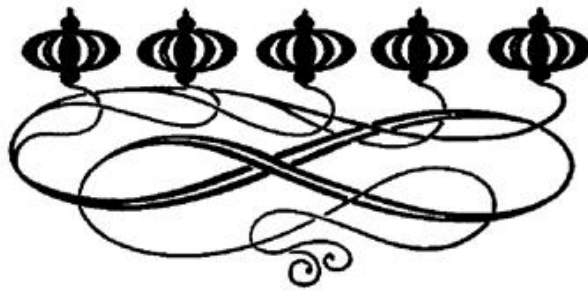


CYNTHIANA CHRISTIAN CHURCH.

A SOUVENIR HISTORY OF
THE CHRISTIAN CHURCH
OF CYNTHIANA, KY.

By W. S. CASON, LILY WEBSTER, MAUDE
SMITH, and BETTIE M. CROMWELL.

WITH A BRIEF SKETCH OF THE
REFORMATION by Rev. J. J. HALEY.



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PREFACE.

ANY product is considered a success in proportion as it accomplishes the purpose in the mind of the producer.

No fault is found with the horseshoe because it is not adapted to the cloven hoof of the ox; nor is the grain-drill condemned because it does not perform the functions of the modern harvester. In offering this little volume to the public, the authors claim the right to have it judged by the above standard.

When the morning sunbeams of the new century first kissed the spire of the magnificent new structure that marks the greatest advance step in the life of this congregation, seemed a fitting time to brush the dust from at least a few of the milestones that mark the Church's progress through the century gone, and to recall some facts from the eventful lives of those earnest men of God whose heroic labors and self-sacrifice have contributed so much to place us where, as a Church, we stand today. More than this is beyond the scope of this work, and beyond the modest aspirations of its authors. Because of the scarcity of record evidence, even this has been no easy task, they having been compelled to rely, in great measure, upon the

memory of older citizens and members of the Church, and to seek information from pastors who are living, and the friends and relatives of those who are dead. These have, in every instance, willingly contributed of the facts within their knowledge, and to them the authors desire to express their thanks for their generous assistance.

If, in the biographical sketches, the space given to any one seems disproportionate, it is not for the purpose of undue prominence, but because, in some instances, the facts have not been accessible.

If, in this effort, they shall awaken a tender memory, or inspire a more exhaustive research into our past, or bring our people to realize the importance of a more careful record of our Church life in the future, they will feel amply repaid for their labor.

THE NINETEENTH-CENTURY REFORMATION.

THE nineteenth-century religious movement, with which the Cynthiana Christian Church stands connected, began, as far as we can specifically designate the beginning, in the year 1809.

Thomas Campbell, founder of the Christian Association for the promotion of Christian union, out of which this wider movement sprang, was a Presbyterian minister of the Seceder denomination, who came to this country from Ireland in 1807. Upon the presentation of his credentials, he was received into the Presbytery of Chartiers, in Southwestern Pennsylvania.

Religious society in America, as at that time constituted, was in a deplorable state of strife, alienation, and division, the Seceder branch of Presbyterianism being the "straightest" of the numerous sects of Pharisees. The ecclesiastical bias and bitterness of the time is well reflected in an expression used by a Scotch Seceder in preparing his people for the "Holy Communion." "My brethren," he said, "I exhort you to abhor all other denominations, especially the Catholics."

Mr. Campbell, who was a man of rare intellectual endowments, profound scholarship, extensive

knowledge of Scripture, and noble Christian spirit, had come into contact with a broader and better spirit that had begun to move among the Churches in Great Britain, before his departure from the Old World; so his eyes had already been opened to the evils of the sectarian spirit, and the barriers erected by denominational creeds and divisions to the progress of the gospel. His catholic spirit and advocacy of unity among Christians soon encountered opposition and persecution, especially among his ministerial brethren of the Seceder denomination. The guardians of Seceder theology pronounced him unsound, and an edict of ecclesiastical censure was issued against him for communing with other religious bodies, and for inviting non-seceders to communicate at the Lord's table. The activity of the persecuting spirit, under these circumstances, only served to deepen the conviction that there was a crying need for the destruction of intolerance and the promotion of liberty and unity among the people of God.

In the year 1809, the Christian Association of Washington was organized, by Thomas Campbell within the pale of the Presbyterian Church, whose avowed object was to promote evangelical Christianity and the unity of believers. The constitution of this Association was the now historic and famous "Declaration and Address," written by

himself, in which he outlines in masterly style the fundamental principles and purposes of what afterwards grew into the most remarkable religious movement of the nineteenth century. In the admirable introduction to this document, he states, in vivid colors, the distracted and torn condition of the Church, concluding that part of his essay in these words:

“Our desire, therefore, for ourselves and our brethren, would be, that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the Church of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the Divine Word alone for our rule, the Holy Spirit for our teacher and guide to lead us into all truth, and Christ alone, as exhibited in the Word, for our salvation; and that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord. Impressed with these sentiments, we have resolved as follows:

“That we form ourselves into a religious association, under the denomination of The Christian Association of Washington, for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men.

“That this society by no means considers itself a Church, nor does it at all assume to itself the powers peculiar to such a society; but we unite merely as voluntary advocates of Church reformation, and as possessing the powers common to all individuals who may please to associate in a peaceful and orderly manner for any lawful purpose; namely, the disposal of their time, counsel, and property, as they may see cause.”

This is merely the gist of the resolutions which formed the basis of an association of individuals within the Church for the specific purpose of advocating “Church Reformation” in the direction of unity and simple evangelical Christianity, “free from all mixture of human opinions and inventions of men.”

While the Declaration and Address was passing through the press, Alexander Campbell, son of Thomas Campbell, arrived, with the family, from Europe, and at once, and with singular ability and devotion, espoused the cause his father was endeavoring to establish in the New World. Providentially, the son was possessed of commanding genius, supplementing the deficiencies of the father for leadership, and was almost immediately recognized as the leader of the movement, which position he held to the end.

With tongue and pen these two great men,

father and son, pleaded, with growing success, the sacred cause of a pure Biblical Christianity, free from the domination of human creeds and the traditions of men, charged with the positive elements of an incomplete gospel built on Jesus alone as Lord of all.

Emancipated from the bias and bondage of partisan prejudice, with the Greek New Testament as the basis of authority and study, these two Presbyterian ministers, after a prolonged and earnest investigation, reached the conclusion that baptism was immersion, and that infant baptism was not authorized by the Word of God. Having already formed the determination to return to original ground and take up things where the apostles left them, nothing was left to these honest men but to carry out their new convictions, and so application was made to a Baptist minister by the name of Luce, who, upon a simple confession of faith in Jesus Christ, immersed them, and several members of their families, on the 12th day of June, 1812. The Christian Association now became a congregation of Disciples, a religious body of men and women who were Christians only, composing in their organized capacity a Church of Christ, with no sectarian name, creed, or affiliations. The immersion of the Campbells brought them into closer relations to the Baptists, and desiring, above all things,

to avoid the very appearance of evil in the matter of organizing a new and separate religious body, they were persuaded to unite with the Baptist denomination. This union, however, did not last. A catholic interpretation of Christianity and the advocacy of union, stimulated by jealousy of the growing influence and power of Alexander Campbell, provoked as much hostility among the Baptists as the action of his father had done among the Presbyterians. After a few years of activity and fellowship among the Baptists, and a wide dissemination of the new views in the denomination, the separation came, and the Reformers were compelled to set up housekeeping for themselves. Forced out of the Red Stone Association in Virginia, they transferred their membership to the Mahoning Association in the Western Reserve of Ohio, which came over in a body to the Reformation.

In 1823, the *Christian Baptist*, a powerful organ, edited by Mr. Campbell, commenced publication in Bethany, West Virginia. Bethany College, where so many able men were educated for the ministry of the Christian Church, was not established till 1840. In 1824, Mr. Campbell paid a three-months visit to Kentucky. During this tour he visited a large portion of the state, addressing everywhere large audiences, and greatly extending his influence and acquaintance with the Baptists.

The secret of the rapid spread of the Reformation in Kentucky, so far as favorable circumstances were concerned, is explained by a remark of Mr. Campbell's biographer: "Yet he found the Baptists of Kentucky a highly intelligent people, deeply interested in the subject of religion, and having among them many pious and devoted preachers, some of whom were eminently distinguished for their abilities. The pioneer preachers of the Kentucky Baptists had come from the eastern part of Mr. Campbell's own State, Virginia; from whence, indeed the greater part of the earlier settlers in Kentucky had emigrated, carrying with them their princely hospitality, their indomitable energy, and their love of civil and religious freedom." Two things greatly facilitated the spread of the new cause in Kentucky: First, the number of distinguished men who identified themselves with the movement. Such men as John Smith, John Rogers, Samuel Rogers, Jacob Creath, Sr., Philip S. Hall, L. L. Pinkerton, John Allen Gano, T. M. Allen, and others, all men of renown and mighty in the Scriptures, lifted the cause at once onto a high social and religious plane, and sent it bounding forward to almost unexampled prosperity. "Raccoon" John Smith, as he was familiarly called, remarked on one occasion, that in a single year he had baptized five hundred and capsized eight hundred. The

“capsized” were his *quondam* brethren of the Calvinistic Baptist Church, who came with him into the Reformation. In the county of Montgomery, where he lived, there were at that time, and largely through his influence and labors, twenty-six hundred Disciples. An enemy remarked that “dog-fennel and Campbellism had taken Bourbon County.” Central Kentucky, known as the region of the Blue Grass, with Lexington as the center, became a great stronghold of the Christian Church, which is still the dominant religious force in this part of the State.

So many men of piety and ability zealously defending and propagating a cause at once so rational and Scriptural, and so far in advance of the dogmatic and sectarian religionism of the time, was bound to tell in a region characterized by its “love of civil and religious freedom.”

Another cause enhancing the stability and progress of the Campbell movement in Kentucky, in addition to the preparedness of the Baptists for its reception, was the Stone Reformation, which preceded, by a few years, the work of the Campbells. Barton W. Stone, an eminent Presbyterian divine, a man of distinguished piety and learning, tired of superstition and human traditions, of creed, bondage and sectarian strife, commenced a movement in Kentucky, in the year 1804, very similar in char-

acter and purpose to the one started by the Campbells, five years later, in Southern Pennsylvania and West Virginia.

On the occasion of Mr. Campbell's visit to Kentucky, the two leaders came into contact, and, upon investigation and a comparison of views, so much was found in common between these two reformatory causes that little difficulty was experienced in their final and permanent amalgamation. In reality, the Campbell movement absorbed the Stone movement so completely that nothing has been heard of the latter since the union was consummated, except as a fact of history.

This conjunction of the two armies of reform greatly strengthened the hands of the reformers, giving them a social and moral leverage that has never since been lost. The Campbell and Rice debate in Lexington in 1843, the greatest debate ever held, perhaps, in the English language, gave the cause a mighty impetus forward, especially in the region where the discussion was held. The Christian cause, then the weakest in the Blue Grass capital, is now the strongest, and the same is true of the other towns of Central Kentucky, including Winchester, Mt. Sterling, Richmond, Paris, Carlisle, Nicholasville, and Cynthiana.

An intense evangelism characterized this movement from the first. This fact, coupled with eu-

thusiastic adherence to apostolic methods in the proclamation of the gospel, and in dealing with inquirers, gave the cause great power among the people. John T. Johnson, the most illustrious evangelist of his time, and John Allen Gano, a silvery-tongued exhorter of great sweetness and power, held two revivals in Cynthiana, in the early forties, which put the cause on a permanent basis of influence and success.

The body of this book will give some account of the service of these men, and the labors of other distinguished servants of God. This preliminary and very imperfect historic sketch would be still more incomplete if a sentence or two were not given to the success of this nineteenth-century religious movement. The thirty persons who joined themselves together ninety years ago in the Christian Association of Washington, to plead for a pure evangelical Christianity, free from admixture with the traditions and commandments of men, taking the Bible alone as the all-sufficient rule of faith and practice, have grown to be one of the great religious bodies of the age, with 10,000 Churches, 6,000 ministers, 1,200,000 communicants, and the usual equipments of maintenance and progress in the way of universities, colleges, seminaries, newspapers, books, conventions, congresses, missionary and benevolent organizations. According to the

religious statistics of the United States Census, the Disciples, or Christian Church, as they are called in the South, are making more rapid progress than any other denomination in America.

There can be no question, if true to its original purpose to promote unity and a pure Biblical Christianity, it has great possibilities of good for the time to come.

J. J. HALEY.

PERIOD OF FIRST CHURCH BUILDING.

ALTHOUGH but seventy-four years have passed since the organization of the Christian Church in Cynthiana, and while there are yet living, within the sound of its walls, men whose birth antedates its origin, so imperfectly have the records been kept, and so meager is the information they furnish, that much of its past is tradition.

True, some of the most important facts still live in the memory of our oldest citizens; but, engrossed as they have been for many years in other affairs, they have naturally forgotten many things of moment.

The late L. G. Marshall, to whom we are indebted for much of our information, in an article in a history of Bourbon, Scott, Nicholas, and Harrison Counties, published in 1882, gives a short sketch of the beginning and early life of the Church.

It was organized in 1827, when Barton Stone and Alexander Campbell were stirring the hearts and minds of the people with their new and startling ideas of religion. The spirit of revival and reformation swept over Kentucky, and, inspired by the same general causes as were these leaders, the founders of the Christian Church of Cynthiana formed and signed the following agreement:

“We, whose names are hereunto annexed, do

agree to form ourselves into a Church of Jesus Christ, taking the Bible as the only rule of our faith and practice, and the name of Christian as that by which to be called. Done in Cynthiana, Harrison County, Ky, on the 24th day of July, in the year of our Lord 1827. Eleven Todd, Rebecca Miller, Patsy Kemp, Eliza Haggerty, Polly Ann Haggerty, Catherine Douglass, Hannah Wall, Margaret Miller, Jemima Todd, Mary Porter, Mary Carmon."

As Mr. Marshall suggests, these eleven names ought to form a perpetual Church-roll of honor. Three record-books of the Church, which show the marks of time, both in material and workmanship, have been preserved; and, in two of these, the same compact is found, varying but slightly from Mr. Marshall's statement of it.

But two of the above names, those of Margaret Miller and Mary Porter, appear annexed to the compact as copied in the two books now in our possession. From this, as well as from the fact that Mr. Marshall says that the membership of the Church, as shown by the original record, was, at the end of 1840, 273 persons, while the books still in existence show but 183 names up to that date, and Elder John Allen Gano, who was familiar with the history of the Church at that early day, says, in a letter of date, February 1, 1882, that "at the yearly meeting at Dry

Run, in Scott County, the Church in Cynthiana represented a membership of 184 in 1840," we conclude that the names appended to the article as it now exists is a revised list of the membership of the Church made about 1840 or 1841.

As to nine of these founders of the Church, the existing records are silent. Margaret Miller died a member of this congregation in December, 1842, and Mary Porter was, by the unanimous consent of the congregation, granted a letter of commendation, April 13, 1845.

For the first few years of its existence, the congregation met for worship at the courthouse and the homes of the members. Two of these houses are still standing, an old brick building on Main Street, in the rear of the house now owned by J. S. Linnehan, and a portion of the building on Court Street, owned by Mrs. Kate Frazer. But the congregation early set about acquiring a church home, and, as the Church grew stronger, measures were taken to erect a house of worship.

In December, 1828, the members met at the house of Mr. John Trimble, the property now owned by Mrs. Mary Dedman on Main Street, and appointed a committee, consisting of Enoch Worthen, Thomas Smith, and Andrew Moore, to contract for the building of a meeting-house in Cynthiana, and also passed a resolution to solicit

for subscriptions from the brethren at Paris, Georgetown, and Union. In January, 1829, at a meeting held at the same place, the committee reported that they had purchased a lot for the sum of one hundred dollars, and had contracted for the stone work at \$1.37½ per perch, and the sash at six pence per light, but that they had not, as yet, progressed any further. This lot, as shown by the deed now of record in the county clerk's office, was bought from John C. Hamilton, and fronted 44 feet 4 inches on Main Street, and extended east on Mill Street 70 feet, and was a part of lot No. 75 on the original plat of Cynthiana.

The following year, January 2, 1830, Wesley Roberts, John Hendricks, and Thomas Ware were added to the Building Committee, and nothing more is heard from the Church until 1836, when the members met at the "Christian meeting-house" to supply the places of two of the trustees, one of whom had removed, and the other resigned. Here the record ends, with no further information of the first house of worship or the affairs of the Church, except a list of members, up to 1840.

In a letter to Mr. W. L. Northcutt, John A. Gano says that after its organization, up to 1831, he was much with the Church; sometimes in connection, and sometimes alternating with Rev. T. M. Allen, and that other men were also here, among them John Smith and John Rogers.

From the biography of John T. Johnson we learn that, in 1840, he and Walter Scott held a memorable and profitable meeting in Cynthiana, and during that year 106 names were enrolled on the Church register. Again, in 1846, the same gentlemen, in connection with Brother John A. Gano, held a five-days meeting here with good results. The first building was probably not completed until about 1840, though the last committee meeting recorded in the record-book was held in the meeting-house, November 7, 1836.

The money for its erection, amounting to about \$3,500, was raised by voluntary contributions. It was a substantial brick building fronting on Main Street, with a seating capacity of about 350. There were two doors in the west end, with the pulpit between them, and the floor was elevated from the front to the rear.

Some of the old members recollect that the gable ends were blown down before the roof was put on, and had to be rebuilt. The floor joists were of sugar-tree logs, cut from the woods on what is now known as the Tebbs farm, then owned by Leonard Woolen. Mr. Turtoy, whose father and mother were members of the Church, was present at the cutting. At first the church was not provided with stoves, but was heated by ovens filled with charcoal, and placed in different parts of the room. Later on, however, we presume that stoves

were used, for the books show, in 1843, a receipt for wood furnished the Christian Church; and, in 1866, H. S. Shannon acknowledged the receipt of sixty-six dollars for two Czar coal-stoves which the Church had ordered to be paid; the same minutes show that the wood-stoves were to be sold at the best possible price.

The building was ornamented with a tower, which for some time lacked a bell; and, as services were not held regularly, then, as now, a preacher's advent was heralded by Brother William Anderson, who stood on the street corner and blew his horn. The paving around the church was done in 1844, and the plastering, which was for the walls only, was contracted for in 1840. Between pages 24 and 25 we give in *facsimile*, a copy of the contract:

Notwithstanding its imperfections and inconveniences the building was very respectable and comfortable, and accommodated the congregation for more than thirty years. It deserves more mention than the existing records or our space allows, for its walls had re-echoed the voices of the most forcible preachers of the first part of the century: Barton Stone, Thomas and Alexander Campbell, "Raccoon" John Smith, John T. Johnson, Walter Scott, and others. Mr. Wm. Turtoy tells the following story of "Raccoon" John:

Upon the outbreak of the Mexican War, Mr.

Turtoy, who was then a saddler, went to Lexington to get leather to make saddles for our men who had enlisted in the service. There was a great deal of excitement, and the town was full of people; so he had to share his room at the hotel with a man he readily recognized as the famous preacher. Smith, thinking himself unknown, and finding his room-mate was from Cynthiana, inquired about his friends at that place, asking what the people thought of John Smith.

"Well," answered Mr. Turtoy, "some of them think him a fine preacher, but most of them think he's the biggest rascal they ever saw!" Uncle William says he could see the cover moving on the other bed, and could hear the old man laughing to himself. He evidently enjoyed the joke, but left in the morning without disclosing his identity.

During the Civil War, after the battle in Cynthiana, the church was converted into a hospital for the wounded Confederate soldiers, where the unfortunate ones were cared for by the good Samaritans of the town.

As nothing in life is complete without some romance, we turn aside from history a moment to mention a coincidence, which deserves to be remembered: Two Confederate soldiers, fighting bravely in the battle's front, fell, each severely wounded, and were carried to the church. Each lost a leg by

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Articles of an agreement made and entered into Between
Andrew Moore and of the building committee of the
Christian Church in Lexington of the one part
and Virtner Asberry of the other part both of the
County of Harrison and State of Kentucky Witnesseth that
the said Andrew Moore and of the building committee
of the Christian Church in Lexington for and on
behalf of the Members composing said Church
have agreed to and with the said Virtner Asberry
to Plaster the walls of the Christian Meeting house
in Lexington at the price of fifty cents per square
yard The said Virtner Asberry on her part
doth bind and obligate himself to Plaster the
walls of said Meeting house by putting on two good
and substantial coats the last of which to be put
on smooth and ^{to be} well white washed with good
white lime the white wash to be well mixed
and prepared The white to be sold in a good substan-
-ial neat workman like manner and to be
completed in as short a time as he can possibly do
the said The said Virtner Asberry to provide off
of his bill for said work the sum of five dollars as
a donation for to said Church; and the said An-
drew Moore building committee for on behalf of
the said Church do obligate the Members of said
Church to pay the said Virtner Asberry for said
work at the price above mentioned if the same
is done according to contract. Other wise the said
Asberry is not to be paid any thing In testimony
whereof the Parties to this agreement have
hereunto set their hands and affixed their
Seals this 19th day of June 1840

Atto

John H. Anderson

Andrew Moore and of the
building committee

Virtner Asberry

See

See

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the surgeon's knife, and each was nursed back to health and strength by a fair daughter of the town. Cupid's arrow took up the work where the deadly bullets left off, and each soldier honored his nurse by making her his wife; and in after years each filled positions of trust and confidence in the affairs of the State.

