, as the purposes of the Convention could not be carried into effect without money, the best way to keep their money was to stand aloof. There were doctrinal differences among ministers. Some in the upper part of the State were, probably, too Calvinistic, and some in the Green River section had Arminian proclivities. Brethren were afraid of one another, and very jealous for the interests of orthodoxy as held by themselves. Each minister believed himself orthodox, and always looked away from himself to find heterodoxy, and very often found what he looked for. In short, the state of things was by no means promising.

The Convention having been formed at Bardstown, adjourned to meet at New Castle in October, 1832. Here my personal knowledge of the Convention begins. Rev. John S. Willson wished me to go with him to New Castle, and we went on horseback, he from Todd County, and I from Christian. He had appointments to preach on the way, at Russellville, Bowling Green, Mumfordsville, Elizabethtown, Bardstown, Bloomfield, and Shelbyville. The appointments were for night, though there was an exception at Bardstown. The preaching was to be there at 11 o'clock in the day. The distance from Elizabethtown being twenty-five miles, we started before day, at 3 o'clock, with the purpose of reaching Bardstown in good time. We did reach there; but very soon after I behaved badly—I *fainted*; and if my memory serves me, the experience through which I passed was not exhilarating.

The Convention at New Castle was not numerously attended, but some choice spirits were there. I saw Dr. Noel, a fine looking man, somewhat inclined to corpulency, and as competent to say a good deal in few words as almost any man I have seen. Dr. George W. Eaton, then of the Faculty of Georgetown College, was there, and said eloquent things. Dr. Ryland T. Dillard was present, a fine specimen of manly beauty, and the words he spoke were words of wisdom. A few other ministers were there, among whom was Blackburn, of Woodford County; but they have all passed away. I am, so far as I know, the only man living who was at the Convention at New Castle in 1832.

In May, 1833, the annual meeting of the Convention was held in Lexington, and the introductory sermon was preached by Rev. George Waller. The attendance was small, only twenty-six messengers present. Ninety weeks of missionary labor were reported by ten missionaries who had baptized over four hundred persons. Receipts of money during the year amounted to nearly six hundred dollars. There was an adjourned meeting of the

Convention at Russellville in October of the same year, though Dr. Spencer in his History does not refer to it. I remember well Rev. William Warder was moderator, and the ministers present were George Waller, John S. Willson, William C. Warfield, Robert T. Anderson, Daniel S. Colgan, and others. Of the laymen present, there was no better specimen of a Christian gentleman than Dr. A. Webber, of Hopkinsville.

The Convention transacted very little business, but passed a number of resolutions. It has ever been easy to resolve.

The second annual meeting of the Convention was held in Louisville, October, 1834. Rev. Alfred Bennett, of New York, agent of the old Triennial Convention for Foreign Missions, preached, by request, the introductory sermon. The discreditable fact can not be denied, that fifteen messengers only were present. The receipts of the year were a little more than half as large as those of the preceding year. This was discouraging; but it was more discouraging that such men of God as David Thurman, Herbert Waggener, J. H. L. Moorman, and David Kelley had fallen victims to cholera. The last two were missionaries, and their death cast sadness and gloom over the Convention. The prayer of the Psalmist was appropriate, "Help, Lord, for the godly man ceaseth."

The Convention met, by adjournment, at Frankfort, in January, 1835. It was a small meeting. There were present ten ministers and seven laymen. A sermon introductory to business was preached by Rev. John S. Willson, and a committee, appointed at the annual meeting in October, 1834, "to devise a more efficient plan of itinerant preaching," made a long report. This committee consisted of John S. Willson, George Waller, U. B. Chambers, John Scott, Silas M. Noel, and Samuel Haycraft. The report is rather a strange paper, and what it says about "subordination and coincidence in the arrangements for systematic labor" defies the comprehension of ordinary mortals. It was referred to by John Stevens, editor of *The Baptist Advocate*, of Cincinnati, as an "able report." It was written by Willson, and concurred in by the other members of the committee; and while Willson was exceedingly brilliant as an exhorter, he was not very happy as a writer.

The report recommended that the State be divided into three parts, to be styled Eastern, Middle, and Western, and that a "Helping Evangelist" be appointed for each division. There was to be in each division what was called the "Evangelical Band" (probably evangelistic was meant), and this "Band" was to be aided by the "Helping Evangelist," and to make report to him.

The report, though it seems to have in it some of the visionary element, was adopted by the Convention, and three "Helping Evangelists" were elected by private ballot, namely, William C. Buck for the Eastern, George Waller for the Middle, and William C. Warfield for the Western Division. It is not probable that these brethren accepted the places offered them. If they did, so far as we know, they made no report of their work. Indeed, it is almost certain that they saw, on reflection, that they were clothed with powers, the exercise of which would not be agreeable to ministers or churches.

The third annual meeting of the Convention was held in Louisville in October, 1835. It met with the First Church, on Fifth and Green streets. It was a time of sadness and sorrow. The pastor, the beloved John S. Willson, had died the preceding August, and the church made great lamentation over him. He was followed to his grave by a loving band of sincere mourners. It was arranged for Dr. Noel to preach a funeral sermon on Sunday morning of the Convention. His text was Luke xii, 37: "Blessed are those servants whom the lord when he cometh shall find watching."

I remember well the majestic form of the preacher, and how his deep emotion was indicated by his quivering lip and tearful eye. He pronounced a deserved eulogy on the departed, whom he had learned to love with warm affection in a revival at Shelbyville, a few months before. The love was mutual, for Willson had written to me what he thought of Noel.

There was but little business done at this meeting of the Convention, and there was not much to justify the hope that the organization would ever accomplish a great deal. The Convention, however, held an adjourned meeting at Greensburg in May, 1836; and in the meantime the stroke of death had fallen on William C. Warfield and Walter Warder, whose brother William died in August following. Thus the workers were ceasing, while the work demanded earnest prosecution. Prospects were gloomy, and the friends of Zion wept in secret places.

If there was an annual meeting of the Convention in October, 1836, it has escaped my memory, and Dr. Spencer makes no reference to it in his History. This, however, does not absolutely prove that the Convention did not meet; for Dr. Spencer does not mention the meeting at Louisville in October, 1835, and the one at Greensburg in May, 1836. This shows how difficult it is not to overlook some historical facts; for who could do better than the historian of Kentucky Baptists has done?

The probability is that, at the time to which I refer, there

was a feeling of depression among many of the brethren, and that they despaired of accomplishing through the Convention what they desired. Things did not work well, and it was thought best to change the plan of operation. Kentucky Baptists have done a good deal of planning, and Dr. J. M. Peck once said to me, "The difficulty with the Kentucky brethren is that they can not get a plan to work itself." There was more truth than comfort in this statement. No plan could ever be found that would work itself in an impersonal way, and hence there were modifications of plans. The policy of having "Helping Evangelists" and "Evangelical Bands" was not at all satisfactory, and possibly hastened the death of the Convention. Then, too, the very name Convention was objected to by many. The old brethren had ever been familiar with Associations, and they liked the name. The term Convention did not sound well in their ears, for they connected it with politics. Formerly, candidates for the Presidency were nominated by congressional caucuses and State legislatures; but in 1831 national conventions were inaugurated, and they continue to this day. Kentucky's most illustrious son, Henry Clay, was nominated for the Presidency in such a convention at Baltimore, December 12, 1831.

As the term convention, in its application to religious organizations, was not acceptable to some brethren, it was understood, by a sort of common consent, that it should be superseded by the familiar word association. To an Association intended to embrace the State, the epithet General must be applied to distinguish it from District Associations. "A call was made on the churches and the District Associations to send messengers" to this city to consider the question of State Missions, and to devise the best methods of promoting them. These messengers, fifty-seven in number, met in the First Church, on Fifth and Green, fifty years ago to-day. As introductory to the deliberations of the brethren, an admirable sermon was preached by Rev. William Vaughan, from Acts xx, and the last clause of the 24th verse: "To testify the gospel of the grace of God." It was shown with great clearness and force that the gospel had its origin in the grace of God, and that the divine plan is for the gospel to be testified. It was urged that preachers should be sent forth among the destitute in the State to testify this gospel, and that the churches should sustain them. The impression made by the discourse was decidedly favorable to the missionary cause.

I now quote a few lines from Spencer's History: "The meeting was called to order by Elder W. C. Buck, when on motion

Elder George Waller was appointed chairman, and brethren John L. Waller and J. M. Pendleton, secretaries *pro tempore*."

A constitution was adopted which, for substance, remains till now, the first article of which reads thus: "This body shall be called the General Association of Baptists in Kentucky." The fourth article is the important one, namely: "This Association shall, in a special manner, aim to promote, by every legitimate means, the prosperity of the cause of God in this State." This is a very comprehensive purpose, the full execution of which would make all parts of the Commonwealth "blossom as the rose."

It reminds us of the mortality of our race to know that of the fifty-seven brethren who met in this city fifty years ago, a few only survive. At last advices, Rev. F. F. Seig was living at Americus, Ga., and besides him I know of no minister except Dr. J. L. Burrows and myself yet "in the flesh." The rest are gone. Their faces are not seen to-day; their voices are not heard. The grave claims their bodies, and we think of their spirits as "present with the Lord." I am glad to meet again my friend of half a century, Dr. Burrows. We have passed through various scenes; we have labored in different parts of the Lord's vineyard; but years of peace and years of war have left our friendship unimpaired, and even intensified. I am happy that we meet once more before we "cross the river" and enter on our explorations of the heavenly land.

When I think that nearly all who took part in the formation of the General Association have passed away, the language of another comes to me:

When I remember all
The friends so linked together
I've seen around me fall
Like leaves in wintry weather,
I feel like one
Who treads alone
Some banquet hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed.

But I must not indulge in what may seem to be sentimental. My business is to say something about the "condition of the Baptist cause in Kentucky in 1837." There was a Baptist cause, and there was no reason for despair as to its "condition." True, Campbellism had made encroachments on the Bap-

tist ranks; but the line had been drawn about the year 1830, and the "Reformers," so-called at that time, stood on one side of the line, and Baptists on the other. Mr. Campbell drew off comparatively few of our ministers, and of the few only a few were first-class. We lost more largely in private members; some good men and women departed from the old faith; but it may be stated as a general fact that those most distinguished for spirituality and experimental piety remained firm. They had an "unction from the Holy One," and this is the best preservative from doctrinal heresy. The Baptist host became more compact, and were far more numerous than the Reformers. They exceeded in numbers all orders of Presbyterians, that is to say, Old School, New School, and Cumberland. The Episcopalians, few now, were fewer then, and the Methodists were by some thousands behind the Baptists.

It will be seen, therefore, that while the Baptists of Kentucky in 1837 were few as compared with their present number, they were ahead of every other denomination in the State. They had the vantage ground; but they made some sad mistakes. There were very few of the churches that gave with any regularity to the cause of missions, whether foreign or domestic. They had but few Sunday-schools, and a very scanty religious literature. There was nothing like a proper appreciation of ministerial education among the brethren generally. Things were improving in 1837; but in 1830 Roger Quarles, President of the Board of Trustees of Georgetown College, advised me not to go to that institution; and his principal argument was that Jeremiah Vardeman, without a collegiate education, had been the most useful preacher in the State. Any brother now holding this view would hardly have a place in a board of college trustees.

As ministerial education was not suitably appreciated, there were few educated ministers. Dr. Noel was among the number, and from 1825 to 1832 Rev. Spencer Clack, who taught a flourishing school at Bloomfield, was perhaps the best scholar we had in the State. He had been a student under Dr. Staughton, of Philadelphia, and was thought to know a good deal about Greek for that day. His preaching, though good, did not specially impress me.

Rev. William C. Warfield, having been a student in Transylvania University, and also in Princeton Seminary, had the reputation of being an educated man, but he did not build so well as he might have done on the foundation laid. After his collegiate course, he seems not to have prosecuted his classical studies to

any extent; and I am satisfied from my personal acquaintance with him that he could not, without a lexicon, read any ten consecutive verses in the Greek New Testament. But he died in 1835.

Among educated men present when the General Association was formed, I may name Rev. B. F. Farnsworth, Rev. J. L. Burrows, John L. Waller (he was not then a preacher), and Rev. Rockwood Giddings. The last named was for a short time President of Georgetown College, and died in 1839. He was a young man full of promise. His sermons indicated a depth of thought that would have done credit to Andrew Fuller or Robert Hall. His presidency infused new life and hope into the friends of the College, and they looked for a long and prosperous administration of its affairs. But his career was a short one. It was in October, 1839, that I stood by his sick-bed, and on the 29th day of the month he breathed his last. From then till now, his death has been to me one of the unsolved problems of Providence. A thousand times I have wondered why I was not taken, and he left to fulfill what seemed so bright a destiny. How much better, as I look at it, would it have been for the interests of our denomination and the welfare of the world! But God is often pleased to remind us of what he said by his prophet long ago: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah lv, 9.) We must adjourn dark problems to the last day, and then their solution will be so satisfactory, so bright, as to call forth the sweetest hallelujahs of heaven.

My reference to the fact that our churches in 1837, and for years before, had no adequate appreciation of ministerial education has led me, by a pardonable digression, to name a few men who had attained a respectable degree in the ranks of scholarship. It is now proper to say that, while no great importance was attached to ministerial education, the question of ministerial support received little attention. I remember that about the time I began to preach, in 1831, my father remarked that the churches, by their practice, said, "The Lord keep our preachers humble, and we will keep them poor." It is to be borne in mind, however, that there were individuals in many of the churches who believed "the laborer worthy of his hire;" but, owing to unfortunate surroundings, they did not often show their faith by their works. Preachers, as a general thing, lived on farms or taught school. Five days in the week they devoted

to their farming operations, or were found in their school-rooms. They preached Saturday and Sunday, and there were some narrow-minded brethren who said that it took them as long to hear a sermon as it did the preacher to preach it, and that therefore they came out even at the close of the discourse. There were other brethren who occasionally gave a dollar or two to a minister; but the giving seemed to proceed from impulse rather than from principle. Some were not willing for the left hand to know what the right hand did, and they gave in secret. I call to mind a brother who at different times gave me two silver dollars. It was always done when we told each other good-bye, and as he was conscientious in making his right hand do so as for the left not to know, and as I gave him my right hand at parting, it was difficult for us to shake hands with the generous energy when we bade each other adieu as when we met. He wished me to have the two dollars, and I made no objection. Sometimes a sister in a country church, when wool could be had, would spend her spare moments in knitting, and in due time would present her pastor with a pair of socks, feeling, no doubt, that she had met all the obligations of Christian duty.

The subject of ministerial support was not understood, and pastors generally were afraid to discuss it, lest it should be said that they were preaching for money. In the latter years of his life the venerable Jacob Locke, of Barren County, seeing that he had made a mistake in preaching for nothing, determined to use his influence with the churches in favor of ministerial support. It was very affecting to hear him say, "I speak for my brethren, not for myself;" and, raising his toil-worn hands, he would add, "These hands have ministered to my necessities."

While the churches in the first third of this century failed, for various reasons, to support their pastors, it must be remembered that there was not then one fifth of the money in the State that there is now. This may be thought an apology for the churches; but it is not an adequate one, in view of the fact that money then had a greater purchasing power than at present. Pastors did not claim for themselves a maintenance, and the churches thoughtlessly withheld it; at any rate, it was thoughtlessly withheld in many cases. Pastors and churches, at the period referred to, were mutually blamable. They both made a lamentable mistake. There was great room for improvement, and improvement began gradually to take place. So far as the Green River section of the State is concerned, the church at Bowling Green deserves the credit of first setting the example of giving its pastor a competent support, and John Burnam, Esq.,

is entitled to the credit of engineering the matter and making it a success. When, after the death of the lamented William Warder, in 1836, who, though living thirty miles away, had supplied the church with monthly preaching for a series of years, I was called to the pastorate at a salary of \$400 a year, it was thought the wonder of wonders. Some supposed that it indicated the near approach of the millennium. For a preacher to "live of the gospel" was something new. There had been nothing like it before; and I am not sorry that I was the first recipient of the benefits of the novel arrangement.

As nearly all the churches, fifty years ago, failed to support their pastors, it will not be supposed that they made regular contributions to the benevolent objects which now claim the attention of every church that is living and growing. They were practically anti-mission, anti-Bible, anti-Sunday-school, anti-education. It is sad to say this; but, with few exceptions, it was true.

While, however, historical candor requires me to find fault with the churches of half a century ago, for the reasons indicated, there are other things for which they deserved commendation. In some important respects they were in advance of the churches of to-day. Their superiority, if I mistake not, appears in such things as these:

They were more careful in the reception of members. They required what they called "an experience of grace." This always embraced two things: First, conviction of sin leading to repentance, the latter including hatred of sin, and sorrow for sin, with the purpose to forsake it. Second, trust in Christ for salvation, followed by a consciousness of acceptance with God, and peace with him for Jesus' sake. It would have been difficult for any body to get into one of our churches without giving satisfaction on these points. This experience of grace was indispensable in candidates for baptism. In this carefulness in receiving members the churches of to-day might well copy the example of those of fifty years ago.

The line of demarkation between the churches and the world was much more distinct in 1837 than in 1887. Those who then "named the name of Christ" seemed to feel it an imperative duty to "depart from iniquity." I state this as a general truth requiring qualification, of course, in particular cases. Church members acted under the impression that they had been called out of the world, and were therefore separate from it and antagonistic to it. They were afraid of the world, and watched against the encroachments of worldly influences. They had not heard of the ruinous fallacy which teaches that Christians should live

pretty much as do men of the world, that the latter may thereby be led to think more favorably of Christianity. They dreaded any thing that looked like an obliteration of the line between them and the world, and thought it a matter of supreme importance for that line to be kept so distinct that all could see it. I think, therefore, that there was greater spirituality in most of our churches, to say the least, fifty years ago than now. This spirituality, unfortunately, did not show itself to any great extent in the consecration of money to the Lord's cause; but it appeared in other forms, such as these:

Family worship was more conscientiously observed. In proportion to the number of families connected with the churches there were many more family altars then than at present. The personal religion of parents seemed to find a natural development in family religion. There was a recognition of God as the author of family blessings, and there were earnest prayers that households might be brought into "the household of faith" and become component parts of the redeemed family in heaven.

There was more religious conversation formerly than now. Brethren and sisters spoke often one to another. They talked about the dealings of God with their souls. Frequently, they would begin with what they called their "experience," and tell how they were first led out of darkness into the light of salvation; how the Lord had afterward led them in ways they knew not, how great had been their conflicts with their spiritual enemies, how they had been delivered, and how the deliverance had inspired hope of deliverance in all the future, and preservation to the heavenly kingdom. Those sharing in these conversations could often say, "Did not our hearts burn within us?" and often tears flowed from eyes that have long since ceased to weep. Conversation on religious topics precluded gossip and backbiting, things now too common in many places.

It will, of course, be inferred from what has been said, that there was a stricter church discipline fifty years ago than now. Some churches now seem practically to acquiesce in the absurd interpretation of the parable of "The Tares," which makes "the field" the church instead of "the world," as Jesus declared it. Our fathers adopted no such view as this. They knew that the exercise of discipline was essential to the distinct preservation of the line of demarkation already referred to. When the fellowship of a church was disturbed by an offending member, he was dealt with kindly, but firmly, and required to give satisfaction by confessing his offense and asking forgiveness. If satisfaction was not given, the last resort was the withdrawal of fellowship

from the offending member. This was considered essential to the purity of the church. Scandalous offenses, of course, are not tolerated now, nor were they formerly; but things are endured at present that would have received no toleration fifty years ago. No church would then have held in fellowship a dancing, theater-going, card-playing member, nor would the presence of a member at a "horse race" have been tolerated. The doctrine then was that the professed friends of Christ must be "the salt of the earth," and "the light of the world." Much importance was attached to such Scriptures as these:

"Be ye not conformed to this world." "Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." "Be ye holy; for I am holy." If we compare the discipline of the churches in 1837 with the teachings of the apostolic epistles, we shall hardly complain of too great strictness; but our failure to complain will be an implied censure on many of the churches of this day. But so it should be. Let every thing worthy of commendation, then and now, receive our approval; and let our censure rest on every thing which does not command our sanction.

This imperfect address will be more imperfect if I fail to say something about the preaching of fifty years ago. The ministers of that period were men of God, and the state of the churches forbade their entering into the ministry influenced by pecuniary considerations. They did not expect compensation for their labors. The motive which prompted them to engage in their work was an earnest desire to glorify God in the edification of saints and the salvation of sinners. This desire made them willing, as they often expressed it, "to expose their ignorance." They preached sin and salvation. This they were competent to do, for they had felt themselves to be lost sinners, and they had personally offered the prayer of the publican, "God be merciful to me a sinner." Feeling their just exposure to the curse of the divine law, and despairing of salvation by their own works, they trusted in Christ and found peace and joy in believing. They were able, each one, to say to their hearers, "Jesus can save you, because he has saved me." This species of knowledge can not be dispensed with by ministers of any generation. The godly men to whom I refer had good common sense; but, with few exceptions, they made no pretensions to scholarship. They did not understand grammar; but they did not frequently violate its rules. Accustomed to the best society in their spheres.

of labor, they learned by ear the best forms of speech, and did not often give offense to persons of cultivated taste. Their earnest zeal was considered a full atonement for any infelicities of expression. They seemed to convey their weighty thoughts in the best language they could command, and their style, though not elegant was direct and forcible. They dwelt on the plain topics of the gospel. They preached "repentance toward God and faith in the Lord Jesus Christ." They called on believers to be baptized, and took great pleasure in administering the ordinance. They urged the baptized disciples to be "steadfast, immovable, always abounding in the work of the Lord." They were constrained by the love of Christ, and their argument for Christian consecration was that "Jesus died and rose again." They said much about heaven, describing as best they could its glory and its joy. They often referred to it as a social place, and in the exercise of sanctified imagination seemed to behold the redeemed around the throne clothed in garments of salvation, and they caused many a way-worn pilgrim to say with the "Great Dreamer," "which when I had seen I wished myself among them."

"The righteous shall be in everlasting remembrance," and these men of God are worthy of such remembrance. We shall never know how much we are indebted to them for the denominational prosperity we enjoy. If I forget them, "let my tongue cleave to the roof of my mouth."

These godly men knew little or nothing about sermonizing in the present homiletical sense of the word. They generally seized on some leading thought in their texts, and attempted to unfold it, but sometimes they were so carried away with their feelings as apparently to forget their texts in their impassioned appeals to their hearers. In these appeals there was often a loudness of voice which became almost a vociferous scream. This was not pleasant to hearers, and it possibly shortened the lives of a few preachers. The impression seemed to be that the deepest feeling found expression in vociferation. This was a mistake, for the profoundest emotion does not and can not find utterance in this way.

At times some of the preachers of half a century ago gave rather ludicrous interpretations of Scripture. I refer to two instances of the kind, and I think the interpreters have no descendants now living. One brother was speaking of the passage, "Sell all that thou hast, and give to the poor," and he said the Savior meant, "Sell in your imagination," etc. I could not see then, nor have I been able to see since, how the poor could be benefited by the imaginary proceeds of an imaginary sale. The other brother preached from the words, "Save yourselves from this

untoward generation." He was not perfect in pronunciation, and pronounced the epithet, untoward, as if spelled, *untowered*. The burden of his discourse was to show that sinners are without a tower of refuge, and that if they would be saved they must get away from a generation that has no tower. This is, no doubt, true, but, as commentators sometimes say, not the truth taught in the text.

These were very exceptional cases of interpretation. Ordinarily the expositions of the pulpit at that day were quite judicious. But let us not suppose that fanciful interpretations were confined to that period. There are two Baptist ministers now living who draw very largely on the faculty of imagination in expounding two texts: One says that the expression, "Every man presseth into it," that is, into the kingdom of God, means that every man assails the kingdom, makes an attack on it, as if bent on its destruction.

The other passage refers to the Good Samaritan, the use he made of "oil and wine" in the case of the man who "fell among thieves." The interpreter says the oil was poured into the wounds of the unfortunate man, and the wine poured down his throat! Obviously, the "oil and wine" were mingled together, and, on account of their remedial virtues, were poured *upon* the bruises, for the Greek preposition *epi* in composition is used. I think that in view of these two expositions we should not flatter ourselves that the science of interpretation has even yet reached perfection. There is still room for a department of exegesis in all our theological schools.

Now, if you will bear with me in a few personal allusions, which may not be in good taste, I will soon close this rather versatile address. Having performed my little part in the formation of the General Association in 1837, I decided to do something toward forming a particular association. I therefore, in returning to my home at Bowling Green, went by Glasgow, and made proposals of marriage to Miss Catharine S. Garnett, whom I had known for a few months. We were married in the following March, so that we have spent almost fifty years of wedded life. I wish here to testify that I have found my supreme earthly blessing in my wife. She has ever encouraged me in my work, and in my darkest hours of discouragement and sorrow I have heard her voice, sweeter to me than music, cheering, sustaining, and strengthening. No language can express my obligations to her, and when she is called away, no purer spirit will have ascended the skies.

She, the wife of my young manhood, of my middle age, and

of my old age, is here to-day to enjoy these exercises. Deprived of sight, she can only hear your voices. How glad she would be to see your faces, and specially the face of the Walnut-street pastor, whose father and mother she so much admired and loved thirty years ago. But it can not be. Still, there is comfort unspeakable in the thought that there is in reserve what the "old theologians" called the "beatific vision." The saints are to "see God," they are to serve him and "see his face." They are to behold the Lamb in the midst of the throne, his head, once crowned with thorns, now wearing a crown of glory brighter than the sun, his hands, once stretched forth in quivering agony on the cross, now swaying the scepter of universal empire, while all the hosts of heaven shout his praise. To see Him of Calvary enthroned in majesty, what a vision will that be! How will it compensate for all the disabilities and privations of physical blindness! What a place must heaven be, the select locality of the universe, where all holy beings are or will ultimately be, the place Jesus has gone to prepare.

We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed;
But what must it be to be there!

We speak of its pathways of gold,
Its walls decked with jewels so rare,
Its wonders and pleasures untold;
But what must it be to be there!

We speak of its freedom from sin,
From sorrow, temptation, and care,
From trials without and within;
But what must it be to be there!

Do thou, Lord, 'midst pleasure or woe,
For heaven our spirits prepare,
And shortly we also shall know
And feel what it is to be there.

God grant that we all when called away from earth may know what it is to be THERE. Amen and Amen.

[Brief addresses relating to the topic discussed by Dr. Pendleton were made by Drs. J. H. Spencer, T. T. Eaton, George F. Bagby, J. S. Coleman, and W. W. Gardner.]

II.

FIFTY YEARS OF BAPTIST PROGRESS IN KENTUCKY.

BY REV. JOHN H. SPENCER, D. D.

The Baptists of Kentucky were a feeble folk when our fathers met here, fifty years ago to-day, to devise means for repairing the breaches that had been made in the denomination, and strengthening the things that remained. It was an hour of deep sadness and gloom. Only a few unconquerable heroes came together to represent the remains of a mighty host which had been shattered and wasted by internal strife. In 1829, only eight years before this solemn convocation, the Baptist denomination comprised a membership more numerous than those of all other sects in the State combined. It numbered 45,442 communicants, and possessed a ministry whose efficiency was unsurpassed, if not unequaled, on this or any other continent. Isaac Hodgen, whose mighty oratory, consecrated life, and burning zeal had, during a period of twenty-one years, shaken the powers of darkness and borne down all before them, had gone to his final reward four years before; but his memory was still cherished by thousands whom he had led to the cross of Christ. Jeremiah Vardeman, William Vaughan, Silas M. Noel, Jacob Creath, sr., Spencer Clack, David Thurman, William and Walter Warder, William C. Warfield, John Smith, John S. Wilson, James H. L. Moorman, David J. Kelley, Herbert G. Waggener, John Bryce, William C. Buck, George and Edmund Waller, Benjamin Allen, George Blackburn, Joel Hulsey, and a number of others whose names were synonyms for power and efficiency in the gospel ministry, were in the prime and vigor of manhood. But of all these, only Buck and Vaughan represented a constituency in the meeting that formed the General Association. Creath, Smith, and Allen, together with Jacob Creath, jr., John T. Johnson, Josephus Hewett, P. S. Fall, and more than fifty other Baptist preachers were cut off with the Campbellite schism. Jeremiah Vardeman, the Whitfield of his denomination, moved to Missouri in 1830, and was followed in 1832 by the scholarly and logical Spencer Clack; David J. Kelley, James H. L. Moorman,

William Moorman, David Thurman, and Herbert G. Waggener fell at their posts in 1834; the able and scholarly William C. Warfield and the zealous, brilliant, and eminently successful John S. Wilson were called to come up higher in 1835; both the Warders—burning and shining lights in the denomination—entered their rest in 1836, and the earnest, practical George Blackburn quitted the field of labor in 1837, just before the meeting of the assembly that formed the General Association. The eloquent and polished John Bryce had been tempted into the arena of politics, had stumbled over the bowl, and retired temporarily under a cloud. Edmund Waller had become suspicious of missionary societies and sternly opposed them for the time. Thomas P. Dudley had adopted the pernicious vagaries of Daniel Parker, and opposed his fine talents and extensive influence to all systematic benevolence. The great, wise, and godly Silas M. Noel had labored twenty years to effect a general organization of the Baptists of Kentucky, had succeeded in procuring the constitution of the Kentucky Baptist Convention in 1832, had labored five years in trying to give it efficiency, had witnessed its failure and dissolution, had now become utterly discouraged, and in 1839 finished his course. George Waller and Joel Hulsey attended the meeting of 1837, and entered into the constitution of the General Association, but without any appointment from their churches.

During these eight years of calamity that preceded the constitution of the General Association, the Baptists of Kentucky had lost nearly one third of their number, and more nearly two thirds of their prestige and ministerial power. Meanwhile their rival denominations had greatly increased in numbers, prestige, and power. The Cumberland Presbyterians, with an able, zealous ministry, were in the zenith of their glory, and were increasing with great rapidity; the Methodists, with their numerous camp-meetings, their stirring choruses, and quenchless zeal, already outnumbered the Baptists, less the anti-missionary element; the Newlights, which seceded from the Presbyterians in 1803, and the Campbellites, who were excinded from the Baptists in 1830, had united in 1832, and now, under the popular name of Campbellites, were confidently expecting to unite the Christian world under their banner, and usher in the millennium in an incredibly short time. They had multiplied with almost unparalleled rapidity, and, according to Hon. John T. Johnson's estimate, equaled or outnumbered the Baptists, less the anti-missionary element soon to be cut off. The Presbyterians, according to an old and thoroughly established precedent, were expend-

ing their strength in endeavoring to adjust some delicately tinted shades of orthodoxy and heterodoxy, seen through the pebble spectacles of the amiable and scholarly Albert Barnes and the green goggles of the intellectual Hercules of the Kentucky Synod, Robert J. Breckinridge. The greatly depleted and sadly discouraged Baptists were engaged in wide-spread and bitter contentions as to the best methods of extending a knowledge of the gospel of Christ. Such was the condition of religious affairs in Kentucky when the golden month of October, 1837, came around in its season.

It would be thrillingly interesting to the 215,000 Baptists of Kentucky, to-day, to know the meditations of the fathers of fifty years ago, when a few brave men determined to make one more attempt to organize the denomination for a united effort to advance the Redeemer's kingdom. But we can only conjecture that their hearts were sad and despondent, and their minds filled with painful doubts and gloomy forebodings. Of the preachers who aided in organizing the Kentucky Baptist Convention in 1832, only H. C. Thompson, F. F. Seig, and George Waller were present at the meeting of 1837, and the first two were only brief sojourners in the State, while the last named attended both meetings without appointment from his church, Blackburn and Thurman were dead; Maxey and Carpenter had joined the Campbellites; Smith, Bacon, Eaton, Clack, and Toncray had left the State; Noel, Isaac Taylor, J. E. Duval, Jacob Locke, Joshua Morris, and William M. Brown remained at home, hopelessly discouraged; and the brave, manly Dillard may have been restrained from attending by the stern opposition of Licking Association with which his church was or recently had been connected.

The meeting was a little one, but it was like a grain of mustard seed. Most sections of the State were represented. William Vaughan, at that time the giant of the Baptist pulpit, came from Nelson County, accompanied by William M. Foster and George Duncan from Bloomfield, H. Hambleton from Mt. Moriah, and Elijah Wiggington and Williamson Lloyd from Little Union, all of whom brought letters from their churches. George Waller came from Buck Creek, in Shelby County, accompanied by Gad Davis and John T. Stout, to inform the meeting that he and the two brethren with him favored the bold venture, but that their church stood aloof. George C. Sedwick came alone to represent the church at Frank-fort, the *fort* from which Silas M. Noel had so persistently bombarded the enthusiastic raw recruits of A. Campbell, and from whence and whom had

issued the call for a meeting to organize the Kentucky Baptist Convention. Blessings on the memory of the grand old hero who was now lying wounded, and at last discouraged, in his study at Lexington, waiting for the summons which came two years later. Gilbert Mason came unattended, with a letter from Washington, Mason County, to report that the maddened tornado of Campbellism had devastated all the churches in the northeastern part of the State, where rested the dust of those immortal champions of religious liberty in colonial times, David Thomas and Lewis Craig, and where reposed, in a new sepulcher, the remains of the sainted Walter Warder. From Shelbyville, the only church in Shelby County that indorsed the movement, came the brilliant and godly young Rockwood Giddings, attended by L. W. Dupuy, R. W. Coots, John Hansbrough, William Owen, and George Robertson, while John Ford and W. S. Robertson came from Salem church in the same county to report their church and pastor, John Holland, opposed to the meeting, but themselves ready to second the movement. Russell's Creek Association, the home of Hodgen, Graham, Waggener, the Chandlers, and the Hardings, the bravest, and one of the most enlightened and liberal fraternities of the kind in the State, sent elders David Miller, F. F. Seig, Daniel S. Colgan, and brethren Mason W. Sherril, R. Ball, J. Durrett, J. Barbee, and J. C. Woodson to say that her churches, except South Fork of Nolynn, were for the General Association, as they had been for the Kentucky Baptist Convention. Severn's Valley church at Elizabethtown, the oldest religious organization in the Mississippi Valley, sent her two young preachers, John L. Burrows and S. L. Helm, accompanied by J. Elliott, while Elder James Nall, and brethren T. Thomas and W. Quinn, the first two from Forks of Otter Creek, the last named from Younger's Creek, joined them in reporting Old Salem Association favorable to the proposed new organization. Minter A. Shanks represented old Mt. Pleasant church at Brandenburg, of the same Association. J. Tichenor came from Walton Creek, Ohio County, to report his church and all the others of Gasper River Association too much hampered by old Highland and Drake's Creek, the former a neighboring sister, the latter a daughter, to send messengers to the meeting. That famous missionary, and son of a missionary, James P. Edwards, who after having borne the banner of the cross from Cape Girardeau, Missouri, over Northwestern Arkansas and Southwestern Illinois, had planted sixteen churches in "Jackson's Purchase," and then gathered them into Union (now West Union) Association, came up to the meeting of the elders and brethren

to report that pioneer missionary fraternity of the Western District of Kentucky in hearty sympathy with the movement to organize a general missionary association. The church at Bowling Green sent up her young preachers, James M. Pendleton and William H. Thomas, who might have reported a furious storm gathering in old Green River, Barren River, and Drake's Creek Associations; but that they, Locke, Emerson, Scrivner, Baker, and others were ready to brook its wildest fury, which they did three years later, when Bowling Green church and two or three others were arraigned before the old mother fraternity for representing themselves in the General Association. The sturdy old Irishman, John Scott, came from Sharon Church in Gallatin County, with Benjamin Jackman from the same church, T. Fisher from McCool's Bottom (now Ghent), and a letter from White's Run, giving assurance that Concord Association would go heart and hand with the proposed organization. Elkhorn, the mother of us all, the oldest Baptist Association west of the Alleghany Mountains; whose original territory is the boasted garden spot of this mundane sphere, beneath whose bluegrass sod reposed the ashes of those immortal pioneers, the Craigs, George Stokes Smith, William Hickman, John Taylor, Ambrose Dudley, James Garrard, David Barrow, John Shackelford, John Sutton, John Gano, Joseph Redding, and a host of others; who had cast the first stone at Noel's proposal to organize a general meeting, but who afterward repented and warmly supported the Kentucky Baptist Convention, had been shorn of nearly all her ministerial strength, was passing through the critical period of her life, was very weak and nervous, and allowed no one of her children to venture near the missionary lions at Louisville, save her recently adopted Yankee boy, Abner Goodell, the pious young pastor at Paris. Bethel Association, which had recently been the abode of the giants of those days, was deprived of nearly all her ministerial power. Those great lights that had illuminated her councils and guided her hosts beamed on her assemblies no more. William Warder and W. C. Warfield had died on her territory, her beloved John S. Wilson had left her field and died a few short months afterward, her amiable and liberal William Tandy was sick unto death, her sage counsellor, Hon. John Pendleton, had passed to his reward, and his talented young son, James M. Pendleton, had located in another field of labor. Of her numerous churches only that at Franklin sent a letter accompanied by no messenger. Joel Hulsey came alone from East Fork, Henry County, without appointment, evincing that Sulphur Fork Association took no interest in the impending crisis.

