

Only a passing
reference to Squire Boone
- and that not associated
with preaching.

p 14 "Note in particular
"Itinerary on the
Frontier." Evidence of
the informal granting, if
that was needed, of "a
license to preach."

BAPTISTS ON THE AMERICAN FRONTIER

A History of Ten Baptist Churches
of Which the Author Has Been Alternately a Member

by
John Taylor

Annotated Third Edition

Edited and Introduced by
Chester Raymond Young

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of Which the Author Has Been Alternately a Member*
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Introduction

A Hist

- 1. [Lower] South River .
- 2. Lunies Creek Church
- 3. Gilberts Creek Church
- 4. South Elkhorn Church
- 5. Clear Creek Church
- 6. Bullittsburg Church
- 7. Corn Creek Church . .
- 8. Big Spring Church . .
- 9. Frankfort Church . . .
- 10. Buck Run Church . . .

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About this Edition

witnessed the baptism of eight converts the next day. On Monday morning he went home and there experienced for the first time the sweet bliss of forgiveness and grace. He was baptized thirteen days later by James Ireland, and he became a member of the Lower South River Church—the first of the ten Baptist congregations to which he belonged.

What teenage vices had weighed so oppressively on the youthful heart of John Taylor? He mentions only two sins of the flesh in his writings—fighting and gambling.⁴³ There were other such sins occasioned by the violence of the frontier, by the immorality of the village nearest his home, and by the example his father set. Then there were sins of the spirit, the most grievous of which was unbelief. To be sure, the young man could enumerate both types of sins—vexing his soul and mind and erecting a barrier between God and him.

In their preaching, Separate Baptist ministers in Virginia set forth a code of conduct that disapproved of fisticuffing, card playing, horse racing, cockfighting, gambling, drunkenness, slandering, quarreling, and dancing. Their designation of such practices as sins produced in their listeners a sense of remorse. It has been argued that the rules of behavior set by evangelicalism in pre-Revolutionary Virginia were the common people's response to growing public disorder.⁴⁴ Be that as it may, both religious and social factors impinged on the minds of the unconverted, shaped their views of public and private morality, and moved them toward conversion.

Itinerancy on the Frontier

Only five months intervened between the conversion of John and the beginning of his preaching in the homes of his neighbors. During the winter of 1772–1773 he visited Joseph Redding in South Carolina, whither the latter and his family had gone in the hope of settling there. Disappointment prevailed, and all of them returned to Virginia when winter passed.

That spring the Lower South River Church licensed John Taylor to preach the gospel. He spent most of the next ten years laboring as an evangelist in the backwoods of the Old Dominion. His tours took him onto the tributaries of the Potomac and the Ohio rivers. Most of his trips were carried out on horseback but a number were done on foot. Sometimes a fellow preacher—for example, Joseph Redding—accompanied him, sometimes he traveled alone. As it turned out, Taylor's going beyond the Great Valley put him out of harm's way from the

⁴³Ibid., 33; [John] Taylor, "Try the Spirits," 101.

⁴⁴Rhys Issac, *The Transformation of Virginia, 1740–1790* (Williamsburg VA, 1982).

religious persecution that was waged so vigorously against the Separates in the Piedmont and the Tidewater. Even though he was never imprisoned, at times in the mountains he was beaten and driven from his meeting place "by wicked mobs."⁴⁵

Thus Taylor escaped the strictness of the civil law that was meted out to numbers of Separate Baptist preachers, only to run headlong into other dangers—problems related to mountain travel over unmarked paths and through sparsely populated regions; risks created by the Revolutionary War, including the likelihood of being scalped by Indians; and natural perils like floods, snow, and freezing weather.⁴⁶ His missionary travel and travail are suggested in a contemporary song:

In these mountains let me labor,
In these forests let me tell
How He died, the blessed Saviour,
To redeem a world from Hell.⁴⁷

In the midst of such work the Lunies Creek Church sanctioned the ordination of Taylor to the ministry of an itinerant. He had moved his membership to this new congregation in Hampshire County shortly before. According to the Separate pattern, the ordaining ceremony was conducted by a council of ministers. They assembled at the Lower South River Church in 1776, possibly in October.

Baptists of Taylor's day were divided over what constituted a divine call to preach. Some looked for extraordinary visions or listened for miraculous voices.⁴⁸ Some, including Taylor, needed only the consent of a local congregation. He reasoned that when converted "every man receives a spirit of preaching, and if he has a talent thereto (which is only known by the voice of the good people), he need not doubt his call to the ministry."⁴⁹

The payment of a preacher for his work was another question debated by eighteenth-century Baptists. In spite of their poverty the Appalachian people occasionally made Taylor "some little presents of the best they had, that I thought in my conscience was more than my poor preaching deserved, which perhaps never amounted to fifty dollars per year, exclusive of the food myself and

⁴⁵John Taylor, *Thoughts on Missions*, 72-page ed. ([Frankfort KY], 1820) 27.

⁴⁶Ibid., 27, 28.

⁴⁷James Barrett Taylor, *Lives of Virginia Baptist Ministers*, 1st ed. (Richmond VA, 1837) 196.

⁴⁸John Augustus Williams, *Life of Elder John Smith with Some Account of the Rise*

horse lived on."⁵⁰ Taylor generally opposed being paid for his preaching. In his early years, however, his own penury obligated him to accept the people's beneficence.

Relationship to Father Substitutes

John's success in the mountains and his desire to visit a bachelor uncle, Joseph Taylor, impelled him to go over the Blue Ridge and into the Lower Northern Neck. In Northumberland County he met Uncle Joseph, whom he had not seen since his childhood. These two kinsmen soon became fast friends because they spoke the same language of religion. This visit by John to the county of his ancestors may have occurred in the summer of 1777. At any rate, 1779 found him in that region, and on 28 July he preached at the home of a Mrs. Lyne in Westmoreland County. His sermon dealt with the kingdom of God; Matthew 3:33 was the text. Richard Dozier, who heard him preach and who was the overseer on a nearby plantation, recorded that "the young man spake very well."⁵¹

During the following winter, which was known in North America as the "Hard Winter" of 1779-1780, John was introduced to the fertile lands of the Bluegrass under the most adverse conditions of weather. He and his preaching colleague Joseph Redding planned to settle in the West. Taylor traveled to Kentucky by way of Cumberland Gap. Redding, his family, and several members of the Lunies Creek Church went via the Ohio River.⁵² For the most part John and Joseph intended to explore rather than to preach. The few Baptists whom they met lived under very disagreeable circumstances and faced hazards on every hand.⁵³ The freezing weather and the distress of the settlers in Kentucky resulted in "no opening for preaching."⁵⁴ Thus disappointed, the two preachers returned to their homes in the Great Valley.

Taylor was soon in the saddle again, and by May 1780 he was visiting in Westmoreland County once more. He went to see Robert Carter III, the most prosperous planter in the region. John preached on the twentieth to about three hundred people at Aries, one of Carter's plantations. The text of the address

⁵⁰Ibid., 28.

⁵¹Richard Dozier, "Historical Notes Concerning the Planting of Baptist Principles in the Northern Neck of Virginia: Text Book from 1771," *Virginia Baptist Register* 28 (1989): 1397. See also Robert Carter III, Day Book 13 (Duke University Library, Durham NC) 197.

⁵²John Taylor, *Thoughts on Missions*, 51-52.

⁵³David Benedict, *A General History of the Baptist Denomination in America and Other Parts of the World*, 2 vols. (Boston, 1813; reprint ed., Gallatin TN, 1985) 2:228.

⁵⁴John Taylor, *Thoughts on Missions*, 52.

came from Revelation 14:4. One listener wrote that he wanted never to forget that sermon. Eight days later Taylor, who was still in the neighborhood, preached to about five hundred at Nomony Hall. Maybe they congregated in the yard of this stately manor house of Carter. The sermon, which was derived from Jeremiah 15:19, caused the audience to be exercised, and many people cried out.⁵⁵ Taylor's reputation as a preacher who had ventured as far west as Kentucky helped to account for the presence of these large audiences in May.

On the eighteenth of the following November, John again preached at Nomony Hall, this time in its ballroom. His sermon was based on Malachi 4:2. One of Carter's overseers exuded gratitude: "O that I may ever remember that sweet sermon." That night at Aries, John preached about the kingdom of Heaven.⁵⁶ His next recorded sermon in the Northern Neck, which came from Hebrews 12:1, was delivered at Aries fourteen months later.⁵⁷

Marriage

In September 1782 John Taylor was married in Orange County. His bride was destined to follow him through many removals on the Kentucky frontier, to bear his children, and to serve as a dutiful minister's wife. Her name was Elizabeth Kavanaugh, commonly called "Betsy." She was born on 18 June 1761. Being twenty-one years old, she wrote her own consent when application was made for a marriage license. Her father, Philemon Kavanaugh, had died when Betsy was three years of age. Her mother, Nancy Cave Kavanaugh, as a widow of three years, took part in the organization of the Upper Spotsylvania Church, which was headed by Lewis Craig. In 1775 Nancy became the second wife of William Strother of Orange County. Thus, as a fourteen-year-old, Betsy had acquired a step-father.⁵⁸

The first wife of William Strother had also been a widow. She was Sarah Bayly Pannill. By her marriage to Strother she mothered three children, the youngest of whom was named Sarah. In time both Sarah Strother and Elizabeth Kavanaugh—step-sisters—married Taylors who, however, bore no blood

⁵⁵Dozier, "Text Book," 1399.

⁵⁶Ibid., 1400.

⁵⁷Ibid., 1402.