We will say of the founders of the Church, that they were earnest and zealous in their lives and Church work. Religion was no play to them; they meant it.

The books record several cases where a brother who had walked disorderly was called before the Church elders, who admonished and counseled the accused. If he paid no heed to this, he was brought before the board for trial, and if he pleaded not guilty, evidence was heard. For gambling, drinking, swearing, misusing the Lord's-Day, and other sins to which the Church pays little attention to-day, the offender was excluded from the Church, if he did not repent.

As an illustration of the method of dealing with its members in matters of discipline, we give, in full, reports of two Church trials, in one of which the offender plead guilty to the charge against him, and in the other, not guilty. For the purpose of the history we will call each offender by the name of the fictitious John Doe.

“Christian Church at Cynthiana, Aug. 9, 1845.

“The following report was read, adopted, and ordered to be recorded:

“The undersigned committee, appointed by the Church to investigate certain charges preferred against Brother John Doe, has performed that duty, and submits the following report:

“The committee notified Brother John Doe to meet them at four o'clock on the evening of Monday, August 14, 1845, and when met read to Brother Doe the following charges, to-wit:

“1. That he, Brother Doe, has lately—namely, on the — days of May, June, July, and August—been guilty of profane swearing repeatedly, and again and again.

“2. That, further, the said Doe has repeatedly been guilty of horse-racing, and betting on horse-racing, and otherwise gambling, and conducting himself in many respects in a manner wholly unworthy the character and profession of a disciple of our Lord and Savior.

“In response to which several charges, Brother Doe plead ‘guilty,’ and said that he was sorry that he had thus acted, but that it seemed to him that he had a wicked heart, and that he could not help it. The Apostle Paul, in his Second Epistle to the Thessalonians, says, ‘Now we command you, brethren, in the name of our Lord Jesus Christ, that you

withdraw yourselves from every brother that walketh disorderly, and not after the traditions which ye received of us.' Brother Doe has been walking disorderly, as set forth in the charges above stated, setting at naught the law of God and the injunctions of our Lord and Savior. We, therefore, the undersigned committee, in the name and by the authority of the Christian Church at Cynthiana, in the language of one of the apostles, say, 'Let John Doe be put away from amongst us,' which is accordingly done.

" THOMAS WARE,	}	<i>Committee.</i>
" MARTIN SMITH,		
" AARON ASHBROOK,		
" WALTER TISDALE,		
" HENRY F. CROMWELL,		

" *Attest: THOMAS WARE, Clerk.*"

" *Christian Church at Cynthiana, Aug. 9, 1845.*

"The following report was read, adopted, and ordered to be recorded:

"The undersigned committee, appointed by the Christian Church at Cynthiana to investigate certain charges preferred against Brother John Doe, has performed that duty, and submits the following: That the committee read the following charges to Brother Doe on Monday evening last, and Brother Doe was notified to attend at the Christian Church

on Tuesday evening, at two o'clock, at which time and place the truth of the charges would be inquired into. These are the charges:

" 1. That Brother Doe, having his daughter's gold pencil in his possession, did, on the — day of —, 1845, put up said pencil to be raffled for at the price of \$5, the said Doe taking one shoot out of five, and lost said pencil.

" 2. That Brother Doe has been in the habit of going fishing on the Lord's-Day, and visiting still-houses on said day for the purpose of drinking spirituous liquors.

" 3. That Brother Doe was intoxicated on the evening of Saturday last, August 2, 1845, during the difficulty between him and Samuel Douglass.

" To all of which charges, Brother Doe plead 'Not guilty;' and upon being questioned by Brother Ashbrook, as to whether he reserved a shoot for himself for the pencil, and whether he had shot for anybody else, at their request, Brother Doe answered that he had not; that he had gone to the ground where the shooting was to be done; that he had said to those who were going to shoot for said pencil, 'You can not shoot for this pencil until you pay me for it;' that they paid him for it, and he wheeled around and went home; that he did not shoot at all, either for himself or anybody else.

" Committee met at church Tuesday evening, at

two o'clock. Mr. Thomas Magee states, in relation to first charge, that he was present at the shooting-match; that the pencil was put up to be raffled at the price of \$5, divided into ten shots, at 50 cents each, Brother Doe reserving one shot for himself, and shooting twice for some one else. Mr. Magee further states that Brother Doe was, he thinks, under excitement and pretty merry on the morning of the first day of the election, but is not prepared to say certainly whether from liquor or not, as he did not see him drink any.

“Samuel Douglass states, in relation to the third charge, that Brother Doe was intoxicated on Saturday evening last, if he is capable of judging when a man is drunk.

“The committee has had no testimony before them in relation to the second charge, but consider first and third charges fully sustained by proof, and the committee deems it to be its duty to state further, that they believe that Brother Doe was intoxicated on Monday evening whilst before them. We subjoin the following quotation from 2 Thesalonians: ‘Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly, and not after the traditions which ye received of us.’

“We, therefore, the undersigned committee, in the name of and by the authority of the Christian

Church at Cynthiana, in the language of one of the apostles, say, 'Let John Doe be put away from amongst us,' which is accordingly done.

"THOMAS WARE,	}	<i>Committee.</i>
"MARTIN SMITH,		
"AARON ASHBROOK,		
"WALTER TISDALE,		
"HENRY F. CROMWELL,		

"Attest: THOMAS WARE, *Clerk.*"

While they were, perhaps, a little severe in their treatment of sinners, let us draw the mantle of charity over their faults, and profit by the virtues of these zealous men of God.

The regular pastors of the Church during this period—1827 to 1868—with the order and dates of their labors, so far as can now be ascertained, are as follows:

Up to 1841 there is no evidence that the Church had a regular pastor. From 1841 to 1850, in the order indicated below, Elders Poole and Weakley, Joshua Irwin, John M. Holton (about 1843), John Allen Gano (1846-7), R. H. Forrester, and John G. Thompkins. Between 1850 and 1868, Elder Samuel Rogers, who preached for the Church in 1852, and one Sunday a month thereafter until his death; L. L. Pinkerton in 1856, John I. Rogers in 1861, Thomas N. Arnold in 1862, R. C. Ricketts in 1863

and 1864, J. D. Wilmoth in 1866, William Allen Broadhurst and D. W. Case in 1867.

Of Elders Poole, Weakley, Forrester, and Thompkins, the writers have been able to secure no information whatever. Joshua Irwin was a brother-in-law of Elder Samuel Rogers, and an able and efficient minister. J. D. Wilmoth still lives, his residence being Vallejo, California, but frequent letters have failed to secure any information concerning his life and work.

As to the other pastors named, excepting D. W. Case, who belongs more properly to the second Church period, we are able to give the following brief sketches:

JOHN M. HOLTON.

JOHN M. HOLTON was born October 29, 1799. His father was a Virginian, of prominent family, and his mother a South Carolinian. He had a fine English education, and devoted his young life to teaching. He married Miss Perrine in 1825, soon afterward engaging in the ministry, which he served for thirty years.

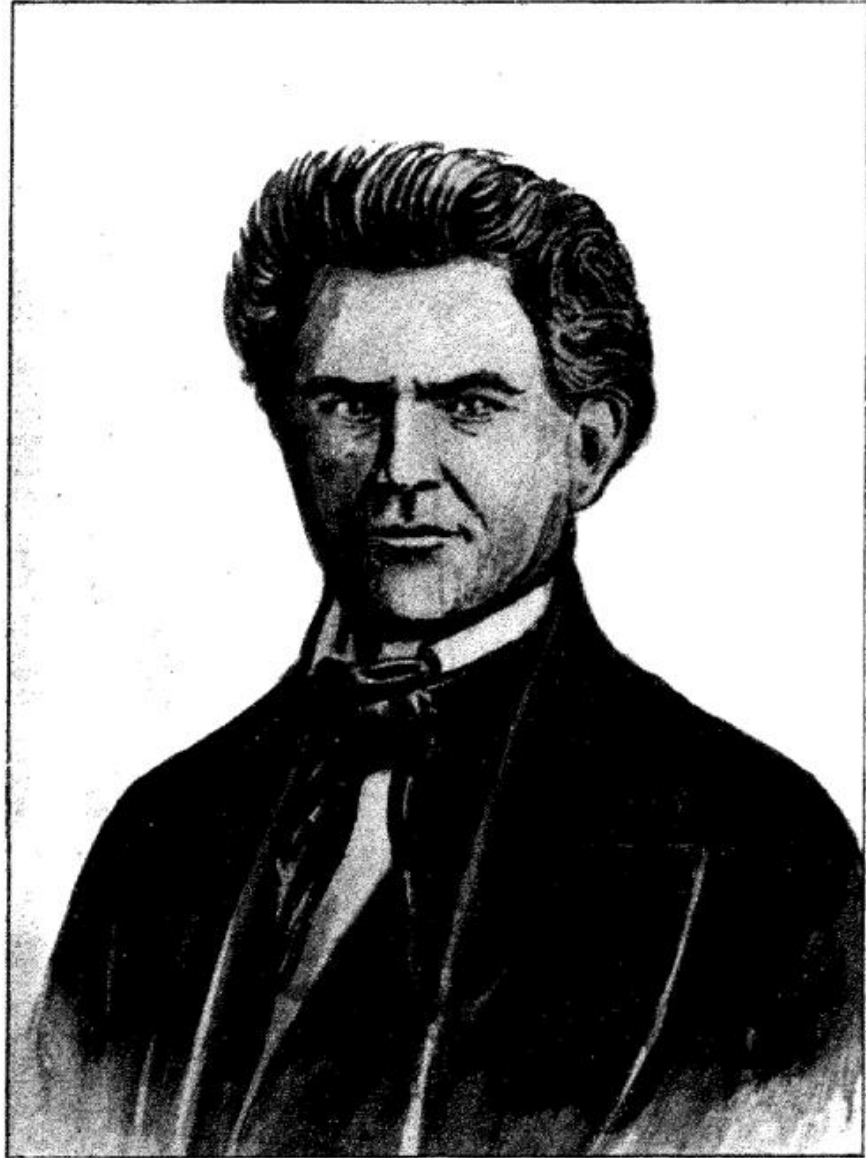
He was the father of eight children, all of whom became Christians. He had care of Churches at Indian Creek, Mt. Carmel, Leesburg, Cynthiana, and other Kentucky towns, preaching at the latter place in the early forties.

He was hospitable and kind, and was never known to refuse a wayworn traveler lodging or food. He was loyal in his professions of friendship; true, unswerving in honesty and integrity; brave and courageous; firm to a fault.

His friends emphasize his poetic taste. We give below two hymns of his composition:

LORD'S-DAY MORNING HYMN.

The resurrection morn returns,
Which gilds our souls with light;
Now, while the heart in ardor burns
With thoughts of pure delight,



JOHN M. HOLTON.

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Our tongues shall praise the risen Lord,
Who taught our souls to soar
To that bright world of rich reward,
Where angels now adore.

We'll bow in spirit with them there,
And by his grace partake
A prelibation of that share
Bestowed for Jesus' sake.

It was while at home on the Lord's-Day, on account of illness, that, in contemplating the privileges of God's house, this hymn welled up in his soul, and was committed to paper. We have few hymns that more truly express the emotions that fill the sanctified heart of the spiritually-minded communicant.

COMMUNION HYMN.

Thou just and true and Holy One,
At thy inviting call,
We would enjoy what thou hast done,
To cleanse and save us all.

May we, assembled at the board,
Our ransomed souls to feast,
Each on thy bosom, gracious Lord,
Recline a welcome guest!

And while before our eyes are spread
The emblems of thy love,
May gratitude, as incense shed,
Ascend to thee above!

By sweet experience may we know
The virtue of thy blood!
O teach us by our lives to show
We've tasted thou art good

He was elegant in the use of language, and engaging in conversation. He was a man of a high order of faith and piety. As a proclaimer, he was clear, logical, and pointed, and ranked high among the pioneer preachers of Kentucky; as a Christian, he was highly appreciated and loved by all his brethren; as a citizen and neighbor, he was greatly esteemed by all who knew him, and his kind words of sober counsel often became the ultimatum for the adjustment of disagreeable differences between his fellow-men.

The last five years of Brother Holton's life was spent principally around the quiet precincts of home; but he continued to labor in his home congregation, and such other points as were convenient, until his death, which occurred on the 23d day of March, 1865. His life covered an eventful period in the history of the "current reformation." He died as he had lived, full of faith and hope, full of labors and conflicts; loved by his brethren, honored by all; where he labored most, he was most loved and appreciated.

When the last night of time shall usher in the resurrection morn, and burial-mounds, cleft by the hand of Omnipotence, shall yield up the mother dust, and monuments of marble, with all their artistic beauty, shall crumble and fade away amidst the crash of material things, how beautiful will be

the glorious, immortal house not made with hands, which Jesus will cause to meet and receive the spirits of the just, the holy, and the pure! In the midst of this throng we expect to see the heroes of the Reformation, and high up among these, the pious and devoted subject of this sketch, enjoying, in the highest degree, the rewards of his labors.

JOHN ALLEN GANO.

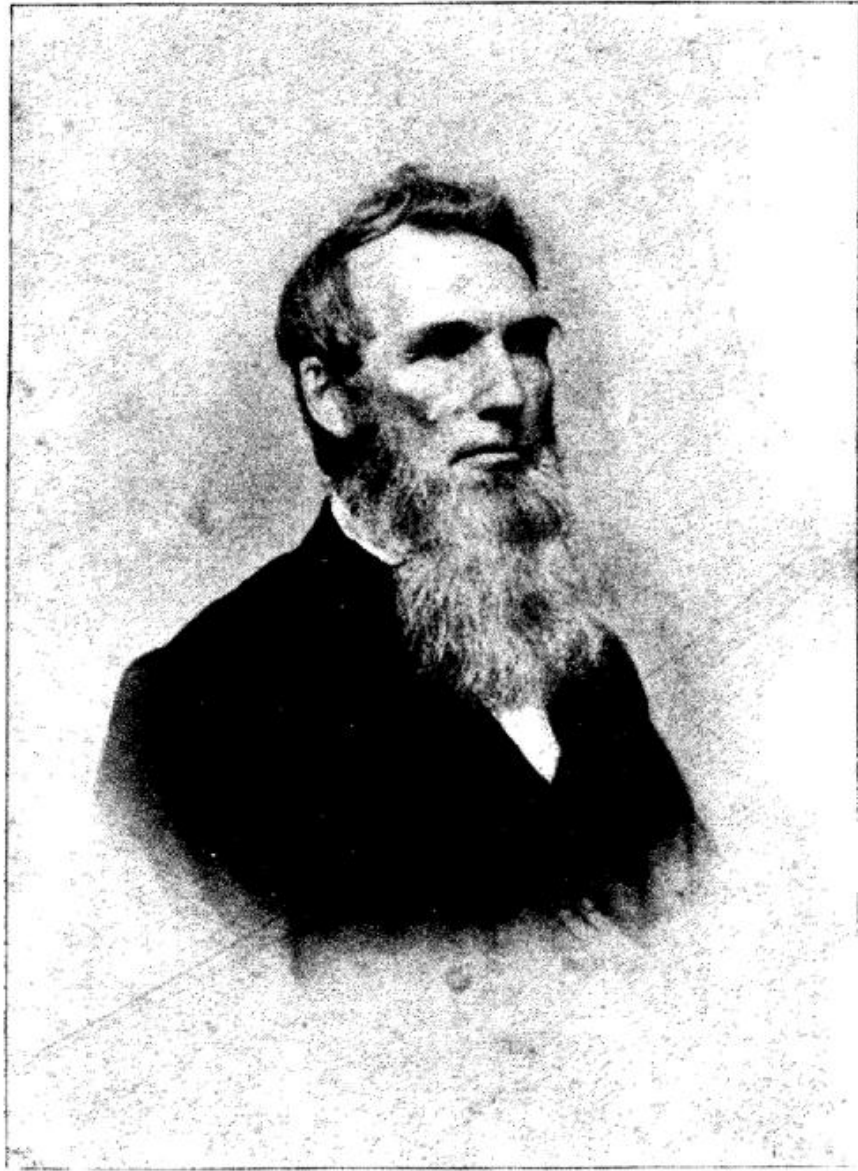
MORE than two hundred years ago—perhaps in 1685—when Roman intolerance drove the Huguenots from France, Francis Gano, a French Protestant, fled from his native country, to find a home in a strange land, settling with his family in Rochelle, New York. From this ancestry sprang the subject of the present sketch, John A. Gano, who was born at Georgetown, Ky., July 14, 1805.

His parents died before he reached the age of ten, leaving him to the care of an uncle, William Hubble, an old Indian fighter of early Kentucky days. Most of his education was received at Georgetown, Barton Stone being one of his instructors.

When he left school he turned his attention to the study of law, and was admitted to practice. As he manifested some talent as an orator, his future looked bright and promising.

In 1826, Mr. Gano was married to Mary Conn, of Centerville, Ky. Nine children were born to them, three of whom died in infancy. Six lived to maturity, to wit: William, Richard, Fannie, Franklin, John Allen, Jr., and Mary. Only two are living now—Richard, who is a preacher of the gospel, and John Allen.

In his youth, Mr. Gano was quick-tempered



JOHN A. GANO.

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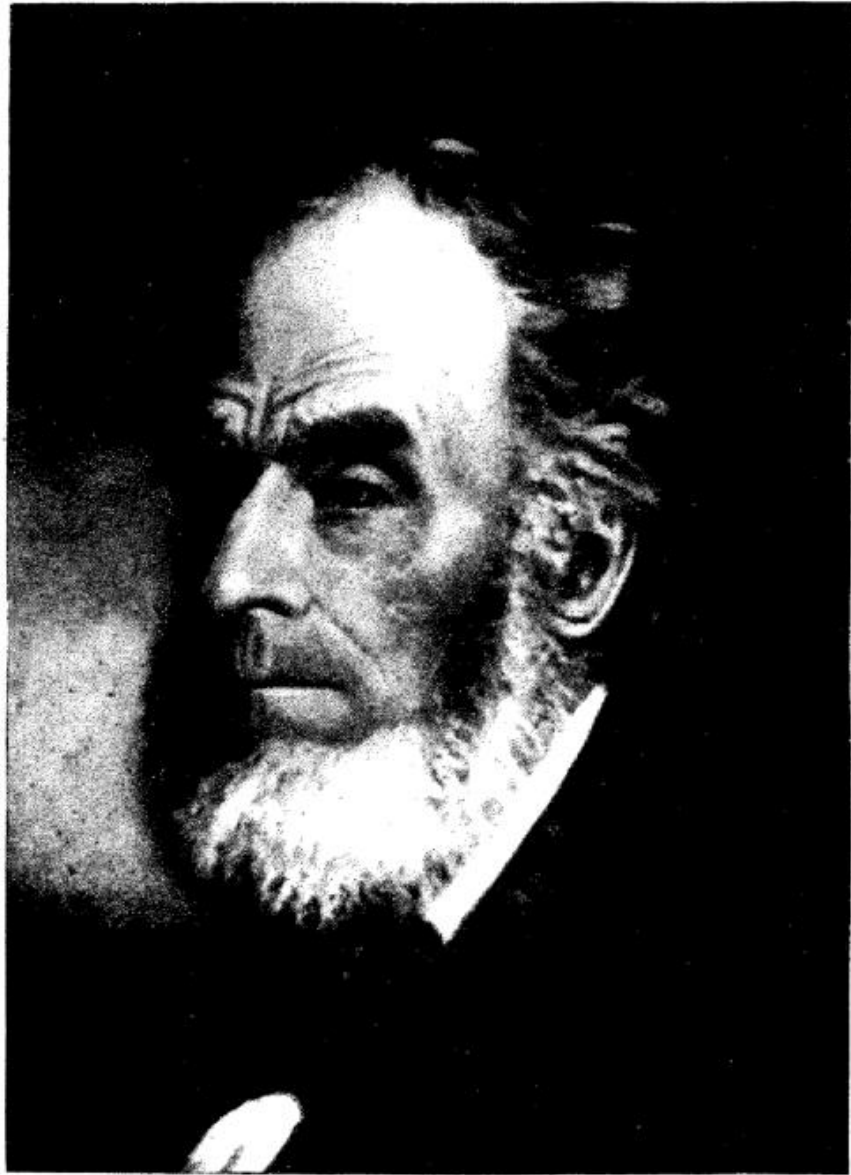
and impulsive, and rather inclined to be worldly. His early training was in the Baptist Church, but he showed little interest in religion and Church affairs till a short time before his marriage with Miss Conn. While visiting the young lady he had an opportunity of hearing Barton Stone and Thomas Allen preach at some of the neighboring churches. Their forcible presentation of the gospel truths impressed him greatly, and a terrible struggle commenced within him between the flesh and the spirit. After some months of indecision, however, he made a profession of his faith in Christ, at Old Union Church, and was baptized by Mr. Allen at Georgetown. Immediately after his conversion he took up the sword of the Spirit, and began proclaiming Christ's salvation to the world, laboring faithfully till the end of his life.