Pleasant Grove church, Jefferson County, sent Silas and J. W. Yeager to represent her in the proposed meeting. Little River, Cumberland River, Barren River, Stockton's Valley, and a number of smaller Associations in the central part of the State, together with all those in the mountain counties, were very conservative and strongly opposed to centralization of power, and hence washed their hands of all man-made societies and so-called benevolent associations, moved by money under the garb of religion.

To the messengers from various parts of the State were added the Louisville delegation, consisting of Elders William C. Buck, B. F. Farnsworth, and H. C. Thompson, and brethren C. Vanbuskirk, C. Quiry, William Colgan, F. Garr, John B. Whitman, James E. Tyler, H. W. Nash, T. R. Parent, and that intellectual giant, John L. Waller, who had not yet entered the ministry. The meeting was composed of twenty ordained ministers, one licensed preacher, and thirty-seven private members. There was no hesitancy or parleying as to the propriety of a permanent organization. This had been determined on, and these wise and earnest men proceeded at once to its consummation. There were two subjects to be considered:

1. The present condition of the denomination.
2. What must be done to supply its deficiencies.

The review would have been appalling to men of less courage. From a membership of 45,442 comprised in 34 Associations and 614 churches in 1829, the Baptists of Kentucky had been reduced to 39,263 members, organized in 43 Associations and 664 churches. Of these, about 11,127 were anti-missionaries, leaving only 28,142 nominal missionaries—a number less than that of the Methodists, and hardly equaling that of the Campbellites. While they were being swallowed up by their prosperous and enthusiastic rival sects without, they were consuming themselves by perpetual discord and strife within. The churches were in a large measure destitute of the ministry of the word, without which any considerable measure of prosperity is hopeless. The whole number of preachers was estimated at two hundred. "Of these," says Mr. Buck, "not more than one third were employed." According to this estimate, there were about ten churches for every preacher actually engaged in the work. Of these faithful laborers, Mr. Buck says: "There was not one settled pastor in Kentucky, nor one minister supported, and not one pastoral laborer except in the Louisville church." The preachers were compelled to engage in some secular occupation for a support, and as a rule could preach at most only on Saturdays and Sun-

days. By this means less than half of the churches could be supplied with Saturday and Sunday preaching once a month. We of to-day can form but a faint idea of the destitution of preaching among the churches, to say nothing of the broad fields of destitution that lay beyond at that dark period of our denominational history.

According to Mr. Buck's observation, a large proportion of the preachers were weak and inefficient; and, of those engaged in preaching, a large majority were very illiterate. With the exception of a few brethren from the older States, who were but transient sojourners in Kentucky, it is probable that the venerable Silas M. Noel was the only preacher among the Baptists of the Commonwealth who had ever even matriculated in a college. Buck and Vaughan were self-educated. R. T. Anderson, Dillard, Pendleton, and possibly a few others had enjoyed some advantages of academical training, while most of the others were unable to distinguish a noun from a verb. Many of the leading ministers in our large, populous Associations were ludicrously rude in their language. Fielding Wolf, at least twice introductory preacher before Little River Association, was in the habit of saying: "I am a wolf by name and a wolf by *natter*; you know, brethren, I will have all the sheep." Thomas Scrivner, many years moderator of Barren River Association, said in a sermon on missions: "China is our opposite; it is winter there when it is summer here." He was also accustomed to say Christ was crucified between two *male-factors*. Another moderator of the same Association said, "Men may fail to keep their promises, but I never knew Jesus Christ to flicker." A more obscure preacher of that fraternity, proposed to edify his congregation by reading the 16th *Peaslam*. Walter Stallard, at least six years moderator of Salem Association, declaimed vehemently against *Freemasonry*. Jacob Rogers, a still more popular and influential moderator of the same Association, said, while in the chair: "The female sisters will sit on the left, and the male brethren will sit on the right." When the time for preaching came, he arose and said: "The hour for preaching have *ariv*, Bro. Hicks *are* gone to the stand and Bro. Thomas are *a-gwine*." The venerable John Dupuy, of Sulphur Fork Association, announced as his text: "Thou art weighed in the *bellowses* and found wanting." These men were rude in speech, but not in the knowledge of God's Word. They were thoroughly familiar with the Bible, and were giants in the pulpit. They labored with their hands five days in the week to support their families, studied the Holy Scriptures by the light of their cabin fires at night, and preached

to the people gratuitously on Saturdays and Sundays. They made such sacrifices, endured such toils and privations, and dared such heroic deeds as our bravest men would shrink from now. And to their tireless zeal, unflagging perseverance, and practical wisdom, under God, we owe our present happy and prosperous estate. Blessings on the memory of such moral heroes! May their honored names be written on our hearts and those of our posterity to the latest generations as indelibly as if graven with an iron pen and lead in the rock forever! and may the memory of their unselfish toils and sacrifices ascend with our grateful praises before the Eternal Throne till all the sons of God shall shout for joy at the universal triumph of that gospel which they preached in the homely dialect of sojourners in a half-subdued wilderness, but in power and demonstration of the Holy Ghost.

The fathers of fifty years ago were illiterate because no means of obtaining an education had been afforded them. While the Baptists were zealous advocates of education, and Elijah Craig, a pioneer Baptist preacher, had led in the establishment of the first classical school in Kentucky, they had no school under their control previous to the organization of the General Association. They had obtained a charter for Georgetown College in 1829. But the Campbellite schism, which occurred the next year, and the anti-missionary defection had so divided the board of trustees that a regular organization of the college was not effected till 1840. Meanwhile the Campbellites had organized Bacon College at Georgetown, and reported an attendance of two hundred and three students, just at the period of the organization of the General Association.

From the foundation of the State, Transylvania University had been the only school of high grade in Kentucky; and this, with a large State patronage, was under the entire control of the Presbyterians during the formative period of the social and political fabric in the Western country. Many Baptists sent their sons to this institution, but no one of them, so far as known, had returned to preach the gospel among the Baptists, except Silas M. Noel; and he was so far Presbyterianized that he abandoned the ministry several years on account of his dissatisfaction with Baptist Church government. William C. Warfield was educated at Transylvania. But he had been sent there by Episcopalian parents, was converted to Christ after he left college, and, as stated before, had finished his course in 1835. Randolph Hall, a pioneer Baptist preacher in Kentucky, educated his son at Transylvania; but the boy afterward became the distinguished

Presbyterian preacher, Nathan Hall. These and other kindred circumstances were a sufficient warning to Baptists, as faithful to their religious principles as were our fathers, not to send their sons to a Presbyterian college. Their sons were forced, therefore, to content themselves with such literary training as the very inferior private schools of the country could afford. Hence the forced illiteracy of our preachers and our brethren generally, fifty years ago. Another feature of the weakness and decay of the Baptist denomination in Kentucky, in 1837, was the almost utter extinction of the spirit of missions. But more of this when we come to speak of the final contest on this subject in 1840.

The fathers who formed the General Association comprehended the wants of the denomination, and set them forth clearly in the resolutions and circular letter adopted by the meeting. To supply these wants, four objects, as most important to be accomplished as speedily as practicable, were set forth :

1. The employing of the few preachers belonging to the denomination, in giving all their time to the ministry, by inducing the churches to support them.

2. The educating of such young men as, in the mind of the churches, were called of God to preach the gospel.

3. The circulating of the Bible among the people.

4. The reviving of the spirit of missions in the churches.

God manifested his approval by giving them immediate and wonderful success. A revival began in the First Church in Louisville while the meeting was in session, and prevailed with mighty power for a period of six years, during which six hundred and thirty-seven persons were baptized for its fellowship. The brethren returned from Louisville to their homes, in various parts of the State, filled with a holy zeal for the salvation of dying men. The hallowed influence spread like flame in a dry prairie, till every nook and corner of the State was reached within a few months. Such a revival had not occurred in Kentucky since the great awakening at the beginning of the century. The religious stir of 1827-'29, during which great numbers were added to the churches in Northern and Central Kentucky, was an enthusiastic reception of Campbellism rather than a spiritual revival. Of more than fifteen thousand converts, it is probable that a large majority were baptized in order to the remission of sins, and generally adhered to the Campbellite faction when it was cut off from the Baptists in 1830. But the revival of 1837-'39 exhibited all the fruits of a genuine work of grace. The preachers, who had been discouraged and loitering in idleness, were now fired with a holy zeal, and went everywhere preaching the word.

Those who had hitherto contented themselves with preaching on Saturdays and Sundays, now hurried to and fro, from house to house, warning the people with burning eloquence to flee to Christ for salvation. Many private church members, hitherto unaccustomed to speak in public, went into destitute neighborhoods and held prayer-meetings, in which there was much singing, reading the Scriptures, and exhorting. Many new choruses were invented and sung by the young converts with enraptured enthusiasm. A story is told of an old bachelor known as Si. Osbourn, a sort of crank (all old bachelors are cranks) who rode some ten miles one Sunday morning to introduce a new chorus he had learned. When he rode into the church-yard he heard the people in the house singing his chorus as if it were an old, familiar song. Without entering the meeting-house, he turned and rode back home. Poor old Si! he has long since gone, with nearly all his generation, to where "there is no work nor device," and where the voice of song is hushed in perpetual silence—for that was well-nigh fifty years ago.

The revival continued nearly three years without intermission. The minutes of the Associations show that during that period there were baptized into the Baptist churches in Kentucky seventeen thousand seven hundred and sixty-one converts. Many valuable young men were added to the Baptist ministry in the State, among whom were John L. Waller, Samuel Baker, J. M. Frost, A. D. Sears, Daniel Buckner, D. N. Porter, A. W. LaRue, Smith Thomas, Younger Witherspoon, William Head, A. W. Meacham, John G. Howard, V. E. Kirtley, W. F. Spillman, R. W. Thomas, R. L. Thurman, and many others. During the same period Georgetown College was extricated from its many embarrassments, mainly through the efforts of the godly Rockwood Giddings, and, in 1840, under the presidency of Howard Malcom, began its career with regular college classes, in which eight or ten students for the ministry had matriculated. A prosperous Bible society was organized, and the spirit of missions had been greatly enlarged. A brief pause in the revival occurred in the summer of 1840, and the Waterloo battle for and against missions was fought. There are, doubtless, many present on this happy occasion who well remember the struggle, and a few, perhaps, of the old soldiers who took part in the final contest.

There had been a series of skirmishes, negotiations and compromises on this subject for a quarter of a century. From the settlement of the country till 1815 the Baptists in Kentucky, as everywhere else, were, without a known exception, warmly in favor of missions. But during that year Daniel Parker, a man

of gigantic intellect, but extremely illiterate, who lived in Tennessee very near the Kentucky border, openly opposed all missionary societies at the meeting of Concord Association (Tenn.), Luther Rice being present. Within the next two years several preachers in Kentucky adopted Parker's views, among whom were John Taylor, Andrew Nuckols, and a number of lesser lamps with no oil in them. The infection spread very rapidly, and within one decade the new departure found advocates in every Association, and almost every church in Kentucky. In 1823 that wonderfully verbose and ambiguous caricaturist, Alexander Campbell, commenced a furious attack on missionary and Bible societies, the support of pastors and theological education, and kept up the onslaught through a small, cheap monthly, called *The Christian Baptist*, during a period of seven years. This little pamphlet had an extensive circulation in Kentucky, and did far more to strengthen opposition to missions, Bible distribution, and the education and support of preachers, than all other causes combined. In 1830 Mister Campbell's followers, including more than fifty preachers, were excluded from the fellowship of the Baptist churches in Kentucky. The denomination was greatly weakened, not only by the loss of schismatics, but far more by the demoralizing influence they had exerted on the churches from which they had now been excluded. With the hope of harmonizing the churches, re-inspiring them with courage and uniting them in a systematic effort to advance the cause of Christ, a few earnest brethren met at Bardstown, March 29, 1832, and organized the Kentucky Baptist Convention. Aware of the fierce opposition it would meet from the anti-missionary faction, the Convention adopted a temporizing policy with the vain hope of conciliating the opposers. Unpopular from the beginning, the Convention met with less and less favor from year to year till June 3, 1837, when it met for the last time, at Georgetown. There were but twenty-six messengers present, sixteen of whom, including six females, were from Scott County, leaving only ten from all the rest of the State. Utterly hopeless of accomplishing the proposed end through this organization, the brethren formally dissolved the Convention, and returned to their homes with sad hearts. The gloom that hung over the denomination had never been so appalling, the discouragement so complete. But God had reserved some better things for us. The morning was just about to dawn with unprecedented splendor. On the 20th of October, of the same year, the General Association was organized. Instead of temporizing, as its unfortunate predecessor had done, it raised its banner in the name of the God

of missions, denounced the sins of the churches, and defied the opposers of Christ's great commission. God immediately poured out his Spirit in profuse abundance on his people. As on the pentecostal occasion, clamor and opposition were stilled while the glorious revival prevailed. The anti-missionary faction diminished in numbers, but grew more sullen and determined in its opposition. And when there was a lull in the revival, the enemies of missions determined to force the question to a direct issue. The result was a split in each of Green River, Sulphur Fork, Drake's Creek, North Bend, Barren River, Goshen, South Concord, and Stockton's Valley Associations—Tate's Creek, Little River, and Highland having previously divided on the subject. Burning Spring, Clark River, Licking, New Salem, North District, and Paint Union marshaled their undivided forces against missions. The war continued about three years before the separation was complete. Meanwhile a revival prevailed with mighty power, and the Baptists in the State had, during the three years, made a clear gain of seventeen thousand nine hundred and ninety-three members. When the smoke of the battle, which had been very dense, cleared away in 1843, there was great surprise. It had been supposed and freely reported by their rival sects, that the Baptists in Kentucky were nearly all opposed to missions. Every anti-missionary, as the pioneers tell us was the custom of wolves in the primeval forests of Kentucky, had howled in such explosive notes as to make the timid missionary lambs believe that he was at least a dozen. Now that the division was complete, the official statistics show that the anti-missionary party comprised 23 Associations, aggregating 11,058 members, of which 796 had been baptized during the last year, while the missionary party embraced 36 Associations, aggregating 56,243 members, of which 7,226 had been baptized during the past year.*

Freed at last, after a twenty-eight years' war with anti-missionism, Campbellism, and antinomianism, from all serious embarrassments, the denomination has continued to make uninterrupted and unrivaled progress to the present hour, and to-day her prospects are brighter, her influence more potent, and her resources more abundant than at any past period.

Her progress in numbers has been constant and rapid. In 1837 there were in Kentucky, including all parties, 43 Baptist

* In compiling our History of Kentucky Baptists, for the year 1843 only, I copied the statistics from the minutes of the General Association. I have since found them very defective, and have here corrected them according to the minutes of the District Associations for that year.

Associations, 664 churches, 200 to 250 ministers, and 39,269 members, about one Baptist to twenty of the population. In 1880 there were 98 Associations, 2,073 churches, and 176,250 members, about one Baptist to nine of the population. Our statistical secretary reports for last year 61 white, and 4 colored Associations, aggregating 1,779 churches, and 196,050 members. But while he includes five Associations commonly reckoned anti-missionary, he has omitted twenty-seven similar fraternities, which, in 1880, aggregated 338 churches, with 12,856 members. Several of these Associations are large, prosperous bodies, and in the absence of statistical reports there is no reason to doubt that they have had considerable increase; but granting their numbers to be the same in 1886 that they were in 1880, to say nothing of the eight colored Associations omitted by our statistical secretary, this would give as the total numbers for last year, 92 Associations, 2,117 churches, and 208,906 members. The average increase of membership from 1880 to 1886 was 5,444 per annum. Supposing the increase during the last year to equal this average, the present number of Baptist church members in Kentucky is 214,350, a fraction less than one eighth of the entire population of the State. The Baptist ministry in Kentucky has increased in numbers, culture, and efficiency during the last fifty years, even more rapidly than the denomination has multiplied. In 1837 the number of preachers was estimated at 200, now they number about 1,000, besides several hundred colored preachers. Then there was but one among the preachers of the denomination permanently located in the State who had ever entered a college, and he was probably not a graduate. Now college graduates in the Kentucky Baptist ministry are numbered by hundreds. Then but one Baptist preacher in the State was honored with a title conferred by a literary institution; now at least twenty-seven are honored with the degree of D.D., five with the degree of LL.D., and two, at least, with the degree of Ph. D.

The educational facilities of the Kentucky Baptists have all been created within the last fifty years. In 1837 they held a disputed title to an empty charter for a college, but the denomination did not control a single institution of learning, of any grade, in the State; now it owns numerous academies, seminaries, and high schools for both sexes, two endowed colleges of high rank, and a theological seminary fairly endowed, and of superior grade.

Fifty years ago missionary operations among the Baptists in Kentucky had been reduced to little more than a mere theory. They had not one missionary employed either at home or abroad,

and not a Baptist pastor in the State was receiving a fair compensation for his ministry. There were some small private contributions made to China missions, a few Sunday-schools were operated under the patronage of the American Sunday-school Union, and some of the pastors received some impromptu donations, while a very few were promised fixed salaries, no inconsiderable proportion of which was never paid. The anti-missionary faction had succeeded in creating a very general impression that the whole burden of extending a knowledge of the gospel devolved on the preachers, and that any thing contributed to their necessities was purely a matter of alms-giving. The contributions of the churches to all religious purposes were insignificant. The receipts of the General Association during the first year of its existence, for all purposes, was \$643.03, notwithstanding it had in the field the most efficient agent the denomination could furnish. Now many of our pastors receive fair salaries, promptly paid, while the principle that "they which preach the gospel should live of the gospel," is universally acknowledged; the teaching of the gospel to all the world is admitted to be the duty of the churches, and it is regarded the duty of every church member to labor and sacrifice to the extent of his ability to spread the knowledge of the truth as it is in Jesus. Last year twenty-six missionaries were employed in the State, 560 Sunday-schools, aggregating 23,279 pupils were operated, and \$26,046.35 was contributed to missions. What has God wrought for his people in fifty years!

Baptist principles have made even greater progress than the denomination. Multitudes of Christians who have not been baptized have been *baptized*. Protracted meetings, which in modern times originated with the Baptists in Kentucky, have been adopted by all the leading denominations in this country, and have extended their potent influence to every quarter of the globe. Even the conservative Presbyterians have abandoned exclusive Sunday worship, and now serve God every day in the week. The Methodists now hold Saturday church meetings, and the Campbellites convene in associations called by another name; and, despite the long, persistent, and bitter opposition of their founder to missions, theological education, and the support of the ministry, are sending out missionaries, conducting Bible schools, and paying their pastors—just a little. The anti-missionary Baptists are no longer anti-missionaries, except a few little, withered fraternities of antinomian mummies.

The great Baptist principle, that Christianity requires men to do what Christ commands, as he commands it, when he com-

mands it, and simply because he commands it, has made great progress during the last fifty years. It is needless to prove that this is peculiarly a Baptist principle. That all anti-Baptist sects have claimed and exercised the assumed prerogative of changing the divine ordinances (so that the substance be not destroyed) is sufficiently testified by Calvin, Lightfoot, Chalmers, the Methodist Book of Discipline, Bishop B. B. Smith, Dean Stanley, and a host of other authorities. The Baptists have everywhere protested in the name of the Lord Jesus against this assumption, and nowhere more vigorously and persistently than in Kentucky. The protest has been effective. Infant baptism, one of the most firmly rooted and pernicious superstitions of Protestantism, is rapidly fading away before the light of revealed truth. A half century ago this rite was almost universal among the Methodists and Presbyterians; now it is probable that not more than one in five of the families of these sects have their infants baptized. It is due to Baptist teaching, that these great leading Pedobaptist denominations in the United States are now suffering their little children to come to Christ instead of forcing them to the baptismal font. Immersion is rapidly superseding effusion. The Methodists are leading their converts down into our Jordans and the Presbyterians are borrowing our baptisteries.

But the grandest trophy of the Baptists is the influence exerted by their principles on the government of both churches and States. Every approximation toward a government by the governed is a Baptist victory. Democracy in church government is a Baptist peculiarity. Papacy is absolutism, and presents to all its subjects the alternative of slavery or revolt. They are beginning to choose the latter, and are filling our pulpits with their McDonalds, Harveys, and Gattons, to say nothing of the antics of Dr. McGlynn. Episcopacy is a tyranny of the priesthood over the people. In this fair land of ours she makes a feeble attempt to prove that her blood is blue, and to trace her pedigree at least as far back as the Plantagenets. But when some meddlesome Baptist reminds her of the power of a peasant's vote, she drops her slightly elevated skirt and reluctantly admits that she is one of the people. Methodist Episcopacy is only a dream of the past. The great denomination that bears its name in the South has already received the second coat of Baptist paint. The neglect of infant baptism, the abolition of the seekership, the holding of church meetings, lay delegates in Conference, and divers immersions are hopeful indications that a few more *dips* will make her presentable on the Old Jerusalem platform. Presbyterianism is an aristocracy, in which the laity

are governed by the privileged orders. The Presbyterian Church has a tradition that the first session of her elders heard the echo of the voice of the morning stars when they sang together at the birth of creation. The laity are not much disposed to dispute the antiquity of the eldership; but since the ordinance of infant baptism is now so generally neglected, they are drawing the very rational conclusion that they are all practically elders. If this be parity on stilts, it is parity nevertheless. Every prominent sect of Christians, in this country at least, is adopting principles hitherto peculiar to the Baptists. Every mountain is being brought low and every valley is being exalted; and soon, we trust, all flesh shall see the salvation of God.

But the Baptist alone, in all ages and countries, from the days of John the Baptist until now, and from Jerusalem to Louisville, the first and last great Baptist centers, have proclaimed in the name of Jesus, the Savior of all men, absolute soul-freedom and equal rights, privileges and responsibilities to all the descendants of Adam. They came all the way from the far-off Orient fettered with bonds as criminals and cutlaws; but the word of God was not bound. The sands of deserts drank their sweat and tears, and the fires of martyrdom more freely licked up their blood; but the message of divine love issued from their parched lips and rose above the roar of devouring flames. Fifty millions of their comrades, it is estimated, have their names recorded in God's book of martyrs; but they being dead yet speak. During fifteen centuries they suffered every torture that wrath and hatred could invent; but none of these things moved them, neither counted they their lives dear. Their ashes were sifted by every wind, and their bones bleached on every plain. But at last a little remnant of a once mighty host landed on the shore of the great western continent and sought refuge in its deep forests. But the storm of fury had not yet spent itself. For a hundred and fifty years their flesh quivered under the lash in Massachusetts, and their bodies languished in dark, foul jails in Virginia. They preached soul-freedom and sovereign grace from whipping-posts and through prison grates until God looked upon their suffering and said, it is enough. Their bonds were broken, and for the first time Baptists enjoyed the undisputed right to worship God according to their own convictions. They had enjoyed toleration, not freedom, in the little colony of Rhode Island. But now, at last, they were absolutely free.

American liberty was not born in New England, but on the soil of Virginia when Kentucky was a part of that province. The Puritans of Massachusetts and Connecticut were eager

enough to secure independence of the Crown of England only that they might sway a more tyrannical scepter over the consciences of men. It was not Patrick Henry, James Madison, and Thomas Jefferson that conceived the idea of religious liberty, without which civil liberty is impossible; they were only formulators of the great principle held by the Baptists of Virginia. David Thomas, John Gano, Lewis and Elijah Craig, David Barrow, James Garrard, and John Shackelford, all of whom repose beneath the bluegrass sod of Kentucky; Samuel Harris, Reuben Ford, William Webber, and Iverson Lewis, who sleep beneath the soil of Virginia; John Waller, who rests among the palmettos of South Carolina; David Tinsley, whose dust mingles with the sands of Georgia, and their fellow-sufferers for the gospel's sake, were the real liberators of human conscience. Backus, Leland, and their godly compeers plead long and earnestly for soul-freedom in New England, but were answered only by fines and imprisonment. The fanatical Puritans were alike blind to the light of reason and deaf to the cry of pity. It was the Cavaliers of Virginia and the Carolinas that heard at last the voice of Eternal Truth, adopted the code of the Baptists, broke the bands of God's suffering people and made America free.

No sooner had the Baptists obtained liberty, after a bondage of seventeen centuries, and established an impregnable ocean-bound fortress, than they turned their faces to the East whence they came. Slowly, but irresistibly, they follow their scouts, with an ever-increasing army, across the continent of Europe, along the coast of Africa and over the ancient ruins of the Levant, toward their birthplace. They no longer clank the chains of bondage as in the olden time, or feed the fires of martyrdom as in the days of their fathers, but march with floating banners and shouts of victory, while an earthquake beneath the tread of their Omnipotent Commander shakes the foundation of every tyrant throne till, like the walls of proud Babylon, it topples to lie in ruins forever, and God's elect are made free!

Eighteen hundred years ago, some Baptist fishermen of Galilee, arraigned before a criminal court for preaching the gospel of the Son of God contrary to law, uttered the simple words: "We must obey God rather than men." The obnoxious sentence was suppressed by tyrant kings and despotic priests; and the record containing it was burned in every metropolis. But the words were whispered in a still small voice from age to age by Baptist peasants among mountain fastnesses. They were repeated by Baptist cottagers from generation to generation along

the narrow rock-bound valleys. They were uttered in low, suppressed tones by Baptist worshipers in caves and dens of the earth. They gurgled from the throats of strangling Baptist martyrs in all the countries of Europe. They came softly from the lips of Baptist refugees under the creaking masts of ships sailing westward across the stormy Atlantic. After seventeen hundred years they were caught up by the Baptist backwoodsmen of Virginia, pleaded again before criminal courts, preached in the cabins of the lowly, proclaimed through iron grates and urged before legislatures, until the heavens heard and the earth gave ear.

The brief sentence expresses the grand fundamental idea of Baptist polity—strict, unquestioning, voluntary obedience to God, despite the mandates of parents, priests, magistrates, or any other human authority. This principle of heaven-born truth is the mightiest force in Christendom. What wonders has it wrought since its cage was broken by the sturdy backwoodsmen of Virginia only a century ago! It has made this fair land of ours free, and placed it at the head of all peoples. It has made England's most mighty and dread sovereign only a pretty tinsel doll, with no more real power than a milkmaid, and is rapidly sapping and mining her hierarchy and lordship. It has shaken the Bonapartes from the throne of France. It is Bismarck's resistless foe, and will make Germany free when he is dead. It is steadily encircling the palace of the Czar, and his son is not likely to sway a tyrant's scepter over Russia. Austria is feeling its magic touch and relaxing her grasp on the despot's scepter. Spain—poor old, debauched, priest-ridden Spain, has heard its whispers as a voice from a far country, and a faint smile of hope gleams on her glum features. Italy—fair, frail, fallen Italy—has felt the grasp of its philanthropic hand, and is summoning courage to resist the foul demands of her blasphemous seducer. But not only has it shaken enlightened Europe as with a mighty earthquake, but the dark continents of the south, the ancient lands of the sunny Orient, and the far-off isles of the ocean have felt the tremor, and the world's great heart throbs with the hope of universal deliverance. The great principles peculiar to Baptists in all the past have made more progress during the last fifty years than during the first seventeen hundred and fifty years of the Christian era. Science and literature have done much to enlighten the favored classes of men. Protestantism has aided in the dissemination of religious knowledge, in breaking down the monopoly of priestly absolutism, and, especially during the present century, in promoting the spirit of relig-

ious toleration; but *Baptistism* alone, and without sympathy, has fought and won the decisive battle in the mighty struggle that shall ultimate in the liberation of the oppressed millions and make the world free.

[Remarks pertaining to the subject of the above address were made by Prof. J. W. Rusk, Hon. T. C. Bell, and Rev. Drs. Gardner, Burrows, and Eaton.]

III.

THE EARLY BAPTIST CHURCHES OF KENTUCKY.

BY WM. M. PRATT, D. D.

The earliest immigration to Kentucky was amid the struggles and triumphs of civil and religious liberty in America. On the 17th of April, 1775, at Lexington, near Boston, Massachusetts, was fought the first battle of the Revolution. About two months from that time the report of this battle reached a company of "Long Hunters," who were camped in the center of the "blue-grass" region of Kentucky, and they gave the memorial name Lexington to the spot where now stands the flourishing city of that name.

On the 17th of June of the same year, the Continental Congress elected General George Washington commander-in-chief of the American army. Two days previous to this, Daniel Boone, of North Carolina, who had explored this region in 1769, and had sojourned here most of the time, having builded the first fort, inclosing cabins for residences, started back to North Carolina to bring his family to this uninhabited country. His wife and daughters were the first white women who came to Kentucky. This was the first resident family. Parties of surveyors, hunters, and explorers were contemporaries of Boone. Returning to the East they awakened in North Carolina, Virginia, Pennsylvania, Maryland, New Jersey, and other States an anxiety to settle in this fertile and beautiful region.

The reports of these explorers remind us of the description Moses gives of the land of Canaan, on the eve of the tribes of Israel entering upon its conquest under the leadership of one of the most renowned of military leaders, Joshua (Deut. viii, 7-9): "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Substituting coal for iron, the

native and cultivated fruits for the olive, fig, and pomegranate, and the description would answer for Kentucky.

Virginia had obtained at various times chartered rights from the Crown of England more favorable than any of the other colonies. She possessed a vast extent of territory west and northwest, and she extinguished the title of Iroquois Indians by cash purchase of \$20,000. The Catawbias on the south subsequently gave up their claim to the lands in Kentucky, west of Tennessee River, for a like sum. Virginia, in 1784, ceded to the General Government her title to the Northwest Territory, retaining that of Kentucky under the title of "County of Fincastle." Virginia also, having furnished soldiers in the French and English wars on this continent, and in the war of the Revolution, paid them off in land-script, and permitted them to locate, by their individual survey, four hundred acres of land in Kentucky. This induced an immense emigration during, and especially at the close of the Revolutionary War. Says Lewis Collins in his first edition of *History of Kentucky*, page 308: "No country was settled by men of more distinct character from the great mass, and the infusion of those traits was so common to the population of the early emigrants, that it will take centuries to eradicate it from their descendants. More of the gallant officers of the American Revolution, and their no less gallant soldiers, found a retreat in Kentucky than in any other part of America, and they brought with them to the West the young men of enterprise, talent, and courage, who, like Sidney, were to 'find or to make' a way to distinction."*

The Baptist Church was more largely represented than any other religious persuasion among the pioneers of this State, and probably as many, if not more, than all others.

Rev. J. M. Peck says (*Christian Review*, October, 1852): "At the close of the Revolutionary War (1783), there were not over fifty thousand Baptists in America, and but two small churches in all the valley of the Mississippi"—and these were Baptist churches—the Severn Valley, in Hardin County, and the Gilbert's Creek, in Garrard County.

According to Spencer's *History of Kentucky Baptists*, there were three Baptist churches in Kentucky in 1781—Severn Valley, in Hardin County, Cedar Creek, Nelson County, and Gilbert's Creek, Garrard County.

*The limitations of this article require the omission of the catalogue of the distinguished statesmen, warriors, judges, and lawyers, ministers of the gospel, and civilians, who adorn the pages of the early history of Kentucky and occupy a portion of the address.

In 1782, Forks of Dix River was founded by Lewis Craig.

In 1783, South Elkhorn, Fayette County, was founded by the removal of Elder Lewis Craig, and a large portion of his church at Gilbert's Creek to this place, the first church north of Kentucky River.

In 1784, Bear Grass church, Jefferson County, six miles east of Louisville, was constituted by John Whitaker, and Howard Creek (now Providence), Clark County, by Elder Robert Elkin.

In 1785, twelve churches were, founded viz., Limestone (now Washington), Mason County, by Elder William Wood; Clear Creek, Woodford County, by Elder John Taylor; Pottenger Creek, Nelson County, by Benjamin Lynn; Cox's Creek, Nelson County, by William Taylor; Brashears (Clear Creek), Shelby County, by Elders William Taylor and John Whitaker; Rush Branch, Lincoln County, by Elder John Bailey; Head of Boone Creek, by Elder Joseph Craig; Big Crossing, Scott County, by Elder Elijah Craig; Tate's Creek, Madison County, by Elder John Tanner; Town Fork (Lexington), by Elder John Gano; Bryant Station, Fayette County, by Elder Lewis Craig; Boone Creek (Athens), by Elder David Thompson.

In 1786, Tate's Creek, Madison County, by Elder Andrew Tribble.

In 1787, Marble Creek (East Hickman), Fayette County, by Elders William Hickman and John Price; Cooper's Run, Bourbon County, by Elder Augustine Eastin; New Providence, Lincoln County, by Elder William Marshall; South Fork, Nelson County, by Elder James S. Skaggs.

In 1788, Huston Creek, Bourbon County, by Elder Moses Bledsoe; Forks of Elkhorn, Franklin County, by Elder William Hickman; Rolling Fork, Nelson County, by Elder John Carman; Buck Run, Franklin County, by Elders John and James Dupuy; Shawnee Run, Mercer County, by Elder John Rice.

In 1789, Hardin Creek, Nelson County, by Elder Baldwin; Clifton, May's Lick, Mason County, by Elders Wood and Garrard.

In 1790, Indian Creek, Harrison County, by Elder A. Eastin; Unity, Clark County; Hickman Creek and Hardin's Creek, Mercer County; Mount Pleasant, Franklin County, and West Fork, Cox Creek, Nelson County, White Oak, Nelson County.

1791, Stony Point, Mercer County, Strode's Fork, Fayette County, Taylor's Fork, Green Creek, Bourbon, Bloomfield, Nelson County; Crab Orchard, Lincoln County; Pitman's Creek and Brush Creek, Green County.

These churches were located in seventeen counties, all east of

the track of the Louisville & Nashville Railroad, and Lincoln and Green were the southern counties.

In 1790 there were in Kentucky 42 churches, 40 ordained ministers, 21 licentiates, and 3,105 members in the Church Associations.

The first Association formed in Kentucky was *Elkhorn*, on the 1st of October, 1785. Six churches entered into the organization, viz: Gilbert's Creek, Tate's Creek, South Elkhorn, Clear Creek, Big Crossing, and Limestone. The ministers representing these churches were Elders George Stokes Smith, John Price, John Tanner, Lewis Craig, William Hickman, John Taylor, James Rucker, John Dupuy, and William Wood. This body was enlarged nearly every year until it comprised thirty-eight churches, extending from Columbia Church near the mouth of Little Miami, Ohio, to Cumberland, Tennessee.

In 1802 it attained to 48 churches, and a membership of 5,310.

Salem Association was formed on the 27th of the same month and year of Elkhorn. Four churches, viz: Severn's Valley, 37 members, no pastor; Cedar Creek, 41 members, Joseph Barnett, pastor; Bear Grass, 19 members, John Whitaker, pastor; Cox's Creek, 26 members.

In 1802 its territory extended from the Ohio to Green River, west of Kentucky River, and numbered 34 churches and 2,500 members. The third Association, formed near the close of the last century, is the "South Kentucky." The churches composing this were Separate Baptists, and Dr. Spencer fixes the time of its formation, May, 1788.

