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Church Life in the Blue Grass

1783 - 1933

A Memorial Volume Designed to Perpetuate the Names, Deeds and
Facies of the Spiritual Empire Builders of Central Kentucky

By Ward Russell, M.A., B.D.

Author of

"THE MAN OF GALILEE; A LIFE OF CHRIST IN 52 LESSONS."

A SPECIAL LIMITED EDITION, SERIALY NUMBERED
AND AUTOGRAPHED.

This book is serial number

165

*Hoping this little volume will prove as interesting
to the reader as its preparation has been to the author,
he wishes to subscribe himself*

Sincerely yours,

Ward Russell

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PREFACE

Our original purpose was to write a history of the South Elkhorn Church in commemoration of the 150th anniversary of its organization as the pioneer church of the Blue Grass. But the story of this mother church is so intimately connected with that of her daughter churches, and others, that it was found best to include the Elkhorn family in the story. We believe that this segment is fairly representative of the church life of the Blue Grass region of Kentucky. Hence it is mainly with the Baptists and Christians (Disciples of Christ), that we have to do, as they represent this parent stock.

Perhaps we have departed from the old landmarks in church history by paying less attention to doctrinal questions and more to the human side of the story. We are concerned with people, the hardy pioneers, their faith and toils and names and deeds, and we would like to know them more intimately. We want to know how their children carried on and to preserve the records ere they perish from the earth. We have drawn largely from the priceless old church minute books, now faded and falling to pieces. They reflect the inner life of the churches. They are diaries, so to speak, of the churches.

Histories, periodicals, court records, deeds, and such other sources as are of historical value we have consulted, and have interviewed many of the older people for supplementary data. We would like to mention here all to whom we are indebted for help, but we cannot. The three public libraries in Lexington, the City Library and those of Transylvania and the University of Kentucky have given access to their treasures. Likewise those of the Southern Baptist Theological Seminary, Louisville, the Kentucky Historical Society, Frankfort, the D. A. R. and other historical societies mentioned in the foot-notes.

Mrs. C. P. Foley, Charles R. Staples and Edgar C. Riley must be thanked for especial assistance, also the committee who cooperated in the gathering of materials: C. C. Sandusky, Logan Gooch and Mrs. Nancy McLeod. Young women who copied records in Louis-

ville, Frankfort and Lexington are Misses Elizabeth Lowry, Mary Elizabeth Gooch, Elizabeth Woodard, Bessie Carpenter and Mary Tom Parks and Mrs. William Parks.

We are very greatly indebted, also, to *The Christian Standard*, Cincinnati; *The Christian-Evangelist*, Saint Louis; *The Kentucky Christian*, Lexington, and to Transylvania College, Lexington, for courtesies extended.

In our picture section, which we hope will prove an interesting feature, we have tried to place before the reader as many as possible of the faces of those who figure in the story as heroes of the faith. We regret that the pictures were not more uniform in size and more suitable for reproduction. But we tried to use all that were procurable. Some were too small to get a clear picture, some badly faded, some tintypes, etc. Yet, in spite of all this, we trust the effort was worth while and that many inspiring memories will be evoked by looking through this picture gallery.

We regret that many churches, faithful ministers and others could not be included for lack of space, or because they did not respond to our invitation to be represented.

LEXINGTON, KY., November 13, 1933.

W. R.



Top, left—Cane Ridge Meeting House, Bourbon County. Right—Republican Meeting House, Fayette County.

Second row, left—South Elkhorn Christian Church, Fayette County. Right—Mount Pleasant Baptist Church, Jessamine County.

Third row, left—"Cave Spring," home of Gen. Wm. Bryan, later of Judge John S. Phelps, both elders of South Elkhorn Church. Right—"Meadowbrook," home of Richard Allen, builder of Republican meeting-house, now of C. R. West, a trustee of Republican.

Bottom row—South Elkhorn Baptist Church, Ft. Spring, Fayette County. Right—Bethlehem Christian Church, Clark County.



Top—Hill Street Christian Church, Lexington; Indian Creek Christian, Harrison County.

Second row—Immanuel Baptist Church, Lexington; Calvary Baptist Church, Lexington.

Third row—First Christian Church, Winchester; Providence Christian Church, Jessamine County.

Bottom row—Woodland Christian Church, Lexington; Georgetown Christian Church (rear view), Ira M. Boswell, minister.

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Top—Little Rock Christian Church school, 25 years ago. L. A. Soper, Superintendent, and wife are standing at left on line with corner of church. E. H. Koch, minister, is on extreme right, standing. 2nd—Berea Christian Church, Parsonage, Little Rock. 3rd—Reuben Webb, deacon and S. S. superintendent, Providence, deceased—Four elders of Berea Christian Church, Fayette County (Rev. S. C. Brooks in light overcoat). Ten deacons of Berea, Rev. E. E. Gotherman, minister of Berea church. Bottom—Park Methodist Church and parsonage, Lexington. James Lane Allen wrote several of his delightful Blue Grass stories while a boarder in this house. Maxwell Street Christian Church.

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Spencer's Mill, Ft. Spring (about 1880). The S. Elkhorn Baptist Church was organized here 1859.

Bottom—Church of the Good Shepherd; Second Presbyterian Church.



Left to right—Chas. Allen Thomas, Chas. E. Powell, Julius Kendrick, J. B. Jones; insert W. C. Gibbs.



Top—Augustus Russell, pianist, S. Elkhorn; 2 Mrs. J. M. Saunders, Mrs. Ward Russell (seated), song leader, S. Elkhorn; Mrs. Wm. Severance, Stanford; 3 Wm. Severance, Minister Church of Christ, Stanford and Mayor; 4 Ephriam Young, S. Elkhorn, died 1929; 5 New Educational plant of First Presbyterian Church, Lexington. Below—Robt. Huffman, deacon S. Elkhorn, Mrs. Mary Lou Stapleton; 2nd—Geo. W. Cravens, S. Elkhorn, 2 Mrs. Cravens, 3 "Grandpa" Megee, Keene, "Grandma" Megee, Keene Christian Church, 4 Mr. and Mrs. Arthur Young and others. 3rd—George Cravens, S. Elkhorn, Mrs. Cravens, 2 J. W. and Martha Gooch, S. Elkhorn, 4 Dean Megee, Keene Church, 5 Arthur Young, deacon, S. Elkhorn, died 1929, 6 Group of workers at West End Church, Lexington. 4th—Old Craig-Higbee Mill, where S. Elkhorn Church was organized, 2 Mrs. Reuben Clark, Macedonia, 3 William Parks, deacon, S. Elkhorn. Bottom row—Mr. and Mrs. John Wilkerson, elder, Republican, deceased, 2 J. S. Hilton and some of his "family" at the Christian Church Orphans Home, Louisville, 3 Broadway Christian Church, Lexington.



Macedonia Christian Church, Winchester Road



Macedonia Parsonage



Maryland Avenue Christian Church

INTRODUCTION

The Great Awakening in the American colonies was of profound significance. Its effect was widespread and lasting in the religious life of the United States. It began in New England, December, 1734, with Jonathan Edwards' smashing blows at the sins and lethargy of his time in such sermons as "Sinners in the Hands of an Angry God." It was taken up and carried forward by one of the John Wesley group, George Whitefield, who brought the flaming torch of evangelism to America in 1738. He was the ablest evangelist of the Eighteenth Century. Whitefield visited Georgia that year, and the next year he appeared in Delaware, Pennsylvania, New York, and went through the South from Virginia to Georgia. In 1740, landing in Rhode Island, he again made a tour through the East. He was met by vast crowds and appealed with such force that great numbers were overcome with emotion. Some fainted, some cried out in awful agony of conscience, some fell as if struck by a bolt of lightning. The strong as well as the weak were stricken. Not every one was moved to hysteria, but many were. Benjamin Franklin heard him in Philadelphia and was greatly impressed. On through 1741 and 1742 the tide of religious fervor continued to rise. Calvinism and Arminianism seemed for a time to make common cause in the conversion of the country. But jealousies and dogmatism in time led to strife and division. Jonathan Edwards soon withdrew from the movement and opposed the English revivalists. They were laying too much stress on the agency of the sinner in seeking salvation. No act "however good in itself, done by an unconverted man could avail." Salvation was the gift of God and God alone, he affirmed.

But the people were being converted and swelling the ranks of the militant believers. New churches sprang up and old ones divided because a majority or a minority would refuse to countenance the type of religion that had become popular. Those endorsing the Awakening were called New Lights. Where churches were split over the question, the revival wing wore the name Separatists or Separates. They preached salvation for all, the freedom to choose and the ability to act when influenced by the grace of God. The love of God and the mercy of God they dwelt upon. Whitefield

plead with Christians to be united and see on earth the results of heavenly harmony. Preaching from the balcony of the court house in Philadelphia Whitefield cried out, "Father Abraham, whom have you in Heaven? Any Episcopalians? No. Any Presbyterians? No. Have you any Independents or Seceeders? No. Have you any Methodists? No, no, no! Whom have you there? We don't know those names here. All who are here are Christians—believers in Christ—men who have overcome by the blood of the Lamb and the word of His testimony. Oh, is this the case? Then God help us, God help us all to forget party names and do become Christians in deed and in truth." William Tennent and others followed the methods of Whitefield. *

The Baptists did not have much to do with the Awakening at first, but as the contagion spread they became involved. When the old churches of the Congregationalists divided the Separatists, or New Lights, often adopted immersion and became Separate Baptist churches. Baptist churches multiplied. In Massachusetts the number of Baptist churches increased from six to thirty, in Connecticut from 4 to 12, in Rhode Island from 11 to 36 as a result of the Whitefield and Tennent revival and its after effects. In time Virginia and North Carolina had itinerant preachers exhorting the people to find salvation. Notable among them were Shubal Stearn and Daniel Marshall. They founded many flourishing churches. The Sandy Creek church, like South Elkhorn later, "became a mother, grandmother and great grand-mother of 42 churches."

"By 1751 thirty ministers had been ordained as pastors of Separate Churches," since 1744, when the Baptists began to be affected by the movement. Marshall and Stearns at first found opposition in Virginia. The old Baptists thought they were too noisy in their meetings and disliked their excesses of zeal and emotionalism. Stearn, Marshall, Harriss, Joseph Reed and others continued to travel and organize churches. They did not formulate a confession of faith; taking only the Bible as their guide. John Taylor writes—"The word separate came from New England. The Presbyterians (he means Congregationalists) there is called the standing order; all who dissent from them of whatever denomination are called, and call themselves separates,

* The Story of Religion in America—Sweet pp. 205, 206.

because they do not adhere to the standing order. Hence Subelstern (Shubel Stearn) and Daniel Marshall who went from New England to the South, when they began a society there, called themselves as they had been called before separates thus originated separate Baptists; what was called regular Baptists, had adopted, for their creed, what is now called the Philadelphia Confession of Faith, with the discipline annexed thereto. The separates had no public Confession of Faith, but were generally constituted on a Church Covenant, which to my best recollection was Calvinistic—their order of discipline was summed up in the 18th chapter of Matthew.”

It was among the Separate Baptists that Lewis Craig and his brother grew up. Lewis Craig did his first preaching in the tobacco barn of his brother Elijah Craig in Virginia. The people became interested and sent sixty miles for an ordained minister who might conduct the ordinances. Samuel Harriss and James Reed came. The Upper Spottsylvania church was organized in 1767. In 1770 Lewis Craig became its pastor and continued so until its migration with him to Kentucky as the Traveling Church in 1781. Spencer says that “of the first twenty-five Baptist preachers that settled in Kentucky, twenty are known to have been Separate Baptists in Virginia and North Carolina; of the other five only Joseph Barnett is known to have been a Regular Baptist. Yet, after they settled in Kentucky, eighteen of the twenty-five subscribed to the Philadelphia Confession of Faith, and identified themselves with Regular Baptists.” *

These revivalists of Virginia were met with a determined opposition on the part of the conservative old churches of the Old Dominion. People were leaving the old “established” churches and joining the new congregations. The years from 1768 to 1774 were known as the “Period of the Great Persecution.” The civil authorities took a hand in trying to stop the activities of the zealous Baptists. They began to arrest and imprison them for disturbing the peace. The rabble now felt at liberty to use violence against the preachers. Thirty or more of these preachers who refused to be silenced were “honored with the dungeon.” Lewis Craig was indicted “for holding unlawful conventicles and preaching the gospel contrary to the law.”

* A History of Kentucky Baptists. Vol. 1, p. 107.

On the jury was John Waller, "Swearing Jack," as he was then called. But eight months later he was converted and became a preacher. Like Saul of Tarsus he henceforth labored to propagate the faith that he once sought to destroy. This time Craig was in jail 43 days, but he continued to preach through the iron bars when people came near enough to hear. John Waller, a fellow-prisoner, being a lawyer as well as a preacher, made the defense. Their liberation was achieved, it was believed, through the intercession of Patrick Henry. Thomas Jefferson, Patrick Henry and others plead for religious toleration and liberty for all. Finally a bill was passed by the Virginia legislature, 1785, granting religious liberty.

The Traveling Church

Two great desires animated Lewis Craig and decided the question of the removal to the new country of Kentucky. He desired liberty and land.

William Hickman had visited Kentucky in 1776; also we know that Capt. Wm. Ellis had been in Kentucky in 1770 with Daniel Boone, and Lewis Craig himself had made one, if not two visits to the Kentucky country in 1779, and 1780. *

Craig "gave so favorable a report of Kentucky" that his people decided to go West with him, where there would be room to establish the Kingdom of God among the frontier settlements and where in the rich wilderness the home-seekers might acquire broad acres of land smiling with fertility. So the fever to "go west and grow up with the country" struck the pastor and church of Upper Spottsylvania, Virginia. Steps were taken to secure land grants in Fayette county, still a part of Virginia and embracing an extensive territory. It was a bold and challenging enterprise, and must have required several months of careful preparation. Family after family decided to go until almost the entire church had enlisted. George W. Ranck writes: **

"It was plain that something unusual was transpiring at an isolated building in Spottsylvania county, Virginia, one Sunday morning in September, 1781. The house which stood on the old Catharpin road leading

* Fayette Circuit Court—Geo. and other Lincolns vs. Lewis Craig. Deponents Joseph Falconer and William Bledsoe so testify.

** Geo. W. Ranck, *The Traveling Church*, Louisville, 1891. This is a condensed story, based on Ranck's book.

to the little village of Fredericksburg and which was located about four miles south of the spot since known as Parker's Station, was surrounded by such a gathering of men, women and children, slaves, pack-horses, cattle, dogs and loaded wagons as had never been seen in the county before, but there was no unseemly disorders and but little noise, except as came from fretful infants and from the bells on the grazing stock. The crowd was too great for the house and most of the people were assembled under the trees and in front of where the women had been provided with seats."

It was farewell Sunday at Upper Spottsylvania Baptist Church. The next morning the congregation was to start in a body for Kentucky. "Here was a whole flourishing church about to journey to it, pastor, officers, members and all, even as that greater church had journeyed from Egypt to the rich but ensanguined plains of Canaan. How this singular unanimity happened to come about nobody knows, but the fact remains that these stout-hearted Baptists, once resolved, turned not back."

Preachers with Lewis Craig were his brother Joseph, and Joseph Bledsoe, (father of Jesse Bledsoe, a U. S. Senator), William Cave and Simeon Walton. Within a few years many other preachers would follow. Some of them were present that day to speak words of encouragement and to pray for the success of the expedition. The pilgrim preachers also had farewell messages to those left behind.

Early the next morning Captain William Ellis, who had joined the company as its military leader, gave the orders for the start and blew the horn for the march to begin. In the group of 500 or 600 souls were about 200 members of the church, old and young, and they were bringing the movable furnishings from the house of God, the old Bible, the Communion set and the church record books.

As the caravan slowly proceeded from that sacred spot, leaving homes, relatives, neighbors and the familiar scenes of childhood it must have been with eyes welling up with tears and hearts throbbing with mingled emotions of sadness and hopeful anticipation.

Captain Ellis led the pilgrims by the mountain road, heading for the Cumberland Gap. Passing Orange

Court House they journeyed southward through Charlottesville, through Monticello and from the Albermarle to the James. The dusty travelers forded the James. The Blue Ridge mountains hove into sight and the company pressed onward to Liberty. The toilsome climb and descent of the Blue Ridge was made through Bedford's Gap. Other ranges of hills and mountains lay ahead. Tediously, toilsomely, they pushed on but nature about them was beautiful and about the campfires they were cheered by songs and stories and the negroes with banjos made the forests resound with the old plantation melodies.

"The Blue Ridge was crossed. But how solemn everything appeared and how few the signs of human life. Here and there was a cabin but it was deserted. The scattered settlers threatened by the Indian allies of the British and by marauding Tories of the Revolution had sought the protection of the block houses and forts. The emigrants had traveled far already but they never felt so desolate as now. They had left behind them the open towns and comfortable villages. They had seen the last of the old colonial farm house, the lumbering stage coach and the cheerful wayside inn. No cottage window gleamed at night, no anvil rung by day. The soul-depressing solitude of the wilderness was upon them. They had passed the boundary of civilization."

Fort Chiswell was eighty miles ahead, and the wagons could still be used. On Sundays they halted, rested, prayed and listened to the gospel. Early each Monday morning they were up, ready for a week of patient plodding toward the goal of their dreams. Reaching Fort Chiswell they sold their wagons or bartered them for supplies and reloaded on pack animals what they could for the long march ahead. Many of the heavier articles and all that could be dispensed with must now be left behind. Many walked and even carried burdens besides. Only a few of the feeble rode. "A great change had taken place in the appearance of the people who now moved in a lengthened line through the mountain valleys of Wythe. Knee breeches and ruffled skirts, hoops and furbelows had disappeared." Having no wagons, they found it more difficult to arrange for the cooking and sleeping and for shelter in time of rain. Reports of troublesome Indians and

Tories and the sight of graves of murdered settlers increased their anxiety.

Now they must reach Black's Fort in the "Wolf Hills", and now further on the three forks of the Holston River must be crossed, and then Abingdon the chief settlement in the Holston Valley country. This was in the last week of September. "Much to their gratification they found at the settlement a number of Baptist emigrants from their own section of Virginia and on the 28th of September Mr. Craig aided in constituting them into a church. They had started for Kentucky the preceding December but had been delayed, as the Spottsylvania church now was, by threatened Indian troubles. For nearly a year they had experienced that hope deferred which maketh the heart sick"—nearly a year of such waiting as had to be endured at an exposed and isolated station whose gallant defenders often during the Revolution had barely enough provisions to keep them alive. And Craig's church waited also and while it waited its pastor preached again and again and there were baptisms, washing of feet and many prayers. And at times there was a mighty lifting up of voices among the negroes for "'Uncle Peter' was with them and set the example."

"Uncle Peter," also called "Old Captain," later was given a cabin by John Maxwell in Lexington near the Maxwell Spring and there founded the First African Baptist Church of Lexington.

While at Abingdon the news reached them of the surrender of Cornwallis at Yorktown and they raised a great shout and fired a salute.

Tired of waiting any longer Craig and his company decided early in November to venture forward and risk Indian attacks. Captain Ellis gave orders to sound the horn and they set forward. Down the valley of the Holston, following an old buffalo trail through what later became known as Sullivan county, Tennessee, they wound back into Virginia by the Wilderness Road of Boone. One night they were attacked by Indians, who had seen their camp fires and stole up close to the camp, but a volley of lead from Captain Ellis' men sent them away in retreat, leaving in their bloody tracks evidence that some of the balls had taken effect. One

of the pickets had been killed and scalped, but the horses were not molested.

And now more difficult roads, rain and mud and cold weather and the necessary delay in building rafts to cross swollen streams made their trials great and sore. But the Church and the Powell rivers were crossed. Their biscuits became mouldy and sometimes they went for days with no bread.

"Martin's Cabin" was reached, and the Cumberland Gap, at last. Snow had fallen in the mountains and the men had to wade streams of icy water breast deep at times and their clothes froze about them at night. Yet they dared not light a fire either for warmth or for cooking or to dry their wet clothes for fear of betraying their whereabouts to the lurking Indians.

Forward the pilgrims pressed, now cheered by the thought that they were nearing their journey's end. Rockcastle River was crossed at the foot of Wild Cat Mountain. A buffalo trail that had served the earlier pioneers on their way to Boonesborough was followed for a distance. They reached the headwaters of the Dick's River (now Dix River). In that region they suffered another attack from the Indians and again repulsed them; this time without the loss of life, but with the loss of some horses and cattle. The stockade at Crab Orchard gave them a feeling of security, but soon they headed through canebreaks for Logan's Station, near the present site of Stanford.

Gilbert's Creek was reached and at a point some two and a half miles from the present site of Lancaster they called a halt, unpacked and soon began the felling of trees and clearing of land for "Craig's Station." This "Kadish Barnea" of the modern "Israelites" was reached on the second Sunday of December, 1781. Here they would have a long halt of more than a year while they spied out the land beyond the river. The church was still intact and required no further formalities of organization. The stockade, the meeting-house and the cabins about the fort were erected as speedily as possible.

"The church like the stockade was loopholed—the settlers brought their rifles with them when they came to worship and when they bowed at prayer within, armed sentries watched without. Here they joined in

the service of a faith as simple as it was sincere, which knew neither creed, formula nor abstract and which had for its watchword "the Bible and the Bible alone," and here their beloved pastor preached to them with faithfulness and with power and comforted them in their manifold afflictions. *

During the period of waiting at Craig's Station, Lewis Craig was by no means inactive. He was seeking for the choicest lands and the best location for his colony to make a final settlement. Ranck adds:

"But in spite of the privation and in spite of the tomahawk and the scalping knife, Lewis Craig pushed on the work of his Master, not only at Gilbert's Creek, but at other frontier settlements also, for in 1782, that year of Kentucky gloom and sorrow, he gathered and constituted a church at the Forks of Dick's River and preached at Squire Boone's station on Clear Creek near the present Shelbyville, the first sermon ever delivered in Shelby county or in that part of the state. But the pioneers, thrifty as well as devoted, were soon attracted by the magnificent land in what is now widely known as 'The Blue Grass Region' where Captain Ellis had already settled, and early in 1783 Craig and most of his congregation moved to South Elkhorn, about five miles from Lexington, where they established the first worshipping assembly of any kind organized north of the Kentucky River."

There may be several contenders for the title "oldest church in Kentucky," but there is little dispute as to South Elkhorn being the oldest north of the Kentucky River. And since the Gilbert's Creek church diminished and died out in time, the South Elkhorn Church is the oldest living representative of the Traveling Church and represents the main body that came through from Virginia. The old church had removed to a new location—as a family might change its abode—and there re-established itself after two years of wandering and temporary encampment. Ancient Israel was forty years making its pilgrimage through the wilderness under Moses before it found final rest in the land of Canaan.

*The Traveling Church, George W. Ranck, pp. 1-32.

PART I. PIONEER PERIOD

1783--1833

The Pioneer Church and Her Daughters

So many of the people moved on from Gilbert's Creek that it would have soon died out had it not been for recruits from Virginia that kept up the church for years to come. Lewis N. Thompson, in "Lewis Craig the Pioneer Preacher," says: "This removal would have been the death blow to the church at Gilbert's Creek but for the timely reinforcement from the old stamping grounds in Virginia, William E. Waller, brother of 'Swearing Jack,' a minister, and a number of others settled there."

There was a second migration from Virginia that followed the Traveling Church, known as the Bush Colony. "When the Bush Colony (under Capt. Billy Bush of Virginia) arrived at Craig Station, sometime in the spring of 1784, after a long, wearisome and hazardous trip, to their great joy they found empty cabins awaiting them, for Elder Lewis Craig and his colony of Baptists, who had preceded them to Kentucky some three years and erected Craig Station, had moved to South Elkhorn, near Lexington, so that the Bush Colony took possession of the empty cabins and remained here a short time before proceeding to Boonesboro."**

Having traveled the Wilderness Trail to Crab Orchard and Gilberts Creek the Traveling Church must now find a way across the Kentucky and into the heart of the Blue Grass. This was by a buffalo trace now known as the Harrodsburg Road. Jillson, writing in 1784 describes it as "a great road large enough for waggons, made by buffaloes, sloping with an easy descent from the top to the bottom of a very steep hill"—the banks of the river. From it branched off the old Shawnee Trail, which led westward from the road to Lexington. The Indians once had a camping ground at a big spring on the back of the McCubbing place. Todd Station was situated on what is now the Helm

**History of Churches in Boones Creek Association, by S. J. Conkwright, 1923.

place where dwell some of the nearest relatives of Mary Todd, the wife of Lincoln—namely, Miss Katherine Helm, author of *Mary, Wife of Lincoln*, Mr. Ben Hardin Helm and Mrs. Elode Lewis.

Because this pastor and people were accustomed to worshipping and working together they were able to settle down at once into well adjusted relations to each other, and that, no doubt, helps to explain why so many young churches looked to the tried and experienced church at South Elkhorn for leadership.

Pioneer Life in The Blue Grass

Like the Pilgrim Fathers at Plymouth in New England, the settlers of South Elkhorn found their first winter there unusually severe. Their cabins were small, usually with dirt floors and the clothing scanty and food scarce. But the cold weather and snow kept the Indians from molesting them and gave them time to make more adequate preparations against their depredations. John Taylor's cabin was "sixteen feet square, with no floor but the natural earth, without table, bedstead or stool." "We had to pack corn forty miles, and then send a mile to grind it at a hand mill."

Elder Samuel Rogers, writing his *Autobiography* in 1880 says: "Seventy-five years ago, dense forests and thick cane covered the face of the earth, except here and there, where some emigrant had reared his cabin and cleared out the cane and undergrowth in small patches, that he might raise a scant supply of the necessities of life. The man who could boast of an orchard of young seedlings was almost an object of envy." Tea and coffee were rare luxuries. Maple trees supplied molasses and sugar. Game was plentiful, such as wild turkey, bear, deer and smaller game and water fowls. Before the water mill the grater and hand mill was used. Venison was "jerked" for future use. This was done by cutting the meat into thin strips and curing it slowly over moderate heat. Fish was plentiful and wild grapes, plums, berries and nuts were fortunately close at hand. "Yet the people were happy and contented with such living, had fewer aches and pains, had more rosy cheeks and slept more soundly than their more aristocratic and wealthy descendants".

Much of the flavor of the pioneer days is still preserved in the mountains of East Kentucky. The people are still close to nature, still use the Elizabethan English, still hear preachers "shout aloud" the tidings of salvation and use the "holy whine" in their preaching.

The women made a greater sacrifice than the men in venturing into the wilderness. Deprived of the simple home comforts they had enjoyed in Virginia they slaved to do their heavy tasks with only the crudest utensils, until the fast moving van of civilization overtook them and supplied them with what the age was able to offer.

"Practically the entire garb of the early pioneer was made from the skins of animals. A loose frock, with cape, made of dressed deer skins, was called a hunting-shirt. Leggings of the same material covered the legs. Moccasins were worn on the feet. Very often the head covering was made from a coon skin, the tail being left on the hide as an ornament. A leather belt, from which hung a hatchet or tomahawk, a hunting knife, a powder horn and a bullet pouch completed the dress of the men.

"The women wore dresses made of homespun flax, with the skirts full and long. Huge slatted sun bonnets protected the face of the wearer from the sunshine, and also from any cooling breeze. These bonnets were worn constantly, for one's complexion must be guarded regardless of the hardships of the frontier life. Even in those dangerous times the young girls, often the older women, were found as beautiful as the protected maiden of the Old Dominion. Children were dressed very much as their elders, according to the sex." *

Two explanations are given concerning the origin of the now celebrated Elkhorn. One story runs: "In 1773, when the McAfees penetrated for the first time to these luxuriant depths, an elk was killed that so surpassed all others they had seen that his grandly branching antlers were set up as a trophy on the bank of a new-found stream, and from that day to this the once unheard of water has been known by the beautiful name of "Elkhorn". **

The other explanation is that the early surveyors in sketching the branches of the stream noticed a likeness to the branching horns of the elk and called it the "Elkhorn", "from its tortuous windings". **

Settling on The Land

These sturdy pioneers had come to acquire land and lost little time in staking off claims. The method

*Mrs Peyton Howard, *Story of Bryan's Station*, p. 4.

**des Cognets, Anna Russell, *Gen. Wm. Russell and His Descendants*, p. 44, Cited by C. C. Ware, p. 204,

of securing a claim by going out and surveying what one wanted and then trying to hold it against other claimants was extremely confusing and led to many law-suits. Many of the military grants were never claimed, and many that were claimed were lost for want of proving prior title. Even Daniel Boone lost his claim. Many families today trace their abstracts back to these early entries. We give a list of old Kentucky entries in Fayette county along the South Fork of the Elkhorn from 1782 to 1794:

Thomas Allen, 2,000 acres, 1784, on Wood's Run.

Richard Ballinger, 1,334 acres, 1785, S. Fork of Elkhorn.

Joseph Bell, 3,000 acres, 1785.

William Bennett, 1,000—1783.

Parminor Briscoe, 2,750—1785.

James Carruthers, 1,000—1783.

Solomon Com, 1,000—1782.

Elijah Craig, 240—1786.

John Hawkins Craig, 2,000—1782.

John Craig, 2,800—1784, 1786.

Lewis Craig, 2,130—1785.

Toliver Craig, Jr., 500—1784.

Peter Dierly, 700—1783.

Nathaniel Evans, 500—1782.

Wm. Gatewood, 300—1784.

Samuel Givins, 850—1782.

Samuel Grant, 1,449—1786.

Harry Green, 292—1782.

Samuel Harrison, 562—1783.

James January, 409 acres—1782.

Robt. Johnson, 1,000—1783.

Nicholas Kurtz, 846—1792.

Henry Lee, 400—1784.

Samuel McDowell, 800—1782.

Chas. Marshall, 104—1784.

Jas. Meriweather, 500—1782.

Wm. Mitchell, 300—1783.

John Montgomery, 437—1783.

John Mosby, 20,000—1782.

Benj. Netherland, 1,000—1782.

John C. Owings, 1,000—1783.

Henry Pinkerton, 1,000—1783.

Thomas Quirk, 500—1783.

Robert Rayburn, 1,000—1782.

John Saunders, 100—1787.

Andrew Steele, 2,200—1786.

Edmond Taylor, 1,000—1785.

Terrells and Hawkins, 1,000—1782.

Levi Todd, 300—1782.

John Williams, 1,340—1782, 1786.

Not listing entries on Clear Creek, Jessamine Creek and other nearby localities.

Many military land warrants were issued 1782-1793 and these often conflicted with other Virginia and Kentucky grants. *

The Ownership of Slaves

Another interesting line of investigation is the ownership of slaves by the early families. Because slavery was not so profitable as further south on the cotton and cane plantations, the system was not adopted so extensively in Kentucky. But the more "respectable" families, unless they had scruples against slavery, usually had house and body servants and a few to till the soil and care for the stock.

Negro Slaves Members of The Church

Many of the early settlers of South Elkhorn had one or two families of slaves. On the church roll we find the name of the master opposite that of the black member. Bearing in mind that many slaves were not members of the church we cannot tell how many slaves were owned by any individual. The following is a list of families having one or more black people holding membership at Elkhorn: Col. Meade had 13, R. Allen and A. Bowman 5 each, and those with less than 5 were Price, Faulconer, Shackelford, Craig, Hibgee, Oliver, Garnett, Kays, Berry, Webster, Proctor, Crisman, Singleton, Madison, Trotter, Dun, Pollard, Mason, Haydon, Wells, Kellar, Smith, Cartmell, Bryan, Roman, Panky, Maxey, Todd, Turnham, Parker, Burton, P. Gatewood, Cotton, Harris, Caldwell, Hicks, Lowry, Clark, Wardlow, O'Neal, Elgin, Nunley, Graves.

Some like Peter Gatewood specified in their wills that their slaves should not be sold to slave dealers to be taken to the south. Carter Tarrant, Wm. Hickman, Geo. S. Smith (though he owned black people) and

*Jillson Old Kentucky Land Grants.

other preachers opposed slavery. There were anti-slavery churches in an association called "Friends of Humanity". In time the feeling between the abolitionists and the pro-slavery party became very bitter and many churches refused to employ preachers who "brought politics into the church" by preaching against the slave system. It was a far more touchy subject than the prohibition of liquor. Some slaves were cruelly treated, but kind-hearted people sought the welfare and happiness of their servants and were loved and faithfully served by them. Many slave cabins are standing today, both the single family cabin and the long-house of the slave quarters. The churches usually had a gallery for the black people; and if not, certain rear sections were reserved for them. The "house negroes" fared better as a rule than the "cornfield negroes," and slaves were very proud when they could boast of the "quality" of their white folk. Imagine, for instance, those of Col. Meade, or Col. Bowman, or Gen. Bryan looking down with condescension on the unfortunate slaves whose masters only owned one or two blacks!

Roosevelt says: "The great growth of the West took place in Kentucky. The Kentucky country was by far the most widely renowned for its fertility; it was much more accessible and more firmly held, and its government was on a more permanent footing than was the case in Wabash, Illinois, and Cumberland regions. The immigrants came into Kentucky in two streams, following two different roads—the Ohio River, and Boone's old Wilderness Trail. The new comers were mainly Americans from all the States of the Union; but there were also a few people from nearly every country in Europe and even from Asia."

"The clergyman and the school-teacher, the two beings who had done so much for colonial civilization on the seaboard, were already becoming important factors in the life of the frontier communities. Austere Presbyterian ministers were people of mark in many of the towns. The Baptist preachers lived and worked exactly as did their flocks; their dwellings were little cabins with dirt floors and, instead of bedsteads, skin-covered pole-bunks; they cleared the ground, split rails, planted corn, and raised hogs on equal terms with their parishioners. After Methodism cut loose from its Brit-

ish connections in 1785, the time of its great advance began, and the circuit-riders were speedily eating bear meat and buffalo tongues on the frontier." *

Because South Elkhorn was settled largely by a church-going people who had their ministers with them, they did not manifest many of the raw and wild frontier symptoms that characterized many new communities. Yet we find that by contact with Lexington and other growing towns, the young bloods of the most religious families often engaged in gambling, horse-racing, heavy drinking, fighting and the like which were prevalent for several decades—and not altogether wanting today. Dancing and card playing, which were frowned upon by the church and strictly forbidden, were much in vogue and considered accomplishments indispensable to polite society in the larger towns. Yet preachers and laymen found a little toddy very stimulating.

Boone and many of the explorers and early settlers were not strict formalists in religion. "All the religion I have," Boone is quoted as saying, "is to love and fear God, believe in Jesus Christ, do all the good to my neighbors and myself that I can, and do as little harm as I can help, and trust on God's mercy for the rest." That is not a bad religion for a trail-blazer and Indian fighter.

Todd Station was founded by Levi Todd, who later became a Major-general, and was the father of Robert S. Todd, who was the father of Mrs. Abraham Lincoln. He fought in the battle of Blue Licks. His name is inseparably connected with the history of Lexington as one of the first citizens of the new "Athens of the West". He removed to Lexington in 1780, having sold his farm to Abram Bowman.

Mills to grind corn, saw lumber, and some to make gun powder, were erected along the stream. Lewis Craig built one and later sold it to Higbee. Bowman built a mill about a half mile further down stream and Jacob Ryman another—all in the South Elkhorn neighborhood, while Parker's Mill was only a few miles away, down stream. The ruins of the old Craig-Higbee mill stood across from the church until a few years ago. Rev. J. J. Taylor used the stone in the construc-

tion of a bridge, gate and road in front of his home. Even more recently the stones from the Bowman mill were used by John G. James in the construction of his new home on the Military pike.

Craig's road ran from the Kentucky river to Lexington, now called the Harrodsburg road.

Another road that ran parallel to the stream, extending westward was called Bowman's Mill road. It was really an extension of the Higbee Mill road and extended to the Parker's Mill road, which also got its name from a mill some two miles down stream from the Higbee mill. With these four mills convenient the frontiersmen could dispense with their laborious hand mills. The Clay's Mill road ran south from Lexington, about equally distant from the Harrodsburg pike and the Nicholasville (then the Limestone) road. It crosses the Higbee road near Republican Church and now stops where it reaches the Brannon road. Formerly it extended south past the famous estate of Col. Daniel Meade, picturesquely called Chaumiere du Prairie. This baronial mansion was situated on a great estate and surrounded by a forty acre pleasure ground with pools, fountains, gardens and groves—the artistic triumph of landscape gardeners. Col. Meade's brother fought with Washington but he was a home-loving man who delighted in showing hospitality to his friends. George Rogers Clark, Aaron Burr, James Monroe, Andrew Jackson, Zachary Taylor, Henry Clay, General Winfield Scott and many other distinguished guests tasted the generous welcome of the hospitable Chaumiere. It was situated three miles south of South Elkhorn. It was in Jessamine county, the county that derived its name from Jessie Douglas, who went down to get water for the camp and was slain by Indians.

Chaumiere was sold in 1837 and soon was divided up, John Steele getting a portion with the mansion, Alexander Headley another portion. Mrs. Allen Zaring now owns the former and the widow of Arthur Young the latter.

Gen. Wm. Bryan of Cave Hill drilled his troops at the meadow by the Republican meeting-house. Col. Campbell had about 2,000 acres of land located near

and cleared up the land sufficient for the drill ground. Richard Foley had settled near Republican across from Col. Campbell and left his property to his sons John, Elijah and William. A part of this estate is still in possession of the Foleys, Sanford and J. S. Foley.

Thomas Lincoln, uncle of the future President, Abraham Lincoln, purchased in 1792 of Lewis Craig, 290 acres of land near South Elkhorn. It is probable that Abraham Lincoln on some of his visits to Lexington drove out the Harordsburg turnpike to see the old place of his uncle and to see the old Todd Station nearby, where his wife's people had first settled. He wrote to Jesse Lincoln in 1852, "My wife was born and raised at Lexington, Kentucky, and my connection with her has sometimes taken me there, where I have heard the older people of her relations speak of your Uncle Thomas and his family."

Thomas Lincoln settled down and prospered for a time but the product of the still that he and Elizabeth, his wife, operated in connection with the farm seems to have been too tempting, so that they both imbibed too freely of the "home brew" and got into marital and other troubles that left them nearly bankrupt.

"It is quite probable that Thomas Lincoln had been greatly impressed by the glowing descriptions of 'Kaintuckee' that Abraham had sent back home. At any rate, on November 14, 1792, he purchased from Lewis Craig two hundred ninety acres in Fayette County on the waters of the south fork of Elkhorn Creek in consideration of four hundred pounds cash.

"Thomas Lincoln chose his new home with discriminating judgment. He did not locate in Jefferson County, as had Abraham, nor in Washington County, where his brother's widow, Bathsheba, and his nephews, Mordecai, Josiah and his namesake, Thomas, then were living. These counties had thinner soil, and a far less attractive topography than the Blue Grass region. The Lewis Craig farm was situated in one of the richest and most inviting spots in all Kentucky, just five miles from the town of Lexington.

"During the next fifteen or sixteen years, Thomas Lincoln became one of the prosperous men of the South

Elkhorn neighborhood. He owned slaves, and with his labor, under the management of his older sons, he kept the farm in a high state of cultivation, raising corn, tobacco, hemp, and many hogs, which he slaughtered and dressed for market. Lincoln himself seems to have been largely occupied in the operation of a flourishing still-house on Elkhorn Creek, near a fine spring of clear limestone water, where he manufactured an excellent brand of Bourbon whisky. He also had money to lend and the records of the Fayette Circuit Court, between 1803 and 1809, show many suits filed by him against persons who had failed to pay their notes." *

The Planting of the Traveling Church at South Elkhorn

The historical sketch of the planting of the Traveling Church at South Elkhorn and the constitution of the church are taken from the old records and runs as follows:

"Lewis Craig, having purchased land where the South fork of the Elkhorn creek crossed the Harrodsburgh road, originally called the Craig road, he built a house and erected a mill, the mill was afterwards sold to Highbee and known as the Highbees Mill. When Craig moved to South Elkhorn, one after another until nearly the whole of the church at Gilberts Creek, purchased and settled in Fayette, some on Clear Creek, afterwards Jessamine County, others on Marble Creek, but most of them in his immediate neighborhood. He preached in his mill, or in the woods, and the first time the ordinance of Baptism was observed in Kentucky was performed by Lewis Craig. The numbers of Baptists in the settlement were now sufficient to justify the regular constitution of a church, and accordingly a conference was held at Lewis Craig's house for that purpose."

Memorial and Constitution of the Separate Baptist Church of Spottsylvania, Virginia

This historic document is reproduced here in its entirety because it preserves the flavor of the religious fervor, the recounting of the essential facts relating to the origin of the movement, and exhales the aroma of

*W. H. Townsend *Lincoln and His Wife's Home Town*, pp. 30-31.

Townsend also relates the court proceedings of the Lincolns, who had separated in 1809 and the suit of 1810. His book contains a picture of the Lincoln still-house as it now appears, p. 35.

the "faith of our fathers" that enabled them to withstand every adversity and every adversary:

For a Perpetual Memorial

Be it remembered till Time shall be no more and let the True Israel of God through all succeeding ages till nature shall be dissolved speak of the wonderful goodness of God in the midst of his judgments that ever he should remember mercy for multitudes of precious souls. Inhabitants of many Counties in the Colony of Virginia that had long lain in darkness but about the beginning of the year 1766 Began to see a great and marvelous light in that the wonder working and prayer hearing Jehovah was graciously pleased to Call several of his ministering servants who lived in the Southern Climes of North America to come first into the Counties of Orange and Spotsylvania Preaching the Acceptable year of the Lord, lifting up their voices like Trumpets and Proclaiming aloud Salvation for poor sinners that should believe in Jesus which sd Doctrines were Happily blessed to the conversion of many precious souls who give by their exemplary and Pious conversation hopefull signs & very manifest proofs of the worth & impress of God's spirit on their souls that southern ministers whose labors seem to be the inrst. bliss. Amongst us was first Samuel Harriss an Inhabitant of the County of Pittsylvania this Holy and spiritual Father was the first minister for Christ that many of the saints of God ever heard blow the blast on the silver Trumpet of free Grace whenever he preached in the audience of great crowds that attended his ministry the fruits of his Preaching bore a great resemblance to that of his sacred Master when the Lord Jesus Christ who came not to send peace on the Earth but rather divisions setting whole Houses by the ears some declaring themselves candidates for Heaven others by their works for Hell. Afterwards came James Reed with the sd Harris the sd Reed is an Inhabitant of Granville County North Carolina and having rec'd very evident touching from the Spirit of God to visit the northern climes of Virginia came nothing doubting this mans labours was apperantly blessed by an award of God amongst the People numbers dating their awakening from the forses of his ministry and according to that of Danl. &c these worthier who have turned

many to Righteousness shine as the stars in Heaven when the service of their lives is ended on Earth &c.

In the month of Augt. 1767 Elijah Craig & several others went out to North Carolina in order to bring an ordained minister of the Separate Baptist order and a Sufficient number of members of that persuasion to compose a Church in Orange County Virginia to receive the experiences of sundry persons that were desirous to Join that Church & at the sd Craigs return he brought with him James Reed minister of a Church at Grassy Creek North Carolina & Samuel Harriss William Gravis John Sankford and the sd Craig having joined sd Reeds Church while he was gone was also a member of the Church which was setting at the sd Craigs House when several persons offered in their Experiences and seventeen members whose names are recorded at the other end of this book were received into fellowship & were baptised meetg then breaking up there and being adjourned to the house of Jno. Waller, Junr. in Spotsylvania where the Church Received and baptised seven members whose names are also recorded in the aforsd. place then meetg being dismissed our Church drew a Petition to our Association to be held at Haw River meetg. House N. Carolina the 2d Sunday in Oct. following the Purpose of which sd Petn. was to set forth the many inconveniences we were likely to groan under by reason of our being a branch of Grassy Creek Church which was such a distance from us that we might be incorporated into a Separate Constitution from that church that we might watch over one another in love and deal with transgressing members &c w'h sd Petn. was carried by our Brethrn James Childs & Jos. Craig and being recd by the Assoen in order to redress our grievances they delegated Four Certain ministers or any three of them to appear at the House of Jno. Waller Junr. on the 19-m Novr. following to enquire into the mind of almighty God by Examining the members afsd. with regard to their stability & faith for a Constitn whereupon James Reed Dutton Lane and Saml Harriss three of the aforsd. delegates apt at the time and place aforsd and after Examining more particularly Jas. Childs Lewis Craig Elijah Craig Jno. Waller Junr. Jos. Craig and Thos. Mastin they found us to be a Church and Constituted us accordingly. *

*From Minutes of Mt. Pleasant Baptist Church, Copied from South Elkhorn Minutes.

The Church Covenant

Having entered into a holy covenant with the Lord, we do this day agree in the divine presence, to bind ourselves in a church compact, to one another, and do solemnly covenant and agree to fulfill the duty of brethren to each other, not to expose each other's faults, but in the true letter and spirit of the Gospel. That we will not forsake the assembling of ourselves together, but to fill our seats, both in meetings of business, and public worship, except providentially hindered. That we will watch over each other in brotherly tenderness, each endeavoring to edify his brother; striving for the benefit of the weak of the flock; to raise up the hands that hang down, and strengthen the feeble knees; making strait paths for our feet, least that which is lame be turned out of the way. In all matters pertaining to doctrine we will be governed by the Old and New Testament Scriptures and in discipline by the 18th chapter of Matthew.

That we will bear each other's burdens, and so fulfill the law of Christ; and as the Lord has prospered us, bear a proportionate part of the expense, to keep up the worship of God in decency—and in token of our above agreement, give each other our hands and hearts. Amen.

Believing that there are greater mysteries to be unfolded and shine in the Church beyond what they ever yet attained to, looking and waiting for that glorious day when the Lord Jesus will take to himself his great power and Reign from sea to sea and from the rivers to the End of the Earth and this Covenant we make with the free and full Consent of our souls, believing that through rich free and boundless grace it is owned of God and ratified in heaven before the throne of God and the Lamb. Amen.

Even so.. Come Lord Jesus.. Amen and Amen..

John Taylor's References to South Elkhorn

John Taylor, eminent pioneer preacher, has this to say of South Elkhorn in his "History of Ten Churches," 1823: "South Elkhorn was 8 miles from where I lived. I seldom went there but at monthly meetings. I now became acquainted with that old successful man

in the ministry, Lewis Craig. This man's orthodoxy mainly lay in a salvation through Christ by unmerited grace, with urging repentance on all to whom he preached, he had the most striking gift of exhortation, that was perhaps ever in use in Kentucky—while with him in south Elkhorn he treated me as a father would a son." (Taylor p. 44.)

"I must return to old South Elkhorn. A revival soon took place there, and a number were Baptized. Old Mr. Hickman in the spring of 1785 moved from the south side of (the) Kentucky and lived in south Elkhorn neighborhood. A number of his children joined the Church, one of whom is his son William, who is now the pastor of a respectable Church in South Benson. Under the labours of Lewis Craig, Senr. Hickman and other visitors, south Elkhorn soon grew up to a large and respectable Church, they put up a framed building where the brick one now stands and was the first house of worship of any kind on the north side of Kentucky. Mr. Rankins a Presbyterian minister soon after this settled in Lexington. Geo Stokes Smith soon became a member of south Elkhorn of him I have said something before. William Hickman Sen. though him and myself were not members at the same time at south Elkhorn, we have both had our membership there; and are now neighbors."

"Lewis Craig continued their pastor for 9 years, and then moved to Bracken county near the Ohio river. Having been acquainted with John Shackelford in Virginia, who had lately moved to Kentucky, Craig advised the Church at south Elkhorn to call him to take the watchcare of the Church, which was done on Craigs moving away—(1793)—I suppose Shackelford has been in the ministry at least 50 years (at this date, 1823) and was one of the prisoners of the Lord in early times in Virginia. He was a preacher of much respectability from his youth, and his labours commenced with great success before he came to Kentucky—he has been the laborious pastor of South Elkhorn Church for more than 30 years, under his ministry there have been great additions to the Church, several great revivals have been there—about the beginning of the present century several hundred were added in one winter, so that South Elkhorn has always been among the most numerous and respectable Churches in Elkhorn association—

of late the Church has suffered some devastation, a few years past, a numerous young church was constituted from them, without the approbation of the old pastor.”*

Taylor probably refers to the Providence church which in 1817 received approximately 100 members, 70 being charter members. The opposition of Mr. Shackelford must have been mild for he was invited to assist in drawing up the church covenant. He did not take part, however, in organizing the church.

Continuing, John Taylor says: “The Church at South Elkhorn has existed as such for near forty years—they have only had two pastors, Craig and Shackelford. Both these men have often preached through iron gates in Virginia—and now both waiting to hear the plaudits of ‘well done thou good and faithful servants.’ ”*

Decision to Organize at Clear Creek

“Fayette County, North Side of Kentucky river.

At a Church meeting held by appointment at South Elkhorn, Saturday the 31st July 1784. Present Wm. Cave, George S. Smith, John Haydon, John Conners and Jacob Hiatt and others. Wm. Cave was chosen Moderator and Richard Young Clerk.

A motion was made for a Church of Christ, called Baptist, to be organized in this county which was debated and agreed to

By order of South Elkhorn Church, Lewis Craig, Wm. Hickman, George S. Smith & James Garrard constituted into a church of Christ, Clear Creek.”

This church is three miles from the present city of Versailles and about 7 miles from South Elkhorn. The church at Clear Creek was regularly constituted and a pastor, John Taylor, installed.

Clear Creek Church, the Oldest Daughter of South Elkhorn

According to John Taylor, the first pastor at Clear Creek, the greater portion of the original membership, of about 30 charter members, was out of the South Elkhorn Church. He says: “There was but one church

*Ten Churches, pp. 44-46.

now on the north side of (the) Kentucky and this was South Elkhorn, where Lewis Craig had the pastoral care; Perhaps in the month of August 1784 I became a member of South Elkhorn Church where I was brought under the pastoral care of Lewis Craig, who was now in the prime of life, as to the gospel ministry, of the age of between forty and fifty; Mr. Craig is yet living and about eighty three years old, he is one of the old gospel veterans in Virginia, who often suffered imprisonment there for the crime of preaching repentance to sinners.

From the Heavenly buildings already named at Clear Creek, we began to think of having a church there—through the winter and spring of 1785 several preachers had moved into the neighborhood, as John Dupea, James Rucker and Richard Cave—we held a council on the subject of a constitution, but we found a difficulty, and in this way—a number of the members had been in the church with Lewis Craig, in Virginia, and in the traveling Church through the wilderness and its establishment in Kentucky, and above all, if we had a new Church, we might lose Lewis Craig as our pastor, and though we had four ordained preachers, all of us did not make one Lewis Craig—But after several councils, we concluded rather than not have a Church convenient to us, we would go into a constitution, under this hope that brother Craig would visit us and set us right when we got wrong—to this height of respectability was Lewis Craig in those days in Kentucky—We could only apply to South Elkhorn for assistance—and the helps from this establishment, agreed to acknowledge us as a sister Church. I think in April 1785 about thirty members, to the best of my recollection was in the new Church, under the style of Baptist Church of Christ at Clear Creek. We soon began to Baptize our young converts, for some of them were waiting for an opportunity—We went on in great harmony through that year, we had four ordained preachers as named above; I think we Baptized between thirteen and twenty that year. Clear Creek was the second Church on the north side of Kentucky, the same year others were constituted, as the Great Crossings, Bryants and a Church near Limestone, under the care of W. Wood. We soon began to contemplate an association; for that purpose and partly to bring about a union, with the south Kentucky Baptists, we held a conference at South Elkhorn,

in June 1785, but failing in the union with the South Kentucky Baptists, we agreed to meet as an association at Clear Creek, 1st of October 1785, six Churches it seems met, one of them was Tates Creek, south side of Kentucky—there and then Elkhorn Association was formed.” The messengers from Clear Creek that year were John Taylor, John Dupey, James Rucker and R. Card.

Mr. Taylor tells of how they fixed a day for installing a pastor. Helps were sent from Great Crossings and South Elkhorn. Lewis Craig was moderator. He asked each member, male and female, bond and free, “who do you choose for your pastor—I think the church was now about sixty in number. I must confess it filled me with surprise when the first man that was asked answered that he chose me; and my astonishment continued to increase until the question went all around, only one man objected, but Lewis Craig soon worked him out of his objection, for it lay in thinking my coat was too fine.” The two old pastors in the church voted with the rest and the young John Taylor was persuaded to accept the responsibility of feeding the young church with the bread of life. He was installed by the helps from the two churches and the members all came forward and gave him the hand of fellowship, followed by “almost every sinner in the crowded house.”

A revival broke out that summer resulting in about sixty baptisms, “and a number of them among the most respectable” people of the community. Seventy dollars were subscribed the first year, but not all collected, and the next year the minister was to receive one hundred dollars but he actually received only about forty dollars for the two years of service. A man was secured to do the collecting the third year and the raising of the salary was more successful.

For ten years John Taylor guided the young church at Clear Creek, then decided, with his growing family, to go to the Ohio river where he could get more land. Several preachers and exhorters were in the church and they could select one to preach regularly for them as pastor. Some of the members followed John Penny off to Salt River and organized a “Baptist Reformed” church there. The Hillsborough mission grew into a church of 150 members. Richard Cave re-

mained at Clear Creek and during the Great Revival of 1800 and 1801 had 326 additions. The total membership in 1801 was 558. Edmund Waller saw a great increase during his ministry at Hillsborough.

After Richard Cave came Jacob Creath (Senior), who "served them steadily for many years, in which time they were rich enough to build them a large Brick Meeting House, but they have found that the best of riches does not consist of a fine house. Mr. Henry Toler for several years past has served them as a pastor; but things have not worked quite so well"*

By 1813 the membership at Clear Creek dropped to 149; in 1823 the number had increased to 281; but in 1831 it was 160.

Of Clear Creek John Augustus Williams has this to say: "Clear Creek, the oldest daughter of South Elkhorn, was for many years one of the most influential and orthodox Baptist churches in Kentucky." **

Versailles Church

As the town of Versailles grew a church was needed there. It was constituted in 1816 or 1817 with a few members from Clear Creek who worshipped in the court house until 1819 a church was erected on Rose Hill. Jacob Creath, the elder, was their first pastor. Versailles church, one of the daughters of old Clear Creek, is thus a grand-daughter of South Elkhorn. The Creaths served this church during the memorable years of doctrinal controversy and brought it through in 1830 from under the Philadelphia Confession to a position which caused its expulsion from the Association. We shall see presently how it was tied up with the mother church and Providence in this crisis.

Three months after the association had dropped Versailles from membership Alexander Campbell visited the Woodford county flock and spoke to a packed house in the brick church building. In the *Millinial Harbinger* he writes: "We went to the county seat and met with Jacob Creath, Sr., and John Smith, of Montgomery in the Versailles meeting house. A large audience assembled, so much so that fears were entertained for the falling of the galleries by the press."

*Taylor, pp. 47-81.

**Life of John Smith, p. 323.

John Gano

John Gano came to Kentucky in 1788. He had served as pastor of important churches in New York and Philadelphia and had been chaplain with Washington's army during the Revolutionary War. Scholarly, ripe in experience, cautious and forceful, he was a notable addition to the cause of Christ at a time when such an influence was needed in the new West. He became pastor of the Town Fork church, near Lexington. There is a well-grounded tradition to the effect that General Gano baptized General George Washington in the James river in 1783. Gen. Gano does not mention this incident in his autobiography and some have discredited it on that account. But he had good reasons for this omission. It was perhaps in compliance with a wish of his chief that it be kept from the public. Naturally, the modesty of the chaplain forbade the relation of the occurrence. And a further reason was that it might shock some of his conservative brethren to know that an ordained Baptist minister performed the rite without the sanction or vote of a church. However, he could cite the case of Philip and the Ethiopian treasurer, recorded in the eighth chapter of Acts, as a precedent in point.

John Gano joined the Association in the year 1788, just in time to see the Forks of Elkhorn church received into membership in that body. It was in the little graveyard of that church that his body was to be placed at the time of his death in 1804, and to lie there until 1916, when removed, together with that of his fellow-soldier of the war and in the gospel, William Hickman, by the D. A. R. to the Frankfort cemetery. *

The Elkhorn Association Formed

At a conference held at Lewis Craig's on South Elkhorn, June 25th, 1785, Lewis Craig, Moderator; Richard Young, Clerk.