⁵⁸Catherine L. Knorr, *Marriages of Orange County, Virginia, 1747-1810* (Pine Bluff AR) 87; W. W. Scott, "A List of Marriages Recorded in the Back Part of Deed Book No. 17, Orange County," *Virginia Magazine of History and Biography* 26 (Apr 1918): 196; Edwards, *Materials*, 2:57; and Dorothy Thompson, "A

relationship. Sarah married Richard Taylor, and they became the parents of Zachary Taylor, the future president.⁵⁹

Elizabeth Kavanaugh "fell in love with the blessed Jesus, and was baptized" by John Leland during the "Hard Winter" of 1779-1780.⁶⁰ Leland became her pastor in the Black Walnut Church in Orange County. He was noted for composing hymns. While a sermon was in progress one wintry day in Louisa County, Leland wrote a song about baptism, the second stanza of which follows:

Jesus drank the gall for you,
Bore the Cross for sinners due;
Children, prove your love to Him,
Never fear the frozen stream.⁶¹

A native of Massachusetts, Leland labored in Virginia during most of the Revolution and rendered yeoman service to the cause of religious liberty. Years later, while living in New England, he would recall his baptism of Betsy during the "coldest winter that America has ever known."⁶²

A post-wedding tour of preaching carried John Taylor into the lower end of the Northern Neck. There he met with word that Uncle Joseph had recently died at Nomony Hall, where for several years he had been tutoring the children of Robert Carter III. John attended a worship service at the home of Robert Lyne of Richmond County on 11 October. Taylor's bereavement may account for the fact that he only prayed and spoke a few words on that occasion.⁶³ Three days later Taylor appeared before the Northumberland County Court and presented his uncle's will for probate. John Taylor, Lewis Lunsford, and Alexander Hunton were appointed the executors of the estate.⁶⁴

By his will the bachelor Joseph Taylor made four token bequests, but the lion's share of his estate went to John Taylor.⁶⁵ Why was the uncle so munificent toward his preaching nephew? Perhaps other members of the family had resisted

⁵⁹William Edward Railey, *History of Woodford County* (Frankfort KY, 1938; reprint ed., Versailles KY, 1968) 144-46; and Dorothy Thompson, "Ancestors and Descendants," 31-32.

⁶⁰Letter, Leland, Cheshire MA, 10 Dec 1830, to John Taylor, *Baptist Chronicle and Literary Register* 2 (Jan 1831): 3.

⁶¹L. F. Greene, ed., *The Writings of the Late Elder John Leland* (New York NY, 1845; reprint ed., Gallatin TN, 1986) 28.

⁶²*Baptist Chronicle and Literary Register* 2 (Jan 1831): 3.

⁶³Dozier, "Text Book," 1403.

⁶⁴Will, Joseph Taylor, 27 May 1778, in Northumberland County (VA) Record Book 11 (Office of the County Clerk, Heathsville) 273-74.

⁶⁵*Ibid.*

Joseph's conversion from Anglicanism to evangelicalism. The adherence of the uncle to the Baptist position had produced a natural liking for his bold and vigorous younger "cousin" that manifested itself in an array of gifts.

John received the 260-acre plantation in Wicomico Parish on which Joseph had maintained his residence. This farm produced corn, cotton, and tobacco, cattle, sheep, and hogs. The eight slaves on the place, the livestock, the crops, and the household furnishings, all became the property of John Taylor.⁶⁶

On 19 October, John was present at a meeting held at the Aries plantation, in Westmoreland County, at which he "spake a word of exhortation."⁶⁷

Perhaps business concerning his newly acquired wealth brought John back into Northumberland County two months later. Nonetheless, on 20 December he attended another meeting at Aries. Being called on to preach, he allegorized his text, Revelation 22:2. The "tree of life" became Christ, and the "leaves of the tree" were the promises of God.⁶⁸ To uncover hidden textual meanings was a common way to sermonize in Taylor's day.

John Taylor decided, maybe during this Christmas season, to sell the Northumberland plantation that he had inherited. Lewis Lunsford, a Baptist pastor in that county, was to become the new owner. The price they agreed on was £320. This sum changed hands, and the title was conveyed on 15 July 1783. John's wife was not present in Northumberland to sign the deed. Undergoing the early distresses of her first pregnancy, she chose not to travel to the Lower Northern Neck in order to put her name to this indenture. At her home on Happy Creek in the Fork District of Shenandoah County on 6 August she consented to the transaction.⁶⁹

Settlement in Kentucky

The compelling reason for the sale of the Joseph Taylor farm was John's decision to move to Kentucky. He planned to depart late in September 1783. What motives impelled a Baptist preacher to leave a wide circle of friendship stretching from the Chesapeake Bay to the Monongahela River and to settle upon the sparsely populated, though fruitful, lands on "the western waters"?⁷⁰

⁶⁶*Ibid.*; Appraisal of Joseph Taylor's Estate, 10 Mar 1783, Northumberland County (VA) Record Book 12 (Office of the County Clerk, Heathsville) 14.

⁶⁷Dozier, "Text Book," 1403.

⁶⁸*Ibid.*, 1404.

⁶⁹Deed, Taylor to Lunsford, 15 July 1783, Northumberland County (VA) Record Book 12, 126-28.

To Sarah Boone in 'Feyatt 'County

October the 19th 1816

Deir Sister

With pleasuer I Red a Later from your Sun Samuel Boone who informs me that you are yett Living and in good health considng your age I wright to you to Latt you know I have Not fargot you and to inform you of my own Situation Sines the Death of your Sister Rabacah I live with flanders Calaway But am at present at my son nathans and in tolerable halth You Can gass at my feelings by your own as we are So Near one age I Nead Not write you of our Situation as Samuel Bradley or James grimes can inform you of Every Surcomstans Relating to our famaly and how we live in this- World and what Chance we Shall have in the next we know Not far my part I am as ignerant as a Child all the Religan I have to Love and fear god beleve in Jeses Christ Dow all the good to my nighbour and myself that I can and Do as Little harm as I Can help and trust on gods marcy for the Rest and I Beleve god never made a man of my pricipel to be Lost and I flater my Self Deer Sister that you are well on your way in Cristianaty gave my Love to all your Childran and all my frends fear well my Dear Sister

Daniel Boone

N.B. I Red a Later yesterday from Sister Hanah peninton by her grand Sun Da^l She and all her Children are well at present. D.B. 1

1. Draper Mss 27C88

Was Squire Boone, Jr., actually the one who was a Baptist preacher?

Ranck, 52

7 August 1776 "Squire Boone, Baptist Elder as well as Indian fighter, officiated" at wedding of Elizabeth Callaway [one of the two girls] and Samuel Henderson, brother of Richard Henderson. ". . . first marriage that took place in Kentucky." [Footnote indicates: Alfred Henderson to R. H. Collins]

Spraker, 76 ". . . on 7 August (1776), Squire Boone, being an occasional preacher in the Calvinist Baptist Church, performed the first marriage in Kentucky, at Fort Boonesborough, between Samuel Henderson and Elizabeth Callaway."

Rev. Lewis Craig moved to Squire Boone's Station. References: Ranck, *The Travelling Church* (1910); MS by Thomas D. Clark, "The Travelling Church"; J. H. Spencer, *A History of Kentucky Baptists* (1886), Vols. I and II.

J. H. Spencer, *A History of Kentucky Baptists: From 1769 to 1885* (Cincinnati: J. R. Baumes, 1886, 2 vols) [Reprinted 1984 by Church History Research & Archives, Galatin, Tennessee]

I-479 Squire Boone, Jr., . . . was a native of North Carolina, and was the son of Squire Boone, Sen., and a nephew of the famous Kentucky hunter and explorer, Daniel Boone. His father was a Baptist preacher, as were his son and three of his grandsons. [Note: so many "Squires."]

II-373 Isaiah Boone "His grand father, Squire Boone, was a brother of the famous Daniel Boone, the first explorer of Kentucky, and was a Baptist preacher."

Hand-written genealogical paper from Boone Family files at KHS:

"All of Squire Boone's children born in Bucks Co. except Squire and Hannah, the records of the Quaker Church not including these names. Squire, though, might have been born in Buck's Co. before the removal of his father's family to North Carolina between 1744 and 1748, his name not appearing on the record of the Quaker Society because the family were disfellowshipped when his father, the first Squire, allowed his daughter Sarah and his son Israel to marry out of the Quaker Society." [Note: When Squire, Jr., was born on 5 Oct. 1744, Sarah was 20 and had married in 1742 and Israel was 18 and not yet married.]

Bakeless, 138-39 "There was no magistrate, and Squire Boone, as a lay preacher, officiated at the first wedding in Kentucky." [Life, p. 481; also see Charles W. Bryan: "Richard Callaway, KY Pioneer," HQ 9:44 (1935); VA Mag., 7:11 Jy 1899; Life, pp.481-82; William Stewart Lester: Transylvania Colony, p. 250.]

Bakeless, 207 "Squire Boone, the preacher. . . "

Tipton, Filson Talk on "Squire Boone.

"The next year he performed the marriage ceremony that united Capt. Sam Henderson and Elizabeth Callaway, hero and heroine of the then recent romantic captivity and recapture. The two succeeding years, Squire Boone fought with the besieged in the fort, and was wounded. But before the fort was scarcely completed at Boonesborough, this quiet but fearless preacher had gone to Hart's Fort of Silver Creek, to a point about seventeen miles from Boonesborough, on the Wilderness Road, and laid the stone foundation of his meetinghouse."

(9C201) P.S. Says "**Jonathan Boone, brother of Daniel**, lived from boyhood till death on the Yadkin River and was **clerk of the first Baptist Church** ever established in N.C. and he had two sons died in Caldwell Co., N.C. whose names were Jonathan and Jesse. Had a first cousin who lived in Watauga Co., N. C., Hannah Green."

11-4-93

General - Just got this last week. Thought you would like to see it re: your Squire Boone research. Certainly verifies the other Squire - son, nephew? - being the one preacher.