The annual meeting of an Association was to the Baptist a very important and interesting occasion. They were held in the shadows of the forest, and the attendance was large, the hospitality abundant. Most of the time was devoted to the ministry of the word. Visiting ministers from a great distance would attend, and imparting and receiving spiritual instruction was the prominent feature of the services. The circular letter, upon some doctrinal or practical matter, was referred to judicious brethren for examination, and, if approved, published in the minutes; if not approved, it was rejected, and another ordered to be prepared on the occasion. The demand for the circular, in these times of books and periodical literature, is not what it was in times of literary scarcity. The gathering together of the circulars of the Philadelphia and of the Elkhorn Association in their early period would make a book of about as sound theoretic and practical theology as could be found in the market. The deliverances of

the Associations to the many queries sent up by the churches are now regarded as wise and true.

The early ministers who gathered these churches were mostly men of limited education, and who, shortly after their conversion, were licensed to preach. The elements of their conviction and conversion, what was denominated experimental religion, a sense of accountability to God, of sin and condemnation, moral inability, redemption through Christ and sanctification through the Holy Spirit, were the main matters of their preaching. The introduction was explanatory of the connection of the text, and the closing application brought out their power in exhortation. Many had what was called a "heavenly tone" that gave effect to their discourse. Their illustrations were drawn from natural phenomena and incidents that fell under their personal observation. They had devotion to their calling, and were ready to travel long distances, endure hardships, encounter dangers, to minister to the people of God in the wilderness and to gather them into church organizations. Their record is on high. Some of the early ministers were educated, and of great influence in Church and State. Elder William Marshall, uncle of Chief Justice Marshall, and belonging to a family of intellectual force in Virginia and Kentucky, was the earliest settled minister in the territory. In the same year, 1780, John Whitaker—who, with his son Aquila, the Indian fighter, accompanied General George Rogers Clarke at the head of one thousand men, destroyed the Piqua towns on the Miami River—was the only Baptist minister within fifty miles of the "Falls of the Ohio," now Louisville. He aided in the formation of most of the churches in this region, and was a man of energy and enterprise.

James Rogers, of Nelson County, who entered into the constitution of Cedar Creek, the second church formed in Kentucky, was of Irish descent. He was a member of the "Danville Convention" of 1785, and wrote a number of pamphlets on religious subjects, one of which was on restricted communion. Rogers' Fort, four miles west of Bardstown, was built by him and his two brothers.

In 1781 Lewis Craig, and probably his brother Joseph, came to Kentucky, followed, in 1786, by another brother, Elijah, and by his brother-in-law, Richard Cave, a pioneer preacher. These Craigs were the sons of Toliver Craig, of Orange County, Va., whose large family of seven sons and four daughters were members of the church. The three sons who came to Kentucky were effective preachers in Virginia, and were a number of times thrown in prison. Lewis Craig, the elder of the three, was pastor

of the "migrating church" of two hundred, of Upper Spottsylvania, and after a long, fatiguing pilgrimage, maintaining their organization and worship on the way, settled on Gilbert Creek, Garrard County, October, 1781. Elijah Craig was first pastor of Big Crossing, laid out the town of Georgetown, established the classical school in that place, which is now the seat of Georgetown College. These two brothers were men of strong minds and of great influence in molding the character of the infant churches.

In 1783 John Taylor settled in Central Kentucky. He and Joseph Redding visited Kentucky in 1779, and after a brief sojourn returned. Mr. Redding moved his family to this State in 1789. These men of strong sense, and of deep piety and great usefulness, were converted under the preaching of Elder William Marshall, in the Shenandoah Valley in Virginia, previous to his removal to this State.

In 1784 nine men of distinction are found in the list of the Baptists ministry who came to this State, viz., James Garrard, Augustine Eastin, William Taylor, William Bailey, John Tanner, Robert Elkin, William Hickman, John Dupuy and George Stokes Smith—James Dupuy and George Smith, brother and half brother of the last two. These were all leading men in our Zion.

James Garrard joined the Baptist Church in early life, was an officer in the Revolutionary War, a member of the Virginia Legislature, "where he contributed, by his zeal and prudence, as much and perhaps more than any other individual to the passage of the act securing universal religious liberty."

On his removal to Kentucky he became a leader in the State and Church. In the convention of 1792 to form the State Constitution, of forty-five members, eight were members of the Baptist Church, viz., Thomas Lewis, Robert Fryer, William King, Jacob Froman, Richard Young, James Garrard, George Stokes Smith, and John Bailey. The last three were Baptist ministers. James Garrard was frequently elected to the legislature, and for eight years, from 1796 to 1804, served the State as Governor. "Kentucky has never had a citizen that stood higher in popular estimation than Gov. Garrard."

William Hickman was one of the most pious, consecrated, unselfish, and successful of the early ministers. He united with a church called Skinquarter, in Cumberland County, Va., in 1773. As the fruits of the revival that prevailed in that neighborhood seven became ministers of the gospel, of whom five came to Kentucky, viz., William Hickman, George Smith, George Stokes Smith, John and James Dupuy. Elder Hickman settled at the

Forks of Elkhorn church in 1788, and formed that church, and was identified with the establishment of very many in Woodford and adjoining counties. At the Forks he lived, labored, and died, and his remains lie buried in the plat of ground given to him to induce his settlement at that place one hundred years ago, within one mile and a half of those of the Rev. John Gano, on one side, and of Rev. John Taylor on the other side of North Elkhorn—blessed trio of eminent and successful servants of Christ and his Church.

William Taylor settled in Nelson County this year (1785), "and became," says Spencer, "to the Regular Baptists of the southern settlements what Lewis Craig was to those of the northern. By the middle of April he had collected Baptists enough to constitute Cox's Creek church; of this he became pastor. There were now four little churches, aggregating one hundred and twenty-three members, including three ordained ministers, in this part of the country. These he induced to meet by messengers at Cox's Creek, on the 29th of October, 1785, and form Salem Association." He was a man of spotless character, and his life carried conviction of the truth and value of the religion he preached.

In 1786 Ambrose Dudley moved his family to Kentucky, and bought fourteen hundred and fifty acres of land, at twenty shillings per acre, in the neighborhood of Bryant Station, and was the first pastor of the church called Bryan's, and continued so until his death in 1825. He was an officer in the Revolutionary army. While stationed at Williamsburg, he heard Lewis Craig and John Shackelford preach from within the prison walls, and was convicted of sin and led to the foot of the cross, where he found peace in believing in the ability and willingness of Christ to save. It is an interesting fact, communicated to me by his son, Elder Thomas P. Dudley, that the church in Spottsylvania, where he lived, had a special meeting for prayer that God would send them a preacher. This prayer was answered. He returned to them as a candidate for baptism and membership and with the impression of duty to preach the gospel. He resigned as officer of the army, entered the Christian ministry and was faithful to this high and holy calling until removed from earth. John Shackelford and Lewis Craig ordained him in Virginia. When his son, Thomas P. Dudley, who was a valiant soldier in the war of 1812, afterward, for years, a bank officer, was converted and called to the ministry, these same men who ordained the father in Virginia ordained the son in Kentucky. On the death of the father, the son was elected his successor, and continued such for sixty years. So the joint pastorship of father

and son covered nearly a century. These two men, in profound knowledge of Bible truth, dignity, and purity of character, and in the might of their influence have not been excelled in the annals of the pulpit of Kentucky.

The limit of this address will not permit us to do honor to many other ministers of merit. We must allude to two others, who came to Kentucky toward the close of the last century:

The venerable John Gano, who spent the last sixteen years of his long, laborious, and useful life in Kentucky, from 1788 to 1804, when "he fell on sleep." His birthplace was Hopewell, N. J. He was probably educated at "Eaton Academy," the first Baptist institution of learning in America, and which gave to Brown University its first president, Rev. Dr. James Manning, in 1765. Elder Gano and Dr. Manning were brothers-in-law, having married sisters, the daughters of John Stites, of Hopewell, N. J.

In June, 1762, the first Baptist church in New York was constituted on seventeen members from Scotch Plains, and Mr. Gano, who had served them in the old church, was elected as the pastor. He held the position for twenty-six eventful years. He entered the army as chaplain of Gen. Clinton's New York brigade. His fearless exposure to danger, and his devotion to the sick, and to the success of the war of Independence, which was shared by other Baptist ministers, led Gen. Washington to say, "Baptist chaplains were the most prominent and useful in the army." He was commissioned by the Philadelphia Association to visit the newly formed churches in Virginia and North Carolina during the wonderful work of grace in those parts, and he exercised a most wholesome and conservative influence.

About the time he came to Kentucky the "Town Fork" church was constituted in Lexington, and a house of worship was erected on what has been known for years as the "old Baptist Graveyard." This spot was abandoned after a few years, and a meeting-house was built on the old Frankfort road, some three miles from town, to suit the convenience of the most of the members who resided in the vicinity. John Gano was elected pastor, and continued so for ten years, when he became disabled by a broken shoulder and afterward by partial paralysis. Dr. Richard Furman, of South Carolina, said of him, "As a minister of Christ, he shone like a star of the first magnitude in the American church and moved in a widely extended field of action. For this office God had endowed him with a large portion of grace and excellent gifts. Resembling the sun, he rose in the church with morning brightness, advanced regularly to his sta-

tion of meridian splendor, and then gently declined with mild effulgence, till he disappeared without a cloud to intercept his rays or obscure his glory."

David Thomas, A. M., was an intimate companion of John Gano. He was educated at the same academy, and received his degree of A. M. from Rhode Island College. He was ordained when but eighteen years old. In 1751 he was sent with John Gano and James Miller as missionaries of the Philadelphia Association to Virginia. Mr. Thomas remained in Virginia when the others returned. Immense crowds attended when he preached, some coming from one hundred to one hundred and fifty miles. During the Revolutionary War, like Gano, he devoted his talents to the success of the Colonies. Thomas Jefferson and Patrick Henry held him in high esteem, and Robert Semple wrote, "There were few such men in the world in his day." Like Gano he followed, in his old age, his children and kinsmen to Kentucky. He ministered for awhile to the Washington church in Mason County, and then spent his last years in the neighborhood of East Hickman church, and lies buried in the county of Jessamine, as Gano lies buried in the contiguous county of Woodford. It seems providential that two such men, in the maturity of their ministerial gifts and richness of experience, should spend their last years in this then new country, and aid to establish the churches in doctrine and discipline, and to influence the ministry to piety, learning, and devotion.

TRIALS OF THE EARLY CHURCHES.

The early Baptists, in common with other immigrants, had trials without and within. The trials without were manifold and severe.

First. The hardships of the journey. Those from the north-western part of Virginia went to Redstone on a branch of the Monongahela, and in flatboats came down the Ohio River to Maysville or Louisville, some seven hundred miles by water from Pittsburgh. This was very hazardous on account of the Indians, who watched the river in order to plunder and kill. Those who were fortunate in reaching a port of entry had to work their way through an unbroken wilderness to some point in the interior. Those who came from Pennsylvania, New Jersey, and Maryland, generally took the same route. Those from Eastern and Central Virginia, as well as those from North Carolina, went through Cumberland Gap. Lewis Craig with his

family, and two hundred members of Upper Spottsylvania, came by way of Cumberland Gap, and the traveling church must have journeyed over five hundred miles to reach their destination. This was in an inclement season, no bridges over the many streams, and no road cut out of the immense growth of trees and shrubs. When these emigrants arrived they had no houses to live in, no fields cleared to cultivate, and no supplies of groceries, wearing apparel, ammunition, tools to work with, only as brought at cost and trouble from the eastern settlements. Besides, no government or courts of justice. They must get laws and justice from Virginia.

Second. The terrible troubles they had with the Indians. The various tribes on the south, and especially on the north, regarded the whites as intruders upon their immemorial and rich hunting grounds. They had been driven from their eastern homes, and now regarded the Alleghany Mountains as a barrier to further intrusion on their original rights. We can not be surprised at their opposition to this immigration, considering their savage nature. For seventeen long years the first settlers were exposed to attacks of these wild sons of the forests. At times the woods seemed to be filled with them. Forts were built in every settlement for protection, and when they went to their fields, to mill, or to a place of worship, they had to carry their guns and be prepared to defend their lives. The very first pastor of the first church in the great west, John Garrard, in less than one year after his pastorage at Severn's Valley, left his family to hunt game in the woods, and was seen no more. This, however, was a common circumstance, though a kind Providence preserved the ministers of the gospel most remarkably during this long period. A minute narrative of battles, neighborhood, and individual conflicts with the Indians, of male and female heroism and suffering would fill a number of volumes. Our time will not permit details.

Third. Another outward trouble was disputes about their possessions. Different companies of surveyors made partial surveys. Individuals with land warrants were permitted to survey a certain amount of Government bounty land, and the various surveys overlapped one another, or were located on previous surveys. This gave rise to long-continued and bitter litigation and personal alienations. Even Daniel Boone was deprived of his lands through some legal flaw in his title, and in disgust left the State and died a poor man in Missouri.

Fourth. Another outward trouble was the long and discouraging efforts to become relieved of reliance on Virginia for law,

justice, and protection, and to become an independent State and possess a government of her own citizens. The first convention for that purpose was held at Danville, December 27, 1784. It took seven years and nine conventions to become an independent State and form a constitution and be received into the Union of States. During all this period the public mind was in a state of political unrest.

Fifth. In the mean time representatives of the Spanish Government at New Orleans were intriguing with leading men in Kentucky and men in high positions in the General Government to seduce Kentucky to unite herself with them in establishing an independent government in the Southwest, with New Orleans as its seat of government. The prejudice of Kentuckians against the General Government for not affording them sufficient protection and encouragement predisposed many to this project, and kept the public mind in a ferment of excitement.

Sixth. The influx of French infidelity, and the writings of Thomas Paine against the Christian religion, was a serious impediment to the progress of church enlargement. Tom Paine's *Age of Reason*, and Voltaire's and other infidel works, were more numerous than Bibles. It took the wonderful work of grace which spread over Kentucky, 1800-'3, to destroy this work of the devil and to limit its prevalence alone to comparatively few.

All this while the Baptist Church maintained the even tenor of her way; her increase was mainly by immigration; she was not seriously impaired by these outward trials.

The early Baptist churches in Kentucky had troubles within.

First. To secure unity between the two classes of Baptists, the Regulars and the Separates.

The Separates Baptists had their origin in New England about the middle of the last century, as the result of the great revival under the ministry of Jonathan Edwards and George Whitfield. Those who withdrew from the "Standing Order" (Congregationalist) were called Separates or New Lights. Among their number was Shubal Stearns, who subsequently, on investigating the Scriptures, united with the Baptists, and was baptized by Elder Wait Palmer at Tolland, Connecticut, and was ordained to the Baptist ministry by Elders Palmer and Moore. He felt impressed that his work in the ministry was to be outside of New England, as in 1754, together with his wife, sons, and his two brothers and their wives, his brother-in-law, David Marshall and wife, Joseph Breed and wife, Enos Steinson and wife, and Joseph Polk and wife, he left for the South, and located on Sandy Creek, North Carolina, and immediately formed a church of these mem-

bers of his household. David Marshall and Joseph R. Breed were appointed by the infant church to assist the pastor in his ministerial work. On his way to North Carolina he stopped for a short time in Northeast Virginia and formed acquaintance with two churches in that region. The spirituality of the Christian religion was then untaught and, only in isolated instances, was unknown in that region. The most wonderful effects resulted from the preaching of these men of God, and the spirituality of this little church on Sandy Creek, Guildford County, North Carolina, in the middle of the State, and about forty miles east of the Yadkin River, where Daniel Boone resided, at the time when he explored Kentucky. Dr. Cathcart says, "The parent body, in a few years, had six hundred and six members, and in seventeen years from its origin it had branches southward as far as Georgia, eastward to the sea and the Chesapeake Bay, and northward to the waters of the Potomac. It has become the mother, grandmother, and great-grandmother of forty-two churches, from which one hundred and twenty-five ministers were sent out as licentiates or ordained clergymen. And in after years the power that God gave Shubal Stearns and his Sandy Creek church in early years swept over Virginia, North Carolina, Georgia, and South Carolina with resistless force, and brought immense throngs to Christ and established multitudes of Baptist churches." (Baptist Encyclopedia.) Probably no one minister in America has exerted so extensive and permanent influence. George Whitefield was Calvinistic in his view, so was Shubal Stearns. A peculiar feature of his church was a refusal to formulate articles of faith. They merely had a written Church Covenant, and took the Bible alone as their rule of belief. He possessed the spirit and activity of the early Methodists, and communicated the same to his disciples.

The large majority of the earlier ministers of Kentucky were baptized by Separate Baptist ministers, imbibed the spirit and pursued the course of Shubal Stearns, traveling to distant fields of evangelical labor, organizing churches and becoming themselves pioneers in church enterprise. The Philadelphia Association was constituted in 1707, and at one time comprehended nearly all the churches from New England to South Carolina. She was the originator of Eaton's Academy at Hopewell, N. J., and Brown's University in Rhode Island, and her ministers were of considerable culture. She adopted and published her creed in 1742. (Printed by Benjamin Franklin, Philadelphia, 1743.) This was the "Confession of Faith" by Baptists in London and the country in 1689. This mother of Baptist Associations in America

exerted a most conservative and wise influence over these newly formed churches in the South. She commissioned her wisest men to visit the settlements, and to give wholesome instruction to the churches and their ministers. The churches connected immediately with her body were called "*Regular*," and those which arose from this new movement were termed "*Separate*." As a result of this judicious course most of the early ministers who came to Kentucky and established churches adopted the "Philadelphia Confession" as an exponent of their faith. The churches south of Kentucky River mostly organized on the original platform of Shubal Stearns, with simply a church covenant. The Associations of the Regular Baptists, both in Virginia and Kentucky, made overtures to the Separates for a union, which, after some delay, was consummated in Virginia, August 10, 1787, and in Kentucky, partially in 1797, and fully in 1801, under the name of "United Baptists," adopting in both States the Philadelphia Confession of Faith, with certain "explanations." Thus the Baptists of Virginia and Kentucky possess the two-fold elements of Calvinistic faith of the oldest Association in America and the holy fervor and boundless zeal of the Separates—a most excellent combination. The two classes are so thoroughly wedded, that for years past not only party names dropped, but the word "United" also, and "Baptist" alone remains to indicate our distinctive views.

A second trial was the rise of *Arianism* within the bounds of the *Elkhorn Association*. Henry Toulmin came from England to Kentucky in 1791. He was the son of Rev. Thomas Toulmin, of Taunton, England, a Baptist minister of learning, and author of a number of publications. Henry was well educated, and was regarded as an ordained Baptist minister. In 1792 he returned to England and published a description of Kentucky, in order to induce emigration to this country. In 1794, having returned to Kentucky, the trustees of Transylvania Seminary, at Lexington, elected him Principal of the Institution. In 1796, Col. James Garrard, elected Governor of the State, selected Harry Toulmin Secretary of State, and continued him in the office during the eight years of his administration. He possessed the mind of the Governor with his Arian views, and the Governor influenced his pastor, Augustine Gastin, and through both, the Cooper's Run church, in Bourbon County, where they held their membership, to like views. The Association endeavored to convince these brethren of wrongly interpreting the Scriptures with reference to eternal and divine son-ship of Jesus Christ, but to no effect. The aged Gano, in 1803 was taken to Lexington, and though

feeble in body, and had to be lifted into the pulpit, preached a masterly discourse on the Deity of Jesus Christ, which checked the spread of the heresy. (Spencer, Vol. I, p. 120.)

Another trouble in the churches was respecting the institution of slavery. The Baptists in Virginia, as well as many of its most distinguished citizens, had their misgivings in reference to its continued existence at the time of the adoption of the Federal Constitution. The Baptists had contended for *religious* liberty as well as political, and it was natural for them to carry the principle to that of personal liberty of the enslaved. Dr. Spencer gives a very full account of the agitation of this matter, from which we glean this historic fact (Vol. I, p. 182): "The subject of abolishing slavery was first introduced in the Baptist General Committee at their general meeting at Williams' meeting-house, in Goochland County, Va., March 7, 1788. The subject was regarded of such importance as to demand calm deliberation. It was deferred, in order for deliberation by the churches and the expression of their sentiments, until the meeting of the committee in Richmond, August 8, 1789. 'The propriety of hereditary slavery was taken up at this session,' says Mr. Semple, 'and after some time employed in the consideration of the subject, the following resolution was offered by Mr. John Leland, and adopted:

"*Resolved*, That slavery is a violent deprivation of the rights of nature, and inconsistent with a republican government, and therefore recommend it to our brethren to make use of every legal measure to extirpate this horrid evil from the land, and pray Almighty God that our honorable legislature may have it in their power to proclaim the great jubilee, consistent with the principles of good policy."

The Baptists of Kentucky were too intimately connected with those of Virginia not to sustain with them a general harmony of sentiment, and so a like agitation pervaded the churches in Kentucky.

In October, 1789, the subject was introduced into Salem Association by a query: "Is it lawful in the sight of God for a member of Christ's Church to keep his fellow-creature in perpetual slavery?" The Association declined to "enter into so important and critical a matter at present." Two other churches of the Association were in part or as a whole possessed of the same sentiment. Members of three churches, Cox's Creek, Cedar Creek, and Lick Creek, withdrew, and constituted an emancipation church six miles northwest of Bardstown. Elders Joshua Carman and Josiah Dodge headed this movement.

In 1791 Elkhorn Association appointed a committee of three,

to wit, Augustine Eastin, James Garrard, and Ambrose Dudley, to draw up a memorial to the Convention to be held on the third day of April next, requesting that body to take up the subjects of Religious Liberty and Perpetual Slavery, in the formation of the Constitution of the District, and to report at the Crossings on the 8th of September. At the meeting at the Great Crossings, the memorial of this committee favorable to emancipation was read and approved. The sentiments in reference to emancipation were not approved by the churches, so, at a meeting at Bryant's, in December, the action of the September meeting was reconsidered and rejected. In 1805 the Association passed the following resolution :

“ This Association judges it improper for ministers, churches, and Associations to meddle with emancipation from slavery, or any other political subject, and, as such, we advise ministers and churches to have nothing to do therewith in their religious capacities.”

“ Slavery,” says Spencer (Vol. I, p. 484), “ was by far the most fruitful of mischief of all the questions that agitated the Baptist churches of Kentucky from 1788 to 1820. Opposition to slavery extended to every part of the territory, and engaged the talents of some of the ablest ministers of the denomination.”

The principal agitators were Cornelius Duese, John Murphy, John H. Owen, Elijah Davidson, and Carter Tarrent, in the Green River Association; Joshua Carman, Josiah Dodge, and Thomas Whitman, in the Salem Association; William Hickman, John Satton, William Buckley, Donald Holmes, George Smith, George Stokes Smith, and David Barrow, in Elkhorn and Bracken Associations.

Another matter troubled the churches at the opening of the present century, viz., *secret societies*. The first lodge of Freemasons in Kentucky was formed November 17, 1788, at Lexington. In the minutes of Long Run Association, in 1805, the subject of church members joining the Masonic lodge was discussed, and it was decided that “ any member of our society is condemned in joining a Freemason lodge.”

In 1815 North District Association decided, “ It is not right for members of the Baptist Church to sit in Freemason lodges.”

In 1817 Elkhorn “ advised the members in our connection in no case to join the Masonic lodge.”

In 1818, upon a query from the church at Lexington, in reference to her action that it is considered inconsistent for the members of her body hereafter to unite themselves to the Masonic, Tammany, or any other society, the principle of which

is *secrecy*, the Association approved the deliverance of the Lexington church.

Our fathers regarded political, social, or worldly secret fellowships as undermining Christian and Church fellowship—and I think so too.

CHURCH DOINGS.—The monthly church meeting on Saturday was regarded as all important. Every member was expected to be in attendance. After a sermon from the pastor, records of the last meeting read and approved or corrected and signed by both moderator and clerk; the church covenant was read, visiting brethren invited to seats, and a door was opened for the reception of members. If there was an applicant for membership by experience and baptism, the candidate narrated the exercises of his or her mind and heart while delivered from the power of darkness and translated into the kingdom of God's dear Son; after which, the pastor or any member of the church was at liberty to interrogate the candidate upon points not satisfactorily explained, and if approved by unanimous vote of the members present, the right hand of fellowship was extended to them. We are not so particular about this matter now as our fathers were.

The early Church was very strict in discipline. A single quotation will suffice upon this point. Prof. J. N. Bradley, in his history of Great Crossing church, in the minutes of Elkhorn Association of 1876, gives a summary of matters of discipline in that church: "Members were dealt with for fighting, swearing, drunkenness, speaking evil of a brother, gambling, buying lottery tickets or managing lotteries, having connection with racing, dancing, or any thing of that character. There is a record of one having been excluded for allowing 'race-paths' to be cleaned out near his tavern. There is another case of this brother being advised to pay seventeen bushels of merchantable wheat to another brother on account of a contract; and still later the church insisted strongly on its members not even attending dancing picnics and barbecues, and in one case some of the leading men in the church on account of attending a barbecue were disciplined."

Conclusion. From this very limited and imperfect sketch of the earliest Baptist churches in Kentucky, we are impressed with the physical and moral heroism of the ministers and members "in encountering the dangers and surmounting the difficulties attendant upon the early habitation of Kentucky; of their steadfastness to the faith and principles they professed in the midst of infidelity, worldly mindedness, profanity, drunkenness, gambling,

and manifold other forms of wickedness; of the efforts put forth to gather the sheep in the wilderness into the folds of safety, and lead them into pastures of truth and righteousness, and of transmitting to us of the third and fourth generation their bright example of loyalty to the King in Zion."

[P. S. The latter part of this address was not delivered, as the moderator announced that my time was up.]

Dr. Spencer will excuse me for not referring more frequently to his excellent work, "History of Kentucky Baptists," out of which I have derived a large portion of the matter in this address. Having devoted twenty years of his useful life in gathering materials for his work, he has left very limited gleanings of unrecorded facts.

W. M. P.

IV.

THE BAPTISTS OF KENTUCKY AND BENEVOLENCE.

BY REV. A. D. SEARS, D. D.

I was baptized on the 19th of July, 1838, during the first year of the history of the General Association of the Baptists of Kentucky.

The subject assigned me relates to the benevolence of the Baptists of Kentucky during the past fifty years. In order to reach this subject, I am necessarily compelled to commence at the beginning of the work of the General Association.

The Rev. Dr. Waller, in his earliest report to the General Association of Kentucky, stated that they had much difficulty in getting the Rev. Wm. C. Buck to act as General Agent, and then he consented for only three months. Brother Buck in his report to the board says that on the 16th day of May, 1838, he began his first trip among the churches. The churches he visited on that journey belonged to Concord and Long Run Associations. He says he labored thirty-one days, performing three hours of pulpit labor every day, and that he was kindly received by some, but very coldly entertained by others. Of one particular church in Shelby County he says, had not Providence directed the family of a brother from another neighborhood to attend service that day he would have had to go elsewhere to get his dinner, so keen was the prejudice that existed against the work of the General Association. He visited twenty churches, and when I state to you the amount he collected you may suppose the churches were very weak. But I will name some of them.

He visited, among others, New Castle, then considered the wealthiest Baptist church in the State, Buck Creek, and New Liberty, and reported his collections to the board. Observe, he had been absent thirty-one days, performing three hours of pulpit labor every day, and he reported seventy-seven dollars and forty-one cents for State Missions, two hundred and thirty-two dollars and a few cents for the China Mission, and sixteen hundred and seventy-one dollars that was promised as increased compensation for pastoral labor. It seemed to be the leading object of Brother Buck to procure such increased compensation that the pastors

should be better supported by the churches to whom they ministered. On the 25th of June in the same year he entered upon another trip among the churches of Salem Association. He visited seventeen churches and was able to collect nothing for home missions; seventy-six dollars were contributed for the China Mission, and he obtained contributions—or, I may say, promises—of nine hundred and seventy-six dollars toward the increase of pastors' salaries. Some time afterward he attended the sessions of five District Associations—Salem, Middle District, Long Run, Franklin, and Elkhorn—and reports no collections at all during these visits.

The General Association met that year in Bowling Green. It was a popular meeting; a number of ministers were present, but none of them are now living, except Brother Burrows, Brother Pendleton, Brother Lamb, and old Brother Morrow. The entire sum reported by the treasurer was ten hundred and forty-six dollars.

Brother Waller at that meeting presented a statistical view of the Baptists of Kentucky, showing that they numbered 43,376 communicants. Now, if you will divide this \$1,046 by 43,376, you will get two cents and a little over two mills as the share contributed by each member.

Brother Waller succeeded Brother Buck as General Agent, and served for the years 1841 and 1842. From some cause, not known to me, there was no money reported as being collected in 1842 but what went to pay the salary and expenses of the General Agent, except, I believe, one hundred and twenty dollars appropriated to Brother Hardin, who lived in Greensburg. The board remained in Louisville throughout the years 1843 and 1844. I removed to Louisville in 1842 and became a member of the board, and I speak now from personal knowledge. The board held its meetings every three months, unless prevented by some providential occasion, but there was no General Agent. We could not obtain an agent; it was impossible at that time. Not a dollar was collected during these two years; no missionaries were employed and no missionary work was done. I speak of what I know. The board was removed at the close of the year 1844 to Georgetown, and Brother J. M. Frost was appointed General Agent. Many of you remember what a good, pious man he was. He entered upon his work with energy and zeal. The active labor of this body commenced in 1844, and it has since increased year by year.

I have made a calculation of the increase of contributions from 1844 to 1859, and found that it amounted to four hundred

dollars a year. In 1859 the treasurer reported eight thousand dollars collected for State Missions. At that time no other moneys were included in the treasurer's report except the money collected for State Missions. It has not been a great while since you began to report collections for Foreign Missions, for Sabbath-schools, and for Home Missions. I belonged to this General Association up to the outbreak of the war, and no such reports appear upon any of your minutes. The war I suppose affected your collections to some extent. In 1867 the treasurer reported only five thousand four hundred and fifty-four dollars, but I believe you have been increasing since that period, though I notice in your last minutes you did not report as much for State Missions as in 1867. Still the cause has advanced. There has been a continual increase of missionary labor, and at your last session you reported twenty-six thousand dollars for all purposes—State Missions, Home Missions, Foreign Missions, and for Sabbath-schools.

According to Brother Gardner's estimate of the number of Baptists in Kentucky, as set down in a report he recently made at the Nelson Association, namely, 130,000 whites, and 66,000 blacks, the above sum would make twenty cents for each white member. At the period of Brother Gardner's report there were thirty-five missionaries employed—regular missionaries; and there were missionaries for some special mission. I do not know what is meant by "special mission;" there were 3,225 Sabbath-school scholars connected with the churches where the various missionaries labored, and out of these 482 had been converted. An estimate was made to the effect that since the commencement of the General Association \$200,000 had been expended in State Missions; 50,000 members had joined the Baptist churches during that time, the fruits of the labor, indirectly or directly, of the missionaries of the General Association. These have been the results of the direct exertions of the General Association in respect to benevolence. Thus two hundred thousand dollars have been expended in State Missions, fifty thousand members added to the Baptist churches, and at the last meeting there were three thousand two hundred and twenty-five scholars in the Sabbath-schools of the missionary churches.

I would now present before you the benevolence of the Baptist churches of Kentucky from an educational standpoint. I think it was about the year 1838, or it might have been 1839, that the Rev. Rockwood Giddings, an extraordinary man, who was prominently mentioned in the speech of Dr. Pendleton yesterday, was made president of the Georgetown College and

entered upon the task of securing an endowment for that institution. He traveled in Northern Kentucky, I think it was the year I joined the church, or the year following, and I remember well how the people regarded him, and the almost magical influence that he exerted on the Baptist churches. You have heard from other speakers how little interest was felt at that time in behalf of ministerial education; how little spirit there was among the Baptists of Kentucky to seek the elevation by education of the sons and daughters of the Commonwealth. Giddings also traveled through Central Kentucky and down into the Green River country, and everywhere he swayed the Baptist heart in behalf of education; he exerted an influence on the Baptist mind that has never been lost; the work of Dr. Giddings will live as long as the stars shall shine; silently yet powerfully it still operates upon the Baptist mind in Kentucky.

I beg to relate the following incident in regard to the charm that he must have brought to bear upon the minds of men. I was personally acquainted with two old men who had emigrated from Virginia and settled in Christian County, and had amassed large fortunes. They were Baptists, but they never gave any thing to the cause of benevolence except now and then, when they would privately slip a dollar or two into the hand of their pastor. President Giddings lodged with one of them, and got a large subscription from both of them. They had never given any thing before except in the way I spoke of, and I do not know that they have given any thing since that time. One was a man well known throughout the Green River country—I was very intimate with him—and it seemed that his very soul was enamored of Giddings. In less time than a year Dr. Giddings got eighty thousand dollars for the cause he had in charge. By the operation of an inscrutable Providence, however, he died in the midst of his labor and his usefulness.

Some years later Dr. Campbell was appointed by the General Association, and in his turn started out to raise an endowment for Georgetown College. He told me that he expected to obtain one hundred thousand dollars. I do not know whether he accomplished his purpose or not; but whatever endowment—whatever property in land or buildings or money Georgetown College may possess—it has derived it all from the interest in behalf of education that was excited by Rockwood Giddings. I have been informed that Georgetown College now has in property and endowment one hundred and seventy-five thousand dollars. I report only what I have learned from others.

The spirit stirred up at that time expanded; it became deeper

seated in the Baptist heart. In a few years the Bethel Association in Southern Kentucky resolved to build a classical school. That school was located at Russellville in 1850, and it finally developed into Bethel College. I understand that Bethel College has in property and in endowments one hundred and fifty thousand dollars. This activity in behalf of education has gone on and on. Observe that, at the commencement of the work of the General Association in 1837, there was not an educational institution in Kentucky under the supervision of Baptists except the feeble one at Georgetown.

Besides the two male institutions mentioned above there are at present a number of mixed schools and female schools under the auspices of the Baptists of Kentucky, as Clinton College in the Purchase, Bethel Female College at Hopkinsville, Liberty Female College at Glasgow, Georgetown Female College, and Bardstown Institute, and other schools, which together have cost much more than a hundred thousand dollars.

What I wish particularly to impress upon your minds is the fact that the activity to which I refer prepared Kentucky Baptists, when the Theological Seminary came to Kentucky, to make the liberal contributions they presented to that institution. I am told the Seminary has in property and in money largely over three hundred thousand dollars.

To recapitulate: Georgetown College owns one hundred and seventy-five thousand dollars; Bethel College, one hundred and fifty thousand dollars; the Theological Seminary, nearly four hundred thousand dollars; and more than one hundred thousand dollars has been expended for the building of various female institutions. Here you have a contribution from Kentucky Baptists during the last few years, for educational purposes, of about eight hundred thousand dollars. Add to this two hundred thousand dollars that they have expended in having the gospel preached to the destitute in Kentucky, and you have about a million of dollars. Now, I may be somewhat extravagant, but if I am, those who informed me—and I have appealed to the best sources for information—were themselves misinformed.

But I will consider this subject from still another standpoint, and refer to the contributions which the Baptists of Kentucky have made since 1838 to other objects besides those which have been taken account of in the minutes of the General Association. Many of these contributions, I suppose, have never been published in any way.

First, under this head, I will take up the contributions to Foreign Missions. I remember well the circumstance that in 1840

or 1841 the Boston Board of Foreign Missions sent the Rev. Alfred Bennett to Kentucky. He was a truly remarkable agent. I never saw such an agent as was Alfred Bennett. He did not work among the churches in the same fashion as the agents I have seen in later times. He did not, like these, spend an hour explaining the object of his mission and making appeals or arguments. He would preach to the people Jesus Christ and Him crucified, and close his discourse with a few remarks in regard to the mission. I was a missionary in Northern Kentucky at the time—missionary of Bracken Association—and had a small missionary church. He came to my church to present the claims of the Boston Board. In concluding his sermon he told the congregation of the great cause and the great work the board were aiding, and then said: "Brethren, if you would like to unite with us in this grand work, we would like to have your contributions." We went home with a brother who had given five dollars. After we had reached his house the brother said: "I gave you five dollars to-day that I did not want to give you; I did not want to give it to you." "Well," says Dr. Bennett, "I will return it to you, for my Master is too rich for me to beg from you." These contributions to Foreign Missions were never published in the minutes of the General Association.

I think it was in 1839 that the Kentucky and Foreign Bible Society was organized at Lexington. I was not a minister then, but I attended the meetings. Brother Pendleton and Dr. Burrows were there, and, after the organization of the Society, an agent for the American and Foreign Bible Society, the venerable Dr. McClay, another gifted agent, visited Kentucky, and he in turn collected thousands of dollars.