Present from Gilberts Creek—George S. Smith & John Price. South Elkhorn—Lewis Craig William Hickman & Benj. Craig. Clear Creek—John Taylor John Dupey James Rucker & Richd Curd.

Brethren Elijah Craig Augustine Eastin James Garrard & Henry Rock (and Joseph Bledsoe) who were present were requested to take their seats in the conference.

*Based on information furnished by Mrs. Jouett Taylor Cannon, Secretary, State Historical Society, Frankfort, Ky., Aug. 4, 1933.

Agreed to be ruled in any matter that should come before them by a majority.

Query—Whether the Philadelphia confession of faith adopted by the Baptists shall be strictly adhered to as the rule of our communion or whether a suspension thereof for the sake of Society be best? Answer—It is agreed that the said recited confession of faith be strictly adhered to.

Lewis Craig Moderator

Richd Young Clerk

The conference set the last Friday in September, 1785 as the time for the first association at Clear Creek. Accordingly the Association met the 30th of September. Letters were read from six churches—Gilbert's Creek, Tates Creek, South Elkhorn, Clear Creek, Big Crossing and Limestone. The sermon was by William Hickman. William Wood was moderator, Richard Young, Clerk. A constitution was adopted, based on the London Confession of Faith with certain interpretations and the appellation "Regular Baptist" was endorsed.

A request from Gilberts Creek Church for help to enquire into the standing of said church, whether they shall be dissolved or stand as a church. "The request taken up & agreed that our brethren Lewis Craig, James Rucker, William Hickman & William Cave or any three of them are appointed to visit said church at Gilberts Creek and make report at the next association."

The next association was appointed for South Elkhorn August, 1786.

New churches reporting were Town Fork (Lexington), Bryans Station and Boones Creek.

A report made in 1788 shows a membership of 128 and 12 received by baptism at South Elkhorn. By 1790 the membership had reached 200, and by 1793 when Lewis Craig left and John Shackelford came to be the pastor the number enrolled was 265. Then came the lean years until by 1800 it had dropped back to 127.

On Oct. 27, 1788, we have this item of interest from the Association:

"Query from the Church at Limestone (Maysville, Mason county) whether Churches belonging to the association that do not comply with that solemn duty of supporting their minister with a comfortable living so as to keep them from worldly encumbrance shall be held in the fellowship of this association? Debated and answered, That a Committee be appointed to visit the Church at Limestone in particular and all the other churches in general and to set in order

any matter that may be wanting & make report to the next association.

Noted that said committee consist of two ministers and two laymen, and that bro Gano & bro Dudley were chosen by ballot bro Lewis Craig is to attend their meeting with them at Bryants and the Town fork."

The question of "washing the saints feet" was brought up but left over for further consideration.

At the association of 1789 the decision was "that it is a Christian duty to be practiced at discretion."

John Gano preached the association sermon in 1791 from the text "That there be no division among you," etc.

John Shackelford came from Virginia in 1793 and attended the association meeting at South Elkhorn that October. He became pastor of the South Elkhorn church. It was decided that henceforth the annual association meetings begin the 2nd Saturday in August.

"Brother George S. Smith is appointed to Preach the Introductory Sermon at our next; and in case of failure Brother John Shackelford and the place of the meeting at Marble Creek."

Mr. Smith's sermon was from Rom. 12.5, "So we being many are one body in Christ," etc.

In 1796 further efforts were made toward a union with the United Baptist Brethren.

"Complaints being made by some members of the Association against Boons Creek Church. Do advise said Church to call for Counsel from the Sister Churches and endeavor to settle those differences between themselves and said members."

"Quere from McConnells run. Is the ancient and general custom of preaching funeral Sermons founded on the Scriptures or not"

"Quere from Licking Whether the Church is justifiable in shutting the door against a member of a Sister Church (that offers his membership) for the cause of retailing of Liquors agreeable to Law; Answered No.

Liquor was extensively manufactured in the neighborhood of South Elkhorn, and by the leading members of the church, so that this church could hardly vote otherwise. In fact a large portion of the pastor's salary was paid in whisky. The church subscription paper for 1798 has been extensively quoted as an interesting item of pioneer history. It reads:

"We the subscribers do each agree to give unto

John Shackelford the different subscriptions against our names in the property mentioned in such Subscriptions as a compensation for his services in the Minister in bounds for South Elkhorn Congregation as witness our hand _____ for 1798."

Bro. Shackelford was expected to keep his decanter always full and ready to serve the brethren and strangers, hence the 36 gallons of whisky.

	Salt lb.	Corn 1st Barr	Wheat 1s Bu.	Pork lb.	Flower lb.	Beef lb.	Sugar	Whisky Gallon
George S. Smith	12½	12½	1	x	100	100	x	
John Lucas x				100				
Shadrach Moor			1	100				
Josiah Elam				63				
Wm. Dawson x 6s cash								
John Mosle x 9s cash								
John Young x								5
John Proctor x			1					
Abraham Hedo								27
Georg Neale x				100				
Ahijah Wood 20 shillings								4
Morgan Morgans 6 cash								
Jas Lockett								
James Smith 12s cash								

The list given above seems to have been the paper circulated in the Mount Pleasant neighborhood, as we know that most of these subscribers lived there.

When the association met at South Elkhorn in 1801, it was in the crest of the Great Revival and it is said that 8,000 or 10,000 people attended—the largest number in all probability, that ever attended an association in Kentucky.

There was a "Request from South Elkhorn missionaries (be sent) to the Indian nations. Agreed to appoint a Committee of five members to hear and determine on the Call of any of our ministers & if satisfied to give them credentials for that purpose," etc.

A little Baptist church that had been organized with 8 members at Republican meeting-house made its first report, 1803.

List of members of the South Elkhorn Baptist Church of Christ, the charter members and others who

united with the church prior to 1800, as far as we can make them out:

Richard Allen	John Taylor	John Conner
Lewis Craig	John Dupey	John Hays
Toliver Craig	James Rucker	John Haydon
Joseph Craig	Richard Curd	Tho Ammons
William Cave	George S. Smith	Andy Hampton
Benjamin Craig	John Staydent	S. Craig
William Hickman	John Price	Jno. Keller
Asher	Shadrach Moore	William Sullivan
John Shackelford	Dedman	Wilson Hunt
A. Williams	William Dawson	Abraham Hedo
J. White	Benj. Martin	Hart
J. Lucas	Morton	William Hickerson
J. Kitter	Morgan Morgans	James Lockett
S. Ayres	Elizabeth Morris	Shadrach Moore
John Higbee	James Neal	Charles Marshall
W. Hughes	George Neal	Mitchum
J. Parker	Timothy Parish	John Mosley
John Todd	James Parish	John Payne
Isaac Wells	Robinson	Pitman
Abraham Bowman	Shipp	John Proctor
Andrew Thompson	George S. Smith	Preston
John Young	Robert Asher	Shotwell
Robert Hyman	Joseph Faulkner	Mason Singleton
Lowell Wolfolk	Evan Price	Saunders
David Bryant	Samuel Craig	Walton
Joseph Bledsoe	William Ellis	Dudley Ware
Barrow	Josiah Elam	Steward
Burbridge	Elly	Watkins
Buckner	Austin Eastin	Woolridge
Carr	Garrard	Thompson
Dudley	Goodloe	Edmund Waller
John Darnaby *	Jacob Hiatt	Ahijah Wood

And their families, about 355 in all.

The records show that from 1788 to 1800 the number received by baptism and letter was 187. The number of charter members, consisting of the larger portion of the 200 who constituted the Traveling Church, was about 150. We do not know how many were received between 1783 and 1788, but a conservative estimate for the five years would be 30. Two "branches", Clear Creek church and Forks of Elkhorn, had taken, let us say, 50 or 60 members from the mother church.

And now the memorable year of 1801, the year when the Great Revival, that had struck the Presbyterian churches a year earlier, reached the Baptist churches like a rolling tide. South Elkhorn had an increase from August, 1800 to August, 1801 of 348, of which number 309 were by experience and baptism.

*Father of Rev. Edward Darnaby.

Other churches in all quarters of the Association were similarly blessed.

The Presbyterians and the Methodists shared in the great awakening of religious interest. In fact the united efforts of the revivalists, Presbyterian, Methodist and Baptist reached its high-water mark in the great camp meetings at Red River in Logan county, at Concord in Nicholas, and at Cain Ridge in Bourbon county. Thousands gathered to hear the gospel and to witness or participate in the remarkable scenes that filled every one with wonder. Great numbers were seized with peculiar "exercises," such as the jerks, the holy laugh, falling, barking, and hysteria. They were witnessed at Walnut Hill Presbyterian and Republican Christian churches in Fayette county.

The General Assembly of the Presbyterian Church took notice of the situation. We find this statement: "In 1741, the Presbyteries and Synod were rent asunder as a result of the Great Awakening. This mighty movement of grace is associated with the names of its great actors Jacob Frelinghuysen, Jonathan Edwards, George Whitefield, and last, but not least, the Tennents. Tennent was a burning and shining light in the Great Awakening which shook the Colonies."

"The General Assembly (of 1803) testifies its joy that the state and prospect of vital religion in our country are more favorable and encouraging than at any period within the last forty years." *

Other Daughter Churches

After Clear Creek (1785) several other churches sprang off from South Elkhorn, in outlying districts, or were constituted through the efforts of Lewis Craig and the ministers associated with them. Of the former class Spencer remarks: "These brethren were members of the church at South Elkhorn, but the distance from their homes to that church made it inconvenient for them to attend."

Great Crossing church was constituted, May 28, 1785, by Lewis Craig and John Taylor. The following persons went into the constitution:

Wm. Cave, James Suggett, Sr., Robert Johnson, Thomas Ficklin, John Suggett, Julius Gibbs, Robert Bradley, Bartlett Collins,

*Presbyterian Papers in Philadelphia Historical Society.

Jemima Johnson, Susanna Cave, Sarah Shipp, Katy Herndon, Jane Herndon, Hannah Bradley, Betsy Leeman and Betsy Collins."

It was located in what is now Scott county, near the present site of Georgetown. Colonel Robert Johnson, who had moved from Bryan's Station, in the spring of 1784, was probably the chief mover in procuring the organization of a church at this point." Two of the sons of Robert and Jemima Suggett Johnson became famous, Col. Richard M. Johnson and John T. Johnson.

Big Crossing, or Great Crossing, was the place where the buffalo crossed the Elkhorn. The church became one of the largest in the Elkhorn Association. In 1785 this church sent Bartlett Collins, William Cave and Robert Johnson to South Elkhorn to a conference whose duty it was to form an association, and the same year they were messengers to the Association thus formed at Clear Creek. Wm. Cave was made moderator. Other messengers in the early years were Jno. Tanner, Elijah Craig, John Suggett, Jos. Redding, John Payne, B. H. Collins, R. M. Johnson, J. Wilson, D. Neal, G. Eve, J. T. Johnson, J. Suggett, Jas. Suggett, Jas. Johnson, Wm. Suggett, and in 1823 the messengers were Jas. Suggett, Tho. Henderson, William Suggett and J. T. Johnson. In 1831 William Suggett, John Payne, Simeon True, John T. Johnson, Gabriel Long, Andrew Johnson and James Suggett were the messengers. This seems to have been the last time John T. Johnson represented his church at an association. In 1832 he was acting as "treasurer and distributor of a fund to send out" John Smith and John Rogers, the first known formerly by the name of Reformer, the latter by the name of Christian. These brethren are to ride together through all the churches, and to be equally supported by the united contributions of the churches of both descriptions." Their mission was to bring the churches into a closer fellowship through a better understanding of each other. Great Crossings reported a membership of 557 in 1831.

Bryan's Baptist Church

Although Bryan Station had been established in 1779 by William, Morgan, James and Joseph Bryan and Wiliam Grant, and had gone through the famous siege by the Indians and British in August, 1782, when

the brave women went to the spring to bring water to the defending garrison; yet a church had not been established there until Lewis Craig visited them in 1786, preached the first sermon heard there, tradition says, and on April 15, 1786 constituted a church. Ambrose Dudley was chosen to minister to the flock. His ministry covered a period of 29 years, but was surpassed in length by that of his son, Thomas P. Dudley, who served 56 years—father and son holding the pastorate for 85 years. Then, R. M. Dudley served from 1871 to 1876, thus rounding out 90 years for the Dudley family!

The Bryan Station church was in the Elkhorn Association from 1787 until 1810. The year 1810 saw the formation of the Licking Association of Particular Baptists. The majority of Bryan's church went into this association. The following is a statement concerning the organization of the church:

Sundry Dispersed Baptists in the neighborhood of Bryans on North Elkhorn, having at several times considered their scattered state, and want of discipline among themselves, after mature deliberation, have thought good on the third Saturday of March, one thousand seven hundred and eighty-six, to send to the churches of South Elkhorn and Big Crossing for helps to see if they are fit to form a constitution, and desired those churches to meet at Bryans, the third Saturday in April, and were accordingly met by Lewis Craig and Benjamin Craig from South Elkhorn and William Cave and Bartlett Collins from Big Crossings, properly delegated present,

Augustus Eastin, Henry Roach, William Ellis, Joseph Rogers, Betty Darnaby, Judith Tandy, Elizabeth Price and Ann Rogers, after Consultation with ourselves and the helps present we agree to unite and form a Constitution and adopt the Philadelphia Confession of Faith," etc.

In May Ambrose Dudley and several others were received. On July 15, 1786, Ambrose Dudley was chosen moderator. In August Ambrose Dudley was nominated to take the pastoral care, Henry Roach, William E. Waller, William Ellis and John Mason were selected for Elders and John Darnaby, William Tomlinson and Joseph Rogers for Deacons. This action was not confirmed until late in the year, in fact, from the record it is not clear that it ever was. The question of having elders, other than one pastor, was an open question for many years. The Disciples of Christ chose both elders and deacons, and regarded the preacher as one of the elders.

Forks of Elkhorn Church

One of the most isolated settlements, and one exposed to the Indians, was the Forks of Elkhorn. Scattered settlers had built cabins here and there. They had no church and most of them were not professors of religion. One of these, Mr. Sanders, suggested to his neighbor, Mr. Major, that they get a minister to live among them. They agreed to give him 100 acres of land. Mr. Sanders visited William Hickman, laid the matter before him and gave him until next morning to decide. Hickman talked it over with his wife and they decided to accept the offer. This was in 1787. Before many months there were a number of conversions, Mr. Sanders among them. In the meantime William Hickman, the son, had built his father a cabin, so the family was settled in the new home.

"Between this and my moving (January 17th, 1788) I visited my old church (South Elkhorn) Marble Creek and other churches, and I do hope my labors were not in vain," he writes.

On June 7, 1788, Lewis Craig and "helps" from South Elkhorn organized the Forks of Elkhorn Baptist Church, in Woodford county, as an arm of the South Elkhorn Church. William Hickman, Sr., of South Elkhorn, was installed the pastor. On the original list there are 77 names. John Taylor, in his quaint way gives us a pen picture of Hickman.

"This man has had a great range in Kentucky—for here he has been a faithful laborer near 40 years—he is truly a seventy six man, for in 76 he paid a visit to Kentucky, the same year he first began to preach. In early times and in the face of danger, he settled where he now lives, for a number of years at the risk of his life from Indian fury, he preached to the people of Shelby county, and other frontier settlements, so that he is one of the hardy fearless sons of 76. For upwards of 30 years he has served the Church at the Forks of Elkhorn, in which congregation he has perhaps Baptized first and last, more than 500 people—he has statedly served a number of other churches. He is at least six feet high, rather of a lean texture, his whole deportment solemn and grave. His preaching was plain and solemn, and the sound of it like thunder at home, and operated with prodigious force on the consciences of his hearers."

In relating the story of his early life and conversion, Hickman writes:

"In the ninth year of my apprenticeship I married my master's daughter. Both of us were poor, careless mortals about our souls. My wife was fond of mirth and dancing. In the year 1770 the Lord sent these Newlights near where we then lived, in Buckingham

county, Virginia. Curiosity led me to go some distance to hear these babblers. When I got to the meeting the people were relating their experiences. There was such a multitude of people that I could not see the preachers till they were done. At last they broke up. The two preachers sat together, I thought they looked like angels. Both of them preached, and God's power attended the word. Numbers fell, some were convulsed and others were crying out for mercy. The day's worship ended. The next day they were to dip, as they called it in those days. I went home, heavy hearted, knowing myself to be in a wretched state. I informed my wife what I had seen and heard. She was much disgusted, fearing I would be dipped. She begged me not to go again but I told her I must see them dipped. I went and an awful day it was to me. The first man brother Waler led in had been a dancing master, to whom brother Waller said he had given a gold piece to teach him to dance. I think eleven were baptized that day."

William Hickman and wife moved to Cumberland county the next fall and there the preacher came and Mrs. Hickman was converted. It was not until Feb., 1773, that Hickman himself got release from the burden of his sins and was baptized by Reuben Ford. In 1776 he made a trip to Kentucky and in 1784 the family went there to live.

FIRST LIST OF NAMES OF FORKS OF ELKHORN CHURCH

William Hickman	Anthony Thomson	Jas. Hart (or Dart)
Nathaniel Sanders	James Ware	John Murphy
John Major, Sr.	Benjamin Craig	William Ware
William Haydon	Thomas Jones	Jethre New
Benjamin Haydon	John Streaughan	Wm. Rowles
William Hall	Nath. Thompson	Jas. Carnett
Mack McDaniel	Edmund Ware	Jas Haydon
Thos. Hicklin	John Mastin	Jas. Ford
Richard Thomas	William Gear	Wm. Martin
Wm. Bledso	John Brown	Wm. Bullard
Jas. (or Jos.) Bledso	R. Bowler	Isaac Palmer
Nicholas Lindsay	Theo. Bowler	Elijah Calvert
Larkin Ferguson	John Thomas	Jas. Finney
John Major, Jr.	Peter Samuel	Robt. Randor
Wm. Hickman, Jr.	Thomas Sullinger	Abram Gregory
Thos. Hickman	Jesse Cook	Joseph Lewis
Jas. Gullion	Hosea Cook	Pleowight Sisk
Peter Dent (?)	John Bohannon	John Scott
Abram Cook	Jas. Renrew	William Brown
William Cook	John Jones	Gilbert Christy
Isaac Miles	Jas. Bartlett	James Davis
Philip Waldon	William Smeathers	Elijah Stout
Abram Bledsoe	John Majors	Thos. Wooldridge
Robt. Woolridge	Geo. Craig	(undecipherable)
Abner Hayden	William Peek	Samuel Price
John Eddrington	Seth Cook	

The church minute book was well kept and is well preserved. We select a few interesting items to show how the church business was conducted:

2nd Saturday in Sept. (1800) The Church met & after Divine Worship proceeded to business. Bro. Hickman requested leave to

baptize persons in the extreme parts of the Church and desired that they should then be considered as Members of this Church, and the Church has agreed to consider it till our next meeting. It is agreed that it be considered till our next meeting whether it is a Duty, the laying on of hands on Baptized persons or not rec'd and Baptized John Rutherford Elizabeth Samuel & Agness Ware.

Query is our present mode of receiving Members right or agreeable to the principles of the Gospel.

Query whether the Office of Elders is completely fill'd in this Church agreeable to scriptures. (This was passed over or continued several times. Finally after debate it was withdrawn.)

March, 1802. Opened a Door for the reception of Members & recd by letter Vachel Lindsay and wife—also recd by experience Isabella Sparks.

The Order directing five Brethren to frame a rule upon the Scriptures for the guidance of the Church in dealing with Members committing offenses against God and one another taken up, debated upon and Ordered to be Erased out.

Query whether is it right to Exclude by a majority or Unanimity?

Bird Hendrick his Wife and James his Slave is to have a letter of Dismission.

The admission of Members into the Church and Members into office shall be by Unanimity, and the Exclusion of Members & all other questions shall be determined by a Majority.

The form in which letters of recommendation is to be given to members Removing &c, was ordered to be wrote as follows viz

The Baptist Church of Christ at the forks of Elkhorn Holding Believers Baptism by Immersion only, Justification through the Obedience and righteousness of Jesus Christ' Effectual calling, final Perseverance of the Saints in Grace &c. Whereas our beloved have requested a letter of Dismission These are to certify that in good standing amongst us, and when join'd any Baptist Church in Union with us, is Dismiss'd from our care, by order of the Church &c.

October 1803. A complaint brought by Br. Jas. Magors against himself for calling Bro. Rennex a liar, & fighting him the church thought he gave sufficient Satisfaction to them for his conduct.

2nd Saturday in January 1804. Br. Thomas Hickman is excluded from this Church for drinking to excess & for fighting.

William Hickman M.

(Evidently Bro. H. did not approve his son's (?) conduct.)

Nov. 1805. Bro. Blanton complains against Bro. Red Major for playing Carnal plays. The Church thinks proper that the Moderator reprove and Aquit him. Bro. Edward Roberts is Excluded from this Church for playing fives and for offering to bet One hundred Dollars.

In May, 1807, we find where a brother is displeased with a communication he had received from the church:

Jefferson County Kentucky

Dear Sir

I received your affectionate letter of the 14th of February; on the 29th of March informing me of a measure taken (in the Forks of Elkhorn Church) to get the people to come to Church meeting and that you were appointed to write to me to attend Church Meeting in March, Sixty miles is a pretty good distance too to go to meeting and as I got the letter too late to come or to send word, I cant say but I'll think, and I hope the Church will cratch my name out as I shall consider myself as no more of that Church not for the adoption of that rule but as a duty you owe to me, for my conduct is not becoming of a professor of religion

G—— B—— Junr

March 29th, 1807

Query, Does this Church think that her members has a right to invite any Gospel Minister to preach in their houses—Who is in good standing in their own church Taken up and agreed that they have a right.

John Shackelford Modr.

William Hickman withdrew from the church for two years on account of his opposition to slavery. Shackelford of South Elkhorn gave them one Sunday during this time.

In June, 1809, the church received a deed to the one acre of ground on which the church, school house and grave yard were located. The deed was made to Wiliam Hubbell, Abraham Gregory and James Finney, trustees, by Daniel E. Brown. Test Jesse Cole, W. Hubbell.

Agreed that Tho. Settle be called on at our next meeting to make report to the Church of the Money deposited with him for the Benefit of Bro. Shackelford.
(Nov. 1809)

John Shackelford Mod.

Other churches were occasionally called on to send helps to settle disputes. Great Crossings, South Elkhorn and Clear Creek sent about three men each in Nov., 1815. The helps approved of the course of the church.

In July, 1820. The following Brethren is appointed Messengers to Our Next Association Wm. Hickman, Phillip S. Fall and Carter Blanton and the Said Fall is to Repare the Church Letter against our next Church meeting — —

Nov. 1820. Re'd by experience Robert Snell Bror. Phillip S. Fall is granted Letter of Dismission.

Wm. Hickman, Mdr.

Phillip S. Fall was one of the first Baptist preachers in Kentucky to take up with the views of Alexander Campbell, and the church for which he was ministering at the time was one of the first to break with the Baptist communion. He later held a short pastorate at South Elkhorn.

Mount Pleasant Baptist Church

George Stovall Smith, minister, and quite a number of other members of South Elkhorn church lived in the neighborhood of the present town of Keene and it is certain that preaching was often done in this section years before the organization of the church there. Smith was a man of means and his house was frequently used as the meeting place, we may assume. About a mile from Geo. Smith's home, which he called Cave Spring, was a hill that overlooks a wide reach of landscape, "Mount Pleasant." Here in 1791 the South Elkhorn Church secured a lot and built a house of worship.

Deed made in 1791 by Reuben Young to Trustees of South Elkhorn for land on which Mt. Pleasant Church was built:

Know all men by these presents that I Reuben Young of Fayette County & State of Virginia am held and firmly bound unto John Haydon John Price & Richd Allen Trustees of the Regular Baptist Congregation on So Elkhorn being all of the County & State afore Said in the just & full sum of two hundred Pounds Current money of Virginia to be paid unto Said Trustees or their successors to which payment well & Truly to be made I bind myself, my heirs executors & Administrators firmly by these presents Sealed with my Seal & dated this twenty second day of September one thousand Seven Hundred & Ninety One—

The condition of the above obligation is Such that whereas the above bound Reuben Young both bargained & Sold unto the above mentioned Trustees for the use of the Society to which they belong one Acre of land for and in consideration of one pound two Shillings & Six pence to him in hand given by Said Trustees were Received whereof I do hereby acknowledge—The land to be laid off in a Square in the most Easterly corner of Joseph Blackfords preemption & to include the meeting house now building by John Young The Right in fee Simple to be made to Said Trustees in behalf of their Society Then the above obligation to be void or else to Remain in full force & Virtue

Sign'd Sealed & delivered

} The word made in the
eighth line interlined
before Sign'd—

In the presents of us

Test

Shadrach Moore

Geo. S. Smith

{ Reuben Young

SEAL

It is interesting to note that the lot, with a meeting house, then being erected, was bought ten years before the Mount Pleasant church was organized to occupy it. It is also interesting to note that Richard Allen, who about ten years later built a chapel at Republican, was a trustee at South Elkhorn at this time.

The church was organized on the fourth Saturday of August, 1801, with 100 members from South Elkhorn, as will appear from the minutes. John Shackelford met with them once a month and was nominally their pastor until George S. Smith was chosen to have the pastoral oversight on the first Saturday of January, 1803. He had often served as moderator and is usually regarded as the first pastor of the church.

The number of 122 down to this line are the members who constituted at Mt. Pleasant.

Men		
Shadrach Moore	George S. Smith	Betsy McGarth
Alfred Williams	Philip Smith	Anna Hiter
Joel Williams	Jno Smith	Hannah Lancaster
Elijah Williams	Nat'l Morgan	Polly Singleton
Thomas Wilson	Wm. Hughes Sr.	Janey Singleton
Ahijah Woods	James Neal	Sally Minor
Sam'l Woods	Elijah Neal	Patsy Craig
Rich Woods	Jno Proctor Sr.	Rachael Lansly
Josiah Elam	Jno. Proctor Jr.	Rachael Buchanon
Joe Huhges	Edward Darnaby	Rhoda Duval
Sam'l Hughes	George Smith Jr.	Patsy Holloway
Wm Hughes Jnr.	Jones Smith	Julia Holloway
(Isaac) Br. Hughes	Ezekiel Proctor	Polly Frost
Geo. Wharton	Christopher Clark	Phebe Lampkin
Jo Wharton	Women	Lucy Haydon
Sam'l Wells	Rebeckah Moore	Lucy Yarborough
Jonathan Woods	Betsy Williams	Francis Smith
Moses Martin	Caty Williams	Sally Williams
Thos Smith	Eleaner Wilson	Beddy Sallee
Ed McCray	Ruth Wilson	Hanny Sallee
Mason Singleton	Mary Wilson	Pattey Hughes
Elijah Haydon	Rachel Wilson	Lucy Harbeson
John Young	Mary Woods	Betsy Mosely
James Hites	Caty Woods	Betsy Morrison
James Young	Polley Woods	Lucy Proctor
John Lancaster	Sally Elam	Sally Proctor
Jno Hughes Sr.	Sarah Hughes	Frances Sallee
Sam'l Craig	Nancy Wharton	Nancy Williams
Alex Buchanan	Betsy Wharton	Rebekah Smith
James Lansly	Rebekah Wharton	Elizabeth Proctor
Thos. Duvaul	Elizabeth Wells	Elizabeth Davis
Frances Lockett	Sally Wells	Nancy Davis
Jas Birk	Hapy Wells	Esther Sharwood
Nathan Veach	Sally Martin	Lucrecia Sharwood
Bristo Gatewood	Michal Smith	
Wm. McCune	Fanny Singleton	
Wm. Yarborough	Polly Young	
	Betsy Young	

Some Members who
joined after Church
organized 1801

Men		
Anna Mullman	David Trabue	Phebe Alexander
Jno. Hampton	John Gouldin	Esther Martin
Rand Walker	Edward Graves	Betsy Sallee
James Martin	Geo. Barkley	Polly Carpenter
Jesse Roper	Edward Waller	Henrietta Farrar
Jno. True	Hawkins Craig	Learner Green
Geo. Smith Sr.	Thos. Haydon	Judith Trabue
Jno. Carpenter		Judith Sallee
Jno. Farrar	Women	Patsy Ramsy
Joseph Sallee	Polly Stout	Polly Overstreet
Wm. Roper	Pattey Hampton	Nancy Biswell
	Polly Hampton	

And 25 negro slaves listed as the property of the following: Duvall, Roberts, Meade, Lewis, Williams, Hawkins, Woods, Hollo-way, Smith, Hughes, Hiatt, Underwood, Penniston, Hammon, Garrett, Sherwood, Singleton, Sallee.

Copied from the minutes of Mt. Pleasant Baptist Church, Keene, Jessamine County, Kentucky:

At the request of 100 members of South Elkhorn Church (living in the neighborhood of Mount Pleasant Meeting House) for a Constitution the Church accordingly gives them up, and Brothers Jno. Shackelford, Absolom Bainbridge and Jno. Kellar, was called upon by the Church to act in the business and after an Investigation Constituted a Church at Mount Pleasant on the principles and Doctrine of the South Elkhorn Church in Testimony whereof the Constitutors have,

Hereunto sets their names
4th Sat. Augt. 1801

{ John Shackelford
Absolom Bainbridge
John Kellar

Continued on business after Constitution Aug. 4th Saturday, The Church agrees that the first Saturday in every month shall be her Church meetings at Mt. Pleasant.

2nd. The Church directs that Bro. Jno. Young shall buy a bound book and record therein the necessary records from South Elkhorn Church Book.

3rd. The Church agrees that Bro. Saml Craig shall act in conjunction with the Committee in settling the Church accounts.

4th. Stephen Russell came forward and gave the Church Satisfaction as to his ExCommunication and is granted a letter provided his Conduct Comports with Gospel in the parts he lives.

Carried over—

Sunday Morning—

The Church agrees to open a door for the Acception of Members Rec'd by Experience Jacob, Robert's man, Jobster, Col. Meade's man, Frances Sallee, Nancy Williams whose names are on record.

Church Meeting Mount Pleasant 4th Saturday September 1801

Bro. Geo. Smith Modr.

The Church orders that the Clerk with Bro. Smith and Martin shall record the Covenant of Separate Baptist of Virginia with the Memorial and Constitution the necessary rules for the use of the Church. (The Covenant and Memorial have been given under the history of the South Elkhorn Church.)

Church meeting held at Mt. Pleasant meeting house the first Saturday in Oct. 1801 Bro. Shackelford chose Moderator.

1st. The reference from last meeting respecting the nomination of deacons taken up and after some deliberation on the subject the church agreed to put the matter to vote—and Brethren William Hughes, Alfred Williams and Samuel Wells were chosen by private ballard and that they be examined and ordained at our next meeting.

2nd. Bro. Alex Buchanan and Br. Thos. Smith came forward and petitioned the Church for liberty to exercise their gifts in public which was granted to them both.

4th. Agreed that provision be made to build galleries to the meeting house. Rec'd by letter Bro. Jno. Carpenter & Polly his wife.

1st Saturday in Nov. 1801—

1st. The reference from last meeting respecting the deacons taken up and after Examination Br. Wm. Hughes and Bro. Saml. Wells were ordained and Br. Alfred Williams who formerly acted in that place Installed all by unanimous consent of the Church.

2nd. Agreed that the deacons procure timber and have plank and scantling sawed for the purpose of building galleries to the meeting house.

3rd. Agreed that Bro. Williams attend in place of Bro. Young to fix the matter with South Elkhorn Church respecting the Expenses of the Church for the present year.

The Church requested Bro. Shackelford to attend with us at our monthly meetings and other convenient times to preach and which he agreed to and each member of the Church is at liberty to give him for his services what they think proper, and to render an account of what they do give him to the Deacons.

Church meeting first Saturday in February 1801, John Shackelford Mod.

1st. A complaint brought against Mr. Hiatt's woman Phebe for marrying another woman's husband and she came forward and acknowledged the fact, but it being found that she had done it ignorantly and that she would have nothing more to do with him after she heard that he had another woman to his wife, it was thought satisfactory.

2nd. The reference from last meeting respecting raising a fund taken up and Bro. Josiah Elam appointed Treasurer.

Church meeting held at Mount Pleasant on the first Saturday in March 1802. Bro. Geo. S. Smith Mod.

1st. Agreed that all male members missing more than one meeting for business shall come and make their excuses or be cited to come forward and give Church satisfaction. Also agreed that Bro. John Hughes cite Bro. James Young to attend our next meeting.

At the request of Clear Creek Church Brethren Wm. Hughes, Alfred Williams & Josiah Elam delegated to sit with them at their next meeting to adjust them in a matter of difficulty.

Agreed that our next meeting begin on Friday and that it be a Communion service.

First Sat. Jan. 1803—

The reference from last meeting respecting Bro. G. S. Smith's call to the care of this Church after investigating the business, the Church with unanimity agrees to call him to the work and he Bro. Smith agrees to take the care of this Church the business being investigated. The Church jointly declares that no objection against Bro. Shackelford in principle or practice nor as her minister gave her reason to call another Person to take care of her but that Bro. Shackelfords membership was not with us and his having the care of another Church is her reason for calling Bro. G. S. Smith—believing him to be duly qualified for the duty and his membership is standing with us.

Feb. 1803. The Church hearing a public report of a matter of distress between Bro. Thos. Wilson & Br. Lewis Craig, orders a call meeting to set on the same & Brethren Smith & Wm. Hughes are to inform Br. Craig whenever he may come in the neighborhood and cause a notice to be given to the members of the Church with Br. Wilson to attend the same.

March 1803. The Church considers that Br. Craig did wrong in selling the land before he had offered to make Wilson a deed for the land, and demanded his pay—which Br. Craig acknowledged to the satisfaction of the Church—and that Br. Wilson did wrong in rashly speaking and Publicly reporting that Br. Craig was guilty of telling a falsehood—he also acknowledged—and gave general satisfaction.

Wm. Hughes appointed treasurer in place of Br. Elam.

The church gives permission for a singing school to be held in the church provided it does not obstruct the regular worship.

At the administration of the Lords Supper it is the duty of every member to take their seat and act at discretion in partaking, any member acting contrary shall be accountable to the Church.

Query, Whether our practice in seating members at the communion, comes up to the Example of Christ and practice of the Apostles.

Query, Is it lawful for young members to play at school with other children or not.

Dispute over an estate between John Mason and Edmund Singleton was adjusted, December, 1803.

A case involving the veracity of Bro. Smith of Mt. Pleasant and Bro. Roberts of South Elkhorn in the Fayette Circuit Court came before both churches and committees investigated and finally adjusted the matter when Roberts stated that he must have misunderstood Bro. Smith and made acknowledgments.

The deed to the church ordered copied into the church book, 1804.

In 1806 it was decided to hold communion twice a

year and to have a yearly church meeting to begin the Friday before the first Saturday in October and to hold three days.

At the Elkhorn Association, 1802, the church sent W. Hughes, A. Williams and S. Craig as its first representatives. In 1803 G. Smith and W. Hughes were sent; the above four were sent in 1804 and again in 1805, with 180 members reported.

In 1813 Edmund Waller, W. Hughes, Thomas Wilson and J. Lancaster were the messengers; membership 207. In 1823, Edmund Waller (the pastor), S. H. Craig, Jas. Hiter, and Mason Singleton; membership 208. In 1831 Waller, Singleton, Peter Withers and Thos. Lyne attended the Association, reporting 247 members in the church.

Edmund Waller had a ministry of about 30 years at Mt. Pleasant, dying in 1842. He also served Shawnee Run, Danville, Nicholasville and other churches in connection with this his home pastorate.

Edmund Waller was born in Spottsylvania County, Virginia, Jan. 1, 1775, and came with his father to Kentucky in 1781 with the Traveling Church. He grew up at Bryant Station and was baptized by Ambrose Dudley. He died at Mt. Pleasant, at the age of sixty seven. He was regarded as an able preacher.

The meeting-house was re-roofed in 1811, cost 12 pounds, 3 shillings, with some additional expense paid at a later date. Shadrach Moore usually served as moderator when Edmund Waller was not present.

A large number of people united with the church in 1817, being a year of revival and awakened interest in the churches generally.

September 1817. "The reference of last meeting respecting the raising of money to defray the expense of building the meeting-house taken up and the Church calls on her members to meet the claims of the Church at next meeting or give their reasons why they do not."

November 1821. "The reference of last meeting respecting the remonstrance of Brother Sam. H. Craig taken up and agreed to call for helps from sister Churches towit South Elkhorn Providence Clear Creek and Hillsborough three members from each church and appoints Brethren to bear letters to the Different churches. Mason Singleton to South Elkhorn Joseph Bonnel to Providence John Hughes to Clear Creek and Thomas Lyne to Hillsborough and that we meet the friday before the first Saturday in December nex which Day is set apart for fasting and prayer and that Each Church be requested to join us in fasting and prayer."

The trouble was over the methods of raising the money for the erection of the meeting-house.

"The committee of helps are of the opinion that the church at Mt. Pleasant erred in releasing any of its members from paying the amount levied on them for the Building of the meeting house."

July 1828. Brother Josiah Minter is granted the privilege of exercising his gift in singing, praying and exhorting and should he feel a wish to comment on any passage of Scripture he is at liberty to do so within the bounds of the Church.

In 1830 a new church book was ordered to be purchased and a record made of the church covenant, deed, and other matters of permanent value.

Pioneer Discipline

Members of the pioneer churches were required to walk "the strait and narrow" path. At almost every monthly business meeting one or more charges against erring ones were considered. Sometimes more members were excluded for sins and misdemeanors than were received into membership during a given year. The old records of Great Crossings, Forks of Elkhorn, Mount Pleasant, Providence, Bryans, Republican, South Elkhorn and all of the rest we have examined are filled with church trials for heresy, immorality and delinquency in church attendance. A great variety of offenses were considered worthy of the penalty of excommunication, some that we would consider trivial today. And they often waxed warm in these ecclesiastical trials. John Taylor deplors the way the accusers often seemed bent on convicting and the defenders as ardent for clearing the accused party.

"Another thing which often awakened great excitement in Clear Creek Church was expelling their members by a majority of voices, when a complaint was brought in, and especially when the case was somewhat doubtful; one side would conclude, if we do not exert ourselves a guilty man will be continued in the church, the opposite side would think if we do not strive hard, an innocent man will be condemned, so that we seldom had a trial of that kind, but it was with great warmth of temper—and after all, but a cross and pile chance as to the equity of the decision—nothing is more rational, than the way a man comes into the church, he should go out, yet privileges may be curtailed by suspension, through a majority of voices, while the mem-

ber is yet retained under the admonition of the Church—2nd Thes. 3 chap. 14 and 15 verses.” *

In running through the old minute books we find that people were “churched” for drinking too much, intoxication, adultery, “lies of hypocrisy,” gambling, betting, dishonest business dealing, stealing, swearing, calling another a liar, fighting, destroying land markers, dancing and frolicking, bigamy, wife beating, misbehavior in worship hour, quarreling, refusing to hear the church, repeated absence from church, playing carnal plays and divers other offenses.

Much like John Wesley’s circuit rider system was the system in vogue in the pioneer days among the Baptists, and then the Christians and the Disciples. Seldom did a church engage a preacher for more than one trip a month. When he visited a church as its minister he usually served as moderator at the Saturday business meeting and as such presided at the trial of members on charges of any sort of delinquency. He preached three or more times during the visit and sometimes held services in homes, under trees or wherever an appointment might be made for him as he came and went. Sometimes he rode long distances to these appointments and usually found hospitable entertainment for himself and his horse when he turned in for the night. The preachers who had been Separate Baptists in the East brought their evangelistic fervor with them and in spite of their adoption of the Calvinistic system of election in their church covenants, continued to stress in their preaching individual responsibility, free grace and man’s duty to repent and believe the gospel.

“Baptists generally accepted a mild form of Calvinism,” says Sweet, “and there was little doctrinal discord among them though out-and-out Arminianism was strongly condemned.” A compromise between the Regular Baptists and the Separate Baptists was accomplished in 1801.

Rules for South Elkhorn Business Meetings

Rules for the Church while Sitting on business passed 2nd Saturday in October 1792:

1. Agreed that no motion be attended to without the person making such motion addressed the moderator standing and his proposition be seconded.

*Ten Baptist Churches.

2nd. That no member speak while the church is on business to the moderator and then in a mild and Christian manner.

3rd. That no member speak in Church meeting to the same matter more than twice without leave from the moderator.

4th. That no member leave his seat in time of business without leave from the moderator.

5th. The moderator shall call to order whenever these rules are violated but any member called to order has a right to the voice of the Church if he chooses.

The winter of 1816-1817 was one of victory for the church in this section. Jeremiah Vardeman, writing to John Smith, May 1, 1817, says: "We had a glorious outpouring of the Spirit in the course of last winter and this spring, in the neighborhood of Mr. Daniel Bryant's (in what is now the Providence neighborhood), South Elkhorn, and Mount Pleasant churches. Upward, I suppose, of three hundred persons have been baptized on the profession of their faith in Christ. Their convictions for sin were in general awfully poignant; and their deliverance from guilt by the pardoning mercy of God was no less signal. A church (Providence) has recently been constituted in the neighborhood where the work began; it consists now probably of about one hundred members. I received a unanimous call to attend them; and considering the raw and uncultivated state they were in, I felt it my duty to obey their call." *

The membership in 1817 reached 359.

Members of South Elkhorn Church

Agreeable to an order of South Elkhorn Church made the fourth Saturday in April, 1817, the following is a true copy of the names of all her members in fellowship on the twenty-third day of June, 1817. The order reads thus: The Clerk is directed to purchase a book for the use of the Church and to enter the names of all her members in said Book,

Males	Females	Females
Elder John Shackelford	Mary Kay	Sally Gatewood
Isaac Wells	Sally Howard	Caty Price
John Higbee	Sarah Wells	Francis Pollard
Peter Gatewood	Sarah Bowman	Betty Price
Abraham Bowman	Peggy Samuel	Polly Gatewood
William Gist	Phebe Shackelford	Daeky Bryant
Samuel Marrs	Mildred Kenedy	Sally Whitt
	Elizabeth Stevens	Jane Foley

*Life of John Smith, p. 131.

Males	Females	Females
George Neele	Elizabeth Thwaites	Rachel Ryman
John Keller	Nancy Pelchard	Caty Lincoln
Ezra Haman	Betsey Nelle	Joicy Garnett
Presly Athy	Elizabeth Morris	Franky Bryant
William Hodge	Margaret Higbee	Elizabeth Webster
Benjamin Briant	Polly Haydon	Roseannah Porter
George Prockter	Hannah Haman	Frances Kidd
Samuel Farra	Elizabeth Henry	Molly Webster
William Pollard	Fanny Curd	Henrietta Faver
Evans Price	Betty Mason	Elizabeth Keller
Lewis Collins	Mary Keller	Peggy Hunt
John Parker	Caty Shaw	Nancy Kidd
William Stevens	Martha Bartlet	Polly Price
North Parker	Patience Rutherford	Peggy Gatewood
Phillip Kidd	Ann Cullin	Sally Pilchard
John Faver	Susanna Dawson	Margaret Craig
Wilson Hunt	Elizabeth Faver	Polly McMain
John Hulet	Clarissa Parker	Polly Patterson
Leonard Garnett	Nancy Pollard	Julian Rutheford
Joseph Patterson	Rachael Stevens	Fanny Patterson
William Alford	Betsy Emans	Margaret Killpatrick
Cornelius Webster	Frances Faulconer	Elizabeth Jones
John Neale	Caty Pollard	Permelian Jones
William Magee	Sally Henry	Grace Gipson
Seth Magee	Nancy Bowman	Lucey Hunley
John Magee	Betty Magee	Cathy Wright
James Higbee	Joicy Nelson	Sally Shelton
Joseph Harrison	Betty Alford	Polly Couner
Henry Moffet	Milly Hutch	Polly Wright
Samuel Morgan	Dolly Blunt	Nancy Pilcher
James Marrs	Nancy Webster	Polly Sullivan
Nicholas Jones	Nancy Bouling	Sally Fidler
Benjamin Edge	Caty Ballard	Mary Panky
John Rannels	Susanna Higbee	Sarah Wright
John McMain	Caty Shelton	Fanny Rose
Thomas Rutherford	Sally Deadman	Elizabeth Cartwell
Elisha Geeter	Caty Haydon	Lucinda Pollard
David Hockensmith	Polly Waterfield	Mary Turner
Richard Jones	Macy McVey	Sally Gillock
Aaron Girder	Betty Bowman	Sally Davis
James Davis	Heziah Higbee	Peggy Jones
George Boston	Phebe Johnson	Mary Faver
Hath Neale	Avy Webster	Catherine Warner
James Perkins	Mary McDonald	Polly Morris
Underwood Crain	Peggy Bryant	Polly Armstrong
John Stevens	Franky Vaughn	Elizabeth Faver
Benjamin Knox	Nancy Geady	Polly Williams
William Fidler	Judith Moor	Issabella Parker
Phillip Ramsey	Sally Woolfork	Alcey Moffett
Samuel Patterson	Betty Ruby	Polly Dennis
Lewis Jenkins	Franky Hackney	Sally Grepson
John Moor	Anna Pallick	Clara Lawrence
Joel Ryan	Cyntha Hinds	Patey McLemore
Simon Wallace	Sally McDonald	Deademma Fergerson
Johnson Shelton	Ann Patterson	Dolly Rose
Robert Killpatrick	Sally Craig	Polly Edge
John Warner	Peggy Morgan	Elizabeth Jones
Lewis Rose	Nancy Arnett	Drusilla Moffett
John Grooms	Nancy True	Sally Rutherford
Samuel H. Panky	Anna Pilchard	Debby Hockensmith

Males	Females	Females
Arthur Slayton	Moriah True	Dorothy Jones
James Craig	Sarah Pemberton	Nancy Cullen
Cornelius Vaughn	Alcey Rose	Peggy Hawkins
Sheldrick Broadus	Betty Ogden	Sally Gains
Thomas Gibson	Sally Price	Fanny Humphries
Griffin Jones	Betty Moor	Lydia Perkins
William Sullivan	Mary Hamilton	Nancy Jenkins
John Loyd	Hester Capel	Polly Davis
William H. Jones	Betty Sheeters	Mary Stockwell
Humphrey Davis	Darky Fidler	Belza Haney
Elbert Geeter	Mary Many	Sally Duvall
David R. Stout	Sally Hutch	Nancy Pilcher
Jasper Tingler	Polly Hunt	Betsy Johnston
John Parker	Nany Hunt	Sally Belew
John Jones	Nancy Wallace	
Joshua Rose	Males	Males
John Kirby	Jacob Vandaslice	William Pilcher
Elijah Wallace	John Rankin	James Pilcher
Westley Gains	Zackariah Grooms	Sheldrake Broadus
Samuel S. Caldwell	William Todd	Thos. Johnson
Younger Jones	Ichabod Slackwell	Griffin Jones
John Pilcher	Lewis Pilcher	Nelson Faulconer
	Thomas Duvall	William Gardner

South Elkhorn Churches Record commencing from the fourth Saturday in June 1817 as follows:

Joanna, Brother Pollard's woman, came forward and informed the church that she had taken a man for a Husband who had two other professed wives living, one of them in Virginia the other fifty miles from him, she therefore wanted Counsel on her case. It appeared that the above mentioned man was and is debared from visiting his former wives it is the opinion of the Church that Joanna is at liberty to continue with him as Husband and Wife.

The 4th Saturday in April 1820 the Church met and after singing and prayer proceeded to business.

Bro. Thomas Duvall appointed a Deacon to the South Elkhorn Church and received the right hand of Fellowship, being formerly a legal deacon in the Hillsborough Church from whence he came by letter.

2nd. The Committee appointed to affix Corner Stones around the lot of ground on which the meeting house stands. Report that they have done so and the report ordered to be recorded on the Church Book and in the Clerks office the County Court.

June 4th Saturday the Church met and after singing and prayer proceeded to business—

1st. Query by Bro. John Stevens Does the Church approve of her members joining in playing at a play cald Sister Phebe and selling the thimble with various other plays of the same nature practiced by young people. Answer No.

2nd. The Brethren appointed to superintend the making steps and cuting a Door in the gallery reported that the work was done and the bill for said work is fourteen Dollars Seventy Seven and a half cents which sum was paid by Subscription.

The 4th Saturday in October 1821 the Church met and after singing and prayer proceeded to Business.

Bro. John Parker chose Moderator.

Bro. Sam'l H. Craig preferred 3 charges against Bro. John Shackelford:

1. For saying that Bro. Vardeman preached false doctrine or did not preach the truth.
2. For saying that the David Fork Church or a majority of them at least was bought.
3. For saying a majority of the Elkhorn Association are bought. The Church took up the same and continued them till next Church meeting; and that helps be called from 5 churches. Say Mt. Moriah 2 members, Clear Creek 2, Versailles 2, Town Fork 2, Clover Bottom 2. Bro. Neal to bare the letter to Clover Bottom, Sullivan to Town Fork, Singleton to Mt. Moriah, Jas. Craig to Versailles and Clear Creek. The charges were voted out of order.

An account of part of the proceedings of South Elkhorn Church from the 4th Saturday in August 1821 until the 4th Saturday in February 1822:

August 4th Saturday 1821 Motion by Isaac Wells he wished to know who of the members of the church held to the Philadelphia Confession of Faith and who did not. The subject was taken up and discussed at some length, the Church being constituted on the Philadelphia Confession of Faith then Express a willingness that it should remain their constitution as heretofore, some difference of opinion arose as to the exception to two articles to wit the 3rd and 5th which they did not clearly understand but were willing to remain as Constituted on it and be ruled by it as heretofore. Br. Shackelford observed the Church could take up the subject at any future meeting.

Sept. 4th Saturday. Motion by Br. Wells to take the Confession of Faith under consideration again, the motion not being seconded Br. Shackelford informed the Church that they need not apprehend any danger.—A proposition by Br. Duvall Requesting that all who were willing to receive the — Confession of Faith and the doctrines therein contained should subscribe their names to the writing—opposed by a number—but a majority of one signed the writing—the subject was again dropped—1822 Br. Shackelford—Refused to appoint a meeting for Brother Vardeman gave great offense and much distress—Whereupon he was taken under dealing and laid under Censure by the Church—Charges were saying publicly that Mr. Vardeman Preached false doctrine—that a Majority of the Church where Vardeman was a member (David Fork) was corrupt and that a Majority of the Elkhorn Association was corrupt also—The subject of the Confession —was again brought forward by Br. Wells.—Thomas Duvall presented a piece of writing—that the Church should break off or withdraw from the Elkhorn Association and terms of General Union disclaiming all fellowship therewith and Br. Shackelford said they would be an independent Church free from all association—the votes stood 31 in favour of the revolt and 27 against the split—Messrs. Shackelford, Duval and Wells appeared to be leaders in the business, that body opposed to the split met as usual on the 4th Saturday in January 1822, those who revolted met on the second Saturday of Jany. and made New Regulations agreeable to their own views.

January 4th Saturday the Church met and Recinded the order of withdrawal made at the last meeting forty two members were present and agreed to take into consideration those members who

had broken off—had acted disorderly and contrary to the Baptist discipline—endeavor to reclaim them—a Committee was appointed—none of them attend the request—and excluded John Shackelford, Thomas Duvall, etc.

(The following items of an earlier date appear to be inserted here to show that the question had been previously disposed of by the church.—W. R.)

July 4th Saturday 1807 The Church met and after Sermon by Bro. Thos. Hand chose him as Moderator and proceeded to business.

The Letter to the Association read amended and Received and Brethren John Parker, John Higbee, Wm. Gist and Wm. Sullivan appointed messengers to bear the Letter to the Association.

September 4th Saturday—The Church agrees to consider whether the discipline is received with the Confession or not.

October 4th Saturday The matter respecting Discipline taken up and referred to next meeting.

November 4th Saturday, the case respecting Discipline taken up and referred to April monthly meeting.

April 4th Saturday 1808 the Reference Respecting Discipline taken up in this Case the Church is of the opinion the Discipline was received with the Confession alluded to on page 1st your record of receiving the Philadelphia Confession of Faith, also the Church agrees to continue said discipline. Adopted the above and to be transcribed on the new book by order of the Church 4th Sat. in Jan. 1822.

When the split came each side claimed to represent the majority. The Particular Baptist side grew weaker and finally died out, as will appear from what follows; while the Regular Baptist Church flourished and eventually went over in a body to the Disciples of Christ.

The South Elkhorn Particular Baptist Church

A list of the names of the members:

Males		
Th. J. Duvall	Andrew White	Delia Blunt
John Kay	Whitefeld Collins	Nancy Patterson
James Pilcher	Joseph Patterson	Alice Nurphat
Isaac Wells	John Pilcher	Fanny Patterson
James Davis	Winslow Pilcher	Mary McDaniel
John Hulett	John Pilcher	Betsy Johnston
Th. J. Johnston	Leonard James	Elizabeth Stephens
Wm. Stephens	Charles Martin	Margaret Hunt
Lewis Collins	Rutherford Shelton	Nancy Hunt
Samuel Morgan	John Graddy	Polly Hunt
Lewis Pilcher	Payton J. Pilcher	Sally Davis
David Hawken Smith	Peasant Pilcher	Lydda Perkins
Wilson Hunt	Joseph Hulet	Deborah
John Shackelford	Joshua Pilcher	Hawken Smith
Westley Goins	Granville Watkins	Milley Hulett
Robert Kirkpatrick	Females	Sally Hulett
Th. J. Gypson	Sally Duvall	Peggy Morgan
James Perkins	Nancy Pilcher	Grasa Gypson
Fielding Beedwell	Anny Pilcher	Nancy Pilcher
	Sarah Wells	Sally Rutherford

Julia Rutherford	Elizabeth Pilcher	Peggy Rose
Patience Rutherford	Jese Garnett	Drusella Martin
Polly Doke	Jane Hunter	Elizabeth Shelton
Polly Connell	Betsy Pilcher	Deblig Cuningan
Sally Gaines	Susan Pilcher	Sally Branaugh
Mary Kidd	Suky Pilcher	
Anna White	Polley Favours	

The Church issued a statement prepared by a committee composed of John Kay, Isaac Wells, Lewis Pilcher, James Pilcher and Thomas Duvall, setting forth their side of the causes of division and making charges against the other side. The statement covers nearly seven pages. In regard to the union with the (Separate) Baptists of South of Kentucky they quote from the records of the Association in 1803:

"At the request of Town Fork Church, the Association unanimously voted that the union with the Baptists South of Kentucky, does not in the least remove them from their constitutional principles" — — No, we have no right to keep those Separate at arms length—nay within their own dominions if we choose—unless we turn traitors and yield what has not yet been given up, but which (lamentable to state) too many we fear are willing to yield up our Constitution. Thro those friendly relations entered into between the Separate and Regular Baptists, the former has assumed liberties & privileges not granted by the treaty. Their friends among us by a favorable construction of their rights in their favor, has encouraged them to make advances on our government contrary to every principle of good order and sound principle. — — — They went so far as to invite men into our pulpits whose doctrines were subversive of our Constitution, men whose whole energies are exerted to bring into contempt our most important doctrines & to prostrate our confession of faith at the feet of Armenianism, or universal provision. — — — They had charges preferred against our preacher (Bro. Jno. Shackelford) by Sam'l Craig substituted for that purpose from another church rather than do it themselves. — A motion was now made by Bro. Duvall for a subscriptive vote in favor of our Constitution in the following words "I move that the Church be now organized under the principles of the Philadelphia Baptist Confession of faith, by now subscribing to its principles." John Parker being moderator for the day, artfully evaded this motion on the Constitution, by the Question "All you who can live under the Constitution signify it by keeping your seats," which no one voted for nor against. Observe the shift from the original question, to evade voting for its principles so we might agree to live under the Mohomadan Government from necessity (rather than have our heads cut off for heresy) but at the same time desperse its principles. — — —

Resolved therefore, that this church feels herself at liberty, & do by these presents declare that she is no longer a member of the Elkhorn Association, nor under any obligation to be govern'd by the terms of the general union — — — Every contemptible name, every disagreeable epithet of which decent language is susceptible of, Those men & their pitiful friends (three of whom are James Fishback, Mathew Elder and Peter Higbee) have called us, Some of these names are Rebels, Traitors, revolters, Seditious &c. those names given too in a public meeting."

Br. Lewis Collins is set apart for a Deacon and ordained by Br. Price & Jno. Shackelford.

