

A HISTORY
OF THE
CHRISTIAN CHURCH
MAYSVILLE, KENTUCKY

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**By
GAYLE ANDERSON BRADEN
and
CORALIE JONES RUNYON**



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and
CORALIE J. RUNYON

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*To the twenty-eight charter members
of the Maysville Christian Church
this book is gratefully dedicated.*

PREFACE

Human history is constantly repeating itself; and about the best way to look into the future is by looking into the past. The philosophy of history is one of the most useful and interesting branches of study that can engage the powers of the human intellect. It is thereby that the wise observer of the facts of history is enabled to avoid the breakers upon which the barks of his predecessors have gone to pieces upon the seas of human enterprise. It is this that gives to every generation a great advantage over all that have gone before it.

These were the words spoken by John Benton Briney, minister of the Maysville Christian Church, on the occasion of the dedication of its present building in 1877. He then continued: "I must now abruptly leave this pleasant line of thought and address myself to the task-before me upon this occasion, namely: that of reviewing the history of this church so far as I have been enabled to gather the facts in the case."

The Christian Church had been a part of the life of Maysville for five years before the town was incorporated and given its present name; more than four thousand persons have been members of the church in its one hundred and twenty years of life, and its influence has been immeasurable. This is a past too significant to be forgotten. We make no claim to literary ability; we have merely tried with John Benton Briney to "review the history of this church so far as we have been enabled to gather the facts in the case," and we herewith present these facts.

It is impossible to mention by name all those who have assisted in the preparation of this history. The congregation as a whole has assisted by its interest and enthusiasm for the work. Most of the older members of the church have been consulted and have made helpful suggestions. The Official Board, in particular, has cooperated in every respect and has provided the financial backing without which this book could not have been published. We should like to express our gratitude to Miss Lillie Rae Pecor, of the Maysville Public Library, for her interest in our project. Her constant and untiring helpfulness during the period of re-

search in preparation for the writing of the history was invaluable. We should also like to thank Miss Alice Taylor Gill, of the Maysville Public Library, Miss Romoel Henry, of the Transylvania College Library, Miss Katherine Hall, of the University of Chicago Library, and Mrs. Ada Mosher, of the United Christian Missionary Society Library. We also wish to thank Dr. A. W. Fortune, minister-emeritus of the Central Christian Church, Lexington, Kentucky, and author of *The History of the Disciples in Kentucky* and numerous other books, for his most valuable interest and suggestions.

We wish to thank the following publishers and authors for permission to use selections from copyrighted material: The Filson Club; Transylvania Printing Company; Christian Board of Publication; Harper and Brothers; Dr. A. W. Fortune, Lexington, Kentucky; C. Glenn Clift, New York City.

We should like to point out that those who are at present actively engaged in the work of the church have not been singled out by name except in two instances: the list of Sunday School teachers and the list of the names of the Official Board. It should be readily apparent that to mention some and leave out others would be unfair; hence, it has been our policy to leave the detailed chronicling of the present day life of the church for a future history.

GAYLE ANDERSON BRADEN

CORALIE JONES RUNYON

Maysville, Kentucky

July 24, 1948

FOREWORD

The developing historical interest on the part of the Disciples is to be encouraged in every possible way. Many histories of local congregations are being written, and that is especially true of those that have been in existence for more than a century. This is important for an understanding of the Disciples, for it was in the local churches that history was made. The Maysville Christian Church is to be congratulated for sponsoring and publishing the history of their congregation prepared by Mrs. Gayle A. Braden and Mrs. Coralie J. Runyon.

Some histories of congregations are of more than local interest, for these churches occupied strategic positions in the beginning and in the development of our movement. That is especially true of the Maysville church. That was true because of the developments following the Campbell-Maccalla Debate, and because Maysville was the port of entry into Kentucky. There were some developments in the Maysville church which throw much light on the history of the Disciples, and anyone who writes a history of the Disciples should read this book.

Most of our churches during the early period were negligent in the keeping of records, and in many cases the records that were kept were lost or destroyed; consequently, many of these writers of the histories of local churches have depended upon tradition and reminiscence which are not reliable. This was not true of Mrs. Braden and Mrs. Runyon. They had the true historical spirit. Their conclusions were the result of original research. They searched the old files of the papers and court records in Maysville. They spent much time and money searching in the libraries of Lexington, Louisville, Indianapolis, and Chicago. Their book is document so that one can check their conclusions.

These two young women have done an excellent piece of work. They have made a valuable contribution, not only to the Maysville church, but to the Disciples. They have set a high standard for others who would write histories of their churches.

A. W. FORTUNE

Lexington, Kentucky

July 19, 1948

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CHAPTER I

MAYSVILLE IN 1828

A traveler in the year of 1828, embarking at Pittsburg and drifting down the Ohio River 500 miles westward in a flat-bottomed boat, would have arrived at Limestone, also known as Maysville, a thriving water-front town. Limestone was known as the "Gateway to the West," for it was the "general landing place of all emigrants from the Atlantic States from whence they proceed into the interior country and disperse either to the right or left."¹

THE TOWN ITSELF

In order to visualize the founding of the Christian Church in Maysville, it is necessary first to know something of the town itself. In 1828, the year in which the local Christian Church was founded, Maysville already had nearly 2,000 inhabitants.² Houses and shops were clustered near the water-front, and other dwellings were sprinkled along the shelf of land which lay between the river and the high protecting cliff. Although not yet incorporated, Maysville had an efficient local government. Each year a Board of Trustees was elected to manage its affairs. The trustees elected to serve for 1828 were Thomas G. Richardson, Andrew M. January, Christian Shultz, William M. Poyntz, John T. Langhorne, Thomas M'Kee, and James Morrison.³

The town also had its system of fire protection. An interesting notice ordered by the Board of Trustees describes this group of volunteer firemen:

All the male citizens, belonging to the town of Maysville above the age of sixteen, are notified of General Musters of the Fire Company. Citizens are required to meet at the Engine Houses of their respective wards, prepared with water buckets, under penalty of fifty cents fine for every delinquent, to be

1. R. C. Ballard Thruston, "Filson's History and Map of Kentucky," Filson Club Historical Quarterly, VIII (1934), No. 1, 32.
2. As We Look Back (Publication commemorating the centennial of the incorporation of the city of Maysville, 1933) p. 12.
3. Weekly Eagle (Maysville), March 1, 1828.

recovered before any Justice of the Peace in Mason County. Any one refusing to work when assembled or disobeying orders of their respective officers shall forfeit the sum of two dollars to be recovered as specified.⁴

There was also at this early date an active Board of Health. This group formulated the regulations for the general sanitation of the community, such as those for the keeping of livestock penned up. This rule was often broken; numerous incidents were reported in the local newspaper of the hogs and cows roaming at will throughout the town, and many citizens were forced to build fences around their property to protect it from these occurrences. The Board of Health also attempted to combat the epidemics of cholera, typhoid fever, and smallpox that ravaged the community sporadically.

Until shortly before 1828 Maysville had been much smaller than Washington and May's Lick; its chief function had been to serve as a port for these and other interior towns. However, with the advent of numerous small but flourishing industries Maysville soon outranked the neighboring towns.

Among the business establishments whose advertisements appeared in the *Maysville Weekly Eagle* for 1828 were the following: the wholesale business of William Mackey, located on the corner of Front and Main Cross Streets; the commission warehouse of Stewart, Butler, and Company, on Wall Street, between Main and the river, near the steamboat landing; Nathan Sampson's Eastern, China, and Glassware store, wholesale and retail, at Number 3, Lower Market Street; E. Farnam's Hat, Dry Goods, and Grocery store, Water Street; the Job Printing Office at the Eagle Office, Main Cross Street; the general merchandise store of M. Langhorne and Sons; the Apothecary Shop of James Morrison; William R. Wood's Drug Store on the corner of Lower Market and Water Street; the tanyard of Nathaniel Poyntz at the corner of Main Cross and Third Streets; the Ohio Insurance Company, A. M. January, Agent; Edward Cox's Book Store on Front Street; the Maysville Steam Oil and Flour Mill of George

4. Ibid., March 26, 1829.

and Amos Corwine; the Commission House of January and Huston; law offices of Richard Henry Lee; Armstrong's Warehouse; the offices of Dr. John Shackelford and Dr. Nelson; the Plow Manufacturing Company of J. and L. Jacob, at the head of Third Street; the Chair Factory of Moss and Cropper on Second, above Main Cross; the Boot and Shoe Store of Azariah P. Stewart, located in the new brick building on the corner of Sutton and Third; the Wholesale Grocery and Liquor Store of John Sumrall and Son, on Second, opposite Mrs. Hudson's Tavern; the Stone Cutting establishment of S. Jenkins, corner of Sutton and Third Street; the Copper, Tin, and Sheet Iron Ware Manufacturing establishment of Frederick and Joseph Frank; the Saddling and Harness Company of John T. Brooks and T. K. Ricketts; and John T. Langhorne's Eagle Tavern.

The river traffic was the most important single factor in molding the character of Maysville. The site of the town was peculiarly advantageous as a landing place for crafts large and small, and this was the primary reason for its being settled. By 1829 scarcely a day passed without at least one steamboat docking there. Some of the steamboats which were plying the river regularly at that time were the "Highland Laddie," the "Velocipede," the "Pittsburgh the "Herald," the "Spartan," and the "Mexico."⁸ Within the next two years the "Phoebus" was advertised as being as "regular as a stage." The schedule as printed in the local newspaper was: "Leave Cincinnati on Tuesday, Thursday, and Saturday at 10:00 A. M.; Leave Maysville Monday, Wednesday, and Friday at 9:00 A. M."⁶ D. Embree was the master.

There was regular ferry service between Maysville and Aberdeen, Ohio, although it had its limitations, for the ferry was kept at that time in Aberdeen. It was necessary for the would-be passenger to go to a certain tavern along the waterfront in Maysville and have the ferry summoned. To accomplish this, a servant at the tavern would have to blow a loud blast upon a horn, at which signal the ferry would eventually put out from Aberdeen for the Maysville shore.⁷

5. Ibid., December 22, 1824.

6. Ibid., January 26, 1830.

7 Ibid., March 2, 1825.

In the present day it seems almost incredible that bacon once sold in Maysville for only four cents a pound. Among other prices listed in the newspapers of 1829 were the following: beef, three cents a pound; coffee, sixteen cents a pound; candles, dipped, ten cents a pound; corn meal, twenty-five cents a bushel; flour, five and six dollars a barrel; and sugar, nine cents a pound.⁸

Even at this early date Maysville had a newspaper. This paper was started in 1809 at Washington and was called *The Dove*. In 1814 the offices were moved to Maysville, and the name of the paper was changed to *The Weekly Eagle*. By 1828 the publisher was Lewis Collins, and the office was on Main Cross Street.

There were no public schools in Maysville in 1828. Many private schools, often of short duration, came and went. Such a one was the school whose master was R. M'Cready. His school, which commenced on November 1, 1828, was conducted in an upper room on Third Street. He advertised in the *Eagle* that he would "teach the various branches of academical learning."

There were three churches in Maysville by 1828: the Presbyterian, Methodist, and Baptist. The Presbyterian and Methodist meeting houses were brick buildings and were located on Second Street, while that of the Baptists was a frame building and stood on Main Cross or Market Street. These monuments to the early religious interest of the people of Maysville are no longer standing. In later years the Presbyterian and Methodist churches burned, and the Baptist building was removed when a later building was erected.⁹

STATE AND NATIONAL BACKGROUND

1828-1830

To get a correct picture of Maysville in 1828, it is necessary to see it in relation to the country at large. With its population of almost 2,000, Maysville, together with the rest of Mason County, approximated the population of Cincinnati in 1828.¹⁰ Thirty-eight years after having become a state, the Commonwealth of Kentucky was listed as having 687,917 inhabitants.¹¹

8. *Ibid.*, January 14, 1829.

9. *Ibid.*, February 19, 1857.

10. United States Census, 1830 (Fifth Annual Census).

11. *Ibid.*

Interest in politics and government was intense in 1828, for it was a national election year. The Whigs, led by Henry Clay and John Quincy Adams, were locked in a struggle for power with the resurgent Democrats, led by the victor of the Battle of New Orleans, Andrew Jackson. In the elections Andrew Jackson won the presidency, carrying Kentucky in that election. The Whigs, however, were able to gain the election of their candidate, Thomas "Stonehammer" Metcalfe, for the governorship of the state. During these years the strenuous demands of politics and statesmanship often brought Henry Clay to Maysville, passing as he frequently did through the town on his way to and from the national capitol.

GENERAL RELIGIOUS CONDITION

Due to increases in population and strength, Kentucky, Tennessee, and the neighboring states had been able to elect a president. But even as the forces of the new democracy triumphed, the frontier had moved westward. No longer were the bare essentials of existence foremost in the minds of the people. Homes had been built, crops were assured, and businesses and industries of all kinds were developing. The intense religious excitement fomented by the famous Cane Ridge and other revivals at the turn of the century had subsided. In the 1820's, because of the more settled living conditions and because of the efforts of numerous traveling evangelists of all denominations, interest in things of the spirit was again quickened.

By 1830 the principal religious denominations of Kentucky were the Baptists with 45,442 members, the Methodists with 28,-189, and the Presbyterians with 6,000.¹²

Barton W. Stone and others had seceded from the Presbyterian church entirely in 1804, after the formation and then dissolution of the Springfield Presbytery. John Smith, John T. Johnson, Jeremiah Vardeman, William Vaughan, and Walter Warder were among those evangelizing for the Baptists in Kentucky.

12. J. H. Spencer, A History of Kentucky Baptists from 1769-1885 (Cincinnati: 3. R. Baumes, 1885), I, 642-643.

BEGINNINGS OF THE DISCIPLE MOVEMENT

Walter Scott was converting thousands in the Baptist Mahoning Association of Ohio with his "five-finger exercise," which was a graphic method of presenting the beliefs of Thomas and Alexander Campbell.

Thomas Campbell, a school-master and Presbyterian minister, had come to the United States from Scotland seeking health and a new home in 1807. At this time he was forty-four years of age, a graduate of the University of Glasgow and of the divinity school which was of the Anti-Burgher branch of the Presbyterian church. Because of his excellent education and cultured manner, he was immediately accepted by the Seceder Presbyterian Synod of Philadelphia and assigned to the Presbytery of Chartiers in western Pennsylvania, with headquarters at Washington, Pennsylvania. He soon found himself in disagreement with some of the prevailing religious beliefs of the Presbytery to which he belonged. Therefore, at the request of a group of friends in Washington, Thomas Campbell wrote the "Declaration and Address" for the purpose of clarifying his points of belief. This later proved to be the document that provided the basis for a new religious movement.

Alexander Campbell, the son of Thomas Campbell, had not yet come to the United States at the time of the writing of this historic document. He did arrive, however, along with his mother, two brothers, and four sisters in time to assist his father in reading the galley proofs of it. He was at this time approximately twenty-one years of age and had a sound education, having also attended the University of Glasgow. Through unusual circumstances his religious seekings had led him to conclusions very similar to those held by his father. Therefore, after he had read the "Declaration and Address," he acknowledged himself to be in substantial agreement with the point of view expressed therein.

The preamble to the "Declaration and Address" contains the following statement:

Our desire, therefore, for ourselves and our brethren would be, that, rejecting human opinions

and the inventions of men as of any authority, or as having any place in the Church of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the Divine word alone for our rule, the Holy Spirit for our teacher and guide to lead us into all truth, and Christ alone as exhibited in the work for our salvation; and that by so doing we may be at peace among ourselves, follow peace with all men and holiness, without which no man shall see the Lord.

Every member of the Christian Church should be familiar with the essential truths embodied in the thirteen propositions of the "Address." For that reason these propositions are summarized here. The thought of Christian unity is expressed by saying:

The Church of Christ upon earth is essentially, intentionally, and constitutionally one . . .

In opposition to a slavish adherence to human creeds, Mr. Campbell says:

Nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and joined upon them in the Word of God.

The distinction between the Old and New Dispensations is stated thus:

The New Testament is as perfect a constitution for the New Testament Church ... as the Old Testament was for . . . the Old Testament Church . . .

The essence of another proposition is the old maxim:

Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent.

Inferences and deductions from Scripture premises are not formally binding upon the consciences of Christians further than they perceive the connection ...

If the candidates for salvation have

a due measure of Scriptural self-knowledge . . . and of the way of salvation through Jesus Christ, accompanied with a profession of their faith in and obedience to Him in all things, according to His Word, that is all that is absolutely necessary to qualify them for admission into His Church . . . Division among Christians is a horrid evil . . .

The ministers of the church should

keep close by the observance of all Divine ordinances, after the example of the primitive Church, exhibited in the New Testament, without any additions whatsoever of human opinions or inventions of men ... If any circumstantial indispensably necessary to the observance of Divine ordinances be not found upon the page of expressed revelation, such, and such only, as are absolutely necessary for this purpose should be adopted under the title of human expedience . . .

These religious principles of the Campbells were introduced between 1809 and 1830 into the minds of people who were living in communities where interest in politics and other secular issues was paramount, and where interest in religion was at a low ebb.

CHAPTER II
BEGINNINGS OF THE CHRISTIAN CHURCH
IN MAYSVILLE

The Christian Church of Maysville had its origin in the Baptist Church. Although many of the Christian Churches in Kentucky were organized through the influence of Barton W. Stone, and, hence, had Presbyterian antecedents, the Maysville Christian Church was a direct result of the influence of Alexander and Thomas Campbell on the local Baptist Church.

In 1813 the Campbells, because of their growing convictions concerning baptism and other points of doctrine, had joined the Red Stone Baptist Association. For many years after this date the two men were regularly constituted Baptist clergymen, and as such were held in high regard by Baptist associations. This admiration was accentuated after the brilliant debate between Alexander Campbell and William McCalla at Washington, Kentucky, in 1823.

THE MAYSVILLE BAPTIST CHURCH

Since the Baptist Church in Washington was founded in 1785¹ and the church in May's Lick in 1789,² there is no doubt that the Baptists had a small congregation in Maysville not many years later. Certainly they were organized by 1804, because Jeremiah Vardeman, the accomplished Baptist evangelist, came to Maysville on a preaching tour in that year.³ The first mention of the Maysville Baptist Church, however, to be found in the minutes of the Bracken Association⁴ was in 1812. In that year the Maysville delegates, William Grinstead, the minister, William Jacobs, and Rhoden Hord, reported to the Association a membership of twenty-two. By the following year William Grinstead had become the minister of the church at May's Lick. William Jacobs

1. Spencer, *op. cit.*, p. 67.

2. *Ibid.*, p. 198.

3. *Ibid.*, p. 238.

4. Minutes of Bracken Association of Kentucky Baptists, 1799-1948. (These were examined through the courtesy of Mr. W. F. Tune, Maysville, Kentucky.)

and Rhoden Hord, along with James Lawson, reported twenty-five members at this meeting. In 1814 and 1815 the Maysville Baptist Church was listed in the minutes of the Association, but no report nor delegates were sent. Between 1816 and 1823 there is no notice of the Maysville church in the Bracken Association records. However, the church was still in existence, for the "Baptist Church in Maysville" is mentioned in the minutes of the Lawrence Creek church for June 13, 1819. In 1823 it had reentered the Bracken Association, reporting forty-three members, the delegates being Amos Corwine and Platt Stout. Section three of the minutes of that year reads: "The churches of Maysville and Bethel petitioned by their letters and messengers to join our union. Their letters were read, their churches received, and their messengers invited to seats with us." In 1824 these same two delegates again represented the church which had only thirty-nine members by this time. The following year the church was listed in the Association but sent no report nor delegates; in 1826 the only mention made after its name was "dissolved."

An analysis of the foregoing account reveals that there was a Baptist church in Maysville during the years mentioned, and that it reported at irregular intervals to the Bracken Association.

The only two ministers of the Maysville Baptist Church before 1828 listed by Dr. J. H. Spencer, the eminent Baptist historian, were Robert Smith and William Grinstead. Of the former very little is known. William Grinstead apparently became the minister of the Maysville Baptist Church in 1811, for in the March Court of that year he was bonded to perform marriages with James W. Moss and Edmund Martin as sureties.⁶

Of Grinstead's nativity and early life nothing is known to the writer [Spencer]. He was pastor of a small Baptist Church in Maysville as early as 1812 and was then advanced in years. He was a man of warm, genial impulses, and was much beloved by his people, and very popular with the masses. He was pastor of the May's Lick church two years, but was

5. Ministers' Bands, Mason County Kentucky Court Records. (This information was obtained from a list compiled by Mrs. Lula Heed Boss, Maysville, Kentucky.)

unpopular there as a preacher on account of his antinomian sentiments . . . He continued to serve the church at Maysville until about the year 1824 ... and died at an advanced age, December 23, 1827.⁶

Antinomianism, the doctrine that Christians are freed from the moral law by the dispensation of grace set forth in the gospel, was a controversial issue among Baptists in the early nineteenth century. William Grinstead had been criticized for preaching this doctrine at the May's Lick and Lee's Creek churches, and it was probably because of his strong emphasis on it that he "drew off from the Bracken Association three churches, Maysville, Stonelick, and Richland."⁷ This undoubtedly explains the lapse in reports from the Maysville Baptist Church to the Bracken Association during the years 1816 to 1823.

Between 1824 and 1828 there seems to have been no regular minister for the Maysville Baptist Church. We do find a record of William Payne,⁸ Alexander Campbell,⁹ Jesse Holton,¹⁰ and others preaching at the Baptist Meeting House occasionally during this interval.

This Baptist Meeting House in Maysville was located on Main Cross Street, now called Market, nearly opposite the tan-yard of Nathaniel Poyntz.¹¹ It was a frame structure and was valued at \$1,500.¹²

INFLUENCE OF ALEXANDER AND THOMAS CAMPBELL ON THE MAYSVILLE BAPTIST CHURCH

Alexander Campbell's first visit to Kentucky was made in 1823 for the purpose of participating in a debate on the question of baptism with a Presbyterian minister, Rev. William L. McCalla, of Augusta, Kentucky. Although the debate was not held until October 15, Mr. Campbell evidently arrived ahead of time. This is indicated by the following quotation: "1823, September 15.

6 Spencer, op. cit., p. 199.

7. Ibid., p. 255.

8. Eagle, June 22, 1825.

9. Ibid., September 15, 1824 and November 22, 1826; Millennial Harbinger, VII, No. 2, 48

10. Eagle, April 16, 1828.

11. O. B.'s Reminiscences, Memories of Old Maysville, between the year 1882-1848 (Maysville- New Republican Print, 1883), p. 13.

12. Eagle, February 19, 1857.

Bishop Alexander Campbell, of Buffalo, Virginia, announced to preach at Maysville, Washington, Mayslick, and Augusta, Kentucky, and at Ripley, Ohio, during September and October."¹³ Lewis Collins considered this debate of sufficient significance to speak of it in his *History of Kentucky*: "Oct. 15-23, Great debate at Washington, Mason County, between Elder Alexander Campbell, Reformed Baptist, and Rev. William L. McCalla, Presbyterian, on subject of Baptism."¹⁴

The influence of Alexander Campbell as exerted upon the Maysville Baptist Church in this debate cannot be over-emphasized. Hundreds came from miles around, and since Maysville was only four miles from the scene of the debate, undoubtedly every member of the Maysville Baptist Church who could walk or find transportation was present.

The debate was to have been held in the Baptist meeting-house in the town of Washington, but, as the concourse was great and the weather now clear and pleasant, it was concluded to have the discussion in an adjacent grove, where a Methodist camp-meeting had recently been held, and where the people were well accommodated . . .¹³ As to the effect of the debate upon Mr. Campbell's reputation and influence, these were very largely extended by it. So many preachers from a distance had been present during the discussion, and so many lawyers and other persons of intelligence capable of appreciating Mr. Campbell's extraordinary dialectic power, that his talents became at once generally recognized throughout the State.¹⁶

Among the prominent lawyers present at the debate was Judge Walker Reed, of Maysville, an Episcopalian. He was so impressed that he later was immersed and became a member of the Christian Church.¹⁷

Members of Christian churches in the present day are not

13 Lewis and Richard H. Collins, *History of Kentucky* (Louisville Morton, 1924) I, 31.

14 Ibid.

16 Robert Richardson *Memoirs of Alexander Campbell* (Philadelphia Lippincott & Co 1870), II 73 16 Ibid., pp 90-91

17. *Millennial Harbinger*, VII, No 7. 312.

always fully aware that Mr. Campbell was regarded during his lifetime with as much veneration and esteem as is accorded him today. In his case greatness was fortunately recognized while he was still living. A contemporary, Mr. Michael R. Burgess, spoke of Mr. Campbell's ability as a speaker in a letter written in 1843:

He has pursued the even tenor of his way, bold, magnanimous and powerful. He seems to be impregnated with the rudiments, yea; the full and perfect history of man, in all ages and countries. He seems to possess a fund of knowledge that is unbounded; he seems to have penetrated the depths of learning, and explored the universe, and made himself acquainted with all the systems of universal nature. And certainly he has concentrated all his powers, and put them forth on the present occasion. More learned, eloquent, and powerful efforts have never been made by any man on any subject.¹⁸

Few people realize that this distinguished leader was a frequent visitor to Maysville and Mason County. These recurring visits caused the Maysville Baptist Church to espouse Campbell's program of reform thus preparing the ground for the establishment of a Christian Church in Maysville.

Alexander Campbell's first trip to Maysville was in the fall of 1823 at the time of the debate. A year later the following announcement appeared in the *Christian Baptist*: "Notice: Alexander Campbell will deliver an oration on the Christian religion ... in Maysville, Ky., on the first Tuesday in October. To begin at 11 A. M."¹⁰ An added documentation for Mr. Campbell's 1824 engagement in Mason County is found in his *Memoirs* where a reference to the fact that William Vaughan, the well-known Baptist minister, had been with Mr. Campbell for eight days and nights during his tour through Mason and Bracken Counties and heard him preach every day.²⁰

In November, 1826, Mr. Campbell returned with Mrs. Campbell and their sixteen-year old daughter, and "proceeding by easy

18. Letter from Mr Michael R. Burgess to his wife written November 20, 1843, from Lexington (Mrs John C Everett of the Maysville Christian Church is the niece of Mr Burgess)

19 *Christian Baptist*, II No 2, 48

20. Richardson, op. cit., p. 108.

stages through Mason County, visiting many friends and preaching at various points, he reached Versailles in December."²¹ This general reference to Mason County is particularized in the *Eagle*: "Bishop Alexander Campbell of the Baptist Church will deliver orations on the Christian religion in Maysville on Tuesday next."²²

Thomas Campbell accompanied his son on a visit to Maysville in 1829. During the course of this tour, William B. Mooklar, one of the early members of the Maysville Christian Church, "was brought to the foot of the Cross . . . under the preaching of brethren Thomas and Alexander Campbell, the latter of whom immersed him at Maysville in that year."²³

Father and son were together again in Maysville in the spring of 1830 during the course of a short visit to Cincinnati and contiguous parts of Kentucky. Other "Reformed Baptist" ministers evidently joined the Campbells at some of their speaking engagements, for Thomas Campbell, Jacob Creath, Jr., and John Callerman were expected "to preach at the Baptist Meeting-House in Maysville on Saturday and Sunday, next. One of them will preach at candlelight on Friday evening."²⁴

The last visit of Alexander Campbell to Maysville during the formative years of the Christian Church was in the winter of 1830-1831. As he returned from Nashville, "passing through Kentucky as rapidly as the state of the roads and weather would permit, he addressed large audiences at his different appointments on his way to Maysville, and was much pleased with the general prospects of the cause . . . On Wednesday, the 26th of January, he crossed the Ohio River [at Maysville] through the floating ice, and passing through Ohio, arrived at home on the evening of the 3d of February."²⁵

Subsequent visits made after the church was well established will be discussed later.