Jim

P.S. Didn't see you at the Board mtg. so I'm sticking it in the mail.

A list of Marriages Colonnized by me since April
 Court for Clarke County 1794

Isaac Wilcockson & Rebeckah White May 25th 97

William Moor & Sarah Colbert Decm^r 14th 97

Garland White & Sarah Nelson April 8th 98

Certified by me Squire Boone

THE FILSON CLUB
 1310 SOUTH THIRD STREET
 LOUISVILLE, KY. 40203

The Lyresses came in today. Nice people. Talked with them about the ^{Clarke} letters & showed them some.

Jim

BOONES 19 May '94
- RELIGION

Friends [Britannia 7p. 743]
(More often called Quakers)
Formed Lancaster after 1652

Monthly meetings -- Yearly meetings.
- Action by unanimity.

PA most famous American colony

Partly because of marriage
restrictions, e.g. parents' consent,
marrying members only, more
descend than converted.

Daniel "practised the Quaker tolerance"
[Foa 23]

Extr. meeting of Friends and
1742 marriage of 18-yr old
Sara to a "worldling." Sara
with child at the time. [Foa 23-24]

Next marriage eldest son Israel 1747
to "worldling." If would not
repent and was expelled. Wife
Sara Margar remained in good
standing. [Foa 25-26]

Sarah Morgan's elder brother,
Daniel Morgan was
a travelling (4) Quaker minister [Fara 27]
Daniel Bone had nothing
more to do with the Quakers.

SQUIRE A BAPTIST? *Audrea*

~~19C~~

19C 42 Paragraph 2: "Boone did not go to law."

19C 45 Description of Squire's funeral.

19C 47 "In '80-'81, he acted as a justice, & married several couples at the red Station in '80."

Also a physical description of Squire.

19C 114 Squire Boone lists engagements in which he participated.

19C 107-8 Squire Boone's illness.

19C 108-09 "He never made a profession of religion - could not have been at the great Cane Ridge meeting - in 1802, & connected there." Describes his character of ~~open~~ generosity, etc.

19C 123 "The ancestry ~~was~~ ^{were} Quakers & Squire Boone (my informant's father) seemed to share in that faith - so E. M. Boone thinks was his father's belief."

Search of DRAPER
MS in Computer for → Bone, Sg Preacher?

✓ 19C1 - 56 (Mass) "BAPTIST"
"SQUIRE" "PREACHER" "QUAKERS"
(19C54) Preacher - Arg what father a
[only off] Baptist preacher
Baptist - (also)

✓ 19C57 - 116 (Issued)
Preacher - 0
Baptist - 0

✓ 19C116 - 119 → Baptist Preacher - Sg Bone, son
(19C97) of Samuel's bro Samuel.

19C120- (and) Enoch
✓ 19C153 Squire Bone, son of Samuel
who had a thigh broken in
the Blue Hills battle,
was a Baptist preacher.

✓ 19C154 Enoch Mingo Bone is a Baptist
Died 3/13/1862 Meigs Co.

✓ 19C97 Sg B, son of Samuel became a
Baptist preacher.

25C1-14 (No Preacher) No Baptist
Shane interview w/ Prop. 1844
Early life of Daniel, Finley encounter.

25 C15-84

No Squire, No Preacher, No Baptist
Mostly land entries.

✓ 11-CC 266 (22 CC & Misc)

✓ 19CC 97

Why, et. brother Squire's (baby)

9C 50-68 No SQ

Interrogatory about D Boone's
camps on Watauga

Route taken - Bluegrass, deep gap
Some garbled info about Boone's
experiences in KY.

Mocksville

Capture of the girls.

9C 1-30

Sq - name

MC locations - Boone's 9/4/40

✓ 9C 201 - Jonathan Boone, D. brother
Clerk of first Baptist ch
in NC

9C 31-49

Describes Boone's home
at Yadkin

9C 39 Boone route into KY
Misc discussion of early
activities of pioneer.

Collins
Vol I

or papers which have been published mention these surveys; and hence it is doubted whether he made the surveys in person.

The next surveys were in 1773, by several parties, some private and others official. But in 1774, many official surveys were made.

The First Settlement of Kentucky was on Thursday, June 16, 1774, at Harrodsburg. [See Vol. II, pp. 517-20.]

The First Families who settled in Kentucky were those of Daniel Boone at Boonesborough, and of Hugh McGary, Thomas Denton, and Richard Hogan, at Harrodsburg, each on Sept. 8, 1775. They came from Virginia, in company, through Cumberland Gap. [See Vol. II, p. 518.]

The First Road, or (as it was properly called, in pioneer language) *Trace*, marked out was, in 1775, by Daniel Boone, the great Kentucky explorer and pioneer—from Cumberland Gap to Boonesborough, under contract with the new proprietary government of Henderson & Co. In 1874, ninety-nine years after, much of it was distinctly visible, and still known as Boone's Trace. [See Vol. II, p. 497, etc.]

The First White Americans made captive by the Indians, on the soil of Kentucky, were, on Dec. 22, 1769, Daniel Boone and John Stewart—two of the six hunters who, for seven months, had been "wandering" together over the "mountainous wilderness" and "beautiful level of Kentucky." They escaped, after seven days' confinement, only to find their "old camp plundered and the company dispersed and gone home."

The First White Man killed by Indians, in Kentucky, was this same John Stewart, some time in January or February, 1770.

The First Express Messengers were Daniel Boone and Michael Stoner, sent from Virginia, in June, 1774, by Gov. Dunmore, "to go to the Falls of the Ohio, to conduct into the settlement a number of surveyors who had been sent thither by him some months before." The tour of 800 miles occupied 62 days; and the warning of danger and order to return probably saved the lives of half the surveyors—one only, Hancock Taylor, falling a victim to the Indians "on the war path."

The First Contest or Skirmish with Indians in Kentucky, was just before day, on Saturday morning, March 25, 1775, about 5 miles s. of Richmond, Madison county. A black man was killed, and two white men dangerously wounded—one of whom, Capt. Wm. Twetty, died. The whites sprang up and to their guns, rallying for a fight, but the Indians soon retreated. [See Vol. II, p. 497.]

The First Fort built in Kentucky was Twetty's, or the Little Fort—near the spot of the night attack just mentioned. [See Vol. II, p. 520.]

The First Fortified Station was at Boonesborough—a small stockade fort which Col. Richard Henderson, on April 20, 1775, named Fort Boone, in honor of his pioneer path-finder, who built it, Daniel Boone. [See Vol. II, p. 520.]

The First Female Captives by Indians were three young daughters of Cols. Daniel Boone and Richard Callaway, from a canoe in the Kentucky river, near Boonesborough, on Sunday afternoon, July 14, 1776. They were rescued unharmed near the Upper Blue Licks, in thirty hours, having walked over thirty miles—by a party of eight, Col. Boone; the three lovers of the three girls, and four other friends. [See Vol. II, p. 526.]

The First Marriage in Kentucky was in the fort at Boonesborough, August 7, 1776—Samuel Henderson, one of the three lovers just referred to, to the eldest of the three girls, Elizabeth (or Betsy) Callaway. The ceremony was performed—most probably without any legal license first obtained, because of the distance to the county seat of Fincastle county (of which all Kentucky was then the western portion)—by Squire Boone (a younger brother of Daniel), who was an occasional preacher in the Calvinistic Baptist church. [See Vol. II, p. 521.]

The First White Child born in Kentucky, of parents who were married in Kentucky, was Fanny Henderson, of the marriage just mentioned, on May 29, 1777.

The First White Child born in Kentucky, it is exceedingly difficult, if not impossible, to ascertain with certainty, at this late day. The number for



A HISTORY
— OF —
KENTUCKY BAPTISTS.

FROM 1769 TO 1885,

INCLUDING

MORE THAN 800 BIOGRAPHICAL SKETCHES

BY

J. H. SPENCER.

THE MANUSCRIPT REVISED AND CORRECTED BY

Mrs. Burrilla B. Spencer.

IN TWO VOLUMES.

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1984 Review by Annette

every convenient opportunity to display it. To use his own words, he "would rather fight than to eat, any time." He was a bold, reckless sinner, and like the unjust judge, "he feared not God nor regarded man." He continued his career of high-handed wickedness, till he was about thirty years of age. But the spirit of the Lord can find way to the stoutest heart. Mr. Bradshaw felt and acknowledged the power of divine grace. He was baptized into the fellowship of Concord church by Isaac Tracy, about the year 1825; His conversion was very marked. He immediately began to call on his associates to repent and turn to God. Although he was a poor speaker, he possessed good judgment and an earnest manly zeal, and his gift appeared to such manifest advantage, that he was soon ordained to the ministry, and called to the care of Concord church. He was also called to the care of Poplar Log, Glovers Creek and Punchers Camp churches. These churches prospered under his ministry, and he enjoyed a good degree of success in his general labors for a number of years. But about 1833, the subject of systematic missionary operations began to agitate the churches of Barren River Association, of which Concord was a member. Mr. Bradshaw was a man of marked influence, and, being well informed on the subject of missionary operations, he became the leader of the Anti-missionary party. When the split in the Association occurred, in 1841, he identified himself with the Anti-missionary Association. By that means he lost his influence outside of the small faction of which he was the leader.

After several years, he became better informed on the subject, acknowledged his error, and returned to the missionary body. He continued to preach till near the close of his life, but never regained his former influence among the people. His last moments were spent with the most joyful anticipation of heavenly bliss. He seemed already to have entered the gates of heaven before he quitted the pains of earth. He left scenes of mortality, May 20, 1860.

Boggs Fork church was located in the eastern part of Fayette county. It was first called *Befman's Fork* church of Separate Baptists, and belonged to Old South Kentucky Association. The earliest mention of it, on any accessible record, was in 1799, when there was an unsuccessful attempt made to unite it and Boones Creek church of Regular Baptists in one body.