It appears that John Shackelford had not receded from his attitude in 1800 and 1801 when he refused the use of the church to those outside the Baptist communion. He has become stricter now, for it is not Richard Allen asking for the use of his pulpit for a visiting minister; but he wishes to make his church independent of the Elkhorn Association because in that Association the terms of General Union made provision for the free exchange of ministries among the churches adhering to it—even the churches of the Separate Baptists, south of the Kentucky river. To prevent men like Vardeman, Fishback and the Creaths being heard by his people he is willing to withdraw from the Elkhorn Association. An independent church could debar these men and any others with liberal views.

The frequent efforts to drop the Philadelphia Confession of Faith was not on account of his objection to that instrument *per se*, but because with it they would drop the constitution that held them to the Association. It was the Association that, notwithstanding efforts to the contrary, still held to the "treaty" of General Union.

To make it clear that Shackelford was not opposed to creeds or the Confession we quote the following from the constitution adopted by this church in 1822:

5th. In general we hereby declare the Belief of those wholesome doctrines contained in the Philadelphia Baptist Confession of Faith, as far as we are acquainted therewith as containing the Articles of our Faith & rule of our practice, Believing it be according to the Gospel of Christ, & do recommend it to the perusal of each other.

6th. We do believe the great & Important doctrines of particular Redemption, personal Election, Effectual Calling, Justification by the imputed Righteousness of Jesus Christ, pardon of sin by his atoning Blood, Believers Baptism by Immersion, the final perseverance of the Saints, the Resurrection," etc.

Elder John Shackelford was excluded in 1822. Others excluded with him were Isaac Wells, Lewis Collins, William Stevens, William Hunt, Elizabeth Stevens, Samuel Morgan, David Hockensmith, James Davis, James Perkins, Robert Killpatrick, Thomas Gipson, Westley Gains, Richard Stackwell, Lewis Pilcher, Thomas Duvall, James Pilcher, Thomas Johnston,

Peggy Morgan, Grace Gipson, Lucy Hunley, Sally Gaines, Sally Duvall and Betsy Johnston.

In 1810 the Particular Baptists had formed a separate association, known as Licking Association. Most of the churches reporting to it were weak; fragments of the stronger churches. Bryans and East Hickman were the two strong churches cooperating with the Licking Association. The Particular Baptists were very strict in their adherence to the creed. In 1818 they issued a statement warning against the liberal teaching: "The day in which we live is dark and gloomy; many are engaged in corrupting the Scriptures, by propagating doctrines to seduce the people from the truth of the Gospel. The pretender—who tells you that Christ died for the sins of all the world, and who says that he has Christ and salvation to offer you on condition of your obedience, faith and repentance, set him down as a blind guide." *

John Taylor relates that a brother Trott from New England presented to the Licking Association, "That we hold to particular redemption, particular election, and particular calling." He thought it proper to be known in future, by the appellation of "Particular Baptists". It was soon agreed to by the association, but with the generous reserve, that it should not affect the correspondence they had gone into, with the brethren of the general union. **

It was this Licking Association of Particular Baptists to which John Shackelford and his followers appealed for admission in 1822.

The South Elkhorn Baptist Church of Christ met at S. Elkhorn meeting-house the 2nd Saturday in Feb. 1822 (having changed her monthly meetings from the 4th to the 2nd Saturday in each month) and after singing & prayer proceeded to business.

1st. Bro. Jno. Shackelford Moderator.

2nd. Bro. Thl. Duval chosen Clerk.

3rd. We the S. Elkhorn Church at our Dec. meeting 1821 did withdraw from the general union & Elkhorn Association & did afterwards appoint this our day of monthly meeting, instead of the 4th Saturday, & now not finding the minority of this church here who voted in opposition to us & believing from the best evidence that they did meet on the 4th Saturday of last month to organize themselves into a separate church having therefore withdrawn in a disorderly manner from us, we pronounce them no more of us

*Life of John Smith, p. 204.

**The Ten Churches, Taylor, p. 185.

and we do further exclude all other members of this church who have joined the minority in a disorderly manner.

John Kay, James Pilcher and Thos. Duvall are appointed trustees, to maintain the title to the lot etc.

In 1830 the church appointed Brother James Perkins her Clerk and Treasurer.

The 2nd SaSturday in April 1833 the church agrees to invite Brother Atkins to come and preach whenever he can.

No meeting from January 1856 until August 1856.

Fourth Saturday in August 1856 the Church met at Bro. J. B. Sallee's, organized Br. W. A. Sallee chosen Moderator. 1st this church disapproves of her members joining any Secret Societies whatever.

In 1822 they were excluded from South Elkhorn (Regular) Baptist Church. The delegates in 1822 were John Shackelford, Thomas Duvall, and Lewis Collins. They reported 54 members. In 1829 John Shackelford died and they were left without a shepherd. In 1830 the church reported 41 members; in 1832, 32 members; in 1842 only 13 members; by 1856 the number was 12 and the messengers were J. C. Long, J. B. Sallee and W. A. Salee. From that time on "no letter and no messengers" is the report at the roll call, until in 1861 the name South Elkhorn is dropped from the books of the Association.

Spencer's comment is that, "A few years after this (the revival of 1817) the buddings of Campbellism began to appear in the church and soon produced a schism. (The reader will bear in mind that this schism took place in 1822, the year before the Campbell-McCalla debate and one year before Mr. Campbell began to publish his "Christian Baptist"!) The majority was ministered to by the two Creaths, who ultimately led it off with the Campbell schism. The minority continued under the care of the old pastor till his death in 1829. After this it gradually diminished, till it became extinct." *

The Regular Baptist Church, 1824-1828

May 4th Saturday 1824 — The Church being informed that Bror. Patterson had without her approbation given himself as a member with the particular Baptist at this place therefore by a vote of the Church he is no more of us.

December 4th Saturday 1824, being Christmas day. The Church met and after Sermon by Bror Ashurst chose Bror. Parker Moderator and proceeded to business.

*Spencer, *History of the Baptists in Ky.*, p. 43.

January 4th Saturday 1825. The Church met & opened meeting by Singing and Prayer by Bror. L. Craig Chose him as Moderator. *

The Church agrees to pay Harry Bror. Bowman's man six dollars for attending to the meetinghouse the present year Keeping it clean and fire in the stoves and water.

February 4th Saturday 1825 the Church met and opened meeting by singing and prayer by Bro. Jacob Creth Jr. Chose him as Moderator.

The Church agrees unanimously to call Bro. Jacob Creth Jr. as their Minister to preach and administer the ordinances for one year and he agrees to except and is to attend us on the 4th Saturday and Lords day in each month.

Agreeable to an order of the South Elkhorn Church made at the church meeting 4th Saturday in May, 1825, directing a new list of members names known to be such in good standing in the church, to be recorded, the following list is made out and examined by the church at the June meeting entered agreeable to order:

Males	Females	Females
Abraham Bowman	Sr. Mary Kay	Isabella Parker
William Gist	Sally Howard	Poly Edge
Ezra Homan	Sarah Bowman	Belza Haney
William Pollard	Sarah Wells	Sally Belew
Evans Price	Peggy Samuel	Lanoi Keller
John Parker	Elizabeth Morris	Judy Moor
Seth Magee	Magret Higbee	Sally Wilson
John Magee	Hannah Haman	Fanny Cravens
Benjamin Edge	Fanny Curd	Nancy Nuttle
Arthur Hayden	Caty Shaw	Sally Whitt
Cornelius Vaughn	Caty Price	Elizabeth Webster
William Sullivan	Frances Pollard	Nancy Webster
John Parker Jr.	Betsy Rice	Amy Webster
William L. Todd	Jane Foley	Nancy Grady
Nelson Faulconer	Rachel Ryman	Alcy Rose
William Gardner	Elizabeth Keller	Sally Fidler
John Warner	Polly Price	Catherine Warner
Isaac Wells	Peggy Gatewood	Peggy Craig
Wm. Vanpelt	Frances Faulconer	Margaret Vanpelt
John Howard	Nancy W. Bowman	Julia Faulconer
Randolph	Sally Gatewood	Elizabeth Higbee
Joseph Faulconer	Jr. Joicy Nelson	Mariah Pollard
Peter Higbee	Martha Barkley	Paulina Higbee
John Higbee	Betsy Bowman	Polly M. Price
Wm. Vanpelt Jr.	Phebe Johnson	Nancy Bryan
Wm. Barker Price	Peggy Bryan	Elizabeth Edge
Lowel Woolfolk	Franky Vaughn	Margret Muldrow
George Muldrow	Sally Woolfolk	Elizabeth Faulconer
David Bryan	Franky Hackney	Margret Barkley
Joseph Faulconer	Sr. Sally Price	Nancy B. Gist
Alphurst Nunley	Elizabeth Cartwell	Patsy Hogan
Samuel H. Craig.	Polly Sullivan	Ellinor Todd
Wm. Edge	Lucinda Pollard	Elizabeth Price

*From the fact that Lewis Craig met with the majority, which was the Regular Baptist group, and officiated as Moderator would indicate that he recognized this as the lawful church.

Males	Females	Females
Preston Blakeman	Lucy Graves	Margaret Heifner
Wade Pollard	Catherine Vaughn	Georgette Havin
Richard Gatewood	Nancy A. Bowman	Mary Bowman
Jefferson Pollard	Sally Ryman	Elizabeth Edwards
Milo Gist	Sally Hampton	Mary Ann Bowman
Levy Magee	Patsy Magee	Mary R. Hatch
Abraham Bowman Jr.	Susan Magee	Margaret Lafon
John Ryman	Nancy Scott	Mary Gist
Richard C. Graves	Mary P. Bowman	Jane Faulconer
Squire Scott	Eliza Atchison	Sally Bryan
John H. Bowman	Jane Lurnce	Rebecca McConally
Thos. L. Graves	Eleanor Lurnce	Mariah Riley
Milton Lamme	Martha Lurnce	Sarah Mitchum
Wm. Todd	Emily Todd	Jane Torbit
Addison Lamme	Catharine R. Todd	Mary Jane Gist
Wm. Bryan	Margaret Lurnce	Martha Dedman
Dudley Nunley	Eliza Woolfolk	Nancy Turner
William Riley	Margaret Price	Rebecca Macfarlan
James Sandusky	Sarah Ann Bowman	Elizabeth Bowman
Daniel Davis	Elizabeth Sullivan	Sarah Woolfolk
John Cravens	Isabella Bryan	Sarah Bowman
William Sullivan Jr.	Monah Bowman	Ellinor Higbee
Andrew Bowman	Macy Sullivan	Emily Higbee
James Turner	Sarah Gatewood	Sarah Elgin
Robert Bowman	Susan Price	Sally Elgin
Ellison Higbee	Sally Higbee	Martha Singleton
Thomas Kidd	Lenida Jane	Harriet McFarland
John Cravens Jr.	Hamilton	Rebecca McFarland
James P. Higbee	Mary W. Bowman	Mariah Gray
Abraham Bowman	Mary Gist	Margaret Elgin
Isaac Bowman	Jane Dedman	Frances Kidd
Jesse H. Randolph	Mary Ann Davis	Mary Mason
James H. Randolph	Francis Kidd	Polly Keen
Edward Allen	Susan Mitchum	Ann Eliza George
G. W. Bowman	Males	Males
Lewis Dedman	William Gray	Andrew Bowman
Robert Dedman	Robert Ryman	William Hatch
Hesekiah Elgin	John T. Graves	

The Transition Period, 1828-1831

May 4th Saturday (1828) the Church met and after Sermon a door was opened for the reception of members and received Dean Magee for Baptism and Sister Polly Mitcham by letter.

The case of Brethren John and Seth Magee taken up and from their acknowledgment the Church agrees to bear with them.

After consultation the Church agrees to call Bro Samuel H. Craig to the office of deacon having heretofore acted in that office in a sister Church and he accepts and is to act for the Church in that capacity.

Appointed a Committee consisting of the same members appointed to attend to having the fence made round the meetinghouse—To apportion a Contribution on the members of the Church to raise money to pay for the fence.

A letter received from the Church of Christ in Lexington laid over for consideration at our next meeting.

The subject of the Philadelphia Confession of Faith proposed for consideration and referred to next meeting.

June 4th Saturday 1828 the church met opened meeting by singing and prayer. Bro. Creeth Mdr.

Opened a door for the reception of members and received Abraham Bowman Jr. Nancy Bowman his wife, Phill W. Muldrow Fanny Bro Bryan's—Aggy Bro J. Higbee's by experience for baptism.

Appointed Bro. John Parkerson to write a letter to the next Association for the inspection of the church next meeting.

A letter in answer to the letter from the Church of Christ on Mill Street Lexington red and received and appointed Bro. Sullivan to bear it to the church.

Appointed a Committee of Brethren Parker, Wells, Bowman, Craig, Gist, Sullivan, J. Higbee, Price Pollard, Muldrow and seven to take into Consideration the Philadelphia Confession of Faith in order to endeavor to dispense with it as the Constitution of this Church and report next meeting.

The Committee appointed to apportion a Contribution reported the same and it was received and delivered to the Treasurer for the Collection amounting to Fifty two dollars 75 cents.

July 4th Saturday 1828 The Church met and opened meeting in the usual manner, Bro Creeth Moderator.

1st. The Letter to the Association red and received and Brethren John Parker and Wm. Sullivan Wm. Gist, David Bryan, John Higbee and Sam'l H. Craig appointed to bear it to the Association.

2nd. The Committee appointed to take into Consideration the Philadelphia Confession of Faith being the Constitution of the Church submitted the following report which was adopted and ordered to be recorded.—

Whereas this Church in its original Constitution agreed to receive and adopt the Philadelphia Confession of Faith as her Constitution — This Church having taken the subject into Consideration and after deliberation thereon have resolved to dispense with the Philadelphia Confession of Faith as her Constitution, and from this time forth to take the word of God as Contained in the Old and New Testaments as her Constitution to be guided and directed thereby in all things Believing them an all sufficient rule of Faith and Practice for the government of the church — Endeavoring to walk together in love bearing and forbearing with each other according to the law of Jesus Christ whom we esteem alone as king in Zion.

And further we retain the name of the Baptist Church at South Elkhorn its members being composed of Immersed believers. *

September 4th Saturday 1829 — The Church met and after sermon by Bro. Creath Jr. proceeded to business Br. Creath Jr. Moderator —

The Committee appointed to superintend repairing the Stair case leading to the gallery on the outside, Reported the same to be

*The Church has never officially acted to adopt any other name. It is usually called the South Elkhorn Church of Christ, or Christian Church and is sometimes designated a Church of Disciples of Christ at South Elkhorn. The title, as explained above, signifies that it is a church of Christ composed of baptized believers. The Disciples of Christ have striven to use names that do not call attention to any particular ordinance or form of government but to place the emphasis on Christ the head of the church universal and to adopt a name that might be acceptable to a united, universal church, hoping that some day such a church may become a reality.

done — and the carpenters account presented and received amounting to four Dollars and the Treasurer directed to pay the same —

Brother Sullivan Resigned as Clerk and Bro. John Higbee appointed Clerk in his room. The Church agreed to buy herself a large Bible and Watts' Psalms and Hymns, for her own use — to be kept in the meetinghouse — to be paid for by Contribution — Br. John Higbee appointed to buy them.

The Treasurer directed to pay the Clerk three Dollars 12 Cents for the Bible and Hymns book. Adjourned until the 4th Thursday in December.

4th Saturday in July 1830. After being taught by Bro. Geo. W. Elley from the New Testament the church organized Bro Elley Modr.—1st Minutes of last meeting called for and read—2nd A friendly letter received from our sister church in Versailles requesting us to send a committee to assist in the trial of Brethren Creaths, accordingly the church appointed Brethren John Parker, Sr. S. H. Craig, G. F. Muldrow and R. C. Graves said committee—4th Chose Brethren J. Parker Sr., S. H. Craig and Wm. Gist messengers to the Association.

Jacob Creath had not fully swung into the "Ancient Order" column until 1829. Jacob Creath, Jr., returning from Missouri in the summer of 1828, soon took up the fight for the cause—and fighter he was, striking out with all his might and main. More learned, but less eloquent than his uncle, he stood manfully beside him as one of the chief exponents of the plea for the return to the New Testament basis for precept and practice. Jacob Creath, Jr., preached once a month at Clear Creek, where George Blackburn, "an amiable man, and a firm and prudent Moderator," continued to serve the church jointly with Creath. The one stood with the majority in defense of the Confession of Faith, the other spoke strongly against it. In time this "house divided against itself" had developed two strongly opposing parties. The Versailles Church of Christ in 1830, carried on the teachings of the Creaths and Jacob Creath, Sr., became their first minister.

Friday morning 9 o'clock, 13th August 1830. The Church met according to adjournment and after Singing and Prayer the Church organized, Bro. Creath Moderator —

1st. The Committee of helps reported that they attended the meeting appointed for the trial of the Brethren Creaths, and for the want of prosecutions and evidence, the case was dismissed.

2nd. The Committee appointed to write a letter to the Association, reported one which was read and adopted —

3rd. An Invitation given to those present wishing to join us. If any to come forward upon which Bro. Josephus Hewitt presented a letter of dismission from the Church in Versailles, which was read and Bro. Hewitt received unanimously. *

*The receiving of Josephus Hewitt into membership was regarded as an affront to the Association as he was an active "heretic".

4th. Bro. J. Parker Sr. from ill health declined serving as a messenger to the Ass. and the following Brethren were appointed—to act in conjunction with Brethren Craig and Gist (as messengers) Josephus Hewitt, William Sullivan, John Higbee, Rich. C. Graves, Abm. Bowman Jr., William L. Todd, Joseph Faulconer Jr. and John Ryman.

The situation was hastening to a crisis. John Taylor had advised Clear Creek to appoint a committee to treat with the Creaths. They were publicly accused before the church at Versailles. Versailles appealed for helps to try the case. They invited South Elkhorn, Providence and Lexington to send representatives. Clear Creek was dissatisfied with such an appeal, saying that "two of those very churches were as far gone in the fatal delusion of Alexander Campbell as Versailles herself." So the matter was to be laid before the Association.

Believing that large delegations might carry weight each of the three accused churches sent ten messengers instead of three or four to the Association. At the morning session the letters from the churches were read in a grove. Jacob Creath, Jr., was reading the letter from his church when J. Vardeman and others objected. He continued to read, claiming that he had assisted the clerk in this way before, but a tumult arose and his voice was drowned out in the uproar.

In the afternoon at the church, Silas, Harrison County, Jacob Creath, Sr., was given an opportunity to make his defense. Jeremiah Vardeman had offered resolutions to drop Versailles and Providence from further correspondence with the Association and to have a committee confer with South Elkhorn relative to certain grievances, etc. *

Vardeman's resolutions were carried and it was ordered that Versailles and Providence churches be dropped from the correspondence of the Association. South Elkhorn seems to have been equally guilty with the two that were dropped; but for some reason, perhaps on account of the veneration with which she was held as the mother church, South Elkhorn was let off for another year.

4th Saturday October 1830. After singing and prayer by Bro. Creath Jr. The Church organized Bro. Creath Mod.

*The resolution and the supposed speech of Jacob Creath, senior, before the packed house on this occasion are given in "The Sesquicentennial Pageant" in the Appendix.

Upon an invitation Brethren J. Payne, Wm. Sackett, Mason Singleton and J. D. Black of the Committee appointed by the Elkhorn Ass. to confer with this church, came forward and took their seats, whereupon Bro. J. Parker introduced a resolution (which was unanimously adopted by the Church) calling on said Committee for Certain Information In Substance as follows who was it that informed the Ass. that the Church of Elkhorn has departed from the faith and Constitution of the Ass? to which Committee replied they did not know except from general rumour which did not satisfy the Church, and after some disultory remarks response to the charges in the Minutes of the Ass. was called for and read to the Committee and the Congregation at large.

Nov. 4th Saturday 1830. The Church met and come to order and chose Bro. Sullivan Mod. who opened meeting by singing and prayer.

The minutes of last meeting read and amended and adopted. Agree that the Clerk be requested to furnish the Committee of the Ass. with a fair copy of the response of the church in time for them to make their report to the Ass. as understood at last meeting.

January 1831. Bro. Fleming attended with us and very agreeably entertained and taught us from portions of the New Testament.

4th Saturday in June 1831. After singing and prayer by Bro. Creath, the Church organized Bro. Creath presiding. On motion agreed that the response to the Ass. be printed and a copy sent to each Church composing the Elkhorn Ass. Brethren J. Parker Jr. G. F. Muldrew and J. Higbee are appointed the printing Committee Bros. Parker and Sullivan to write a letter to the Ass.

4th Saturday in March 1831. A few of the brethren met again today but did not organize themselves for business.—All seemed to lament our lukewarm state of thinks and to feel the necessity of reforming not only in word and theory, but in deed and in truth.

July 1831. The Committee appointed to write a letter to the Association produced one which was read, amended and adopted.

The Reformers or Disciples of Christ and the Christians

In August, 1831, South Elkhorn sent only three messengers to the Association meeting at Great Crossings. They were courteously received and presented their letter of remonstrance. Action was taken in a resolution as follows:

“Being satisfied that the church at South Elkhorn has departed from the doctrine and practice of this Association; and, further, that they countenance persons professing to be ministers of Christ, who have proclaimed open war with our Constitution, and who have heretofore been excluded from our correspondence for heresy, we feel ourselves called upon, in the perpetuation of good order, to drop said church from our correspondence.”

In September, 1831, *A Response to the Association* was printed and distributed.

Thus the mother church was cut off from most of her children. It was no easy matter for the Association to take action against these churches and brethren. What seemed to be heresies had been tolerated "until forbearance ceased to be a virtue."

Cut off from their fellowship with the Baptist communion the orphaned churches began to consider closer affiliation among themselves and with a people who entertained kindred views and whose churches were likewise independent; now wearing the name Christian. They had been cast out by the Presbyterian Synod of Kentucky in 1803. In 1804 they organized as the Springfield Presbytery, but after about eight months voluntarily dissolved this type of union as being unscriptural, signed a *Last Will and Testament* and became simply Churches of Christ. They were very active in revival efforts. In fact it was the peculiar type of evangelism practiced by Barton W. Stone, Thomas Marshall and other leaders of the group, as much as doctrinal differences, that produced the break in the Presbyterian ranks. These New Lights, Marshallites, or Stonites as they were popularly called were given to excessive emotionalism in their camp meetings in the early days and shocked the rigid Presbyterians no little by the noise and strange excitement in their gatherings. Many churches sprang up to join the ranks of the new movement. The Republican community was visited by some of these revival men and on the banks of the Elkhorn near the meeting house there a great camp meeting which was accompanied by the "jerks," "falling exercise," etc., was held. A church was organized and seems to have been the first church in Kentucky and the West to take the name "Christian" from its beginning. It was not in affiliation with the West Lexington Presbytery, nor does it seem to have been counted as a member of the Springfield Presbytery. This church also has the distinction of being a pioneer in the effort to form some sort of cooperative association among these churches. But we shall see more of this when we study the history of the Republican church. Suffice it to say that church was among the foremost in efforts at cooperation in work and unity in faith. For several years the Christians had been holding confer-

ences with which the Republican church affiliated before the Reformed Baptists (or Disciples of Christ) became a separate body.

In one or two instances, little churches of the two groups, finding how nearly they were identical in their teachings and practice, united to form a stronger body. This was the case when the Separate Baptist Church and the Christian Church at the Beaver Creek meeting-house formed a union in December, 1830. Likewise the Reformers and the Christians at Millersburg united in April, 1831.

A general union of the two bodies began to be agitated in 1831, possibly earlier, by certain individuals. The leaders in this union effort were John T. Johnson, John Smith and Jacob Creath, Jr., for the Reformers, and John Rogers, George W. Elley, T. M. Allen and Barton W. Stone for the Christians.

The Georgetown Christian Church and the Reformers of Great Crossings held a conference in Georgetown in December, 1831, lasting four days. It was decided to hold a more general meeting of the two fellowships at Lexington beginning the first of January, 1832. Accordingly the meeting of representative men of the two brotherhoods assembled in Lexington at the Hill Street Church. John Smith was spokesman for the Disciples and B. W. Stone for the Christians. When each had given his position it was evident to all that they saw eye-to-eye and that minor differences between them should be no bar to union. "I have not one objection to the ground laid down by him as the true scriptural basis of union among the people of God," Mr. Stone is quoted as saying, "and I am willing to give him, now and here, my hand," Stone and Smith clasped hands in brotherly accord and the assembly of preachers, elders and brethren on that New Year's day united in the sentiment expressed by their leaders. *

Before the assembly adjourned it was decided to have John Rogers and John Smith to visit the churches. "These brethren are to ride together through all the churches, and to be equally supported by the united contribution of the churches of both descriptions."

As the efforts of B. W. Stone, Robert Marshall

*Life of Elder John Smith, pp. 449-455.

and other Presbyterian ministers toward freedom from creedal and ecclesiastical restriction cost the Presbyterians several of their oldest churches and many members from 1803 to 1812; so the inroads of the Campbells, Thomas and Alexander, and Walter Scott thinned the ranks of the Baptists in the late twenties and early thirties of the same century. W. W. Sweet in *Religion on the American Frontier* states the situation for the Baptists of Kentucky. "By 1820 the Baptists in Kentucky had increased to twenty-five associations, 491 churches, and 31,698 members. The period from 1820 to 1830 was one of particular importance for the Baptists of the West. These were years of controversy and finally schism. Alexander Campbell exercised more influence over the Baptists of Kentucky than those of any other state, and through the influence of his paper, *The Christian Baptist*, and his personal activity he soon had a large following among the Kentucky Baptists. Finally, between 1829 and 1832, something like 10,000 Kentucky Baptists withdrew to form the Disciples Church. Besides the Campbell followers who were known as Reformers, there were several thousand anti-mission Baptists in Kentucky who were finally gathered into separate churches and associations."

Spencer says (page 664): "The Campbellites and the Newlights had united in one body, and were laboring with a zeal and enthusiasm that scarcely knew any bounds, with the confident expectation of bringing the whole Christian world under their latitudinarian banner, and ushering in the Millennium in an incredibly short time. If it had not been the Lord who was on our side, now may the Baptists say; if it had not been the Lord was on our side, then had they swallowed us up quickly."

Mr. Campbell regarded Kentucky as very fruitful soil for his propaganda. Richardson says: "He found the Baptists of Kentucky a highly intelligent people, deeply interested in the subject of religion, and having among them many pious and devoted preachers, some of whom were eminently distinguished for their abilities. The pioneer preachers of the Kentucky Baptists had come from the eastern part of Mr. Campbell's own State, Virginia, from whence, indeed the greater part of the earlier settlers in Kentucky had emigrated, carrying with them their princely hospitality, their in-

domnitable energy, and their love of civil and religious freedom.”

May 4th Saturday (1832). No business done today. On Lords day eight persons joined the Church, having previously made the good Confession and been Immersed. Into the name of the Lord Jesus Christ for the remission of their sins, and the gift of the Holy Spirit, Brethren Addison Lamme and Wm. Todd and Sister Eliza Atchison, Jane Lamme Elconor Lamme, Emily Todd, Martha Lamme and Catherine R. Todd.

Brother Davis of Georgetown was present one Sunday and delivered a public discourse.

July 4th Saturday 1832. After a public discourse from Br. Creath Jr. an Invitation was given to those who had not publicly Confessed the Lord to come forward and do so. Accordingly William Bryan and Margaret Price came forward Confessed the Lord and on Lord's day morning was Immersed, in order to the forgiveness of their sins.

The Committee appointed at June meeting to know if Bro. Creath will meet with the Brethren and Sisters on the 4th Saturday and Lords day in each month this year, to worship report that he agrees to do so if not providentially hindered.

November, 1832. On motion agreed that Brethren Abm. Bowman George T. Muldrew and John Higbee be a committee to wait on Br. Jacob Creath Jr. and Invite him on behalf of the church to preach for us the next year and if they cannot get him, any other they may think proper.

On motion it is agreed that after this year all the money necessary to pay a public teacher or preacher shall be collected by apportionment.

Town Fork—First Baptist Church 1786-1833

John Gano was pastor of the Town Fork Church, near Lexington, from 1786 to 1803. The church had grown quite considerably under his watchcare. Jacob Creath followed him from 1804 to 1817. In 1813 the membership was reported at 91, but 1817 was the year of large increase. Dr. James Fishback began his ministry that year and the church, now on Mill Street, was called the First Baptist Church.

Dr. James Fishback was very liberal, both in doctrine and practice and often jarred the more conservative brethren by his innovations. In 1824 he was a champion in opposing those who wished to commune with the unimmersed at the Lord's Table; but later he adopted the open communion ideas of Robert Hall.

“In 1827, he was the pastor of the First Baptist

Church in Lexington, Ky., or rather of a church previously known by that name, but which, in that year began to call itself the 'Church of Christ on Mill Street.' This repudiation of the name Baptist gave great offense to the Elkhorn Association. Influenced by such men as Jeremiah Vardeman and Jacob Creath, they unanimously rejected the letter of the new-styled church, and accepted one from the minority, who zealously clung to the old name, and refused to be called simply a 'Church of Christ'. Moreover they solemnly warned Dr. Fishback of the awful danger of causing division in society by introducing a system of things that would essentially change the name and character of the Baptist denomination; and they adjured him and his brethren in love to return to the church from which they had rent themselves."

"Dr. Fishback has torn down the Baptist flag," exclaimed Jacob Creath, during the discussion of the resolution to reject the letter of the Church of Christ on Mill Street. "Where now are those Mill Street Christians?" said Jeremiah Vardeman, after the resolution rejecting them had been passed. "Let them seek an asylum wherever they can find it."

Dr. Fishback gave considerable help and encouragement to the so-called Reformers, often meeting with them and advocating sentiments of union of believers. Jeremiah Vardeman, who succeeded Dr. Fishback, was now on the opposing side, and stayed the movement toward the Campbell "restoration". He was followed by another man who stood firm in the Baptist position, J. B. Smith, 1831. Dr. R. T. Dillard, an able man, led the flock from 1832 to 1836.

Keene Christian Church

During the thirties divisions, more or less serious, arose in many churches. Mount Pleasant did not escape the crisis unscathed. What happened there we will let Williams relate:

"At Mount Pleasant, near the little village of Keene, in Jessamine County, there was another large and zealous congregation of Baptists, to whom Edmund Waller had for many years been preaching. Some of his flock, however, had occasionally strayed into forbidden pastures, and had finally forsaken his fold altogether. About the middle of May (1833) these dissenting members invited George W. Elley, of Nicholasville, to come and assist them in the organization of a church on the Word of God. Five names were duly

enrolled at the first meeting; but in June, Elley, reenforced by John Smith and William Morton, again visited the little congregation, and its membership was increased to 21 earnest and intelligent disciples, most of whom were from the Mt. Pleasant congregation."

Thus began the organization at Keene that lasted until about 1880 when it finally ceased to function as a church, many of the surviving members going to South Elkhorn.

Among those who ministered to the flock at Keene are named Jacob Creath, Moses E. Lard, Samuel Rogers, Burnett Pinkerton, Eld. Asbell and Eld. Jarrett. Thomas Mosley, William Hamilton and others worked for the cause in that community. In 1876 William Hamilton for a time considered whether to give \$10,000 toward a new church building there or to give it to a college endowment. He decided to give it to Hocker Female College at Lexington on condition that the school take his name. The institution was hard pressed for funds at that time and closed with the offer—hence the name Hamilton Female College. The church struggled on a few years longer and disbanded about 1880.

Edmund Waller lived on until 1842. He is held in the highest esteem by the church. After him came William M. Pratt who also served the First Baptist Church of Lexington from 1845 to 1863. We do not have the exact dates and are not sure of the order of some that followed. There were Rev. Drain, Rev. Helm, G. W. Argibrite, W. H. McCall, John L. Smith, Joe Carter, 1877—soon after the new building was dedicated about 1875. Rev. Baker, Rev. Goss, Harvey Dew, John R. Chiles, Warm Beagle, Rev. Simmons, 1890, J. T. Betts 1905; B. F. Swindler, 1908; Rev. Ransom, Rev. Olive (who went as a missionary to China,) Ben A. Miller, M. P. Hunt, J. A. Bass, and Thomas William Spicer, who began his ministry in 1930. Mr. Spicer is doing a fine work and his people are happy to have him as their shepherd.

BIOGRAPHICAL SKETCHES

LEWIS CRAIG, "Father Craig" (1737-1825)—One of the organizers and first pastor of the Upper Spottsylvania Separate Baptist Church, the Moses who led his people through the wilderness and brought them to a land of promise. Became pastor in 1770. Served 10 years at South Elkhorn, removed to Mason Co. 1793; called Father of the Bracken Association.



Barton W. Stone



Thomas Campbell



Alexander Campbell

BARTON WARREN STONE—Was born near Port Tobacco, Md., Dec. 24, 1772. Reared in Episcopal faith; attended a Presbyterian school under David Caldwell; heard Separate Baptist preachers, Samuel Harriss and Dutton Lane; James McGready, revivalist convicted him; William Hodge the New Light brought him "through" with sermon on Love of God; began to exhort, taught school in Ga. Came to Ky. and settled with Cane Ridge and Concord churches, 1796. Established schools at Lexington and Georgetown; a leader in the great revival of 1800-01, served Republican, Lexington, Georgetown. Died 1844 in Mo. Wrote "Last Will and Testament," 1804; adopted the name Christian, 1803.

THOMAS CAMPBELL (1763-1854)—Was born in County Downs, Ireland; reared in Episcopal family; cast his lot with Covenanters and Seceders. Studied at Glasgow; taught at Rich Hill; sought to unite Presbyterian bodies in Scotland; came to America in 1807; located in Pa. Wrote Declaration and Address. He was with his son in effort to restore primitive Christianity. Buried at Bethany, 1854.

ALEXANDER CAMPBELL—Was born Sept. 12, 1788; died Mar. 4, 1866. He was of Scotch parentage, but born in County Antrim, Ireland. Trained by his father and at Glasgow. Set forth his views in Sermon on the Law. He and T. C. had left Presbyterian Church for Baptist. Published and taught and debated. Was editor Christian Baptist and Millinial Harbinger. Founder and first president of Bethany College. Buried at Bethany, West Virginia.

WILLIAM E. ELLIS—Was born Shelby County, Kentucky, May 10, 1861. Attended Eminence College 1882-1886. Graduated from College of the Bible 1890. Served Glasgow, Stanford, Memphis (Linden Street), Vine Street, Nashville, Cynthiana and Paris, Ky. Mr. Ellis has held many successful meetings with Blue Grass churches. Curator Transylvania College, etc.

A. L. BOATRIGHT—Associate minister and music director of Broadway, Lexington. Born Lamar, Mo., 1881. Chicago Musical College, 1908. Has presented pageants, cantatas and oratorios. Director at Paris 1913-22; Hopkinsville 1922-23; Broadway Christian since 1923.

ROBERT J. BAMBER—Born Woodford Co., Ill.; married Miss Mabelle Francis, Norfolk, Va. A. B. and A. M. Bethany College. Studied at Harvard. Ministries, First of Norfolk, Va., Toronto, Can., Pittsburg, Pa., Versailles, Ky., Petersburg, Va. Traveled in Europe and Palestine. Held revival at S. Elkhorn while at Versailles.



John Smith



Alyette Rains



Walter Scott

JOHN SMITH ("Raccoon")—Born 1774, Oct. 15, in Sullivan Co., Tenn. Married Anna Townsend, 1806; farmed near Huntsville, Ala., house and two children burned; settled in Montgomery Co., Ky. Established Bethlehem and other churches. Met A. Campbell and embraced his views; had previously broken with Calvinism. Favored union with Christians. Pastor at South Elkhorn, etc. Died at Mexico, Mo., 1868. When John Smith was to deliver an address at Frankfort, on one occasion, he was introduced as "Raccoon John Smith," and thus the title was fastened upon him for the future. Smith was a great wit and many anecdotes are told illustrating his gift. With limited educational advantages he took a high rank among the able men of his day. John Augustus Williams has given us an excellent biography of Smith.

ALYETTE RAINS—Was born in Spottsylvania Co., Va., Jan. 22, 1798, of Episcopal parentage. His father removed to Ky. in 1811, Henry Co. A. Rains taught school 3 years. Began preaching final holiness of all mankind. Set right by Walter Scott. Won his friend E. Williams to this position and they each immersed the other. Married Miss Sarah Ann Cole, 1833. Settled at Paris, Ky. Remained there until 1862, then with W. S. Giltner, Eminence, Ky. Divided his time preaching for churches Millersburg, Providence, Clintonville, Winchester and N. Middletown. Served Providence 22 years, and Winchester and North Middletown, 27 years. Tall and stately in bearing. Died 1880.

WALTER SCOTT—Was born Oct. 13, 1796, in Moffat, Scotland. His father was a music teacher. He was educated at the University of Edinburgh. Came to America as a young man. Soon joined the Campbells in Pa. Taught 1819 in Pittsburg. Married 1826. Went to Steubenville, O. Attended Mahoning Association with A. Campbell in 1827. Successful as evangelist at New Lisbon, O. He stressed the sinner's part in the plan of salvation, Hearing, Believing, Repenting, Obeying in Baptism, in order to obtain Remission of Sins and the Gift of the Holy Spirit. Died at Mayslick, 1861.

ROBERT T. MATHEWS—Was born in Shelbyville, Ky., Sept. 28, 1851. Attended Eminence College, graduating 1869. Taught Greek and Latin until 1875 at Eminence. Preached in the meantime, his first sermon being delivered in 1872; at Buckner and Bedford. Then La Grange and Pleasant Hill. In 1877 accepted church pastorate at Madison, Ind., later Third Church, Indianapolis, Richmond Street, Cincinnati, Lexington, Ky., coming to the new Central. Left Central to become Chancellor of Drake University. Became ill and resigned 1897. Accepted pastorate at Newport (Central) 1897, but soon died, about 1898.



Samuel Rogers



Jacob Creath, Sr.



J. T. Johnson

SAMUEL ROGERS (1789-1868)—Christened by Bishop Asbury; zealous associate of B. W. Stone; ordained at Cane Ridge. Did much itinerant preaching. Baptized 7,000 people. Sent by S. Elkhorn Church to evangelize in the Ky. mountains. Wrote his Autobiography.

JACOB CREATH, Sr.—Born in Nova Scotia, 1777, reared in Va., came to Ky. 1804 and followed John Gano at Town Fork; later pastor at Clear Creek, South Elkhorn, Versailles, etc. Left Baptists for Disciples and was one of their earliest and ablest leaders. Charged with heresy at Great Crossings, 1829, expelled from Elkhorn Association, 1830.

JOHN T. JOHNSON—Was born at Great Crossings, near Georgetown, Ky., Nov. 5, 1788; studied law with his brother, Col. R. M. Johnson; served in Congress, 1820-24; read the "Christian Baptist" and changed his views; began preaching at 42; held many revivals; held debate with J. C. Styles; co-editor with B. F. Hall on the Gospel Advocate, 1835; friend of education, unity of churches. He died 1856.

GEO. W. ELLEY (1801-1884)—Married Martha A. Gist. No children. First paid secy. K. M. S. 1850-1867. Authorized to speak in public by one of the churches of the Long Run Association, but in his first attempt at preaching he betrayed the fact that he was a reader of the "Christian Baptist". He soon urged the weekly observance of the Lord's Supper and other innovations, and publicly defended Mr. Campbell when attacked by the pastor of the church. A query was put to the church: "Is the church pleased with her young gift?" The answer was, "No". He asked for a letter of dismission that he might go elsewhere and preach the gospel, but the letter was refused and he went out saying: "Brethren, I was free born; and, as the Church of Jesus Christ is not a prison, I withdraw myself from you!" Soon he found himself entirely severed from his Baptist brethren. From 1837-40 pastor First Church, Louisville. Returned to Lex. 1876. Buried in Lex. Cemetery.

JOHN SHACKELFORD (1750-1829)—Born in Va.; came to Ky. in 1793 to serve South Elkhorn—the united church until 1822, the Particular Baptist group until his death. Preached also at Mt. Pleasant, Forks of Elkhorn, etc.

JOHN TAYLOR (1752-1835)—Came from Va. Member at S. E.; first pastor of Clear Creek Church. Wrote Ten Baptist Churches, etc. Defender of the faith.



Philip S. Fall, Sr.



Benj. Franklin



Moses E. Lard

PHILIP S. FALL—Went to Nashville, 1826, then a Baptist church. Thinking for himself, he changed his opinions and brought the church with him. He advocated the Communion for all disciples. He told his people what he believed. "For 17 years this faithful servant of Christ ministered to the congregation which was known as Christians only. His consecration and devotion to his chosen work soon made him a power for good in the city. Under his ministry the church greatly prospered." Later he served Nashville 8 years longer, making 25 in all.

BENJAMIN FRANKLIN—Was born Feb. 1, 1812, in Belmont Co., O. Married Miss Mary Personel in Indiana; won from Methodism by Samuel Rogers in 1834. John I. Rogers converted at same time. Soon began to preach in Indiana. Lived in Cincinnati, O., 1850-1864. From 1864 until his death, 1878, lived in Anderson, Ind. Edited the Reformer, The Gospel Proclamation, The Christian Age, Sermons published in 2 vols., The Gospel Preacher, Universalism Against Itself. He immersed 4,000 people.

MOSES E. LARD—Was born in Bedford Co., Tenn., Oct. 29, 1818. Died Lexington, Ky., June 17, 1880. Buried St. Joseph, Mo. Father died of smallpox 1829 in Perry Co., Mo. Most of his boyhood days were spent in Mo. Graduated from Bethany College with Master of Arts Degree. Able interpreter of the Scriptures. Wrote Commentary on Romans. Edited Lard's Quarterly 1863-68. Apostolic Times. Removed from Mo. to Georgetown, Ky., then to Lexington. A vivid word painter and brilliant thinker.

JOHN G. TOMPKINS—Samuel Rogers says of him: "Brother John G. Tompkins was a brother-in-law to Elder P. S. Fall, having married his sister, a lady of fine culture and elegant manners. His career was quite brief. Being a finely educated Virginia gentleman, he was good material to form into a preacher. He was a polished speaker; was systematic almost to a fault; logical, persuasive, and, in the conclusion of his discourse, very pathetic. Had his physical constitution been equal to his mental capacity, I doubt not he would have stood today in the foremost ranks among the proclaimers of the Old Jerusalem Gospel. As it was, he accomplished very much good." He was minister of the old Main Street Church, Lexington, about 1850, at Republican 1852.

JOHN S. SHOUSE (1840-1914)—Sweet spirited. Proclaimed the gospel in its simplicity and fullness—and tenderness. Ministries at Midway, Sadieville, Broadway (9 years).



Robert Milligan



H. T. Anderson



John Rogers

ROBERT MILLIGAN—Was born in County Tyrone, Ireland, July 25, 1814. His parents came to the U. S. in 1818, and settled in Trumbull Co., O. He taught school in Flat Rock (now Little Rock) Bourbon Co., Ky., in 1837. Presbyterian. While there he was convinced by a study of the Scriptures that he was wrong, leaving the Presbyterian Church to be immersed. Later attended Yale College. A. B. from Washington College 1842. Married Miss Ellen Blaine Russell, 1843. Master of Arts. President of Kentucky University 1859 until his death in 1875. Taught at Bethany. Co-editor of the *Millinial Harbinger*, beginning 1857. President College of the Bible, 1865-1875. Preached at Providence.

HENRY T. ANDERSON (1812-1887)—Born in Carolina Co., Va. Teacher and preacher. Pastor at Walnut St., Louisville, Harrodsburg, South Elkhorn (1859). Like T. M. Allen, O. A. Carr, W. H. Hopson, Samuel S. Church, L. B. Wilkes, Moses E. Lard, his ministry was divided between Missouri and Kentucky. Translated the N. T.

JOHN ROGERS—Was born in Clark Co., Ky., Jan. 6, 1800; worked with B. W. Stone, J. T. Johnson, John Smith in evangelizing in Ky., O., Ind., Ill., and Mo.; served Carlisle 47 years (1820-1867); Republican (1855-58); wrote biographies of Stone and Johnson.

WILLIAM MORTON (1792-1858)—Son of a blacksmith and learned the trade. Belonged to Boones Creek Association. Early adopted the views of Campbell. Mild and gentle in spirit. Preached at S. Elkhorn, Versailles, Mt. Sterling, etc.

FRANCIS R. PALMER—Served Independence, Mo., as minister. Was the first minister to preach to the newly organized church in Kansas City, 1853. Attended a protracted meeting there 1859, now an aged man. Pastor of Republican Church, 1818-1823. Trained by B. W. Stone.

FRANK WISDOM ALLEN—Born July 23, 1846. He was the son of Mr. and Mrs. Albert Allen of South Elkhorn, later of Central Church, of which Albert Allen was long an elder. Frank W. received his A. B. and A. M. from Bethany College in 1869. Assisted in revival at S. Elkhorn 1876. Ministries in Tully, N. Y., Leavenworth, Kansas, Huntsville, Lexington, Fulton, Hannibal, Chillicothe, Mo., and Stanford, Ky. Taught in Woodland College. First president of William Woods College, Fulton, Mo., and Christian College, Columbia, Mo. Author of "Kentucky—Her Golden Days," about completed at his death, Nov. 26, 1927. His widow lives in Pomona, Cal.



John A. Gano



R. C. Ricketts



Robert Graham

JOHN ALLEN GANO—Born Georgetown, Ky., July 8, 1805. Son of Gen. Richard M. Gano, grandson of John Gano. Studied under B. W. Stone at Georgetown. Stone and T. M. Allen turned him from the Baptist way. J. Creath, Sr., tried to win him back but was himself persuaded to take up the Restoration cause. He was gentle and tolerant but bold in what he believed to be the truth. He was a successful evangelist. Died 1887. Married Mary Conn.

R. C. RICKETTS—Was born Feb. 14, 1807, Mason Co., Ky. He was of Huguenot extraction, his parents emigrated to Ky. from Md. He entered the ministry at the age of 25 and became successful as pastor and evangelist. Held pastorates in Midway, Danville, South Elkhorn, Maysville, Cynthiana, etc. Staunch supporter of Midway Orphan School, donating \$10,000 to the school. Spent some years in Missouri. Died at Maysville, Ky., 1892; buried in Lexington cemetery.

ROBERT GRAHAM—Born Liverpool, England, Aug. 14, 1822. Came to America at age of 9. Father a sea captain. Reared Episcopalian. Immersed by Samuel Church, 1839, at Allegheny, Pa. Studied at Bethany College. With J. T. Johnson in meeting at Fayetteville. Came to K. U. in 1859. Succeeded R. Milligan in 1875 in presidency of College of the Bible, resigned 1895, but continued 3 years to teach. Wrote for *Apostolic Times*. Died Jan. 20, 1901, in Lexington. Gentle, tactful, sympathetic, genial; a faithful teacher and preacher. He served South Elkhorn 9 years.

JAMES CHALLEN (Jan. 18, 1802-1880)—Born in Hackensack, N. J. Converted under Dr. Fishback. Preached for Enon Baptist Church and Sycamore Baptist Church, Cincinnati, the latter went over with him to the "Ancient Gospel". First pastor of the United Church of Lexington 1833-1843. First pastor of Central Church, Cincinnati, 1829-1840. In 1875 Mr. Challen organized the Fourth St. Church, Covington, and served the church 2 years. Aided in organizing the First Church, Covington, 1872. First corresponding secretary of the American Christian Missionary Society (1850) when A. Campbell was president.

JOHN SHACKELFORD (1834-1917)—Educated at Bethany. Taught school in Mason Co., pastor at Paris, Ky., Eighth and Walnut, Cincinnati. Corresponding Secretary of the A. C. M. S. Elder in Central Church, Lexington.



F. G. Allen



W. H. Hopson



John Sweeney

FRANK G. ALLEN—Born La Grange, Ky., March 7, 1836. Reared in Methodist home. Married Miss Jennie Maddox, Oldham Co., 1856. Educated at Eminence, Ky. Spent much of his active years in Trimble Co. Edited "The Old Path Guide," of Louisville, and "The Apostolic Times" of Lexington. Book of sermons, "Old Path Pulpit" appeared 1886. Died Jan. 6, 1887. He was the father of Frank Waller Allen and three daughters, two of whom married ministers, Mrs. E. J. Fenstermacher and Mrs. A. W. Kokendoffer.

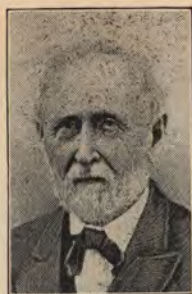
DR. WINTHROP H. HOPSON—Born April 26, 1823, near Garrettsburg, Ky. Graduated from the medical school, Transylvania Univ. at Lexington. Married Miss Caroline Gray and later Miss Ella Chappel. He spent 47 years in the ministry, traveling in revival work and holding 9 pastorates. It is said that he was successful in getting thousands of additions. First minister of oldest St. Louis church, 1843, in its location at Sixth St. Served churches in Lexington, 1860-1862, Richmond, Va., etc. President of the American Missionary Society in 1879.

JOHN S. SWEENEY (1833-1908)—Born near Liberty, Ky. Attended school at Hancock Academy. Pastor Jacksonville, Ill., Chicago, (two ministries), Cincinnati, O., Paris, Ky., 1870-1899. Retired in 1899. Married 1876, Alice Monin. Children, Mrs. Daisy Ervin, Dr. John Steele, William Elza, Edwin S., Mrs. Margaret Hamilton, Jas. Monroe. Held many debates with great effect.

WILLIAM HICKMAN, Sr. (1747-1830)—A pioneer from Va. Member at South Elkhorn; first pastor at Forks of Elkhorn Church, served many years. A wise and faithful minister.



William Stanley



J. W. McGarvey

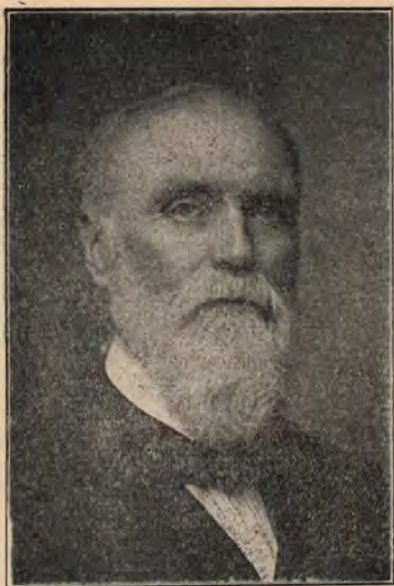


I. B. Grubbs

WILLIAM Y. STANLEY—Was born in Nelson county, Ky., March 11, 1832. Educated at Hanover College, Ind. Graduate of Law University, Louisville. Practiced law in Newport, Ky., and Leavenworth, Kans. Served in Civil War with Morgan, became captain. Married Miss Amanda Owsley in 1866. Father of U. S. Senator A. O. Stanley. Preached at Cynthiana, etc. Buried at Shelbyville. Pastor S. E., Versailles, Glasgow.

JOHN W. MCGARVEY—Was born in Hopkinsville, Ky., March 1, 1829, of Irish ancestry. Educated at Bethany under A. Campbell. Ordained in Fayette Church Mo. Served Main St. Church, Lexington, 5 years, 1862-1867. Later the first minister of Broadway, 1871. Taught Sacred History in College of the Bible. Became its president in 1897. Preached for Bethlehem Church, Clark Co., 18 years. South Elkhorn 3 years, 1868-1870, Providence, 1875. Wrote many articles to religious journals. An editor of "Apostolic Times". Wrote "Lands of the Bible," "Jesus and Jonah," "Dentoronomy," "Christian Evidences," "Commentary on Acts," Comm. on Matthew and Mark, etc. Died Oct. 6, 1911. Married Miss Oliva Anna Hix, 1853, of Fayette, Mo. Parents of Mrs. J. A. Stuckey, J. T. McGarvey, Robert McGarvey, Bird McGarvey, Mrs. Wm. Higginbotham and Miss Sarah McGarvey. Buried in the Lexington Cemetery.

ISAIAH B. GRUBBS—Was born May 20, 1833, in Todd Co., Ky. Graduated from Bethany, 1857. Taught at Flemingsburg, Eminence and College of the Bible. Served churches, Paducah, 1858-1859. Poplar Plains, Floyd and Chestnut, St. Louis. Editor Apostolic Times. Author Exegetical Notes on Epistles, Manual of Church History. Died 1912.



R. M. Gano



L. L. Pinkerton



B. F. Hall

R. M. GANO—Born in Bourbon Co., Ky., June 18, 1830. He attended Bacon College and Bethany College. Received M. D. degree from Louisville Medical University in 1850. Married Miss Mattie Welch of Ky. in 1853. Served in Confederate army, brigadier general. Entered ministry in 1866. Preached in Ky. until 1874, then in Dallas, Texas, and First Church, Ft. Worth. Baptized more than 4,000 people. Ordained at Old Union.

D. L. L. PINKERTON—Was born in Baltimore, Md., Jan. 28, 1812. He had five brothers to enter the ministry. Father of Burnett J. Pinkerton, James P. Pinkerton, Samuel D. Pinkerton and three other children. He practiced medicine for a time in Ohio. David S. Burnett persuaded him to become a preacher. He traveled with John T. Johnson and William Morton evangelizing from 1838 to 1842. He located at Lexington, Ky., in 1841, as pastor of Main St. Church. Taught at Harrodsburg. Helped raise funds for Bacon College. Founded Kentucky Female Orphan School, Midway, Ky. Strong Union man during Civil War. Served in Union army. Prominent teacher in Kentucky University, writer and preacher. Served Providence, South Elkhorn, Republican and other churches. Died Jan. 28, 1875.

B. F. HALL—Born in Nicholas Co., Ky. Edited the Gospel Advocate with J. T. J., 1834 at Georgetown, then Lexington 1838. Pastor of Main Street, Lexington. Hall organized the Linden Street Church, Memphis, in 1853 and remained two years in the pastorate. He helped build up the cause in Ohio.

EDMUND WALLER (1775-1842)—Was baptized by Ambrose Dudley at Bryans. Served Mt. Pleasant 30 years and nearby churches.



A. Fairhurst



A. W. Fortune



Victor W. Dorris

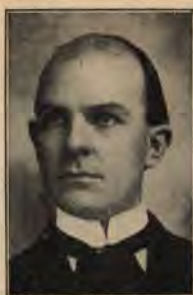
ALFRED FAIRHURST (1850-1921)—Born near Vincennes, Ind. Graduate of Butler Univ.; attended Harvard, taught at Butler, Alliance and Kentucky Univ. Came to K. U. 1881. Served churches at Williamstown, S. Elkhorn. Children Mrs. O. J. Baughn, Miss Helen Fairhurst. Witty on occasion. Author, "My Best Poems," "Organic Evolution Considered". Gentle in spirit.

A. W. FORTUNE—Was born in Holmes Co., O., June 29, 1873; married Miss Bessie Hale, 1898. Children, Dr. Carl Hale and Emily Elizabeth. Educated at Hiram, U. of Chicago (Ph. D. 1905). Pastor Walnut Hills, Cincinnati, Maxwell St. and Central, Lexington, since 1922. Prof. and dean College of the Bible 1912-22. Author of "The Disciples in Kentucky," etc.

VICTOR W. DORRIS—Born Sumner Co., Tenn., 1860; studied at Elkton, Ky.; served as So. Ky. evangelist; pastorates at Macon, Ga., Louisville (Jefferson St.), Nicholasville, 1894-96, Georgetown. Held many revivals, one at S. Elkhorn.

GEORGE WORTH YANCEY—Was born in New Liberty, Ky., March 3, 1847. His father was a cousin of the famous Southern orator, William L. Yancey. He learned the trade of type setter, but decided on the ministry; was graduated from the College of the Bible and K. U. Pastor at Carlisle, Floyd and Chestnut, Louisville (now Broadway), Campbell St., Lancaster, Cynthiana. While in college he preached at Grassy Springs, Athens, Indian Creek, Mt. Carmel, Williamstown. Married Miss Sarah Hogan of Williamstown, Ky. Children, Worth, Hogan and Lela Yancey. Associated with F. G. Allen in the publication of "The Old Path Guide". Died 1896.