When Alexander Campbell came to Kentucky for the debate in 1823, he carried in his saddle-bags the first three issues of the

21. *Ibid.*, p 168. 22 *Eagle*, November 22, 1826.

28. *Christian Portrait Gallery!* ed. Tiers (Cincinnati: Franklin Type Foundry, 1864), p. 105.

24. *Eagle*, May 18, 1830.

25. Richardson, *op. cit.*, p. 343.

Christian Baptist, his newly established religious journal. This periodical became the *Millenial Harbinger* in 1830. A measure of Mr. Campbell's influence in Mason County is shown by the fact that there was soon a growing number of subscribers to these publications in that section. Among the early subscribers were W. Tureman, T. C. Osborne, J. Corwine, J. Bacon, L. Cahill, S. January, A. H. Payne, J. Holton, W. Holton, A. Porter, I. G. Bacon, J. M. January, Colonel J. Pickett, J. Hatton, Daniel Runyon, and Walker Reed, Esq.²⁶

OTHER INFLUENCES ON THE MAYSVILLE CHURCH

Alexander Campbell had had no intention of leaving the Baptist church when he began to formulate and preach his doctrines of reform. However, the reform movement was spreading with alarming rapidity through the Baptist churches in all parts of Kentucky. "In 1825 the Baptist Church in Louisville, under the leadership of P. S. Fall, voted to set aside the Philadelphia Confession of Faith, and be guided by the Bible alone. In 1826 Dr. Fishback introduced a resolution in the Baptist Church in Lexington to change its name to 'The Church of Christ.'"²⁷ These were probably the first two Baptist churches in the state to make the definite break. John Smith, J. Creath, W. Martin, J. Vardeman, George Boon, and J. Hewett were preaching the ancient gospel vigorously by 1828.

Some Christian churches organized by Barton Warren Stone were in the vicinity of Maysville and possibly had an indirect influence on that church. Mr. Stone's teachings on Christian unity and on a return to the essentials of early Christianity were permeating the air of Kentucky and adjoining states long before Alexander Campbell's first visit to that region. Some of the Stone or "New Light" Christian churches near Maysville were the "Old Bracken" church where Mr. Stone himself was preaching in 1817;²⁸ the Cabin Creek Church, (sometimes called East Fork), established in 1803; the North Fork Church in Bracken County,

26. Taken from subscription lists in the *Christian Baptist* and *Millenial Harbinger* for several years.

27. A. W. Fortune *The Disciples in Kentucky* (Lexington, 1932), p. 76.

28. Unpublished manuscript written by Dr Lewis Jacob Frazee, a member of the Maysville Christian Church, circa 1870.

established in 1828;²⁹ and the Paris Church, also founded in 1828.³⁰

"During the five years, from the beginning of the publication of the *Christian Baptist* and the debate with Mr. McCalla, a reform movement had spread through the Baptist churches of Kentucky which inevitably meant division."³¹

MAYSVILLE CHRISTIAN CHURCH FORMED

The reform movement did, indeed, mean division in the Baptist Church in Maysville, for in 1828 "the most of the members connected themselves with the Reformed Church, and the remainder united with the Baptist Church in Washington."³² The portion of the Baptist Church that embraced the principles of reform numbered twenty-eight. This was two years before the Mahoning Association, of which Alexander Campbell was a member, was separated from the Baptists.

The organization was effected by these twenty-eight charter members in 1828 upon the following basis:

We whose names are hereunto annexed acknowledge no other law or constitution for our government as Christians than the Old and New Testament scriptures. All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.³³

The charter members were the following: Deborah Arms, William Ballenger and wife, Mrs. Ben Bland, E. D. Boon, Nancy Boon, Mrs. A. Casto, Amos Corwine, Sarah Corwine, William Corwine, Zeralda Corwine, Mary Daulton, Susan Daulton, Adaline Donovan, Mrs. Donovan, Mrs. Heath, Nathan Hixson, Fanny January, Mary J. January, Peter B. January, Samuel January and wife, Amy McGaillard, Anna Nicholdson, Thomas Nicholdson, Mary Ross, Eliza Senteney, Susan Shackelford, Daniel Spauld-

29. *Christian Messenger*, V, No. 6, 135.

30. *Ibid.*, No. 2, 48.

31. *Fortune*, op. cit., p. 78.

32. *Eagle*, February 19, 1857. Article on "History of Churches in Maysville."

33. *Christian Standard*, XII, No. 2 (1877), 12.

ing, Sr., Margaret Spaulding, Ann Thornley, Abigail Wood, Jesse Wood, and Keturah Wood. This list contains more names than the original twenty-eight. This discrepancy is explained by the fact that the list had to be compiled from memory in 1877, because the records of the church had been burned.

Two revealing obituaries contain significant information with regard to the result of "reform" within the Maysville Baptist Church. These obituaries may serve as illustrations of the manner in which the Reform affected two of the conscientious members of this church. The first concerns a Baptist who remained a Baptist. When Mrs. Lelah Martin died in 1859, the following was said of her:

She came to Maysville with her husband about 1800. She united with the Baptist Church of this place and remained a faithful and consistent member when that church was disorganized by what was then called the Reformation. She, however, remained passive for a few years, and when the Baptist Church was reorganized, she was one of the first to enroll her name as one of its members and attended faithfully upon the ministrations of the Gospel until prevented by age.³⁴

The other obituary concerns a charter member of the Reformed Church:

Mary Daulton was born near Dumfree's Meeting House, in the state of Virginia, in the year 1765. She died in the city of Maysville, Ky., November 20th, 1858. She was consequently ninety-three years old. She had a vigorous body, a strong mind, and a warm heart. She was a frugal, industrious and useful woman.

At about twelve years of age she united with the Baptist Church. Since the advocacy of a return to primitive Christianity, by Alexander Campbell and others, she has been an earnest and faithful collaborator in the work of Reform. During the last thirty years of her life she was a member of the Christian Church at Maysville. She was a Christian. This is her highest eulogy.³⁵

34. Eagle, March 1, 1859.

35. Ibid., January 8, 1859.

THE REORGANIZATION OF THE MAYSVILLE
BAPTIST CHURCH

The history of the Maysville Christian Church would not be complete without an account of the reorganization of the local Baptist Church. It was on May 10, 1838, that Rev. Thomas J. Fisher, a Baptist evangelist, addressed a letter to the *Baptist Banner* telling of this important event:

Dear Brother Waller—

This day we brought our protracted meeting to a close. It is supposed that about seventy should have been hopefully converted. Brother Mason buried eighteen in the watery tomb of baptism . . . Solemn and attentive thousands witnessed the imposing spectacle. After the administration of the ordinance, we repaired to the meeting house for the purpose of constituting a church on United Baptist principles. Something like thirty persons united in the constitution. This promises to become a flourishing branch of a living vine, and bids fair to bring forth fruit to the honor and glory of God. You are aware that the Baptists once had a flourishing church in this city. It had been led into captivity by the Reformers; but, thank God, the walls of Jerusalem have been rebuilt, and the Lord is bringing back the captivity of his people.⁸⁶

The reorganized church grew rapidly. By 1840 it had 88 members, and by 1845, 197 members.³⁷ In this year the Braeken Association met with the Maysville Baptist Church. The minutes of the Association indicate that by this date any bitterness of feeling that may have existed between the Baptist and Christian congregations had now been dissolved, for a "verbal communication was received from the Christian brethren of the Third Street Church offering their house of worship," in case an extra building was needed for special services.

By 1844 the congregation had enjoyed such a growth it became necessary to erect a new brick building. Even this building was outgrown by 1887 at which time the present Baptist

36. Baptist Banner, May 16, 1833.

37. Minutes of Braeken Association, 1799-1948.

church building was erected. Into the cornerstone of the church were placed several extremely important documents which were intended to be the inheritance of a future generation. If ever a "future generation" should be privileged to open the metal box within the cornerstone, they will find therein a history of the Maysville Baptist Church since its organization. They will also find in this repository the only picture known to be in existence of that little frame building that was the birthplace of the Christian Church in Maysville.³⁸

EARLY DAYS AFTER DIVISION

For those interested in early Discipliana, the Maysville Christian Church may be regarded as a case history of the type of church formed by Alexander Campbell. Its problems and practices paralleled those of the Reformation movement as a whole. It was the Reformation in microcosm. In its date and mode of founding, in its first place of meeting, in its multiplicity of names, in its early attitude toward the clergy and the place of laymen in the affairs of the church — in these and in other matters the Maysville Christian Church exemplified the movement of which it was a part.

The date of founding, 1828, is significant in that it stands five years after Alexander Campbell's first visit to Kentucky and four years before the merger of the Campbell and Stone forces. As the clear reasoning of Alexander Campbell swept into the Baptist churches in Kentucky between 1825 and 1830, one of three reactions followed: some, of course, were indifferent to reform; others became so enthusiastic that the entire congregation adopted its tenets; still others experienced division. For the Maysville Baptist Church the Reformation meant division.

Since the Reformers comprised a majority of the Baptist Church they retained the use of the Baptist church building. An annual rent was paid by them³⁹ to the regular Baptists who were now worshipping with the Baptist congregation in Washington. This first home of the Christian Church was a frame structure

38. Weekly Bulletin (Maysville), July 14, 1887

39 Eagle, January 17, 1877. (Sermon delivered by J. B. Briney on January 14, 1877.)

and was located on Market Street where the present Baptist Church now stands. This building was removed to another location about 1844 when the reorganized Baptist Church decided to erect a brick building on the property. For many years, thereafter, this first home of the Christian Church was used as a cabinet shop.⁴⁰

Christian churches at that time were considered part of a "movement" rather than a denomination, and because of this attitude on the part of both members and non-members, no especial emphasis was placed upon the selection of and adherence to a single name by the Maysville Church. The congregation was at first called "Reformed Baptists," then "Reformers." Later appellations were "the Church of Christ," "Church of the Disciples of Jesus Christ," "Ancient Gospel," "Disciples of the Lord," "Christians," and "Campbellites."⁴¹ The preference of the church members with regard to a name was merely that it should be Biblical, not setting them apart from others by the use of any term which described a particular practice of the church, and not using the name of any human leader. Therefore, they disliked being called "Reformed Baptists" or "Campbellites;" instead they finally came to prefer the name "Christian Church," "Church of Christ," or "Disciples of Christ," as our Brotherhood is now variously known.

The explanation for the fact that the Christian Church had no full-time minister for the first seven years of its existence lies in an understanding of the opposition to the one-man pastorate and the importance assigned to lay-leadership.

In pioneer days, when preachers were relatively scarce, and few churches could command the full time of one, it was natural that the lay leaders should bear a large part of the responsibility for both the management and the edification of the church. The scriptural sanction of the plurality of elders afforded an authoritative basis for a practice which was natural and congenial to the social situation. The

40. Ibid., February 19, 1857.

41. The evidence for these names has been found in the Maysville newspapers and in the Ministers' Marriage Bonds recorded in the County Court House, Mason County, Kentucky.

memory of Mr. Campbell's early denunciation of "clerical denomination" gave further support to this custom. But as the number of town churches increased, as a more ample supply of at least partially trained ministers became available, and as the inevitable tendency to assimilation to the practices of the denominations asserted itself, more churches came to have ministers devoting their energies to single congregations.⁴²

. . . The protest against this one-man pastorate was of a piece with the denunciation of "Reverend." The verbal reaction against "pastors" and "Reverend" expressed itself with the common use of the term "Elder."⁴³

Thus the term, "Elder," was used to designate the minister only; the lay leaders, though holding the office of elder, were called simply "Brother."

It has been shown in this chapter how the Christian Church of Maysville had its origin in the Baptist Church, how it developed into an independent organization, and how that organization grew until it was ready to take a mature place in the life of the community.

42. W. E. Garrison, *Religion Follows the Frontier: A History of the Disciples of Christ* (New York: Harper & Bro., 1931), p. 233.

43. *Ibid.*, p. 234.

CHAPTER III

FORTY YEARS OF PROGRESS

Maysville was beginning to develop in the years after 1828, and the Christian Church was developing with it. On January 18, 1833, R. C. Ricketts, the first minister of the Maysville Christian Church, wrote a letter to the *Millenial Harbinger*:

Brother David Burnet came among us a few days since, on a visit; since which time he has favored us with a few lectures on the subject of Christianity . . . Merchants Rowzee and Hatton, their wives, and another lady, (whose name I do not recollect), have, disregardless of the frowns of the world and the intense coldness of the weather, manifested sufficient courage to take upon them that name in which alone there is salvation, by being baptized into the death of our Lord . . .¹

It was during the Burnet meeting that Maysville was incorporated as a city on January 31, 1833. But as the year wore on, one misfortune after another befell the citizens of the new city. In February there was a "great flood" which came up Main Cross nearly to Second.² In April a fire destroyed five business houses and a dwelling, among which was the Coffee House and Confectionery of Mr. Frederick Frank. It had threatened the entire city but was finally brought under control by the "bucket brigade."³ Worse than either of these disasters, however, was the cholera epidemic which struck on May 30, 1833. The city became "literally depopulated — all who could procure Carriages, Wagons, Carts or Horses, having left."⁴ At least two of the church members, Mrs. James Phillips and Mrs. Daniel Spaulding, died during the epidemic.⁵ Another member, Joseph Frank, writing a letter later in the summer to S. S. Miner, speaks of the epidemic:

1. *Millenial Harbinger*, IV, No. 2 (1833), 87.
2. O. B.'s *Reminiscences*, p. 19.
3. *Eagle*, April 4, 1833.
4. *Eagle and Monitor Extra*, May 31, 1833.
5. *Eagle*, June 20, 1833 and June 27, 1833.

Maysville, August 20, 1833

Friend Miner:

I have been spared by the good will of the Lord and in good health at the time . . .

There have been some 10 or 15 deaths but none among your acquaintances . . . There haven't been more than three deaths for about eight days. We have a case of cholera now and then but rather mild.

Business has begun to look up some, but slowly.⁶

THE FIRST PERMANENT BUILDING

Undoubtedly these compounded misfortunes blighted the fledgling Christian Church along with the rest of the city, but by 1835 it was gaining new members and strength. During the first six months of this year, John O'Kane and David S. Burnet held meetings for the church.⁷ It was during the meeting held by Elder O'Kane that "the doors of the house in which the Christian Church had been born were closed against it ... A temporary home was sought and found in a carpenter's shop in Graves Alley."⁸

The membership of the "Reformed" church was now approximately eighty-four. It was definitely accepted by the community as an independent church and was apparently looked upon with respect. The carpenter shop in the alley was not appropriate in location or size for the new church; "hence the brethren resolved to secure for themselves a permanent and more comfortable place of worship."⁹

Alexander Campbell commented on the development of the church in the *Millennial Harbinger*:

In Maysville a great change has taken place since my last visit to it. The brethren have increased in numbers, in zeal, in knowledge, and they have been compelled to erect a meeting house this summer. Brother Burnet, a few weeks before my arrival, spent some two weeks in that town, and added 23

6. C. Glenn Clift, *History of Maysville and Mason County* (Lexington: Transylvania Printing Co., 1936), I, 178.

7. *Millennial Harbinger*, VI, No. 1 (1835), 43; VI, No. 6 (1835), 277.

8. *Eagle*, January 17, 1877.

9. *Ibid.*

members to the congregation . . . Here we continued till the 6th, and spoke some three or four times . . . Brother Fleming saw us aboard the "Huntress" at Maysville. Here Brother Rowzee and some of the sisters bade us adieu on board at nine o'clock in the evening of the 6th . . .¹⁰

The circumstances leading up to the erection of the first, permanent church building were as follows:

... a committee of two, viz: William B. Mooklar and William Corwine, were appointed by the Christian Church of Maysville, Mason County, Kentucky, to purchase a lot of ground and build a house of worship for said church, which was accordingly done as soon thereafter as possible, and on the 11th of February following, 1836, they reported to the congregation the building finished, at a cost of sixteen hundred and thirty-eight dollars.¹¹

The "building committee" must have taken its responsibility seriously for:

When William B. Mooklar ... set up the church building on Third Street between Sutton and Fish [now Wall] Streets, Mr. Church was employed to lay the foundation. Mr. Mooklar was desirous to have the work well done and therefore gave his personal attention to its supervision. He told Mr. Church that he wanted the foundation strong and solid. He spoke as if there was to be erected on the foundation-walls a massive structure. The stonemason, who was then an old man and spoke with a strong nasal twang, answered, "Yes, sir, I will make them so strong that the gates of hell shall not prevail against them." This answer assured Mr. Mooklar that the stonemason was a Bible reader, and the work progressed afterward under the good judgment and workmanship of Mr. Church.¹²

One can imagine the eagerness of the congregation to occupy their new church-home, when he reads that the first service was

10. Millennial Harbinger, VI, No. 7 (1835), 333.

11. Christian Standard, XII, No. 2 (1877), p. 12.

12. O. B. 's Reminiscences, p. 30.

held in it on Christmas Day, 1835,¹³ although it was not actually completed until the following February. Richard C. Ricketts, Sr. preached the first sermon in the new building.

This first, permanent church-home is still standing on the southwest corner of West Third Street and Maddox Alley. According to the accounts of some who remember the building as it was, the church was made of red brick in a simple, classic style with steps leading up to a portico, the roof of which was supported by four large, white columns. The sanctuary or auditorium was the only room, and it had a cellar underneath. The sanctuary appears to have been approximately square. When one entered the door from Third Street, he looked toward the platform and pulpit as in the present church building. There was no baptistry, of course, and candidates for the ordinance were immersed in the Ohio River at the foot of Wall Street.

John Benton Briney, the minister at the time of the erection of the present church building, looking back over the forty years which had been spent in the old church, said of it in 1877:

What sacred reminiscences cluster about that house. There most of those who compose the church today confessed their faith in Christ. . . There many of you saw your children and others whom you loved pressing forward toward the kingdom of God. There doubtless some of you sat in tears and sorrow, listening to the funeral services of your cherished dead. In view of these facts it would be strange if some of you did not entertain feelings akin to reverence for the house that was your church-home for so many long and eventful years.¹⁴

In addition to the original twenty-eight, others who were members of the church by 1836 were the following: C. B. Anderson, Eli Anderson, Amanda Brooks, Elizabeth Brooks, Mary A. Brooks, Delilah Burgoyne, Martha Chambers, Moses Chambers and wife, David Clark and wife, Catherine Cooper, John Corwine, William Corwine, Thomas Daulton, Maria Dewese, Joseph Frank, Sr., Elizabeth Hays, Mariah Hixson, William Hol-

13. Eagle, January 17, 1877.

14. Ibid.

ton and wife, W. C. Holton and wife, Julia Hudnut, Nancy McCall, Araminta Miner, William B. Mooklar, Frederick Morgan, John Morford, William Moss and wife, Jane Outon, James Phillips and wife, Evan Ricketts, Sr., and wife, Eliza Senteny (later Mrs. Joseph Frank), Alex Shackelford, John Shackelford and wife, Daniel Spaulding, Jr., and wife, James Spaulding and wife, B. Smith, Nancy Thompson, Joseph Thompson, Sallie Wadsworth, Amanda Wood, Andrew T. Wood, and Mary Wood.¹⁵ (There are fifty-eight names in this list, but there is no way of knowing which two were not among the said "eighty-four.") Of this group the following are known to have descendants among the present church members: Mr. and Mrs. W. C. Holton were the maternal great-grandparents, and Mr. and Mrs. William Holton were the maternal grandparents of Dr. William Holton Cartmell; Joseph Frank and Elizabeth Frank (nee Senteny) were the paternal grandparents of Miss Anna Frank and the late Mr. George Frank and also of Rev. Graham Frank of Dallas, Texas; Thomas F. Daulton was the maternal great-grandfather of Mr. Earl T. Jones.

The West Third Street property was purchased in 1877 by Messrs. James H. Rains, John M. Rains, and Tom Wells when the congregation moved and was converted by them into a double dwelling. The original walls remain, but entrance halls have been added upstairs and down on both the east and west sides, so that the total width of the building has been increased by about eighteen feet beyond the original width. The columns were removed and replaced by a conventional porch; porches have also been added in the rear.¹⁶ The first occupants of the new duplex were Rev. S. B. Alderson, pastor of the Presbyterian Church, and his family, who moved from "their late residence on Limestone Street to one of the two handsome new buildings built by Messrs. Rains and Wells out of the old Reformed Church. Mrs. C. W. Darnall has moved to the other of the above mentioned dwellings."¹⁷

15. Ibid.

16. We are indebted to Mr. and Mrs Curtis Rains of Maysville for much of the description of this property and for the photograph of it. The Rains's property adjoined that of the church.

17. Bulletin, October 11, 1877.

STATUS OF CHURCH MEMBERS

Every church, like every other group, has a distinctive personality—a composite of the character and attitudes of the individual personalities which form its membership. It is possible to know the personality of the Maysville Christian Church in its early years only by seizing upon fragments of information here and there, and by fitting them together, until at last a picture is formed.

It can be reliably stated that the Christian Church in Maysville was democratic from the first; it has never been a "one-class" church. People from all walks of life were among its charter and early members. William Ballenger was a wagon and plow-maker. It was he who made the carriage for "Old Tip," the famous cannon that played a large part in the history of Maysville.¹⁸ Abijah Casto, the husband of one of the charter members, had a grocery on the west side of Market Street.¹⁹ David Clark had a sawmill and shipyard in the lower end of the city. "The great event of boat building about Maysville in my time was the building of the 'Rubicon' at Clark's sawmill."²⁰ It was reported that the steam and oil mill of George and Amos Corwine made forty gallons per day of linseed oil by January 1, 1827.²¹

Thomas F. Daulton, familiarly known as "Squire Daulton," was a magistrate, a member of the city council and mayor of Maysville for at least two terms.²² He established a livery stable business in 1832 and became known for his fine horses.²³ He was elected vice-president of the Maysville Trotting Park Association when it was organized on September 7, 1867.²⁴ Mr. Daulton was one of the first trustees of the church.²⁵

Joseph Frank, Sr., son of Frederick Frank, came to Maysville in 1812 when he was four years old.²⁶ He was a tinsmith and had a hardware business. He, too, was prominent in com-

18. O. B.'s Reminiscences, pp. 9, 35.

19. *Ibid.*, p. 15.

20. *Ibid.*, pp. 12, 20.

21. *Eagle*, April 11, 1827.

22. *Bulletin*, April 1, 1909.

23. *As We Lock Back*, p. 45.

24. *Maysville Republican*, April 27, 1867.

25. Deed Book 54, Mason County, Ky., p. 56.

26. *Bulletin*, September 8, 1881.

munity affairs and was one of the first trustees of the church.²⁷ Joseph Frank married Eliza Senteny, a charter member and a daughter of John Senteny of Jersey Ridge. These co-workers labored faithfully together for the advancement of the Christian Church, as have their descendants after them. When Mrs. Eliza Senteny Frank died in 1881, she was the last of the charter members.²⁸

A traveler who was in Maysville in 1807 mentioned another of the charter members in an account of his visit: "We got a good supper and beds at Mr. S. January's, who keeps an excellent house, and is a polite, well-informed, and attentive landlord."²⁹

William B. Mooklar was a strong figure in the first years of the church. He came to Maysville from New York and married Miss Susan M. Daulton, a charter member, in July, 1828. In speaking of his wife, Brother Mooklar said:

Blessed of God is that man who, in the partner of his life, finds a helpmeet for him in the way toward heaven. I thank thee, O God, that thou gavest such a one to me.³⁰

His biographer relates these facts concerning Brother Mooklar's conversion:

Through the earnest piety and constant watchfulness of Mrs. Mooklar, who immediately became interested in his spiritual welfare, he was brought to the foot of the Cross in the year following his marriage, under the preaching of brethren Thomas and Alexander Campbell, the latter of whom immersed him, at Maysville in that year.³¹

Soon after his immersion, Brother Mooklar became an elder in the Maysville church. We already know of the valuable service he rendered his fellow-members in supervising the erection of the West Third Street building. In 1850 the Mooklars moved to Covington where Mrs. Susan Daulton Mooklar died in the spring

27. Deed Book 54, p. 56.

28. Bulletin, March 3, 1881.

29. Reuben Gold Thwaites, ed. Early Western Travels, IV, 168.

30. Tiers, op. cit., p. 105.

31. Ibid.

of 1860. "She died as she had lived, in full confidence of a glorious life to come."³²

Brother Mooklar was engaged in manufacturing and mercantile pursuits most of his life, handling iron wares, hemp, and tobacco. He was also an ordained evangelist and was for many-years a member of the Board of Managers of the American Christian Missionary Society.

James Phillips had a stonecutter's yard on Third Street, northside, midway between Sutton and Market. He carved all the tombstones for the city and neighborhood.³³ R. C. Ricketts, Sr., had a saddle and harness shop on the northeast corner of Second and Main.³⁴ William Rowzee was a merchant, possibly a partner of Mr, Mooklar at one time. In an account of the baptism of Merchants Rowzee and Hatton and their wives in 1833, Brother Ricketts described them as "persons of intelligence and influence in the society of this place . . ."³⁵

"The Spauldings were great tobacco men, or rather they were engaged in that business, and there were some Davis boys worked in their factory . . ."³⁶ James Spaulding's home was one of several destroyed by the terrific gunpowder blast when the magazine on the Lexington road was set off in 1854.³⁷

Daniel Spaulding died on April 2, 1855, at eighty-three years of age. He was a native of Scotland and moved to Maysville about 1815. In his native land he was an Elder in the Presbyterian church, but upon his location in Maysville he connected himself with the Baptist Church and afterwards joined the Reformed Church. He was in the estimation of his fellow disciples of all denominations, "a living epistle of the Lord Jesus Christ."³⁸

Dr. John Shackleford and his wife, Ann Chambers Shackle-ford, were prominent members of the Christian Church from about 1843. They were the parents of five sons: John, James,

32. Ibid., p. 107.

33. O. B.'s Reminiscences, p. 23.

34. Ibid., p 29

35. Millennial Harbinger, IV, No 2 (1833). 87.

36. O. B.'s Reminiscences, p 37.

37. Eagle, August 13, 1854.

38. Ibid., April 3, 1856

Charles, William C, and Sprigg, and of two daughters, Nannie and Mary. Their eldest son, John, was a minister of the Christian Church, and more will be said of him later. They were the grandparents of Miss Anna Shackelford and of the late Miss Alice Shackelford, whose father was Charles Shackelford.

