

ZECHARIAH THORTON CODY

Born near Franklin, Henry County, Ala., May 21st, 1858; Died at Greenville, South Carolina, March 7th, 1935. Editor. He was the son of Edmund, a Baptist minister and planter, and Sarah Henderson Cody, and a descendent of James Cody, Irish emigrant to Virginia about 1740. Z.T. Cody attended country and village schools, Mercer University, Carson-Newman College and Southern Baptist Theological Seminary, receiving the Th.M. degree in 1887. He received the D.D. degree from Bowden College, Ga., and La Grange College, Mo., and LL.D. degrees from Georgetown College and Furman University. He was ordained at the Second Baptist Church, Atlanta, Georgia, July, 1885. and was pastor at Portland Avenue church, Louisville, Ky., 1885-87; Buck Run, Ky., January to June, 1887; MAYS LICK, Ky., 1887-1890; Georgetown., Ky; 1890 - 1901; First Greenville, S.C. 1901-1911; Wellford, S.C. and Roebuck S.C. 1914-15; and Wellford, 1915 - 35. He served on numerous boards, committees and commissions of the South Carolina and Southern Baptist Conventions, including a mission to Europe, and preached annual sermons for the South Carolina and Southern Baptist conventions in 1907 and and 1912.. Dr. Cody was joint owner and editor of the BAPTIST COURIER from 1911 until it was sold to the South Carolina Convention in 1920 and edited the paper until his death. As editor, he rendered an outstanding service to the Baptist denomination in South Carolina and in the South, and was active in the work for the COURIER, a foremost position among Southern Baptist papers. He was a theologian of the first rank; and his theological, doctrinal, and literary temperament was reflected in his editorials. His theology comprehended the cosmic Christ. Though conspicuously able as an editor, he never felt that he had left the ministry or pastorate.

On November 9th, 1887, he married Susan Isabella Anderson of Ky. Two children were born to them, Lois and Edmund. In a memorial issue of the BAPTIST COURIER, March 21st, 1935, tributes were paid him by numerous individuals, institutions and organizations in the state, the South, the North and England. He was acclaimed a great editor, Christian statesman, eminent theologian, denominational leader, faithful pastor, friend to all denominational causes and pre-eminently a preacher. (The foregoing taken from the Encyclopedia of Southern Baptists)

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P R E F A C E

The substance of this phamplet was delivered at the Centennial Celebration of the Mays Lick Baptist Church, October 19th, 1889. The request was then made to have it published, and this phamplet, somewhat enlarged, is the answer to that request.

I have not deemed it necessary to give reference to my authorities for the different statements of facts. I have chiefly relied upon the Record books of the church which are almost complete from the first. Dr. Spencer's History of Kentucky, Drake's Pioneer Life in Kentucky, Memoirs of Rev. William Vaughan, Collins' History of Kentucky, The Millnnial Harbinger, Vols. I and II, and Dr. Gardner's Annals of this church, and the minutes of the Bracken Association, are the books that have helped me. Besides these sources, I am greatly indebted to Judge John T. Wilson, Deacon Hiram Dye, Mr. Walter Small, Rev. Cleon Keyes, Mr. A. M. Peed and Mr. J. M. Hixon and others for valuable information gkven in private concersation.

It is to be regretted that the information we have about many of the leading laymen of thirty years ago and back, is so meagre.

Mays Lick, Kentucky. February 10th, 1890.

Z. T. CODY

HISTORY OF THE MAYS LICK BAPTIST CHURCH

MAYS LICK - - - - - KENTUCKY.

Reverend Z. T. Cody - Pastor

June 1887 - March 1890.

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In the Spring of 1788, five families, three brothers, Abraham, Cornelius and Isaac Drake, and two brothers - in - law, John Shotwell and David Morris, both of whom were related to the Drakes by marriage, men of humble origin, were induced by the glowing descriptions of Rev. William Wood, pastor of the Baptist church at Washington, Ky., to leave their old home in Essex County, New Jersey, and seek their fortunes in the wilds of Kentucky. Most, or all of them, had been in the Revolutionary War, and were inured to hardships. In company with the famous Rev. John Gano, who was then moving his all from the city of New York to Kentucky, they, with their wives, children and effects, came down the Ohio river as far as Limestone (now Maysville, Ky.) where they landed and proceeded at once to Washington, Ky., four miles distant. Here they made a

temporary stay until they could select a site upon which to settle. They did not have long to wait. The finest of land was plentiful and cheap. In the early Fall they bought from a Mr. May a tract of land containing fourteen hundred acres, of great beauty and fertility, eight miles west of Washington, Ky. (Later Mays Lick) on the old "Buffalo Trail," then the great thoroughfare of the State, now the beautiful Maysville-Lexington turnpike. They made an equitable division of the land according to the amount of money each had put in the common stock, and in such a manner that the lot of each had a corner in a salt spring. Around this common spring they built their log hewn houses close enough to protect one another in case of attacks from the Indians who were then maliciously prevalent and, from the name of the original owner of the land, and from the spring (called a Lick) they called the incipient village MAYS LICK. All of these first settlers were Baptist by inclination and six of them were by profession. Before coming West, they were members of the Baptist church of Scotch Plains, N. J., then under the pastoral care of Rev. William Van Horn. The church at Scotch Plains had been constituted in 1747, chiefly of Welsh Baptists. A number of churches in various parts of the country were constituted of members from this community of Welsh Baptists, among others was the First church of New York. Before leaving New Jersey, David Morris, Cornelius Drake and Lydia, his wife, John Shotwell with his mother, Ann Shotwell and Abigail his wife, received letters of dismission from their church. John Shotwell and wife united, during their temporary stay, with the church at Washington. The others did not enter that relation then but waited and were organized into a Particular Baptist church at Mays Lick, November 28th, 1789. Brothers William Wood of Washington, Ky., and James Garrad, who afterwards was for two terms Governor of the State, were the officiating ministers upon that occasion. Only four members, David Morris, Cornelius and Lydia Drake and Ann Shotwell, went into the organization. John Shotwell, who perhaps was the strongest man of the new settlement, did not join till 1791. The Articles of Faith were few but comprehensive.

ARTICLE I. We believe there is but one only living and true God.

ARTICLE II. That there are three persons in the God-head, Viz; the Father, Son and the Holy Ghost, equal in power in glory, to be distinguished only by office - the Father Creator, the Son Redeemer, the Holy Ghost Sanctifier, yet as one God, the only object of all religious worship.

ARTICLE III. We believe that the scriptures of the Old and the New Testament are the Word of God, of Divine authority and do contain the whole mind of God respecting our salvation; as also the only rule of our obedience: that they are neither to be added to nor diminished from.

In their solemn covenant adopted in 1790, they mention as a part of their faith many other doctrines that are common to Baptists, and in 1795, they enlarged their creed. Their solemn covenant adopted some months after the Constitution of the church, expressed their ideal church life. It is an index to the character of those men to state that it was constantly read; and that it was insisted upon and emphasized by strict discipline that every member should strive to conform his life to this covenant. After giving many doctrines believed they solemnly agreed to walk in holiness; to watch over one another; to maintain private and family worship; to bear with and for one another, to keep the Table of the Lord as ordered, avoiding causes and causers of dissension; to observe the morality of the Sabbath; and to communicate of their substance to the pastor or the preacher, "God having ordained that they who preach should live by the Gospel." The church was doubtless constituted in David Morris's barn, in which afterwards they often met for worship., and soon after united with Elkhorn Association. The history of the church very naturally falls into three divisions. From its organization, 1789 to 1830, The Period of Growth; from 1830 to 1850 The Period of Trouble; and from 1850 to the present The Period of Peace.

"Despise not the day of small things." Either small or great things seems not to have occurred to those sterling believers as they erected the cross of Christ in the midst of their new homes. Organizing a church without a pastor, or the prospects of soon obtaining one, in an almost unbroken wilderness, with no house of worship but a barn, with only four members, all of whom were closely related, and in very moderate circumstances, indicates, if you will also add that every biblical form was as minutely and solemnly observed in the organization, and every doctrine and religious duty as carefully weighed and expressed as they will be when McFerran Memorial of Louisville is constituted; that the whole aim of the founders was to do the will of God. Their aim was not to prepare for the coming flood of immigration. How much of it would settle around them they knew not. They wanted to serve God acceptably. Their eye was on God rather than on men. In this loyalty was the germ of God's Grace developed a mighty church around which no other grew or could grow for many long years. The church was without a pastor for seven years: though repeated efforts were made to secure one. They called Wm. Wood, William Van Horn, a Mr. Toller, a Mr. Ferrans, one after another, but all to no purpose. They had preaching only occasionally when some traveling minister would happen along. Mr. Wood from Washington would occasionally come up and preach for them. They maintained a fund for such occasional services. But the church kept up from house to house, or in the barn, regular Sunday worship, and also the monthly meetings of the church for business, at which she was strict in demanding the attendance of all members. The growing population soon made it necessary to build a house of worship.

"Agreed unanimously that we would; and the place, on the ridge where the road comes from Mill's Station to the great road (now Maysville-Lexington Turnpike) and as near the great road as convenient on John Shotwell's land." (Note 1964. The land referred to now owned by Mrs. Anna G. Looney, and the original church located where the monument of Rev. Walter Warder now stands in the Mays Lick cemetery) The house was built as follows: 25 X 31 feet, of logs roughly hewn on both sides. The floor was of large thick hand-sawed planks, and there were no nails used in the construction. It was certainly a primitive structure and as certainly in perfect keeping with the times and surroundings. About two acres around the house were enclosed for burying purposes, and walnut and flowering locust were left standing within the enclosure. This house with the addition of galleries (for the slaves) a few years later, served their purpose till 1810 when it was displaced by a brick structure, the brick being made on the grounds. This house was 32 X 50. (NOTE: The logs and floor of the first house are still in existence and are now in possession of our fellow townsman, Judge John T. Wilson and make a most excellent barn. (NOTE BY ODOM in 1964: The same building remains in a state of excellent preservation due to a shed erected over it. One end has slightly deteriorated due to exposure to the elements for a while. The location is only a few hundred yards from the original site. The pastor has long entertained the hope that this structure might be purchased and reconstructed on the present church grounds. Perhaps some future pastor will challenge the congregation to accomplish this highly desirable objective. The old landmarks are rapidly disappearing. This would be a very unique project and would undoubtedly attract many tourists. There would be nothing else like it in the State. When the matter was presented there was little enthusiasm for the idea. "A waste of money" said one. The property on which the old first church is now situated was inherited from Judge Wilson by Mrs. Gus A. Brooks, deceased, who by will went to the present owner Mrs. Anna G. Looney, who now lives in the old Wilson mansion - This August 1st, 1964)

The early worship on the ridge was as simple and charming as the house and surroundings. Dr. David Drake, in his PIONEER LIFE OF KY. gives a very delightful and vivid picture of Sunday morning at this rude sanctuary: "THE SCENE around this village temple can never fade from my memory or my heart. Horses hitched along the fence, and men and women on foot or horseback arriving from all quarters; within the enclosure neighbors shaking hands and inquiring after each others families; a little group leaning against the fence in conversation; others seated on a bench, "talking it over;" another little party strolling among the graves; and squads of children sitting or lying on the grass to rest themselves. The hour of

worship arrived; the congregation were seated within and around the cabin church on benches without backs, and there stood Deacon Morris, a short, broad, and grave and fleshy man of fifty, beneath the pulpit giving out the hymns, while OLD HUNDRED (Doxology from the Genevan Psalter 1551, "Praise God from whom all blessings flow" by twice as many voices was mingled with the notes of the birds in the surrounding trees,"

NOTWITHSTANDING her pastorless condition, the church prospered, and when a pastor was secured the membership was about one hundred. Additions by letter and experience and baptism were continually being made to her numbers. Mr. Wood administered the ordinance of baptism when it was necessary. The growth is the more remarkable when we remember that spiritual lethargy reigned over all the State during that period; and that infidelity and immorality became bolder and more shameless during this long dark religious night than they had ever before or since seen in the State. In the central part of Kentucky where many of our first men were at work nothing scarcely was done. The light at Mays Lick shown brighter and brighter through those years. We naturally look for the cause. It is to some degree to be attributed to the flood of immigration then pouring into the State. There were as many or more white inhabitants in the Mays Lick district in 1795 to 1810 than now - 1890. A plurality of these immigrants came from Virginia where Baptist sentiment was quite strong. But all parts of the State alike received this flood of new comers, and we must look elsewhere for the secrets of Mays Lick's prosperity. They will not be hard to find if we look at the character of the members, their church life and customs.