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The next year, it united with Tates Creek Association of Separate Baptists. At this time, it numbered 22 members, of whom were Squire Boone, Jun., Roger Jones and James Boone. During the next year, it enjoyed a great revival, and many were added to its membership. It now (1801) numbered 41 members. Soon after this, it built a good stone house, for a meeting period, on a small stream, from which its second name was derived, some two miles south of the present village of Athens. At this house, Tates Creek Association, met in 1801, and again, in 1817. At the former date, the church numbered only 88 members. In 1823, it entered into the constitution of Boones Creek Association, which was formed at a meeting house, the fourth Friday in April, of that year. It remained a member of that body till 1840, when it accepted the proposition which had been made to it by Boones Creek church, 41 years before. These two churches united in one, and the present Baptist meeting house at Athens, and retained the name of Boones Creek church. At the time of this union, Boggs Fork numbered about 66, and Boones Creek, about 96 members.

Squire Boone, Jr., appears to have been the first pastor of Boggs Fork church, and it is probable that he was instrumental in gathering it. He was a native of North Carolina, and was the son of Squire Boone, Sen., and a nephew of the famous Kentucky hunter and explorer, Daniel Boone. His father was a Baptist preacher, as were his son and three of his grand sons. Squire Boone, Jr., was among the early settlers of Madison county, where he united with Tates Creek church of Separate Baptists. In this church he was licensed to exercise a preaching gift, as early as 1790. Towards the close of the century, he moved to Fayette county, where he became pastor of Boggs Fork church. He is supposed to have been a preacher of moderate gifts. It is not known that he was pastor of any church except Boggs Fork. He died about 1820. There is no record, and no means of knowing who were the subsequent pastors of this church.

There was some good work accomplished in the cause of the gospel during the year 1800, dark and gloomy as was the beginning of that period. Of the six churches, ascertained to have been constituted during the year, a majority are strong,

called to the care of Lebanon church, in Todd county. This zeal and earnestness at once attracted general attention, and large crowds of people of all classes waited on his ministry. A revival attended his early labors at Lebanon, and many were added to the church. Meanwhile, he gathered a church in Elkton, which was constituted of 16 persons, including himself and his wife, October 15, 1825. He was immediately elected pastor of the young church, and served it with great acceptance about seven years. He was also called to the care of West Union church, in Christian county, where he was equally acceptable, and abundantly successful. But he did not confine his efforts to his pastoral charges. His labors were abundant in all that region of the State, and were blessed in bringing many souls to the Lord. In the midst of these zealous and successful labors, he gave a due proportion of his time to exposing the insidious errors of Campbellism, which was then tending to blight the spirituality of the churches wherever it was introduced.

In 1833, he accepted an agency for the American Bible Society. In performing the duties of this office, in which he was not very successful, in consequence of the fearful prevalence of cholera during that year, he became acquainted with the church in Louisville, and was called to its pastoral care. During his brief connection with this church, he devoted much of his time to preaching in the surrounding villages. In 1834 a most remarkable revival commenced under his preaching, in Shelbyville, and extended with mighty power, in all directions, until it was estimated that 1,200 people were converted as a result. At Shelbyville, during that and the next year, 142 were baptized; at Bethel, 122; at Buck Creek, 86; at Salem, 86; at Taylorville, 88; at Simpsonville, 118; and within the bounds of Long Run Association, 1,320. The next year, Mr. Wilson held a meeting at Newcastle, which resulted in 136 baptisms, at that place. He also labored in revivals at Ballardsville in Oldham county, Bloomfield in Nelson, and Elizabethtown in Hardin. On his way homeward from Elizabethtown, after having labored 50 days in revivals, he was taken sick, and was compelled to stop at Shepherdsville. From thence he was conveyed to his home in Louisville, where he found his mother a corpse, in the house. The brief period of his illness was to him a time of the most exalted joy. He said to his wife:

"You have noticed that I have not asked any of the brethren to pray for me." On her inquiring the reason of this, he replied: "Why, I should not know what petition could be offered on my behalf. God has done all for me that I wish him to do. He has satisfied every desire of my heart. He himself is all my salvation and all my desire. I acquiesce in the divine will, having none of my own."

Soon after this, on the 28th of August, 1835, he left the sick chamber for the mansions above with expressions of most perfect present joy, and the most thrilling anticipations of the glory that awaited him.

ISAIAH H. BOONE was connected with Bethel Association at its first session, and was active in its councils, about five years. His grand father, Squire Boone, was a brother of the famous Daniel Boone, the first explorer of Kentucky, and was a Baptist preacher. His father whose name also was Squire, was likewise a Baptist preacher, and was the minister of Boggs Fork church in Fayette county. Thomas Boone, a brother of Isaiah, was long the much beloved pastor of Lulbegrud church in Montgomery county, Ky., and other congregations in that vicinity.

Isaiah H. Boone was probably born in Madison county, some years previous to the beginning of the present century; but was raised on a farm in Fayette county. He was probably set apart to the ministry at Boggs Fork; but this is not certain. As early as 1825, he was an ordained preacher in Lebanon church, in Todd county, and with it became a member of Bethel Association, the same year. The next year he became a member of Mt. Zion church in the same county. He appears to have possessed fair preaching talent, and might have attained to considerable usefulness. But he was early carried away with the teachings of Alexander Campbell, and was cut off from the Baptists, in 1830.

WILLIAM TANDY was converted to Christ under the ministry of Jesse Brooks, at a place in Christian county, called Salubria Spring, in 1813. He, with a number of others, was baptized by Mr. Brooks for the fellowship of old West Fork church, now extinct. The next year, he, with 14 others, entered into the constitution of "an arm" of West Fork church, at Salubria Spring. This "arm" was recognized as an inde-

George Boone = Naugridge

George Sarah Squire Mary John Joseph Benjamin James Samuel

Sarah Israel b. 1724 Samuel Jonathan Elizabeth Daniel Mary George Edward Squire Hannah b. 1726 b. 1728 b. 1730 b. 1732 b. 1734 b. 1736 1739 b. 1744

Israel Daniel Morgan Jesse Nathan Susan Jimima Larina Rebecca

George Boone b. 1666; came to America 1712-1714.

First Squire Boone b. Nov 29, 1696, m. Sarah Morgan July 23, 1720. Settled in Bucks Co. Pa.

All of Squire Boone's children born in Bucks Co. except Squire and Hannah, the records of the Quaker church not including these names, Squire, though might have been born in Bucks Co. before the removal of his father's family to North Carolina between 1744 and 1748, his name not appearing on the records of the Quaker Society because the family were disfellowshipped when his father, the first Squire, allowed his daughter Sarah and his son Israel to marry out of the Quaker Society.

Of the older children of the first Squire certainly Sarah and Israel married in Bucks Co. and probably did not go to North Carolina. Sarah, according to my conjecture, married a Shortridge belonging to a Welsh family, there being a Welsh settlement near the Boone's location. The Morgans were Welsh.

Two Shortridges whom I take to have been sons of the Shortridge who, I think, was married to Sarah Boone became settled in Bourbon Co. Ky at an early day. Selah Shortridge, my father's mother was the daughter of one of these brothers.

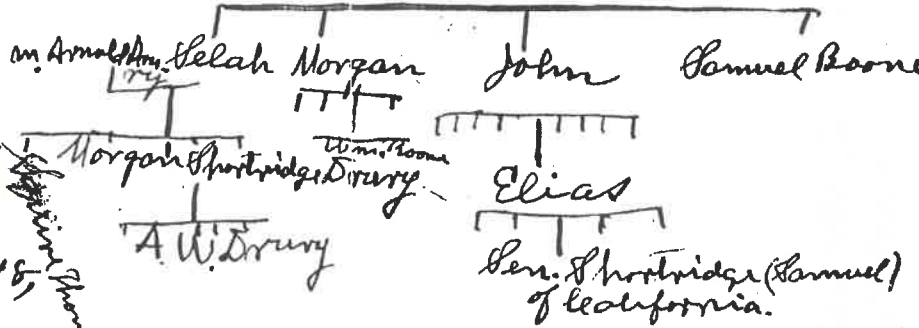
We have a pretty full outline of their families.

The names Morgan, Squire and Boone run through the Shortridge and Drury lines. ^{is correct} John, Samuel and Mary Shortridge names James

The point that I am interested in is to ascertain whether my conjecture that Sarah Boone, the daughter of the first Squire Boone, is the Boone married to a Shortridge.

Shortridge M. Sarah Boone

Samuel Boone Shortridge



The first Samuel Boone Shortridge moved from Bourbon Co. Ky. in 1814 to Indiana.

Cheryl Doty

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April 13, 2010

Big Rev. R. A. Van Stockum
4163 Garing Drive Road
Shelbyville, Ky 40065

Our business manager, Lowell Ashby, brought me a copy of the last installment of your series on Squire Boone, from your local news paper. I am enclosing a booklet on the Boone family. Pages 7-12 are on Squire II, Daniel's brother, and I find it interesting that he wasn't called a "preacher" but supposed to have preached the first sermon in Louisville. The bibliography is quite extensive but I don't have access to Wilson, etc., to check out the references used. I guess if we knew who has ever been called on to "preach" is considered a "preacher," we would have tens of

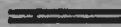
Thousands walking around on any given day! I'm glad to read your article & researched Squire to the point that he didn't seem to be considered a preacher as Squire III, Samuel's son, was. I can now use this revelation if I ever hear Baptists say that Squire II was a Baptist preacher.

Cheryl M. Woty
KBC Archives

P.S. No need to return booklet - I have dozens!