The manner in which the Shackelfords became members of the Christian Church is interesting and is an illustration of the importance which came to be assigned to the doctrine of immersion by people of all denominations during that period. Elder John Shackelford describes their experience in a small volume commemorating the death of his father:

My mother was a member of the Presbyterian church, and my father was in the habit of attending divine service there with her. Their social life was principally in that church, and my father's most lucrative practice was largely there . . . There was one difficulty, however, in the way of my father's union with the Presbyterian church. He was an immersionist and would not consent to be sprinkled. It was finally agreed, however, that he should be immersed by the Baptist minister and unite with the Presbyterian church—all which duly came to pass. A new trouble now arose; my mother, too, demanded immersion. To this the pastor and elders of the Presbyterian church would not agree. My father then asked for letters certifying the Christian character of himself and my mother. Soon after my mother's immersion, they united with a little company of disciples called Christians, and in the communion of the Christian church they ever afterward lived.³⁹

Dr. Shackelford studied for sometime under the well-known teacher, James G. Arnold,⁴⁰ was graduated from the Transylvania Medical School in 1824, and practiced medicine in Maysville from that time forward. His proficiency in his profession is attested to by a fellow physician, Dr. L. J. Frazee, of Louisville, in an article written for the *Courier-Journal* at the time of Dr. Shackelford's death:

39. John Shackelford, Jr., In Memoriam, John Shackelford, M. D. 1801-1885 (Lexington, 1885), pp. 10ff.

40. J. A. Williams, life of Elder John Smith (Cincinnati: R. W. Carroll & Co., 1870), p. 640.

I made the acquaintance of Dr. Shackleford about forty-three years ago, and for a number of years subsequently we were thrown into intimate relations in the social circle, in the church, and at the bedside of the sick and dying. In the social circle he was conspicuously genial and entertaining; in the church he was ever faithful in the discharge of duty, being remarkably firm in his convictions, and squarely acting up to them in the walks of life. For years he was an active elder of the congregation to which he belonged.⁴¹

Dr. Shackleford's home was at 8 West Third Street and his office next door at 6 West Third Street. The lovely old brick home was a center of hospitality, and the visiting ministers were always made welcome. Alexander Campbell says of it:

From Paris I was conducted to Mayslick . . . where we spent two very interesting and pleasant nights with our much beloved Brother Asa Runyon and family. From Mayslick on the 10th I took the omnibus for Maysville, and, according to a previous invitation, took up my abode with Brother Dr. Shackleford, whose Christian hospitality I richly enjoyed during my sojourn in this city.⁴²

And Isaac Errett echoes the same sentiments: "It is about forty-three years since we first became acquainted with him [Dr. Shackleford]. During our first visit to Maysville, Ky., we partook of the hospitalities of his pleasant home and had much delightful religious intercourse with him and his devoted Christian wife."⁴³

The overall personality of the group composing the early Christian Church in Maysville partook of the democracy inherent in the American frontier while retaining a love for the gentility and graciousness of the Old Dominion. This spirit was coupled with a resolute dogmatism and devoutness in matters pertaining to the religious life.

41. Louisville Courier-Journal, January 11, 1885. (Dr. L. J. Frazee, a relative of Mrs. Frances Ball-Goggin, practised in Maysville before moving to Louisville and was a member of the Christian Church.)

42. Millennial Harbinger, VII, No. 4 (1850), 223-224.

43. Shackleford, op. cit., p. 20.

THE ACTIVITIES IN THE WEST THIRD STREET BUILDING

In the Sunday School assembly-room of the present church stands an old pulpit which was formerly used in the West Third Street church. The number of distinguished men in addition to the regular ministers who have preached from this pulpit is remarkable: Thomas and Alexander Campbell, John Allen Gano, John T. Johnson, W. T. Moore, John O'Kane, and Walter Scott, to mention only a few of whom it is positively known that they visited the Maysville church. The years, 1836-1876, were years of activity for that church and that pulpit. Among all the other events which must have taken place, several are outstanding.

The *Eagle* of May A, 1836, made the following announcement: "Protracted Meeting: We are requested to say that a meeting will be held at the New Brick Meeting-House, 3d Street, Maysville, on Sat., Sun., and Mon. next at which Mr. John O'Kane, Dr. Brown, Walter Scott, and other Preachers are expected."⁴⁴ And in August of that year appeared the notice: "Mr. Hunter, of Philadelphia, will preach in 3d Street Meeting-House in this City, this evening at early candlelight, and on Sunday at 10 o'clock A. M. and 4 o'clock p. M."⁴⁵

Alexander Campbell spoke in Maysville at the Third Street church on October 19, 1836;⁴⁶ he returned in March, 1839, and tells of this visit:

From May's Lick we hastened to Maysville and filled our last appointment in the specified time. In addition to our appointments, at the request of the Maysville Lyceum, we gave them, the same evening, an extemporaneous address in the Methodist meeting house, on the subject of "Supernatural Facts." Thus in fourteen days we passed from Louisville to Maysville and spoke fourteen times to very large assemblies. From the residence of Judge Reed, one of my first acquaintances in the state, who, deeply impressed in favor of Christianity during the McCalla debate in 1823, was some years afterward immersed into the faith of Christ, in less than an hour

44. *Eagle*, May 4, 1836.

45. *Ibid.*, August 13, 1836.

46. *Ibid.*, October 19, 1836.

after my address to the Lyceum we were safely aboard a steamboat, in which we had a comfortable passage to Wellsburg . . ."

Imagine the pride of the Maysville Christian Church in having Brother Campbell asked to address the Lyceum, the local literary and cultural organization, and the pleasure of a group of the church people accompanying him down to the landing at the foot of Wall Street to board his steamer and watching after the boat as long as it was visible.

John T. Johnson visited Maysville in October of 1839, for he wrote to Walter Scott, giving him the following interesting information: "We left on Monday morning for an appointment at Maysville, where Brother Barnes had been laboring since Friday before. He had aroused the people, and had immersed two aged females. Brethren Hall, Adams, Ricketts, and myself were there; we labored till Thursday night and obtained eleven more, making thirteen . . ."⁴⁸

John Allen Gano wrote to Mr. Campbell two years later describing a recent visit to Maysville, and this letter was published in the *Millennial Harbinger*. Brother Gano says:

A messenger (Brother Corwine) arrived on Thursday evening from Maysville and urged us to visit that city. Being so near them [May's Lick] we left those dear to us under the hospitable roof and in the kind care of our beloved L. A. Sandidge and his excellent family and set out for Maysville. We only labored from Friday night until Lord's Day night and left in the stage on Monday morning, the 15th instant. Four confessed the Lord during our stay; and much pained at the thought of leaving our fellow laborer R. C. Ricketts to carry on the work alone, and to tear ourselves away from friends so kind; having while in the county taken the hands of 105 volunteers, we bade them adieu.⁴⁹

In 1841, the same year that Brother Gano was in Maysville, Elder Ricketts organized a Sunday School in the Maysville Chris-

47. *Millennial Harbinger*, VII, No. 7 (1839), 312.

48. *Christian Evangelist*, VII, No. 10 (1839), 236.

49. *Millennial Harbinger*, V, No. 6 (1841), 212.

VIEW OF THE WEST THIRD STREET CHURCH



tian Church.⁵⁰ This was quite a progressive step, since the first recognized Sunday School in the state among the Christian churches had been started at the High Street church in Lexington only four years previously.⁵¹

The year 1841 was eventful in other ways also, for in this year the Christian churches of Lexington led in advocating a meeting of all religious faiths in that city for the discussion of Christian unity. Alexander Campbell was present at this meeting and came to Maysville on his way home. It can be safely assumed that the issues discussed at the meeting were carried by him to the brethren in Maysville, and that they made a point of keeping fully informed about such matters.

In 1842 the Presbyterian Synod chanced to meet in Maysville, and it was at this meeting that the Reverend L. N. Rice was selected by the Synod to represent the Presbyterian churches in a debate with Mr. Campbell. This famous debate was held in Lexington in the Main Street Christian Church (where the Union Depot now stands) November 15 to December 1, 1843, with Henry Clay as the moderator. The folk of Maysville must have taken a keen interest in this debate from the time the Reverend Mr. Rice was selected as the contestant against Elder Campbell in their city—the city that knew the latter's abilities so well.

Mr. Michael R. Burgess, a resident of Mason County, went to Lexington to the debate. These statements are from a letter written to his wife during the course of the debate:

Lexington, Kentucky

November 20, 1843

Dear Wife:

A brighter constellation of good and great men, than now adorns this place, has not convened since the days of the apostles of Jesus Christ—not even excepting the magnanimous host who signed the declaration of our independence. This seems to be a reckless remark at first blush—but tis not more reckless than true. The signers of the Declaration were men in solemn conclave assembled, for the glorious purpose of facilitating man's delivery from earthly

50. Minutes of Missionary District No. 1, 1864-1878.

51. Fortune, *op. cit.*, p. 322.

bondage, from European dominion, from the ironic embrace of despotism, but the constellation above alluded to is composed of men who are using their energies in the cause of humanity in redeeming man not only from temporal slavery but from eternal punishment, the magnitude of the latter transcends that of the former in the ratio of an atom to the universe.

There are about three score of Reform Preachers here—sembled from almost every state in the union, men of warm hearts, and enlightened minds, of exalted piety, and heavenly devotion, whose society is elevating, and eminently beneficial . . .⁵²

Mr. Campbell made another tour to Kentucky in the winter of 1849-1850. In Paris he found Aylett Raines "still laboring and much beloved for his work's sake, and upon going to Mays-lick had the pleasure of meeting there Walter Scott, who agreed to accompany him to Bethany, for which he sailed from Maysville on the 10th of February, reaching home in less than two days."⁵³ One who heard him preach in 1850 to a large audience in the court-house in Maysville says: "He seemed to hold the people spellbound for about an hour and a half. As the audience was composed in part of other church members than his own, his subject, 'The Creation,' was happily chosen, as not involving any doctrinal points . . ."⁶⁴

Other visits were made by Mr. Campbell to Kentucky in 1851, 1853, 1857, 1858, 1859, and 1865. He came to Maysville in the course of the 1859 tour which was made for the purpose of collecting funds for Bethany College, and he undoubtedly was in the city on some of the other trips.

EARLY COOPERATION WITH OTHER CHURCHES

From the beginning the members of the Maysville Christian Church saw the wisdom and advantage of cooperating with other Christian churches in working toward common goals. The primary purpose for cooperation in the early days was that of propa-

52. Letter from Michael R. Burgess to his wife, dated November 20, 1843. 53. Richardson, op. cit., p. 587.

54. W. D. Frazee, *Reminiscences and Sermons* (Nashville: Gospel Advocate Printing Co., 1898), p. 151.

gating "primitive Christianity" in those places in which it was unknown, whether that might be Mason County, the Kentucky mountains, or Jamaica.

At the semi-annual meeting of the churches of Mason and Bracken counties, Ky., held at Beasley's Creek, in Mason County, a committee of seven brethren were appointed to look into the matter of cooperation between and among churches. They returned a strong report in favor of cooperation within counties, districts, state, and national, being careful to indicate that these organizations should never have the power to dictate to the local congregations but are necessary for the efficient spreading of the Gospel.⁵⁵

As early as 1846 the churches of May's Lick, Beasley Creek, Maysville, Mill Creek, Minerva, Cabin Creek, Lawrence Creek, Washington, Germantown, Augusta, and Brooksville had joined in a "Cooperation."⁵⁶ The immediate purpose of the Cooperation was to hire an evangelist who could preach periodically in each of the associating churches and who would also spread the gospel in "destitute portions" of the county where there were no churches.

Elder William R. Brown was employed as the evangelist in the year 1845-1846. A letter from Mr. Brown gives an insight into the workings of the Cooperation:

Frankfort, Ky.

April 15, 1846

Dear Bro. Campbell:

My year's labours as an evangelist in the Mason County Cooperation terminated on the 1st of this month. During the year I preached 334 regular discourses and immersed 176 persons The brethren cooperating have adopted the principle of "equality" in raising the means to support their evangelists. They have taxed themselves \$1200, to be given to two efficient evangelists for the ensuing year. I spent one-fourth of my time within the limits of the cooperation; and the brethren wish to do more

65. Millennial Harbinger, IV, No. 3 (1847), 160-161.

56. Record of May's Lick Christian Church, 181G-1883, kept by Elder Waller Small.

abroad this year than they did last ... I am under many obligations to the brethren in Mason County Cooperation: the constant society and cooperation of the elders of the churches composing the Cooperation have been of substantial service to me ..."

The members of the Cooperation were listed according to their financial ability, which no doubt varied in proportion to the number of members.⁵⁸ On this basis the Maysville church in 1846 ranked third among the eleven.

The Maysville church sent delegates to the first assembly of the "Annual Cooperation Meeting of the Counties Mason, Lewis, Bracken, and Fleming" in 1851. This organization later came to be known as "Missionary District No. 1" and included Bath, Nicholas, Greenup, Carter, Rowan, and Robertson counties also.

The constitution and by-laws of this Annual District Meeting were framed on August 17-18, 1855, when the group met at the West Third Street church in Maysville. The purpose of the organization was stated therein:

Whereas, the congregations of the Christian Church worshipping in the counties of Fleming, Lewis, Mason, and Bracken have for four years past been accustomed to hold an annual meeting of delegates representing the different congregations for the purpose of uniting their moral, intellectual, and fiscal means in the furtherance of the great cause of human redemption, and of concentrating their efforts and influence in support of the evangelical, educational, and benevolent enterprises under the care of the religious organization to which they belong we do hereby organize this Annual Cooperation Meeting.⁸⁹

The second article of the constitution was as follows:

"The object of this meeting shall be to devise ways and means for disseminating the gospel of our Lord ... in destitute portions of this district through this meeting or in the state at large through

57. Millennial Harbinger, III, No. 6 (1846), 357.

68. Mrs. Robert M. Yancey, Disciples of Christ at May's Lick, Kentucky (1941), p. 28. 59. Minutes of Missionary District No. I.

the State Missionary Society."⁶⁰ Thus the Annual Cooperation Meeting to which the Maysville church belonged was directly related to and supported financially the State Missionary Society of the Christian Churches of Kentucky. Part of the business of each annual meeting was to designate delegates to the State Meeting and to appropriate funds for their expenses.

Elders Walter Scott, Joseph Desha Pickett, and John Shackelford, Jr., were all present and took active parts at this meeting in the Maysville church in 1855. The constitution and by-laws are written in the fine, precise hand of Elder Shackelford who was the recording secretary for that meeting.

These Annual Meetings were held in the various churches of the District on "the Thursday before the third Lord's day in August" each year. They usually began on Thursday "evening" at three p. M., and continued with morning, afternoon, and night sessions through Saturday or Sunday afternoon. The first session was customarily opened in the phraseology of the recording secretary as follows: "Meeting assembled according to appointment. President Holton in the chair. After a throne of grace was invoked by Bro. Scott, Bros. Shackelford, Osborne, and Brooks were appointed to nominate officers for the ensuing session." Succeeding morning sessions were opened "after an hour spent in social worship."

No doubt some of the brethren were given to long-winded-ness, for it is noted that Brother A. D. Frazee of Germantown made the motion that the speeches be restricted to ten minutes during the business sessions. Certain hours were appointed for preaching, and apparently no limit was set on the "preaching brethren."

The evangelist employed by the District was always called upon to give a report of his labors in the "mountain countie." This usually led to a lengthy discussion of finances. The total amount contributed by all the churches to the District in 1854 was \$109.25. The gifts increased regularly, however, and in 1869 the Treasurer, James McDougle, of Maysville, was able to report a total of \$1425.00. The minutes of the meeting were usually printed in the

60. Ibid.

Christian Age, and from time to time the delegates were urged to subscribe to that religious periodical as well as to the *American Christian Review* and *Lard's Quarterly*.

Maysville was nearly always represented among the officers of the District Meeting. In the period of 1854-1878 (the minutes are not available beyond the latter date) the following members of the Maysville Christian Church held the office of president: Joseph Frank, Sr., William N. Howe, Elder J. B. McGinn, and Elder J. B. Briney. It should be mentioned that W. C. Holton of the Beasley Creek church was elected to the office on seven or eight different occasions and was one of the District's most faithful leaders. Other Maysville delegates to the annual meetings were: Baldwin C. Larew, Dr. John Shackelford, Sr., Elder John R. Hulett, James McDougle, W. E. Neal, W. S. Frank, G. S. Judd, T. Neal, George Wood, A. J. McDougle, H. G. Smoot, George A. McCarthy, V. O. Pinckard, and Bros. Clark, Kirk, and Power.

It was the custom of the District Meeting to pass appropriate resolutions when death claimed an outstanding leader. Baldwin C. Larew, of Maysville, and Aaron Mitchell, of May's Lick, were former local officers so honored. At the Germantown church on Saturday morning, August 18, 1866, a report was submitted to the Meeting which was unanimously adopted by a rising vote. It read as follows:

PREAMBLE AND RESOLUTIONS CONCERNING THE
DEATH OF ALEXANDER CAMPBELL

WHEREAS, it has pleased our Heavenly Father to terminate the earthly mission of our revered and beloved brother, Alexander Campbell, and WHEREAS, in solemn session assembled we desire to express our high and distinguished sense of the great and essential work that he has accomplished, in the providence of our God, for the salvation of our race: Therefore be it—

1st. Resolved, That we hereby express our admiration and gratitude for the ability, the energy, and the success with which our devoted Brother presented and defended Apostolic Christianity during his long and eventful career.

2nd. Resolved; That in the blessed assurance that the "Wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." We bow humbly, submissive to the Divine Will in removing him from our midst. *3rd. Resolved,* That we sincerely sympathize with our beloved Sister Campbell and family in their great bereavement, but pray that in the blessed hope of the Heavenly Reunion, they may be reconciled to their loss.

4th. Resolved, That a copy of these Resolutions be forwarded to the family at Bethany, and that copies be furnished the *Millennial Harbinger* and the *American Christian Review* for publication.⁶¹

Another interesting custom in the District Meeting was the motion of thanks always made to the host church at the conclusion of the meeting. The delegates were entertained in the homes of the host congregation, and one can imagine the great preparations that were made in expectation of the visitors. The choice delicacies of the smoke-house, the preserve cupboard, and the summer garden were undoubtedly brought forth at such a time, and old friendships were renewed around the dinner tables. Brother Joseph Frank was usually the spokesman for the group about the matter of hospitality: "On motion of Bro. Frank the thanks of the meeting was tendered to the brethren, sisters, and friends of Mayslick and vicinity for the cordial and Christian manner in which they received and entertained us."⁶²

As the Annual Meeting of Missionary District No. 1 grew in numbers and influence, it began to attract visitors from other places. The money contributed by District No. 1 to the State Society made up a respectable portion of that Society's budget and warranted the presence of representatives from the Society and other state institutions at the District meetings. Among others who attended as guests were John Rogers, of Carlisle; Thomas Munnell, of Mt. Sterling; W. T. Moore, of Cincinnati; President Robert Milligan of Kentucky University, Harrodsburg; Mason

61. I bid.

62. Ibid.

Summers, of Liberty, Missouri; J. W. McGarvey, Robert Graham, and J. T. Patterson, of Lexington.

In addition to its cooperation with county, district, and state groups, the Maysville church sent six delegates to the first General Convention of Christian Churches in Cincinnati in 1849. This cooperation on a national level will be more fully discussed in Chapter VI.

MINISTERS

1833-1875

Although the Maysville church did not have a regular minister for the first seven years of its existence, as has been pointed out, visiting evangelists occupied the pulpit frequently. In fact, David S. Burnet, one of the most prominent of such evangelists, lived in Maysville in 1832 and 1833 and would certainly have exerted a strong influence on the newly-founded Christian church.

RICHARD C. RICKETTS

1833-1842?

The first regular, full-time minister of the church was Elder Richard C. Ricketts. He was born on Jersey Ridge, February 14, 1807. It so happened that the Lawrence Creek church was founded a few miles west of Jersey Ridge some weeks later on March 22, 1807. The fortunes of the church and the man were to be often intertwined, for Mr. Ricketts later became a member of the Lawrence Creek church, was ordained to the ministry there, met his future wife among its members, and was its minister for some time.⁶³

While working in Maysville as a young man during 1823 or 1824, Richard C. Ricketts heard Alexander Campbell preach in the Methodist Church. He tells in his own words the impression that was made on him by Mr. Campbell:

I had been reading the New Testament with care for some months, and had some preparation of heart for further teaching. Bro. Campbell preached on

63. Record of Lawrence Creek Christian Church, March 22, 1807-185? (Elder Ricketts was the great-uncle of Mr. Joseph J. Newell, a member of the present congregation.)

that occasion as I had never heard man preach before. He greatly enlarged the circle of my spiritual vision, and enabled me to appreciate more fully the privilege of "searching the scriptures."⁶⁴

Brother Ricketts, as a result of this meeting, was immersed a few months later by Jesse Holton in Lawrence Creek.⁶⁵

Under the guidance of John M. Holton, the elder of the church at Lawrence Creek, and the teacher of young Ricketts in the Academy, he soon began to exercise his gift as a public speaker, which eventuated in a decision of the church that he be ordained to the work of an evangelist, which ordination transpired on the 21st of April, 1833, by the hands of the elders, assisted by D. S. Burnet, who was then the resident minister at Maysville. He at once entered on the work with energy and zeal, preaching through all the neighboring region in Kentucky and Ohio, numerous accessions to the cause being the fruit of his labor. Both his parents and many of his relatives, schoolmates, and neighbors became obedient to the Gospel under his preaching.

On the 7th of May, 1835, he was married to Cornelia Pickett Desha, daughter of Col. John Pickett, after which he soon removed to Maysville, and became pastor of the church at that place in connection with the congregation at Mayslick. He continued thus for seven or eight years. These churches prospered much during this period.⁶⁶

After Mr. Ricketts left Mason County in 1842 or 1843, he lived in Danville and Midway, returning to his home county frequently, however, for visits. In his later years, he retired to Maysville where he lived until his death on January 25, 1892. He was buried in the Lexington Cemetery after an appropriate service by Rev. John S. Shouse and President C. L. Loos of Kentucky University.

JOHN YOUNG

1847-1853

John S. Young, a native of Ireland, was the next full-time

64. Tiers, op. cit., p. 170.

65. Ibid.

66. Ibid.

minister of the Christian Church. He had come to the United States from Ireland where he had been a missionary for the Baptist Irish Society. On August 6, 1843, he delivered an address in Trenton, New Jersey, entitled: "A Discourse on the Primitive Constitution of Christian Churches; in which is demonstrated that all true Christians might easily unite upon the simple basis of Apostolic Faith and Order."⁶⁷ Evidently his transition from the Baptist to the Disciples of Christ point of view occurred about this time.

It is known that Elder Young came to Maysville as early as 1847, for on February 6 of that year there was a notice in the *Eagle* that he would address the Sunday School teachers of the city; and a few days later the *Herald* observed that Elder W. M. Brown would assist Elder John Young in a meeting⁶⁸ and Waller Small also recorded that Elder Young held a meeting for the May's Lick church during 1847.⁶⁸ Also, in a list of agents authorized to receive funds for Bethany College in April, 1847, was the name of Elder J. Young, Maysville, Mason County, Kentucky.⁷⁰

It was often the custom for ministers at that time to conduct or teach in a local school. There were two primary reasons for this: first, they were usually the most highly educated men in the community; and second, they found teaching school a dignified way to supplement their salaries. John Young seems to have conducted several schools while living in the vicinity of Maysville. The first of these was in Washington and opened on October 3, 1848.⁷¹ Apparently during the time that he lived in Washington and taught his school there, Mr. Young continued to be the full-time minister of the Maysville congregation. His Washington school was advertised as a "classical and mercantile school for boys," and his scholastic background was indicated by the statement that he had been educated at Royal College, Belfast, Ireland. The school was to be conducted in the building formerly used as a bank, and the students were invited to board in the home of the

67 John Young, *The Pulpit and Platform* (Lexington A W. Elder, 1854), p 72.

68 *Tri-Weekly Herald* (Maysville), February 19, 1847.

69 Record of May's Lick Christian Church.

70. *Millenial Harbinger*, April, 1847, p. 2. in "extra issue."

71. *Herald*, September 8, 184S.

principal. The board and tuition for a semester of five months would be fifty-five dollars. The editor of the newspaper, commenting on the advertisement carried in his columns said that "the school needs no recommendation to those who know Mr. Young's habits of study and fondness for literary pursuits . . ."72

The *Eagle* of August 20, 1850, speaks of Elder Young's conducting the Woodland Seminary, and yet a third school was evidently directed by him. This last institution was a project of the last year of his pastorate in Maysville. It was called a Female College and was organized in continuation of the late Amelia College there. Mr. Young himself was to be in charge of the academical department, according to the prospectus, and Mr. William John Orr, also a graduate of Royal College, Belfast, would instruct the primary department. The music would be under the direction of Mrs. Kolhard. The location of this school was at Number Six Brick Row, Second Street, next door to Dr. Murphy's office.⁷³

Mr. Young not only was well-educated, but he had an active mind and was always eager to discuss or debate issues of the day. In 1851 he took the negative side in a debate on the subject, "Should capital punishment be abolished?"⁷⁴ He also wrote a series of letters which were published in the *Maysville Post Boy* in the year 1851. These letters were addressed to the Reverend R. C. Grundy, minister of the Presbyterian Church, and were concerned with the subject of baptism.⁷⁵ The letters, along with a number of sermons and addresses, were printed in the form of a book in 1854 entitled, *The Pulpit and Platform* (being Discourses, Arguments, and Orations by John Young).

During his Maysville pastorate, Elder Young had the privilege of uniting in marriage Elder Walter Scott and Miss Nancy B. Allen, daughter of Samuel Allen, Esq., of May's Lick.⁷⁶ Mr. Scott was the minister of the May's Lick church from 1850-1852, and Miss Allen was a member of his congregation.⁷⁷ The two

72 Ibid.

73 *Eagle*, July 22, 1852

74 Ibid., February 15, 1851.

75 Young, op. cit., p 98

76 *Eagle*, August 24, 1860.

77. Yancey, op. cit., p. 36.

ministers must have had a firm friendship during the years in which they held pastorates in the same county.

Elder Young had discontinued his pastorate at the Maysville church by March 13, 1853, for on that date there is an entry in the records of the Lawrence Creek church which reads as follows: "Bro. John Young, an evangelist, and Sister Martha Young, his wife, this day attached themselves by letter of commendation from the Maysville church to the Church of Christ worshipping at this place."⁷⁸

John Young and his wife left behind many loyal friends in their Maysville congregation. As an indication of this, Mr. Young was asked to officiate at the wedding of John Shackelford, Jr., to Miss Lizzie Wheatley, at Decatur, Indiana, in 1856.⁷⁹ The Maysville church was fortunate in having had the guidance of this able man during the formative years of its existence.

E. H. HAVEN

1854-1855

Very little is known of the successor to Elder Young. He had located in Maysville by January, 1854, for he performed a wedding early in that month.⁸⁰ His name is mentioned several times in the minutes of the Annual District Cooperation meeting for 1855. He was selected at this meeting as one of two delegates to represent the District at the State Missionary Meeting "to be holden at Hopkinsville" and was asked to assist with the preaching for the District Meeting on Lord's day. He is also listed in a report on the Maysville Sunday School as one of its "directors."

Elder Haven had the sad duty of conducting funeral services for two of the charter members in 1855, Mrs. Violet Ballenger⁸¹ and Mr. Daniel Spaulding, Sr.⁸² He evidently had left his Maysville charge before August of 1856, for he is not named as a delegate from Maysville at the Annual District Meeting held at that time.

78. Record book of Lawrence Creek Christian Church.

79. Eagle, January 3, 1857.

80. Ibid., January 6, 1854.

81. Ibid., February 25, 1855.

82. Ibid., April 3, 1855.

JOSIAH W. Cox, M. D. 1855

The only actual evidence that Josiah W. Cox was ever the minister of the Maysville church is obtained from the list of ministers named by Mr. Briney in his sermon delivered on the day of dedication for the East Third Street building. On that day there were many present, of course, who could remember back twenty years to the time that Dr. Cox was said to have been their minister; so there can be little doubt that he did serve the church. The dates of his pastorate and details concerning it are unknown, but it appears that he was in Maysville during 1855.