ELISHA YOUNG PINKERTON—Youngest brother of Dr. L. L. Pinkerton, was born April 27, 1832, at West Liberty, Va. He attended the Baconian Institute at Midway, Ky., when a lad. Later he attended Bethany College. He was married to Miss Ellen Carlyle, of Woodford county, in 1855. He preached in Louisville, 1852, Midway, South Elkhorn, Versailles, Cynthiana, Denver, Colo., 1877, Jackson, Miss., etc. Suffering many years with tuberculosis he removed to Florida in 1872 and before his death there built a church. His wife heroically ministered to him during his long illness. He died Dec. 17, 1885, Ormond, Fla.



Howard Cree



B. A. Jenkins



W. E. Sweeney

HOWARD T. CREE—Was born at Covington, Ky. He married Miss Lily Bryan Thomas, of Shelbyville, Ky. Graduated Kentucky University (Transylvania) 1901. After his two months ministry at South Elkhorn, served Maysville church four years. Later at Central, St. Louis; now with First Christian Church, Philadelphia.

BURRIS A. JENKINS—Was born in Kansas City, Mo., Oct. 2, 1869. Graduated from Bethany 1891. Spent two years at Yale. Married Miss Mattie Hocker, of Lexington, Ky. Studied at Harvard. President Ky. Univ. 1901-1907. Spent some years in Texas to regain his health. Pastor of Linwood Boulevard Church, Kansas City. Edited daily newspaper there. Author of "Salome," "The Protestant," etc. Edits "The Christian".

WILLIAM E. SWEENEY—Was born in Paris, Ky., Dec. 4, 1877; son of John S. and Alice M. Sweeney. Educated at K. U. and law school, Louisville. Served in Spanish War; practiced law in Ky., Wyo., and Chicago. Ministries since 1908 Evansville and Danville, Ind., Baltimore, Johnson City, Broadway, Lexington. Married Mary Gooch Anderson, Clifton Forge, Va. Children Mary, Susan, Margaret, Wm. E., Jr.

C. L. LOOS—Was born in Woerth, Alsace, France, Dec. 22, 1823. Graduate of Bethany, 1846 (A. M. and L. L. D. Butler Univ.). Pres. of Eureka College, 1857-8. Taught at Bethany 1858-80; Pres. Ky. Univ. 1880-97. Pres. Foreign Christian Missionary Society 1889. Married Miss Rosetta E. Kerr. Children, W. J. Loos, Mrs. Campbell, Miss Williamina. Preached. Wrote much for the religious press. Scholarly, repeated for emphasis.

ALLEN KINDRICK—Served as pastor of First Church, Louisville, about 1843 and 1844. Then Main Street, Lexington, 1844-48.

CHARLES P. WILLIAMSON—Born Caroline Co., Va., 1848. Student co-pastor with Robert Graham at S. Elkhorn 1875-80. Much beloved by those who knew him. Taught in Hamilton Female College. Editor Apostolic Times. Served Fourth Street, Covington, in protracted meeting, Marshall Street, Richmond, Va. Pastor, also First Church, Atlanta.

AMBROSE DUDLEY (1750-1825)—First preacher of Bryan Station Church, continuing 39 years. Able preacher and faithful pastor.



R. H. Lampkin



H. L. Calhoun



Mark Collis

R. H. LAMPKIN—Minister of South Elkhorn Church in 1895-1897, lived in the neighborhood the first year and preached every Lord's Day. The second year he lived in Lexington and alternated with the Mortonsville church, and was also Physical Director of Kentucky University 1896-1897. He was ordained by Robert Graham 1895, in South Elkhorn. Brother Lampkin was born in Georgetown, Ky., 1866. Lived in Jacksonville, Fla., from 1876 until entering the College of the Bible in 1890, graduating in 1894. He married Mamie T. Sprake in 1893, to whom was born a daughter, Isabel. His first wife dying he afterward married Lavine Edelen of Bardstown, Ky., in 1901; they have a daughter and three sons: Louise, G. Forest, R. H., Jr., and Eugene. Brother Lampkin has preached in Colorado, Indiana, Missouri, Arkansas, Florida, and in Cincinnati for eleven years. He is the author of three books—two on the money question—and has won recognition in art, exhibiting a number of times at the Art Museum in Cincinnati. His baptismal pictures which lend dignity and beauty to the baptismal service are found in a number of churches. God has graciously blessed his ministry of faithful scriptural teaching.

HALL L. CALHOUN—Born at Conyersville, Tenn., Dec. 11, 1863. Graduate of College of the Bible, K. U., Yale, Harvard (Ph. D. 1904). Married Miss Mary Etta Stacey, of Lexington, 1890. Children, Mary E., John L., Jamse E., Margaret Lee and Eloise. Taught College of the Bible, 1909-17; Bethany, 1917-25. Ministries Franklin, Tenn., Providence, Belmont Ave. Church of Christ, Nashville, since 1926. Speaks with decision and clear interpretation.

MARK COLLIS—Was born Sept. 21, 1851, in London, Eng. Graduate of College of the Bible, 1878. Student preacher at Mt. Eden. Married Miss Mary Gibney. Held chair of English in K. U. 1881-1891, when he became pastor of Broadway Church, Lexington. Became Pastor Emeritus in 1929, after a service of 38 years. Elected member of the Board of Trustees of the Midway Orphan School, 1885; has been chairman of the board since 1873. Children, Virgil, Sarah (Mrs. Gregory), George, John, Mark, Jr., and B. Coleman.

JOHN GANO (1727-1804)—First pastor of Town Fork (Lexington) Church; served the church until his death. Baptized Gen. Geo. Washington. Pastor in New York and Philadelphia before coming to Kentucky.



W. M. White



W. S. Keene



B. J. Pinkerton

WALTER M. WHITE—Was born Oct. 29, 1868, in Rutherford Co., Tenn. Attended colleges at Athens and Murfreesboro, Tenn. Graduate of College of the Bible, 1892. Married Miss Frances L. Atkins, Milford, O., 1893. Pastor at Powersville, Williamstown, San Francisco. Now at Memphis.

W. S. KEENE—Served the South Elkhorn Church 1883 and 1884. Educated at the College of the Bible and K. U. He held several successful pastorates; died in his prime. Much beloved by his people.

BURNET J. PINKERTON—Was born in Lexington, Ky., April 12, 1843, son of Dr. L. L. Pinkerton. Graduate of K. U. 1863. Preached at Richmond and Hustonville, Ky., New Castle, Tenn., East Cleveland, O., Eureka, Ill. Taught in Garfield University, Campbell-Hagerman College, Pres. of Madison Female Institute. Preached on a number of occasions at South Elkhorn.

EDWIN P. GROW—Son of Marcus and Lucy Grow, of South Elkhorn, grew up in the church. Moses E. Lard presented him with a N. Test. for reciting correctly the Sermon on the Mount, then a small boy. Graduated from College of the Bible, 1885. His ministry was mostly in Cal. Died at Riverside, Cal., 1931. Elkhorn Church "was the nearest and dearest to his heart," because it was his home church.

GEORGE STOVALL SMITH (1750-1810)—Reared an Episcopalian, became Baptist, member of S. E. church; pastor at Mount Pleasant, 1803-10. A man of means who went about preaching the kingdom. Strong doctrinal preacher.

JOHN T. HAWKINS (1847, Apr. 20—1931, May 19)—Born in Union Co., Ky.; graduated College of the Bible, 1872. Served South Elkhorn, Atlanta, Dallas, Macallister, Broadway (Louisville), Elkton. Trustee College of the Bible; on State Mission Board; held 234 revivals.



E. L. Frazier



I. J. Spencer



W. C. Morro

E. L. FRAZIER—Born in Shelby Co., Ky., May 17, 1836. Married Jennie Miller 1861; began preaching in 1866. Attended College of the Bible. Served churches at Mattoon, Ill., Kokomo, Ind., Dayton, Alliance and Ashtabula, O., Marion, Ind. Held many meetings in Kentucky. One of his last pastorates was at Sadieville, Ky.

I. J. SPENCER—Was born in Belmont County, O. Graduate of Bethany College. Married daughter of W. K. Pendleton. Preached at Bellaire, Ohio; Baltimore, Winchester, Ky. Served the Central Christian Church of Lexington 27 years—from 1895 to 1922. Contributed frequently to Christian Standard and Christian-Evangelist. Was an associate editor of the Missionary Weekly. Children, Miss Jessie, Gayle, and Mrs. Wm. B. Ardery, of Paris, Ky.

W. C. MORRO—Born in Mo. about 1873. Educated at K. U., College of the Bible, etc. Taught in Bible College, Australia; Butler College; now at Texas Christian University. Pastorates at Bethlehem, Newtown, etc. Held successful revival at South Elkhorn.

R. H. ELLETT—Born in Miss., June 29, 1857. Attended Bethany. Held chair of mathematics at K. U. many years from 1890. Principal of public schools of North Middletown. Last pastor of Cane Ridge Church, 1917-1919. Died 1932.

J. J. HALEY—Was born in Rockcastle Co., Ky., 1851. Graduated from K. U. and College of the Bible. Went to Sydney, Australia, as evangelist. Married Miss Lizzie Clark, April 13, 1874. Children, Jessie, Anne, Frances and Helen. Editor "Australian Christian Watchman." Returning to U. S. in 1885, became pastor at Midway. Spent four years at Berkenhead, England. Pastor at Cynthiana many years. Polished writer and speaker.

R. LIN CAVE—Was born in Orange Co., Va., June 13, 1845. Brother of the eloquent Robert Cave, of St. Louis. Mr. Cave, like his brother, served in the Confederate army; was five times wounded. Married first Miss Sadie Hopson, daughter of Dr. W. H. Hopson; second wife, Miss Ella Lord. Graduate College of the Bible, 1872. President Christian College, Canton, Mo., 1878. Minister of First Christian Church, Nashville, 1881-1897. President of Kentucky University 1897-1900. Pastor South Elkhorn, 1899-1900.



Wm. P. Clark



W. C. Bower



S. M. Jefferson

WM. P. CLARK—Was for a time pastor of the Main Street Christian Church, Lexington. Served Providence, 1843-44.

W. C. BOWER—Born at Wolcottville, Ind., Feb. 6, 1878. Graduate of Tri-State College, Columbia, A. M., 1910. Married Miss Ann Troas Hembry, 1900. Children, Philip Crayton and Clayton Hembry. Taught Transylvania, 1912-21, dean 1921-26; prof. of religious education U. of Chicago since 1926. Preached while teaching. Author of "Curriculum of Religious Education," etc. Clear thinker and forceful speaker.

SAMUEL M. JEFFERSON—Born 1859. Educated at Indiana Univ. A. B. 1874; Bethany, A. M. 1891, L. L. D. 1896; Columbia Univ. 1903. Traveled in Europe 1882 and 1885. Prof. of N. Test., Greek and Literature, Bethany 1893-96; dean of Kentucky Bible Seminary, 1896-1900. Prof. of philosophy, Transylvania, 1900-1914. Died 1914.

W. B. TAYLOR (Dec. 13, 1851-Sept. 13, 1933)—Born at Pleasant Hill, Adair Co., Ky., educated at College of the Bible, Bethany and U. of Va. Served Elizabethtown, Eminence, Henderson, Frankfort, Versailles, Burkeville, etc.

E. J. BARNETT—Was born in Tenn. "during the last century". Was reared in Arkansas. Schooled at Kimberlin Hts., one year, four years at Lipscomb College, Nashville, Tenn., and six at Lexington, Bible College and Transylvania. There from '05 to '11. Graduated from the College of the Bible in '08. Preached for the Sharpsburg, Ky., church from '05 to '08 and then with the S. Elkhorn Church. Took the church at Paris, Tenn., '11 to '13, when he went to Clarksville, Tenn. Had about 500 additions to the church there and helped build a \$65,000 house. Took the church at Mayfield, Ky., '24 and worked there till '31 when he began with the church at Selma, Ala. At Mayfield had considerably over 500 additions to the church and built a modern educational plant valued at about \$50,000.

HENRY GOODACRE—Born Leicester, Eng. Emigrated to New Zealand. Preached in Castlemain, Victoria, Australia. Minister at Chattenham, Victoria. Studied 4 years in K. U., and College of the Bible. Secretary State Board of Wis., etc. Pastor at South Elkhorn, 1891. Pastor at Providence, 1890-1892. Retired, living in Piqua, O. Has been in ill health for the past year, but is stronger now.

JACOB CREATH, Jr.—Nephew of J. C., Sr. Active in Ky. and Mo. in the Reform movement. Excluded by the Association in 1830. Creath was pastor of Clear Creek, South Elkhorn, Providence, etc.



C. C. Cline

C. C. CLINE—Born 1848. Studied at K. U. Teacher, singer, evangelist. Song writer and publisher of "Popular Hymns". Teacher Maddox Seminary, Little Rock, Ark. Genial and optimistic. He was one of the best gospel song leaders and soloists of his day when in his prime.

FRANK M. TINDER—Was born in Scott Co., Ky., July 28, 1862; educated at K. U. and College of the Bible. Ministries at Mayslick, 1888, Carlisle 1897, Lancaster, 1903, Carlisle again. At North Middletown since 1916. President of Ky. C. M. S. 1902, and Ky. C. E. Union 1901-3. Father of Frank N. Tinder, the successful pastor at Richmond, Ky. Mr. Tinder is forceful, sympathetic and diligent in service.

JOHN H. MacNEILL—Was born on Prince Edward Island, Canada, May 25, 1857; attended K. U. and College of the Bible, a trustee of the latter. Ministries, Central of Louisville, Rushville, Muncie, Kokomo, Winchester, Ky., Shelbyville. Forceful, judicious.

GEORGE DARSIE—Born Fayette Co., Penn., Feb. 6, 1846. Educated at Western Reserve, Hiram, Bethany. Ministries at Baltimore, Tuscola, Ravenna, O., Frankfort, Ky., 1876-86, Boston, Frankfort, 1887-1903. A wise pastor and able preacher and writer.

JOHN SOUTH HAWKINS—Son of John T. Hawkins, was born in Owen Co., Ky., Feb. 10, 1876. Educated at K. U., Ky. State College and Leland Stanford U., 1901. Has held pastorates in Cal., Okla., and in Ky. at Erlington, etc., and now for some years at Elizabethtown. Veteran of World War, chaplain of Ky. National Guard. Married. South made the confession at South Elkhorn when his father was minister there.

Republican Christian Church 1801-1833

James Lane Allen, in "*The Reign of Law*," relates the story of the pioneers who with high resolve in their hearts established a house of worship on the banks of the Elkhorn, and how from it one of the members (his great grandfather) went out to found in a nearby neighborhood a free church for all worshippers of God through Christ—to build "*The First House of Religious Liberty in the Western Wilderness*." Friends of Mr. Allen often heard him tell how this grandfather, who was a trustee and respectable member of the South Elkhorn Baptist Church, asked the permission on a certain occasion to have a friend of his preach there. The request was refused. Richard Allen protested against such unbrotherly narrowness. He was accused of being in sympathy with the "Marshallites" and therefore entertaining heretical opinions. Leaving the church, he declared that he would build a house where any worthy minister of Christ, regardless of denominational affiliation, should have the right to express his views and to proclaim the way of salvation as he saw it. And so, when his brethren were about to arraign him for heresy, he voluntarily withdrew and with a few friends built the chapel on a plat of ground he staked off on his estate for the purpose. He made a will before his death specifying that it should forever be a house of religious liberty. This was in the year 1801, just eighteen years after the organization had been formed at South Elkhorn. Let us allow Mr. Allen in his own inimitable style to tell what took place:

"The century just past had not begun the race of its many-footed years when a neighborhood of Kentucky pioneers, settled throughout the green valleys of the silvery Elkhorn, built a church in the wilderness, and constituted themselves a worshipping association. For some time peace of one sort prevailed among them, if no peace of any other sort was procurable around. But by and by there arose sectarian quarrels with other backwoods folk who also wished to worship God in Kentucky, and hot personal disputes among the members—as is the eternal law. So that the church grew as grow infusorians and certain worms—by fissure, by periodical splittings and breakings in pieces, each spontaneous division becoming a new organism. The first church, however, for all that it split off and cast off, seemed to

lose nothing of its vitality or fighting qualities spiritual and physical (the strenuous life in those days!); and there came a time when it took offense at one particular man in its membership on account of the liberality of his religious opinions. This settler, an old Indian fighter whose vast estate lay about halfway between the church and the nearest village, had built himself a good brick house in the Virginia style; and it was his pleasure and his custom to ask traveling preachers to rest under his roof as they rode hither and thither throughout the wilderness—Zion's weather-beaten, solitary scouts.

“While giving entertainment to man and beast, if a Sunday came around, he would further invite his guest, no matter what kind of faith the vessel held, if it only held any faith, to ride with him through the woods and preach to his brethren. This was the front of his offending. For since he seemed brother to men of every creed, they chrged that he was no longer of their faith (the only true one). They considered his case and notified him that it was their duty under God to expel him.

“After the sermon one Sunday morning of summer the scene took place. They had asked him what he had to say and silence had followed. Not far from the church doors the bright Elkhorn (now nearly dry) swept past in its stately shimmering flood. The rush of waters over the stopped mill-wheel, that earliest woodland music of civilization, sounded loud amid the suspense and the stillness.

“He rose slowly from his seat on the bench in front of the pulpit—for he was a deacon—and turned squarely at them; speechless just then for he was choking with rage.

“‘My brethren,’ he said at length slowly, for he would not speak until he had himself under control, ‘I think we all remember what it is to be persecuted for religion's sake. Long before we came together in Spottsylvania County, Virginia, and organized ourselves into a church and traveled as a church over the mountains into this wilderness, worshipping by the way, we knew what it was to be persecuted. Some of us were sent to jail for preaching the Gospel and kept there; we preached to the people through the bars of our dungeons — — — But no single man of us, thank

God, ever stopped for these things or for anything. Thirty years and more this lasted, until we — — found a friend in Patrick Henry — —

“ ‘But you know it was partly to escape intolerable tyranny that we left our mother country and traveled a path paved with suffering and lined with death into this wilderness. For in this virgin soil we thought we should be free to worship God according to our conscience.

“ ‘Since we arrived you know what our life has been—how we have fought and toiled and suffered all things together. You recall how lately it was that when we met in the woods for worship—having no church and no seats—we men listened and sang and prayed with our rifles on our shoulders.’

“ ‘He paused, for the memories hurt him cruelly.

“ ‘And now you notify me that you intend to expel me from this church as a man no longer fit to worship my Maker in your company. Do you bring any charge against my life, my conduct? None. Nothing but that, as a believer in the living God—whom honestly I try to serve according to my erring light—I can no longer have a seat among you—not believing as you believe — — — Well, my brethren, I’ll soon end your tyranny over me. You need not *turn* me out. I need not change my religious opinions. I will go out. But—’

“ ‘He wheeled round to the rough pulpit on which lay the copy of the Bible that they had brought with them from Virginia, their Ark of the Covenant on the way, seized it, and faced them again. He strode toward the congregation as far as the benches would allow—not seeing clearly, for he was sightless with tears.

“ ‘But,’ he roared, and as he spoke he struck the Bible repeatedly with his clenched fist, ‘by the Almighty, I will build a church of my own to Him! To Him! do you hear? Not to your opinions of Him nor mine nor any man’s! I will cut off a parcel of my farm and make a perpetual deed of it in the courts, to be held in trust forever. And while the earth stands it shall stand, free to all Christian believers. I will build a school-house and meeting-house, where any child may be free to learn and any man or woman free to worship.’ *

*The Baptists were not alone in their strict rules about inviting in ministers of other faiths. Elder Wm. Scott of Pisgah Presbyterian Church was suspended for inviting Baptist and Methodist ministers to preach in his own house. Ware, **B. W. Stone**, p. 66.

"He put the Bible back — — went over into a corner for his hat, took his wife by the hand and held it tightly, gathered the flock of his children before him — — mounted his horse, lifted his wife into her seat behind him, saw his children loaded on two other horses and, leading the way across the creek, disappeared in the wilderness."

Allowing for the liberties accorded a novelist, the story as related is historical. Richard Allen with a few of his friends, Mr. Asher, Mr. Sullivan, and perhaps others who shared his views, soon had erected a house of prayer a mile further up the stream and on the same side of the gently flowing Elkhorn. A dirt road ran hard by and the church lay between it and the creek. The road was known as the Higbee Mill road. Across the road, on the hill facing the church was Richard Allen's home.

Now who was the preacher that Richard Allen, trustee and deacon at South Elkhorn, wished to have preach in his home church? Allen and his friends are called "Marshallite seceeders". Sometimes they were called New Lights, sometimes Stoneites, sometimes Christians. A group of Presbyterian ministers, dissatisfied with the Calvinistic creed, were at this time leading in a movement that created great interest and a schism in the church. Robert Marshall, Barton Warren Stone, Richard McNemar, John Dunlavy, John Thompson and with them David Purviance—had tired of the old Confession of Faith and the cold and rigid doctrines therein inculcated and were seeking to proclaim a freer salvation. They had tasted the sweets of union in the great revival camp meetings that brought Presbyterians, Methodists, Baptists and men without any particular brand of orthodoxy together. Stone, who after the first year or two, became the leader of the movement, had heard of the great things his old friends James McGready and the brothers, John McGee and William McGee, were doing in the southern part of the state and visited the camp-meeting at Red River in Logan county in the autumn of 1799. There he saw great numbers converted and witnessed the peculiar excitement prevailing and the jerks and falling exercises. He was greatly impressed, and on his return to Bourbon county arranged for union efforts in evangelism there. Inviting his preaching brethren of his own fellowship and those of other communions,

Stone advertised extensively that sacramental services would be held at Concord, in Nicholas county, June, 1801, and later, August, 1801, at Cane Ridge in Bourbon county. Many such meetings were held throughout the state during 1800 and 1801, but the one at Cane Ridge seems to have surpassed the rest in attendance and in enthusiasm.

Colonel Robert Patterson in his recollections of the revivals of 1801, mentions the following which took place in May and June:

First Sunday in May, on "Fleming Creek on the east side of Licking."

Second Sunday in May, "at Mr. Cambel's Meeting House."

Third Sunday in May, at "Cabin Creek six miles above Limestone."

Fourth Sunday in May, on "Fleming Creek under Mr. McNa-maar and Mr. Camble."

First Sunday in June, "Mr. Stone administered the Lord's Supper at Concord congregation on the headwaters of Hingston."

Second Sunday in June, "Point Pleasant on Stony Creek, Joseph Howe, minister."

Third Sunday in June, "at Lexington at Welsh's Church; same day at Indian Creek, Robinson's Church." *

And so the revival spirit spread like wild fire, leaping from church to church, from county to county. People often traveled long distances to attend these gatherings, some to mock and find cause for ridicule, others to marvel at the tokens of an outpouring of the Spirit from on high.

We know not under what circumstances Richard Allen met Barton W. Stone, nor even whether he was the preacher that he wished to hear on the particular occasion that produced the breach between him and the majority of the church. He might have heard Mr. Stone first at Cane Ridge or at some of the other great revivals. Impressed with the spirit and power of the man, Richard Allen, or some other friend might have invited him to the neighborhood, called in friends to erect a brush arbor in the woods and arranged for a revival in their community. We do know that Stone was in a revival there, that there were the usual jerks and excitement, and that a church existed there prior to 1803, called the Republican Christian Church. **

It is quite evident, also, that Mr. Allen did not go from a Baptist to a Presbyterian church. We find no

*Angier March, *Increase in Piety*, p. 50; used by Ware.

***History of Fayette County*, page 535.

foundation for the assumption that Stone organized a Presbyterian church here and that it became a member of the Springfield Presbytery.* As Mr. Allen and his family were enrolled in the Republican Christian Church we may confidently affirm that the change was based upon the facts as related by his great-grandson, James Lane Allen, and the story he tells of the origin of Republican Church came from the lips of his aged great grandmother, Mrs. Ann Allen.

The phenomena attending the great revivals of 1800 and 1801, and for a few years that followed, have many times been described and many eye-witnesses have left their impressions of them. One writes, in January, 1802:

"In this one place the people are greatly agitated; they go to meeting, and will continue all night, exhorting, praying and singing; sometimes the professors of religion appear in raptures, as if they were ready to take their flights to Glory, and distressed souls, lying on the floor, crying out for mercy, in such distress, as if they saw the yawning pit of destruction ready to receive them; some get speedy relief, and give very satisfactory accounts of their views — — — and of the way of salvation through our Lord Jesus Christ, and the feeling sense they have of the comforting and powerful influence of quickening Grace. Others continue in their distressed state of mind for several weeks, without any comfort. These people are a mixed multitude, made up of Presbyterians, Methodists, and Baptists, engaged in work together."

"I shall — — give you some account of the Presbyterians in conjunction with the Methodists. An union in part has taken place between them, so they commune together, and they are trying much to bring about a general communion of all Christian professors. Great accounts have been received of a wonderful work of God among the above people in the State of Tennessee, for these last eighteen months; but nothing of it appeared here until a few weeks past, in a meeting at a place called Concord, distant from me, about twenty miles. — — — It is different from anything I have seen though I have seen great bodily agitations before this."

The great revivals at Cane Ridge and South Elkhorn (called here Higby's, because Higbee's Mill is there) are described in the following extract from a letter written by a Kentuckian to his sister in Philadelphia.

The letter is dated Lexington, Ky., Aug. 10, 1801:

"I hasten to give you an account of the revival of religion, and some of the remarkable circumstances thereof. The nicest pencil could not pourtray to your imagination, the full idea of the meeting that took place at Kainridge, in Bourbon county. I shall confine myself only to a few particulars:—

"This meeting was published about one month generally, throughout the Presbyterian connection, as one of their annual

*The Curator of the Presbyterian Historical Society, Montreat, N. C., in reply to an inquiry by the author, states that he finds no record of a Republican church in the West Lexington Presbytery.

sacraments; thither assembled the religious of every denomination, some from one hundred miles distant, but more particularly the Presbyterians and Methodists, who are in full communion with each other;—lastly the Baptists, who preach with each other, but do not commune. To this great assembly I set off last Friday, and arrived there on Saturday about 10 o'clock; I then began to note some of the most extraordinary particulars. I first proceeded to count the waggons containing families, with their provisions, camp equipage, etc. to the number of 147; at 11 o'clock the quantity of ground occupied by horses, waggons, etc. was about the same size as the square between Market, Chestnut, Second and Third streets, of Philadelphia.—There was at this place a stage erected in the woods, about 100 yards from the meeting house, where were a number of Presbyterian and Methodist ministers; one of the former preaching to as many as could get near enough to hear.—In the house also, was another of the same denomination, preaching to a crowded audience—at the same time another large concourse of people collected about 100 yards in an east direction from the meeting-house, hearing a Methodist speaker—and about 150 yards in a south course from the house was an assembly of black people, hearing the exhortation of the blacks. The number of communicants who received tokens was 750, nor was there a sufficiency of them—those tokens are small pieces of lead, the size of a five-penny bit, with the letters A or B impressed thereon, and distributed by the ministers to the members of the several churches, not excluding any Baptist that applies for them.

“Last Sunday the association was held at Higby’s, 6 miles from here, where it is said there were from 8 to 10 thousand persons; and on the same day, in the two counties adjoining, there were, at two congregations, from 18,000 to 25,000 souls.” *

The annual Elkhorn Association met at South Elkhorn, August 8, 1801, and it was Sunday, August 9, that witnessed such a throng at Higby’s just across the road from the church. There is a natural amphitheater there where the road curves and the stream bends suitable for the people to sit on the sloping ground and hear the speakers. Fraternizing as they were that year it is probable that some of the great revival men of the Presbyterian and Methodist persuasion were there and addressed the multitudes with impassioned appeals to heed the call to repentance. And Richard Allen; was he there?

Cartwright tells us the more the exercise was resisted “the more they jerked,” and the only way to stop it was to pray earnestly. “To see,” he further says, “proud young gentlemen and young ladies, dressed in their silks, jewelry, and prunella, from top to toe, take the jerks would often excite my risibilities. The first jerk or so, you would see their fine bonnets, caps and combs fly; and so sudden would be the jerk-

*Sweet, *Religion on the American Frontier*, pp. 610, 611.

ing the head that their long loose hair would crack almost as loud as a wagoner's whip." *

The question is often asked, Why did they call this church *Republican*? They called it *republican* because they wanted it to be *democratic*. Now to explain. In those days the word republican carried with it the idea of liberty, such as citizens of a republic were supposed to enjoy in contrast to the tyranny of a monarchy. They were to rule themselves and have civil and religious liberty. Among the Methodists, where the term originated, as will be seen from what follows, it stood for self-government as opposed to the rule of the bishops. It was hard for some of the Americans who had gone through the War of Independence to submit to the overlordship of the first bishop that was sent them, Bishop Francis Asbury.

The other churches that had come over to stand with these revivalists had been Presbyterian or Methodist churches tied up in an ecclesiastical system. With a great effort they had set themselves free; but Republican could say, "I was free born." And it appears to be the first of the "free born" in the West.

"In 1792 the first serious schism in the Methodist Episcopal Church took place, headed by James O'Kelly, a prominent preacher East of the mountains, who objected to Asbury's supreme appointing power. Those who withdrew with O'Kelly called themselves Republican Methodists, and a number of adherents were won in Kentucky and Tennessee. Most of them, however, finally united with the sect known as New Lights; and the Republican Methodists, as a separate organization, went out of existence in spite of the fact that the name Republican was popular in the West. Most of the Methodists in the Western country were Jeffersonian Democrats in their politics, as well as were also many of the Methodists in other states." **

To the above add this testimony which establishes a still closer connection:

"Rice Haggard came to Kentucky from Norfolk County, Virginia, in the days of the Springfield Presbytery. On August 4, 1794, he had suggested to the Republican Methodists under James O'Kelly the name Christian. This was at their conference at 'Old Lebanon,' in Surry County, Virginia. The name was unanimously accepted. The site of this conference has been marked with a stone with bronze tablets. It is on the Smithfield-Petersburg Highway, a mile and a half west of Surry Court House. Haggard made the suggestion with like result to the Kentuckians with whom he became affiliated. His tract, "Union of All the Followers of Christ in One Church," was adopted and reprinted. Kentucky Christians had found a Bible name. It had come to stay. Stone would affix his name E. C. C. All of their preachers would simply be "Elders in

*The Story of Religion in America, Sweet.

**The Rise of Methodism in the West, Sweet, p. 20.

the Church of Christ". Their houses of worship which in time were to dot the length and breadth of the state would be self-designated Christian Churches."*

Again, we find that some followers of Stone did not follow him all the way. "There was an element among the 'Christians' who did not welcome the union (with the Disciples), however, and after uniting with the 'Republican Methodists' they formed what became known as the 'Christian Connection Church.' This is the wing that in 1929 united with the Congregational Church."**

Quite recently, however, (August 19, 1933) the "Salt Creek Christian Conference" voted unanimously to enter fellowship with the Christian Church (Disciples of Christ) and appointed a committee to confer with brethren of the Christian churches. They gave three reasons why they could not remain with the Congregational Church. ***

Abner Jones, who lived from 1772 to 1841, founded the "first free Christian Church" in New England at Lydon, Vermont, in the autumn of 1801. Elias Smith (1769-1846), joined with him in 1802, and started a Christian church at Portsmouth, New Hampshire. These New England men had been reared Baptists, and in their new movement practiced immersion solely. They acknowledged the Bible only as their creed. ****

Beverly Allen was an assistant of James O'Kelly. Mr. McKendree says O'Kelly's plan was to have "*a republican, no-slavery, glorious Church!*" He looked upon Bishop Asbury as a pope. *****

Even the name Allen, Beverly Allen, may be significant. If a relative of Richard Allen, he might have had some influence in shaping the latter's views. Quite natural then that Allen and his friends would choose the name Republican for the meeting house and Christian for the church, and decide to make it altogether free to all believers in Christ.

Another line of evidence which confirms our opinion that the Allen withdrawal and the revival at Republican were in 1801, perhaps in the summer or autumn of that year, is the fact that a Republican Baptist church was organized there and reported for three years to the Elkhorn Association.

*Barton Warren Stone, by Charles C. Ware (1932) pp, 147, 148.

**The Story of Religion in America, Sweet, p. 344.

***Article by W. B. Taylor in *Christian Evangelist*, Sept, 21, 1933.

****Ware, p. 154.

*****History of Methodism in North Carolina, Grissom, p. 185.

Thirty-nine churches reported to the Association at the meeting at Town Fork in 1803. The last on the list is Republican. John Todd was the only messenger and he reported eight members in the church. For 1804 the messengers were J. Todd and T. Marshall, with 13 members. For 1805, Todd and H. Sidwell are messengers, with 14 members.

This short-lived little church had been constituted since August, 1802, to report in August, 1803. It was probably organized soon after the meeting house was built, perhaps in 1802, the next year after the Christian church there began.

Barton W. Stone, the outstanding leader in the revival in that region, had from the beginning of his ministry been troubled over the doctrines of election and predestination, doctrines which stand at the very center of strict Calvinism. At his ordination he had told some of the ministers of his doubts and had said to them that he was only willing to accept the Confession of Faith as far as he felt it consistent with the Word of God. Four other Presbyterian ministers who were intimately associated with him in the revival were all likewise troubled concerning the Calvinistic doctrines. These men were Richard McNemar, John Thompson, John Dunlavy and Robert Marshall. In their preaching they laid chief emphasis upon God's love for the "whole world" and upon the ability of all sinners to accept the means of salvation—doctrines flatly antagonistic to the Calvinistic system—which soon brought down upon them the censure of their orthodox brethren. *

Barton Warren Stone was a very spiritually-minded and sweet-spirited man. Gentle, but firm and steadfast in his convictions; tolerant of the views of others, yet not willing to surrender what he believed was the truth; it was his fortune to be buffeted by both friends and enemies and still to maintain the respect and esteem of all.

"Tabitha Adams Russell, a daughter of Gen. Wm. Russell, lived from 1764 to 1806. About 1783 she married Col. Wm. Campbell," and they came to Fayette county in 1788. They later lived in Muhlenberg county. Barton W. Stone married their eldest daughter, Eliza, July 2, 1801. The Stones had as their bridal trip the

*The Story of Religions in America, Sweet, p. 337.

journey to their new home in Bourbon county. And it was during the great revival days and the people of the Republican neighborhood now and then had the opportunity of hearing this remarkable man set forth the gospel of free grace and freedom in Christian life. Perhaps they saw Mrs. Stone, later at least, when the Stones lived in Lexington.

We know that Barton W. Stone was in Lexington April 5, 1803, to perform the marriage ceremony of Rev. John Poage Campbell, his friend, and Isabella McDowell.* The records show that he married couples in 1806, 1808, 1812, 1815 and 1816 in Fayette county.**

In the *Christian Messenger*, (published by B. W. Stone), Feb. 1831, a statistical report of the Christian Churches is made by T. M. Allen, as follows:

Church	Kind of Building	County	Date of Org.	No. of Mem- bers
1. Republican	Wood	Fayette	1803	205
2. Bethel	do	do	do	85
3. Union	do	do	1823	84
4. Berea	do	do	1827	40
5. Lexington	do	do	1816	24
6. Mt. Tabor	Stone	do	1803	20
7. Cane Ridge	Wood	Bourbon	1803	115
8. Rockbridge	do	Unknown	Unknown	45
9. Flat Run	do	Bourbon	1820	55
10. Mt. Carmel	Brick	do	1816	45
11. Antioch	do	do	1827	48
12. Millersburg	Wood	do	1824	42
13. Paris	Brick	do	1828	66
14. Clintonville	do	do	1830	15

In the above churches embracing only two counties there are 10 preachers and 889 members. ***

On page 135 T. M. Allen gives report on twenty-four other churches, the largest of which are New Castle, established 1816 with 125 members, Cynthiana, 1827 with 72 members, Indian Creek, 1803, with 50 members, Concord and Carlisle, 1803, with 315 members, Union, 1803, with 130 members, Cabin Creek, 1803, with 156 members, Harrodsburg, 1803, with 85 members, Republican in Campbell Co., 1827, with 30 members, and Georgetown, 1816, with 85 members. On page 191 he lists 19 other churches, making a total of 57 churches known in 1831 as Christian churches.

It will be observed that several are listed as organized in 1803. All of these were organized earlier as

*Ware, Barton Warren Stone, p. 152.

**Staples, Chas., Unpublished Documents.

****Christian Messenger*, Vol. V. p. 48.

Presbyterian churches, except Republican, which took the name Christian from the date of its origin in 1801.

There is an interesting statement made by a Kentucky pioneer of the Walnut Hill neighborhood, J. M. C. Irwin, by name. He was interviewed by the Rev. Andrew McClure. According to the memorandum in the Shane collection, Mr. Irwin's statement was as follows: "The Republican meeting-house was built by the seceding Marshallites, Richard Allen, Mr. Asher, Mr. Sullivan's father, from the Baptists. The next place after Walnut Hills at which I saw the excitement, was at Republican meeting-house. I was baptized at Walnut Hill, by old Mr. Crawford." *

The Walnut Hill Presbyterian Church was organized in 1785, the year after Pisgah. Rev. Alexander Crawford was the first minister and served 25 years. While this church did not change from the Presbyterian faith, it was one of those where the revival excitement of 1800 and 1801 was seen. He saw it there and at Republican.

The Republican independent Christian Church fell in line with the churches in the Springfield Presbytery. Its covenant of 1804 shows that.

The old covenant of 1804 was reaffirmed in 1812:

"We the members of the Christian Church at the Republican meeting house do agree to stand united upon gospel principles, taking the Scriptures for our rule of faith and practice agreeable to our former constitution at this place July, 1804, on this the 2nd day of May 1812."

Among the rules adopted by the churches generally were those providing for the time of the regular monthly business meeting, the method of receiving members, of settling disputes and conducting church trials, of granting letters of dismission, the method of raising money for the needs of the church, of voting and putting motions, of addressing the chair, etc.

When the rules for governing the church were drawn up the following were adopted, being the last three items (10-12):

10. Any male member of the Church who shall miss three church meetings in succession, not fill his seat as church member, with out some justifiable cause known to the church shall for so doing make some apology to the church.

*Photostat of Memorandum of data by McClure, The State Historical Society of Wisconsin No. 11CC149.

11. In receiving persons into the church as members it shall be by unanimous voice.

12. The church shall have a recording secretary or clerk, who shall keep a fair and a faithful record of the business done by the church.

Just how much time Barton W. Stone was able to give to the congregation at the Republican meeting-house we are unable to tell. While he lived in Lexington he probably visited this church monthly at stated meeting days. He was never living out of riding distance to this appointment except during the three years that he was in Tennessee, the years 1812 to 1815. He located in Lexington in 1815 and opened a school. He had organized no church as yet in Lexington. While there he rode once a month to Cane Ridge to keep up the cause there. Perhaps the other Lord's days were spent with the churches in Fayette county, Mount Tabor, Republican and Bethel. But *perhaps* is as strong as we can make it in the absence of definite data.

Certain it is the church continued to grow and to serve as a feeder for Lexington and other points until in 1823 when the record of the oldest minute book we have shows that Francis J. Palmer was just leaving the pastorate because he joined the Masonic brethren and Thomas Smith was continuing his long term of service.

And here may we pause long enough to consider how the Christians of those days went about receiving converts into the church. Practically all of their churches in Kentucky practiced believers immersion, after the relation of a satisfactory "experience," and they used the "mourner's bench" in those days in "bringing them through" and "opened the door" of the church to receive them into fellowship in the congregation. We quote from Samuel Rogers concerning the use of the mourner's bench in 1818 as he and his brethren used it: "Having heard of a meeting which was to be held on Whitewater, near New Paris, Father Dooley and I at once made our arrangements to attend it. On our arrival, we found a great concourse of people assembled in the woods. A rough stand had been erected for the accommodation of the preachers, and the people were arranged on convenient seats around it. Being unwilling to enter the stand among the more aged preachers that already occupied it, I took a seat in the congregation, and was much edified and enthused by a discourse from Father Purviance. At length, having

been called to speak, my diffidence left me, and I began to exhort sinners to contemplate Jesus, bleeding and dying for them on the cross. — — No doubt the effort was an humble one, but my soul was in it; the power of God attended it, for scores came to the mourners' bench, crying and praying—crying for mercy.

“We had mourners' benches in those days, and they were things unauthorized by the Word of God. We long since abolished them, and we did right in so doing; but I almost fear that we did it in such a way as to abolish the mourners too.”

“I knew then but a part of the gospel, else scores might have been converted. This I knew—how to make sinners feel by presenting the facts of the gospel; but I did not understand that the gospel had commands to be obeyed in order to the enjoyment of the promises. As it was, many professed faith in Jesus and were baptized, white as many more went on mourning.”*

HOPKINSVILLE CHURCH COMMENDS THOMAS SMITH

The Church of Jesus Christ in Hopkinsville:

To all whom it may concern.

Know ye that our beloved Brother Thomas Smith, our pastore beaing about to remove from us we here by dismiss him from us in full fellowship and do sincerely recommend him to any Christian Church he may think proper to join.

Done by order of the church Saturday before the fourth Sunday in October.

(1822)

B. S. Wood
Clerk

Richard Allen's Deed to Republican

This Indenture made this the 17th July 1822, between Richard Allen of the County of Fayette and Commonwealth of Kentucky, of the one part, and James Headley, John Allen, Thomas Nuttall & John Stone, all of the said County and State, & Nathaniel Dunn, of the County of Jessamine, of the other part.

WITNESSETH: That the said Richard Allen in consideration of the sum of One Dollar in hand paid, the receipt whereof is hereby duly acknowledged, hath granted, bargained and sold, and by these presents doth bargain and sell unto the above Headley, Allen, Stone,

*Autobiography of Elder Samuel Rogers, pp. 29, 30.

Nuttall and Dunn for the special purpose of a meeting house or for such other purpose of public utility as they, or a majority of them shall deem expedient, the said meeting house is to be open at all times, and to be used by all denominations of Christians as a place of worship; a certain parcel of land lying in the County aforesaid, containing 2 acres, lying on the waters of South Elkhorn including the meeting house, known and called the Republican, and is bounded as follows, (to-wit): Beginning at a stone in the line of the land the property of the Heirs of John Folley, deceased, thence N 19° E 12-1/3 poles to a stone in Higbees Mill Road, thence with said road S 64° E 30 poles to a stone, thence S 18° W 9 poles to a stone in said Foleys line, thence with the same N 71° W 30 poles to the beginning. Together with all and singular the premises thereunto belonging, or in any wise appertaining, to have and to hold the land hereby conveyed with the appurtenance, unto the said James Headley, John Allen, John Stone, Thomas Nuttall & Nathaniel Dunn & their successors in office, as trustees for said meeting house, and if any or either of said trustees shall at any time resign, remove or die, the remainder shall have power to appoint such others to fill any vacancy which may happen, and the said Richard Allen, for himself, his heirs, exctors &c the foresaid tract of land and premises, unto the sd Headley, Allen, Stone, Nuttall and Dunn, and their successors in office, against the claim of all and every person or persons whatsoever, doth warrant and will forever defend by these presents.

In Witness Whereof, the said Richard Allen hath hereunto set his hand and seal the day and date first written.

RICHARD ALLEN (Seal)

But it is expressly understood, that should there be two appointments on the same day, that in such cases the church is first to be occupied by the church who now use it, and then by the minister who may have the eldest appointment.

17th June 1822.

Francis J. Palmer, a young man who had been trained in the school of B. W. Stone in Georgetown, served a while as minister at Republican. As was the custom, these young men sometimes rode with the "Sage of Elkhorn" on his preaching appointments and

were given an opportunity to cultivate their talents in exhortation.

When Mr. Stone dropped out young Palmer succeeded him in the pastorate. Thomas Smith was serving the church one Sunday also, from about 1816. But in 1823 the brethren refused to let Palmer serve them longer because he had joined the Free Masons.

"We the Church at the Republican meeting house met on the third Lords' day in May, 1823 took up the case of Brother Francis Palmer joining Masonick Brethren and were unanimous in rejecting him as our Preacher unless he will retract from that people. Signed by order of the Church.

Thomas Smith, Moderator.
Nathaniel Dunn, Clerk."*

Francis Palmer did not lose his standing with all his brethren or with Stone. That same year, 1823, he assisted B. W. Stone in organizing Union (Old Union) church in Fayette county, 7 miles north of Lexington. A member of Republican, Elder Michal Rice, was called, a few years later to its pastorate. Palmer later did a great work in Missouri.

"May 31st 1823 the Church met according to appointment all in peace appointed Brother James Headley treasurer to raise money and pay out according to the wish of the Church. Also to writ out subscriptions to Rais money for repairing the meeting house. Signed by order of the Church.

James Elmore, Mod.
Nathaniel Dunn, Clerk."

The Church at the Republican meeting house met according to appointment and — — Brother Rice made a motion to church concerning the meeting house being mistreated by the school being taught the conclusion was that Pilcher mite continue teaching his term out and then to quit; and never to suffer any School to be kept in the meeting house any more. Brother Robberts was appointed to notice the injury done by the school as Pilcher are accountable for all damage done by the children — the church is resolve that the black people shall not have the liberty of assembling themselves together at the Republican with out some denomination of white people any more.
September 2nd 1824—

T. Smith, Mod.
Wm. Bronaugh, C.

Bro. Thomas Smith appointed moderator by unanimous voice — Wm. Bronaugh chosen clerk by unanimous voice — By the Church at the Republican meeting house.

*Alas the frailty of human nature! Hardly had the ink dried on Richard Allen's deed to a free church that was supposed to give freedom to all, when the church, by unanimous action, rejected a minister for becoming a Free Mason! He had united with a secret society, The churches feared men who gathered behind tiled doors and looked with suspicion upon them as being possible plotters against the church or the Republic.

Saturday March the 5th 1825

The Church met according to appointment at Bro. Rices and after prayer &c attended to business which had been before the Church for some time that of Brother Elmore wanting a letter of Dismission. The vote was taken and one objected—but that letter was granted him.

Thomas Smith, Md.
Wm. Bronaugh, Cr.

Saturday 1st of October 1825

The Church met according to appointment and after prayer attended to business; There was a man Thomas Goforth come forward to join the church and wanted to come in as a public speaker, the Church would not receive him in any other way but as a private member and that he was subject to the Church at any time.

Thomas Smith, Mod.
Wm. Bronaugh, Clerk.

Saturday before the first Sunday in March (1826). The Church met according to appoint at Brother Duns and after prayer &c attended to business, The vote was on the question of the conference — all was for it but Brother Featherstone he voted against it and sed he had rather wait until another conference and get better satisfied with it, the meeting was appointed at the meeting house,

Thomas Smith—Mod.
Wm. Bronaugh, Clc

The Christian Church at the Republican Meetinghouse, Fayette County, Ky., To the Elders & brethren When met in Conference at Mount carmel meeting house Bourbon County Sendeth greeting

Dear brethren we are glad to have the privilege to meet with you by our messengers to consult for the good of the churches of God and to promote the glorious cause of our blessed redeemer.

We rejoice that the time has come and that we live to see the (day) when Creeds and confession books are no longer considered to be binding upon our consciences as brethren but that each brother is free to read and decide upon the meaning of the Scripture without the fear of a lordly Priesthood.

We are bound brethren to God and to each other as brethren in the Lord according to the Holy Scriptures This we cheerfully acknowledge

We hope Dear brethren that your Conference may be attended with the blessings of the Almighty God, that you may be abundantly refreshed by his heavenly presence while together, in the prayer of your brethren in the Lord. We have chosen our beloved brethren Nathaniel Dunn James Heedly and Pastor Thomas Smith should he be able to meet with you to set with you in counsel during your meeting,

Our church blessed be the Lord has been for some time past in peace (and) harmony which we welcome among our greatest blessings, though not many additions lately We are rather prosperous than otherwise our membership at present forty done by order of the church at our church meeting March 5th 1826

Wm. Bronaugh, Clerk

The Church at Republican meeting house met according to appointment — — there was five came forward and joine the church by experience. The church appear to (be) in perfect peace and harmony. October 1st 1826

Thomas Smith M
Wm. Bronaugh, C

Complying with the request for credentials as a preacher from Michal Price, the church took this action:

The Christian Church at Republican meeting house to all whom these shall come greeting. Know ye that our beloved brother Michal Rice, one of us, professing faith in our Lord Jesus Christ and love to all the saints and he himself to be called of God to preach the gospel, we have attended on his ministry for years past and being acquainted with his life and conversation, that they have been such as becomes the gospel do most sincerely and heartily concur in his call to the gospel ministry, and by these presents we do hereby declare and make known to our fellow Christian and all men that he is legally authorized and ordained to act in all things in the church as a minister of the gospel. We do further recommend him to the grace of God, and of all the saints.

Thomas Smith Mod.

William Bronaugh C

Michal Rice soon after this became pastor of the newly organized Union church.

Brother Smith Headley and Thomas Smith were appointed messengers to the Conference at Indian Creek, April, 1827.

In May a committee was appointed to raise money for repairing and putting in stoves—Dunn, Headley, Rice, Faulkner and Allen.

“Brother Goforth, having joined another society before applying for a letter it was ordered that his name be raist out and that he was gone out from among us and he was no more of us.”

T. Smith and T. Roberts were sent as messengers to the Conference in the autumn, 1827.

At the church meeting of Feb. 2, 1828, “Brother Elmore proposed to the church that if they would do away the Conference meeting he would lay his letter but withdraw it he would not. The church would not sanktion it and resolve that the question or name of conference should stand.” However Mr. Elmore later asked to be received, the matter was postponed and “he said if he had said or done anything to hirt the feeling of any he was sorry.” He was received on recommendation of the committee—John Wilson, Nathaniel Dunn, Williamson Dunn, James Headley and Andrew Kay.

In July, 1828, the order was made for 9 more benches for the church. Brother Sampson made apologies to the church for fighting “and the church pardoned him”. Another brother was “excommunicated for his unguarded expression against some of the brethren”.

Additions to the church were numerous during the years 1827 and 1828. Sometimes they "opened a doore for the reception of members, none joined". The messengers for 1829 were A. Kay, R. Kay, T. Roberts, L. Faulkner, Wm. Stevens, H. Jeter, J. Stone, Wm. Bronaugh.

John Stone appointed deacon, May, 1830.

In September, messengers to the annual meeting were Smith, Stevens, Stone, Faulkner and Bronaugh.

Lexington Christian Churches—Central 1816-1833

The Christian Church of Lexington seems to have had three sources of origin which finally blended into one to make the Hill Street Church of Christ, which later removed to Main Street, and then began to branch out into the various congregations existing today.

One branch traces back to the efforts of Elders Barton W. Stone and Thomas Smith; another to the Town Fork Baptist Church, which divided under the ministry of Dr. James Fishback—the Fishback branch taking the name "Church of Christ"—and the third was started by the followers of Alexander Campbell.

The oldest branch the "Christian" church originated in 1816, according to Thomas M. Allen in his report of the churches in *The Christian Messenger* of 1831; and it had a brick house in 1831. Since Thomas Smith came to Lexington about the year 1816 to become pastor of the Republican Christian Church, it is probably a correct tradition that connects his name with that of Stone in gathering together the first group into a congregation. Thomas Smith seems to have gone to Hopkinsville for a time and returned to the pastorate at Republican, with his church letter from the Church of Christ at Hopkinsville, in 1822, fourth Sunday in October. During his absence Francis Palmer, a man trained by Stone, served at Republican, and probably at Lexington also. This church in 1831 reported 20 members. George W. Ranck says: "By the year 1831, the Christians had gathered strength sufficient to erect a house of worship, which they built on Hill street, near the corner of Mill, and opposite the present residence of Judge Robertson. The church was a very plain brick one, with an interior gallery, which, after the old style, ran around two sides and the end of the building. It was formally opened for worship on Sunday, October 16, 1831, and the dedication sermon was delivered

by the eccentric and eloquent elder, Jesse Bledsoe, who, but a short time before, had abandoned the bar for the pulpit. The 'Disciples,' at that time, were meeting in a building which stood near the present residence of Dr. H. M. Skillman, on Broadway."*

As to the origin of the "Church of Christ" under the ministry of Dr. Fishback, Ranck has this to say:

"In 1823, when Bishop Alexander Campbell visited Lexington for the first time, Dr. Fishback paid the closest attention to the opinions and arguments he advanced, and the impressions he then received influenced the balance of his religious life. In 1827, while pastor of the Baptist Church on Mill street, he strongly advocated a change in the name of the church from what it then was to that of 'Church of Christ,' many members of the church favored it, and many denounced it as an 'unnecessary change suggested by the spirit of the New Light heresy'. The discussion which ensued resulted in the exclusion of Dr. Fishback, John M. Hewitt, Purnell Bishop, Alex. Gibney, E. Chinn, A. Graham and thirty others, for 'contumacy and disorderly conduct'. In April, the excluded members, who claimed the ownership of the church building, met in it, organized 'the Church of Christ on Mill street' and in turn excluded their excluders from the church. Dr. Fishback was elected pastor of the new church, the congregation of which met for some time alternately with the Baptists in the Mill street church, but subsequently left that place and worshipped in the building now known as the Statesman office, on Short street. Most of the congregation finally went back to the First Baptist Church, but Dr. Fishback and others, after wavering for some time, joined the Christian church. Dr. Fishback was a prominent preacher of this last named body for a number of years and died connected with it in the summer of 1845." **

The Disciples of Christ gradually gathered a membership in Lexington, having visits occasionally from the Creaths, until they were able to enroll a sufficient number to form an organization. They "met in private residences for worship, especially to celebrate the Lord's Supper". The earliest list of names includes those of Wm. Poindexter and wife, Thomas Rogers and wife, James Schooley and wife, Dr. Bell, his mother

*History of Lexington, 1872, p. 308.

**History of Lexington, pp. 309, 310.

and daughter. Wm. Van Pelt often mentioned with pride that he was a charter member. He remained a member until 1898.

Providence, 1817-1832

One of the strongest and most enterprising rural churches of Central Kentucky is the Providence church.

The Providence church, Jessamine county, Kentucky, seven miles south of Lexington on the Nicholasville road was constituted Feb. 25, 1817.

"At a conference held the 13th of January, 1817 at Daniel Bryan's by sundry members of the church at South Elkhorn to take into consideration the propriety and utility of constituting a church in that neighborhood—it was resolved by the members present that they adjourn to meet at Shelton Rutherfords the next friday evening and that two persons be appointed to consult the rest of the members in the neighborhood and request their attendance at the meeting to take into consideration the same matter.

"Agreeable to appointment about 50 members concurred in the propriety of said constitution. A number of whom were present to name Brethren Daniel Bryan, Peter Higbee and Jas. Marrs and unanimously appointed them a committee to attend the next monthly meeting of the Church at South Elkhorn with a petition from them for dismission for the purpose of being constituted into a church."

The committee reported on its return that "Agreeable to appointment the members met on the evening of the 22nd of February at Bro. Bryans, at which time the committee reported about 70 members were dismissed for the purpose of being constituted."

A committee was appointed to prepare the Articles of Constitution. D. Bryan, P. Higbee, J. Marrs, P. Poindexter, L. Bryan & W. Bryan. Bro. Shackelford was asked to assist, also Bros. Vardeman, W. Haydon, Toler and Creaths, E. Waller. Jeremiah Vardeman preached the sermon. A committee to raise the money for a building was named, W. Roman, H. Welsh, A. Rutherford, J. Easton, J. Marrs, J. Stephens, L. Bryan, W. B. Haydon, J. Rucker, and P. Poindexter.

The list of members enrolled:

Daniel Bryan	John Lewis	Elmer Geter
Peter Higbee	Eliz. Thomson	Hannah Rutherford
Jas. Marrs	Absolon Dunson	Henry Welsh
Lewis Bryan	Burrus Arnett	Harriet Welsh
Wm. Bryan	Margaret Arnett	Jas. Easton
Jas. Rutherford	Elijah Wallace	Vincent Higbee
Wm. Roman	Joseph Wallace	Susan Higbee
Avry Roman	Margaret Roman	Eliz. Craven
Shelton Rutherford	Wm. Owen	Jno. Searcy
Margaret Bryan	Patsy Owen	Nancy Searcy
Mary Kidd	Delilah Wallace	Edward Stephens
Charlotte Wymore	Mahala Wallace	Jos. Higbee
Sally Wymore	Eliz Bryan, Sr.	Sarah Higbee
Elijah Roman	Abram Crane	Sarah Collier
Julian Stout	Eliz Bryan, Jr.	Peter Poindexter

Elisha Higbee	Jno. Tompkins	Sally Webber
Eliz. Higbee	Sarah Shelton	Asa Stephens
Benj. Higbee	Peter Poindexter, Jr.	Jos. Bryan
Hester Higbee	Polly Poindexter	Polly Wallace
Margaret Higbee	Molly Marrs	Wm. Rutherford
Melinda Stephens	Peggy Marrs	William Haydon
Edmund Owen	Peggy Arnett	
Jas. Owen	Asberry Amos	

On March 2nd Saturday, met at P. Higbees. Bro. Sugget opened the meeting with singing, exhortation and prayre. He was chosen Moderator. Subscriptions for the church building considered. Daniel Bryan and Joseph Higbee were chosen to serve the church as deacons. J. Vardeman was elected pastor. Rules of decorum were drawn up.

