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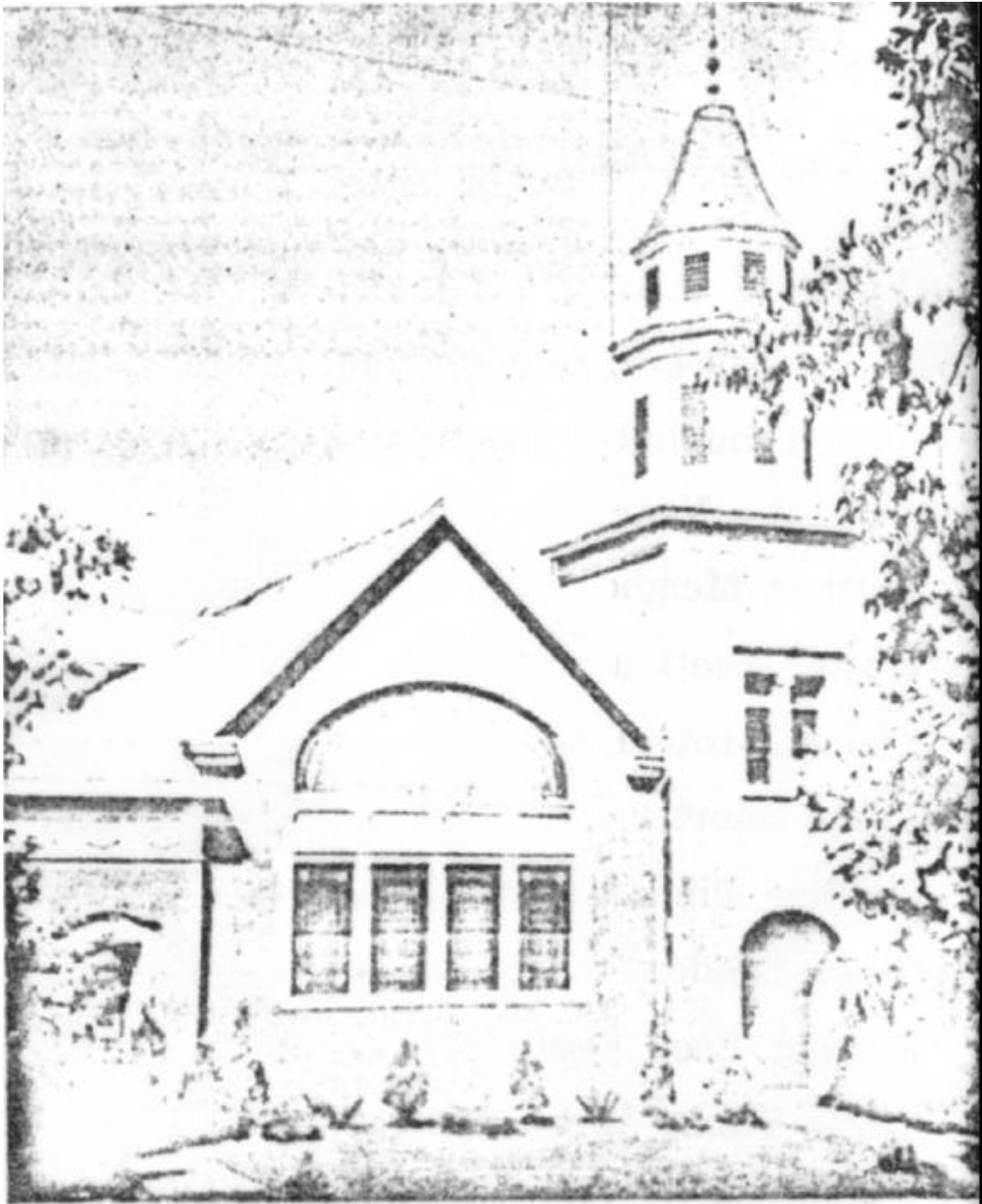
May's Lick, Kentucky

By

MRS. ROBERT M. YANCEY

*Commemorating the Centennial of their meeting
house and the one hundred eleventh year
of their life as a church*

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MAY'S LICK CHRISTIAN CHURCH

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FOREWORD

Several years ago a request came for information in regard to Walter Scott's last years at May's Lick,—“a sort of neighborhood picture of him, as his friends knew him in his declining years.” Later, the writer was requested to answer a letter from Liberty, Missouri with some facts in regard to our beginnings here and in particular about the founder of the Liberty church, who had gone from May's Lick in the early days. This year—the centennial of our building—with the gentle encouragement of our pastor, George J. Darsie, the impulse to piece together the whole mosaic cannot longer be denied. So, in spite of a natural trepidation, the writer presents this imperfect array of facts and impressions. Where something of community history is included, these happenings have to do, directly or indirectly, with the development of the church at May's Lick. The amount of space given to different periods is necessarily in proportion to the writer's good fortune in procuring the facts.

Whatever measure of success may attend this effort, it has proved a fascinating quest. Browsing among old church records, marveling at the fine clear script of a hundred or a hundred and fifty years ago, poring over old church histories, reading interesting biographies, consulting former pastors, and talking of other days with some of our older members,—all this has been a rewarding experience in itself; and if the resulting picture must here and there be shadowy, it may nevertheless be of interest to others beside the writer.

Sincere thanks are extended to Mr. Frank N. Gardner and to Mrs. Chas. Norton and her assistant at the Library of The College of the Bible; to Mr. E. C. Riley of Kentucky Female Orphan School; to Mr. F. M. Tinder; to our pastor, Mr. George J. Darsie, and to numerous other friends for kindly assistance.

Sources of information have been the oldest records of the May's Lick Baptist Church (1789-1830) examined with the consent of one of the Trustees; early issues of The Millennial Harbinger; books listed under Bibliography; our local church records beginning with 1846; and the personal recollections of older members, notably the late Mrs. Sanford H. Mitchell, whose nearly ninety years left an indelible impression upon this church and community, whose fragrant memory is a living influence among us still. It may be permitted to mention also in this connection one who was a part of this church and community until her marriage in 1870,—Mrs. John T. Berry (sister of Mrs. Mitchell and mother of the writer), from whose tender reminiscences of girlhood years the daughter conceived a fond affection for May's Lick, which later grew into an abiding love for the church and people that became her own.

To Lydia Wheatly Mitchell and Elizabeth Wheatly Berry, whose parents helped to establish May's Lick Christian Church, this sketch is lovingly dedicated.

BETTY BEERY YANCEY.

May's Lick, Kentucky

August 4, 1941.

MAYS LICK LONG AGO

When the first settlers came to this section, during the years immediately following the Revolution, Kentucky was still a part of Virginia. The town of Washington, laid off in 1785, was the oldest settlement in northeastern Kentucky; Maysville was a small collection of pioneer homes called Limestone, and the county of Mason had just been established by the Virginia Legislature.

To those who have reason to be most deeply interested in this sketch, the year 1788 is notable for two widely separated events: at Ballymena in the north of Ireland, a child was born in a Presbyterian family of Scotch-Irish lineage, and they named him Alexander Campbell; while on the other side of the Atlantic, over in the new union of North American states, a little Kentucky village had its birth. In time to come, the two were to know each other well.

In that year 1788 a band of sturdy pioneers set out from Scotch Plains, New Jersey. Four hundred miles they came, with all their possessions in Jersey wagons, across the Allegheny mountains, down the Ohio river,—the five families of Abraham, Cornelius and Isaac Drake, and David Morris, and John Shotwell,—to found a new home in the Kentucky wilderness of which they had heard such glowing accounts. Landing at Limestone, resting at Washington, they chose a location twelve miles south of the Ohio river, buying fourteen hundred acres from a man named May. The five families divided their property so that each had a corner in the salt Lick or spring

where the deer and buffalo were in the habit of Licking the surrounding earth. Thus logically did the new settlement come by its name, and for more than a hundred and fifty years the word May's Lick has been sweet music in the hearts of its people.

Commenting upon the name Clark B. Firestone tells of an old French atlas that calls it Mazeleak. We smile indulgently at his little pun about maize as the chief crop of the settlers and the spring as the "leak",—for was not one of our dearest and finest an inveterate punster? Perhaps Brother Loos knew about "Mazeleak"; at any rate he might have made the pun himself.

Mr. Firestone, lover of history and people, writer of poetic prose, and walker extraordinary, —in his recently published "*Bubbling Waters*" has a chapter called "The Land of Cane". He writes,—"I climbed the long hill back of Maysville, and set out toward the Bluegrass, great inner meadow of Kentucky. I was traveling a highway of history, following a shadowy procession of hunters and settlers, and worthies who rode in stage coaches... .The cane brakes have nearly gone now from the state, but in the old days they wore a green threshold for the high fable that was Kentucky". So, passing through "a pleasant land and rich" he came to May's Lick, important to him chiefly "because Dr. Daniel Drake spent his boyhood there and afterward wrote the most interesting book on Pioneer Life in Kentucky".

Dr. Drake (son of Isaac, "youngest and poorest of the pioneers") was less than three years old when these settlers came to Kentucky. He described how the cabins were built close together-

er for protection from the Indians, and how for the same reason the men worked together in clearing their land. The great road was close by, made by the trampling buffalo herds. The little Daniel sat in his father's cabin door and watched an increasing number of immigrants pass by,—the poor behind wagons loaded with their possessions and their children, the rich on their fine horses, pack trains with cursing drivers, often gangs of slaves who were sometimes singing, sometimes cursing. This young Daniel,—reared in poverty, used to hard work, almost illiterate at fifteen when his ambitious father sent him to Cincinnati to become a doctor,—became "a great scholar, a great naturalist, a great doctor, and a teacher of pioneer doctors west of the Alleghenies, who deserved the undying gratitude of doctors and patients in those isolated settlements." (Flexner's *"Doctors on Horseback"*).

Four of the pioneers,—David Morris, Cornelius Drake, Anna Shotwell and Lydia Drake had brought with them "Letters of Dismission from a church of Scots Plains, Essex County, New Jersey," a community of devout Welsh Baptists. These were the first members of May's Lick's first church, constituted on November 28th, 1789, "a church of Jesus Christ according to the regular order of First Day Baptists". In the Solemn Covenant entered into on June thirtieth . of the following year are these words, indicative of their sincere desire,—"We do promise to bear with one another's weaknesses and infirmities with much tenderness, not discovering them to any without or within the church unless it be according to Christ's rule left in the Gospel".

With immigration into Kentucky increasing

rapidly at that time and many travelers from the north to the south passing over the highway which is now the Maysville-Lexington road, it was not long before several hundred New Jersey and Virginia families were settled in the surrounding country. Following the building of homes came the decision in 1792 to erect a meeting house, "on the Ridge—as near the Great Road as convenient, on John Shotwell's land". The house was built near the spot where the Walter Warder monument now stands, and the deed given later by John Shotwell included "one acre and one quarter of land for a meeting house lot and burying ground."

In describing the happy Sundays of his boyhood, Dr. Drake drew a pleasant picture of the settlers, as, clean and refreshed and dressed in their Sunday best, they made their way slowly and cheerfully through the cool woodland to the house of God. The log building was covered with shingles, and the seats for the congregation were benches without backs. "In winter it must have been an uncomfortable place, but when the weather was warm and dry the rustic edifice in perfect keeping with the scene around and with the dress and manners of those who assembled on the Sabbath, was attractive and to this hour constitutes one of my cherished objects of remembrance. .. The preachers were often illiterate, but some were men of considerable natural talents. Election, reprobation, and predestination were the favorite themes. They were all held strongly in the affirmative, and the slightest doubt was branded as tending to heresy."

As the years passed, the membership increased and a brick building was erected; by 1828,

following a wonderful revival under the leadership of the pastor, Walter Warden, a still larger one became necessary, and the present Baptist church building was finished in 1829.

This then is our background, these our forefathers in the faith, and the first forty years of Hay's Lick religious history indicate the spiritual stock from which we came. We who today wear another name have no less reason to be proud of the beat of that history than have our brothers in Christ who are still called Baptists.

NEW THOUGHTS STIRRING

Perhaps we know too little of our origins as a brotherhood; if so it may be well to gather up the threads of contributing influences. At the beginning of the nineteenth century when these United States were laying the foundations of a nation, and "every religious sect was urging its claim that it might control the new land, strife was terrible and bitter. Into such a condition came Thomas and Alexander Campbell with their plea (1809) for the union of God's people, and they spent their lives with passion and arduous work to bring it to the attention of Christendom." (B. A. Abbott).

Not only the Campbells, for in 1804, a few years before they came to America, Barton W. Stone and a little group of leaders in central Kentucky had renounced human creeds and had taken the name Christian. The old Cane Ridge church in Bourbon county is a familiar and famous reminder of that movement

And there was young Walter Scott, who came from his native Scotland in the summer of 1818,

taught a year on Long Island and proceeded, on foot, to Pittsburgh, where he stayed in the family of a fellow-countryman, Mr. Forrester, and became his assistant in the Academy. There he became interested in Mr. Forrester's religious views, peculiar at that time, and began, with him, to make the Bible his only authority and guide in religious matters. It became for him "no longer a storehouse of texts to confirm any one system of theology, but an unveiling of the will of God." A pamphlet that made a profound impression upon his mind had been put into circulation by a small congregation of Scotch Baptists in New York City who in some respects held views far in advance of other religious bodies. In it they expressed a feeling that "baptism for the remission of sins was far more important than merely as an ordinance;.. that it was appointed as an institution strikingly significant of several of the most important things relating to the kingdom of God; that in baptism men professed by deed, as they had already done by word, to have the remission of sins through the death of Jesus Christ, and to have a firm persuasion of being raised from the dead through Him.. ; that in baptism they put off the ungodly character and its lusts, and put on the new life of righteousness in Christ" This was something of the conception that from his own eager re-study of the Bible, had been forming in the mind of Walter Scott.

Some independent thinking was done by groups of Scotch Highlanders in Canada, in the early days of the province of Ontario. It was about the time of Alexander Campbell's work in Pennsylvania, though as yet they knew nothing

of each other. To quote from the interesting Trout Family History, written by Mrs. George J. Darsie's grandfather,—“Almost simultaneously, starting at several different centres, in the new liberty-loving country with its great lakes, broad rivers, immense forests, and unbounded horizons.. it is not to be wondered at, that alone with God and Nature, and a sparse humanity, they should fall back on The Book, to the supreme authority, there to study out their course and in a helpful brotherly way with others like-minded, to follow it.”

So in widely separated sections there were those who were thinking deeply along similar lines. They were breaking away from the teaching of the creeds that there must be a long and painful struggle before an individual could be prepared to come to Christ. Barton W. Stone said of his own spiritual distress under that belief, “For one year I was tossed on the waves of uncertainty—laboring, praying and striving to obtain saving faith—and often despairing of ever getting it”

“Raccoon” John Smith had been taught, and himself preached in his early ministry, that “only those who are elected, called, and made alive by the Holy Spirit, can repent and believe in Christ ... that no others can come to Christ, nor did Christ die for them, and therefore they must perish in their sins; that elect infants, dying in infancy, will be regenerated and saved, while non-elect infants will be left to perish.”

