

HISTORY OF FIRST BAPTIST CHURCH

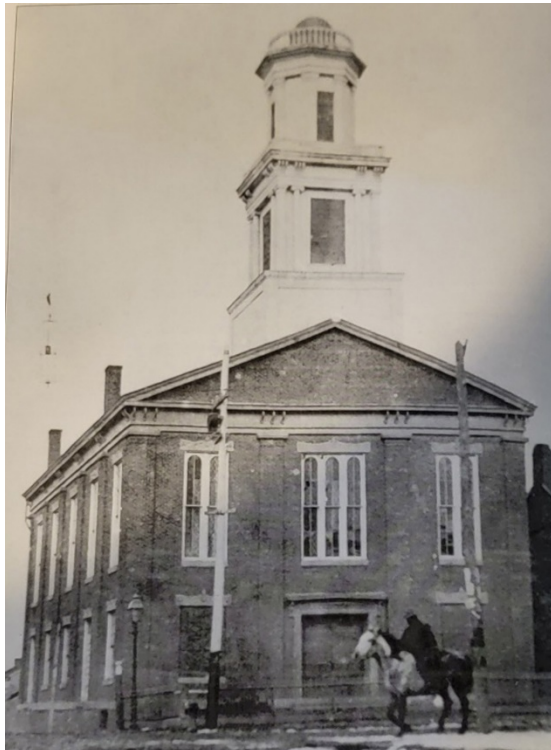
LEXINGTON, MISSOURI



1822 Log Cabin on Gilead Rupe Farm



1840 Building at 11th and Franklin Lexington MO



1858 Building at 12th and Main Lexington MO



1970 Current Location Lexington MO

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This is the product of several people who provided various portions of our story, Richard T. Jesse, Dr. G. W. Hyde, Joseph Warder, Katherine Van Amburg, and David Garner. Some of the research was pulled from the Lexington Intelligencer, June 10, 17, and 24 1905 editions where a year by year description was given for first 80 years, and additional information has been gleaned from the official Business Meeting Notes of First Baptist Church.

Baptists Faith coming to Missouri

The following History of the Baptist church of Lexington, Missouri, it is the product of two pens: The first part, down to the year 1883, was written by the late Richard T. Jesse; The remainder of the story is by Dr. G. W. Hyde, plus additional information gleaned from Robert S. Duncan's "History of the Baptists in Missouri, and "Church and Family History Research Assistance for Lafayette County, Missouri" written by Joseph Warder.

Whether America came forth as a habitable continent when God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear," or whether when fabled Atlantis sunk into the sea, America lifted herself up from out of the waters, or whether her physical development is comparatively as modern as her civilization, must remain the sport of conjecture. No ancient record speaks of her existence. Until her new phase of civilization commences, her past is indeed a dead past.

Many years before Missouri became a state, and while her territory was controlled by foreign kings, a few Baptists came and settled in her borders. At that time Romanism was the established religion, and hence there was no freedom of conscience allowed. The few Baptists who were here prior to the close of the eighteenth century, were frequently threatened by the emissaries of the pope; but they "counted not their lives dear unto them," and went forward, not fearing them who could kill



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the body, but trusting in "Him who had power to destroy both soul and body in hell."

The first Baptists of whom we have any account (and they **were** the first Christians other than Catholics), that ever set foot on the soil of Missouri, were Thomas Bull, his wife, and her mother, Mrs. Lee. They settled in what is now Cape Girardeau County, in 1796. Mrs. Bull and Mrs. Lee died before the first church was organized. The next Baptists that came to this part of Missouri were Mr. Enos Randol and wife, and Mrs. Abernathy, the wife of Mr. John Abernathy, in 1797, and they settled a few miles south of Jackson, the present county seat, on Randol's Creek, so called in honor of Enos Randol, the first settler on it.

These families lived several years in the midst of forest wilds, with Indians on almost every hand; entirely destitute of ordinary church privileges, though they occasionally met together—not publicly—to sing and pray and worship God in the wilderness.

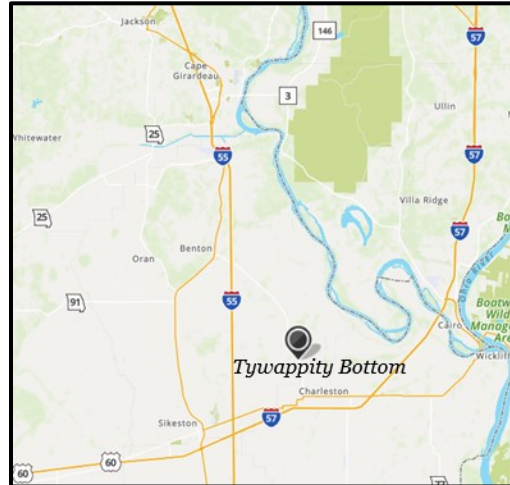
In the year 1799 they were encouraged by a visit from Elder Thomas Johnson, an aged Baptist preacher from Georgia, who was probably the first Baptist preacher of the regular order who ever came west of the "Great River." Elder John Clark, who was a Baptist in principle, though not a member, preceded him one year later.

Elder Johnson's visit to Missouri was a great blessing to the scattered sheep of this great wilderness. Though contrary to law, he preached the blessed gospel to them; not in stately houses of worship; not in the large public gathering, but in the log cabins and out of the way places, and to small companies of eager listeners with honest purposes and warm hearts. During his stay, Mrs. Ballou, the wife of one of the oldest settlers, was converted under his preaching, and baptized by him in Randol's Creek. This was undoubtedly the first baptism ever administered in Missouri, following an old custom, he gave Mrs. Ballou a "Certificate of Baptism," which, practically, answered all the purposes of a "Letter of Dismission."

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Elder David Green, of whom God seemed to have made choice as the instrument to permanently plant the gospel seed in this "Western Wilderness." He was a native of Virginia and had spent the most of his life in North and South Carolina, preaching the gospel to the poor. During the early settlements of that state he moved to Kentucky, where he resided till 1805, when he came to Missouri. Brother Green preached for a while to a few Baptist families who had moved and settled in Tywappity Bottom, some ten or twelve miles south of Cape Girardeau, and several others that had also settled in the neighborhood of Jackson, then returned to his home in Kentucky.



But the condition of his brethren in the Missouri Territory rested so heavily upon his mind that he could not remain away from them, and the next spring he came with his family, and fixed his home in Cape Girardeau County. He continued his labors among the pioneers of that district, organized the first two churches in the territory, and was taken home to rest on the 9th of December 1809. Churches have always been places of gathering for mutual support in times of community trouble, for comfort in grief, where all were recognized as God's children.

The first Baptist Church organized in Missouri Territory, according to most accounts, was in the Tywappity Bottom, some ten or twelve miles south of Cape Girardeau. It is believed to have been organized in 1804 or 1805 with eight or ten members, by Elder David Green, who had come from Kentucky. Some accounts say it ceased to meet after a space of time but was reorganized in 1809. It was identified in belief with what is known today as the Primitive Baptists. Remarkably, it was a member, at first, of the Red River Association of Tennessee and Kentucky (a long journey being required for the messengers to attend that meeting from their remote distant wilderness homes). The Tywappity church was one of the churches which founded the Bethel Association of Missouri in 1816, and then the Cape Girardeau Association in 1824. It hosted the Cape Girardeau Association as late as 1837.

In 1806, the second Baptist church west of the Great River, called Bethel, was gathered in the vicinity of the present site of Jackson, about a dozen miles northwest of Cape Girardeau. In this vicinity, quite a colony of

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Americans from Kentucky and other states, including several Baptist families, had settled. Bethel Church, though the second organized, may be regarded as the first permanent church organization in Missouri; the first (Tywappity) having become defunct not long after it was gathered; and from Bethel Church, directly or indirectly, sprang all the churches that composed the first association. The following persons were constituted into a regular Baptist church on the 19th day of July, in the year of our Lord, 1806, by Eld. David Green and deacons Geo. Laurence and Hy. Cockerham,

David Green	Leanna Green	Thos. English
Hitt	Jane English	Jno. Hitt Frances
Matthews	Thos. Bull	Agnes Ballou Wm.
Abernathy	Rebecca Randol	Anderson Rogers Clara
William Smith.	Edward Spears	Catherine Anderson

In 1806 there were less than 200,000 Baptists in the United States and less than fifty were west of the Mississippi river.



Old Bethel Church
Pencil Sketch made by Prof. R. P.

The first house of worship ever erected in Missouri, save by the Catholics, was built by the Bethel Church not long after its organization. It was constructed mainly of very large yellow poplar logs, well hewn; was about twenty by thirty feet, and located about one and a half miles south of Jackson.

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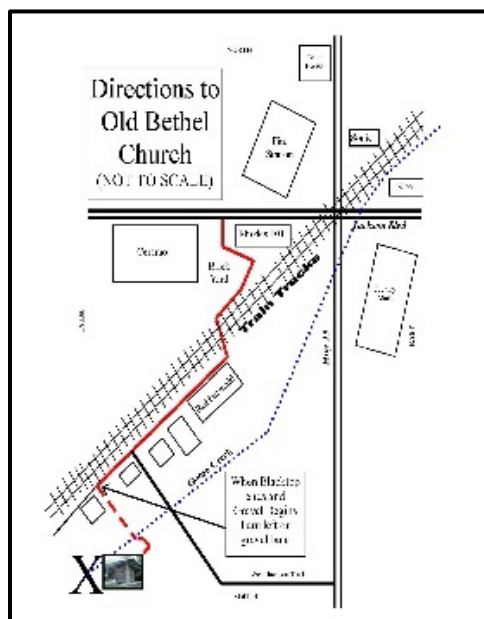
By 2002, word had spread that Missouri Baptists wanted to restore Old Bethel, and the restoration committee was notified that the original logs to the church had been found in a barn and were in perfect condition. The committee acquired the logs and reconstruction of the church began. In August of 2007, Old Bethel was completely restored and operational. Today you can visit this historic sight just outside of Jackson, MO.



Preserved Old Bethel Church

In 1799, Daniel and Rebecca Boone moved from Kentucky and established a home in St. Charles County, Missouri. Their grown sons, Nathan and Daniel Morgan Boone, emigrated with them. Two sources of salt were discovered to the west, north of the Missouri River – “salt licks”, which referred to the practice of wild game to lick salt deposits appearing at the ground surface. One of these sources was acquired by the Boone brothers, and hence was known as Boone’s Lick, located in Howard

County. Gilead Rupe settled in the Boone’s Lick area and operated a ferry on the Missouri River. He later moved further west and settled again on the Missouri River and operated a ferry out of Rupe’s Branch close to where Lexington is located.