I remark, again, that after the organization of the Southern Baptist Convention, Brother J. B. Taylor and Brother Goodman acted as agents for the Foreign Mission Board in Richmond. Brother Goodman stayed in Kentucky a long time and collected large amounts of money for Foreign Missions that were not reported in the proceedings of the General Association. Brother Russell Holman likewise came into Kentucky and collected a large amount for the Domestic Mission Board. I know he collected a goodly sum out of my church in this city, at the corner of Fifth and Green streets, in order to start his mission at New Orleans some time before the establishment of the Baptist Church there.

Once more, we had an Indian Mission Association in Kentucky. It was founded in 1842 at Cincinnati. I was present there; Brother Pendleton was also present, if I am not mistaken.

It was the most popular enterprise in existence among the Kentuckians at that date. I was looking through the minutes of the Association the other day, and I noticed that there were large amounts collected for that mission. Many of the Baptists of Kentucky, especially the younger Baptists, do not know anything about the Indian Mission Association, and the sacrifices that were made by their fathers to sustain it. The Indian Mission Association lived eighteen years.

Again, you recollect the Revision Association that operated here in the Southwest a number of years ago. I believe it was in existence for ten or eleven years. The Revision Association was very popular in Kentucky—remarkably so. In the Green River country I knew of but one preacher who seemed opposed to the Revision Association. All over the State they were in favor of it, and large amounts were collected for the revision of the Scriptures.

Besides all the above, there exists a domestic charity in Baptist churches that is not published. I make the remark I am now going to make, because too many churches neglect this matter. No well-regulated Baptist church will permit poor Baptist brethren to come upon the county or be supported by some one else. Whenever Baptists allow their poor to be supported by the cold charities of the world, that Baptist church is low down in the scale. I know from experience that many churches take care of their own poor year after year. I am proud to be able to say, that although my church in Clarksville, Tennessee, is not a rich church, we maintain throughout the year our poor.

I heard it stated last night, or yesterday, perhaps, that there are now two thousand Baptist churches in Kentucky. If all of them were to come up to this work—and they ought to do it—what an amount of money would be contributed every year for benevolence, for the noblest item of Christian benevolence, that of taking care of the poor. Every one of them ought to do it. But say there were fifty churches that maintained their own poor. I have brought up this topic more to impress upon the minds of the young preachers the importance of training their churches to this grace than for any other design. It takes about one hundred dollars a year with us to sustain our poor brethren. Let there be fifty churches that will give one hundred dollars each, and there will be five thousand dollars a year. Suppose they had been doing it during the last fifty years, the fifty years in which the Baptists have been growing so fast, it would amount to two hundred and fifty thousand dollars. I can hardly impress upon you the magnitude of the

sum, the number of dollars that could be raised, if the two thousand churches of Kentucky would do the same thing.

But there is yet another item; that is the beneficiary fund for the aid of poor students in our colleges. As far as I have observed the operations of God's providence in the calling of ministers to preach the gospel, it seems that the largest number of those that are called are poor young men. I do not know whether there is something in the sympathies of the heart that is lowly in a worldly point of view, but the large majority of men that preach the gospel come from the common walks of life; and the largest number of those who make the strongest impression upon the hearts of the people and upon the minds of the churches and upon the mind of the world are of slender pecuniary resources. God puts it in the power of his people to help these young men, and the Baptist churches of Kentucky have contributed a considerable amount of money for this purpose. Putting this altogether through fifty years of time and it amounts to a large sum.

Consider in the next place another element in the unrecorded benevolence of the Baptists of Kentucky. We assist in the building of a great many churches where no record at all is made of the amounts contributed. The churches I have preached to have always assisted weak churches. Churches in Missouri, in St. Joseph, Missouri, were assisted by my church; churches in Indiana, when I lived in Kentucky; churches in Tennessee, and in every direction, we have assisted. Weak churches would come and tell their plaintive stories of how poor they were, how hard the women were working—few men of energy and zeal, but women of noble spirit. Who that has got a Baptist heart in him can resist the plea of a Baptist woman when she wants a church in which herself and her children may worship God?

Another feature exhibiting the benevolence of the Kentucky Baptists is found in the Orphans' Home, situated here in Louisville. Of all the objects in the world, that which touches a noble heart with most force is the little poverty-stricken orphans. Who that has got one particle of the spirit of Jesus in his soul does not feel like responding liberally to the wants of the orphans?

Of all enterprises that Baptists have engaged in this is one of the noblest. Upon the plains of everlasting glory the heart in which sympathy for orphan children was active will expand with a larger feeling of joy and with higher emotions of praise. I am told that the property of this orphan home is worth ninety thousand dollars, and that it requires six thousand dollars

a year to run the institution. Is it not a noble charity? Is it not a grand charity? The tongue of man seems weak and feeble in endeavoring to exhibit the nobility of this charity. I got a letter from the lady who has the care of this institution, and she told me that it was the aim of those who had it in charge to seek out little orphan children and prepare them to enter pious and respectable families to be trained for a useful life; that they were taught the Bible; that many of them memorized large portions of the Scriptures; that they had religious service every Sunday afternoon, and had school nine months in the year. It is a grand enterprise, and it makes a splendid exhibition of the benevolence of Kentucky Baptists.

I believe I have gone now through an exhibition of all the objects that were presented to my mind in reflecting upon this matter. Let us now sum up this volume of recorded and unrecorded benevolence. I hope you will not consider me extravagant. I want you to ponder over it. If you had been compelled to explore it as I have, it would make an impression upon your mind. I noticed a little publication some time ago, from Brother Pendleton, speaking of the difficulties he had encountered in preparing the address he made yesterday morning. It has given me likewise a deal of trouble to investigate this subject. I believe the Baptists of Kentucky in the last fifty years have given for benevolent purposes a million and a half of dollars. I do not believe I am extravagant. Take the different objects I have placed before you to-day and think of them; let your minds dwell upon them; seek for information in regard to them, and I believe that you will conclude that I have rather failed to reach the amount than that I have overestimated it. To sum it up, it presents a grand prospect to my own mind, and it suggests a thought to me as I consider it. This has all been preparatory work; this whole fifty years has been a season of preparation. We have been preparing the Baptists of this State for the next fifty years—the fifty years that are to come. Those that lived before us, about fifty-five or fifty-six years ago, in Kentucky, before the commencement of this half century of Baptist work, although weak as many things seem to us, and as we look back at the little progress it seems they made, still they made a grand preparation for us to build upon; and as theirs was but a preparation for us, so ours is but a preparation for the fifty years that are now commencing.

The last topic I shall present in connection with this matter relates to the possibilities of the Baptists in the coming fifty years. I do not claim to be a prophet, but reasoning logically,

I can not help looking at the possibilities that lie in reach of the Baptists of this generation. Brother Gardner some time ago published a statement—he is generally very exact, but I think he missed the figure there—to the effect that we have doubled our numbers in the last fifty years. We have doubled twice. In 1838, according to Brother Waller's statistics, we had 43,376 members, and we now have 133,000 white and 66,000 colored members, and that is doubling 43,376 more than twice. You see the doubling of forty-three would be eighty-six, and the doubling of that would be one hundred and seventy-two thousand, so that we have more than doubled twice.

Let us apply this standard of calculation to the number of missionaries that you have now in the field, to the number of Sabbath-school scholars that you have in your missionary schools, and the number of Sabbath-school scholars that were converted last year, and the number of members during this last fifty years that have been added through the instrumentality of the General Association and of the Baptist churches. Let us apply it also to the two hundred thousand dollars that have been expended by the Baptists during the last fifty years, and you will have doubled it twice, and you will have expended at the end of the coming fifty years eight hundred thousand dollars. But let us adopt the standard of Brother Rust's speech. He said that in the future one year would count ten. If it does, at the end of the next ten years you will have four millions of Baptists. The population will increase. There is no use to talk about a want of population in this age. There are cities coming up that by the end of fifty years will be as large as Louisville is to-day, which at present are nothing but railroad-crossings.

Then estimate the number of persons that have joined the Baptist churches during the last fifty years; double them twice, and you will have two hundred and fifty thousand; calculate the number of children in the missionary schools, and you will have at the end of the next fifty years twelve thousand; taking the number of converts in the last year, and doubling, you will see what the number of converts will be at the end of the next fifty years.

My friends and brethren, I have lived a long time. Brother Berry, there, is the one man in the house that is older than I am. I have lived a good long time, and I have witnessed the progress of the Baptists for a number of years, and it has been up, up, up all the time, all the time going up, and it will continue so, putting the case reasonably and logically. If what we began with prejudices the results we now have, what may we not

expect at the end of fifty years? The whole argument is reasonable. I was going to remark that most of the brethren who are here to-day will not be here in fifty years. But some of you will live as long as I have. I reflected, as my head was on the pillow last night, what a grand thing it will be to witness the centennial of the Baptist General Association in Kentucky. I almost felt I would like to live my life over again. Sometimes I experience a kind of thrill of pleasure that I shall soon pass over the river. I think of the glorious men I have been associated with in the ministry that have gone before; men that have been named again and again in this presence; pure men, Christian men, grand men; they have gone, and I shall soon join them. On the other hand, I half envy the young men among us who will survive the shocks of change and be here in 1937. While we can honor the memory of the fathers, and talk about their exploits, let us never forget to emulate their efforts, so that we will push this great cause on and on, especially so that we will do more for Home Missions, that we will labor until the voice of praise shall be sounded from every hill-top, and roll along the valleys of every part of beautiful Kentucky, this land we love so well. Let us work for the accomplishment of this grand end, and as we remember all the difficulties our predecessors encountered, let us resolve that we will push the missionary cause on and on, until through every continent and every island the praise of a triune God shall be sounded abroad. May God bless you all! Amen.

V.

THE BAPTISTS OF KENTUCKY AND MISSIONS.

BY D. DOWDEN, D. D.

Some one said to me that there had been no reference made in this meeting to the late Dr. William Vaughan. I wish to speak of him in the beginning of my remarks. Years ago it was his lot to preach the introductory sermon before the General Association when it met in Georgetown. When he arose before the audience he said, "Brethren, I'm scared. I preach in the back-woods and in log school-houses; and here I am in the presence of learned professors, doctors of divinity, and the *elite* of the land, and I confess that I'm scared." Brethren, I am saying the same things to you to-day—I'm embarrassed. Brother Pratt said this morning, as he laid his manuscript on the table, "Don't be scared, I'm not going to read that!" Now I say of my manuscript, "Don't be scared, brethren, I *am* going to read that! The subject assigned me is, *The Baptists of Kentucky and Missions.*

Whatever interpretation I give to the terms of my subject, some beautiful vision beckons me on into fields of thought which, however profitable they might be to most of us, were not contemplated in the assignment.

Thus, if I take the word *Baptist* and undertake to tell its meaning, it not only involves the distinctive doctrines of the denomination, but those which distinguish Christianity from Judaism, Paganism, Mohammedanism, and every other *ism* known to mankind. To traverse such a field would require a digest of all the so-called religious doctrines of the world, and a commentary on the digest. The very thought makes one tired. But if we ask who are the Baptists, and where did they originate, we are required, in answering, to trace their history backward through the ages to the "Voice of one crying in the wilderness, Prepare ye the way of the Lord." And along this track of time, this historic path, we should find myriads of martyr crowns above the fires of Smithfield, the valleys of Piedmont, and the amphitheater in Rome, until we stood beside the first martyr, as he kneeled on the pavement wet with his own blood, and saw "the heavens opened and Jesus standing on the right hand of

God." But, if we take the other principal member of the sentence, *Missions*, it involves all the work done, or to be done, under the Divine will by the Church of Christ, from the establishment of a Sunday-school, in a hired room in some destitute ward of the city, to the erection of the grandest temple that adorns its avenues. It includes alike the humblest exhortation of the unlettered deacon, in the round log school-house upon the frontier, and the profoundest strains of the school-men. Whenever and wherever Christ is the theme, and the glory of God in the salvation of sinners is the object, then and there is mission work. But my theme, thus interpreted, is far too large for an occasion like this.

Again, if we put these two words together, Baptist Missions, the subject thus modified would take us back to Pentecost, where they first began the grand work of missions, and through the apostolic age; and indeed through every age from that to this day. But the words of my text have been so constructed as to bar me from any of the fields of thought referred to, and to confine me to the Baptists of Kentucky and missions—missions, of course, as they relate *to* and are acted upon *by* the Baptists of Kentucky—and yet the subject is broad enough for a wiser head and an abler hand than mine.

The statement of the subject indicates that the Baptists of Kentucky are and have been missionaries, *i. e.*, are and have been favorable to Christian missions. *Is the indication correct?* May it be said of us that in the past we have been practical missionaries? I think so. I will not deny that there was a time in the earlier history of the Baptists of the State, when there was no concert of action, no united effort upon the part of our churches and their ministry to supply the destitute with the gospel in any systematic way. But it was supplied nevertheless, perhaps more nearly to the full extent of Baptist ability than at present. No doubt a very large per cent of the expenses of those early missionary labors were borne by the ministry; but in this they were only leading their brethren, as they should do in every good work. If ministers give more according to their means than any other class of men (and I believe they are doing that), they are only doing their duty. Hence Peter admonishes us to be examples to the flock. If a stingy Christian in the pew is unlovely, a stingy Christian in the pulpit is contemptible. But although our fathers in the ministry often went "a warfare at their own charges," it was not an invariable custom by any means. The lay brethren often filled their places in the fields, in the cultivation and harvesting of their crops, while they went

forth into the wide destitution to tell of Jesus and his love. During a ministry of nearly forty-seven years I have been pastor of one of the oldest churches in what is known as the Green River country for nearly a quarter of a century, whose members did a noble work in the destitution around them, upon the plan just mentioned. On this day of jubilee we are not here to "despise the day of small things," but rather to give thanks that when our fathers had no money to give, they were willing to give their labor that Jesus might be preached to their fellow-men in the regions beyond them; and that we had preachers in those days whose hearts were so enamored of the work of saving souls under God, that they were willing to take their pay in what the brethren had to give. These things are not only cause for thanksgiving, but go to establish the missionary spirit of the early Baptists of Kentucky. *This was one of the plans by which our fathers wrought in the Lord's vineyard.*

There was another plan that would appear as curious to us now as this last. Keep in mind the fact that there were no protracted meetings held until about the time, or a little after the organization, of the General Association, and you will better see the necessity for the plan of which I now speak. A minister moved by the Holy Spirit to an ardent desire for the salvation of souls, and roused by the Macedonian cry of the destitute, would send out a list of appointments that would usually take him a month to fill. These meetings were held for the most part in the cabins of the settlers. And so anxious were the people in many instances to hear the gospel, that they would follow these evangelists from one appointment to another for several days before turning back to their homes.

It was not always the case, but was of frequent occurrence, that some thoughtful brother would rise at the close of one of these services and say, "Brethren, Brother A. is from home on a long preaching tour, and if any of you are inclined to aid him, your contribution will be thankfully received," and a few dollars would be given him. This plan for carrying on and paying for missionary work overlapped the early plans of the General Association, and I have witnessed such meetings and such collections in my own time. At times, however, the contributions were strictly private, the donor calling the preacher aside and giving him a dollar, often accompanied by the whispered words, "Let not thy left hand know what thy right hand doeth;" while yet another, when giving the parting hand, would leave his dollar in the preacher's open palm without a word. The late T. J. Fisher has the credit of spoiling the self-complacent way

some men used to have of quoting that "Let not thy left hand know, etc." It happened thus: he was holding a meeting at Old Cedar Creek, near Bardstown, when an old brother, whom I knew well, for I was once his pastor, privately said to F. that he had a little money for him, and as he held a dollar toward the minister, their hands had almost met, when the above words were spoken, and F. drew back his hand as if a viper had stung it, and said he could not take it. The old brother, mortified deeply, asked "Why?" "Because I'm not a beggar. It is all right for you to be private when you give alms to beggars, but when you pay a preacher for his labor it is not so." But the old brother insisted on his taking the money. "If you feel like you owe it to me, I'll take it, but not otherwise." "Take it any way you please, I want you to have it," said the brother. And he was a wiser man.

Elder Simeon Buchanan gave me the following, illustrative of the fact that the missionary spirit was not confined to the ministry in those days. Edmond Waller was at one time in debt, perhaps to the amount of fifty dollars, and as pay-day drew near, and his usual resources failed, he began to feel uneasy, and often counseled with Buchanan, who was at the time living neighbor to him in Woodford County. The season for mission labors to commence was near, and Waller sent out his appointments, so arranged as to end at the close of four weeks at the house of an acquaintance who was in easy circumstances, where he hoped to be able to borrow the money to pay the debt. All this Buchanan understood, and when Waller returned he went immediately to see him, anxious to learn what success had attended his brother's labors. After hearing an account of the meetings, which God had blessed, he asked if he had succeeded in borrowing the money. The tears started in W.'s eyes, and his voice was mellow with emotions half suppressed, as he answered: "O, Brother B! it is a poor Christian who can't trust the Lord for all he needs." He then related how the brethren and friends, at almost every one of his appointments, had contributed to his necessities, and that too without any knowledge of his pecuniary embarrassment, so that without borrowing he could meet his obligations and turn a few dollars into the hand of his good wife for the use of the family.

Thus did the early Baptists of Kentucky carry on their missionary work in neighboring communities and the more distant portions of the State for many years, without even giving it a name other than *preaching the gospel to sinners*, and with no plan save such as was suggested to the mind of each worker.

The brethren seemed more intent on doing the work than on devising plans by which to do it.

Thus far their missions were in their infancy, and but the spontaneous efforts of hearts in love with God and holiness; yet enough was done to repel and wipe out the charge of an anti-missionary spirit. When I was but a boy in the ministry, a man who had been in the elevator of his denomination, and in it had risen to such heights that he must have felt a little dizzy, said in my presence, "I am glad the Baptists are taking hold of missions." Poor man! perhaps he did not know that the Baptists were prosecuting the work of missions with great zeal nearly eighteen hundred years before his church drew the breath of life. And yet too many Baptists accept as true such assertions or insinuations as the above, and talk and act as if we were just beginning to work a little at missions.

Dr. Spencer says, "Benevolent enterprises for advancing the Redeemer's kingdom . . . received the hearty approval of the early Baptists of Kentucky. From the organization of their first churches and Associations, down to the year 1815, . . . there appears no dissent from the spirit and practice of missions on any accessible record. This was the golden age of missions among the Kentucky Baptists. . . . They could not give much money to the cause of missions, yet of the little they had they gave a portion cordially, and their prayers went with their contributions. Those who had nothing to give regretted it, but never thought of opposing those who were able to give. An anti-missionary Baptist was unknown in Kentucky previous to 1815."

That paragraph is worth all the labor it cost the Doctor to disentomb it from the records of the past, and makes me proud. No, brethren, not proud, but humbly thankful that I am a Kentucky Baptist. But we are not to suppose that our fathers worked at missions for over sixty years with no better plans—with no more concert than we have seen. Churches in their independence waited not for Associations or Conventions to lead the way in carrying out the great commission. And in this work they followed the Master's direction to begin at Jerusalem. When I read in the History of Kentucky Baptists that the Elk Creek church, out here in Spencer County, was for a time known in the Association as Buck and Elk, I was curious to know the meaning of such a cognomen. But I am now satisfied that one was a missionary station maintained (at least in part) by the other. I was born the second time about four miles from Elk Creek church, and Little Mount church, where I was baptized,

was for years an arm of Elk Creek, another name for mission or missionary station. It was as if we were now to speak of the church with which we have met for this celebration, as Fourth and Twenty-second, Walnut-street church. One was a mission of the other. We can never know how much good was done in Kentucky by this means. There was scarcely a church sixty or seventy years ago that was without its mission. Nolynn, in Larue County, was a mission planted and kept up for years by the Severn's Valley (now Elizabethtown) church. Sandy Hill, where my membership is at present, was an arm (mission) of Hill Grove, and Highland a mission of the Brandenburg church.

But our fathers not only followed the Master's direction in beginning among their neighbors, *but they followed his teaching by sending the gospel to distant parts of the country.* Their love of souls was not confined to their own State, but embraced the whole human race. During the period of this independent church work in the mission fields, the Buck Creek church, of Shelby County, sent William McCoy and George Walter to preach to the first church planted on the soil of Indiana. And the first church built up in Middle Tennessee was constituted by Ambrose Dudley and John Taylor, doubtless sent thither for the purpose by their churches. It did not take the brethren long, however, to see that the enlargement of their field required an enlarged combination. As ministers, churches, and Associations multiplied and the population of the State increased, and the cry for help came from neighboring States, they saw the possibility, the necessity, and the advantages of combined effort, and began to move in that direction. Perhaps the first act of an Association in Kentucky that looked like the prosecution of missions by the associations, was in 1793, when the Elkhorn Association raised and appropriated £13 12s. 8d. to defray the expenses of John and James Sutton, who were sent to minister to the church in Tennessee which had been organized by Dudley and Taylor. The same Association had her mission in the State of Ohio, whither she sent Taylor and Gano as her missionaries to break the bread of life to the first church organized within that State.

As early as 1801 the thought of sending the gospel to the Indians found a place in the hearts of the members of South Elkhorn church, and at her instance the Association (Elkhorn) appointed a committee (we would call it a board) to raise money and send missionaries to the red men of the West. John Young was chosen, and sent on this mission of love and mercy. With what success he prosecuted his work we have no means of knowing; but whatever blessing attended his labors, it was but the earnest of a more

bountiful harvest that Baptists are reaping among that people to-day. And whether Young's success in winning savage men from savage deeds to the humility that is in Christ was great or small, his appointment, his outfit, and his stay, perhaps for years, among them, shows the missionary spirit of the people who sent him. Long Run Association sent Henson Hobbs to what was then Missouri Territory, to preach Christ upon that frontier, while Tate's Creek and South Kentucky Associations had their missionaries on Chaplin and Green rivers. It is certainly a thing made out, *that the early Baptists of Kentucky were missionary to the core.* The truth is, if a genuine Christian is not a missionary, it is because he has learned to suppress the aspirations of a soul in love with Christ Jesus, and has "built wood, hay, and stubble" on the foundation where he should have "built gold, silver, and precious stones." And it is worthy of remark, that when brethren have educated themselves into practical anti-missionaries, they have always denied any opposition to Bible missions. It was the plan they disliked; not the work to be done, but the manner of doing it that was so heinous in their eyes. I used to hear the opposers of missions make this statement forty years ago. And to this day the few miserable Baptists whose souls are dwarfed and shriveled with the "cursed lust of gold," charge all their short-comings in this grand work to the plan. The plan by which others are undertaking great things, and accomplishing great things for God, is to them all out of joint. And yet such brethren have never condescended to give us a plan, the wisdom of which would not sharply challenge the sanity of a monkey.

Mistakes! That there have been mistakes in the past, none will deny. That there will be none in the future, we dare not hope. Our want of concert, of combined action in the beginning, has been remedied to a great extent, and to-day the Baptists of Kentucky are moving in solid columns to their appointed work. That our ministers and churches in their isolated labors accomplished great good is true: but it must be clear to all that more might have been done in the same length of time, by the same instrumentalities, if there had been the concert of action which happily prevails among us to-day. The example of Elkhorn Association in 1793 has been followed by every Association in the State that has not fallen into hyper-Calvinistic doctrines. And thus our churches are united in their Associations for work, and the Associations in the General Association, and through it we take hold of the S. B. C., and thus strengthened and encouraged we "go into all world and preach the gospel to every creature" as far as in us lies.

Another mistake of the past, as I think, was made in the formation of missionary societies separate and apart from and, I may say, independent of the churches. As before stated, the objection to missions by its first opposers in Kentucky was made against the plan rather than the work itself. When Luther Rice returned to this country from India, he visited Kentucky and Tennessee, and brought before the churches the subject of foreign missions, and Dr. J. M. Peck, said, "the contributions were larger in Kentucky and Tennessee than in any other States." This was in 1815. In 1816 there were no less than six missionary societies in Kentucky, and with the formation of these societies began the bitter opposition to missions that produced the schism of forty-five years ago, and finally died of its own venom. I will not deny that I was then as much in favor of their formation as any of my brethren. I then saw no better way of carrying on the work of missions. Yet I can but believe that many good and noble brethren were driven from us, and from this grandest work that men were ever permitted to engage in, by their fears of these societies. God has made but few nobler men than was John Taylor. He had lived the life of a missionary. He had preached the gospel from house to house, from county to county, and from State to State, and yet these societies frightened even John Taylor. Spencer quotes him as saying: "I consider these great men are verging close on an aristocracy, with an object to sap the foundation of Baptist republican government." This looks precisely like Taylor thought the men who were forming and directing these societies had some evil design in all they did. I know he was mistaken in all that, but his fears were there, nevertheless, whether well or ill founded, and should have been allayed if it were possible.

Permit me again to quote Dr. Spencer. He says: "The opposition of those known as anti-mission Baptists . . . was against theological schools and missionary societies. And this opposition originated in the fear that men would be educated to the *profession* of the ministry without regard to a call from God, as had been the case in Europe, and, in many instances, in our own country; . . . and the misapprehension that power might be vested in such societies for the abridgement of religious liberty." It is not wonderful that men who could remember the fines, the prison bars, and the cruel stripes borne by their brethren in Virginia, should oppose any thing in which they even thought they could see the slightest squinting at a hated hierarchy. Brethren, I believe that if Luther Rice and his coadjutors had taught the brethren that every Baptist church was a missionary society, by the

will of God, and that the Associations were the natural and most suitable channels through which to send their munificence abroad, we would have retained among us many excellent workers who left us and buried their talent out of sight. And, doubtless, we would have been more fully developed as a denomination to-day than we are. Concessions might have been made, without the sacrifice of any principle, to the fears, or even the whims of those who were slow to understand and take hold of the early plans for systematic benevolence. The early death of the Kentucky Baptist State Convention was, doubtless, for the want of such concessions. And it is certain that the very name of the organization whose jubilee we are here to celebrate is a concession to those whose fears were aroused as already stated. So affirmed the late Dr. William Vaughan in a speech before the Salem Association when it met at Rude's Creek, about the year 1847. The hierarchs held conventions, and many an honest but simple-minded Baptist disliked the very name, and his fancy pictured a return to the illicit relations of Church and State. But they understood the word Association, and saw in it a trusted friend, an able adviser, and at the same time a servant of the churches. The name, at least, was not repellant. When one entered that body he was not required to pronounce shibboleths he had never learned. The old forms of address, Brother Moderator, instead of Mr. President, sounded more Baptist. The organization was not a hybrid between a church council and a house of Burgesses, but a plain Association, with no ecclesiastical authority and no legislative power, but simply the creature of the churches—their almoner to distribute their bounty as they might direct. Are you astonished that the General Association has become the most popular body (aside from a church) known to Kentucky Baptists, and that it is more implicitly trusted than any institution ever under our fostering care? It would be singular if it were otherwise. But may I tell you its popularity was not like Jonah's gourd, the growth of a night. Yet it has moved to this goal with as much rapidity as was consistent with healthful growth and a long and useful life. An acceptable name and suitable disclaimers were essential to its popularity, but not omnipotent to that end. Something more was needed. Its design was to aid weak churches, to send the gospel to the destitute—in a word, "to promote by every legitimate means the prosperity of the cause of God in the State."

Has it fulfilled its high design? Has it kept its promises in all this? I answer, it has, to the full extent of its ability. Its agents, missionaries, and evangelists have preached the gospel in

the capital, in the cities, towns, and hamlets of the State, and everywhere God has signally blessed their labors. Indeed, from the birth of this grand missionary organization unto this day, the benedictions of heaven have rested upon the Baptists of the State. While the brethren who were in the organization of this body in 1837 yet lingered in the old meeting-house of the First Church of Louisville, the Spirit of all Grace was moving upon the dark waters of the hearts of sinners in that place, and presently there was a "mighty shaking among the dry bones." The church was in the midst of a glorious revival, which stayed not until "six hundred and thirty-seven happy converts were baptized into its fellowship." For six years the work went on in every part of the State, and twenty-five thousand members were added to the Baptist churches of Kentucky. Thus God approved the broadening views of our fathers, and their fuller consecration to the work of missions in all lands. Again I ask, are you astonished that Kentucky Baptists are proud of their General Association.

When we are asked by some lingering specimen of anti-everything that is good (for such is an anti-missionary) to show the good done by our General Association, we point to the following churches that have been either organized or aided in their weaknesses: Ashland, Bardstown, Catlettsburg, Cynthiana, Danville, Frankfort, Fulton, Henderson, Hickman, Leitchfield, Madisonville, Mt. Sterling, Newport, Paris, Princeton, Portland, Somerset, Upper Street, Walnut and Twenty-second, and many others. And remember these are but the centers from which a happy influence is radiating the country around. I will give but one example, let this suffice for all the rest: Forty years ago there were three Baptist churches in Grayson County, Rock Creek, Beaver Dam, and Concord. Beaver Dam was rent in twain by the anti-mission movement of that time. The other two went over to the enemy, each in an unbroken body. The little band of missionaries from Beaver Dam moved into the court-house and changed the name of the church to Leitchfield. Here they did little more than maintain their existence. In 1851 they were without a pastor and had been for many months. Dispirited, and ready to apologize for their very existence, the General Association came to their rescue, and put me there as their missionary. When I left them they numbered one hundred and twenty-five members, owned the only house of worship ever erected in the place, had sent out colonies and organized three churches in the county, and planted the seeds of ten others that have been organized since. And this success, duplicated a score of times,

is not the full measure of the good accomplished. From Hickman to Ashland, in almost every intervening hamlet, hundreds of men and women rise up to call the missions of Kentucky Baptists blessed. From the home of the red man in the West to the islands of the sea, Kentucky Baptists have sent their sons and contributed their means to have the gospel preached to dying men :

“O, how can those whose hearts are lighted
With wisdom from on high,
To wretched men benighted,
The lamp of life deny?”

I may be wrong, but brethren I often think if Jesus were to call the angels of heaven around him, as he did the Twelve, and commission them to preach the gospel unto men, there would be no lazy sweep of their bright pinions in half-hearted obedience to the high command, but, like a flash of light down from the eternal brightness, they would leave the upper world and beseech every sinner in this world, in Christ's name, to be reconciled to God! O, for an angel's zeal to fire these human hearts of ours!

NOTE TO THE READER.—At the jubilee meeting, during which I delivered the foregoing address, Dr. Burrows, of Virginia, expressed his fears that I might be misunderstood on the subject of missionary societies, and concessions to anti-missionaries. Perhaps I was not sufficiently explicit, and wish here to state that I recognize the General Association of the State and S. B. Convention as missionary societies and, of course, had no allusion to these or similar bodies in any thing I said against the formation of missionary societies; but to the formation of such societies in local churches, out of members of the church and independent of the church. Perhaps, forty years ago, there was not a church in Kentucky that was raising missionary funds as a church, but such funds were raised by societies. This, I think, was wrong. It should have been done by the Church as a church.

VI.

RECOLLECTIONS OF THE FIRST GENERAL ASSOCIATION IN KENTUCKY.

BY J. L. BURROWS, D. D.

One hundred years ago—October, 1787—Kentucky County, of the State of Virginia, numbered about sixty thousand white inhabitants. It was yet three years before it was organized as a territory (1790), and five years before it was admitted as a State (1792). It was the first State added to the original thirteen, organized as the outcome of the Revolution of 1776.

One hundred years ago there were two organized Baptist Associations, each of which met in their third annual session in 1787. (1) The *Elkhorn*, with twelve small churches, and an aggregate of about five hundred and fifty communicants. (2) The *Salem*, with six churches; numbering in 1788, one hundred and eighty-eight members. (3) "The South Kentucky Association of Separate Baptists," arranging for organization. Three years after, 1790, these three Associations numbered 40 churches with 3,080 members. There were some other scattered churches not yet formally associated.

Through fifty years there were serious differences, divisions, antagonisms among the Baptists of Kentucky. It is important to notice these, in order properly to apprehend the influence of the "Kentucky Baptist General Association" in promoting concord, co-operation, and fraternity among the Baptists of the State. The first fifty years may well be denominated the *belligerent period*. In most organizations, civil and ecclesiastical, there seems to be such provisional and disciplinary seasons. Through warfare we reach peace; through storms, calm; through chaos, order; through wrangling, harmony. That there were many godly, peace-loving disciples who longed and strove for unity and mutual fellowship, love and fraternal confidence and co-operation, we have clear, abundant evidence. But there were also men, ambitious to be leaders, some who magnified some one particular doctrine out of all due proportion with the wholeness of the faith, men who manufactured hobbies and spurred them furiously as Jehu, inviting beholders to admire his zeal for the Lord, as he

drove over the mangled heads and hearts of opposers, this too is as incontrovertible as lamentable.

The earliest *centrifugal controversies* originated in the divergences between the parties known as *Regular and Separate Baptists*. The Regulars were those whose basis of doctrine and faith was the "Philadelphia Confession of Faith." They were, as a rule, uncompromisingly Calvinistic. The leaders were William Hickman, James Garrard, the Craigs, John Taylor, who learned their theology from the persecuted fathers in Virginia.

The *Separatists* originated in New England, when they seceded from the "Standing order" or State churches during the wonderful revivals that accompanied the preaching of Whitefield. They were mostly Congregationalists, but some became Baptists and retained the name Separates. They did not differ in doctrine essentially from the Regulars. They were generally Calvinistic, with leanings toward Arminianism. But, as so generally the case with factions, on both sides they magnified the differences and subordinated the more essential points of agreement, and somehow for awhile contrived to get wider apart rather than closer together. Of the three Associations first formed, two called themselves Regular and one Separate. But there were devout Christians in both parties, regenerated and consecrated disciples of Jesus, who could not be kept apart, and in 1801 the prominent leaders agreed upon terms of union. The appellations Regular and Separate were dropped, and both parties agreed to be called "United Baptists." Of course some impracticables on both sides held out, maintained their party names, but the victory for union was won.

Another source of division among the early Baptists was the "*anti-slavery controversy*." Slaves were brought into Kentucky by the early Virginia immigrants. The discussion about the lawfulness of holding slaves, begun in Virginia about 1780, and openly mooted in the Baptist General Committee in 1788-'89, was introduced into Kentucky by the Virginia preachers in 1789, and occasioned discord and strife for more than thirty years, dividing churches and Associations and estranging brethren. William Hickman, James Garrard, Ambrose Dudley, Jacob Gregg (afterward pastor in Richmond, Va., and in Philadelphia, Pa.), David Barrow, and Carter Tarrant, Josiah Dodge, Joshua Carman, and John Sutton were among the leaders in this early movement for the abolition of slavery.

Carter Tarrant wrote a volume on "The History of the Emancipation Movement in Kentucky." David Barrow, a pamphlet of sixty-four pages on "The Evils of Slavery." For his

emancipation sentiments and practical application of them, for he emancipated his own slaves, he was excluded by the North District Association and by Mt. Sterling church. (See Spencer, pp. 187-196, vol. 2.)

They adopted the phrase "Friends of Humanity" to distinguish the churches and Associations which separated on this question. They anticipated by nearly a century the agitation which has resulted in the triumph of universal liberty in our day, to the satisfaction and joy of us all.

The laying on of hands upon the heads of the newly baptized with prayer, prescribed in the Philadelphia Confession, and preached by some in Virginia—a sort of "confirmation ordinance"—awakened some contention as early as 1789. It was gravely proposed to make this ceremonial a test of fellowship. So was the ceremony of "*feet-washing*" insisted upon by some as a commanded ordinance binding upon the churches. But in final answer to many queries and discussions, the Association advised that the observance or non-observance of these practices should be "no bar to fellowship."

"*The probation-after-death*" theory also raised a tempest among these early churches, as it is doing in our own day through the Andover theologians and other advanced thinkers. True, they did not use the polished phrases to define the doctrine which the learned theorists now employ, but in rough Saxon terms they called it "hell redemption" or redemption from hell, and ycleped themselves "Restorationists." John Bailey, Donald Holmes, and Duncan McLean preached this doctrine "with flaming zeal" among the churches. Of course there were the usual associational queries, discussions, and deliverances upon the subject, and it was temporarily consigned to the limbo of defunct crotchets, to be resurrected at intervals along the channels of the higher new criticism and reconstructed theology.