In this part of the country the influence of Alexander Campbell was particularly strong. Soon after coming to the United States to make their home, Thomas and Alexander Campbell

convinced from their study of the Scriptures that immersion was the baptism of the New Testament, had themselves been immersed, and since 1813 had been associated with the Baptists in southwestern Pennsylvania, but preaching: always "whatever we learned from the Scriptures, regardless of any creed or formula in Christendom." It was in the fall of 1823 that the Baptists of northeastern Kentucky were stirred by Alexander Campbell's debate with the distinguished Presbyterian, William L. Maccalla, held at the Baptist church in Washington, Mason county. This later became one of the Disciple churches; the building still stands, near the south end of Washington, though the members have scattered to other communities. Spencer's *"History of Kentucky Baptists"* records that, following this debate, "the name and fame of Mr. Campbell became familiar all over the state and he was regarded as an invincible champion of Baptist views on the subject of baptism." He had begun to publish *"The Christian Baptist"* in August of that year and it was extensively read by the Kentucky Baptists. His influence continued to increase among the Baptist churches of the state, and he had many admirers among the members and not a few of the preachers in this section, including many members at May's Lick. He considered the Baptist Society with its thirteen hundred churches as "the most accessible to the truth, the most open to conviction, the most reducible to the obedience of Christ."

The keen, clear, logical mind of "Raccoon" John Smith was fascinated by what he heard and read, and soon he became one of those who were teaching, quite simply and clearly and powerfully,

that the Gospel itself is "the power of God unto salvation to everyone that believeth," emphasizing: that every man has the right to seek for himself "the truth unobscured by the traditions of men", proclaiming with conviction that "whosoever will, let him take of the water of life freely." Many years later, John Smith said, "I shall always be thankful to my Heavenly Father, as long as I live, that I became acquainted with Alexander Campbell and his writings; for in my bewildered state, he held up a light that I could see to

There arose among the church members, here as elsewhere, a great desire to "search the Scriptures" especially the New Testament, to find out for themselves "whether these things be so". In 1825 Smith began to baptize converts upon a simple confession of their faith in Christ, without relating a "Christian experience". His strong intellect, attractive personality and keen wit made friends wherever he went. Writing of the increasing number of "Campbellites" in the Baptist churches, Spencer says, "Their aspiration and expectation was to bring the whole Christian world into one glorious union 'on the Bible alone.' ... They did not dream of a separation from the Baptists. Their enthusiasm knew no bounds.... By the year 1829 the Baptists were still hopeful but not sanguine that the enthusiasts would return to sober thought and be reclaimed."

The vision of a united Christendom that was being preached, was received by many with gladness, and they responded eagerly to the freeing of men's spirits from the old grim interpretation of predestination, and from the old belief in the necessity for a miraculous "experience" before it

was possible even to believe in Christ John Smith, having passed through that agony, was leading others out in sure confidence, into the light of a new freedom to study the Word unhampered by man-made creeds. Of the brilliant "Reformers" who were active in the Associations of the state, it is probable that Campbell and Smith were best known to the May's Lick community, though a number of the preachers visited this section.

Perhaps we can go back in imagination more than a hundred years, and sit with our Baptist forefathers in that brick church on the east side of the road, and see the eager interest in many faces. The consecrated pastor, Walter Warder, shared for a while the beautiful dream of the "enthusiasts," and at the time of the great revival here in 1828 many of those who came into the church, almost doubling the membership (Spencer says it was probably the largest church in the state), had in their hearts the vision of unity in essentials and freedom of opinion in other matters. We find them all planning together a new and larger church building, a bit farther south on the west side of the road, and we see it finished in 1829. We join in their happy enthusiasm as they dedicate the beautiful, dignified structure, full of hope for the future of God's work, fired with a new faith in the possibilities of the Kingdom on earth, apparently united in aim and in determination to serve.

At the meeting of the Bracken Association in 1829, John Smith, having been requested by Walter Warder to be present, made a speech against the Philadelphia Confession of Faith. "After the meeting Smith made a tour of the churches com-

posing Bracken Association, and was followed by crowds and received with enthusiasm." (Spencer).

Thus Walter Warder for a time not only did not oppose but was in strong sympathy with the movement that was captivating the hearts of so many of his brethren. But William Vaughn came back from Ohio and preached two sermons at May's Lick, "exposing what he deemed the dangerous heresy of Mr. Campbell", and Walter Warder took his stand with him for traditional Baptist principles. Up to this time there had seemed to be harmony in the May's Lick church, but now trouble became apparent. For about a year the records are missing from the old church book, and the next entries, in the summer of 1830, tell of efforts to compose their differences. One suggestion was that two new churches be formed, "the meeting house, graveyard, books and papers, and debts due, to be shared equally." Discussions continued, but no agreement waft reached, and finally in August a Resolution was presented, "protesting against the Reformation (falsely so-called)", and declaring that only those who would pledge themselves "to rally round the original Covenant of this church" should any longer be considered members. Considerably more than half of the members did not vote either way that day; but within a short time 386 names were signed to the Resolution and in September another church book was procured, in which the revised roll was entered. Yes, a new book,—and thoughtful readers turning the blank pages at the close of the older record, cannot escape the pathos of their mute testimony. For an end had come, and a beginning. And in the

hearts of nearly eight hundred people, each according to his nature, was deep sorrow or burning resentment. Indeed it is probable that feeling was helplessly mixed in them all. For the 383 who declined to sign the Resolution became members of a new body,—though all Baptists, with all their previous training and association Baptist.

WHAT THE YEARS HAVE BROUGHT

It was a bitterly unhappy situation. One feels deep sympathy for both groups, a sympathy more poignant because names in each are familiar to the present generation: our own Disciple forefathers, confident of the truth, and eager and enthusiastic in urging it, and now,—instead of the unity in which they so passionately believed, a church divided and torn by bitterness; and on the other side, those who held to the old Covenant of their church, equally sure of the right and demanding that their "heretical" brethren renounce their "dangerous doctrines",—and the apparently inevitable result, a great church broken in two.

There is no need to dwell on the strife and bitterness that followed the Division, here and in other parts of the state, for the same thing was happening elsewhere. We do well to leave it mercifully veiled in the mists of the years, and to turn clear eyes to a brighter picture,—that of the good will and cooperation increasingly evident as the years pass, with a friendly recognition of the value of each body of Christians to the community. If their descendants in the present churches could talk with both of these troubled groups of a century ago, in the light of a

setter understanding of each other's purposes,— with what deep satisfaction could we testify, and with what sincere rejoicing would they hear us lay, that criticism and misunderstanding and bitterness are largely things of the long ago, and that a new unity of spirit is growing with the years!

We do not know all the links in that chain, but we could recall the friendly relations of the Baptist minister, H. M. Riley, and the young W. J. Loos, back in the seventies and early eighties; also the friendship of Z. T. Cody and H. H. Hibbs with our F. M. Tinder; we could point to Robert M. Giddens and that gentle Baptist, J. P. Campbell, who were so sincerely agreed that the truths in which both groups believe, are far more worthy of emphasis than our differences of opinion; to C. V. Waugh who followed Mr. Campbell; to the wise-hearted W. J. Loos again at a later date, in his twelve years' association with Baptist pastors from Lewis N. Thompson to George H. Moore; to the friendly cooperation of M. J. White and A. D. Odom and Joseph F. Woodson with our own young ministers of recent years, Charles S. Van Winkle and Herbert D. Woodruff and George Darsie.

It is one of the tragedies of our human limitations that only the rare spirit can be completely tolerant and understanding, at the same time holding deep and strong convictions. Rare, and indeed rarely beautiful, such spirits are confined to no one religious body.

A picture stands out in the writer's own memory. An aged Baptist saint in her ninety-third year, growing daily more frail, was talking with Herbert Woodruff. As she lay serene in her

weakness, her thought doubtless going back over the long period she had known, the gentle old voice spoke ever so faintly, "I want you to know how much I have enjoyed the friendliness between our churches." Born just eleven years after the Division, she had lived to see a saner and happier feeling prevail in her beloved community,—and none would question that she herself had a quiet part in bringing it about.

The community as a whole has had less opportunity to know the Presbyterian ministers, because they have lived elsewhere and served two churches, coming twice a month to May's Lick. A good friend in the Presbyterian church declares that she can remember when her people would not attend the services of another denomination on their Sundays without a preacher. This must have been before the day of Mr. Spears who, she recalls, was a warm friend of Mr. Tinder. Mr. Rodes too was interested in the whole community. And together we remembered most pleasantly E. Y. Chapin and his wife who, compelled by ill health to give up missionary work in Africa, entered with equal consecration into service in Mason county; also the fine young student, Clement L. Hitter, and the warm friendship between him and the much older W. J. Loos; those delightful young people, Mr. and Mrs. Joseph Sudduth; and recently Mr. E. C. Crouch who rejoiced in interdenominational fellowship.

We cannot tell how it is with those who have been "out of the body" now for long years, but we like to believe that they have been privileged to know something of all this, and to see our churches of the twentieth century sincerely desiring to work in harmony side by side. So we

shall not be too greatly troubled if we meet an occasional effort to stir the embers of burnt-out prejudice,—confident, as we are, that the real heart of the Christian world is sound.

EARLIEST MEMBERS

Of those first years immediately following the Division in 1880 no local record has been preserved. It is said that the early churches of our brotherhood rarely kept any records beyond the mere list of their members. From different sources we have a few facts in regard to May's Lick during the years before 1846. Among those first members were Elias Anderson and his wife Sally M., paternal great grandparents of Miss Mary A. Finch and James N. Finch; also Aaron Mitchell and his wife Elizabeth, great grandparents of the same through their mother; Francis W. Wheatly and his young wife Mary Ann, grandparents of John S. Mitchell, Mrs. T. H. Gray, Miss Elizabeth Mitchell and Mrs. Robert M. Yancey; Thomas Wheatly and probably Margaret Wheatly; Augustus H. F. Payne, who was the first preacher to go out from this church, and his wife Mary Morris; Mason Summers; Asa R. Runyon ; James M. Morris; James M. Runyon; James Morris; Leroy Dobyns; Thomas J. Dobyns; Waller Small; Elijah, Lucinda and Edward Groves, and Edward's bride of a few weeks, Frances J. Kerchival Groves. The last two were grandparents of Mrs. Dickson and great grandparents of Miss Mae Pogue and John William and Tony Pogue. In later years a friend seeing the portrait of Mrs. Groves, exclaimed, "And how she

could sing second tenor, down there in the old stone meeting house!"

In the oldest record of the May's Lick Christian Church that can be found (the one begun by Waller Small when the church was in its sixteenth year) the roll includes also ancestors of Mrs. Dora Berry Forman, Mrs. Ernest Stears and her children, Mrs. G. A. Brooks, Mrs. Anna Gray Looney and John Scott, Miss Louise Dougherty, Miss Julia and Mr. David Longnecker, Mrs. John S. Laytham and her children, Mr. Ben Myall, Mrs. John H. Clarke and her family, and possibly others of the present membership.

Following the lead of Alexander Campbell, the new church took the name Disciples of Christ, "learners" of His Way of life. Later it came to be called Christian Church, and the building was so marked when it was remodeled in 1891. For many years people outside the brotherhood called them Reformers, or the Reformed Church, and sometimes Campbellites. Alexander Campbell protested against using the name of any mortal man, and in May 1832 he wrote in *The Millennial Harbinger*, "Campbellism' is dying fast in Kentucky and will soon be extinct, as the disciples acknowledge no leader but the Messiah."

Disciples of Christ, Christian Church, and Church of Christ are accepted today in different places as brotherhood names of a people who never wished nor intended to lay exclusive claim to them, but only desired to wear no other name than that of the great Founder of the Christian religion. So, protesting against the spirit of denominationalism, we became, against our wish, another so-called denomination; yet in spite of the unhappiness of the Division, succeeding years show that the Disciples continued to hold in their

hearts a great desire for unity. They have continued also to believe that faith in Christ is not faith unless it includes not only sorrow for sin, but such a turning away from it that the Way of Christ becomes the road of sincere obedience, as a necessary expression of their heart-felt belief in Him. "Affirming for all the children of God the right to differ but not to divide,.. they have made very much of Christ Himself as the foundation of the church and the basis of Christian union, but at the same time they have made very little of doctrines, opinions and human creeds." (W. T. Moore—1909).

The years brought a growing recognition of the individual's right to do his own thinking. It was the same kind of thing that led a certain young matron to discard a social custom of long standing, which she had inadvertently transgressed. It seems that she and her mother went to spend the day with friends, and upon removing their bonnets, she realized that she had forgotten to bring her pretty white cap, such as married women wore in the house as token of their wifeness. The good mother was aghast "My daughter!" she exclaimed, "what will you do?" But the daughter was not greatly disconcerted, and finding the pleasure of the company in no wise lessened by her unintentional breach of etiquette, from that day, without loss of dignity, she never wore the cap.

Still, laying aside time-honored religious traditions is not so simple as leaving off a symbolic bit of muslin and lace, for the former begets argument, and argument engenders heat, which often leads to unreasoning bitterness of thought and speech. Many times our own Disciple preachers have not been without fault. In the

Millennial Harbinger, (July, 1830) Alexander Campbell had felt constrained to write an editorial, "Hints to Reformers", in which he said, "What now presses upon us is the necessity of reformation among the reformers in the manner of carrying on this reformation,... Our efforts have been too much in the spirit of the times.... If an opponent calls me knave, impostor, deceiver, or hypocrite, it will avail me nothing to return these compliments to him;.. give the people testimony, argument, and evidence,... and in the spirit of love and benevolence appear before the public." No doubt it is human nature to fly to the defense of our own, to "stand by our colors"; and the manner of the doing is the measure of our spiritual bigness, whether one be preacher or layman, of whatever denomination.

The Disciples gave their preachers the title Elder, as did the Baptist church. This and the title Bishop were considered scriptural, and there was strong prejudice against the use of the term Reverend. T. P. Haley, writing fifty years ago said, "In no religious body are clerical manners less respected than in ours. After Mr. Campbell's merciless assaults upon the "kingdom of the clergy" (provoked by the dogmatic pronouncements and hairsplitting arguments of the theologians of his day) .. it was worth a man's reputation among: us to call himself a clergyman or to allow himself to be called Reverend. From one extreme men always swing to another". (*"Dawn of the Reformation in Missouri"*).

A brief item in *"The Evangelist"* published by Walter Scott in 1831, stated, "The Disciples at May's Lick meet every First Day" to partake of the Lord's Supper. Before they had a building

of their own, meetings were held in the old stone school house down in the hollow, back of H. Bye Collins' present home and near the house now occupied by Merrill Vice. Waller Small, as an old man, used to tell Brother Tinder how he "was married there, after church, and went home for a bridal trip."

It was in one of the meetings in the old stone school house, some time in 1834, that Augustus H. F. Payne was chosen to the work of the ministry. T. P. Haley records that he preached regularly in Mason and surrounding counties "with great satisfaction to the churches and with eminent success", until in 1836 he moved with his little family to Missouri and settled near Liberty in Clay county. His letter from the church at May's Lick was issued in the latter part of 1838 and is preserved among the meager early records of the Liberty church. Married in the spring of 1828 to Mary Morris, daughter of Judge James Morris of Mason county he became a member of the Baptist church of May's Lick that same year, being immersed by Elder John Smith, and was one of those who became "Disciples" after the Division in 1830. Going to Missouri at the age of 29, he founded the church at Liberty the following year, later reorganized an old Primitive Baptist church into one of our congregations, assisted in founding the Westport church (now Hyde Park church of Kansas City), organized the church at Smithville and perhaps others. Like many others of our early preachers, his work was largely evangelistic. When churches were formed, elders were chosen from among themselves, and to these the care of the congregation was committed, while the ministers continued their work of evangelizing. When the Civil War came

on, his sympathies were with the South, though he did not *believe* in secession. He had a son who was a gallant captain in the Confederate army, but he himself continued his work as minister of the gospel; at the same time as conditions grew more turbulent in Missouri, he tried to use his influence privately to hold men's minds to reasonable thinking. But there was a strong element of lawless radicals in Missouri in those days who cared not at all for reason, and in the summer of 1863 a band of "jayhawkers" kept all northwest Missouri in a state of ferment, raiding towns, robbing and terrorizing. A squad of soldiers, claiming to belong to the Union army (which was in control of the state at that time) "arrested" Mr. Payne one night at his home, and next day he was found several miles away, shot through the heart. His friend Silas Woodson, sometime governor of Missouri, paid eloquent tribute to his' ability and consecration and his successful work in the evangelization of northwestern Missouri. "An excellent speaker with a pleasing, captivating address, and above all, thoroughly devoted to the work, he wielded an influence that was almost irresistible." Mrs. Brooks remembers hearing her Grandmother Duke speak of "Cousin Lou Payne". This was a daughter of Elder Payne, who later became the first State Secretary of the Christian Woman's Board of Missions in Missouri and devoted herself to that work for many years. We are told that a son of another daughter (Mrs. Bland) and his wife gave the first Ford car to be used on our Mission fields.