At the June meeting it was decided to send messengers to the Elkhorn Association and a letter was prepared. Daniel Bryan, Peter Higbee, Lewis Bryan and Jas. Marrs were chosen as messengers.

At the August meeting the following names were added to the church roll: Wm. Vanpelt, Averalah Gatewood, Delilah Bunnel, also Harry, Jane, Kitty, Bolen, Betty, Thill, Booker, Daphney and Silva (colored). Benj. Knox received by letter.

At the meeting in January, 1818, it was reported that \$1,450.40 had been subscribed toward the church house to cost \$1,599.20. It was decided to raise \$300.00 by equality among the members.

In November, 1821, a letter was read from Mt. Pleasant requesting the help of three brethren in settling a case of difficulty. Peter Higbee, Lewis Bryan and Jas. Marrs to wait on the call.

A resolution was adopted that "the clerk after the opening of the church meeting shall call the names of all free male members of the church and notice all such absent members unless satisfactory information can be given by those present."

In November, 1825, Vardeman called for another year. The church agrees to pay him "good money".

In Jan., 1926, a committee was appointed to "examine the Rules and Constitution of the Church and compare them with Holy Scriptures and report to church from time to time for her decision thereon. Committee: P. Higbee, Lewis Bryan, Wm. Bryan, J. Marrs, S. Rutherford, B. Arnett, J. Stephens, G. Farra, J. Higbee, J. Tompkins, J. Bryan & J. Axly."

Richard Morton was unanimously called to serve as pastor. He died before the end of the first year of his ministry. A call was again extended to J. Varde-

man, but all his time was taken and he could not accept. Jacob Creath was then called and accepted the work.

1st. The Subject of the resolution passed in the Elkhorn Association respecting the Churches in sending delegates to sd Association, after discussing the subject they determined not to be bound by sd resolution and accordingly informed sd Association thereof by remonstrance annexd to her letter.

2nd. Brother Jacob Creath presented a letter of dismission from the Church of Christ at Versailles, for worship at this place which was granted him with cordiality.

3rd. A letter from this Church to the Elkhorn Association was read and adopted.

In September the subject of appointing elders and deacons was taken up and passed over to the October meeting. The decision was to appoint them. "Brethren Lewis Bryan, Jacob Creath, Jr., Burrus Arnett and W. T. Bryan Elders, and Aaron Farra, O. Farra, Lewis Singleton, Deacons to this Church."

March 3rd Saturday (1928)—

The Church met and after singing and prayer proced to business.

1st. Chose Bro. Peter Higbee Moderator.

4th. The committee appointed to settle with the Treasurer report. This church indebted to this treasurer \$7.64¼ cents.

5th. The committee appointed to examine the rule of discipline report as follows: We the committee appointed by the church at Providence met and after mature deliberation do recommend to the church that she dispence with rules of discipline believing the scriptures to be the only and sufficient rulue of faith and practice.

The above report
read, approved
and received.

B. Arnet
S. Rutherford
J. Stevens

The mother church, South Elkhorn, had taken similar action July, 1828.

August 3 friday.

Caul meeting after singing and prayer chose Brother Peter Higbee Moderator.

Jacob Creath, Jr., began his ministry in 1827.

It was during his ministry that the church changed its position doctrinally and joined the forces of the Reformers. The greater part of the church adhered to the minister and followed him into the creedless communion. The Elkhorn Association voted to cease their correspondence with the Providence and Versailles churches in 1830. The Creaths were present and fought for liberty but Jeremiah Vardeman's resolution to drop the two churches and have a committee labor with South Elkhorn, prevailed.

A few of the members, dissatisfied with the way the church had acted, withdrew, Peter Higbee, William Marrs and a few others went to Mount Pleasant, but the great majority remained.

Jacob Creath was disappointed with the way Vardeman had turned back. In 1826 and 1827 he was with the foremost in teaching that baptism is for the remission of sins, but by 1830 he had become quite conservative. "He set out in the Reformation before me," said Creath, "but after I had enlisted under the banner, and started out to battle for it, I met my old comrade and brother, now disgusted and discouraged, coming home again, with his knapsack on his back." *

Vardeman, personally, might turn back, but his earlier teaching and example had started the church in the direction that it would keep going. He had sowed the seed and now must witness the reaping, although he might desire to prevent it.

*Williams *Life of John Smith*, p. 243.

PART II. PERIOD FROM 1833--1883

Readjustment—Amalgamation—Controversy

The Elkhorn family of churches and Kentucky churches generally, rent by the religious upheaval of the twenties, began in the thirties the work of readjustment and realignment for a constructive program. The Baptists, having suffered such severe losses, put forth redoubled efforts to conserve what remained and tighten the cords about them, lest other losses be suffered. The missionary element, the strongest and most aggressive body of the denomination, zealously contended for the faith and extended their border at home and abroad. Before the end of the second "jubilee" of Baptist history in Kentucky many strong churches had developed and colleges, like those at Georgetown and the Southern Baptist Theological Seminary, at Louisville, had become important factors in the church life.

The Christians and Disciples of Christ had by a process of amalgamation, so completely blended their movements that the fact of the two sources of origin was about forgotten in the common cause they made for certain objectives in theory and practice. They, too, established schools, like Bacon College and the Midway Orphans School. It was inevitable that there should be much contention and controversy between the Christians on the one hand and the stand-patters, of both Baptist and Presbyterian persuasion on the other. Earlier the controversy had been within the churches, member arrayed against member, as one forsook and the other held on to the ancient system, but henceforth it was one religious body against the other; and, like the ancient armies of David's time, each was ready to put up a champion for a debate to decide the issues involved. It was inevitable, also, that there should be much doctrinal preaching, much "poaching" or "prose-lyting" and that an evangelist might come back from a campaign like John Smith, reporting that he "had baptized 500 and capsized 800" during the season!

But the era from '33 to '83 was a Scripture-searching period. People could quote the passages that seemed to uphold their views. They met each other

with Bible in hand or with proof-texts committed to memory and it was not difficult to get into a "religious argument"; that is, if arguments are religious. Anyhow, it was hard not to take sides, and few people were left outside the pale of the churches. Of course, not all the people relished controversy, and to many it was a painful situation and they prayed and labored for harmony, mutual understanding and even unity. Happily we can all look back on the days of bitterness and sectarian zeal as belonging to the past and from our vantage ground today see the good and overlook the bad features on both sides. We know that God is able to make even the wrath of man to praise him.

The teaching function of the ministry was magnified during this half-century. Churches often spoke of their ministers as "teachers"; and it was a common practice to have two or more men make stated visits to the church. The morning sermon, especially, was to edify and instruct the church and it often lasted an hour and a half or two hours.

It required two and a half hours for Dr. W. H. Hopson to deliver his famous sermon on "The Three-fold Aspects of Divine Truth."

South Elkhorn Church—1833-1883

August meeting 1833. Recd by faith and Immersion, Elizabeth Sullivan, Isabella Bryan, Mary Sullivan, Mariah Bowman, Sarah Gatewood, Sarah Ann Bowman & Dudley Nunley. And subsequently Sarah Price, Sally Higbee and Lorelda Jaen Hambleton—and in 1834 Rec'd Mary Bowman — and in July 1835, Rec'd Mary Gist. In September, 1835, rec'd Wm. Riley and wife from the Union Church, Pulasky, County, Ky.

4th Saturday in January 1837. Received into the Congregation Sisters, Mrs. Sarah Mitchum and Miss Jane Torbit, having previously confessed the Lord and have been Immersed — Same day appointed Bro. Joseph Faulconer and Abraham Bowman Deacons.

4th Saturday in June 1838.

Received into the Congregation Mary Bryan — — and on Lord's day Mrs. Rebecca Macfarlane made the good confession and was on Monday with Elizabeth Turner buried with the Lord in baptism.

4th Saturday & Lords day in March (1839).

Bro. Fleming delivered a discourse each day and the Church adjourned.

4th Fryday in May, a protracted meeting commenced under the instruction of Bro. J. T. Johnson assisted occasionally by Bro. Hall, and lasting until the 3d of June (11 days) when the following persons came forward, made the good confession and were buried with the Lord in Baptism—Hezekiah Elgin, Sarah Elgin, James Farrer, Ellison Higbee, Emily Higbee, Dolly (Bro. Faulconer's woman) Sally Elgin (and 42 others, making in all 47 by letter and primary obedience. The names will be included in the list of members of 1842 which follows).

4th Saturday in June, 1839 a Three days meeting commenced. Bro. J. T. Johnson, Bro. C. J. Smith and Bro. (L. J.) Fleming attending. Four were added. The same preachers were present for a three days meeting in July and nine were added to the church.

The Church met on the usual 4th Saturday and Sunday in March, April, May, June, July, August and September (1840), which was attended by Bro. Begg (he being chosen the preacher in March to fill the vacancy of Bro. Fleming).

1840, 4th Saturday and Sunday in October Church met and after Sermons each day by Bro. (Wm.) Hatch, adjourned.

1st Saturday in December (in place of 4th in Nov.) Church met in the New Meeting house and preaching by Bro. Hatch.

4th Saturday & Sunday in December Church met, sermon by Bro. Creath senr. each day. Chose Bro. Hatch as Preacher for the ensuing year (1841).

In January, 1841, a resolution was passed "that the Building Committee be instructed and authorized to have the Meeting house completed, and make a full settlement with the contractors (contract and Design Pullum & Harvey) and make report thereon at the next regular church meeting."

In November a committee, composed of John Parker, Peter Higbee and Joseph Faulconer was appointed "assessors to tax the members such a sum each as to make up the deficit for building the church (\$725). Also it was agreed that the church would meet again in December and hear the Building Committees report, and also to elect a Preacher for the ensuing year, also Miss Swinford was immersed on Lord's day, having made the confession at Republican. Adjourned."

At the meeting in December sermons were heard by A. Kendrick, Samuel Hatch and Jacob Creath, sr. William Hatch was unanimously elected to preach for the church in 1842.

4th Saturday and Sunday in January 1842. Church met & after preaching each day proceeded to business. Bro. T. Kidd informed the church that Sister Elizabeth Turner had been dancing and it was considered wrong by the church, Bro. A. Bowman & Bro. S. Woolfolk were appointed to talk with her and report at next meeting. Bros. William Bryan & C. Graves were chosen Deacons. Bro. and Sister Hatch were received by letter from the Church of Christ at Harrodsburg. It was found that Elizabeth Turner was not a member of the Church.

Agreeable to an order of the Church of Christ at South Elkhorn, made the 4th Saturday in April 1842 directing a new list of members' names. Known to be in good standing in the Church, the following is the list viz.:

Males	Females	Females
John Parker	Sally Howard	Patsy Hogan
Nelson Faulconer	Sarah Bowman	Lucy Graves
John H. Randolph	Rachal Ryman	Nancy B. Bowman
Joseph Faulconer	Francis Faulconer	Mariah Bowman
Peter Higbee	Martha Barkley	Sally Higbee
Lowell Woolfolk	Peggy Bryan	Zulda Jane
Ashurst Nunley	Sally Woolfolk	Hamilton
Samuel H. Craig	Polly Edge	Sally Bryan
William Edge	Julian Faulconer	Rebecca McFarland
Milo Gist	Elizabeth Higbee	Sarah Mitchum
Margaret Barkley	Dean McGee	Martha Dedman

Males	Females	Females
Abraham Bowman	Mary Bryan	Elizabeth Murray
Richard C. Graves	Rebecca McConathy	Tabitha Boyle
William Bryan	Elizabeth Bowman	Sarah Ann Latham
Dudley Nunley	Sarah Woolfolk	Patsy Dedman
James Sandusky	Sarah Bowman	Sally Bowman
Daniel Davis	Elenor Higbee	Jane Addams
John Cravens	Emily Higbee	Esther Perkins
William Sullivan	Sarah Elgin	Polly Allen
Andrew Bowman	Sally Elgin	Helen Allen
James Turner	Martha Singleton	Margaret Kenney
Robert L. Bowman	Harriet McFarland	Susan Butler
Ellison Higbee	Mariah Gray	Louise Sullivan
Thomas Kidd	Margaret Elgin	Nancy Curd
John Cravens	Francis Kidd	Mary Jane Johnson
James P. Higbee	Polly Keen	Polly Elgin
Abraham Bowman	Ann Eliza George	Catharine Elgin
Isaac Bowman	Jane Dedman	Betsy Curd
Jesse Davis	Mary Ann Davis	Mary Lafon
Edward Allen	Susan Mitchum	Mary Perkins
George H. Bowman	Margaret Helfner	Mildred Marrs
Robert Dedman	Mary Bowman	Martha Rumsey
Hesekiah Elgin	Elizabeth Edwards	Susan Mary Higbee
William Gray	Mary Ann Bowman	Laura Gravess
Robert Ryman	Sara Jane Swinford	Catharine Stout
John T. Graves	Mary R. Hatch	Elizabeth Parker
James T. Graves	Margaret Lafon	Mary Todd
William Hatch	Hester Ryman	Isabella Todd
Joseph Johnson	Jane Faulconer	Rebecca Murray
William Davis	Lydia Johnson	Cravens
Fielding Turner	Mary Ann Davis	Mary Young
Elisha Higbee	Nancy Bowman	Mary Butler
Samuel Simmons	Emila Whalen	Margaret Faulconer
Ephriam Young	Mary Jane Bush	Catharine Boston
William Murray	Louisa Redman	Thermathens Bowman
Dudley Murray	Emily Jane Ryman	Joanna Chrisman
George Cravens	Betsy Gatewood	Lavicia Robins
William Marrs	Adaline Stout	Amanda Davis
William Garnet	Francis Faulconer	Lucy Ryman
William Cravens	Elizabeth Murray	Elizabeth Elgin
James Cravens	Mary Murray	Elizabeth Woods
James W. Sullivan	Males	Males
Joseph Faulconer	John Curd	Thomas Faulconer
John Boyle	Joseph Chrisman	William Lafon
Jacob Boston	James Johnson	Levi Grow
Robert Hager	Gabriel Jenkins	John Gist
James Adams	Robert Todd	Thomas Bowman
Burriss Adkins	William L. Bowman	Jesse Cravens
John Allen Sr.	John B. Singleton	Henry Selmsier
Richard Allen	Henry Higbee	John Robins
Edward Allen	Steven Jones	George W. Cravens
R. T. Latham	Dean Montgomery	Gabriel Woodward
William Butler	McGee	

4th Saturday and Lord's day in July (1842) Church met, having had preaching the day previous by Bro. (L. L.) Pinkerton, and the two following days by Bro. John Smith. There were two confessions and baptisms.

William Hatch, William Bryan and James P. Higbee were chosen elders to the church.

In November Bro. Moore preached. Also in Nov. a case came up involving Nelson Faulconer for entering a suit against the estate of L. Dedman, deceased. Joseph Bryan of Providence church and Richard Allen of Jessamine county testified. The final decision reached was that Mr. Faulconer had not been given assurance that the debt would be settled without a suit, hence was justified in taking the matter into the court. Several attempts were made at reconcilliation by the officers of the two churches but never to the satisfaction of all parties.

Father Barton W. Stone and his son, John A. Gano, Newton Payne, B. F. Hall and Wm. Hatch visited the church during the last four days of July, 1843. There were nine additions to the church. This was "Father" Stone's farewell visit to Kentucky and the venerable soldier of Christ everywhere received an ovation.

In September there was preaching by Bro. Newton Payne, in October by Bro. Begg and in November by Bro. Shephard of New York.

John Parker was made treasurer of the church. The clerk made the following report for the year, 1843: Received by baptism and letter 15 — Dismissed by letter 14 — Excluded 1 — Number now enrolled 104 — Males 39, females 54 — blacks 11.

William Hatch continued to preach for the church in 1844 and 1845 on the fourth Sundays. On the fourth Sunday of January J. Creath, Sr., was present and preached. The church agreed to meet every Lord's day except the second — in consequence of that one being the day at Republican. It was arranged that beginning with May, 1845, John Smith should preach on the first Sunday, John Curd and Boyle the third and fifth Sunday of each month and that the Saturday meetings be dispensed with. Thus ended the Saturday meeting day which had been the custom since the church was organized in 1783.

In September Jas. W. Sullivan and Robert Ryman were elected deacons.

Elder Samuel Rogers was employed to preach the gospel in the mountains.

"The South Elkhorn congregation, always foremost in Christian liberality, and most active in every good work, having heard the Macedonian cry coming from the mountain districts of Kentucky, and wishing to respond at once, called me to labor in Estill, Owsley

and some other mountain counties. While in the employ of this congregation, I devoted half my time each month to this mountain mission. On my first trip I visited Irvin, Miller's Creek and Proctor, at the Three Forks of the Kentucky River, with forty baptisms as the result of these meetings."

In December, 1846, John Smith resigned his ministry in consequence of the distance he lived from the church (Montgomery county?). William Morton was engaged to preach the fourth Sunday, and John Curd was recalled for the other Lord's days.

A protracted meeting was held in August, 6 days, C. J. Smith, Jacob Creath and William Morton preaching. Thirteen were added, 5 being blacks. "Wm. L. Todd was cut off from the church for remaining so long from the church with a letter of Recommendation and refusing to return or place his membership any where else."

In September 13 were added. In October "1st Lord's day—Church met, attended Bible lesson, also the Supper and received Mary Jane Johnson into the church." The "Church resolved to meet every Lords day". William Morton was given permission to end his services in October, intending to go to Alabama. J. C. Smith succeeded him in November.

January, 1847—Church met and selected A. Bowman, Jno. Curd, Wm. Bryan, H. S. Elgin, J. Christman and Jas. W. Sullivan a committee to present suitable brethren to the church for Elders and Deacons. Bro. Robert Dedman was urged either to "return his letter to the church or to put his membership with some other congregation of Disciples".

John Curd was recommended by the committee for elder and Richard Allen, R. T. Latham and Jacob Boston for deacons. They received a unanimous vote.

A protracted meeting in September, 1847, resulted in 31 additions by baptism, and 17 by letter. The preachers were John T. Johnson, Samuel Church, Wm. Morton and J. Creath.

J. C. Smith and William Morton jointly continued their services in 1848.

The Eighth Congressional District meeting of churches was held at South Elkhorn, 1848.

J. A. Payne and William Morton preached for the church in 1849. R. T. Latham was made an elder and E. Young and Wm. Marrs deacons.

In 1850 William Morton and R. C. Ricketts were "the Proclaimers". John Curd made elder.

At the annual meeting, Clintonville, 1850, South Elkhorn was represented by R. S. Latham, E. J. Young, R. Ryman and J. Curd.

In 1851 and 1852 the same ministers continued to serve the church.

A revival in September, 1852, when J. T. Johnson assisted R. C. Ricketts, six persons were brought to obedience.

United with us in April 1854, Edward Allen & his wife by letter, also at the same time Albert Allen & his wife by letter, James W. Redd, his wife & his two daughters Irene and Martha Jane in May 1854, also at same time A. O. Redd and his wife and his three daughters Harriet, Betty and Virginia, also Edward Payne & his son Oliver in May and John Allen in June 1854, Richard Allen was received back into the Church to all the rights and privileges the 2nd Lords day in June 1854 Charles Headly having been immersed was received into the church June 1854.

At the request of those Brethren who united with us of late by letter from the Union Congregation that in consequence of their not being able to do their duty to God and to one another from this distance to the meeting house, requested to be dismissed that they might constitute themselves into a congregation in their own neighborhood where they could assemble every Lord's day for the worship of God — done by order of the church the first Lord's day of October 1854.

Edward Payne & family, Albert Allen & wife, John Pearson & family, John Allen & others, Edward Allen & wife.

Received by letter Brother John Randolph (from the Lexington church) the fourth Lords day of January 1855.

R. C. Rickets served as minister in 1853, 1854, 1855, 1856, there being about the usual number of additions and removals.

Philip S. Fall became pastor in 1857.

In 1858 several united with the church by letter from the Republican church.

"Departed this life Sister Nancy Bowman, Brother Abraham Bowman's wife in August, 1858. She was a Sister that had the confidence and love of all the Brethren." Also, "Bro. George Cravens in November, 1858."

Henry T. Anderson succeeded Philip S. Fall in the pastorate in 1859.

Dr. L. L. Pinkerton preached for the church in 1860, 1861 and 1862.

There was a protracted meeting in 1860 with Dr. W. H. Hopson of Lexington doing the preaching and

baptizing. Mrs. Bettie Cravens, Bettie and Caroline Downing, Susan Hall, Will and Richard Allen and Turner Latham were immersed by Bro. Hopson. Elisha Pinkerton served as pastor from 1863 to 1867.

"Received on the fourth Lord's day of November, 1863, at South Elkhorn Church Brother Burnett Pinkerton."

Elisha Pinkerton in 1863 organized the Sunday School. It has played an important part in the church life to the present day. There was a class in Bible study in the church for many years previous to this.

A letter commending Richard Allen (Edward's son) to Bethany College, September, 1864. He was received back by letter, October, 1865.

Alex Foley united with the church, December, 1865. United with the church at South Elkhorn, Brother Elisha Pinkerton and his wife in May, 1866.

John W. McGarvey began his half-time ministry in January, 1868. He served until December, 1870.

Burnet Pinkerton was given a letter of commendation in January, 1868. William Bryan was appointed clerk.

2d Lord's day in April Bro. Ephriam Young ordained Elder and Bro. Elijah Bryan Deacon by Bro. McGarvey and Bro. Brown.

3rd Lord's day in April, 1868, Received by letter of commendation Bro. Edmund Halsey from N. York, also Sister Amanda Hunt from the congregation at Keene, and Bro. and Sister Shropshire from Lexington.

4th Lord's day in August, 1868.

Church commenced a protracted meeting by Bros. McGarvey, L. B. Wilkes and R. M. Gano — continuing 2 weeks with 21 added.

The church withdrew from several members for neglect of duties, intoxication, etc.

In August 1869 a protracted meeting held by R. M. Gano and J. W. McGarvey, lasting 12 days resulted in 40 being added.

Alexander Shropshire was ordained a deacon in September.

Bro. McGarvey was unanimously elected as our Preacher for 1870. Resolved to build a new meeting house in same year. Commenced taking down the old house and building new in June 1870. Worshipped at Republican meeting house which had been kindly tendered by the brethren there until our new house was completed in October, 1870. The cost of the house was about four thousand with the old house thrown in. The following brethren were selected and acted as building committee—viz Wm. Bryan, David Neal, Dr. Brown, Wm. L. Barkley, Edward Allen and John L. Cassell.

Commenced a protracted meeting in the new house continuing nine days conducted by Bro. Wilkes and assisted by Bro. McGarvey. The following were added by Confession or letter—viz. Nancy Stanhope by Let. Martha Davis, John Grady, Bell Cowgil — John Smith C. Foley, Wm. Foley, Elizabeth Foley — Mrs. Cassell —

Minnie Woodson, Clarence Woodson, Wm. Turpin, Nathaniel Jenkins—Edward Bondurant, Joseph Baley, Virginia Baley, J. Bryan, John Duncan — Howard — Emaline Cowgill — Maggie Irvine, Cora Meeks Received Wm. Davis and wife by letter.

Dec. 2nd Lord's day 1870. Selected Bro. (Moses E.) Lard as Preacher for the year 1871.

2nd Lord's day in Jan. 1871. Bro. Lard preached Choose Brethren John L. Cassell and E. J. Young & J. Baley Trustees of the property of South Elkhorn Church Also received by letter from Republican Sister Mary Grady.

4th Lord's day in Jan. 1871. Preaching by Bro. Lard Received by letter from Republican Sister Patsy Grady also from Lexington Bro. John A. Bryant, Mary Grady from Republican and Sister Sarah Moore from South Fork, Boone County, Ky., and Mollie Sparks.

By order of the Church of Christ at South Elkhorn, the following Brethren were selected to make out a correct list of all the members belonging to said church, namely William Bryan, Edward Allen, Alexander Shropshire and John L. Cassell and we present the following as a correct list made this 12th March 1871:

Abram Bowman	Alice Hawkins	Caroline Johnson
Sally Woolfolk	Mary Lovill	Nannie I. Murphy
John Parker	John Young	James Downs
John Randolph	John Brown	Lucy A. Downs
John Randolph, Sr.	Rebecca Brown	John Grady Jr.
Mrs. E. A. Randolph	Mary Marrs	Patsy Grady
Bettie Randolph	William Marrs	Nathaniel A.
William Bryan	Joseph Chrisman	Kirkpatrick
Margaret Bryan	Pauline Chrisman	Lucinda Murry
John L. Bryan	William Cravens	R. C. Holligan
David Neal	George Cravens	Rachael Davis
Rebecca Neal	Reuben Brown	William Davis, Jr.
Patsy Dedman	Emma Brown	Henry Perkins
William L. Barkley	Susia Brown	Eliza Perkins
Adaline Barkley	John Hunt	Nelson Hardin
Robert Ryman	Amanda Hunt	Malinda Hardin
Hester Ryman	David Young	Benjamin Jeter
Edward Allen	Ann Mary Young	Fannie Auten
Mary Allen	Alexander Shropshire	Melissa Murphy
William Allen	Lucy B. Shropshire	Charles Moore
Margaret Allen	Marcus Downing	Ella Moore
Richard Allen	Ann E. Downing	James Davis
Albert Allen	Mollie Downing	John Jelly
Mrs. Cravens	Caroline Downing	William Jelly
Jesse Davis	Betsy Downing	Mary Shyrook
Mrs. Jesse Davis	Lucy Rice	Mollie Foley
Betsy Murry	Mary O'Neal	Sally Clemmons
Ephram Young	Martha Knight	James Dedman
Lizzie Young	William Murray	Charles Murphy
Wm. Wasson	Isabella Johnson	Patsy Murphy
Molly Pool	Kennard Murray	Joseph Foley
Mattie Barkley	Henry Davis	Charles Davis
Margaret C. Steele	Joseph May	Bell Halligan
Elisha Pinkerton	Catharine Downing	James Davis
Ellen Pinkerton	Peter Hiffner	Lucy Blackford
Andrew Sullivan	Caroline Hiffner	Nancy Stanhope
Juliet Nichols	Alice Clemmons	John Grady
Mary A. Reed	Benjamin F.	Bell Cowgill
Sarah A. Sellers	Shropshire	John Smith
Malinda Hawkins	Mary T. Shropshire	Richard Arnspiger

James O. Jones	William Turpin	John A. Bryant
Clay Sandusky	Nathaniel Jenkins	Allice Cecil
William H. Skillman	John Duncan	Benjamin White
Fenton Cleveland	Emal Cowgill	Samuel Parker
Alexander Foley	Cora Weeks	G. S. Cowgill
John Smedley	Mary Grady	Jessie Neal
Lizzie Alford	Patsy Grady	Mollie Barkley
Lucy Elliott	Sarah Moore	Lizie Barkley
Maggie Cravens	Mollie Sparks	James Shields
Ann Cravens	Margaret Adams	Fannie Elliott
John L. Cassell	George Good	Albert Cowgill
Dudley Dedman	James Gooch	Dr. Evans
Nannie Cravens	Mary Etta Gooch	Lucy Evans
William Davis	Mary Jane Hughes	Elijah Foley
Mary Ann (col.)	Henry Blackburn	Elijah Bryan
Martha (col.)	Theodore Bryan	Lucy Bryan
Hulda (col.)	Sandford Foley	John A. Bryant
Eliza (col.)	Jennie Farra	Nettie Hawkins
George Collins	Thomas Adams	Maggie Brown
Martha Collins	Jane Mosley	William Adams
John L. Bryant	Elizabeth Mosley	James Stephens
Maggie Irvine	William O. Powell	Sister Stephens
Charles Foley	Mollie Allen	Richard Allen
William Foley	Mattie Foley	H. C. Hersperger
Elizabeth Foley	Allice Alford	J. Hersperger
Mrs. Kanatzer	Nannie Duncan	William Kirkpatrick
Edward Bondurant	Amenca Tucker	Sister Kirkpatrick
Joseph Baley	Lillie Talbutt	John Alford
Virginia Baley	Frane Ann Waller	William Mosley
Nannie Woodson	Susan Whorton	Thomas Mosley
Clarince Woodson	John Barclay	Julia Mosley

5th Lord's day in Jan. 1871

Preaching by Bro. E. Y. Pinkerton. Received by letter Bro. William Marrs from Providence Church.

2nd Lord's day in Feb. 1871

Preaching by Bro. Hopkins. Received Bro. Richard Allen by letter from N. York.

4th Lord's day in March 1871

Received by letters from "Republican" Bro. Geo. Collins and his wife Martha Collins.

2nd Lord's day in April

Granted a letter of Commendation to Bro. Elisha Pinkerton and his wife Ellen. Also received Benjamin F. Shropshire by letter from the congregation at Leesburg.

2nd Lord's day in Sept. 1871 M. E. Lard pastor 1872

Received Bro. Silas Cowgill as a member from Keene Jessamine County, Ky.

4th Lord's day in Sept. 1871

The congregation selected Bro. Lard unanimously as our Preacher for the Ensuing year 1872 to give him the same amount \$800 he to give as much Preaching as he has the present year (that is, two Sundays each month).

Protracted meeting commenced on Saturday night before the 2nd Lord's day in October 1871, by Bro. R. M. Gano assisted occasionally by Bro. Lard and continued until the 4th Lord's day in the month, when the following persons were added to the Congregation by Leters or Confession or Immersion. Namely by Confession and Immersion, Henry Blackburn, Theodore Bryan, Sanford Foley, Jen-

nie Farra, Thomas Adams, W. O. Powell, Mollie Allen, Mattie Foley, Alice Alford, Nannie Duncan, America Tucker, Lillie Bryan, Thomas Adams. From the Church at Keene, Jessamine County, James Mosley and his wife Elizabeth, Frances Anne Waller, Susan Wharton, John Barclay, and James O. Jones, Alice Cecil by Confession and Immersion and Benjamine White and Samuel Parker were received on Condition that they present Commendations from the Congregations they come from.

3rd Lord's day in Nov. 1871. Preaching by young Bro. Stover. Chose Bro. R. M. Gano to speak for us one Lord's day each month in the ensuing year (1872) for the sum of \$400.

4th Lord's day in Dec. 1871 Preaching by Bro. Lard. Received from Keene Church Bro. George Gooch and Sister Gooch, his wife and Mary Jane Hughes.

In 1872 the Church appointed Bros. Joseph Bailey, John Cassell & E. J. Young, Trustees for Elkhorn Church, and the church property is deeded to them as such and Recorded in the clerk's office in Lexington.

In 1879 The Church appointed William Barkley as one of the Trustees.

In 1879 E. J. Young was appointed a trustee to succeed John Cassell, resigned.*

4th Lords day in Feb. 1872

Preaching by young Bro. (C. P.) Williamson. Received by letter, Sister Kate Foley from Republican Church.

1st Lords day in March 1872

Preaching by Bro. James Allen from Danville Ky.

2nd Lord's Day in March 1872

Preaching by Bro. Grayham—

Received by letter Bro. Elijah C. Bryan one of the elders and wife, and Sister Lucy Bryan from Providence Church.

2nd Lord's day in April, 1872. Sunday School speech by Bro. (Robert) Graham, after which the S. S. was organized in part. Bro. Edward Allen was chosen sup't and Bro. E. C. Bryan his assistant. 52 scholars reported.

4th Lords day in November 1872—Church met preaching by Bro. George (W.) Elly—after which the following Brethren were Received by letter from Republican Church Sister Paulina Clemmons, Sister Mary Robb, Sister Belle Clemmons, Sister Mary D. Bryan and Sister Phebe Cassell.

June, 1872—Protracted meeting, with preaching by R. M. Gano assisted occasionally by Robt. Graham. Six added. Jesse Neal, Mollie and Lizzie Barclay from Keene, Jas. Shields, Fannie Elliott & A. Cowgill.

September, 1872. Received Chas. Waller & wife, "they having made the good confession and been Baptized at Providence church during a protracted meeting held by Bro. Ben Franklin of Cincinnati, Ohio."

October 1872, preaching by Bro. Milligan when the following were added, by letter from Republican Church, viz., Bro. William Adams and Bro. Garner Stephens and wife. In November from Republican Church Bro. William Kirkpatrick and wife and Bro. John Alford—and from the church at Keene Bro. H. C. Hersperger

*The notation for 1872 probably is in error in giving the name of E. J. Young as trustee, perhaps William Barkley was appointed at that time instead of 1879.

& wife, Bro. Thomas J. Mosley & wife & by confession and baptism William J. Mosley.

In November, after preaching by Bro. George Elly, five were received by letter from Republican church: Paulina Clemmons, Mary Robb, Belle Clemmons, Mary D. Bryan & Phebe Cassell.

Beginning with 1873 we will list the names of those added from year to year, thus covering a period of 60 years and including, perhaps, all of the present membership.

1873 } Robert Graham,
} R. M. Gano, Ministers

Thomas Bryan, letter from Harrodsburg.

Sallie White, letter from Old Jessamine.

Annie Allen, letter from Richmond.

Sallie Turner, letter from Republican.

Marcus Grow & wife, Lucy & Flora daughters, Lexington.

The protracted meeting, June, resulted in 35 additions. R. M. Gano assisted by R. Graham. Jane Lyne, Elisha Adams, George Sutton, Allise Sutton (his wife), Mildred Sutton, Ann Warner, J. T. Warner, Geo. R. Foster, Bell Tyson, America Parker, Eddie Grow, Joseph Blair, E. C. Bryan, Jr., Richard Furgerson, W. C. Durkins, Ruth Sparks, Dudley Sparks, Allise Sutton, James Sutton, Joseph Alfred, Lucy Clark, James Davis, Thomas Mosley, James Mosley, Lucy Jenkins, George Mosley, Mattie Furgerson, Ethelbert Barkley, Allise O. Stanhope, Mary White, Nathan White, Eliza J. Tyson, Bettie Cramer, Nannie White, Hannah Sandusky, from Cynthiana, Walker Muir & wife, Lexington church, James Deringer, Ebenezer, Mercer Co., John C. Dabney, Lexington.

At the September appointment of R. M. Gano, he was heard at 11 o'clock and at 3 p. m. It was a farewell to him as he was leaving for Texas. The meeting was largely attended being "an old fashion basket meeting".

Nannie Owen, from Providence, George Mason and wife, Hellen, Versailles, Lon Jackson (colored).

1874 } Robert Graham
} Moses E. Lard, Ministers

At a salary of \$500.00 each, each to preach one Sunday a month.

A. Farra and wife from Providence and Midway, William Wilson and wife from Providence, Wilson R. Martin from Houstonville. Thomas Mosley ordained deacon. Sadie Hawkins from Midway, George M. Lyne, Keene, Rebecca Barkley from Lexington, Main St., Samuel and Thomas Coffman. E. Bryan, A. Shropshire and Dr. Wilson appointed to represent the church at Convention in Louisville, May, 1874.

1875 } Robert Graham, Ministers
} C. P. Williamson

Maggie Trueman from Keene, Dr. C. L. Ford & wife from Stamping Ground, S. K. Cozine & wife, Lex.

At the county convention, May 29, with South Elkhorn, Bro. Hopper, the county evangelist, made a report of his work and preached a most excellent sermon on "Works of the Devil".

Sophronia Hunt from North Middletown. In July Ben Franklin preached 16 days. Alexander Foley (reclaimed), Clarence Woodson from Tenn., Larkin McTyre & wife, Keene—Jacob Ryman, Frankie Hersperger, Keene; Oliver F. Brown, Lillie B. Brown, Mattie Freeman, Eugene Mason, David Allen, Julia Mosley, Henry Hersperger, Edward Turner. Mrs. Jacob Ryman, by letter. William Arnsperger.

1876 } R. Graham
 } C. P. Williamson

George Sweeney & wife from Winchester, Mrs. William Cravens, Susie Brown from Midway.

E. C. Bryan, Dr. Brown, E. J. Young and Joseph Bailey elected elders, Ben White and George Mason additional deacon.

J. Ryman from old Jessamine, Mrs. Joe Hughes from Keene, Susie Murphy, Lizzie and Maggie Ryman, Mary B. Hooker, from Midway.

4th Lord's day in Oct. 1876. Protracted meeting commenced which lasted 2 weeks—preaching only at night Bro. Graham and Williamson selected to do the preaching. Bro. Frank Allen assisted and did most valuable work. The meeting was attended by large and attentive congregations when the following persons were added to the church by making the good confession and Baptism, Loulie Shropshire, Tommie Brown, Charles Bailey, Irene Cooch, Ellen Woodard, Sallie Smedley and William, after which the meeting closed.

1877 } R. Graham
 } C. P. Williamson, Ministers

Maggie Blackburn, Mary Bryan, Carrie Brown, Lizzie Brown, Eugenia Barkley, Joseph and Lewis Bryan, Fannie Smith, John Green from Bagdad. The Charles Headley pond was the scene of the baptising.

1878 } R. Graham
 } C. P. Williamson

I. B. Grubbs preached the fourth Sunday in April. Added during the year: Mamie Farra and Lizzie Headley from Broadway Church; Mrs. M. J. Miner, letter; Samuel Gosney, from Bethany; Alice Gosney, from Mt.

Eden; J. K. Price and wife from Danville; Mrs. Harnet K. Hooker, from Valdosta, Ga.

During the August revival by the ministers and R. M. Gano, the following were added: James Bryant, Forest Mosley, William Barkley, Marshall Foley, Solomon Rice, Annie Waller, Laura Arnsperger, E. J. Young, Jr., Sanford Good, Cloudlas Smith, Conley Fain, Fountain Fain, Edward Coffman, Lillie Rose, Jane Murphy, Emily Higgins, America Higgins, Jr., America Higgins, Sr., Jane Higgins, Malinda Sandusky.

1879 } Robert Graham
} C. P. Williamson, M.

Sanford Foley was elected clerk to succeed Ephriam J. Young, Sr., who died March 5, 1879.

Joseph Bailey and George Mason elected elders.

George Goode and C. Sandusky deacons.

Members added: William Hiffner, Annie and Kearney Hiffner from Lexington; Annie T. James, Annie Adams, by letter; Mollie Johnson, Mattie Carroll, Samuel Jacks, Richard Arnsperger, Henry P. Hersperger, Frances J. Hersperger, Agnes Bondurant.

During the revival in August with Gen. R. M. Gano preaching there were added: Sue Young, Lee Bailey, Mary Shropshire, Willard Self, Mary Grow, Mary Jelly, Sarah E. Lewis, Nannie Shorter, Lillie Waltz, Edwin Fain, Mattie Bryan, John Davis, Elizabeth Waltz, George Cravens, Zerelda Strange, Mollie Mason, Emma Clemmons, Lillie Clemmons, Patsy Graddy, Dave Corby, George Kirkland, Patsy Self, John Graddy, Mollie Smith, Mattie Self, Sallie Self, Sue Graddy, Belle T. Rice, Arley Jeter.

E. J. Young was appointed a trustee to succeed John Cassell, resigned.

1880—Robert Graham, Minister

J. W. McGarvey delivered a lecture on Palestine, Aug. 21. Preaching at various times by R. M. Ferguson, E. B. Bagby, E. T. Edmonds and Burnet Pinkerton. Members added, William Sparks, Eugene B. Mason, John S. Phelps.

A protracted meeting, held by John S. Shouse, Lexington, resulted in several additions to the church by letter or baptism. Lewis Bryan, Maggie Blackburn,

Carrie Brown, Susan Foley, Edward Turner, Lillie Brown and Kate Foley.

1881 } Robert Graham, Minister
 } Dr. R. M. Ferguson

Added—Ida Robb by confession at Republican meeting house by R. Graham, B. F. Deil, John Arnet, Charles Hulett.

1882—Dr. Josiah W. Cox, Minister

Oliver F. Brown united by letter. Dr. Cox preached regularly at Republican Church at 3 o'clock on Sundays. Other additions that year—Lula Cravens, R. M. Ferguson, Oliver T. Brown, Richard Hughes and Bryant Hughes.

Dr. Cox did not remain many years with the Disciples of Christ, having returned to the Baptists.

Republican Christian Church, 1833-1875

In May, 1834, two women accused the pastor, Thomas Smith, of making false and contradictory statements. They said that he swore one thing in witnessing to a deed and then stated in the presence of a company of people that it was otherwise. The minister demanded that these charges be brought before the church and tried. Witnesses were brought in at the trial who testified that he did not say what the women alleged that he had said. He was found guiltless. The women were then excommunicated for making groundless accusations.

May, 1835—Brother Kay accused two of the brethren of playing cards on the Sabbath. They appeared at the next meeting, made confession and the church forgave them.

The Second Sunday and Saturday before in July (1836) The Church met according to appointment and after prayer &c attended to business of the Church brethren Faulconer Wimer and Bronaugh was appointed a committee to let out the meeting house to the workmen and also brother Jacob Stone and Bronaugh appointed collectors to collect the money subscribed and pay it over to the committee; done by order of the Church—

Tho. Smith,|M
 Wm. Bronaugh|C

The Second Sunday and Saturday before in August 1836. 2 joine by experience. A letter was ordered to be written to the annual meeting.

The Second Sunday in October. The church appointed their next meeting at Providence.

Thomas Smith Md
 Wm. Bronaugh | C

The Church met according to appointment the Second Sunday and Saturday before in february 1837 at Providence and after prayer &c attended to business of the Church, brother Faulconer maid a motion to move our next meeting back to Republican Which was carried A proposition was made to pay the brethren at Providence for the use of the house Which motion was agreed to brother Faulconer was authorized to (pay) brother Farrow \$5 for the use of the house.

The Church opened a door for the reception of members Wm. Headly Sr Cy Gatewood Rice Kellar & Wm Kirkpatrick Mary Young C Wimer joine the Church by confession.

This is the first time we observe the expression "by confession" instead of "by experience" as heretofore.

The Church met according to appointment—a door was opened for the reception of members Sanferd Foley joind by confessing the Savior and Wm Reade took membership with us. The Church made a contribution for paying for the (word omitted) to the amount of \$12.50.*

Brother Smith was again chosen the preacher for the Church for the year 1838.

The Church made up the money and paid Mr. Sacerse twelve dollars for painting, July, 1838. Bro. Smith was asked to write a letter to the annual meeting.

Benches costing \$250.00 were ordered for the church, 1839. Four black women joined by confession; Jane L. Todd and E. P. Kidd by letter, June, 1840.

In December, 1841, Wm. Bronaugh resigned the clerkship for next year and Lewis Faulconer was elected to serve in his place. Solomon Rice was appointed deacon in his plpace.

The Forerunner of the State Meeting at Harrodsburg of 1844

This gathering at Republican was attended by John T. Johnson, J. Creath, Wm. Morton, A. Kendrick, B. F. Hall and others.

Republican Monday June 5th, 1843—

The Brethren met according to appointment when Br. Wm. Morton wished the voice of the assembly to be taken whether they wished to be organized into an orderly body to consult and advise either on the subject of organization, cooperation or any other connected with the advancement of the cause. It was signified to be their wish to be organized—no one objecting when privilege was granted.

On motion of bro. Johnson, bro. Morton was called to the chair. On request of bro. Kendrick it was agreed to appoint a secretary; when A. G. Branham was appointed secretary.

*The present brick meeting house was erected in 1837 according to the minutes, not in 1827, as stated in *The History of Fayette County*. The date 1827 is due, probably, to a typographical error. In 1831 Thomas M. Allen reports a "wood" building was in use by the Republican Church at that time—*Christian Messenger*, Vol. V. p. 48. He reports 205 members for the church.

On motion of bro. Johnson it was resolved to take up the subject of cooperation in order to convert the world, after which the brethren spent the rest of the day and part of the day following in conversing freely on that subject.

It was then motioned by bro. Simms and carried, to appoint a committee, to draft some plan of cooperation. Bros. Hall, Johnson, Creath & Simms with the moderator was nominated the committee.

On meeting in the evening the report of the committee was read and the meeting proceeded to make some little alterations and sanction the report item by item until they had adopted six items.

It was then proposed and carried that a committee should be appointed to write a circular to the churches to be published in the *Christian Journal* or some other periodical embracing this report and urging the churches individually to adopt & carry out the plan proposed, immediately after some farther remarks by various brethren intended mainly to inspire on the subject of cooperation the meeting was adjourned.

(For the report of committee see circular.)

“The present membership at our annual meeting in September 1844 is two hundred and eighty nine (289).”

In 1845 John Stone was elected clerk to succeed Lewis Faulconer, resigned. Faulconer became treasurer to succeed Stone.

In 1846 George Shivery resigned as deacon and Newton Berry was elected.

Republican Christian Church Roll of Members—
Second list and Third list combined—1844 and 1845:

Oldest list of members of Republican Church:

Robert Patrick	Washington Kid	Nathaniel Addams
Darkey Patrick	Sarah Featherstone	Granberry Epperson
James Carsen	Mary Kay	George Shivery
Charles Wimer	Mary B. Kay	Willie Eaves
Amanda Keller	Hiram Jeter	Nancy Addams
John Sampson	Elizabeth Kellar	Sarah Sampson
Thomas J. Kellar	Eliza Pilchen	Martin More
Wimer Jeter	Jane McClure	Elijah Rumsey
Nancy Clemons	Wm. Laws	Oswell Murphey
Sarah Carson	Rody Laws	Hezekiah Rusel
Wilson Lowry	Emmaline Bolson	Elizabeth Rusel
Nathaniel Dunn	Timothy Marker	Amanda Dailey
James Elmore	Nathaniel More	Jane Lauter
Mary Elmore	Mary Merphey	Searcy Stone
James Heedley	Elizabeth Montague	Mary Adkins
Jane Heedley	Mary Salley	Rice Kellar
William Sullivan	Ann Daley	John Kellar
Susannah Bolsom	Mary Stone	Henry Foley
Ann Allen	Shivil G. Stevens	Robert Garret
Richard Allen	Mary Cleveland	Nathaniel Dunn
James Stevens	Mary Dunn	Mary Dunn
Lucyann Rumsey	Melzer George	James Headley
Rebecca Headley	William Stevens	Jane Headley
Mary Clemons	Jane Stevens	Jeremiah
Wm. Barkley	Elizabeth Wimer	Featherstone

Featherstone	Sarah Jenkins	Martha Adams
Elizabeth	Mary More	Margaret Bronaugh
Catherine Grady	Susan George	Joseph Hughes
Michel Rice	Robert More	Nathaniel Adams
Solloman Rice	Mary More	Henry Foley
John Connel	Martha Stone	Nathaniel More
Wm. Bronaugh	Mary Stone	Jane Epperson
James Wilson	Matilda Jeter	Mary George
Marriah Rice	Delphia More	Sarah Elin McCleas
Sarah More	Jacob Stone	Ann Daly
Delila Wimer	Margaret More	Sally Ann Montague
Cathrine Kirkpatrick	Nancy Stevens	Thomas True
Charlotte Downing	Hesekiah Rusel	Catherine Adams
Rachael Foley	Elizabeth Rusel	Elizabeth More
Richard Allen	Biral Featherstone	James Gray
Robert Kay	John Stone	Martha Gray
Lewis Faulconer	Nancy Stone	Elizabeth Foley
Mary Wilcoson	Mariah Clemmons	Zarilda Foley
Mary Kay	Elizabeth Clemmons	Elvira P. Smith
Willis Jenkins	John More	Lucinday Foley
Mary B. Kay	Malinda More	James W. Foley
James Carson	Elizabeth Turner	George W. Tompson
Sarah Carson	Margaret More	Catherine D. Tompson
Hiram Jeter	Elizabeth George	Frances Gatewood
Eliza Pilcher	Rose Ann Allen	Mary Sandrus
Carroline Wimer	Samuel Pogue	Salina Rice
Jane McClure	Jane Gatewood	America Kay
Wm. Laws	Mary Rogers	Wm. Stevens
Rody Laws	Hesiah Jenkins	Andrew Stevens
Elizabeth True	Emily Page	Wm. Addams
Catherine Coffman	Robert Featherstone	Sarah Sandrus
Susan Yates	Margaret Jenkins	Mary Adams
Lucy White	Frances Eves	James Addams
Elizabeth Rice	James Eves	Michael Rice
Elizabeth Kay	Fleetwood Smith	John Stone
Hareat Faulconer	Hariat Smith	Wm. Downey
Rebecca Neal	John White	Thos. D. Elmore
Mary A. Bronaugh	Martha White	Jacob Stone
Catherine Wilson	Mary Ann Jenkins	Thomas White
Nathanial More	Patsy More	Charles Dayley
Mary Rose	Margaret Jane Kay	Mary White
Lewis Rose	Ann Elmore	Eliza Jane
Mary Murphey	Haviley Rice	Featherstone
Sarah Hunt	Susan Brown	Rebecca
Mary Salley	Catherine Kinkade	Featherstone
Elizabeth Montague	Pamelia Grady	Margaret Hunt
Salley Ann More	Nancy Hunt	Mary Montague
Isabella McClure	Elizabeth Dimon	Elizabeth Dayley
Ann Daley	Martha L.	Chin Kinhead
Nancy Salley	Featherstone	Wm. Foley
Elizabeth Clemmons	William Yates	Silas Mercy
Elizabeth Rice	Isabell Jeter	James Adams
Martha Wimer	Nancy Stone	James Montague
George Shivery	Winny Pogue	James Sullivan
Mary Shivery	Isaac Rice	Wm. Barkley
Lucy Smith	Matinday Rice	John Wilson
Patsy Smith	Martha Rice	Robert Garratt
Willis Eves	Sophronia Dunn	John McClure
Nancy Addams	Lucy Rice	James Hunt
Elizabeth Addams	Ma Huley Coffman	John Travis
Hosiah Jenkins	Margaret Carson	James Sally

Elizabeth P. Todd	Hiram Jeter	William Clemmons
James L. Todd	Samuel Downing	Margaret Rice
Nancy Connes	Wilkerson	Martha Montague
Harriatt Stone	Hankersmith	William White
Nancy Stone	Margaret Ann Rice	Mary Foley
Mary Sanders	Sarah Higbee	Catherine Rice
John Wilson	F. L. Cunningham	Amanda Rice
Pauline More	James Yates	Martha Rice
Levina Rice	Jasper Rice	Irabella Daley
Rebecca Fitzgerald	Henry Stipes	Catherine Jenkins
Solomon Rice	Ann Allen	Mary Foley
Joseph Davis	Franklin Cunningham	James Foley
Aldridge Clines	Margaret B. Todd	Lucy Jane Kay
Francis Mitchell	Morgan Smith	William Turner
Harrison	Martha Cofman	George Ann Turner
Cunningham	James Connor	Mary Jane Turner
David Stone	Benjamin Adams	Thomas Bryan
James Stone	Lucyan Russell	James Nunley
Catherine Stone	John W. Wilkerson	Mary Jane Clemmons
Nancy Stone	James T. Hiten	Mary Stone
Caroline Rice	Johnathan L. Kay	Martha Stone
Prior Jane Wimer	Lucy Franklin	William L. Todd
Lucy Gatewood	Saryan Lancaster	George Dimond
William Headley	Eliza Webster	Miny Foley
William Kirkpatrick	Wiatt Webster	Rachel Cunningham
Sanford Foley	Theophelus Sally	Sarah Rose
William Reade	Elizabeth Taylor	James Moore
Wm. B. Featherstone	Visoney Sallee	Sanderson Moore
Elizabeth	Elder Thos. Smith	Garner Stephens
Featherstone	Mary Dimont	Martha Stephens
Dannel Rice	Valentine Dickerson	David Stephens
Elizabeth Rice	and Wife	Catherine Clemmons
Catherine Coffman	John Alford	Dudley Nunnely
Juliann Foley	Lucy Ann Dickerson	Frances Moore
Elizabeth Kay	James H. Woodgate	Fanny G. Howard
Martha Kay	and Wife	Elizabeth Landerman
Elin Stone	John W. Graves	Emmoline Montague
Elizabeth Stone	Mary McLaine	Mary Stone
Elizabeth Jane Hall	Margaret Stephen	John Featherstone
Alcy Addams	Lenora Dedman	Elizabeth J. Kay
George W. Bronaugh	William Stone	Alfred Easley
David Neal	Mary Berry	Pauline Clemmons
Newton Berry	James Hampton	Charles Murphy
Alexander Hall	Poynter Jenkins	Martha Murphy
Harvey Stipes	Lydia Ann Perkins	Mary Perkins
Michael Rice	Henry Foley	Lizzie Featherstone
Amanda Webster	Zenelda Foley	Nathaniel D. Moore
Nathaniel Dunn	John Payton	Paulina Moore
Elizabeth Downing	Mary Wesley	Mary Clemmons
Fanny True	Nany Adams	Sarah Kirkpatrick
David Cofman	Isaac Rose	Mary Jenkins
John Rice	Ailsy Rose	Margaret Self
Thomas Mitchel	Henry Foley	Ailsy Sutton
Elizabeth More	John Payton	Granderson Smith
Elizabeth Neal	Nancy Adams	Elisha Adams
Bright Berry	Zerelda Foley	John More
James Featherstone	James Marrs	Charles Featherstone
Nathanial F. Dunn Jr.	Emiline Coffman	Mary E. Pemberton
George Fitzgerald	Samuel Dunavin	Polly Sallie
Henry Freeman	Eliza Dunavin	Ellen Pogue
James Jenkins	Susan Smith	Catherine Moore

Mary Stephens	Jasyntha F. Foley	Mary J. Berry
Elizabeth Stone	Mary Shyroch	Stephen Alford
Charity E. Rose	Betty Halligan	Nathaniel Adams
Sarah H. Jinkins	Mildred Sutton	Williams Adams
Elizabeth Stephens	William Halligan	Susan Mae Byrnes
Amanda Sallie	James Neal	Mahala Weathill
Joseph Sallie	William	George Sutton
David Diamond	Featherstone	John Foley
Columbus Sears	Mary L. Smith	Annie Marrs
Bradberry Self	Lewis A. Neal	George Collins
Thomas Foley	William Wilkerson	Sue M. Featherstone
Thomas L. Bryan	Franklin	Hugh M. Hembrick
Lucieann Reed	Featherstone	Lucy H. Moore
Mary J. Wilkerson	James E. Downing	Mira Foley
Richard Foley	Elizabeth Gray	Mary C. Foley
Meles Foley	Margaret Murril	Sarah Halligan
William Hifner	John Murril	Harriette Jeter
Anna Hifner	Thomas Montague	Laura B. Clemmons
Henry Foley	James Sallee	Sarah C. Jenkins
Monah Clemens	David Sallee	Elizabeth F. Foley
Peter Foley	Sally B. Kay	Martha Foley
Wm. Jinkins	Morton Turner	Caroline Hiffner
Nancy Grady	Susan M. Neal	Martha Self
Moley Clemmons	George W. Shivery	John L. Robbins
Betty Alford	Mary Shivery	Mary D. Bryan
Mary Grady	Marshall Headley	Nancy Jenkins
George Marrs	Margaret Headley	Mrs. Davis
Franklin Foley	Sarah Turner	Richard Morgan
James Stephens	Catherine Stephens	Marian Jenkins

At this time the Republican Church stood seventh in the State in numerical strength, having 300 members. The largest church in the State, Lexington, had 382 members, according to the reports at the State meeting, 1847.

In November, 1848, Thomas Smith, who had served the church since 1816, or for a term of 32 years, resigned; his resignation to take effect at the end of the year.

A committee composed of Thomas Bryan, George Shivery and Thomas D. Elmore was appointed to recommend a preacher. Alyette Raines of Paris, who served Providence 22 years, was called to serve the church. He resigned in 1853 and James Henshall followed for one year, the year of 1854.

In 1855, John Rogers, who lived at Carlisle and served that church for 47 years, was called to succeed James Henshall. The church record book covering the period from 1855 to 1870 has not been located. It is probable that John Rogers served during the greater portion of this time. The church was declining on account of its location on a dirt road and its restricted territory between South Elkhorn and Providence.