Queries from the churches inviting deliverances on the subjects of *Freemasonry*, *Know-nothingism*, and *Temperance*, by the Associations led to excited discussions, and not infrequently to declarations of non-fellowship and to the exclusion from the churches of some who on these subjects offended the dominant majorities. The sentiment that church fellowship requires absolute agreement among all the members on all questions, social, moral, political, and financial, seemed widely to prevail. A short method of excision was a motion to "try the fellowship" of an obnoxious brother or sister, and if any portion of the church voted that they had not fellowship with the offender he was *ipso facto* cut off. And still Baptist churches grew and multiplied.

A more or less pronounced *Unitarianism*, about the beginning of the century, caused divisions in some of our churches. James Garrard, one of early Virginia preachers, who stepped down from the pulpit to the gubernatorial chair of the State, being Governor of Kentucky from 1796 to 1804, adopted and preached Socinian dogmas. With him became associated Augustine Eastin, another of the Virginia ministers (who had been one of the prisoners in Chesterfield jail for preaching the gospel), was perverted to these Arian notions, probably under the influence of Governor Garrard and Harry Toulmin, an English Unitarian preacher, who was Governor Garrard's Secretary of State. Some of the Elkhorn churches were divided by these heresies, but this immediate threatening storm-wave soon subsided, though it left some wrecks behind it. Later, Barton W. Stone, with a much larger following, cautiously introduced Unitarian leaven into the churches that accepted his leadership. But he and his party were ultimately absorbed, without renunciation of their Socinian views, into the whirlpool of the "current reformation."

The reaction from the great revivals in the early part of this century developed by wide extremes, *Shakerism* in one direction and the *two-seed doctrine* of Daniel Parker in the other, both mischievous in their influence upon our Baptist churches. The latter was more than antinomianism run to seed. It was antinomianism run to two seeds, both narcotic umbellifers. In many directions preachers and churches settled down into a caricatured Calvinism, which regarded any human endeavor, or even prayer for the conversion of sinners, or for the coming of Christ's kingdom as an impious infringement upon God Almighty's prerogatives. The doctrine of human do-nothingism practically carried out, in farm, workshop, or church, inevitably pre-ordains atrophy, beggary, and death. Results always prove and illustrate this theory.

The controversies in relation to missions began early in the century, and became formulated in 1819 in a pamphlet entitled "Thoughts on Missions," written by John Taylor, and published in that year. It is sad to write this honored name in connection with the baleful schism that for so many years divided the Baptists of Kentucky into embittered parties. It was accompanied by declarations of non-fellowship on the part of the anti-mission faction, and divided into hostile camps churches and Associations. Those who were seeking unity and fellowship uniformly pleaded with their brethren not to divide on this dogma, and not to make giving or not giving a test of fellowship, but to relegate to the individual conscience the question of duty. But

the schism was forced by the ultra-Calvinistic leaders, who taught that paying ministers to preach the gospel to the unregenerate was a sin against God and orthodoxy, worthy of excision from the communion of saints. This spiritual immobility naturally generated catalepsy and dry rot, which brought the whole faction into a moribund condition, giving at present hopeful prospects of speedy euthanasia. Carlisle says: "Even the eagle when he moults is sickly, and to attain his new beak, must harshly dash off the old one upon rocks." The hen that sets upon ovate grape-shot will hardly multiply living chickens, but will herself grow scraggy and shriveled in the attempt, and then die from pertinacity.

In spiritual as in physical therapeutics—

"There is no healing for the waste of idleness,
Whose very languor is a punishment
Heavier than active souls can feel or guess."
"Idleness is emptiness. The tree in which
The sap is stagnant remains fruitless." HOSEA BALLOU.

The next storm-center, whence issued howling winds and turbulent tempests sweeping over our Baptist churches, originated in a little village named Bethany, not far from the Ohio River, in Western Virginia. "Bethany," as interpreted, signifies "a house of figs." But from this Bethany there were scattered for us, what Jesus declared incongruous—instead of figs the storm wafted thistles. Distinctively they proved to our taste like Jeremiah's second basket, which held "very naughty figs, that could not be eaten they were so bad." But I need not dwell here upon the character and consequences of this Campbellite cyclone, as the subject properly belongs to the essay of an abler brother, who better than I can limn its features.

Some of the dogmas associated with what is popularly called the "old landmark system" have caused a little uneasiness in some directions, and have hinted at divisions in some quarters, and fifty years ago might have led to disruptions in churches and Associations. But, thank the Lord, we have gotten too far along and become too compact and stable, too settled in faith in the essential doctrines of the New Testament to be much disturbed by any slight divergences from the general orthodoxy. In minor matters wide latitude may be allowed, but in fundamental principles no body of Christians can be more firmly and unmovably settled.

"The eagle suffers little birds to sing,
And is not careful what they mean thereby."

TITUS ANDRONICUS.

Thus we have mentioned some of the centrifugal forces operating to divide and keep apart the baptized Christians of Kentucky. Now, what were the centripetal forces operating to draw them together. First of all, faith in Christ Jesus and love for Him; a recognition of His headship, and so the essential unity of all the members with the one Head, and thus with one another; then the brotherly love creating longings for closer fellowship; yearnings for the greater efficiency and progress of the kingdom of Christ, retarded and hindered by alienations and divisions, a conviction more or less distinctly felt, that united views and influences were essential to success in promoting the glory of God, the reign of the Messiah, and the efficiency of the churches. This tendency toward unity for work for edifying and multiplying churches was manifested in the interchange of messengers from one Association to another, and in endeavors to organize societies for specific objects. An historical sketch, in Ford's *Christian Repository*, of July, 1859, informs us that the "Elkhorn Association, in 1796, appointed a missionary to the Indians; and Spencer enumerates six missionary societies organized in Kentucky previous to 1816." (See Spencer, vol. 1, p. 578.)

There were movements along this line through the years until 1832, when the organization of a "Kentucky Baptist State Convention," proposed by Spencer Clack and Uriel B. Chambers in 1831, was effected at Bardstown, March 29, 1832, followed on October 20, 1832, by a meeting at Newcastle.

Among the leaders associated in this movement were Dr. S. M. Noel, John S. Wilson, William Hickman, jr., U. B. Chambers, H. Wingate, R. T. Dillard, and George W. Eaton, whose names do not appear in the roll that organized the General Association. They were passing away. Some of them having served their generation faithfully were summoned to or preparing for their final rest; others, perhaps discouraged by failure, or removed from the State, do not again appear in the councils of the Convention.

The Convention, from causes we need not here discuss, was a failure, and after a few years was superseded by the General Association. Brethren who had been prominent in the Convention now came forward again to make another attempt to unite and harmonize the Kentucky Baptists in Christian work, and we find again the names of George Waller, Daniel S. Colgan, William Vaughan, John Scott, J. M. Pendleton, and W. C. Buck.

When I came to Kentucky in 1837, I found my first home in Shelbyville, where I made the personal acquaintance of John L.

Waller, J. E. Farnum, Rockwood Giddings, G. W. Dupuy, and John G. Hansborough, who became constituent members of the General Association.

The following year my home was in Elizabethtown, where I taught school, and here I formed the acquaintance of S. L. Helm, Jacob Elliot, Ro. Thurman, and William Vaughan.

In traveling through Kentucky as agent of the Roberts Fund and China Mission Society, I learned to know and love several of the brethren whose names are found in the roll of the members of the first General Association, viz., Gilbert Mason, D. S. Colgan, and George Waller.

In Louisville in 1838, where I found a temporary home with the venerable W. C. Buck, while for a few months in charge of *The Baptist Banner* during the absence of its editor, I knew C. Vanbuskirk, C. Quirey, T. R. Parent, and James E. Tyler. So, providentially, I knew personally a number of the brothers who assembled in Louisville fifty years ago to organize this body.

Louisville in 1837, according to Collins' History, had a population of about 25,000. There was but one Baptist church within the limits of the city, whose edifice, erected in 1824, in connection with the Masonic fraternity, on the southwest corner of Green and Fifth streets, was the gathering place of the delegates who organized this Association in 1837. The first and second stories were occupied as a large church room, while the upper story was the Masonic hall.

Mr. R. T. Durrett, of this city, to whom I am indebted for valuable information concerning the early churches in this city, in private letters writes: "Tradition says there was a church building at the corner of the present Main and Twelfth streets, under the protection of the guns of the old fort that stood there. . . . In Imlay's Picture of Louisville, published in 1793, there is a building represented at that point which has the unmistakable appearance of a church." It would have been like the Baptists to have reared a log chapel in such a location. Mr. Durrett further says: "About 1802 there was a church in Louisville known as States meeting-house, and I am inclined to think it was a Baptist meeting-house, but I have not yet come upon such evidence as to make me give it to the world as a fact. I shall not quit my investigations of the subject until I have exhausted it, for experience has taught me that facts yet more obscure have been cleared up by more persistent research. What I have found concerning States meeting-house, was in old court records, and I may yet find more. If the Baptists had a church here as early as 1803, it ought to be known."

Again: "Historians give the Baptists credit for having organized a church at the residence of Mais Lampton, in 1815."

The first historical church nearest to Louisville was the Mill Creek church, whose house of worship (held jointly, probably, with the Methodists), was located near the present junction of Eighteenth Street and the Seventh-street turnpike. It united with the Salem Association in 1783. The next nearest was Beargrass, six miles east of Louisville, constituted by John Whitaker in 1784.

My personal recollections of the constituent members of the first General Association of Baptists in Kentucky naturally begins with the preacher of the introductory sermon, Rev. William Vaughan, D. D. My personal acquaintance with Dr. Vaughan began in Elizabethtown in 1837, where he preached once a month to that church. I afterward met him frequently in our associational gatherings and in protracted meetings. In 1839 I was with him in a protracted meeting at Otter Creek. Walking out one beautiful morning along the margin of the creek I carelessly grasped a grape-vine to swing myself over a little estuary that made inland, by which maneuver I could save a few rods in walking. The vine broke and let me down to my neck in the creek. He heard the splash and, turning, called out to me: "Why, John, where are you going?" "After my hat, just now," I replied, grasping after the floating tile. Returning to the house, my host induced me to indue my limbs in a suit of his clothes, which, as he was a very large man and I rather a small one in those days, likened me, as Brother Vaughan facetiously remarked, to a peck of corn in a bushel bag. I have never trusted my weight to a grape-vine over a creek since that day. Brother Vaughan in his private conversation was simple as a child, transparent as ether, genial as sunshine, witty as Sydney Smith, yet earnest and grave when any theme of importance came under discussion.

A specimen of his ready wit is said to have occurred with Bishop Spalding while traveling with him in a railroad car to Louisville. The Bishop told him of a man who had stolen some spoons, and upon confessing the theft to his priest, was directed to restore the stolen property. "Now," said the Bishop, "what could you Baptists do in such a case?" Vaughan promptly replied: "A Baptist would n't have stolen the spoons."

Dr. Vaughan was not, in the conventional sense, an educated man, but he was what Dr. William R. Williams said of Andrew Fuller, "One of the Shamgars of the church, slaughtering the foe with a simple ox-goad."

"What after all," says Thomas Carlyle, "is meant by *unedu-*

cated, in a time when books have come into the world; come to be household furniture in every habitation of the civilized world? In the poorest cottage are books—is one book—wherein for several thousands of years the spirit of man has found light and nourishment, and an interpreting response to whatever is deepest in him. . . . So that, for all men who live, we may conclude this life of man is a school, wherein the naturally foolish will continue foolish though you bray them in a mortar, and the naturally wise will gather wisdom under every disadvantage. What, meanwhile, must be the condition of an era when the highest advantages become perverted into drawbacks. When, if you take two men of genius and put the one between the handles of a plow, and mount the other between the painted coronets of a coach-and-four, and bid them both move along, the former shall arrive a Burns, the latter a Byron; take two men of talent and put the one into a printer's chapel full of lampblack, tyrannous usage, hard toil, the other into Oxford Universities, with lexicons and libraries, and hired expositors, and sumptuous endowments, the former shall come out a Dr. Franklin, the latter a Dr. Parr."

The word *uneducated* is perverted when applied to such men as Robert Burns, Benjamin Franklin, and William Vaughan.

In his address before the Association in 1875, Dr. Vaughan said: "Among the Baptists of those days there was a great deal of prejudice against education. For my part I had a prejudice in favor of education. I thought if a man had to do any thing it was worth his while to *learn how to do it*."

On the 31st of March, 1877, Brother Vaughan passed into the heavens, after a sojourn on earth of more than ninety-two years.

Elder George Waller was elected moderator of this preliminary meeting. George Waller was one of the illustrious family of Wallers who originated in Spottsylvania County, Virginia, a nephew of the famous Jack Waller, who, like Saul, first persecuted the Church of God, and then gave the labors and sufferings of a long life for its defense. Born in Spottsylvania County in 1777, he was brought to Kentucky in 1784, succeeding his father as pastor of Buck Creek church in 1803. His life was an active one: his labors untiring; his spirit gentle and conciliatory; his knowledge of God's Word and of the doctrines held by Baptists intelligent and thorough; his loyalty to Christ and the truth sincere and unwavering. Wise and conservative in counsel, he was honored and loved by his brethren. He ascended to his rest in 1860, in the eighty-third year of his earthly pilgrimage.

John L. Waller was the secretary of the Association. He

was a nephew of the moderator, and now in the twenty-eighth year of his age. He was not yet an ordained minister of the gospel. His home was Shelbyville, where it was my privilege to know him intimately. He was a devoted student, an omnivorous reader. He slept only from four to six hours in the twenty-four, and day-dawn often overtook him with his books open before him, or his facile pen in his hand. Yet he was social and genial, and many an evening hour was passed in pleasant converse with Rockwood Giddings, J. E. Farnum, and myself. We can not and need not dwell upon his biography in this place. His life is so closely identified with every advanced movement of the denomination in this State that his name has become familiar as a household word. As editor, essayist, reviewer, controversialist, leader, and for a brief time politician, he served his generation well. He was never properly pastor of a church, and his eloquence was never of the flashy sort, but simple, earnest, convincing talk. He died October 10, 1854, in the forty-fifth year of his life.

James M. Pendleton was associate secretary of the Assembly. The time has not yet come for a biography—may it be many years deferred. He yet lives and is with us. God bless him! He was the friend of my early ministerial career. We worked together in a grand meeting in Bowling Green in 1839, and have met pleasantly elsewhere from time to time. A purer, truer heart never throbbed, and few lives have ever been more industriously, conscientiously, and usefully spent than the life of J. M. Pendleton. We are among the last, my dear brother, who stood upon the floor fifty years ago when this Association was formed. It was weak then; it has become strong since, and it will not be long before some kind word may be said of us, and some tear shed, perhaps, in memory of our humble work for Jesus and His Church.

The Long Run Association sent the largest number of representatives to this convocation in 1837. This was natural, as the meeting was held within its bounds. At the head of the delegation from the First Church, Louisville, we find the name of William C. Buck. To no single man do the Baptists of Kentucky owe more than to William C. Buck. To his energy, perseverance, and wise counsels are they largely indebted for the growth and usefulness of the General Association. I knew him well, and for some months had a home in his family, and had daily intercourse with him when at home from his frequent journeys. He was blessed with a prudent, intelligent, accomplished wife and sprightly children. He was a loving husband

and father, and made his home a happy one. He was a good man, conscientious, zealous, and devout.

He was born in Virginia, October 23, 1790, ordained in 1815, removed to Kentucky in 1820, and for about sixteen years resided and preached in Union and adjoining counties. In 1836 he accepted the pastorate of the First Church, Louisville, Kentucky, succeeding the zealous John S. Wilson, who had died in the previous year. He entered zealously into the work of the General Association, first laboring to convince the churches of the duty of giving something like an adequate support to their pastors, and as General Agent of the Association seeking to carry out its objects. In 1841 he succeeded John L. Waller as editor and proprietor of *The Banner and Pioneer*, founded and built the East Church, of this city, and continued these multiform services until 1850. He possessed a handsome property and became embarrassed by the purchase of a daily paper, and moved to the State of Alabama, and thence to Texas, where he died May 18, 1872, in his eighty-second year.

Brother Buck was a man of robust build, not tall, but stout; broad-chested, with stentorian lungs, and one of the ablest and most effective preachers of his day. He wrote and published a volume on "The Philosophy of Religion," which was too metaphysical and heavy to become popular.

Rev. B. F. Farnsworth, D. D., was an Eastern clergyman who resided temporarily in Louisville, and was a delegate of the First Church to the Association. He was appointed to the presidency of Georgetown College, but, owing to difficulties in connection with the Campbellite conspiracy to break down Georgetown College, did not enter upon his duties in that position. He was a good and learned man, and lived several years after in Louisville, where he died.

Herbert C. Thompson was a delegate of the Convention from the First Church, Louisville, in 1833, and of the General Association in 1837.

C. Vanbuskirk was for many years a deacon of the First Church, a wealthy but somewhat erratic brother, benevolent and pious, firm and even obstinate in his convictions. He opposed strenuously the union of the First and Second churches, and the building of the Walnut-street edifice, and vowed not to contribute to its erection. But when it was nearly completed he relented, asked permission to erect the iron railing which inclosed the house of worship, which cost him several hundred dollars. There has rarely been a movement wiser or more promising of good to this city than the movement advised and led by the lamented young

pastor, Thomas Smith, for the union of the First and Second churches, and the rearing of this house of worship. And yet it was conscientiously opposed by some good men. Brother Vanbuskirk was a good man, and died in the faith.

Charles Quirey was a prudent and wise counsellor and a devout and active Christian. I knew him well. A deacon of the Second Church, he was chosen to the same office in the Walnut-street church, and was the judicious leader of the colony that organized the Jefferson-street now the Chestnut-street church. He was called home before that enterprise was firmly established, in 1855, and the little band had many years of trials and mutations before it took rank among the strong churches of the city, and under the leadership of our beloved J. M. Weaver built the commodious and beautiful edifice on Chestnut Street. To Charles Quirey more than to any other one man, probably, is the origin of this church indebted. One man may start influences that will bless the ages.

William Colgan was a deacon of the First Church (brother of Rev. D. S. Colgan), an active working member, ready for every good work and especially noted for zeal and volume of voice in leading the singing of the sanctuary and of the prayer meeting. He died before the new house was completed.

F. Garr lived in the country, a few miles out of Louisville, was a member of the First Church, and maintained a consistent Christian character until his death.

J. B. Whiteman was a dry goods merchant on Market Street for several years, and afterward a real estate agent in this city, where he died about 1866. He is said to have been a faithful and upright disciple of Jesus.

James E. Tyler united with and was elected deacon of the Second Church at its organization, in 1838. He was my personal friend. Active and enterprising in business, first as an insurance agent and banker, then in partnership with C. Quirey and Hardy in iron works at Shepherdsville, in which enterprise they failed, losing all they had accumulated. With unconquerable energy Tyler started again, and in Chicago amassed a large fortune, which was scattered again in the panic of 1873. Again he started business, but it was too late to fully recover his losses. He died in 1885. He was always prompt in all Christian service, ready with voice and purse to further the cause of his Redeemer and Lord. He was a leader in every good work. His amiable widow, whom I knew in her early wedded life, still survives him and has her home in Chicago.

Herman W. Nash died many years ago, and nothing of special interest is remembered about him.

T. R. Parrent I remember as a quiet Christian brother, reticent and unobtrusive, but always in place in the house of God.

This was the Louisville delegation in the assembly of 1837.

Shelbyville, then of the Long Run Association, sent among its delegation Rockwood Giddings. Born in New Hampshire in 1812, graduating at Waterville College in 1833, when twenty-one years of age, ordained to the ministry in 1835, he became pastor of Shelbyville church in 1838, president of Georgetown College, for whose endowment he traveled over the State, laboring with zeal beyond his strength; he secured in eight months notes promising \$80,000 to the College, and then while preaching sank in the pulpit and, borne to his home in Shelby County, died on the 29th of October, 1839, aged twenty-seven years. His life in the ministry was finished in four years, but few men have compressed into four years so much of toil and of perpetuated influences for good. He was my personal and intimate friend during my residence in Shelbyville, and I am convinced that justice has never been done to his abilities, conservatism, and zeal.

Of tall but slender form, a gentleman in bearing and courtesy, of quiet unaffected dignity, rather reserved with strangers, but genial and easy with friends, a close student, a graceful and natural speaker, he had in him the qualities and capabilities of a great man. I was but two years his junior at that day, but he impressed me as one who gave promise of a noble, scholarly, popular, and useful life. One who knew him longer and better than I (J. E. Farnum) says of him: "Mr. Giddings was a man of uncommonly prepossessing personal appearance. He was about six feet in height, finely proportioned, with dark hair and eyes, a countenance beaming with benevolence and frankness, and at the same time indicative of great firmness of purpose. He was beloved by all who knew him. Such was the maturity of his judgment, his prudence, his dignified, yet affable bearing, that while the younger members looked up to him as counsellor and guide the aged members found in their youthful pastor a staff of support in their Christian pilgrimage."

I was a frequent visitor of the pleasant family of S. W. Dupuy, of Shelbyville. His accomplished daughters had a female school in that town. Brother Dupuy was, I think, a deacon of the church, an elderly gentleman when I knew him, in comfortable circumstances, devoted to his church, and very pronounced in his interpretation of Baptist doctrines.

John G. Hansborough was the brother of Rockwood Giddings' beautiful and accomplished young wife, who was taken from him by death within a year. I was for several days, with my young

wife, the guest at the beautiful farm and residence of the family, some three miles from Shelbyville. The family had been members of Clear Creek church, which was constituted by John Taylor in 1785, and was one of "the ten churches" of which he published a history. Brother Hansborough is with us to-day, one of the few who survive.

R. M. Coots is another of the Shelbyville delegation still living, recalling the scenes of fifty years ago, and rejoicing in the prosperity that has followed that days' proceedings. And so is George W. Roberston, who became a preacher of Christ's gospel afterward, and is found in the service of the Master at this day. William W. Owen, from the same church, lived in its fellowship until about 1860, when he passed from earth.

From the ancient historic Buck Creek church, Long Run Association, came George Waller, of whom I have spoken, Gad Davis, and John T. Stout. Gad Davis was a son-in-law of George Waller, and subsequently removed to Louisville, became associated with Brother M. B. Sherrill in the book business, and in publishing *The Recorder*, failed in that business, and died a few years ago. He was a good man and a faithful servant of the Church. John T. Stout was an honored deacon of the Buck Creek church, and for several years, I think, moderator of the Long Run Association. He was past middle life fifty years ago, and some thirty years ago was gathered to his fathers.

From Salem church, Long Run, now Shelby Association, came John Ford and Dr. W. S. Robertson. John Ford maintained a good reputation as a consistent Christian man during a long life, and many years ago passed away. Dr. W. S. Robertson was a physician, practicing in Shelby County, and closed his labors about 1840.

Pleasant Grove church, Long Run Association, sent Silas Yager, J. W. Yager, and J. Scroggin. Silas Yager, Brother Powers informs me, was what we call a lay preacher, a strong and devout man; J. Scroggin, an active earnest Christian, ready in exhortation and prayer. They have all passed over the river and all died in the faith.

From Elkhorn Association I find but one delegate, Rev. Abner Goodall, of the Paris church. Dr. Silas Noel, of Lexington, who had so earnestly labored for the union of the Baptists in the Convention, did not identify himself with the General Association. Indeed his work was well-nigh over, for he died in 1839, within two years of the organization of the General Association.

Rev. Abner Goodall, Spencer supposes to have been from the Eastern States. He was a good preacher and a devout Christian

gentleman. In 1837 he was pastor of the church at Paris, and subsequently pastor at Newcastle and Frankfort, whence, compelled by failing health, he removed to Franklin County, Mississippi, where he died, October 1, 1848.

Salem Association sent a larger representation to the councils of the brethren.

The oldest church, Severn's Valley, now generally known as Elizabethtown, sent J. L. Burrows—of whom I have nothing to say, except that he then sincerely loved, and has ever since sincerely loved the kingdom of the Lord and the brethren who labor for its extension and edification.

Another was Squire L. Helm, then recently licensed as a minister of Christ's gospel, but with a heart glowing with zeal and with longings to proclaim the good news to sinners. He listened and talked with enthusiasm of the addresses and action of the assembly, and seemed ready to throw his whole soul into the movement, which he imagined would speedily convert the whole State to Christ. On the last day of that year, December 31, 1836, his call of God to the work of the ministry was recognized by the Church, and he was duly authorized to preach the gospel. Fifteen months after, April 7, 1838, at Brandenburg, it was my privilege in connection with the Presbytery, consisting of William Vaughan, F. F. Seig and myself, to lay hands upon his head in solemn ordination to his life work. His biography is a part of the history of the denomination since that day. In all parts of the State he has successfully labored, from Maysville to Paducah, restless anywhere unless the kingdom of Jesus was advancing and converts multiplying. He was eminently a people's man, loved to call himself so, and never was happier or more enthusiastic and eloquent than when in a log school-house, or under a brush arbor in the woods, he could break from all trammels of conventionalism and throw his great heart through the thunder tones of his trumpet-voice into the very souls of the people.

And so another of the companions and friends of my youth has passed from earth. One strange impression lingers in my soul. I can associate old age with my impressions of George Waller and W. C. Buck and William Vaughan, but I can not think of Helm and Pendleton and John L. Waller, or Thomas Keen, as old men more than I can think so of myself. They are all young men to me, and I feel sure that we shall meet as young on the further shore.

Jacob Elliot was my intimate and cherished friend. He was an enterprising and successful business man. He, too, removed from Elizabethtown to Louisville, became connected as business

manager with *The Recorder*, and with a daily paper. He was always a prudent adviser in church matters, and an interested attendant upon church services. He removed to Texas, made a fortune, and died near Waco in that State.

Bloomfield church, of Salem (now Nelson) Association, sent William Vaughan, of whom we have spoken, and William M. Foster and George Duncan.

William M. Foster lived a godly life, was an influential member and deacon of the Bloomfield church, and with his wife lies in the lot beside the church building.

George Duncan left behind him a good name, and has been dead some thirty years.

Forks of Otter, Salem Association: Elder James Nall represented this church. I knew brother Nall; he was lame, said to have been a good teacher of a country school, very conservative, orthodox, slow and heavy as a preacher. Though present at the organization of the General Association, he never seemed to be heartily in sympathy with the mission work, and I think that in association with Warren Cash he rather leaned to the anti-mission party. He was a pious man, and always maintained an honorable reputation among his brethren. He died in 1842.

Thomas Thomas was also a delegate from Forks of Otter church, and in 1861 passed away. He was a good man, lived to see his children consecrate their lives to Christ. He was father of Rev. William H. Thomas, a useful and devout pastor in Missouri.

From Younger's Creek church, Salem Association, came W. Quinn, reported to have been an earnest and progressive Christian layman. He died in Hardin County.

I stopped a few days at the home of Brother Quinn during one of my journeys as agent of the "Roberts Fund and China Mission Society," preached at Younger's Creek, and was by the dear brother accompanied and helped on my journey after a godly sort.

Little Union church, Salem (now Nelson) Association, was represented by Elisha Wigginton, a leading member of Little Union church, ready for every good work. Many years have passed since he entered upon his reward. Williamson Lloyd maintained a good profession, and, faithful unto death, received the crown of life. J. R. Stanley was also an active and prominent member of this church. All have long since entered into rest.

Mt. Moriah church, Salem Association, sent B. Harned and H. Hamilton.

The Goshen Association was represented by Minter A. Shanks and Thomas Phillips, of the Brandenburg church. Minter A. Shanks was for many years clerk of the Brandenburg church, the friend and helper of Brother S. L. Helm. I remember him well as an earnest laborer in a meeting I attended in that church. He died in the faith. Thomas Phillips was also a faithful worker, a useful Christian, and lived so see all his family gathered into the fold.

From Russell Creek Association, the Columbia church sent Rev. D. S. Colgan, a pupil of Clack's school, and their pastor, who was then a young preacher, devoutly pious, ready for any service he could render, traveling through the country, aiding efficiently in protracted meetings, and was a very useful brother. His closing years were spent in Owensboro, where he peacefully died.

The Association also appointed as its representatives :

Robert Ball, already an old man, somewhat eccentric, but conscientious and godly. He died some twenty years ago.

Rev. David Miller, born 1793. One of his associates, as quoted in Spencer, said of him : " Brother Miller possessed only ordinary talents, but was blessed with extraordinary zeal and deep-toned piety. He was generally foremost in contributions to benevolent objects. He was an indefatigable laborer in the cause of his Master." He died in 1872, aged eighty-four years.

M. W. Sherrill, the only survivor of this delegation, is with us to-day in hale maturity, a citizen of Louisville since 1843, and a deacon of the Walnut-street church for many years. He has ministered greatly to the literary enjoyment of his brethren, and of strangers, too, by liberally furnishing books and stationery for profit and use.

From Frankfort church, Franklin Association, came Rev. George C. Sedgwick, then pastor of the Frankfort church. He was born in Maryland, 1785, studied under Dr. Staughton's tuition in Philadelphia, spent most of his ministerial life in Ohio ; organized the First Baptist church in Zanesville, Ohio, and published the first Baptist paper in that State, a monthly, called the " Regular Baptist Miscellany." He spent a few years in Kentucky and Western Virginia, but returned to Ohio, where he died August 25, 1864, aged seventy-nine years.

From Russell Creek Association, Friendship church, came its pastor, F. F. Seig, whom I knew and loved. Brother Seig came from the East, and was, I think, a graduate of one of its colleges. He was a reserved, reticent brother, shrinking from prominence, and removed to Georgia about 1840, where he still lives. I have tried by letter and inquiry to learn something of his later years, but my letters are unanswered.

James Durrett was a reliable and influential brother, born in May, 1799; a farmer in comfortable circumstances, baptized in 1828, and died September, 1874. His memory is precious in the neighborhood and in the counties where his life was spent.

J. Barbee was also a good, true man, a devout and humble follower of the Lamb. He has been many years in the spirit land. Born December 9, 1793, baptized October, 1829, he was translated from earth March 19, 1871.

South Fork church, Russell's Creek Association, sent J. C. Goodson to the Louisville meeting. He was manager of the Iron Works, I think, in Hart County. Is spoken of as an excellent and devout Christian, and passed away some twenty-five years since.

Mt. Olivet church was represented by Rev. Zachariah Worley. He was the son of a Virginia distiller, and saw enough of the evils of moderate drinking among church members to drive him over to the side of total abstinence, and for more than fifty years he was a teetotal advocate of absolute temperance. Mr. Worley was a preacher of respectable ability, but what is better, of untiring industry, ardent zeal, and holy life. With all this, he remained a bachelor of wandering propensities, finding a temporary home wherever he could preach the Word, and entered his permanent home from Western Kentucky in 1882.

The Washington church, Bracken Association, deputed Rev. Gilbert Mason to carry their greetings to the new General Association. He was known for many years in Virginia as the "Boy Preacher," having been, very injudiciously in my judgment, licensed to preach when thirteen years old. Most of his ministerial life was spent in Virginia, whither he returned after several years of troubled life in Mason County. He died in Yanceyville, N. C., March 4, 1873.

From Liberty Association came, from the Bowling Green church, James M. Pendleton, and W. H. Thomas, a pupil of Spencer Clack's school in Bloomfield. He removed to Bowling Green and opened a school in that town, and after a few years' teaching in Green County removed to Platte County, Missouri, where he purchased lands and became quite independent in his worldly circumstances. He was a very acceptable preacher in Missouri during the rest of his life, and died some nine or ten years ago.

Concord Association sent, from White's Run church, H. Davis and S. D. Hanks.

From McCool's Bottom (now Ghent) came Rev. Theodorick Fisher, who was a good and useful brother, of slender abilities,

earnest and devout. He removed to Illinois, where he died in 1874.

Sharon Creek, since dissolved, sent Benjamin Jackson.

Rev. John Scott, an Irish Presbyterian from Londonderry, born in 1767, converted to Baptist views in 1790, and baptized by Joseph Redding into the fellowship of Town Fork church, near Lexington, in 1802, ordained to the ministry by William Hickman and George Smith, at Forks of Elkhorn church. He was pastor of New Liberty church for thirty-one years, and of Ghent twenty-five years. He was a good, prudent, and earnest minister, of fair preaching talent; declined all pecuniary compensation for his services, yet accumulated a comfortable fortune. He died in Carroll County about 1847, aged eighty years.

The only delegate from Bethel Association was David B. Hail, from the Franklin church, Simpson County. Brother O. H. Morrow says of Brother Hail: "I knew him long and intimately in all the walks of life. He was a man of extraordinarily clear head; in easy circumstances; he had an open ear for the wail of the poor; the widow and orphan were never turned away empty. It is not too much to say that he was the principal founder, and one of the main pillars of the Franklin church. He was gathered as a ripe shock of corn into the heavenly garner on the 26th of June, in the eighty-seventh year of his age."

From Sulphur Fork Association, East Fork church, Henry County, came Rev. Joel Hulsey. In 1816 he was ordained to the ministry at Elk Creek by George Waller and William Stout. He was pastor of Long Run and Dover churches, and afterward of Newcastle and East Fork churches. Soon after the organization of the General Association he removed to Illinois, where he died.

From Gasper River Association, Walton's Creek church, Ohio County, came Jarret Tichener. He was uncle of I. T. Tichener, and a good, godly man. He died in 1874. All his descendants, as those of his brother Jonas, father of I. T. Tichener, with a single exception, are baptized followers of Christ.

From West Union Association came Rev. J. P. Edwards. He was a pioneer preacher in Western Kentucky, and was called the "Apostle of the Purchase." He was brought a child to Kentucky by his father in 1791, and in youth became a member of Beech Ridge (now Salem) church in Shelby County. He was ordained in Missouri at Cape Girardeau, whence he traveled through Missouri, Arkansas, Illinois, and came into Western Kentucky about 1830. The venerable Willis White, the only living minister that was at the organization of the Western

Union Association, writes me concerning his wonderful labors and successes in that region, and down into West Tennessee. He organized the churches at Paducah, Maysville, Clinton, Columbus, and many others. Brother White names eighteen churches organized through his ministry in Western Kentucky and Western Tennessee. Spencer grows eloquent in speaking of him, saying: "This eminent servant of Christ seems to have been raised up for the work of a pioneer missionary: endowed with a strong, practical intellect and almost superhuman power of endurance, and fired with a burning zeal for the glory of God and the salvation of sinners, he paused at no surmountable obstacle in his great work. He rode alone through unbroken forests, disregarding alike the burning heat of summer and the winter's ice and snow, plunged through deep swollen streams and defied the dangers of flood and storm to bear the tidings of salvation to the humble tenants of rude cabins in the wilderness." He died in 1854, near Lovelaceville, Ballard County, and his funeral sermon was preached by his loving consort and co-laborer, Willis White. He is said to have written an autobiography, which ought to be found and published if possible.

The visitors invited to seats in the Association were Rev. R. B. C. Howell, D.D., of Nashville, Alfred Bennett, of New York, Agent of the Foreign Missionary Board, Noah Flood, of Missouri, Silas Webb, of Alabama, John Stevens, of Cincinnati, Rev. John Dale, of Shelby County, and Thomas G. Keen, of Philadelphia. All of these have united with "the General Assembly and Church of the First-born." Brother Keen subsequently removed to Kentucky, was pastor of the Second Church, Louisville, and twice at Hopkinsville. Brother Keen as a preacher held a place in the first rank among his brethren. Studious, practical, orthodox, he kept his garments unspotted from the world. It was hoped rather than expected, that Dr. Keen would have been with us at this jubilee, but he has more gladly heard the call of God to a higher position than he ever attained on earth. He died at the home of his beloved widowed daughter, Mrs. Fanny Roach, at Evansville, in August last.

The few of us who were associated with him in 1837 in the organization of this Association will, ere many years, have passed across the dark river and join those who have preceded us thither, as we hope, through the grace that is in Christ Jesus. We may have a jubilee there when the last one of us shall be welcomed by our merciful living Lord.

Thus, beloved brothers, we have scrutinized the roster of the force, sixty-five in number, who were in session fifty years ago

to-day in this city to launch this barque in the stream of the years and start it upon its course. Its progress was slow at first, it fretted against boulders and in shallows of the current, now swirling in rapids and whirlpools, and now stranded for a season in low waters of drought, then catching a freshet in the stream and sailing hopefully onward until now, with vessel of deeper draught, boilers of larger capacity and stronger steam-generating force, we bear heavier freights of blessing along wider and deeper channels.