Mr. Haley's book devotes several pages also to another man who went from May's Lick church in the early days, Mason Summers, a devoted

friend of Augustus H. F. Payne and closely associated with his work: for Mason Summers had a marvelous gift of song. "Born and reared in Mason County, he married a relative of Mrs. Payne's who had been brought up in the family of James Morris, and they came to Missouri in company with Elder Payne in 1836. Though not a regularly ordained minister of the Gospel, he did much preaching and greatly aided in building up the cause in all the region in which he lived." Mr. Haley speaks of "his zeal and devotion, his excellent common sense, his wide acquaintance,— he owned a mill to which people came from miles around. While he milled their grain to feed their bodies, he did not forget their hungry souls, and in his own peculiar way he broke to them the bread of life". He aided not only Elder Payne in revival meetings, but also his friend Moses E. Lard and many others. "He would gather about him all who could sing, drill them until they were enthusiastic, and lead them in song. Many hundreds, yea thousands, were inspired with courage to stand up in the great congregation and confess their faith in the Lord Jesus Christ. On one occasion when some one commented on the great results, the reply was made, 'It is not so much the preaching; Uncle Mason Summers is singing them in'".

The brethren of the May's Lick church must have rejoiced in the success which attended the consecrated efforts of these whom they had known so well; and they themselves meanwhile "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

About the time that Augustus H. F. Payne

began to preach in May's Lick and vicinity, another young man, Richard C. Ricketts, had shown a talent for public speaking in the Lawrence Creek church. Ordained in 1833, he entered at once upon the work with energy and zeal. When, that same year, the lovely Cornelia Desha, "formerly a member of the Church of Christ at May's Lick, applied for membership at Lawrence's Creek" (old Lawrence Creek church record), the friendship of these two ripened into marriage in 1835. According to M. C. Tiers in *The Christian Portrait Gallery*, "he soon removed to Maysville and became pastor of the church there in connection with the congregation at May's Lick for seven or eight years. These churches prospered much during this period, their pastor being frequently aided by John T. Johnson, John Allen Gano. and others." From the old Lawrence Creek record, his membership seems to have been there at least from 1838-1840, so that it is impossible to give accurate dates for his joint ministry at May's Lick and Maysville. He did much evangelistic work, especially in Mason county, and was considered exceedingly eloquent. The May's Lick church was always glad of his coming. On one occasion (1847) the record reads, "After the introductory services Brother Ricketts stepped in and gave us a splendid discourse." He is frequently mentioned as preaching for them and six or eight protracted meetings led by him are recorded between 1845 and 1865. His native county had reason to be proud of him.

Miss Nannie Burroughs of Millersburg remembers him as he looked when preaching at Millersburg in 1865, wearing the tall silk hat and the high-heeled boots of the period. She thinks

of him as "Old Brother Ricketts", remembering two sons who became preachers,—R. C. Jr. ("Dick Ricketts") and Ben. Not a large man, he was nevertheless distinguished looking and always immaculate in dress. He was closely associated with the Pickett family through his wife, Cornelia Pickett Desha, and Mr. Montgomery Pickett treasures his own boyhood memory of "Uncle Ricketts" in the old Beasley Church as late as 1883. Earnest, magnetic, tender, he held the attention of his audience to the exclusion of all else, as indeed the youthful R. C. Ricketts is said to have held it fifty years before. His "trumpet call to Repent!" gave many a listener pause, and earnest seekers after light found it in his clear and forceful preaching.

For some years he lived near Midway, where he became a Trustee of the Orphan School, serving from 1856 until his death in 1892. The first scholarships given to the School were endowed in the sum of \$2000 each, and one of these is the "Richard C. Ricketts Scholarship", a part of the endowment since 1877.

Still distinguished-looking in his frail old age he had made his home again in Maysville when Brother Tinder knew him a few years before his death.

Two brief notations occur in an old personal account book of Waller Small's:—"Elder Walter Scott. Discourse on Revelation, June 1841," and he records Scott's outline of the book of Revelation ; also this one, "Saturday night, January 14, 1843, John Allen Gano,—again Sunday and Monday." Evidently Mr. Small was deeply impressed on those two occasions. One wishes that he had been moved to record the erection of the meeting

house in 1841,—that must have been an interesting and important fact to the young church,— but it was about five years later, January 1, 1846, that he began to keep regularly "A concise history of the proceedings of the Disciples church at May's Lick, including additions, exclusions, and deaths."

At the beginning of 1846, eleven churches, some called Disciples, some Christian churches, had formed a county "Co-operation", a plan used frequently in those days, and they had employed William R. Brown as evangelist. The churches were listed according to their financial ability (which no doubt varied in proportion to the number of members), with May's Lick rated highest, Beasley Creek next, followed by Maysville, Mill Creek, Minerva, Cabin Creek, Lawrence Creek, Washington, and three that are now in another county, Germantown, Augusta, and Brooksville.

By this time David Jameson, Benjamin Jameson and his wife Matilda, Jacob Longnecker and his wife Julia had become members, the Jamesons coming from Cane Ridge to May's Lick.

The May's Lick Disciples were worshipping now, since 1841, in their own church building, a plain rectangular brick structure, about fifty feet wide and seventy feet long. At the front were two doors with the pulpit between them, so that the people came in facing the congregation. On each side were five or six windows with medium-sized plain glass panes. In the rear was a section of seats for negro members, with a low partition between and a door at the back of the basement through which the negroes entered to attend services with the white people. In 1846 there were about thirty black brethren,—some

slaves, some freedmen,—and two hundred and fifty six white members,—a good church, with ten others organized in the county in less than sixteen years.

As to freedmen in those early days,—often negroes were set free by their masters, or themselves bought freedom with their savings,. and sometimes the administrator of an estate was charged by the will of the deceased to free his slaves. In the old Deed Books at the county court house there is a "Deed of Emancipation" granted "to Suck and Lynn" in 1807 by James Morris; one from John Chambers "to Sarah", in 1806; from Joanna Berry "to Seymour" in 1837; Dudley Chinn "to Doctor" in 1823; Sanford Mitchell "to Lucy Alexander" in 1852,—one of the rare instances where a slave had more than one name Even farther back than these is a "Deed of Manumission" in 1791 from Samuel Hanson "to Rachel, Sophiah, and Milkiah".

In August, 1846, "Brother L. Dobyms asked the brethren to give an expression on the subject of Brother M. R. Burgess exercising his talent in speaking and preaching, which was approbated without objection." Several times earlier in the year Mr. Small had recorded that "Brother Burgess spoke to the edification of the brethren". On the first Lord's Day in November he writes that "there was some fidgeting around to have M. B. Burgess ordained at a little Wednesday night meeting, but failed." On the following Sunday he was duly ordained. Mr. Burgess was a substantial and highly respected merchant of May's Lick. He spoke frequently in the church, but in September 1849, after a short talk, "he resigned the ministry."

Choosing one from among themselves to preach, was in accordance with the early teaching of Alexander Campbell. Mr. Haley says that among our pioneer preachers none were wholly supported by the churches, and most of them labored without pecuniary compensation. In addition to their preaching they were farmers or merchants or teachers. The county Evangelist, William R. Brown, "always believed in the power of the Gospel; and never failed to make converts." A. V. McChesney visited the church, H. K. Ney, "Brother Doctor Adams of North Middletown", John Smith again, and "L. P. Streater of Pennsylvania." Sometimes the record states. "No preaching, but assembled according to the Book."

In the summary for 1847 there is the following brief item in the record: "Collection for destitute and afflicted Irish, \$68." Thus, years before the Red Cross societies were born, America was reaching a helping hand across the sea to tragic Ireland. History tells how their entire potato crop was destroyed by blight in a single night; for several years the famine among the peasants was appalling, and when it was over Ireland was said to have lost one fourth of her population by starvation, disease and emigration.

Following the brief experiment with a county Co-operation, services at May's Lick were conducted for a time by the local elders, with preaching by visiting evangelists or men like M. R. Burgess of the congregation, until the church engaged John M. Holton for half his time for the year 1848. It was as a member of the Lawrence Creek church that he had begun to preach. From their oldest church record, we learn that he became a member with them in 1830. A few months

later his wife Eliza was baptized, and in the summer of 1834 he was regularly ordained to the ministry. His work at May's Lick was more than ninety years ago, and we have no details of his ministry. One Lord's Day in March 1848, Waller Small recorded, "Brother Holton's day, but being laid up with sciatic, failed to come." On a Sunday in August, "A very rainy day. No preaching." Often the record reads like a diary, and all the way through, it is evident that Mr. Small did love preaching. In October he was chosen elder, and the next record is, "Ordination postponed in consequence of not being prepared, by not fasting according to appointment." Besides his service as elder, he continued to keep the record until he was eighty years old.

There may be many still who knew the beautiful daughters of the minister, John M. Holton, in their latter years. Childhood recollections of the Versailles church bring to mind the serene face of Mrs. Fannie Holton Wasson, and some of her grandchildren and great grandchildren are still a part of that community. Another was Mrs. Laura H. Myers, mother of Mrs. George W. Kemper. Still another spent a great part of her long life in Mason county,—Mrs. Lydia H. Lloyd, the mother of Miss Alice and Mr. Dan Lloyd and Mrs. Laura Lloyd Pickett.

For the year 1849, no regular preacher was engaged, but two meetings were held, one in January by their former minister, R. C. Ricketts, now a man about forty years of age, well and favorably known in many parts of the state. "Brother R. C. Ricketts held a protracted meeting, seventeen days, with sixty three additions. He preached 33 discourses. The church gave him

\$100 and the sisters \$22.50 for a dress for Sister Ricketts." Among those who were baptized at that time were Felicit Groves, who later became Mrs. Frank Pogue, grandmother of Miss Mae Pogue and of John William and Tony Pogue; also "Old Brother Myall", father of Eneas and Jonas and George who had been members for several years; and Nathaniel Roff, great grandfather of Mr. James Roff and Mrs. Preston Parker. In connection with Mr. Roff's name, we find an illustration of the practice of taking a church letter when going into another community for even a few months. Three times in less than two years Mr. Roff took his church letter with him and was similarly received upon his return from business trips.

On September 30, 1849 "A letter was read from John T. Johnson on the subject of the dedication of the Female Orphan School at Midway." In November John T. Johnson and Walter Scott held a protracted meeting at May's Lick. The church gave each \$30 and Johnson obtained \$615 for the Orphan School. So, from the beginning ninety two years ago, May's Lick has been interested in this school, which has grown from a small group of girls to more than two hundred at the present time, and which continues to send out wide-awake, well-equipped, consecrated young women.

Just before Christmas 1849 the record states that "Mi. Dan made profession at night." One wishes to know more of this man, for not many months later he was ordained to the ministry, and in the years immediately following, "Brother Dan" (sometimes written Ru. Dann) is mentioned a number of times as preaching by appointment.



Yours in Christ
Walter Scott

Mrs. Mitchell had a vague memory of his visiting the church occasionally as an old man, but beyond this we have no knowledge of his work.

WALTER SCOTT AND OTHERS

Walter Scott was engaged at first for half his time, but several months later, in March, 1856. "According to previous appointment the church met—say some 12 or 14 brethren and about twice that number of sisters—to consult upon the propriety of continuing the labours of Brother Scott, ... It was resolved that we agree to give Brother Scott \$550 for one year from April 1. 1850, as a teacher and preacher of the Gospel, granting him the privilege of keeping an academy," So Walter Scott became our first full-time preacher, the most famous of the twenty-eight who have served this church, though many others were gifted and consecrated men. Again in April 1851, "the church agreed to take Brother Scott another year for all the time." Think of "agreeing to take" Walter Scott! But the church secretary meant no disrespect, for even in his "concise" record there is evidence that he greatly admired Brother Scott. His weekly record usually gives the text and frequently a summary of the sermon. Sometimes it reads like this,— "Brother Scott preached three discourses, at eleven and at three and at candle lighting." There is an occasional record like the following:—"Brother Scott preached to a large and attentive audience." Or, "Brother Scott preached a sublime discourse."

It must be admitted that there were some hot tempers among the leading members, and Walter Scott was not without fire. On one occasion

Brother S-----"confessed that he did wrong in not going to Brother Scott privately—they both acknowledged that they had done wrong in Runyon's store in becoming excited. Brother Scott said he had not intended any disrespect to Brother S-----, and so the matter ended." On several occasions the brethren showed their willingness to apologize before the church for what their cooler judgment considered unseemly conduct on the previous Lord's Day.

As recently as eight or ten years ago there were several in the May's Lick community who remembered Walter Scott. The family of Francis W. Wheatly, one of the deacons at the time of Scott's pastorate, thought Walter Scott was the most wonderful preacher in the world. His daughter, Mrs. Sanford Mitchell, was in her teens at the time of Scott's death and she remembered his preaching well though she said she could not fully realize his greatness at the time, being then much occupied with youth's own concerns. She recalled his noticeable Scotch accent, his tall slim figure, black hair only sprinkled with gray, and wonderfully keen, expressive eyes. To those who knew him, the brightness of his eyes, amazing through all his life, was but suggestive of the keenness of his mental and spiritual vision.

Mr. Ben Longnecker remembered going to school to him as a small boy, and he too had not forgotten those piercing eyes, which made every naughty pupil realize that the gentle master could be very stern upon occasion.

Scott's granddaughter, Mrs. G. A. Brooks, never saw him, but she heard many tales of his early life from her Scott relatives,—as of the time when he gave somebody a five-dollar gold

piece for blacking his shoes; she said "you know they all say he never had much idea of the value of money." There was a story too of some meeting that was being held in a barn,—Walter Scott excused himself, went up into the loft and took a nap, and came back with his hair full of hay seed. Mrs. Brooks' maternal grandmother, Mrs. Lemira Duke, told her many things about her Grandfather Scott. He was often at the home of Mrs. Duke, and there was a very warm and understanding friendship between them during the last eleven or twelve years of his life, the years when May's Lick knew him best. His son Samuel married her daughter Mary Elizabeth, and one of their children was the Mary Scott who is Mrs. Brooks. Among today's members are also Scott's great grandchildren, Mrs. Anna Looney and John Scott

It was during the first year of his ministry at May's Lick, (1850) that Walter Scott was married a second time, and his bride was sweet young Nannie B. Allen, a member of his congregation who was some years younger than himself, for he was now fifty-four. So happy she was and so proud of him, but after four brief years of contentment she died, leaving a little daughter, Carrie Alien Scott

A statement in the record of March, 1850, is of interest: "A letter was read from the church in Lexington inviting us to send a representative to the Convention to be holden there the second week in May, to devise the best means of sending missionaries both home and foreign." And in September, "Took up a collection for the Jerusalem Mission and raised \$8." The American Christian Missionary Society had been organized the

year before (1849) with Alexander Campbell as its president, and it was planning to help carry the Gospel to foreign lands as well as throughout North America. "Mr. Campbell and his associates had long been opposed to all societies and conventions and associations having for their object the supervision of the faith of the Christian people; but such organizations were very different from those which have for their sole purpose the spread of the Gospel." (Brown's *"Churches of Christ"*). Evangelism had been stressed by the Disciple leaders from the first; and from 1830 on, state missionary societies had been organized from time to time to employ evangelists, and annual state meetings were held for inspiration and encouragement. In Kentucky this work had begun in 1832, when "Disciples" and "Christians" had begun definitely to work together.