When M. C. Tiers was assembling material for his book, *The Christian Portrait Gallery*, he wrote the various ministers whose biographies were to be included, asking them for facts concerning their lives and careers. To this query Dr. Cox made the following reply:

"I was born Nov. 15, A. D. 1821.

Yours truly,

J. W. Cox

"Brother Tiers:

The above is all there is of me."⁸³

In order to supplement this abbreviated reply, Mr. Tiers made a few remarks about the subject of the biographical notice:

This is a peculiar statement from a peculiar man, and is, therefore, peculiarly characteristic. He is said to be a native of Kentucky and made a Christian profession quite early in life, in the vicinity of Flemingsburg, where he immediately commenced exercising his talent for writing and speaking . . . He is a ready and very acute, deep thinker, . . . his thoughts spreading out on the paper almost as rapidly as from his lips in the pulpit where he is always easy and fluent . . .^M

If Dr. Cox had grown up "in the neighborhood of Flemings-

83. Tiers, op. cit., p. 239.

84. Ibid., p. 240.

burg," he would probably have known and would have been known by members of the Christian Church in Maysville, and it would be natural for them to select him as their minister.

Dr. Cox was in his thirties when he ministered to the Maysville congregation. It was after this pastorate that for many years he was a resident of Missouri, a portion of which time he was a practising physician, but at the beginning of the Civil War, moved eastward.⁸⁵ Dr. Cox was the half-time minister at May's Lick from 1863-186S.⁸⁶

JOSEPH DESHA PICKETT

1856-1858

The ministers of the Maysville Christian Church have been, with one or two exceptions, well-educated men. Many of them have had unusually thorough educational backgrounds. Such a one was Joseph Desha Pickett.

Mr. Pickett was born in Washington, Mason County, Kentucky, January 6, 1822.

His father was James Chamberlain Pickett, who became the first director of the United States Patent Office and the founder of the National Academy of Sciences, after having had a successful diplomatic career in South America. Joseph Desha's mother was Eleanor Desha, daughter of Isaac Desha, sixth governor of Kentucky. She was the granddaughter of Governor Shelby and great-granddaughter of Peggy Bledsoe, whose father was governor of the Fortress of the Tennessee.⁸⁷

Joseph Desha Pickett was graduated from Nassau Hall, as Princeton was commonly called, at eighteen, and spent several years traveling in foreign lands, perfecting his knowledge of French, German, Spanish, and Italian, which he had begun early to learn from his father. Almost an atheist when he left Princeton, somehow, somewhere during his travels, perhaps in the normal development of an unusually thoughtful mind, he had broken through

85. Ibid.

86. Yancey, *op. cit.*, pp. 49-50.

87. Letter from Mrs. Elizabeth Pickett Chevalier, Pasadena, Calif., June 14, 1948.

that fog, and he came home filled with a beautiful, humble faith. Hearing of Bethany College, recently established by Alexander Campbell he studied there for the ministry . . . He was married in 1854 to Elizabeth Holton of Mason County, Kentucky.⁸⁸

Elder Pickett was present at the meetings of Missionary District No. 1 at Maysville in 1855, at May's Lick in 1856, and at Washington in 1857. In 1856 he is listed as a delegate from the Maysville church; hence he must have become its minister sometime during the preceding year. The Maysville newspapers carry accounts of his performing weddings and of his speaking in the Christian Church numerous times during these years.

Another indication that Mr. Pickett had located in Maysville by 1856 is the following announcement published in the *Millenial Harbinger*:⁸⁹ "We take pleasure in announcing to the friends of Bethany College, that we have secured the services of Bro. J. D. Pickett, of Kentucky, to solicit and receive subscriptions and donations for the endowment of one of the Chairs of Bethany College." He apparently continued to solicit funds for Bethany during the time he served the Maysville church, for on August 17, 1858, the *Eagle* reported that "Rev. Joseph Desha Pickett preached at Mayslick on Saturday last. He is soliciting contributions for the completion of Bethany College."⁹⁰

In 1858 the *Millenial Harbinger* announced the appointment of Mr. Pickett to the Tubman Chair of Modern Languages at Bethany College.⁹¹ Apparently he left Maysville in the fall of 1858 to enter into this professorship. He remained at Bethany as professor of Spanish and English Literature until 1862.⁹² At this time he brought his family back to Mason County and enlisted as a chaplain in the Confederate Army. During the conflict he won many citations for bravery and conducted himself in such a way as to win the respect of soldiers and officers alike.

When the war was over, J. D. Pickett returned to Mason County and became the pastor of the May's Lick church. He later

88. Yancey, op. cit., pp. 60-51.

89. *Millenial Harbinger*. VI, No. 10 (1856), 598.

90. *Eagle*, August 17, 1858.

91. *Millenial Harbinger*, I, No 9 (Fifth Series, 1818), p. 540.

92. W. K. Woolery, *Bethany Years* (Huntington, W. Va.: Standard Printing and Pub. Co., 1941), p. 280.

taught at Kentucky University (now Transylvania) and was Superintendent of Public Education for Kentucky for many years. He died in Chicago in 1900 at the home of his son, Montgomery Pickett. His body was brought back and buried in the churchyard of the Beasley Creek church.

JOHN R. HULETT

1858-1860

In October, 1857, John R. Hulett and John Shackelford held a meeting together at the Washington Christian Church.⁹³ This is the first indication of Elder Hulett's being in Mason County. On December 28 he was married to Miss Julia S. Miner, a member of the Maysville congregation.⁹⁴ Elder John A. Brooks performed the ceremony. The Miner family was consistently faithful in the work of the Christian Church of Maysville, and Miss Julia must have made a fine minister's wife. She had been married less than six years, however, and was only twenty-seven years old when she died.⁹⁵

John R. Hulett was present for the first time at the meeting of Missionary District No. 1 in 1857 and took a very prominent part in the deliberations of this meeting. He was elected the corresponding secretary, was called on for prayer, was a member of the resolutions committee, and was appointed one of the delegates from the District to the meeting of the State Missionary Society.

A note from Brother Hulett to two members of his congregation in 1858 gives an insight into a problem which confronted him and which confronts all ministers at some time. This little note is kept among the records of the church:

It is with regret I learn that you feel aggrieved at anything I may have said or done. All I can say is, that you w6re not in my mind at all, at the time when I felt called upon to admonish some of the members. God is witness that you have stood as high with me as any in the church or out of it. I was wholly ignorant of the matter, I learn you complain of. I will

93. Eagle, October 20, 1857.

94. Ibid., December 31, 1867.

95. Bulletin, July 2, 1863.

with pleasure give you any personal explanation you may desire. But in any event allow me now, as I have always from the first, disclaim all design on my part to needlessly wound the feelings of any one.

Although he concluded his full-time pastorate in 1859 or 1860, he evidently continued to live in or near Maysville. At any rate, he performed at least one marriage in 1864⁹⁶ and two in 1868. One of the latter was the marriage of Miss Nannie C. Miner, daughter of S. S. Miner, to Dr. J. D. Daughtery. He was listed as a delegate from Maysville in the minutes of Missionary District No. 1 for 1866, 1867, and 1868. Also in the year 1868 "Dr. J. R. Hulett sold his residence in East Maysville to William R. Bissett for \$2,500 cash."⁹⁷ This may have been an indication of the fact that he was moving away from the city.

JOHN SHACKLEFORD

1860-1861

John Shackelford is another of the ministers who, after serving the Maysville church in his young manhood, went on to become well-known and highly respected by the Brotherhood as a whole. He was born in Mason County, October 27, 1834, and was the son of Dr. John Shackelford and Ann Chambers Shackelford, who united with the Christian Church under circumstances which have already been related, when John, Jr., was about ten years of age.

After carefully studying his Bible and listening to much parental instruction, on the 5th of March, at the age of fourteen, he was immersed in the Ohio River by Elder James Challen.

His early school days were spent in Maysville, Ky., where he obtained a good rudimental education, and, at the age of 18, he entered Bethany College, Va. He remained there until July 4, 1854, when he graduated, and returned home, and taught a school in Mason County for two years.⁹⁸

96. *Ibid.*, April 14, 1864.

97. *Eagle*, January 21, 1868.

98. W. T. Moore, *The Living Pulpit of the Christian Church* (Cincinnati: R. W. Carroll & Co., 1868), p. 387.

While at Bethany he served as a pallbearer at the funeral of Thomas Campbell."

His first ministerial labors were also in Mason County, where for some time he had charge of the church in Maysville, the place of his father's residence, where he was greatly esteemed for his faithfulness and earnestness as a pastor and teacher.¹⁰⁰ Elder Shackelford had married Miss Lizzie Wheatley, of Decatur, Indiana,¹⁰¹ before assuming the Maysville pastorate, and the young couple lived at Dr. Shackelford's home at this time. Of these days Elder Shackelford, himself, said: "For a while I was pastor of the church in Maysville and lived at the time in my father's house. It is to me something wonderful—the respect, deference, and courtesy he showed me as a Christian minister and pastor of his church."¹⁰²

Before becoming the pastor at Maysville, John Shackelford, Jr., had served the church at May's Lick. During both of these pastorates he was active in the District Missionary Meetings, and the mark of his strong, progressive mind is upon the minutes of that organization. After leaving Mason County, he conducted pastorates at Paris, Kentucky, and Cincinnati, Ohio (Eighth and Walnut Street church). In 1866 he was elected secretary of the General Christian Missionary Convention. In 1870 he became professor of English in the State College of Kentucky, now Transylvania College, where he served for twenty-nine years. On retiring from that service he went to Tacoma, Washington, and at the time of his death, October 9, 1921, he was an elder-emeritus in the First Christian Church of that place.

John Shackelford had not only a well-trained mind, but also a progressive one. "Before the Civil War he was a staunch abolitionist, and during the war a vigorous defender of the Union. He insisted that Christ did not say 'suffer the little white children to come unto me.'"¹⁰³ His attitudes toward the inerrancy of the Bible and the necessity of baptism for salvation were remarkably liberal. He was a close friend of Dr. L. L. Pinkerton who has

99. Christian Evangelist. LVIII, 1567.

100. Moore, op. cit., p. 387.

101. Eagle, January 3, 1857.

102. Shackelford, op. cit., p. 9.

103. Christian Evangelist, LVIII, 1567.

been called the first thorough "liberal" among the Disciples and was co-editor with him of the *Independent Monthly*. The Maysville church should be very proud to have produced and to have had as its minister this great man.

J. Z. TAYLOR

1861-1865

Elder J. Z. Taylor was the minister of the Maysville church during the Civil War years. Nothing is known of his pastorate, though some inferences about it may be made. The War had no disastrous effect upon the Maysville church. The majority of the members were Union sympathizers as were the majority of the citizens of the city as a whole. However, one former minister, J. D. Pickett, was a chaplain on the Confederate forces. Joseph Frank, Sr., and John Shackelford, Sr., as well as John Shackelford, Jr., were listed in the local papers as being Union supporters. The latter described his father as being a "Union sympathizer and an abolitionist, though a slaveholder."¹⁰⁴

The Maysville church did decline in membership during the War, and it may be assumed that this was caused by the absence of some of the men who were in the armies and by the general disturbed conditions; for soon after the close of the War, the membership again began to increase.¹⁰⁵

Mr. Taylor later held pastorates in Missouri and was for some time a representative of the Christian Women's Board of Missions in the Far West. He rendered a great service by surveying the religious needs in the Territory of Montana, where he prepared the way for mission work in that section. He died February 19, 1885.

H. B. TAYLOR

1865-1867

Mr. Taylor came to the ministry of the Maysville church after several years of service with the Germantown, Kentucky, congregation. He evidently came in the latter part of 1865 or the

104. Shackelford, op. cit., p. 8

105. Minutes of Missionary District No. 1.

first of 1866, for in the Minutes of Missionary District No. 1, he is listed as being from Germantown in the former year and Maysville in the latter. The facts concerning him must have been recorded correctly in these minutes, for he was the recording secretary for the District from 1861-1874. During that time very complete and accurate minutes were kept, and it is largely due to his record-keeping that much information is available concerning the Christian churches within the District. It is noted in these minutes that he was called upon to prepare and read an "Essay on Church Finance" for the 1870 meeting.

While still at Germantown, Elder Taylor was married to Miss Lizzie C. Larew of Mason County by Elder P. B. Wiles.¹⁰⁶ This is the only personal fact that is known about him; for, except for the recording of a number of marriages performed by him during 1867, 1868, and 1869, knowledge of H. B. Taylor is scanty. It may be assumed that he was a well-known and respected Christian minister in Mason County, for the Maysville church called him from Germantown, and after he left the latter pastorate in 1867 he went to Lawrence Creek.¹⁰⁷

JOHN B. MCGINN

1869-1874

In John B. McGinn the Maysville church found another outstanding leader. Mr. McGinn was born near Charlotte, North Carolina, February 27, 1826. He studied law for almost two years, then decided to become a minister. He joined the Christian Church at Lamar, Tennessee, and in 1850, was licensed to preach and was ordained at Concord, Tennessee. For two years he did evangelistic work in the southwest region of Kentucky known as the "Jackson Purchase" with John T. Johnson and James Challen. He then accepted a call to the Paducah church and in 1860 was married to Mary Elizabeth Sheppard Dudley, a young widow.¹⁰⁸

In 1861 the Reverend Mr. McGinn was called to the George-

106. Bulletin, February 11, 1864.

107. Minutes of Missionary District No. 1.

108. Letter from Mrs. John K. Pates, Lexington, Ky., dated July 7, 1948. (Mrs. Pates is a daughter of Mr. McGinn.)

town church, where he served until 1868. The following comment appeared in the *Frankfort Yeoman* in that year:

Elder J. B. McGinn, who has served as pastor of the Christian Church at Georgetown for a number of years, has received and accepted a call from Maysville at a salary of \$1800. The many friends of Mr. McGinn in Scott will be sorry to part with one who has not only ministered faithfully to his flock, but endeared himself to persons of all denominations by his estimable qualities as a Christian gentleman.¹⁰⁹

In accomplishing the move from Georgetown to Maysville, the McGinns met with misfortune:

Elder McGinn, who has recently been called to the pastorate of the Christian Church in this city, was moving his furniture to Maysville, preparing to locate among us, when the collision occurred between the ill-fated "America" and the "U. P." He had come himself per rail from Cincinnati to Maysville, but shipped his chattel by way of Louisville from whence they were in the burning of this boat. The loss is in some degree irreparable, particularly the library, which cannot at the present day be replaced. The loss is a great misfortune and falls with painful severity on Mr. McGinn, who has the warm sympathy of our entire community.

Mr. McGinn's pastorate at Maysville was quite successful in spite of this unhappy beginning. The church grew under his leadership and was able, only two years after he left, to erect a new building. Mr. McGinn was active in the District Missionary Meetings and was elected president of the District for 1871, 1872, and 1873.

After leaving Maysville, John B. McGinn held pastorates at Winchester, Newport, Danville, and Versailles. He was living in Versailles at the time of his death on November 25, 1902. It was said of him at this time:

No associate of his could fail to observe his

109. Copied by Eagle from *Yeoman*, October 21, 1868.

manly bearing, his loftiness of soul, and the striking dignity of his deportment. And he was not only pleasant and unfailingly courteous, but being a good historian and a man of wide reading he was instructive in conversation on moral and religious subjects. True to the Gospel of Christ and consecrated to him he inspired his friends with a firm conviction of his great purity of life and sincere devotion to the Savior's cause.¹¹⁰

110. Unidentified newspaper clipping supplied by Mrs. Pates.

CHAPTER IV YEARS OF EXPANSION

The last twenty-four years before the close of the nineteenth century were years of tremendous progress and expansion for the Maysville Christian Church, for it was during this period that the rapid growth of the congregation made necessary a new house of worship. The forty-eight years that had passed since the founding of this church in Maysville had been years marked by steady improvement and growth, but the crowning achievement of all the years' progress was the erection of this new building on East Third Street.

It was under the leadership and guidance of John Benton Briney that the idea for a new church was conceived and carried to completion. This important step was taken during the first of the two pastorates which he held in Maysville.

BUILDING A NEW CHURCH

Early in February, 1876, the actual plans for the construction of the new church building were set into operation with the letting of the contract to Mr. E. H. Hanna, of Dover. The *Eagle* carried a notice of this, stating: "The contract for building the Christian Church on Third Street was let on Saturday last. Mr. Hanna, of Dover, Kentucky, being the lowest and best bidder, received the contract. The building will cost \$16,900. It will be the handsomest church edifice, when completed, in the city."¹

The letting of this contract climaxed a three-weeks' evangelistic meeting.

Rev. J. B. Briney, of the Christian Church, has been holding a series of meetings for a week past. Mr. Briney is a fine pulpit orator, and delivers his sermons in such a plain and lucid manner as to carry conviction to the most obstinate. During the present meeting an addition of ten or twelve names have been added to the church roll.²

1. *Eagle*, February 9, 1876.

2. *Ibid.*, February 7, 1876.

In less than a year the building was completed upon the lot purchased in 1876. In behalf of the congregation, the Trustees of the Christian Church, W. S. Frank, H. C. Barkley, George T. Wood, George A. McCarthy, and Robert F. Means, had purchased this lot from the heirs of Mr. and Mrs. Andrew Mitchell for the sum of \$6,000. The description of the property as recorded in the deed is as follows: ". . . the Coburn property on the South side of Third Street sixty-six feet and extending back that width to Fourth Street; bounded on the East by an alley and on the West by the lot of Richard Dawson."³

The last service held in the old church on West Third Street was on Sunday, December 31, 1876, and quite appropriately, Elder Richard C. Ricketts came from Midway to preach the sermon. It was he who had "delivered the first sermon in the Old Christian Church on West Third Street on Christmas Day, 1835, before it was fully completed, and also preached the last discourse there on Sunday, December 31, 1876."⁴ Several of the old members were living who had heard both sermons.

THE DEDICATION

At last the day arrived for the dedication of the new church building. "The day was rather stormy, and the roads and streets were in bad condition; yet the audience-room, gallery, and chapel were all filled, making an audience of from 800 to 1000. "⁵

The services of dedication lasted all day. Among the ministers present were R. C. Ricketts, Sr., J. B. Briney, W. W. Hall, and W. J. Loos. The program for the morning service that began at ten-thirty included the hymns, "Joy to the World", the Lord is Come" and "Weeping Soul, No Longer Mourn." The singing was under the direction of Brother G. S. Judd and was described by Elder Errett as

the best we have heard for a long time in any Kentucky congregation. Not only have they an excellent band of singers, but the congregation at large joined

3. Deed Book 79. Mason County Court, Kentucky, p 95.

4. Eagle, January 17, 1877

5. Bulletin, January 20, 1877.

more fully and heartily in the singing than in any other Kentucky church we have visited for many years, with the single exception of Frankfort.⁶

The "morning lesson," I Chron. 24, was read by Elder J. B. Briney, who then introduced Elder Isaac Errett, a renowned leader in the Christian church and the editor of the *Christian Standard*, who had come from Cincinnati to be the guest speaker. Elder Errett's address was entitled, "The Church: the Ideal Society." In speaking of the new church building, Elder Errett said:

The site is regarded as one of the very best for the purpose in the entire city. The lot is 66 x 320 feet, running through from street to street, and cornering on an alley. The church lot proper has a depth of 130 feet, leaving 190 feet for a lot, facing on the other street. On this is a double, two-story frame house, which has been repaired at a cost of over \$1,000, and rents for nearly \$400 per year. After allowing sufficient ground for yard room to this building, there is still enough left for a yard for the horses and vehicles of the country members.⁷

The architectural style of the building is Gothic, and in external appearance and internal finish and arrangement, it is one of the most beautiful and convenient houses of worship anywhere to be found in Kentucky. The designs were made by the firm of Stone and Lindsay of St. Louis.

The interior of the building is divided into auditorium, chapel, vestibule, study, dressing rooms, ladies' parlors, and gallery. The auditorium, 44 x 66 feet, has an estimated seating capacity of about 500. The chapel, 24 x 40 feet, is seated with chairs and can accommodate 200. This room and the auditorium are so situated that they can be thrown together so that two audiences could see and hear the same speaker . . .

The floor of the auditorium is carpeted all over with Brussels carpet of beautiful pattern, and the pews are all furnished with hair cushions covered with brown terry.

The platform is supplied with a neat reading desk,

6. Ibid.

7. Ibid.

behind which are placed three handsome walnut chairs of the East Lake pattern and upholstered in brown terry. The open space in front of the pulpit is supplied with an elegant walnut communion table with marble top and has two walnut chairs upholstered in harmony with the other three.

The baptistry and dressing rooms are admirably arranged with reference to convenience and comfort.⁸

This feature of the new church, the baptistry, was far in advance of most immersionist churches of the time. For many years the prevailing custom had been to use free running water for baptisms. Not many churches in 1876 were "modern" enough to have a baptistry; consequently, the Maysville church was ahead of the times in this respect. The baptistry was built under the pulpit platform and remained in that location for many years.

The house as a whole was built by Messrs. E. H. and A. Hanna, of Dover. The slating and galvanized iron work were done by Kirk and Company, of Cincinnati; the plastering by Mr. Purnell, of Augusta; the painting and frescoing by Greenhow and Sons, of Ripley, Ohio; the carpet and cushions by the John Shillito and Company, Cincinnati; the pulpit furniture by the Meader Furniture Company, Cincinnati; the gas fitting and plumbing by George Smith, Maysville; and the pews by the Kentucky Planing Mill, Maysville. The chandelier and brackets were made in Philadelphia; the furnaces by Lebosquet Brothers, of Boston; the frames, doors, sash, and lumber by Boyd Brothers, Levanna, Ohio. The building committee, the group of men who were primarily responsible for the success of this undertaking, was composed of W. S. Frank, H. C. Barkley, Robert Means, G. A. McCarthy, and G. T. Wood.⁹

In his account of the day's activities, Mr. Errett wrote:

To say that we are pleased with the Maysville church is to speak very feebly. Not only was there the most admirable order and the closest attention to the preaching, but during the necessarily protracted

⁸ Ibid., January 11, 1877.

⁹ Ibid.

efforts, morning and evening, to raise money, the entire audience remained to the close without uneasiness. This is seldom witnessed. It was asking a great deal of this church, after an expenditure of \$18,000 and in times like the present, to give \$8,000 more. It was a very heavy tax on their resources. Most of them felt that they had already gone as far as they could reasonably be asked to go in liberal offerings— yet, while there was a carefulness that indicated the severity of the strain and a painful consciousness that they were draining their purse of all that was left, there was at the same time a manliness and cheerfulness in the sacrifice that did them great honor. We were struck with the fact that the principal actors in the scene were comparatively young. There were few aged persons among them. A new generation had come on the stage, and in dignity, energy, and liberality, they do no dishonor to their pious ancestry.¹⁰

An entertaining sidelight which illustrates the ability of Elder Errett in raising the needed balance is found in the *Bulletin*:

Elder Errett proved himself a most efficient manager of the business of raising money and contributed largely to the success of the effort. He kept up the spirit and energy of the audience in this trying crisis of their enterprise in a very happy manner. His comments on the donations as they were announced were often quite witty. On the donation of S. B. Poyntz he remarked: "That's one of the good points." On the names of Messrs. Berry and Means: "I wish we had more berries and plenty of means." J. B. Hall's subscription was complimented with: "That's a fine haul." The name of James Humlong was greeted with: "That's right, brethren, keep humming along."¹¹

Elder Errett continued:

It is not too much to say that in point of influence, facilities for usefulness, and true enterprise, our churches in Maysville and Mason County are

10 Ibid., January 20, 1877.

11. Ibid., January 11. 1877.

now in the front rank, and they have it in their power to do greater things than ever to win that territory for primitive Christianity . . .

Our first recollections of Maysville are linked with the names of William Rowzee and W. B. Mooklar, whom we met in our boyhood when they were residents there. Afterwards we visited that place and held a series of meetings there, when the families of Dr. Shackelford, Spaulding, Frank, Corwine, Miner, Ricketts, Holton, and many others which we need not take space to name, were prominent in the church here and at Beasley Creek, and gave us a cordial welcome. They have been in our heart from that time until now. We regretted to find our old and faithful friend, Dr. Shackelford, laid up with a severe attack of rheumatism. But his head is still as clear and his heart as warm as ever, and he is still the dignified Christian gentleman, of lofty purpose and noble bearing, that we learned to revere in our younger days.

We found a home during our stay with the lovely family of Brother J. B. Briney. Brother Briney is well known over Kentucky as an able preacher, but he is a great deal more than this. He is a wise manager, a faithful worker, and a true shepherd. Very much is due to his foresight and energy for the magnificent success of this church in their building enterprise, and for the taste displayed and convenience secured in the arrangement of their admirable church edifice . . . We have long known his intellectual worth, but not until now have we had an opportunity to know him in his pastoral work. He has done, very quietly, but all the more efficiently, a grand work for Maysville and for this portion of Kentucky. We anticipate for him a future of great usefulness.¹²

JOHN BENTON BRINEY

1875-1878

John Benton Briney had entered upon his duties as minister of the Maysville Christian Church about January 1, 1875. The

12. Ibid., January 20, 1877.

congregation was fortunate in having his wise leadership to guide the expanding church in a crucial time. Mr. Briney was born in Nelson County, Kentucky, February 11, 1839, and attended the country schools of his native county. At the age of sixteen he became a carpenter's apprentice, serving a term of three years in this capacity. "For this service he received thirty dollars the first year, forty dollars the second, and fifty dollars the third."¹³ After spending three years as a carpenter, he married and spent a year at farming. In the meantime he began to preach a little, and receiving encouragement from friends, he decided to devote his life to the ministry.

Realizing the necessity for further education, he entered Eminence College, Eminence, Kentucky, taking a four-year course. Before the final year of his college work, he was called to minister to the church in Eminence. After serving this church for three years, he went to Millersburg, Kentucky, and preached there and for the church at Carlisle for the next two years. It was while serving in this capacity that he held a meeting at Sardis, a notice of which was carried by the *Eagle*:

Elder Briney, of Millersburg, a very earnest and zealous man, an evangelist of considerable force and promise, recently held a series of meetings of twelve-days' continuance, with the Christian Church at Sardis, resulting in seven additions. Elder Briney is an instructive and entertaining speaker, and while he cannot be appropriately styled the "briney deep," yet he is emphatically "deep Briney." To hear him again is the general desire.¹⁴

This "general desire" was eventually fulfilled, for, after serving in Winchester for four years, John Briney came to Maysville to enter upon one of the longest pastorates he ever held. This period, which began in 1875 and was to last until 1882, was broken by a two-years' service as State Evangelist for Kentucky.

The Briney's sixth child had been born in Winchester, so that it was a goodly family that made the move to

13. John T. Brown, *Churches of Christ* (Louisville: John P. Morton Company, 1904), p 470.

14. *Eagle*, February 7, 1869.

Maysville ... It was here that the last child in the family, Russell Barkley Briney, was born. He was named "Russell" after a fine Maysville doctor, and "Barkley" for the father of Harry H. Barkley. This made a family of four boys and three girls, the pride and joy of their parents.¹⁵

In April, 1878, Mr. Briney purchased from Mr. W. P. Larew a beautiful residence, "Rosemont," on Jersey Ridge for \$8,000.¹⁶ This was the Briney home until 1882, for the family remained there during Mr. Briney's term as State Evangelist.