How well he did the work, thousands can bear testimony. A Baptist minister once said that Mr. Gano had converted more people, made more peace among the people in his field of labor, and had done more to shape the religious views of the people of Central Kentucky than any other five ministers in the State. He seemed to possess a remarkable power over the hearts of the people, being eloquent, clear, convincing, and winning. As Walter Scott expressed it, "He could bring the house to tears sooner than any man I have ever known."

In his early ministry, Mr. Gano labored much for the Church at Cynthiana, being regular pastor there in 1846 and 1847, and holding several protracted meetings at different times afterward.

In one meeting, when enthusiasm seemed to be at ebb tide, he was called in to help stir up the people, with the result that in a short time more than forty souls were brought into the kingdom. It seems that his whole life was one unceasing round of service to Christ; at home, abroad, and everywhere he went, his Christian influence was felt.

His death was such as might be expected from such a life. On the morning of October 14, 1887, while his family was gathered around his bed, he passed from their midst, with a happy smile on his face, as though heaven had already opened to him its glories. "Yea," saith the Spirit, "that they may rest from their labors, and their works do follow them."



SAMUEL ROGERS.

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SAMUEL ROGERS.

SAMUEL ROGERS was born in Charlotte County, Virginia, November 6, 1789. His paternal grandfather emigrated from Smithfield, England, about the middle of the eighteenth century, and settled in Bedford County, Virginia. His father, Ezekiel Rogers, at the age of fifteen, joined a company of light-horse belonging to Washington's regiment. He was at the battle of Cowpens, and, continuing in service to the close of the Revolution, was present at the siege of Yorktown, and witnessed the surrender of Cornwallis.

In 1793, Ezekiel Rogers removed his family to Kentucky, settling near Danville, but moving shortly after to Clark County, and later to Missouri. Of the years spent in the latter State, as a boy, Samuel Rogers, in his autobiography, says: "My experiences were the richest of my boyhood; nor do I remember that I desired a change; the glades, the forests, and the rivers afforded charm enough for me."

His early education consisted of three months' training in a country school. He was, however, a close student of nature, and his mind was stored with useful and beautiful lessons drawn from that source.

He was married in 1812 to Elizabeth, daughter of Andrew Irvine, and to this union he attributed all that he was, and, as he said, "all that he hoped to be." His wife was a most religious woman, and it was largely due to her influence that he confessed Christ, shortly after his marriage, and was immersed by Barton Stone.

His son, John I. Rogers, who became a successful proclaimer, was the eldest of quite a large family of children.

When war was declared between England and the United States in 1812, Samuel Rogers enlisted with Captain Metcalf's company at Cynthiana; but after a few months of service he fell ill of fever, and was taken home. Upon his recovery he re-enlisted, remaining in service until peace was declared. It was about this time that he began, to use his own words, "teaching in a very humble way." From this time his service was devoted to the Master's cause. He was most zealous and sincere in his work and his teaching, and his influence extended over a wide territory. Through Ohio, Indiana, Virginia, Missouri, and Kentucky he made frequent and extensive tours, preaching and organizing Churches, one of which, in Indiana, he named Antioch. He was associated in his work with John T. Johnson, Winthrop Hopson, and other shining lights of that day. In 1852 he established a home

in Cynthiana, having accepted a call from the Christian Church to preach once a month. Here he was content to pass the evening of his life, surrounded by loyal friends, some of whom, still living, reverence his memory, and love him as a sweet-spirited, self-sacrificing, unassuming man of God.

When, on July 11, 1877, the final summons came to him, he approached the grave "soothed and sustained by an unfaltering trust," and death came to him as sleep to "one who wraps the draperies of his couch about him, and lies down to pleasant dreams."

L. L. PINKERTON.

DR. L. L. PINKERTON, the third son of Wm. Pinkerton and his wife, Elizabeth Littig, was born in Baltimore County, Md., January 28, 1812. He was one of eleven children, seven sons and four daughters. Five of these became preachers of the gospel. L. L. Pinkerton's early life was spent upon the farm, living first in Chester County, Pa., and afterwards in Brooke County, W. Va., four miles from Bethany. His educational advantages were limited, the schools of his neighborhood being inferior and lasting only a few months in the year, and his time being occupied with the labors of farm-life, as well as with cutting logs and digging coal in the forests. At the age of eighteen, he had the good fortune to close his school-days with a session at Pleasant Hill Seminary, West Middletown, Pa., a school conducted by Mrs. Jane McKeever, a sister of Alexander Campbell.

In 1831 he located in Trenton, Ohio, where he taught school in the summer, and in the winter attended medical lectures at Cincinnati. Among his pupils at Trenton, was Miss Sarah Ball, who, on the 19th of March, 1833, became his wife, and with whom he lived pleasantly and happily until his death, January 28, 1875. Eight children blessed this union; five of whom still live: Mrs. Virginia



L. L. PINKERTON.

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L. Crutcher, wife of L. W. Crutcher, pastor of the Church of Christ, Harrisonville, Mo.; Burnett J. Pinkerton, President of Central Christian College, Hustonville, Ky.; James P. Pinkerton, pastor Christian Church, Jefferson City, Mo.; Samuel D. Pinkerton, attorney, Versailles, Ky.; Lewis L. Pinkerton, Jr., M. D.; and Mary Belle Price, wife of J. D. Price, of Ormond, Florida.

Dr. Pinkerton began the practice of medicine in Ohio in 1835; but in 1836, coming under the preaching of Walter Scott at Carthage, Ohio, was persuaded by him, together with David S. Burnett, to give up his chosen profession for the ministry. To use the doctor's own words, "The struggle was an arduous one, I am free to admit. I had gathered up a fine medical library, had gained a very desirable practice, and was fond of my chosen profession." In May, 1838, in his twenty-seventh year, he began to preach, making his first trip to Kentucky, holding a successful meeting at Brunerstown, and evangelizing with William Morton and John T. Johnson. In December, 1839, he removed with his family, permanently, to Kentucky. Of his early labors, Dr. Pinkerton says: "From the beginning of the year 1836 till about the close of the year 1842 was a season of great evangelical effort and of corresponding success with the 'Reformers' in Kentucky. Converts were gathered by thousands."

In October, 1841, he moved to Lexington, Ky., and became pastor of the Church there. At that time the congregation met in a brick building on Hill Street, which had been erected by the "New-lights" under Barton Stone. During his pastorate the Main Street church was built.

Resigning this pastorate in the latter part of 1843, he at once began to raise funds for Bacon College. In 1844 he moved to Midway, where a Church had just been organized, and on the 25th of December of that year preached the dedication sermon of their new house of worship. Here, in 1845, to supplement a meager salary, he opened a female school, called Baconian Institute. This was a private enterprise, and is not to be confounded with the Midway Orphan School. In the summer of 1845, seated in the pulpit of the Old Round Top Church in Madison County, and being bored by a poor sermon, his eyes rested on the frail form of a little blind girl, and, as a vision of prophecy, the Midway Female Orphan School rose before him. He returned home, and communicated his ideas to James Ware Parish, who entered heartily into the scheme, and in October, 1849, through the untiring labors of these two gentlemen, and John T. Johnson, the school was opened, and twenty orphan girls found there a home. During his residence at Midway, Dr. Pinkerton preached for the Churches at Ver-

sailles, Eminence, Mt. Sterling, Paris, and Cynthiana, preaching for the latter Church in 1856.

In 1860 he accepted the professorship of English Language and Literature in Kentucky University. During the stormy days of the Rebellion he was always unconditionally for the Union. Having accepted an appointment as surgeon of the Eleventh Cavalry, he added to the duties of that office those of chaplain, holding daily prayer-meetings and striving to make it a religious regiment, and fill it with the devotion of Cromwell's Ironsides. His health failing, he was removed to Louisville, where for weeks his life trembled in the balance. After his recovery, he resumed his teaching in Kentucky University, which position he resigned in 1866. In 1867, he was tendered and declined the Presidency of Hiram College in Ohio. In 1869, together with John Shackelford, he established the *Independent Monthly*. In 1873 he was appointed, by President Grant, special mail agent, and being sent, in October, 1874, into the mountain districts of Kentucky, he returned to Lexington in about a month, quite ill, but, on the following Monday, preached in Carty Hall, painting the glory of the autumn woods, as he had witnessed them in his mountain travels, and then turned to consider the declining years, when the shadows lengthen, and man's life falls into "the sere and yellow leaf." This pathetic sermon

closed the faithful ministry of forty years. He grew rapidly worse. January 18, 1875, he celebrated, for the last time, the Lord's Supper, and, as he himself said, renewed his vows and confessions as he drew near the gateway of the silent land. January 28, 1875, his birthday, God turned for him the shadow of death into the morning light of eternal day. His funeral services were held in the Main Street Church, Lexington, Kentucky, January 30th, Elder R. C. Ricketts reading the account of the journey to Emmaus, and his most intimate and best loved friend, John Shackelford, preaching the funeral sermon.



JOHN I. ROGEEES.

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JOHN I. ROGERS.

BY HIS SON, W. F. ROGERS.

MY FATHER, John I. Rogers, came of old Virginia stock, the Rogerses and Irvines both hailing from the Old Dominion. He was born in New Antioch, Ohio, in a dirt-floor cabin, January 6, 1819. He was educated at Bacon College, Harrodsburg. While quite a boy, he obeyed Christ in a meeting conducted by my grandfather, at New Martinsville, Indiana. Benjamin Franklin made the confession on the same night.

When only twenty-three years of age, he married Lucinda Pearce Ficklen, in Fleming County. Four children were born to them—Lotta, Lizzie, William, and John. My mother died in 1853, and my father married her cousin, Nancy Ficklen, of the same county, in 1855. To them one child was born, Charles, who died in infancy. In 1862, my father married Mrs. Augusta Rankin. To them were born five children—Augustus, Bertie, Ollie, Samuel, and Elizabeth. His wife survived him only six months.

As a boy he had the responsibility of the whole family resting upon him, as my grandfather was often away from home, preaching in the wilds of Indiana, Illinois, or Missouri, six months at a

time. After entering the ministry he gave his whole heart to the preaching of the gospel. John T. Johnson, with whom he traveled two years, was his teacher in the art of preaching.

He was pastor for the Churches of Mayslick, Elizaville, Flemingsburg, Sharpsburg, Mill Creek, Millersburg, North Middletown, Cane Ridge, Ruddles Mills, Cynthiana, Lexington, Versailles, Covington, Danville, Marion, and Selma, Alabama.

He was very successful, both as a pastor and evangelist. He was more widely known in Kentucky, in city, town, plain, and mountain, than any preacher in the last half century. He baptized into Christ 1,000 converts, and established scores of Churches. While he was a preacher, he was no clergyman; he never had a sanctimonious air. He loved the wide, wide world, and all the good that was in it. Next to his family and the Church, he loved—yes, that is the word—he loved a good horse and the broad acres of a Blue Grass farm. He had a host of friends, because he was a man of deep sympathies. Many a time he bought old, wornout negroes, to keep them from going South, and made his home their home. He belonged to that class of slave-owners whose slaves owned him.

He died at Hutchinson, his home, the 28th of September, 1896, and was buried at Lexington, Ky. He was 77 years, 8 months old, yet he was never

old. President Loos said he was the youngest man he ever knew. The frowns and whines that belong to old age, he knew nothing about. He delighted to see young men mount up, even while he went down. He had the spirit of the harbinger, "He must increase, while I decrease." The young preacher had no truer friend than John I. Rogers. He loved the boys and never cared to herd with the old and listen to the wail, "It was not so in my day."

Elder John Sweeney said: "I never met John I. Rogers in my life that he was not going to hold a meeting, or coming from one. He was essentially a preacher." He has gone to his reward, and hundreds remain to rise up and call him blessed.

THOS. N. ARNOLD.

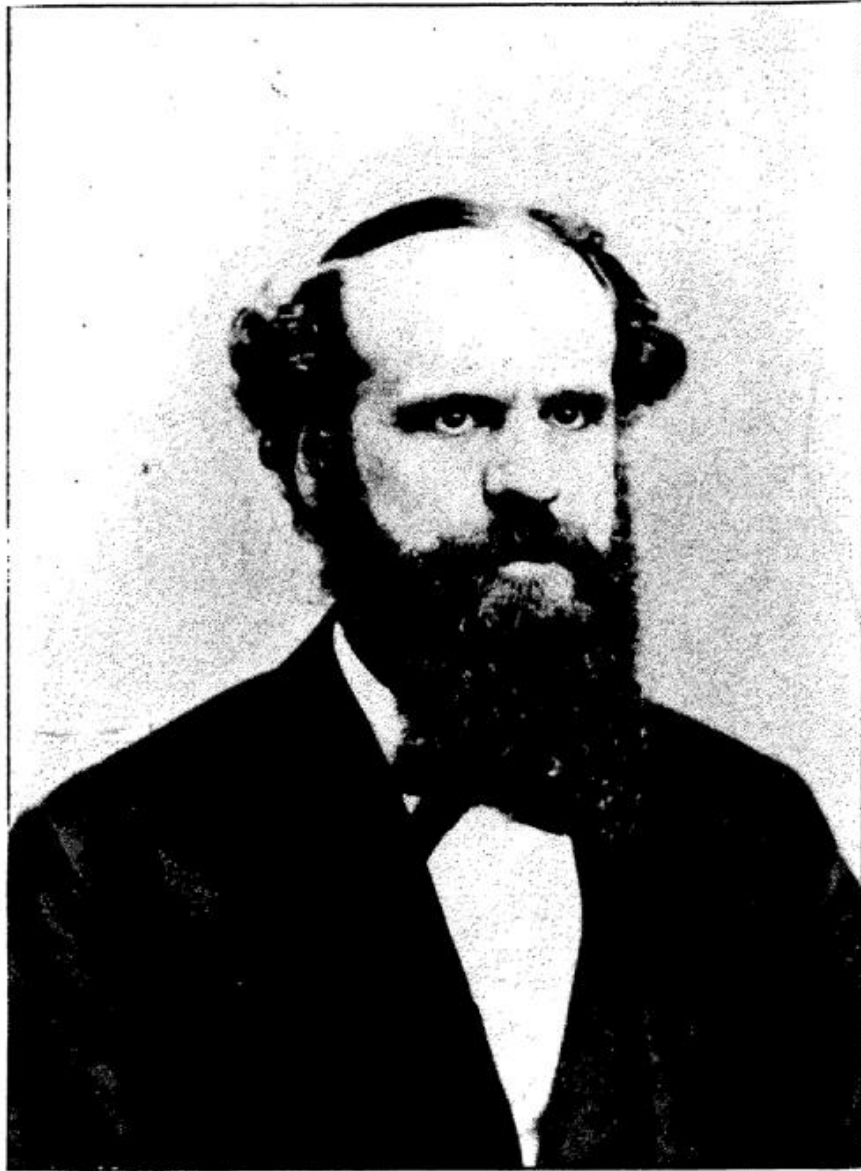
THOS. N. ARNOLD was born in Covington, Ky., in 1828, his father being one of the founders of his native town. His mother was a Virginian, and she and her husband were the first Disciples of Christ who founded a church in the infant city, giving a lot and building a house of worship, which, for a long time, was known as the First Street Christian Church.

Mr. Arnold graduated at Bethany College in 1847. He spent two years at Transylvania Law School, at Lexington, Ky., and one year at Louisville, and at the age of twenty-one began the practice of law in Covington.

He was married in 1853 to Frances Pugh, of Cynthiana. Four of their children are living.

At the age of twenty-eight, Mr. Arnold became a minister of the gospel in the Christian Church. It was his good luck to know and be associated with several of the great preachers of the early century—Walter Scott, David Burnett, Benjamin Franklin, and Samuel Rogers.

His early work was confined to churches located on or near the Ohio River. At Madison and Columbus, Indiana, he held successful meetings, which resulted in much good to both places, and led to building a house of worship at the former.



THOS. N. ARNOLD.

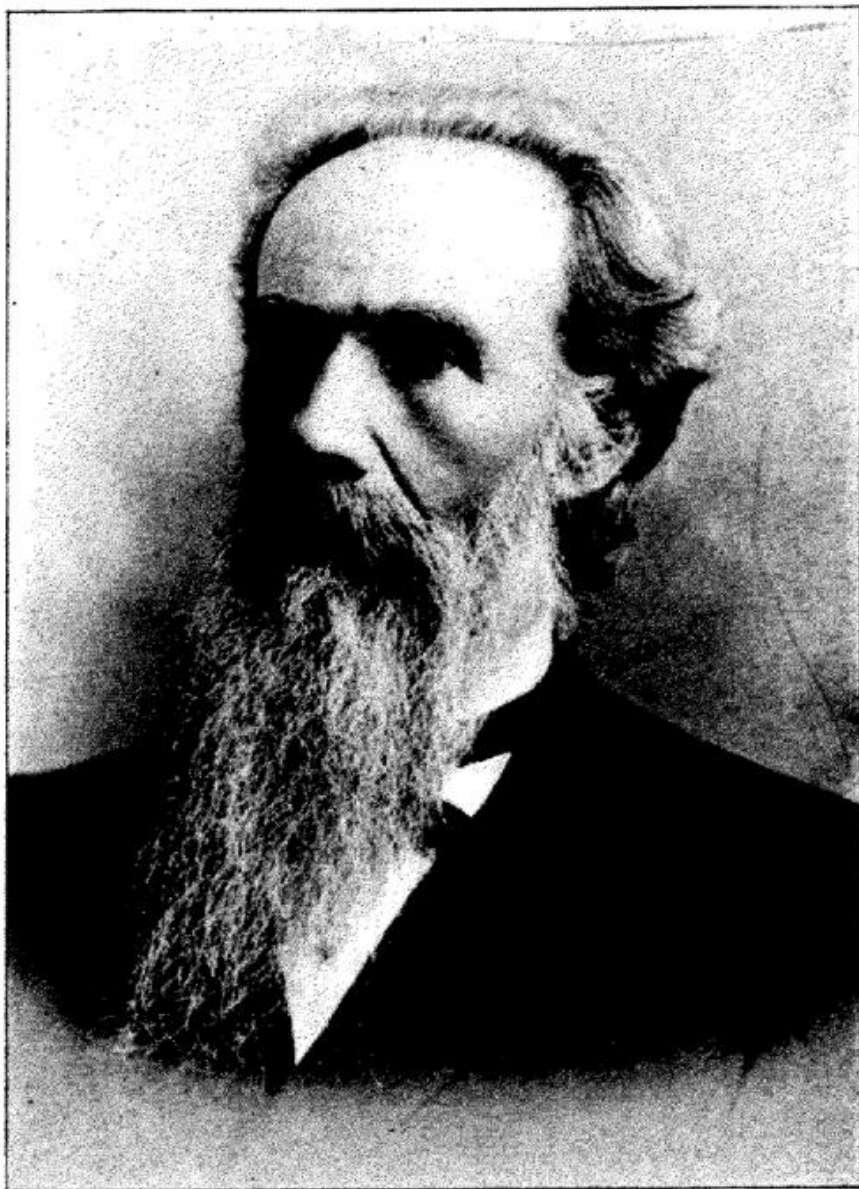
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He was pastor of the Cynthiana Church two years, 1859-1861, and for several years had charge of churches in the county. He preached for the Church at Falmouth, and succeeded in building a new church. For two years, before the Civil War, he was State Evangelist for Mississippi. In 1866 he moved from Covington to Frankfort, having charge of the Church at that place three years, till he went to Louisville, in answer to a call from the Fourth and Walnut Streets Church. In 1873 he went to Lexington to preach for the Main Street Church, intending to make his home there, so that he might educate his sons at the Kentucky University. Unhappily the university trouble, which had been brewing for some time, culminated during the year and developed bitter party strife in the Church. Desiring to stand aloof from the conflict, at the end of the year Mr. Arnold returned to his home at Frankfort, and has since devoted his time to preaching in his own and adjoining counties. This part of the State is, to a great extent, a missionary field, and he has done much work here, often preaching in schoolhouses, and holding congregations together until they were able to build churches.