Through the years immediately preceding Scott's work at May's Lick, a number of members had been excluded. During his ministry of two years and four months, there were five; and the brethren continued to be strict for many years after this. The following were some of the reasons:—"For drinking and triflingness"; "for absenting himself from the church"; "for card playing and using bad language"; for quailing and fighting"; for dancing while at Esculapia Springs". Sometimes, of course, the offenses were quite serious. Happily there is also frequent record of some brother or sister being restored to the church, upon his own penitent request.

"Report of Aunt Mary Runyon attending the ball room at Esculapia Springs, and that Uncle Asa was seen there frequently... Aunt Mary ac-

knowledged the fact but thought no harm of it, but as it was objected to, she would desist Brother Runyon said he had happened there once or twice but thought it wrong and opposed his wife's going."

Among similar records, there is one in December 1860 that for simple conscientiousness touches the heart "Excluded E.....M..... upon his own statement. He said that in moments of excitement he made use of profane language, and lest he should disgrace the cause, he wished to be excluded—which was the only alternative." A young man at that time, he served later as an honored deacon of the church, and when he died in another community twenty years ago or more, one who had been associated with him in the work of the church, spoke of him as "a prince of gentleman."

The old record gives the number of members en January 1, 1852 as 262 white and 35 colored. The elders were Waller Small and Aaron Mitchell, and the deacons; Elias Anderson, Francis W. Wheatly, Jacob Longnecker, Eneas Myall, Robert Allen and Benjamin Jameson.

"2nd Lord's Day. 11th April. 1852. Brother Scott preached his last discourse, closing his labours at May's Lick—for the present at least— having laboured for two years and four months. ... We are now without a preacher." This was the close of his work as May's Lick's pastor, but after conducting a successful Female Academy in Covington for several years, he returned to May's Lick late in 1855 to marry a third wife, the wealthy widow Mrs. Eliza A. Sandidge of May's Lick, and lived here the remainder of his life. Their home was just south of the Baptist Church prop-

erty, the residence now belonging to Mrs. Hens-ley Hawkins. There is no record of his teaching again, but these last years (1855-1861) were spent largely in writing and in evangelistic work.

The church had no minister following Scott, except for the coming of "J. Young" on fifth Sundays, until 1854 when J. N. Payne was employed for half time. But even without a regular preacher the church had not been idle, for in the spring of 1853 they had organized a Sunday School and registered forty names on April 24. Sunday School was a comparatively new thing in those days, and many of our churches were a bit suspicious of organizations that were not in the Bible. There had also been a revival meeting late in 1852 led by R. C. Ricketts, and another, by John T. Johnson (March 1853) in which there were twenty six additions among them David and Ben Longnecker, Samuel Scott, Rochester and Columbus Clift.

The delay and difficulty in agreeing upon a preacher following Walter Scott's ministry bred "strife and dissatisfaction in the hearts of the brethren" and they felt sorely the need of "a resident minister whose Godly example and Christian bearing might build up the church and promote the cause of religion." We know little of J. N. Payne who came for the year 1854, but it is possible that his two Sundays a month were not sufficient to overcome that dissatisfaction mentioned in the record, and that the restless spirit of the times showed itself in renewed and even increased strictness in some respects. Just as heads of families in the old days controlled their children for the children's good far more than is considered necessary today, leaders in the church had

the same sense of responsibility, feeling that discipline must be maintained for the sake of the members themselves, as well as for the purpose of keeping unstained the reputation of the church.

They looked upon dancing as a sin against the church, and those who indulged in it were excluded "for immoral and disorderly conduct" "Monday, August 7, 1854.—A number of old brethren held a consultation meeting, Bro. Payne being present. It was unanimously decided that sending children to dancing school, or giving or going to dancing parties, knowing them to be such, was disorderly and an offense to the church and would not be tolerated." At different times during the following month, as many as eleven were rebuked for this offense, and their apologies accepted, including a promise not to offend again.

Those were difficult years before the Civil War and during that conflict, and the church had not yet established a settled policy of fulltime leadership; but following Mr. Payne's one year of service the church engaged James G. Henshall at \$800 for his full time including fifth Sundays. There was another James Henshall, but May's Lick's minister was James G., an Englishman by birth who had come to this country in 1834 and had taken an active part in the work in eastern Virginia. He frequently contributed to the Millennial Harbinger and was a strong, earnest and helpful writer and preacher. In 1847 he accompanied Alexander Campbell on a visit to England. He was engaged at May's Lick for three successive years, and the church loved him. Upon his resignation in the spring of the third year, they passed resolutions of esteem and sincere regret

at parting with "our beloved pastor, Elder James Henshall, from a deep conviction that there are but few of the public ministers of our holy religion who combine so many of the elements which make up the character of a Christian evangelist, ... that during: his residence amongst us we have witnessed with sincere pleasure the abatement of prejudice and opposition, an increasing interest in the religion of the Savior, and a real accession of strength to the army of the faithful." The last of March 1857, this was recorded,—"Died— Sister Mary Henshall, 53 years of age." And early in April "letters were granted to Brother Henshall and daughter Annie—closing his work at May's Lick and going to Missouri." Later he came back to Kentucky, served Main Street Church in Lexington, died at Germantown in September 1867, and was buried beside his first wife at May's Lick.

In 1858 "the church employed Brother John Shackleford for half his time, Brother Shackle-ford to locate in our midst" He was a teacher as well as a preacher; and the children of one young pupil still recall their own delighted laughter at her picture of a long accusing fore-finger that made many a culprit quail, though they all knew that those stern eyes held often the irrepressible twinkle that dwells only in kind eyes. Sane and wholesome to the core, John Shackle-ford had a delightful sense of humor. Much later, when he *was* a member of the faculty at Kentucky State College, his well-known absent-mindedness was occasion for twinkles at his own expense, and subject for tender laughter among his friends.

J. D. Pickett preached one Sunday in August and obtained subscriptions for Bethany College

to the amount of \$215. Mr. Pickett was at this time a member of the faculty of Bethany College, founded in 1840 by Alexander Campbell, who was still its president. Isaac Errett came to speak for the American Christian Missionary Society, which always met with generous response to its appeals. During these years the church was continuing its practice of a monthly offering for the State Missionary Society, an arrangement begun in 1850. It may be stated in this connection that frequently through the years, appeals were made by visiting preachers for aid in building a meeting house. Among the congregations to whom such aid was given were Pittsburgh (1845), St. Louis (1849), Owensboro (1869) and Richmond, Virginia, in 1872.

Beginning in the spring of the following year (1859), "the church engaged half of Brother Henry Pangburn's time for the balance of the year." One Lord's Day in the summer Alexander Campbell spoke "and at the conclusion Bro. Pendleton presented the claims of Bethany College and obtained subscriptions to the amount of \$327."

Since Walter Scott's home was at May's Lick during the ministry of James G. Henshall and the half-time service of John Shackelford and Henry Pangburn, it is frequently in the record that "Bro. Scott spoke."

Waller Small's record is often provokingly concise. One wishes very much that, instead of the bare mention of their names, he had told in some detail of Mason Summers' visit and that of Moses E. Lard in 1859. Did these friends come to May's Lick together? Mason Summers was probably still serving the Master with that marvelous voice of his that so delighted Missouri au-

diences for many years. It is pleasant to speculate that Elder Moses E. Lard preached the sermon and that Mason Summers sang on the same occasion.

May's Lick's Minister that year, Henry Pang-bum, was a man about thirty years of age, who had finished second in a class of twenty seven at Bethany College the year before, and had been under the instruction of Alexander Campbell, Charles Louis Loos, Robert Milligan, James K. Pendleton and J. D. Pickett. His time was divided between the churches at May's Lick and at Washington until he became State Evangelist. Three years later he married Miss Sue H. Owens of Washington, and they lived for a number of years at May's Lick while he was in the State work. We are told that he built the house that he lived in, sold it to Mr. Ben Longnecker when he went to Texas, and some years later Mr. Longnecker sold it to Mr. Sanford H. Mitchell, whose children still dwell there. Today the pleasant, friendly place, home of these three families, continues to radiate the serenity that it has known through sixty-five years.

The five children of Brother Pangburn, now living in Texas, remember happy childhood days at May's Lick. They remember the minister W. J. Loos as a frequent visitor in their home, who knew how to talk with the children. Since the oldest of them was only twelve when they moved away in 1876, no doubt they looked upon his twenty-four years as a great age. They recall that "Uncle Eneas Myall" was the teacher of the little ones, and Mr. David Longnecker was Superintendent of the Sunday School. Among the loyal and regular little ones in Sunday School, they

have not forgotten "Sudie, Zube and Scott Laytham."

In Texas, Brother Pangburn aided in establishing State Mission work, and gave much of his time to it until his death in 1892.

In September 1869 there is the statement that "Bro. L. P. Streator and his wife and Martin Streator from Washington County, Pa. were added by letter." The May's Lick Male and Female Academy had been established a few years before, "to receive its share of the Common School funds from the State, provided that.. every free white child in the district have the privilege of attending, whether contributing towards defraying its expense or not ;" and the course of instruction was planned so as to "qualify young men and young ladies to enter our best colleges." This had opened in 1856 with J. Sprigg Chambers as Principal; John Shackelford had taught during his half-time pastorate, and now L. P. Streator was coming to teach in the Academy. But he was also a preacher, and when in December Brother Pangburn closed his engagement at May's Lick—"the church parting from him in the kindest feelings" —Brother Streator was chosen to succeed him, "giving the church three-fourths of his time." On the other Sunday Walter Scott often spoke, unless he was away on evangelistic trips; some times on school days he came to the Academy and addressed the pupils—"a venerable man smoothfaced, broad-browed, stately in bearing, kindly in expression,.. his very presence seemed a rebuke to wrong-doing and wrong-thinking."

Scott had been increasingly troubled over political conditions In his beloved adopted country, and already frail, his health gave way when news

came of the firing on Fort Sumpter. On April 23, 1861, after a brief illness, he died,—"of a broken heart," they said. His old friend, Elder John Rogers, came to see him during the last week and was moved by the beauty and serenity of his faith. Waller Small records briefly his death and the funeral service conducted by L. P. Streator and John Rogers, with the text from Isaiah 57:1, 2, "The righteous perish and no man taketh it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evil to come. He shall enter into peace."

In his "Life of Elder Walter Scott", B. A. -Abbott makes this summary: "The burning spirituality of the man, his unbounded faith in the gospel of Jesus Christ,.. his sacrificial life, combine to make the study of his life a fertilizing and quickening experience. He was a kinsman of the great Sir Walter, and in some ways stood taller in dream and gift. His career is unusually interesting from the time when he stood on the old Edinburgh bridge and sang to the crowds to help fill the hat of a blind beggar, through the days when he swept through Ohio and Kentucky like a living flame of gospel fire—until he fell asleep at May's Lick, Kentucky with these words on his lips: "I have been greatly blessed; it has been my privilege to develop the kingdom of God; I have been greatly honored".

Few now living have any personal recollection of the conditions that brought heart-break to Walter Scott; but the writer's mother was just then coming into young womanhood. Along with bright glimpses of her May's Lick girlhood that were shared with her children, there is a dim

unhappy picture of families divided and of friendships broken for a time, in this little Kentucky community so close to the Ohio river.

But every-day life and church life went on. At the end of his second year at the Academy, L. P. Streator closed his work both as teacher and as preacher and in June, 1861, went back to Pennsylvania. It may be of interest to state that his son Martin in after years served through the Christian Woman's Board of Missions, who sent him as evangelist into the Rocky Mountain section where our work as a people was not well known.

Growing up in May's Lick in the years just preceding the Civil War was the Minnie Carr who was in after years to be the mother of John Fox Jr. She was one of a large family with not too much money, and the father kept a tavern. During his school years her young brother Ollie was meeting some whose influence he was not to forget,—the gentle scholar Walter Scott, the teacher, L. P. Streator, the lad Martin Streator who persuaded him to attend Sunday School, Eneas Myall, the Englishman who had a blacksmith shop across the street from his father's hotel. The sturdy smith had come alone from England, and had earned money to send for his father, his brothers Jonas and George, and a cousin Ed. Now all had a shop together, the cousin working as a wagon maker. It was Ed Myall who set the boy to thinking about becoming a Christian, and during a meeting held by W. T. Moore, Oliver confessed his faith. Eneas Myall and Dr. A. H. Wall offered to send him to college; so in the fall of 1861 at the age of sixteen he entered Kentucky University at Harrodsburg and lived in the

home of President Robert Milligan, a different atmosphere from that of the village tavern. Though his study was interrupted by ill health, he persisted, with the aid of friends at home and instructors in college, and later of the Macedonia church for which he preached after Kentucky University was brought to Lexington in 1865 and merged with Transylvania. In the summer of 1867 when he had finished both the Kentucky University course and that of the new College of the Bible, Brother McGarvey urged him to go to Australia whence a letter had come asking for more preachers and sending passage money for two. Several times during his college years the young man had spoken at the May's Lick services; in February 1868 during the pastorate of Harry Turner, the church record states, "Brother Oliver Carr held a meeting for three weeks with twenty eight additions, among them his mother. A few days afterward "Oliver left with his young wife for Australia." Going by way of England, with a short stay there, then down around Cape Horn and across the south Pacific, having left home in March they arrived at Melbourne on a beautiful Australian spring morning in early September, welcomed, as G. L. Surber wrote, "by a throng of brothers and sisters from all parts of the city; such a shaking of hands and welcoming of Brother and Sister Carr was enough to move the angels to rejoice." So the Disciple preacher already in Melbourne felt about the coming of these new workers. Though he was never a great preacher, Oliver Carr was intensely in earnest and gave himself completely to his work, training young men for the ministry, establishing a new church in Melbourne, later another in Hobart

Town, Tasmania. One who preached years later for this church in Melbourne, testifies that Mr. Carr was remembered there with high regard. Some years after their return to the United States, Mr and Mrs. Carr established (1894) at Sherman, Texas the Carr-Burdette College for the higher education of young women. The institution prospered during the life time of the Carrs; after Mrs. Carr died in 1907, Mr. Carr remained at the head of it up to the time of his death in 1913; and it finally closed in 1929. Dr. W. C. Morro of Brite College of the Bible, Texas Christian University (Fort Worth) says, "Mr. Carr is mentioned here in Texas with respect and esteem ; but his contribution was in the field of education rather than in preaching."

Memory is a fascinating but a capricious helper. She will not be pinned down to details unless they have so caught her fancy that they stand out from the impressionistic pictures which she cherishes. Reaching back in our own minds for reminiscences heard in childhood, or conversing with the older members of today, we catch a smile, a gleam of pleasure in remembering this man or that,—a something that is difficult to capture for the printed page. The old church book records a series of five services conducted by Elder John Smith shortly before Mr. Streator left May's Lick. We do not know the date of his last visit nor that of Alexander Campbell to Mason county, but Campbell lived until 1866 and Smith until 1868: and one of our older ladies remembers each of them as guest in her father's home on more than one occasion when she was a small child. Mr. Campbell knew how to win the heart of little Felicit Chinn and she has never forgotten him.