Baptist Church in Lillard County
(Lafayette)

Big Sni-a-Bar

Joseph Warder gave a sketch of the Big Sni-a-Bar church, which is the mother church, in the Northwest portion of the state of Missouri. In giving her history, he could

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not give the exact date of her constitution, as her first records were burned before they were transcribed in the second book. The first records He found on the church, was the first Saturday in July 1823.

From the best information he could obtain, the Church was constituted in the year 1819, or 1820, by Elders William Thorp and Luke Williams. Elder Luke Williams was the moderator in July 1823.

Big Sni-a-Bar was constituted with five members, Robert Smith and wife, Violet Wallace, Con. Ewing's wife, (Sallie), and old sister Jennings. It is believed to have been located just Southeast of Wellington by the Sni-a-Bar



Creek. Just directly North of the Mitchel Cemetery shown on the map, and on the country road know as Howe Road now.

There was no regular pastor until 1825; but was supplied by Elders William Thorp, Williams, Fristoe, and Turnage. Those three ministers were all well known by all the old settlers of this State and known to be just what the old Baptists now were; holding to the doctrines of election and predestination, according as God chose us in him before the foundation of the world, special atonement, salvation by grace, without works, and good works following regeneration. It is well known that they stood opposed to all men made institutions, for the advancement of the kingdom of our Lord Jesus Christ.

As the church at Jerusalem was the mother church, in the beginning of the gospel kingdom, so the Big Sni-a-Bar is the mother church of the Baptists in Northwest Missouri.

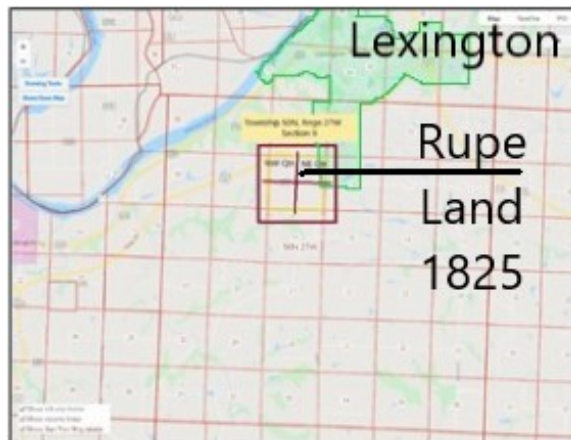
It was not claimed by our missionary friends that the Baptists in the Northwest part of the State were Missionary Baptists but were just what the Old School Baptists were in the State.

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Eleven churches were established by the Big Sni-a-Bar church.

The first arm of the Church was extended five miles east of the body on the property of Gilead Rupe, just Southwest of Lexington.



In the year 1825, Elder John Warder united with her on the third Saturday in



June and the arm was constituted into a Church, by Elder John Warder, Robert Fristoe, and William Thorp, on the fourth Saturday in July of 1825, and was named Little Sni Church. It was then renamed to the First Baptist Church of Lexington in February 1840.

The second arm was Salem Church, in Jackson County, where some of them members withdrew their letters, to go into the constitution of Salem Church.

The third church that was gathered in under Elder John Warder's ministry, was called Six Mile; and Elder Warder served with them about twenty years.

Fourth was Black Water, in Johnson County followed, by Liberty Church, which was the fifth arm of Big Sni-a-Bar.

The next that recorded plants, were (Sixth) Pleasant Garden, on Big Creek; (Seventh) Little Blue, (Eighth) Big Blue, (Ninth) Mount Pleasant, (Tenth) Bethlehem, and (Eleventh) Camp Branch. Eleven churches established by the Big Sni-a-Bar church. Mount Zion, and Virginia Grove. All of them were organized by her first Pastor, Elder John Warder, in connection with other ministers

The Big Sni-a-Bar Church was in the constitution of the Fishing River Association and remained there until September 1834, when she drew out, to form a new association, called Blue River. Remaining in that association until the year 1841, when Bethlehem Church sent in a query to know whether or not Big Sni-a-Bar had fellowship for the institution of the day, home and foreign Missionary Societies, Bible, and Tract Societies, etc. The

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Church failed to answer the query but advised them not to make them a bar of fellowship; this was September 1841. The second Saturday in November 1841, the Big Sni-a-Bar Church withdrew from the Blue River Association. She was the first to set up her bars against them, declaring non-fellowship to all that belonged to any of the above societies, and stood firm upon this resolution, receiving none of them into her church privileges.

There were eight churches that withdrew from the Blue River Association, and formed the Mount Zion Association, on the fourth Saturday in March 1841. This church never was a strong church at any time; although, she has had a great many additions, from time to time, and truly the Lord has added to her daily, such as should be saved, relying on the promise made, that God would not leave himself without witnesses. She has always carried her own keys, locking, or barring her own doors, and never has called in help to settle any matter, by an act of her own; but is always ready to hear the advice of her brethren, and then decide for herself. She never had a serious difficulty in her, until the winter of 1871, which, she has outlived, and today holds one faith, one Lord, and one baptism; peace, and love abounds in her, and we are made to say, how good it is, for brethren to dwell together in love.

Our number is 41 (in 1874), though there are four or five of our members that have moved away from us, without letters, who are reported.

In the split that took place, on the modern Missionary question, she lost two members, and has never had an unsound preacher to serve her. She has never had but two pastors, Elder John Warder served until the year 1857; she then chose Elder Joseph Warder, who has served her ever since.

Elder Enoch Finch joined her in September 1833, and remained a member, until his death, which occurred the 6th of August 1835; he was a sound man on all points of doctrine, and practice, giving no ground to the enemy.

Elder Elijah Merrell joined, August 1835, and was ordained to the work of the ministry on the 17th of August 1837.

Martin Corder joined about the year 1839 and ordained to the work of the ministry about the year 1843.

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Joseph Warder was ordained on the 15th day of April 1855, he is serving as pastor now, and is well known to many persons in Missouri, Kansas, and other states.

Elder T. B. Wright was ordained to the work of the ministry in March 1868.

Seven preachers have been members and four were ordained in of her body. Records show that the church had excluded nine members, in fifty-one years, and has kept up a rigid discipline, until twelve year back; but she has now gotten back to the old landmarks; that is, to live by the laws given her, by her lawgiver, and to know no one after the flesh, holding her own keys, asking for advice whenever she feels at a loss to know how to proceed, as in the case of the church of Antioch. Neither did the church at Jerusalem think of going down to Antioch to ask her to send for help to settle their matters of trouble; but this old church has never come to that point as yet, though she gave up, in one case, for others to settle outside of her body, which was a digression, after she had taken the case in hand, which she sees, was not the best for her, and the cause of God. She has never received into her body, upon their baptism, anyone that was baptized by any other order, since she declared non-fellowship for men-made institutions.

The Church was always very careful in the reception of members and has rejected several who have asked for membership. That is one reason why so few have been excluded from her body. The Church and her pastors have taken heed to themselves, and the doctrine, and have continued in them, and so fellowship and breaking of bread have continued. Whenever it occurs that their pastor is not present, the brethren go forward in reading God's word, singing, and praying to God for the welfare of Zion everywhere. The Church has not forgotten the exhortation, "forsake not the assembling of yourselves together as the manner of some is."

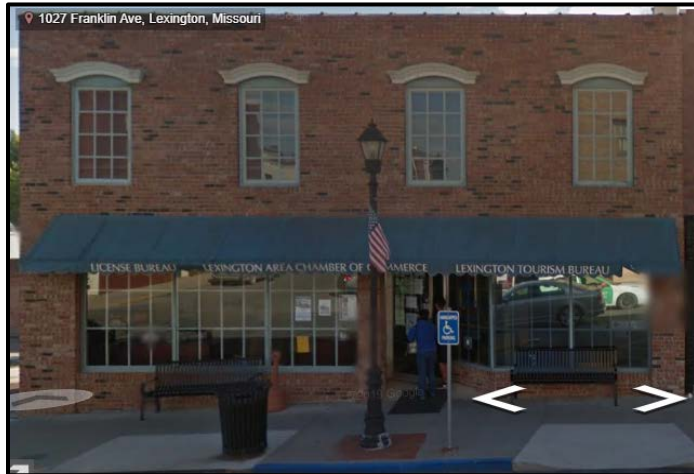
Little Sni-a-Bar Church

Little Sni-a-Bar Church was the second Baptist Church organized in Lafayette County in 1823 and was constituted as a distinct church in August 1825, with twenty charter members, by Elders John Warder, Robert Fristoe, and William Thorp. Though a rude and unassuming structure, it afforded a place for the people of God to meet and worship until the removal of the church to Lexington. In 1838 the church

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moved to Lexington, (now Old town) and at the regular meeting for business in February 1840, the name was changed from “Little Sni-a-Bar” to that of the “First Baptist Church of Lexington, MO”. While in Old Town the Church occupied for worship such rooms as could be had, sometimes the Courthouse, at other times the schoolhouse, and not unfrequently by their



*Original Location of First Baptist Church
built in Lexington MO*

kindness the Cumberland Presbyterian Church a frame building situated west of the public square. The Church built their second meeting house on the corner of Franklin Avenue and Eleventh street. The building was a substantial brick and still stands and currently occupied by the Chamber of Commerce, Tourism Bureau, . The church was a member of the Fishing River Association, and then the Blue River Association. and used until it was destroyed by fire and the Church, moved into Lexington in 1840, and became known as the First Baptist Church of Lexington. Records from the 1825 thru 1838 were destroyed by fire, presumably by Indian attack. During the course of its history, Little Sni-a-Bar/First Baptist of Lexington were responsible for ___ church plants over the years.

Salem Church in Jackson County

Was the seconded arm extended from this Church in Jackson County and some of the members withdrew their letters from Big Sni-a-Bar to go into the formation and constitution of Salem Church.

Six Mile

The third arm extended from the Big Sni-a-Bar church in Jackson County, near Blue Mills. It was organized on June 3, 1825, a group of people met under a large tree along the Santa Fe trail, East of Independence, and a primitive Baptist Church was formed. The site of the church was along the West side of a six-mile area of protection around Fort

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Osage; hence the name Six Mile Baptist Church. Later that year a log church was built, and Joab Powell served as first Pastor.