As Longfellow has sung over a larger but not a nobler craft, we too may pause and sing over this:

“ We know what master laid thy keel,
What workman wrought thy ribs of steel,
Who made each mast and sail and rope ;
What anvils rang, what hammers beat,
In what a forge, and what a heat
Were shaped the anchors of thy hope !
Fear not each sudden sound and shock,
’Tis of the wave, not of the rock ;
’Tis but the flapping of the sail
And not a rent made by the gale !
In spite of rock and tempests roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea !
Our hearts, our hopes are all with thee.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o’er our fears,
Are all with thee—are all with thee.”

[Remarks were made at the close of the above address by Messrs. Jenkins and Beagles and Rev. Dr. Coleman.]

VII

EDUCATION AMONG THE BAPTISTS OF KENTUCKY.

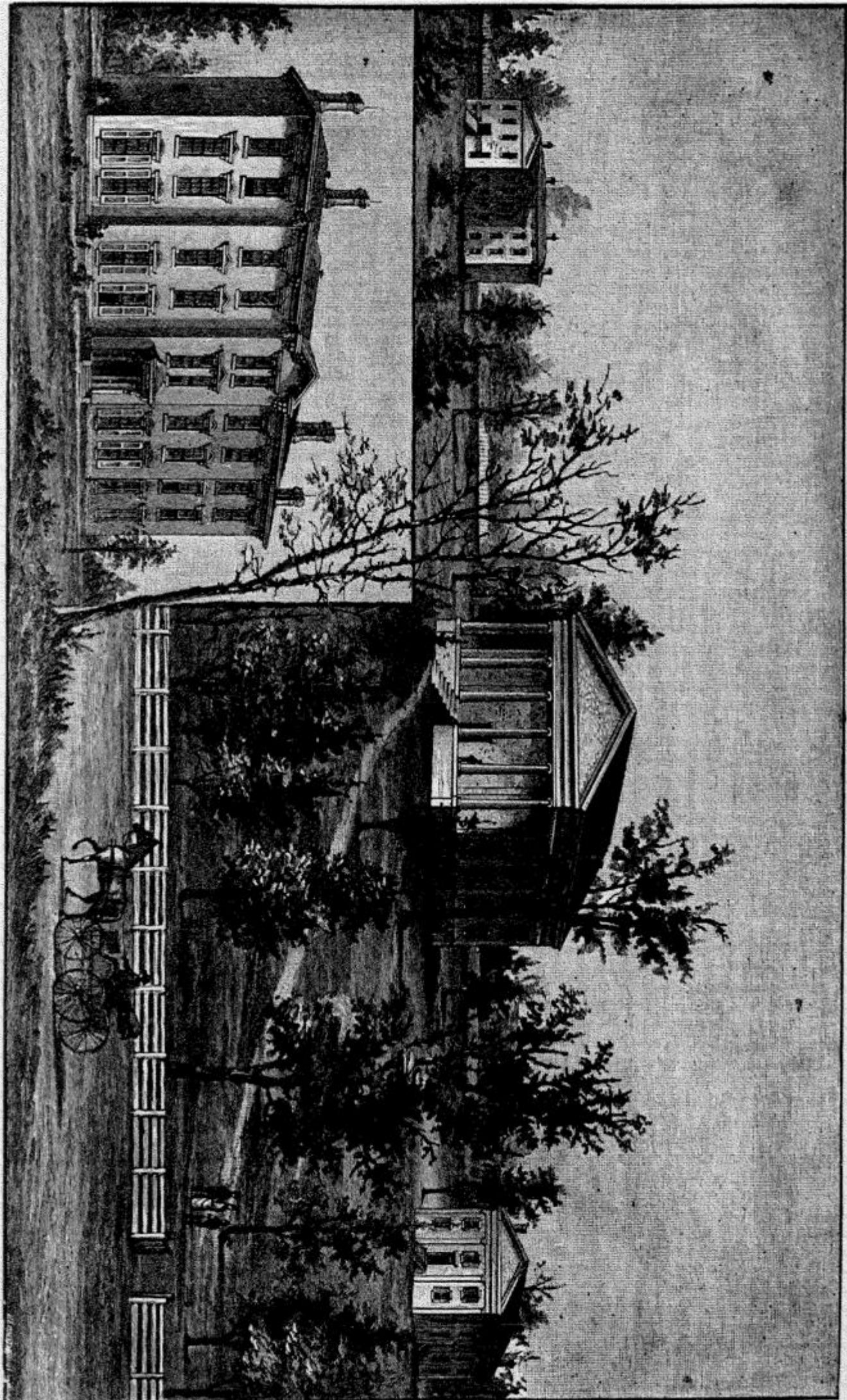
BY R. M. DUDLEY, D. D.

One of the growing subjects of this great and growing age is education. Perhaps it may be said that the world has been slow to recognize and appreciate the value of this subject; but the indications are that this lack of appreciation will ere long be a thing of the past. From the days of Socrates and onward, and never more so than now, it has engaged the attention of our wisest men. Governments, State and National, have taken hold of it, and are aiding and directing the efforts and energies of the people.

Many of our large-hearted and far-seeing men, our Peabodys, Hopkinses, Sanfords, Crozers, Colbys, Bucknells, Bostwicks, Rockefellers, etc., are pouring out their hundred thousands and millions to foster and elevate schools of learning. Even those of us who for years have been sick at heart, longing for the better times that are coming, shall one day see our hope change to glad fruition, faith to sight, and prayer to praise.

EDUCATION: WHAT IS IT?

There is, perhaps, no word of the language that is coming to be better understood than this word *educate*, together with its Latin equivalent. Education does not consist in gathering stores of knowledge, however vast and useful, but in training powers. Gathering knowledge is an important and valuable incident to education, but it is only an incident. If it were possible to expunge from the mind every particle of information gathered in the process of education, the education itself would remain in the product of trained and disciplined powers. Education does for the mind what the grindstone does for the ax, what exercise does for the muscle of the athlete, what the drill does for the discipline of the soldier, what the hammer and anvil do for the heated metal, what the chisel does for the block of marble or wood. It develops the invisible but actual powers that are



GEORGETOWN COLLEGE.

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within us, and expands the range of our possibilities. It gives us strength, depth, breadth, point, and quality. The objection is sometimes urged—and that too by persons who ought to know better—that much that is studied and taught in this time is practically valueless, because the information gained can be put to no good use. The answer is, that whatever develops and strengthens the intellect and improves its tone and quality can not be useless. The grindstone merely sharpens the ax. It furnishes neither the occasion nor the material for its usefulness afterward; yet who denies the value of the grindstone to the woodman's or the carpenter's ax? While all study improves the mind, the bulk of knowledge acquired is susceptible of both use and benefit. The man who stands at the cross-roads and can read on the sign-board, "To Salem," knows something that is practical and useful. But what is this advantage compared to the great accession of power and convenience and happiness that comes to the man from the knowledge of the higher laws and subtle agents of nature? Hardly any thing has two such weighty considerations in its favor as education: (*a*) It stores the mind with useful and valuable information; (*b*) It trains the powers with which God has endowed us for skillful service in the vocations of life.

As this process of training and storing is usually accomplished in our schools and colleges, we have come to say that the man is educated who has successfully accomplished the courses of study prescribed therein. This is the view which the professional teacher is apt to hold. To the school-master, whose daily duty is to impart the elements or intricacies of language, science, philosophy, or history, education is apt to mean the successful study of these elements or intricacies. The man who can unravel the intricacies of the Calculus, who can discourse upon the nature and foundation of Virtue, or the number and functions of the Categories, who can give the latest dictum about the conservation and correlation of Force, material or spiritual, or who can read at sight an ode from Horace or Pindar, or a play from Goethe or Moliere, that man, the professional teacher is proud to say, is educated. It is possible that the teacher's idea of education is in danger of becoming too narrow and technical, as if education consisted in the mere knowledge of books. Now, knowledge of books may consist with an absence of that practical genius which we call common sense. Hence the remark is not unfrequently heard: "He is a man of fine learning, but outside of that is fit for nothing."

You remember what Froude tells us of the Oxford student:

“He is called educated, yet if circumstances throw him upon his own resources he can not earn a sixpence for himself. An Oxford education fits a man extremely well for the trade of a gentleman. I do not know for what other trade it fits him, as at present constituted. More than one man who has taken high honors there, who has learned faithfully all that the university undertakes to teach him, has been seen in these late years breaking rocks upon a road in Australia. That was all which he was found to be fit for when brought in contact with the primary relations of things.” I need not say that to the man of the world, particularly to the successful business man, who stands apart from the schools and judges of education by its bearing upon the practical duties of life, such education is of little worth. Yet is there not as great danger in pressing too far the idea of business utility as the ultimatum of education; the idea that education is to be valued solely in proportion as it helps in the achievement of our aims and ambitions, as it helps us to win success in the battle of life? Perhaps this idea of thrift as the end of education is the natural reaction from the life of poverty and want to which the scholars of a former age were devoted, when to be a scholar was to be a beggar. We are told that “the thirty thousand students who gathered out of Europe to Paris to listen to the teaching of Abelard did not travel in carriages, and they brought no portmanteaus with them. They carried their wardrobes on their backs. They walked from Paris to Padua, from Padua to Salamanca, and they begged their way along the roads. The laws against mendicancy were formally repealed in favor of scholars wandering in pursuit of knowledge, and formal licenses were issued to them to ask alms.”

The idea that education does not help us to win bread or to achieve success is scarcely less false and dangerous than the idea that the sole value of education is to help us to win bread and to achieve success. Froude has criticised the spirit of American education because it stimulates too much toward the winning of prizes, and reminds us, in the words of Spinoza, that “the good of human life can not be in the possession of those things which for one to possess is for the rest to lose, but rather in things which all can possess alike, and where one man’s wealth promotes another’s.” Let us remember that the education which does not help us to win bread is not the best, and that the education which helps us only to win bread is not the best. Hear what Herbert Spencer has said of education: “How to live? That is the essential question for us. Not how to live in a mere material sense only, but in the widest sense. The gen-

eral problem, which comprehends every special problem, is the right ruling of the conduct in all directions and under all circumstances. In what way to treat the body, in what way to treat the mind, in what way to manage our affairs, in what way to utilize all the sources of happiness which nature supplies, how to use our faculties to the greatest advantage of ourselves and others, how to live completely? And this being the great thing needful for us to learn, is by consequence the great thing which education has to teach." In fewer words an English Chancellor has given us the same idea. He says: "To make us know our duty and do it; to make us upright in act and true in thought and word is the aim of all instruction that deserves the name—the epitome of all the purposes for which education exists." Education, then, is that training and equipment of our powers which fits us for noble and useful living, and includes every thing that contributes to this end.

WHO SHALL EDUCATE?

This is a question of great practical importance. In this country the duty to educate is allotted to one of two organizations, the State or the Church. To which one does it belong? Or does it belong to both? Among us all classes, except the Catholics, are agreed that it is the duty of the State to educate its youth sufficiently to make them understand their duties as citizens. Beyond this the general sentiment of the people is, that the rewards which follow higher education are of themselves a sufficient stimulus and compensation for the effort to be put forth in acquiring it, without any special aid or provision by the State. This is the line that has been drawn, and that should not be effaced. The State may aid indirectly in the way of gathering statistics and disseminating information through educational bureaux, but upon the labor and expense of supplying higher education the State should not enter.

The reasons against it are potent. (a) It is unnecessary. It is now a well-settled maxim of governmental science that needless interference of all kinds by the government with the affairs of the people is unwise and injurious. The best government, therefore, in this respect, is the one that leaves the largest liberty to the individual that is compatible with the public safety. Such a government will have its best support in the confidence and affection of the people. It is an equally well-grounded principle of political economy, that no government should undertake to

supply its subjects with any thing with which they may supply themselves. That is the best government which governs least, and that is the best administration which teaches the people to administer to their own wants and necessities. That nation is the strongest, freest, noblest, and therefore the best, which can poise itself upon the self-respecting intelligence, the self-sacrifices, and the enterprise of its people; the nation whose people rely upon their own skill and energy for food and raiment, for knowledge and culture, as well as for the luxuries that they lavish upon themselves and their homes. On the other hand, Rome never reached a point of greater weakness and degradation than when upon the slightest pretext the hands of the people were thrust forth to beg a gift from their rulers. If these principles be correct—and who will deny them?—then only the argument of necessity can justify the State in laying taxes to supply the means of higher education. That any such necessity exists is disapproved by the logic of events. The majority of our largest, wealthiest, and best institutions are those that have been founded and fostered by private and voluntary benefactions, and not by State support. I need mention only Harvard, Yale, Princeton, Brown, Johns Hopkins, etc.

(b) Taxes for higher education work an essential injustice among the individual citizens of the State.

The blessings of higher education are sought after and obtained by the few, not the many. The only class of persons who seek to educate their sons and daughters, anyhow, are the rich. If the poor man's son is looking to one of the learned professions, he tries to obtain an education. If you lay taxes for particular benefits, and those benefits are within reach of only a certain class, and that class the rich, is there not manifest injustice here? Even with reference to the sons of the poor who look to the learned professions, what greater obligation is the State under to them than to the sons of the poor who are looking to the other vocations of life? Why is the State under obligations to give \$500 or \$1,000 to the education—which is the material he intends to work with—of A, who looks to one of the learned professions, rather than to give an equal sum to B, who is to be an artisan, a farmer, or a tradesman? Why is it? To give to the one and not to the other is an essential injustice which the State works among its individual citizens. And it is one of the evils that are tolerated because perpetrated under the fair name of education. "Equal rights to all and exclusive privileges to none" is the maxim of just and righteous government. Other objections might be urged, but I rest the argument on these two. If it is bad State pol-

icy to supply the people with what they may supply themselves; if it works gross injustice to lay taxes for higher education, the State should not attempt to provide for the higher education of the people. The rewards of higher education are sufficient stimulus to those desiring its advantages, and experience has demonstrated that private and voluntary enterprise is equal to the fullest provision of the facilities required.

On the other hand, *it is the duty of the Church to educate*, and this duty is enhanced by considerations of the highest interest. One of the unmistakable features of the religion of the Bible is the duty of carefully training the young, which it repeatedly enjoins. This is so plainly true as to need no proofs.

Objections to the Christian College. First. It is said that the dominance of a Christian sentiment is antagonistic to a spirit of scientific inquiry, and therefore our colleges, which ought to be pre-eminently scientific, ought not to be hampered by the presence of Christianity.

In reply, it should be remembered that the Bible puts no check on the spirit of free inquiry. The Bible distinctly holds up nature as the companion volume of God's revelation to man. The Christian then, of all men, has the deepest inspiration, the most reverent desire, the most lofty ambition to read and understand *nature* in all her beauty, skill, and harmony. Besides, the world knows no well-defined and fully established science that has not in the end brought men nearer to the Bible. Since God is the center of the thought and hope of the Church, the Church wants schools of science, because science is the road that leads us to God; she wants schools of philosophy, because philosophy can find no resting place for its feet apart from the postulate of the First Cause; she wants schools of history, for history is the footprint of His way in the earth. Indeed, the universe is a temple of knowledge, in which the young student should learn that the supremest act of reason is to know Him, "whom having not seen ye love: in whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory." Since the birth of science Christian men have been foremost among its devotees.

Besides, equally with the most favored sciences of the day, Christianity presents a system of facts with a subject-matter of its own, and asks that these facts be subjected to the most rigid tests of the inductive method. Christianity neither asks nor needs any concessions from science. It does not borrow its leave to exist from geology, from astronomy, or from biology. It was not created by the microscope, or the telescope, or the spectroscope, and surely it will not be destroyed by them.

Second. Again, it is objected that the land is full of sects, of warring and contentious sects, and society wishes to rid itself, and particularly its youth, of the mischievous influences of sectarian education.

The answer to this is short and easy, and should be made emphatic. From the oldest of our educational institutions down to the youngest, with the rarest exceptions, the Christian colleges are not sectarian. In the courses of study, in the terms of admission, and of honorable standing, no religious tests do now exist, or ever have existed. Students of all creeds, and of no creed, orthodox, heterodox, infidel, Jews, heathen, or what not, sit side by side in the class-room, and no inquisitorial jurisdiction in respect to religion is dreamed of, much less attempted. Yet in these colleges morality is taught, religion is upheld, and Christianity is professed. If one does not desire to have his son educated in such a college, the law does not compel him to do so, and he is free to follow his preferences. We protest, however, that the State should not build and support a college for such as do not wish to patronize our Christian colleges. Let them do as Christian people do—build and support their own colleges. But education under the auspices of morality, religion, and Christianity, is not sectarian education.

This brings me to speak again of *the nature of education*. A distinct and correct idea of the nature of man is fundamental to successful education. Man is a composite unity, consisting of body and soul. I know not which is the more difficult to conceive, the unbridged chasm between the elements, body and spirit, or the intricate and inexplicable union with which they are inwrought in man. Time was when it was supposed that, though thus intimately united in man, they were comparatively independent of each other. The ancients were so puzzled by the supposed impossibility of mind acting on matter, or matter upon mind, that they invented an unknown something, a *tertium quid*, as a medium of communication between them. Now, so great is the change that has come about, the study of the soul is approached through the channel of the organs and elements of the body. We have the new department of physiological psychology, or psycho-physics.

Extremists go so far as to say that the facts of consciousness do not argue, of necessity, a separate and independent entity which we call the soul; that they are simply the expression of certain molecular and physical activities of the brain, which proceed according to fixed laws. While this conclusion is rejected by the conservative, yet even they now admit the probability that

the facts of consciousness have their correlations in fixed molecular and physical activities.

The Christian educator must recognize and understand the wonderful mechanism with which God has clothed the spirit and through which alone the spirit can be reached and impressed.

Again, a correct idea of the essential and simple unity of the human soul is fundamental to complete and successful education. For purposes of scientific investigation and of convenience, we are accustomed to say that the soul is divided into three leading faculties—the faculty of knowledge, of feeling, and of will. But these faculties are not organs, separate and distinct from each other, like the organs of the human body or of the plant. It is the same mind that knows, that feels, and that wills. It is important to remember that between the powers of the soul there exists the closest relations of interdependence. Feeling depends upon knowledge, and will upon both knowledge and feeling.

Normal and healthy growth demands that the powers of the soul grow and be exercised together. Any other growth is abnormal, unhealthy, and therefore dangerous. I once heard a gentleman say: "I wish there were no prayers in your college; I send my son to have his mind trained." This is an error on one side. "It matters not so much about the head," says the pious exhorter, "if only the heart is right before God." This is an error on the other side. How much do we hear about heart culture, and how much is its importance magnified over mind culture. This is in contravention of the fundamental nature of the powers of the soul, and of their intimate interdependence.

I want to emphasize this here in this churchly assembly. The law of these powers is that we feel only as we know, and we will only as we know and feel. The only road to the feelings is through the understanding; the only road to the will is through both. Therefore, the man who knows God best—His character, law, providence, and grace—is the man who will fear Him most and love Him best. A vigorous, healthy, and manly piety must have its roots planted in knowledge. To dwarf and pervert knowledge is to cripple and injure piety. To have a high standard of piety and consecrated living in your churches you must have a high standard of intelligence. Very true it is that a burnished intellect does not create a warm and loving heart; but it is equally true that to sound the depths of feeling and arouse the torrent of enthusiastic devotion, as in Paul, the basis must be laid in knowledge.

Again, both the sensibilities and the will are utterly incapable

of self-direction. Both are wholly dependent on the intellect for guidance. The feelings blindly impel toward their desired object, and never cease to clamor until the keen edge is worn off by gratification. When the feelings and the will break loose from the guidance of the intellect, you enter the path that leads to all the possibilities of evil. They are never safe, never to be trusted, save when under the guidance of intelligence. This is the law of our being, and must not be overlooked by the educator.

To secure normal, healthy, shapely, and well-rounded growth, we seek to bring the youth into the Sunday-school and under the "sacred desk." But this is not enough. It is of prime importance that the youth be guarded against antagonistic influences anywhere else or by any body else.

Suppose that from out of the house of God on Sunday he passes into the college on Monday, where he finds, seated in the professor's chair, a man who, in the name of science or of philosophy, denies the existence of God, whom he has been taught to worship; or of the soul, which he has been taught to value above all worldly things; or the utility of prayer, which he has been taught to practice from his mother's knee; a man who makes religion and piety a matter of open scorn or of covert thrust. Such things are possible and are of daily occurrence, it is to be feared, in many of our educational institutions, from the highest downward. It was doubtless, in part at least, to avoid this difficulty that Christian people have felt the necessity of undertaking the secular as well as the religious education of youth, and the carrying out of this undertaking has led to the Christian college.

But there is a broader reason than the protection of our youth that underlies the Christian college. The hope of society and of humanity is centered in the church and the school-house. This is so because the hope of humanity is centered in religion and intelligence, and religion and intelligence are found only where there are churches and school-houses. These are the two pillars, the Boaz and Jachin, of the temple of our Christian civilization. The conjunction of these two instrumentalities and their happy and harmonious co-operation are not only a consummation greatly to be desired, but the very acme of our aspirations in reference to the forces that are to elevate mankind. Herein lies the great argument for the Christian college; aye, the denominational college. Not that active Christian sentiment and influence may not prevail in undenominational colleges, but that the difficulty and danger in reference to this Christian sentiment and influence are greater in the undenominational colleges.

Woe betide the day when these two instrumentalities are severed! Imagine an institution like Yale or Harvard teaching, not the gross utilitarianism of Hobbs, but the refined glosses of Bentham and John Stuart Mill, or the altruism of Herbert Spencer, with their fine-spun theories about morality and conscience. Why, it would be poisoning truth and knowledge at the very fountain, and its waters would be a blackened stream of ruin and death. *Per contra*, our colleges when permeated with the Christian spirit, and enriched by the blessing of God, have been streams to gladden the City of God, and to fertilize the waste places of society.

Hundreds and thousands of young men have not only had their minds trained to activity and filled with useful knowledge while at college, but they have there had their hearts filled with the love of God and humanity, and have gone forth to labor to plant truth in the earth, and to ameliorate the condition of man. I wish I could set in array before you the noble army of men who were won to Christ while at college. I wish I could unfold before you the pages of the Book of Life, and have you read the records of their noble deeds and nobler characters. Alas! that Baptists have appreciated no more the power of the college as an instrument of good in Christian hands! Think of what they have done for us. They have been recruiting-stations for the ranks of our Christian educators and of our Christian ministers, to say nothing of the other useful vocations. The "Hay-stack" prayer-meetings, where a handful of students met to pray and talk over the condition and salvation of the heathen, have been called "the birth-place of American foreign missions." Subsequently the conversion of Judson and Rice to Baptist views led to the formation of the Baptist Triennial Convention, which was afterward separated into the "Missionary Union" and "the Southern Baptist Convention." Here is a handful of corn in the earth on the top of the mountain, the fruit of which shakes like Lebanon.

EDUCATION AMONG THE BAPTISTS OF KENTUCKY.

I will now give you in conclusion a bit of history which shows what education has had to do with the present condition of Kentucky Baptists. There are in Kentucky one hundred and forty thousand white Baptists, and over thirteen hundred churches. An equable division of these among the counties of the State would give an average of over five churches to the county, with each a membership of two hundred. But our

strength is not evenly distributed, and in consequence in some parts of the State there is very great destitution. Where does this destitution exist? In the rural districts? Generally speaking it is in our best rural districts that our strength lies. Is it in the mountains? I think the actual destitution in the mountains is exaggerated, and that the bulk of the mountain people are within reach of the gospel, if they wished to hear it. I would say that the greatest destitution of Baptist churches and Baptist preaching is to be found in our towns and cities. There are thirty odd county seats in which there is no Baptist church. It is only yesterday that such important towns as Mt. Sterling, Winchester, Richmond, Cynthiana, Ashland, Catlettsburg, etc., were rescued from this list. A closer look shows you that of the thirteen hundred churches, less than fifty have preaching every Lord's day, and several of these are in the country. Of all the towns and cities in this State, there are only about thirty that have Baptist churches with preaching every Sunday. With the remainder, one half or three fourths of the Sabbaths of the year are dumb Sabbaths. Here is where the destitution exists, where your weakness lies, where the walls must be repaired and the bulwarks upreared. How did this state of things come about?

Why, as the result of one or two mistakes into which our fathers were drifted more than a century ago—drifted by the force of their surroundings. One of these mistakes was upon the subject of education. If we go back to the struggle for religious liberty in this country, we find that both in New England and in Virginia the chief opponents of our fathers, the chief instigators of their wrongs were the ministers of the church establishments. Two prominent facts about these ministers are to be noted: (a) they were supported by taxes laid upon the people. Our fathers objected to the principle of State taxes for religious purposes. Often they paid their taxes only as they were wrung from them by a due process of law, and the process of law was often characterized by needless indignity and severity. We boast that we are "free born," but our fathers could say, "With a great price obtained we our freedom." (b) Those ministers were not always, if even commonly, good men. They were men who showed more zeal in the collection of their tithes, or in the pleasure and excitement of the chase, the card-table, or the wine-cup, than in the duties of their holy calling. They were, many of them, men whose only claim to the respect of our fathers lay in the fact that they had been educated for the profession of the ministry. The idea is abhorrent to us that a minister should not be a pious, godly man; but it was not so then.

Men chose the profession of the ministry as they chose the law or medicine, apart from the idea of personal religion or a call from God. It was no more thought to be necessary for a minister to be a godly man than for a lawyer or a doctor to be. Our fathers in their struggle for religious liberty, striking where the enemy was the weakest, rallied themselves with the cry, Down with your hirelings, and down with your merely educated ministry! Here is the origin, I apprehend, of the prejudices against an educated ministry and a salaried ministry, remains of which in some places are still to be found among us.

There is no more clearly established law than the law of action and reaction. The pendulum, drawn too far one way, when let loose will certainly swing too far the other. Against a ministry whose only claim to respect lay in the fact that they had been educated for that profession, our fathers plead for a ministry converted and called of God. The ministers of our fathers were most earnest in their insistence upon this, and, to exempt themselves from the suspicion of being men merely educated for ministers, they spoke lightly of the advantages of secular learning, boasted that they were ignorant of it, and that they had never "rubbed their backs against a college wall." Again, such was the zeal of our fathers against paying taxes for what they called a hireling ministry, that they swung to the opposite extreme and refused voluntary contributions to their own loved and honored ministers. Here, again, the ministers of our fathers were their leaders. To screen themselves from the suspicion of being hirelings they refused to receive a stated compensation for their services. Whether refused or refusing compensation, the result was the same. They were thrown upon their own resources for the support of themselves and their families. To make this support they mostly and wisely chose the vocation of agriculture. Living in the country, they preached in the country, made and baptized converts in the country, organized churches in the country, and hence our strength to-day is to be found in the country. In connection with this consider another fact: Centers of population are centers not only of wealth and power, but of intelligence as well. It may not be that it is sanctified intelligence, as it is not sanctified wealth and power, still centers of population are centers of intelligence and of wealth and power. Our fathers, being uneducated men, with simple tastes and habits, would naturally avoid these centers of population because of a felt lack of culture. This might not have been so keenly felt at first, when the settlers were all of a class, as afterward, when the towns and cities began to

assume their distinct type. As this type became more pronounced, the distance between the preachers and these centers increased, and in consequence much of the ground that was won at first was subsequently lost to us. There are thriving little cities in Kentucky to-day, where the Baptists once predominated over all others, where they subsequently lost their organizations altogether, and where recently we have begun with great difficulty and much disadvantage to attempt the recovery of the ground that we have lost. When, in addition, we remember that there was more to be done in the country than with all their heroism and sacrifice our fathers could do, we see how it has come about that our towns and cities have been left in destitution and want.

Our neglect of the towns and cities explains why there has been such a large and constant stream that has gone out from us to strengthen and build up other denominations. Many of our people have gone up to the towns and cities to dwell, many of them our brightest youth, who have gone to be lawyers, doctors, merchants, and public officials. They have taken along with them, as their wives, many of our brightest daughters. They have stood by the faith of their fathers for a time—some longer, some shorter—but finally they have yielded and gone into other folds. The neglect of the towns and cities explains other things which we recognize and speak of only with pain. It is believed that there is not a flourishing Pedit-baptist church in any of these centers in the State, which is not to-day largely built upon material absorbed in this way from the Baptists.

But some one may say that prejudice against education is almost wholly a thing of the past, and that Baptists are not now to be reproached with these things. This is gladly admitted. Now, no more popular appeal can be made to our people than for an educated ministry. But while we have outgrown the prejudices and mistakes of the past, we have not outgrown the results of those mistakes. Suppose that we were as strong to-day in the centers of population as we are in the rural districts; suppose that the ground that we have lost in these centers had not been lost, but had been steadily maintained, if not advanced upon; suppose that the constant efflux from our people through this neglect of these centers had remained with us, with the increasing numbers of their posterity; would it be saying too much to say that our numbers would be double what they are to-day, and our social power and wealth greatly enhanced? We congratulate ourselves that we have recovered from the mistakes and prejudices of the past; when shall we be able to congratulate ourselves that we have recovered the influence, the numbers, the wealth,

the social power, and the strength, that we have lost through these prejudices and mistakes?

We may congratulate ourselves that we have come to have just views of an educated ministry; but we have not come to a just appreciation of the power and importance of the higher education of the masses. We have lately aroused our people from one end of the State to the other by an appeal for a theological seminary for the whole South; but what apathy and indifference to the cause of general education! Vigorous efforts for the better endowment of our oldest institution of learning have been met by a chilling lack of sympathy and co-operation. These repeated efforts have been like the efforts of those who toil on becalmed ships. In their influence upon denominational progress and welfare, I institute no comparison between a theological seminary and a college. As the president of a college, I am proud of the honor of having offered the resolution of inquiry which led to the bringing of the Seminary to Kentucky. I am glad that the first action upon this matter taken by the General Association of Kentucky Baptists was in the meeting held at the seat of one of our colleges, and the first public appeal for the Seminary was made almost under the eaves of one of our colleges and to its special friends and supporters. This shows the sympathy of the colleges for the Seminary, and that too at a time when the Seminary needed sympathy. We are willing that the Seminary should stand as the cap-stone of our educational interests. But, if we interpret things aright, it seems that the zeal of our people for theological education has reacted in indifference to the cause of general education. If this be so, then things are out of joint, have lost their just relation and proportion, and they need to be readjusted. As the college men rallied themselves to the support of the Seminary in its hour of need, justice and fair dealing, to say nothing of nobler impulses, demand that the seminary men should rally themselves to the support of our colleges. If, as they seem inclined to do, the Baptists of Kentucky regard their zeal and liberality toward the Seminary as a compensation for their apathy and indifference to the cause of general education, we need a vigorous and united effort to correct this mischievous mistake. It is not that they should love the Seminary less, but their colleges more. There is no more important question connected with the educational problem than that of the proper and ample provision for the education of the children of our one hundred and twenty-five thousand white Baptists, including our young ministers. You must either do it yourselves or turn it over to some one else.

The Catholics will be glad to educate them for you. Are you willing to turn it over to them? The Presbyterians will be glad to educate them for you. Are you willing to turn it over to them? Both these denominations have a special appreciation of the power of the denominational school, and such schools are an important part of their denominational enginery. Both of these would be glad to educate your children for you, and will give you every guarantee that they will do it well. You can not look this matter in the face and say, Yes, let them have them. You know too well what the result would be. Then you must educate them yourselves. To do this you must make your institutions the best in the land, or your own sons and daughters will not attend them. A young man may be a zealous Baptist, but if he wishes an education he is not going to show his Baptist zeal by going to an inferior college merely because it is a Baptist college. On the one hand we ought not to ask him to do it, on the other we ought not to force upon him the alternative of attending a college under the auspices of a people not his own.

Baptists profess to be a peculiar people, and to have a mission to perform. This mission is not yet fulfilled. In a few years it will be in the hands of our children. Think of what a mighty host they will be, if the future generations of the Baptists should be as strong in cultivated brain power as they promise to be in numbers and wealth. All ignorance is the foe to religion. Though he chose the lips of an eloquent preacher to utter it, the devil never uttered a baser and more mischievous slander than when he said that "ignorance is the mother of devotion." Ignorance may be the mother of the devotion of superstition and idolatry, but it is not of the devotion of Christianity. "God, who commanded the *light* to shine out of darkness, hath *shined* into our hearts to give us the *light* of the knowledge of the glory of God, as it shines in the face of Jesus Christ." "The entrance of thy words giveth *light*." The nations of greatest power, progress, and intelligence to-day are the Christian nations.

Now what we want is not only that the light may play about the mountain tops of our Zion, but stream down the mountain sides and sweep through the plains below, and even pierce the depths of the valley and the gorge. We want to see the fogs and mists and clouds of ignorance uplifted and rolled back and rolled away forever. Never before, as since I have been made a representative of our educational interests, have I so longed for greater wisdom and knowledge, and for an eloquent tongue, that I might lift up my voice as the voice of a trumpet and summon the people to the work which is before us. He who taught us to

pray, "Thy kingdom come," teaches us in that prayer to pray not only for the ministers of religion and the missionary of the cross, but for the schools of learning that dot the earth; for our schools of learning, that the streams of knowledge may not be poisoned at their very source, and that the youth may be instructed in the fear of God and the principles of piety as well as of sound learning. What a scepter does he wield who sways the youthful mind and heart. You may uproot the oak of the forest, but the tender plant you may bend and train in what direction you please. You may shiver the potter's vessel after it has come from the fire, but the plastic clay you may mold into what shape you will. John Stuart Mill, as a child, was taught by his father to hate religion, and when he became the giant man that he afterwards was, he still was unable to cast off the prejudices and prepossessions that were bound up in his swaddling bands. "Train up the child in the way he should go, and when he is old he will not depart from it."

Let no one suppose, from what I have said of the mistakes of our fathers, that I am lacking in a profound reverence of their memory, or in a keen appreciation of their work. They are the men who laid the foundations of our prosperity. Amid discomforts and discouragements, with labors and prayers and tears, they went forth weeping and bearing the precious seed. They rest from their labors and their works do follow them. My brethren, a question comes to me very often in the privacy of my chamber, and I ask myself, with throbbing heart and tearful eye, Can the generation that will come after us say as much of our heroism and sacrifices and labors in the cause of God and men as truth compels and love prompts us to say of those of our fathers? For myself I could ask no higher praise, when I shall have been gathered unto the fathers, than that it might be said of me, He did the best he could.

[At the close Drs. Farnam, Manly, and Eaton discussed the topic treated by President Dudley in the above address.]

VIII.

PRESENT NEEDS OF THE BAPTISTS OF KENTUCKY.

REV. W. H. FELIX, D. D.

This is a large subject, and one difficult of treatment. The difficulty is not in specifying the needs and presenting them, but out of the many to select the most pressing, in order to confine the treatment within the limits of propriety. A number of persons looking out over a beautiful landscape will be individually impressed according to their standpoint and their capability of appreciating the beauties of nature. In their descriptions each one would perhaps seize hold of a different feature as the most prominent characteristic of its beauty, while all would agree that all was beautiful. So it is with this subject. Each one will view it from his own standpoint, and according to his own understanding, and appreciation of it. As there are various standpoints there will be various opinions as to the needs, the most pressing needs, while all may agree that the needs specified are indeed needs. Let it be remembered that we view the subject from our individual standpoint, and hence may fail to meet the views of others from their standpoint. Let it also be remembered that we are to treat of the present needs of the Baptists of Kentucky; not the needs of the people of Kentucky; not the needs of other denominations in Kentucky; not the needs of Christian people in general in Kentucky, but the present needs of the Baptists in Kentucky, and their needs may or may not be the needs of others. These needs are to be such as will, if met, advance the Baptist interests of Kentucky; not of Virginia, or South Carolina, or Missouri, or any other State, but of Kentucky. Each state has its own institutions, its own organizations, its own destitution, its own work, which it alone is expected to foster and develop. While each State looks with pride upon and rejoices in the advance of Baptist interests in its sister States, no interference from without is expected or tolerated, though advice and counsel may be sought and gratefully received. This division of labor and interest is proper and best for the development of the whole. Kentucky is therefore expected to concen-

trate all her energies upon her own work, and stand ready to give her prayers and good will and counsel for the good of the general work throughout the country. Now, then, what are the needs of the Baptists of Kentucky in building up and developing their interests?