The home of R. D. Chinn, father of Mrs. Felicit Chinn Dickson, whether in Washington or in May's Lick, was often called "the preacher's house", and his little daughter had an opportunity to see and hear many distinguished men. She recalls that she was a little afraid of John Smith, probably not understanding the palsy that affected his hands in his last years; but the family loved and honored him, and there was a special chair in the dining room which they called "Brother Smith's chair", because it had been made lower in order that he might find less difficulty in eating. The author of the Christian Portrait Gallery (1864) wrote of Elder John Smith, "Though now in his eightieth year, the trembling veteran *of* the cross exhibits to a marvelous degree the active and powerful mentality of his earlier years".

"Oct. 6, 1861. Bro. R. C. Ricketts (son of Bro. R. R. Ricketts) commenced his service as our minister for half his time, but owing to the difficulties of the country, the proposition was for six months at first." He served for a year, preaching his last discourse in September, 1862. The recorder seems to have confused the initials a number of times in calling the older R. C. Ricketts, "R. R.". His granddaughter, the lovely Mrs. Nell Ricketts Scanlan of Madison, Wisconsin, writes that there was no R. R. Ricketts of that day. The preacher engaged by May's Lick during this Civil War year was R. C. Ricketts, Jr., or "Dick Ricketts" as he was called, a young preacher not more than twenty-five years of age.

Immediately following this brief ministry, O. P. Miller began to preach three Sundays each

month, and so continued for ten months, September, 1862 to July, 1861.

About this time the old church book records a meeting held by Jacob Creath, Jr., nephew of Jacob Creath, Sr., who had died in 1854. In writing of our early preachers in Missouri, T. P. Haley said of this man, "Jacob Creath, Jr., was by his very nature an extreme man. . .Whatever he believed, he believed with much intensity, and he advocated it with all his might" It is pleasant to read this other statement that "In spite of violent opposition which he had aroused in 1829 and later, when Jacob Creath, Jr., in 1848 visited his aged mother in Taves Valley in old Virginia, the Baptist Association was in session there, and at their request he preached for them."

The church record states that J. W. Cox preached two Sundays in each month from November, 1863 to November, 1865. When May's, Lick's report was made to the District Convention, the officers were given,— "Elders,—Aaron Mitchell, B. W. Jameson and Waller Small; Deacons,—Eneas Myall, Jonas Myall and R. D. Chinn."

The Christian Portrait Gallery has the following:

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

Yours truly,

J. W. Cox."

"Brother Tiers: The above is all there is of me." This was the only reply to Mr. Tiers' request for facts when he was preparing his book in 1864. He includes it as "a peculiar statement from a peculiar man, and therefore peculiarly characteristic. Said to be a native of Kentucky;

while living in the neighborhood of Flemingsburg, Josiah W. Cox, began early to write and to speak. From the first, exceedingly ready with the pen... he is always easy and fluent in speech." For many years he lived in Missouri, part of the time a practicing physician, but came eastward during the Civil War and was preaching at May's lack at the time that the *Christian Portrait Gallery* was published. Whatever credit may be due the minister who performs a wedding ceremony belongs to J. W. Cox for the marriage of young Sallie Riley and Benjamin F. Longnecker on December 8, 1864. *The Apostolic Guide* for Oct. 6, 1888, records the death of "Brother Dr. J. W. Cox" and speaks of him as "a man of more than ordinary intelligence, and a writer and speaker of no mean talents."

During the second year of J. W. Cox's half time ministry, Milton Pyles preached on the first Sunday of each month.

Two or three months after Mr. Cox had gone to Scott county, J. D. Pickett came to serve this church in a full time ministry. Previous to this, except for Walter Scott and James G. Henshall, her ministers had preached two Sundays or sometimes three in each month; but, beginning with 1866, the church has ever since endeavored to keep a full time, resident pastor.

Joseph Desha Pickett, son of gifted and *cultured* Mason county parents, was born at Washington, January 6, 1822. Graduated from Nassau Hall, as Princeton was commonly called, at eighteen, he 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 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, and when he had finished his course they kept him as one of the faculty. Married in 1854 to Elizabeth J. Holton of Mason county, when the Civil War broke out, he brought his family home from Bethany and offered himself as a chaplain in the Confederate army. His distant cousin, George E. Pickett, soldier of the Mexican War, was to become a Major General in the Confederate army. Ed. Porter Thompson's "History of the First Kentucky Brigade" (known as the "Orphan Brigade" after the death of Gen. Helm) gives an interesting brief sketch of J. D. Pickett Always he was found pressing forward with the soldiers. When friends remonstrated with him for so exposing himself to danger, he replied, "Those who need my services most are those who fail... There are messages to mothers that would never be conveyed, were I to wait until the shock is over." While he thus devoted himself to his fellow-soldiers he sought also the wounded in the Federal army. "On the field, in the hospital, in prison, he poured out his earnest soul in sympathy and prayer in their behalf." Finally, his health broken by exposure, he was obliged to resign a few months before the close of the War. This was the man of faith who about a year later, on February first, 1866, came to the church at May's Lick. The civil strife was ended now, the boys at home again; and during this year at May's Lick Brother Pickett was to join in marriage the

young ex-Confederate, Sanford H. Mitchell, and twenty-one-year-old Lydia Wheatly.

In March after the new pastor came, the church enjoyed an eight-day meeting led by Moses E. Lard of Missouri, which resulted in thirty-two additions, and the enthusiastic members gave him \$235.00.

On the first Sunday in June a motion was unanimously approved, that Brother Pickett be requested to publish his discourse delivered on the preceding Lord's Day on the life, character and labors of Brother Campbell,—for Alexander Campbell had recently died, and the churches felt deeply the loss of a great and consecrated leader.

The church desired to have Mr. Pickett continue his ministry in 1867, but he preached his last sermon on January 6. May's Lick was to be his only pastorate; already a distinguished educator among our people, he was called to Lexington where the Agricultural and Mechanical College, established by the state legislature, had been placed temporarily under control of Kentucky University. John Augustus Williams was then serving as its presiding officer and Mr. Pickett succeeded him for the year 1867-1868. The "A & M College" was later (1878) to be separated from Kentucky University and to become "Kentucky State College". Kentucky University was to remain for many years the name of the institution with which Transylvania was merged in 1865, until one day it would again be called Transylvania, and the name "State University of Kentucky, would become the official title of the enlarged state institution, as it is at the present time

"K. U." belongs now to history, and can right-

ly be used only with reference to the institution which in 1908 accepted the older name of Transylvania.

Dr. Lockhart of Texas Christian University, studied with Professor Pickett sometime In the eighties. He remembers him as quite tall and slender, very courteous and painstaking, and in every way helpful to his students; in recalling these qualities Dr. Lockhart is sure that his former teacher must also have been an excellent pastor. Continuing at K. U. for some years he was chosen State Superintendent of Public Instruction and served three terms in this office from 1879 to 1891. After his retirement he moved to Chicago where his son, Montgomery, was living. He died in 1900 and his body was brought back to the old Beasley church yard in Mason county.

The church felt itself fortunate in having Harry Turner to preach for several Sundays, and on January 27, 1867, the members decided unanimously to employ him, counting his service as beginning immediately after the close of Brother Pickett's ministry.

The new minister was also highly regarded as a teacher in the May's Lick Academy over on the hill. His sister, Miss Lide Turner, a very pretty and charming young lady, was also a teacher in the Academy and both made many friends in the community. Their names are very familiar to the writer, who never saw them, but who retains to this day a happy impression of the affection which certain of the friends felt for them. An uncommon personal interest in this man is perhaps understandable in view of the fact than when a Woodford county farmer came to claim a tiny May's Lick lady for his bride, it

was Harry Turner who performed the wedding ceremony.

"The Church adopted the envelope system, commencing first Lord's Day in January, 1868". June 14, 1868. "The Church chose five deacons, to wit—Dr. Wall, George Myall, Perrine Larew, Edward Myall and William Wheatly,—the Church never failing to meet every Lord's Day for worship." We like the way this recorder of long ago consistently uses a capital letter for Church. Somehow we get the impression that the Church was a very important factor in the lives of the members.

With one hundred eighty dollars left in the treasury at the close of 1868, the Church gave Brother Turner a hundred dollars extra.

In the summer of 1869, John Allen Gano and his son Richard M. Gano held a week's meeting, and among the sixteen additions we find the names of Hensley Hawkins, James Dye and others. John A. Gano had been converted by Barton W. Stone in 1823, and ever since had preached "the scriptures as the only rule of faith and practice, the name of Christ the only name to be worn by his followers, and this to be the ground of Christian union." He and his son were great preachers, and some of the older members of the church remember them both.

Brother Turner stayed with the May's Lick church until September 1870, when he resigned to become State Evangelist. We are told that he was at one time the president of Hamilton College in Lexington, and that in 1879 he served as pastor of Broadway Church in that city while Brother McGarvey was in the Holy Land. Mrs. A. W. Walden, granddaughter of Elder John

Smith, who is one of the oldest members at Owingsville, remembers that he was half time pastor of the church there (1880), teaching at the same time in Owingsville Seminary, which is now the local high school.

YOUNG BROTHER LOOS

When "Brother Loos of Bethany commenced preaching for us" (May 1871), the church agreed to employ him "for two months... and if all were mutually satisfied, perhaps the balance of the year." This seems to have been done in more than one instance,—apparently a friendly agreement to give each other a trial. Reading this item of the old record in the light of later knowledge, one cannot suppress a smile at the exceeding caution of the brethren. This young William J. Loos was only nineteen, fresh from his preparation at Bethany College where his father was one of the faculty. This was his first pastorate and, as he used to recall, he was not sure how the officers would regard his extreme youth, for Waller Small was close to seventy, and the gentle Aaron Mitchell, who died eight months later, was seventy-seven. But the elders were more than kind, and so were the members; and in after years he remembered it all with deep affection. He was to serve this church for twelve good years that meant much to both minister and people.

His father, Charles Louis Loos, was a native of France, born in 1823 at Woerth-sur-Sauer, in Lower Alsace. Member of a Lutheran family who came to Ohio in his boyhood, he was baptized in 1838 and soon became deeply interested in the Principles of the "Restoration" movement "He

took high rank as scholar, thinker, educator, leader. No man among our ministry was less bigoted, less sectarian. A man of strong clear-cut convictions... and ardent devotion to his faith... he was never a man of strife. Proclaiming the truth as he saw it... such a manifestly-candid and unselfish spirit, such an instant fellowship with all good,. .has disarmed all personal antagonism." To May's Lick friends, who know so well what W. J. Loos was like, this picture of his father as drawn by John T. Brown is singularly revealing.

Hardly more than a boy, attractive, well-educated, earnest, coming from a family of unusual culture and refinement, "Brother Will Loos" found some kindred spirits in this little rural community. From year to year the church book records with evident pleasure the re-election of Brother Loos, several times with an increase in salary.

Several years before, the church had bought a furnace, which apparently was not satisfactory, for in October, 1873, they decided to purchase two heaters for the meeting house. The record for November second states, "We had one heater up—or Ladies did—we think they will do well."

On September 5, 1875, the record describes the ordination of Jonas Myall as elder, and Willis Coulter, Sanford Mitchell, George Myall and Ed Myall as deacons. Those to be ordained kneeled fronting the pulpit, Bro. H. Pangburn led in prayer—appropriate—after which the Elders W. Small and B. W. Jameson, and Bro. Loos and Bro. Pangburn put their hands on their heads, Bro. Pangburn giving the charge, then they rose on their feet, a song was sung, and the Sisters and

Brethren gave the hand to those ordained." A beautiful and impressive service this was to the recorder, and he pays his tribute with this brief statement

One Lord's Day in October, "Bro. Loos being absent, Jimmy Bent preached." Apparently it seemed unnecessary to state who "Jimmy Bent" was, but Baptist friends of the writer explain that this was J. M. Bent, a Baptist preacher who came to the community now and then. Thus was friendly cooperation growing, back in 1875. There may be a number of people in the community who remember him and also his sister, Miss Virginia Bent,—traveler, linguist and delightful social companion who was a frequent guest in the home of her friend Mrs. R. B. Yancey.

"Wednesday, 15th Dec. 1876, Bro. Loos left for Louisville, and on Thursday was married to Hiss Mary Kay, and on Friday arrived in May's Lick with his bride."

"14th Jan. 18745. According to previous notice the Sisters and three brethren met at the Church and organized a Mite Society. Sister Duke was chosen President and Sister Sally Myall Treasurer." This was probably the modest beginning, with the approval of the brethren, of the Ladies' Aid Society, which did excellent work for nearly fifty years before it gradually died out, to be succeeded by other forms of helpfulness. Today when some special assistance may be rendered by the women of the church, they are called into consultation by the pastor and soon wheels begin to move. No mere man knows just how it works, but they all seem serenely confident of results when the women have taken over.

On Monday, July 3, 1876, "Bro. Loos and Lady, Doctor Wall and Wife and Sister Ball spent the day with us." This was evidently an important and happy week-day occasion, worthy to be recorded.

On Thanksgiving Day a union service was held at the Presbyterian church, with a sermon by Elder M. M. Riley of the Baptist church. This, or a similar service the year before, may have been the beginning of a custom still followed in the community, with a regular alternation of the preachers in the three churches.

Reference is made one Lord's Day to "a good Sunday School, Benjamin Longnecker, Superintendent." He had succeeded his brother David in that office, following the death of the latter in 1876. W. Small had recorded that loss with the brief but heartfelt comment, "a faithful Christian gentleman of unblemished character."

In the record for January 1877, there is mention of Brother Loos attending the dedication of the new church building in Maysville, where Isaac Errett preached the dedicatory sermon.

"March 18, 1877... I had a chill and was absent." "April 1.—Our usual meeting. W. S. absent—sore foot."

Hugh M. Warder came into the church in 1879. This quiet, gentle man had gone into the Confederate army a young man and had come out older than his years, having suffered long imprisonment before the close of the struggle. With his fine, thoughtful mind and quiet sense of humor, he and the somewhat younger W. J. Loos found in each other much to admire and to love. The writer remembers him as an elder in later years.

whose judgment and advice were sought by his fellow-officers even after his deafness and frail health prevented his taking an active part in the work.

During a meeting held by John Shouse in 1881 the young man William E. Pogue became a Christian, another who was beginning his training for devoted service in later years.

There are not so many entries in the record about this time, but Brother Loos used to tell about this one, which was written Feb. 22, 1880, —"Nep Williams by medical prescription." Nep was a negro woman rather well known in the community as one who was "not all there"; she had seen people present their church letters, so she came forward on this occasion with a slip of paper, which Brother Loos discovered to be a prescription for corns. He spoke kindly and quietly to her and proceeded to close the service. And W. Small recorded it in his concise fashion.

April 1881. "Committee (Bro. Loos, Sanford Mitchell, Ben Longnecker, and Andrew Fox) authorized to have a baptistry made and dressing rooms also."

April 17. "Baptistry completed and cost about \$150. The Sisters bought a Communion Sett." The baptistry was under the floor of the pulpit, and the dressing rooms were in the basement, with steps going down at the end of the pulpit. Before this time, it had been customary to baptize converts in a neighboring pond or even, in earlier days, in a quiet part of the Ohio river, A few months later Elder M. M. Riley of the Baptist church accepted the offer of the new baptistry for a service of his own, and among the converts who were baptized on that occasion were

the boy Rob Yancey and his young: sister, Addie. At a later date the same offer was accepted by A. M. Vardiman, when Mamie Yancey was immersed. We like to believe that both the ministers and the congregations rejoiced in this fellowship.