David Morris, Cornelius Drake, John Shotwell and William Allen, the four leading members for many years, who gave direction and tone to the church, were men in praise of whom it would be difficult to say too much. Dr. Drake gave us a pen picture of David Morris. He was the first deacon, and most usually conducted the services in the absence of a minister. He died in 1798.

CORNELIUS DRAKE was a man of irenic (Note by Odom: "Fitted or designed to promote peace") mind and of gentle, exemplary piety, and the Lord spared him to the church till 1833.

JOHN SHOTWELL was of a more rounded character and of a stronger and better trained mind than either of the others. He was most generally elected Moderator when present, and his voice had great weight both in and out of the church. Slow to accept positions of responsibility, he never failed to fill them with humility and dignity. His services to the church, both spiritually and financially were very great. He died in 1826.

WILLIAM ALLEN, for forty years a deacon, of whom the church in 1802 put on record, "Her high opinion of him as being as near the character of a Deacon as we could expect in this imperfect state," was a man of deep conscientiousness and unbending firmness. He was a terror to evil doers and always arraigned those before the church who were guilty of breaches of the faith and good conduct. I dare say that he called for church discipline upon more cases than any other three members, but with no other purpose than to discharge his covenanted obligations and the duties of his office. He rendered the church important service in the schism caused by Mr. Campbell, who spearheaded the so-called "Reformation Movement," and went home in 1838. (Note by Odom - this was the year the First Baptist church of Maysville was constituted)

There were many other of the first members. Nixon - Longly - Young - and Johnson, worthy of more attention than the mention of their names but the want of space forbids it.

Their solemn covenant was a document that meant something to them, for in it they summed up what they firmly believed to be their Christian duties. They agreed to "watch over each others conversation and not to suffer sin upon one another so far as God shall discover it to us." Most jealously did they discharge this duty. The discipline of the church was rigid, certain, impartial and covered a large variety of offences. In fact the chief object of the monthly meetings was discipline. There were business meetings it is true, but not of a financial character. The minutes for twenty years commenced with these two sentences: "The church met according to appointment to consult the affairs of the same for God's glory and the good discipline thereof. Enquiry made whether we were at peace among ourselves

That expression, at peace among ourselves" meant much to them. To give you an idea of it I will copy some cases in which the peace of the church was thought to be disturbed. "January, '92: Bro. H.R. was charged with using ill language while hunting." Appointed a Committee to enquire into the whole truth of the matter, and after a few meetings he was excommunicated." "Excommunicated M.S. for falsity." Dec. 18 '92 "Sister C. was admonished in regard to her domestic duties." "It appears to the church that Bro. Gray's conduct is blameful and that he appears apparently stubborn in the matter." Gray was a prominent member of the Building Committee. "Sarah H. complained of for dancing." "Advised Sister M. against entering into a lodge of Free Masons." Against dancing, playing the fiddle, singing carol songs, card playing, etc, the church was uncompromising. Those who neglected the worship of the church, or failed or refused to partake of the Lord's Supper were called to an account. To heresy and all immorality of whatever kind, and to all trickishness in business the church presented a stern and severe face. For the consideration of these last named offences, they would often have called meetings, summon witnesses,, bring in written charges, take down the testimony of witnesses, and give written decisions specifying wherein the party was guilty or innocent. The church for a time became a court, and while for a time she could inflict no other penalty than excommunication, yet her sentence of condemnation was greatly dreaded. The church took cognizance of her members in all their relations. Questions that are now turned over to the courts, or left to the individual consciences, the church gave authoritative decisions. Her authority was great. She bound and she loosed. The word CHURCH was spelt with large letters that would reach from line to line. Such a government in the church was of a piece with both the family and school government of the times. The mental condition which produced it in the one gave it also to the others. The principles which had but recently abolished a similar government in a political sense, had not yet been applied to the family, school and church. Since then the willingness to put more confidence in men has grown and has produced most blessed fruit in these directions. While this strict discipline was in accord with the times, yet it did not give either purity or peace, for it was liable to abuse. Men sometimes undertook this means of carrying out a personal spite; sometimes the appetites of many for scandal were satiated (fill or gratify fully). When some ugly disorders occurred in a prominent family, or it leaked through that a man of good standing had been fraudulent in a business transaction, the whispering, excited, hungry community would turn its eyes, as the eyes of one man, to the church, which would without delay call a meeting and righteously ventilate the whole matter. But these evils were only incidental. One cannot read that period of the church's record without feeling that their rigid righteousness was, on the whole powerful for good. In this day that course would be an anachronism. (An error in the point of time) In that day the church would have been shorn of much of her strength without it. Some of the early customs are interesting as showing the character of the church at that period. Questions of doctrine, practice, polity or duty, were introduced in the form of a "Quere." discussed sometimes for months with warmth and interest, and finally decided by a vote of the church. In these discussions the members participated. If a brother wanted to know where the church stood on any question all he had to do was to submit it as a "Quere." Sometimes the decision was unsatisfactory and the brother against whom it went, would with his party call for letters. I will give some of the questions discussed. QUERE: "Whether the laying on of hands is necessary in their ordination to the office of deacon?" Answer: (after months of discussion) "It is not." QUERE: "The most scriptural method of bearing church expenses?" Answer: "Each member give according to his own discretion. QUERE: "What is the work of a deacon?" Answer: "To serve tables, the Table of the Lord; the table of the poor, and the table of the church QUERE: "Can the church bear with Bro. L. in his censures against the church?" Answer. "No." (And they expelled him). QUERE: "Would it not be desirable to have preaching on our church meeting days and transac business in public?" Dismissed without decision. "On motion of Bro. Longly that we consider whether unmerited, involuntary slavery be supported by the Word of God or not." After being hotly discussed in July, August and September, answered by a large majority that it is not - yet Longly and his party withdrew. There is perhaps a mistake in recording the answer ..the church supported slavery. The aim of the church was to settle all questions by the Bible. Their

faithfulness to scripture was steady and uniform. William Allen resigned his office because his wife was not a member. The church while regretting to lose his services, for he was her best, accepted his resignation on biblical grounds. He was not out of harness long. How long the church continued to transact business in secret is not known, but it was discontinued sometime in the first of the century. At each meeting a Moderator was chosen by ballot. The church would appoint quite frequently a day of fasting and prayer. The day on which William Allen was chosen as deacon was set apart for such a purpose. The forty years' service of Bro. Allen was God's answer to that day of praying. For many years the church called their pastors annually. Sometimes a stated salary was given; sometimes they hired help to cultivate his crops, but most usually whatever was given by voluntary subscription went to the pastor. The custom did not give way to a uniformly stated salary until Gilbert Mason's pastorate-1836. The church had a jealous eye upon the ministry. We find this record under date, Oct. 17, '92 "Bro. Curry informed the church of some considerable impressions of mind relative to his exercising his gifts in the ministry." Brethren David Morris, Cor. Drake and Thomas Longly were appointed a Committee to enquire further and more particularly into the matter." The outcome was that Bro. Curry had to try his hand at preaching four different times at business meetings before they would license him. Another wanted to preach; they told him that he could not. He went ahead anyway and they excluded him. Bro. Nathaniel Hixon wanted to exercise his gifts in the ministry and the church appointed a day of trial. I copy the record: "Bro. Hixon agreeably to to the appointment of the church came forward and read a passage of scripture, but being embarrassed in his own mind was obliged to desist from speaking. He being withdrawn, the church resolved that she could not at the present determine whether he is called to the ministry, but wishes that Bro. Hixon feel at liberty to give his views at any time when their are church meetings held, but not to consider himself as in a state of probation for the ministry; and should his mind continue to be exercised with the desire for preaching he shall consider himself bound to submit to trial before the church." Bro. Hixon was finally licensed and made a most useful man. Another custom: Whenever the church had a case of great difficulty before her she would send to her Associational sisters for Helps; these Helps would come, form a Council, hear the case and recommend certain measures. There were some practices among the early churches of Kentucky which the church at Mays Lick did not have; such as laying on of hands following baptism, feet washing, and creating the office of Ruling Elder. The absence of this is perhaps to be accounted for on the grounds that the original members of the church came from New Jersey and not from Virginia, as did most of the Baptists in Kentucky. In 1797, more than seven years after its constitution, the church secured the pastoral services of Rev. Donald Holmes, a very brilliant man but unstable. He was a Scotchman by birth and had come to America during the war as a soldier His pastoral connection remained unbroken till 1801. The church prospered fairly well under his ministry - very well considering the times, for in Kentucky during these years infidelity was far more popular than religion and sin was shameless. In all he baptized about 70, but he sowed anti-slavery seed which took root. After Mr. Holme's pastorate the church steadily declined for twelve years and was reduced from a membership of 138 to 67. They were fearful years. The ebb was lower in December 1812 (Note by Odom: James Madison was President of the U. S.) than ever before or since in Mays Lick. The decline was at a time when our own and other denominations were enjoying perhaps the greatest revival wave that ever rolled over Kentucky. One of the marvels of modern times was the revival that visited our State in 1800-1803. It was the reaction from the darkness and grossness of the last decade. It can be said that the State was re-generated. The infidel walked by himself. The wicked hung his head. The preacher and prayer and the singer filled the land. "Where sin abounded, Grace did much more abound." Among the Presbyterians and Methodists the revival produced those strange freaks of "falling," "running," "dancing," "laughing," "jerking," "rolling," "barking," "visions," etc, which resulted in the Shaker scism. The Baptists with rare exceptions enjoyed a peaceable but most powerful revival. Their numbers were more than trebled in three years. Mays Lick seems not to have been touched by this mighty

revival. Back, back the church went as religion had dried up and the tree limb by limb was withering and falling. This undoubtedly is to be laid at the door of the pastors who then served the church.

JACOB GREGG was pastor from 1803 to 1805. He was an Englishman by birth and education; for a while was Missionary in Africa; he had many excellencies of mind, but was a man of exceedingly rash speech and unstable habits. He was an abolitionist, and it was under his ministry in 1805 that an anti-slavery element, headed by Deacon Thomas Longly, a man of conscience, but a man who ruled or ruined,, withdrew from the church and organized somewhere in the community a Friend - of - Humanity church which was probably called Ebenezer. The church died before 1817, but gave considerable trouble especially among the negroes while it lived. Gregg perhaps went with it, but later was excluded from this church "for using harsh language about his brethren." The Mays Lick church was again unfortunate in the selection of their third pastor.

BALDWIN CLIFTON, who was intemperate was pastor from 1808 to 1809. But this succession of misfortunes was crowned when they settled among them their fourth pastor.

WILLIAM GRINSTEAD, who, it is true, was warm, genial and popular, but added to intemperate habits and anti - nomianism. He served the church from 1811 to the beginning of 1813 when he resigned. The church withered under his preaching. Is it any wonder that the church declined under such preaching and such pastors? If it had not been for some of the best of laymen it would have died. Whiskey from the first to this day has been the persistent enemy of religion and morality in Mays Lick. The sentiment against drunkenness was as strong in the first years of the church as it is now, if not stronger, which is clear from the strict discipline against that offence so frequently administered by the church. But the sentiment against whiskey they did not have. As the ship which brought the first Puritans from England to America also brought the slave, the two elements of a long, fierce, and war-ended strife, so the boat that brought the church letters down the Ohio from Scotch Plains, N.J., doubtless had on board a distillery. ABRAHAM DRAKE, the richest of the company began to sell whiskey very soon after the Mays Lick settlement was made. The saintly CORNEILUS DRAKE owned and worked a distillery. There were many more in the community. The business was perfectly reputable. . But while public opinion could make it respectable, it could not stop the river of evil consequences. Intemperance was seen in all ranks of society. The second, third and fourth pastors of this church fell while here, or after they left, victims of the habit. Mays Lick was frequently turned into pandemonium(abode of general disorder). Read a quotation from Dr. Drake's letter describing Saturday at Mays Lick during this period.