1. *There is need of a more harmonious, loving, and united brotherhood among the Baptist ministers of Kentucky.* This we regard as a present need. We trust that in no spirit of fault-finding or captiousness do we mention this need. If this is not a need, then all our association with, and observation of, the Baptist ministry goes for naught. Whatever shortcoming may be our own in this direction, it does not excuse us from noticing the defect which may exist. Certainly no one will claim that we are perfect in this respect, and hence need no improvement. Imperfection creates a need, as perfection is the divine requirement. As great as is the imperfection, so great is the need of the present time. Upon this ground there might be numerous specifications, but there are special reasons why this need should be noticed now. Our ministry exerts a powerful influence upon the membership, and a defect in the head will show itself in the body. Let the ministry be as near as possible what it ought to be, and its influence for good will be healthful to the body. But, aside from this, another reason presses this need upon our consideration. Our ministry is a compound of various attainments, intellectual ability, sound scholarship, and working effectiveness. We have a pliable adaptedness to every want of the field. No State in the Union is so richly blessed in this respect, and in no State in the Union is the need mentioned so liable to exist and so necessary to be guarded against. In this respect the very bulwarks of our strength are liable to become our weakness of defense. We have great reason to congratulate ourselves, on this jubilee occasion, that we have a ministry so consecrated, so able, so scholarly, so eloquent, so pious, so effective in all the elements of its strength. For reasons perfectly natural, Kentucky has been and is now a very inviting field, and laborers from all quarters have come, and have been welcomed by our churches. Men born and reared in other States are filling acceptably almost all of our prominent fields of labor. This is right, and we rejoice in the acquisition. Our churches have the right, and will exercise the right, to seek their pastors from any and all quarters, and it is commendable in them to covet the best gifts, come from whatever quarter they may; only let the wants of the field be considered, and then find the best man for the field. When they come they are our brethren, and

have a right to be among us, and we are proud of their talent and their influence for good. Their hearts are in the work of their Master, and they are nobly striving to build up the cause of Christ.

But may there not be an element of weakness in all this gathered strength which should be sedulously guarded against? An element of weakness resulting from no positive desire on our part, or their part, but from the workings of influences which are perfectly natural, and even commendable. Coming from different States and different sections, these brethren bring with them State or sectional pride, love for their old associations and associates, which is strong and irresistible. With all this pride, with all these old loves, it is hard for us and hard for them to adjust ourselves to our new relationship. It does not interfere perhaps with the most earnest work in their separate fields of labor, but it does interfere with that close fellowship and intimate association and warm sympathy which ought to exist among our Kentucky Baptist ministry. They are perhaps no more to blame for this than are we. We who are native born are just as slow to form these intimacies and close friendships as are they. Because of these things there is not that *esprit de corps* existing among our ministers which should exist. Be it said to the credit of our Virginia Baptist ministers, that in this they excel, though they have been somewhat censured as bigoted and clannish. There are at work among us no positive and distinct repellent forces, but only these foreign loves which draw away and separate. Thus classes are formed and circles created. These things necessarily weaken the ministry of any State, whether formed because of superior learning, superior attainments, superior positions, or want of sympathy. Particles that will not cohere will never make a compact mass. Here is an inlet for jealousies, bickerings, suspicions, unkind criticisms, and underminings, which are deadly in their influences upon the individual and the mass. Brethren, we read the signs wrongly, if we are not in the midst of the workings of some of these deadly influences. Brethren are not as true and mindful of the reputation and usefulness of their brethren in the ministry as they should be. I am divulging no secret. One will not have to be a very close observer to notice among us the out-croppings of ministerial pride and ambition and jealousy which are not always careful in the use of means for individual preferment. A prominent minister of another denomination, who attended the daily exercises of one of our annual gatherings, told the writer that, desiring to know something of our prominent men, he inquired of a

number of our ministers about them, and found in almost every instance the ointment was good, but there was a fly in it. "Yes, he is a very good preacher, *but* he is very superficial and frothy." "Yes, he is a fine preacher, *but* he is very unpopular." "Yes, he ranks high, *but* he is greatly overrated." These are specimens of the replies made, and the criticisms did not impress the brother as brotherly and kind; and he asked if such jealousy was prevalent among the ministers. Adverse and unkind criticisms are too frequently and publicly indulged in, to the discredit and weakening of others. Sometimes brethren rush into the public papers, and say some very uncomplimentary things about each other. Certainly we have the right to our judgment, and opinion of others; but would it not serve the cause of Christ and strengthen the bond of union to keep our opinions private rather than proclaim them to an indiscriminating public? If one is morally unfit for the ministerial office, he should not only be criticised severely, but expelled from the ministry. If he is worthy to hold the office, his reputation should be held too sacred for the tongue of unkind criticism and implied slander. We assert, with no desire to be unjust, unkind, or censorious, that one of the present needs of Kentucky Baptists is a more harmonious, loving, and united brotherhood among Kentucky Baptist ministers. This does not mean simply co-operation in the work, but a warmer, more loving and prayerful consideration and association. This produces contentment, happiness, and confidence, which makes a ministry strong and irresistible. The critic, however, must be careful that his own mind is pure. We may have been reading the signs through a distorted medium; if so, those who are of clearer vision will readily detect the mistake. We excuse not ourself, but hope to profit by the apostolic injunction, "Let nothing be done through strife, or vainglory, but in lowliness of mind let each esteem others better than themselves."

2. *We need unity in our plans of operations.* A great deal has been written and said about plans. In Kentucky they have been thoroughly discussed. The Kentucky plan has become proverbial; it has been satirized, poetized, dramatized, analyzed, and cauterized; and the fact that it has lived through all this makes it worthy of being canonized. Look at it as we may, the fact still lives, we must have a plan. It is not reasonable to expect that any body of men could work together without one, whether in the social, commercial, political, or religious world. An aimless life is a planless life; an aimless work is a planless work. An army could never hope to be successful without a plan of operations, and no religious body will ever be suc-

cessful without a plan of operations. A plan means helpfulness; it means concentration of effort; it means power and influence. No plan means disorganization; it means a conflict of forces, friction, confusion, and defeat. Upon this we are all agreed. The man who brings us a plan must be respected, though his plan may not be accepted. The man who works one to a successful issue is worthy of all honor, and it should be freely accorded him by his fellows. A competent man may succeed with a bad plan, and an incompetent man will fail though his plan may be ever so good. A competent man may fail with a good plan, because he has no support, and an incompetent man may succeed with a bad plan, because he has support. The trouble is not in having a plan, nor in the plan itself, so much as it is in the manner in which the plan is worked. A good one will fail because it is not worked, and a bad one will succeed because it is worked. Nevertheless, we should try to get the very best one, and then give to it the very best support possible. We all agree that a plan is necessary, but we do not agree upon the one to be adopted, and when one is adopted by the majority in council, we who are the disappointed minority, fail to give it the support it needs to prove its virtues, either because we did not get our plan, or because of a want of sympathy, which produces indifference to the one adopted, and hence inactivity. Some may feel that it is their duty to oppose the plan in order to bring about its failure, that another one may be adopted. These argue the adoption of another plan because of the failure of the one adopted, which failure was brought about by their own opposition rather than the intrinsic demerits of the disliked plan. Now, what we need is, to take whatever plan may be agreed upon by the majority of our wisest men in council, and then, with united strength and counsel and work, push it to a successful issue, instead of strangling it in its infancy by the cord of indifference, or robbing it of its power and influence by constant discussion and suspicion. We are satisfied that the hearty, united, and persistent support of almost any measurably reasonable plan of operations would work out the grandest results for our people, and yet leave each one free to think that it may not be the best one. The best plan for the Kentucky Baptists is not the one which you and I may think best, but which the Kentucky Baptists will best work. We believe in the congregational form of church government, but when sitting in our General or State Associations, listening to the endless discussion, and (I say it with all due deference) oftentimes senseless discussion of our plans, we have wished for some Pope or Bishop who would arise and say, "Stop this discussion, and every

man of you go to work to make the plan successful." The difficulties of our congregational form of government stand out more prominently when we would seek the working effectiveness of our people, difficulties which do not inhere in the form of government, but in the untempered and incorrigible nature of the material with which the form has to deal. It requires a great deal of grace and humility to run effectively a congregational form of church government, and the very fact that the Baptists, with all their pugnacious tendencies, have with it made such rapid progress, and grown so powerful and numerous, gives us a profound respect for them. Other denominations under different forms of government have not the opportunity of cultivating some of the difficult graces as the Baptists. They are under authority, and must yield obedience. They have no will of their own. But each Baptist is a law unto himself. He is Pope and Bishop, so far as authority is concerned, and it is sometimes very affecting to see the tenaciousness with which he contends for his inalienable birthright. No one must dare say unto him, go, and expect him to go, or come, and expect him to come, unless his own loving consent leads him. That the Baptists have been enabled to unite as much as they do, is a marvel of grace and forbearance and success. But they are by no means perfect. These graces are susceptible of still greater improvement. We need more union and consequent strength. We need to be a unit upon our plan of operations. The only way to secure this, is for each one to suspend his own judgment in deference to the judgment of the majority, and work with as much earnestness and persistence as if the judgment of the majority was his own. This does not destroy individual liberty or independence of thought. We hold sacred the right of private opinion and judgment. We respect that brother who has an opinion of his own, and who will contend with all his might for his opinion, because he honestly believes it to be the best; who will seek by all fair and honorable means to convince his brethren that he is right, and they are wrong, but who, though unconvinced, will, without murmuring or opposition, quietly and lovingly give to the plan adopted the most earnest and indefatigable support. This is the only way to secure among Baptists a unity of support. •We, in theory, accept the principle that the majority shall rule, but practically we too often reject it. We contend for no particular plan, but for unity in the support of whatever plan may be adopted. The difficulty of devising a plan which shall be acceptable to all is recognized. Many minds are concerned, and all minds can not see alike for obvious reasons. Outside interests with which we

are affiliated, and which we wish to conserve, are to be considered. That there should be a diversity of views is to be expected. Diversity of views, however, is not inconsistent with unity of action, and unity of action is far more important to success than the adoption of our individual views. It is perfectly evident that Kentucky Baptists are not united upon our present plans of operations. What we need is to cease our efforts to render abortive a disliked but yet adopted plan, that it may be succeeded by one perhaps equally objectionable, and all unite heart and hand in the support of whatever plan may be adopted by the wisdom of the majority of our brethren, until the plan fails by its own inherent weakness.

3. *Another present need of Kentucky Baptists is a judicious adjustment and consolidation of our educational interests.* It may strike some as the height of folly to engage in such a discussion, because our educational interests will certainly remain as they are. Things which have seemed immovable have, nevertheless, been moved, and persons with them. Let it be granted that they will remain unchanged. That does not alter the fact that a change may be desirable. If a change is desirable and necessary, agitation is the way to bring about the desired result. Our Baptist people have a right to hear about it at least. At the late meeting of the Kentucky College Association a free discussion discovered the fact that our educational institutions were in a confused condition. Not that there were not facilities for education, but that these facilities were to a great extent rendered inoperative by the confused manner in which our institutions were inaugurated and operated. Some claimed to be universities which were only colleges, some claimed to be colleges which were only academies or high schools, and each claimed the prerogatives which belonged to their assumed titles, and graduated pupils to the discredit of those institutions which truly deserved the titles of university and college. It was also discovered that our best institutions were crippled in their work for the want of an adequate endowment, suitable apparatus, suitable buildings, and an inadequate corps of professors. It was evident that some suitable adjustment and more complete provision in the concentration of our educational interests in Kentucky was needed. What is true of the State in general is also true of the educational interests of the Baptists of Kentucky, and of this we shall especially treat. There may be more, but we have certainly in Kentucky at least three institutions under the patronage of the Baptists which claim to be colleges—Georgetown College, located at Georgetown; Bethel College, located at Russellville, and Clin-

ton College, located at Clinton. Each of these colleges has its warm admirers and advocates. Of the merits of these institutions it is not necessary to speak. It is a fact, known and acknowledged by all, that not one of them is any thing like what it ought to be. Now we assert that Kentucky Baptists need but one college. It is not right, it is not wise, to expect them to support but one. It would not be right, it would be very unwise, to expect them to constitute a great university, because there are a sufficient number of universities in the country to amply supply the demand at present, and it would be an injudicious expenditure of money to establish more. It demands a million of money to properly endow and successfully run a university, and it would be wrong to lock up so much money in the establishment of more universities which ought to be expended in other needed work. It is not that we disbelieve in universities, but only the needless multiplication of them. Kentucky Baptists ought not to be asked to support but one college, because they need but one, and can not properly support two in justice to other interests which imperatively demand their consideration. A continued attempt to support three will certainly result in crippling all. If the Baptists of Kentucky were able to support two or more and were willing to support them, they ought not to be asked to do it, for the simple reason still, they need but one, and to amply support more would make unnecessarily expensive the education of their children. One endowment, one faculty, one set of buildings, one equipment, is amply sufficient to educate all the young men Kentucky Baptists will ever have to send to college, and afford ample educational facilities to all others who may seek the advantages offered. Then why sink another endowment, and pay another faculty, and supply another set of buildings and another equipment? It would be a mere surplusage, and an unnecessary surplus is a waste. Georgetown College could have accommodated every student that Bethel had last year in addition to its own number, and afforded them as good facilities without one dollar of additional cost to Georgetown. On the other hand, Bethel could have done the same with all of Georgetown's students. Each would have been only too glad to have added the number of the other to their patronage, and they could have done better work and more satisfactory work every way, if one could have been bodily transferred to the other. One condition exists now which we are bound to face. A few years back there were fewer colleges, and the field of patronage was much larger. Now it is a limited field, and a very limited one. Each denomination in

almost every State has its college or colleges. In Kentucky there are eight or ten colleges and one State college or university bidding for the education of the youth of Kentucky. There are in our larger cities and towns high schools and graded schools, which are furnishing a course of study equal to the wants of the overwhelming majority of the youth of our country. The field of patronage for our colleges is becoming less and less as our colleges increase and our public schools are improved. The students drawn from other States will be equalized, perhaps, by those who go to other States; and those who go, and those who come, are not influenced by the superior advantages afforded so much as by the associations and likings, and, in many instances, vague caprices of the individual. Why should a student leave Virginia and come to Kentucky for college advantages? And yet they do it. There is a romance in the mere fact of getting away from home. Why should students leave Kentucky and go to other States, as a great number of them do? The question is easily answered. Brethren, if we wish to hold our youth we must furnish them with facilities equal to those found elsewhere. This will hold the more earnest and determined and thoughtful. A thorough support of one college will, by its numbers and patronage, attract the attention of students from a distance who are influenced by numbers and patronage. So long as a college can show upon its catalogue only a small number of students, it is not likely to awaken much enthusiasm among students abroad or at home. Brethren, let us look these facts in the face. The bulk of our patronage must come from the Baptists of Kentucky, and so long as we have two or three colleges to divide the patronage, the attendance will be small—too small to demand endowments for their support. Many of the students now reported as attending our colleges are small enough to have all their wants met by the city or county schools, and are simply the local patronage which the county or town school would get if the college did not exist. It is too much expense to keep up a college to furnish so much academical education. A college properly endowed and patronized by strictly college students could well afford, in addition, to furnish such academical education to as many as would come. We urge that there shall be but one college for the Baptists of Kentucky, amply endowed, furnished with facilities for doing its work after the most approved methods, with a faculty of the highest order of teaching ability, and then let there be as many academies or high schools as will meet the necessities of the people, to become feeders to the college. By this arrangement the high schools would do better work and the

college would do better work, because of having more advanced and matured material to work on, and our children would be better educated, and our educational interests every way more satisfactory. We believe it is the deliberate judgment of nine tenths of the Baptists of Kentucky that our educational interests require that there shall be but one college. We believe, too, it is the judgment of three fourths of the Baptists of Kentucky that our two colleges, Georgetown and Bethel, should be united, and the only opposition to the union would be found in the local prejudices in each section or locality, and a fear that some of the endowment fund of each college would have to be surrendered. As to the local prejudices, a great people with great interests to subserve should rise above such influences. As to the loss of a portion of the endowment fund, we could well afford to lose heavily for the sake of unity and harmony and concentration in our educational interests in the future. It might be but little would have to be sacrificed in the union. When seriously undertaken, many of the difficulties now feared would perhaps be found to be no difficulties at all. We remember when the union was first talked of an effectual quietus was laid upon it by saying the endowment would be sacrificed at Georgetown. Now that an attempt is made to move the college from Georgetown, it is found that only a mere pittance would have to be sacrificed or left behind, too small indeed to be a moment considered. Might it not be the case with Bethel after a careful and legal investigation, or an attempt to adjust matters. It is now determined, I believe, that no serious loss would occur with Georgetown. Then Bethel presents the trouble. We are told that it is impossible to move Bethel, or to interfere with the present arrangement would alienate the funds. In this case, what shall be done? Brethren, we should lay aside all prejudice, and seriously and prayerfully ask what is best to be done. We should address ourselves to the work with the view of settling the question in the interest of but one college. If it is thought best to concentrate upon Georgetown College at Georgetown, then let the locality be Georgetown. If it is thought best, in view of the difficulties, to concentrate on Bethel at Russellville, then let Russellville be the locality. Clinton, as a locality, would perhaps be regarded as impracticable because of its extreme location. If it is thought best to ignore them all and seek a new location with all the funds which are movable, then let that be done, and let the funds which must remain at either place be used to carry on academies or high schools, which would amply supply the local patronage. We may not be able to suggest a remedy for our confusion, and no

way out of the present attitude be found. This will be our misfortune. We are satisfied that so long as our efforts are divided in our attempts to have two or more colleges, we will continue to have two or more second-rate collegiate institutions. Clinton is in the field begging for an endowment, Georgetown is in the field begging for a more ample endowment, Bethel will be driven into the field for the same purpose if she proposes to rank with others. We can not see how they can ever be sufficiently endowed. We do not believe they ought to be, because one can do the work of all three. The patronage will not be sufficient to maintain them without endowment, and too small to justify the endowment of all. We regard it therefore a pressing present need to adjust and concentrate our educational interests. We believe our colleges are doing the best they can under the circumstances. They are doing work perhaps as efficient as other colleges in the State with like facilities. To do work as efficient as others is not the question with us. We want to be superior to others, and rise to the position in educational interests which the subject itself demands and the times require, and which will be creditable to a large and wealthy denomination upon which grave responsibilities rest.

4. *Another need of Kentucky Baptists at this time is to hold forth more prominently our distinctive principles in our churches.* Much is being done in this way in some localities, but it is by no means general. We must not yield to the tendency among other denominations to keep out of sight distinctive differences for the sake of appearing brotherly and peaceful. Our peculiarities justify our existence, and to hold them in abeyance is to cast suspicion upon our existence. We exist, because we believe we are right in those things which separate us from other churches, and to hold the truth carries with it the obligation to teach it to the world. It is not sufficient that we publish newspapers and tracts, and scatter them broadcast over the land, but every pulpit should sound forth our distinctive principles, and every Sunday-school teacher should regularly teach them to the rising generation. Our present Sunday-school method is defective in this respect. The International Lessons are good, and we would not advise their disuse, but the present manner of using them, whether necessary or accidental, does not give the scholars any idea of our distinctive principles, only in a casual way and at occasional intervals. What we need to have is a different organization. I venture to suggest that our Sunday-schools need to be organized upon the plan somewhat of our city graded school. Why can not they be? We might have from four to six grades. I may suggest the follow-

ing grades by way of illustrating the idea: The *infant*, the *first grade*, the *intermediate*, the *junior*, the *senior* or *graduating grade*. Then should there be a series of denominational books on the doctrines of the Bible, as follows: A simple catechism for the infant grade, in which the doctrines of our Church are simply stated, to be memorized. Another book for the first grade, with the same doctrines simply explained, with proof-text, to be memorized. Then follows that for the intermediate grade, with a book containing the life-history of Christ from his birth to his ascension and second coming. For the *junior* grade, have a book containing a history of the Church and its struggles and triumphs. Then for the *graduating* class, the Bible, with the International Lessons. This is a mere hasty and imperfect outline of what might be done. Let the teaching be done just as it is done in a day school, and the scholars be required to master the first book before the next is taken up. It may appear chimerical to some, but it occurs to us that something should be done to make our children more intelligent as to our peculiarities, and the general teaching of Scripture. In the way suggested there would be taught in a body our Baptist views of truth, and the study of them by both teacher and scholar should be required until the scholars, thoroughly drilled from the first entrance into the school, should grow up to thoroughly understand them. Then we would have an intelligent Baptist church membership, capable of giving a reason for the faith that is in them, and not easily led by every wind of doctrine. It is becoming quite popular, in other denominations at least, to preach the idea that it makes no difference what a man believes, so he is a Christian. We have heard it announced, over and over again by ministers of other denominations, that they did not care what church a man would join, if they could only influence him to be a Christian. This passes for liberal-mindedness, large-heartedness, and beautiful unsectarianism. It catches a great many good, unthinking people. It sounds well, but it is fearfully deceptive. One can hardly resist the impression that those who proclaim it do not believe it, since they feel in duty bound to belong to one church rather than another, and, by example at least, are earnestly laboring to convince the people that they ought to be identified with the church to which they belong. Many of our people have become infected with this false idea. It is a grand and glorious work to induce the people to become Christians. In our efforts to do this we yield to none, but it is a more glorious work to induce them to become Baptist Christians, because a Christian whose ideas of truth are loose and vague and intangible is never so perfect, so

useful, and so faithful as the Christian who has some solid convictions as to the truth of God's Word. We would rather see all Christians Baptist Christians, and we are free to confess it, because we believe them to hold more closely to Bible truth than any other people, and hence we confess that one great object for which we preach and labor is to make Baptist Christians. To this end should be directed the labors of all our ministers, Sunday-school teachers, and the membership of the great Baptist brotherhood, not only to make Christians, but Baptist Christians. To do this we must keep more prominently before the people our distinctive principles, and teach them more distinctively to the rising generation, that they may see how closely our views accord with the teaching of the Bible. This may be done quietly and unobtrusively in our churches and Sunday-schools. It should be done charitably, lovingly, and fairly, without acrimonious discussion and polemic debates. It is our duty, and our right to do this, and we freely accord to every other denomination the duty and the right to do the same. If it is not right for us to do this, it is not right for us to exist at all. We believe there is a present need among Kentucky Baptists to do this, because our people, as a body, are not as intelligently rooted and grounded in the faith as they should be. They are firmly Baptists, and cling tenaciously to their Church, but we should make them more intelligently so, as well as strive to imbue the minds of the rising generation with an intelligent idea of Baptist principles. Let our pastors and Sunday-school teachers look more closely to this matter.

5. *Another present need among the Kentucky Baptists is a deeper conviction of personal consecration to the cause of Christ.* In this is the starting point and measure of all Christian usefulness. To secure this should be the aim of all Christian endeavor. To the want of this is to be attributed the multitude of our failures and short-comings in our Christian work. If we look for our greatest need, it is to be found here, because if this need was met the others would quickly vanish away. The Baptists of Kentucky are a numerous host, and are capable of doing a mighty work for Christ and the cause of humanity. While we are here to-day rejoicing over our triumphs, and looking into the future, hoping and believing that yet grander triumphs will be ours, is not our joy tinged with disappointment, and humiliation, when we think of what we might and ought to have done? On the field of parade the Kentucky Baptists are a magnificent show, but in the raging conflict they dwindle to a feeble folk. It is only the comparative few who are doing the work of Kentucky Baptists. The great body of them, so far as active work is con-

cerned, are fit for nothing but to be counted. This works a hardship. Those who do nothing get the credit abroad for doing what they have never done, and the few who have done all get soundly abused for the failures of those who do nothing. Is this fair and honorable, is it right for those who thus do nothing to cast discredit and odium, by their inactivity, upon those who are doing all that is done; and is it right for those who do all to be deprived of the little credit which belongs to them. There is a way of representing this matter which is unfair and discreditable. In our public gatherings and in our newspapers we have statements made which are mortifying and discouraging. We have heard earnest brethren in our Associations berate the Baptists of the State for giving so little to the cause of benevolence. To abuse a man, especially in public, for not doing a duty is rarely ever the way to induce him to do it. If a man can not be led by love and argument, he will not be driven by the lash. Brethren have taken the whole amount contributed by the few, and divided it among the one hundred and thirty thousand Baptists in the State, and then hold up sneeringly and caustically the pitiful sum of ten, or fifteen, or twenty cents per head, as representing the benevolence of the Baptist brotherhood of the State. In a certain sense this may be true, but is it the best way of putting the matter. Thus three fourths of the Baptists of the State who gave nothing get the credit of giving twenty cents, while those who gave ten, twenty, fifty, or one hundred times twenty cents get the censure of giving only twenty cents. It has been published to the world, that last year the Baptists of Kentucky contributed for missions thirty-three thousand dollars, an average of twenty-five cents per head, and it goes out that twenty-five cents is the highest price of Kentucky Baptist generosity or benevolence. This is not a true statement. If it had said *a few* of the Baptists of Kentucky, or about one fourth of them, had contributed such amount, it would have been much nearer the truth. Is it not rather discouraging than stimulating to thus misrepresent. If a man gives twenty dollars to the cause, he certainly ought not to be abused for giving only twenty-five cents; and if he gives nothing, he does not deserve the credit of even giving twenty-five cents. Such a representation works harm rather than good. But upon whom does the responsibility of such a representation rest? Clearly upon those who make it. The great body of Kentucky Baptists are chargeable for their delinquencies, but their delinquency is no just ground for such a representation. Such a public arraignment will never accomplish the good desired. Those who hear it are not the ones to receive it, and those who

should receive it, if it must be done, are happily far away from the abuser. Brethren, it is not right to wear an honor which does not belong to us. Let us give honor to those unto whom it is due. If we have done nothing for the great cause of Christ and humanity; if we have stood aloof from the support of our own Church; if we have folded our arms in the midst of so much to be done, let us take shame to ourselves, and penitently confess our idleness, and resolve that in the future our places in the ranks shall not be vacant. What we need to bring this about is to seek a deeper conviction of personal consecration to the cause of Christ. And is there not need for it? When we think of the vows upon us, the responsibilities of our profession, the demands of the times, the interests imperiled, should we not be aroused out of our lethargy and indifference, and every soul of us, with deep earnestness and wide-awake solicitude, carry to God the inquiry, "Lord what wilt thou have *me* to do?"

This age is too busy for Christian people to be idle. Our population is rapidly growing. Towns and villages and cities are springing up and spreading out, inhabited by people who need the softening, refining, comforting, and saving influences of the gospel of Christ. There is work enough to fill the hands, heads, and hearts of all, so loudly does the call come to each one of us to take our places and stand ready for service. We are not our own, we belong to Christ. He died for all, "that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." If all were thus concentrated, what a mighty work would be done. Our churches would become hives of busy workmen, our waste places would be built up, sons and daughters would be born by the hundreds, our pastors would be more amply supported, our schools and seminaries and colleges would be abundantly provided for, our missionaries would be sent to and fro in the world preaching the glad tidings, our missionary stations would be housed and fully equipped, all flowing out of the fullness of a consecrated heart, which would put upon the altar time, talent, money, property, and self as a sacrifice, none too dear to be given to Him who gave Himself for us.

Let me, in conclusion, mention a special need of the work which is before us. It is money. So many in our churches do not like to hear the subject of money mentioned. It is the one word of offense. If the calls are frequent, brethren begin to

say, "It seems that the cry is forever, Money, money, money!" we can not go to our meetings without an appeal for money is thrust into our faces. Yes, my brethren, the piteous cry of God's cause to-day is money, money. And how could it be otherwise? The very prosperity we enjoy to-day makes the cry more imperative. Instead of frowning upon and sneering at the calls for money, they should be rejoicingly taken as an indication of health and prosperity; and if the time should ever come when, in this work, no money is needed, set it down as the sign of decay and death. Would you have us abandon the work and refuse to enter the fields which God, in his good providence, is opening up to us? Must we cowardly and penuriously refuse to improve the rich opportunities of preaching the gospel and evangelizing the world which are afforded us? Are you ready for that? If not, then we must have money. Missionaries are to be sent out. Can this be done without money? Houses of worship, schools, and colleges, and seminaries are to be built. When has it come to pass that all this can be done without money? Brethren, do not require your servants to make brick without straw. Brethren, watch the future, and if the calls for money are not frequent, set it down that your servants are not doing their duty and that our denomination is not advancing. It is a sign of health and victories when the cry of money is heard ringing through the land. If the money was squandered, then there would be some excuse for the demand that the cry shall cease. But is the money squandered? Look around you, even in this city, as a single example. Many of these cries which you have heard have become crystallized in our Theological Seminary, the pride and glory of every Baptist in Kentucky. The largest dividend which you will ever draw from money invested will be drawn from this seminary. Everywhere you will find evidences that your money has been judiciously and profitably invested. I am looking for more frequent calls for money as God opens up the fields. May they not only come, but may they be more liberally responded to. O, when will our people realize that they are only stewards? that what they have has been given to them to do good with? O, how some of us love it and hate to part with it! But God's cause needs it, and must have it and will have it. We are not troubled about that, for there are those scattered all over the State who believe that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." But we are troubled because there are so many who will withhold, and thereby cut short the amount so much needed by the cause.

Brethren, if we were consecrated to the Master's work as we should be, we would not wait to hear the call, but we would stifle the call in the richness and multitude of our gifts, so freely and generously thrown into the treasury of the Lord.

[The subject of the above address was discussed by Rev. Drs. John A. Broadus, J. W. Warder, R. M. Dudley, J. L. Burrows, and A. B. Cabaniss, and also by Arthur Peter, Esq.]

IX.

THE LESSONS OF THE FIGURES.

BY THOS. C. BELL.

In preparing this article for publication I am constrained to say that it is not as complete as I would wish it. I had prepared a compact article on this subject, and sent it to the committee for publication, not retaining a copy. But, unfortunately, that article was lost; and, after much insisting, I have prepared this at such times as I could command. I feel that it is imperfect; but if it will incite any to a more thorough consecration to God and to greater energy in the work of our Master, I shall feel amply compensated for the labor entailed on me.

As a basis for "The Lessons of the Figures," I herewith present tables showing the general progress of our denomination from 1790, comparing by decades, the first of which is as follows:

TABLE NO. 1.—SHOWING POPULATION OF STATE, BAPTISTS, POPULATION UNDER BAPTIST INFLUENCE, AND PERCENTAGE OF INCREASE OF EACH, BY DECADES, FROM 1790 TO 1887.

Year.	Population of State.		Number of Baptist churches, all kinds.		Number ordained Baptist Ministers, all kinds.		Number of Baptist Members of all kinds until 1847. After that time these columns show Missionary Baptists.		Number Anti-mission, hyper-catholic, Separate and General Baptists after 1847.	Total Baptist Membership.	Per cent Increase in Population and Baptist Members.		Population under Baptist Influence, reckoning four of the Population to each Member.	Per cent Population under Baptist Influence.	Per cent of Population actual Baptist Members.
	White.	Col'd.	White.	Col'd.	White.	Col'd.	Pop.	Bap.							
1790	73,677	42	40	3,105					3,105				12,420	16½	04.
1800	220,955	106	110	5,119					5,119	200.	64.		20,476	.09	02¼
1810	406,511	286	170	13,320	3,330				16,650	83.	223.		66,600	16.	04.
1820	564,317	456	213	23,280	5,820				29,100	38½	.75		116,400	20.	05½
1830	687,917	574	250	31,966	7,991				39,957	.21	37.		159,828	23½	06.
1837	752,254	633	334	35,408	8,852				44,260	09½	10.8		177,040	23½	05.9
1847	921,701	933	455	46,837	11,707	8,670			67,214	22½	50.		268,856	29	07.3
1857	1,003,700	1103	484	62,839	15,707	9,970			88,566	09.	32.		354,264	35.4	08.9
1867	1,271,412	1313	70	82,603	20,675	13,532			116,810	26.	.34		467,240	37.	09.2
1877	1,550,388	1556	376	105,497	46,516	19,283			171,296	27.	43.		685,184	44.	11.
1887	1,879,406	1795	444	130,020	66,030	19,283			215,333	21.	30.		861,332	47.	12.

As to population, this table is made up from census and auditor's reports for the several periods indicated. As to all other matters (except population under Baptist influence), the figures are obtained from Dr. Spencer's History of Kentucky Baptists, from Minutes of the General Association, white and colored, and the Baptist Year-book; and I feel assured they are correct.

As to population under Baptist influence, I have taken the ratio of four of population to one of membership, deeming this to be a just basis. Eminent statisticians, however, usually make the ratio five to one.

The point intended to be elicited by this fact, is—not to swell the Baptist heart with pride—but to stir each to greater endeavor to bring those under our influence to a full knowledge of and participation in the saving merits of the Crucified One. The fact stated shows that each of us, in our immediate neighborhood, is charged with the immediate duty of bringing at least three persons to Christ. How important the duty! How earnest ought to be the endeavor!

It will be observed in the foregoing table that the percentage of population actually members of Baptist churches decreased from 1790 to 1800, and from 1830 to 1837. The cause of the first was, that immigration into the State during that period was greater than the immigration and increase of Baptists. The cause of the second was the defection from Baptist ranks, from 1830 to 1837, to the Current Reformation. After that period, as shown by the table, Baptists and their influence rapidly extended, so that now nearly one half of the total population of the State are either Baptist members or under Baptist influence. The other lessons taught by this table are patent on its face, and each reader can cull for himself.

MISSIONS.

TABLE No. 2.—SHOWING CONTRIBUTIONS OF BAPTISTS IN THE STATE TO DISTRICT, STATE, HOME, AND FOREIGN MISSIONS, WITH PERCENTAGE OF INCREASE OR DECREASE, BY DECADES, FROM 1837, THE TIME OF ORGANIZATION OF GENERAL ASSOCIATION, TO 1887, MINUS SIGN DENOTING DECREASE.

Year.	District Missions.	Per cent Increase or Decrease.	State Missions.	Per cent Increase or Decrease.	Home Missions.	Per cent Increase or Decrease.	Foreign Missions	Per cent Increase or Decrease.	Total for all Missions.	Per cent Increase or Decrease.
1837	.....	.....	\$62 43	.....	.....	.....	.....	.....	.....	.....
1847	\$2,138 67	.....	10,675 66	.....	.....	.....	1,953 42	.....	14,767 55	.....
1857	8,795 45	300.	26,588 41	160.	4,640 51	.....	9,825 62	400.	49,848 99	250.
1867	6,749 30	-25.	36,825 99	38.	35,399 81	725.	27,368 83	174.	106,343 93	112.
1877	30,417 71	351.	61,915 80	70.	24,880 26	-30.	46,691 47	71.	163,915 24	54.
1887	40,880 11	33.	50,134 73	-20.	35,187 83	40.	73,891 48	60.	200,094 15	22.

From the Table No. 2, above presented, it must not be understood that there were no contributions to missions prior to 1837. Such was not the fact; but prior to that period there was no system inaugurated, no statistics on this subject preserved in the minutes of the District Associations; and hence it is simply impossible to bring out what our fathers did toward missions. We know that through individual effort much was contributed, not only to destitute parts of the State but to Foreign Missions and the American and Foreign Bible Society. It will be observed in the foregoing table that contributions to District Missions, from 1857 to 1867, decreased twenty-five per cent, as compared with the preceding decade, and that, during the same period, State Missions increased thirty-eight per cent. This discrepancy between the two missions is attributable to relaxation of effort in District Missions during the war. Since the organization of the General Association, one of its main objects has been to develop the benevolence of the denomination through District Associations; and to bring such Associations in accord with the views of the General Association was the work of years. This work was performed mainly by the Corresponding Secretary of the Executive Board of the General Association. This unity of action was just beginning to be felt when war with its demoralization burst upon the country. During the war the Executive Board of the General Association kept a Corresponding Secretary

in the field all the time; but, as District Associations were generally demoralized, the Corresponding Secretary could attend but few; and hence his direct work upon the District Associations was not felt as before or since the war period. It will also be observed that in the decade ending 1887, State Missions decreased twenty per cent, as compared with the preceding decade. This is attributable to the same cause. For some time, between 1877 and 1887, the Executive Board of the General Association was without any Corresponding Secretary; at other times the change in Corresponding Secretary was frequent, and consequent relaxation of effort produced upon this interest its legitimate result, namely, a decrease in contributions. Happily, as we trust, for the denomination, both State and District Associations are now practically in harmony and working one general systematic plan for the cause of missions, which has at least the merit of making all mission collections through District Boards, and thus the personal presence of the Corresponding Secretary is not so important as under former systems. This system has also the additional merit of getting, in most District Associations, as much contributed for District work as is contributed for State work, and thus all interests are progressing together. The following statistics show this to be true in respect to State and District Missions:

Contributions, 1884:	State Missions,	\$5,017.63;	District Missions,	\$5,889.43.
“ 1885:	“ “	6,601.75;	“ “	6,750.63.
“ 1886:	“ “	7,421.67;	“ “	6,041.51.
“ 1887:	“ “	6,185.51;	“ “	6,185.51.