During his first pastorate in Maysville, Mr. Briney served on the Board of Trustees of Hocker Female College at Lexington, Kentucky. This school later became Hamilton Female College. Also during this period he was co-editor with W. J. Loos, the pastor at May's Lick, of a monthly periodical, the *Christian Journal*. This paper, which made its first appearance in February, 1878, later merged with the *Christian Standard*, which had been founded by Isaac Errett in 1866.¹⁷ It was during this pastorate that Mr. Briney performed the first wedding to be held in the new church building — that of Miss Nannie M. McAtee and Mr. Allen H. Thompson on January 25, 1877.

Mr. Briney held many protracted meetings at various points within the state during his Maysville ministry. He was in constant demand as a public speaker as well as an evangelist. His fame as an orator and religious leader had spread beyond the bounds of Kentucky. In reporting to one of the religious journals of the day, W. W. Hall said of him:

It seemed that Brother Briney had full possession of the ears and hearts of his auditors . . . Twelve persons confessed the name of the Lord Jesus Christ and were buried with Him in the waters of Lawrence Creek. It seems almost to be regretted that the knowledge of Brother Briney on the part of the Brotherhood is so general as to preclude what is in our hearts to say concerning him.¹⁸

After about four years of an excellent ministry here, during

15. Millard L. Riley, J. B. Briney: His Life and Work (unpublished manuscript).

16. Bulletin, April 4, 1878.

17. Ibid., February 21, 1878.

18. Riley, op. cit.

which time the membership was decidedly increased, Brother Briney resigned to become the State Evangelist for Kentucky. While State Evangelist he kept in close touch with Maysville, visiting his family often.

SAMUEL W. CRUTCHER

1879-1880

During the two-year absence of Mr. Briney, Samuel W. Crutcher accepted the call to the Maysville church and entered upon his duties in January, 1879. He came to Maysville after four years of a very successful ministry in Eminence, Kentucky. While in Eminence Mr. Crutcher had added 150 members to the church there and more than 200 members in the county.¹⁹

Shortly after arriving in Maysville, Mr. Crutcher rented a dwelling in East Maysville at the corner of Lexington and Fulton Streets, belonging to John H. Hall.²⁰ While serving the Maysville church, Mr. Crutcher did much evangelizing, holding meetings in such places as Clintonville and Flat Rock in Bourbon County, Somerset, and Louisville. In December, 1880, he held a meeting in the Maysville church and was assisted by Elder Ricketts, a former pastor of that church,²¹ and shortly after this meeting he returned to the church at Eminence.

JOHN BENTON BRINEY

1881—1882

Having served two years as the State Evangelist for Kentucky, Mr. Briney returned to Maysville to begin a second pastorate there in January, 1881. Since the Briney family had remained at their Jersey Ridge home, the change in positions was an easy transition for Mr. Briney to make. In these years the older sons of the family, W. Newton Briney, J. B. Briney, Jr., and A. C. Briney, were active in literary circles and appeared often on the programs of the Philosophian Debating Society.²²

During Mr. Briney's second ministry a milestone in the life of the Maysville Christian Church was reached when in December,

19. Bulletin, January 2, 1879.

20. Ibid., January 23, 1879. 21 Ibid., December 9, 1880. 22. Ibid., November 24, 1881.

1881, the last of the charter members, Mrs. Eliza Senteny Frank, died.²³ She had been preceded in death a few months earlier by Thomas F. Daulton²⁴ and was followed shortly by her lifelong companion, Joseph Frank, Sr.,²⁵ both of whom had become members of the church within a year or so after its founding. With the passing of the last of its pioneers, the church entered upon a new era with its destiny in the hands of a new generation.

Mr. Briney served the church until November, 1882, at which time he resigned to accept the church at Covington, Kentucky. Later, after serving churches in Mayfield, Kentucky, Memphis, Tennessee, and Springfield, Illinois, he met with an accident that resulted in his becoming permanently lame. Although his activity was curtailed after this misfortune, he wrote many pamphlets and articles and produced two books: *The Form of Baptism* and *The Temptations of Christ?*²⁸ After a long and successful life as minister, writer, and evangelist, John Benton Briney died at Rural Retreat, Virginia, July 20, 1927.

ALFRED N. GILBERT

1882-1884

The successor to John Benton Briney in the Maysville church was Alfred N. Gilbert. Mr. Gilbert was born in Philadelphia, June 19, 1835. He came to the Maysville church from Rushville, Indiana, and assumed the pastorate January 1, 1883. In September of that year the members of the church convened in the chapel of the church building for the purpose of devising means for the reorganization of the government of the church, since some of the elders had resigned. None of the elders elected would serve; hence, the election was declared indefinitely postponed, leaving only one elder, William N. Howe.²⁷ This information is recorded upon the only page of minutes of the Official Board which has been preserved for this year. No reason is given for the disturbed condition, and the problems which caused it were apparently soon solved.

23 Ibid., March 3, 1881.

24. Ibid., December 30, 1880.

25. Ibid., September 8, 1881.

26. Brown, op. cit., p. 470.

27. Minutes of Official Board, September 27, 1883.

MINISTERS OF THE
MAYSVILLE CHRISTIAN CHURCH



Richard C. Ricketts



Josiah W. Cox



John Shackelford



John B. McGinn



John Benton Briney



Edward Lindsay Powell



Walter Priest



Chapman S. Lucas



Howard T. Cree



Robert Edmund Moss

An impression of Mr. Gilbert's vigorous approach to his work may be obtained by the enumeration of some of his activities during his two-year pastorate. He was granted the use of the church building several times for entertainments which consisted of lectures and readings, the proceeds of which were used to buy matting to cover the Sunday School rooms. In June, 1883, he began to preach at the Washington church on Sunday afternoons at 4 o'clock. During September, 1883, the Sunday School was granted permission to buy and use an organ in its services, and Mr. Gilbert was further authorized to procure 150 of the edition of "Revised Popular Hymns" to be placed in the pews of the church.

That Mr. Gilbert was much in demand as a public speaker is clearly evident from the record that for the year 1883 he delivered in Maysville and other localities 281 sermons, lectures, and addresses. He also made 1,000 pastoral calls, and in Maysville and elsewhere 104 persons were added to the churches under his labors.²⁸ Mr. Gilbert's career after leaving Maysville is not known. He died in Fayette, Missouri, January 25, 1892.

EDWARD LINDSAY POWELL

1884-1887

Following the ministry of Alfred N. Gilbert, Edward Lindsay Powell came to Maysville October 1, 1884, to begin a pastorate of three years. Although he was only twenty-four years of age when he began the Maysville work, Mr. Powell already had an impressive record of achievements. He was born in King William County, Virginia, May 8, 1860, and received his education from Christian University, Canton, Missouri, and from Transylvania University, Lexington, Kentucky. He later received the LL. D. degree from the University of Kentucky. Mr. Powell came to Maysville as a distinguished orator and church leader having served the churches at Lynchburg, Charlottesville, Gordonsville, and Norfolk, Virginia, and Hopkinsville, Kentucky, prior to his coming.²⁹

It was during the ministry of Mr. Powell that the fellowship

28 Bulletin. January 3, 1884.

29. W. T. Moore, *New Living Pulpit* (St. Louis: Christian Board of Publication, 1918), p. 89.

dinners were first begun in the Maysville church. In 1885, to promote the social as well as the spiritual welfare of his congregation, Mr. Powell instituted an old-fashioned, home-like supper. The *Bulletin* described this affair as follows:

A supper was held at the Christian Church on Friday before Christmas. The supper and entertainment were provided by the Sunday School. Appropriate religious exercises ushered in the entertainment. "Over the Hill to the Poor House" was recited by Miss Atherton, who was "dyked out" in a costume becoming the subject. Others followed her. The musical and literary part of the program was a pleasant feature. The supper that was served was a bountiful Christmas feast, the tables being weighted down with good things.⁸⁰

The supper proved so popular that it was resolved to repeat it the next year. The occasion for this next supper was New Year's Eve, 1886. It was held in the basement of the church, where the dirt floor had been covered with sawdust, and the walls had received a fresh coat of whitewash. The scene was brightly lighted with gas jets and Chinese lanterns. About 500 men, women, and children assembled to enjoy the bountiful dinner which included thirty turkeys and twenty "old Kentucky hams," which had been cooked "as only the good sisters of that church can cook them."³¹ About four tables were spread, and something over 100 sat down each time. The supper was over by half-past 10 o'clock, and the remaining food was placed in baskets to be distributed among the needy of the city. Many remained after supper to welcome in the New Year, 1887.

Mr. Powell's powers as an evangelist were great. One meeting which he held is still well-remembered by some members of the congregation.

The protracted meeting in the Christian Church was closed March 2. It commenced a little over two weeks ago and has proved one of the most successful here for years. Reverend E. L. Powell, the

30. *Bulletin*, December 30, 1886.

31. *Ibid.*, January 6, 1887.

popular and talented young pastor, has labored in season and out for the salvation of souls, and his zealous efforts were richly rewarded. The meeting resulted in the addition of ninety-two to the membership.³²

Although the Maysville church had cooperated with the American Christian Missionary Society and the Foreign Christian Missionary Society for years, it was not until the ministry of E. L. Powell that the women of the church joined their endeavors with the Christian Women's Board of Missions. This important step will be described more fully in Chapter VI.

While in Maysville Mr. Powell, who was still a bachelor, became very much attached to a young lady in his congregation. The Smoot family were very loyal workers in the church, and Miss Lida Smoot became the bride of Mr. Powell on May 11, 1887. The wedding was held in the church and was a brilliant social event. Rev. R. C. Ricketts, the first minister of the church and a relative of the bride, performed the ceremony before a vast number of friends and relatives. He was assisted by Rev. R. L. Cave, who was a relative of the groom. The decorations were beautiful and had been arranged by the ladies of the church. Professor Kappes presided at the organ. Among the list of wedding presents received by the couple were a set of solid silver table cutlery, pearl-handled and handsomely engraved, given by the ladies of the church, and an elegant, open-faced, gold watch which was presented to the groom by the Young Men's Aid Society.³³

After serving the Maysville church for three years, Mr. Powell was called to the First Christian Church of Louisville, where he served for more than forty-one years. "This was perhaps the longest full-time pastorate of any minister among the Disciples in Kentucky."³⁴ At the time of his retirement in 1928, the Louisville church made Dr. Powell their pastor-emeritus with salary for the remainder of his life. Mrs. Lida Smoot Powell had died in 1907, and several years later Dr. Powell had been married to Dr. Anna M. D. Gordon, a former missionary to Mun-

32. *Ibid.*, March 10, 1887.

33. *Ibid.*, May 12, 1887.

34. Fortune, *op. cit.*, p. 390.

geli, Central Provinces, India. Dr. Powell died on April 19, 1933. The Maysville church should be proud to have had as its minister this man who occupied a unique position among the Disciples. He was the "last prominent representative of the Old School of Oratory which was fashionable in the days of Henry Clay . . . Dr. Powell is a true orator. Indeed, it is doubtful if there is another preacher among the Disciples who is capable of wielding more immediate influence in a single discourse."³⁵ Dr. Powell was the author of many articles and several books, chief among which are: *Perils of the Church in the World of Today*, *The Prophet's Visions and Other Sermons*, *Savonarola, or the Reformation of a City*, and *The Victory of Faith*.³⁶

WALTER SCOTT PRIEST

1887-1888

Walter Scott Priest was Mr. Powell's successor in the Maysville pulpit. He was born in Marthasville, West Virginia, January 2, 1860, and was named for the famous Disciple evangelist. After serving the church for only one year, Mr. Priest left Maysville and served among others, churches in Covington, Kentucky, Columbus, Ohio, and Bethany, West Virginia. He died in Chicago, April 21, 1929.

I. A. THAYER

1889-1890

The organization of the society of Christian Endeavor was one of the highlights of the short ministry of Dr. I. A. Thayer, who came, to Maysville in 1889. The Thayers are briefly mentioned in the *Bulletin* soon after their arrival: "Dr. Thayer and wife have moved from the St. Charles Hotel to Miss Mary Hudnut's on West Front Street."³⁷ Dr. Thayer preached his closing sermon on the last Sunday in April, 1890, and went from Maysville to the Christian Church at Newcastle, Pennsylvania.

CHAPMAN SYLVESTER LUCAS

1890-1893

On July 14, 1890, Chapman S. Lucas began a three-year pas-

35. Moore, op. cit., p. 89.

36. Ibid., p. 90.

37. Bulletin, October 17, 1889.

torate at the Maysville church. He was forty-one years old at this time and had already won considerable distinction as an evangelist and as a brilliant speaker. The pastorate at Maysville came at the zenith of his career, and he lived only three years after leaving there.

"Chap" Lucas, as he was affectionately called, was born in Maybrook, Giles County, Virginia, May 5, 1849. His grandfather, Parker Lucas, belonged to the "New Light" movement; and his father, George Lucas, was a farmer and leader in his local church. His house was the "preachers' home," and he was thereby enabled to give his children the advantages of association with good men. Chapman Lucas was baptized at the age of thirteen near the country church which his family attended. His father enlisted in the Southern Army during the Civil War, and Chapman had to keep the home fires burning as best a young boy could. After the War, when his father returned, he entered Richmond College. Being quite poor, he wore homespun clothing to college and lived on flour, bacon, dried beans, and such other products of the farm as he could bring with him.³⁸

After attending Richmond College for two years, he began a series of evangelistic meetings which took him over nearly all the counties west of the Blue Ridge Mountains in Virginia. Sometimes riding two or three hundred miles on horseback over the mountainous and rough roads, he zealously carried his "disturbing" message to the people of these remote places. In an early year in his evangelistic career he baptized more than 600 people. He believed that the Gospel message was logical and that he should appeal to the minds rather than the emotions of his listeners.

Before coming to Maysville, Mr. Lucas had led several churches in the erection of new buildings. These were Lynchburg and Holly Grove, Virginia, and the Second and Third churches in Augusta, Georgia. In his zeal to complete these buildings, it is said that he often aided in the actual work of construction.

Mr. Lucas was another of the Maysville ministers who was unusually well-educated. His sermons reflected life-long study.

38. B. A. Abbott, *Life of Chapman S. Lucas* (Baltimore: Christian Tribune, 1897), p. 18.

It has been said that he had the most select library in the Brotherhood, and that he had mastered it. He studied the Bible through line by line in the light of the most advanced German thought. He had learned several ancient languages in his studies and his method was to study every text in its deepest thought relative to its own setting and then to modernize it and make it applicable to his own day. His favorite philosopher was Kant, and his sermons were often flavored with the ideas of that great thinker. He always advised young ministers to supply themselves with the best possible library, and his advice to them was: "Go without a coat and buy books."³⁹

Mrs. A. O. Bowden (Kathryn Marsh) relates an anecdote that shows Mr. Lucas' love of books and his inability to resist a book salesman:

On one occasion he had purchased a heavy tome, and it fell upon Mrs. Lucas to make the payment on the same from the household funds. When the family assembled for dinner that night, the book occupied a prominent position on the table, taking the place of the butter in the butter dish.

While in Maysville, Mr. Lucas was in constant demand throughout the state for evangelistic meetings, addresses at conventions, and debates. Two of his debates were held in nearby localities and were of especial interest to his own parishioners. Beginning on November 17, 1891, he held a debate in Dover, Kentucky, with Rev. J. B. Moody, a Baptist minister. This debate lasted eight days and was concerned with the problems of communion, baptism, and total depravity. Another debate was conducted at Augusta, Kentucky, and lasted for six days. His opponent this time was Rev. F. P. Ramsey, a Presbyterian minister, and the subjects were somewhat the same.

Mr. Lucas was an efficient administrator as well as a good speaker. He brought the church records up to date and insisted that they be kept accurately. At the end of his first year he reported that there had been exactly 100 additions by letter and confession of faith during the twelve-month period and that the

39. Abbott, *op. cit.*, p. 85.

present membership was 700. He also pointed out that there were 107 persons in the city who belonged to the Christian church, but their membership was elsewhere.⁴⁰

While living in Maysville, the Lucas family resided first on East Third Street, near Plum Street, and later moved to Forest Avenue. There they were neighbors of the Martins, a faithful church family. The house in which the Lucas family lived was later purchased by Mr. and Mrs. J. F. Hardyman. One of the daughters of Mr. and Mrs. Lucas, Emma, became Mrs. Graham Frank.

The church at Allegheny, Pennsylvania, extended a call to Mr. Lucas which he accepted, leaving Maysville, January 1, 1893. After two years in his new field, he was given a trip to Europe and Palestine by the Allegheny church. An old illness recurred during this trip, and he died November 20, 1896, soon after returning to the United States. Memorial services were held in three of his former pastorates: Lynchburg and Roanoke, Virginia, and Maysville. A letter written from Maysville to his family on the day of the service said in part: "Memorial services were held at church this morning. It seems as though the whole place is sorrowful."

ORGANIZATIONAL LIFE IN THE CHURCH

By the last quarter of the nineteenth century Christian churches had begun to develop many organizations through which their work could be channeled more efficiently. Some of these organizations were merely local; others had national counterparts with which they cooperated.

In the Maysville church the work of the women was first accomplished through the "Mite Society;" then came the Ladies' Aid Society, the Auxiliaries of the Christian Women's Board of Missions, and the later missionary organizations. The young people were organized into a Christian Endeavor Society during this period, the Sunday School was improved, and the Official Board was enlarged. It was even suggested that the congregation or-

40. Bulletin, July 9. 1891.

ganize another church in the Fifth Ward in the East end of town. Of these organizations only the Ladies' Aid, the Christian Endeavor, and the East end mission will be discussed in this chapter; the others will be taken up in Chapters V and VI.

The Ladies' Aid Society was one of the strongest and most helpful groups within the church. The women who composed the Society gave unstintingly of their time and means to further the program of the local church. The Christmas bazaar given by the Ladies' Aid of the Christian Church was an annual event which was eagerly anticipated by the community as a whole. Many people would plan to do their Christmas shopping at the bazaar where all kinds of attractive handmade gifts could be purchased. It was the Ladies' Aid who first suggested that the church purchase a pipe organ and who helped in the efforts toward that objective until it was realized. They also assisted in paying the salary of the organist for a number of years. Whenever the minister had some special project that he wished to see carried through, he knew he could count on the Ladies' Aid to assist him. They worked very hard to raise funds for the new Sunday School plant which was built in 1922—making quilts, comforts, and other articles to sell. A few of the many faithful workers in that organization were: Mrs. Thomas Dickson, Mrs. Anna Hopper, Mrs. Nannie F. Clarke, Mrs. H. H. Barkley, Mrs. J. Ed Parker, Mrs. John C. Everett, Mrs. William Steele, Miss Sallie Burgess, Mrs. John Chenault, Mrs. Lutie Baldwin Cartmell, Mrs. A. H. Thompson, Mrs. Will Means, Mrs. Joseph Perrie, Mrs. Lillie Thomas Smoot, Mrs. Lena Nolin, Mrs. Milton Russell, Mrs. George McCarthy, Mrs. Mary Smoot, Mrs. Mary Martin, Mrs. R. A. Toup, Mrs. Alice Richeson, Mrs. Anderson Finch, Mrs. John A. Reed, Mrs. Mattie Mills, Mrs. Harry Ellis, Miss Lottie Perrie, Miss Anna McDougle, Mrs. Joshua Burgess, and Mrs. John Cartmell.

The Young People's Society of Christian Endeavor was established in the Maysville Christian Church, August 4, 1889. On this date a group of young people met at the church to effect a permanent organization. The sixteen charter members were: L. M. Mills, Mattie Cady, Lydia Schatzman, Walter Cady, Dr. I. A. Thayer, Anna Wilson, Lelah Martin, Jessie B. Judd, Syl-

vanus Thompson, Emma Lee, Mary Toup, Garrett Thompson, Mrs. J. T. Kackley, Mary C. Hulett, Bessie Martin, and Belle Atherton.⁴¹ On August 11, 1889, the first officers were elected. They were: L. M. Mills, president; Sylvanus Thompson, vice-president; Mattie Cady, corresponding secretary; and Jessie Judd, recording secretary. A few months later the office of treasurer was added, and Mary Hulett was elected to fill that position. By this time the membership had increased from sixteen to seventy-one.⁴²

The Christian Endeavor pledge was repeated at each meeting, and it describes the purposes for which the Society was organized:

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Saviour, and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration-meeting of the society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Among the activities of the Society in the first few months of its existence was a doll carnival that featured a doll wedding. This entertainment was given November 29, 1889, and the proceeds were used for church purposes. During the year 1890 the Society contributed \$50.18 to the church.⁴³ Another highlight in the early history of the Christian Endeavor was the sending of delegates to the International Endeavor Convention in Montreal, Canada, July

41 Minutes of Christian Endeavor Society, August 4, 1889.

42 Bulletin, February 27, 1890.

43. Ibid.

7, 1893. The delegates who were selected the last Sunday in June were Mr. and Mrs. J. T. Kackley, Misses Mary Hulett, Jessie Judd, Bessie and Lelah Martin.⁴⁴

An enjoyable feature of the Endeavor activities was the monthly meeting of the Union League of Christian Endeavors. Societies from the different churches in Maysville met together one night a month for a special program of fellowship. Contests for attendance were engaged in, and the competition for the Union banner proved to be quite lively. Outstanding among the speakers at the Union League meetings was Dr. R. H. Crossfield, president of Transylvania University, who spoke at the mass meeting held in the Christian Church, April 2, 1909.⁴⁵ The meeting was presided over by the Union League president, A. O. Bowden, and included a solo sung by Miss Sallie Milton Hall and a violin solo by Master James Bradner.

The Christian Endeavor enjoyed a continuous growth for some years, although it had its ups and downs; and by 1923 the average attendance was forty. Outstanding among the workers in this Society by this time was Miss Mary Eunice Knox. The National Christian Endeavor Convention was held in Cleveland, Ohio, in 1924, and the following delegates attended: Mr. George Frank, Mrs. J. T. Kackley, Miss Bessie Martin, Mrs. J. Wesley Lee, Mr. and Mrs. R. G. Knox, Miss Mary Eunice Knox, and Rev. J. E. Barbee.

For many years the question of the Fifth Ward lot presented a problem. A lot in the Fifth Ward had been willed to the church upon the condition that a church would be erected upon the site. Due to the fact that the downtown church was adequately filling the religious needs of its members, it was never thought expedient by the board to erect another church in the eastern end of the city. For many years the church was not able to secure a quit title claim from the heirs of the donor. After a long court procedure, the church decided to sell the lot to net them \$1,000. The wisdom of the Board in this decision has been proved by the events of later years.

44. Ibid., November 21, 1889.

45. Ibid., April 1, 1909.

DISCIPLINARY MEASURES

It was the practice in Christian churches in the nineteenth century to "exclude" a member, if he or she should not measure up to certain standards of conduct. Often these offenses were merely dancing or gossiping. Occasionally, of course, serious moral failures were involved. There is no specific record which gives the reasons for any of the exclusions from the Maysville church; but two persons were excluded in 1854,⁴⁶ and it is probable that the custom was continued for many years after that. As late as 1874 Lawrence Creek excluded three members; May's Lick, one; and Mt. Olivet, twelve during one year.⁴⁷

The earliest minutes of the Official Board of the Maysville church which are still in existence are for the year 1890. They indicate that by this time the practice of excluding members had been discontinued, for the elders were then instructed by the Official Board to "admonish" those who were "walking unworthily." The question of withdrawing fellowship from those whose "conduct is causing injury to the church" was brought up and warmly discussed. It was decided to use wise and conservative treatment of such members and only resort to harsh measures when all others failed.

Even the Ladies' Aid Society was reprimanded upon occasion by the Board which was quite firm in maintaining that the church building should not be used for frivolous things. Accordingly, they adopted a resolution that read:

This Board, having heard and seen the practice in the prayer meeting room for the Opera House entertainment, it now suggests and recommends to the Ladies' Aid Society that it no longer use the prayer meeting room or any part of the church building for practice for this entertainment.⁴⁸

At another time the Board asked the assistance of the elders in putting a stop to some of the unbecoming conduct of certain members during services. It was suggested "that some of the

46. Minutes of Missionary District No. 1, August, 1854.

47. Ibid., August, 1874.

48. Minutes of Official Board, November 12, 1897.

members of the Board occupy seats in the rear of the auditorium for a few Sundays in order to preserve better order and to put a stop to the whispering."⁴⁹ A few months later a report was made by one of the elders who said: "An improvement has been made in the decorum of certain young people in the rear pews." However, he went on to say that there was still room for further improvement along this line. After much discussion, the sentiment prevailed that there should be more disciplining and that "the officers should still endeavor to put a stop to certain practices on the part of the young people."⁵⁰

MINISTERS

1893-1905

ERASTUS B. CAKE

1893-1896

Erastus B. Cake assumed the pastorate of the Maysville church in March, 1893, after having previously served churches in Nevada, Missouri, and Decatur, Illinois. Perhaps the most lasting achievement of Mr. Cake's ministry was the building of the parsonage. Until this time the minister and his family had either rented or purchased a home somewhere in the city. Mr. Lucas had suggested that the Board investigate the possibilities for erecting a home for the minister upon the church property, and these plans were completed at a meeting of the Board, April 11, 1893.⁵¹ At that time a debt was still owed on the church building, because of the fact that all pledges made before and on the day of dedication had not been paid in full, and because repairs had had to be made in the meantime. Mr. Cake proposed a building association plan whereby a sum of \$4,500 would be raised to retire the church debt and build the parsonage. Such a plan included among other agreements the stipulation that dividends from bonds which the church held and the rentals from tenant houses which the church owned should be allowed to accumulate for a period of four years. A parsonage committee was selected, and it was com-

49. Ibid., December 9, 1902.

50. Ibid., April 7, 1903

51. Ibid., April 11, 1893.

posed of Messrs. W. S. Frank, L. M. Mills, J. T. Kackley, M. F. Marsh, and Dr. John M. Frazee.

In spite of the severe economic depression which affected the entire country for several years beginning in 1893, the church managed to complete the building of the parsonage. It was found necessary, however, to reduce Mr. Cake's salary, and the church was not to be free from debt until 1904.

Mr. Cake advanced some rather extreme theological views in his sermons; and, although he was allowed complete freedom of the pulpit, his preaching aroused much divergence of opinion within the church. He resigned November 25, 1895, with the understanding that his resignation was to take effect at the end of February, 1896.

The church was without a minister from March until October, 1896, and the summer was spent in making extensive repairs to the church building. The congregation showed unusual courage and vision to take on additional debt in a time of depression. It was the general feeling, however, that the work had to be done in order for the program of the church to continue to go forward. In order to provide the money needed for repairs, the Board sought to obtain a mortgage on the church property. This, because of the hard times, was difficult to obtain; and on July 5, 1896, H. C. Barkley, A. H. Thompson, M. F. Marsh, and John B. Holton announced they were willing to endorse personally a mortgage note on the church.⁵² Their proposition was accepted, and the work was begun.