At some time during these years there was a delightful social group, made up of young people from the several churches, and meeting in the homes of the members. Refinement and culture, musical and literary talent came together in that group, and always there was the sparkle of good talk. The quick wit of Brother Loos and Miss Kit Yancey, the quiet drollery of Dr. and Mrs. R. R. Wheatly, the gracious charm of young ladies like Miss Tillie La Rue, and Miss Mollie Parry who afterward married Mr. Poe Peed, another of the members, the varied gifts of the teacher Mrs. Orr, the magic fingers of Miss Sadie McMillan at the piano, the boundless capacity for fun on the part of young Frank La Rue, Frank Wheatly, the Baptist minister M. M. Riley, and others,—what times they had together,—these young people! Miss Sadie McMillan was Miss Kit Yancey's step-sister, an unusually bright and attractive young lady, a hunch-back, whom everybody spoiled and adored. They used to recall how she would always greet Mr. David Longnecker at the door with a demand that he turn his pockets inside out to make sure that they did not harbor a frog or a pet snake, or some other creature that she could not abide. And all of them delighted in telling of efforts like Mrs. Orr's good-natured satire in verse, which caused one young man to draw his feet farther and farther

back under his chair; for each stanza closed like this,—"And don't forget to black your heels."

Do these incidents seem too trivial to be mentioned in a church history, or did this meeting of happy young spirits have its unconscious part in smoothing away some of the rough edges of denominational prejudice? At any rate, just to share their reminiscent chuckles in later years and feel their pleasure in this village group, was an experience to be treasured by us of a younger generation.

Waller Small records that the church engaged Brother Loos for 1882,—which was his twelfth and last year; and at this point the "concise history" ends. In his own odd fashion W. Small had kept it for thirty-six years, until he himself was eighty years of age. At least a part of that time he was the official recorder of church matters. At one point he mentions the resignation of Elias Anderson as clerk, and it is quite possible that this continuous record of his that has been preserved, was in part a personal rather than an official effort. The old man lived until 1890 when Brother Tinder was pastor at May's Lick.

THREE SHORTER PASTORATES

From this time on there are no church records available, or else those which have been preserved give little information; but Mrs. Mitchell's memory supplied the names of several ministers in succession, and kindly assistance from other friends here and there has made it possible to give something about each one.

In the Roff home there is a small, inexpensive Bible inscribed on the flyleaf with these words,

"To Maria Warder, baptized May 10, 1883. Presented in behalf of the Christian Church, May's Lick, Ky. by the pastor, W. H. Tiller." William H. Tiller, a graduate of Bethany College, had been ordained in 1861, came to serve the May's Lick church in 1883. He was here one year, "a mighty good man, and a good preacher too", says Mrs. Dickson; and others recall that he was "a good old preacher, and generally liked." It is probable that he was under fifty, in his vigorous maturity, but that may have seemed old after young Brother Loos. At least the memory he left with them seems to be a pleasant one.

Following him was Leslie N. Early, who was here during 1884 and 1885. Born in 1848 at Petersburg in Boone county, he was married soon after coming to May's Lick. While they were here, their only child was buried at May's Lick. Gifted and highly educated, he was a very precise and measured speaker. In the late nineties he had a select school for boys at Petersburg, where Edgar C. Riley was one of his pupils and boarded in his home. Mr. Riley speaks of him as an unusually good teacher. He lived until 1922. Mr. Early's cousin, Mrs. Benjamin Berkshire of Petersburg writes of him with admiration and affection. She remembers him as a fine Christian gentleman, positive and strict as a teacher, with a manner that made him seem distant and cold, "and yet I know he was very tender and loving at heart, and particularly fond of children." A number of the May's Lick members recall that he was a good preacher in spite of his too precise manner.

A big fine-looking man with a small pretty wife,—that is the picture that lingers with some

of the members when they think of William A. Gibson. Born in Mercer county near Harrodsburg in 1853 he was the son of an intelligent, hard-working farmer and stonemason, and a mother whose Christian character bore its finest fruit in the lives of her children. He finished his course at Kentucky University as valedictorian of his class, and had been preaching for several years, part of the time serving as South Kentucky Evangelist in charge of about thirty counties in the southwestern part of the state, when at the age of thirty-two he brought his little family to May's Lick. He and his wife, the former Carrie Eugenia Willis, looked back in after years upon their work at May's Lick as the most pleasant period of an unusually happy married life.

The small son Ernest, who was little more than a year old when they came, and lived here until he was four, is now head of the Department of Business and Economics at Harding College in Searcy, Arkansas. A request for information about his father brought from him a cordial reply. giving some facts not otherwise available, and adding a delightful page of "Recollections of May's Lick" which are a mingling of his own childish impressions With tales lovingly told him by his parents. He writes, "The name of May's Lick will always have a tender spot in my memory. It is the place of my earliest recollections, recollections of much happiness." He has not forgotten the old church, where the audience sat facing the doors by which everyone entered; but outstanding among his memories is that of Mrs. Julia Longnecker, in whose home the pastor's family had a small apartment. "Grandmammy Longnecker" and I soon formed a deep affection

for each other, and I still have a tender memory of her. She was, so far as I was concerned, the leading person of the community. She always seemed quiet and dignified, though I think she had plenty of fire when aroused. She was very much opposed to instrumental music. One time when she and my mother arrived at the church door after the singing had been started, she heard what she thought was an organ inside, but my mother explained that it was only Brother Widger, a visiting minister singing bass."

It was in 1886, not many months after Mr. Gibson's coming, that Miss Susie Sublette, the bright-eyed, consecrated little lady who was the first State Secretary of the Christian Woman's Board of Missions in Kentucky, met with some of the ladies of the May's Lick church and organized a C. W. B. M. Auxiliary, with Mrs. Sanford H. Mitchell, Mrs. Hugh M. Warder, Mrs. R. R. Wheatly and Mrs. Hannah Forman as charter members. These ladies, with others who joined them almost at once, met every month for worship and study, and regularly brought their offerings to help spread the knowledge of Christ at home and abroad. The organization which they started timidly enough, now called the Woman's Missionary Society, has always been modest and quiet in its work, but it has continued to serve loyally through the years, and there is reason to believe that it has always been appreciated and encouraged by the pastors of the church. Mrs. Julia Longnecker and Mrs. Ben Longnecker, Mrs. Eneas Myall, Mrs. John Clift, Mrs. S. H. Mitchell and Mrs. H. M. Warder, are represented today by daughters or granddaughters who also desire to know God's world that they may better

serve God's children everywhere. Several of those whose names are on the roll today have been members ever since they were little girls, coming with their mothers at a time when there were no mission bands for children.

It is probable that several families of the community have in their libraries some of the books used by the Chautauqua Literary and Scientific Circle of more than fifty years ago,—Ernest Gibson writes that he has. Dr. R. R. Wheatly, the gentle book-lover, led a group in this four-year course of study, 1886-1890. The books were written in interesting style, and encouraged members to read a little every day in their own homes. An average of seven books a year,—science, literature, history, religion, a classic French course in English, also one chosen from German literature, one from Greek, and one from Latin,—all these were discussed at the delightful meetings of the Circle. Dr. Wheatly himself was a student of languages, reading foreign medical journals with pleasure and profit, and the group found him an interesting leader of their programs. It is impossible to learn the names of all the members, but among them were Brother Gibson, Mr. S. H. Mitchell, Mr. Ben Longnecker, Mr. Walter Matthews, Mrs. Hugh Warder, the young girls Maria Warder and Addie Yancey, young Burgess Taylor and others. It is thought that Mr. Spears, the Presbyterian minister who was living in Mays' Lick about that time, and also his wife, a woman of unusual ability, were also members. The Baptist pastor, Mr. Cody, probably came to the community after the course had been started, but Mr. Longnecker always enjoyed a leisurely discussion with him. After Dr. Wheatly had moved to

Lexington, Mr. and Mrs. Longnecker, and in later years their two daughters with Elizabeth Mitchell and Mae Pogue took several of the Chautauqua courses; and Mr. Longnecker himself, when well along in years, learned, through a correspondence course with the aid of phonograph records, to read French, German and Spanish with considerable pleasure. Church work, all this? No; only mature minds refusing to rust, and eager young spirits broadening their interests and their powers—thus inevitably influencing church life and community life.

Among church notes in the *Apostolic Guide* early in 1888, Brother Gibson is reporting the close of his second year at May's Lick and adds, "We have entered heartily and hopefully upon the third. The treasurer's report shows... all debts paid and a balance in the treasury. One feature of the year 1887 was the Birthday Contribution Box, originated and personally superintended by Brother Eneas Myall, for donations to the Widows' and Orphans' Home." The Birthday box is still in use in the Bible School, and in addition the School has for many years been one of those which make a special offering for the Home on Fifth Sundays.

In "Our Colored Column" of *The Guide* a few weeks after this, J. C. Graves, the contributor of notes about the negro churches of the state, wrote "We visited May's Lick the fifth Lord's Day in January and preached to a good audience. This is one of the most faithful little congregations in our brotherhood." Again in May he reported, "A pleasant visit to the church at May's Lick; we found the brethren and sisters resolved to build the present year." According to a deed in the

County Clerk's office the lot had been purchased in November, 1882, just before the close of Brother Loos' ministry. The property was deeded to "Ben Longnecker, Jonas Myall and J. M. Bulger, Trustees of the Christian Church at May's Lick".. J. M. Bulger was a negro member of the May's Lick church. Apparently nothing had so far been done toward erecting a building, but now the little group was being encouraged and aided to; go forward with the work. In the late fall of 1888 "Our Colored Column" says, "Some of the young men of the church at May's Lick are worth much to the cause there. They will soon be in their own house of worship."

J. C. Graves, the negro preacher, who wrote this column for the Apostolic Guide during 1887 and 1888, was the Julius Graves whom Brother Tinder remembers. The negroes were still attending the services with the white members when Brother Tinder came to May's Lick, but they sometimes had a service for their own people on Sunday afternoon when Julius Graves came from Paris, and preached good sermons too, doing fine work in his frequent visits here. Reading his column in the Guide at that time, one is impressed with his sound thinking and his genuine consecration. The negro house of worship was probably ready sometime in 1889. One of the older negro members now living recalls that Julius Graves died before the dedication and that Alex Campbell preached the dedicatory sermon.

In its issue of September 7, 1888, the Apostolic Guide has the following:—"The Widows' and Orphans' Home is only a few years old... they keenly feel the need of an endowment. The Board has wisely determined to send out a solic-

itor to make personal appeals in behalf of the Home. They have called from his labors at May's Lick, Ky. Brother W. A. Gibson, a man tried and true, and he has consented to act as agent." After three successful years as agent for the Home, and ' a few more of preaching, Mr. Gibson died on Dec. 24, 1897. The son, Ernest Gibson, pays tender tribute to his father as a man of unusual personality, with a fine mind that never ceased to grow and a wide range of information. "Very few men have been more loved and less criticized." The mind lingers also in appreciation of this simple but significant statement, "The salary, large or small, was always sufficient for our needs; we lived comfortably and usually managed to save a little." E. L. Powell wrote a beautiful "In Memoriam" for the Guide, saying, in part, "Old Mother Earth bears one more precious treasure in her bosom... Not in vain has been his service. . . May we live as worthily and die as serenely!"

BROTHER TINDER

In January 1889 Frank M. Tinder began nine useful, happy years at May's Lick. Coming from K. U. and The College of the Bible to this his first pastorate, he found here a warmth of affection and appreciation that meant happiness for both himself and the community. A wise, gentle, consecrated Christian leader, he did a good work at May's Lick, and those who loved him then in his young manhood, rejoice to see him still capable and interested in the Master's work as he comes now to the end of twenty-four years of service with the church at North Middletown, where the

membership has grown during his ministry, from four hundred to about eight hundred. Brother Tinder is one of seven former May's Lick pastors now living, and his occasional visits are a pleasure and an inspiration.

The officers of the church during his time were Waller Small, who died in 1890, Hugh M. Warder and Sanford H. Mitchell, Elders; and Condit Dougherty, William E. Pogue, Ben Longnecker, James Dye, Eneas Myall, Jonas Myall and George Myall, Deacons. Many can remember how Mr. Eneas Myall led the singing for many years. No musical instrument was used, in deference to Mrs. Julia Longnecker who agreed with Brother J. W. McGarvey in his contention that the use of musical instruments in connection with the service was unscriptural. In the middle nineties there was an organ in the Sunday School room, and on special occasions like weddings, when Mrs. Longnecker's consent was asked and always graciously given, the organ was brought into the auditorium. It was not until after her death, possibly in 1893 during Mr. Taubman's pastorate, that an organ was purchased for the regular church services. Mrs. Longnecker was a woman of deep consecration, and it is good to know that the church that she loved was willing to yield quietly to her in this matter.

It was in 1891, fifty years from the time of its erection that the church building was remodeled. On the corner stone is the inscription, "Built 1841. Remodeled 1891." Many remember very well how it looked before the changes were made. The main walls and the east-to-west ridge of the roof were retained, but gables were added on the north and south to make room for the arch of the

stained glass windows; in this process the beams, which had before been hidden by a ceiling, were so much admired that they were dressed and finished, and the ceiling was not restored in the auditorium. An arch of stained glass was made between the two front doors, where the old pulpit had been; the doors were made to open each into a small entry, one of which could be used as a class room, and the other gave space for a stairway leading to the new tower-room with belfry on the northeast corner. The room between the two entries was planned for Sunday School assembly, prayer meeting and smaller gatherings. This was separated from the auditorium by a partition which could be rolled up to throw the two rooms together,—Brother Tinder recalls that "Wilson shutters" were the latest thing at that time. A new pulpit was made at the west end of the auditorium with a room opening from each side of it, and a new baptistry back of it. It is probable that the chairs now on the pulpit were bought at that time, and the new pulpit desk was the gift of Brother Tinder. The floor of the auditorium was made to slope a little toward the new pulpit, and self-conscious folk no longer had to enter facing the audience and walk "up an incline" as before. With the walls of the auditorium beautifully frescoed and the outside trimmed with dressed stone, the building was greatly changed in appearance as well as in convenience. Those who had loved it before in its simplicity were to feel only greater pride and joy in the remodeled structure.

The dedication service was held just before Christmas, as Mrs. Brooks recalls it. All the living former pastors were invited, and Brother

Loos preached the sermon. A great crowd was in attendance, and enjoyed not only the program, but the dinner served to all at the old Odd Fellows' Hall. One of the members, who was a bright-eyed little girl at the time (not much escapes her yet), recalls that "Brother Billy Hall was there, with his little white curls." We are told that this gentle, kindly minister with the long white hair had visited the community now and then for many years. He is remembered as one who, even fifty years ago, could never bring himself to preach hell fire, but always dwelt upon the loving-kindness of God.

Brother Tinder thinks that the cost of the changes was about fourteen thousand dollars, and a large part of this sum was pledged beforehand. There was no mention of money at the dedication. Mrs. Annie Wilson was just ready to start on a long trip, and upon her return some time later, she asked to see the note at the bank, and quietly wrote a check for the several hundred dollars of remaining indebtedness.