During his work in the Church, Mr. Arnold has brought not less than two thousand people to Christ, has helped to establish fourteen Churches,

and aided eleven young men in fitting themselves for the ministry.

As a preacher, he is yet vigorous and forcible, and, as he expresses it, like an old warrior, eager for warfare.



R. C. RICKETTS.

At 83 Years.

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R. C. RICKETTS.

R. C. RICKETTS was of Huguenot extraction. His father, Rueliff Ricketts, and his mother, Mary Ricketts (being cousins), emigrated to Kentucky from the eastern part of Maryland at an early day, and settled on Jersey Ridge, in Mason County, where R. C. Ricketts was born, February 14, 1807. His early life, until he entered the ministry, was spent upon the farm. He devoted his leisure hours to study, and took advantage of such schools as the neighborhood afforded. He was twice married, his first wife, whom he married February 21, 1836, being Mrs. Cornelia Desha, then a widow with one child. She was a daughter of Colonel John Pickett, of Mason County, Kentucky. Of this union eight children were born, two of whom alone survived the father, viz.: Clarke Ricketts, who died at his home in California in 1892, and Mrs. Mary Daugherty, of Lexington, Ky.

His second marriage was to Mrs. Louthan, of Palmyra, Mo., in May, 1880. No children were born of this marriage.

He united with the Christian Church in his native county early in life, and had entered the ministry before he was twenty-five years of age. He was an active and untiring evangelist; gifted

to an extraordinary degree with ready and fluent speech, of fervid soul, and sympathetic heart, a man of strong and positive faith and clear intellect, he proclaimed the gospel with mighty power, and thousands were added to the saved under his personal labors.

As a pastor he served many of the best Churches; such as Midway, Danville, Maysville, and Cynthiana. Our records do not furnish the dates of his labors with the Cynthiana Church, but, from the memory of citizens, we place it in the years 1863 and 1864.

He was one of the founders of the Midway Orphan School, and gave \$10,000 toward its support. About the time of his second marriage, in 1880, he moved from Midway to Missouri, where he continued his labors in the ministry. Later, however, he bought a home in Maysville, Ky., in the county of his nativity, where he spent the remainder of his days. There, after a long and useful life, at a ripe old age, loved and esteemed by all, on January 25, 1892, he was called home. On January 27th his body was taken to Lexington, Ky., where, after an appropriate funeral service by Rev. John S. Shouse, assisted by President C. L. Loos, he was laid to rest in the Lexington Cemetery.

Thus passed away the last of the "old guard," the last of that noble band of pioneers who, with

Campbell and Stone, Scott and Pinkerton, and others of manly Christian mold, illumined the forests of Kentucky with the primitive gospel in the morning twilight of the century just gone.

WILLIAM ALLEN BROADHURST.

WILLIAM ALLEN BROADHURST, only son of Robert and Charlotte Broadhurst, was born in 1842. Like Timothy, he was brought up from a child to know the Scriptures. He received his early education from his father, who trained him with a view to usefulness. His life from early boyhood was characterized by a spirit of goodness, purity, modesty, and simplicity. He made the good confession at the age of seventeen, at which time he decided to become a minister. In 1860 he started to Bacon College, at Harrodsburg, Ky., and completed his course at Kentucky University at Lexington. In 1865 he married Miss Mildred Dale, of Woodford County, who was a devoted Christian and a true helpmate to her husband. Three of their four children are still living—Mrs. F. L. Hiatt, Lyndon, Ky.; W. S. Broadhurst and Robert Allen Broadhurst, both of Chicago,—all of whom are members of the Christian Church.

Mr. Broadhurst took charge of a school at Stamping Ground in 1866, where he was assisted by his wife. Shortly after, he preached for the Cynthiana Church, though only for a short time. The congregation called him to preach for them the next year; but he declined, expecting to teach



WM. ALLEN BROADHURST.

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school again. But after consulting with his old friend, Robert Milligan, he decided to stay in the ministry. He was called by the State Board to evangelize in Clark County, Ky., in 1867.

He had charge of a number of Churches in Kentucky and Tennessee, and always gained the love of his congregations by his quiet, gentle spirit. He had a high ideal of what a Church should be. His motto was "service," and to this idea he gave his life.

In the year 1883 he became impressed with the importance and actual necessity of establishing a Widows' and Orphans' Home for the State of Kentucky, and at once set about it with all his energy, and he had the satisfaction of seeing this great charity, the crowning act of his life, put upon a firm and prosperous basis.

He was best known as "Peacemaker," never failing to make peace between individuals, Churches of his own faith and others. A friend said of him: "He was a called and sent preacher, for he was called from one Church and sent to another to settle trouble. His constant prayer was when he ceased to be of service to the Lord, he would call him home; and so he did. After years of work in the Master's vineyard, he was called above to sit at the right hand of God among the blessed, for whom, from the foundations of the world, the kingdom of heaven was prepared.

PERIOD OF SECOND CHURCH BUILDING.

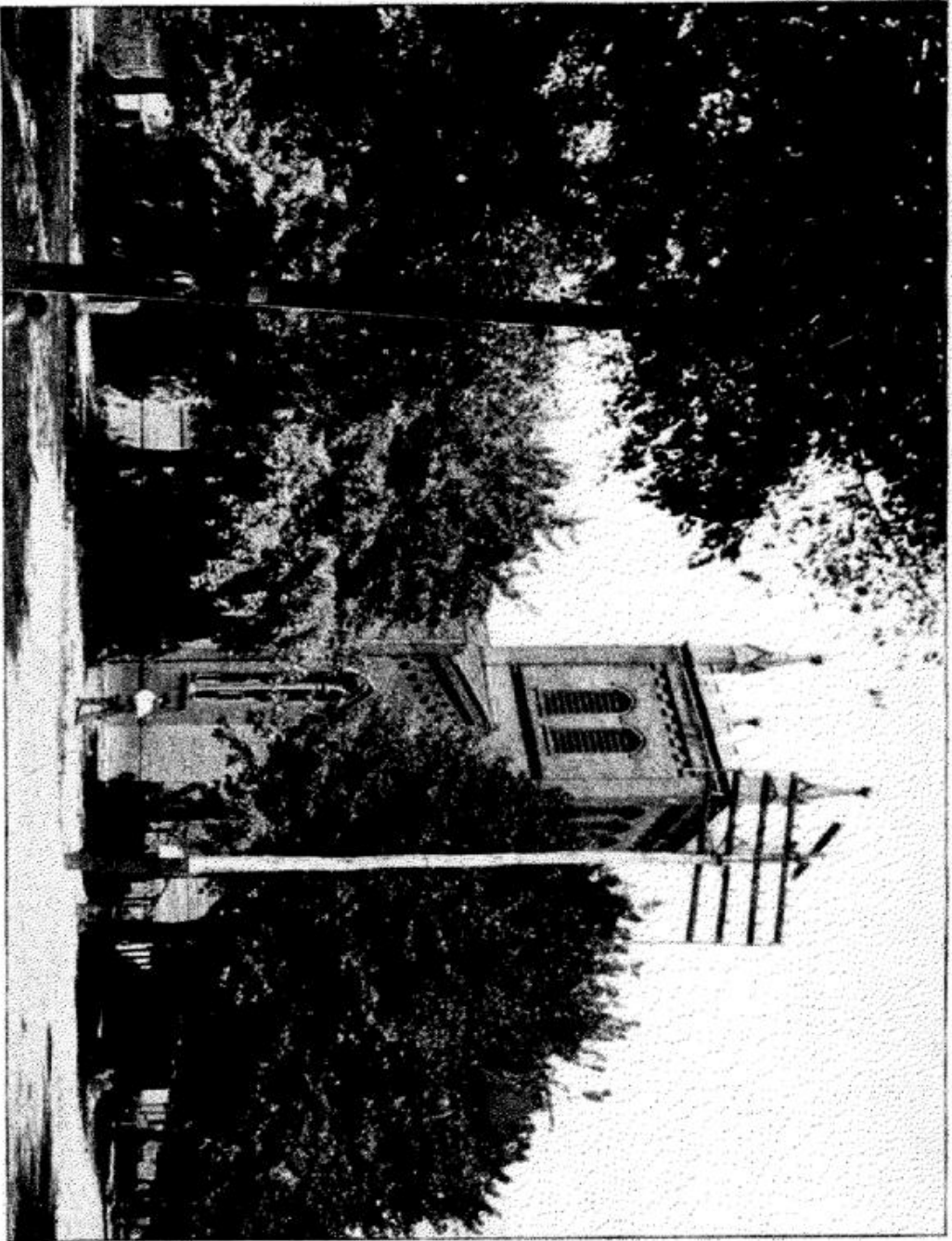
AS THE Church continued to grow and the needs of the congregation increased, the old building was found to be inadequate to its wants. In July, 1867, the congregation was called together to discuss the building of a new house of worship. The project met with its approval, and steps were taken to put the plans into execution. It was decided to erect a building, costing about \$10,000; \$7,000 of this was to be raised by an *ad valorem* tax.

A committee of the following brethren was appointed by the Church to make the assessment: Philip Ammerman, W. L. Northcutt, J. S. Withers, A. Garnett, and John Musselman.

Leon Cuson, Jos. H. Shawhan, Thos. Ashbrook, Spears Smith, and J. S. Withers were appointed a committee to purchase a suitable lot on which to build, to decide upon the plan of the building, to make all the necessary contracts for its erection, and to dispose of the old house.

A committee for soliciting subscriptions was composed of Dr. Rutherford, C. West, T. V. Ashbrook, John L. Shawhan, and D. W. Case.

It was decided to retain the old site, but as the



SECOND CHURCH BUILDING OF CYNTHIANA CHRISTIAN CHURCH.

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lot was too small for the contemplated new building, G. Remington and J. S. Withers, acting as trustees of the Church, purchased from John Norris a lot on Main Street, 60 feet square, for which they paid \$600 and a part of the old lot on Mill Street. On this lot, fronting 60 feet on Mill Street and 104 feet on Main Street, the second church building was erected in 1868 and 1869. It was a large, modern house, built of brick, and was, at the time of its erection, considered one of the best church buildings in the surrounding country. The door faced on Mill Street, and was reached by a flight of six or more steps, which led into a vestibule communicating with the auditorium by three doors, each opening into an aisle of moderate and convenient breadth. In the rear was a large bay window in which was a platform large enough to accommodate the preacher and the choir.

The front of the building was ornamented by a large, square tower, with spires at each corner, extending some seventy feet above the street. The interior was well arranged for ordinary services, though there was only one room, with the seats in two sections, separated from each other and the walls by the aisles. The basement was used for the infant class room at Sunday-school; in the unfinished part the furnace was located. The house was well lighted, with four windows on each side, and

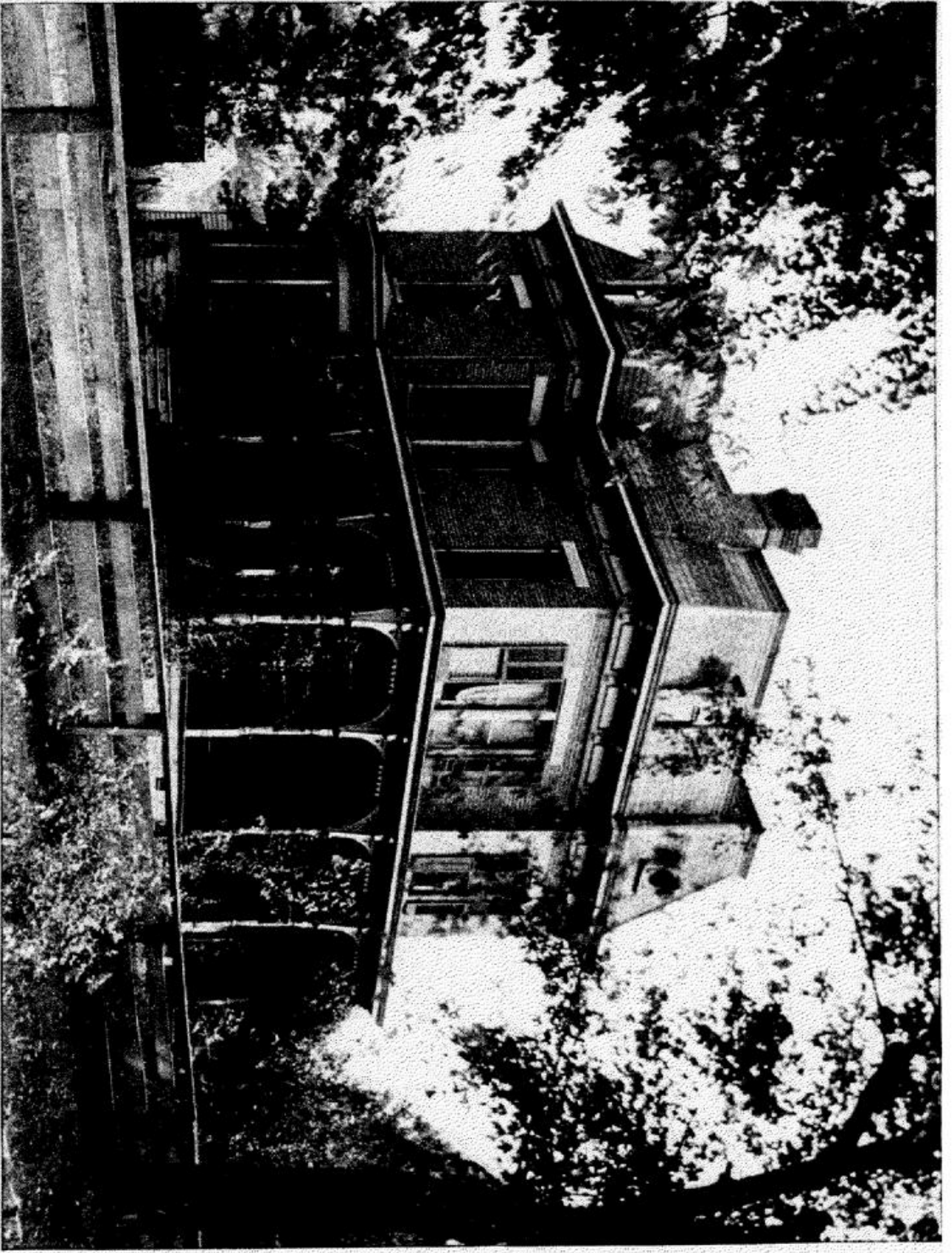
two in each end of the building; these were of stained glass, in quiet and well-chosen colors. At night services, five chandeliers gave plenty of light to the room, the lamps being replaced later on by electric lights.

As the building neared completion and met with the approval of the people, several handsome individual contributions were made, which deserve to be mentioned.

The chandeliers, valued at \$250, were furnished by Mr. Henry E. Shawhan; Hon. T. J. Megibben provided for the frescoing, \$325; the pulpit, costing \$110, was presented by C. B. Cook; the seats, \$700, by T. V. Ashbrook; and the stained glass, \$250, was presented by G. W. Taylor. It seems strange that people of this faith should, in these modern days, build a church without a baptistry; but such was the case in this instance. In 1874 a baptistry was constructed under the rostrum, convenient to the basement, which was used as dressing-rooms for the preacher and the candidate, affording, however, very meager accommodation.

While Elder C. B. Edgar was ministering to the church, in 1885 or 1886, a parsonage was built. This is a handsome brick residence, with eight or ten rooms, and situated in one of the best parts of the town.

Many interesting and profitable protracted meet-



PARSONAGE CYNTHIANA CHRISTIAN CHURCH.

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ings were held in this church building at different times. From an old *Democrat*, published in 1873, we find the following: "The meeting at the Christian Church, in this city, still continues with unabated interest. Up to the present time, about forty additions have been made. Elder McGarvey is still laboring with that earnestness and zeal so characteristic of himself."

In 1892, while Elder Yancey was pastor, S. M. Martin, a well-known evangelist of the Christian Church, held a two months' meeting with over one-hundred additions. The revival was attended by intense excitement in all the Churches, and a searching of the Scriptures to prove or disprove certain doctrines.

The Wilkes-Ditzler Debate, which occurred in 1870, was a memorable event in the Church's history.

After thirty years of service the old house at last was deemed too small for the growing needs of the congregation, which now numbered about five hundred. While we are always ready to welcome something new, it was with feelings akin to sadness that the congregation met for its last service in the old church on the first Lord's-Day in July, 1899. The service was turned into a kind of love-feast, which was enjoyed as a rarity; old hymns were sung, things of interest were told, and, with some

reluctance, the people bade farewell to an old friend, recalling past triumphs and failures, in the great cause, in the old house, and looking forward to fewer sorrows and greater rejoicings in their new home.

The second church period was marked by not only an increase of membership, but also by a widening influence and spreading out into new and broader fields of work. Five organizations were formed which added their help and support to the Church proper: Sunday-school, C. W. B. M., Gleaners, Ladies' Aid, and the Endeavor.

THE SUNDAY-SCHOOL.

TO A church-worker of the present day, accustomed to regard the carefully systematized departments of Church activity as a matter of course, it seems almost incredible that a Church should exist for thirty years, and should meet to worship in its own house for twenty years, without such an organization as the Sunday-school. But as our fathers in the flesh managed to exist without the telephone, electric lights, and similar necessities of life in the twentieth century, so the fathers in the Church prayed, labored in the Lord, and finally triumphed in the faith without the Sunday-school. But in the fullness of time this, the first-born of the Church, came into existence. As with individuals who lead simple, normal lives, the life record is brief; so with organizations—a few dates, some statistics, special mention of prominent workers, and the story is told. To this the Sunday-school of the Christian Church of Cynthiana, Ky., is no exception.

There are no records of its establishment and early days, and those of later days, previous to 1885, can not now be found. For information of the school previous to that year we must rely upon the memory of its officers and teachers.

Of the men and women chiefly interested in the Sunday-school during the first years, only one is now living. Sometime in the late fifties the organization was effected. Mr. W. L. Northcutt, who later served the Church many years in the capacity of elder, was the first superintendent; Mrs. Dr. Lewis Perrin, teacher of the Bible class; Mrs. Elizabeth Oxley, teacher, and leader of the singing. The attendance was small, and confined mostly to the children; the sessions were held in the afternoon, and were no doubt subject to the same depressing influences of summer's heat and winter's cold as test the faith and endurance of the modern school.

Scarcely was it fully established when the Civil War came on; the Church itself was almost riven asunder; services were interrupted, and the Sunday-school was discontinued for a time. At the conclusion of the war, it was reorganized under more favorable conditions, and gradually increased in numbers and strength, becoming an important factor in the religious life of the community.

The following is the list of superintendents, so far as can be ascertained, up to the present:

W. L. NORTHCUTT,	A. H. WARD,
HENRY HOLTON,	D. B. SHAWHAN,
A. W. LYDICK,	W. S. CASON.

J. S. Withers was elected secretary in the early seventies, and for more than twenty years performed the duties not only of that office, but of vice-superintendent. During that period he did much to forward the interests and strengthen the power and influence of the school; his name is indissolubly connected with its best work and its success. Of the present teachers, several have been members of the school for more than a quarter of a century; Mrs. K. W. Williams, who has a large and active class of young men and women, became a teacher in 1867; there have been intervals of several years during which her work was interrupted, but for the greater part of this period she has been identified with the school. Miss Margaret Cromwell took charge of the infant class in 1875 or 1876, and has taught it ever since, with the exception of a few years, when she was induced to come with a class of little girls into the main department; she resumed her work with the little folk in October, 1888, and has taught them continuously from then to the present. Mr. A. H. Ward was for years teacher of the Bible class.

As already noted, the record books previous to 1885 are not available, but in that year the largest attendance registered was 114; the number of teachers, 13; missionary offering, \$16. In 1896 the number of teachers was 20, with a corresponding

increase in the number of pupils. The contributions to missions have generally been large in proportion to the attendance, reaching high-water mark in 1894, when \$100 was contributed. In 1896 the names in the "One Dollar League" were 46. The methods of work have been along natural lines; the efforts on the part of superintendent and teachers have been to secure regular attendance, and regular, if small, contributions to the current expenses; the teaching, for the most part, has been characterized by adherence to the really vital things of heart and soul; pupils are attracted and held in the school by the teacher's individual influence: it is rare that recourse is had to such adventitious aids as prizes: even the "treat" at Christmas time is not an established thing; on several occasions the pupils' offerings at Thanksgiving and Christmas to those of our little town less fortunate than themselves have been notably generous. For a time the Louisville Widows' and Orphans' Home was remembered by the school. During the last two years there has been naturally some falling off in the attendance and interest; but now that the school is properly lodged, all have resumed work with an enthusiasm that promises great things for the future. On June 9, 1901, the first session in the beautiful new Sunday-school room was held; at the second service, two weeks later, the attendance, notwithstanding

the extreme heat, was 167. The school has pledged \$400 to the Church debt, to be paid in three years, the proportion assumed by each class to be met by voluntary contributions on the part of teacher and pupils.