In describing the extensive repairs which were made to the church building during the summer of 1896, the *Bulletin* reported enthusiastically:

The work will be completed this week, and the auditorium will be reopened for public worship next Sunday. The most noticeable improvement has been made in the auditorium. An elegant steel ceiling of very handsome design has been put on, pretty windows of cathedral glass substituted for the old ones, the choir platform enlarged, and the whole of the interior finished in beautiful colors by the painters

52. *Ibid.*, July 5, 1896.

and frescoers, which, with an elegant new carpet, purchased by the ladies of the church, makes a complete change in the appearance of the room. In addition to the above, the chapel was refrescoed and painted, and the rooms over the chapel painted and repapered. The ladies have fitted up cosy parlors in these upper rooms, the entrance to the rooms having been changed so as to lead up from the chapel. The steps were also relaid and a substantial concrete pavement put down in front of the church and also extending along Cherry Street to the entrance to the chapel.⁵³

One of the first events after the reopening of the auditorium was the beautiful wedding of Miss Lillie Smoot and Mr. Harry H. Barkley on November 11, 1896. Dr. E. L. Powell, former minister of the church, officiated, and the music for the occasion was furnished by Dr. P. G. Smoot, violinist, and Miss Lida Berry, organist.

S. D. DUTCHER

1896-1898

Rev. S. D. Dutcher began his ministry with the Maysville church October 1, 1896, coming with his family from Austin, Texas. Until the first Sunday in November, services were held in the chapel because the auditorium had not yet been reopened. As soon as the repairs had been completed, Mr. Dutcher began a series of protracted meetings that attracted large audiences. The local press in commenting on these meetings described the new minister as follows:

Mr. Dutcher is very attractive not alone in person. He is tall, intelligent, and handsome, but through his eyes and in the tone of his voice there is a humane, loving nature which speaks more power for Jesus and His cause than mere eloquence and ability without a sympathetic heart. In passing along the street one night, we saw Mr. Dutcher standing in the vestibule of his church greeting every person with a most cordial handshake and a beaming coun-

53. Bulletin, November 5, 1896.

tenance. It was an innovation in church work here and was as refreshing and delightful as the first breath of spring.⁵⁴

In less than a week after assuming his duties as pastor, Mr. Dutcher, in an effort to improve the financial condition of the church, urged the weekly-envelope plan for the paying of subscriptions. This marked the first time such a systematic method had been used. Mr. Dutcher's ministry was not only marked by an improvement in systematic giving, but by an improvement in the organization of the Board. In September, 1897, a set of bylaws regarding the action of the Board was adopted. An interesting by-law was No. 13 which stated that "the collector shall collect the delinquent subscriptions and shall receive a five percent commission on the same."

In spite of these sincere and intelligent attempts to improve the financial situation of the church, a committee of the Board was obliged to confer with Mr. Dutcher in December, 1897, and "to regretfully tell him" that the funds were insufficient to pay his salary. Because of this condition, Mr. Dutcher's resignation was received in January, 1898, and it was with deep regret that the church accepted the resignation, but it had no choice. Apparently, Mr. Dutcher had been very well liked by his congregation and had helped to heal the discord aroused during the ministry of Mr. Cake. Resolutions were formulated which expressed the sentiment of the Official Board, and they stated in part:

When Bro. Dutcher came among us serious division unfortunately existed in the congregation and had so prevailed for some time. The condition was such that many would have shrunk from the work. But by his wise counsel, his prudent oversight, his faithful work, and his Christian example, these dissensions were largely healed, and the church was attaining a position where it could do that work for the Master's cause rightfully expected of true Christians . . .

Resolved, That we would not be doing our duty as brethren, and members of this Board, did we fail

64. Ibid., November 26, 1898.

to give Bro. Dutcher this testimonial and bear witness to his courteous bearing as a Christian gentleman and a faithful and zealous minister of the Gospel; and we heartily commend him and his faithful wife and co-worker to the confidence and love of all Christian people.⁵⁵

In January, 1898, Mr. Dutcher and his family left Maysville for Cincinnati, where he had been called as pastor of the Walnut Hills Christian Church.

HOWARD T. CREE

1898-1901

Because of the embarrassment incurred through the financial difficulties of the church during the ministry of Mr. Dutcher, the members of the Board were adamant in their insistence that the money for paying the salary of a new minister and the necessary current expenses be forthcoming before a call was extended to the next minister. These financial arrangements having been taken care of, at least temporarily, Rev. Howard T. Cree was called. Mr. Cree arrived early in the year with his bride, the former Lily Bryan Thomas, of Shelbyville, Kentucky. He had just received the Master of Arts degree from Kentucky University, and Maysville was his first pastorate.

In spite of the fact that financial troubles continued to plague the church throughout their ministry, the Crees often have been quoted as saying that the happiest years of their lives were spent in Maysville. Perhaps the darkest hour in the life of the church came when the Board decided that the parsonage and the rental property behind it which fronted ninety feet on Cherry Alley must be sold. The rental property was sold to Mrs. Lutie Cartmell, but for some reason not stated in the minutes, the parsonage was withdrawn from the sale. Fortunately, in later years the church was able to repurchase this ninety-foot strip that joined the parsonage and church lots.

In 1900 Mr. Cree was able to report a more optimistic turn of events to the Board. He stated that "the Young People's So-

65. Minutes of Official Board, January 2, 1898.

ciety of Christian Endeavor is taking on new life," and also that "Sister Mamie Tolle [later Mrs. L. H. Young] has been appointed assistant minister to serve without pay. Her duties will involve her assistance in visiting the membership." Miss Sallie S. Wood was elected chairman of the Ladies' Committee that was selected by the minister to cooperate with and assist him in the work of the church.

Mr. Cree closed his pastorate September 22, 1901, and an excerpt from a letter written by the Board on this occasion reveals the genuine affection and admiration of the church for their minister:

During his three years and nine months' service among us, his ministry was of the highest order, his preaching of the Word was with an eloquence that impressed all; his daily walk was ever such as to commend him to the love and respect of the community, and, to honor the cause of Christ. In his labors as a minister of the Gospel, he was most fortunate in having the hearty assistance and zealous cooperation of his beloved companion and helpmate, Sister Cree. They leave our congregation in far better condition spiritually, financially, and every other way than they found it, and this Board takes great pleasure in extending this simple testimonial and in voicing the sincere sorrow over their departure.⁵⁶

Mr. Cree preached his farewell sermon at the morning service on September 22. Nine persons responded to the invitation, following his sermon on "The Kingship of Jesus." At the night service President Burris A. Jenkins of Kentucky University preached from the text, "No Man Ever Spoke as This Man Spoke." Three more persons placed their membership in the church, making a total of twelve during the day. On the following Tuesday Mr. and Mrs. Cree left for St. Louis where he had been called as minister to the Central Christian Church.

ROBERT EDMUND MOSS

1901-1905

At a reception given at the Christian Church on Monday

66. Minutes of Official Board, November 8, 1901.

evening, September 23, 1901, the new minister, Robert Edmund Moss, was introduced to the members of the congregation. Mr. and Mrs. Cree were also present, and each member expressed his regret at their departure. For this important occasion the church was beautifully decorated with plants and flowers, and the Maysville Orchestra provided music during the evening. Ices and cakes were served in the chapel by the ladies of the church. After a few words of farewell by Mr. Cree, Mr. Moss addressed the group and was welcomed by all present. A native of Nashville, Tennessee, Mr. Moss had come to Maysville after serving the churches at LaGrange and Kirksville, Kentucky.

Included among the various improvements which were made during the ministry of Mr. Moss were the installations of a lavatory in the basement of the church and of electric lights in the main auditorium, also the addition of two new furnaces. The improved Welch Back Burners for the main chandelier were installed, and the result was "all that could be asked—a vast improvement over what we have been having."

The Maysville church was the host to the State Convention of Christian Churches during the ministry of Mr. Moss. For years afterward this convention was remembered as an outstanding event in the life of the church. Mr. Will Frank, one of the owners of the mule-drawn streetcar line, distributed streetcar tickets freely among the guests, enabling them to see the sights of the town as well as to go to and from their lodgings with ease. Three meals each day were served by the ladies of the church in the basement. The attendance at the convention was large, and the delegates returned to their homes praising the hospitality of the Maysville Christian Church.

In 1904 Mr. Moss asked the Board for a three months' leave of absence to enable him to visit the Holy Land. He assured the Board that he did not expect to be paid while he was away and that he would arrange for a substitute. His request was granted, and Rev. T. S. Buckingham was secured to preach two Sundays a month.

On the first Sunday in March, 1904, a memorable service was held. The committee that had been appointed to reduce the

bonded indebtedness of \$2,595.25 had paid it in full, and on this particular Sunday the bonds were burned during the morning church service by Mr. J. Ed Parker. Some members took fragments of the ashes to keep as souvenirs of the day on which the church once more became free of debt. Rev. Archibald McLean of Cincinnati preached the sermon, and while congratulating the congregation on their achievement in the local church, he pointed out to them the importance of foreign missions.

In October, 1905, Robert Edmund Moss resigned from the Maysville church to accept the pastorate of the church in Franklin, Indiana, thus closing a successful ministry of four years. He died soon afterward while still a young man.

These years of expansion, 1876-1905, were crucial years for the Maysville church. Within their span were included the erection of the new building, the ministries of several outstanding men, the period of financial distress, and the final emergence from indebtedness. With 1905 a new era began.

CHAPTER V

DEVELOPMENT IN WORSHIP, ORGANIZATION, AND ACTIVITIES

With the close of the nineteenth century, a period began in the life of the church that is well within the memory of many present members, and this fact makes its interpretation more difficult. In the first place, there is an immense amount of written material upon which to draw. This has not been true of previous chapters. In distilling this material some events and some persons must be left out, or the chapter could become a book in itself. In the second place, it is impossible to interpret recent history objectively. Nevertheless, the important events of these years demand an analysis however inadequate that analysis may be.

It was during the early years of the twentieth century that the mode of worship took on the form that it has today, and the Sunday School was improved and developed to such an extent that a new building for its housing was an imperative" need. The present organizations within the church have had their principal evolution in the last fifty years; then, too, the ministers who led the congregation during this period and without whom the development would never have been possible must receive their just recognition.

DEVELOPMENT OF THE WORSHIP

A recalling of the history of the Maysville church reveals certain steps that have led to a worship service that is beautiful as well as spiritually satisfying. The music, the communion, the service of baptism—each has had its part in the development of such a worship service. The musical portion of the service has had a very definite evolution.

For many years it was the general practice among the various churches in the Brotherhood for the choir to be seated in the congregation; some of the best singers would simply sit together in the center of the church. This was true of the Maysville church. Later this group was asked to sit in a body near the front. The

next step in the evolution of the choir came when it was placed on the platform. Such a platform was not elevated, but was merely a continuation of the pulpit platform. This improvement took place in the fall of 1896,¹ and the last step to be taken was the erection of the elevated platform within the choir loft.²

One of the early choir directors was Brother G. S. Judd, a local attorney and ardent worker in the church. It was he who asked for a called meeting of the Board for the "purpose of discussing the congregational singing."³ A motion was adopted granting his request for improved congregational singing, and a committee was appointed to purchase new song books. Among other choir directors that have served the church are Dr. P. G. Smoot, Boyd Muse, Miss Dolly Ford, L. B. Britton, H. Brandenberger, Addison Everett, Nicholas Brilla, Louis Friedman, Mrs. Fred J. Reif, Jr., and Mrs. Harold E. Runyon.

It was the practice of the music committee several years ago to employ paid singers as well as a choir director and organist. Among these paid singers were Dr. Smoot, Mr. Muse, Miss Clemmie Tolle, and Miss Amy King. In the period around 1910 the choir was under the management of a committee on music, appointed by the Official Board. Such a committee was "empowered to manage the choir and to raise money and expend such funds as may be necessary. It was to report to the Board quarterly and be subject to its official action."⁴

Under the ministry of Mr. Gabriel C. Banks a further improvement in the worship service was made. Choir robes were secured, and the uniform appearance of the vested choir added much to the dignity of the service. In subsequent ministries the choir has continued to become a more integral part of the service through the use of a processional, recessional, and various choral responses.

When reed organs began to be used in other churches in Kentucky, it was suggested that the Maysville church purchase one also. The first account of such a purchase was in 1883, when

1. Bulletin, November 5, 1896.
2. Minutes of Official Board, December 5, 1913.
3. Ibid., October-26, 1897.
4. Ibid., June 6, 1910.

the Sunday School was granted permission to procure and use an organ in its services.⁵ Two or three of the older members of the congregation were opposed to using the organ in the actual church service, however, on the grounds that such use was not scriptural. In deference to their wishes, the church delayed this step for a few years, after which time the organ was adopted for use in the church service. Because the congregation had been willing to, introduce the subject of the organ gradually, a serious controversy over a matter that disturbed many Christian churches was avoided.

The suggestion for procuring a pipe organ was introduced to the Board by the Ladies' Aid Society as early as 1907. In June of that year the Board decided to purchase a pipe organ with the assistance of the ladies of the church. Great effort was expended in raising the money, and the new organ was finally installed in March, 1909. The public was then invited to a recital to hear the "grand new pipe instrument played upon by Mr. Frederick Rogers."⁶ At the close of the concert the audience joined in on the doxology with organ accompaniment. In addition to the pipe organ a piano was purchased for the main auditorium in 1928. It was obtained at this time in preparation for a revival to be held in the fall and was purchased from Mrs. J. T. Kackley.

After thirty-eight years of faithful service the pipe organ could no longer be repaired; hence, in 1947 the church installed a Wurlitzer organ. The organ operates on a new electronic principle patented and only recently introduced by the Wurlitzer Company. The sound is produced upon small reeds or pipes exactly as in a pipe organ. The tones thus made are then amplified through an electronic device. The organ is complete in every way, having a two-manual keyboard, a set of Deagan chimes, and an echo organ, which is mounted in the balcony of the church.

Among the organists that have served the church have been Mrs. Minnie McDougle Boyd, Miss Lida Berry, Mrs. J. C. Everett, Professor Schneider, Mrs. Fanny Geisel, Miss Addie Boyd, Mrs. Alene Ronan, Miles T. Wilson, Miss Carroll Matthews, Miss Thelma Sunier, and Mrs. Clarence L. Moore.

5 Ibid., October, 1883.

6. Bulletin, April 1, 1909.

One of the cardinal tenets of the Christian churches has always been the observance of the Lord's Supper at weekly intervals rather than monthly or quarterly. It may be assumed that this practice was closely followed by the Maysville church from its beginning. Until quite recent times the method of partaking of the emblems, the wine and the loaf, was unchanged. The bread was passed, followed by the wine in silver goblets. Everyone partook from these cups. Evidently the bread and wine were passed at separate times, for in the minutes of August 30, 1891, it was decided that "the bread and wine should be passed at the same time—the brothers with the bread to be followed by the brothers with the wine." It was during the ministry of Chapman S. Lucas that this change in the method of passing the emblems was instituted.

In 1904 the order of service was changed; the communion was served, thereafter, after the sermon, instead of before it.⁷ However, the old order was reverted to in a few years, for in 1909 Rev. Roger L. Clark asked for the communion to be put back before the sermon.⁸ This is the order that is used at the present time.

The innovation of using individual communion cups was a controversial issue. The suggestion for this modern method of communion was discussed as early as 1910. At this time the Board, in its effort to decide whether such a practice was scriptural or not, asked the minister to preach a sermon on the subject. Finally, at the regular morning service, June 10, 1912, the matter of adopting the individual communion set was placed before the congregation by Chairman J. W. Bradner, and a vote which was taken was unanimously affirmative. The Board was then empowered to secure a suitable set. In August a committee was appointed to secure the individual communion cups. The members of this committee, Messrs. George Frank, R. L. Clark, and R. G. Knox, reported on May 2, 1913, that "the same were purchased and ready for use next Sunday."⁹

Baptism by immersion was a primary emphasis of the move-

7. Minutes of Official Board, June 21, 1891.

8. Ibid., January 4, 1909.

9. Ibid., May 2, 1913.

ment back to primitive Christianity. From the time of the Campbell-McCalla debate, this ordinance was of cardinal importance to those who adhered to the new attempt to reestablish the ancient order of things.

In their effort to follow literally the example of the baptism of Christ in the Jordan River, the pioneer members of Christian churches insisted that the immersion be performed in a "free-running stream." For this reason the members of the Maysville Christian Church were baptized in the Ohio River. This service was customarily held at the foot of Market Street when the congregation occupied the Baptist meeting house on that street. Later when the new church was built on West Third Street, almost at the head of Wall Street, the rite was performed at the Lower Grade. However, the limitations of outdoor baptism had become manifestly apparent by 1876, and the new church building was fitted with a baptistry.

From 1876 until the present a constant effort has been made" to add dignity and beauty to the baptismal service. As a means of furthering this purpose, in 1919 an improvement in the location of the baptistry was made, and it was moved to the southeast corner of the sanctuary. Modern efficiency was combined with the decorator's art, thus creating the desired atmosphere of worship in the service of baptism.

In the early days of all Christian churches a bare meeting house with no accoutrements to provide either comfort or beauty was the rule. Gradually it came to be realized that although cushioned pews and stained glass windows were not necessarily a part of the "ancient order of things," still these and other aids to worship were beneficial rather than detrimental. Therefore, music was given a more prominent place in the church service, and the methods of serving the communion and of performing the rite of baptism were improved.

All of these changes, which have been dealt with at length, were conducive to a spirit of reverence. The sanctity of the church auditorium was upheld with an early ruling which provided that it could not be used for any function other than worship except on very special occasions. There are numerous allusions in the

minutes to efforts toward eliminating unnecessary whispering and noise during the church services. In 1906 an attempt was made to further dignify the service by having "eight young and handsome gentlemen to act as ushers."¹⁰ In 1909 the Board decided that the deacons should be better organized both for ushering and for serving the communion. The organization was further improved when Mr. Stahl, the minister, suggested that he would like to have the deacons take rear seats in church on Sunday mornings and have them assemble around the communion table, coming up the aisles in pairs.

All of these facts concerning the worship lead to the conclusion that the dignity, solemnity, and beauty of the present worship service are the result of the consecrated efforts of many people over a period of many years.

DEVELOPMENT OF SUNDAY SCHOOL

The Maysville Christian Church has had a Sunday School continuously since 1841, and the Sunday School of today is the product of this century of development. The first officers whose names are known were: "D. Clark, superintendent; D. Tebbs, vice-superintendent; J. G. Spaulding, secretary and librarian; E. H. Haven, B. C. Larew, and A. O. Pinckard, directors. In 1855 the School had thirty male scholars, forty-seven female scholars, seven male teachers, and six female teachers."¹¹

Among the early projects of the Sunday School was its library.

Before public libraries became general, the Sunday School library made a large contribution to the lives of young people. Most of the Sunday Schools had libraries, and some of them had many books of real merit. The demand for a Sunday School library came at an early date, and the development continued until the public libraries were established, and then they began to decline.¹²

The Maysville Sunday School had a library of 357 volumes

10. *Ibid.*, October 2, 1906

11. Minutes of Missionary District No. 1, 1855.

12. Fortune, *op. cit.*, p. 327.

by 1855. Much emphasis must have been placed upon making good literature available to the members of the church. After the present church building was erected, the library was housed in a room over the chapel. Admittance was gained to this room by a winding stairway. There are still a few of these early library books in the church today, and they can be recognized by the bookplate on the inside of the front cover.

The Sunday School participated in all kinds of community celebrations a century ago. An example of this participation was the Fourth of July celebration in 1850. The highlight of the day's activities was a parade of all the Sunday Schools and the Fire Company of Maysville. There were eight Sunday Schools in the procession, and C. G. Cady was marshal for the Fire Department, while L. Collins was the marshal for the Sunday School. Elder John Young, the minister of the Christian Church, was the main speaker for the event.¹³

The annual observance of a "Children's Day" in Christian churches for the benefit of foreign missions was inaugurated by Dr. J. H. Garrison in 1881, and the Maysville church followed this national observance. A typical Children' Day held in June, 1897, was described in the *Bulletin*:

Sunday was Children's Day at the Christian Church Sunday School, and the happy-hearted boys and girls of the Sunday School figured prominently in the services of the day. At the evening service the main room and gallery were not large enough to accommodate the crowd that assembled, and many were turned away. Rarely has the church ever been more beautifully decorated. There were cut flowers, potted plants, and festoonings of evergreens and flowers, all artistically arranged by the young ladies, and presented a most attractive picture. A missionary concert was given, entitled, "The Conquering Cross" . . . The program consisted of music and recitations rendered by the little ones and some of the oldsters assisted by the choir. The collections for the day for foreign missions amounted to \$85, the largest ever contributed by the school. The ban-

13. Eagle, July 2, 1850.

ner class was Miss Sallie Wood's, the amount given by them being \$11.15.¹⁴

A more intimate account of this phase of the Sunday School life is given by Mrs. A. O. Bowden:

Children's Day was a great celebration. My father, M. F. Marsh, was superintendent of the Sunday School for a while, so I had an added interest in the success of such efforts. Every child worked for a dollar to contribute. The programs were gotten out by the American Christian Missionary Society and were very elaborate. There were songs and speeches for all age groups, all of which required many rehearsals and much drilling. The church was always elaborately decorated. We used to go up on Watkins' Hill and pick tubs full of daisies.

Christmas was also a high point of the Sunday School year with a Christmas tree festooned with popcorn and cranberries and gifts for the children as well as "white gifts" for the needy.

During the ministry of Rev. R. E. Moss an attempt was made to divide the children's classes of the Sunday School into definite age groups. This appears to be the first time that the school was actually "graded;" consequently, the largest attendance in years was realized on May 13, 1902, when 125 were present.¹⁵ Eight years later it became necessary to regrade the school because of the increase in attendance. Mr. J. W. Bradner, the superintendent, reported in January, 1910: "We have secured five or six new teachers; we are grading the school, and the outlook is good."¹⁶ The first "Promotion Day" of which there is any record occurred on September 24, 1916. In later years, under the direction of Rev. Hilton Windley, the Sunday School was again graded according to the latest methods of religious education.

Extensive preparations were made in the spring of 1914 for the first "Go-to-Sunday School Day." A contest was arranged between the upper and lower parts of the city, with a view toward achieving the largest possible attendance upon this day. Commit-

14 Bulletin, June 17, 1897

15 Minutes of the Official Board, 1902.

16. Ibid., 1910.

tees from the various wards were appointed to "get out, work, and push for church going day, May 3."¹⁷ All the efforts were well rewarded for on that first "Go-to-Sunday School Day" the largest attendance in the history of the school was recorded—502. For the next ten years the Sunday School maintained a higher average of attendance than it has experienced since that time.

A unique class was organized in the Sunday School in February, 1915. This class had only two pupils. During the preceding fall two Chinese men, father and son, having attended services regularly for some time, had presented themselves as candidates for baptism and membership in the church. Woo Jun and Wong Sing operated a hand laundry on the corner of Third and Limestone Streets, and it was for these two that the class was organized. The officers of the Sunday School went to great lengths to make the young men feel at home and even secured Chinese literature for their use. Mr. George Frank was responsible in great measure for the interest taken in these Chinese Christians.

The rapid growth of the Sunday School during the ministry of Mr. Stahl made necessary more space. For several years prior to the building of a Sunday School addition, various plans had been suggested in order to have mere room. One suggestion had been to improve the basement so that it could be used. Nothing had been done, however, by 1919; and the Sunday School still maintained its cramped quarters in the chapel and the two rooms over it. One wonders, indeed, how 502 were able to be present in the small Sunday School rooms on that first Go-to-Sunday School Day in 1914. Even though the sanctuary was used, it was found necessary to use the high school across the street for some classes.

In October, 1919, the Official Board decided to tell the congregation of the urgent need for a larger Sunday School plant. Plans were discussed, and it was decided to build an addition. Actual plans got under way in 1921 with the appointing of the building committee on June 26. This committee was composed of Messrs. J. F. Hardyman, John F. Fansler, George H. Scott, J. Ed Parker, Sr., L. M. Mills, and L. H. Young, financial secretary.

17. *Ibid.*, 1914.

The finance committee was composed of Messrs. J. Ed Parker, Sr., C. M. DeVore, and J. B. Russell.¹⁸ Mr. Hardymon later resigned from the building committee when he was asked to take the contract for erecting the new plant.

From June 22 to June 26, 1921, a campaign was conducted by Mr. George H. Snively of Lewiston, Illinois, to raise money for the educational plant, and \$16,000 was secured. In addition to this effort much work was done to raise the additional funds necessary. The Ladies' Aid was very active in the campaign. After the campaign Mr. J. Barbour Russell, Mrs. James N. Kehoe, Mrs. Thomas Dickson, and Mr. J. T. Kackley were among the leaders who attempted to have all the indebtedness erased before the day of dedication.

The new addition was completed in April, 1923, and on May 13 it was formally dedicated. During the all day program Rev. C. W. Dauble preached in the morning. In the afternoon the choir presented "The Holy City" by Gaul. At this service all of the ministers of Maysville were present, and a memorial service was held for Rev. John Mullen who had passed away the year before.¹⁹

The new educational plant was described as "one of the most complete buildings of its kind in Kentucky." There were fifteen separate rooms, equipped to use the latest methods of religious education. The gymnasium, lockers and showers, kitchen, and Loyal Women's classroom were on the first floor. The gymnasium was furnished to make it a complete physical department for both children and adults. The Maysville Christian Church was one of the first churches in the state to recognize the need for such recreational facilities and to meet that need. For many years this was the only gymnasium in town, and the high school games were played there. In 1927 the lockers and showers were removed, and the kitchen was thereby enlarged. The Loyal Women's classroom was a large, spacious room which has always been beautifully maintained by this group.

On the second floor was the Missionary Circle room, which

18. Ibid., 1921.

19. Bulletin, May 12, 1923.

later evolved into the Harbeson classroom. This classroom has also been continuously cared for by the class using it. The Worthington classroom is also on the second floor as are the junior and intermediate departments. Each of these departments has a large assembly room for departmental worship, with individual classrooms for the pupils to use when the departments are divided into age groupings for study. Other rooms on the second floor are those for the primary, beginner, and nursery age levels.

The Beginners' room was originally furnished by Mrs. Ernest L. White in memory of her mother, Mrs. Ann Howard Pollitt. The plaque on the door reads as follows: "In Memory of Mrs. Ann Howard Pollitt, 1843-1892." Mrs. White has redecorated the room several times since it was dedicated and has furnished new equipment as it was needed. There could be no more fitting tribute to the faithful service of Mrs. Pollitt than this living Christian memorial.

At the first banquet to be given in the new gymnasium, Dr. E. L. Powell, of Louisville, was welcomed as the guest speaker. This brilliant affair, held in May, 1923, was presided over by the Hon. Stanley Reed as toastmaster.

The facilities of the splendid new plant enabled the school to broaden its program of religious education. In July, 1924, the Sunday School began its summer Vacation Church School program with an enrollment of 152. Miss Chloe Earnest was employed as the director, and Mrs. Lottie Owen was the assistant director. The budget allotted by the Board for this school was \$252. The subjects taught were: Bible stories, memory Bible study, Bible plays, devotional service, expression, music, rhythm, health, patriotism, sewing, manual training, and basketry.

The Loyal Women's class is one of the adult Sunday School classes which has made many valuable contributions to the life of the church. Among other projects which they engage in is the upkeep of the pastor's study and of the parsonage. Mrs. Scotty Phillips is the present teacher of the class. Others who have also labored faithfully as its teachers are: Mrs. J. T. Kackley, Mrs. Oliver Greenlee, and Mrs. Marmaduke Hargett.