Brother Tinder organized the first Christian endeavor Society in this part of the country. Harry Dougherty had become interested at Hiram College, and he was chosen for its first president. The members were inexperienced people of all ages. Miss Annie Myall is remembered as one of the leaders. Among the young boys who came regularly was Joe Jones. Brother Tinder asked one day, "If you could have what you wish for most, what would it be?" And Joe's answer was, —"I want to be a preacher,—like you." Later on, when he was eighteen years of age, he did go to The College of the Bible, and during his last two years in Lexington he began preaching at

Indian Creek in Harrison county where he served two Sundays a month, for twenty-one years. Leesburg, also in Harrison was his charge for fourteen years, and Mt. Carmel in Bourbon county. In addition, he is said to be a very successful business man. Though not preaching regularly at present, he is a loyal and useful member of the Cynthiana church, chairman of the Official Board, and teacher of the Men's Bible Class. AS evidence that his former churches do not forget him, he is still frequently called upon for weddings and funerals. His name, J. R. Jones, appears in the Year Book of our people as "in business and preaching occasionally."

At the time of Walter Scott's death in 1861, his widow had his body put into a metal coffin, unusual at that time, and buried in the lot with her first husband, Larkin A. Sandidge; no monument however was erected at his grave. Some years after the death of Mrs. Scott, who lived until 1884, Walter Scott Smith, a preacher who was named for the great leader, raised a fund among the brotherhood, and friends and relatives had the body moved to new ground in the cemetery belonging to his granddaughter, and a modest monument was erected. The large stone at the head bears only the word Scott. On the top of the footstone is inscribed "Walter Scott 1796-1861"; on one face of it, "Tribute of the Christian Brotherhood. Erected Nov. 1897", and on the other, "Therefore I have given unto them the words which thou gavest me. John XVII: 8".

It is said that Dr. Pritchard of Indiana preached the sermon at the church when the monument was dedicated; he was a native of Mason County and had known Scott personally. Benjamin L.

Smith was also one of the speakers, and Brother J. W. McGarvey is remembered as one of the visiting preachers who were entertained at the home of Mrs. Annie Wilson, daughter of Mrs. Duke. whose friendship had meant so much to Walter Scott His granddaughter, Mary Scott, now Mrs. G. A. Brooks, remembers it all very well.

Brother Tinder was then nearing the end of his ninth year at May's Lick, and on January 1, 1898, he became the pastor of the Carlisle church. Among those who have remembered him affectionately through the years as the minister who joined them in marriage, were Mr. and Mrs. Sanford Roff, whose wedding was in 1889, and Mr. and Mrs. E. C. Pogue, who were married in 1897.

OTHER LEADERS

In January 1898 came George P. Taubman. Graduated from The College of the Bible, he was looked upon by the student body as one of its most successful preachers, and he continued to maintain this reputation. At May's Lick where he served the church for two years, he was considered an eloquent preacher. He and Mrs. Taubman were both young, handsome and attractive. He was much interested in Christian Endeavor work, and in 1898 he organized the Junior Christian Endeavor, and started Mary Finch in definite church work as leader of this little band. She says her "charter members" were four small girls,—Lillian and Frances Clarke, Alma Hopper and Elizabeth Roff, and they were soon joined by a goodly number of children. The Christian Woman's Board of Missions was promoting these organizations for the little ones, and all over the

country the missionary societies were furnishing leaders to teach them. Mary Finch gave freely her time and her unusual talents to this work for many years, and lovingly do her grown-up children remember her gentle, wise-hearted leadership.

Later Brother Taubman became pastor of the church at Long Beach, California, where for some years he was to have the largest Men's Bible Class in the brotherhood. No longer in good health, he has retired from the ministry, and he and Mrs. Taubman are living quietly at their home in Long Beach.

Joseph A. Severance, also trained at K. U. and The College of the Bible, became May's Lick's minister in 1900 and made many friends here during his three years' stay. He and his wife and her attractive young sister Nancy Halbert were a delightful addition to the life of the community. Capable and full of energy, they seemed always sunny and happy. This young man was unusually gifted in some ways, and was always ready to lend a hand when machinery broke down, or a clock refused to run. In college and wherever he went, he had a reputation as a famous story teller with a remarkable gift of mimicry. That delightful bald head with his bright eyes and young face, added to the impression, and he was frequently not allowed to be serious. For all that, "Jo" Severance was no clown, but a genuinely good man with the gift of an understanding heart. Perhaps he really discovered himself some years later when he was chaplain of the penitentiary at Frankfort, and won the kindly respect of the men not only by words simply and sincerely spoken, but by his willingness to don overalls and

help when repairs were needed in the shop. Such a "parson" seemed to them the real thing. Many felt that it was a matter for regret when political changes removed him from the position where he seemed to know how to find that "something better" that is in every man. He is now living in Louisville, in business, but preaching regularly.

Older by some years than the ministers who preceded him was the man who came to May's Lick in August, 1903. Gentle, modest, utterly sincere, with eyes as clear as a child's, and a heart full of rare wisdom,—this was Robert M. Giddens, pastor of this church for four years. Not a great preacher, he had a message worth heeding, and he is remembered as "one of the best men that ever lived." It was a devoted member of the Baptist church who told the writer how R. M. Giddens and J. P. Campbell both felt that "Our people must emphasize the things on which we agree and not those on which we disagree".

Blessed with a keen sense of humor, Brother Giddens was a delightful companion with those who knew him best. A bachelor all his life, he had often been pressed for the reason, and his replies are said to have been varied and interesting. The temptation to quote one of them here is irresistible. As always, his soft drawl seemed to fit the words,—"We-ell, I've been caught in so many other wild-cat schemes, I thought I'd keep out of that." To the young lovers, in whom he took such warm interest, this was a particularly delicious bit.

An effort was made during Brother Giddens' pastorate to keep a record of monthly meetings of the Official Board. Elders mentioned as present at meetings about that time are S. H. Mit-

chell, W. E. Pogue, H. M. Warder; and Deacons, L. Y. Browning, S. M. Myall, Jonas Myall and Scott Collins. In September 1904 we find this, "Spiritual condition of the church reported good." On May 4, 1905, "The question was asked if the ladies could get permission to darken the church for the Laytham-Riley wedding,.. which was granted." Sallie Riley and John S. Laytham afterward named their little son John Giddens Laytham. In January of the following year "Motion was made and carried that Brother J. S. Laytham be recommended to the church as deacon." Some years later Mr. Laytham was made elder.

In the fall of 1917, notes in the Christian Evangelist from the church at Paris, Tennessee, report a Home-Coming day in September "made better by the presence of R. M. Giddens who was for seven years pastor of this church... Only last week we received a telegram that he had passed away suddenly in Alamo, Tennessee, at the age of seventy-two."

It is the impression of those with whom we have conferred that D. R. Matthews was May's Lick's minister for about a year, beginning in the summer of 1909. One who was teaching in The College of the Bible at the time remembers him well. "He was a good student, very manly in his bearing, and probably had just completed his college career when he began to preach for May's Lick." He and his wife are remembered as attractive young people, and some of the members recall that she sang quite well. Mr. Matthews is said to have gone later into the Episcopal Church. For some years his name has not appeared in the Year Book of the Disciples of Christ.

The years 1908 to 1911 contained the beginnings of great things for the May's Lick community, events directed by no religious body, but vitally to affect the life of all. When the Legislature of 1908 passed the Sullivan School Law permitting the establishment of County High Schools and the consolidation of sub-districts, C. D. Wells, Superintendent of Schools in Mason County, began at once to plan for a High School somewhere in this county. Led by W. E. Pyles, trustee for the May's Lick district school and secretary of the county Board, the May's Lick community pledged five thousand dollars toward a building if it could be located here. With this promise of local help, the County Board selected May's Lick for Mason's first rural High School,—the first in fact, in the state. In the fall of 1909 the High School was in operation, the new building under construction, and everybody happy and enthusiastic, in spite of the crowded conditions under which classes were held that year, with some in the old graded school building and others in rented quarters. In 1911, seven school districts were consolidated and a local tax voted for transportation of the children. Protestant ministers and Catholic priest showed cordial interest, and their several flocks worked together in friendliest harmony. Thanksgiving day and evening at the School became an annual custom, and one year it was estimated that there were a thousand visitors, and that the workers cleared more than six hundred dollars for the School. In addition to larger opportunities for the children, a fine community spirit grew out of the unity of interest and effort; and a wider range of acquaintance, with broader toleration for the opinions of others,

proved good for all concerned. Remembering the enthusiasm of the early years of the School, it seems a far cry from the village school of pioneer days taught by one Hiram Miram Curry "up the road beyond the meeting house, where hickory switches were abundant."

A young Canadian, Charles A. Coakwell, came to May's Lick in August, 1911, remaining with this church until August, 1913,—"the year of the big flood", as he recalls. Both he and Mrs. Coakwell had beautiful voices and were often called upon to sing together. For more than ten years now the family has been living in Cleveland, Ohio. A few years ago Mrs. Coakwell and her daughter Elizabeth, and Charles, Jr., and his wife visited in the community and seemed cordially glad to renew old associations.

It was during the year 1911 that the congregation bought a parsonage, and the Coakwell family was the first to occupy it. In 1835 this lot had been bought and the dwelling erected by Louis Wernwag, a noted architect and bridge builder of his day. He lived in it while he was building the Christian Church, selling the property in 1841 to John S. Mitchell; it was here that Sanford H. Mitchell was boRN. Since the purchase of this property by the church, five ministers and their families have loved the dignified old building with its beautiful woodwork and its look of home.

It was about 1912 that Miss Mary Finch organized the "Emory Ross Circle", a group of girls who had outgrown the Junior Mission Band. The national Christian Woman's Board of Missions now included not only groups of women and of

little children, but similar organizations for adolescents and young people. That fine young man Emory Ross, son of the beloved "Mother Ross" of our missionary history, was to marry lovely Myrta Pearson and go to Africa for years of loving service in the Congo region. So these girls called themselves "The Emory Ross Missionary Circle"; and in addition to worship and study and giving, they had an interesting initial project. Perhaps Mrs. Myrta Pearson Ross has not yet forgotten the dainty gifts for her trousseau that came from those eager young people. Mary Roff had been little more than a baby when she began to attend the Junior Band with her sister Elizabeth. She was now promoted from it to this new group, which included Lillian, Frances and Anna Pearce Clarke, Alma Hopper, Edith Worthington, Columbia and Anna Prather Clift, Louise Dougherty, Hattie Forman, Lucille Rees, Sue Marshall Fox, Ruth Sparks, Gertrude Collins and others as the years passed. Of those who have remained in the community, six are now members of the Woman's Missionary Society, one of them—Mrs. Columbia Clift Stears—serving modestly and efficiently as its president. Gertrude Collins was later to lead the Juniors, assisted by Beulah Lowe. Both of those, and also Ruth Sparks, Lillian, Mary Anderson, Susie and Nancy Clarke were to serve at different times as teachers in the Bible School. Anna Pearce Clarke was a valuable co-worker with Miss Myra Myall in the Primary Department and is doing a similar work today among the little ones of the Baptist Church, where she and her husband are members. Those who have made their homes in other communities are serving loyally where they are.

BROTHER LOOS AGAIN

In the summer of 1913, Brother Loos was invited to return to the church that had known his first years in the ministry. Besides about ten years in Louisville with the *Apostolic Grade*, he had preached, before and after that interval, in Nashville, Tennessee, in Eminence, Kentucky, where his wife died, and in Carroll ton. Now after thirty years he was again to make valuable contribution to the life and thought of the May's Lick community. "Always", his daughter Emily writes, "May's Lick was the place he loved best, and the old friends there were always his dearest." Many of the old friends were still here in vigor of mind ami body. He found friends too of a younger generation whom he had come to know in occasional visits to the community; and he received a warm welcome from all denominations. About a year later he married Miss Florence Frank of Maysville, and the parsonage was their home until the summer of 1925.

Always deeply interested in the missionary program of the church, Brother Loos rejoiced in the cordial response to his leadership. His sister, Mrs. Louise Loos Campbell, state secretary of the Christian Woman's Board of Missions, came now and then, and the women grew to love her much. She was a radiant spirit, made beautiful by consecration of thought and life to the Master's service. For sever?! years yet Miss Mary Finch was working with the Junior Endeavor and guiding the work of the Primary Department of the Sunday School; Miss Elizabeth Mitchell, Mr3. R. L. Fox, Miss Julia Longnecker, Miss Louise Dougherty and Miss Mae Pogue were the wide-awake, interested teachers to whom the children came in

turn; and some of these children were themselves to become responsible leaders before many years.

Near the end of his ministry the Woman's Missionary Society had a Home Reading: Circle each member furnishing a book of missionary interest, sometimes in the form of fiction, and passing them in regular order from one to another. The motto of the Reading Circle was "An open mind and an understanding heart," and there is no doubt that they and their families received both information and inspiration, as the Circle was reading from time to time over a period of fourteen or fifteen years.

The names of two men were on the roll of the Woman's Missionary Society,—Mr. Ben Longnecker who contributed regularly but did not attend, and Brother Loos, who was an active member, present at the meetings and taking part on the programs as a member on equal footing with the rest. The missionary organizations were his great pride, and he often spoke of what they meant to the spirit and the work of the church. The appeal of the "Men and Millions" movement in 1918 met with fine response from this church. When the county Committee for this effort met with the May's Lick church the smallpox scare prevented a large attendance, but "fine earnest talks from Brother Loos and Brother Finnell resulted in pledges to the amount of one hundred and ninety-five dollars soon to be increased to seven hundred and seventy-five dollars pledged, and all paid in good time

Looking through an issue of the *Apostolic Guide* sometime in 1888, the first year that Brother Loos was connected with it, one may read from his pen, "Time which corrupts the

corruptible and brings death to the mortal, has only added to the beauty and the glory of our Christ." And this that he had believed in his strong young manhood was a sure possession of his spirit now.

The tribute that he in Ms prime had paid to William J. Mason, a retired minister who was a member of his church at Eminence, might well be written of himself,—“He was one of those rare men who combine a character of strong integrity and uncompromising righteousness with the sweetest graces of a Christian spirit.”

He felt and showed deep interest in the negro race and often paid tribute to their remarkable record of development and accomplishment through the years of their freedom. It was his habit to speak of this church as the First Christian Church and the negro group as the Second.

He never lost his sense of humor. Rather did it become a part of all his thinking, to soften judgments, to aid in his refusal ever to harbor bitterness or resentment, to season his ripe judgment and his wise counsel,—an essential part of a calm strength within himself. His sense of brotherhood with Christians of every name found its natural response in friends in other denominations, and many of them came to love him deeply. In his twelve years' ministry and the succeeding years of his retirement, one learned many things from this minister.

When his health began to fail so that he realized he could no longer serve as he would, he gave up the work at May's Lick, retiring from active service after fifty-four years,—the first twelve and the last twelve having been spent with the little church that he loved best. As it became

known that he was to leave, people let their hearts speak, and his own was warm with the belief that they were sincere. As a parting token of continuing love and affection, friends in the church gave him \$535.

With his change of residence to Maysville, his membership was transferred to that church and he held himself always ready to help in unobtrusive ways. May's Lick friends kept in touch with him after his retirement, and from his new home, he watched with deep interest and no hint of envy or interference, the work of his young successors, two of whom had opportunity to know and honor him.

THREE YOUNG MEN

Charles S. Van Winkle, just from college, happy, friendly, in love with life, came to this church in November 1925 and remained its minister for three years. He had a beautiful voice which he used freely and naturally when requested to sing. He planned his work with special reference to the young people, of whom there was a good group in the families of the church, and their training in previous years was beginning to show results. When later he was married to Miss Mary Hyden of Jackson, Kentucky, the church was ready with a warm-hearted welcome for this gentle little lady. Mrs. Van Winkle was a gifted musician, and she did excellent work for a year or two in charge of the music department of the High School. Leaving May's Lick in November 1928, they served the church at Waycross, Georgia, for several years. More recently they have been living in Pittsburgh with Mr. Van Winkle in charge

of Young People's work in the Eastern Area,— New York, Pennsylvania and New England,— where our churches are not so numerous as in this section. A part of his work is to arrange each year for four Young People's Conferences.