The present corps of officers and teachers is:

MR. W. S. CASON, *Superintendent*;

MR. J. M. CROMWELL, *Secretary and Treasurer*;

MR. M. D. MARTIN,

MR. W. S. CASON,

MRS. K. W. WILLIAMS,

MISS BLANCHE ROBERTSON,

MISS BIRDELLA MEGIBBEN,

MISS BETTIE M. CROMWELL,

JUDGE W. T. LAFFERTY,

MRS. W. T. LAFFERTY,

MISS BESSIE SHAWHAN,

MISS MINERVA REES,

MR. C. T. EALS,

MRS. CORA. S. HAVILAND,

MRS. J. W. MUSSELMAN,

MISS MARGARET CROMWELL.

THE C. W. B. M.

THE Christian Woman's Missionary Society of Cynthiana, Kentucky, was organized in September, 1883, with a membership of twenty-four, and the following officers:

MRS. ARTIE ASHBROOK, *President* ;
MRS. ELIZA FRAZER, *First Vice-President* ;
MRS. SUE ASHBROOK, *Second Vice-President* ;
MRS. CHARLES T. WILSON, *Secretary* ;
MRS. M. E. LYDICK, *Treasurer*.

Its object is "to cultivate a missionary spirit, to encourage missionary effort, to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes." Its members agree "to aid in furthering these objects," and to contribute not less than ten cents monthly; these "dues," however, constitute a small part of the total contributions.

A noteworthy feature of the work of the National Society, to which we are auxiliary, and one that distinguishes it from the older societies of the brotherhood is, that it is not limited to any one department of missions, but embraces Foreign, American, and State work.

The Society has always been auxiliary to the

Christian Woman's Board of Missions, which has its headquarters at Indianapolis, and a strict construction of its relations to that Board would, perhaps, require that all its activity be conducted through the national officers. But it has always allowed itself some latitude in this particular, especially in earlier years, when it frequently lent assistance to some point in Kentucky, or in the South and West, where a weak Church, or a handful of Christians, struggling to establish a Church, appealed strongly to its sympathies.

The Society meets the first Sunday in the month. The two red-letter days in its calendar are Easter Sunday and Educational-day, December the first. Acting upon a suggestion of the national president, the members of this auxiliary, in common with others, have agreed to observe the week preceding Easter as a season of self-denial, that they may make a special Easter offering. Educational-day emphasizes the necessity and importance of the work undertaken by the board in educational centers—the establishment and maintenance of the English Bible chairs at Ann Arbor and the University of Virginia, and of lecture courses in various places. In observance of this day, an open session is held, and a program of special interest rendered by the members, or an address delivered by some one invited for that purpose.

It would be impossible to present anything like a complete record of the Society's work during the seventeen years of its existence; only the most important can be mentioned. Various points in the mountain districts of our own State have received substantial aid from it. The school at Hazel Green, in Wolf County, was, for years, an object of special interest. Contributions to its support began in 1886, and continued to be made at intervals till 1893. Then its place in the affections of the Society was filled by the Bible chair at Ann Arbor, to which enterprise this auxiliary was one of the first to give encouragement and support. In addition to these contributions, the Society has given largely to the regular State Fund for missionary effort, and it has paid into the national treasury about \$2,300; the total raised for missionary purposes being something over \$5,000.

In their methods of work, the active members of the auxiliary have displayed prudence and judgment equaled only by their courage and determination to do everything possible to accomplish the work for which they organized. Among its officers have been women of great executive ability and consecrated purpose, and the Society has shown its appreciation of their services by intrusting its affairs to them again and again.

Among those serving repeatedly as president

are Mrs. Artie Ashbrook, Mrs. K. W. Williams, Mrs. Anna S. Givens, Mrs. M. E. Walden, and Mrs. D. B. Shawhan. It also owes much to the wise counsel and untiring energy of Mrs. G. W. Yancey, who, during the four years of her husband's pastorate in Cynthiana, devoted herself to its upbuilding with entire consecration of purpose. Much of its financial success is undoubtedly due to the efficiency and faithfulness of its first treasurer, Mrs. M. E. Lydick, who, with an intermission of two years, has served in that capacity since its organization.

From the summary of its contributions to various missionary enterprises, one may form some idea of the amount and value of the Society's work for others. It is less easy to measure and record its influence upon the women engaged in it. They have developed mentally and spiritually; some have discovered unsuspected talents, others have realized the possibility of entire consecration of heart and life; to all it has proved a help and an inspiration to a higher ideal of Christian womanhood.

With some experiences peculiar to itself, the Cynthiana Society has, on the whole, shared the common lot of such organizations. It has made mistakes, it has failed to recognize a golden opportunity, it has had its seasons of depression; but through it all it has gone steadily forward, and it ranks, in membership and in its contributions to

missions, among the first in the State. It has now a membership of ninety, and the following board of officers:

MRS. D. B. SHAWHAN, *President* ;

MRS. J. W. MUSSELMAN, *First Vice-President* ;

MRS. LENA AMMERMAN, *Second Vice-President* ;

MISS BETTIE CROMWELL, *Recording Secretary* ;

MRS. FELIX ASHBROOK, *Cor. Secretary* ;

MRS. M. E. LYDICK, *Treasurer*.

Any account of the Society would be incomplete which omitted the work of the Little Gleaners, a band of children auxiliary to the C. W. B. M., whose leader is always a member of the Society, and elected by it. It was organized in December, 1884, under Miss Sallie Ashbrook, whose successful management contributed to the permanency of the band and to its splendid record in after years. More than once it has carried off the State banner. The children respond promptly and intelligently to the efforts of their leader, and have contributed, in all, between six and seven hundred dollars to missions. The present membership is thirty; leader, Mrs. W. T. Lafferty.

THE LADIES' AID SOCIETY.

AS SOON as the erection of the new church had been definitely decided upon, in fact before any formal action to that effect had been taken, the women of the congregation, always alive to their responsibilities in Church affairs, effected an organization known as the Ladies' Aid Society, the purpose of which was to raise funds to be appropriated toward the furnishing of the church. In reality, however, this was not so much the formation of a new Society as the re-establishment of one that had really been in existence for more than a score of years, but had been in a state of suspended animation for the last few years. Of this older Society the promoters and active women were Mrs. Elizabeth Oxley, President; Mrs. Charles T. Wilson, Secretary; Mdms. Eliza Frazer, Mary Frazer, J. C. Walden, J. S. Withers, and others, who are still actively engaged in similar work. Its *raison d'etre* was to be found in the fact that then, as now, a congregation none too abundantly blessed with this world's goods found it difficult to meet demands additional to the ordinary current expenses, and the good sisters felt it incumbent upon them to supply the deficiency. Its methods, particularly at first, were more those of the time-honored sewing circle. Whatever hands directed by wise heads could find to do was under-

taken by it. The members, meeting generally at the house of the president, "took in" plain sewing, cut and made garments to order, purchased material from which their skillful fingers manufactured such articles as would find a ready sale. Again and again the dreaded spring sewing of the pastor's wife was accomplished by their magic touch; more than once garments fashioned by them were transmuted into some much-needed article of church furnishing. Their efforts of this sort were supplemented by an occasional supper or entertainment, or by contributions solicited from the congregation at large. Once the church carpet, costing about \$200, was provided by them. During the erection of the parsonage they rendered very substantial assistance. At length regular meetings were discontinued; but the spirit of the Aid survived, and, as occasion demanded, special work was undertaken by its members.

The present Ladies' Aid was organized March 9, 1898: Mrs. Harry Johns, President; Mrs. W. S. Cason, Vice-President; Mrs. R. L. Jameson, Secretary; Miss Mattie Remington, Treasurer. Among the first subscriptions to the new church in 1899 was that of this society, \$500, toward carpeting the building; of this amount \$125 was already in the treasury. Under the able management of the president, Mrs. Johns, a woman of indefatigable energy and unfailing resource, the society set to work to

raise the amount pledged. Ice-cream, the strawberry, and the oyster, each in due season, played its part in the accumulation of funds. During the spring and summer of 1900 a series of receptions was arranged at the homes of the members, which proved not only a charming feature in the social life of the Church, but also a source of profit.

In August of the same year some friends of the Mt. Zion congregation who wished to assist the Cynthiana women in their enterprise gave a moonlight fête. The supper, under the direction of Mrs. Perry Phillips, a member of the Aid, and Mrs. Cass Garnett, proved a most enjoyable affair, and about \$50 was realized. On March 7, 1901, a birthday party was given at the residence of Mrs. M. E. Lydick: scores of friends commemorated each her own natal day by contributing pennies as many as the milestones in her life journey; as a result the Society was some ninety dollars the richer. Following close upon this was the wittily-conceived "Conundrum Party" at Mrs. W. S. Cason's beautiful home, which, although a "pay affair," was characterized by its demands upon the wits rather than the purses of those fortunate enough to be in attendance.

At last the \$500 was paid into the treasury of the building committee, and at the dedication the Society made another pledge of \$1,000. The more usual means of raising money having been exhausted, the ladies have discovered others, or have

successfully adopted some that originated elsewhere. Chief among these was the sample sale, which involved unusual work. The merchants, grocers, and dealers of all kinds of our little city kindly lent their assistance; samples of almost every article known to modern trade were contributed, at the request of local dealers and patrons, by the big firms in cities. Everything from a corn-planter to an onyx table was to be found in stock; the sale was conducted with such energy and on such business-like methods that \$230 was realized.

Under the auspices of the Society a reception was held June 26th, in the church parlor, at which two or three hundred guests were present. The brilliantly-lighted rooms, profusely decorated with flowers, formed a charming scene. In the receiving line were Mrs. Johns, the president, and the local pastors and their wives. Light refreshments were served and a delightful musical program was rendered.

This sketch includes, of course, only the more notable features of the work accomplished, and can convey no adequate idea of the time and labor devoted to it. The Society now numbers between thirty and forty. Its officers are—

MRS. HARRY JOHNS, *President*;
MRS. W. S. CASON, *Vice-President*;
MRS. R. S. HAVILAND, *Secretary*;
MRS. W. H. ZILAR, *Treasurer*.

THE ENDEAVOR.

THE Endeavor movement was started in Cynthiana in the spring of 1893, the first Society being organized by Mrs. J. T. Mosley, who had come from Paris a short time before and united with this Church. The work was new to the town, and it was difficult to get the young people interested; only a few young ladies and probably one or two young men joining the Society, which disbanded in a short time; not, however, for lack of interest and enthusiasm on the part of the leader, who remained faithful to the last, and to whom much credit is due for her service.

But this failure was not fatal. Mr. D. B. Shawhan, one of our children whom the Covington Church had adopted for a few years, moved to Cynthiana, and in the summer of 1895 undertook to reorganize the Society. With the zeal characteristic of his work in the cause of Christ, he roused the young people to a realization of their duty in Church work. Mr. and Mrs. W. S. Cason, Mrs. Lena Ammerman, Mrs. Lydick, and Mrs. Mosley were willing helpers, and under the guidance of these older and wiser heads, the Society has passed through the critical period of its existence, and is now in a substantial and prosperous condition.

About forty young women and men have pledged themselves to work in the Church and kingdom, and all are true to their promises. While, as yet, the greatest and perhaps best influence is felt and shown in the individual lives of the members, they have not been selfish, and have tried to pass the blessing on, true to the promise that they will strive to do whatever Christ would like to have them do. Often during the year, prayer-meetings are held at the county jail and infirmary, and in the homes of any who are sick or too troubled to attend Church. From outward signs, these prayer-services are appreciated, and, we hope, beneficial. The sick are visited and cheered with flowers, strangers are welcomed to Church, children are brought into the Sunday-school, and thoughtless members are looked after and urged to be more regular in attendance. Brother Haley, the pastor, is especially fond of the Endeavorers, and, when called away from home, often leaves the midweek prayer-meeting in their charge, and, when here, he often asks their assistance, which is always cheerfully rendered.

Aside from their active work, it is beautiful to see the young trying to consecrate themselves to the Master—many times falling beneath temptation, but still pressing on, trusting Jesus for strength.

It is a noble work, and we trust the coming generation will keep it moving, ever mindful of the watchword, "For Christ and the Church."

The Endeavorers pledged \$750 for the pipe-organ, and have paid \$375 thereof into the treasury. A great part of this has been raised by weekly contributions on the part of the members, their subscriptions ranging from one to ten cents per week each. On December 18, 1900, the Society furnished the supper for a banquet given by the A. O. U. W. Lodge. A delightful menu was served, resulting in a net profit of \$95 to the organ fund.

Another work of the Society is worthy of notice. It has undertaken to establish a public library and reading-room in the basement of the church. The Official Board of the Church has granted the free use of the room, and has agreed to pay for fuel, lights, and janitor for a period of five years, on condition that the Society secure the sum of \$1,000 for books, and guarantee \$300 per year for five years, to pay for current literature and running expenses. Should the scheme meet with the success it deserves, Cynthiana will soon have a library of which her citizens may well be proud, and a place of information and amusement for the young people of the town which will be beneficial, both mentally and morally.

The following are the names of the present members and officers of the Society: Lucy Allen; Mrs. Lena Ammerman, Vice-President; Stanley Ammerman, Clifton Ammerman, Mae Ammerman, Mattie Brashear, Mrs. Ward Bush, Mr. W. S. Cason; Mrs. W. S. Cason, President; Hervey Cason, Edgar

Cason, Lizzie Dimitt, Mr. Chas. Eals, Chas. Eals, Jr., Rev. J. J. Haley, Jessie Haley, Charley Hart, Eva Ingles, Mary Ingles; Ruth Ingles, Treasurer; Mrs. R. L. Jameson, Quincy Jewett, Elma Lees, Mrs. M. E. Lydick, Mrs. J. W. Musselman, Fannie Reed, Mattie Remington; Blanche Robertson, Corresponding Secretary; Stella Robertson, Mr. D. B. Shawhan, Bessie Shawhan; Alice Smith, Recording Secretary; Maud B. Smith, Nettie Talbott, Sallie Talbott, Lily Webster, Frances P. Whaley, and Charlie White.

April 5, 1900, Mrs. J. T. Mosley, Miss Blanche Robertson, and Mr. D. B. Shawhan organized an Intermediate Endeavor Society, composed of young people, between the ages of twelve and eighteen years.

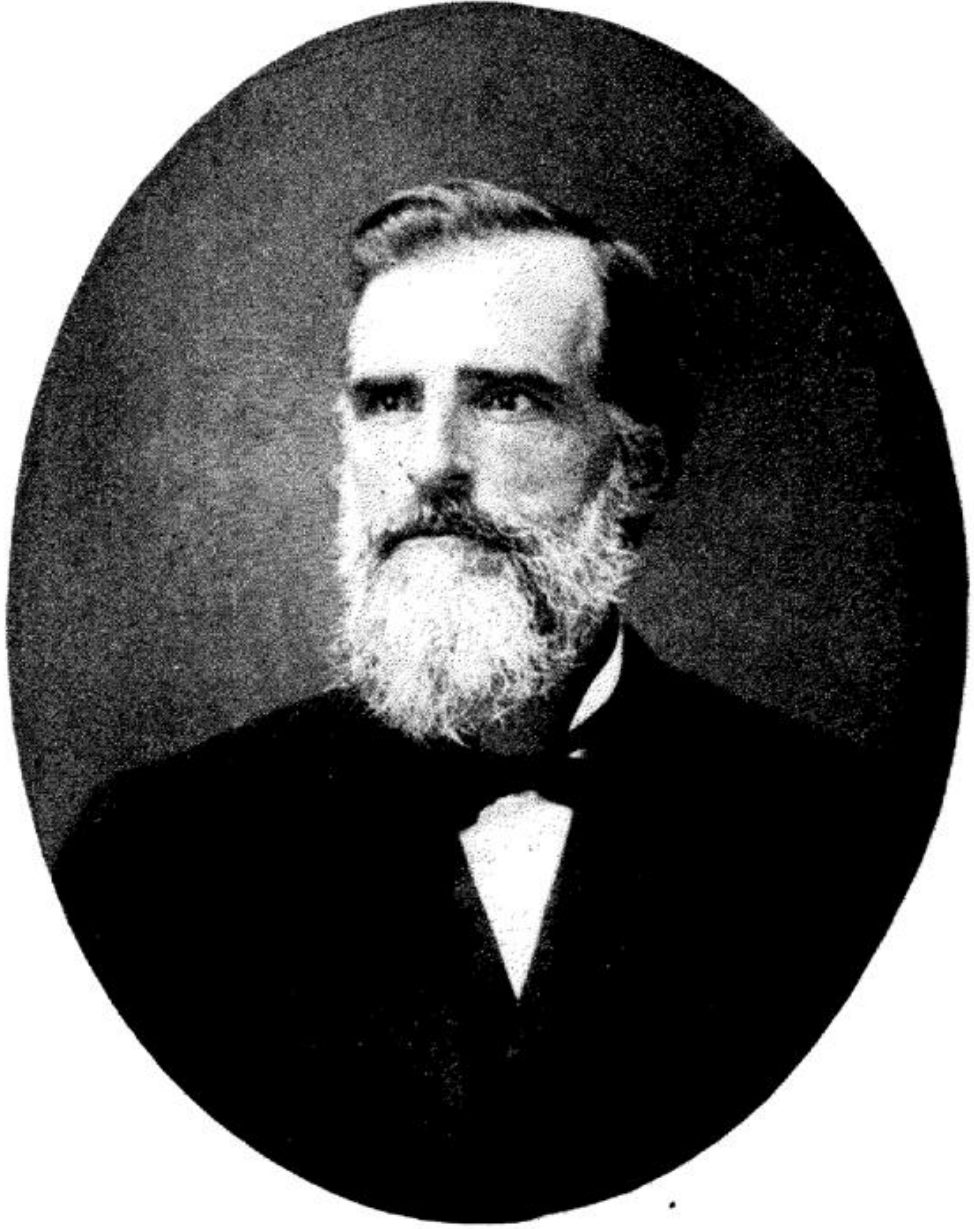
The Society started with five active and four associate members, and in less than a year numbered twenty-two members. One member has been transferred from the Intermediate to the Senior Society. Miss Blanche Robertson is the Superintendent, and an earnest and efficient leader.

Some mention should be made of Mr. E. B. Braun, who was for several years a faithful worker in the Society here. He is now connected with the Church at Sadieville, where his business called him, and has succeeded in arousing among the young people great interest, and in establishing a good Society.

The pastors belonging to the Second Church Period, 1868 to 1900, in their order are: D. W. Case, 1868 to 1870, three Sundays a month; E. Y. Pinkerton and J. B. Jones, in 1871; J. C. Frank, 1872 to 1875; J. C. Walden, 1876 to 1879; Wm. Stanley, 1880 to 1883; C. B. Edgar, 1884 to March, 1889; J. J. Morgan, March, 1889, to end of year; G. W. Yancey, 1890 to 1894; J. J. Haley, 1895 to the present time. Brief sketches of each follow in order.

D. W. CASE.

D. W. CASE is of Virginia parentage, but is a Kentuckian by birth, having been born in Anderson County, Ky., December 27, 1839. His maternal grandfather, William Morris, was a soldier of 1812, and was at the Battle of the Thames, when Tecumseh was killed. His parents moved to Mercer County, Ky., in 1845, where they passed the remainder of their lives. They were devoted members of the Baptist Church. He united with this Church in 1854. His early educational opportunities were few, but he made such progress that, at the age of seventeen, he began to teach school, which he continued to do until nineteen years of age, when he entered Georgetown College. In addition to the regular collegiate course, he took a course in theology; so that in the spring of 1861 he was prepared to begin preaching, his first charge being the Church at Clear Creek, Woodford County, Ky. During four years he preached for Churches at Clear Creek and Hillsboro, and at Salvisa and Goshen. On January 6, 1863, he was married to Miss Virginia Renfro, of Mercer County. During 1866 he began to doubt the correctness of some of the Baptist Church teachings, and after careful investigation of the Scriptures, he decided that the



D. W. CASE.

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teaching of the Christian Church was more in harmony with Scripture. Consequently, in August, 1866, he and his wife united with the Christian Church at Versailles. Soon after he entered Kentucky University, at Lexington. In 1867 he was employed to preach for Cynthiana Church, twice a month, until the end of the year, and three times a month for two years thereafter. During this time he held several protracted meetings at Unity, succeeding finally in building a church there. At the close of 1870 he resigned at Cynthiana, preaching the following year at Indian Creek and Carlisle, then at Harrodsburg, Mt. Carmel, Antioch, Shelbyville, all in Kentucky, and at Clarksville, Tenn. In March, 1898, he moved to Corinth, Grant County, where he now resides. He is preaching at Fort Creek and Shiloh, in Anderson County, near his birthplace and old home. Brother Case has in Cynthiana many ardent friends, who admire and love him as a Christian gentleman, and who hope he may yet labor many years for the Lord.