The Loyal Men's class has been a part of the Sunday School

for many years. This class is helpful to the church in numerous ways, always contributing generously in sending young people to summer conference and in other worthwhile activities. Mr. Elmer Lee Weaver is the present teacher of the Men's class; other teachers have been: Dr. J. M. Frazee, Mr. John Shaw, Mr. Marmaduke Hargett, and Mr. George H. Scott.

The Harbeson class was named for its teacher, Mrs. John Harbeson. Mrs. Harbeson, through her class, has exerted an influence for good which will long be felt in Maysville. Among the many worthwhile service projects of the class have been the selection and purchasing of a fine, broadloom carpet for the sanctuary of the church, the remodeling of the kitchen in 1927, the assisting of girls at the Midway school, and local benevolent work.

The Worthington class was organized in 1938. One of their projects has been to provide Bibles for all the rooms in the Hays-wood Hospital. They also help the local welfare organizations in caring for needy families and assist in many ways within the church. This class was also named for its teacher, the late Mrs. Walter B. Worthington, whose memory will never cease to be an inspiration to its members. Mrs. Earl Osborne is the present teacher.

Since 1841 the Sunday School has been the predominant factor in molding the lives of the children and young people of the Christian Church. Generation after generation has proceeded through the Sunday School into the leadership of the life of the church. Not only the Christian Church but the community at large has been enriched by this institution. A partial list of those who have taught in the Sunday School in the early years of the present century is as follows: Mrs. Minnie McDougle Boyd, Mrs. L. H. Young, Miss Bessie Martin, Mr. John Shaw, Mrs. Darius Downing, Mrs. Thomas Dickson, Mrs. J. Ed Parker, Dr. J. M. Frazee, Mrs. J. T. Kackley, Mr. W. S. Frank, Miss Sue Atkinson, Miss Mary Daulton, Miss Clara Russell, Miss Ella Crum, Miss Lelah Martin, Mrs. Mary Marsh, Mrs. Oliver Green-lee, Mr. M. Hargett, Mrs. Harry Crawford, Mrs. M. Hargett, Miss Jessie Judd, Miss Mary Hulett, Mrs. J. C. Everett, and Mrs. J. M. Frazee. Mr. John Fansler, Mr. M. F. Marsh, Mr. J. T.

Kackley and Mr. George Frank have served as superintendents. If the Sunday School is to exert an influence in the future equal to that of the past, it will be due to the faithful, untiring service of those who in the present are carrying on the traditions of the past. The teachers and officers of the present Sunday School are: Mrs. Scotty Phillips, Mrs. Earl Osborne, Mr. E. L. Weaver, Mrs. Dave Wilson, Mr. Isaac Hawkins, Mrs. Cecil T. Roberson, Mrs. Earl T. Jones, Mrs. J. L. Mains, Mrs. Martin Weaver, Mrs. Kenneth Stewart, Miss Lyle Hutchinson, Mrs. Marvin Biddle, Mrs. William Traxel, Mrs. Richard Thaman, Mrs. W. J. Foster, Mrs. James A. Likins, Sr., Mrs. James S. Cullen, Jr., Mr. Joseph Newell, Miss Ethyl Griffin, Mrs. Howard Wilson, Miss Jennie Dickson, Mr. H. Keevil Galbraith, Mrs. James Allison, and Mrs. James N. Kehoe. Since becoming pastor of the church, Mr. James A. Moak has been serving as Director of Religious Education.

RECENT ORGANIZATIONAL DEVELOPMENT

The organizational life of the church continued into the twentieth century following the same pattern as was outlined in Chapter IV. The growth and development of the Sunday School have already been described. The three adult Sunday School classes for the women of the church gradually took over the splendid work formerly done through the Ladies' Aid Society. The missionary endeavors were increased and will be discussed in Chapter VI. The organization of the Official Board continued without change except for the gradual addition of younger men as that became necessary. In recent years a number of new organizations have been developed to meet new needs as they have arisen. These are the Christian Youth Fellowship, the Mothers' Club, and the Couples' Club. Since October 5, 1935, Frank Samuels has been the efficient custodian of the church building and grounds.

The Official Board of the Christian Church is composed of deacons, elders, and trustees. This simple organization is patterned after the example of the New Testament church. According to the "ancient order of things" the church had only deacons and elders, the terms, "bishop" or "overseer," being used inter-

changeably for the word "elder." A special designation, that of "trustee," is used in the modern church for those deacons whose primary duty is to speak for the church as a legally responsible institution.

The word "deacon" means "one who serves." The deacons are responsible for the temporal affairs of the church. Paul in listing the qualifications for the diaconate gives a guide for the selection of these officers:

Likewise, must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of the deacon being found blameless. Even so much their wives be grave, not slanderous, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus. (I Timothy 3: 8-12.)

The duty of the elders is to supervise the spiritual life of the church. Paul has also given the qualifications for the eldership:

An elder then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house. (I Timothy 3: 2-4.)

That Maysville and the neighboring Christian churches took the obligations of these offices seriously is demonstrated by the fact that Professor J. W. McGarvey was asked to address the District Missionary Meeting on the subject of "The Duties and Obligations of the Elders." This fact is further demonstrated by the frequency with which the qualifications and duties of the officers were discussed at meetings of the Official Board. On one of these occasions the minister of the church admonished the officers in these words:

A word to the deacons and elders: How do you expect your minister to succeed when so large a

number of you are absent? This is not unfriendly criticism, brethren, it is plain common sense. I am to build up a great church for you. I am willing to wear myself out to do this, but you must help me!

A solemn tribute should be paid to those men who have faithfully served the Christian Church at Maysville since its founding as members of the Official Board. The records are incomplete, and the listing which follows is the result of an attempt to collect the names of all those who have ever been elected to the Board in the history of the church. Since the church records are incomplete, some omissions have been unavoidable.

DEACONS

George Atherton	Charles G. Downing
H. C. Barkley	Elmer G. Downing
H. H. Barkley	Gordon Lee Downing
W. T. Berry	John R. Downing
Frank Bierley	W. R. Dunbar
Lee Binder	Austin Durham
Ray Boone	Addison L. Everett
Charles Boughten	J. C. Everett, Jr.
C. M. Bowling	Oscar Ellington
George Breeze	J. F. Fansler
Frank Breeze	George Frank
Frank Burnette	W. S. Frank
Walter Cady Dr.	J. N. Frazee
Alexander Calvert	Glen Gault
Archibald Church, Jr.	George Gray
Thomas Cook	Thomas H. Gray
W. C. Corman	O. R. Green
Herbert Costigan	J. F. Hardymon
M. C. Coulter	Phillip Hargett
A. B. Crum	R. M. Harrison
Carl Daulton	Isaac Hawkins
J. L. Daulton	Bert Holliday
J. H. Day	W. W. Holton
E. L. Deporter	Arthur Hulette

R. R. Hull
Earle D. Jones
Earl T. Jones
William H. Jones
J. T. Kackley
Sidney Keith
J. B. Key
W. Holton Key
John J. Klipp
R. C. Knapp
Roy K. Knight
Albert Knox
R. G. Knox
Jack Lee
J. W. Lee
James A. Likins, Sr.
Robert Luman
Paradise M. McCarthy
B. E. McClure
Dr. J. I. McDowell
John L. Mains
Gordon Marsh
M. F. Marsh
William Martin
W. H. Means
Lud Mills D.
Eneas Myall
J. Leslie Myers
Thomas Neal
Joseph J. Newell
Nelson Newell
Earl Osborne
Herschel Owens

J. Ed Parker
J. Ed Parker, Jr.
Scotty Phillips
Thomas F. Poston
F. B. Ranson
Fred Reif
William Rigsby
Cecil T. Roberson
Dr. Harold E. Runyon
J. B. Russell
M. C. Russell
Dr. J. H. Samuel
G. H. Scott
Roe Stevens
M. B. Strobe
Dr. A. O. Taylor
J. N. Teager
A. H. Thompson
R. P. D. Thompson
J. E. Threlkeld
Elwood Tolle
R. A. Toup
Estill Tucker
Ralph Wallingford
Joseph West
Sam White
B. F. Williams
Gordon Wood
J. D. Wood
E. L. Worthington
W. S. Worthington
W. E. Yarber
L. H. Young

J. W. Bradner
C. M. Bowling

ELDERS

H. S. Calkins
David Clark

Harry H. Crawford
John Coffee
J. H. Day
C. M. Devore
Thomas Dickson
W. R. Dunbar
Joseph Frank, Sr.
Dr. J. M. Frazee
H. Keevil Galbraith
Thomas H. Gray
R. M. Green
Fred Grover
Marmaduke Hargett
John B. Holton
W. M. Howe
J. T. Kackley
W. P. King

W. J. Loos
George A. McCarthy
A. J. McDougale
M. F. Marsh
W. B. Mooklar
Edward Myall
W. H. Ryder
C. L. Sallee
George H. Scott
Dr. John Shackelford
John Shaw
Sylvanus Thompson
Elmer Lee Weaver
John D. Wood
William Yarber
L. H. Young

TRUSTEES

H. C. Barkley
H. H. Barkley
Archibald Church, Jr.
William Corwine
Thomas F. Daulton
J. C. Everett
Joseph Frank, Sr.
W. S. Frank Dr.
Dr. J. M. Frazee
George Gray
J. Frank Hardyman
Nathan Hixson

John B. Holton
W. Holton Key
Robert Means
L. M. Mills
Edward Myall
J. Ed Parker
Joseph F. Perrie
J. H. Samuel
Daniel Spaulding
A. H. Thompson
George T. Wood

The Christian Youth Fellowship or "C. Y. F." is the organization which succeeded the Christian Endeavor. Its activities are planned for young people of high school and college age. The C. Y. F. has several annual projects such as their Christmas caroling, their celebration of National Youth Week in January, and

their participation in state youth conferences in the summer. The high point of the C. Y. F. year is always the Easter play which is their contribution to the Holy Week services of the church. These plays have been given annually for the past seven years. The minister and his wife have usually been the sponsors of the Christian Youth Fellowship.

The Mothers' Club was founded in November, 1941, by Mrs. Hilton A. Windley and Miss Lyle Hutchison for the purpose of integrating the religious education activities of the home and church. This club has been the means for introducing many progressive ideas into the church school. Among recent projects of the Mothers' Club have been the sponsoring of the visit of a "mobile X-ray unit" for Mason County, the establishment of a library for the church school, and the purchasing of religious films for the church school projector.

The Couples' Club- an organization expressly designed for the young married couples within the church family, was organized in 1943 during the ministry of Rev. Hilton Windley. The first co-presidents of the club were Mr. and Mrs. John L. Mains. The members meet monthly in the evening at the church for supper and recreation. This organization has been the means of bringing many young married couples into the life of the church.

MINISTERS 1906-1948

PRESTON A. CAVE 1906-1909

Preston A. Cave of Richmond, Virginia, began his ministry with the Maysville church on March 4, 1906. Since the church was at last free of debt, he was the first minister to receive the use of the parsonage without rental. Mr. Cave's ministry was marked by an upward surge in the giving to the cause of missions. With the debt paid, the congregation felt that it should have a more generous share in the world-wide mission of the Brotherhood. During 1906 the church and the Sunday School gave \$525 to home and foreign missions. This was more than had ever been

given in a single year before. Because the giving for that year exceeded \$500- the church was given a life directorate in the national missionary organization, and Mr. Cave was appointed as the recipient of the position.

ROGER L. CLARK
1909-1912

Roger L. Clark, a native of Augusta, Georgia, accepted the call extended to him from the Maysville church and began his ministry there in January, 1909, coming from the Christian Church of Savannah, Georgia. Mr. Clark was thirty-six years of age when he came to Maysville, and his wife was the former Mabel Thomas of Mayfield, Kentucky.

Mr. Clark came to his new charge with a very definite program planned. Prior to his coming, he had sent a detailed outline of the year's activities to the Board for its ratification. Proposed in this plan were such events as special choral services, a foreign missions rally, a home missions rally, a "C. W. B. M." rally, Children's Day, Old Folk's service, a centennial celebration, a Christian Endeavor rally, and Christmas exercises. These elaborate plans were subsequently carried through by Mr. Clark.

During the summers of his pastorate open air services were held in Beechwood Park with Mr. George H. Frank as the leader and Miss Kathryn Marsh as pianist. Other accomplishments of this period were the purchasing of a pipe organ in 1909, the instituting of the duplex envelope system in 1910, and the installation of two new furnaces in the church and a bathroom in the parsonage.

During the period of extensive repairing done to the church and parsonage, Mr. Edward Myall, an elder and trustee of the church, worked tirelessly in the raising of money for such improvements. In recognition of this the Official Board in March, 1909, presented him with a written testimonial attesting to his services. Mr. Myall in thanking the Board stated that he would have it framed, and it would hang in his home always.

In celebration of the one hundredth anniversary of the "Declaration and Address," that famous document written by

Thomas Campbell, a "centennial celebration" for all Christian churches was held in Pittsburg in 1909. The Maysville church had maintained since its founding an unflagging interest in all activities of the Brotherhood at large, and the Board indicated a continuation of this interest in paying Mr. Clark's expenses as a delegate to the convention. Mr. and Mrs. H. H. Barkley and Miss Mary Finch also went to Pittsburg for the important occasion.

A tragic event occurred in the fall of 1909, when, on November 4, Mr. Paradise M. McCarthy, a faithful member of the church was killed. The accident was reported in the *Bulletin*:

Paradise M. McCarthy, sixty-nine years old, while painting the roof of the Christian Church, fell about thirty-five feet and was instantly killed. It was supposed that the ladder upon which the unfortunate man was mounted slipped in the freshly painted gutter and caused the victim to fall headlong to the yard below. He struck the ground between the church building and the residence of Dr. Matthews.²⁰

Roger L. Clark closed his ministry with the Maysville church December 1, 1912. A few years after leaving there he joined the Baptist church and served as a minister of that denomination until the time of his death in April, 1948. The last pastorate that he held was at the Central Baptist Church in Martin, Tennessee.

A. F. STAHL
1913-1920

In a letter recalling his Maysville pastorate Mr. Stahl writes:

A. F. Stahl began his pastorate January 1, 1913, coming to Maysville alone, since his family consisting of his wife, Maude, and two daughters, Thelma Henrietta and Ruth Elizabeth, went to Mrs. Stahl's home in Kenton, Ohio. The elder daughter was recovering from a severe case of dyptheria. Then the 1913 flood prevented traveling, and the epidemic of 'flu and infantile paralysis in the Maysville territory further delayed their coming.²¹

20. *Ibid.*, November 4, 1909.

21. Letter from Rev. A. F. Stahl, Kenton, Ohio, dated July 14, 1848.

During his first year, by Allie Thompson donating the time of some of his buggy factory laborers, the parsonage was piped for gas heat to replace the open coal and wood grates.

During the month of September, 1913, the Christian Church sponsored what was probably the largest revival that Maysville has ever known. This event, known as the "Fife Brothers Revival," was conducted by three evangelists, Clyde Lee, Robert S., and Earl H. Fife. The services were held in the Central Tobacco Warehouse and were attended by thousands. Much credit is due the committees appointed to make arrangements for this meeting. The committee on place was composed of Messrs. J. Ed Parker, Thomas Dickson, and L. H. Young; on advertising, George Frank, H. H. Barkley, and R. G. Knox; on seating, R. L. Luman, Bert Holliday, and R. Harrison; and on entertaining, A. H. Thompson.

Among the entertainments scheduled for the three evangelists was the trap shooting planned by Mr. Houston Hall and the members of the Maysville Gun Club. Another interesting social affair was the launch party given by Mr. and Mrs. Geisel, followed by a supper on the houseboat of Mr. and Mrs. Poyntz. Mr. and Mrs. Harry Crawford also entertained on their boat.

The revival represented a great service to the community at large, for it was attended by people from all the churches. On the last Sunday of the meeting the total attendance for the day was 4,150. At the conclusion of the revival a large parade took place. It was composed of people from all the churches, bearing appropriate placards, and was a half-mile in length. As a result of the Fife Brothers meeting 120 new members were added to the Christian Church and 8 to other Protestant churches.

On October 14, 1914, Mr. Stahl had a rather full day: he married a fellow-minister, W. J. Loos, to Miss Florence A. Frank and officiated at the funeral of another minister, Rev. W. W. Hall. That same day he officiated at the marriage of a postmistress, Miss Letta Meyers, of Morefield, and that evening baptized Woo Jun and Wong Sing, Maysville's Chinese laundrymen.²²

22. Ibid.

Early in his pastorate Mr. Stahl participated in a county local option election. He and Mr. E. L. Worthington, a member of the church, were given much credit for the fact that the dry forces won the election. Mr. Worthington handled the legal affairs for the "drys" and won a favorable decision in the state supreme court one year after the election date.

The Fortieth Anniversary Celebration of the dedication of the present church building was held on January 7, 1917. During the morning service of the all-day meeting important facts concerning the dedication of the church building in 1877 were given by the pastor. It was pointed out that of the building committee for 1877, only G. A. McCarthy remained. Of a membership of 250 in 1877, only 28 were left on the church roll. These were Messrs. A. H. Thompson, Garrett S. Wall, Mr. and Mrs. G. A. McCarthy, Mr. and Mrs. Fred Dresel, and Mesdames Sarah Newell, Bettie Byrne, Mary A. Wood, Mary Hubbard, Mary McDougle, Mary Jennie Williams, Elexine P. Russell, Alice Richeson, Hanna Chunn, Emma Luman, Lucy Neal, Maria Watson, Lutie Cartmell, L. Perrie, Jennie Viceroy, Elizabeth Crawford, Mary E. Ryder, Lydia A. Hooper, Martha Beckett, Emily Smith, Mary Holiday, and Mary Conrad.²³

Letters of fraternal greetings and congratulations were read from J. B. Briney, E. L. Powell, H. T. Cree, and R. L. Clark, former ministers of the church. At the time of the communion service the church membership very fittingly honored two of its former officers, Mr. G. A. McCarthy and Dr. J. M. Frazee, by making them elders for life. The sermon, preached by Mr. Stahl, was on the same text that had been used by the dedicator, Elder Isaac Errett, forty years previous: I Peter 2:5. A quartet composed of Dr. P. G. Smoot, Mrs. H. H. Barkley, Miss Amy King, and Mr. Boyd K. Muse sang several selections.

The fact that this fortieth anniversary celebration was held reveals a feeling of responsibility on the part of the Official Board for preserving the history of the church. Included in the minutes of the Board which referred to the occasion was a copy of the ser-

23. Minutes of the Official Board, February 6, 1917.

mon which Mr. Briney had delivered at the first service held in the new church after the dedication in 1877.

To create a feeling of brotherhood among the men of the church, fellowship suppers for them were instituted under the ministry of Mr. Stahl. The first supper was held in November, '1917, shortly after a board meeting at which Mr. George Frank had suggested that a small oyster supper be held. Mr. Frank furnished the oysters, and Mr. Knox supplied the crackers and pickles.

During one summer of the first World War, Mr. Stahl served as camp pastor for the Christian Church at Anniston, Alabama, near Camp McPherson. This was under the direction of the American Christian Missionary Society. In the fall of 1918 church services were suspended for a while because of the Health Board's ban on all meetings during the influenza epidemic. At this time special communion services were held in homes.

After many long years of faithful service to the Official Board as treasurer, Mr. L. H. Young resigned, and the Board presented him with a wrist watch as a souvenir for his twelve years' service. Mr. Young had instituted the duplex envelope system in the keeping of the financial records of the church.

After a very successful pastorate that lasted for seven years, Rev. A. F. Stahl left Maysville January 30, 1920, to accept a call to the church at North Canton, Ohio. He has now retired and is living at Kenton, Ohio.

JOHN MULLEN
1920-1922

Following the ministry of Mr. Stahl, Rev. John Mullen became the pastor of the Maysville church. Rev. John S. Mullen of Fort Worth, Texas, in response to an inquiry concerning his father, wrote a biographical sketch, which is quoted:

He was born in Maysville down on Front Street two days after Christmas in 1871. In the great smallpox epidemic of 1875 his mother died, and he was left scarred for life. His parents were Roman Catholics, but after his mother's death he did not at-

tend church regularly, as he was passed around to different relatives.

Under rather unusual circumstances he attended a Free Will Baptist revival and joined that church. Immediately, he and his cousin, William McCalla, were urged to preach. As a young Free Will Baptist preacher, he met Aureana Truesdell, a graduate of Kentucky University and an ardent member of the Disciples of Christ, when he started to school to make up for his lack of education. He attended Hillsdale College, a Free Will Baptist school, in Hillsdale, Michigan, graduating in 1900. In his last year there, through his study of Alexander Campbell's *Christian System*, he joined the Disciple movement at Angola, Indiana, under Charles W. Medbury.

His first pastorate of a Christian Church was at Oak Harbor, Ohio. From there he went to Mungen, Hubbard, McConnellsville, and Findlay, Ohio. His health was never very good, so in 1911 he moved to San Angelo, Texas, partly because of the warmer climate. Coming back to Ohio in 1914 he did special work for the Ohio Christian Missionary Society, and then became pastor at East Liverpool, Ohio. In 1919 he went to Corsicana, Texas, leaving there to accept the call of the Maysville church in July, 1920. Death closed his work there in late November of 1922.

In the two years and five months he ministered at Maysville there was a large number of additions to the church . . . the property between the church and parsonage was repurchased, the educational building erected, the missionary giving increased. He held eight evangelistic meetings during that period and preached regularly at three country churches. And yet at times he was a very sick man and barely able to keep going. It is impossible to understand how he accomplished what he did unless something is said about his iron will, his fiery earnestness, and his strong faith.

He is buried in the old East Fork cemetery in Lewis County. The Maysville church put a marker over his grave. My mother is buried beside him. She was born about a mile from the cemetery. Her

parents and many relatives are buried in the same place.²⁴

It was indeed remarkable that Mr. Mullen could have accomplished so much within a two-year period. His achievements were even more substantial than his son has stated, and the church was fortunate in having had him as its minister.

The members of the church were sincerely grieved at the death of Mr. Mullen. The Board insisted on relieving Mrs. Mullen of the final expenses and, as stated above, placed a marker over his grave. A drinking fountain was also placed in the new Sunday School addition which Mr. Mullen had worked so hard to make a reality. The marble marker mounted on the wall above the fountain reads:

IN MEMORY OF JOHN MULLEN
PASTOR OF THIS CHURCH
WHO DIED NOV. 24, 1922.

JAMES E. BARBEE
1923-1925

James E. Barbee had been the Assistant Minister at the First Christian Church in Louisville, working in association with Rev. E. L. Powell, before assuming the pastorate of the Maysville church March 4, 1923. He had attended Transylvania College, Columbia University, and the University of Chicago and had served in World War I.

When Mr. Barbee arrived, the new Sunday School plant had not yet been dedicated. He immediately set about completing plans for this occasion, and on May 13, 1923, the dedicatory services were held. He also planned a banquet which was the first to be given in the new gymnasium.

Mr. Barbee was interested in efficient administration of the church business, and soon after arriving he asked the church to arrange a room at the front of the church to be used as a pastor's study. The church also began to provide secretarial assistance at this time. This help was needed, in part, because of the fact that

24. Letter from John S. Mullen, Jr., Ft. Worth, Texas, dated May 25, 1948.

Mr. Barbee's sermons were written up each week and printed in the local paper. In this and in many other ways he endeavored to place the church in the forefront of public attention.

Being young himself, Mr. Barbee was able to interest many other young people in the program of the church. The Christian Endeavor Society was one of the largest in the state during his administration, and the Missionary Circle also flourished. In June, 1925, he was married to Miss Ruth Thompson of Jackson, Mississippi, and in November the Barbees left for Jacksonville, Florida. Mr. Barbee assumed the leadership of the Riverside Avenue church there, where he remained for eighteen years. After serving in World War II, he became the Director of the Family Relations Institute in Atlanta, Georgia, which position he held until his death in September, 1948.

GABRIEL C. BANKS

1926-1936

A former missionary to India, Rev. Gabriel C. Banks, came to the Maysville pulpit in April, 1926. Of his early life, schooling, and subsequent experiences, Mr. Banks says:

I was born May 31, 1892, on the headwaters of a little mountain creek in Wolfe County, Kentucky, called Gillmore. My early education was received in the country school there and in country schools near Fayetteville, Arkansas. There followed four years at Hazel Green Academy from which I was graduated in 1912. Transylvania conferred the B. A. degree on me in 1917; the College of the Bible, the B. D. in 1921; and Yale, the M. A. in 1924. Although an enlisted man in World War I, nearly all my time overseas was spent as acting chaplain for Base Hospital 40. In 1921 I married Miss Opal Burkhardt of Crawfordsville, Indiana, a graduate of Butler College. We went to India that summer and settled at Rath. Her poor health made it advisable to give up mission work two years later. On returning from India in 1923, I served the Memorial Park church in Terra Haute, Indiana, until I entered Yale University that autumn. My only

settled pastorate, other than Maysville, was Falmouth, Kentucky, from which I came directly to Maysville.

Mr. Banks is well-remembered for his scholarly and thoroughly prepared sermons. His educational background and his wide travel and experience prepared him to deliver sermons which were deep, but at the same time, human.

During the first year of the pastorate of Mr. Banks the Ministerial Association sponsored a unique series of meetings in the winter of 1926. Community services were held one day a week for eight weeks, and outstanding speakers from each of the cooperating denominations were brought in to address the meetings. Dr. A. W. Fortune, of Lexington, Kentucky, was the representative of the Christian church at the meeting sponsored by that body. Another achievement of Mr. Banks's ministry was the affiliation of the Maysville church with the association for the Promotion of Christian Unity. In 1928 a centennial service was held to commemorate the founding of the church.

Extensive redecoration was done in the church building in 1927 when Mr. John Cochran, of Cleveland, Ohio, donated enough materials to paint the pastor's study, auditorium, vestibule, lower halls, prayer meeting room, and kitchen. The organ was completely overhauled, and two new stops were added. An additional room and a garage were added to the parsonage during Mr. Banks's pastorate, and the house was modernized in many other ways.

The Bankses had one daughter, Betty, when they came to Maysville, and while they were there, William Burkhardt and Gabriella were born. Mr. Banks resigned from the church in 1936 to accept a position as Professor of English at Morehead State College, Morehead, Kentucky.

HILTON AUGUSTUS WINDLEY
1937-1944

In 1937 Hilton Augustus Windley became the twenty-ninth pastor to serve the Maysville church in its 109 years of history. A native of Pantego, North Carolina, Mr. Windley was thirty-one

years of age when he began his duties with the Maysville church. He had received a sound education from the Atlantic Christian College, Winston, North Carolina, and from Transylvania College, Lexington, Kentucky, where he received the A. B. degree in 1928. He received the B. D. degree from the College of the Bible, Lexington, Kentucky, in 1930 and has done further graduate work at Union Theological Seminary in New York City.

Mr. Windley came to the Maysville church after serving for two years at the Christian Church in Dry Ridge, Kentucky, and for three years at the Falmouth Christian Church, in Falmouth, Kentucky. He was married in 1940 to Margaret Hopkins, the Director of the State Youth Work for the Christian Churches in Kentucky. They have two children, David Hopkins, born in Maysville, and Hilton Keith, born in Covington.

Much credit is due Mr. Windley for the sound financial position which the church attained under his leadership. The auditorium was completely redecorated, and the church buildings were kept in excellent repair. The Sunday School received much attention under his supervision, and it was carefully graded and departmentalized according to the latest methods of religious education, and a monthly Workers' Conference for church school personnel was instituted. Both the Mothers' Club and the Couples' Club were organized during his ministry. After seven years of a very successful ministry here, Mr. Windley resigned to accept a call to the First Christian Church in Covington, Kentucky.