"Saturday was largely a day of suspended field labor, devoted to public business, social pleasure, dissipation and beastly drunkenness. You might suppose that the Civil Magistrates could have repressed some of these vices, but it was not so. Each day provided a bill of fare for the next. A new trade in horses, another cock fight, a wrestling match, or a pitched battle between two bullies who in fierce encounter would lie on the ground, scratching, pulling hair, chalking, gouging out each others eyes, and biting off each others' noses in the manner of the bull dog, while a Roman circle of intoxicated on-lookers would encourage the respective gladiators with shouts which a passing demon might have mistaken for those of hell. In the afternoon, men and boys of business and sobriety would depart, and at nightfall the dissipated would follow them, often two on a horse, reeling and yelling as I saw drunken Indians do in the neighborhood of Fort Leavenworth in the summer of 1844. But many would be too intoxicated to mount their horses, and must therefore remain till Sunday morning."

The church records will bear out the statement that drunkenness, with the single exception of scism(division) had given the church more trouble than all the other sins combined.

"The darkest hour is just before the dawn." When the noble servants of God, Allen, Shotwell and Drake were praying, "Return, O Lord, how long? Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil," the sun was just ready to rise and dispell the darkness. The year 1813 is a year to be remembered by the church. In the early part of that year, JEREMIAH VARDEMAN and WILLIAM WARDER visited the church and held a meeting of

days, the result which continued to be reaped by the church for six months. More than 150 were converted and baptized, among whom were Priscilla Shotwell (afterwards Wilson) Levi Van Camp, Jabes Shotwell, Henry Johnson, Nathaniel Hixon, David Morris, Aaron Mitchell, Chas. Dobyms, Jacob Drake and others who were pillars at a later day.

There was another great blessing which this meeting brought to the church. They became acquainted with WALTER WARDER, then 26 years of age, who had preached a few times during the progress of the revival. At the close of the meeting the church first called William Warder who declined their invitation and they then gave his brother Walter a unanimous call with the exception of two votes. In writing to him in the Green River Country, they mentioned this fact and their objection, viz: "One has not heard him preach as often as he would wish, so as to form an opinion, and the other has the same objection, yet if he (Bro. Warder) believes in the doctrine of Eternal particular election he says let him come with all his heart." Bro. Warder accepted and the church raised \$62.00 to defray his moving expenses.

HOWEVER unfortunate the church had been previously in the selection of pastors, they now had one of the noblest men, not only in the State, but of his day. Mr. Warder was of medium height, with smooth solemn face, dark brown hair, high forehead, slightly curved nose and gray eyes. His carriage was with great dignity. His manner was ever serious and sometimes solemn, sometimes seemingly austere. Levity found no place in his composition or presence. He rarely laughed, could not be boisterous and seldom ever made a gesture. He constantly looked on the serious side of life and his spirits were often depressed. It is usually believed that he was lacking in acuteness of intellect. This perhaps is true if compared with Vaughan or Noel; true, if the unravelling of doctrinal subtleties is what he wanted, true, if acuteness is compared with other powers he possessed in a prominent degree, but it is not true if we compare him with the average good preacher, or we mean by acuteness that John Bunyon possessed to sieze upon those great common truths that lie close to men's hearts and express them in words befitting their importance. The few things he wrote will never cease to be readable. He was perhaps the greatest exhorter of his day. Everything about the man contributed to his power over the hearts of his fellows; his character of mind; his voice which was clear and persuasive; his solemn earnest manner, his intense love for human souls, his living, vivid sense of the realities of eternity; and above all the fact that men knew that his words were the expression of realities in his own heart. His daily walk was most exemplary. He was deeply humble and amazed at the consideration of his brethren so often bestowed. In the pulpit and out of it he was the same man, pious, humble, serious; dignified, for his character was natural rather than professional, it grew and was not made. Religion like blood was in every part and particle of him. He was just one man and like the garment of Christ was made without seam. Mr. Walter Small who was converted under his ministry, and baptized by him says, "He looked like a Christian, and walked like a Christian." Mr. Warder loved the cause of Christ as a Jew loved Zion, and when in 1830 he saw his beloved church rent asunder, Mr. Vaughan says, "no moral arithmetic can compute the amount of mental distress he experienced." No man ever loved peace more or strove harder to preserve it. He served this church from 1814 to 1836, more than twenty two years, and his labors were highly blessed, there being in all more than one thousand added to the membership. But this does not represent uniform success. In fact the church has never enjoyed uniform success. Its history presents the appearance of a country abounding in hills with long dark valleys between. Soon after Mr. Warder came the church joined a missionary society constituted at South Elkhorn church, and this commenced her organized help for the spreading of the gospel among all nations. The remaining debt on the house built in 1810 was not paid till after he took charge. In 1817 the church rejoiced in a precious revival which added fifty to the membership. And again in 1819 - 20 - 21 and '22, we were greatly blessed in common with our cause throughout the State. At the close of 1822 the membership numbered 339, the highest point that had yet been reached. These were not our protracted meetings. Mr. Warder seems to have done most of the preaching, and night after night at the church, but with intermissions sometimes of weeks, and very frequently at private houses or school houses in different parts of the community. There were no turnpikes then and it was more difficult to come to church than to gather at some godly neighbors and hear the Word. The candidates for baptism were most usually received at the monthly meetings.

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would often last for months, for instance the meeting in 1817 continued with short intermissions from March to July.

The revival spirit which had been almost continuous with Mr. Warder's pastorate suddenly stopped at the close of 1822, and in '23 there were only four baptisms, in '24 none, in '25 one, in '26 none, in '27 none. Five years and five baptisms and four of these at the close of the last revival. The membership went down from 339 to 216. The cause of this would be interesting if known. The same earnest preacher proclaimed the Gospel, and the same faithful band of laymen surrounded him. The destitution became very great. The record shows how many of the members began to neglect the church. The community was utterly indifferent to religion. Temporarily the people were very prosperous. The territory of the church was extensive. There was no other church then at Mays Lick, and with the exception of a small Presbyterian church a few miles to the East, and a small Methodist church a few miles to the West, and a Baptist church organized in 1824 from a few members from this church, six miles to the West, there was no other church in the thickly settled district, and the territory now covered by Lewisburg, Mt. Pisgah and Ewing churches was then under the care of Mays Lick. In this large, prosperous and thickly settled territory there had not been even a poor revival of religion for five years, and the membership of the church had decreased more than one hundred. There was much dissension at the church at this period over the discussion of names and also over the version of the Scriptures.

MR. ALEXANDER CAMPBELL'S or the Old should be appealed to as authority. Over the question, "Whether it is most agreeable to the Scriptures for the church to have a pastor or Bishop, and the proper form or method for Christians to worship God," the discussion ran up to fever heat for two months before it was settled to have a pastor and to worship "according to God's Word." It seems that many of the questions which Mr. Campbell was bringing to the front were beginning to agitate the church. Mr. Warder became deeply dejected in spirit and mourned over the condition of Zion. He thought seriously of giving up the care of the church. In 1824 when they extended the annual call he asked for a month to consider the matter. Under date of February 12th, 1825 we find. "Bro. Warder informed the church that he did not wish to continue to hold or exercise the office of pastor of the church as he had some difficulties of mind as to the duties and nature of that office; but that he is willing as he is a member with us to exercise his gifts of teaching the Christian religion amongst us as usual." Nor did he again take the Pastoral care of the church till April, 1827, though he continued to preach regularly for them.

At last the church became deeply concerned about the condition of herself and the community. Days were set apart for fasting and prayer. Their prayers were not in vain for in 1828 a revival, the most remarkable that ever visited this community, and one of the greatest that ever blessed any church was given to them as God's abounding answer. "Jordan overflowed all his banks." I will close this account by giving a description of that meeting.

As Mr. Warder was coming from his home, then about three miles NE of town where Mr. B. F. Clift now lives (Odom note Aug. 1st, 64. home now owned by Mrs. Tillie Worthington, and residing with her Mr. and Mrs. Yates Crawford) to attend the church meeting on Saturday, Jan 12th, 1828, he felt unusually sad and wept as he thought of the spiritual condition of the community. He stopped for a few minutes at the home of the late John Shotwell, and in conversation with his daughter Mrs. Priscilla Wilson, said that, "it would do as much good to preach to the rocks, stumps and trees as to these people." That day there was no business that came before the church, and we find that this record was made. "No business done to be made a record of." Yet the Clerk would here remark that a proposition was made and unanimously agreed to for the church to meet one hour earlier on the next day than their usual time and spend that hour in confession of sin before God and earnest supplication to him to save the souls of our children and neighbors."

NEVER before or since did the church transact more important business, or any that paid better. They met on the next day according to agreement. After the hour of confession and prayer Mr. Warder preached a tender and powerful sermon. The congregation was melted to tears and many trembled because of sin. To quote an eye witness. "A great effect was visible at the time and confirmed by future evidence from many persons and the great refreshing from the presence of the Lord commenced in astonishing manner." In this way the revival began and continued all the year until March, 1829. The preaching was

done chiefly by Mr. Warder, with whom the revival began, and upon whom under God it mainly depended. He devoted nearly all the year to this community, but there were many intermissions of weeks, in which he would labor in other parts of the Bracken Association where the revival spirit had flowed, or to which he would carry it. The meetings had not progressed far when the small brick house in which they worshipped since 1810 was so damaged by fire as to be unfit for use. The Committee appointed to recommend the best course to pursue reported to make temporary repairs on the old house to fit it for present use and to proceed at once to build on the opposite side of the road (Present site) a large brick house 50 X 70 or 75 feet. The report was agreed to and work began, but neither the burning of the old or the building of the new could stop or retard the progress of the revival. It had taken a deep hold upon the community. Religion was the topic of conversation at the church, in the stores, at home, in the field, on the road, everywhere. Men, women, children, masters and slaves were interested in and seeking their soul's salvation. The whole pyramid of society was shaken as by an earthquake. It was a revival in which men mourned on account of their sins, and rejoiced with a joy unspeakable in a new found hope. Thus, the greatest of all Mays Lick's revivals, was pre-eminently one of experimental religion. Grace was again overflowing all this mountain of sin, and every part of the large territory of the church was washed by the precious and cleansing waves. When the house was damaged by fire, Mr. Warder commenced to preach in the private houses and in the woods. A preaching stand was erected in the grove about one mile West of town, where Dr. H.L. Parry now lives. (Dom note Aug. 1st 64. Now occupied by Mr. Elmer Applegate, former sheriff of Mason County) and great crowds came together to tremble and rejoice beneath Warder's terrible and persuasive gospel. The preaching of Mr. Warder was eminently adapted to such a meeting. Mr. Wm. Vaughan, who was an intimate friend says, "His manner of preaching showed that his object was to win souls, and not to make a display of his abilities. He preached not himself, but Christ. He never attempted to play the orator, yet he was at times eloquent and impressive -- strong speech, sound common sense and great seriousness adorned his sermons. He did not deal in the meagre traffic of unfelt truth or preach an unfelt gospel. He possessed a good degree of moral courage, and fearlessly proclaimed what he conceived to be in accordance with the Word of God regardless of the smiles and frowns of men ... He was both a son of consolation and a son of thunder. Saints rejoiced and wept, while sinners trembled under his ministry."

There were no turnpikes of many vehicles for riding in, and it was not an uncommon sight to see the first women of the community walk two and three miles at night through bad weather to Divine service. This custom on the part of the rich made the poor feel that the chasm between them and their neighbors was not so great, so all classes and conditions came freely together. But the very flames of the revival became so great as to melt out of sight almost all social differences. A great many slaves were received. Members who had been excluded were restored. In all 500 and more were received, and about 485 were baptized. During that same year, within the bounds of the Bracken Association, Mr. Warder baptized more than a thousand. It is a meeting never to be forgotten while this church or its memory shall live. (The year 1828)

Of the great numbers then received I know of but two who remain unto this present time (1890) Bros. James M. Hixon, now of Tenn, but still a member of this church, and who has ever been true and faithful to his profession, whether digging gold in California, or tilling the soil in Tennessee, or mingling with his old friends in his Kentucky home, and Bro. Walter Small, who a year after the meeting cast his lot with Mr. Alexander Campbell, but who has for sixty years lived in our community a monument of strength for our common Christianity. A few days and these two will pass over and join with their old pastor and the numbers who with them found sweet hope in ascribing all Glory to Christ.