Black Water

The time of her constitution on the 15th of July 1832 in Johnson County

Liberty Church.

Church was organized May 1835 consisting of 10 members, in Liberty, Jackson County Missouri.

Pleasant Garden, on Big Creek

Pleasant Grove Church was organized, it is thought, in 1826 (but definitely by 1830, when it united with the Fishing River Association), and was the first church of any denomination in Independence. It was constructed of logs 35 by 30 feet, with one door, and two large fireplaces. Elders William Thorp, Robert Fristoe, and Henry Hill are credited with being the presbytery which constituted it.

Little Blue

Little Blue Church was organized on the fourth Saturday in September 1832, with nine members, four males and five females, by Elders Thomas Stayton and James Savage. Among its first actions was to petition for membership in the Fishing River Association.

Big Blue

Elds. Thorp, Stayton, and Fitzhugh constituted this a Regular Baptist Church. In 1842 ten members were excluded for being favorable to missions. The present church was subsequently organized out of these excluded

members.

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Mount Pleasant

NOTE: Nothing found at this time.

Bethlehem

This church was organized about the year 1854 or '55. It grew up under the labors of Eld. Kemp Scott, who now sleeps in its cemetery. In 1882 this church numbered 105 members with F. Menefee as pastor.

Camp Branch

Camp Branch Baptist Church is located approximately seven miles southwest of Sedalia, Pettis County, Missouri. It has existed as an independent congregation since February 1877. It sits in a rural setting within the old boundaries of Prairie Township

Lexington Baptist Church

This church, under the appellation of the "Little Sni-a-Bar Baptist Church," was constituted on the fourth Saturday in July 1825, with about twenty constituent members. This was the second Baptist church organized in what is now Lafayette County, Big Sni-a-Bar, the first, having been constituted in the spring of 1819. Of the organic members were William Thorpe, Robert Fristoe, Luke Williams, Markham Fristoe and wife, Richard Fristoe and wife, Jonathan Tribble and wife, James Holman and wife, Nathaniel Tandy and wife, James Gray and Susan Rupe, dismissed by letter from Big Sni-a-Bar.

Lost Records.

The records of our church from 1825 to 1838 have been lost. Hence, we have no minute history of the church during that period. But from 1838 to the present day, we have a full record of the church's work. With the help of the internet and Ancestry.com, and R. S. Duncan's History of Baptists in Missouri some additional information has been retrieved and included in this document

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Church Discipline In the earlier days of our church was very rigid and exacting. At nearly every church meeting there were cases of discipline; and expulsions from the church were quite frequent. Now the pendulum seems to have swung to the other extreme.

Social Meetings were encouraged among the members. In 1845 we find the following: "The committee appointed at our last meeting to suggest such measures as In their opinion would be productive of more zeal, and consequently more success in our efforts to promote the Interest of our Redeemer's Kingdom In this vicinity, after having had the, subject under prayerful consideration, beg leave to present the following report: First we recommend more social and brotherly affection, to effect which we advise that the brothers and sisters generally, and especially the pastor and deacons of the church visit as many of the members as practicable once in each month, and urge them to social and Christian duties. We further advise that social or conversational meetings be held the afternoon of each Lord's Day for the benefit of our colored members."

Elder John Warder

The oldest son of Joseph Warder was born in Fauquier County, Virginia, September 9, 1774.

He united with Thumb Run church in his native county and was baptized by the well-known William Mason. In early life he married a Miss Elliot, by whom he had eleven child ren. After her death married Kiziah Kenney, who also bore him eleven children.

He moved to Kentucky and settled in Barren county, in January 1805. Here he became. a member and a deacon in Dripping Spring church. Four years later he went into the constitution of Mount Pisgah, in the same county.



In 1811, he was ordained to the ministry by Robert Stockton, Ralph Petty, and Jacob Lock. He was pastor of Mount Pisgah church from his ordination, till 1825. His preaching gifts were below mediocrity. In the division of the Baptists in Green River Association he adhered to the anti-mission party.

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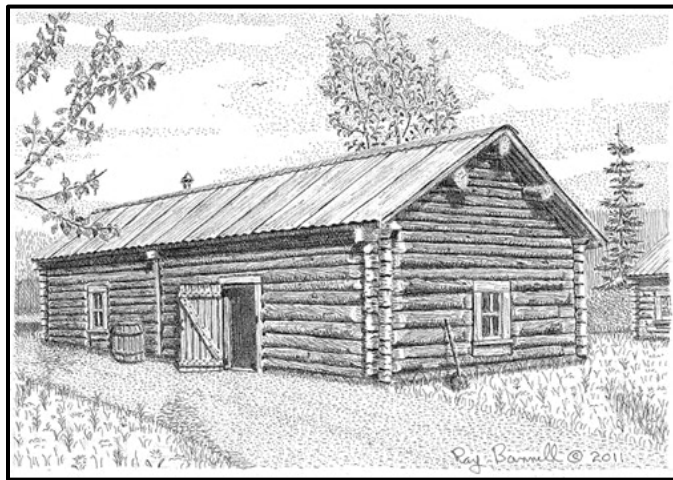
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In 1825 he moved to Lafayette, Missouri, where he became pastor of Litter Big Sni-a-Bar church of "Regular Baptists." In this position he was much loved and respected by his people, till he finished his earthly course, in great peace, November 16, 1857.

He lived a church member, without reproach, sixty-three years, and a preacher of the gospel forty-six years. His son Joseph is said to be a respectable preacher, occupying the field left vacant by the death of his father.

First Meeting House

Soon after the formation of the church a primitive log house for worship was erected on the farm of Gilead Rupe, about three miles southwest of this city. Though a rude and unassuming structure, it afforded a place for the people of God to meet and worship until the removal of the church to Lexington in 1838. This building has long since gone to decay and today not a vestige remains, and it would be difficult to find the exact spot upon which It stood.



A Log Cabin used for Meeting House

Singing Clerks.

Many of the early churches appointed some brother to led In the singing, and he was called the singing clerk.

In 1842there Is this record: "It was voted that Brethren Brown, Payne, W. II. Belles, Morehouse and M. F. Price be requested to take seats In front of the stand, and lead in the exercise of singing on all future occasions."

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1823

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Formed an extension arm from the Big Sni-a-Bar church about five miles East, just outside of the Town of Lexington.

1825

The Church was constituted on the 4th Saturday of July 1825, founding members were William Thorp, Robert Fristoe, Luke Williams, Markham Fristoe and Wife, Richard Fristoe and Wife, Jonathan Tribble and Wife, James Gray, and Susan Rupe.

1834

The Blue River Association was organized at Little Sni-a-Bar meeting house on the 11th of October 1834. Elder Moses A. Stayton was elected Moderator and Elder Henry Avery, Clerk. The constituent churches were ten in number, whose aggregate membership was 884, embracing the present counties of Lafayette, Johnson, Cass, Jackson and in part Bates and Henry. Of the original 384 members not one is now known to be living.

1836

Elder John Warder was elected as Moderator of the Association in 1836 and re-elected annually until 1842

1838

In July 1838, Elder Warder was succeeded in the pastorate by Elder Joseph White. Brother White was a plain, earnest, and successful minister of the gospel; a man of liberal and evangelical views of the Scriptures and the plan of salvation; a friend to missions and Sunday Schools, and by way of emphasizing his opinions, as well as to do good, he left in his Will a liberal donation to the Foreign Mission Board of the Southern Baptist Convention. Having spent his life in the Master's service, he died in the triumph of faith December 1861, at the age of eighty-one, having been a Baptist preacher over fifty years.

Sometime in 1838, the Little Sni-a Bar church moved into now Old Town portion of Lexington, MO and at the regular meeting for business,

1839

Church took up subscription to raise the funds to build their first meeting house in Lexington Missouri at Eleventh and Franklin Avenue.

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1840

In February 1840, the name was changed from "Little Sni-a-Bar" to that of the "First Baptist Church of Lexington Mo." While In Old Town the church occupied for worship such rooms as could be had, sometimes the courthouse, at other times the schoolhouse, and not unfrequently by their kindness and courtesy the Cumberland Presbyterian Church, a frame building situated west of the public square. This bouse was afterward sold to private parties, who used It for storing hemp and other merchandise, and has since been destroyed by fire.

In May 1840, Rev. Alvin P Williams (afterward D. D,) had settled us pastor, who served the church with great "acceptance until November 1843. As a pastor Brother Williams was unsurpassed. His time was wholly given to study and to pastoral and evangelistical work His labors were greatly blessed and his efforts crowded with eminent success.

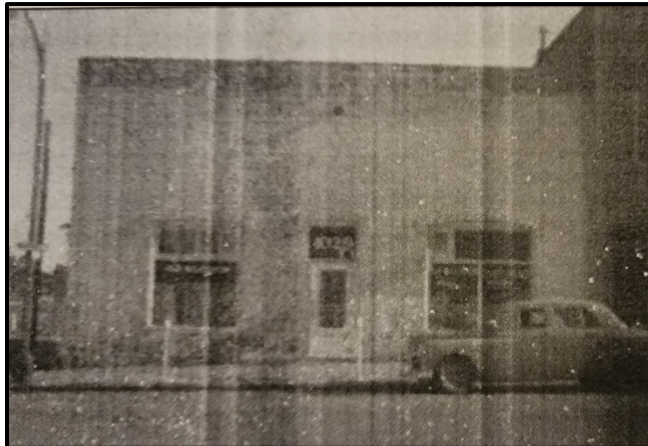
During the month of June 1840, Brother Williams brought a request from the Brethren at Dover, Missouri for the Church to extension an arm of the Church at Lexington.

While in the Old Town portion of Lexington the Church occupied such rooms as could be had, and even at time a meeting room at the County courthouse. Other times it would be held in a schoolhouse and not un-frequently, and by their kindness and courtesy, the Cumberland Presbyterian Church allowed the use of a frame building just west of the public square.



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1950 Image of Building erected in 1842

In August 2, 1840, during a regular business session, the Trustees were appointed to contract for building a 35 x 50 foot meeting house and were authorized to receive the deed for the building at Eleventh and Franklin Street.

An extension of the church was formed in Richmond Missouri from the existing members in that area.

Music was also deemed an essential part of the worship, and the Brethren were called upon to lead the congregation in prayer, praise, and invitational hymns. Singing was unaccompanied until a small cabinet organ was purchased. One of the earliest hymn books used was Bucks Hymn Book.