In writing of the Republican Church some years ago William Marrs had this story to tell: "I was born in 1841. My parents were members of the congregation worshipping at the old Republican Christian Church in Fayette county. I was very small when I commenced going there. The house was built of brick, very plain and I presume would seat about 80 people. I do not know exactly when it was built. In the biography of John Smith he says there was a big meeting there in 1830 or 1832 and that about 500 people communed. When quite small I can remember something of the crowds that would be there. Ever since I can remember they had services on the third Sunday. Providence and Elkhorn churches would have no meeting on that day, but all would go to Republican.

"Most of the people who attended rode horseback. I have seen not a few men riding with one child in his lap and one behind, and the wife riding another horse, with one child behind and one in front. Some families who had plenty of horses would let the children ride to themselves—one, two and three on a horse. A great many would walk. Old Mrs. Clemmons, mother of Rankin Clemmons hardly missed a meeting; was old and bent over, carried a stick, and came about three and one-half miles walking. There were few buggies in those days. Some of the well-to-do people came in carriages. When the meeting was over it would look like a procession leaving.

"All roads were of dirt and were too rough for fast traveling, so all would travel along together. A lady in the neighborhood told me she had walked there many a time about six miles carrying her shoes and stockings in her hand until she got in sight of the church, then sit down on a log and put them on, and after church was over she would take them off and carry them home.

"I cannot tell who were some of the earliest preachers there. After I became older I remember there were John Rogers, Dr. Pinkerton, Elisha Pinkerton, William Pinkerton, Robert Milligan, John A. Gano, Benjamin Franklin, one by the name of Henshall, one King, one Robbins and George Elly.

"They preached that the Bible was the word of God — — — They told the people to observe the Lord's

day as a day of rest — — They preached against dancing, card playing, horse racing, theatre going, and all such things. Of officers of the church there were Solomon Rice, Jeremiah Featherstone, Jacob Stone, one Mr. Sallee, Nathaniel Moore, Thomas Bryan, David Coffman, David Neal, John Neal, John Wilkerson, William Downing, Lewis Faulconer, John Guist.

"After they passed away then came Samuel Downing, James Marrs, William Hiffner, William Wilkerson, Thomas Foley and George Sutton who became deacons. Solomon Rice and Robert Featherstone became elders. All these brethren used to sit in the 'Amen corner'.

"Old Brother Rice usually led the singing. He was a large man with a strong voice. There were very few song books then, and the preachers would generally give out the songs, read two lines, the congregation would sing, then he would read two more and they sang until the song was thus finished—"The Angels Watched Round the Tomb," 'Am I a soldier of the Cross,' etc.

"Old Brother Curd of South Elkhorn would often preside at the table. Then four deacons would pass the emblems to all, the negroes included. John Wilkerson was an invalid and could not walk. He came nearly every Lord's day. A black man would carry him in. —

"I united with the church there in the fall of 1860, just before the war, and was a member about ten years. During that time so many of the old brethren and sisters had died of old age. Others lived so far away. Brother Rice lived in Lexington. Nearly every member would have to pass another church to get to Republican, so all concluded to break up and put our membership at other places. The break happened some time in the seventies."

John Rogers who began his ministry in 1855 was probably followed by Simon King, who served Nicholasville about the decade of fifties. He and Mr. Rogers probably took one Sunday each.

John A. Gano and Benjamin Franklin held many revival meetings and it is in that capacity, very likely, they were remembered. George W. Elly traveled much as secretary of the cooperative work and to stimulate the churches to missionary activity. He lived at Lexington.

Dr. L. L. Pinkerton probably preached at Republican Church in 1860 and 1861 and Elisha Pinkerton, his

brother, followed in the years 1862 to 1867, alternating with William Pinkerton. These were the years they were with South Elkhorn and it is probable that they held preaching appointments at the Republican Church during the same years.

Robert Milligan must have been their last preacher. He died in 1875. If he began about 1867 he had a few years to visit them before they closed down in 1872. They seem to have been without a minister from 1870, except occasional visits from the ministers of churches nearby. Robert Milligan was serving the Providence church up to the time of his last illness.

In July, 1866, Dr. L. L. Pinkerton, having learned of the death of his good friend, Marshall Headley, wrote to one of the church journals, expressing his feeling of loss. "Marshall Headley, late of Allendale, Jessamine County, Kentucky," he says, was "a thoughtful man, but never in haste to speak — — Of ample fortune, yet despising social consideration which men are too apt to claim on that ground alone, he was, to the last, the friend and intimate companion of the poor-est of men."

The names of all the living members of the Republican Church transcribed June 4th, 1870:

Elders	Malinda Moore	Nancy Stephens
Solomon Rice	Rose Ann Allen	Martha Rice
Robert Featherstone	Margaret Jenkins	Mary D. Bryan
W. W. Wilkerson	Mary Ann Franklin	James Stone
Deacons	Patsy Self	William Kirkpatrick
Thomas Bryan	Margaret Lyon	Sanford Foley
James Marrs	Malinda Rice	Ruthy Merrill
Samuel Downing	Mary Wilson	Lucinda Marrs
James Downing	Alfred Easley	Mary Graves
Thomas Foley	Pauline Clemmons	Jane Day
William Hiffner	Mary Sallee	William Downing
George Sutton	Mary Clemmons	Margaret Downing
Members	Sarah Morgan	Aldridge Clines
Mary J. Wilkerson	Mary Turpin	James Jenkins
Elizabeth Adams	Ailsy Sutton	Margaret Ann Yates
Catherine Wilson	Granderson Smith	T. J. Cunningham
Mary Murphy	Eliha Adams	Elizabeth
Sarah A.	Charles Featherstone	Featherstone
Kirkpatrick	Stephen Alford	Elizabeth Downing
Isabella McCleas	William Adams	Ann Kenny
Nancy Sally	Loucrecious Reed	Mary B. Brown
Elizabeth Clemmons	Mary J.	Wyat Webster
Patsy Ann Grady	Wilkerson, Jr.	John Alford
Sarah Foley	Richard Foley	Ailsy Rose
Mary Dale	Melissa Foley	Catharine Rice
Margaret Gribbons	Anna Hiffner	Amanda Alford
Nancy Eaves	Mariah Robb	Mary Jane Baxter
Hezekiah Russel	William Jenkins	George Diamond

William
Featherstone
Susan E. Downing
Sarah Turner
Catharine Moore
Elizabeth Salee
Noley Clemmons
Amanda Moore
Pheby Cassell
Joseph Sallee
David Diamond
Columbus Sears
Garner Stephens

John Foley
Jasynta Foley
Mary Shyrook
Mildred Patton
Mrs. Davis
Nancy Stephens
William Marrs
Mattie Marrs
Allen Rose
Louisa Jenkins
Wina Marrs
R. W.
Featherstone

George Collins
Hugh Hambrick
Mira Foley
Mary C. Foley
Harriette Jeter
Laura B. Clemmons
Martha Ann Collins
Martha Self
John L. Robbins
Franklin Foley
Mary Grady
Betty Alford

The Church of Christ at Republican, Fayette Co. Ky., met the First Lords day in August 1872, and after services Brother Rice was appointed chairman. It was then moved and seconded that the church disband its organization, and after ample time being given for the question it was then put to a vote of the church which voted to disband. It then being in order for letters to be called for, Sister Sally Morgan & Brother John Alford called for letters.

Solmon Rice Chairman

W. W. Wilkerson Clerk

At the meeting in September it was agreed that the First Lords day in October 1872 should be the last. A number of letters were granted. The Church then tendered to Brother Rice one of the cups of the Communion Service which was accepted. A cup was also tendered to Bro. Robert Featherstone but he declined. He accepted two chairs belonging to the church. The church then agreed to sell the remainder of the house furniture and donate the proceeds to some charitable purpose and Brethren W. W. Wilkerson and Thomas Foley were appointed as a committee to attend to this business.

The church then voted unanimously for the church property to be used as a school house. There being no further business the church adjourned to meet no more.

Solomon Rice Chairman

W. W. Wilkerson Clerk

June 5th 1875—

All the former trustees of Republican meeting house except the undersigned being dead or having resigned, we now in accordance with the provisions of the deed of said property appoint John Allen of Lexington, Kentucky trustee of said meeting house to act with us in that capacity under the deed of his grandfather.

Robert Featherstone	} remaining trustees.
Morton Berry	

Lexington Christian—Hill Street—Main Street 1833-1883

By 1834 the union of the Christians and Disciples had been effected congregationally, and James Challen became the first minister of the united church. Concerning his labors and that of his successors, Ranck has this to say:

“The first minister regularly employed by the united congregations on Hill street was Elder James Challen. He was born in Hackensack, New Jersey, in 1802,

came to Kentucky at an early age, entered Transylvania University, united with the Baptist Church in 1823, but a few years after changed his opinion and entered the ministry of the Christian Church. He became pastor of the Hill Street congregation in 1834. He did much to perfect a thorough organization of the church, and endeared himself greatly to his brethren by his graces and virtues. B. F. Hall, a native of Fleming county, Kentucky, but who has long made Texas his home, succeeded Mr. Challen. Dr. Hall was a speaker of moderate ability. During his pastorate the church became divided on the subject of ordination, the parties in the contention being Dr. Hall, Dr. J. G. Chinn and others, on one side, and Poindexter and a few followers on the other. The breach was finally closed.

"In 1841, Dr. L. L. Pinkerton succeeded Dr. Hall as pastor, and under his energetic ministry the church prospered, and shortly after he commenced his labors (1842), the large church edifice on Main Street was completed. He was pastor nearly three years. In November, 1843, the celebrated debate between those distinguished champions, Bishop Alexander Campbell and Rev. N. L. Rice took place before densely packed audiences in the Main Street church. The moderators on that occasion were Hon. Henry Clay, Judge George Robertson and Colonel Speed Smith.

"After Dr. Pinkerton, Elders Newton Short, William Clark, A. W. Robbins, and John I. Rogers became pastors of the church. In 1860, W. H. Hopson, a native of Christian county, Ky., was elected to the pastorate, which he filled up to 1862, when J. W. McGarvey succeeded, and he in turn was succeeded in 1867 by Elder Robert Graham. L. B. Wilkes, a native of Maury county, Tenn., became pastor in 1869."*

Ranck has omitted the names of some who served as ministers: Allen Kendrick, 1843, Wm. McChesney, 1845, Samuel Church, 1847, A. L. Robbins, A. B. Jones, James Henshell, 1850, J. G. Tompkins, 1853.

It is said that the first Sunday School of the Christian Church in the State was organized by Dr. J. A. Chinn and Wm. Van Pelt. After Mr. Van Pelt had served for superintendent for many years he began to teach the infant class, continuing until 1898, the year of his death.

*History of Lexington, pp. 310, 311.

By 1869 the membership of the church became too large for the Main street building, so a part of the congregation secured a hall, the old Opera House, Main and Broadway, and there met as a church, which in 1871 was organized as the Broadway Christian Church. The old Presbyterian church house, Second and Broadway, was purchased. John W. McGarvey serving as minister.

There was a schism in the church in 1871, resulting in the exclusion of John B. Bowman and wife, A. M. Barnes and wife, W. S. Lipscomb and wife and E. O. Luxon.*

Moses E. Lard had become pastor of Main Street in 1871. He was followed by T. N. Arnold in 1873, and C. K. Marshall in 1874, serving to 1878. Elders elected at this period were H. C. Calvert, J. G. White, F. M. Brown and Dr. Wilson.

In 1878 Dr. W. H. Hopson returned for a second ministry. G. W. Elley criticized the elders for remissness of duties. Dr. Hopson's salary was fixed at \$2,000 in 1879. In 1880 elders elected were Wm. T. Withers, Jonathan Morton, Dr. J. L. Stockwell. The deacons were: William Van Pelt, David H. Standiford, H. Clay Calvery, J. T. Hawkins, John J. Frost, J. G. White, Samuel E. Lackey, Dr. Wm. M. Wilson, Dr. J. M. Rice, Derrick Warner, E. T. Warner, Robt. McCardy. Trustees: J. B. Morton, Jos. S. Woolfolk, J. J. Frost, H. H. White, and D. W. Standiford. Membership 543.

In 1880 six missionary offerings were to be observed by the church, State, Foreign, City, Home, C. W. B. M. to be taken in different months.

In 1881 John S. Shouse became minister. John Shackelford and C. L. Loos filled the pulpit occasionally. John D. Boston was elected deacon.

W. F. Cowden was called at a salary of \$2,000.00, with \$200.00 added for removal expenses.

Jas. P. Headley, A. H. Shropshire, R. E. Edmonson and G. A. DeLong were made deacons.

Those expelled in 1871 for schism were invited to return to membership in the church.

*Church Records Central Church, p, 2,

Providence Church 1833-1883

Francis Palmer probably became the pastor in 1835. There was a revival in 1835, October, conducted by Francis R. Palmer and B. F. Hall. One received from the Baptist and 3 by immersion. In 1837 Geo. W. Elley gave some service to the church. Jacob Creath, Sr., was pastor again in 1838, 1839 and 1840.

Dr. L. L. Pinkerton began his ministry with the church in 1841, continuing through 1842.

The elders transferred funds to deacons, which was approved by the church. The elders employ a preacher. Thus they divided the spiritual from the temporal and consign temporal affairs to the deacons.

In March, 1841, W. T. Bryan, A. Farra and John Wallace were elected elders and G. Farra, Nathaniel Berry and John Robb deacons. In May two additional elders, J. Creath and O. Farra were selected. Ellison Arnett was chosen to take the place of O. Farra as deacon.

W. T. Bryan, J. Wallace and A. Farra were constituted a committee to raise 120 dollars for Bacon College. They were successful and raised the full amount.

William P. Clark was pastor during 1843 and 1844.

Allen Hulett was ordained a deacon.

In October, 1844, we have the following item: "The committee for devising means for suppressing disorders during days of public worship, report, that the congregations at Republican and South Elkhorn have consented to cooperate with us, and they have jointly employed an individual to attend each of the churches, named days of Public worship and attend to this matter; and they agree to pay one dollar per day for his services."

Bro. Clark informed the church that he would evangelize during the next year (1845), and a committee was appointed to secure a preacher. John Hart, O. Farra, G. W. Neet and G. Berry were the committee. William Morton was selected, but declining, Alyette Raines was chosen by the church.

A new coat of paint and a new roof for the church building were improvements ordered.

In 1846 the church agreed to defray the expenses of two young men attending Bacon College. This was at the urgent and repeated solicitation of John T. Johnson.

Finding that the walls of the meeting house were in a bad condition it was decided to tear them down and

rebuild, March 1849. J. Robb, M. Headley, G. Berry, G. Farra and J. Wallace were the building committee. At the request of J. Bryan, he was excused from serving on the building committee and exchanged places with J. Robb on the committee to raise means. This was a decade of new churches for the neighborhood. South Elkhorn rebuilt in 1840 and the historic Main Street church arose in 1841, in Lexington.

John Marrs became a deacon in 1849.

In 1850 no preacher was employed as the new church was being erected; but in 1851 Alyette Raines was again the minister, serving until the end of 1857. Bro. W. C. Piper preached one Sunday a month.

W. S. Bryan was sent as a delegate of the church to the convention in May at Lexington, at which time the Kentucky Christian Missionary Society was organized. The ministers of Providence from the first had been active in cooperative enterprises of the churches. Jacob Creath, Jr., Dr. L. L. Pinkerton, William P. Clark and Alyette Raines were leaders in efforts of closer cooperation among the churches of Christ.

The Building Committee's report, August, 1850, showed that the building had cost, as far as completed, \$1,889.63.

Fifty-six additions to the church were reported for August, 1852; but the record does not show who did the preaching—presumably the pastor, A. Raines. About the same number of negroes as white people are listed.

Aaron Farra reported that he had a balance of money in hand from the building fund.

In March, 1856, Leonard Cassell and Samuel S. Wilson were added to the body of deacons, but shortly afterward S. S. Wilson resigned and B. F. Farra was chosen.

Benjamin Franklin held a meeting with 23 additions in October, 1857.

A. Robbins became pastor of the church in 1858.

Repairs amounting to \$203.51 were made to the meeting house in 1860. Bro. King was chosen to preach for the church in 1860, Robert Milligan began in 1867.

Curtis J. Smith began his ministry in 1868, and O. A. Carr preached one Sunday a month also.

President Robert Graham and Elisha Y. Pinkerton jointly served the church in 1871. R. M. Gano took Mr. Pinkerton's place in 1872. Moses E. Lard served with R. Graham in 1873 to 1875.

We find where Ben Franklin led in another protracted meeting in 1872.

The saintly Robert Milligan passed away in 1875. Resolutions on his death were drawn up and passed, March 21, 1875.

Moses E. Lard took up the mantle dropped by Robert Milligan, but followed him also to the better land in 1880. He and Mrs. Lard took membership in 1877.

John Shackelford and J. B. Jones served from 1880 to 1883. Thus ended the middle period and ended the joint-pastorate system. This system worked very well as far as preaching was concerned, but for a constructive program and for the close and harmonious relation between pastor and people the one minister system has proved more successful. In the British Isles the Churches of Christ still have a plurality of pastors. Often one is regarded as the pastor and the other preachers and exhorters "edify and instruct the brethren and they exhort one another".

Cane Ridge Church, 1791-1933

The celebrated Cane Ridge Church, Bourbon county, eight miles east of Paris and three and a half miles from Little Rock, was founded in 1791 by Rev. Robert W. Finley of Bucks county, Virginia. Mr. Finley came to Kentucky first in 1784, and settled permanently for church work in 1790. The church and the academy he established near by were important pioneer institutions from the first. The school maintained its existence for only about five years, but within that brief period made its contribution in the training of several who became leaders in the ministry and in other walks of life. John Thompson, Richard McNemar, John Dunlavy, James and John Finley were ministers who went out from the Finley academy.

Barton W. Stone succeeded Finley in 1796, having recently come to Kentucky from Maryland, Virginia, Georgia. His ministry lasted with some interruptions and supply by men like Frances R. Palmer until about 1822. Palmer continued with the church until 1836 when he removed to Missouri.

When Stone left the Presbyterian Church and took a majority of the members with him, an arrangement was made for the joint use and ownership of the property by the Christians and Presbyterians. The house was repaired and a deed secured to the land upon which it stood, including the grave yard, in 1829.

The oldest membership roll we have was made up about that time and contains the survivors of the charter list of communicants:

William Rogers	James Hutchcraft	Chas. Wasson
Nathaniel P. Rogers	Jeremia Stark	William Scott
Jesse Bowles	Alexander Donovan	John L. Hickman
Hugh Bowles	W. S. Wagers	Nathan Bayless
Holman Bowles	John Grant	Thos. D. Reed
Chas. B. Colcord	Daniel F. Stark	John Hildreth
Zacharia Eastin	Lewis Grinstead	Fielder Letton
Ephriam Herriott	William Skillman	Henry Wilson
James Houston	H. T. Gorham	Jas. M. Jameson
William Henderson	John Desha	Hiram M. Bledsoe
John Irvin	Chas. T. Thornton	W. G. Skillman
David Jameson	James Hibler	John Barnett
Robert Luckie	Sarah Hopkins	Peter Banta
Hamilton Wilson	Mary Luckie	Hugh Brent
Nimrod L. Lindsay	Thomas Bell	Patrick Scott
Jesse Shumate	W. T. Allen	D. O. Tully
B. W. S. Graves	John Graves	V. G. Moss
Henry Lander	Hugh Campbell	John Parker
Greenberry Howard	Walker Buckner	John Wilson
Levi Houston	Chas. Lander	William Wilson
Chas. Skillman	Robert Luckie	Joseph Wilson
Caleb Wilson	John Spencer	Daniel Ammerman
H. J. Eastin	Thos. C. Bledsoe	Caleb Hall
Robert Bowles	Thos. M. Parrish	Samuel Layson
Thomas T. Dobins	Joel Carrington	Turner Neal
W. Kennedy	James Simms	W. P. Green
E. M. Dodge	John Brest, Sr.	John Morris
Wesley Jameson	Abner S. Hibler	Burton Richards
Andrew Wallace	Rachel Malcolm	James Rogers
Lewis Campbell	Joseph Trotter	Thomas Rogers
James Campbell	Hugh Roseberry	Sam Wasson
George Parker	Daniel Ruark	Jas. M. Dickey *
James M. Cogswell	Robert Scott	

James Houston was the first clerk of the church. William Rogers, Nathaniel Rogers, Hamilton Wilson, Henry Wilson, a defender of Bryan Station, likewise valiant in the faith, were early supporters of the cause. John M. Irving was the second clerk. Prominent in the church life were John Barnett, Hiram M. Roseberry, Butler Hall, Harvey A. Rogers, Warren Brown Rogers, John W. Skillman, Jesse E. Peyton, Joel T. Hart, the sculptor, Capt. James R. Rogers, who wrote *Cane Ridge Meeting House*, Warren Rogers, Samuel Clay, Alyette Buckner and Buckner Clay.

*List from *The Cane Ridge Meeting-House*, James R. Rogers, pp. 33, 34,

Leonard G. Fleming followed Francis Palmer in the ministry at Cane Ridge, 1836-38. He was succeeded by John Allen Gano in his long pastorate from 1838 to 1868. He was buried in the little grave yard there near the grave of Barton Stone. During his ministry many men, such as John T. Johnson and Samuel Rogers, held revivals there.

John Rogers followed Gano, then came Benjamin Franklin, Dr. L. L. Pinkerton, Samuel Rogers, Alyette Raines, Edward Saxby, Ralph Records and last, Richard H. Ellett of North Middletown until 1918 when the church ceased to function, the members left uniting with the nearby churches, Paris, North Middletown and Little Rock. Capt. James Rogers attended at Little Rock until his death, Dec. 30, 1920. The author, who was pastor at Little Rock at that time, conducted his funeral service. Capt. Rogers had served with distinction in the Civil War on the Confederate side. He had never married, but attended his mother faithfully until she passed away at an advanced age.

The old church, built of logs, was modernized and covered with weatherboards in 1882. Recently it was restored to its original appearance and the illustration in this book is from one of the first pictures made after the restoration was completed.

Cane Ridge has become a shrine where worship is conducted at stated times during the summer by an arrangement of the surrounding churches. The College of the Bible has an annual pilgrimage to the old sanctuary.

The Macedonia Church of Christ, 1830-1933

The Macedonia Christian Church is an off-shoot of the David's Fork Baptist Church. The latter was originally a part of the Bryant's Station Baptist Church and a new house built in 1786 on David's Fork of Elkhorn Creek.

For a time the congregation met alternately but in 1801 a separate congregation was organized at David's Fork. The first minister was Ambrose Dudley, a native of Virginia; he served both congregations until 1806; in 1810 Jeremiah Vardeman was called and remained as minister for twenty years, removing to Missouri. The latter was a gifted pulpiteer, large, of florid complexion, brown hair and endowed with rare hortatory powers.

Many were added to the churches under his ministry. About the year 1825 the views of Alexander Campbell and Barton W. Stone began to exert a pronounced influence on the church. Examination of the articles of faith of the church at this time shows that it was distinctly Calvinistic in its teaching, holding to the doctrines of particular redemption, personal election and other views which many of the members of the congregation held at variance with the plain teachings of the New Testament. When the moderator asked for the peace of the church in June, 1830, several of the brethren expressed dissatisfaction. The matter was laid over until the next meeting but free discussion was indulged. Charges were made that the church was in Babylon and her covenant compared to Aaron's golden calf.

Finally thirty-one members withdrew and organized the Church of Christ at Macedonia. A house was erected about one mile from the parent organization.

The new church grew from the beginning under the labors of such ministers as Alexander Campbell, "Raccoon" John Smith, John T. Johnson, the Creaths and others.

Moses E. Lard, Robert Graham, John S. Shouse, Jno. McGarvey, Charles L. Loos, Wm. McKenney in later years served as ministers. Many of the ministers in more recent years were students of the College of the Bible. Macedonia Christian Church was organized March 17th, 1830.

In November, 1921, J. Wood Browning was called to Macedonia.

In the year 1926 Miss Jane Graves died, leaving \$50,000.00 to the church, to be used in the building of a new church. Two years after her mother Mrs. Jennie Graves died leaving to the church \$20,000.00. Out of this \$70,000.00 the splendid new church and parsonage were built and equipped. The membership of the church and attendance at the Bible School is three times larger now than it was five years ago. Buses are used to haul many people to the services on Sunday.

Maryland Avenue Christian Church, 1899-1933

The Forest Hill mission developed into a church in 1899 under the ministry of J. H. Baker. The church became self supporting under the ministry of R. E.

Alexander. Two years later his brother, G. G. Alexander, succeeded him. In 1909 B. H. Linville took over the work for three years. N. C. Frederickson, the present pastor, followed in 1912. Since his ministry began the Jewish Temple on Maryland avenue has been acquired. J. T. McKissick, who had recently held a successful revival for the church, was called upon for the dedication.

The church was under a heavy debt for the building, but through the bequest of Miss Jane Graves of the Macedonia Church, about \$5,000.00 was made available for lifting the mortgage.

Mr. Frederickson has done a self-sacrificing service in that part of the city and is much beloved for his works sake.

First Baptist, 1833-1933

Dr. Fishback gave considerable help and encouragement to the Reform movement, often meeting with them and advocating sentiments of union of believers, and so did his successor, Jeremiah Vardeman, who was with the church about three years (1827-1830), but by this time he had been reestablished in the Baptist position. J. B. Smith was with the church in 1831, and Dr. R. T. Dillard, a very able man, led the flock from 1832 to 1835. Silas M. Noel followed from 1835 to 1839; and he, in turn, by Dr. William T. Broaddus, 1840-1845. The church had now reached 300 in membership and stood high in rank in the Association. From 1845 to 1863 Dr. William M. Pratt held a notable pastorate. W. H. Felix, 1863-1869, then took up the work and after him George Hunt, 1869-1873. Lucien B. Woolfolk then served the church and in the eighties J. C. Hiden. Dr. W. H. Felix, whom many remember well for his able ministry, was recalled to the pastoral oversight of the church in 1887 and served until his death in 1898. Dr. Preston Blake (1898-1908), enjoyed a prosperous ministry also, and then Dr. J. W. Porter (1908-1922), led the church in various enlargements and enterprises. He is now with the Immanuel Church, Lexington. Dr. George Ragland began in 1922 and is still their busy pastor. Dr. Ragland is a strict disciplinarian and as a consequence the membership of the church has felt the effect of the "pruning" process.

The New South Elkhorn Baptist Church, 1859-1933

The present South Elkhorn Baptist Church, located on the Versailles road, about six miles from Lexington and about five miles from the old South Elkhorn Christian Church, was organized in 1859. The church made its first report to the Elkhorn Association in 1860. The messengers that year were John L. Smith, pastor, who gave half-time to the new church, Mrs. W. T. Hearn, Ben Bosworth, G. Cowgill, J. Burgess and L. B. Witt. They reported 37 members on the charter roll. The first book of the church was destroyed by fire some years ago so that many facts concerning the origin and early years are to be had only by memory of the older members. Rev. William M. Pratt, First Baptist Church, Lexington, assisted the minister J. L. Smith in setting the church in order. Besides those named above, other charter members known are Morgan Smedley, Jacob Smedley, John M. Hogan, H. N. Horine, William Sanders, John Sanders, Allen Sanders, John Keene, Mrs. Ben Bosworth, Mrs. Sarah Atkins, Mrs. Sarah Nave, Mrs. Mary Horine, Mrs. P. Williams, Mary and Annie Nave, Mrs. E. Witt, Nannie, Fanny, Bettie and Frances Smedley.

The church held its first meetings in the old Spencer's Mill—as the pioneer church had met first at Craig's Mill in 1783—and there planned for the erection of a church. The house of God was built under the oversight of the first minister, Jno. L. Smith. Some of the early pastors were the Rev. Mr. Freeman, and the Rev. Mr. Stackhouse. It is said that each of these men were twice pastor of the South Elkhorn Baptist Church.

Among those who followed in the ministry of the church are James Hampton, Charles A. Leonard (who about 1906 went as a missionary to China), G. W. Argibright, H. S. ~~Summers~~, R. K. Kelley, Mr. Demarr, Albert Stulk, 4 years, John Neal 1920-24, William Smith, 1924-27, and since 1927 (July) R. H. Griffin.

The church grew steadily through the years until today it is a flourishing rural congregation supporting a minister for full time and housing him in a good parsonage on 25 acres of land. Since the coming of Mr. Griffin this property has been secured at a cost of \$7,300.00. Besides the parsonage the church has built an annex (largely through the generosity of A. F. Shousey *McC*) at a cost of \$2,300.00. It contains three rooms for the

use of the Sunday School and the women's work. At present, a further building enterprise is under way. A building of six rooms is being added in the rear of the church at a cost of about \$1,500.00, the work being donated.

The South Elkhorn Baptist Church holds a revival every year, beginning the last Sunday in July with a home-coming. Pastor Griffin has held six revivals since his coming to the church, bringing in 266 additions. The Sunday School maintains an average attendance of about 110. J. C. Curtright is superintendent, G. A. Jones is secretary, and Grant Grayson is treasurer.

Mrs. Grant Grayson is president of the Women's Missionary Society. The young ladies have a Y. W. A. and the boys an organization of Royal Ambassadors. The children have a Sunbeam band.

The following constitutes the board of Deacons: M. C. Carr, J. C. Bosworth, H. N. Davis, A. F. Shouse, Grant Grayson and Clarence Curtright.

The Sunday School teachers are: M. C. Carr, Robert Waincott, R. H. Griffin, Mrs. R. H. Griffin, Miss Willie Carr, Mrs. Grant Grayson, Miss Thelma Burk, Mrs. Jim Hillard, Mrs. Mary Grayson and Mrs. Jas. Turner.

The Nicholasville Christian Church, 1838-1933

(A brief historical sketch by J. A. Van Arsdall)

It is very probable that all the records of this church and history were destroyed by the fire which burned the church building in 1883. The information herewith furnished has been obtained from some of the older members of the congregation and given from memory and not written records. However, it is correct in its main points.

This church was organized about 1838 by such faithful servants of God as James Sims, affectionately called Father Sims, William White, Moses Hawkins, Jacob Creath, David P. Major and others. James Sims was one of the first elders of the church, later his son, John Sims, held this office.

Several years elapsed during which there was no regular preaching, but during this time Father Sims and other faithful officers of the church preached and exhorted and administered the Lord's Supper each Lord's day. During the early history of the church

many of the pioneers of the Restoration Movement filled its pulpit; notably, Alexander Campbell, Raccoon John Smith, Samuel Rogers and others as it was the custom to have a revival meeting sometime during the year.

About 1848 Elder R. C. Rickets was called to preach two Sundays in each month. He was followed by Elder Carroll Kendrick. During the Civil War, Elder Simon King, grandfather of ex-congressman Swope, had charge of the church. Following these were faithful men like Elder Broadus, C. K. Marshall, Sam Crutcher and others. In 1884 Elder William Stanley was called and filled the pulpit until 1888. From that time to the present the following preachers have filled the pulpit: P. H. McGuffey, 1888 to 1893; William Baily, 1893 to 1894; V. W. Dorris, 1894 to 1898; R. G. Frank, 1898 to 1900; James Vernon, 1900 to 1904; H. L. Calhoun from 1904 to 1907; W. S. Irvine, 1907 to 1914; G. W. Nutter, 1914 to 1922; J. J. Cole, 1922 to 1923.

The old auditorium was built in 1884 and the lecture and Sunday School rooms were built in 1906.

In June, 1923, Rev. Rhodes Thompson accepted the pastorate and continued this relationship until January 1, 1931, during his pastorate, in the year 1926, the church launched an extensive building campaign for a new church with modern conveniences and modernized Bible School departments.

The erection of this building was begun in the early months of 1926, was completed and dedicated by C. W. Cauble in May 1927. Immediately following the dedication Rev. V. W. Wallace conducted an intensive evangelistic campaign which resulted in 144 accessions to the church. With the building and dedication of the new church renewed interest and zeal was engendered in the membership and increased activity along all lines of church work was manifest which resulted in a large ingathering, approximately doubling the membership of the church during the pastorate of Rev. Thompson.

The new church building, which should be an ornament to any town, cost approximately \$75,000. Of this amount \$50,000 has been paid, this former figure including equipment.

Rev. Robert L. Badgett, the present pastor, came from Dallas, Texas, to assume his duties in February 1931, and under his efficient leadership all departments of the church have moved steadily forward with renewed zeal.

One of the notable achievements of his pastorate is the renewed interest on the part of the young people of the church. There are now two very flourishing C. E. Societies in the church. Fifty-seven have been added to the church roster during the present pastorate. Rev. Bryan Blalock of Bonham, Texas, held a most helpful revival in November 1931, with very fine interest and a general spiritual awakening of the entire community. This revival continued for two weeks. All departments of church work are moving harmoniously forward to the building up of the church and the liquidation of the building debt. Under the efficient leadership which Rev. Badgett has shown during his brief stay in this community the church and the citizenship are looking forward to greater achievements in the future.

The above by Dr. Van Arsdall shows something of the activities of this enterprising church. We remember one figure, always busy, at the dedication service "Aunt Rand" Bronaugh. Though she was sick, at that time, there was no lagging of interest. She was radiant with joy and victory and full of hope. Her life will be a benediction for years to come.

Official Church Board—Dr. J. A. Van Arsdall, Chairman; O. Y. Hudson, Secretary; Wm. Rose, Treasurer.

Elders—J. A. Van Arsdall, John Robins, J. B. Masters, J. A. Sanders.

Trustees—W. R. Smith, J. A. Vince, J. C. Robb.

Deacons—L. C. Bryant, Otis Brumfield, B. C. Caywood, Louis Cook, Everette Dean, Wolford Dean, Frank Folger, Henry Hersperger, O. Y. Hudson, J. C. Robb, W. W. Roberts, Wm. Rose, C. W. Sanders, W. R. Smith, Floyd Taylor, Sam Taylor, Wallace Wharton, Robert Ogden, R. H. Burch, G. L. Collins.

The following elders and deacons are deceased:

Elders—John Sims, James Sims, John E. Patton, William Bush, William Rice, T. A. Hoover, B. M. Arnett, O. T. Soper.

Deacons—John Spears, James Bronaugh, John Bronaugh, James Nave, J. A. Hulett, G. W. Horine, Lewis Jackson, Bernard Lowen, L. C. Drake; J. A. Vince, Trustee.

The following were the officers at the time the sketch was written. Perhaps there are some changes for 1933-34:

Woman's Missionary Society—(1st Wednesday, 2:30 P. M.)—Mrs. W. S. Hendren, President; Mrs. F. W. Folger, Vice President; Mrs. W. H. Deman, Secretary; Mrs. W. J. Wolfe, Treasurer; Mrs. J. W. Hunter, Asst. Secretary.

The Guild—(3rd Monday, 7:30 P. M.)—Mrs. Fred Tate, President; Mrs. John Davis, Vice President; Mrs. Robert Ogden, Treasurer; Mrs. Gladys Crane, Secretary.

Ladies' Aid—(4th Monday, 2:00 P. M.)—Mrs. W. T. Crutcher, President; Mrs. J. A. Van Arsdall, 1st Vice President; Mrs. Andrew Hemphill, 2nd Vice President; Mrs. J. W. Hunter, Sec'y-Treas.

Intermediate Christian Endeavor—Lucille Evans, President; Jaunita Bibb, Vice President; Catherine Moore, Secretary; Fred Wade, Treasurer; Miss Lucy Bell Horine, Advisor.

Young People's Christian Endeavor—Anna Easley, President; Doris Soper, Vice President; Edna Woodward, Secretary; Louise Buford, Treasurer; Rev. R. L. Badgett, Advisor.

Girls' Triangle—Evelyn Day, President; Jane Evans, Treasurer; Nellie Todd, Secretary; Mrs. R. M. Hunter, Sr., Advisor.

Choir—Mr. J. D. Cornish, Director of Music; Miss Pearl Masters, Organist.

The Sunday School—Mr. John Robins, Gen. Superintendent; Mr. O. Y. Hudson, Asst. Superintendent; Mr. Cecil Boggs, Secretary; Mrs. W. J. Wolfe, Treas.

Superintendents of Departments—Mrs. W. J. Wolfe, Supt. Cradle Roll Dept.; Miss Gertrude Nave, Supt. Beg. Dept.; Mrs. Gladys Craine, Supt. Primary Dept.; Mrs. Vernon Walker, Supt. Junior Dept.; Mrs. Joe Woodward, Supt. Intermediate Dept.; Mr.

W. S. Hendren, Supt. Young People's Dept.; Mr. Henry Hersperger, Supt. Adult Dept.

Teachers and Departments

Cradle Roll Department—Mrs. W. J. Wolfe.

Beginners' Department—Mrs. Jennie Taylor, Miss Gertrude Nave, Miss Elizabeth Walker.

Primary Department—Miss Pansy Hill, Miss Lucille Smith, Miss Geneva Masters, Miss Louise Buford.

Junior Department—Mrs. Louis Kines, Miss Anna Lee Cook, Miss Anna Easley, Miss Elizabeth Collins, Miss Catherine Easley.

Intermediate Department—Mrs. Frank Folger, Mrs. Ida Powell, Dr. C. M. Garriott.

Young People's Department—Mr. W. S. Hendren, Miss Pearl Masters, Mrs. Andrew Hemphill, Mrs. Bruce Caywood.

Adult Department—Rev. R. L. Badgett, Mrs. J. A. Sanders, Mrs. R. M. Hunter, Sr.

The Berea Christian Church, 1828-1933

The Berea Christian Church is located on the southwest corner lot at the intersection of the Berea and Iron Works roads, one mile east of Donerail, Fayette County, Kentucky.

According to tradition, the plot of ground was deeded in 1828 by Mr. Roger Quarrels to the trustees of the church. The organization of the church was fostered by Elder Barton W. Stone of Georgetown, and the Reverend John A. Gano, who was for more than fifty years minister of the Old Union (Fayette County) Church. The building was erected in 1829 and remains intact as originally constructed except for a small addition built for the purpose of enlarging the pulpit. From the date of dedication to the present the building has been in continuous service for Christ and His people. One of the outstanding officers of the church was Brother Sidney S. Moore, who was a teacher, preacher, and an influential man in the affairs of the church. His active service began about 1880 and continued until his death in 1929.

Many well-known ministers, a majority of whom were trained at the College of the Bible, have preached at Berea. Among them have been Brothers C. P. Williamson, Richard Ellett, Mark Collis, J. B. Jones, Wil-

liam Brooks, George Kemper, B. C. Hagerman, Horace Kingsbury, Linly Gordon, Ned Osborne, J. Gross Boone, David Griffin, David Dallas Donahoo, Rhodes Thompson, William T. Henry, Charles Dearborn, and Edward Earl Gotherman.

The Berea Church is at the present time doing splendid and successful work under the capable leadership of Brother Gotherman, who has served the church for five years.

Elders—J. J. Latham, G. M. Brooks, Roy McKenney, Charles Whalen, Wilbur Johnstone, James Smith.

Deacons—Garrett Madden, Everett Marshall, Gaines Prewitt, Vernon Mefford, Oscar Sharron, Thacker Bryant, M. S. Rawlins, Fay Mefford, John Wilhoite, Will Harp, W. B. Warren, J. B. Works, James Sharron.

Bethlehem Christian Church, 1809-1933

The Bethlehem Church, Clark county, dates its origin to 1808, when John Smith organized a Baptist church there. Later when we came under the influence of Alexander Campbell the church, in 1833, took its position with the Disciples of Christ.

In the early days Moses E. Lard, Benjamin Franklin, Dr. Winthrop Hopson, John A. Brooks and other strong men in the evangelistic work held successful revivals and built up a good membership.

Among those who have served as pastor at Bethlehem after "Raccoon" John Smith are J. W. Harding, J. W. McGarvey, E. J. Fenstermacher, M. A. Hart, Ward Russell, J. D. Waters, W. C. Morro, J. W. McGarvey, Jr., and Herndon Wagers, the present minister. At the celebration of the home-coming and 100th anniversary since the church discarded the Philadelphia Confession of Faith, August 31, 1933, there were present three former ministers and many members with a record of more than 50 years membership. Col. Clifton Prewitt became a member in 1863. Mr. and Mrs. Wilson had 67 years to their credit, Mr. and Mrs. A. F. Duckworth 66 years, W. N. Scobee 55 years, Mrs. Iola M. Boone 55 years, Miss Ida Mae Delaney, Mrs. Lula Eubank, Mrs. W. H. Nelson, Jr., Mrs. Mollie Ramsey, 50 years.

Bethlehem is still a vigorous rural church of about 300 members, located in a rich farming section, among prosperous and pious people.

Pisgah Presbyterian Church, 1784-1933

The oldest of the Presbyterian churches of the Blue Grass is situated in the fine neighborhood between the South Elkhorn and New Union Christian churches. New Union is where Dr. E. E. Snoddy now preaches. Here the Dunlaps, the Gays, the Steeles and other families settled in an early day and their descendants still dwell there.

The first pastor at old Pisgah was Rev. Adam Rankin, who came from Virginia and for him was built of logs a church and a seminary. The Presbyterians stressed education and were pioneers in that field in Kentucky. The Pisgah Academy, the Augusta Academy, the schools at Cane Ridge and Lexington were the germs of the Transylvania Seminary and the famous Transylvania University. Of course the name of David Rice, "Father Rice," is associated with the founding of the Mount Pisgah church. The first Presbyterian conference in this part of the state was held at Pisgah. Wm. Maxwell and John Todd were there from Jessamine Creek; Henry McDonald and Thos. Calvin from Walnut Hill; Jno. McConnell and David Logan from Mt. Zion (Lexington); Thos. Maxwell from Paint Lick; Jacob Fishback and Andrew Elders from Dix River; Robt. Caldwell and Sam'l McDowell from Concord (Danville); Jno. Templin and Caleb Wallace from Cane Run; Jas. McCoun and Geo. Buchanan from New Providence; Geo. Pomeroy and Jno. Veach from Hopewell; Jas. Beard and Jas. Allen from Salem; and Jas. Davies and Jno. Snoddy from Wesley's Station and Crab Orchard.

Dr. James Blythe was for a time associated with Adam Rankin in ministering to the church. Pisgah was little disturbed by the teachings of Robert Marshall who served at Bethel, a neighboring church, and Barton W. Stone. When Dr. Blythe left in 1832, he was succeeded by Joseph Cunningham. Then followed Mr. Price, in 1834; S. M. Bayless, in 1848; W. C. McPeeters, in 1853, during whose term Jas. Gay and Jno. Valentine became the first deacons of the church. Rev. Robert W. Allen served from 1853 to 1857. Rev. Rutherford Douglas, Rev. Erasmus E. Ervin, Rev. Coleman O. Groves, 1897-1903; Rev. W. O. Shewmaker, Rev. Wm. Stevenson, Dr.

Wilson, as supply; Rev. R. B. Hunt, E. M. Telford, and Rev. Hervey McDowell, the present popular pastor.

The following is the earliest list known to exist of the Pisgah membership: *

Moses McIlvain	Martha Martin	Nancy Watson
Margaret McIlvain	Susanna Aikin	John K. Lee
Wm. McIlvain	Mrs. Sarah Gay	Eliza Raleigh
John Armstrong	McIlvain	Ailey (slave)
James Ritchie	Sarah Gay	Robert Elliott
Jane Ritchie	Abram, Lucy (slaves)	Sarah Williams
Phebe Ferguson	Nancy Kirkham	Isabella Scott
Arthur Campbell	Agnes Marshall	Sarah McClure
Elizabeth Campbell	— Brown	Wm. Shaw
Joseph Robb	Mrs. Mary Lackland	James Elliott
Mrs. Elinor Robb	Mrs. Jane Carr	Mary Cox
Logan	Mrs. Mary Smith	Eliza Jane
Alexander Black	Col. Tunstall Quarles	Stevenson
Agnes Black	Mrs. Mary Gordon	Samuel Shaw
Agnes Steele	Jane Allen	Sarah Elliott
Polly Steele	Rebecca Gay	James S. Berryman
Wm. McPheeters	Cornelius Hoolman	Sarah Armstrong
Hugh Muldrow	Jane Carr	Susan Hart
Jane Muldrow	Mrs. Campbell	Margaret Thompson
Samuel Stevenson	Polly McCullough	Samuel Thompson
Jane Stevenson	Catherine Milton	Kinkead Gay
Mary Stevenson	Frances Armstrong	Robt. E. Scrogan
George Campbell	Nancy Quarles	Eve (slave)
Nancy Campbell	Livy Bohannon	Jane Worley
Nancy Kirkham	George Burgen	Jane Gay
James Rennick	Rebecca Burgen	Eliza Jane
Mary Rennick	Margaret Compton	Stevenson
Lydia Rennick	Wm. R. Thompson	Harriet Scrogan
Margaret Rennick	Wm. (L.)	Ann Scrogan Collins
John Elliott	Breckinridge	Nancy Young
Ellender Elliott	Willis Green	Winkfield
Rebecca Allen	Mrs. Myra Maddison	Hetty, Davie (slaves)
James White	Alexander	Hannah (slave)
Elizabeth White	Chas. Marshall	Elizah Milton
John McMahon	John McClung	Frederick Waltz
Mary McMahon	Wm. Marshall	Wm. Allen
Benj. Stevenson	James Boardman	John Milton
Mary Stevenson	Lewis Green	Louise Milton
Mary Long	Thomas Taylor	Mary Catherine
Joanna Campbell	Billy (slave)	Taylor Berry
Margaret Stevenson	America Mattox	Wm. Stevenson
Mary Stevenson	Rachel Muldrow	Bushrod Milton
Elizabeth Elliott	Mary Allen	George Lingenfelter
James Stevenson, Sr.	Matilda Berryman	Jane Martin
James Stevenson	Jane Harris	Hannah W. Blair
Joshua Whittington	Samuel P. Menzis	Lucy (slave)
Mary Stevenson	Thos. (Little) Lytel	Daniel Orr
Sarah Dunlap	Mary Martin	Mima (slave)
Archibald Kinkead	James Stevenson, Jr.	John Steele
Wm. Stevenson	Martia Hamilton	Wm. H. Burnham
Susanna Stevenson	Anny Buford	

*From the *Pisgah Book*, 1909.

Versailles Christian Church, 1833-1933

In 1835 a great revival was held with John T. Johnson, Jacob Creath, Jr., James Challen and B. F. Hall in attendance. They reported 135 persons immersed for the remission of sins.

Besides those mentioned, A. Kendrick, William Morton, T. A. Crenshaw, Dr. L. L. Pinkerton, Curtis J. Smith, Newton J. Payne and Walter Scott are listed as having proclaimed the word of the Lord during the early days in this historic church.

By 1853 the church had outgrown the old meeting house on Rose Hill and had erected the present commodious structure. Alexander Campbell was called upon to dedicate this house to God's service. This was his third visit, he having been there in 1839. With him on this occasion was W. K. Pendleton, his biographer and son-in-law, who spoke at the evening service.

R. C. Picketts followed the dedication with a protracted meeting. From time to time appeared in the pulpit Moses E. Lard, Dr. Winthrop Hopson, John A. Gano, Stephen Gano, John I. Rogers, Benjamin Franklin, J. W. McGarvey, W. T. Moore, A. McLean, F. M. Rains, T. A. Crenshaw, J. B. McGinn, Wallace Tharp, J. L. Darsie, W. B. Taylor, H. A. Northcutt, R. H. Crossfield, D. H. Clark, R. J. Bamber, John L. Brandt, B. H. Melton, W. H. Pinkerton, E. B. Barnes, H. C. Garrison, E. C. Lacy, A. W. Fortune, W. E. Ellis, Ben M. Edwards and W. J. Shelburne. These are the men who have broken the bread of life in one capacity or another to this flock.

From "A Sketch of the Christian Church at Versailles, Kentucky," prepared by Miss Mattie L. Berry in 1930, we copy the list of pastors as follows: Newton Payne, Curtis Smith, Wm. Morton, Dr. Adams, T. N. Gaines, John I. Rogers, Elisha Pinkerton, C. C. Moore, T. J. Gore, A. B. McChesney, T. N. Arnold, W. E. Stanley, T. A. Crenshaw, J. B. McGinn, Wallace Tharp, John L. Darsie, W. B. Taylor, R. J. Bamber, E. C. Lacy and W. J. Shelburne.

A good choir leads the music of the church.

The Sunday School has carried on its important function of training the church through the knowledge of the scriptures. Some of the men who have served in the capacity of superintendent are Mr. Hardin Field,

Sr., T. A. Hendricks, Arthur Daugherty, Chas. Foley, R. N. Brock and Hardin Field, Jr.

The missionary work has not been overlooked. The church seeks to aid every worthy cause. The C. W. B. M. was supplanted by the Women's Missionary Society in time and the Elsie Arnold Missionary Society aided in the cause by helping to keep a living link, Elsie (Mrs. B. E.) Watson, in Japan.

The present leaders at Versailles Christian Church are as follows:

Official Board—W. J. Shelburne, Pastor; R. E. Willis, Chairman of Board; C. A. Witt, Clerk; C. H. Graves, Treasurer.

Elders—R. E. Willis, Hardin Field, Jr., W. H. Rush.

Deacons—E. A. Davis, Clarence Blackburn, James Butts, John Bishop, Herbert Bartlett, S. G. Atkins, E. G. Tutt, W. H. Reed, Henry W. Graddy, Guy Bartlett, O. F. Floyd, John V. Newby, Oscar Elmore, O. N. Fielder, Claude Wash, W. A. Shelton, J. B. Boston, Ira Wash, Albert Rose, Miles Whittington, John Ferguson, W. A. Boston, W. A. Roberts.

Bible School—Hardin Field, Jr., Supt., E. A. Davis, Asst. Supt., C. A. Whitt, Sec. and Treas. Teachers: W. J. Shelburne, Mrs. W. J. Shelburne, Mrs. Z. K. Howard, Miss Lyda Nuckols, Mrs. Reuben Turner, Mrs. E. A. Davis, Miss Elizabeth Witt, Miss Elizabeth Foley, Mrs. H. J. Nave, Mrs. W. S. Cleveland, Miss Neva Boston, Miss Lelia Whittington, Hardin Field, Jr., Mrs. Herbert Bartlett, Mrs. Cline McCauley, Mrs. R. S. Walker, James Heird, Mrs. Cordie Soper.

Missionary Societies

Women's Missionary Society—Miss Lyda Nuckols, Pres.; Mrs. W. J. Shelburne, Vice-Pres.; Mrs. Z. K. Howard, Secy.; Mrs. George Minary, Treas.

Elsie Arnold Missionary Society—Mrs. Reuben Turner, Pres.; Mrs. B. F. Hughes, Secy.; Mrs. Albert Wade, Treas.

The Newtown Christian Church, 1857-1933

Condensed from a sketch read at the home-coming, 1916, prepared by Mrs. Chas. Allen Thomas, with list of pastors since 1916 added.

A few zealous Christians, thirty-three in number, having been denied the privilege of holding services in

the Methodist Church and finding the homes of the brethren unsuitable for worship, determined in 1857 to build a church and organize a congregation at Newtown, Scott Co., Ky. So (having the lot deeded to them) by Mr. Jno. W. McMeekin, Sr. and by their self denial and with the aid of the neighboring churches they erected the large brick structure, which stands today as a monument to their unremitting toil and zeal.

On June 4, 1858, the church was dedicated by Elder Jno. Allen Gano. This was followed by a meeting of a few days conducted by Robt. C. Rice and Thos. A. Armond. The result was the immersion of twenty persons on profession of faith and one received by statement. Alexander Carrick and Jno. Hill were ordained elders in 1858 and remained in office until death.

By their nobility of character, consecrated lives and fidelity to the church they showed themselves "approved of God," workmen that needed not to be ashamed, rightly dividing the word of truth.

The deaconship was filled by Jno. W. McMeekin, Sr., J. Wm. Lowery, Jas. Suddeth, Levi Suddeth, "who now rest from their labors and their works do follow them."

From 1876, Jno. Simpson, Jno. Eckman, S. H. Lucas, W. A. Gaines, R. S. Ware and J. W. McMeekin were the faithful elders of the congregation, administering to its wants and acting for its spiritual growth.

While the following have filled the deacons' office: Jonathan Smith, Jno. Collins, Jas. Leech, Wm. H. Murphy, Jno. C. Payne, Geo. Ware, Jno. A. Carrick, Claude Smith, Dan McMillan, Geo. A. Hill, Jno. T. Nutter, Wesley Hawkins, Darius Williams, Jno. Crenshaw.

Elder Jno. A. Gano was for 30 years the beloved pastor of this church. He was a good man and full of the Holy Spirit. He was educated for a lawyer, but God had a higher use for his gifts. In 1826 he turned his attention from the bar to the pulpit and during the 61 years of his ministry he never demanded a stipulated salary. Tender in manner, choice in language, pure in thought, handsome in person, with a voice tuned to heaven and a face that reflected the Divine image, he soothed aching hearts in their sorrow, he gladdened souls in their joy and called back in moving strains wandering sinners to the fold of God. Under the in-

fluence of his preaching thousands of souls were turned from sin to righteousness.

Bro. Gano died on Oct. 14, 1887. His death threw a pall over all the brotherhood. Memorial services were held in the churches for which he had so faithfully labored, and the entire community felt it a benediction to have known such a brave, true and holy man.

As Bro. Gano also preached for the Old Union and Leesburg churches, it was the custom of the church at Newtown to engage the services of an assistant minister. He was first aided by Reubin Lin Cave, whose services closed in 1860. Bro. Cave was followed by Robt. South, R. M. Gano, McGinn, C. P. Williams, J. W. Howe, C. F. Fossett, G. T. Walden, Dr. Hopson and Moses E. Lard held many meetings. All of these brethren are well known for their ability and scholarly attainments and did much to advance the growth of the church. It was during the ministry of Geo. Walden that Bro. Gano was called to his reward. By a unanimous voice the congregation elected Bro. Walden to succeed him as their pastor. He possessed sterling qualities, riches of mind, was full of energy and love for the Master. In 1888 he resigned his office to return to his native home, Australia.

Bro. H. W. Elliott (who long served as state secretary) took charge of the church for one year. For the next two years the pulpit was supplied by G. W. Yancey and G. L. Serber.

The church now felt the necessity of having a resident preacher, and in Jan., 1892, W. H. Pinkerton was installed as pastor. He was a faithful teacher and soon won the hearts of both rich and poor by his gentle nature and genial manner in the family circle. During his pastorate the church building was improved by the addition of a baptistry and two Sunday School rooms, during which time the congregation held services in the Presbyterian Church. He labored with us for nearly 3 years, when he was called to Paducah.

The next pastor, Chas. A. Thomas, a native of Australia, and a student at K. U., was installed in 1896. He was a brilliant thinker, an elegant speaker, possessing a voice rich with melody and full of pathos. Although a young man he accomplished much for his Master. During his leadership the church was brought into good working order and a feeling of Christian harmony pre-

vailed. From here he was called to the Broadway Christian Church, Louisville, and served there only a short time until he was called to his reward.

Since this time we have had many true ministers to lead and labor with us, such as Jas. Bailey, W. T. Donaldson, Jos. Severance, Clarence Daniels, Horace Kingsbury, Con Gordon, R. H. Ellett and Dr. W. C. Morro, all of whom did splendid work. During these passing years other good men of the congregation held office as deacons, Wm. Lightburn, Dr. Keene, Thos. Kenton and C. E. Ward. Willard Huffman and C. L. Garth were elders for many years (the latter died in Jan., 1905). After the death of C. L. Garth and W. H. Murphy, Phil Murphy was ordained elder and Leslie Murphy was ordained deacon. Since then other men of the congregation have been put into office as deacons, namely: Jas. P. Beatty, Wm. Shelton, J. W. Smith, Marion McKinney. After the resignation of Darius Williams, Geo. Sabel was made elder.

It was during the ministry of Dr. W. C. Morro that the church celebrated its 50th anniversary (that is in the year 1907). This was a great day in the history of our church. A large crowd rallied once again in this grand old building, only a few of whom were present on the day of its dedication. On this occasion several men made splendid talks. Besides our pastor Dr. Morro, Gifford Gordon, Jno. W. McMeekin, Bro. W. O. Shropshire and Bro. Thos. Arnold who assisted in the first meeting held in the church. From this time we have had regular services by different pastors.

In 1916 Bro. Ainsworth was called to fill our pulpit and since then we have had Prof. W. C. Bower, Benton B. Miller, Prof. R. L. McQuary, Prof. Geo. V. Moore, and D. C. Starns.