**Kentucky Baptist
Historical Society**

No. 4



The Boone Family and Kentucky Baptists

By

LEO T. CRISMON



Kentucky Baptist Historical Society

2825 Lexington Road

Louisville 6, Kentucky

1946

THE BOONE FAMILY AND KENTUCKY BAPTISTS

Expanded form of an Address Delivered in Chapel
Wednesday Morning, November 28, 1945, Southern
Baptist Theological Seminary

Kentucky is not my native state; it is my adopted state. In the Old Testament Jeremiah records a message from God to his people, "Seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace."¹ I have come to a deep appreciation of Kentucky Baptists through a study of their trials and triumphs. There is scarcely any state in the South so rich in Baptist historical material as the State of Kentucky.

Among the Baptists because of their type of organization there are few families which have the relationship of the priestly families of the Old Testament. Among Kentucky Baptists, however, there is one family which bears almost that relation from the time of the earliest settlers to the present generation. It is the Boone family. John H. Spencer, after referring in his history to the ministry of some of the early preachers in the Boone family, makes this statement, "It will be seen that the Boones were a preaching family."²

From *The Boone Family*, by Hazel Atterbury Spraker,³ we learn that the first of the Boones was George Boone I of Devonshire, England. He had a son named George Boone II and a grandson named George Boone III. George Boone III (1666-July 27, 1744) sent three of his children; George Boone IV, Sarah Boone and Squire Boone (Not an abbreviation of Esquire, but given because of some old family connection,⁴) to America to inspect the new land about 1712-14. On August 17, 1717, George Boone III with the rest of his family left England and came to Pennsylvania and settled near Philadelphia. On the 23rd of September, 1720, Squire Boone married Sarah Morgan, daughter of Edward Morgan⁵ of the Welsh Quakers who had come to Pennsylvania earlier. To them eleven children were born, the third being Samuel, the sixth Daniel and the tenth Squire. Squire Boone I (born Nov. 25, 1696) moved with his family to the Yadkin

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Dedicated

to

DR. W. C. BOONE

region in Wilkes County, North Carolina where he died January 2, 1765. He and his wife are buried at Mocksville in Davie County, North Carolina.⁶

Daniel Boone

Daniel Boone, great frontiersman, hunter and Indian fighter, became the most noted of all the Boones. Dr. W. C. Boone said that when his son, Arthur, was in Australia as a naval officer during the war and the people there learned that his name was Boone, they asked him if he was related to Daniel. Daniel Boone was born on October 22, 1737⁷, in Berks County, Pennsylvania. When he was eighteen years old, his family moved to North Carolina. Here he married Rebecca Bryan and for several years followed the occupation of a farmer, hunting in the meantime.

In 1761, he led a party of hunters into the southwestern part of Virginia to the head waters of the Holston River. In 1764, he was employed by a party of land speculators to lead them into the Cumberland River country within the present boundaries of Kentucky. In June, 1769, he came back to Kentucky with five other men. He and one other were taken captive by the Indians, but after a week they made an escape and returned to their camp only to find it plundered, with no trace to be found of the other four men. In January, 1770, Squire Boone II with a young companion came to the rescue. Soon after that the companions of both the brothers were killed by the Indians or lost in the woods, so that only the brothers remained. In May, 1770, Squire returned to North Carolina and Daniel remained in the wilderness until his brother later joined him again and they both returned to North Carolina.⁸

In June, 1775, Daniel Boone established Boonesborough⁹ and soon brought his family to that station. On August 19, 1782, in the Battle of the Blue Licks he saw his own son¹⁰ killed by the Indians¹¹. About 1792, Boone lost his beautiful land near Boonesborough from defective title and he removed to Virginia for about two years.

In 1794, he heard of the fine new country along the Missouri River and in 1795,¹² he left Virginia with his family and went to the Femme Osage country in the District of St. Charles about forty-five miles west of St. Louis. He made his home near a little French village named Charette¹³ on the north side of the Missouri River in what is now Warren County, sixty-eight miles above the mouth of the Missouri River. Boone died here on September 26, 1820. Both he and his wife, who had died in March 1813, were buried at Marthasville in Warren County¹⁴

In 1845, the remains of Daniel Boone and his wife were removed to the cemetery at Frankfort, Kentucky. In *The Christian Repository* for September, 1855,¹⁵ S. H. Ford tells of a visit to the cemetery at Frankfort "—where slumber many of Kentucky's noblest sons." There Dr. Ford says that he saw in a lovely spot the graves of Daniel Boone, Silas Mercer Noel, pastor of the Baptist churches at Frankfort and at Lexington and the first man to propose a "General Committee" of Kentucky Baptists,¹⁶ and John L. Waller, editor of *The Baptist Banner*, *Western Baptist Review*, and *The Christian Repository*, whom Spencer calls "one of the most distinguished Baptist ministers of his generation."¹⁷

In regard to Daniel Boone's religious conviction, Timothy Flint in *The Life and Adventures of Daniel Boone*¹⁸ says,

Frequent enquiries, and opposite statements have been made, in regard to the religious tenets of the Kentucky hunter. It is due to truth to state, that Boone, little addicted to books, knew but little of the bible, the best of all. He worshipped, as he often said, the Great Spirit—for the woods were his books and his temple; and the creed of the red men naturally became his. But such were the truth, simplicity, and kindness of his character, there can be but little doubt, had the gospel of the Son of God been proposed to him, in its sublime truth and reasonableness, that he would have added to all his other virtues, the higher name of Christian.

John Mason Peck in his *Life of Daniel Boone*¹⁹ says, "In a general sense, he was a believer in Christianity as a revela-

tion from God in the sacred Scriptures, but never joined any church. His habits of mind were contemplative, and he revered the Deity in his works. His habits of roaming and encamping alone in the forest doubtless tended to unfold this trait of his character. He was strictly moral, temperate, and chaste."

R. S. Duncan in *A History of the Baptists in Missouri*²⁰ says, "Col. Boone himself was not a member of any church, but was in sentiment a Baptist, and was religiously inclined."

Henry Sheets in *A History of Liberty Baptist Association*²¹ says, "Daniel Boone's family were members of Boone's Ford Church, but Mr. Boone himself never joined the church, but his sympathies were with the Baptists." Boone's Ford Baptist Church was on the Yadkin River, in Boone Township, Davidson County, North Carolina. John Gano organized this church at the request of Charleston Baptist Association, in South Carolina²² and was its pastor from 1756 to 1760²³. He continued to go back to it and was there as late as 1774, or about the time the Boone families left North Carolina to come to Kentucky²⁴. Dr. Walter Mayberry Lee in a thesis submitted to the Southern Baptist Theological Seminary in 1905 says, "Daniel Boone was never connected with any church, but after his settlement on the Kentucky River in 1775, several of the female members of his family became connected with Baptist churches."²⁵

But Daniel Boone himself has left us a personal testimony of his religious views in a letter written in 1716:

LETTER WRITTEN BY DANIEL BOONE

The following letter written by him at this period to his sister-in-law Sarah (Day) Boone, wife of his brother Samuel, is characteristic of the man, and gives to us, moreover, probably the only reliable account we possess of his religious views:

"October the 19th 1816

"Deer Sister

"With pleasuer I rad a Later from your sun Samuel Boone who informs me that you are yett Liveing and in good health considering your age I wright to you to Latt you know I have Not forgot you and to

inform you of my own Situation sense the Death of your Sister Rabacah I Leve with flanders Calaway But am at present at my sun Nathans and in tolarabel halth you Can gass at my feilings by your own as we are So Near one age I Need Not write you of our satuation as Samuel Bradley or James grimes Can inform you of Every Surcomstance Relating to our famaly and how we leve in this World and what Chance we shall have in the next we know Not for my part I am as ignerant as a Child all the Relegan I have to Love and fear god beleve in Jeses Christ Don all the good to my Nighbour and myself that I Can and Do as Little harm as I Can help and trust on gods marcy for the Rest and I Beleve god neve made a man of my prisepel to be Lost and I flater myself Deer Sister that you are well on your way in Christeanaty gave my Love to all your Childran and all my frends fearwell by Deer Sister.

"Daniel Boone."²⁶

Squire Boone II

Squire Boone II was the first of the Boone family to become a Kentucky Baptist preacher, and "he was the first Baptist preacher that planted foot in Kentucky."²⁷ From the fifth generation from George Boone I, which Squire Boone II represents, to the present day (the ninth generation) there has been in every generation at least one Baptist preacher who has served at least a part of his ministry in Kentucky.

Squire Boone II was born October 5, 1744, in Berks County, Pennsylvania.²⁸ The family moved by way of Winchester, Virginia to Wilkes County, North Carolina. In his youth he was apprenticed to his cousin, Samuel Boone, to learn the trade of gunsmithing, but after five years he gave it up and returned to his home. On August 8, 1765, he was married to Jane Van Cleve. To them were born five children, all of whom were given Bible names: Jonathan (1766); Moses (1769); Isaiah (1772); Sarah (1775); and Enoch (1778).

After the death of his father in 1765, Squire began to accompany his brother Daniel on hunting trips. In Novem-

ber, 1769, with a young companion he set out to find his brother, Daniel, whose return from Kentucky was overdue. Dr. Jillson says that Squire saved the life of his brother by coming to Kentucky in search of him.²⁹ He and Daniel returned to North Carolina where Squire spent the next four years.