(*) THE PERIOD OF TROUBLE (*)

The great revival had hardly closed before a serious trouble began to arise in the church. Doctrines strange and contrary to what had

ever before been. On Baptist lips began to be fearlessly, yea boldly proclaimed by a few of the leading members. Mr. Alexander Campbell, at this time a member of a Baptist church in Bethany, Va., but who previous to his uniting with the Baptists had imbibed Sandemanian sentiments while a student in Scotland, had been for a number of years promulgating his peculiar notions through his paper, the CHRISTIAN BAPTIST, with a view of producing a religious reformation in society and of uniting Christendom upon his dogmas. He was a man beloved by his brethren for his noble qualities of heart and admired for his gifts of leadership. As early as 1824 he had especially endeared himself to the Baptists of this immediate section in debate at Washington, Ky., with Mr. McCalla, an eminent Presbyterian divine, on the question of baptism. It's true that in this debate he let fall some sentences of uncertain sound, but on the main question at issue his victory was so complete that the brethren were willing to pass what might be ambiguous (doubtful). This debate opened the door for him and his paper. Both entered and were exceedingly popular. By degrees his aims and views became manifest. The word REFORMATION had a tremendous sound, but Mr. Campbell had the rare art of inspiring in the hearts of his constantly increasing number of followers the firm confidence that he was fully able to bring about all the vague word meant. He and his followers became impressed that they were in a very great religious movement - one that would parallel the GREAT REFORMATION (Led by Martin Luther in 1516) In fact Mr. Campbell was constantly drawing parallels between his time and that of the 16th century, between his work and that of Martin Luther. His intention so far as I have been able to judge was not to effect a reformation in the morals of the people, but simply to produce a change of religious beliefs. Without doubt there was much in religious views and practices that needed reformation. CALVINISM by many was carried to extremes. The "experience" of some furnished a fine mark for ridicule. The letter of the creed was sometimes given more prominence than the spirit of scripture. Many professing Christians could not be persuaded to be immersed. Theology with many took the place of religion. Mr. Campbell proclaimed a crusade against all creeds; he exalted baptism to the importance of faith and repentance and made it the third condition to salvation; he affirmed that faith was simply the belief of testimony, and that the Holy Spirit did not act directly upon the human heart until AFTER baptism. Many other notions and practices he taught, but around these the fight was made in Mays Lick. That part of the field upon which the nattle was hottest was, "THAT BAPTISM WAS IN ORDER TO THE REMISSION OF SINS." The communion question which has since been exalted as a cause of separation cut but little figure in the first controversies. It should be born in mind that the split was upon the doctrine of BAPTISMAL REMISSION, and those doctrines of faith and the work of the Holy Spirit which necessarily follow. For a number of years the leaven was at work in this church. It affected some quite strongly in 1827. During the progress of the GREAT REVIVAL in '28, the followers of Mr. Campbell were active in promulgating their views. When the revival closed, there was not, so far as I can learn, a larger or stronger church in the State than the one at Mays Lick, and a finer field for new religious theories Mr. Campbell never found. The membership was over 700 and 500 of these had recently joined. They were clay ready for the potter. Mr. Campbell frequently visited the church, and no preacher of his day could count for more before a popular audience than he. He was a fair but not a great scholar, and did not make pretensions to a scholarship above what he thought he possessed, but he told what he did know in such a manner that it produced the impression that he knew a great deal more. He was a man of commanding address, of the most perfect self-possession, of a fluent stately speech and of assuring self-confidence. Abstruse questions he could handle in the most popular manner, (Anstruse - obscure-hidden) and yet they appeared none the less abstruse, such was his dignity, and the great importance he attached to them. He was unconscious of his own limitations, and on all the questions that he touched, wrote and talked with the confidence of one who felt that he was speaking the truth. Yet he without doubt made many changes in his theology, but the present conviction was held with as much paternal blindness as the last. Not that he was extremely or offensively egotistical; for he was not, but simply that his theory for the time covered the whole

mental horizon. Most men feel oppressed by what they do not know of the truth they have under consideration, but it seems that Mr. Campbell's mind was satisfied by what he did not know. I would not be understood by this as intimating that he was either limited in knowledge or narrow in mind. He was far from both, but upon the boundary of his positions there was the sign, "no plus ultra." (Odom: "No more beyond.") Nature formed him for a great debater. He could throw an interest around whatever he touched. Theories and doctrines and truth however old and commonplace looked brand new in his hands. And men thought they were new. Such was his style and manner that his audience would think that his arguments were new, profound, logical, clear, simple, important and complete. It was unhealthy for any ordinary man to debate with Mr. Campbell. However much headway he made against his arguments, nothing disturbed his self-possession or his confidence in his position. There was in Mr. Campbell a wonderful blending of acuteness and obtuseness. (Odom: mental dulness) Both served a fine purpose in debate. He did not feel a point but could turn it quickly and powerfully against his opponent. Now added to his popular gifts were goodness of heart, rectitude (Odom: Honesty - moral integrity) of character and humility before God.

Picture to yourself this man, then a member of a Baptist church, and while many disagreed with him, yet he was one warmly loved for his heart, admired for his head, and honored for his many victories over pederbaptist (Odom: Baptizes babes) and infidels (Odom: Rejects all religions, especially Christianity) before the Mays Lick Baptist church, soon after the great revival, where there was much wealth and sound common sense and a fair intelligence, but there was not a single man equal to himself in point of scholarship, and where out of a membership of over 700, there were 500 new converts without much doctrinal or biblical instruction of any kind, and in common with the rest of the church had never before heard of Mr. Campbell's peculiar views. What would the result be? No prophet was needed to predict. Mr. Campbell gained followers. Soon the church was divided on doctrine. Many of the first members were too firmly rooted in the doctrines of grace to be shaken by any wind. Stone Mountain (Odom: a granite mountain near Atlanta, Ga.) itself is not safer upon its everlasting base from the devastation of the cyclone than was Wm. Allen amid the storm. It swirled around his head and passed over without leaving a mark. There were many others who stood with him. But there were others and among them, some of the first men, who were swept from their religious moorings. So radical was the difference between the old and the new that contention bitter and fierce was inevitable. Gradually from a beginning so faint that we cannot tell when it commenced the storm increased in power until 1829, a Laura Bridgman would have known that it roared amid utter confusion. The church became a Babel (Odom: Many tongues) It is said that at a gathering in a Justice's court in the rural districts of Arkansas you can find out of twenty five farmers at least thirty lawyers. So in these hot days the preachers abounded more than the men. Everyone was able to give authoritative interpretations of scripture. They argued, and argued and argued. The new ridiculed the old. The old denied all the claims of the new.

To make matters worse, Mr. Warder could not decide what should be done with the Reformation, and so he did nothing. It has been said that at one time he was on the point of accepting Mr. Campbell's views, but this is a mistake. He was a man who loved peace, and so long as there was a hope to preserve it, he would oppose Campbell. He told Mr. Vaughan that, "He thought it better to agree with Mr. Campbell as far as he could conscientiously than cause a rupture in the denomination by openly opposing him." Besides he did not clearly see the difference between Mr. Campbell's doctrines and his own principles. He saw there were evils to be corrected. He loved, admired and honored Mr. Campbell as a fellow Baptist. He felt that Mr. Campbell was going to an extreme but he could not decide exactly what to do about the matter. He was never shaken in his own doctrines and the only foundation that anyone has for thinking so was his silence for so long a time when the church was in a state of confusion. He thought it the course of wisdom not to take sides if possible, but to strive as a peace-maker. He was more opposed to the spirit of the Reformation than to its doctrines. In fact the doctrines were proclaimed with such ambiguity and subtlety that it was difficult for a mind of Mr. Warder's peaceful, unsuspecting

unsuspecting mould, to detect them. He could feel rather than see that something was wrong. The Reformers laid great stress on obedience. Mr. Warder could emphasize even their stress. All of his life he had in Christ's name demanded the fullest submission of the human will to the Divine. But there was much ambiguity in the way obedience was preached. "Unless you obey you cannot be saved." A Baptist could say that, for he would mean by it that disobedience was the evidence of an unregenerated heart, and obedience was the fruit, and so the proof of a saved soul. But in all such expressions the Reformers would mean that, "You must obey in order to be saved." Between this and the Baptist meaning a universe rolled - the one is LIVE and DO - the other DO and LIVE. There was also much ambiguity in the word "OBEDIENCE." To the Baptists it covered the whole of life and was the attitude of the will towards God. The Reformers in theory would hold about the same, but as a practical fact they narrowed it down to the ACT OF BAPTISM. Baptism and obedience became almost synonymous terms. All general arguments on obedience to which a Baptist would readily assent were by the reformers referred to as IMMERSION. Their map of obedience resembled the Chinese map of the world. All the central part of the page was covered by immersion and off in the corners the other duties were given in Diamond type. But there was uncertainty in the design of baptism when spoken by the Reformers. Baptism was in order to the remission of sin, and without it there was no promise of pardon, yet baptism did not save you. If pressed with the argument that they made salvation depend upon an overt act performed by another upon the candidate for salvation, they denied it with emphasis. "It was not the act but obedience in the act." Nevertheless they strongly insisted that no man, however pious, had any assurance of salvation who refused to submit to the act of immersion. "It was a simple act. There was no mystery about it. And of itself it amounted to nothing. It can confer no spiritual blessing, but when submitted to by one who believed and had reformed with the view of obeying Christ and gaining His blessings, then the Master honored it by washing away the sins and renewing the heart by the power of the Holy Spirit." But suppose that one has believed and reformed, or repented, and the whole heart has bowed in obedience to the will of Christ, but the act of immersion is not submitted to, then what? "Ah! I don't know. There is no promise. He might be saved by the uncomenanted mercies of God. You had better be immersed. That makes it all certain. You may be right, you may be wrong, we are right and can't be wrong.

SO BAPTISM saved and it did not save; it remitted and it did not remit. But there was this much of certainty about it all, they clearly taught that without immersion there was no promise at all of salvation. Whatever baptism did or did not do, and however much in addition to baptism one must have to be saved, it remained an indisputable fact that without baptism there was no ground of hope.

AGAIN the old and familiar word FAITH took on a new meaning with Mr. Campbell's followers. Where it was used as the first condition of salvation, it meant simply the belief of testimony, and when it was used as THE condition of salvation (often they talked about salvation by faith) it meant faith operative, or a faith that went on through baptism. The old element of trust they eliminated altogether. So it could be shown that the word WORKS was used by them in various senses, but chiefly they made it refer to the ACT OF BAPTISM.

Thus the old and familiar words with which Baptists had all their been on intimate terms were used by the Reformers, but with new meanings. The unsuspecting and unsophisticated could see but little difference. Had Mr. Warder early in 1828 seen the true nature of these doctrines, the Reformation egg in Mays Lick would never have hatched, and if he had not seen it in 1829, Mr. Campbell would have walked off with the whole brood.

SOMETIME in 1829, Mr. Warder was convinced of the necessity of opposing the new system. For this light we are indebted to William Vaughan. Mr. Vaughan coming back in the fall of 1828 to Kentucky from Ohio, where he had spent a year, found the churches of the Bracken Association in much confusion. His mind, "as clear as Alpine air," saw through and through the Campbellite system. He said that in its very germs there was an irreconcilable difference to Baptist principles. The two could not, and must not live together. He threw himself into the thickest of the battle and readily took the lead

among the Baptists in this section of the State. Mr. Campbell thought that, "He was the clearest headed man in Kentucky." He first visited his old charge, LEE'S CREEK CHURCH, and saved a part of the congregation from the heresy, though the pastor had gone over and carried some of the members with him. To quote his son, "The next place he visited was Mays Lick, where Walter Warder was pastor. There in two sermons, justly considered the ablest of his life, he exposed in detail the errors of the Campbellite system. This timely effort saved the church at that place."

