

A Second Course of the Welsh Succession

Now I will take up this trail of the Baptists again in Virginia from the Welsh Tract Church. Mill Creek Church was constituted 1751 by Benjamin Miller, Samuel Heaton, Issac Sutton, David Thomas and John Gano. This was the first permanent Baptist influence in Virginia that were Regular Baptist by the Philadelphia Association. This Baptist influence spread through Va.

Rayland, History of the Virginia Baptists, pages 9-10

Benedict's History, 1820 edition, pages 314-315

Benedict's History, 1848 edition, page 643

Thomas Armitage, History of the Baptists, page 727

James B. Taylor, 1838, Virginia Baptist Ministers, page 16

The First District Association composed wholly of Virginia Baptist churches was the Kestockton, organized Aug. 19, 1766. It comprised four churches, three of which had been dismissed from the Philadelphia Association.

Baptist Encyclopedia, page 1195

Benedict's History, 1848 edition, page 669.

The early Baptists of Kentucky were Welsh Baptists from Pennsylvania and Northern Virginia.

Benedict's History of the Baptists pages 810-811.

The church at Gilbert's Creek was organized in Spotsylvania County, Virginia, under the pastoral charge of Lewis Craig, and removed in a colony to Glibert's Creek, South of Kentucky River, according to Asplund, in 1783. At the close of 1785, there were three Associations, twelve churches, and thirteen ministers in Kentucky, and perhaps more. The ministers' names, as recorded by Asplund were, Lewis Craig, Joseph Bledsoe, George S. Smith, Richard Cave, James Smith, James Rucker, Robert Elkin, John Taylor, William Taylor, James Tanner, John Bailey, Joseph Craig, and Ambrose Dudley.

The Baptist emigration into this State was, in a great degree, from Virginia. A few families came from the Red Stone country in Western Pennsylvania, and a few more from New Jersey. This denomination was not only the earliest in preaching the gospel and forming churches, but for numbers and influence held the ascendancy for many years. It is still the most numerous, influential and wealthy denomination in the State.

In 1785, the Baptists had become sufficiently numerous in Kentucky to form three Associations-the Elkhorn, in the region

north of the Kentucky river, composed of three churches, Tate's Creek, South Elkhorn, and Clear Creek.

The three churches organized in Kentucky in 1781 were all Calvinistic or the Regular Baptists.

John T. Christian's History of the Baptist. Page 291, Vol. II.

J.H. Spencer's History of the Kentucky Baptist published in 1885. From Volume II, pages 7-8-9.

The Early Baptists in Middle Tennessee were from the Elkhorn Association of Kentucky.

In every association, where a missionary enterprise was proposed, it met with universal favor. In the early period of the first churches, planted on the soil of Kentucky, missionaries were sent to the surrounding country. The oldest church in what was then called West (now middle) Tennessee, was constituted by Ambrose Dudley and John Taylor. These ministers, in 1791, traveled through a wilderness, on horseback, nearly two hundred miles, where they were constantly exposed to destruction by the Indians, to establish the Redeemer's cause in this remote settlement. John Sutton and James Sutton were afterward sent, in turn, by Elkhorn Association, to minister to this church.

Spencer's History, From Volume I, Published In 1885-Page 570.

The oldest church in this part of the state which maintained its existence, was formed at the mouth of Sulphur Fork River, in 1791. It was constituted by the assistance of elders Ambrose Dudley and John Taylor, from the Elkhorn Association, in Kentucky. These ministers, by the request of the brethren in this place, traveled not far from two hundred miles, mostly through a wilderness where they were continually exposed to be destroyed by the Indians.

This church at first was called Tennessee, now Red River; it united with the Elkhorn Association, where it continued until the Metro District Association was formed. This church remained alone in the wilderness, having no other within more than a hundred miles of it, until 1794, when that on White's Creek, or New Bethel in Davidson County; Station Camp or El Bethel was organized about 1796.

In or about 1790, such men as Daniel Brown, Joseph Dorris, Nathan Dudley and John Taylor from Kentucky. The Baptist cause prospered and five churches were organized in a few years. From this came the first Baptist Association in Middle Tennessee.

Metro District Association was organized in 1796 by messengers from the following churches: Mouth of Sulphur Fork now Red River, White Creek now New Bethel, Head of Sulphur

Fork, Middle Sulphur Fork and Station Camp or El Bethel. In 1797 Metro District received Richland Creek, Mill Creek near Nashville.

Mouth of Sulphur Fork was at first located at Port Royal in the present Montgomery County eastward from what is now Clarksville. Its minutes say that it was organized July 25, 1791 by Ambrose Dudley and John Taylor. Later called Fort Meeting House and then Red River, it finally moved to Adams, Tennessee, where it still carries on for the Lord.

Benedict's History Of The Baptist's, 1848 Edition, Page 799.

An arm was extended from El Bethel to Dixon's Creek in the summer of 1799.

Early Tennessee Baptists' History by O. W. Taylor, pages 98-99.

The Dixon's Creek church is the only one in this extensive community of which I have had any historical information; it was planted in 1800; its pastors, from the beginning, have been D. Burford, M. West, J. Buck, and Rev. John Wiseman, now in office; he assumed the pastoral care of this people in 1809; of course his pastorship has been almost forty years.

The foundation of this old establishment was laid while as yet the red men of the forest had hardly left the ground. This church stood alone in the wilderness for many years; her progress,

however, was onward, and from her have been formed wholly, or in part, most of the sister communities with which she is now surrounded.

Deacon William Martin and a sister of his era are the only members now living who were in the original constitution. A letter of Wm. Martin, 1846.

Benedict's History of the Baptists, the 1848 edition, page 802.

The rest will be quoted from J. H. Grime's History of the Middle Tennessee Baptists. Published in 1902, from page 357.

This old church sent out the following churches: Hogan's Creek, 1810, Hillsdale 1817, Shady Grove 1846, GoodWill 1891, with perhaps others.

Grime's History, page 338

Liberty Church in Macon county. It was organized from Hillsdale in 1822. This church has been called the mother of churches and preachers. Among the colonies sent out to form new churches we note the following:

- Lafayette, 1849, Grime, page 362
- Bethany, 1851, Grime, page 358
- Union No. II, 1852, Grime, page 341
- Enon, 1854, Grime, page 365
- Antioch, 1874, Grime, page 368

The foregoing has been written to prove that most of the Baptist churches in this vicinity of Tennessee and Southern Kentucky can trace their succession back to the Welsh Baptists and from there back to Apostolic times. The information thus far has been taken from Baptist Historians.