Since he had been removed from the influence of the Society of Friends back in eastern Pennsylvania, he accepted the rugged Christian faith of the southern Appalachian uplands. Between 1770 and 1775, he became an occasional preacher among the Calvinistic Baptists. George W. Ranck says that he was a "Baptist Elder as well as Indian fighter."³⁰ Lewis Collins refers to him as "an occasional preacher in the Calvinistic Baptist Church," and Spencer lists him first in a group of Regular Baptist preachers in Kentucky in 1785.³¹

Squire Boone was, with his brother Daniel, a delegate to the Transylvania Convention which met at Boonesborough on May 25, 1775,³² and showing his interest as a hunter, he introduced a bill "to preserve the range."³³ At Boonesborough on August 7, 1776, he performed the first marriage in Kentucky, uniting in wedlock Samuel Henderson and Elizabeth Callaway, who with her younger sister and Daniel Boone's daughter, was captured by the Indians while idly floating down the Kentucky River in a canoe.³⁴ In the summer of 1777, Squire Boone was living with his family at Harrodsburg (Old Fort Harrod). In an encounter with the Indians he received a glancing blow on the head from a tomahawk which resulted in a severe facial wound and which left a prominent scar which he carried the rest of his life.

In 1779, Squire Boone moved his family down the Kentucky and Ohio Rivers to Louisville where he purchased some lots and erected a cabin near the mouth of Bear Grass Creek. "He signed the early petitions of 1779 and 1780 presented by the residents of Louisville to the Legislature of Virginia for the establishment of the town. He—a Baptist—is said to have preached the first sermon in Louisville."³⁵

In 1780-81, while serving as justice of the peace in Jefferson County, he married many couples at his station, "The Painted Stone," in what is now Shelby County which he had first visited as early as "the summer of 1775."³⁶ In April, 1781 while Squire Boone and others were at "The Painted Stone," to rescue some men who had been attacked by the Indians, he rushed out garbed only in a white shirt—a rare garment in those days—and some Indians anticipating his action fired on him from their hiding places and severely wounded him. He received two bullet wounds and for a time it was thought that he would not live. "It was told that afterwards, Simon Girty, the renegade white who led the attack and planned the Indian strategy, used to laugh and boast about how 'he had made Squire Boone's shirt tail fly'."³⁷

In the summer of 1781, the station at "The Painted Stone" had to be abandoned. A little later Squire Boone returned after dark one night to the station to see if any damage had been done to the buildings and crops. As he returned late at night he decided to spend the rest of the night at Long Run Creek. He slept close to his horse. When morning came he discovered that some Indians had camped close to him, but since they greatly outnumbered him, "he slipped away without firing a shot which—he many times afterwards said—he greatly regretted."³⁸ In 1783, he was a member of the Virginia Legislature from Kentucky,³⁹ and on December 27, 1784⁴⁰, he was a member of the first Kentucky Convention at Danville, sitting as a delegate from Lincoln County.⁴¹

He stayed in Kentucky until 1787 and then went by way of Vicksburg, Mississippi to New Orleans, Louisiana. After three years he then returned to Kentucky, but being dissatisfied with conditions, he went to Florida and then back to the old home in Berks County, Pennsylvania. He came back to Kentucky in 1795, and stayed until 1799, when he went to Missouri. From 1802, until 1806, he was in Kentucky again.

About this time his great land holdings began to dwindle rapidly under the pressure of numerous land attorneys. Back and unpaid taxes were due on much of his land and he had no money with which to meet these necessary obligations. In this extremity, facing dire adversity and overwhelming indebtedness, the loss of his landed estates and merciless court action by land sharks, on May 18th, 1804, in his former home on his "Painted Stone" preemption tract in Shelby County, he issued his heart-breaking statement in which he said that he was "principaled against going into the town of Shelbyville upon any business whatsoever." Shortly thereafter he was imprisoned in Louisville for debts he could not pay, but was soon released by friends who were moved to pity by his extenuated circumstances.⁴²

Because of these conditions he left Kentucky for the last time in 1806. He moved to Harrison County, Indiana where he erected a home and again took up gunsmithing.

With increasing years Squire's religious impulses, overriding his Indian fighting proclivities, became increasingly dominant and found, in some instances, curious outlets for their expression. Among these were his attempts at verse, some lines of which at various and odd times he carved on sizeable building stones, "packed" in himself from distant fields, and implanted conspicuously in the outside walls of his new Indiana home. Typical of the couplets which have been thus preserved are the following:

"I set and sing my soul's salvation
And bless the God of my Creation."

"Keep close your intention
For fear of prevention."

"My God my life hath much befriended,
I'll praise him till my days are ended."⁴³

Squire Boone developed the practice of writing on stone for records of his deeds and claims. "In the court house yard at Richmond, Kentucky, stands a heavy tan sandstone slab on which the casual visitor may read '1770 Squire Boone'."

It is thought that he carved his name and date on this stone after his return from North Carolina with supplies, before he located his brother, Daniel, on July 17, 1770 to let him know that he had safely returned.⁴⁴

In 1776, he planted a crop in Shelby County on Clear Creek and erected a rectangular stone slab bearing his name, "In the spring of 1776, I came again to the same place and took a stone out of the creek, and with a mill pick, picked my name, in full, and the date of the year thereon, and with red paint, I painted the letters and figures all red. From which stone this Tract of land took the name of 'The Painted Stone' tract."⁴⁵

It has been noted that also at his home in Harrison County, Indiana where he moved in 1806, he carved his attempts at verse on building stones and implanted them in the walls of his home.

Squire Boone died of dropsy in August, 1815, and was buried in a cave in Boone Township, Harrison County, Indiana, five miles from Laconia, across the Ohio River from Brandenburg, Kentucky. A portrait of him appears in the *Filson Club History Quarterly*, July, 1942.⁴⁶

Surrounded by the rapidly changing and frequently dangerous vicissitudes of the frontier, the talents of Squire Boone were such that he could valiantly lead a hand to hand attack against the savages in the forest or return to the fort and bind up wounds and set broken bones with the assurance of a physician. His knowledge of woodcraft was little short of marvelous, so much so indeed that he was never captured or taken unawares by Indians when alone in the Wilderness, and his devotion to the Bible was so well known that his services were equally sought to preach the word of the Gospel or perform the rites of marriage, as the occasion might demand.

As a leader on the border, where murder, scalping and arson were of common occurrence, Squire Boone was resolutely set against and without pity for his red-skinned foe. With his friends, who were legion, he was genial and large of heart, ever mindful of the weaknesses of human nature. As a man,

Craigs and she continued a member of a Baptist church until her death, August 26, 1843.⁵⁹ There were thirteen children born to Squire Boone and Anna Boone, as follows: Thomas (1785); Susannah (1787); Lucy (1792); Cynthia Ann (1795); Samuel and Squire (1797, twins); Ira (1799); Isaiah (1802); Diadamia (1804); Higgason Grubbs (1806); Levi Day (1808); Nancy (1811 or 1812); and Polly (1814).

About 1800, Squire Boone III moved to Fayette County where he became pastor of Boggs Fork Church and it is probable, Spencer⁶⁰ says, that he was instrumental in gathering it (July 28, 1800). However, the minutes of the church⁶¹ show that only Andrew Tribble and Thomas Ammon were present as ministers when it was constituted. He was one of the messengers of Boggs Fork Church to Tate's Creek Association when the church united with the Association in 1800.⁶² In the minutes of Elkhorn Association meeting with Bryan's Church on August 10, 1805, Elder Squire Boone is named as a fraternal messenger from Tate's Creek Association. David Benedict shows that in 1806, Elder Squire Boone was a messenger from Boggs Fork Church to Tate's Creek Association.⁶³

He was living at Lexington, Kentucky when his son Levi was born December 8, 1808. Levi Day Boone, after being trained as a physician, moved to Chicago in 1836 and became a beloved physician. He also entered politics and was mayor of Chicago in 1855. He was one of the early members of the First Baptist Church in Chicago, publisher of the *Christian Times*, and one of the incorporators of the University of Chicago at the time of its organization.⁶⁴

Squire Boone III later removed to Todd County, near the present town of Elkton, where he located on a farm and built a house in which he lived until his death, June 28, 1817. Mrs. Spraker states that he "was seriously injured in the Battle of Blue Licks,"⁶⁵ and further, "He never fully recovered from the wound he received at the Battle of Blue Licks, and it is said that the bullet he had received in the hip remained there during the rest of his life."⁶⁶ In *The Baptist Encyclopaedia* it is stated that his death was "the ultimate

effect of a wound received at the battle of Horseshoe Bend, in Kentucky."⁶⁷ However, there is no other record of such a battle in Kentucky, and the Blue Licks account seems to be more reliable.

Spencer says⁶⁸ that he is supposed to have been a pastor of very moderate gifts and that it is not known that he was ever pastor of any church except Boggs Fork. Spencer states further that two of his sons, Thomas and Isaiah, were Baptist preachers in Kentucky and that Ira, a son of Thomas, was a "Regular Baptist" preacher in Missouri. I find record of a son of Thomas Boone name Ira (born, April 17, 1809).⁶⁹ However, I do not find any reference other than that of Spencer to the fact that he was a minister.

Thomas Boone and Isaiah Boone

In the seventh generation from George Boone I, we find two Baptist preachers, who were brothers, in the Boone family, Thomas Boone and Isaiah Boone.

Thomas Boone was born in Madison County, Kentucky, December 24, 1785, the son of Squire Boone III. He was still a small child when his parents moved to Fayette County, Kentucky. Here he was brought up with a common school education. He obtained hope in Christ at the age of fourteen (1800), and was probably baptized by his father and united with Boggs Fork Church. In his twentieth year he was married to Sallie (died in 1861), daughter of George Muir, of Fayette County. Soon after his marriage he settled in Clark County, where he spent the remainder of his earthly days. He was ordained to the ministry at Log Lick Church in 1815, by Edward Kindred and others.

In the minutes of North District Association for 1817 Thomas Boone is listed as an ordained minister and a messenger from Log Lick Church. At this meeting of the association he was appointed as a corresponding messenger from the association to Tate's Creek Association. Also he was appointed to preach the introductory sermon before North District Association the next year (1818). The minutes of that meeting are not available.