ELISHA Y. PINKERTON.

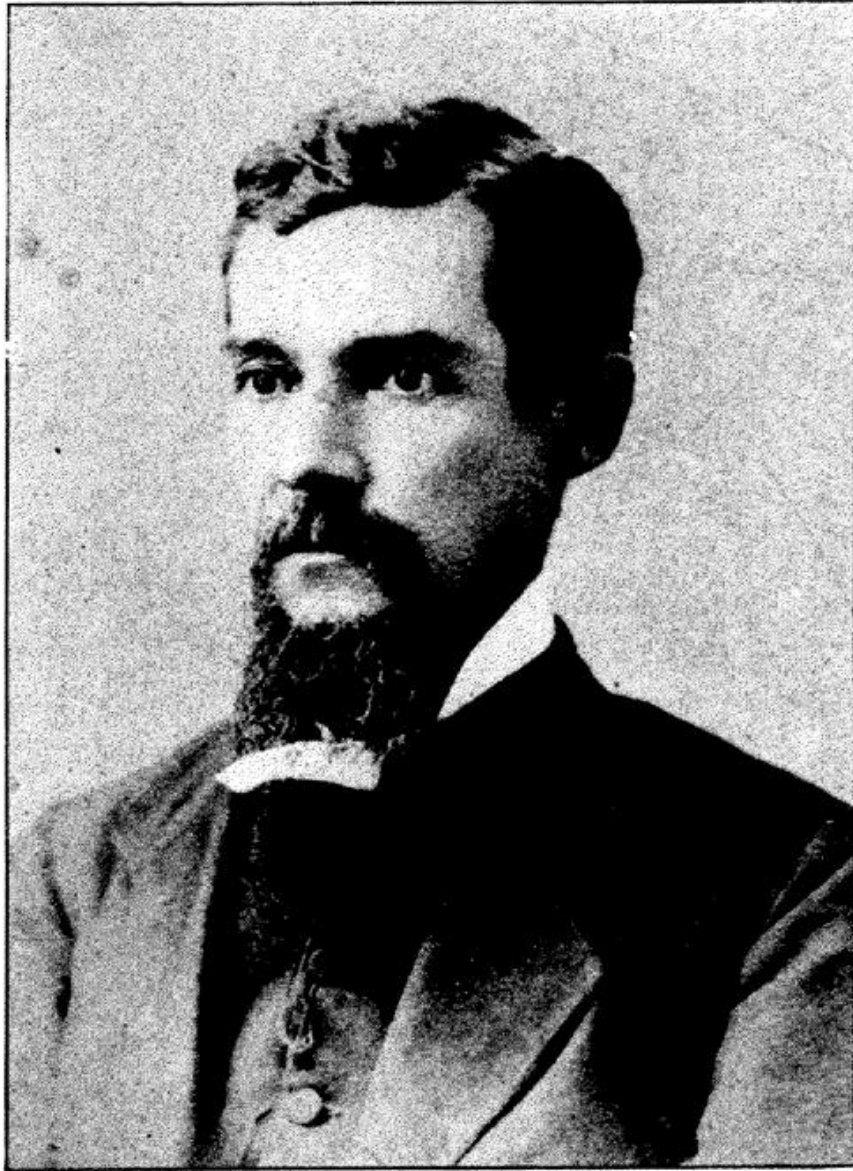
WILLIAM AND ELIZABETH PINKERTON were the parents of eleven children, five of whom were preachers. Of these children, Elisha Young, born at West Liberty, Brooke County, Va., April 27, 1832, was the youngest.

When fourteen years of age, he went to Midway, Ky., to attend the "Baconian Institute," a seminary taught by his brother, Dr. L. L. Pinkerton, who was a superior man, and who exerted a great influence upon the life of his youngest brother. During sessions of 1848-49, 1849-50, and 1851-52, he was so fortunate as to be a student at Bethany College.

At an early age he confessed Christ, and united with the Church. On September 18, 1855, he was married to Miss Ellen V. Carlyle, of Woodford County, Ky. Three children, born to them, died in infancy.

He was truly blessed in his marriage; his frequent illness, and consequent protracted confinement to the house, being greatly alleviated by the ministry of his wife, whose goodness, wisdom, and strength, were great forces in shaping his character.

Soon after leaving Bethany he accepted a call from the Christian Church in Louisville, in which



E. V. PINKERTON.

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place he suffered a hemorrhage from the lungs, which was the first of a great number occurring at intervals during his life.

He preached for Churches at Port Gibson and Jackson, Miss.; Baton Rouge, La.; Danville, Midway, Versailles, Cynthiana in 1871, Macedonia, and South Elkhorn, Ky.; Frontenac, Minn.; Denver, Colorado; Augusta, Ga.; Hopedale, Ohio, and other points.

In 1872 he visited Florida. Soon after this visit he built a home on the banks of the Halifax River. From the neighboring town, Ormond, he drew people of all denominations, finally succeeding in building for them a house of worship.

He was wonderfully spiritual and profoundly religious, and while a most engaging preacher, it was in the home that his genius shone the brightest. His humor was pure and gentle, and his visits to the homes of his friends were hailed with delight.

On December 17, 1885, he fell asleep, and his body was buried near Ormond, Fla., beneath the magnolias, where by day is heard the song of birds, and by night the voice of the great Atlantic.

It was not given to our friend to be a leader of men, but it was granted to him to sit, as it were, for years at the gate of death, and, with all heaven in the background, to sing of present joy and duty, of God and Christ and everlasting rest. And yet

this gentle man, borne down by the sickness of a lifetime, had within him a resolved soul, a fine wisdom, and depths of passion, transformed into ethereal fire by the Spirit of the living God.



J. B. JONES.

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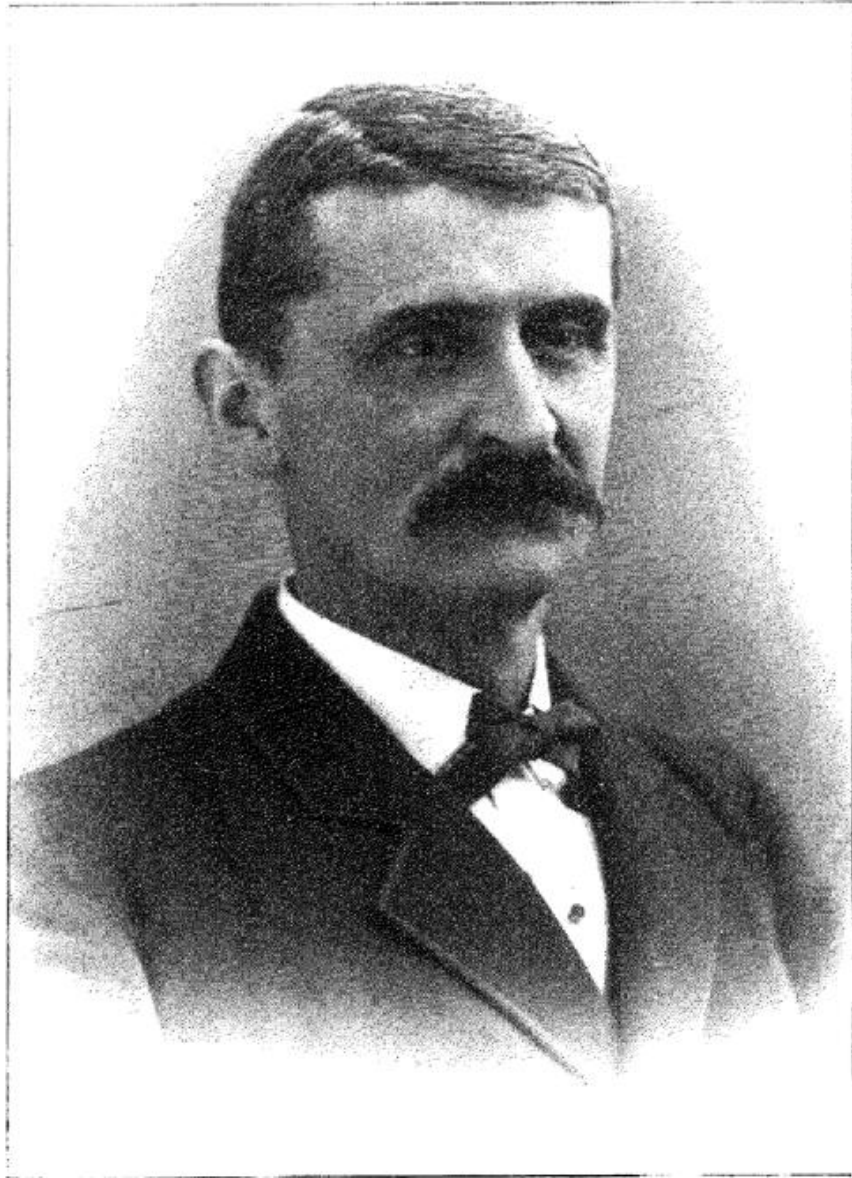
JAMES B. JONES.

JAMES B. JONES, minister and educator, was born in 1846 at Bethania, N. C., being a son of Dr. Beverly Jones. He received his primary education at Moravian Boarding-school, at Nazareth Hall, Pa., and entered the Bible College at Lexington, Ky. After graduating here he entered the College of Arts, from where he graduated in 1873. He enlisted in the Confederate Army in 1864, under Major Wilson, First Battalion of the North Carolina Sharpshooters, and surrendered in the corps of General John B. Gordon at Appomattox Court-house.

As a minister he served Churches at Little Rock, Ark., Columbia, Mo., Los Angeles, Cal., and at Newport, Carlisle, Georgetown, and Cynthiana, Ky., having been called to the last named place a short time before his graduation, to fill out an unexpired term. He worked faithfully in the Church here for a year or more, returning to the university to complete his education.

In 1874 he was united in marriage, at Carlisle, Ky., to Miss Mollie Rogers, daughter of Rev. John Rogers. To them were born five children—Julian Robert, who died in infancy; Eleanor, a teacher in the School for the Deaf and Dumb at Fulton; James Beverly, Mildred Rogers, and Frances Adair.

Professor Jones spent four years as general evangelist and financial agent of the Disciples of Kentucky, but the work was too hard for his rather frail constitution, so he accepted the Chair of Bible Literature, Psychology, and Ethics in Hamilton College, where he remained five years. In 1896 he went to Fulton, Mo., to accept the principalship of the Orphan School of the Christian Church of Missouri, and is still conducting the work with success.



J. C. FRANK.

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J. C. FRANK.

JOSEPH CONE FRANK was born in Maysville, Ky., January 21, 1841. He was the son of Joseph and Elizabeth Frank, who were of Scotch birth and parentage. He was reared in the town where he was born, learning the tinner's trade under his father's instruction. At the outbreak of the Civil War he enlisted in the Confederate army, and served until the close of the war. Entering as a private, he was soon advanced, and at the close of the war had the rank of captain.

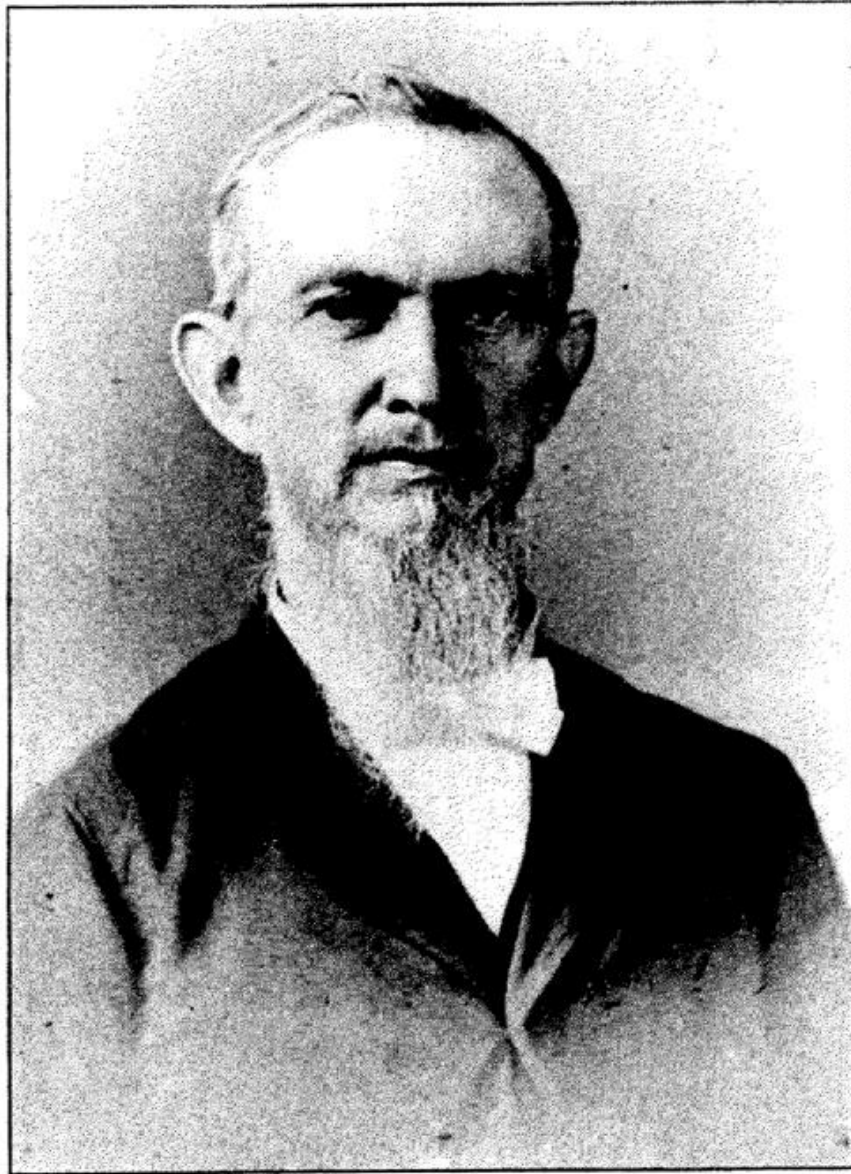
Soon after the close of the war he entered Kentucky University at Lexington, Ky., in order to prepare himself for the ministry. Remaining in school for a few years, he then went into the active work of preaching, in which work he spent the remaining years of his life.

He was twice married, the first time to Miss Sallie Darnall, to whom six children were born; and the second time to Miss Lizzie Hord, by which marriage there was one child. All the children, save the oldest daughter, survive him.

He began preaching at Poplar Plains, Fleming County, and afterwards preached for many of the good Churches of Kentucky. For nearly fourteen years he was pastor of the Church at Flemingsburg,

Ky. In 1889 he accepted the pastorate of the Church at Lancaster, Ky., where he remained until his death, which occurred December 1, 1893. Among the prominent traits of his character were loyalty to his convictions, simplicity, fearlessness, and conscientious discharge of all duties. Possibly the greatest work he ever did was that in the advocacy of the prohibition of the liquor-traffic. He conducted two very hard-fought campaigns in the State—one in Fleming County, and the other in Garrard County—in both of which the cause of temperance was splendidly triumphant. It was in the latter of these campaigns that his strength was so completely overtaxed that he was never able to regain his health.

Dying in the prime of his usefulness, he left behind a host of loved ones, friends, and admirers, who loved him for what he was, no less than for the splendid work he had done for God and humanity.



J. C. WALDEN.

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J. C. WALDEN.

JOHN C. WALDEN was born in Barren County, Ky., February 25, 1822; his parents were Virginians; his father, William Walden, married Mildred Rhodes, in 1780, in Albemarle County, Va., but early in their married life they moved to Kentucky. Of their eleven children, John Cole was the youngest.

At the age of seventeen he became a Christian; that was in the early days of the Reformation, and he united with the then obscure body of Christians known as Disciples. Of his baptism he once said, "I rode eighteen miles on horseback for this burial with Christ;" the rite was performed by S. T. Calloway.

His first marriage occurred in Union County, Ky., September, 1843. His wife, Louisa B. Winston, of a distinguished family of Old Virginia, was an unusually gifted woman, of charming personality and lovable character. Of their nine children, six survived their father—three widowed daughters, Mrs. Speed, Mrs. Johnson, and Mrs. Williamson; Dr. Algernon Walden, Winston Walden, and J. Bullitt Walden, who has since died.

In 1864, Mr. Walden married Margaret E. Smith, daughter of Samuel and Mary Nichols Smith, who

is now living with her son and only child, George N. Walden, in Seattle, Wash.

John C. Walden inherited, in a marked degree, the sturdy integrity, rare common sense, and high ideals of his family. An important factor, undoubtedly, in his development was his close association with George P. Street, an earnest and able minister of the Reformation.

Mr. Walden studied law, a profession for which his peculiar mental gifts admirably fitted him, but his growing interest in the study of the God-Man impelled him into the ministry. His first experience as a preacher was in Union County, where he preached his first sermon at Cypress Church, but in 1851 he removed to Paducah, and seven years of his busy life were spent in the service of that Church; he was also engaged at this time in mercantile business.

In 1860, Mr. Walden became pastor of a Church in Louisville, the congregation now worshipping at Broadway; he lived and preached at New Liberty, Germantown, Cynthiana, Danville, Mt. Sterling, and Owingsville.

His ministry at Cynthiana began in 1876, and continued, without interruption, for four years. As preacher, his style was characterized by the simplicity that only the profound thinker and student can achieve; he taught with the success that re-

wards only him who speaks from a pure and loving heart. The Church owes him much; and not the Church only, but the community; to men and women of all denominations he was *Brother Walden*. Mrs. Walden admirably filled the difficult rôle of "the pastor's wife," supplementing her husband's efforts in every way possible.

When, after an absence of years, he returned, in 1885, to make Cynthiana his home, they were warmly welcomed by people of every circle.

Mr. Walden was a man of unusual intellectual vigor, possessing a logical, well-trained mind, a profound knowledge of the Bible and Bible themes; he was conservative, but never narrow in his religious views; uncompromising in his denunciation of wrong, but always tender toward the wrong-doer. His sound judgment, his knowledge of men and affairs, his unflinching tact, led to his selection as arbiter and peacemaker in any trouble between friends. In the social circle his affable manners, exquisite sense of humor, and quick sympathies made him a delightful companion.

For seven years the life of the community was enriched by the presence of this man of noble soul and gracious bearing.

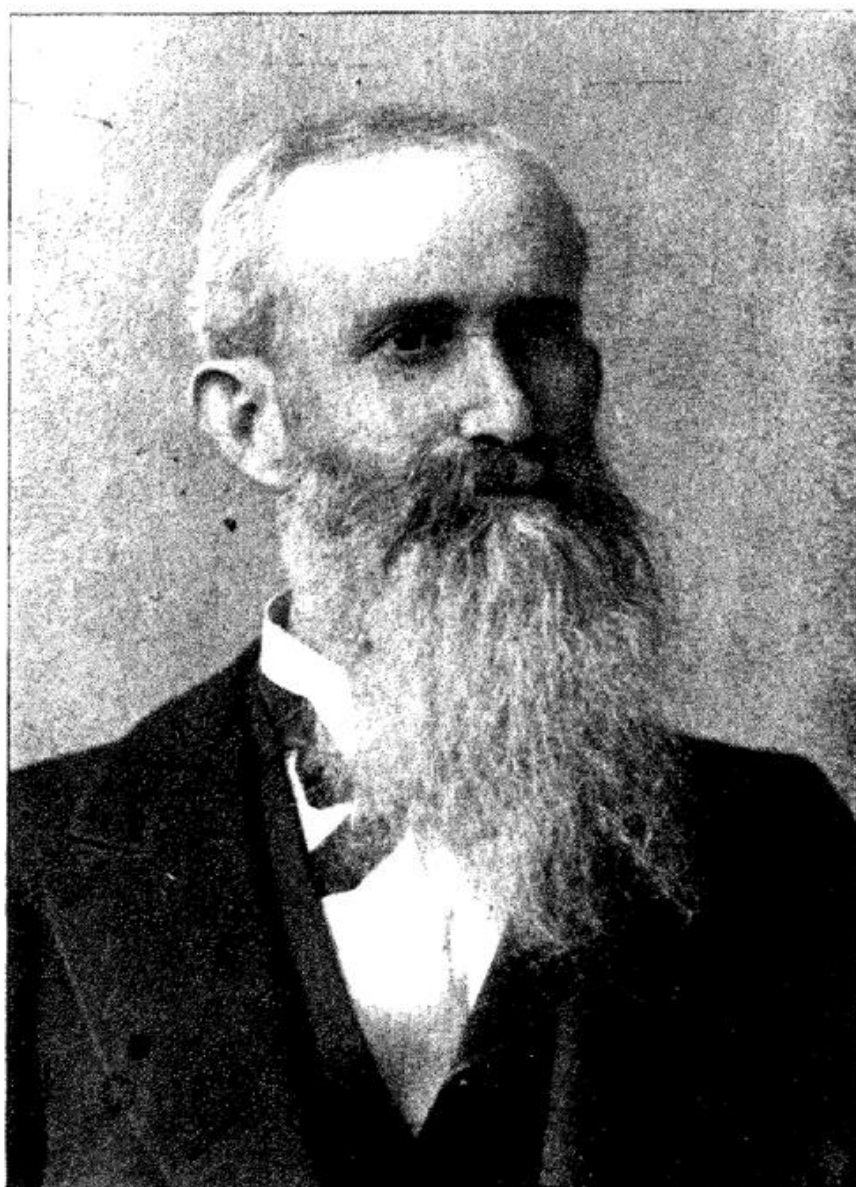
On May 16, 1892, our beloved pastor and friend fell asleep in Jesus.