October 1840, the Church formed the Richmond Baptist Church from the exiting members living there.

1841

February 1841, Church met in the Court House in Old Town, for worship.

June 1841, Upon motion by Brother Waddell the Church voted that henceforth the Church's standing Moderator would be the Church's Pastor.

August 14, 1841, Brother William H. Russell was authorized to contract for flooring and plastering of Church building and for building chimneys as soon as he had procured two subscribers for same.

In September 1841, the church reported to the Association 107 additions by baptism. It is estimated that under his preaching, during the twenty-five years of ministry, over 3,000 persons were converted. Dr. Williams was Moderator of the General Association from 1863 to 1867, inclusive. His sudden and untimely death, which occurred November 9, 1868. sent a thrill of sorrow through every Baptist heart In Missouri. They all felt that truly "a prince in Israel" had fallen. His memory



*William H. Russell
FBC Deacon/Trustee*

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Is cherished by all who knew him, and his name will be honored by generations yet to come.

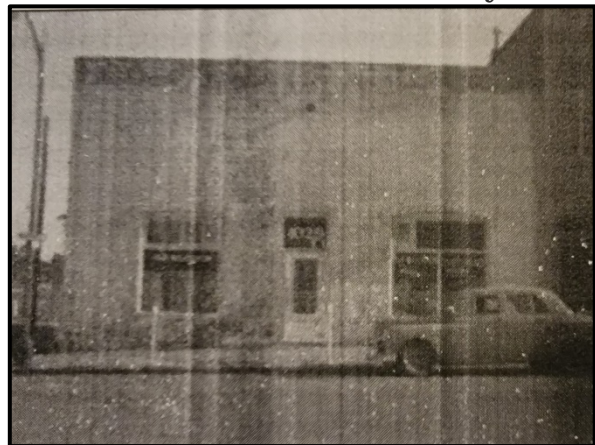
The Sunday School connected with the church was organized in the year 1841. The first superintendent was Brother Milton F. Price, who after a long and faithful service of fifteen years was In January 1856 succeeded by Bro. Jas. H. Graham.

During 1841, the church called William C. Ligon to the Pastorate to serve with Reverend A. P. Williams until 1843, and continued to serve in the Pastorate until 1847, and served as the first Secretary of the William Jewell Board of Trustees.

1842

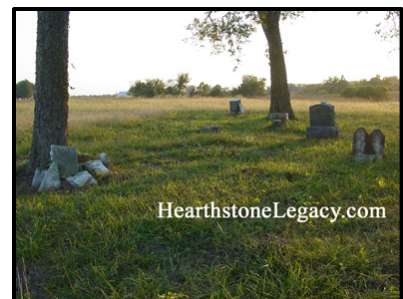
Brothers Brown, Belle, Morehouse, and Price were requested to take seats in from of the stand and lead the singing on all future occasions.

It was during the Incumbency of Brother Williams (1842) that the house of worship on the corner of Franklin Avenue and Eleventh street was erected. The building, a substantial brick, still stands and is used by the Lexington Tourism Bureau and a travel agency. The façade of the building has been updated with a few windows closed on side, but you can still see the outlines of the windows on the 11th street side.



Current Image of Building erected in 1842 – taken in 2021

June 25th, 1842, we find this definition of Christian baptism, upon which it would be hard for any of us to improve: "Resolved by this church that we regard no one as being regularly baptized but such as have been immersed on a profession of faith in Christ by a Baptist Minister of good standing In the church.



Headstones only remains of Church and Cemetery

HISTORY OF FIRST BAPTIST CHURCH

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Then on October 22, 1842, a third arm was formed and called Mound Prairie United Baptist Church. The building is gone, and the only remains of the Church is the cemetery, which is located between Higginsville and Mayview Missouri and is in rather poor condition with headstones broken and some are not in their original location.



Headstones only remains of Church and Cemetery

1843

In August 1843 the church members voted to meet every Sabbath for regular worship, and in September they elected to meet every Sabbath for social worship at 3 p.m.

In November 1843, Rev. William C. Ligon was called to the pastoral care of the church. Brother Ligon was favored with nothing more than an ordinary English education, but by extensive reading succeeded in treasuring up a vast store of knowledge. He made the Bible, his life's study. He did as much to establish William Jewell College and secure Its location at Liberty as any other man and was the first Secretary of Its Board of Trustees. Elder Ligon peacefully fell asleep in Jesus in 1877 in his 81st year, lamented by many whom he had led from darkness into light and who had waited with delight upon his ministry.

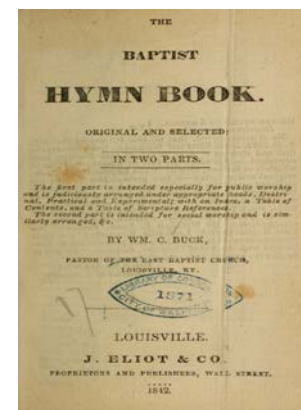


Rev. William C. Ligon

In December 1843, Rev. A. P. Williams, the pastor of the church, felt constrained to move to Ray Co, because firewood was scarce in the neighborhood of Lexington.

The church agrees to use Buck's Baptist Hymn Book; and Brethren Buckingham and Goforth were appointed to assist in singing in December 1843.

1844



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July 1844, Colored portion of the Church elected two members to serve as Deacons, Brothers Griffin Fletcher and Rowland Jackson.

September 1844, Brother Robert Dood was ordained to the work of the Gospel, and Brothers Rowland Jackson, Griffin, Fletcher, and Enoch Waddell were set apart to the office of Deacons (Ordination).

December 1844 the Church obtained the Buck Hymn books that were supplied by the members.

1845

Church took up a subscription to purchase a new Church bell, and it was reportedly received in November 1844

1846

Colored Members. In 1846 the church "resolved that it is Important for the better regulation of the colored members of this church that she set apart three of the discreet male members thereof as a committee to watch over the spiritual interests of the colored brethren, "and report to the deacons or church any disorder or malpractice among them.

In June 1846 "The church appointed a committee consisting of Deacons Waddell, Wallace, Royle and Price to examine the statutes of this state in relation to the extent to which this church can legally go in extending to colored brethren the privilege of teaching or preaching, and report to our next meeting.

December 1846, Brother Reyburn moved that the Colored members be not allowed to meet in this Church on the 3rd Sabbath, unless an officer (as required by law) be present, motion carried. Further it was decided that the Colored Brethren be allowed to meet in the Church below.

December 1846, the church approved the establishment of a Sunday School base on the principles of the American Sunday School Union.

Assist The Poor. The church in 1846 appointed Brethren Royle and Wallace "to procure a suitable person to wait on Bro. Benson, who Is now ill, and needs such assistance." The church made earnest efforts in those early days to take care of their poor. Sometimes houses were rented for their poor and dependent members. Often groceries and provisions were

HISTORY OF FIRST BAPTIST CHURCH

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furnished. The records state that one brother gave over \$60.00 one year for the poor of the church.

1847

Elder Ligon's pastorate terminated May 1847. From which time until August 1848, the church was served by Rev. Edward Roth. With his characteristic energy and enthusiasm, Brother Roth at once began his work. He was a humble, spiritual-minded devoted Christian, a good and useful pastor, much loved by the church and congregation, and God blessed him in his labors.

September 1847. "Bro. Reyburn moved that the colored members be not allowed to meet in this church on the 3rd Sabbath unless an officer (as required by law) be present- Motion carried."

In December 1847, Reverend Edward Roth was called to serve in the pastoral care of the Church for the 1847 - 1848 year.

1848

Missionary Work. In 1848 "A communication in reference to the formation of a Missionary Society was received from Bethel Church, Saline Co., and referred to a committee of five composed of Jas. W. Waddell, H. Wallace, Edward Roth, Wm. Duvall and Jas. II. Graham who were to consider and report on the subject at our next meeting." In August 1843 the committee reported, "that after mature deliberation we are of the opinion that it would be best to make another effort to reform our association on this subject, as by affecting such change we could do more good. But if we should fail, we would prefer to be associated with a few churches in missionary work than to continue in a large association professing to be neither for nor against such effort."

March 1848. A committee was appointed to invite sister churches in this state to unite with this church in inviting Rev. Thos. Fisher of Ky., to come among us and join us in protracted meetings, and that the committee write to Bro. Fisher on the subject.

Sometime during the late 1840 time period the Church members built a parsonage, to be used by the Pastor of the Church. The first house was built at the corner of 17th and South Street. **William Bradford, an outstanding early citizen of this town, and his first wife, Susan Bryam Waddell. It has continued in the possession of Waddell's family since his death in 1872, and**

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many of his descendants have held prominent places in the history of the town of Lexington, Missouri. In addition, with its exterior eclectic



embellishment and its original interior furnishings and decoration from the estate of William Bradford Waddell, which have been preserved by the family through the years, this vernacular brick house has been transformed into one of the finest and most well-preserved Victorian era homes to survive in Lexington. The property is

currently on the National Registry of Historic Places and was owned by Katherine Van Amburg a great-great granddaughter of William Bradford Waddell.

William Bradford Waddell, who acquired the house in trade for stock in the local Baptist Female College in 1869, after the house had served as the pastorium for the oldest church in Lexington, the First Baptist Church (founded 1825), was the

third member of the notable pioneer shipping firm of Russell, Majors and Waddell, out fitters and overland traders to the West and founders of the short-lived but legendary Pony Express, and Russell and Waddell were both Trustees of the First

Baptist Church. In addition, Waddell was a prominent wholesaler and retailer, organizer of the Lexington Mutual Fire and Marine Insurance Company, organizer and trustee of the Female Collegiate Institute (Baptist Female College, founded 1851) and trustee of the First Baptist Church.

Waddell made a gift of this house to his son, Robert Fielding Waddell, and his new bride, Emma, soon after its purchase, though it was not officially



WILLIAM H. RUSSELL

William H. Russell



Alexander Majors



William B. Waddell



William Bradford Waddell

HISTORY OF FIRST BAPTIST CHURCH

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deeded to Robert until 1882.

August 12th, 1848, Reverend Edward Roth turned in his resignation letter.

In November 1848, Brother Thomas C. Harris was called to the Pastorate of the Church.

Ministerial Material. In December 1848 the following resolution was offered and adopted: "Resolved that the pastor, deacons and members of this church generally make it their duty to lookout for and procure such young men of this church . . . as give evidence of such gifts as would render them useful In the ministry, in order to present them to the church, that she may take such steps as may aid in preparing them for that highly Important station."