These sermons were upon the work of the Holy Spirit. Mr. Vaughan showed his acuteness in reviewing Mr. Campbell's doctrine from this standpoint. As we have seen there was much ingenious turning and ambiguity on the question of baptism, but when Mr. Campbell affirmed that the Holy Spirit, without which he with Baptists claimed there was no hope, did not do its renewing work in the heart until after the act of baptism, there was no possibility of a doubt as to his meaning. Upon this admitted, unambiguous ground he stood and flooded the whole system with light.

These sermons decided Mr. Warder. He was a brave, fearless man and from that hour he threw all his strength against the errorists. In love and meekness and in agony of mind he labored night and day to reclaim his brethren. He did all that the man could do. BUT IT WAS TOO LATE. While he was halting Mr. Campbell was talking like an oracle. Numbers of the leading men had accepted the new views and were committed to them. They looked upon Mr. Campbell as among the very greatest of men. In matters of doctrine he had more influence over them than any other man. They had caught his spirit and were proclaiming his views in that confident, condescending manner which indicated a feeling that all else as a matter of course must give way to doctrines so plainly infallible. "Your creeds must give way to our word of God."

In all upheavals of society of whatever kind disaffected and turbulent spirits who revel in the ruin of that which is old and venerated come to the surface. However irreverent their words, or tricky their methods, they are often popular even with good people (Witness Castro in Cuba) of their side because they embody one necessary part of the spirit of revolution - that of destruction. Such men in these days came prominently to the front and fought the old with whatever they could lay their hands upon. Ridicule was a very effective weapon with them. And a few years ago many of those who came and listened in almost venerated silence to the earnest, solemn Warder plead for a deeper spiritual religion, or for all to give their hearts to God's Spirit in sorrowing repentance, or pray for the outpouring of the Holy Ghost, would now come together and split their sides laughing at some turbulent, buffoon of a preacher as he would get on his knees and crawl over the platform, behind the chairs and pulpit, stretching his neck around, and his hands up in curious fashion, mimicking in this, the way Baptists found religion out in the woods, behind stumps and logs and brush-heaps. And ripples of approving laughter would greet the questions, "What is the Holy Spirit?" Is he a little thing that jumps around between the benches and tickles the people? Here is the Holy Spirit. (Holding up a Bible). You can buy one for five cents. (We wonder at the patience of God when such a holy thing - the third person of the Trinity is thus ridiculed by infantile and distorted minds) Of course Baptists on hearing things which was as near to their hearts as blot itself so ruthlessly ridiculed concluded that the Reformers were destitute of religion, and so expressed themselves. But they were mistaken. This was only that spirit of destruction and ruin that inevitably comes to the front in either social or religious upheavals. It is welcomed by the promoters of the new movement but is always ephemeral. (short-lived) If you would get at the principles of the Reformation you must go deeper. They firmly believed that they were bringing the church back to Apostolic Christianity, and great numbers of the very best men had the light and rejoiced (Baptists in Kentucky this August 1st, 64 635,476. When Mr. Warder was finally convinced, the currents of the Reformation were too strong for him to check them. To his mind there was but one alternative (choice) THE TWO SYSTEMS MUST SEPARATE. There was a wide difference in fundamental principles and there was no possibility of the two living in peace. Of all things the Reformers desired disunion the least. Principle and policy carried them to the other side. From the first to the last they fought separation. They made a distinction between faith and opinion in such a way as to place about all the Baptists

held as essential to union under the head of opinion, and all their distinctive principles under the head of faith. They were willing to fellowship the Baptists for they could not see why simply an opinion should be made the cause of separation. If the Baptists could have accepted their distinction, union would have been possible, but they could not be persuaded to relegate to the region of mere OPINION what they believed the Bible clearly taught, and they could not fellowship those who denied almost all they believed and taught.

The CHURCH was determined to stand by its scriptural and time-honored principles which were being subverted by the new element. Under other circumstances they would have excommunicated the Reformers for heresy, but this was impracticable, if not impossible. Families were divided in every way, father against son, husband against wife, brother against sister, mother against daughter; besides it was by no means certain which party was in the majority.

At this time, when separation was under consideration, the excitement and confusion reached its highest point. They, and of course in such times, THEY means about everybody, would meet at the church in the morning, and stay there until darkness drove them home. Inside of the house and out they spoke, and talked and argued and discussed and debated and and disputed and wrangled and quarreled for hours and hours together and got ~~the~~ further apart at every breath. They lost their tempers and lost their heads. There were only a few here and there who remained sweet and cool. The loving, peaceful Warder thought he had fallen upon evil times.

ON JUNE 12TH, 1830, Bro. William Allen moved a peaceable separation. The motion was referred to a Committee of twenty-five, who were to report at the next meeting.. The church met again July 10th, but the Committee could make no report. The Baptist then made this offer to the Reformers: THAT the church dissolve, and then to organize two new churches out of the membership of the old, according to the views of each party; and for the church house, grounds, books, papers, debts and grave yard belong equally to each body. The Reformers asked for a few days to consider the proposition, and many of their leading men expressed themselves as in favor of accepting a proposition so exceedingly liberal. But when the church met again on July 17th, the Reformers were solidly opposed to any form of disunion. What was next to be done? Excommunication was out of the question, peaceable separation had failed, dissolution was impossible, and to stand where she was would simply have been the destruction of the Mays Lick Baptist church. It was next determined to make every man show his colors. On the 7th of August, a preamble and resolution was introduced which has since become widely known, and which at the time was severely criticized and the wisdom of which has been even by Baptists questioned. It was probably not the thing that ought to have been done, but what ought to have been done we see could not be done. Under all the circumstances, I can conceive of nothing better. I will give the document in full. (Odom Aug. 1st, 64. In the full light of all the facts and circumstances, what would you have done?)

" OUR CHURCH, being in a painful state of confusion, resulting from an attempt by Alexander Campbell and others to produce a reformation in society, (as they have been in the habit of calling it) among other things denying the direct influence of the Spirit until baptism, contending that persons professing faith in Christ shall be baptized for the purpose of actually receiving forgiveness of sins; denying and rather ridiculing what we call Christian experience, in part at least, viz a burdened heart on account of sin and a sensible manifestation of God's pardoning mercy by faith in the blood of Christ; slandering the Baptist society by saying they are in Babylon, against which sentiments with many other things referred to by them, we do solemnly protest. Also against the conduct of the Campbells, Creath, Smith and others, who in May undertook to administer the Supper in our own meeting house, a number of our brethren joining in that thing, without any authority from the church, some without thinking of the wounds and distresses they were to bring on their brethren. Our brethren, a number of them also, have been encouraging preachers to occupy our meeting house that many of us believe to be ARrians, knowing they were trampling on our feelings; which we conceive to be contrary to good order. We have made every effort to place them and us on grounds that we could live in some degree of peace, but in vain; and we are now compelled to adopt the following resolutions:

THAT ALL OF US, whose names are hereunto subscribed protesting as above named against the Reformation (falsely so called) are willing and determined to rally around the original constitution and covenant of the church which has never been disannulled, associating them with the principles of union between the Regular and Separate Baptists, which was adopted by the Elkhorn Association when this church was a member of that body, and according to which we have acted ever since, which is a fact as relates to the Baptists generally; thereby occupying precisely the same ground as we did before this confused and confusing system of things (that has destroyed our peace, and the peace of many other churches) came amongst us, and that NO PERSON shall be considered a member of this church who refuses to acknowledge the above by subscribing their names, or causing them to be subscribed.- or who will encourage the before named reformation." THE RECORD CONTINUES: And after debate on the subject, there were in favor of the said preamble and resolution 189 votes, and against them 100 votes. THEREFORE THE SAME WAS PASSED."

The above was bitterly denounced at the time. It was stigmatized under the name of "Blue Laws." The opponents claimed that it required Calvinist to subscribe to an Arminian Creed and vice versa. But the claim could not be proved. Those who fought creeds made much of it as proof that Baptists demanded subscription to a creed rather than the acceptance of the Bible. This argument was powerful with many. But it was only a temporary expedient with them to bring about a division of the two systems, and when this was accomplished the preamble and resolution were annulled and all the old members who could not subscribe, but who agreed with the Baptists were received in full fellowship by simply having their names placed upon the roll of the church.

Whatever might be said about the resolution and preamble, it did what nothing else was able to effect, and that it was intended to do. It was circulated and 385 signed or had their names signed to it. This was a clear majority. Many who agreed with the Baptists did not sign it, at a later time had their names enrolled. THE CHURCH WAS SAVED. Those who followed Mr. Campbell were cut off. But the matter was not finally settled. BRACKEN ASSOCIATION met in Washington on the first Saturday in September 1830 (Odom: It met at Mays Lick the following year) Both parties from Mays Lick sent messengers and letters to that body, each claiming to be the MAYS LICK BAPTIST CHURCH. The Association recognized the majority and the minority returned home, and with their brethren constituted a church which they denominated, "The Church of Jesus Christ at Mays Lick." The action of the Association was the final settlement of the question of separation. The rapid progress of the Reformation at Mays Lick was stopped. This was the one thing the Reformers feared; it was the one thing the Baptists desired. Henceforth they were to face each other as separate denominations and proselytes were harder to gain.

It was truly a sad sight that Zion presented. Less than a year ago this was the largest church in the State. Among her numbers were a larger number of educated, wealthy, influential citizens. Her territory extended to Washington, to Helena, to beyond Pisgah, to Sardis. They lived together in unity, peace and love. Now they are divided beyond the hope of reconciliation. Families were split asunder. Green eyed prejudice had come, - and come to stay. Many who were pillars in the church were now counted as her enemies. The two churches were about equal in numbers, wealth, education, social position and piety. Noble and good men had gone out from the Baptists. They were James Morris, who since 1798 had been Clerk. Leroy Dobyns, Levi Van Camp, Aaron Mitchell, Jasper Shotwell, Asa R. Runyon, and many others who had been prominent in all the work of the church.

The two churches divided time and the use of the house till August 1842, when the Reformers moved into the commodious building they now occupy. There was considerable friction as to the ownership of the property of the church. The Baptists said that the Reformers had no rights in the property at all, but that they were willing to give them something for what they had paid. The new church (present site - brick, 50 X 75) at considerable cost had hardly been finished when the division occurred. The Reformers claimed that they had paid more than half the cost of the building. and that they had rights which the courts would recognize, and

they refused to settle the matter as a gift from the Baptists. The two churches were about to appeal to the courts to settle their differences, when through the instrumentality of Aaron Mitchell for the Reformers, and David Morris for the Baptists, a compromise was effected. The Baptists paid the Reformers \$900.00, and they relinquished all their claims; also the former records were to be subject to the examination of each church whenever it desired. For two years after the split the church was prostrated. In 1833 there was a good meeting in which about fifty united with the church. Nearly all were slaves, but among some whites was Brother A. M. Peed, now a member at Sharpsburg, but who until recently was a pillar in this church, and by his conservative course, sound common sense, progressive spirit and unceasing liberality greatly promoted her welfare. The church called in 1833 Rev. William Vaughan for one Sunday in the month. It was the custom of that day for a church, where the pastor did not occupy all the time, to call another minister to fill up a part, or all of the unoccupied Sundays. In many cases, on account of a few lingering traces of human nature in the preacher, that arrangement did not always work, but between Mr. Warder and Mr. Vaughan there was no friction. They were bosom friends for more than twenty years, and where one was deficient, the other was eminent.

In August 1834 the church, after hearing, licensed Mason Owens and Josiah Leak to preach the gospel. Mason Owens was ordained in April 1835, and Josiah Leak in October 1836. Both of these brethren made useful ministers. The troubles of the church, however, were not at an end. In the Spring of 1836, their beloved pastor, Walter Warder, died while on a visit to Missouri. He was never in good health after the severe days in which the church was torn by dissensions. The news of his death spread like a dark cloud over all the community. Everybody loved and revered him. His life had been a benediction to thousands. He was buried in Missouri, but in 1843, the church had his remains brought back and interred where his consecrated life had been spent, and erected a suitable monument in his memory. (NOTE: Tradition tells us that his remains lie at the approximate location of the pulpit of the 1810 church, largely destroyed by fire in 1828, when the memorable controversy was at its peak. Follows the inscription on his monument which is clearly legible. Odom, the present pastor has within the last few days had the monument cleaned in order that the inscription may be read. Go over and stand in reverence, with hat removed before the final resting place of the mortal remains of a great Christian and pastor: This is the tribute which his old church had inscribed:)

I N M E M O R Y O F

ELDER WALTER WARDER

Who departed this life April 6th, 1836, in the 49th year of his age. He was Pastor of the Mays Lick Baptist church at Mays Lick, Ky, twenty two years previous to his death, beloved and respected by the people of his charge. In life and in death a Christian.