During Mr. Van Winkle's pastorate here, missionary leadership continued quietly at work through the Bible School and the several organizations, with younger leaders coming on to take the place of those who had trained them. When several of the former "Emory Ross Circle" who were still in the church had become members of the Woman's Missionary Society, Miss Ruth Sparks had organized and led successfully a new Young People's Circle which included young men as well as young ladies. Of this group, three of the men were afterwards to become deacons in the church,—Frank Pogue, John William Pogue and George William Collins.

Brother Loos had successfully established the principle of the "Every-Member-Canvass" and the church continued to plan its budget each year. Money seemed plentiful in the late twenties, and in one year the liberality of the church, in addition to local and missionary budget, found expression in a generous gift for flood relief, in sending a young girl to the Orphan School at Midway, in a large gift for the new Stinnett school, and in a considerable pledge to the National City Church. Electric lights were installed in the church, connected at first with the Swartz plant at May's Lick until the Kentucky Power and Light Company extended its lines from Maysville in 1928.

Joe Pogue, youngest of the elders, had succeeded Brother Loos in 1925 as teacher of the

Walter Scott class, with the same loyal support from thorn that Brother Loos had received. Mrs, Yancey, who had taken Mrs. Mitchell's place as teacher of the Women's Bible Class, was enjoying a group which ranged from twenty-five to eighty years of age, with Mrs. Mitchell giving devoted support to the younger teacher whom she had persuaded to lead the class. The Home Department idea was found to work well for those who cams only occasionally; giving the feeling that the class was theirs even in their absence. One finds that this sense of "belonging", if kept alive in quiet ways can have a surprising value not always understood by highly efficient "organizers".

After the close of Mr. Van Winkle's ministry in November, 1928, though for some months without a pastor, the members not regularly, with an occasional visitor in the pulpit; the Bible School and the missionary organizations carried on; and offerings for missionary, educational and benevolent work even showed an increase. In the summer of 1929 a young man was cordially recommended by College of the Bible instructors who had watched him though his course of study. Conferring with the officers of the church, he asked for a vacation before coming to May's Lick, as he was about to be married. Arrangements were made for them to come on September 1, and the church set to work to prepare the parsonage for their coming. A certain amount of furniture was placed in each room so that they might begin housekeeping and plan their own purchases at their leisure. The bridegroom was in the secret and managed to keep it to himself until the evening of their arrival. Miss Gertrude Collins and a capable group of ladies had everything

fresh and attractive, with flowers in the house and a meal ready to be served, when they slipped away just before Mr. and Mrs. Herbert Woodruff walked into their new home. From that moment these two loved the house and the people, and though they must have seen many a fault in their flock during the six years of their stay, such flaws were lovingly overlooked. In their overflowing happiness and their joy in the work, they stepped right into the affections of the people. Both began to teach in the Bible School, and to share in the choir practice. Many of the older singers had dropped out, and the newer group were young, some of them already gifted musicians. Mr. Woodruff and his wife (formerly Cordelia Berkshire) both had sweet voices and were often called upon to sing. Young and inexperienced as they were, they took hold of the work with real interest. Mr. Woodruff says, "Of course the Depression began a few weeks after we arrived (I don't really think we had anything to do with causing it), but I feel that the finances of the church hold up remarkably well." That winter—December, 1929—with a surplus in the treasury, the church voted to give Brother Loos \$25 a month to supplement the assistance he was receiving from the Ministerial Relief Fund. Of this Mr. Woodruff writes with characteristic modesty, "Though I made the suggestion to the Board of Officers and the congregation, the credit belongs to Mr. Banks, at that time pastor at Maysville, for he gave me the idea." This material evidence of affection on the part of the church that he had left more than four years before, seemed to bring more joy to Brother Loos than almost any other experience of his ministry. With

these friends only twelve miles away at May's Lick, and their young minister learning to appreciate him as a young man can sometimes love an older one, with good friends about him in Maysville,—and not least among them that same Gabriel Banks,—he lived six months after this, with his heart warmed by it all.

Though the crash in the stock market came in October 1929, this rural community seems not to have felt the effect of it so much in 1930 and 1931, and the local missionary budgets were kept at a high level. The new Pension Fund system was explained to the church and they began their monthly payments into this fund in 1931. There was only a slight drop from the highest per capita giving in their history (that of 1929), and large individual pledges were made to the \$8,000,000 initial Pension Fund, to be paid in three years,—by the end of 1933.

The year 1932, however, began sorely to feel the pinch, and early in 1933 the church realized that the budget already planned could not be maintained. In conferring with the officers, Mr. Woodruff proposed a general cut of 8 1-3 percent, beginning with his own salary. The total in 1934 and 1935 was less, and still less; and 1935 found the church with more members and less money than they had had in a long while. Mr. Woodruff's letter makes only general reference to all this—"I feel that the finances of the church held up remarkably well, we were very fortunate in not having a large debt to contend with."

In discussing the financial situation, it would be a mistake to think of money alone as a measure of the condition of the church. Its real pulse showed a courage and optimism that failing bud-

gets could not indicate. In October, 1933, with insufficient funds in the treasury Mr. Woodruff offered to hold a revival meeting himself, without remuneration other than his regular salary. As a vote of confidence and a pledge of loyalty, each member was asked to sign and return to him a card with the following statement, "I will reserve October 16-29 for one purpose,—to support my church in its evangelistic meeting. Unless prevented by sickness or other reasons over which I have no control, I will be present at each service." Two of these cards he still treasures,— one signed by Mrs. S. H. Mitchell, the other by Mrs. Mary G. Riley,—as expressing their deep and genuine interest in the success of the meetings, though neither was able to attend. Today, nearly eight years later he writes of this meeting as an unusually happy experience for him personally—"the response of the members in their support was about as thrilling a thing as has ever come to me since I have been preaching." To the church it was a mountain-top experience. Not only did this young minister put his whole heart into the messages that he brought, but he led the singing, and himself sang a solo each night. His own unselfish service was a genuine inspiration to the church and the community. A little later, while Mr. Odom was the Baptist pastor at May's Lick, Mr. Woodruff was invited to lead the singing for a revival in our sister church, and again all denominations found something unusually inspiring in the situation. To quote again from his letter, "Moving along the line that our brotherhood has stood for Christian unity, I tried to preach it and practice it as best I could... in fellowship with the other churches of the communi-

ty. I was not a pioneer in this. I was one of the heirs of the beautiful spirit of Brother Loos; but somehow I felt like I was a sort of assistant pastor to the people of the Presbyterian and Baptist churches." And indeed he loved them all, and they loved him.

Mr. Will Mitchell kept his membership at May's Lick and contributed regularly even after he had changed his residence to Maysville; and when he died in 1934, he bequeathed one thousand dollars to the May's Lick church, making it possible to build classrooms in the previously unfinished upstairs, and a dining room and kitchen in the basement. Labor for digging out the basement was paid by the federal government, which was aiding church and school projects at that time. The church added five hundred dollars to Mr. Mitchell's gift; volunteer workers did their bit and new concrete walks were added to the other improvements. February 24, 1935 was a happy day. Dr. C. L. Pyatt of The College of the Bible preached the sermon of dedication, and E. B. Bourland of Flemingsburg and F. M. Tinder of North Middletown also had part in the day's services. In a brief In Memoriam, Mr. Woodruff paid tribute to those of the past, saying, "We have been able to build these new rooms because Mr. William Mitchell desired to serve in death the church that he had loved in life... For many, the name of two members will be inseparably associated with this. They joined the group of yesterday since the beginning of the work and its dedication. Mrs. S. H. Mitchell did not see any of the work of construction, but she rejoiced in it more than many of us who do see it; and Mr. W. E. Pogue watched its progress with delight"

Only a few months later a call came to Mr. Woodruff from Whiting, Indiana. His former Instructors at The College of the Bible felt that *ha* could fill a great need there, and he and Mrs. Woodruff decided to go, saying to the May's Lick church, "You are strong enough to do without a preacher if necessary," a compliment which they appreciated as sincere, though far beyond their deserving. On September 1, these two with little Mary Gay and Lonnie Ann went to their new home in Whiting, where they have now served well for six years. Before leaving, Mr. Woodruff offered to aid the church in finding a new pastor, and though not always wise, the plan worked well in this instance.

On the Sunday following his visit to May's Lick the congregation voted to call George J. Darsie as its new minister. He and Mrs. Darsie and their little daughter Margaret arranged to come from Montgomery, West Virginia, early in October, 1935, so that the church was without a pastor for only a few weeks. Mr. Darsie belongs to a fine family of preachers. He is a great grandson of James Darsie, a grandson of John L. Darsie and a son of Clyde Darsie, not to mention his grandfather's brother George, and several others who have served well through the years. To those who have known the older members of the family, the gentle courtesy and refinement of this young man, his thoughtful mind and his understanding heart have seemed quite characteristic. He and Mrs. Darsie are both graduates of Bethany College and were also students for a time at The College of the Bible in Lexington. They were cordially received upon their arrival at May's Lick, and through these six years many

have learned to love and admire them. Mrs. Darsie has used her varied gifts in the Bible School, the young: people's work and the missionary society, also in the Woman's Club and in community service along several lines. She too is a descendant of preachers. Her great grandfather William Trout, a native of Ontario, Canada, was a circuit rider who helped to establish our Brotherhood in Canada a century ago; and her grand-father William H. Trout (father of Mrs. I. W. Davis), though never an ordained minister, did much preaching in his native Canada and later founded the First Christian Church in Milwaukee, Wisconsin, helping to keep their courage strong through difficult days. Mr. Darsie has for some time been the local leader of the Boy Scouts. During both Mr. Woodruff's pastorate and Mr. Darsie's a number of young people have found inspiration in the annual Young People's Conference at Hazel Green; and their own contacts with the young people have been invariably helpful.

Repairs had been made at the parsonage before the arrival of the Darsie family, and following the severe winter of 1935-1936 it was considered advisable to rebuild the kitchen, back porch and garage. Tony and John William Pogue and George W. Collins were the committee in charge of the work, loyally assisted by other members including the pastor. One very important change was in the water system of the parsonage, and we record with appreciation that Mr. I. W. Davis of Milwaukee, Wisconsin, father of Mrs. Darsie, gave his expert services to completely rebuild the water system and install a new electric pumping apparatus. The new pump itself and necessary materials were given by a very gen-

erous and equally modest member of the church. When it became necessary again to paint and paper the parsonage, strengthen the walls and make other repairs, the pastor again had a part in the work; and Mrs. Darsie, loving the old staircase, herself rubbed down and refinished the cherry railing and newel posts.

Meetings held in the last few years by Rhodes Thompson, Frank N. Gardner, George W. Frey and J. S. Faulconer have added to the membership yet at the same time death and removals from the community have reduced it; and at the present time the number of members actually in residence is less than two hundred, though others are still on the church roll.

After Harry Owens, pastor of the Elizaville church, had led the singing for the 1938 revival here, conducted by George W. Frey, he was invited a little later to lead the singing for a meeting at the May's Lick Presbyterian church, whose minister Edward Crouch was also pastor of the Elizaville Presbyterian church, and the two men had already worked together harmoniously in that community.

The Missionary Society here continued its quiet work, setting its annual goal and usually exceeding it, the Bible School has made its separate missionary offerings, and the pastor and church board arranged that ten percent of the total annual budget be reserved for missionary offerings from the church as a whole.

Dr. Magnus T. Hopper of New York had long desired to make a substantial gift to the May's Lick Christian Church in memory of his mother, Mrs. Susan Evans Hopper, who was for many years a faithful and devoted member. On Jan.

3, 1939, under the general supervision of Mrs. James A. Finch, the work of beatification and improvement began. Dr. Hopper's generous gift made possible the redecoration of the interior walls, woodwork and pews; a hardwood floor, with new rugs and runners; the baptistry remade in beautiful tiling; a 12x14 cistern with the water piped into the church, and an electric pumping system installed; a drinking fountain in the vestibule, and an electric water heater in the kitchen; a supply of dishes, silverware and table linens; a new kitchen stove and many utensils; built-in cabinets in the kitchen; and a number of evergreen shrubs for the front of the church.

While all this was being done, the church was doing some things for itself. Roof and guttering, foundation and brickwork were repaired. The roof and outside woodwork were painted. Three windows and a door that were no longer needed, were removed from the rear wall. A new heating system was installed,—furnace and blower and new piping,—so that the basement can now be heated as well as the rooms above. For these much-needed repairs the church gave approximately fifteen hundred dollars.

During the ten weeks that the church was out of the building while the work went on, the Hirschfeld force had occasion to smile a welcome to many a member interested in its progress, and the happy pastor missed nothing at all.

The story of the weeks of remodeling would be incomplete if one failed to record how graciously the members of the Presbyterian church shared their building with us for Bible School and church services. The two schools joined classes

and shared teachers, and both Mr. Crouch and his people were delightfully cordial.

The service of dedication was held on Sunday afternoon, March 19, 1939. Dr. Hopper, knowing of the plans for the service, gave the flowers that added to the beauty of the church on that occasion, and the beloved F. M. Tinder preached the sermon. The re-occupancy and rededication of the building was a joyful occasion.

Looking back now over one hundred years of worship within its walls, and farther still, over the eleven years of meeting together in the old stone school house before the church was built, it would not be difficult to point out much of human frailty. Preachers and people alike have doubtless fallen short of their highest possibilities, yet surely it is true that the best that is in a man is the real man, and so it must be with a church. Pride in church history, like pride of personal ancestry, can be a light to show succeeding generations the highest ideals of time past.

Gladly, untiringly, in so many ways, the present pastor and his wife are giving themselves. As the members show themselves willing to match the minister in loyal service, so will the Kingdom increase in power.

LIST OF MAY'S LICK MINISTERS

1836—? R. C. Ricketts, half time	26
1845-1846 County Cooperation	28
1848 John M. Holton, half time	31
1850 to April 1882—Walter Scott, full time	33
Fifth Sundays, 1862—J. Young	38
1804—J. N. Payne, half time	39
1804 to April, 1807—James C. Henshall, full time	40
1808—John Shackelford, half time	42
180S—Henry Pangburn, half time	42
1860 to June 1861—L. P. Streator, three-quarter time	43
October, 1861 to October, 1862—R. C. Ricketts, Jr., half time	48
October, 1862 to July, 1863—O. P. Miller, three-quarter time	48
November, 1863 to November, 1865—J. W. Cox half time	49
August, 1861 to ?—Milton Pyles on first Sunday of each month	50
1866—Joseph D. Pickett, full time	50
1867 to September, 1870—Harry Turner	53
1871 to 1883—W. J. Loos	55
1883—William H. Tiller	62
1881-1885—Lewis N. Early	62
1886 to September, 1888—William A Gibson	63
1889-1898—Frank M. Tinder	68
1898-1900—George P. Taubman	73
1900-1903—Joseph A. Severance	74
August 1903 to August, 1907—Robert M. Giddens	75
1909-1910, about a year—D. R. Matthews	76
1911-1913—C. A. Coakwell	78
September, 1913 to June, 1920—W. J. Loos	80
November, 1925 to November, 1928—Charles S. Van Winkle	83
September, 1929 to September, 1935—Herbert D. Woodruff .	85
October 1985 to present time—George J. Darsie	90

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