It will likewise be observed that Home Missions in the decade from 1867 to 1877 decreased thirty per cent as compared with preceding decade. This was caused by extraordinary efforts made in 1866 and 1867 by our Southern brethren to repair the waste places of the South made desolate by the war. In those two years there was contributed to Home Missions, by the Kentucky Baptists, over \$27,000.00. Strong personal appeals were made all over the State, and many, incited by their love for the Southern cause rather than from a high religious resolve, gave freely and liberally. Their ardor, however, soon cooling, the deleterious effects of their spasmodic efforts were immediately felt by this great mission. The contributions from the State in 1868 greatly decreased, and finally fell so low in 1870 as \$520.00. That mission is just now beginning to recover its strength in the State. Let us all learn from these facts that religion and politics in every phase must stand divorced, else religion will suffer.

KENTUCKY AND FOREIGN BIBLE SOCIETY.

This was organized as part of the work of the General Association at Lexington, May 3, 1839. It was auxiliary to the American and Foreign Bible Society, and under this name, or Bible Union, or Bible Revision, existed as part of the work of the General Association until 1857, when the Bible Board, in connection with the Southern Baptist Convention, was organized at Nashville. After this period (1857) these several societies seem to have given up their respective organizations. In connection with these several societies there was considerable work done in spreading the Scriptures in destitute parts of Kentucky, as is shown by their reports, but these are destitute of statistical information as to how much was done. Since 1857 the spread of the Bible in destitute parts of Kentucky has been mainly under the auspices of the Sunday-school and Colportage Board. The funds contributed by the Baptists to these several societies, from 1839 to 1857, were, in round numbers, \$21,000.

SUNDAY-SCHOOLS AND COLPORTAGE.

The reports in the minutes of the General Association upon this subject are so meager that it is impossible to present any statistical table which could be of any permanent value. This subject was not taken under the fostering care of the General Association as a distinctive work until at its meeting in 1861, when its Constitution was amended, making Sunday-schools and Colportage a part of its work. From then until 1882—twenty-one years—it received considerable impetus under the labors of the lamented Sedgwick and Dr. Fish; but never, until the latter year and since, has it received that encouragement that its great importance deserved. It now forms part and parcel of the great systematic plan of benevolence inaugurated by the General Association in 1885, and is rapidly being pushed into every Church in the State.

There are now 856 Sunday-schools in the State, having 40,000 teachers and pupils. Since 1882 the contributions to Sunday-school and Colportage work is, in round numbers, \$14,000, and the Book sales have been not less than \$8,000.

Aggregating the figures on each of the subjects here presented, they teach us that the Lord has been good to His people and has prospered us in this State as he has no other denomination. Let us give thanks unto Him who has given us such prosperity, and resolve, by His help, we will live more for Him and His cause in the future than we have in the past.

X.

THE BAPTISTS OF THE TWENTIETH CENTURY.*

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Prophets in old Bible times were not always in favor with those who consulted them. Though inspired, they were not always treated as the voice of heaven, nor were they ever regarded as superior to the mean and sordid motives which frequently influence less sacred characters in the expression of their counsels and alleged convictions. Poor Balaam had a most perplexing experience with Balak; Elijah was far from pleasing Ahab; and Jeremiah, if all reports are true, was not agreeable to Zedekiah. Isaiah it is believed was sawn asunder, and others had to flee from persecution and death. The office, even in the days when "there was an open vision," seems to have been peculiarly difficult to fill. If he who held it told the truth, and if his word reflected on any one, or disquieted any one, it was attributed to his general maliciousness or personal hostility; and if his predictions were specially gratifying to a nation, party, or individual, some rival would be pretty sure to accuse him of flattery and sycophancy. This being his perilous position in days distinguished by supernatural manifestations, how is it likely to fare with the man who now undertakes the prophet's *rôle*, and that, too, without Urim and Thummim, and without promise of that divine afflatus which alone can sweep away the mists that hide the future? Evidently he has not much prospect of satisfying any one. The modern Balak will insist on his cursing somebody, and will not believe that he is prevented from doing so by any but a merely mercenary spirit; and the Ahabs, both in Church and State, when kindly warned against some fatal Ramoth-gilead will reply, "Micaiah doth not prophesy good concerning me, but evil." He who presumes in this "nineteenth century of illumination" to anticipate the twentieth, and paint with rosy tints the coming years, or to fill their vales with stormful clouds, will be mocked as an optimist, or cursed as a pessimist. Instead of at-

* This address properly belongs to the third place in the series, but as the reception of the MS. by the printer was unavoidably delayed, it is inserted in this place.

tempting a task of such doubtful value, therefore, he had far better preserve discreet and golden silence. As Sir Thomas Browne says, "Such silence may be eloquence, and speak his worth above the power of words." *Stultitium dissimulare non potes nisi taciturnitate.*

I suppose it is natural for us to pry into futurity. Many of us, if not all, are highly endowed with curiosity and with the enterprise of the explorer. As navigators urge their adventurous bark toward unknown seas, and astronomers penetrate the vast obscurities of space in search of modest and retiring worlds, so multitudes of human beings are anxiously attempting to invade the morrow—to discover the blessings it has in store or the evils it is harboring. Like Hudibras, we

". . . Still gape to anticipate
The cabinet-designs of fate,
Apply to wizards to foresee
What shall, and what shall never be."

But is it not certain that all such efforts at prevision must fail to satisfy, or even if they do not fail to attain their end, must fail to be of any permanent benefit? Mr. Browning warns us not to attach too much importance to these "grasps of guess that pull the more into the less;" and those who confidently discourse on what shall be are but idly guessing, are following petty indications to enlarged conclusions, are trying to crowd into their trivial calculations results as measureless as the infinite. Success can not be assured. The Omniscient One has drawn a veil over the future. He has said, "Thus far shalt thou come, but no farther;" "take no thought for the morrow," and you "know not what a day nor an hour may bring forth." "It is not for you to know the times and the seasons." These are in His power exclusively. Of course there is no law against your observing the storm signals; but if you think they are reliable as to the certainty, character or duration of tempest, you should read the impressive and pathetic history of Wiggins, the Canadian weather prophet, and the illusion will speedily be dispelled.

The fact is, our business is rather with the present than with the future; and, therefore, instead of predicting what the future will be, we should prepare for whatever it may be; and instead of picturing its revolutions and fortunes, we should be so drilling and disciplining ourselves as to be qualified for the fulfillment of our vocation, whatever changes await us.

As a part of your jubilee services you have invited me to speak on The Baptists of the Twentieth Century. I thank you

for your partial kindness. But what do you expect? A prophecy? But I am not a prophet. I can not see beyond; the distant scene is not disclosed to me. Inspiration is not vouchsafed, and I prefer not to play the charlatan. Cagliostro's gifts of legerdemain have been withheld from me, and Nostradamus' skill in obscuring his speculations has not been transmitted, so that I am not proficient in enigmas. Doubtless I could draw upon my imagination, and in glowing colors portray the position of our denomination in the coming century. But of what value would such rhetoric be? Who can tell? History is full of surprises. Froude reminds us that Tacitus never could have believed it possible that a German emperor would ever hold the stirrup of a pope: neither would our sires have considered it credible that Mormonism could develop in a country pledged by all of its traditions to the home, or that the superstitions of Spiritualism would grow up in an age of scientific enlightenment. What other surprises await us can not be anticipated, and among them may be some touching the faith we cherish; and prophecy concerning it, therefore, would be a mere waste of time, and would add neither to its security nor efficiency. Moreover, were I to attempt so unprofitable a work, I would very probably either be laughed at or be harshly censured. For instance, were I to predict the happy day when all other denominations shall wash off the war-paint and be merged into ours; when the Baptists shall so increase in this land as to be more numerous than the population, a result that has already been demonstrated on the blackboard; and when they shall be acknowledged as apostolic and as exclusively catholic; and were I to proclaim that, in the coming hundred years of wonder, they would never quarrel, never be calculating, close, and mean, never discuss "alien immersions" and "succession," and never in reality do any thing but rejoice under their own ecclesiastical vine and fig tree—there being no other ecclesiastical trees to overshadow them, and no evil-minded Methodists and Presbyterians to molest and make them afraid—some few among our people possibly might regard me as another Daniel, but a larger number would smile at my silliness, and probably a greater number still would denounce my shameless sectarian swagger. On the other hand, were I as another oracle, taking the alleged signs of the times, the skepticism of some, the coldness of others, and the liberality of yet more, to foretell the imminent dissolution of all sects, the speedy decline and disappearance of the Baptist fraternity, or at least to gently whisper inevitable victories of a revised theology, the growth of open communion, and the spread of genial indifference to forms,

creeds, and doctrinal tests among its members, I would undoubtedly be greeted with a howl of derision, would provoke the mirth of many, and would only gratify those who, believing little themselves, hail with delight the promised day when others shall believe less. Fortunately for me, it is not in my heart to gratify any of these friends; and instead of attempting any such pretentious task, I simply propose, in view of their present opportunities, resources, and advantages, to point out what the Baptists ought to be, and what they ought to do in the twentieth century.

The Baptists of the twentieth century should do far more to rescue the memory of their ancestors from undeserved oblivion and unmerited odium than has been done by their brethren of the nineteenth. Something has been accomplished in our day toward the correction of errors born of blind prejudice, and which were once freely circulated to the detriment of our sires. Ecclesiastical history has mainly been busy with the records of the Hildebrands, Gregories, and Innocents; and, dazzled by the glare of their assumptions and crimes, it has failed to do justice to men who were incomparably their superiors. And yet the historian would surely find in the lives of those who were ever leaders in the cause of civil and religious liberty grander and more thrilling subjects for his pen than can be furnished by those whose chief distinction was that they attempted to enslave conscience and intellect. It has been said by a wise teacher, that in a painting the moral character should take precedence of the picturesque, and that the latter should be sacrificed to the former. Diderot exclaimed, "Touch me, astonish me, rend me, make me tremble, weep, shiver, anger me; you may gratify my eyes afterward if you can." Yes, but few really agree with these great thinkers. The mass of the people are still fond of the scenic, and hence the modern annalist—the newspaper—like the old historian, gives preponderance of space to the spectacular in church ceremonies. While the moral and spiritual are more important, and should be first, the sentient and showy occupy by far the larger amount of public attention. Hence it is that in some quarters much is made out of an alleged descent from the apostles, an assumption not grounded in the worthiness of virtue, but in the inheritance of authority. The claim does not signify that grace and goodness have necessarily been transmitted, but that orders, ordinances, and ordination have. The former connecting links are not usually made conspicuous in discussions on *the Church*, and are indeed "missing links" in many instances needful to make out any thing like a succession; and so the "descent" from the apostles is perfectly clear, and the "come down" is so

complete that it seems incredible that any relationship could ever have existed between the source and its pretended stream. Naturally enough, the predilection for such empty honors has obscured the fame and faith of multitudes who "were born and bred in tents where poor men lie," and whose claim to renown rests not on ecclesiastical dignities, but on self-sacrificing services rendered their fellow-beings. Such men as these were many of the fathers of the Baptist denomination. The *Encyclopædia Britannica* finds a genetic though not a historical connection between the Anabaptists and the earlier sects—Novatians, Donatists, Waldenses—which did not practice infant baptism. Fuller calls them "the Donatists new-dipped." Mosheim declares that "they were hidden in the depths of antiquity," and other writers of approved standing find them as a people in every age from the beginning of the Christian era.

For the inspiration of our faith and loyalty, recall a few of these devoted men who nobly witnessed against corruption and error, and whose mighty forms rise like tall peaks among hills and knolls, where the air of freedom sweetens and invigorates. There was Novatius who contended for a converted church membership, and led in the movement for the preservation of purity and spirituality; there was Donatus, who in the times of Constantine, when so many rejoiced over the royal patronage of Christianity, discerned the inevitable evils and manfully strove against the unhallowed union of Church and State; there was Peter, of Bruis, who lived to see these evils developed, and was one of the first to expose the heathenism of the apostate ecclesiastical bodies; there was the famous Italian, Arnold, of Brescia, who, perceiving the extent of oppression, civil and religious, raised the standard of revolt against both, and shouted the cry that has echoed round the globe, "The People and Liberty;" there was Peter Waldo, an eminent merchant of Lyons, who, when he gave himself to Christ, employed his wealth in having the gospels translated for the comfort of the poor, and thus really inaugurated the efforts which in modern times have culminated in an open Bible; there was Balthazar Hubmeyer, who drew up the twelve famous articles which constituted the demands of the Peasants in the Peasants' war, and which remain the evidence not only of ardent piety, but of comprehensive statesmanship; there was Menno, who realized that society could never be exalted and saved by war, and who journeyed from place to place spreading the blessings of the gospel of peace; there was Melchior Rink, and with him Hoffman, who preached our faith in Sweden, and exerted no small influence on Gustave

Wasa, "in effect the creator of constitutional government," and thus had to do with its rise over Europe; there was Leonard Busher, who, before Milton and Jeremy Taylor, gave to the press a treatise on Liberty of Conscience, which became the fruitful source of beneficent revolutions; there was also Bunyan, at a later day, the sublime allegorist, and the harbinger of a host of brilliant writers who have adorned the literature of various lands; and there have been hosts of others, leaders in the American War of Independence, leaders in the missionary revival, leaders in education, philanthropy, and in every thing worthy the thought and care of souls endowed with Heaven's nobility. Shall these names die? Shall we be indifferent to the fame of those who have been prominent in every enterprise which has permanently benefited humanity? The Baptist fathers are unmistakably identified with the cause of freedom, with the emancipation of conscience and intellect, with the development and triumph of Bible religion, and with the growth of all that is most precious in the institutions of civilized society. For this reason they should be gratefully held in remembrance, and the fruitage of their zeal and sacrifices be jealously guarded by their descendants. We can not afford to be so lukewarm in denominational attachment as to lose the advantage of their love and labor. Learning of them, realizing that we too belong to their order, and may share in their triumphs, we shall feel something of their holy ardor, and be impelled to contend against existing evils and to do every thing in our power to render the principles we profess a permanent blessing to mankind.

This is the more needful in our day, because the public has not quite outgrown the habit of speaking slightly of the Baptist fathers as fanatics, as crazy creatures, nobodies, who became unenviably notorious in the Peasants' war, and among the mad men of Münster. These representations are even made by clergymen who ought to be ashamed of their ignorance, if they are not of their injustice. Abundant evidence conclusively proves that the origin of the Baptists antedates the sixteenth century. But, even if it were not so, and could it be shown that they were born of that great struggle for popular rights which was so mercilessly crushed by the nobles, I, for one, would not be ashamed of their ensanguinal mother. If the critics understood the character of the Peasants' war they would cease their scoffing. Then would they know what Zimmerman means when he describes it as a revolution preceding that of France in the eighteenth century. "*En 1525, c'est le peuple qui fut vaincu; en 1793, ce fut l'aristocratie.*" This is the real difference: in both an effort was

made to emancipate mind and body ; and in Germany, for the time being, the people were vanquished, in France they were triumphant. And both movements, with all their horrors, were too sublime in conception and aspiration for us to think contemptuously of their supporters. Individuals connected with both upheavals are doubtless to be censured for fearful outrages, but none of them, after all, were guilty of such crimes as had been committed against their order by society. I wish all who drew the sword in the Peasants' war had been Baptists ; but they were not. Many of the humbler priests made common cause with them, likewise large numbers of Reformers, just out from Romanism, and some even of no faith. The honors, therefore, have to be divided ; and any one who will read the Twelve Articles which Voltaire said Lycurgus might have been proud to sign, and which embodied the grievances and demands of the people, must conclude that there are honors to share. It is not for me to extenuate in any way the enormities committed ten years after the war in the city of Münster. We condemn those monstrous proceedings as we do the superstitious vagaries and indecencies of any sect. It is enough for us to know that none of the leading Baptists of the age had any thing to do with the Westphalian excesses. Thomas Münzer was dead ; Tauber was preparing for death at Vienna ; Hubmeyer was distant from the scene ; and Menno had not yet espoused the cause of these so-called heretics. There is, therefore, no reason why we should blush because misguided men, holding to some of their principles, acted in a way unworthy the name they bore. Instead of blushing, realizing who and what our ancestors were, and seeing how they are held responsible for what they could not help, and for what was really no worse than their enemies themselves practiced, we should champion their fame, defend them from the aspersions of slandering bigots, and seek to gain for them the admiring gratitude of coming generations. Failing in this, we show ourselves unworthy to be their descendants. I have little patience with our aristocrats who are ashamed of the plebeian fathers who made it possible for them to be rich and courted ; I have less for those Protestants who affect so much superiority to their Pilgrim sires ; and I have none at all for those Baptists who do not highly esteem the character and sacrifices of the men who secured them their high station in the world. Contemptible children are they who do not magnify their parents ; but I trust the Baptists of the next hundred years may not be classed with such. They should encourage the preparation of biographies of their ancestors, should place before the world the records of their

lives, and should in this way aim to develop in the churches something of their Christian chivalry and heroic devotion to the truth of God.

This leads to another duty. The Baptists of the twentieth century should do far more to magnify the value of their principles and guard them from unintentional misapprehension and uncandid misinterpretation than has been done by their brethren of the nineteenth. German tradition relates that Otho III visited the vault where reposed the remains of Charlemagne, and that after suitable reverence had been paid the mighty dead, he invested the body with a white robe, trimmed its nails which had grown through the gloves, repaired the decayed nose with a bit of gold, possessed himself of one of its teeth, and withdrew, carrying with him this singular relic. Soon afterward he died. There are some people who deal in this way with a creed. It may be a royal one, and worthy their respect; but when they are called to bring out of it some sample of its nobility they choose a *tooth*—that part of it best calculated to lacerate and tear. To hear such persons talk, one would suppose that the Baptists are exclusively engaged in preventing inter-communion among Christians, and that their administration of the Lord's Supper is governed by a principle at war with the convictions of other denominations. They select one particular, and one that can easily be presented in an offensive form, and be made to wound and pain believers—a veritable cuspid or dog-tooth—and with crocodile tears lament the bigotry of their dear Baptist brethren. Unlike Otho, these persons yet live, alas! Their commiseration reminds me of a story. A juvenile was seen standing and weeping before a picture of Daniel in the lion's den. With deepest melancholy he contemplated two cubs, whose yellow coats where in marked contrast to the prophet's scarlet robe—for such things are done in Sunday-school pictures—and when he was asked if he was grieved to think of Daniel's impending fate, he answered, "No; I am sorry for the little lions. If the big lions eat up Daniel there will be no Daniel for the little lions." After all, the critics of the Baptists are not troubled about them, or about the injury that may come to them through their alleged narrowness—but are afflicted to think that in spite of all growling Daniel seems to be secure, and that neither big nor little lions are able to eat him up. The fact is, they exaggerate and pervert what they are pleased to call "Close Communion." The principle involved in the administration of the Lord's Supper by the Baptists is acknowledged as scriptural by nearly all other denominations; namely, that the ordinance has been placed in custody of the

Church, that it is within and not without the Church, and that it necessarily follows Baptism. This rule is generally conceded to be biblical, and according as the terms "Church" and "Baptism" are interpreted will its application be inclusive or exclusive. But even while the logical order of the ordinances seem to demand "close communion," it is not fair to say that all Baptists practice it, for such is not the case. In a large number of our churches there are many who dissent from restrictions being placed on the table; in England there is much division of opinion on the subject; and even where the rule is most explicitly interpreted in favor of limited communion, its enforcement is not very strict. What I specially resent is, that this rule or custom should be made so prominent in references to our denomination by censorious spirits, as though in some way it was that which gave us existence, our most cherished idol and most distinguished characteristic. So far is this from being the case, that many among us are Baptists, not because of strict communion, but in spite of it—for instance, I am—and were this the chief thing in the denomination they would speedily seek other relations where thought and time could be devoted more worthily. I fear that our own brethren have occasionally erred at this point, and have belittled their creed by the stress they have laid on the mere order of ordinances. Of late there seems to have been growing a truer impression of the real character of Baptist principles, and I can but hope that our children may see them clearer than some of the so-called fathers have, and in the next century do them ampler justice.

If they shall rise to the dignity of the task—and posterity must excuse me for anticipating its discharge of a momentous duty—they will announce with mingled feelings of pride and joy the following principles: First, they will assert the absolute independence of religion from government or secular control, and consequently the right of every man to his personal religious convictions. An illustration of their meaning they can gather from the *London Quarterly*, which relates that Jeremy Taylor, author of *Liberty of Prophesying*, but who restricted liberty or toleration to the limits of the Apostles' creed, and who violently opposed the Baptists, was in 1659-'60 brought before Cromwell's commissioners at Dublin, who happened to be Baptists, and was, though denounced by Presbyterians, promptly dismissed, the court over which they presided claiming no jurisdiction in matters of faith and conscience. As they kept their hands off, they have insisted, and do insist, that the State shall leave Christianity alone. They do not ask that the government shall be a theocracy,

or that it shall assist the Almighty in enforcing Sabbath laws which have been superseded, or to exact a general observance of the Lord's day. The genuine Baptist asks nothing of the law but non-interference. If men desire to be infidels and atheists it is nobody's business but their own; and assuredly civil officers, who usually are not over-pious, are not the ones to regulate their duty to the Ruler of the universe. Sheriffs and policemen have no recognized standing in the "armies of the living God," and locust clubs are not yet appointed means of grace. Freedom is dear to us, and we feel that it must be dear to every thoughtful man, whether he is a Christian or not. This principle will doubtless be made clearer next century, though it is clear now; and will be supplemented by a second, which grows out of the first, viz., that religion must always be personal, and that apart from individual acceptance and profession it is impossible. In the light of this statement it can easily be seen why unconscious infants are not baptized in Baptist churches. Such an ordinance, rightly objected to on the ground that it is not taught in the Bible, is further to be deplored as tending to confuse the mind on the subject of responsibility. The babe is committed to a faith he has never avowed or chosen, and is in danger of concluding that its worthy maintenance is no particular affair of his, and that if he departs from it he may be restored to it as unconsciously as he was inducted into it. I know what can be said in favor of the rite on the basis of appearances. I acknowledge that it has a devout aspect; but when I remember that it is the corner-stone of the Papacy, and that as administered in some churches reflects on the mercy of the All-Father, implying that he is not the Father of the little ones who do not receive it, I have no desire to sanction it. In rejecting it and insisting on individual submission to Christ, the foundation is laid for a converted church membership. Hast observes, writing of our fathers, "The doctrine of spiritual regeneration, the soul of Christianity, has perhaps never been taught with deeper feeling, and adhered to with greater zeal, than by the despised Anabaptists. Their aim was the highest possible—a church of saints. Nowhere in church history is found such a subjugation of all other motives to the religious, such as approach to the order and life of the Church of the Apostles." (*Geschichte der Taufgesinnten*). This, sirs, is the need of society still, and as time advances greater will be the care on the part of all Christians to realize this ideal; and they will be ready even to get rid of infant baptism if thereby this end can be attained. Such at least is my hope. Following this principle are others of equal importance, which I can not

dwell on, but which I must name, as the Supremacy of the Bible, the Sovereignty of Grace, the Fraternity of Sainthood, and the Brotherhood of Man—all of them of sufficient dignity to challenge the attention of the best thought of the best thinkers. In the twentieth century I trust the Baptists will magnify these essentials, and show the honor conferred on humanity by the gift of truth to all men, will likewise dwell on the reality of the sacred ties binding them to all their fellow Christians, and their abiding fellowship with the race, and their interest in every thing that is human. And, if I may be permitted to say it, I trust they will add splendor to their principles by acting them out, not by profession merely, that they may be revealed not in word only, but by deed. I would have them come to the next generation as Homer's Shield of Achilles comes to the reader, not as that of Æneas as described by Virgil. The former is not portrayed as is the latter. Homer shows the shield in process of manufacture. He shows us the forged plates, then the figures destined for ornament slowly growing into shape under the hand of the divine craftsman. When we close the account we feel as eye-witnesses who have seen it all produced. That's what the world needs, and that is what we have been trying to do, and that is what we hope the future will do far better. Baptists, your principles have been in the fire; teach the next generation to work them out more completely in their lives than we have done, and then they will indeed constitute a shield through which no dart can penetrate to destroy the denomination you love.

Another thought, and I will bring this address to a close. The Baptists of the twentieth century should do far more to develop the resources of their churches and to administer them with more unstinted freeness and unassuming fidelity than has been done by their brethren of the nineteenth. I am not disposed to reflect either on the faithfulness or the liberality of our people during the past hundred years. Remember that most of our churches have been built, our real estate acquired, and our institutions of learning founded since 1800. The progress we have made, considering our poverty and the lack of friends in Europe or funds from foreign lands, has been more wonderful than that of Romanism. The increase in the latter communion has been mainly from immigrants; in ours it has been through conversions. If you can keep back the supply from alien countries, the Baptists in the next fifty years would leave the Romanists in the rear. I do not, however, purpose recounting the achievements at home and abroad of the Baptists during this century. We all know that they rank with the great denominations in piety, cul-

ture, enterprise, affluence, and general intelligence. But having done so much, they ought from their present "coign of vantage" to undertake and accomplish more than ever.

Are there not some new developments in the line of Christian character, are there not higher stages of godliness to be attained, some unsuspected sweetness and saintliness of soul yet to be unfolded? This is more precious than any thing else I can conceive of, and more needful too. I am not a strong believer in what is called perfection, my observation leading me to conclude that those who fancy they have attained to it are like the copper ore in the Smithsonian Institution, which has so little alloy in it that it can not be used for any useful purpose. To think ourself very good is usually to be very impracticable; and this is not a very desirable quality. But, avoiding this, there surely may be expected more of the Christly spirit than we have evinced. There may surely be more of the peaceful and loving temper which distinguished our Lord, and which is so becoming in his followers. Our fathers were not credited with a remarkable degree of it, and we ourselves are more than suspected of a disposition to contend and fight. We have certainly a long way to journey before we rival the two monks who thought they would, as a new sensation, try to quarrel with each other.

Said Jerome to Paul, "Let us be like the people of the world and quarrel."

"I do not know how."

"Well," said Jerome, "I will put this brick between us, and will say it is mine, you will claim it, and so we will fall out."

Paul: "It is mine."

Jerome: "Nay, I tell thee it is mine."

Paul: "Then TAKE it."

Dear, simple-hearted old men! would that your peace-loving spirit were ours, that we might not contend so much for our own. More separateness from the world of the right kind is also important to be cultivated. I heard a dear Christian say, yesterday, that members of the churches should remember that the Lord meant them to be a "peculiar people." Such is indeed the case, but it is equally important to keep in view the sense in which they were to be peculiar. They were not to be oddities, were not to differentiate themselves from society by eccentricities and absurdities of dress or of manner. They were to be in the world and yet not of it, just as the Gulf Stream is in the Atlantic and yet is not of it. That mighty river flows between its walls of water, warmer than the ocean, and rising in the middle, all articles float off it on either side. So should we be separate

from the world, by the warmth of our love, by refusing to mingle with its weaknesses and sins, and by the habit of casting away from us every thing contrary to His holy will. Let us not despise the world—its trials and perils even, if wisely used, must minister to our spiritual growth. To adopt a figure suggested by Robert Browning, the Christian is a swimmer, the world is the sea. If he keeps his mouth above it and breathes the air of heaven, it affords him a field for activity, and he can through its depths attain the heavenly shore. The trouble is many people do not keep their heads above water, and the floods rush over them and they are smothered by undue secularism. God grant the Baptists of the next century may understand this better than we have done; for, if they do, their spiritual power will be proportionately increased.

I think also with this increase ought to come a mightier faith than we have generally known. The victories of the past ought surely to encourage posterity to trust God and his promises. He has been with our sires and with us; may not our children believe that he will be true to them? Our ancestors were men of faith and of valor. They invaded this State when it was indeed "the dark and bloody ground," and determined that "the wilderness should rejoice and blossom as the rose." Have we learned any thing from their confidence? As we look into the coming time we perceive the shadowy forms of giant evil and discern prognostics of thick gathering night. But has not God been saving us as a people continually from darkness and foes. Yea, have we not made more rapid progress in the days of gloom than in those of garish prosperity? The sailing vessel, all other things being equal, makes better speed at night than in the day. When the sun goes down and the humidity increases, the sails become damp, and with every pore of canvas closed-offers greater resistance to the wind. But it is not so when the sun is high and hot. Then the canvas becomes dry, the breezes can blow through it, and speed is diminished. This illustrates the great truth that the Ship of Zion has not been retarded by vicissitudes and sorrows. "All things work together for good to them who love the Lord." This lesson ought to be learned very thoroughly by the coming generation; and, if so, the type of Christian will be grander, broader, diviner. Oh! Church of Christ, you are like the mountain laden with gold. It is in thy bosom—as yet undeveloped; but it will be. You are as an uncut diamond; but the luster of more than the Kohinoor sleeps at thy heart waiting the rousing touch of the lapidary. If this generation is faithful, the next age will possess these spiritual treasures and will rejoice.

But there are other resources, none greater than these, yet others that should be rendered available in the next century, and in what remains of this if possible. Take as an example of what I mean, the ever-increasing intelligence and thoughtfulness of our people. The time has passed when it can, with any color of justice, be said that the Baptists are ignorant. I always questioned the fairness of the charge, and it certainly can not now be maintained. We have given to the world during the past hundred years men eminent in science, in philosophy, in art, in scholarship and literature. And the rank and file of our membership are reasonably well educated, and evince continually a commendable degree of interest in all matters agitating the public mind. With the advantages of the common schools and Sunday-schools, and with all other means of instruction at their disposal, I shall look for the new laymen to surpass the old in intellectual equipment. It is important that the pew keep pace with the pulpit in culture and refinement, and that its attainments be used to further the growth and vigor of our churches. In a government like ours the highest efficiency can only be reached when knowledge and discipline bear part in the administration. In many places it has been a cause of complaint that brethren of recognized ability in the commercial world or in professional life have felt little concern for the direction of affairs in Christ's Kingdom. They have been indisposed to assume burdens, or to compare views with others, or to meet their share of responsibility. Their talents have not been laid at the feet of the Master. Consequently, those who were least qualified for the task, except we count their zeal and piety, have been compelled to lead in enterprises of great moment. We praise these brethren for their devotion, but trust that the next generation will not leave them to struggle beneath a load too heavy for them to carry. Jesus has a claim on the business tact and sagacity of His people, just as He has on their wealth. Referring to wealth, I sincerely believe the Baptists of the present century have earned for themselves a notable name in the field of beneficence. They have had princely givers both among the rich and the poor. Thoughtless persons have at times inveighed against the penuriousness of the Baptists. Doubtless not a few among them have deserved censure, but the denomination as such has been exceptionally liberal. While I say this, I desire to remind you that a considerable portion of this nation's wealth belongs to Baptists. The churches with a little more conservation could double their contributions to all the objects they support. They have means in abundance, and the only question is, whose superscription do they recognize

on their possessions—Cæsar's or Christ's? Which? If in the next century they shall answer (as I believe they will), Christ's, how marvelous will be their achievements. Given this assurance, and I can prophesy.

Looking through the years to fifty years from now, in all our cities I find noble church edifices, no longer tawdry with cheap furnishings, but massive in proportions and severely simple in ornament, and in connection with them homes for the indigent, refuges for the fallen, dispensaries for the needy, hospitals for the sick, asylums for the orphans, and schools where Christ's name shall not be forbidden in the name of knowledge. Educational institutions, fountains of light and peace, salute my eyes, from whose sacred gates stream forth a noble company of young men and women consecrated to the world's progress and salvation. In that coming era multitudes are rejoicing in hope of glory, men and women of all climes and nations, who have been gathered through the missions of our churches to the light and liberty of the redeemed. In every Baptist house the demijohn is forever broken, cards are given to the flames, and every home where Jesus is revered is distinguished by "plain living and high thinking," and by that gentle circumspection which worketh no ill to one's neighbor. If the twentieth century realizes no such vision, it will prove false to its heritage, blind to its opportunities, and traitor to its trust.

Beloved, few among us shall live to see the dawning of these hopes. Oliver Wendell Holmes recently has written with sweet pathos of his visit to Stonehenge. "When nearing the vast circle of stones one cried, 'Look, look! see, the lark is rising.'" He says that he looked, but there was only the clear blue sky with not a speck on it. Again one called out, "'Hark, hark, hear him sing!' I listened, but not a sound reached my ear. Was it strange I felt a momentary pang? *Those that look out of the windows are darkened, and all the daughters of music are brought low.* Was I never to see or hear the soaring songster at Heaven's gate, unless—unless—if our mild humanized theology promises truly—I may perhaps hereafter listen to him singing far down beneath me." As he puts it, the orchestra in his life's entertainment is unstringing its instruments, the lights are being extinguished—the show is almost over. So is it with us. We shall not see the song-bird of the new day that is to break over all the land, nor shall we hear his melodious notes of triumph over the darkness. Before that day shall usher in the Master's glory we shall be gathered to our sires. It may be that we shall look down from Heaven's gates, and behold the marvels and drink in the music

of that time—as sainted men and women may look down on us to-night—“seeing we are surrounded by so great a crowd of witnesses.” Witnesses! Who? The worthies of former ages. But if we shall never catch a glimpse of the approaching era, one thing we can do—we can work for it. This is our duty: to convert expectation into purpose, desire into endeavor, and ourselves attempt to do what we would blame posterity for not doing.

Baptists of Kentucky, let this resolution be the outcome of your Jubilee. “I come not here to praise you,” nor “to bury Cæsar,” but to exhort you to a present worthy your past, that the future may be worthy you and may fulfill your highest hopes.

As I stand here to-night memory is busy with bygone days. I was converted here, went to school here, and owe much of my success (whatever may be its value) to some brethren who are here, and to others who are in heaven—and if I refer to them by name, it is because they largely formed my business habits and the plan on which my life has been organized. Among these are the names of Wm. F. Norton, Dr. J. Lawrence Smith, Dr. W. B. Caldwell, Hon. J. M. Delph, Dr. Arthur Peter, Rev. Dr. Helm, Rev. John L. Smith, Rev. A. W. LaRue, Mr. J. C. McFerran, Rev. Dr. Everts, and my venerable father-in-law, a true Baptist, E. H. Burford; and these are the men whose approval has been an inspiration amid manifold toils:

“There is no time like the old time
 When you and I were young,
 When the buds of April blossomed,
 And the birds of spring time sung;
 The garden’s brightest glories
 By summer suns are nursed,
 But, Oh! the sweet, sweet violets,
 The flowers that opened first.

“There is no friend like the old friend
 Who has shared our morning days,
 No greeting like his welcome,
 No homage like his praise;
 Fame is the scentless sunflower
 With gaudy crown of gold,
 But friendship is the breathing rose
 With sweets in every fold.”

It is not treason to my loyal friends of the present, and noble and true are they, if I chant this melodious verse of Dr. Holmes to-night. I love the old friends, I love the old State, and the sacred memories of the faded years. And by the Christian manhood and generous sacrifices of the former, and by the heroic records of the old Commonwealth, I entreat their children and descendants to take up their work and complete it gloriously, that the unborn century, soon to spring full-armed into the light, may tenderly bend over the grave of the century already dying, may reverently pronounce it blest, and lay on its sacred dust the flowers of immortal gratitude.