1849

January 1849, the Church voted to collect a benevolence fund to assist the poor after the "Lord's Supper" communion each quarter.

In March 1849, Rev. Elijah S. Dulin assumed the pastoral charge. Brother Dulin remained with the church, faithfully dispensing the word of life, until December 1849, when he was called to Liberty to organize William Jewell College, which was opened January 1st, 1850. Of this Institution Dr. Dulin was the first president, a position for which his rare gifts and acquirements, eminently fitted him.

In May 1849, the church meeting was postponed owing to the prevalence of Asiatic Cholera in town.

On June 24th, 1849, Brother Dulin resigned the pastoral charge of the Church.

On August 3rd, 1849, the church observed a season of fasting, humiliation, and prayer in accordance with the proclamation of the President of the U, S., and the membership was requested to abstain from labor and business and meet together for public worship.

In September 1849, Jas. W. Waddell returned from Booneville and reported that at that meeting William Jewell College was located at Liberty, Mo.

At the same meeting, the church adopted the following resolution: "In view of the low state of religion in our midst, and whereas we expect to

HISTORY OF FIRST BAPTIST CHURCH

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commence a protracted meeting next Saturday in this church, resolved therefore that we spend that day in fasting and prayer."

Christian Courtesy. October 1849 it was moved and carried that a committee of two be appointed to wait upon and conduct to this church the Cumberland Presbyterian Preacher who may be assigned to this church tomorrow." The occasion was probably when the Presbytery or Synod met here.

In November 1849, the colored brethren were allowed to hold their prayer meetings in the church house one night in each week but not to continue later than nine o'clock. At the same time, it was ordered that the colored brethren be allowed to partake of the Lord's supper at their separate church meetings, quarterly, according to their expressed desire.

In granting Dr. Dulin a church letter in December 1849, to go to Liberty and take charge of William Jewell College as its first president, the church record states that his "loss is deeply felt by the brethren, yet with a humble confidence that in the Providence of God the change may be overruled to Ills own glory and the good of this church."

In 1849, the church raised \$48.60 for support of the poor.

1850

Next in the pastorship was Elder Josiah Leak, who served the church from May 1850, until July 1851. A good man, an earnest minister of the gospel, a fearless defender of "the faith which was once delivered to the saints," he performed his duties diligently, ably, and acceptably. Subsequently Brother Leak removed from this state to Texas, where he continued a faithful steward until, some three years since, death found him ready, and at the call of the Master he joyfully went to. give an account of his stewardship. "Be thou faithful unto death, and I will give thee a crown of life."

In January 1850, Rev. Robert James of Clay Co. Mo., a pious and godly man, the father of Jesse and Frank James, spent several days here preaching the gospel, and at the close of his meeting administered the ordinance of baptism.

From 1850 to 1870 there was scarcely a church meeting when there were not from two to five members arraigned before the church for discipline. And yet there were additions also at nearly every meeting. For

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the year ending August 1869 there had been 65 persons received Into the church by baptism. And the total membership then was 378.

FBC voted to support monetarily and with personnel at William Jewell College at Liberty Missouri to support the education of young men and women for leadership in God's work.

1851

In January 1851, Elder W. W. Keep of Columbia assisted Pastor Josiah Leak In protracted meeting of twenty-two days, at the close of which there were twenty-seven baptisms. In this meeting John C Fall, Peter Austin, Milton F. Royle, A. V. Robinson and many others were converted.

In July 1851 Brother Leak moved to Texas where he continued a faithful steward until 1854, when death found him ready, and at the call of the Master he joyfully went to give an account of his stewardship.

Following Brother Leak came Rev. Daniel L. Russell, whose pastoral labors continued from October 1851 to August 1853. Brother Russell did good, solid work for the Master, and having faithfully served his generation, quietly passed over the river, and is now enjoying his reward. "Mark the perfect man and behold the uprlg.t, for the end of that man is peace."

December 1851., the church adopted the report of a committee setting forth in detail its conception of the duties of elders and deacons. This Is a strong and well worded paper, cover log two pages of the church records, and would be well worth the consideration of any preacher or deacon today.

1852

In the minutes for April 1852, Daniel L, Russell, the pastor, is very properly designated as the Bishop of the church, since In the New Testament the term bishop pastor and elder are used interchangeably, and signify one and the same office.

In 1852 several brethren turned theologians, and for several meetings discussed and tried to amend the articles of faith of the church. But their efforts were unavailing, and the church unanimously reaffirmed its articles of faith.

1853

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In January 1853, Dr. Buckingham moved the adoption of the following resolution regarding dancing, "Resolved that we as a church consider dancing either In public or private inconsistent with the Christian profession, and subject of discipline," which resolution was adopted.

In March 1, 1853, Elder W. P. C. Caldwell, of blessed memory, visited our church, and made an appeal for funds with which to build a house of worship In Warrensburg, Mo.

August 1853, Brother Russell having done good solid work for the Master and having faithfully served his generation, quietly passed over the river and is now enjoying his rewards.

November 1853, the church invited Pres. R. S. Thomas of William Jewell College to preach for them once a month and visit whenever he can conveniently do so.

1854

The Church formed another extension arm of the Church in Wellington from the membership living in that area, forming the Baptist Church of Wellington.

January 1854, the Church called Brother Tyree C. Harris to the pastorate of the Church, to begin in August.

In August 1854, Rev. Tyree C. Harris, a young man of brilliant talents and deep piety, accepted the care of the church. Brother Harris entered upon his duties with ardor and zeal and a determination to spend his life with the people of God here. But alas! he was soon attacked with typhoid fever which rendered him more and more feeble, and it soon became apparent that he could not rally. Calmly, cheerfully, sublimely he accepted the situation, and as the end drew nigh, resigned himself to the sleep of the Christian, like one, "Who wraps the drapery of his couch about him and lies down to pleasant dreams."

Brother Harris closed his work and entered upon his rest the 9th of October 1854. Though pastor but two short months, he greatly endeared himself to every member of the church and congregation, and now, while "his works do follow him," his memory is fragrant in the hearts of many "Soldier of Christ, well done."

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The death of Pastor Tyre C. Harris of typhoid fever in the summer of 1854, after only about two month's service as pastor, was a great calamity to the church. He was comparatively a young man, pious, consecrated, influential and eloquent, and his early departure for the better world is one of those mysteries of providence that we cannot solve in this world, hut we must await till God is pleased to reveal the reis ins for His actions in another world.

1855

In February 1855, Dr. E. S. Dulin was again selected to serve the church.

In July of the same year, he was elected to the presidency of the Baptist Female College, in consequence of which he severed bis pastoral relation, but at the earnest solicitation of the brethren continued to serve the church until the spring of 1856.

Jos. H Strother, a colored brother, was licensed to preach the gospel in June 1853, and ordained to the gospel ministry in March 1855.

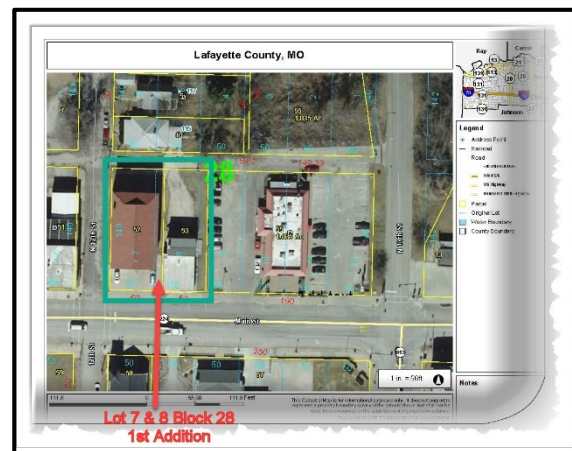
1856

The First Regular Weekly Prayer Meeting as far as the records show was established January 26th, 1856.

At the regular church meeting in January 1856, the church resolved to erect a new house of worship, one more commodious and better adapted to the wants of the congregation and appointed a committee to select a suitable lot.

At the February meeting the committee reported that the lot on the corner of Main and Twelfth streets had been purchased. In the spring of this year the edifice in which the church had worshiped for fourteen years was sold and the church thenceforth met in the courthouse until May 1857.

From April 1856 to April 1905, Rev. Joseph W. Warder filled the pulpit. In a service of nine years Dr. Warder administered faithfully and acceptably the affairs of the church. He



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was a popular speaker and successful minister, a man of talents and toil, an Indefatigable worker, ready for any errand of mercy. He was distinguished for his learning, piety, and pulpit ability. Last fall he wrote that he would attend this celebration. But he has recently passed away.

In September 1856, this church sent to the Blue River Association for District Missions the munificent sum of \$133.

At the close of Dr. Warder's long and successful pastorate, Dr. Dulin was again, and for the third time, called to render the church pastoral service, which he continued to do In connection with the arduous duties of president of the college until August, 1868, when the double duties of pastor and president proving too onerous, he resigned his charge as pastor, after having faithfully served the church and congregation for more than three years. Dr. Dulin was a very earnest and devoted Christian minister, "a workman that needeth not to be ashamed." He has deservedly had conferred on him the degrees of A. M., D. D., and L. L. D.

In 1856 our church adopted a regular schedule for taking missionary collections and for the poor A collection for the poor was taken annually in November; Foreign Missions in January; the General Association in April; the Southern Bible Board in June; and District Missions in September.

In October 1856 a \$1,100 subscription was raised o help provide for the endowment of William Jewell.

Bro. Graham filled the position of Sunday School Superintendent with credit to himself and profit to the school for four years 1856-1859.

1857

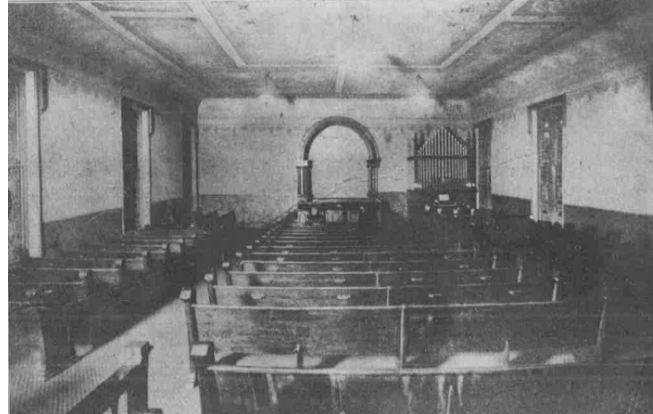
Regular Church meetings were held in the Court house in Lexington during the first part of 1857.