ARTHUR WAYNE BRADEN
1944-1945; 1946-1948

In June, 1944, Arthur Wayne Braden began the first of two pastorates which he was to serve with the Maysville church. The son of a former president of Transylvania College, Lexington, Kentucky, Mr. Braden received his A. B. degree from that institution in 1937 and the B. D. degree from the College of the Bible, in Lexington, Kentucky, in 1942. This was followed by a year's graduate study in the field of sociology at Vanderbilt University, Nashville, Tennessee, and two years of work toward the doctor's

MINISTERS OF THE
MAYSVILLE CHRISTIAN CHURCH



A. F. Stahl



James E. Barbee



Gabriel C. Banks



Hilton Augustus Windley



Arthur Wayne Braden



Robert A. Matheny



James A. Moak

degree at the University of Chicago. He was married to Gayle Walker Anderson, of Lakeland, Florida, in 1940.

After serving as a Naval Chaplain in World War II, Mr. Braden accepted a second call to the Maysville church in the fall of 1946. He resigned as pastor of the Maysville Christian Church in June, 1948, to accept a call to the Huntington Park Christian Church, Huntington Park, California.

ROBERT A. MATHENY
1945-1946

After the resignation of Mr. Braden to enter the Navy, a call was extended to Robert A. Matheny. Mr. Matheny had recently been discharged from the United States Army after having served more than four years and having attained the rank of Lieutenant-Colonel. He was a member of the famous "Thunderbird" division and had been overseas approximately three years. Mrs. Matheny was the former Gertrude Smeltzer, and they have two children, Robert A., Jr., and Mary Milton.

In August, 1946, Mr. Matheny resigned the Maysville pastorate and became a base chaplain for the United States Army at Fort Knox, Kentucky, reassuming his rank as Lieutenant-Colonel.

It has been mentioned that three ministers of the Maysville Christian Church served in World War II. In addition to these there were sixty-nine other members of the church who entered the armed forces of the United States. They were:

Robert B. Anderson	Fredrick Dresel
Carroll T. Am	Charles Easton
John William Betts	William Farrow
L. S. Bower	Walter C. Gill
Charles A. Bramble, Jr.	Arthur Allen Griffin
James Brashears	George Grover
Wendell G. Breeze, Jr.	Glenn Hardymon
Charles Cox, Jr.	James C. Hardymon
W. C. Crowell	Paul Hargett
J. C. Dearing	Phillip Hargett

Newell Hargett
Joe A. Hay
Richard Hay
Charles Hubbard
T. Neal Hubbard
George A. Hulette
R. B. Hull
William D. Hull
Harold T. Hunt
Charles B. Hutchings
Earl T. Jones
T. Frank Jones
Charlton R. Key
Joseph Knight
George Lee
H. Carlisle Lefler
Osborne Lucas
Glenn Mattingly
Eugene Brooks Mattingly
John I. McDowell
Harry Keith Meadows
Harold P. Morris
Clifford Nash
George F. Newell
Harry Samuel Newell

William Nelson Newell
Alex B. Parker
Dan Perrine
Harry D. Rees
Russell A. Roden
John Rudy
Milton C. Russell
George Sapp
Harry Stephan
Stanley Sunier
Jacob Thomas
Everett L. Tolle
Anna Tollner
Sam True
Arvid T. Tucker
Clifton Tucker
Ray Tucker
Avanell Walton
La Verne Walker
Tommy Weaver
Floyd Whitaker
Howard Lee Wilson
John W. Wyatt
Howard W. Yarber

Of this number, two paid the supreme sacrifice, James C. Hardyman and Paul Hargett. The church will always hold dear in its memory the names of these two men and their families who absorbed this great suffering in behalf of those ideals without which our church and our democracy could not have been sustained.

JAMES A. MOAK
1948-

On July 18, 1948, Rev. James A. Moak was extended a call by the Board and congregation of the Maysville Christian Church.

Mr. Moak is a native of Covington, Kentucky, and received the A. B. degree from Transylvania College, Lexington, Kentucky, in 1942, and the B. D. degree from the College of the Bible, Lexington, in 1945. He was pastor of the Christian Church of Jeffersontown, Kentucky, before becoming the State Evangelist for the Christian churches of Mississippi. His wife is the former Mildred Hopkins of Bourbon County, Kentucky, and is the sister of Mrs. Hilton A. Windley.

With the coming of the twentieth century, the Christian Church of Maysville has truly entered upon a new era. By the development of its worship service, its Sunday School, and many new organizations it has successfully kept pace with the changing scene without compromising the heritage it has received from a long and noble past.

CHAPTER VI
A COOPERATIVE CHURCH

The Christian Church has always enjoyed the cooperation and support of the community in its undertakings. Since a desire for unity among the churches was one of the original principles upon which the Christian church was founded, it has always been disposed to cooperate in all interdenominational endeavors. For many years the Christian Church has participated with other Protestant churches in union services. It is now a tradition in Maysville for these churches to unite in annual Thanksgiving, Christmas Eve, Maundy Thursday, and Good Friday observances. It has been the custom to hold the latter service in the Christian Church each year. Many citizens of the community who were not members of the church have shown their interest in its endeavors by contributing to it financially. This was evident in the donations made to the church at the time that the new educational plant was erected.

From its very beginning the Maysville Christian Church has been a cooperative church—cooperative in its own community as well as in the county, district, state, and nation. Such a record for united effort had been established by 1877 that Elder Isaac Errett could say of Maysville and the district of which it was a part:

This part of Kentucky has steadily persevered in cooperative missionary work for the last thirty years or more. Their district cooperation has planted more than a score of churches— mostly in the mountain regions, where the field was entirely destitute, and by a careful management of limited resources has done a noble work. When some of our scribes assert that organized missionary work has been a failure, they show an ignorance of the facts. There has been a great deal accomplished, and this instance of which we now speak is but one of many. We look to them to do much more in the future. With churches like those at Maysville, Beasley Creek, and Mayslick, that have steadily held out a hand to support the mission work, and with preachers like Briney, Loos,

Hall, Myers, and others in the district we see no good reason why they should not increase and abound in this department of Christian activity.¹

The Maysville church certainly did increase and abound in all cooperative activities. An early demonstration of its interest in Brotherhood educational causes is furnished by a list of donors from the Maysville church to Bethany College, the Christian church school founded by Alexander Campbell in 1840. The names of Mrs. Walker Reid, Mrs. Mary Phillips, Dr. John Shackelford, Thomas Daulton, and Joseph Frank appeared on this list.²

MISSIONARY ENTERPRISES

The first General Convention of the Christian Churches of the United States was held in Cincinnati, October 22 to 27, 1849, in the Christian Church at Eighth and Walnut Streets. There were enrolled 156 delegates, and more than 100 churches from 11 different states were represented. The organization formed as a result of that meeting was the American Christian Missionary Society. Its first officers were: president, Alexander Campbell; vice-presidents, David S. Burnet, John O'Kane, John T. Johnson, and Walter Scott. Every one of these officers had preached in the Maysville church before 1849. The church sent six delegates to the Convention. They were Dr. John Shackelford, Eli D. Anderson, John D. Stillwell, William B. Mooklar, Daniel Spaulding, Jr., and Elder John Young. Fifty-five people became "life members" of the Society at the end of the Convention by paying twenty dollars each, and Dr. Shackelford was one of these. The first real missionary effort of the Society was the sending of Dr. James T. Barclay as a missionary to Jerusalem in 1850. Apparently the Maysville church cooperated in this cause, for the *Eagle* of August 24, 1850, carried this announcement: "Elder Jno. Boggs will deliver an address at the Christian Church in this city, on Monday, the 2d of September, on the subject of Missions, and particularly the contemplated Mission to Jerusalem."³

1. The Maysville Republican, January 20, 1877.
2. Millennial Harbinger, VI, No. 1 (1842), 817.
3. Basle, August 24, 1850.

THE MISSIONARY SOCIETIES

Many years ago a popular form of missionary enterprise was the Mite Society. The chief purpose of such an organization was the filling of the mite boxes. These "silent but powerful agencies could be procured for two cents and had appropriate texts on either side."⁴ This society is recalled by a former member of the church:

When I was very small, I used to accompany Grandma Toup to sessions of the Mite Society. They met upstairs over the Sunday School and generally occupied themselves with quilting operations. They had little red "Self-Denial" boxes for contributions, and sometimes they wrote a poem to tell how they raised the money.⁵

Ten years after the national Christian Women's Board of Missions was organized in Cincinnati in October, 1874, a young ladies' missionary society was organized in the Maysville Christian Church. Interesting facts pertaining to its establishment are found in a letter written by Rev. E. L. Powell to the national society on July 6, 1886:

For nearly two years we have had a Young Ladies' Missionary Society connected with our church but have been conducting it independently, using our money as we thought best. We now deem it best to act as a regular auxiliary to the C. W. B. M. Bro. [W. K.] Azbill [Missionary to Jamaica] has recently made us a visit, laying before us the work of your society, and we take pleasure in having ourselves enrolled among the thousands who are laboring through your organization for the spread and promotion of the gospel of Christ.⁶

The members of the society, therefore, in 1886 subscribed to the constitution of the Christian Women's Board of Missions, thus obligating themselves for the payment into the general treasury of a definite sum, not less than ten cents per month per

4. Missionary Tidings, V, No. 6 (1887), 8.
5. Recollections of Mrs. A. O. Bowden, a former member of the Maysville church, now a resident of Los Angeles, Calif.
6. Missionary Tidings, IV, No. 4 (1886), 2.

member. Any sum raised outside the amount pledged could be appropriated in any way desired, but the regular dues were sent to the general fund without restrictions. By this means the salaries of missionaries and other needs of the missions were met as well as all incidental expense connected with the work.⁷ In addition to the paying of this stated pledge, all members became subscribers to the journal, *The Missionary Tidings*, for twenty-five cents a year. In this interesting and educational magazine were found programs, ideas, articles, and news of other societies.

An additional insight into the work of this young ladies' missionary society in the first year of its existence is found in a letter written to the national society in January, 1887:

I feel sure that a report from our society will be welcome to the *Tidings*. Since July we have been acting as an auxiliary to the C. W. B. M. and have enrolled twenty-five members. Besides our quarterly subscriptions we have done a good work at home. God, in his infinite love, has sadly bereaved some of the members of the church. There are, also, those who are aged and afflicted. To these we sent appropriate Christmas gifts as tokens of love and sympathy, and to the poor we sent clothing and provisions. From some of these we have received words of gratitude and encouragement. We trust, this coming year, to work with renewed zeal and effort, and when another Christmas season rolls around we may be able to do far greater work. We are indebted to our pastor, E. L. Powell, for the interest we feel in missionary work. May Heaven's blessings rest upon all Christian people at home and abroad. Verily shall they receive their reward.

Yours in the love of God,

Lida Smoot, Secretary⁸

In 1888 another missionary organization was founded and was called the "Auxiliary" of the C. W. B. M. In the spring of that year Miss Susie Sublette, of Lexington, had been appointed the organizer for the state, and at the state convention held in Harrodsburg, July 31, 1888, she reported the organization of this

7. Ibid., IV, No 7 (1886). 2.

8. Ibid., IV, No. 11 (1887), 4.

new society.⁹ Both missionary groups continued to meet in the Maysville Christian Church until 1897, when the Ladies' Missionary Society ceased to be, and the Auxiliary remained as the only women's missionary organization of the church.

A typical program for sessions of the Auxiliary included the following: song, monthly Bible lesson, prayer, the reading of the minutes and the usual business, reading (usually an article from the *Tidings*), discussion on one of the mission fields with information from the *Tidings*, the assignment of the next program, song, and the closing prayer.

Among the projects engaged in during the early years of this society was the sending of boxes of bedding and table linen to the mission school at Morehead, Kentucky.¹⁰ In June, 1895, the C. W. B. M. District Convention was held in Maysville. At this time the local auxiliary reported thirty-eight members who had contributed a total of \$80.20. It was further reported that 100 books had been contributed to the Hazel Green School during the preceding year.¹¹

In September of 1902 Miss Susie Sublette, who had organized the Auxiliary in Maysville fourteen years before, paid a visit to Maysville and stayed in the home of the society's president, Miss Bessie Martin. Mrs. B. W. Burdett, of Germantown, the Manager of the Twelfth District, in describing this visit of Miss Sublette, remarked: "It was the regular prayer meeting night, and an immersion was to follow, but Brother Moss, the conscientious young minister, made us feel quite at home . . . We hope our work in this society will be strengthened by her [Miss Sublette's] strong appeals."¹²

A highlight in the history of the C. W. B. M. Auxiliary in Maysville occurred during the holding of the State Convention of Christian Churches of Kentucky in Maysville in September, 1905. The second day of the convention was designated as Women's Day, and the C. W. B. M. had as their speaker, Mrs. Atwater, the national vice-president. More than 605 delegates attended the

9. Ibid., VI, No 1 (1888) 3.

10. Ibid., XIX, No 1 (1901), 22

11. Bulletin, June 20 1895

12. Missionary Tidings. XX, No 6 (1902), 8.

convention, and the singing was under the direction of the famed W. W. Hackleman, of Indianapolis, Indiana. Miss Mattie Burgess, who had given her inheritance of \$25,000 to the missionary work and who was preparing to leave for India as a missionary, spoke before an audience so large that it was necessary to hold the convention in the Opera House. At this meeting \$2,000 was raised for the Morehead school, and J. T. Kackley of the Maysville church was elected the president of the State Sunday School work.¹³

On June 29, 1906, when the Twelfth Annual District Convention was held in Maysville, almost 100 delegates were present. The Beasley Creek Auxiliary was awarded the banner for having made the best showing of any society in the district. At this meeting Mrs. L. M. Mills, of Maysville, was elected the assistant district manager, and Miss Bessie Martin, the secretary.¹⁴

According to the records one of the first observances of Self-Denial Week and the Week of Prayer by the Auxiliary was held in April, 1909. Short services were held in the afternoons at the homes of Mrs. Joseph Perrie, Mrs. M. W. Coulter, Mrs. Lem Daulton, Mrs. Harry Ellis, and Mrs. Celia Wood.¹⁵

In March, 1914, the Maysville Christian Church was one of the Christian churches in Mason County that pledged themselves to support Miss Mina van Cleave, a missionary to China. Her salary was \$600 a year. In celebration of the Jubilee Year, 1924, which marked the fiftieth anniversary of the national founding of the Christian Women's Board of Missions, the local missionary society sent \$1,000 as its contribution towards the national goal of one million dollars.¹⁶

The Junior Girls' Circle was organized in 1922 by Miss Mary Finch and was designed for girls between the ages of ten and sixteen. Under her capable leadership and Christian example the girls were prepared for membership in the older Circle. During the ministry of Mr. Banks, in an effort to prepare the children for later participation in the regular church service, the Junior Church

13. Bulletin, September 14, 1905.

14. Missionary Tidings, XXII, No. 5 (1904), 153.

15. Bulletin, April 1, 1909.

16. Minutes of Official Board, 1924.

was organized. The services were held at the hour of the regular morning service under the personal supervision of Mrs. L. H. Young, Mrs. J. T. Kackley, Mrs. J. C. Everett, and Miss Bessie Martin.

A Children's Mission Band was organized in the Maysville Christian Church in 1898. One of the early workers in this organization was Mrs. B. F. Hanna. Contributions from the Mission Band were sent to the National Society for the years 1898, 1899, 1901.

The Junior Mission Band was reorganized in March, 1937, in the Junior Department of the Sunday School by Miss Lyle Hutchison and followed a very active program under her leadership. In 1945 the Junior Mission Band was incorporated into the Extended Session of the Sunday School under the continued guidance of Miss Hutchison. This session is conducted during the adult church service and is for children up to nine years of age.

The Missionary Circle was organized on October 4, 1917, at the home of Miss Jennie Dickson. Included as charter members were six girls and the two circle mothers, Mrs. J. C. Cord and Miss Dickson. Among the charter members were Misses Mary Eunice Knox, Laura Farrow, Amye Baugh, Nellie Grant, and Frances Marsh. The officers for the first year were Laura Farrow, president; Amye Baugh, vice-president; and Frances Marsh, secretary. The object of this circle was "to cultivate a missionary spirit, to encourage missionary effort in the church, to disseminate information, and to secure systematic contributions for the work of the United Christian Missionary Society."¹⁷

The success the Circle experienced as an active missionary organization within the church was due in large measure to the untiring efforts which Miss Jennie Dickson, one of the circle mothers, expended in its behalf. Through her devotion and keen interest the Circle played a great part in the lives of young women, not only making them feel a close kinship with the sisters within the Circle but to the broad field of missionary work.

A special project in the early days of the Circle was the furnishing of the Circle room, located on the second floor of the new

17. Circle Scrap book, 1922.

educational plant. With the exception of a three-piece suite of wicker furniture given by Mr. R. G. Knox, the entire furnishings were provided for by the Circle girls.

The women's missionary work in the church is now channeled through three groups: the Circle, the Guild, and the Society. One of the outstanding projects of the Missionary Guild in 1947 was the founding of the new Missionary Circle for the young women of the church who have recently been graduated from high school. The first officers of this organization were Miss Mary Duke Gray, president; Mrs. James S. Cullen, Jr., vice-president; Miss Mary Frances Grimes, secretary; Mrs. Bland Kirk, Jr., treasurer. The sponsor for this group is Mrs. Harold E. Runyon.

Several years after its founding, the Missionary Circle became the Missionary Guild and as such has continued to "grow and abound in missionary activity." The Guild has a missionary education program each month and contributes generously to the missionary budget of the church. In 1946 the Guild helped the women of the Orangeburg church in organizing for missionary work.

The Women's Missionary Society is active in supporting all mission projects of the Brotherhood. They have taken a special interest in Hazel Green Academy as a home mission project and in raising a large quota each year for their offering to the United Christian Missionary Society.

COOPERATION WITH OTHER BROTHERHOOD ENTERPRISES

The Kentucky Female Orphan School at Midway has been a state project of the Kentucky Christian churches since 1849. In this first year of the school's existence, the Maysville church contributed generously to it. In the *Millenial Harbinger* for January, 1850, appeared the following letter from J. T. Johnson:

Maysville, Ky.
Nov. 15, 1849

Brother Campbell:

I met Bro. R. C. Rice here on the first Lord's day inst., and we have been laboriously engaged till the present time. Bro. Scott has been with us part of

the time. Notwithstanding opposing circumstances, we have had seven valuable additions, and the prospects are brightening . . . There should be a constant effort here during the year . . . Some of the brethren here contributed \$700 to the Female Orphan School at Midway! What noble, Christian benevolence! Besides, some of these same members have contributed, at the Convention and here, about \$500 to the Bible and Missionary Societies! May the Lord bless them, and may others imitate their noble example!¹⁸

The Belle Fitzpatrick Scholarship in the sum of \$2,000 was the first such annuity to be given to the Midway school. Miss Fitzpatrick had been principal of the school, and she specified that after her death the scholarship was to be at the disposal of the elders of the Christian Church at Maysville. The Capitola Clift Keith scholarship (1940) in the sum of \$7,445.51 gives preference to a Mason County girl, as does the J. Wesley and Sadie Lee scholarship (1934) in the sum of \$5,000. The Inez Dickson scholarship (1933) in the sum of \$5,000 was given by Miss Jennie C. Dickson in memory of her aunt. In this gift preference is given to the nomination of a member of the Maysville Christian Church.¹⁹ A gift of \$1,000 to the Midway school was one of the numerous bequests included in the will of Miss Mary Finch.

Mr. George Frank was a Trustee of the Kentucky Female Orphan School from 1937 until his death in 1944. Mr. Joshua B. Everett was also a Trustee from May 9, 1945, to June 11, 1948.

The Kentucky Widows' and Orphans' Home at Louisville is another cooperative enterprise of the Christian churches of the state. This benevolence has had a special appeal for the Maysville church. Members of the church have given eggs, canned goods, and clothing to the Home as well as regular offerings and specially designated gifts. Mr. George Frank was always a generous friend of the Home, and Miss Mary Finch bequeathed \$2,000 to it.

The Hazel Green, Morehead, and Stinnit mountain school

18. Millennial Harbinger, VII, No. 1 (1850), 55.

19. Kentucky Female Orphan School Bulletin, (financial number for year ending June 30, 1946), pp. 11-15.

work of the Christian churches of Kentucky has always been supported by the Maysville church, and specific examples of contributions to these agencies are given elsewhere.

Transylvania College, the oldest institution of higher learning west of the Allegheny mountains, was founded in 1780. The members of the Maysville church have felt a definite responsibility toward Transylvania College across the years. This spirit was exemplified by the generosity of Mr. Joseph Frank, Sr. In the possession of the church is a document dated December 14, 1859, showing the payment of \$125 by Mr. Frank to President S. B. Bowman of Transylvania College. This action is typical of a continuing interest on the part of the church in Transylvania College. It has long been the custom for many of the young people from the Maysville church to attend this fine arts college. Among the presidents of Transylvania who have spoken in the Maysville church are Burris Jenkins, R. H. Crossfield, A. D. Harmon, and Arthur Braden. The college is included in the church budget each year. Mr. Joshua B. Everett has been a member of the Board of Curators since June 4, 1945.

The College of the Bible in Lexington, Kentucky, is an accredited, graduate theological seminary for training ministers of the Christian church. It is also included in the annual budget of the Maysville church, and since its founding in 1865 it has provided the theological training for most of the ministers of the church.

The Maysville church has contributed several ministers to the life of the Brotherhood. Two of these, John Shackleford and Joseph Frank, Jr., were of the same generation and represented the early life of the church. Mr. Shackleford has already been discussed. Rev. Joseph Cone Frank, the son of the charter members, Eliza Senteny and Joseph Frank, Sr., and father of Mr. Graham Frank, was born in Maysville, January 21, 1841. He served in the Confederate Army and rose to the rank of Captain. After the Civil War he prepared himself for the ministry at Kentucky University (Transylvania), later serving the churches at Poplar

Plains, Flemingsburg, Cynthiana, and Lancaster, Kentucky. He died on December 1, 1893.²⁰

Another minister of whom the Maysville church is proud is Rev. Walter Cady, the brother of Mrs. J. T. Kackley. He was born in Maysville on February 2, 1868, and was the son of Charles G. Cady, one-time mayor of Maysville, and Mary Ann Duncan Cady. After being associated with his brother-in-law, Mr. J. T. Kackley, in business for some years, he studied for the ministry. Mr. Cady was a Christian minister for forty-five years and died March 18, 1948, in Pendleton, Indiana.²¹

Rev. Lawrence Hay and Mr. James Cox are two young men whom the Maysville church has given to the ministry in recent years. Mr. Hay received his education in the local schools, at Transylvania College, and the College of the Bible in Lexington, Kentucky. He received the B. D. degree from the latter institution and has since been pursuing further graduate studies at Vanderbilt University, Nashville, Tennessee, and Hebrew Union Seminary, Cincinnati, Ohio. Mr. Cox also went to local schools and is now completing his undergraduate work at Transylvania College, after which he plans to enter the College of the Bible.

WILLS AND GIFTS FOR LOCAL AND BROTHERHOOD CAUSES

In 1933 Miss Jennie C. Dickson established the Inez Dickson scholarship in the sum of \$5,000 at the Kentucky Female Orphans' School at Midway. In 1934 Mrs. J. Wesley Lee, having long been identified with the activities of the Maysville Christian Church, passed away and remembered the church with a bequest of \$1,000. There is also a J. Wesley and Sadie Lee scholarship at the Midway School in the sum of \$5,000, which gives preference to a girl from Mason County, Kentucky. Other gifts to the church have been Mrs. Will Steele's bequest of \$300 and the payment of a note for \$200 by Mrs. Mary Hord Howard.

Miss Mary A. Finch, a staunch and loyal member of the May's Lick and Maysville Christian churches, served them actively for many years before becoming an invalid. The same

20. W. S. Cason and others, A Souvenir History of the Christian Church of Cynthiana, Kentucky (Cincinnati Jennings and Pye, 1901), pp. 117-118.

21. The Maysville Public Ledger, March 18, 1948.

Christian spirit that was the incentive for her activity in the church characterized her years of illness. She remembered in death the church she had served in life with the following bequests: Maysville Christian Church, \$1,000; Christian Church Widows' and Orphans' Home, \$2,000; Kentucky Christian Missionary Society, \$2,000; Kentucky Female Orphans' School \$1,-000; and the United Christian Missionary Society, Indianapolis, Indiana, \$2,000.

In 1947 an Improvement Fund campaign was begun for the purpose of raising funds to purchase an organ and to make other necessary improvements to the church property. Mr. J. F. Hardymon gave the sum of \$5,000 to institute this fund-raising program. Approximately \$17,000 has been realized altogether toward a goal of \$20,000.

In 1948 the Hardymon Memorial Fund was established at the College of the Bible, Lexington, Kentucky. Mr. and Mrs. J. F. Hardymon have begun this fund in memory of their two sons, James C. Hardymon, who was born on February 6, 1912, and was killed in action during World War II on July 15, 1944, and Walter Lee Hardymon, who was born on May 7, 1910, and died on May 22, 1932. This fund is to be set aside for the use of students preparing to become ministers.

EPILOGUE

So goes the history of the Maysville Christian Church, its life spanning one of the most eventful and transitional centuries in the history of man. The church has always exerted itself to be in the best possible position to preach its message to each succeeding generation. Its success in this regard has not been inconsiderable. Five generations of the citizenship of the community have worked and prayed to make this history possible. With a knowledge of its past and with an awareness of that great "cloud of witnesses" who have come into the life of the church, made their contribution, and passed on, the church turns into the future with confidence in the correctness of its essential message and with determination to realize ever more significant achievements as the years unfold.



**CHURCH
BUILDING**

**PRESENT CHURCH BUILDING AND SUNDAY
SCHOOL PLANT**



**SUNDAY
SCHOOL
PLANT**

LIST OF THE MINISTERS WHO HAVE SERVED THE MAYSVILLE
CHRISTIAN CHURCH

R. C. RICKETTS	1832-1842
JOHN YOUNG	1847-1853
E. H. HAVEN	1854-1855
J. W. COX	1855
J. D. PICKETT	1856-1858
JOHN R. HULETT	1858-1860
JOHN SHACKLEFORD	1860-1861
J. Z. TAYLOR	1861-1865
H. B. TAYLOR	1865-1867
JOHN B. MCGINN	1869-1874
JOHN BENTON BRINEY	1875-1878
SAMUEL W. CRUTCHER	1879-1880
JOHN BENTON BRINEY	1881-1882
A. N. GILBERT	1882-1884
E. L. POWELL	1884-1887
W. S. PRIEST	1887-1888
I. A. THAYER	1889-1890
C. S. LUCAS	1890-1893
E. B. CAKE	1893-1896
S. D. DUTCHER	1896-1898
HOWARD T. CREE	1898-1901
ROBERT E. MOSS	1901-1905
PRESTON A. CAVE	1906-1909
ROGER L. CLARKE	1909-1912
A. F. STAHL	1913-1920
JOHN J. MULLEN	1920-1922
JAMES E. BARBEE	1923-1925
GABRIEL C. BANKS	1926-1936
HILTON A. WINDLEY	1937-1944
A. W. BRADEN	1944-1945
R. A. MATHENY	1945-1946
A. W. BRADEN	1946-1948
JAMES A. MOAK	1948-

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