-H.A.D. an, Maysville, Ky.

NOTE: (On the East side of the monument see the following-Odom)

W A L T E R W A R D E R

Was born in the State of Virginia, Dec. 13th, 1787 and died in the State of Missouri while on a visit, April 6th, 1836. His remains were removed to this place, and this monument erected to his memory by the Baptists at Mays Lick in 1841.

(NOTE: Odom: In a vault to the right of the monument the remains of his wife with this inscription)

I N M E M O R Y O F

M A R Y W A R D E R

WIFE OF

WALTER WARDER

when she departed this life October 21st, 1829. Aged 43 years, 10 months and eight days.

An acceptable successor would not be an easy man to find. The two churches were yet, and would be till August 1842, worshipping in the same house. The Reformation had influenced the Baptists quite strongly. Many were yet wavering on doctrines. It was a staggering blow that Mr. Campbell struck and in an unexpected spot. The great body of Baptist laymen, and with them many preachers, had not yet learned the sufficient answer to Mr. Campbell's plausibilities, and many were by no means strong against him.

At this juncture of affairs the church called Mr. Gilbert Mason of Virginia, a brilliant man, but one unsuited to the field. In October 1836, he was received by letter and began his labors. Mr. Mason was licensed to preach at the age of 13, and when he died at 63, had been fifty years an active minister, and it was said had baptized more than 4,000. He was 6 ft high and weighed about 180 lbs. He stood very erect. His skin was a little dark, his hair was black, bushy and heavy, and he wore a full set of beard. His eyes were not large, but very expressive when he was speaking, and his voice was harsh at first, but soon became melodious and powerful. He had a most remarkable memory and his mind was well stored with poetry and scripture which he abundantly used in preaching. His style was very popular, and his appeals to feeling always succeeded in stirring his audiences. Wherever he went he attracted great congregations. For a long time he was pastor of the Washington and Lewisburg churches and the older citizens can remember how, when he preached at one church he would about empty the community around the others. He was a man of simple, warm heart and his friends stuck close to him, but he was very easily imposed upon. Gullible (easily deceived) yet he was fiery, and impetuous and his ungoverned tongue gave him and others great trouble. His decisions were quick and consequently very imperfect. His judgment was often faulty. With great bitterness he denounced, but his repentance was quick and so was often ephemeral (short-lived). He was a strange combination of strength and weakness. And let me here say, that his errors were such as came from his peculiar disposition and not from any meanness of heart.

In 1838 he, with the distinguished S. M. Noel assisting held a meeting that was of incalculable benefit to the church. More than 150 were received, among whom were W. V. Morris, Harlow Yancey, B.E. Warder, Elizabeth Mitchell and Benjamin Johnson. In 1840 the spirit of revival again visited the church and about fifty were received for baptism. This time Bro. A. D. Sears assisted Mr. Mason. During the meeting an unfortunate conflict of opinion occurred in the pulpit before the whole congregation, which had a serious effect. Mr. Mason rashly expressed his disbelief in all creeds and Mr. Sears as strongly avowed himself for them. As a result a large number of members, reported by some as about forty, but not so many by at least twenty, went over to the Reformers. Mr. Mason never knew exactly what he believed and was constantly making changes, which he preached with all the fire of his nature. Under all these circumstances he was exactly what the church did not need, and a reupture sooner or later was certain to come. On the 25th of December, 1841, the church made a donation of \$22.00 to Georgetown College and placed the sum in Mr. Mason's hands to forward to that institution in her name. Mr. Mason had the money put as a credit on an individual note which he had given to that institution. This was the beginning of a trouble which finally split the church. Mr. W. V. Morris and others took offense at this act. At least this was the occasion on which their offense was manifested, if it was not the first cause. As a matter of fact Mr. Mason's loose doctrinal views were not at all to the mind of Mr. Morris, and many others who were Baptists to the core. Undoubtedly Mr. Mason was tinctured with Campbellism, and this Mr. Morris could not bide. They did not want him as pastor.

In the very make up of the two men difference was so radical that they would have difficulty to agree long at a time under any relations. W. V. Morris was in many respects a remarkable man. In addition to a legal training, he had passed through the rough but practical school of the war of 1812. He had read extensively and knew men and things. His knowledge was of the minute, accurate kind. He was not burdened down by the weight of his knowledge, but had mastered it and could turn it to a practical purpose. He stood as a tree beneath its fruit and did not lie as a vine prostrated by its melon. Cool, calm, quiet, calculating, exact in everything. He had a very strong resolution and was always moved by purpose. Men felt that behind his

quiet manner was an indomitable will. Of course he made money; of course men leaned upon his advice. There was nothing rash about him, neither in word or deed. But before taking a step he weighed all carefully, and having taken the step it was not to be retraced. He was full of resources; you could not head him off, nor could you exhaust him. Like Simonides, he had that marvelous faculty of bringing men to his purpose, and holding them there till it was accomplished, and so could multiply himself. He was not a magnanimous (great of mind) man and was rather imperious (Odom: Commanding - dominant - arrogant) He would do the exact thing and no more. He demanded that in others. A difficulty between him and John L. Kirk, a very prominent man of the Maysville church, had come upon the church. On a Saturday meeting, when both of the gentlemen were present, the Committee to whom the matter had been referred made a report which was adopted, stating in substance that both were in error and recommending that they let the matter drop and extend the hand of fellowship. Immediately Mr. Morris arose and started slowly towards Mr. Kirk, saying, "I feel in my heart to carry out the wish of the church. I will give Mr. Kirk my hand, but we will not kiss." (That was the generally accepted practice when a dispute had been reconciled). Mr. Morris never kissed. Yet he was a good man and his religious convictions were very strong. He was thoroughly posted on all matters of doctrine and knew what he believed and why he believed it. While he was no speaker he could wield the pen of a ready writer. There were radical differences between Mr. Morris and his pastor. Mr. Mason, an unfortunate thing it was with Mr. Mason, that he never realized that Mr. Morris was very much the stronger of the two. Mr. Mason knew not the difference between brilliancy and will power and he beat and wore himself to pieces upon this rock.

At the February meeting in 1842, Mr. Mason announced that he would resign the pastoral care of the church when his time was out and asked the church to look for a successor. For that purpose a Committee of five was appointed, of whom W. V. Morris was one. It so happened that all of them had been anti-Mason men. This was unfortunate. They seek in turn to secure the services of William Vaughan, J. M. Pendleton, and John L. Waller, but in vain. Many in the church were thinking it would be a nice thing and just thing to recall Mr. Mason, but the Committee were far from that opinion. It began to be whispered about that the reason Mr. Mason was not recommended by the Committee was on account of his misappropriation of the Georgetown contribution. The Committee did not deny it. This of course brought Mr. Mason's friends to his defense. The Committee was objected to and others, Mason men were added. This certainly did not help matters. The pastor conceived that he was being badly treated and put it forth that he would not leave and would split the church if he was not called. Every day matters went from bad to worse. The Committee was at right angles and could make no report. The party spirit entered and bitterness was engendered on both sides. The anti-Mason men pressed the charge of stealing against him. Because of this they would not yield, and by this they greatly enraged Mason and offended that large element who knew him to be a good man. I believe that Mr. Mason did not intend to do wrong about the money. He was no financier and he was ever pressed by his debts. He was of a sanguine (Odom: ardent - confident - hopeful) uncalculating temperament and would make debts without knowing exactly where the money to pay them was coming from. I imagine that it was no trouble for his children to get all they wanted and that it was an easy matter for appeals for help to find a ready response. He had given his note to Georgetown College. It was now due. It was a small amount given by his own church to this institution, given by brethren who loved him and sympathized with him, and had confidence in him, and if he had mentioned his condition to them, not one would have objected. And without thinking about the serious side of the matter, he paid it on his own note. I think this way. I record here that I believe that all the brethren ought to have taken this view of it, and they would have done so if Mr. Mason had been sound in other respects - I refer to doctrine. But Mr. Mason did not have the consent of his brethren to make that disposal of the money, and when the charge of embezzlement was made he saw the serious side of the act - saw that he was in a net and in vain did he try to extricate himself; at every effort he became more entangled.

Mr. Mason continued to preach after his time had expired, and

when all hope of agreement was given up, the Committee reported that they could agree on no one and asked to be released from further effort. The church refused to appoint another Committee. Charges were preferred against Mr. Mason, but the church refused to consider them. Mr. Mason's name was then put in for nomination as Pastor and he was elected by a vote of forty-six in favor and twenty-six against the action of the church, and had it spread upon the minutes. At a succeeding meeting the majority had entered upon the minutes an answer even longer than the protest. There are two chapters of mighty interesting reading, but none of us would differ as to their spirit and value.

In January 1843, Mr. Mason saw his error, confessed it and offered his resignation, which was accepted. He asked for a letter of dismissal, which was granted, but W.V. Morris, who was Clerk, refused to write it, and that duty was placed upon another. Now there it is. Mr. Morris on the point at issue was right, as two councils of able and impartial brethren afterwards decided, but it had become to some degree a personal matter between him and Mason, and he was cool, calculating and determined, that to a number of the very best of men, it seemed that Mr. Mason was a persecuted man. In all such controversies, power is on one side, sympathy on the other. Such men as Morris seldom receive sympathy, for it is generally believed that they can take care of themselves, yet few men have been more soundly denounced than was Morris by Mason. But Mason repented and Morris saw nothing to repent of.

Mr. Morris had no confidence at all in him (Mason) and however humble he got it was all the same. So Mr. Mason did not remain long in a lowly frame of mind. The matter does not again appear on the church record, but it was nevertheless in the church. The parties were not dead. As best I can learn it was about September 1843, that a Committee from each side met to consider the whole matter in brotherly love and try to reach a ground of reconciliation. They were on the very edge of amicably adjusting their differences, when a brother arose and said, "Jas sold his Master for thirty pieces of silver, and Gilbert Mason had done the same for less money." It was like throwing a fire-brand into a keg of powder. The Committee split asunder. It was nonsense to talk anymore of agreeing. On Oct. 27th, 1843, twenty-five members, among them some whom the church was poorer for losing, asked for letters that they might constitute themselves into a church at Lewisburg. Among the number who withdrew, and who had been prominent in the church were, Harlow Yancey, Walter Calvert, John Chamberlain and W. S. Forman. Walter Calvert was very often Moderator and filled the confidence of his brethren.

Harlow Yancey was an exception of a man. Deeply and truly pious, possessing fine practical common sense, well posted in all denominational questions, taking upon his heart all the varied interests of the church, he was, to quote the words of one who for many years was his pastor, "As fine a Counselor as any pastor ever had." He was the chief mover in the building of the Lewisburg church and by his firmness, energy and character has placed that church under a deeper debt of gratitude to him than any except that pure, spotless and able veteran of the Cross, CLEON KEYES, "Who after a patient and successful pastorate of more than thirty years resigned his charge last February to wait on Beulah's borders till the Master says, Well done, enter thou."

The great good that the Lewisburg church has accomplished, and the good her present strong and influential condition prophesies for the future, is abundant proof that God over rules even the disagreements of his children for his glory. Mays Lick is now as proud of Lewisburg as a mother could be of a daughter.

There were many laymen in the church at this period who deserve far more than the mere mention of their names. They gave character to the church and their influence lives to this day, and will live while the church lives. Among these I must mention Hensely Clift, Elijah Johnson, J. S. Morris, David Morris, William Summers and J.F. Jones. The want of space forbids a further mention of these than whom the church had not had more faithful members.