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Then on May 21, 1857, the first religious service was held in the basement of our present building, the occasion being a meeting of the Ministers 'and Deacons'

Conference, connected with the General Association. From this time the church continued to meet in the lower room until the 19th of July 1868, when the edifice having been completed and furnished at a cost of some \$28,500 (the whole of which was paid) the church assembled for the first time in the upper room for the purpose of dedicating the building to the



Interior of Lexington Baptist Church Where their Convention Met

worship of Almighty God. This service was appropriately performed. The pastor, Dr. Dulin. preached a very earnest and practical sermon, one admirably suited to the occasion, and also offered the dedicatory prayer.

In 1857 there were 144 male members of the church and 203 females: making a total church membership of 352.

In September 26th, the colored members of th

1859

In October 1859, a day of fasting and prayer was observed "In behalf of the distracted condition of the Baptist Church In Independence Mo."

1860

In February 1860 the church after patient investigation fully vindicated Elder A. P. Williams of the many grievous charges which his enemies had preferred against him.

Bro. John D. New was Bro. Graham's successor in the Sunday School Superintendency. Bro. New presided over the school for two years.

A great meeting was held by Drs. Warder and Dulin in the courthouse In February and March 1860, In which Dr. Moses Chapman, Garland Graham, Henry Chiles, Chas. O. Grimes, Ellen K. Gaw (now Mrs. Asbury,) Virginia Webb (now Mrs. S. B. Whiting.) Elizabeth Bondurant (now Mrs. Hughes,) and many others were converted.

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Rev. Jesse A. Hollis, a noble man of God, was selected president of our Baptist Female College in 1860.

1861

M. F. Royle was elected deacon January 20th, 1861, and was ordained June 1861, making up to this time 44 years of continuous service as deacon

1862

At the expiration of Bro. New's term of office Bro. Milton F. Price was recalled to the position and after a service of one year (1862) was relieved by Bro. Henry C. Wallace.

In the fall of 1862, this church sent the Pastor Rev. J. W. Warder and Rev. Jesse A. Hollis, president of Baptist Female College to Dover to assist in the ordination of Rev. Charles Whiting to the gospel ministry.

1863

For three years the school had for its leader Bro. Wallace.

1864

The house of worship was granted to Dr. E. S. Dulin in which to conduct his school, beginning September 12th, 1864.

September 18th, 1864, through Drs. Warder and Dulin the church ordained Rev. Robt. Dood (colored) to the ministry, placing him over the colored portion of the church. These brethren at the same time ordained three negroes as deacons for said portion of the church.

November 1864, the church accepted a cabinet organ from certain members to be used in church and Sunday School services.

1865

From the organization of the church, the regular meeting for the transaction of business was held at 11 o'clock on the fourth Saturday of each month, until September 1865, when the time was changed to the fourth Thursday night.

This church has been quite a fruitful vine. Six other churches have been formed wholly or in part from the membership, viz: Mound Prairie, Wellington, Richmond, Dover, Greenton and the Second Baptist church (colored) of this city. The church has performed the duty and enjoyed the

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privilege of entering the General Association in five of Its annual sessions, viz: 1846, 1857, 1867, 1877 and 1892. Three of her men have gone out to preach the glorious gospel of the blessed God," viz: DeWitt O Bolton, C. A. Buchanan and B. V. Bolton.

June 1865, the negro members were granted letters of dismissal in order to constitute a church of their own.

During the dark days of 1865 when the test oath was required of ministers of the gospel before they were allowed to preach; when so many preachers went straightforward preaching the gospel everywhere, and when many were indicted and some actually put In jail, our church adopted the following resolution, "That without intending in any degree to recognize or admit the right of a convention or any other earthly power to prohibit or restrict the preaching of the gospel of Christ, or the exercise of religious functions and duties. We nevertheless, in view of surrounding circumstances and to preserve peace and harmony in the church and community, recommend to Bro. Dulin, if consistent with bis sense of duty, to suspend preaching in our church house temporarily; and In the meantime we will give ourselves to earnest prayer to God for light and His divine guidance as to our duties under the trying exigencies that are upon us."

1866

In January 1866, Dr. Jas. B. Taylor, Cor. Sec, of the Foreign Mission Board, Richmond, Va., acknowledged a contribution of \$209 for Foreign Missions from this church.

Next In the Sunday School Superintendency comes Bro. Milton F. Royle who took charge of the school in January 1866; since which time he has been continuously elected annually to fill the position for which he Is so eminently qualified, and has served without Interruption, except six months In 1884 when In consequence of falling health he has allowed a short rest, during which time the place was filled by Bro. A.W. Payne of W M A. in 1895.

In September 1866, Dewitt C. Bolton was licensed to preach.

1867

In June 1867, the church resolved to stand in prayer in its public Lord's day services and kneel in prayer in its prayer meeting services.

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1868

In October 1868, the church invited Rev. Lansing Burrows to become pastor. He accepted and commenced his labors on the second Lord's Day in November. His pastoral relation continued until November 1870. Dr. Burrows is a man endowed with rare gifts, a popular and attractive speaker, graceful and eloquent, and does not fear to avow his conceptions of divine truth.

The record for November 1868, contains the following: "M. F. Price and Carpenter were appointed to ascertain who are guilty of disturbing the order of God's house and invite them to attend our Sabbath school."

1869

On January 23rd, 1869, Capt. W. F. Bahlman, then teaching school here, was baptized into the fellowship of our church. He has long been identified with the State Normal School at Warrensburg; and has been a very useful and influential brother.

In March 1869, the church resolved to give \$5,000 to the Theological Department of William Jewell College and nominated John W. Waddell to represent the church upon the Board of Visitors of said Theological Department.

The Young Men's Christian Association was granted the use of our church house in April 1869, in which to hold their regular weekly meetings.

In July 1869, the church resolved to take up public collections for William Jewell College, in order to keep it in successful operation.

October 18th, 1869, our Sunday School pledged (one hundred for the prosecution of Sunday School work in the state.

1870

In January 1870, a daily prayer meeting was held, "the special object of which was to pray for wisdom and grace to enable us to overcome all the obstacles in the way of exercising a Christian fellowship one toward another, and also to maintain a healthy state of discipline."

In January 1870, Rev. Mr. Hysler, a German Baptist Preacher, settled in Lexington; and the church raised \$250 to enable him to preach the gospel among the Germans here and in contiguous territory. Moreover, the

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church asked the General Association to help them in carrying on this good work.

February 1870 changed business meeting to the Wednesday night before the fourth Sunday.

In November 1870 Bro. Hysler was relieved from obligation to preach to the Germans in this city, he feeling that the time can be more profitably spent among the Germans in Concordia and vicinity.

As stated elsewhere, the church for many years made large gifts for its poor. In 1870 \$99.85 were given for this purpose. Besides this, treasurer reported for 1870; For Pastors Salary \$1495.50; for Foreign Missions 187; Bro. Ely for Ministerial Education \$80.50; Lexington "Va., Baptist Church \$7.65; Sunday School Convention and Life Membership 1110; Rev. C. C. Chaplin \$60.25; Home Missions \$50.70; District Missions \$55; General Association \$67.20; Contingent fund \$149 80. Total \$2552.22.

1871

In January 1871, Bro. John Austin addressed a letter to this church, asking their prayers in his behalf, that he may decide the question as to whether it is his duty to go to Australia as a Missionary. The church united in a special season of prayer for the brother, assuring him of their love and sympathy, and asking that God might direct him and endow him with wisdom and grace to do his duty.

After the resignation of Dr. Burrows, the church was destitute of the services of a pastor until February 1871, when Rev. Duncan H. Selph, president of the Baptist Female College, consented to serve in that capacity. Under Dr. Selph's ministrations the church enjoyed a good degree of prosperity, he faithfully dispensed the word of life. Dr. Selph tendered his resignation in November 1871, to take effect February 1st ensuing, he died in 1872 in the full enjoyment of a blessed hope through the blood of the Lamb.

1872

The committee, after due correspondence, recommended Rev. Henry Talbird to whom, at the church meeting in February 1872, a unanimous call was extended. Without delay Dr. Talbird accepted the call, and on the second Sabbath in April entered upon the responsible duties of the position. Dr. Talbird ever exhibited an ardent desire that the cause of Christ

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might be advanced and labored to extend the influence of our denomination in the city. His polished and graceful manners, courtly address, deep-toned piety, and consistent godly walk greatly endeared him to all. But the crowning excellence and chief glory of his Christian character was his unwavering trust In God. In the midst of trouble, financial losses, and desolations of war, his comfort ever was that God is king, and that all things work together for the good of those who put their trust in Him.

In April 1872, among other measures adopted was this: "Any member voting against a letter to any applicant Is required to give his reason therefor, either before or after voting. ' He is to prefer charges against such applicant as soon as practicable, but in all cases within three months from the time of refusal to grant such letter "

Immediately after the resignation of Dr. Selph a committee was appointed to ascertain where the services of a suitable and acceptable minister could be secured.

The time again comes in the history of the church when another change in the pastorate becomes necessary. Dr. Talbird, venerable in years, but still more venerated and beloved for his many Christian graces and virtues, deeming It prudent for his health, and especially for that of his faithful companion, to seek a milder climate, on November 12, 1884, tendered his resignation (which the church accepted with much regret and reluctance) to accept a call extended by the church at Stark, Florida. The farewell services on Sunday, November 23rd, were most touching. A densely packed audience listened with deep feeling to the late pastor's parting discourse on "Christian Faithfulness."

In September 1872, Dr. Talbird offered a long series of resolutions on church discipline, which were adopted. And then the pastor and seven deacons, and seven other members were appointed a committee on church discipline.

In December 1872, the church voted to give the Central Baptist \$100 to aid the paper in its financial embarrassments.

1874

November 1874, the church went into organization of the Lafayette and Johnson Association. The Pastor, Dr. Talbird, became moderator of this new body.

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1875

The first week of January 1875 was observed as a week of prayer by the church

In January and February 1875, a large number of persons were received into the church by baptism. In this meeting the pastor, Dr. Talbird, was assisted by Rev. W. R. Painter and Dr. Russell Holman.