John H. Spencer says that he was called to the care of Goshen Church in North District Association in December 1816. Spencer says further of this church, "From 1816 to 1855, good old Thomas Boone preached to this church."⁷⁰ It became anti-missionary from about 1840. The minutes of North District Association, from 1819 as late as 1844, list him as pastor of Goshen Church and as a messenger from that church to the association. From time to time he was appointed as corresponding messenger to Long Run Association (1819, 1820), to Boone's Creek Association (1823, 1824, 1826, 1827, 1829, 1830, 1832, 1833, 1835, and 1840), and to Tate's Creek Association (1822). He was moderator of North District Association in 1830 at the time of the Campbellite split, and again in 1840 and 1844. He preached the introductory sermon before the association in 1827, 1835, and 1840.

He was called to the pastorate of Lulbegrud Church in Tate's Creek Association (what is now Montgomery County) in 1823, and he continued to serve it for twenty years. In 1843, the church was divided on the subject of missions, and the pastor with a majority of the church joined the anti-mission party. After his death Lulbegrud Church erected a monument over his grave.⁷¹ S. J. Conkwright says that Thomas Boone preached at Providence in 1830 and afterwards.⁷² Spencer says that he was also pastor of Log Lick, Dry Fork, and New Providence Churches at the time of his death.

Thomas Boone with David Chenault and James Edmonson were the only preachers left in North District Association after the Campbellite split in 1830.⁷³ Spencer states that Thomas Boone and David Chenault had part in the ordination of James Edmonson as pastor of Indian Creek Church in Clark County soon after 1830.⁷⁴ After a year of patient suffering and in full assurance of faith, Thomas Boone died of cancer of the stomach, September 21, 1855.⁷⁵ Mrs. Spraker gives only the year of his death and indicates that it was in 1856 rather than 1855.⁷⁶

In the minutes of North District Association for 1856 the following notice of his death occurs:

This Association takes this method to express their deep felt mourning for the loss of Brother Thomas Boone, who departed this life at his residence, September 22, 1855, in full assurance of faith.

We feel that in him we have lost a pillar in our Association: one that in the midst of all persecutions, privations and toils of a preacher's life was found contending for the truth. In him we have lost a father in the Gospel and one that preached by precept and example. But our loss we believe is his infinite gain.⁷⁷

Isaiah H. Boone, brother of Thomas Boone and son of Squire Boone III, was born March 7, 1802, probably in Madison County, Kentucky, but he was reared in Fayette County. He was probably set apart to the ministry at Boggs Fork Church, but this is not certain. In the minutes of Elkhorn Association for 1817 the name of an Isaiah Boone is listed as a messenger from Clover Bottom Church. The name appears in the same relationship in 1820 as J. Boone. From 1821 to 1825 (August 13) the name appears as Isaiah Boone.

If these instances refer to the son of Squire Boone III, he was only fifteen years old at the time he is first recognized as a messenger from Clover Bottom Church to Elkhorn Association and he did not go with his father to Todd County where the father died in 1817.

We find trace of him next in 1825 in Todd County. At the organization of Bethel Association on October 28, 1825, the name Isaiah H. Boone appears as an ordained minister and as a messenger from Lebanon Church which entered into the association at that time.⁷⁸ From 1826 to 1830 Isaiah H. Boone appears as a messenger from Mt. Zion Church. In 1825 he was on the committee for arrangements. In 1827 the name appears with other ministers on a committee. In 1828 he was appointed "to occupy the stage" on Sunday, preaching from Heb. 2:2, and he was appointed as alternate

preacher of the introductory sermon for the next meeting of the association. He also adjourned the meeting with prayer. In 1829, he was appointed to preach the introductory sermon the next year with Elder Wm. Warder as alternate. Although I. Boone was listed as a messenger to the association from Mt. Zion Church in 1830, he evidently did not attend since the introductory sermon was preached by Elder Warder. In the manuscript minutes of the association for 1831, in "Remarks" not included in the printed minutes, the clerk states that Isaiah Boone with four other ministers had embraced Campbellism and had been active in making proselytes to that movement.

Spencer says that Isaiah H. Boone seems to have possessed fair preaching talent and might have attained to considerable usefulness, but that he was early cut off from the Baptists in 1830.⁷⁹ At another place in his history, Spencer says that Isaiah H. Boone "preached in the Green River country and ultimately joined the Campbellites."⁸⁰

The following obituary appears in Alexander Campbell's paper:

Died, on the 23rd August last, triumphant in the faith he had preached, at his residence in Christian county, Ky. ISAIAH BOONE, a zealous and bold advocate of the reformation. The last scene of his life was truly instructive and impressive. Calling his family to his bedside, he said, "I give you to God who gave you to me, and to my faithful brethren in the Lord." Embracing one of the brethren present, an officer in the church, he exhorted him to be faithful to the flock over which he presided; and to all present he gave charge to prepare to meet the Lord and to give an account of themselves to God.
—R. O. Warriner.⁸¹

In *The Boone Family*, by Spraker, the name appears only as Isaiah Boone and only this record appears concerning his ministry, "He was a Baptist preacher."⁸² He died August 23, 1835.

George G. Boone

For two reasons the following sketch is introduced at this place; because of the age in which the subject lived, and because of the action of the subject in turning away from the Baptists.

George G. Boone was probably a contemporary with Thomas Boone and Isaiah Boone, but it is impossible to trace his family relationship. Spencer does not give any clues and the name of George G. Boone does not appear in the index to *The Boone Family*, by Spraker.

S. H. Ford in *The Christian Repository* for July, 1856,⁸³ says that George G. Boone was an original member of Boone's Creek Church in Fayette County, but the minutes of the church⁸⁴ do not include his name. Among the names of members of Boone's Creek Church in 1786 also George G. Boone is included by S. H. Ford in the reference mentioned above. By this church he was set apart to the ministry and was ordained by Jeremiah Vardeman and Ambrose Bourne on the 2nd Saturday in March, 1815.⁸⁵ S. J. Conkwright says, "In February, 1816, Elder G. G. Boone was invited to preach for them whenever their pastor, Elder Vardeman, was away In February, 1817, Elder G. G. Boone was extended a call as pastor, but declined to accept the call, stating that he would preach for them whenever possible."⁸⁶ In the minutes of Elkhorn Association for 1815 and 1816 George G. Boone is listed as a messenger from Boone's Creek Church and a corresponding messenger to North District Association (1815) and to Tate's Creek Association (1816).

"In April, 1817, letters of dismissal were granted to G. G. Boone and his wife."⁸⁷ He moved his letter to Mt. Gilead Church in Fayette County of which church he was pastor from 1817 to 1828. From 1817 to 1822, Mt. Gilead Church was in Elkhorn Association, and during these years the name of George G. Boone is listed in the minutes of Elkhorn Association as a messenger from Mt. Gilead Church. From time to time he was appointed as corresponding messenger to Tate's Creek Association (1817, 1819-22), to North District Associa-

tion (1817, 1819-22) and in 1818 to Licking Association which was causing contention among the Baptists in that area at the time. These duties and his great activity show the reliance placed in him at the time. In 1822, Mt. Gilead Church requested to be dismissed with Boone's Creek Church and the Lexington Church from Elkhorn Association to go into a new association.

These churches met in 1823 and formed Boone's Creek Association and in the minutes of this association until 1828 George G. Boone is listed as a messenger from Mt. Gilead Church. He was moderator of this association in 1823 and from 1825 to 1828.⁸⁸ His great interest and activity in Baptist work is indicated by the fact that from 1823 to 1828 he was a corresponding messenger to Elkhorn, North District, South District and Tate's Creek Association, every association with which Boone's Creek Association corresponded. In 1828 Boone's Creek Association passed a resolution to abolish its constitution, which was the first indication of the contention introduced by Alexander Campbell.

In 1829, George C. Boone appears as a messenger from Mt. Union Church to Boone's Creek Association. At this session he preached the introductory sermon, which duty he had also performed in 1825 and 1826.

S. J. Conkwright says that in March, 1828, George G. Boone was called as pastor by the Providence Church and that he had served the church for a year preceding that time and that "they neglected recording the services of Brother Boone for last year." He resigned as pastor of the church in 1830 after the introduction of Campbellism. His term of service at this church was about three years.⁸⁹

S. J. Conkwright also states that from July 1827 to March, 1830, George G. Boone was pastor of Boone's Creek Church where he had been a member earlier and where he had been ordained. He states further, "In April, 1830, a vote was taken for a pastor, Elder G. G. Boone receiving twenty-nine votes, eight voting against him."⁹⁰ In May of that year when a vote was taken on the constitution and the rules of decorum, a division in the church resulted. Whether George

G. Boone became pastor of the minority group who became Reformers or Campbellites is not known. But in July Elder John M. Johnson was called as pastor of the majority group.

George G. Boone was a preacher of good ability, and was quite active in the ministry for a number of years. According to Spencer⁹¹ at different times he was pastor of Providence,⁹² Boone's Creek, and other churches. But according to tradition, he acquired the habit of indulging too freely in strong drink, by which he lost his popularity. In 1830, he became identified with the Campbellites. In *The Millennial Harbinger* for May, 1830 in the list of monthly receipts for the paper the following appears, "G. G. Boon paid for himself, S. Shivel, T. Christian, J. Davis, G. Allen, and J. M'Call, Athens, Ky."⁹³ In the same paper for August, 1831 the following entry appears, "G G Boone, Athens Ky. vol. 2 for T Christian, S Shivel, J Davis, O D Winn, H Moore, and himself."⁹⁴ At this time he was evidently living near Athens, Kentucky. Athens was in Fayette County, ten miles S. E. of Lexington.⁹⁵ We do not know the time, place, nor circumstance of his death. A page by page search of *The Millennial Harbinger* for several years after 1831 does not reveal a single occurrence of his name.