WILLIAM Y. STANLEY.

WILLIAM Y. STANLEY was born in Nelson County, Ky., March 11, 1832. He is a descendant of honorable, respected, and educated people, some of whom were natives of old Virginia, some of her sister State, Kentucky.

Mr. Stanley's education was received at Hanover College, Indiana, where he completed a literary course; afterwards, he graduated at the Law University in Louisville, Ky. In 1855 he began practicing law in Newport, Ky., and in a few months was elected city attorney, to which office he was afterwards re-elected. In 1857 he went to Kansas, locating in Leavenworth City, where he practiced law in partnership with Judge Halderman. This law-firm did a large and lucrative business as lawyers and real-estate agents.

While at Leavenworth, he was elected city attorney, and was a member of the Board of School Examiners, and served, by commission of the governor, as captain of the Shields Guards, the most notable military company in Kansas. After the Civil War began, Mr. Stanley took an active interest in politics, making many speeches.



WM. STANLEY.

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When Marcus Parrott, Territorial delegate to Congress, returned to Kansas, and in a public speech gave an account of his stewardship, Mr. Stanley was selected by the Democratic committee to reply to him. In this reply he made the first, and probably the only, unqualified rebel speech ever delivered in Kansas. In a short time he found it prudent to go to Kentucky. There he at once began making war speeches and assisting to recruit soldiers for the Southern army, enlisting himself under Morgan, where he was rapidly promoted from a regular to a captain, which office he filled fearlessly and efficiently.

Returning to Kentucky at the close of the war, Mr. Stanley practiced law several years, when he entered into the work of the ministry.

He married Miss Amanda Owsley in 1866. Their children are, Owsley Stanley, lawyer, at Henderson, Ky.; Mrs. Josephine Welch, wife of Senator Welch, of Nicholasville, Ky.; T. Hurst, wife of Samuel Munich, of New Cumberland, West Va.; Louise, Thomas Arnold, and George; Mary McElroy died in infancy.

Brother Stanley has been in the ministry for thirty years. Some one has written the following:

“As a preacher, he is clear, safe, and forcible, impressing his hearers with the fact that he believes, and trusts for himself, the message he brings to others. As a speaker, he is pleasant, ready, and direct, and blessed with an easy flow of language. As a man and Christian gentleman, he is kind and affable. He retains, in a splendid measure, his physical and mental faculties and zeal for the work.”



C. B. EDGAR.

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C. B. EDGAR.

CHARLES BLOOMFIELD EDGAR was born in St. Louis, Mo., in 1847; he is the son of Joseph Crowell Edgar, fifth lineal descendant of David Edgar, Laird of Keithock, Forfarshire, Scotland. His education was received in the St. Louis public schools, Union College, and Kentucky University. In 1882 he married Miss Aurora Drescher, daughter of Judge W. B. Drescher, of Hannibal, Mo. Two children were born to them: Helen, born in 1884; and Joseph Charles, born at Cynthiana, in 1889.

Mr. Edgar was reared an Episcopalian, but joined the Christian Church in 1868, while a bank clerk in St. Louis. He entered the ministry and spent ten years as a preacher in Missouri, having charge of the Churches successively at Lexington, Plattsburg, and Hannibal. He became pastor of the Church at Cynthiana, in February, 1884, and remained here until April, 1889, when he removed to Brooklyn, New York. He retired from the ministry in 1894, and became publisher and chief editor of the St. Louis (Missouri) *Daily News*, and afterward of the *Daily Gazette-Herald*.

A man of keen business intelligence, practical and thoroughgoing, and possessing a talent for organization and for making profitable use of all

available ability, Mr. Edgar believed that the financial and business interests of a Church should be conducted on such lines as insure success in secular affairs. During his pastorate in Cynthiana he introduced more systematic methods in Church work; he superintended the building of the parsonage, on the corner of Miller and Bridge, which was begun, finished, and paid for during this time. Feeling his responsibility as pastor for all departments of Church activity, he exercised a supervision of the Sunday-school, holding an occasional review, bringing the school into concert exercises, and thus establishing a helpful feeling of unity among the classes.

One Sunday each month was devoted to the children, a sermonette being prepared especially for them. He sought to inculcate and deepen a feeling of reverence for the house of God, insisting upon a devotional manner as well as a devotional spirit in a congregation assembled for worship; during his labors with it the Church greatly prospered.



J. J. MORGAN.

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J. J. MORGAN.

J. J. MORGAN was born in Carlisle County, Ky., in April 1856, and was reared on a farm. He was educated at Bible College, Lexington, Ky. He was married to Miss Kercheol, of Covington, who lived but a short time. He then married Miss Belle Williams, of Louisville. One child, a daughter, was born to them. Mr. Morgan was pastor of the First Christian Church, Richmond, Ind., for three years; of the Fourth Street Church, Covington, two years. He preached a few months in Philadelphia, after which he went to Europe and Palestine. He spent about nine months abroad, preaching in London and Liverpool in the time. After his return he supplied for Central Christian Church, Cincinnati, and for Cynthiana Church, at the latter of which he preached from March, 1889, to the end of the year, after which he accepted a call to Third Street Church in Louisville. From there he was called to Lincoln, Neb., thence to Dayton, O., and after three years to Warrensburg, Mo. At the end of three years he accepted a call to Woodland, Cal., where he is now laboring.

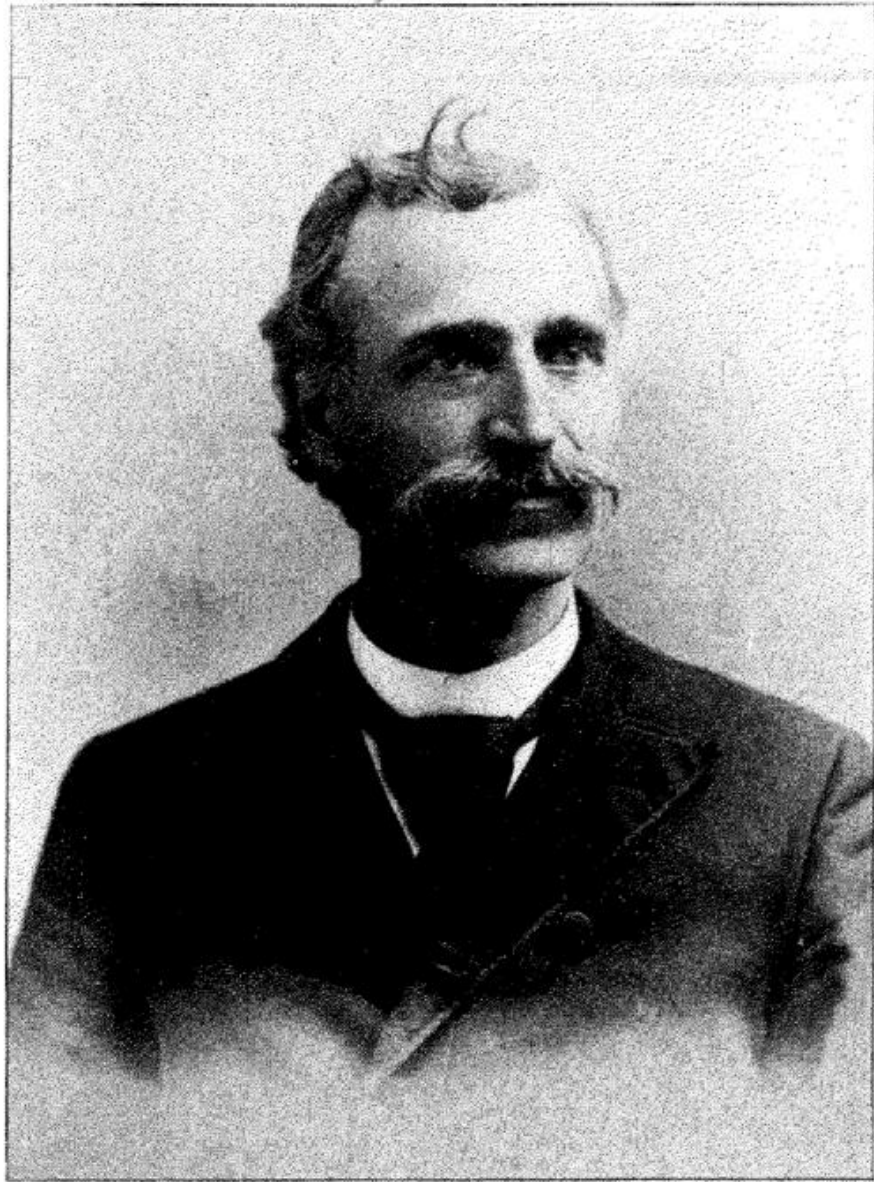
His ministerial life has been a happy and successful one. He says, "I have been kindly treated by every Church, and love them all. I remember Cynthiana Church as one of the kindest and best, and have longed to pay them a visit since I left."

G. W. YANCEY.

THOMAS YANCEY, who came from Virginia when quite a boy, and in after years located at New Liberty, Owen County, Ky., was twice married, his second wife being Zelicha Foster. To this marriage five children were born, the youngest being the subject of this sketch.

Thomas Yancey, a man of pluck, energy, and great common sense, accumulated quite a fortune for that day; but reverses came, and during the gold excitement of 1849 he bade his wife and children good-bye, and started for California. But he was stricken with cholera while at New Orleans, and died there, leaving his wife and children almost penniless. Worth was then but two years old, having been born March 3, 1847. His mother was a woman of robust physique, and endowed with strong will-power; above all, she had an abiding faith in God. She journeyed with her children to Missouri, and there, on the wild prairies of that new country, Worth Yancey spent his boyhood days. A few months of each year were spent in the rude log schoolhouse, but most of the time at work.

At the age of thirteen he went out into the world to battle for himself. He first found a home



G. W. YANCEY.

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with a neighboring farmer. During the years that followed, he worked on, snatching now and then a little time for school, until at the age of sixteen he entered the office of the *Spectator*, published at Palmyra, Mo. About a year later he became a Christian, and was baptized by Brother Sims. In a short time he decided to study for the ministry. To that end he used all his spare moments in reading, keeping a book open before him while setting type, so that, whenever he had a leisure moment, he spent it in gathering facts from the best books. He laid by his earnings until he had enough to begin his college course. In the fall of 1867 he entered Kentucky University. For six years he pursued his studies with diligence, graduating from the Bible College in 1872, having the honor of delivering the Greek oration; and from the College of Arts in 1873, with a high standard of scholarship. While a student he began preaching, his first sermon being delivered at Goshen, Boone County, Ky. His first regular charge was for the Church at Grassy Springs, Woodford County. He also preached for the Churches at Athens and Williamstown, Ky. The last year of his college life he preached for Indian Creek and Mt. Carmel. The vacations were spent in protracted meetings in Kentucky and Missouri, so that every moment of his time was employed either with his books or in

the active service of the Church. This he made a rule of his life. In January, 1874, he accepted a call from the Carlisle Church. After two years of delightful service he accepted a call to the Floyd and Chestnut (now Broadway) Church, Louisville, Ky. Perhaps the six years with this Church were the most eventful and laborious of his life. At nearly every service souls were brought into the kingdom of God. While here, he became associated with F. G. Allen in editing the old *Path Guide*, which work he continued after the death of Brother Allen.

During these years the Campbell Street congregation had been organized. When the brethren learned that he would probably leave the mother Church, they extended an earnest call for him to become their pastor, and he finally decided to remain with this young Church, and continue his work on the *Guide*. For four years he thus labored. In all this time he never enjoyed a real vacation. He argued that change of work was recreation enough; but though of strong physique, indomitable energy and will power, the long strain began to tell upon him, and he was advised to make a change. He finally accepted a call to Lancaster, Ky., believing that a change from the never-ending routine of city life would be beneficial. Four years were spent pleasantly and profitably with this

Church. While here a temperance crusade was inaugurated, and carried to a successful issue. He resigned this pastorate to become an evangelist of the State Board, and about nine months were spent in holding protracted meetings for this Board, much of the time being given to Morehead, Grayson, Greenup, and other places in the Highlands of Kentucky; but, unwilling to be from home so much, he decided to go to a quiet retreat in the country, and preach for Leesburg and Newtown. During this year he went to Birmingham, Ala., and held a meeting. After one year in the country he accepted a call to the Church at Cynthiana, Ky., beginning his labors January 1, 1890. Here he labored for nearly five years. The Church became united and harmonious, engaging in every good work. He held a meeting, a few months after beginning his ministry here, which resulted in sixty additions. The young people all loved him, and counted him as their friend; many and sacred were the ties formed. The years were fraught with sunshine and shadow, mingled with joy and sorrow. The eldest son, Graham, a beautiful boy in form and character, who, though only fifteen, was ready to enter the College of the Bible to prepare himself as a missionary to the foreign field, was called to a higher service. The whole community was in mourning, and every heart bowed in tenderest

sympathy with the bereaved, every hand was anxious for some ministry of love; but this great sorrow seemed to overwhelm the father, and, with his already declining health, it was impossible for him ever to be himself again, although he pursued diligently his work until the summer of 1894, when the physician advised an ocean voyage. The Church kindly gave him a vacation without reduction of salary, and he sailed for Rotterdam in July. Visiting some portions of Europe, he returned, after an absence of six weeks, much worse than when he left home. His last sermon was preached September 30, 1894, in the church at Paris, Ky., for Brother Sweeney, who was holding a meeting in Cynthiana. A few days after this he took his bed, and shortly afterward was removed to Cincinnati for treatment. In January following, by the physician's advice, he and his family, with sorrowful hearts, bade good-bye to the dear friends in Cynthiana, and started on a journey to try the balmy breezes and warm sunshine of the fair Southland. By the placid lakes in Ocoee they found a sweet retreat among friends from Kentucky—Mrs. Martha Withers and her daughters, Mrs. Brooker and Miss Rebel Withers. They tarried here six months, but as there was no change for the better, they turned their faces homeward. Progressive paralysis was doing its deadly work. Inch by inch

the outer man perished, but the inner man was renewed day by day. All through two years of sore affliction and intense suffering he was cheerful and hopeful, never losing faith in Him whom he had served. He earnestly prayed that he might be spared to his family, and longed to preach again the "unsearchable riches of Christ," but he said, "Not my will, Father, but thine be done."

On the 7th day of September, 1896, in the Hogan homestead, in Williamstown, Ky., his spirit, buoyant with glimpses of the "farther shore," was released from its tenement of clay.

President McGarvey conducted the funeral service in the church where, a little more than twenty-five years before, on a beautiful June morning, G. W. Yancey and Sarah Kendall Hogan were united in marriage.

Thus, in the prime of life, being only forty-nine years of age, his ministry, so full of good works, was ended. He went into the presence of the Eternal One with no fear, no doubt, but fell peacefully asleep, often repeating, "I shall be satisfied when I awake in His likeness!"

J. J. HALEY.

J. J. HALEY was born in Rockcastle County, Ky., March 18, 1851. His early life was passed upon the farm in that county; here he attended the common schools. In 1869, at the age of eighteen, he entered Kentucky University, where he remained four years, taking a liberal course in the College of Arts, and completing the course prescribed in the Bible College. As a student he ranked high; he was one of the five editors of the college paper. After leaving college he preached one year in Mississippi, when, at the suggestion of Elder J. W. McGarvey, he was selected to go as an American evangelist to Sydney, New South Wales. On April 13, 1874, he was married to Miss Lizzie Clark, a refined and intelligent young lady, who for more than a quarter of a century has proven her fitness to fill the difficult rôle of a pastor's wife, and who, through all these years, has been a source of strength and support to her husband. They have five children, the eldest, Sydney, a son, being named for the place of his birth, and the following daughters: Jessie, Anne, Frances, and Helen.

On the day after his marriage he started for his new field of labor in the Southern Hemisphere, going by way of San Francisco, and spending the



J. J. HALEY.

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greater part of his honeymoon on the sea. He remained in Australia and New Zealand about eleven years, preaching with great success for two years in Sydney, two and a half years in Dunedin, New Zealand, and six years in Melbourne; in the latter place he preached for seven months in the Academy of Music, a building with a seating capacity of 2,500; this was often insufficient to accommodate the audiences. While in Australia he was for one year assistant editor of the *Australian Christian Pioneer*, after which he established the *Australian Christian Watchman*, which soon became the most widely-circulated paper of the Disciples in that country.

In 1885 he returned to America, preaching one year in San Francisco, after which he took charge of the Church at Midway, Ky. While there he was one of the editors of the *Apostolic Guide*. After two years he became office editor of the *Christian Evangelist*, which position he filled with ability until 1890, when, in response to a call from the Foreign Mission Board, he went to Berkenhead, England. Returning in 1894, he began preaching for the Church in Cynthiana, January 1, 1895. During his stay in Cynthiana he continued for four years as contributing editor of the *Christian Evangelist*, and was, for a time, editor-in-chief of the *Christian Oracle*, now the *Christian Century* of Chicago.

His utterances from the pulpit are characterized by simplicity, strength, and extreme liberality, and evince deep thought. Having little patience with theories and creeds, he preaches on practical themes, and advocates a higher and better and more unselfish life. As a writer, he is recognized as one of the foremost of the Disciples, among whom he enjoys a national reputation, and has been more than once honored in his selection to fill offices of importance. At the first session of the National Congress of Disciples, held in St. Louis in 1898, he delivered one of the leading addresses, and is now the president of that body. His work at Cynthiana has been one of marked success; while his labors have not added great numbers to the Church, there has been a steady increase; the standard of membership is higher; its spirituality is deeper; there is a closer bond of union, and the Church is in better condition than ever in its history for an aggressive warfare against the forces of evil. It was largely through his efforts that the congregation was induced to enter upon the building of its new house of worship, and throughout the entire time of its construction he has shown himself an indefatigable and self-sacrificing worker.

Yet in the prime of manhood, with a strong body, a vigorous and well-trained mind, great possibilities for good are before him. God grant him

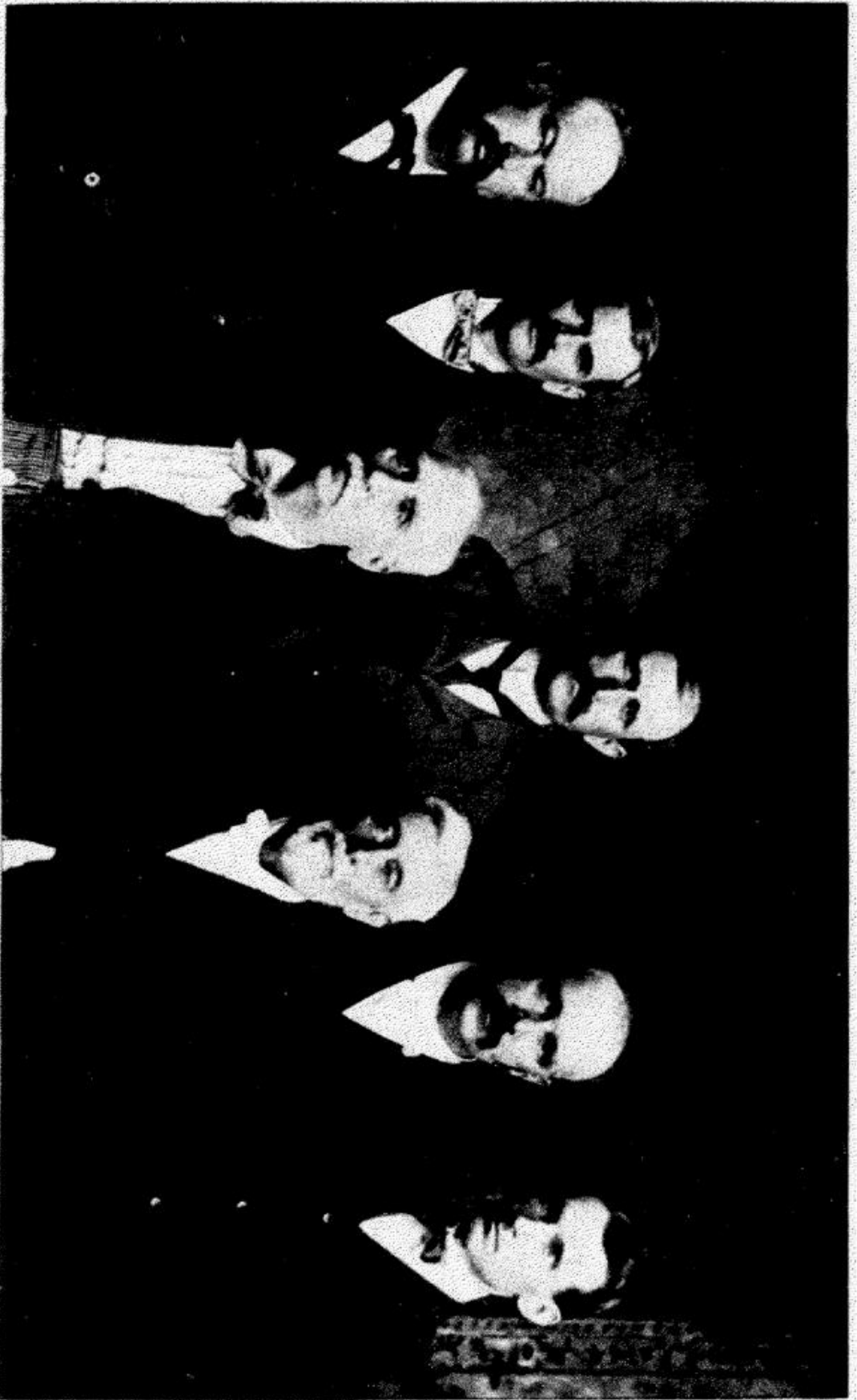
health and strength, for many years, to labor in the Master's vineyard, and when the evening twilight deepens about his declining years, and the lights break from the eternal shore, may he be ushered in with the merited "well done!"