Soon after the close of Mr. Mason's pastorate, Mr. S.L. Helm of Brandenburg, Ky., held a very successful meeting with this church, and upon its conclusion was unanimously called as pastor. He accepted and in June 1843 commenced his labors. In the Fall of the same year he held another meeting with the church during which, Hugh McIlvane, Hiram Dye and about thirty others joined. From the first Mr. Helm's

pastorate was a great success. The church was fortunate in securing his services. He was the man for the field and during his pastorate which continued until 1850, there were three very great meetings, held in '44, '46 and '49, an in all 275 united with the church by baptism during his stay. Mr. Helm physically, mentally and morally was a large man. He was six feet high, with broad shoulders, finely proportioned from head to feet, with large well developed forehead, deeply set gray eyes, a mouth large and very expressive, and among however many strangers attracted attention. He was moulded for an orator. His broad sympathetic nature, his accurate knowledge of men, his voice, melodious and capable of great flexibility and compass, his graceful, magnificent presence and commanding address, his experimental and exhortative style of preaching, in which deep earnestness mingled with sincere conviction, gave him an irresistible power over popular audiences. His social qualities were developed to a very marked degree. With all classes he was immensely popular and was one of the most influential men in the State. In making him nature was prodigal, and she was so concerned in making a large man she forgot some of the details. There was about him a certain roughness in private conversation that would have been a serious blemish in others, but because of the breadth of his nature, and his undoubted piety, it did not counteract his influence for good. I know not how to give you an estimate of his worth better than stating this fact, that those with whom he laughed and joked listened to him preach with the profoundest respect and reverence. He knew men better than books. If he heard you preach a good sermon he would take the skeleton, cartilages and muscles and so clothe them with beautiful flesh and breathe such a breath of spiritual life into all that you would feel thankful for having contributed a little to his power. Withal he was a man of great gifts of head and heart, and if his intellectual energy had been as great as his native endowments he doubtless would have been the peer of any of his time.

It was a blessing to the church that they secured such a man at this time, for the church was still feeling the effects of the serious inroads of Campbellism, which Mr. Mason did not help to eradicate; and was in a somewhat divided condition over the recent troubles. Mr. Helm held himself aloof from the Mason difficulty; and while he was not a doctrinal preacher, he was sound in doctrine. He, as did Mr. Warder, preached very often at private homes and school houses in different parts of the community, and perhaps half of those whom he received were taken in at these places. Soon after he came to this church he commenced regular preaching services at Crawford's Mill on Johnson Creek. Success attended his labors there and the brethren in that district wanted to build a house and constitute the same as "An arm of the Church." In 1845 Bro. T.T. Moore submitted a proposition to build a house West of Johnson, which was referred to a Committee and was never reported on. But this was not satisfactory and five years later, in October 1850, thirty members asked for letters that they might constitute themselves into a church West of Johnson. The letters were granted and Mt. Pisgah church, which has grown larger than her mother, was organized. Thus within seven years two churches were organized from members of this one taking many of her best members, and narrowing her territory, but the general cause has not suffered.

On April 15th, 1850, Bro. Joshua Hickman, who had united with the church under Bro. Mason's preaching in 1841, was licensed to preach, and in June was invited to preach to the church on the 3rd Sundays. This was the beginning of a long and useful ministerial career of which Missouri has reaped the benefits, and which by God's Providence has not yet been completed. In 1847 a Union Sunday School was organized. There were four Superintendents elected, a Baptist, a Presbyterian, a Methodist and a Reformer. Notwithstanding this it lived and did good work.

Under Mr. Helm's pastorate the church took a deeper interest in all denominational enterprises and her contributions to Missions were more systematic. She pledged herself to \$66.00 to State work for five successive years. The discipline of the church was healthy. It was a custom of Mr. Helm to engage in most solemn prayer asking for Divine guidance immediately before putting a motion to exclude a member. It is worthy of mention that invariably the brother was excluded. In July 1850, after a pastorate of seven years, Bro. Helm's

official connection with the church was brought to a close by an incident humiliatingly and ludicrously (Odom: Comic -ridiculous - absurd) small and of which he was as innocent as the North star, and which served no good purpose, except to illustrate the truth of James 3: 5-8. (Odom: "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity, so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. For every kind of beast, and of birds, and of serpents, and of things in the sea, us tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison.")

(*) THE PERIOD OF PEACE (*)

The serious troubles of the church are now over. She entered the second half of the nineteenth century on a reign of peace. Upon the conclusion of Mr. Helm's brilliant pastorate, the church called Rev. J. M. Frost of Georgetown, Ky., whose services commenced in February 1851, but on account of the distance to Mays Lick, and because it became inconvenient for him to move to this place he resigned in January 1852. Yet during this short time he held a good meeting in which 39 united with the church. He had been called for all of his time at a salary of \$600.00 per annum.

Rev. W. W. Gardner of Maysville, Ky., was called to succeed Bro. Frost. He accepted and commenced his labors in January 1852. Mr. Gardner was a strong preacher, a sound theologian, a methodical pastor and a sincere, honest and pious man. Again the church had found the man for the place. The membership needed indoctrinating and the theologian followed the Evangelist. He brought order and system into every part of the church work. The church commenced regular contributions to the different Mission interest and the finances, which under Bro. Helm was in a transition state and had given much trouble, found a master in Bro. Gardner. Regular Sunday morning collections were taken to defray the running expenses and contributions from every department of the church were received. He established a book department, which is as far as I know rather unique in church work. A fund was raised with which denominational and religious books were bought. They were sold sometimes at cost, but whatever profit was made was again invested in literature and given away. In 1853 he raised a fund of \$50.00 and of the books bought, sold 176 vols. The profit enabled him to give away 18 vols and 2500 pages of small tracts and the principle was reinvested in books. He was the first pastor to discover the working value of the SISTERS, (Odom: Women members of the church who usually had no voice) a discovery which all his successors have profited by. In 1856 a very precious revival visited the church in which about forty united for baptism. In the Fall of 1857, Mr. Gardner resigned to take charge of the church at Russellville, Ky. This church protested and wrote to Russellville asking them to release him, but to no purpose, and he closed his labors here, Oct. 1st and moved there to do his great life work as pastor of the church and as Professor of Theology at Bethel College. (Odom: This grand old college for long years was closed this year 1964. Insufficient students and financial trouble)

The church then called Rev. J. W. Bullock, who served her from January 1858 to January 1862. He was by no means a success. A Presbyterian to commence with, he was baptized, licensed and ordained and called by this church. But he had not been in the denomination very long before he found himself in error and after vacillating for a while between Calvinism and Campbellism, he went over to the latter in 1872. There was a year in the story of the church when he would have filled the demand, but doubtless he would have suited any other period netter except perhaps 1828 to 1830, than the stormy days of 1858 to 1862. Not that he was an active partisan in the civil strife, but the proximity of the church to the Mason and Dixon line, and the raging differences of political opinions among the members made it needful that a strong man should be at the head, one in whom all reposed confidence, not only in his character but also his ability. The need was lacking, and at the close of his pastorate the church was beneath impending trouble. Yet in August 1860, the celebrated evangelist and pulpit orator, T. J. Fisher, visited the

church and held a good meeting at which twenty joined by baptism, among whom were many that have since been and are today prominent.

At this period many new names are to the front in all church work, and many of the old names are gone. The names of Drake, Allen, Shotwell and Morris, men who for more than sixty years bore high character to the church, no longer appears on the record. W.V. Morris died in 1854, and J. S. and David Morris took their letters in 1855. Others who since the split have been leaders are now gone. Elkjah Johnson, one of the most liberal members, died in 1842, Hensely Clift, one of the most outspoken and steadfast, in 1851; William Summers in 1855, W. H. Johnson in 1856, and Jessw Summers, who for many years was Moderator of the Bracken Association, moved to Flemingsburg, Ky, some years ago. But others are grown up and assume in the spirit of their fathers the duties of the church. Chas. Burgess, Hugh McIlvaine, B. E. Warder, Dennis Burns, John Metcalf and David Dye, are perhaps the foremost men in the church, and the ones upon whom she depends for counsel. They are firm and intelligent Baptists and were ever ready to labor for the promotion of the cause.

Hugh McIlvaine was a quiet, tender hearted, kind, gentle, but firm man, without eccentricities, with a splendid judgment and rounded character. He came into the church late in life, but he was so humbly pious at home and abroad, on Monday and Sunday alike, that without trying he exerted a wholesome influence over the whole community. He rarely, if ever spoke in the meetings, but his advice was sought and followed. Much of the same could be said of all these brethren. Ben E. Warder was an earnest, good and faithful member of sound common sense. The election of Dennis Burns to the office of deacon developed all the latent strength of his character and made him an active and faithful member to the day of his death. Chas. A. Burgess united with the church before the split of 1830, and after that event was prominent in and faithful to the church in all her struggles. He was a man of fine mind, well versed in scripture, a firm, consistent Baptist, and his life was a commentary upon his profession. John Metcalf was a man much after the same order with Hugh McIlvaine, a quiet, even-minded Christian who was always at his post. And David Dye, with a distinct individuality possessed the confidence of every one because of his firm convictions and well known honesty.

There were others who are living today that were active in the work of the church at that day, among whom I will mention A.M. Peed, Silas Clift, Hiram Dye, B. F. Johnson, W.P. Clark and G. W. Powell. With the exception of brethren Dye, Clark and Johnson, those who today are prominent in the church have been developed since the war. (Odom: Civil War 1861-65) When one set of men had finished their work and gone above, God always had others, worthy to be their successors. Many a time, doubtless, the question had been asked, "What will the church do when such an one dies or moves away?" - but God had given the good answer when the hour came, and may He continue to do it. When Mr. Bullock resigned, the church found one man, and he a close neighbor, upon whom all could unite, and to secure his labors, services for two Sundays in the month were given up. CLEON KEYE'S pastorate extended from February '62 to May '71. This was a great blessing to the church. The danger that was imminent was averted and the church passed through the Civil War without leaving a single word of evidence on her record book that there was ever such an event as the war of secession. Notwithstanding the fact that the civil troubles absorbed almost all thought and interest, good meetings were held in the church in '64 and '66 and another in '68, but the great numbers taken in under Warder, Mason and Helm, are now no more received. The meeting in 1860 conducted by the celebrated Mr. Fisher resulted in only 20 additions, and that in '64, 22 additions, and the one in '66, seven, and the one in '68 ten. Many who were received at these meetings are still living and loving and working for the church. You must remember however, that by now the territory of the church is quite circumscribed, due to the organization of additional churches.

During the last years of Bro. Keye's pastorate, the house in which the church now worships was built, being the fourth since its organization. The church then desired preaching every Sunday, and Bro. Keyes feeling that he could not give up Lewisburg which he had

also served during his pastorate at Mays Lick, offered his resignation which was accepted. The official connection only was severed. From that day to this the church has not ceased to admire and love him. A description of this truly good man would not be out of place. He is below the average height, about five feet six inches, and weighs near one hundred and thirty. A full flowing beard and a partial baldness, which brings into clearer outline a large, well-proportioned head, gives him a somewhat patriarchal appearance. His face is a true index to his character, which, by nature rounded, grace has ornamented with the finest and most delicate of workmanship. To the innocence of a child and the purity of a woman, he unites the strength of a man. Guileless, artless, without envy, or malice, he loves his friends in sincerity, forgives his enemies from the heart, rejoices in the prosperity of everyone, and "weeps with those who weep." He has caught the spirit of the Saviour who, "came not to be ministered unto but to minister." He is now entirely deaf and has found it necessary to lay aside his active work of the ministry, yet with a cheerfulness I have never seen paralleled and a manly pride and independence worthy of imitation, he has turned with stirring energy to other pursuits to earn a living for himself and family. God has endowed him with a fine mind which is quick, clear and logical, and by work and persistent purpose he has without much assistance from schools, become a fair English scholar, and in the domain of theology and religion, his knowledge is accurate and profound. He is a preacher, "that needeth not to be ashamed rightly dividing the word of truth." His convictions are strong, his judgment is good, his opinion is honestly and fearlessly expressed, and his purpose of life has been manifestly to glorify God. He has gained a wide and deep influence and is ever sought for counsel. Nature formed him for a doctrinal preacher, but his heart, full of love, overflows and theology is transmitted into religion. He is a most entertaining speaker and his addresses lit up by a vivid imagination and warmed by a most genial spirit, not only have the force of logic, but to put everyone into an excellent frame of mind, and even foes smile while feeling his keen lash. There are much greater orators and scholars; I have known some more brilliant and profound, many have surpassed him in pushing themselves to the front, but if "the fruit of the spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," is the standard of measurement, ere long Cleon Keyes will enter the kingdom above covered by that which is ripe and rich.