There is in the possession of Mrs. Katherine Walker Godbey, of Perryville, Kentucky a letter written by George G. Boone on May 5, 1821, to other members of his family. Mention is made of the "contentious spirit" of the preachers in Licking Association causing distress in some of the churches in North District Association. The letter also states that he was a pastor in Elkhorn Association. At the close of the letter the statement "Polly joins me in love to you all" seems to indicate that his wife was named Polly. Mrs. Godbey stated to me in a letter in December, 1945, that George G. Boone had a brother named William Boone. In the minutes of Elkhorn Association from 1818 to 1823 the name of William Boone appears as a messenger from Mount Union Church to the association and from 1823 to 1829 his name appears in the minutes of Boone's Creek Association as a messenger from Mount Union Church to that association.

He was also clerk of Boone's Creek Association in 1824 and 1825. It is interesting to note that in 1829 William Boone and George G. Boone are both listed as messengers from Mount Union Church to the association and that the name of the church does not appear in any later minutes of Boone's Creek Association.

Arthur Upshaw Boone

In the eighth generation from George Boone I, Dr. Arthur Upshaw Boone continues the line of Baptist preachers in the Boone family. He is the son of Higgason Gruggs Boone, who was a son of Squire Boone III and a brother of Thomas Boone and Isaiah Boone. Higgason Grubbs Boone (born October 23, 1806) was married in 1833 and united with the Elkton Baptist Church in that year. He was not a minister, but was a deacon in the Baptist Church at Elkton, Kentucky for more than fifty years and a clerk of that church for more than forty years.⁹⁶ From 1834 to as late as 1881, his name appears as a messenger from the Elkton Church to Bethel Association. He represented Todd County in the Kentucky Legislature for two years, and "except for this period of absence from home on official duty, his record of church attendance was unbroken"⁹⁷ He died at Elkton in 1885.⁹⁸

Dr. Arthur Upshaw Boone was born at Elkton, Ky., on September 7, 1860. He was converted at the age of twelve and was baptized into the fellowship of the Elkton Church. He was ordained January 5, 1887. He received his early education at the Green River Academy at Elkton.⁹⁹ His father, H. G. Boone, was a member of the stock company of this academy. Dr. Boone also attended the Southern Baptist Theological Seminary (1885-88), the first of the Kentucky Boones to attend the seminary. While a student at the seminary he was pastor at Elkton, and at Leitchfield, Ky. After leaving the seminary, for he did not become a full graduate, he was pastor at Smith's Grove (1888-91).

Dr. Boone married Eddie Belle Cooke of Bowling Green, April 30, 1891. From 1891 to 1898, he was pastor of the Bap-

tist Church at Clarksville, Tennessee. Then he became pastor of the First Baptist Church of Memphis, Tennessee where he served for thirty-two years, retiring in 1930.¹⁰⁰

In 1900, a D.D. degree was conferred upon him by Union University at Jackson, Tennessee, of which institution he was a trustee from 1900 to 1910. From 1903 to 1909, he was president of the Tennessee Baptist Convention. He traveled in Europe during the summer of 1902. During the summer of 1925 he made a trip to the Holy Land in company with his son, Dr. W. C. Boone. His wife died September 25, 1924,¹⁰¹ and on June 9, 1927, he married Miss Ida McIntosh.

After he retired from the pastorate, Dr. Boone served as supply pastor to large churches in several southern states and now since 1937 he has served as chaplain at the Baptist Hospital in Memphis. Since 1911, Dr. Boone has been a trustee of the Southern Baptist Theological Seminary. He has one son, Dr. William Cooke Boone, and one daughter, Mrs. Frank H. Leavell, of Nashville, Tennessee. A biography of Dr. Boone was written and published by Leslie S. Howell in 1932. Dr. Boone has also published the following books: *The Family Record Book*; *Progressive Bible Readings*, Nashville, 1942; and *Entering and Living the Christian Life*, Nashville, 1945.

William Cooke Boone

Dr. William Cooke Boone, in the ninth generation from George Boone I, is the son of Dr. Arthur Upshaw Boone, a descendant of Samuel Boone, brother of Daniel Boone. W. C. Boone was born February 8, 1892, at Bowling Green, Kentucky. He was educated at William Jewell College (A.B., 1912; A.M., 1913), at the Southern Baptist Theological Seminary (1912-14), and at Columbia University (summer, 1923). Georgetown College conferred a D.D. degree on him in 1928. He felt his call to the ministry in February 1912 while he was a student at William Jewell College. He was ordained at Memphis, Tennessee on March 24, 1914.

Dr. Boone was pastor of the First Baptist Church of Hernando, Mississippi from May, 1914, to July, 1916, and also principal of the high school. On September 1, 1915, he was

married to Miss Ruth Trotter, daughter of Mr. and Mrs. I. P. Trotter of Grenada, Miss. Mrs. Boone's mother is a sister of the late Dr. George B. Eager, professor at the Southern Baptist Theological Seminary. Dr. Boone was assistant pastor at the First Baptist Church of Memphis, Tenn. for four months¹⁰² and then became pastor of the Baptist Church at Marianna, Ark., February, 1917, to August, 1918, and of the First Baptist Church, Owensboro, Ky., September, 1918, to February, 1927. He was pastor of the First Baptist Church of Roanoke, Virginia, from March, 1927, to 1930.

From 1930 to 1932, Dr. Boone turned away from the pastorate to be president of Oklahoma Baptist University at Shawnee, Oklahoma. In connection with his inauguration at Oklahoma Baptist University a symposium on Christian Education was held on Friday, October 10, 1930, at which Dr. John R. Sampey, President of the Southern Baptist Theological Seminary; Dr. L. R. Scarborough, President of Southwestern Baptist Theological Seminary; Dr. W. J. McGlothlin, President of Furman University and of the Southern Baptist Convention, and others were speakers.¹⁰³ In 1931 he was vice-president of the Southern Baptist Convention.

From 1932 to 1940, Dr. Boone was pastor of the First Baptist Church of Jackson, Tennessee and in December, 1940, he became pastor of "The Seminary Church," Crescent Hill Baptist Church, Louisville, Kentucky, from which position he resigned, effective December 31, 1945, to become the General Secretary of the General Association of Baptists in Kentucky. From December, 1941, to December, 1944, Dr. Boone served as chairman of the Executive Board of the General Association. At the first meeting after I was elected a member of the Executive Board of the General Association, I had the privilege of voting for Dr. Boone (November 14, 1945) as General Secretary.

Dr. W. C. Boone made a tour of Europe in 1925, extending the trip also into Egypt and to Palestine. In 1930, 1934, and 1937 he conducted tours of Europe. Dr. Boone has published two books, *What God hath Joined Together*, Nashville (1935) and *What We Believe*, Nashville (1936), and he has also

published in pamphlet, *Our Debt to the Jews*, a sermon preached at Crescent Hill Baptist Church on Sunday, May 23, 1943.

Dr. Boone has two sons and three daughters, Ruth Trotter (Mrs. Warner Earle Fuselle), Taylorsville, Ky.; Martha Maria (Mrs. Jack Foust), Jackson, Tenn.; Lieutenant Arthur U. Boone, of the U. S. Naval Reserve, now in business at Houston, Texas; Nan Eager (Mrs. Chas. B. Arendall, Jr.), Mobile, Ala.; and William Cooke Boone, Jr. In my estimation, there is no man so well fitted to take up the leadership of Kentucky Baptists, and no man could have a greater interest or a better motive for promoting the work of the Baptists in this state. Dr. Boone entered officially upon his work as General Secretary of the General Association of Baptists in Kentucky on January 2, 1946.

In the scope of this paper it has been impossible even to include mention of the names of all the many valuable laymen and noble women who have come from the Boone family and have made contribution to the Baptist life in Kentucky.

Descent of Kentucky Baptist Preachers in The Boone Family

George Boone I George Boone II George Boone III 1666 - July 27 (or Aug. 7) 1744	Squire Boone I Nov. 25, 1696 - Jan. 2, 1765	Squire Boone II Oct. 5, 1744-Aug., 1815
George Boone IV 1690?-	Samuel Boone May 20 (or 31) 1728 - 1816?	Daniel Boone Oct. 22, 1734 Sept. 26, 1820
Thomas Boone Dec. 24, 1785- Sept. 21, 1855	Squire Boone III Oct. 13, 1760 - June 28, 1817	
Isaiah Boone Mar. 7, 1802- Aug. 23, 1835	Higgason Grubbs Boone Oct. 23, 1806 - 1885	
	Arthur Upshaw Boone Sept. 7, 1860-	
	William Cooke Boone Feb. 8, 1892-	

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85. Spencer, John H., **op. cit.**, Vol. 2, p. 350, 351; Conkwright, S. J., **op. cit.**, p. 46, 84.
86. **Op. cit.**, p. 46.
87. **Ibid.**
88. Conkwright, S. J., **op. cit.**, p. 28, 180.
89. **Op. cit.**, p. 27, 28, 39.
90. **Op. cit.**, p. 47, 48.
91. **Op. cit.**, Vol. 2, p. 350, 351.
92. In Clark County according to S. J. Conkwright, **op. cit.**, p. 84; see also Spencer, John H., **op. cit.**, Vol. 1, p. 545.
93. Vol. 1, p. 240.
94. Vol. 2, p. 384.
95. Collins, Lewis, **op. cit.**, Vol. 2, p. 170; see also Spencer, John H., **op. cit.**, Vol. 1, p. 128.
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97. Spraker, Hazel Atterbury, **op. cit.**, p. 173.
98. Bodley, Temple, **op. cit.**, Vol. 3, p. 152.
99. Lasher, George W., **The Ministerial Directory of the Baptist Churches**, p. 82; **Counties of Todd and Christian, Kentucky**, p. 142.
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