The third day of June 1875 was observed as a day of fasting and prayer in accordance with the proclamation of Gov. Hardin. This was the famous chintz bug and grasshopper year in Mo., when a total destruction of crops was threatened, when God so graciously heard prayer, and drove the insect pests out of the state. In 48 hours after the day of prayer there was probably not a live, red-legged grasshopper in the state,

June 17th, 1875, the church took action in regard to raffling and lotteries, discountenancing them as improper.

The salary of the pastor for several years had been \$1500, but in June 1875 the salary was reduced to \$1350.

In 1875 the church joined in the Semi-centennial movement and helped to raise money for the further endowment of William Jewell College.

In December 1875, Sisters Talbird, Clements, and Robinson and Prof. A.F. Fleet were appointed a committee to solicit money for aiding the ministerial students of William Jewell College.

1876

In September 1876, the church offered the pastor seven weeks' vacation. Later it was made two full months. This, however, was probably in recognition of the pastor's age and infirmities.

The church about this time, say from 1870 to 1880, usually through the deacons, made, during the last quarter of the pastoral year, all the financial arrangements for the following year. The wisdom and fairness of this plan is obvious.

In August 1876, a committee composed of Dr. Jas. Belt, J. D. New and M. F. Royle recommended a strong report on temperance to the Sunday School.

1877

HISTORY OF FIRST BAPTIST CHURCH

LEXINGTON, MISSOURI

In February 1877, quite a number of persons were baptized, among them being Miss Jennie Grimes, Miss Bell Bolton (now Mrs. R E Smith) Walter B. Waddell, Misses Nannie and Lizzette Shaw, Irvin Noel, Geo Chapman, and Fannie Shotwell. The Elder Dr. Chambliss aided the pastor in this meeting.

In April 1877, Pres. A. F. Fleet sent 870.00 to the Foreign Mission Board, the contribution of Baptist Female College for the year.

In September 1877, the pastor and other brethren were appointed to go to Greenton and assist in the ordination of Rev. Walter Robinson to the Christian ministry.

September 1877, the church house was tendered to our Presbyterian brethren for the purpose of holding their synod: the church also pledging its members to assist in entertaining members of synod.

In October 1877, the church invited the General Association, then in session here, to participate with them in celebrating the Lord's Supper.

1878

In March 1878, the church ordered that an effort be made to raise money for the support of Rev. Andrew Stein in his missionary work among the Germans.

In March 1878, the pastor's salary was reduced to 11,100, and a year or two later to \$1,000

In May 1878, the Young Ladies Foreign Missionary Society of the Baptist Female College sent to the Foreign Mission Board at Richmond \$60.00. And in March 1879, they sent \$80.00.

In October 1878, a resolution was passed by the church asking the General Association to allow them to give their usual State Mission collection to Rev Andrew Stein for prosecuting missionary work among the Germans.

In October 1878, the church agreed to help support Rev. M. L. Laws, at that time Sunday School Secretary of the State.

1879

HISTORY OF FIRST BAPTIST CHURCH

LEXINGTON, MISSOURI

On Thursday evening, March 31, 1879, Rev. Andrew Stein preached in German in our house of worship, after which Brother Adam Walk, and wife were baptized.

In July 1879, the church sent the pastor and others to Long Branch church, upon request, to assist in the ordination of Rev. Jas. S Price.

In October 1879, Trot. John F. Lannean and wife joined the church by letter, coming from Tuscaloosa, Ala. In January 1881, the church observed the week of prayer. During the first week In January 1882, the church held a special service of prayer for a revival of religion. A printed program of subjects and speakers was distributed among the members and followed. Two brethren were appointed to speak each night. It was a precious occasion. God was graciously present. The following week G. W. Hyde commenced aiding the pastor in a protracted meeting which lasted about six weeks The Lord was very gracious to His people, and many sought and found the Savior. Among those baptized then were Miss Maud Hardwick (now Mrs. Dr. Rothwill) Miss Mollie Nicholson (now Mrs. Becker) Mrs. Mary Chiles, Boxie Chiles (now Mrs. Comstock) Ernest Chapman, Willie Stewart, Thos. Bolton, Harry and Lee Wallace, Susie Tevis, Hannah Lannean, Jessie Alkinson, Rattle, Addle and Ben New, Maggie, Ida and Clark Hyde, Edith Leonard, Jas. Cheatham, and Clarence Noel.

1884

January 1884, Rev. G. W. Hatcher of Carrollton assisted the pastor in a protracted meeting.

The present organ was placed in the church February 1884.

June 1884, Dr. Henry Talbird, after 12 years of service, offered his resignation. Reluctant to give him up, the church did not accept his resignation till again tendered in November. Earnest resolutions were passed in accepting Dr. Talbird's resignation and a most solemn farewell service was held, during which Dr. Geo. L. Leyburn, pastor of the Presbyterian church, "made a very appropriate and eloquent address."

In November 1884, C; A. Buchanan wrote the church, saying he felt constrained to preach the gospel. Whereupon the church licensed him to preach. He has been a useful preacher, and is now pastor at Palmyra, Mo.

HISTORY OF FIRST BAPTIST CHURCH

LEXINGTON, MISSOURI

In May 1884, the church in Starke Florida, to which the beloved Talbird went from here, acknowledged the gift of a large number of hymn books from our church.

1885

On February 11, 1885, the church invited Rev. William A. Crouch to become pastor, which invitation was accepted, and from March 1st to October 16, 1887, the church enjoyed his excellent preaching, which was intensely Biblical, enlivened with humor and tender with pathos. Bro. Crouch' successor in the pastorate is Rev. Flournoy Menefee, our present under shepherd, who commenced his labors March 1st, 1888. May God bless his labors with success, and under his ministry may the church enjoy a large degree of prosperity.

December 8th, 1885, Pastor W. A. Crouch baptized Miss Bertie Wallace (now Mrs. McDonald) Wm. H. Chiles and others. And on Sunday December 13th, Susie and Sophia Lannean, Estelle and Mazie McGrew, W. S. Bullard and others.

December 1886, the church decided to take a collection for the two Baptist churches in Charleston S. C., which had suffered greatly from an earthquake.

During an existence of sixty-three years the church has enjoyed the pastoral services of fifteen ministers, of whom John Warder, White, Williams, Ligon, Leak, Russell, Harris and Selph have completed their labors and gone to their reward 'Blessed are the dead who die in the Lord.' Of the living, Bro. Roth resides on his farm in this country and has recently, in consequence of failure of health, resigned the pastorate of the church at Corder. Dr. Burrows is the faithful pastor of the Greene Street Baptist Church, Augusta, Ga, and the efficient Secretary of the Southern Baptist Convention. Dr. Dulin and Dr. Warder are still laboring in the Master's vineyard, the former in Kansas and the latter in Kentucky, his native state, at present the Corresponding Secretary of the Board of State Missions. Bro. Crouch removed to Lathrop, this state, and is actively engaged in the blessed work of preaching the glorious gospel. While the beloved Dr. Talbird, a venerable patriarch of three-fourths of a century, is happily spending the evening of his long and useful life in the "bright, sunny South." ready and anxiously waiting the summons of the Master, "come home, faithful servant, enter thou into the joy of thy Lord."

HISTORY OF FIRST BAPTIST CHURCH

LEXINGTON, MISSOURI

Our present pastor, Bro. Menefee, though pastor but a short time, we all love, and earnestly pray that the good Lord may spare his life, and enable him to gain in wisdom and "In the knowledge of our Lord and Savior Jesus Christ," and hope that he may see it to be his duty to remain with the church to make known unto us "the unsearchable riches of Christ" until full of years and honors, he may look up with confidence, and say. "The time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

1887

In June 1887, the Pastor Rev. W.A. Crouch reigned, and gave as reasons for his action, 1. Disfellowship among the members of the church. 2. Failure to exercise discipline for known violations both of covenant and scripture." The church recognizing the justness of the pastor's Indictment, Immediately resolved to hold prayer meetings every night for a week or more. Prayer was offered especially that harmony and full fellowship be restored among the members of the church, and that all difficulties and obstacles In the way of the success and prosperity of the church be removed." These meetings were held from January 19 to February 13th, when a protracted meeting began, In which Pastor Crouch was aided by Rev. R. H. Jones, during the progress of which meeting quite a number of persons professed conversion and were baptized. The pastor's resignation was not accepted "on the ground that fellowship had been restored among the members of the church, and that the church sustains him in his views, and determines to exercise discipline " In October 1887, Bro. Crouch again tendered his resignation, which was accepted.

In November 1887, Rev. T. L. Powell, missionary of Lafayette and Johnson Association, held a three-week meeting in the chapel In Old Town. During this meeting W. L. Gaffin and many others were baptized.

The chapel was built In 1887 by the efforts of a number of sisters to the church for the purpose of maintaining a prayer meeting and Sunday school in East Lexington.

In 1887 the Woman's Missionary Society of the church contributed to District, State, Home and Foreign Missions \$171. 34.

1888

HISTORY OF FIRST BAPTIST CHURCH

LEXINGTON, MISSOURI

In March 1888, Church Treasurer M. F. Royle made his annual report, showing that after all obligations were paid there remained a balance in the treasury of \$15.73. The treasurer stated, "that it was the first time in twenty-five years such a state of money matters existed."

March 21st, 1888, the church resolved to build a parsonage on the lot south of and adjoining the grounds of the Baptist Female College, which was completed at a cost of 12,800, and occupied by the pastor September following,

In 1888 Pastor Menefee, with the concurrence of the church became president of our female college in addition to his pastoral duties. In November and December 1888, Pastor Menefee held a protracted meeting with the church, he doing all the preaching. During this meeting quite a number of college girls and some others were baptized into the fellowship of the church,

About this time for a number of years Rev. II. M. Richardson, D. D, was a member of our church. His home was in Lexington, and he preached during his residence here to a number of churches in contiguous territory.

In August 1888, the thanks of the church were tendered to brother R. T. Jesse for preparing a history and manual of our church and presenting the same to the members without cost.

October 24th Brethren W. H. Chiles and A. V. Robinson were elected Deacons.

November 25th Bro. J. G. Worthington was recognized as Deacon.

December 9th Bro. F. Snelling as Deacon.

1889

In April 1889, Rev. T. L. Powell held a second protracted meeting at the chapel with good results.

May 30th, 1889, Rev. F. Menefee tendered his resignation as Pastor. In June 1889, Missionary T. L. Powell held a meeting of days at Riverton and as a result baptized a number of candidates.

In July 1889, Bro. M. F. Royle, who had been treasurer of our church since 1850, serving faithfully and well a period of 39 years, resigned his office as treasurer and Bro. Wm H. Chiles was elected his successor.