Little Rock Christian Church, 1851-1933

Little Rock, formerly Flat Rock, Bourbon county, was organized, it is said, in 1851. Soon after this Elder Samuel Rogers and John T. Johnson were there in a meeting. Rogers says: "As an evangelist, I have thought John T. Johnson the best model I have ever known. Perhaps, I ought not to speak of him as a model at all, for no man could imitate him. * * * He was hopeful and buoyant under the most adverse circumstances. In all my intercourse with him, I do not

remember to have heard him utter a word of discouragement more than once. That was at the beginning of a meeting in Flat Rock, Bourbon county, where upon our arrival, we found about a dozen persons in waiting, looking as cold and lifeless as the grave. As we left the house that day, Brother Johnson remarked, that the beginning was not favorable for a good meeting. Notwithstanding the bad beginning, however, that meeting closed with about 75 additions."*

Robert Milligan taught a school at Flat Rock in the early days and perhaps preached there occasionally. John Smith and John Rogers preached there at an early day and Elder J. Sims.

It is believed that Sandy E. Jones was the first pastor. The Christians and Methodists owned a house jointly for about 20 years. In this house the Sweeney-Miller debate was held. About 1872 the Christians donated their part of the house to the Methodists and built the present church on the hill. The man who served the longest was Elder L. H. Reynolds, who was with the church 25 years. Belah Metcalfe served them and William Neal and then young Sam Hawkins, a student. He is remembered by the older members as the man who, on one occasion, gave them a thorough "dressing down," calling out in his sermon many of the leaders by name, and pointing out their short-comings. He accused Uncle Billy of using God's name in vain. "Giminy God! who told you that?" Uncle Billy exclaimed.

C. K. Marshall was another pastor remembered by some, and Jas. H. Hunley, H. L. Carter, Herbert S. Saxby and Philip King. R. H. Lampkin was pastor for a time. He was followed by Jas. T. Lawson, E. K. Koch and Geo. Wyatt. Carl Agee then served a while. It was during the aggressive ministry of Mr. Agee that the parsonage was built and the church enlarged by the addition of the Sunday School rooms and overground concrete tank for the baptistry and water system in the parsonage (1909). Carey E. Morgan and W. E. Sweeney held protracted meetings. W. A. Wolfe served a few years and Ward Russell was there more than four years. During his ministry Everett S. Smith, then of Hopkinsville, but now of Miami, held a good meeting. Little Rock is Everett's home church. He was born in the house built by Barton W. Stone at Jackstown. Clyde

*Elder Samuel Rogers, *Autobiography*, pp. 201, 202.

Darsie held a meeting one year, and Mr. Russell had 34 additions during a revival with home forces. The furnace was installed, the big concrete cistern built and other improvements made, including those on the parsonage during this time.

Among those who have served since 1922 are Samuel Hawkins, in his second ministry, during which he died. Then came Gilbert N. Perry, G. J. Turner and E. Tipton Carroll, the minister at the present time.

The Little Rock church has been a supporter of missions and benevolences. The Widows and Orphan's Home at Louisville has been staunchly supported from the time that the policy was adopted, when A. L. Soaper was superintendent in the S. S., of giving the fifth Sunday offerings to that cause.

Among the elders and deacons who have contributed to the life of this church are Benj. F. Hopkins, Mr. Blevins, J. H. Hopkins, Cliff Dalzell, Jonathan Burris, Finley Burris, Roger Burris, T. D. Bentley, Ivan Soaper, A. L. Soaper, Elmer J. Boardman, Jesse Smith, Edsell Clark, Charles Walls, Clark Walls, Jas. B. Clark, Troupe Clark, Wm. P. Thomas, Jas. Everett Hopkins and Byron Roberts. J. E. Hopkins is superintendent of the church school and Clark Walls chairman of the board of officers. The Little Rock women are good workers in missionary and benevolent causes. They will miss greatly Mrs. W. P. Thomas, who passed away recently.

Broadway Christian Church, 1870-1933

The Broadway Christian Church, Lexington, was organized June 1, 1870, in the old Opera House, Main and Broadway; but the next year, having purchased the old Presbyterian Church building that stood there, moved to the present location, Broadway and Second. J. W. McGarvey was the first minister. He had been serving the Main Street Church, but since he was to teach in the College of the Bible, resigned the larger church to minister to the new one. He led the Broadway flock eleven years, and was followed by John S. Shouse, and he by O. A. Bartholomew, who also became architect of the new building of 1891. Mark Collis then took up the work and has continued with the church to the present day. In 1929, he became "pastor emeritus" and William E. Sweeney assumed the responsi-

bility of ministerial leadership in this great church. A. L. Boatright has served as associate pastor, song leader and superintendent of the educational department since 1925. Mrs. Warren Carringer is church treasurer, and Miss Winifred Boatright, general secretary.

The original board of elders contains the names of John W. McGarvey, W. B. Emmal, Dr. I. N. Hodgen and Dr. R. A. Gibney. The deacons were Robert McMichal, J. M. Hocker, I. Y. Smith, J. L. Shivel, D. D. Landeman, J. P. Metcalfe, J. B. Wallace and James Frost.

In the Woman's Department, which includes potentially all of the women of the church, the following are officers for 1933: President, Mrs. J. Hervey Kerr; Vice President, Mrs. Karl Wilking; Treasurer, Mrs. R. L. Kirkpatrick; Secretary, Mrs. Arthur Keeton.

Four mission points are supported: West End, Lexington; Kirklevington School House, Fayette county; prayer-meetings in Brighton neighborhood and in Rosemont. Also 12 independent missionary agencies are aided.

The officers of the church are: Elders—W. E. Garey, chairman; A. D. Robertson, secretary; A. A. Brown, B. F. Bridges, Jasper Eckler, Clay Henry, N. W. Huffman, J. M. Moberly, J. T. Robertson, J. Harvey Sweeney.

Deacons—W. B. Griggs, chairman; S. O. Whitenack, secretary; Pauline F. Carringer, financial secretary; Roger Bihop, S. B. Buchanan, George Cassell, C. C. Childs, Charles Conner, J. F. Cook, D. A. Coyle, Elmer G. Cowgill, Robert Collis, Joe Fields, Ernest Foley, W. B. Griggs, John A. Gross, John C. Guy, C. H. Goodman, C. C. Harp, W. H. Harp, E. B. Hawkins, R. M. Hazelwood, W. E. Johnson, J. I. Johnstone, W. B. Jenkins, Arthur Keeton, J. Hervey Kerr, B. C. McDaniel, John McCord, J. T. Mallory, J. E. Myers, H. M. Milton, F. F. Netherton, C. C. Ott, Howard Page, B. S. Parrish, W. M. Parrish, J. A. Patton, J. T. Perry, N. B. Portman, C. E. Rummans, H. C. Shipp, C. A. Sigler, I. S. Stephenson, R. S. Swim, Felix Sternberg, W. M. Trosper, F. G. Trimble, R. O. Warren, Robert Weare, S. P. Wells, S. O. Whitenack, E. J. Wilford, Karl Z. Wilking, J. W. Wilkerson, Allen Wilkerson, H. O. Wilson, James F. Wilmott.

PART III. THE ERA OF EXPANSION 1883-1933

Characterization of the Third Jubilee Period

The third half-century of church life in the Kentucky Blue Grass may be characterized as a period of expansion in activities, of organization, and of liberalization of spirit. Creedal questions have generally been far less significant than in the preceding period, but more attention has been paid to organization, physical equipment, training for leadership and cooperation in Kingdom enterprises.

A decided shift from rural to urban population has meant the building up of large congregations in the growing towns and cities, with a consequent development of church organization to cope with the problems of church management. Larger buildings have been needed; and, to allow the educational, social and recreational functions expression, the style of church architecture has undergone decided changes. The one-room meeting-house has generally been supplanted by church plants designed for a diversified program.

It has been a jubilee of great missionary activity, requiring the development of missionary boards and a local missionary effort to raise funds and prepare the personnel to man the stations in the non-Christian world and the expanding home field.

Evangelism has been more professionalized, and teams have been organized to put on regular campaigns in the churches or in a community with the backing of cooperative effort. Of late the labors of the professional evangelist have not been so much in demand, the shift being toward an educational program of evangelism and the stressing of decision days.

Inter-church activities—such as the Y., the C. E., the Men and Millions movement—have proved popular and aided in promoting the fraternal feeling.

Books have appeared by the thousands, but the tendency to multiply religious periodicals, which was characteristic of the previous half-century, has been far less

general. A consolidation of church journals, until each denomination has but a few, is noticable, and of late even these have a struggle to keep up the high standard set in the eighties and nineties of the past century.

What effect the automobile, the radio and the widened range of secular literature will have upon the church is still problematical; but certainly some readjustments will have to be made. We trust the present "depression," which has slowed down the program of many churches, is short-lived and that valuable lessons may be learned to compensate for any temporary setback suffered. The church has maintained its position better than possibly any other institution, and has a right to, so that only rarely have church doors been closed on account of financial difficulties. The great building efforts of many churches, undertaken when optimism was in the zenith, have left debts to be cared for that vastly increase the normal load of these congregations; but we trust none will lose faith, but rather will do the heroic and sacrificial thing by holding on until the victory is won.

Providence Christian Church, 1883-1933

John William McGarvey began his ministry in 1883 and served to 1886. John Shackelford and John B. Jones had been serving jointly in the pastoral office.

John T. Hawkins served the church from 1886 to 1890. The membership at that time was 191. The elders then serving were Leonard Cassell and John Marrs; the deacons, F. Farra, J. H. Bryan, Jesse Bryant, J. A. Hulett and Harvey Nave. Mr. Hawkins preached the second and fourth Sundays.

Henry Goodacre was the next minister, from 1890 to 1892. J. B. Jones was with the church again for 1893. J. T. Hawkins aided in a protracted meeting, with 13 additions. Jas. W. Zachary served from 1894 to 1896. Then began the ministry of B. C. Deweese, which lasted ten years, 1896-1906. Victor W. Dorris led in a meeting with 18 added in 1896. Decided progress was made during these years. J. H. Stambaugh served one year, 1907.

Hall L. Calhoun began his fruitful ministry in 1907. During the year 1914 the church became a living link in the Foreign, Home and State mission work and contributed liberally to other causes. Under the ministry

of Professor Calhoun the Providence Church erected the splendid church plant and dedicated it with appropriate services, Sunday, May 27, 1917. C. W. Cauble of Indiana was present as church dedicator and preached the morning service. B. C. Deweese, G. W. Nutter, and Mark Collis assisted in the exercises of the day, in addition to such home talent as J. P. Bryan, Mrs. George Dale, George Dale, A. C. Downing, Benjamin J. Bush, and Carlisle Hulitt. The latter read the historical sketch. *

O. T. Troutman, J. A. Hulett and A. C. Downing were the building committee.

The board of elders in 1917: A. C. Downing, W. R. Stone, J. A. Hulett and W. C. Smith.

On the board of deacons we find the following names: George Dale, J. P. Bryan, A. L. Brumfield, B. M. Browning, Edward West, R. L. Rice, Carlyle Hulett, Rebuen Webb, Joe Coons, Z. T. Newman, T. L. Hardman, C. N. Cochran, Clarence Marrs, K. A. Browning and J. M. Robb.

Charles E. Powell occupied the pulpit in the new church from 1917 to 1922. Professor Vernon Stauffer served the church from 1922 until his death in 1925. Mr. Stauffer put on a heavy program for the church. He was a strong preacher and tireless worker, but suddenly collapsed and died in the summer of 1925 while conducting a revival in Scott county.

D. C. Starns followed, 1925-1929, and Walter Gibbs, 1929-1933. Mr. Gibbs resigned in October. The church has lost heavily by removal in recent years and in the death of such men as Jas. A. Hulett. We trust the tide will soon set in in the other direction and Providence will be in her former glory.

Maxwell Street Christian Church, 1898-1933

The church began as a mission of the Central Christian Church. There had been a mission on Bolivar street for several years previous to the taking over of the field by Central Church. A Sunday School, preaching by students, and a good C. E. society had been maintained.

Albert Allen, an elder of Central Church, proposed to give \$500 toward the building of a chapel if sufficient funds could be raised to supplement the gift. The lot at the corner of Mill and Cedar streets was donated by

Wm. Vanpelt, and the brick chapel erected in 1898. Ward Russell, a student, was called to minister to the little flock of 23 members. He served two years and gathered a membership of 113. The list follows:

Mrs. D. T. Ambrose, Mrs. Pearl Adams, Robert Barr, Frank Beauchamp and wife, Miss Nora Beauchamp, David Bradley and wife, Mrs. Bonnell, Ella Bonnell, G. E. Bottom, Lillian Bottom, Frank B. Beckett and wife, Mrs. Maggie Collins, Hattie Cooper, Mr. and Mrs. Chas. Crystal, Lizzie and Alice Crystal, John Crystal, Mrs. Cox, Albert E. Daugherty, Walter Daugherty, Pheney Daugherty, Ed Daugherty, Ida Daugherty, Fred Foster, Margaret Faught, Mr. and Mrs. E. Gaines, Mrs. F. S. Glover, Mattie Glover, Mrs. Sarah H. Gooch, Mr. Gooch, Mr. and Mrs. Chas. L. Graves, Mattie Gilleland, Mrs. Gilleland, Mr. and Mrs. James Riggs, Mr. and Mrs. C. M. Hughes, Katie Holder, Mrs. Alice Hamilton, Mr. and Mrs. S. S. Jacobs, Mrs. Florida Jenkins, Robert Johnson, Carroll Kirkpatrick, Fritz Kirtsberg, Malissa Kendall, Mrs. Kirkpatrick, Mr. and Mrs. Lyden Lacell, Ella Lacell, Mr. and Mrs. Merritt Lancaster, George Lancaster, Mrs. Jane Murphy, Mr. and Mrs. Lon Moore, James Moore, Mr. and Mrs. Masters, Susie Masters, Mrs. Catherine Metcalfe, Mamie and Nellie Metcalfe, Annie Mires, Ezra Marrs, Mrs. Mattie Privitt, Mr. and Mrs. J. T. Potter, Homer Potter, Gayle Potter, Mayme Ricker, Julia May Robinson, Cora Saunders, Mrs. Sanders, Florence Sanders, Susia Sanders, Maude Shackelford, Stella Short, Ada Short, Lillian Snedeker, Minnie Snedeker, David Stevens, Mary and Kate Stevens, Sue Sublette, Bettie Sacerser, Mrs. Sacerser, James Shanklin, Mrs. Ellen Shanklin, Ada Shanklin, Everett Stevenson, Mr. and Mrs. Duke Tipton, Wallace Tipton, Mrs. Lucy Waters, Mr. and Mrs. Wright, Paul Wright, Mrs. Wyatt, Lucille, Julia, Emma and Etta Wyatt, Katie Willoughby.

J. T. Carpenter was superintendent of the Sunday School. Mr. and Mrs. J. T. Carpenter, Annie and William Carpenter were regular attendants and workers, but retained their membership in Broadway. President Chas. Louis Loos, elder at Central, attended regularly at the night service and occasionally preached. Revivals were held by I. J. Spencer and J. V. Updike, C. M. Hughes leading the singing.

Several of the young students of the College of the Bible who worked at South Side, attained distinction later in the ministry and mission field. James Ogden in Tibet, Ray Eldred in Africa, T. J. Golightly in the educational field, Chas. R. Vawter in the evangelistic work and others in the pastorate. Miss Sue Sublett was then and for years afterward the State secretary of the C. W. B. M.

Cecil J. Armstrong served Maxwell (then South Side) a few years, when he was called to the Winchester church, where he remained many years. J. B. Hunley was the third pastor. Austin P. Finley, J. H. Stambaugh, J. T. Watson, Sam Waggoner, Ben E. Wat-

son, A. W. Fortune, Ernest L. Ford, Earl V. Eastwood, Festus N. Wolfe, Charles W. Riggs and R. L. Riddell the present minister, have followed. The present church was built while J. T. Watson was pastor.

The church reached its peak of prosperity under the ministries of Dr. A. W. Fortune and E. L. Ford, when the membership was above 400. Among those who have served the church on Maxwell street, in other capacities are: Albert Daugherty, the first treasurer; Finance Committee: C. W. Graves, Merritt Lancaster, J. T. Potter, S. S. Jacobs and John W. Sibold; Elders: J. T. Potter, who has served from the beginning, Lynden Lacell, L. D. Allen, J. M. Hopkins, Gordon Thurman, A. L. Fanmuler, R. W. Bowles, Prof. W. W. Jennings, H. D. Innes; Deacons: Raymond Downing, Prof. J. S. Horine, Chas. Hopkins, Leslie Feck, Will Feck, Ray Gosney, Wm. Otis, Gus Hughes, F. F. Netherston, A. B. Ransdell, D. S. Bradley, A. M. Reese, R. H. Thompson, Penn Bryan, Corbin T. Cloyd, Webb Innes. John Sibold was church organist for many years.

The women of the church have been faithful and loyal under the leadership of such women as Mrs. J. T. Potter, Mrs. J. M. Hopkins, Mrs. L. D. Allen, Mrs. D. H. Innes, Mrs. A. R. Bricken, Mrs. R. H. Thompson, Mrs. S. S. Jacobs and others.

Maxwell has been liberal to missions and benevolences. Mr. Riddell is starting out in a fine way. The future is bright.

Chestnut Street, Victory, Castlewood Churches 1888-1933

The Chestnut Street work was started as a mission of Broadway. When the church was organized in 1888 there were about 200 members from Broadway who went into the organization. They called Thad S. Tinsley to minister to the flock and soon erected a brick building (1890), which served until it was sold in 1924 to a colored congregation. The membership soon reached 400 and in time reached about 600. The church flourished under the ministry of the first pastor and that of his successors. Many students attended from the College of the Bible. Professor I. B. Grubbs transferred his membership from Broadway when the latter permitted a Christian Endeavor society to be organized and J. W. McGarvey later when instrumental music was

introduced. But these things were adopted at Chestnut Street, too, before many years passed. Prof. Conley and Prof. H. B. Robinson worshipped there.

After Mr. Tinsley were the ministries of W. E. Crabtree, 1893-95; B. C. Hagerman, John Taylor, John S. Shouse, W. G. Conley, 1898-1901; R. N. Simpson, W. H. Allen, Henry Lunger, John Christopherson, B. F. Foster, W. E. Foster, E. E. Gotherman and James N. Faulconer. During these latter years the negro population in that part of the city had been encroaching until it was found advisable to sell the property and remove to a new location. But the congregation could not come to an agreement as to the location of the church. Under the ministry of Luther Stone those who favored going to the East End secured a lot on Victory and Cramer and established the Victory Christian Church. The basement was built for a house, which, when completed, will be a large and handsome edifice, Sept., 1924. Mr. Stone was followed by Harry J. Berry, 1927-33. Recently he resigned to go to a church in Georgia and B. C. Bobbitt is now on the field and appears to be making a good start in the work at Victory. The church is well located and has some very zealous and capable leaders, so that the outlook is hopeful.

The wing of the Chestnut Street congregation that favored locating in the Castlewood addition adhered to their purpose, and after some conferences with Arlington, and failing to reach terms of consolidation, selected a location at Loudon and Magoffin and converted a large residence into a well-appointed church plant. W. G. Walker has held successful revivals there and they have been served by Thad S. Tinsley, Robert N. Simpson, Paul Runck, Archer Gray and now by Hugh S. Calkins. Their territory is being cut off on the south side by the gradual encroachment of the negro population, but to the north and east the development of the Castlewood subdivision will increase the population in that direction.

Arlington Christian Church, 1905-1933

From data prepared by J. B. Phelps (died May 20, 1933).

The Arlington Church grew out of a mission started jointly by the Main Street, Broadway and Chestnut Street churches. They were represented by S. L. Van Meter, R. H. Ellett and I. N. Williams, who deeded a

lot to T. L. and C. C. Patterson, trustees for Arlington, and assisted in the erection of a brick building in 1905. It was dedicated by I. J. Spencer, assisted by Mark Collis and W. H. Allen. Mr. Collis followed with a meeting and M. A. Crossaboom was employed as pastor, Jan. 1, 1906. The first elders were T. J. Matson and J. A. Latimer; deacons, M. F. Williams, J. Barlow, Wm. Wilson and G. W. Sherrod. J. B. Phelps was chairman of the board and treasurer.

Mr. Cossaboom was followed by E. H. Rayner, also a student. Then Prof. Hall L. Calhoun served for three years. W. Graham Walker held a helpful revival. B. A. Thompson, Robert S. Wilson, W. B. Oliver and J. G. Daniels followed, to 1909. G. J. Parrish for two years ministered to the flock and Geo. E. Beatty two years. C. A. Earsom and L. L. Roach together served a year and Prof. A. C. Kuykendall for a short time.

In 1915 W. A. Everhart began his ministry and remained until 1919; after which Geo. F. Duffy and J. E. Wilson filled the pastoral office. It was during Mr. Wilson's ministry that the location of the church was changed from Devonia Ave. to its present site on North Limestone, and a frame tabernacle erected. V. W. Wallace held a meeting there with good results.

Burton L. Hoffman began in 1922. A new building was erected and dedicated by C. W. Cauble, with many preachers present for the occasion.

Mr. Huffman held frequent revivals and gathered in "much people". He was followed by C. O. Banta and he in turn by Donald M. Sheridan, who is doing a good work. C. N. Barnett has just closed a successful meeting with 33 additions, so the church is in good trim to run its course in the future.

Later additions to the board of elders are W. O. Oliver, John Crawford, W. H. Taylor, B. F. Anderson, F. Mahoney, Thos. Smith, F. P. Merritt, Geo. Yeager and W. T. Gabby; while the deacons who have been added are, W. F. Williams, Oscar Kersey, Frank Merritt, Sidney Coulthard, G. W. Douglas, J. A. Latimer, F. D. Sweney, W. H. Taylor, J. L. Crawford, J. M. Steverson, Mann Roberts, F. Mahoney, Louis Wood, B. F. Anderson, Jerry Morris, C. C. Sink, Jas. Sorrell,

Albert Crutcher, B. F. Carrier, G. W. Morris, J. L. Barnhill, J. W. Haley, Geo. Ritchey, Joe Ritchey, M. T. Devore, Jno. Neal, Jess Wilburn, Geo. Yeager, A. L. Henry, Elmo Peck, W. M. Robinson, Walker Addison, Stanley Dearborne, E. L. Brittain, I. J. Finnell, J. L. Bealert, J. W. Graham, Frank Sartin, Albert Wilson.

Woodland Christian Church, 1908-1933

The Woodland Christian Church was organized May 24, 1908. It was the outgrowth of a revival in that section of the city by Evangelist Charles Reign Scoville, who had just ended a meeting with the Broadway church. Prof. B. C. Deweese served as minister during the formative period. Charles E. Powell became pastor and served in that capacity until Dec., 1910, when he resigned and Richard W. Wallace followed until October, 1915. E. T. Edmonds then was engaged and remained with the congregation for six years. During his ministry the new building was projected and a campaign was started to raise \$75,000 for the purpose. S. H. Nickell, A. C. Butler and E. T. Edmonds were appointed on the building committee. From late in 1920 until 1924 the church school and all social activities were held in the Maxwell school building.

It is impossible to write the history of Woodland without the record of the Ladies' Aid and the Daughters of Woodland. Before the church was, the Ladies' Aid were at work. In their twenty-five years of history they have put into all causes of the church the sum of \$22,208.81. The Daughters of Woodland, a newer organization, has given to the church program the sum of \$12,449.13.

Hayes Farish succeeded E. T. Edmonds as minister and assumed the work January 1, 1922. At once a complete reorganization of the entire program of the church began and has moved steadily forward.

At the board meeting February 5th, 1922, action was taken requesting the building committee to meet at once and move toward getting the building program under way. Plans were revised, money was raised and on August 10th, 1922, the contract for the new building was let. October 29th, 1922 the corner stone of the present building was laid. February 17th, 1924 the first service was held in the church. On Sunday, April 5th, 1925, the present building was dedicated.

In the building campaign there are certain expressions of credit due. Edgar C. Riley rendered indispensable service in securing large gifts that proved absolutely necessary to the success of the building program. In addition to large gifts already made the Ladies' Aid pledged ten thousand dollars to the building fund. The Daughters of Woodland pledged five thousand dollars. They then pledged five hundred dollars and later four thousand five hundred dollars, making a total pledge of ten thousand dollars.

The group who gave the first large sums to the building fund are: Mr. and Mrs. J. W. McWhorter, Mrs. O. L. Steele, Mr. and Mrs. Chas. A. Baker, Mr. and Mrs. A. C. Butler, Mr. and Mrs. Clarence Moore, Mr. and Mrs. Geo. H. Marrs, Mrs. Lena F. Milward, Mr. and Mrs. E. R. Hutchings. The reason these are mentioned in this connection is that they borrowed money on personal assets and paid pledges in cash to assure success of the building.

In October 1924 the church gave evidence of its sacrificial spirit and vision for service. At this time the Woman's Missionary Society led the church to assume support of its own missionary. Since that time Mrs. Vera Carpenter of Puerto Rico has been Woodland's Living Link Missionary.

In evangelism the church has increased in membership very largely by personal service efforts. But creditable results have come out of the evangelistic meetings held by Chas. Reign Scoville, Brooks Brothers, A. W. Fortune, W. N. Briney, F. M. Rains, Homer W. Carpenter, W. G. Walker, D. M. Walker, W. E. Ellis, and Graham Frank.

For twenty-five years the church has moved steadily forward. In the field of religious education, the contributions have been serviceable and creative. In Missions, Benevolences and Christian education no appeal has gone unheeded. In spiritual life the atmosphere of worship that prevails evidences a viril spirituality. In evangelism every year has marked a net gain in membership. In community relationships Woodland holds a place of high recognition.

Presidents of Ladies' Aid Society during its history: Mrs. Jas. E. McFarland, Mrs. J. F. Hinton, Mrs. C. A. Baker, Mrs. Frank Bell, Mrs. Lena F. Milward.

Presidents of Daughters of Woodland during its history: Mrs. Clarnece S. Moore, Mrs. Harry Rasch, Mrs. Alva Partee, Mrs. Samuel Wilson, Mrs. R. E. Anderson, Mrs. C. H. Tyler, Mrs. J. S. Gifford, Mrs. J. S. Garrison.

Presidents of Woman's Missionary Society during its history: Mrs. Mary Doyle, Mrs. Hugh O'Neill, Mrs. D. D. Slade, Mrs. Harry Rasch, Mrs. Charles M. Parish, Mrs. Frank C. Bell, Mrs. Jas. E. McFarland, Mrs. J. W. Downing, Mrs. Edgar C. Riley, Mrs. Robert C. Prewitt.

Executive Staff: Mrs. Vera Carpenter, Puerto Rico, Missionary; Hayes Farish, Minister; Mrs. D. K. Miller, General Secretary; William White, Treasurer; Mrs. E. W. Delcamp, Organist and Director of Music; Virgil McClure, Chairman Official Board; A. C. Butler, Chairman Board of Deacons; Mrs. H. T. Young, Chairman Board of Deaconesses; Miss Lucile Farra, Secretary of Board of Deaconesses; W. S. Frost, Secretary of the Official Board.

Elders—H. T. Young, R. C. Prewitt, W. N. Hanson, P. B. Hall, Virgil McClure, Prof. J. S. Horine, C. E. Cummins, Geo. V. Moore, Edgar C. Riley, J. W. Collins, Gordon Thurman, Stanley Frost.

Deacons—A. C. Butler, Jas. L. Young, Holton F. Ball, Jas. M. Martin, Edwin Patterson, T. C. Quisenberry, Jr., Jas. K. Riley, Carey Williams, Ves Chancellor, S. H. Nickell, E. R. Hutchings, H. R. Pinkston, W. P. Roberts, Will White, Geo. H. Marrs, J. W. McWhorter, J. A. Milton, Dr. C. H. Tyler, A. G. Owen, C. A. Baker, J. H. Bowman, Geo. R. Hukle, Frank Cowgill, Lawton Stokley, Norwood Cowgill, Andrew Hamon, Russell Skinner, Grant Bell, Alfred Naff, R. E. Anderson, Ben Hardin, B. J. Mitchell, Frank Diamond, Wilbur Wallace, F. F. Browning, J. S. Garrison, S. M. Nickell.

Trustees—J. W. McWhorter (1933), Geo. H. Marrs (1934), C. A. Baker (1935).

Deaconesses—Mrs. Leon Smith, Mrs. J. H. Bowman, Miss Lucile Farra, Mrs. H. T. Young, Mrs. J. S. Gifford, Mrs. C. M. Dalzell, Mrs. Chas. E. Powell, Mrs. F. F. Browning, Mrs. Lena Milward, Mrs. J. W. McWhorter, Mrs. R. E. Anderson, Mrs. E. B. Anderson.

A financial statement recently made shows that a total of \$267,836.03 has been raised by this church during its history of 25 years for local expenses, including the building and a total of \$41,004.36 for missionary and benevolent causes; or a grand total of \$308,840.39. This well organized and active church occupies a conspicuous place in the church life of the city and of the Blue Grass State.

Lexington Christian, Main Street, Central

In 1883, Wm. Van Pelt and A. Fairhurst were elected elders; Wm. F. Price and J. M. Beasley deacons. In 1885 Robert T. Mathews accepted as minister, salary \$2,000.00. During his ministry J. H. McCall was elected clerk; B. F. Williams, J. H. McCall, R. A. Hancock were added to the board of deacons. Gen. Wm. T. Withers died in 1888.

In 1891 the Masonic Temple lot was bought, corner Short and Walnut, for \$12,100.00. The church enrollment was 914. Those ordained in 1894: elders, R. A. Hancock, J. P. Headley, Albert Allen; deacons, S. A. Donaldson, J. C. Taylor, J. H. McCall, S. K. Cozine, R. Arnsperger, Jno. Marrs, J. W. Porter, Mat Walton, N. L. Baker, W. N. Cropper, Clarence Egbert. George Darsie held a protracted meeting. There were 53 additions.

Robert Mathews, called to presidency of Drake University, resigns at Central. The new church was dedicated July 22, 1894, by Dr. Robert T. Mathews. I. J. Spencer became minister Jan., 1895. He held a few days meeting with 60 added, following the B. Fay Mills revival in the old Main Street building. A board of 24 women to do pastoral work was approved by the congregation, July 14, 1895. J. T. Hawkins resigns as treasurer of the church. John Marrs succeeds him. A. B. Chinn, Harry McDougale and J. T. Jackson elected deacons.

In 1896 a lot was bought for South Side Mission, located at Mill and Cedar streets. Albert Allen, R. Arnsperger, J. C. Taylor, John Marrs, W. N. Cropper, elected trustees of South Side property. In 1898, Nov. 28, Ward Russell was employed to preach at South Side for 1899, at \$10.00 per month and whatever is contributed by the congregation there.

Matthew Walton and J. W. Porter became elders, B. H. Cozine a deacon, Oct., 1899. In 1901, S. M. Jefferson and J. W. Porter were made elders. W. T. Woolfolk, H. H. Roberts, S. L. Van Meter, Marshall Foley, W. B. Nelson, G. G. Wilson, elected deacons. On May 31, Albert Allen, senior elder, died.

In 1904, W. E. Hibler, Mattehew Walton, W. N. Cropper were elected to the office of elder. S. A. Glass, J. E. Phelps and Stanley Frost were added to the board of deacons, and in 1908 W. C. Morro, E. L. Gillis, J. C. Taylor, D. M. Case, elders. B. M. Turner, W. E. Cassidy, H. S. Brooker, George Roberts, W. A. Purnell, Robert Estill, deacons. W. E. Booker made choir leader and assistant minister. In 1911, J. T. Jackson and Richard Arnsperger were selected as trustees of Flournoy and Shivery funds.

In 1912 J. M. Rash, Samuel Bedford, W. C. Bower made elders. Jas. H. Adams, Geo. S. Byrnes, Dr. R. L. Carrick, Talbott Clay, W. C. Lawwill and Henry Lloyd deacons. W. E. Cassidy dies Feb. 22, 1913. In 1914 Wm. John Menger was engaged to hold a protracted

meeting, and in 1915 Prof. E. E. Snoddy, J. H. Adams and Geo. Roberts were elected elders. W. T. Congleton, E. A. Wise, J. S. Botts, Matt S. Walton, E. B. Sweeney, J. N. Elliott, J. E. McHargue, R. E. Monroe, J. W. Throckmorton, Asa A. Chinn became deacons. A pipe organ was purchased at a cost of \$4,000.00, one half donated by Carnegie Foundation and the other half by Mrs. M. E. Clark. Mrs. Clark also gave an annuity of \$10,000 toward the new educational building.

In 1916, Prof. Bower resigned as director of religious education; Marshall Dunn succeeded him. In 1917 John E. Pounds held revival services, and Fred Butler song evangelist. In 1918, E. B. Sweeney was chosen elder, and F. B. Wood, John Biddle, Alghan Wells, G. Z. Faulconer, Tillon Cassidy, Chas. E. Martin deacons. Dr. R. L. Carrick became chairman of music committee.

In 1919, March, Homer Carpenter leads in revival, with 48 additions to the church. Prof. Beansong became choir director; H. B. Wood succeeds H. S. Brooker as church treasurer; J. N. Elliott, Chas. Schull, E. B. Sweeney elected elders; H. H. Downing, Claude Sutton, R. T. Embry deacons.

In 1920, J. T. Jackson, Jr., succeeded A. H. Wells as bass soloist. C. N. Manning was selected as chairman of the congregation for four years. On July 24, the congregation made I. J. Spencer Pastor Emeritus with salary of \$2,500.00, and if Mrs. Spencer survives him, \$1,250.00 per year during her life. On Aug. 28, Dr. A. W. Fortune of the College of the Bible was chosen to succeed Mr. Spencer at a salary of \$5,000.00. Newton L. Baker died Sept. 21, 1921. I. J. Spencer died at Peoria, Ill., March, 1922. Leslie B. Ingles was elected deacon.

In 1923, Roger T. Nooe assisted in a protracted meeting. W. S. Harsell was made director of religious education. Dr. Fortune's salary was increased to \$6,000.00.

In 1924, C. R. Staples reports 1,438 resident members of the church, 627 non-resident or inactive. Elders were elected for six years: E. H. Bureau and those previously named; deacons not previously named, W. D. Reddish, J. B. Mylor, L. C. Redmon.

In 1925 W. S. Harsell was called to a church in Cleveland; Dr. J. A. Stucky was elected elder. Dr. Fortune was offered an increase in salary of \$1,200.00 but refused it. R. E. Jarmon was elected assistant pastor, director of music and religious education; Mrs. Jarman, organist. James Byrnes elected deacon emeritus. Mrs. J. C. Taylor retired as organist after a service of 35 years.

In 1926 W. R. Brittingame, John William and J. B. Van Hoover and E. F. Parks were elected deacons. J. H. Adams and George Byrnes, S. L. Van Meter and J. E. Phelps died in 1928.

The choir under the direction of R. E. Jarman rendered the oratorio, *St. Paul*, 1930. In 1931 Dr. O. T. Koppius was elected elder to succeed Dr. J. A. Stucky, deceased, killed in an accident. James Park succeeded J. J. Morgan.

In 1932 the State Convention, celebrating the 100th anniversary of the union of Christian and Disciples of Christ, was held at Central Church. Large attendance. Dr. Fortune's new book, *Disciples of Christ in Kentucky*, appears.

In 1933 Roy E. Jarman resigned to go to New York, G. J. Turner became his successor in the department of Religious Education. Fire injured the auditorium of the church, necessitating the rebuilding of the front section of the edifice. The old Spencer home

was removed and an enlarged auditorium is under construction at a cost of about \$50,000.00. Dr. Lee Collins Redmon dies Oct. 27, 1933.

The greater part of the data on officers elected was furnished by John C. Taylor.

Recent Happenings at Republican Meeting House

Since 1872, when the Christian Church there disbanded, no regularly organized congregation made it their meeting place except temporarily. Ministers from Elkhorn have often held Sunday afternoon services there. Some revivals have been held and it has been used for neighborhood gatherings from time to time. The Republican district public school was maintained until 1927, when it was consolidated with the Picadome school.

The trustees, at their own expense, had made the house usable in 1931 and evening services were begun, running from Easter to Christmas each year. The people of the neighborhood responded well and a good attendance every Sunday night encouraged the continuance of the services. Further repairs have been made. The committee on new roof and repairs consisted of L. H. Haynes, Homer Sutton, Ben Anderson, J. W. Southworth, Leslie Simpson, Stephen Young and Taylor Stone. The committee on wall paper was Mrs. J. W. Staten, Mrs. Homer Sutton, Miss Fannie Foley and Mrs. Claude Elkin. The committee on paper hanging was Homer Sutton, Leslie Simpson, L. H. Haynes, H. H. Anderson, and John W. Southworth. Mr. Henry Poe did the interior painting. Mrs. Henry Benning, Mrs. H. W. Wills, Mrs. Ira Waits, Mrs. E. E. Haydon, Mrs. Lon Adams and Mrs. Will Wallman constituted the committee on socials and entertainments. The ushers and collectors of the offerings are Claude Elkin, Ed Staten, L. H. Haynes, Homer Sutton and H. H. Anderson.

The old school room has been renovated and is used by the young people for their religious program on Sunday nights preceeding the preaching service. They have a piano, pews and tables, pictures and other furnishings. The young people formed an organization, called the Y Club, for their moral and social welfare. The president is Miss Maerene Waits; secretary, Miss Pattie Haydon; vice-president, Miss Louise Traugott; librarian, Mrs. Edward Huffman; chairman of program committee, Mrs. Claude Wiley.

The other members of the Y Club are: Geneva Anderson, Kenneth Anderson, Allen Anderson, Felix Cole, Charley Haynes, Harry Haynes, George Hilan, Raymond Jacobs, Russell Kelly, Pershing Landham, Floyd Lynn, Ray Lynn, Scoop Moore, Chester Raymer, Jane Jones, Clifford Smithers, Francis Smithers, Willard Spiegel, Charles Spurgeon, Stanley Spurgeon, Homer Sutton, Eva Marion Staton, Frances Staton, Ollie Stephens, Taylor Stone, Drexel Southworth, Dorothy Southworth, John Southworth, Harlan Roy Southworth, Maurine Southworth, Catherine Traugott, Dorothy Traugott, Richard Waits, Horace Waits, Henrietta Waits, Jack Waits, Claude Wiley, Mrs. Claude Wiley, Virginia Ballenger, Jesse Wallman, Morris Neal, Hugh Hardman, Albert Williams, O'Neil Masters, Ward Russell.

Third Half-Century at South Elkhorn, 1883-1933

From this time on practically all of the ministers who served the church had received their training at the College of the Bible, Lexington. Those preceding had been trained at Bethany, W. Va., or elsewhere. In 1883 W. S. Keene was minister.

Sanford Foley resigned as clerk. John S. Phelps was elected to succeed him. A revival by Bro. J. W. Howe, of Ohio, in 1883, resulted in eight additions: Anna Phelps, Mary Clay Mosley, Eliza May Mosley, Martha Anderson, Frances White Brown, Henry Perkins, and Eliza Perkins.

The membership list of 1883 gives some names not hitherto listed: Margaret Adams, Martha Gooch, Lillie Talbutt, Francis A. Walker, Thomas L. Bryan, Sallie Turner, Elisha Adams, W. C. Dickens, Ruth Sparks, Dudley Sparks, James Sutton, Thomas Cravens, Joseph Alford, Elizabeth Smith, Sallie Frost, Fanny Davis, Jennie Sandusky, Joseph Bryan, Elizabeth C. Barkley, Joseph Mosley, Fanny Mosley, Eugenia Barkley, Lizzie Brown, Susan Foley, Chas. Maddox, Annie Maddox, Sallie Clay, Jas. T. Smith, John T. Hughes, Williamette Hiffner, Belle Tyson, America Parker, Sallie Foley, Helen Mason, Louiza Jackson (col.), Aaron Farra, Lydia Farra, William Croxton, Wilson R. Martin, Cynthia Land, George McIntyre, J. Cozine, S. K. Cozine, Sophronia Hunt, William Hersperger, Susie Foley, Joanna Waddell, Susie Murphy, Mary B. Sallee, Thomas Brown, Ellen Woodard, Sallie Sparks, Charles Bailey, Fannie Smith, Mary Farra, Elizabeth Arnold, Ellen Goss, Alice Goss, James W. Hersperger, Annie Lincoln, Annie E. Sandusky, John Tipton, Mary Sebastian, Robert A. Carter, Samuel Rose, George H. Smith, Jr., Claude Mason, John Wilson, James Hunt, Mary Davis, James D. Cassell, Kate Hughs, Hattie Hughs, Eliza Tipton, Robert Cassell, Van Goode, Jessie Smith, Sallie Johnson, Nellie Preston, Sarah Bryant, Rolla O'Neal and Jack Foley.

John T. Hawkins became the minister in 1884, serving to 1890. Thomas H. Mosley died March, 1885. Additions during the year 1885 were, James Warren and

wife, John Clemmons, Amanda Hunt, Edward Bailey, Eugene Moseley, Irene Moseley, Mamie Hiffner and Mattie Anderson.

Added in 1886—John T. Hawkins & wife. A revival in August, Homer T. Wilson, preacher, resulted in the following additions: Elizabeth Hawkins, South Hawkins, Mamie Hunt, Nettie Adams, Lucy Jacobs, Nannie Wills, Lewis Johnson, Mildred Johnson, Minnie Goode, Ella Shropshire, Alice Pitman, Jennie Phelps, Maggie Warren, Alice Smith, Lizzie Strange, Joseph H. Lane, William Bowman, H. C. Bowman, Jr., Washington Cravens, John Cravens, Edward Young, Katie Sacercer, Annie Warren, Stephen L. Chasteen, Maggie Chasteen, Alonzo Chasteen, Lilly B. Chasteen, Maggie Clemmons, George Oneal, Davis Preston, William Preston, Alice Preston, Bettie Rice, Robert E. Rice, Charles Sandusky, Susie M. Shropshire, Minnie Smith, David Smith, John Smith, Jacob Smith, Eliza Stanhope, Annie Strange, Thomas Lyson, Jennie Warren, Lena Cowgill, Sudie Wills, Carrie Adams, Arthur Young, Annie Young. By letter: James Ashpaw, Mary S. Breeden, Ida Cravens, Chas. H. Dean, Isaac Gip, Lizzie Goode, Anna Higgins, Lizzie Young, Julia Hare.

Homer T. Wilson held a second meeting in 1877. Those added were: Emma Blair and Milly Chasteen, Luther Foley, Mattie Goode, Corilla Goode, Stephen Hatch, Thurston Hifner, Mary Kayse, Mary A. Kirkland, Maggie Kirkland, Howard Mahanes, Nathan L. Moore, Sallie Pitman.

Bro. Reynolds of Little Rock held a meeting in 1888. Those joining were: Montgomery Gooch, Laura Nutter, Thomas Fall, Belle Headley, Eldridge Duncan.

In 1889—Added: Edward Young & wife by letter. Alex Foley and Stephen Chasteen were ordained deacons. Added: John B. Phelps, Susie and Fanny Phelps, Charles B. Bailey, Loulie Stevens and Lena Adams, by letter.

In 1890—Mark Collis, of Broadway, Lexington, preached during the August revival and the following were added: Hettie Cox, Minnie Foley, Lizzie Gooch, Willie Hiffner, Susie Huggins, Laura Kirkland, Sallie McKenzie, Lena Sellers, Kate Shropshire, Addie Young, Inez and Frank Hawkins, all by confession.

In 1891 Henry Goodacre became minister.. During a meeting held by Ira C. Mitchell the following joined the church: Maggie Chasteen, Mr. Haines, Henry Goodacre and Isabel Goodacre, his wife and Annie E. Catline by letter.

In 1892 William E. Stanley became minister. Added: E. J. Wharton, Joseph Wharton, Mrs. Eugenia Wharton, also Dr. J. T. Bright and wife and Belle Bright, and Mrs. Enola Alford were received by letter.

In 1893 John T. Hawkins was called again as minister. Victor Dorris led in a revival. Those joining were: Miss Mary Bryant, James Clemmons, James Hunt and wife, William Clemmons, Robert Adams, George Duncan and Lida Adams, all of whom joined at Republican; Jennie Mockbee and Jessie Sandusky by statement, Ernest Foley, Ollie Tillett, James Bradshaw, Thomas Clemmons, Milward Chasteen, William Bradshaw, J. W. Waltz, John G. James, Samuel Sutherland and Lizzie Haynes.

In 1894—Ellen Shanklin, L. D. Fugate and wife, Ollie Edwards, James and Geo. Richard Mockbee, L. T. Robertson, Edward Young and wife, Nancy Dewelly, W. J. Denman and wife and daughter,

Minnie Denman, by letter. John T. Hawkins goes to Macedonia for next year and Harry Lampkin succeeds him.

Those joining in 1895: William, Thomas and Lida Parks, Mrs. Sue B. Herd, Eva Tillett, Wallace Wharton, Nellie Foley, John Baker.

1896—Nellie Bradshaw, Myrtie Bradshaw, Gertie Bradshaw, Ollie Baker, Mrs. J. Baker, Geo. Bendley, Logan Gooch, Warren Gooch, Theodore Gooch, J. M. Hager and wife, Nellie Haynes, Alice Haynes, Wm. P. Hitch, Emily B. Hitch, E. E. Jackson, Pearl Kays, Harry Lampkin and wife, Nannie Ogg, Thomas Parks, Sr., Mrs. Mattie Parks, William Parks, Thomas Parks, Jr., Lida Parks, Thomas Rose and wife, John E. Smith, Mabel Young, Hettie Young, John B. York and Ernest York.

J. J. Irvine, Jacksonville, Fla., was the evangelist in 1897. Additions: Tillie Cawby, Mrs. Mattie Jane Clemmons, Julia Kirkland, Jennie P. James, Ada Shanklin, Charles Shanklin, Laura Russia, Pearl Murphy, John R. Baker.

R. H. Lampkin was followed by Howard T. Cree in 1898. He accepted with the understanding he might leave before the close of the year. He preached for the church for the two months of January and February, when he accepted a call to the Maysville church. This was the shortest pastorate the church book records. R. Lin Cave succeeded him.

Walter M. White and Carlton Lambert assisted R. Lin Cave in a meeting in 1899. The following were received: Mrs. Mary Anderson, Ina Anderson, Audry Alford, Steele Barkley, Raymond Bradshaw, Mr. Davis, Fannie Foley, Farra Headley, Sallie Hifner, Mrs. Holton, James Fugate, John Jelly, Charles Kirkpatrick, Lina Mockbee, Bessie Murphy, Mr. Holton, Willie Rose, John Young, Mrs. West, Charles Jelly, John Sebastian, Walter Sebastian, Jessamine Smith.

W. J. Shelburne succeeded President Cave in March, 1900. He was a student in the College of the Bible. Cloud Smith was made a elder and B. C. Fugate and C. C. Sandusky were made deacons.

In 1901 Alfred Fairhurst began his ministry. E. L. Frazier, of Marion, Indiana, assisted in the meeting that closed Oct. 1. Those added were: John R. Lucas, Alex. M. Bradshaw, Mary E. Jeter, Mrs. Jennie Sandusky, Mrs. Mary Haynes, Elsie Smith, Geo. Vernon Rose, Lena Belle Stone, Mrs. Mary Preston, Elbert Jeter and Dr. J. M. Jeans.

Edward Young was chosen treasurer of the church to succeed John E. Smith, resigned. Clay Shropshire and wife were received in 1902. Charles C. Sandusky was chosen elder and Geo. Wade deacon. A revival in September, I. J. Spencer, preacher, and Mr. and Mrs. Leonard Daugherty, singers, resulted in the following additions: Ruel M. Dwelly, Jesse H. Haynes, George Hilan, Oma Hilan, Oscar Hukill, Fannie Hukill, Georgie Hukill, Mrs. Jennie Jeter, Wm. Larkin, Bestie Larkin, Georgia Larkin, Lizzie Larkin, John Lewis, Fannie Lewis, Mittie Littrell, Ethel Royse, Barton W. Stone, Herman C. Stone, William Wigg, George Willis. And Thomas Parks was ordained a deacon.

In 1903, those uniting by letter were: Mrs. Pattie D. Stone, Robert Smith and wife and Samuel Parks and wife. Arthur Young and George O'Neal were ordained deacons June, 1903. Burris A. Jenkins was evangelist in the July revival. Those added: James Chasteen, Robert Chasteen, Bessie Chasteen, Susie May Davis, Escortel Davis, Annie May Bridges, Stella Jeter, Mabel Gregson,

Charles Kirkland, Grover Parker, Elizabeth Parker, Louis Howard, Mattie L. Smith, Effie Smith, John Sebastian, Henry Stone, Robert Stone, Corinne Stone, Len Young. Lillie Sutton came by confession and baptism. John Perry, Mrs. Sallie Perry, Mrs. Jane Shioc, J. R. Lucas, Anna Lucas, John Lucas, Henry M. Dodson and Annie E. Kirkland by letter. In November Mrs. R. A. Estes and Mr. and Mrs. James McLeod presented letters.

The reorganization of the Sunday School was effected and several of the brethren and sisters discussed its merits and needs; officers for the Sunday School were: Geo. Neal, superintendent; James McLeod, assistant superintendent; John G. James, secretary; Logan Gooch, asst. secretary; Edward Young, treas., and John S. Phelps, clerk.

1904—Victor W. Dorris of Georgetown assisted in a revival. Those added by baptism: Margaret Christopher, Frank Huffman, Mrs. Ola Huffman, Ethel Jelly, Ethel Hukle, Mrs. Willie Neff, Harry Robb, John Cecil, Lee Alford, Lenville Chadwick, Margarette Perry, Logsdon, Katie Moore, Florence Anderson and Homer Sutton. By letter Mrs. Virginia Huffman, Miss Mamie Reed, — Browning, Mrs. Rebecca Browning, — Logsdon.

In 1905, Judge John S. Phelps, "highly honored and faithful Elder, also clerk of the church for 20 or more years, both of which offices he seemed qualified to fill both by nature and education," died June, 1905. Stephen Chasteen was elected elder and Clay Shropshire and James McLeod deacons. James McLeod was also chosen clerk. Mr. and Mrs. B. J. Mitchell and Mrs. Nannie C. Caywood united by letter.

Hall L. Calhoun was the preacher in a revival in 1906. There were 83 added to the church. Belmont Brown, Henry Lawson and wife and Mary Lawson, Leroy Davis, Leroy Smith, Geo. Haynes, Mamie Traugott, Nettie May Simpson, Loa Simpson, Minnie Wiggs, A. D. Moore (letter), Homer Perry, Charles West, John Chasteen, Albert Traugott (1), Recie Preston, Wilson T. Haydon, Pearl Littrell (1), Belle Benning (1), Recie Preston, Wilson T. Haydon, Pearl Littrell (1), Katie Traugott, Mary Stewart, Effie Glass, John Dennis, Willmott Haydon, John Wardle, Ernest Haydon, Annie Traugott, Mattie Bourrier, Robert Rogers, Bessie Owen, Dovie Rogers, Stella Rogers, Ephriam Young and wife, Thomas Anderson, H. A. Stewart, Annie Feck, Luther Glass, Bessie Dennis (1), Nina Fordner (1), Moses Littrell, Hugh Dennis, Mrs. John Dennis, Rebecca Feck, Wm. J. Feck (Bapt.), Mrs. Katie Feck (Bapt.), Mrs. Addie Maxwell (1), John Maxwell (1), Ranie Williamson, Ada Simpson (1), Geo. L. Collins, Alma Collins, Eddie Smith, John Gardner, Mattie Gardner, Nathan Maxwell, Addie B. Goodrich (1), Guy Moore (1), Brooks Taylor, Bessie Lee Curtis, Russell Wilhoit, Geo. Littrell (1), Barnett Smith, Ellen Smith (1), Jas. Fortner, Martha Littrell (1), Mamie Littrell, Lizzie Dennis, Mr. and Mrs. Fugate (1), John Hoskins, Robert Maxwell (1), Maude Foley, Raymond Rogers, Mollie Sparks, Lawrence Young, Wilbur Benning and T. J. Barber.

Added in 1907: Sister Osa Ashpaugh, who was baptized at her home on the Keene pike, and Mrs. Mary Coke, came by letter.

In 1908 E. J. Barnett was pastor. W. C. Morro assisted in a protracted meeting with 51 additions: Sutton Stone, Elizabeth Davis, Hunter Davis, Nannie Davis, A. W. Mason and wife, Millie Woodford, Stephen Mahaine, Herbert Preston, Pearl Anderson, Mary and Pearl Davis, Bettie Stewart, Rufus Moore, Leslie Stewart, Geo. Perry, Dora and Cordie Smith, Sallie Caywood, Robert Huffman, David Mahaine, Grace Waltz, Joseph Wills, Lucy Walton, W. O. Mitchell and wife, Elizabeth Blair, Dora Roop, Ruth Roop, Leona

Preston, C. L. Gosney and wife, Hazel Gosney, Geo. Jelly, Mrs. Ann Wheeler, Leona Rachel, Lydia Smith, Cora B. Cawby, Roy Dunavent, Willie Sallee, Pearl Sallee, Mrs. Len Young, Dr. W. W. Holloway, Hanna Smith, J. B. Farley, Ben and Agnes Anderson, Allen and Maggie Lowen, Mary B. Sallee and Robert Anderson.

Evangelistic services were held in August, 1909, Roger T. Nooe assisting the pastor. The following were added: Annie T. James, Sarah James, Katherine Downing, Bertha Downing, Ed Downing, Grace Jelly, Margaret Baxter, Carrie Feck, Robert Prather, Mrs. L. F. Baber, Mr. and Mrs. C. F. Caywood, Robert Stone, Katie Munson, Cordie Caywood, Mrs. R. V. Tyson, Margaret Stewart, Agnes Stewart, J. M. Yarnell, J. W. Stone, J. T. Fugate and wife, Mrs. L. Yarnall, Mrs. Mamie Moore, Margaret Clemmons, Mrs. Bettie Baxter, Mrs. Arthur Minor, Eva Davis.

The revival of 1910, conducted by R. J. Bamber of Versailles. Those who joined the church are listed as follows: G. M. Lowry, Jas Stewart, Zelma Haynes, Lillie Davis, Eddie White, Mrs. Susan O'Brien, George Jelly, Mr. and Mrs. Ollie Preston, Tessie Jeter, Ed Downing, Henry Sandusky, Katherine Baxter, Mrs. Naomi Hendron, Wm. Sutton, Stewart Smith, Wm. Foley, Margaret Foley, Pendleton Roberts, Mr. and Mrs. A. P. Roberts, Susie Collins, James Burbridge, Mr. and Mrs. T. R. White, Eddie White, Mrs. Sarah Roop, Smith Roop, Mr. and Mrs. L. Chadwick, Mrs. W. C. Sebastian, J. F. Pickett, Joe Pickett, N. R. O'Brien, Bruce Wells, Mrs. Geo. Jelly, Bro. Morgan, Mrs. J. L. Moore, Mrs. Sallie Dwelley, Mrs. Bessie Gooch, Mary Stone, Mrs. Sallie Webster, Wm. Jackson, Sister Ella Long, Ada, Guy and Rhoda Pickett.

Thos. Parks, who has served so long as a deacon and treasurer, met death while crossing a railroad near Pinckard in Woodford Co. (June, 1911). In September Mr. and Mrs. Samuel Parks and sons, Frank and Earl received by letter.

A. L. Wills began his service as minister in 1912. Samuel Parks was chosen deacon and Jas. McLeod a trustee of the church. During a meeting in August, John M. Alexander of Crawfordsville, Ind., preaching, the following became members: William Bowers, Marshall Myers, Victoria Myers, Lucy Anderson, Dorothy Feck, Robert H. Kirkland, Susie May Anderson, Charles F. Feck, Chas. Frangott, David James Feck, Clarence D. Simpson, Jessie Tillett, Irene Ballinger, Mattie Adams, Granville Kirkland, Mrs. M. Wiggs, Joe Feck, Jr., Frank Simpson, John York, Mrs. Sallie Wood, Esther Cecil, Walter Haynes, A. L. Wills and wife, John W. Leedy, Birdella Rogers, Alma Smith, Mary Ella Chasteen, John T. Owen, Amanda Margaret Mahanes, Mary Florence Huffman, Bessie Davis Dunn, ——— Green, ——— Green, and Raymond Green, 36 in all.