The church has ever been blessed with some of the best of women. I wish that I had space for an extended notice of many, but this history would be singularly incomplete, if it should be closed without reference to Sisters Priscilla Wilson, Elizabeth Mitchell and Sallie Summers,

Sister Wilson was a woman of unusually fine sense and exalted character. Devotedly, through all of her life, attached to the church, it never had an interest that it did not find a counterpart in her heart. Of Sister Mitchell, a former pastor says, "I never knew a better woman, a friend of the church, a friend of the poor, she exerted a powerful influence over the community."

Her character was rounded and her disposition was "ever the ornament of the meek, and quiet spirit, which is in the sight of God a great price." Sister Summers also had an unblemished character and a mind keen and clear that could cut smooth and to the line. Her tongue was capable of expressing her every thought. She was unusually well posted in doctrine and scripture and could defend her position with rare ability. She was as kind as a child but could use bitter sarcasm. The three were firm, faithful Baptists who were always at their post, and contributed much to the good influence and high standing of the church.

The church now called Rev. J. E. Carter for all of his time at a salary of \$1,200. He commenced his labors in January 1872 and closed them in September 1873. He was a very nervous man and his health was poor. In the pulpit he was capable of two extremes and could preach a grand sermon. He had many marked eccentricities of character and was transparently sincere and honest. Recently he has passed to his reward leaving many friends among the first men of our denomination. During his short pastorate many improvements

were urged and commenced, but his resignation cut most of them short. Bro. Carter was instrumental in bringing many into the church who are now indispensable.

Rev. M. M. Riley was called to succeed Bro. Carter, and he served the church from April 1874 to October 1883. If his labors were given in detail it would be a record of good and successful work. The church now abounds with the evidence of his wise workmanship. Many of the present members were received in meetings held from 1874, through '78 and '81. It was during this pastorate that the parsonage was bought and paid for. (ODOM NOTE: Just about a block from the church and where Mrs. G. E. Lowe now resides) At about the same time the church house was remodeled and almost made new. (Odom note: The physical structure in August 1964 remains the same, except the building of rest rooms at the rear and the loss of the steeple. High winds damaged the same and it was thought not wise to replace) Note Odom: It will be noted that two dates are on the beautiful stained glass above the entrance to the church - these dates are 1789 - the year of organization, and historically significant because it was the year our first President, George Washington was inaugurated - the other date is 1883, the year the church made major improvements, and the year that Mr. Riley left to accept the work at Bowling Green, Ky)

Bro. Riley is a patient, untiring, never discouraged and who always works with a purpose. Greatly to the regret of the people he left, but neither he nor his most estimable wife has been forgotten. For a good while the church felt very much as if a successor to Bro. Riley could not be found, but Rev. A. M. Vardeman, whom they succeeded in getting from Covington, Ky., and who served the church from March 1884 to April 1887, in a few months won the confidence and heart of every one.

Bro. Vardeman is a fine man and a fine preacher. He is below the average in height and above in weight. His temperament is sanguine (Odom: Ardent - hopeful - confident) and he is as full of life as he well can be. No one ever found it difficult to tell exactly where he stands on the issues of the day. Neither frowns nor smiles, friends or foes, rewards or penalties can stop his tongue if he thinks he ought to speak. Nor is he as hard as some to convince of the duty to speak. He is generous, warm-hearted, liberal and social. It is his nature to be open and above board; the man who comes to him in the same way may find a foe, but a very gentle - manly and courteous one, will receive from Mr. Vardeman full and unstinting justice. His mind is independent and rapid, earnest, powerful speech, with good thought seasoned by a warm sympathetic heart, makes his sermons interesting, instructive and helpful.

In December 1885, Mr. Vardeman with Rev. W.J.E. Cox, now pastor of the First Baptist church in Maysville, Ky., assisting, held a most precious revival in which twenty united with the church for baptism. Bro. G. W. Powell, for a long time a very prominent Deacon of this church, and others called for letters in 1886 for the purpose of constituting themselves in connection with Sandiford Stockdale and J. H. Runyon, both of whom had formerly belonged at Mays Lick, and others from Mt. Pisgah, into a Baptist church at Ewing Station, Ky. With remarkable liberality they built them a beautiful house of worship, and are now by God's blessings a prosperous and promising vine. After its constitution and even before, Bro. Vardeman preached on Sunday afternoons at Ewing and strengthened the cause that had been begun.

Missouri, which has often coveted Kentucky's best, and to whom this church has been making contributions for more than half a century, wanted and got Bro. Vardeman. He moved to Mexico, Missouri in May 1887.

The church then called Rev. Z. T. Cody, a student attending the Southern Baptist Theological Seminary in Louisville, Ky. (Odom note: Mr. Cody was the author of this history, and Baptists will always be deeply indebted to him for the detailed account of early Baptist work in this section of the State. Read the biography of Dr. Cody at the beginning of this work)

Mr. Cody commenced his labors in June 1887, and whose official connection with the church terminates March 1st, 1890. (Odom note: A few months after the inspiring Centennial Celebration held at Mays Lick, October 19th, 1889)

He fell heir to a rich and goodly heritage, the labors of many noble and wise predecessors. At this point I should like to give a glimpse of many of the men and women who are now members, but it would extend this pamphlet beyond our limits and besides, while I know with whom to commence, I would not know where to stop. They are a noble band, in every way worthy of their fathers and mothers. They are intelligent, liberal, pious, with an unusual amount of common sense and without a single "crank". My connection with them has been harmonious, delightful and profitable. Happy the coming pastor with whom the new century begins.

Such is a meagre part of the history of the Baptist church at Mays Lick, Ky. Her full history is written above. She has now completed one hundred years of her existence. They have not been years of uninterrupted peace or absolute purity. Even in the history of a church we see many evidences of human nature. But it has been a century which she need not blush to look back upon.

Fidelity to scripture has guided her from the first to this good day. Abundance of evidence can be found on every page of her record book to show that in all and everything she has sought to conform to God's word. Every church doctrine, custom and practice have been subjected to that test, and in all changing circumstances she has firmly, at one time, at the cost of half her members, stood by the eternal word. But an undue conservatism does not mark the history of the church. She has from the first walked in the van of every denominational advance, in her first covenant provision for the support of the pastor is made, and it was adopted as a matter of course at a time when it was a matter of abhorrence to some churches and of discussion with others. She belonged to one of the first Missionary Societies in Kentucky, organized at South Elkhorn in 1814, and has since that day supported liberally every missionary undertaking by the State or Southern Baptist Convention. (NOTE Odom: (The Associational year of 1963 found her contributing over \$2,000 to Missions, and this from 141 resident members)

Denominational institutions and undertakings have always found a warm friend and supporter in this church. She went into the first general organization of the Baptists of Kentucky.

Her own obligations have ever been promptly and faithfully met. The amount of money she has given during these one hundred years will never be known in this world. In 1839 she gave \$1,000 to Georgetown College and another amount of several hundred dollars has been given this year (1889) to the same institution. In 1877 and after about \$5,000 was given to the Southern Baptist Theological Seminary at Louisville, Ky. Parsimony has never marked her acts.

The church has been a faithful supporter of Bracken Association from the time of its organization 1798 at Bracken. In 1799 at Washington, Ky., and 1800 at Mays Lick (Odom Note: Philip Drake preached the Introductory sermon and D. Holmes was the Moderator) She was one of the charter members and when in 1812 that body had become so weak as to contemplate dissolution and had referred the decision to the churches, Mays Lick said nay, and exerted all her influence to maintain that organization. Of the 23 Moderators who have presided over that body, four have been members of this church and presided in all thirty five years; and of the 19 Clerks (Odom note: Odom was Moderator from 1937 to 1942 when he entered the army as a Chaplain. Odom has been Clerk since 1959, to the present - he succeeded Dr. G. T. Cowan of Carlisle, Ky, a noble layman, who resigned because of ill health)

At the beginning of 1829, this was probably the strongest church in the West. Since its constitution, ten churches in whole or in part have been organized from its membership, viz: an Anti-Slavery church in 1805, Bethel (now extinct) the Reformed church of Mays Lick in 1836, Lewisburg in 1843, Mt. Pisgah in 1850, the colored Baptist church of Mays Lick in 1855, Ewing in 1886 and three other the fact of whose organization is recorded, but whose names are not mentioned. She has licensed and ordained nine of her members and sent them out to preach the unsearchable riches of Christ. Erethre Mason Owens and Josiah Leak became very useful ministers in this State, and Bro. Joshua Hickman in known throughout Missouri for his zealous work for the Master. In all 2370 members have been received and 1912 of these for baptism. 1260 have been dismissed by letter and within our bounds and around the place of worship we have our

near 500. While here and there some of her members have proven unworthy, great numbers have fought the good fight, kept the faith, finished the race and have gone on to wear their crowns. Both earth and heaven have been made the richer. Storms have raged within the church. Three times she has been rent asunder by fearful scisms. Wild passions and fierce controversy left their marks upon her walls. But Christ who rules has brought good out of it all.

To my mind the place on which we stand is Holy Ground. It is fragrant with the memory of ten thousand blessings. Here God has for one hundred years met with his people; here he has answered their prayers; here he has comforted their sorrows and fed their joys; here he has given his regenerating spirit; has forgiven their sins, adopted them, and from here has taken them to glory. Nearly two thousand souls have felt their burdens rolled away, and numbers have here made the whole pilgrimage from the city of Destruction to Beulah land and the city on the Hill. This church may never see another centennial. The house may decay and the very ground furrowed by the plowshare, and the memory of it fade from the minds of men, but hundreds are sleeping yonder (Odom note: Just across the Highway No. 68 Mays Lick cemetery) who will guard its memory till the resurrection morn when Christ shall come to meet his redeemed. Here they saw the cross, and here they will see the King in his beauty.

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THUS ends a remarkable story of the first hundred years of the history of the Mays Lick Baptist church. It required a monumental amount of time and labor for Dr. Cody to prepare this work. To quote a line or two from the poem of Lt. Col. McRay, "Flander's Fields," Dr. Cody seems to say, "To you from falling hands we throw the torch; Be yours to hold it high. If ye break faith with us who die, we shall not sleep, though poppies blow in Flander's Fields."

It shall be our purpose to take up the thread of this story from 1890 to the present - second Sunday in August 1964. We shall depend upon the records of the church; business meetings, which under ordinary circumstances will only recite certain actions voted upon by the church. In addition thereto, when the present pastor came to this field from the Louisville Seminary in September 1931, he commenced the weekly publication of a bulletin which contained the order of the services, announcements for the week and the mention of personal items - marriages, deaths, etc. He is indebted to the following for many of these old bulletins from which many items of interest will be drawn, and which are not a matter of record on the church books. These past seventy-five years will not involve heated controversies, because none have arisen. To be sure a few incidents here and there have occasioned tempers to flare and some animosities to exist, but on the whole during these years faithful men and women have worthily carried on the traditions of the founders. No great awakenings have taken place, though many good revivals have been held. On the whole these years have been serene, and each pastor - some nineteen of them have made their own contributions. There will be other pastors to come in the years ahead, and they will prove like their predecessors that they are a match for the demands of the time. In the course of a few years this pastor will have run his course like the thirty three who have served until now. When his journey is ended, his remains will be returned to the hallowed grounds across the way to await resurrection morn. It has been his pleasure to serve this people for some seventeen years. He has not by any means accomplished all that he desired, but he has sincerely attempted to preach Christ and challenge the membership to loftier endeavor and a higher sense of Christian stewardship. When sometime later you may chance to pass his grave, pause for a moment and say, "Here lies a man who gave his best to the Mays Lick Baptist church."

NOTE: Old bulletins supplied: Mrs. Leonard Mains in behalf of the late Mrs. Jasper Mains - Mrs. R.T.Owens in behalf of her sainted mother, the late Mrs. Lou Stone and Mrs. Dimmitt Case.