HISTORY OF FIRST BAPTIST CHURCH

LEXINGTON, MISSOURI

July 1889. the church sent a contribution to Puxico, Stoddard Co., to assist In building a house of worship.

1890

1890 January 1st, present membership three hundred. February 3rd, a call to the pastorate extended to Rev. F. W. Eason and accepted. February 9th, Rev. Eason enters upon pastorate.

In April 1890, Rev. B. G. Tutt aided Pastor Eason in a series of meetings, when thirteen persons were received by baptism into our church.

April 16-17. 1890, the 14th annual meeting of the Missouri Baptist Women's Missionary Society held their meeting in our church house; and it proved of great interest and pleasure to the sisters and many brethren also.

In June 1890, a Baptist church was organized at Riverton with fifteen members. This church resulted from the labors of Rev. T'. L. Powell, Missionary of our Association. The organization., however, was short lived, becoming extinct in 1892.

1891

In February 1891, Pastor Eason was aided In a meeting by Rev. W.T. Russell, that resulted In several conversions and baptism".

April 5, 1891, Rev. T. L. Powell again held an interesting meeting in the Chapel In Old Town, at the conclusion of which he baptized several converts.

November 20th, 1889, Rev. F. W. Eason tendered his resignation as pastor to accept a call tendered him at Baton Rouge, La. November 23rd the church accepts the resignation of Bro. Eason.

1892

February and March 1892, Rev. T. L. Powell held a protracted meeting with our church, lasting about a month.

April 27th, 1892, Rev. W. I. Cole of St. Joseph called to the pastorate. Bro. Cole accept and takes charge of the church as Pastor, Aug. 3rd, 1892.

In October 1892, the General Association met with this church.

HISTORY OF FIRST BAPTIST CHURCH

LEXINGTON, MISSOURI

1893

In May, 1893, the church, upon request, sent pastor and deacons to Odessa to aid in ordination of E. L. Prather to the Gospel ministry.

1894

Rev. E. B. Dillard, evangelist, assisted In meetings in the church In May 1894, during which several persons (professed faith in Christ and were baptized.

1895

Pastor Cole held series of meetings in March 1895. Thirteen additions to church.

Upon invitation from Greenton church, a deputation was sent to assist in ordination of Chas. W. Powell to work of preaching the Gospel.

1896

In February 1896. Dr. J. P. Greene, of William Jewell College, held meetings, and a large number were received Into the church. In April 1890, Pastor Cole preached about ten days and during that, time several were baptized.

June 10, 1896, after relating his Christian experience and Impressions regarding the work of the ministry, by unanimous vote Bro. B. V. Bolton was licensed to preach the gospel.

In June 1896, electric lights were put in church.

The church entertained the L. & J. Association in September 1896, during its 22nd annual session.

September 23rd, Brethren H. W. Winsor and W. A. Gaffin were chosen Deacons.

Bro. Royle continued in the Sunday School Superintendency until 1896, when he was succeeded by Bro. Wm. H. Chile.

1897

March 1897 Pastor Colo was assisted in a meeting by Rev. J. L. Lawless, of St. Joseph, Mo.

HISTORY OF FIRST BAPTIST CHURCH

LEXINGTON, MISSOURI

In May, 1897, upon recommendation of pastor, the church employed Bro. B. V. Bolton, student at William Jewell College, to do missionary work during his vacation In Lexington and vicinity.

In September 1897, the Home Department of Sunday school was introduced, and Deacon Royle was appointed to superintend its full organization and work.

1898

March 1898. Rev. W. J. Williamson, Kansas City, assisted the pastor in a series of meetings. During that time, a number of our college girls were baptized.

1898. March 30th, W. I. Cole, after a service of six years as pastor, presented his resignation to take effect at the close of the present pastoral year, August 1st, 1898.

November 2nd the church extended a call to Dr. Chas. Manly of South Carolina to become pastor. Dr. Manly accepts the call and entered upon the pastorate, preaching his first, sermon December 11th.

1899

January 1899, the thanks of the church were extended Bro. Walter B. Waddell and, also, his faithful housekeeper, "Aunt Dilsey," for their kindness and hospitality, extending through several weeks, Immediately after the arrival of Dr. Manly and his family, and when two members of the family were seriously sick.

1901

In November 1900, G. W. Garr was elected trustee of the church in place of Dr. M. Chapman, deceased.

From November 19-30, the pastor was aided in meetings by Rev. R. M. Inlow, Harrisonville, Mo. Several additions to church, result of meetings.

December 1900, After eleven years as church treasurer, Bro. W. H. Chiles resigned that office.

HISTORY OF FIRST BAPTIST CHURCH

LEXINGTON, MISSOURI

December 12, 1900, Rev. W. H. Sears, missionary to China, visited us, and gave an interesting talk about his field and work.

December 26, 1900, the date of last church prayer meeting of the century, Bro. W. H. Chiles called attention to that fact. Appropriate services were held. The roll was called, and of 41 persons present, whose names were recorded, twenty-six of these were church members.

During the year 1900 the balance of the parsonage debt, amounting to \$695.34 was paid in full, mainly through the effort of our consecrated Bro. R. T. Jesse.

And, during the year 1900 two of our oldest members, C. O. Grimes and Dr. Moses Chapman passed to their eternal home.

January 2, 1901, the first prayer meeting of the New Century was held. Very interesting services, appropriate to the time were held, and a roll call, with recording of names by our faithful clerk.

June 1901, on motion of Bro. Royle, the church conveyed to Dr. Lansing Burrows of Nashville, TN, (a former pastor) our condolence and sympathy upon the departure of his beloved wife for the better land.

September 1901, after a faithful term of service, Bro. Jesse resigned as treasurer of the church and in October Bro. John H. Hix was elected to succeed him.

During Bro. Jesse's term as treasurer, he paid at the end of each quarter all the liabilities of the church, showing us that the thing could be done. But he had the time and inclination to devote himself to the service.

October 24, 1901, Bro. Henry Crockett Wallace passed away to his heavenly home. He was a member of this church fifty-six years; served as clerk seven years, and for two years superintendent of Sunday school. He filled the office of deacon thirty-six years, and that of moderator of L & J. Association seventeen years.

From November 7th to December 4th, Dr. H. M. Wharton conducted a union meeting in a tabernacle erected for the purpose. Dr. W. preached many able and impressive sermons and much good was done.

1902

HISTORY OF FIRST BAPTIST CHURCH

LEXINGTON, MISSOURI

In May 1902, by nomination of church, Bro. Walter B. Waddell succeeded H. C. Wallace, deceased, as the Baptist representative on the board of trustees of W. M. A.

June 1902, after twenty years of service, R. T. Jesse resigned the clerkship of church because of failing health. I suppose we will all agree with Dr. Manly, who said: "Bro. Jesse was the most efficient church clerk lever knew." Bro. Milton F. Royle, Jr., was elected to succeed the former clerk.

Owing to continued bad health, Bro. Jesse resigned the office of deacon in October 1902.

In December 1902, Dr. Manly tendered his resignation as pastor. The church with deep regret accepted the resignation of Pastor Manly, after a little more than four years of faithful service.

1903

In April 1903, Rev Milford Riggs was unanimously called to the pastorate of cur church and after a short delay accepted the call and entered upon his labors.

During June 1903, Deacons H. W. Winsor and R. T. Jesse were called to come up higher. No church, perhaps, ever claimed two more faithful and devoted members and deacons.

In July, the church resolved to observe the Lord's Supper monthly rather than quarterly, as had been the custom. At same meeting Milton F. Royle, Jr, tendered his resignation.

At the July meeting, 1903, the church agreed to change the name of "The Baptist Female College" to "Lexington College for Young Women."

In August 1903, Prof. R. N. Cook was elected clerk of church. At the same meeting, the church adopted plans for improving the church property; the approximate cost therefor being about \$5000.

In September 1903, A. V. Robinson, E W. White, Wm. Gaffin and F. T. Bates were elected deacons. Bro. Bates however declined to serve.

October, Mrs. n. C. Wallace presented the church an individual communion service, which the Church gratefully

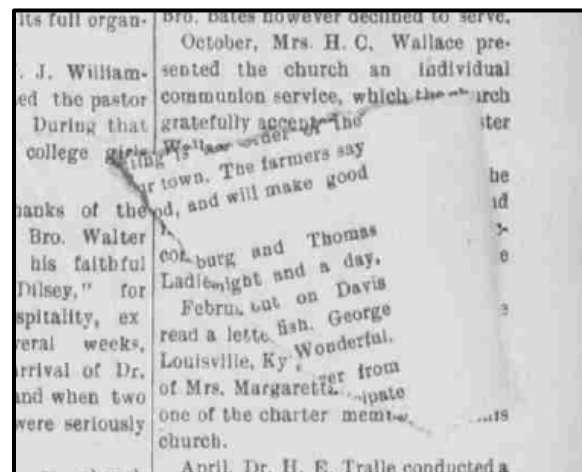
HISTORY OF FIRST BAPTIST CHURCH

LEXINGTON, MISSOURI

Note: There was a section of the Lexington Intelligencer, June 24th, 1905 was damaged and covered a one inch section of the final column on the page and no data could be pulled for historical data.

1904

April 1904 Dr. H. E. Tralle conducted a Sunday School Institute in our meetinghouse.



June 1st, 1904, the church resolved to celebrate, in some fitting way, the 80th anniversary of its founding, and that all living ex pastors be invited to be present. The pastor and deacons to be a committee on arrangements.

During the summer of 1904, by courtesy of the county court, our meetings were held in the courthouse while the church was being repaired.

In October and November State Evangelist Dew aided our pastor in a protracted meeting, during "which about seventy persons united with the church.

1905

In January 1905, Deacon Worthington was elected to superintend a Sunday school in the Old Town chapel, and Bro. T. S. Burk was appointed to conduct a similar work at a schoolhouse near Myrick station.

In conclusion it ought to be said that our college here, formerly called Baptist Female College, but now Lexington College for Young Women, has not only proved a blessing to the town and community, but also a blessing to the state and the country at large. It has specially been a prime factor in supporting and strengthening the local church.

And now may the God of our fathers who has preserved and kept this our church for these eighty years, preserved and keep It for all time to come! And may He grant that we may know and do His holy will, be greatly strengthened, and built up, and bear our part In the establishment of His kingdom In the earth!