Evangelistic services were conducted by the pastor in October, 1913. Additions: Henry Ball by letter, Elizabeth McLeod, Elizabeth Young, May Cassity, Winnie Stallsworth, Wesley Jelly, Gladys Preston, Lorena Davis, Margaret Young, Kathleen Parks, Lorcis Hoskins, Mary Lee Wilson and Joe Bowers. They were immersed at their request, in the creek near the church.

Luther Cassity and wife were received into fellowship in January, 1914. Sam Parks succeeds Frank Huffman as church treasurer. The treasurer's books were audited and reported correct. E. J. Barnett assisted in a meeting in September. Those added were: Ben Mullins, Irene Roop, Dolly Jelly, John Stephen Hash, Ethel Reid, Anna Elizabeth Parks, Golda Reid, George O'Neal, Jr., Mrs. Duncan, Mrs. Reid, Miss Anderson, Jas. Robt. Wilson, John Robt. Burrier, Harry Parks, Beulah Duncan, Samuel Johns, Sherman

Myers, Olive Cassity, Annie Armstrong, Huston Yearly, Roger W. Preston, Wm. Johnson Penn, Mrs. Bessie Belle Penn, Howard Owen, Blanche Taylor, Arthur Rufus Baber, Sarah Armstrong, Lillian Davis, Geo. Moore, Mrs. Glass.

In 1915 E. E. Snoddy was chosen minister, serving 8 years. In August a protracted meeting was conducted by the minister, resulting in 26 additions: Mrs. Samuel Grow, Ada Grow, Lela Grow, Harry Grow, Mary Johns, Dora Hoskins, Stanley Johns, Anna Anderson, George Wagner, J. F. Harris by confession and baptism, B. F. Bunnell and wife, Clark Wells and wife, Mrs. Mattie Welch, Mrs. S. D. Johns, Mrs. Eckler, Mrs. Elizabeth Cole, Miss Hattie Welch, Miss Susie Cook, W. S. Fields and wife, Amelia Wagner, Raymond Clayton and wife and W. B. Karsner—by letter or transfer of membership. In December Coy Hatton and Hattie Welch Hatton were received by letter.

1916—A canvass was made for local and missionary funds. Mrs. J. J. Taylor was elected organist and her salary was to be paid from the regular church fund. H. C. Hersperger, one of the oldest members, died March 28 in his 94th year. In August the evangelistic services were led by Dr. A. W. Fortune, the singing by Miss Katherine Cochran, assisted by the Moore Bros. and Jesse Burrier. Those added by letter were: Robt. Christian, Mrs. Lena Christian, E. C. Welch, W. T. Welch, J. B. Fisher and wife. By confession, Mrs. Ruth Alcorn, Marie Shields, Robt. James, David Winkle, Helen Christian, Jewell Bunnell, Alice Chasteen, William Parks, Jr., Roy Rogers, Rufus O'Brien, Keever Woods, Eva McCray, Robt. Parks, Mabel Gibson and Mattie Blair.

Robert Huffman, Howard Mahane and Warren Gooch were elected deacons. The protracted meeting of 1917 began Aug. 26 and continued over Sunday, Sept. 9. The singing was under the leadership of Brother Robert Moores assisted by the choir. The following were added to the church in the meeting: By baptism, Ella Stewart, Elijah Anderson and Eddie Wilson. By statement, J. W. Webster, Parthena Carr, Mr. and Mrs. Thos. Yearly. J. J. Taylor was ordained an elder by E. E. Snoddy and the officers of the church.

March 23, 1919—A meeting of the board of officers was held at the church, at which Robert C. Stone was elected clerk of the church and also trustee of the church. Elders Jas. McLeod and E. E. Snoddy; deacons, Sam Parks, Will Parks, Logan Gooch, Robert Huffman, Arthur Young being present. By action the pastor's salary was increased by \$300. There were added by letter I. L. Phillips and wife Ethel, Mrs. Walter Sebastian and Thos. Ballinger.

A protracted meeting brought 52 recruits, Carl Agee of Lawrenceburg, preaching; Charles Martin conducting the singing. Those by confession: Wilbur Chasteen, Robert Chasteen, Josephine Hughes, Elizabeth Lowry, Frances Potts, Marshall Jelly, Mrs. M. Jelly, Ruby Stafford, Mrs. T. M. Moore, Singleton Hughes, Mrs. Grace Jackson, Ozena Bradley, Eugene Webster, Stanley Yearly, Charles Wm. Headley, Jesse Webster, Nancy Ballinger, Mary Wilson, Sallie Foley, Beatrice Stewart, Hazel Christian, Mabel Anderson, Alva Bunnell, Granville Steele, Raymond Moore, Luther Stafford, Fannie Warner, Patsy Young, Earnest Walton, Henry Grayson, Louis Stickler, Gladys Reynolds, Edwin Huffman, Elmer Moore. By membership: Mrs. May Bradley, Sam Sharp, Mrs. May Potts, Albert Atkinson and wife, Mrs. Howard Murphy, Mr. and Mrs. John Smith, T. M. Moore, Orville Poe, Mrs. Roger Preston, Nylus Sharp and wife, J. F. Cook, Elmer Moore, Mr. and Mrs. S. B. Neal.

Logan Gooch was made an elder and Robert C. Stone and E. C. Davis were made deacons in 1920.

Clara Belle Traugott and Mrs. Wm. Wiggs made the confession, Feb., 1921. There was a meeting conducted by Prof. W. C. Bower of Lexington, Ky. Singing led by Chas. Martin. There were 37 additions as follows: By membership, Mrs. Ed Smith, John Moore, Robert Smith, Addie Lee Carr, Gussie Traugott, Mrs. S. D. Miller, H. D. Grayson, R. B. Littrell and wife. By confession and baptism, Anna Lee Huffman, Mary Katherine Wallman, Grace Lowry, Irene Waits, Maerene Waits, Ruth Hargett, Charlie Pollard, Henry Hughes, Tyler Miller, Edna May Traugott, Charlie Bradley, Robert Hargett, Bessie Carr, Cordie Carr, Edna May Lowry, Alma Bradley, Mrs. Elmer Hargett, Henry Gibson, Robert Littrell, Russell Phillips, Hyman Preston, Arvid Grayson, Jesse Edster, James Edster and Elmer Hargett.

There was a meeting conducted by Bro. W. J. Shelburne, of Versailles, August, 1922. Those added: By membership, Mrs. Mary C. Simpson, Mr. and Mrs. Tupper L. Hardman, Joe Hardman, Mrs. Ira Waits, Mrs. John Logan, Mrs. Chas. Saunders, James Carr. By confession, Ivy Hoskins, Annie Hoskins, Julia Waits, Lucy Reynolds, Edwin Christian, John B. Smith, Edith Floy, James Carr, Robert Huffman, Mary Lou Huffman and Sarah Esteppe.

Prof. E. E. Snoddy, who had served the church eight years, resigned, feeling that the work was too heavy with his increasing college duties, and Ward Russell became minister, October, 1922.

S. B. Neal and J. B. Fisher were elected deacons. Frank Huffman and Sam Parks were made elders of the church. E. C. Davis was chosen treasurer to succeed Samuel Parks, resigned. Ephriam J. Young was asked to serve as a deacon, but declined. Ward Russell and wife and son, Augustus Russell, united with the church. The ordination service, setting apart the men chosen by the church, was held March 11, J. J. Taylor presiding.

O. N. Fielder and wife, Mrs. Earl Parks, and Mr. and Mrs. C. B. Lowen united with the church. Mr. Lowen had been a deacon at Nicholasville and was made a deacon here.

A Christmas tree entertainment was provided for the children and Santa Claus was present. He also presented the pastor's family with a gift of \$50.00 from the church. Santa has a habit of doing such things at South Elkhorn. One year he presented the minister, E. E. Snoddy, with a Dodge car.

Mr. and Mrs. Russell Spears united with the church, April 13, 1924, presenting letters from Antioch. Hugh Hardman, Victor Neal, Catherine Traugott and Maude Louise Thomas made the confession and were baptized. Rhodes Thompson, Nicholasville, assisted the pastor in a revival. S. K. Strother led the singing. By letter: Ethel Moore and Leslie Simpson. By confession of Christ, Alberta Allison, Florence Bradley, Anne Luxon, Myrtle Anderson, Clifford Bradley, L. T. Wade, Ernest Anderson, Mrs. Nora Davis, Mattie Grow, Gracen Stevens and Margaret Ballinger. On Aug. 10 the Memorial Service for W. A. Hiffner, honored elder, was held. J. J. Taylor and Ward Russell conducted the service.

1925—U. S. Ross and Eula Ross took membership. Wilson Lowen, Thomas H. Parks, Mary Frances Hughes, Mary Elizabeth Gooch, Elizabeth Wagner, Frances Lewis, Edith Parnell and Sallie Belle Logan were baptized.

1926—The church was painted inside and out, a new carpet purchased for the floor, a new roof put on at a total cost of \$1,-

345.00. The pastor was voted a \$200.00 raise in salary. On October 17, funeral services for Stephen Chasteen, a faithful elder, who had long been in feeble health, were held.

On Feb. 13, 1925, we had a spelling bee with Province at their church. In May S. B. Neal was ordained to the eldership, and Earl Parks and Charles West ordained as deacons, the pastor officiating. Mr. and Mrs. Eugene Myrick took membership. In the October, 1925, revival, Joseph W. Hagin, Covington, proclaimed the word and Mrs. Russell conducted the singing. The meeting closed with a home-coming and basket dinner. Former pastors, John T. Hawkins, Alvin L. Wills and E. E. Snoddy, were present and addressed the congregation.

Mrs. Jennie James Phelps, widow of Judge John S. Phelps, passed away July 11, 1927.

We closed tonight a very successful meeting lasting two weeks, conducted by Robert N. Simpson, Mobile, Ala., at which there were 20 additions to the church. By confession, Eva Frances Downing, Elizabeth Kines, Agnes Kines, Nellie Kinkead, Dorothy Traugott, Anne Priscilla Moffett, Alma Moffett, Whitley Lee Bradley, and Edna May Wallman. By membership, Mr. and Mrs. E. B. Jenkins, Mr. and Mrs. J. W. Johnson, Ernest, Lillian and Virginia Johnson, Mrs. Lem Kinkead, Mr. and Mrs. Clarence Simpson and Mr. and Mrs. W. C. Fisher.

1929—J. J. Taylor delivered a sermon on Immortality, July 8. The names of Willie Welch, Russell Spears, Howard Owen, E. B. Myrick and Robert James were proposed for deacons to the church and they were duly elected. Also Robert Huffman and Charles West were voted worthy of serving as elders. They were ordained August 11.

Funeral services were held for Arthur Young, deacon, Jan. 22, and for E. J. Young, elected deacon, Feb. 10, 1929. In the autumn evangelistic campaign, Hugh McClellan, Winchester, was secured for the preaching, Mrs. Ward Russell as song leader and Augustus Russell at the piano. Those added: Membership, Katie Parker, James H. Cook and wife, Joe Kines and wife, Virgil Kines, Herman Kines and Mrs. Ben Simpson. By confession and baptism Louise Traugott, Mattie Frances Poe, Edith Lawson Poe, Mrs. Geo. A. Beckett, Elizabeth Beckett, Willabelle Penn, Earl Allison, Jesse Wallman, Lena Florence Adams, George Hilan, Arnel Hilan, Morris Foley, Stanley Foley, Robert Young, Frank McElfresh, Morris Neal, James Leonard Chasteen, Hazel Louise Davis, Anna May Kirkland, Paul Chaney, Mrs. Herman Kines, Anna May Kines, Mary Louise Thomas, and Edward McMahan. On Oct. 13, Mrs. Sarah Cook united by letter from Athens.

The memorial services for Frank Huffman, who had served faithfully for a number of years as deacon and later as elder in the church, were held Feb. 15, 1930.

In May a series of four special programs were rendered. The first by the young people of the church, May 4, the second by J. S. Hilton and a group of girls from the Kentucky Christian Church Orphans' Home at Louisville, May 5, the third a sermon by William E. Sweney of the Broadway Christian Church, Lexington, May 6, and the fourth, a musical concert by Mrs. A. C. Brooks of Mt. Sterling, Mr. Richard Allison, of Lexington, and Mrs. Ward Russell, May 7.

Memorial services were held for C. B. Lowen, an esteemed deacon, Feb. 26, 1931, for Mrs. Lucy Grow, aged 96, oldest member of the church, March 23, and for George G. Kirkland, who helped

to build the chapel at Little Texas and to keep services going there for his community, April 3, 1931.

A protracted meeting was held by Rev. A. C. Brooks, of Mt. Sterling. By confession, Marie Ballinger, John Chasteen, Ethel Chasteen, Mrs. Neville Feck, John Kirkland, Fred Cecil, Felix Cole, Raymond Anderson, Allen Anderson, Mary Thomas Park, Mrs. Homer Sutton, Homer Lee Sutton, Ruth Pitman, Willard Spiegel, Catherine Waits and Jerry Spears. By letter, Bessie Park. R. C. Stone, clerk.

Memorial services were held at the church for Mrs. Howard Mahanes, wife of one of our deacons, Nov. 25, 1931.

Jas. McLeod, an honored elder and trustee, was laid to rest, Feb. 8, 1932. Logan Gooch was elected trustee to fill the vacancy caused by the death of James McLeod. A committee to make arrangements for securing electric lights for the house was appointed, consisting of T. L. Hardman, Robert Huffman, S. B. Neal and R. C. Stone. Those who united with the church in 1932 were, Mr. and Mrs. John Haynes, Ward Haydon, Patty Haydon, Mrs. W. G. Wills, Mrs. C. E. Elkin, Charlie Reynolds and Mrs. Jessie Bfingner, by letter. By confession of Christ and obedience in baptism, Taylor Stone, Roscoe Lynn, W. G. Wills, Lon Adams, C. E. Elkin and Mrs. Stephen Young. The majority of these came forward at regular Sunday night services at Republican meeting house.

About four times a year the songs at the morning hour of worship are all "request songs." This has proved a popular feature.

In the Sunday School and Church the officers chosen for 1933 were: T. L. Hardman, chairman of the board and superintendent of the Bible School; J. B. Fisher, asst. supt.; Mary Thomas Parks, secretary; R. C. Stone, assistant secy., and Willie Welch, treasurer. R. C. Stone, clerk of the church, and Wm. Earl Parks, treasurer.

In the revival Robert L. Badgett, Nicholasville, did the preaching and Mrs. Ward Russell led the singing. The attendance was good and the results gratifying. Those received by letter or statement were: Mr. and Mrs. H. H. Anderson, Mr. and Mrs. James Wheeler, Mrs. A. H. Hagar, Mrs. Charles Stokely, Mrs. William Parks, Will Stokely, Tom Stokely, C. P. Brown, Mrs. Henry Benning, Mrs. Price Southworth, Mr. and Mrs. R. M. Sanders and Miss Thelma Hillard. By confession and baptism: Price Southworth, Maurene Southworth, Harland Southworth, Kenneth Southworth, Pershing Lanham, Grover Simpson, Charles Traugott, Floyd Lynn, Bronson Hagar, Goldie Hagar, Kenneth Anderson, Geneva Anderson, William Scherer, Henry Young, Ernest Stokely, Bertha Stokely, James Young, Pryor Stokely, Mary Louise Stokely, Mattie Stokely, Mr. and Mrs. Commie Price, Charles Stokely and George Stokely.

The officers of the Woman's Missionary Society are: Mrs. Ward Russell, president; Mrs. Russell Spears and Mrs. Anna P. Bailey, vice-presidents; Mrs. Tom Parks, secretary; Mrs. T. L. Hardman, literature secretary; Mrs. Logan Gooch, treasurer. The following are members: Mrs. G. C. Jones, Mrs. B. C. Jones, Mrs. Ola Huffman, Mrs. Wm. Penn, Mrs. Ollie Cecil, Mrs. Orville Poe, Mrs. Russell Spears, Mrs. S. E. Clay, Mrs. S. Cole, Miss Nannie Hieatt, Mrs. Walter Sebastian, Mrs. Willard Self, Mrs. Sam Grow, Mrs. J. P. Hicks, Mrs. Ira Waits, Miss Lillian Davis, Mrs. Earl Parks, Mrs. Eliza Parks, Mrs. Wm. Welch, Mrs. Alex Welch, Miss Mattie Welch, Mrs. Sam Parks, Mrs. W. C. Fisher, Mrs. Littrell, Mrs. Lee Hale, Mrs. Nancy McLeod, Mrs. Geo. Lowry, Mrs. J. M. Saunders, Miss Ella Shropshire, Mrs. Raymond Scherer, Mrs. Frank Murray, Mrs. James Wheeler, Mrs. S. B. Neal, Mrs. Chas. Traugott, Mrs. William

Watts, Mrs. Wm. Shryock, Mrs. Will Wallman, Mrs. C. E. Elkin, Mrs. Jake Foley, Mrs. Geo. Jelley, Mrs. Robt. Huffman, Mrs. Edw. Huffman, Mrs. Homer Sutton, Mrs. Silas Waits (deceased), Mrs. Sank Reynolds, Mrs. Geo. Faig, Mrs. Walter Moffatt, Mrs. Anna Young, Miss Elizabeth Hunt, Mrs. Robert Sanders, Mrs. Howard Owen, Mrs. Chas. Owen, Mrs. Minnie Young, Mrs. Houston Woodard.

The Circle is a missionary organization for young people. Miss Alma Moffatt is president. Other members are: Catherine Traugott, Dorothy Traugott, Ann Priscilla Moffatt, Louise Traugott, Mary Elizabeth Gooch, Elizabeth Woodard, Patty Haydon, Zelma Hillard, Myra Redfern, Grace Parks, Louise Loving, Cathleen Parks, Mary Lee Mahan, Bessie Carpenter Parks, Mary Tom Parks, Jerry Spears, Morris Neal, Augustus Russell and Hugh Hardman.

The 150th Anniversary, Oct. 15, 1933

The sesqui-centennial year of South Elkhorn church has been a successful one. The county convention was entertained July 20. A large attendance, fine program and a forward step taken by employing a county superintendent, were realized. The executive committee later selected James Riley, who will be employed jointly by the College of the Bible and the Fayette churches.

Likewise successful was the tree-planting day, when thirty trees and many hardy flowering plants and shrubs were set out to beautify the grounds.

The home-coming and anniversary of the establishing of the church at its present location, October 15, was also a complete success. The day was ideal, the program inspiring, the fellowship delightful and the basket dinner bountiful. In the yard were 500 chairs, three tents, long serving tables, and all needed conveniences for the guests. The house was fragrant with a profusion of flowers supplied by florists and individuals. The program in the forenoon consisted of a S. S. lecture by C. C. Sandusky, the sermon by W. E. Sweeney, prayer by R. H. Lampkin, solo by Mrs. Chas. Crawford and the Lord's Supper. Mr. Sweeney's subject was "The Obligation of a Glorious Inheritance."

In the afternoon a roll call of former pastors and greetings from those present and absent, were heard and messages from men who had held revivals with the church. W. J. Shelburn, R. H. Lampkin and Dr. E. E. Snoddy were the only former pastors able to be present. Each gave a helpful message. Mark Collis, Hugh McLillan and Dr. A. W. Fortune represented the large body of men who have led in successful revivals at S.

Elkhorn. Mr. Fortune spoke on "Exalting the Church." Brief words were heard from other ministers present: Hayes Farish, E. C. Riley, James Riley, B. C. Bobbitt, V. P. Glass, Geo. Stewart, R. L. Riddell, Donald M. Sheridan, S. C. Brooks, W. T. Wallace, R. L. Badgett, and Robert Sudduth. The pastor presided and Mrs. Russell directed the music.

Especially honored were those who had long been members. There were two who had been members since 1869—Miss Elizabeth Randolph and Geo. W. Cravens (64 years); Mrs. Mollie Jenkins, since 1870 (or 63 years); Sanford Foley, 62 years; John E. Smith, 60 years; Mrs. Annie Sandusky Catlin, Marshall Foley, Mr. and Mrs. J. S. Foley, Mrs. Lizzie Brown Rogers and Willard Self, all over 55 years. Others up to 50 years, C. C. Sandusky, Mrs. Eula Grow Self, Mrs. Anna Phelps Bailey, Mrs. May Mosley Wilson. Many were present who had a record of 40 years, 30 years and 25 years.

Many messages and greetings were read from former pastors, members and friends of other churches. We have space for only one, which will serve as a sample, and yet is unique. South Hawkins writes:

"It is difficult, if not impossible, for a man to picture the happiest days of his early boyhood. First of all I remember the beautiful countryside filled with a noble, happy, and absolutely honorable citizenship. The church was to my boyish mind a real house of God. In the present building I made the good confession in the presence of many witnesses. All through my life I have felt a certain pride that I was once a member of that magnificent congregation.

"It is also due those long past and gone to say that their noble and pure lives impressed a mere lad. The lives of the men and women who composed that congregation were absolutely above reproach. There was not the slightest insinuation against any of them. To be a member of that congregation was a stamp of nobility of character.

"If ever a lad was happy and absolutely surrounded by the noble, the good, and the pure I was during my stay in the South Elkhorn community. In all of my efforts as a minister this one congregation has been in my mind as a brilliant example of Christian manhood and womanhood. Oftentimes when the worries and the perplexities of the ministry press hard upon me; I long for one summer Sunday in the old church among the saints who have passed on to glory, as intensely as David longed for a drink from the well in Bethlehem.

"My one wish and my one prayer for the good people of the South Elkhorn congregation is that they may emulate the example of the congregation of my boyhood days."

The Neighborhood Where They Lived—South Elkhorn—Republican, etc.

In the days of the stage coach there were two famous inns or taverns on the Keene pike, the one at Liberty, later Keene, where now Mr. Ben Wilson resides. In one end of this large establishment is the Keene Post Office and the general store of Mr. Wilson and his son, James Robert Wilson. The other hostelry, the Alford Inn, was located where the old Military road crossed the Keene (the early Shawnee trail) road. On this spot a residence was built and it was there a pastor of South Elkhorn, R. H. Lampkin, made his home in 1895. Between South Elkhorn and Keene lay the early settled farms of William Burrier, Jacob Sandusky, Joseph Blackford, John Todd, Thomas Garland, Wm. M. Connell, Garrard Brice, Henry and Basel Prather, James Allen, Frances Kestley, James Bell, Michael Troutman, Henry Holman, John Craig and James Burton. These were on the 20,000 acre survey of John Mosby. Rev. George S. Smith, pastor at Mt. Pleasant, had a tract of 1,000 acres at Cave Spring. The Thomas Parks place is beyond Keene.

Along the south fork of Elkhorn were many fine farms, besides those already mentioned, among them those of Elijah Craig, Lewis Craig, Toliver Craig, Wm. Gatewood, Thomas McDonald, Chas. Marshall, John C. Owen, Robert Rayburn and John Williams.

Along the Military road we find the Lingenfelter place off of which was cut the Locust Grove school lot, and the Randolph place at Shanondale. A survivor of this family is Miss Elizabeth Randolph, related to the Meades and a descendant of Pocahontas and John Rolfe. It is said that Mrs. Woodrow Wilson is the only other known descendant of both the Indian princess and Rolfe. John G. James came in an early day and acquired the Lingenfelter place, where now his grandsons, John G. and Robert James, live. The Stanhope place adjoins, now owned by Robert Meyers.

John McCubbing of Dumfries-shire, Scotland, settled at Deanside. This beautiful estate of 300 acres is still in possession of the family. An Indian campground, or village, was located on the back of this tract. In the grove of fine old oaks in front of the home many a picnic has been held, with large gatherings in the

palmy days of the basket picnics and even today it is a favorite spot for such occasions. Here the Sesqui-Centennial Pageant is to be staged in the summer of 1934. Across the road was the old Peter Higbee land, later acquired by William L. Barclay and Marcus Grow. The Barclay house, recently sold by T. L. Hardman to E. C. Davis, was erected in 1820. Between the Barclay place and the church, not far from where S. B. Neal now lives, was the two-story house where John T. Hawkins, minister from 1885 to 1890, and Henry Goodacre in 1891 lived.

Dr. John S. Brown lived on a farm of some 440 acres, a part of the old Abram Bowman tract. This is known as the Corrigan or William Watts place. Sanford Foley lived on the original John Foley grant. It was located on the south side of the Elkhorn opposite that of Richard Allen, and bordered the grounds of the Republican meeting-house. In the same neighborhood resided the Faulconers, the Downings, the Clemmons, the Carrs and the Marrs, the Stones, the Frazers, the Jenkins, the Dedmans and the Robbs. The W. A. Hifner home was on the Clay's Mill road where now the Haydons dwell. Grandison Smith, and afterwards Robbins lived at the James McLeod place. But before his death Mr. McLeod had removed with his family to a new home on the Winchester road, the beautiful Grassmere.

E. J. Young lived at the old Higbee place, where J. J. Taylor now lives. The Gess family lived at what is now the Dale farm on the Clays Mill road.

Judge John S. Phelps settled at the old home of Gen Wm. Bryan, at Cave Hill, one of the most attractive places in Fayette county. After his death Dr. Robert James, retiring from his practice in New York, came here to spend his last years. Following Dr. James' death, Mrs. Phelps and Mrs. Anna Phelps Bailey sold the place to Hal Price Headley, for his sister, Mrs. Christian de Waal. Alexander Shropshire dwelt on what is now the Hiatt place. The Joseph Bailey place was just east of Cave Hill and was later the home of Frank Huffman. Mr. Reuben Brown lived at the Dr. Crosby place on the Bowmans Mill road. Mrs. Webb Shropshire, who lives on the Stone road, is a descendant of Joseph and Sarah Craig of the pioneer church. Her grandmother, who was Patsy Dedman,

and lived on the Military road, was a great granddaughter of Joseph Craig. The Craigs were parents of six sons and five daughters, Reuben, Jane, Jas. Thomas, Sam'l, Jos., Phebe, Elijah, Lucy, Elizabeth and Mary Craig.

Mrs. Annie Sandusky Catlin is a descendant of Jonathan Sandusky, whose grandson, R. D. Sandusky, is the owner of the home built on the original government grant, on the Delaney Ferry turnpike.

The late Columbus Jenkins and Lucy Sparks were married in the South Elkhorn church, Dec. 15, 1872. Newton Jenkins was "best man" and Mollie Sparks, sister of the bride, was bride's maid. A supper and dance were given in their honor that night at George Sutton's, whose wife was a sister of Mr. Jenkins, at the old Jenkins home, now the Homer Sutton home, near Republican. Mollie Sparks also married a Jenkins.

George Neal lived on the Keene road where the McMillens now live. George W. Goode's place was on the Harrodsburg road in Jessamine county. Since his day the Stones have lived there and Robert Stone has in recent years built a home on his part of the land nearest the road. The Michael Rice farm was situated on the Brannon pike, between the Harrodsburg and Clay's Mill roads. Squire Levi Grow lived adjacent to the church. Glen Cole owns the place now. The Jas. Hulett farm is located on the Versailles road and the Higbee Mill road, not far from the Providence church, where Mr. Hulett was long an elder. The handsome home he built is occupied by his widow.

The general store at South Elkhorn, now operated by David and Claude Elkin, was established by Franklin Spencer. It was acquired 53 years ago by David Elkin. The Elkin home is near the store. C. T. Saunders now owns the Alexander Foley place in South Elkhorn.

What is now the Helm place was once the McMeekin place and when Capt. "Dick" Redd lived in the neighborhood he resided there. Before the Bellemont chapel was built on the Georgetown road Capt. Richard Redd used to hold service in the old lodge in South Elkhorn.

The old Richard Allen home, situated on the south side of the survey near the Republican church, was

later the home of Lewis Faulconer, and is now the home of C. R. West, called "Meadowbrook". It lies in the corner of the Higbee and Clay's Mill roads. Some believe this is the house where dwelt "Adam Moss," leading character in James Lane Allen's "A Kentucky Cardinal" and "Aftermath." Others locate it at "Scarlet Gate," another Allen home, now the property of Clarence Le Bus, Jr., on the Lane Allen road.

Solomon Rice dwelt on the hill overlooking the village of Fort Spring, later the home of W. C. Fisher.

David Neal lived on the Harrodsburg road about 4 miles south of the church on what is now the Steele place, where the family burying ground is to be seen. Everett Farra lived on the opposite side of the road.

BIOGRAPHICAL SKETCHES

E. E. SNODDY—Was born at Stilesville, Ind., May 13, 1863. Graduate of Hiram, attended U. of Mich., Yale. Taught at Hiram, College of the Bible and Trans. L. L. D., Drake and Transylvania. Member Ky. Assn. of Science. Pastor at South Elkhorn, Simpsonville, New Union. Popular lecturer and writer.

BENJAMIN CASSEL DEWEESE—Born Jacksonville, Ill. Studied at K. U. Began preaching 1874, Cadiz, Henderson, Cincinnati, Columbus, Mo. Taught in South Ky. College, Eureka and College of the Bible. Served Providence Church ten years. Died Oct. 23, 1924.

CLAUDE E. CUMMINS—Born Sullivan county, Indiana, August 11, 1897. Graduated A. B., Transylvania College, 1921. B. D., The College of the Bible 1924. Summer school University of Kentucky. Married Alta Adam, Maysville, Ky. Graduate student Iliff School of Theology. Pastor New Union Church, Woodford county, 1921-1924. Rocky Mountain District Superintendent of Religious Education 1924-1927. State Superintendent of Religious Education since 1927. Employed by The Kentucky Christian Bible School Association.

CHARLES LYNN PYATT—Born Feb. 25, 1886, Jacksonville, Ill. Graduated Transylvania, College of the Bible, A. M. 1912; Yale, B. D. 1913; Harvard Th. D. 1916; Student ministries McKinney, Berry, New Castle, Gary, Ind. 1916-17; Y work in A. E. F. 1917-19. Prof. College of the Bible since 1920, now dean. Married Grace Strawn, Jacksonville, Ill.

EDGAR C. RILEY—Born Dec. 3, 1883, Boone Co., Ky. A. B. Transylvania, 1908; 1910-1918 supt. of schools Boone Co. Married Aug. 30, 1905, Miss Henrietta Terrell. Children 6. Pasadena, Cal., and churches in Ky. Promotional secy. Transylvania College 1920-26; business and promotional secretary Midway Orphans School since 1926.

L. B. WILKES—Born March 24, 1824 in Maury Co., Tenn. Feb., 1854 married Miss R. B. Bryan. 1829 family removed to Mo. Educated at Bethany, U. of Mo. 1852. Pastor Hannibal, Mo., with W. H. Hopson. Preached during protracted meeting with J. W. McGarvey, at South Elkhorn, 1869. Debated with Dr. Ditzler.

ALONZO CLEON BROOKS—Born Sandersville, Ga., Sept. 24, 1896. Graduated Transylvania College 1920, College of the Bible 1922. Preached at East Union in Nicholas county, three years and Walton, Ky., three years; two last years in college and one year after graduation and taught in Walton High School 1922-23. Yale Divinity and Graduate School 1923-24. Hazard, Ky., June, 1924-Nov., 1928 and built the first church there. Mt. Sterling Nov., 1928. Trustee C. of B., sec. Ex. Com. and Board.

ALLEN WILSON—Born Sept. 8, 1869, Lyons Co., Kans., graduated Bethany College 1894; was general evangelist 15 years, holding many successful revivals; minister Johnstown and Pittsburg, Pa., Valdosta and Augusta, Ga., and Winchester, Ky., Gen. Secretary Kentucky Christian Missionary Society since 1925. A debt of \$13,423.89 has been paid off, and an endowment of \$15,500 accumulated.

LEONARD FLEMING—Was born near Midway, Oct. 15, 1798; died June, 1840.

WM. HATCH (M. D.)—Born July 27, 1806; died July 22, 1876. Married Miss Mary R. Adams 1827. Graduated Bowdoin College 1824, M. D. 1826. Came to Great Crossing 1830; baptized 1833 by John T. Johnson. Lived at Georgetown 1834-39. Harrodsburg at Bacon College 1856. Opened a female college in Fayette. Bloomington, Ill. Pastor Hannibal and St. Louis, Mo.

DR. CURTIS J. SMITH—Born Madison, Ky. When he was about to enter the Presbyterian college at Danville to prepare for the ministry he came in contact with John Smith and soon became an ardent and eloquent advocate of the gospel of the Ancient Order. Served South Elkhorn, Versailles 1847-54, Louisville, First 1854. Man of fine personal appearance, bright twinkling eye, modest disposition. Was pastor at Memphis, Linden Street, 1868.

A. B. JONES—Born Jan. 5, 1832, at Middletown, Mo. Son of Sandy E. Jones, a pioneer preacher. Taught 1852-54. Ordained and became pastor Main St., Lexington, 1854. From 1855-58 Fulton, Mo., 1858-60 Liberty Mo., 1860-64 principal of Female Academy, Platte City, Mo. President of Madison Female Institute 1864-67-71-74.

YOUNG PEOPLE OF ANTIOCH CHURCH





Claude E. Cummins in His Office



Harlie L. Smith



Hayes Farish



Clyde Darsie



Rhodes Thompson



J. H. McNeill



Ben E. Watson



W. A. Fite



May Day at Hamilton College



Neal K. McGowan, E. W. Delcamp, Chas. Lynn Pyatt, A. C. Kuykendall,
E. L. Ford.



F. Waller Allen

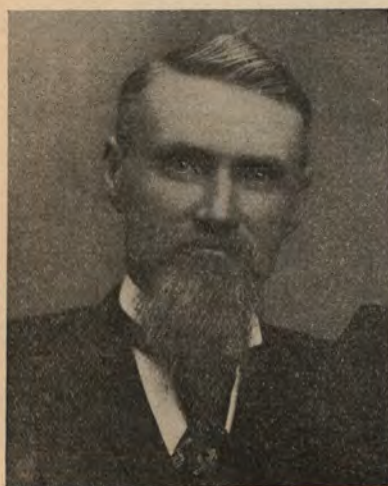


Ward Russell

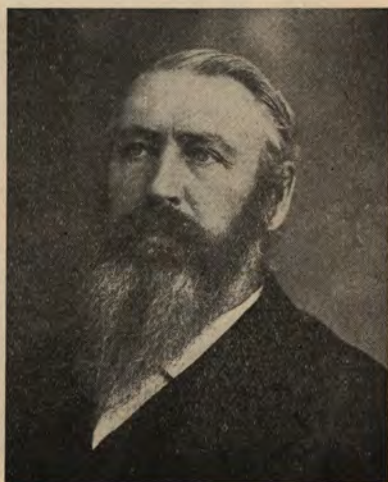


Jas. S. Hilton

WARD RUSSELL—Was born near Ennis, Texas, April 13, 1873. Graduated from K. U. and College of the Bible, A.M., (1903) and B.D. (1922). Served South Side (now Maxwell St.), Lexington, Williamstown and Sadieville, Bethlehem, Clark county. Located at Florence, Colo., 1903-06; Athens, Texas, 1906-'07. Married Miss Laura Carter, 1906. One son, Augustus. Served the Boulevard Church, Fort Worth, Texas, 1907-'08; Trenton, Ky., and near-by churches, 1909 to 1917; Little Rock, 1917-1922. Came to Lexington to teach in College of the Bible, 1922, and located with South Elkhorn church as minister. Eleven years of happy ministry with "the best people on earth."



Will Shropshire



John A. Shropshire



Arthur Braden



Morrison Chapel

ARTHUR BRADEN—Born Westbromwich, Eng., May 29, 1881. Educated at Hiram, Auburn Theol. Sem., Ph. D. Syracuse Univ. 1914. Married Cora G. Yoho; four children. Served Deerfield, O., Auburn, N. Y., Central, Syracuse, First, Kansas City. Pres. Calif. Christian College 1922-30. President Transylvania College and College of the Bible since 1930.



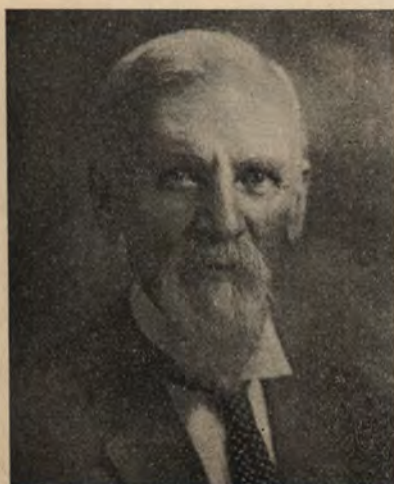
Hugh McLellan



C. M. Summers



Burton L. Hoffman



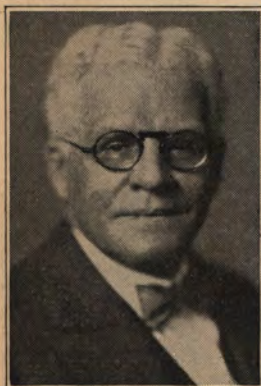
James H. Shropshire



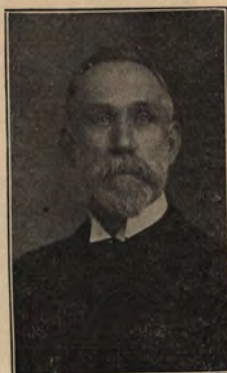
C. N. Frederickson



H. H. Groves, James Riley, Allen Wilson, Edgar C. Riley, G. J. Turner,
R. L. Badgett



W. N. Briney



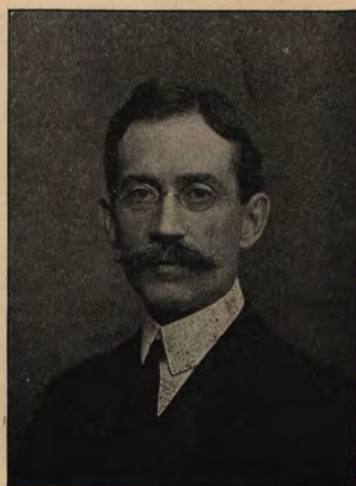
J. J. Haley



E. E. Snoddy



Dr. L. C. Redmon



Carey E. Morgan



N. L. Shropshire



Geo. Darsie, Jr.



W. B. Taylor



R. M. Hopkins



Roger T. Nooe



W. S. Harsell



J. J. Taylor



Vernon Stauffer



E. L. Powell



Mrs. Anna Phelps Bailey, Mrs. Charles Allen Thomas, Mrs. John Gay



Robert N. Simpson



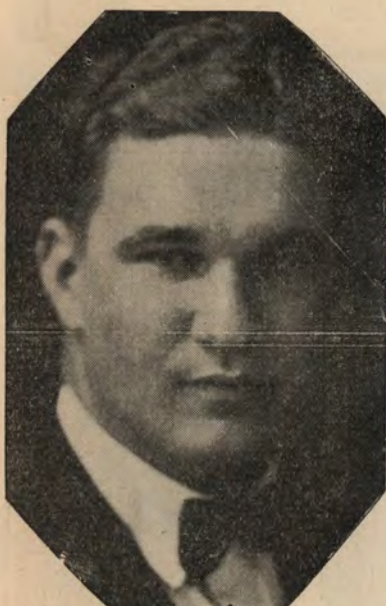
Wm. E. Ellis



Thomas M. Allen, Jacob Creath, Jr., John T. Hawkins, J. M. Alexander



Joe Hughes, Thad S. Tinsley, W. E. Crabtree, R. Lin Cave



B. C. Bobbitt



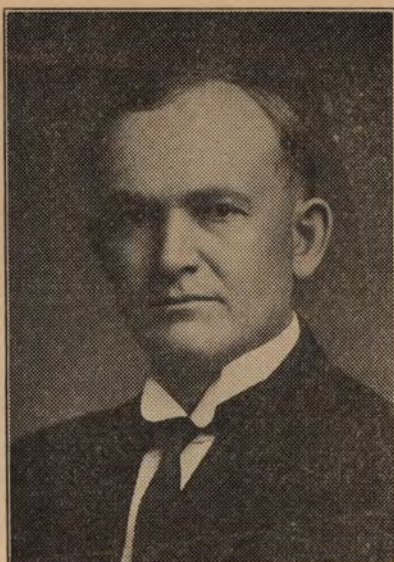
A. C. Brooks



F. M. Tinder, J. W. Browning, Edward Bagby, W. G. Walker



Homer W. Carpenter



D. M. Walker



H. S. Stephenson



Joseph W. Hagin



Hampton Adams



E. V. Eastwood



E. S. Smith



Mrs. Ida W. Harrison



Top row—Dr. J. A. VanArsdall, elder, Nicholasville; Mrs. Randa Bronaugh (Aunt Ran), Nicholasville; Miss Jane Graves, Macedonia.

Middle row—Frank Farra, Providence; Mr. and Mrs. Edmond Hulett, Providence, Mr. Hulett, elder; John Marrs, Providence; Mr. and Mrs. Robert Featherston.

Third row—G. W. Horine, Nicholasville; James A. Hulett, elder, Providence; Wm. Russell Stone, Providence, died 1920; Mr. and Mrs. Allen Hulett, Mr. Hulett elder, Providence.



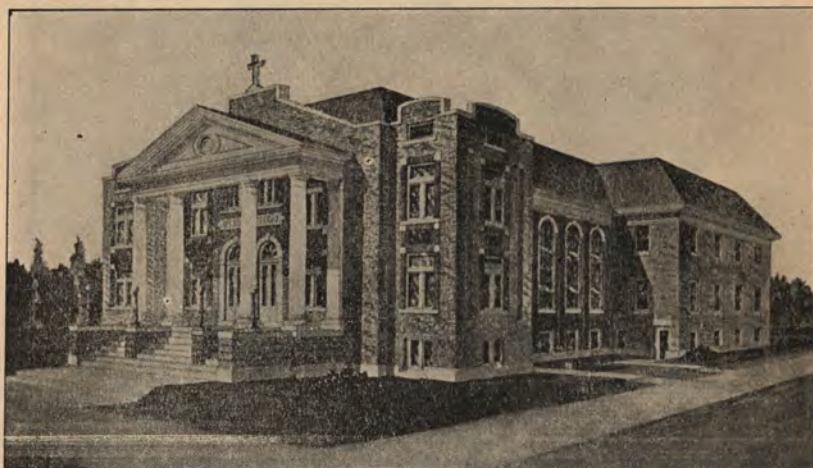
Top—Carlisle Hulett, Providence; 2 Jesse Bryant, elder Providence, died 1907; 3 Geo. V. Moore; 4 Oliver Farra, elder, Providence, died 1902; 5 Oliver D. Bryant, deacon, Mt. Pleasant, died 1892.

2nd—T. L. Hardman, deacon, S. Elkhorn; 2 Mrs. H. S. Lawson, S. Elkhorn, died 1925; 3 Logan Gooch, elder, South Elkhorn; 4 Wm. Lowen, Nicholasville; 5 Mrs. O. F. Troutman, died 1933, Providence; 6 Nat Farra Berry, elder, Providence.

3rd—Wm. C. Smith, elder, Providence; 2 Geo. O'Neal, elder, S. Elkhorn; 3 E. C. Davis, deacon, S. Elkhorn; 4 J. B. Fisher deacon, S. Elkhorn; 5 S. B. Neal, elder, S. Elkhorn; 6 R. C. Stone, deacon, S. Elkhorn; 7 C. C. Sandusky, elder, S. Elkhorn.

4th—Mrs. Samuel Parks, S. Elkhorn; 2 Samuel Parks, elder, S. Elkhorn;

Mr. and Mrs. Thos. Parks, Mrs. Parks oldest member at S. Elkhorn; 4 Wm. Earl Parks, deacon, S. Elkhorn; 5 His son, Estill Lee; 6 Mr. and Mrs. Stephen Chasteen, elder, S. Elkhorn, Mr. Chasteen died 1927.
 5th row—1 Wm. A. Hiffner, deacon Republican, elder, S. Elkhorn, died 1924; 2 Mrs. W. A. Hiffner; 3 J. Frank Huffman, elder, S. E., died 1930; Miss Mary Florence Huffman, now Mrs. G. C. Jones, Mrs. J. F. Huffman, S. E.; 4 Mrs. Wm. Russell Stone, Providence, died 1927.
 Bottom row—Mrs. Juretta F. Marrs, wife of John Marrs, Providence; 2 Geo. Walter Goode, died 1914, elder S. Elkhorn; Thomas J. Moseley, elder, S. Elkhorn, died 1896; 4 Andrew M. Young, deacon, Mt. Pleasant, died 1901; 5 Margaret Farra Troutman, daughter of O. Farra, Providence; 6 Jacob Burrier, deacon, Mt. Pleasant, died 1889.



Lawrenceburg Christian Church, W. G. Eldred, pastor



Waddy Christian Church,
Shelby County



James Lane Allen



Top row, left to right—Benj. J. Mitchell, deacon S. Elkhorn, Central; David Neal, S. Elkhorn (died 1891); Wm. T. Welch, deacon, S. Elkhorn; Jas. McLeod, elder, S. Elkhorn (died 1932); Mrs. Elizabeth Bridges, S. Elkhorn (died 1929).

Second row—Mrs. B. J. Mitchell, S. Elkhorn, Central; Mrs. John S. Phelps, S. E. (died 1927); Mrs. S. E. Lyne, Providence; Mrs. Jesse Bryant, Providence; Mrs. J. H. Graves, Macedonia.

Third row—J. H. Graves, elder, Macedonia; Richard Arnsperger, elder, Central; Mrs. Alvin Stilz, Broadway; Mrs. Sarah K. Yancey, Broadway, State secy. C. W. B. M.; Mrs. Leonard Cassell, Prov.; E. A. Farra, deacon, Providence.

Bottom row—Judge John S. Phelps, elder, S. Elkhorn; Joseph Bailey, elder S. Elkhorn; Leonard Cassell, elder, Providence; Mr. and Mrs. Howard Mahanes, S. Elkhorn; Alexander Foley, Broadway, deacon, S. E. (died 1932).



Top, left to right—James N. Faulconer, A. C. Brooks, Benton B. Miller, E. C. Lacey, Timothy W. Tinsley, Claude E. Cummins. Second—J. T. Hawkins, J. T. Vance, J. G. Allen, A. H. Shropshire, Solomon Rice (standing). Third—Dr. W. O. Sweeney, Albert Allen, J. B. McGinn, John S. Shouse. Fourth—Samuel Church, Philip King. Fifth—R. H. Ellett, B. C. Deweese, I. B. Grubbs, J. W. McGarvey, Robt. Graham, Chas. L. Loos, W. G. Conley. Bottom—Central Christian Church, Lexington; trustees of the Republican Meeting-house (top J. S. and Sanford Foley, lower, Robt. Huffman, C. R. West), H. B. Robinson, Frank Wisdom Allen.



YOUNG PREACHERS OF THE BLUE GRASS THIRTY YEARS AGO

Top section, bottom row, reading left to right—Charles Allen Thomas, Geo. E. Prewitt, Robt. W. Elder, J. Paul Slayden, Jesse C. Caldwell, W. J. Edmonds, A. N. Simpson. Second row—S. H. Forrer, P. A. Davey, Virtes Williams, W. A. Fite, Howard T. Cree, Russell B. Briney, F. J. Appleman. Third row—F. C. Ford, D. M. Anderson, Thos. Bagley, F. W. Hamilton, Geo. A. Klingman.

Lower section, bottom row—Richard W. Wallace, W. P. Jennings, W. C. Morro, Ward Russell, Eugene R. Clarkson. Second row—C. L. Garrison, R. E. Moss, Robert Stewart, H. B. Easterly, James W. Zachary. Third row—Chas. R. Oakley, W. H. Willyard, John F. Stone, Chas. D. McCaw, J. G. M. Lutenberger. Top row—Dan P. Taylor, S. A. Carroll, John L. Keevil, Harvey Baker Smith, Geo. W. Hildebrandt.



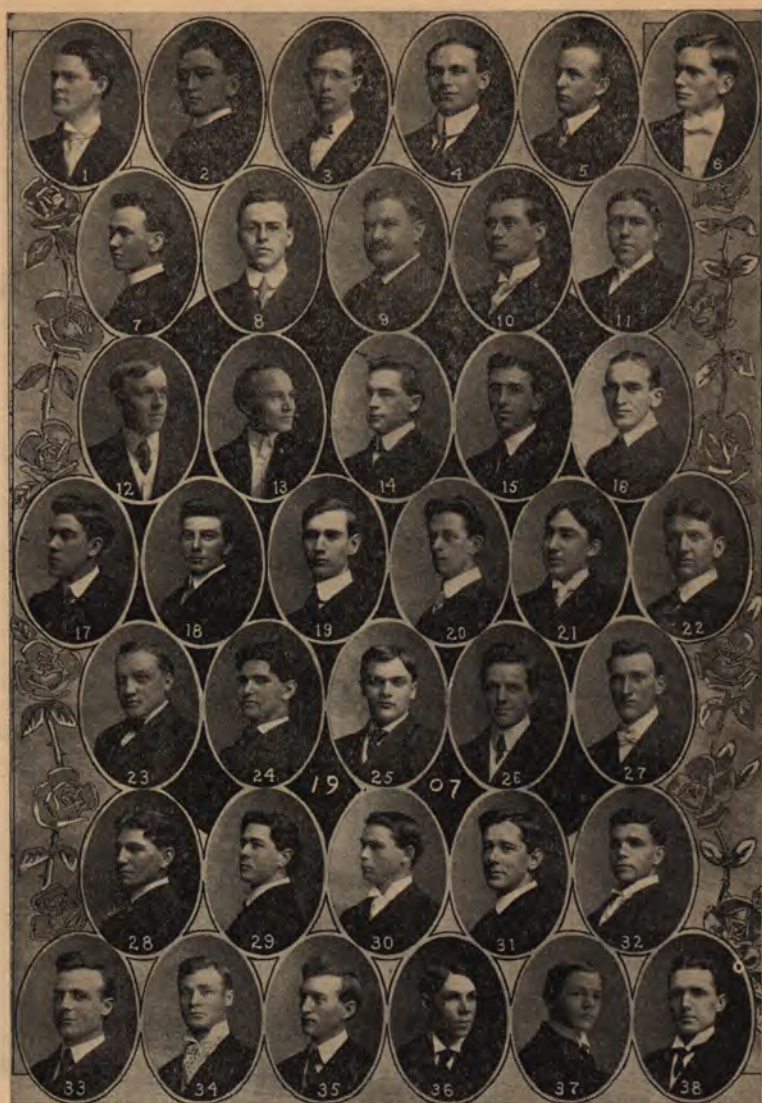
YOUNG PREACHERS OF THE BLUE GRASS THIRTY YEARS AGO

Top section, top row, left to right—Joseph Armistead, Ralph Gebbie, A. B. Reeves, W. J. Shelburne, E. C. Mobley, Merritt Owen, W. B. Huntsman. Middle row—A. C. Campbell, J. S. Stockard, E. C. French, Jos. W. Hagin, R. B. Givens, B. F. Cato. Third row—W. S. Cash, J. W. Cash, J. W. Gates, W. S. Givens, F. W. Sumner, J. D. Powell. Lower section, top row—Holton O. Frank, J. L. Otterman, B. F. Creason, J. H. Stambaugh, E. S. Baker, J. C. Adkins, C. C. Peck. Second row—D. Hannah, L. B. Haskins, J. E. Gorsuch, Roy L. Porter, C. R. Vawter. Bottom row—T. R. Wilson, William Phillips, Y. Minakuchi, Andrew Meldrum.



YOUNG PREACHERS OF THE BLUE GRASS 25 YEARS AGO

- Top, left to right—1 B. F. Foster, 2 not identified, 3 J. L. Jones, 4 N. A. Crain, 5 J. T. Hiteman, 6 J. M. Hamilton.
- 2nd row—1 not identified, 2 J. B. Montague, 3 R. C. Foster, 4 S. M. Bedford, 5 C. C. Wilson, 6 J. H. Wraith.
- 3rd row—1 I. H. Beckholt, 2 F. E. Harlow, 3 J. T. Watson, 4 H. L. Wiggins, 5 O. L. Cook, 6 H. C. Stahle.
- 4th row—1 Dan Stone, 2 John Christopherson, 3 George T. Tinsley, 4 Geo. D. Verco, 5 J. T. Brown, 6 J. L. Green.
- 5th row—1 W. R. Holder, 2 G. H. Fern, 3 H. S. Swift, 4 McGarvey Lenox, 5 H. T. Martin, 6 G. J. Parrish.
- 6th row—1 I. J. Kinney, 2 not identified, 3 H. T. Brown, 4 Richard Heilbron, 5 C. E. Jackson, 6 E. H. Koch.



YOUNG PREACHERS OF CENTRAL KENTUCKY 25 YEARS AGO

- 1 E. W. McCash, 2 W. B. Blackmore, 3 L. C. Pyatt, 4 W. L. Ewers, 5 L. W. Baker, 6 L. M. Doreen, 7 A. G. Day, 8 C. H. Plopper, 9 R. W. Ferguson, 10 D. H. Starns, 11 R. B. Jones, 12 F. B. Wallis, 13 C. H. Bullock, 14 G. J. Daniels, 15 F. M. Bare, 16 H. S. Ficklin, 17 E. A. Osborne, 18 H. P. Manning, 19 D. C. Brisby, 20 C. O. Cossaboom, 21 Harry Schaefer, 22 N. L. Shropshire, 23 H. H. Webb, 24 C. M. Conkling, 25 P. L. Richardson, 26 L. V. Gordon, 27 C. E. Armstrong, 28 J. Conkling, 29 W. M. Leonard, 30 J. S. Dean, 31 J. W. Cunningham, 32 W. F. Courie, 33 D. C. McCallum, 34 Fred S. Carter, 35 Robert Carter, 36 W. S. Bryson, 37 H. R. Cooke, 38 A. B. Baugh.



Top row—Julia Lucile Cowan, C. S. VanWinkle, Boyd Clayton, Monroe G. Schuster, Walter R. Humble. Second row—Leonard L. Alexander, James Faulconer, Mary Lily Ingram, H. N. Burnette, Mrs. Walter Gibbs. Short row (inside square)—Allen L. Huber, Tom Shephard, G. W. Kincheloe. Third row—C. C. Thompson, Robert H. Carter, Harry J. Berry, Festus N. Wolfe, Marian E. Bobbitt, James E. Quinn. Fourth row—Virginia Lou Waggoner, Mrs. Thomas Giltner, Mrs. B. C. Deweese, Mildred Anderson, G. C. Frey, T. Stanley. Fifth row—T. Giltner, Cecil Fellers, W. J. Wiggington, Mrs. J. Lawson, Forrest King, Dorothy E. Woodward. Short row—Benj. F. Bratton, Elizabeth De Weese, James Highfield. Bottom row—Mildred Robertson, Eudora Groves, Curtis Sherley, H. M. Ware, W. Davis, D. H. Gill.



YOUNG PREACHERS AND CHURCH WORKERS 1923-1933

Top row, left to right—Mary Kathryn Carpenter, Chas. M. McMillan, J. A. Farr, Marshall Stroker, Athol Havens, Lena Hampton Fox. Second row—E. Tipton Carroll, Joe Faulconer, Joe H. Berry, Hilton A. Windley, Donald Walker, Dr. Elmer Campbell. Third row—H. McCuan Davis, Hoke Smith Dickinson, Walter Lawrenson, H. C. O'Brien, Eugene May, J. D. Wyker. Fourth row (inside)—H. D. Woodruff, R. A. Matheny, L. D. Fisher. Fifth row—Catherine Carter, Mark Anthony, E. R. Vaughn, Daisy Dettwiller, Jay Evans. Bottom row—Mary Wiley Irwin, Lewis C. Anderson, Georgia Flornece Dunn, Chas. S. VanWinkle, Jack Russell.



A GROUP OF STUDENT PREACHERS AND CHURCH WORKERS, 1933

Top row—Emily Shelburne, Herndon Wagers, Jesse M. Chase, Harry Davis, Lillian Goodan.

Second row—Elbert Greer, Albert Hofrichter, Richard Allison, Gentry Shelton.

Third row—Vernon M. Burkhardt, J. C. Darnell, Daniel Norwood, Kenneth Helm, Jack M. Irvin.

Fourth row—Kent Pendleton, Ernestine Delcamp, Marie Curd Lawrenson, Jack Russell.

Bottom row—Boyd Mahan, Wilbur T. Wallace, Ernest Hatfield, Holly Parris, A. R. Robertson.

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