THE THIRD CHURCH BUILDING.

AFTER agitating the question for many years, the congregation, at a meeting held in the old church, April 30, 1899, formally decided to erect a new building, and, preparatory thereto, appointed J. S. Withers, S. J. Ashbrook, M. C. Swinford, B. D. Berry, W. T. Lafferty, W. S. Cason, and Wm. Addams as a committee to incorporate the Church, report upon the probable cost of a new building, and to recommend a plan for raising the money therefor.

The committee met May 2, 1899, at the office of B. D. Berry, and after electing J. S. Withers Chairman, and W. S. Cason Secretary, adopted the following articles of incorporation:

“ Know all men by these presents, That the undersigned, J. S. Withers, Wm. Addams, S. J. Ashbrook, W. T. Lafferty, M. C. Swinford, W. S. Cason, and B. D. Berry, members of the Christian Church of Cynthiana, Ky., having been appointed by the congregation of said Church, on the thirtieth day of April, 1899, for that purpose, do, together with the officers and all other members of said Christian Church of Cynthiana, hereby associate themselves together as a body corporate or body politic, by the name and style of ‘The Christian Church of Cynthiana,’ for the purpose of receiving and holding in trust for the benefit of said congregation any prop-



W. M. ADDAMS.

M. C. SWINFORD.

W. T. LAFFERTY.

W. S. CASON.

B. D. BERRY.

J. S. WITHERS.

S. J. ASHBROOK.

BUILDING COMMITTEE CYNTHIANA CHRISTIAN CHURCH.

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erty, real or personal, now owned, or which may hereafter be obtained by it, and for the further purpose of erecting, furnishing, and maintaining a house of worship of Almighty God at said place.

“ 1. Said corporation shall, by said name, have perpetual succession, and may purchase, take by devise, bequest, gift, or deed, any real or personal estate or property, and the same hold for the use and benefit of said Church, according to the discipline and economy of the same; and sell, mortgage, lease, convey, or otherwise dispose of the same; and to sell, mortgage, lease, convey, or otherwise dispose of the property now owned by said Church or any part thereof, and to have and exercise all powers necessary for, and incident to, religious corporations not inconsistent with the Constitution and Laws of the United States or the State of Kentucky; and in that name to contract and be contracted with, sue and be sued, plead and be impleaded, so far as it may be necessary to protect the property, rights, title, privileges, and immunities of said Church, and to use and employ said property for the use and purpose of carrying out the religious interest of said Church; and may employ counsel, servants, agents, and workmen, as occasion may require.

“ 2. That J. S. Withers, S. J. Ashbrook, and Wm. Addams are hereby appointed trustees of said Church, to continue in office until their successors

are duly appointed by the Church; that the affairs of said Church shall be managed by a board of three trustees.

“ 3. That said trustees and their successors may borrow money for the use of the Church, and secure the payment of same by mortgage on any property now owned or that may be hereafter owned by the said Church, and may pay off, or by mortgage secure the payment of, any existing debt now due from said Church; and may erect new buildings or repair the present buildings; but they are not to borrow money, execute mortgages or conveyances of Church property, or erect any buildings until they have been authorized so to do by the vote of the majority of the congregation present at a regular meeting of the congregation, and after public notice has been given of the time and place when and where such vote is to be taken; and the result of such vote shall be entered upon the records of the Church, and said trustees shall perform such other duties as the congregation may direct.

“All conveyances, mortgages, leases, bills of sale or written contracts must be made and signed by the trustees for the time being, or by a majority of said trustees; and all instruments so authorized and signed for the use and benefit of said Church shall be binding on said Corporation.

“ 4. That said Corporation may have a common seal, and alter same at pleasure.

"5. That said Corporation may adopt rules and regulations for its government, not inconsistent with law.

"6. That the private property of the incorporators shall be exempt from corporate debts."

On May 7, 1899, the committee reported these articles to the congregation, and recommended that it build a house costing not less than \$15,000, nor more than \$20,000. These reports were unanimously approved, and the committee was continued as the Building Committee.

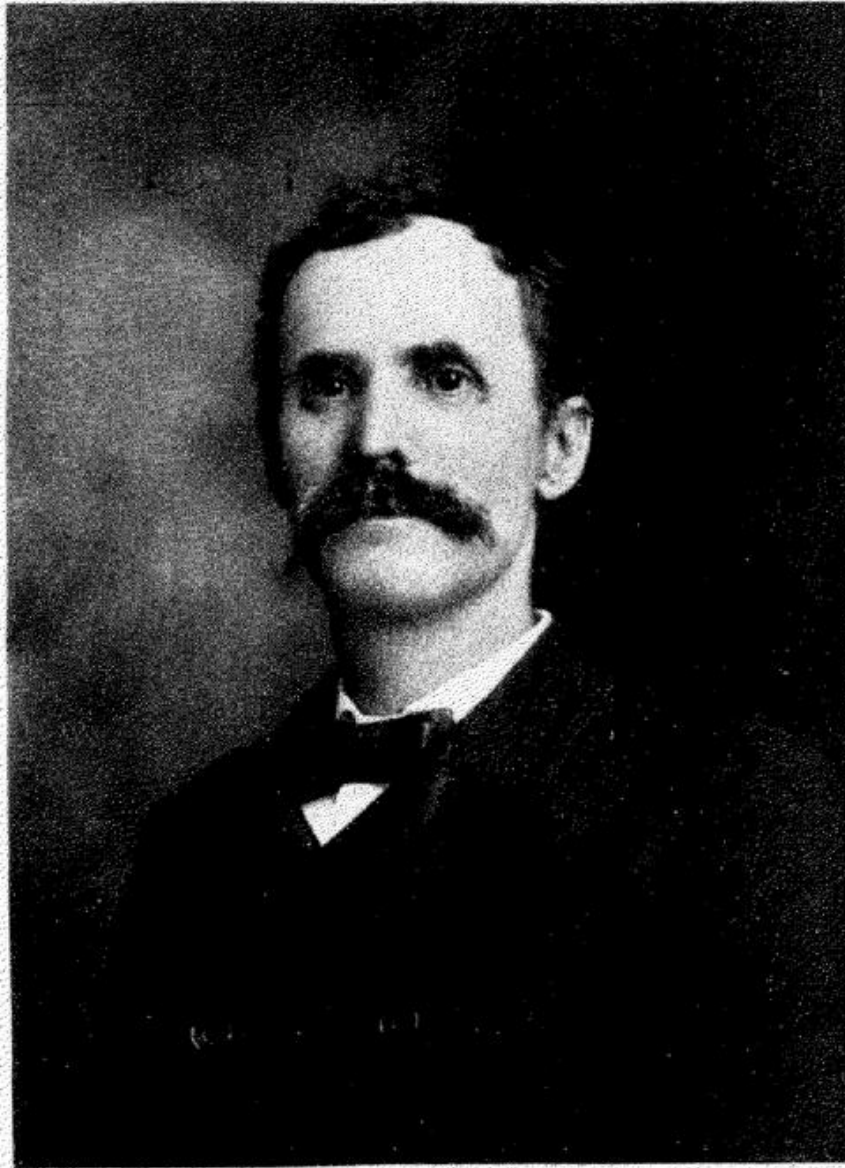
The old lot being too small for its purpose, the committee purchased of T. W. Anderson his lot, adjoining the church lot on the east, and fronting fifty-five feet on Mill Street, and, on June 29, 1899, unanimously adopted the plans of Des Jardins & Hayward, architects, of Cincinnati, Ohio, for the new building. Believing that they would be able to contract for the new building within the limits fixed by their report, the committee, on the 11th day of July, began removing the old building, and excavating for the new. After this had been done it was ascertained that, because of certain unexpected advances in the prices of material, and of some erroneous estimates, the cost of the building would much exceed the estimate. But the bridges having been burned behind it, one course alone was open—that was to shoulder the responsibility bravely and manfully. After making some alterations in the plans, and after procuring the most reliable infor-

mation possible as to the probable cost, the committee, on the 26th day of November, 1899, submitted to the congregation the following report and recommendation:

“CYNTHIANA, KY., Nov. 26, 1899.

To the Cynthiana Christian Church:

“Your committee, appointed to erect and furnish a church building, would respectfully report that they accepted plans and specifications as prepared by Des Jardins & Hayward, architects, which have heretofore been reported to the congregation; that the architects were instructed to prepare plans that could be built at a cost of \$18,000. That relying upon the statements and recommendations of the architects as to the cost of building, in order to expedite the work, the committee had the old building removed, the excavating done, and the foundation partially built. In this the committee perhaps acted too hastily, and are somewhat to blame. That the committee, having advertised for and received bids, found that, owing to an underestimate on the part of the architects, the building, complete and furnished, would cost considerably in excess of \$30,000. That they thereupon had the architects make some changes in the plans and specifications, which will not materially alter the building in appearance or usefulness, and have again received bids. That by building the walls of native limestone, laid in



A. T. REES.

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broken ashlar, the building can be erected and furnished at a cost of between \$28,000 and \$30,000.

The committee are of the opinion that the needs of the congregation require a building as large as the one contemplated; and, besides, they can not further change the plans, without a very great loss on the work already done. The committee would, therefore, recommend that they be authorized to build and furnish the church at a cost of not exceeding \$30,000. They would also further recommend that the congregation raise the sum of \$20,000 therefor, and that they bond the church for the remainder; that the said \$20,000 be raised, as far as possible, by voluntary subscriptions, and that if it should not be able to raise the whole of said sum in that manner, a committee of three competent men be appointed by the congregation, who shall examine said subscription list and make an assessment on the membership to equalize the said subscription list, and sufficient to bring said list up to the sum of \$20,000.

Respectfully submitted.

WM. ADDAMS,	} <i>Committee.</i>
W. T. LAFFERTY,	
W. S. CASON,	
BAILY D. BERRY,	
M. C. SWINFORD,	
S. J. ASHBROOK,	
J. S. WITHERS,	

The report was adopted, with one dissenting vote.

Encouraged by the strong support given it by the congregation, the committee pushed its work vigorously, and on the 3d day of February, 1900, contracted with A. T. Rees and J. R. Poindexter, of Cynthiana, for the erection of the building, Mr. Poindexter taking charge of the stonework and Mr. Rees of the remainder. Although this was the largest and most difficult work that either of these gentlemen had ever undertaken, the wisdom of the committee in this selection was soon manifest. Both men had a local pride in their work, and nothing was left undone to produce the best possible results. On the 23d of May, 1900, the work had so far progressed as to be ready for the laying of the corner-stone, which was done with appropriate ceremonies at three o'clock that afternoon. A stand had been erected over the entrance, for the speakers, and another on the Mill Street pavement, for the singers. The first-floor joists, which had by this time been placed in position, were covered with boards to accommodate the audience. Despite a constant rainfall during the whole of the afternoon, some four hundred people assembled. Short addresses were made by the local pastors, Rev. C. F. Oney, of the Methodist Church, and S. A. McElroy, of the Presbyterian Church. A letter was read from Rev. F. L. Norton, pastor of the Baptist



J. R. POINDEXTER.

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Church, who was unavoidably absent from the city. Elder John S. Shouse, of Lexington, Ky., was the principal speaker. The choir sang, "How Firm a Foundation," "I Love Thy Kingdom, Lord," and "O Savior, of Thy People Here."

During the ceremony the stone, which is a cube of Kentucky freestone, measuring about two feet, and having an aperture cut into the top, large enough to receive a box, was suspended above the corner where it was to rest. At the close, Mr. J. E. Welling, of the firm of J. E. Welling & Co., to whom the Church is indebted for its excellent job of plumbing, placed the box in the aperture, covered it with the stone lid, and sealed it with lead. Mr. J. R. Poindexter then spread the mortar, and as the stone was dropped into position, Elder J. J. Haley said: "In the name of God our Father, and of Jesus Christ our Savior, and of the Holy Spirit our Comforter, we lay this corner-stone in the foundation of a house to be erected and dedicated for the worship of God, and for a spiritual refuge and home to all faithful Christians who will labor with us according to the teaching of the Holy Scriptures in extending the kingdom of our Lord Jesus Christ. Amen."

The box in the corner-stone, 8x8x10 inches, made of copper, and hermetically sealed, contains the following articles:

A copy of each of the county papers—the *Dem-*

ocrat, the *Times*, the *Courier*, and the *Log Cabin*; copies of three religious papers—the *Christian Century*, *Christian Evangelist*, and *Christian Standard*; a partial list of nine members of the Church; names of the Christian Endeavorers and Gleaners; an old Testament, found behind the wainscoting of the old church; a needle found in the old church; a brief history of the congregation by W. S. Cason; a list of the Church officers; a copy of the building contract; a program of the day's exercises; a brief sketch of the Ladies' Aid, and of the Endeavor Society; copies of the *Daily Enquirer* and *Courier-Journal*, the two last being for illustrative purposes only; also a copper one-cent piece made in 1817, the congregation having learned by this time that it would be necessary to keep all its money where it would be accessible.

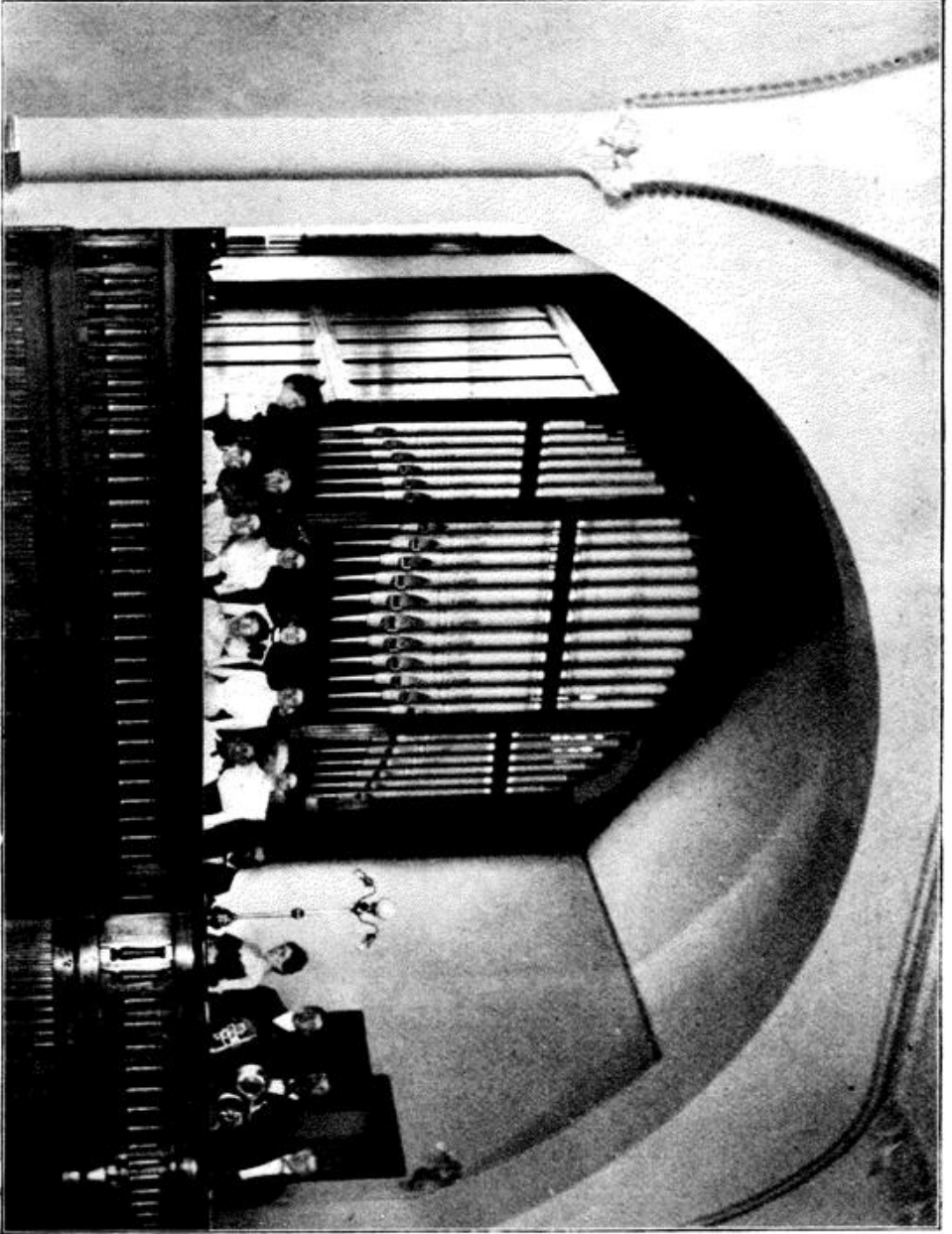
Since the first Sunday in July, 1899, the congregation had met regularly, in the court-house, where for two whole years, notwithstanding many inconveniences, it had maintained at least respectable audiences, and all its organizations had continued their work. But as the new building neared completion, a feeling of homesickness seemed to possess the congregation, and the day fixed for the dedication, June 16, 1901, was looked forward to with eager expectancy. It was not, however, reserved for the congregation to hold the first meet-

ing there on that day. They were anticipated by the Christian Endeavor, which held a business meeting in the Sunday-school auditorium the evening of June 2d, and a prayer-meeting on June 9th; and, by the Sunday-school, which held its first meeting in the new room on June 9th. Also by the celebration of two brilliant weddings; that of Mr. Phelps Sasseen, of Henderson, Ky., to Miss Grace Smith, a member of this congregation, at 9 A. M., Thursday, June 6th; and Mr. Rodney Withers to Miss Anna Victor, both members of this congregation, on Wednesday, June 12th, at 7.30, P. M.

On Saturday morning, June 15th, Elder Z. T. Sweeney, of Columbus, O., who had been selected to preach the dedicatory sermon, met the committees and the officers in consultation, and the plans for the work of the following day were rapidly matured.

A soliciting committee was appointed, consisting of M. C. Swinford, J. B. Adams, W. T. Lafferty, W. S. Cason, J. W. Boyd, William Addams, B. D. Berry, J. M. Cromwell, Ed. Van Deren, C. T. Fals, W. H. Zilar, and T. J. Robertson. Also the following ushers: Shirley Frisbie, Chas. Allen, J. Q. Jewett, E. R. Hutchings, Frank Northcutt, D. Bradley Shawhan, S. F. Shawhan, John Hutzell, Chas. Robinson, Guy Smiser, Urban Swinford, Robert Reed, Will Maffett, and Stanley Ammerman.

After a heavy rainfall, the morning of the 16th dawned with a clear sky, and long before the time for opening, the streets were filled with people. At 10 A. M. the doors were opened, and at 10.30 every seat in the building was occupied; aisles and vestibules were filled with an eager throng, and hundreds turned away. In the choir loft was Mrs. Cason, leader, supported by Mrs. E. R. Hutchings, Misses Elma Lees, Lily Webster, Lucy Allen, Fannie Reed, Blanche Robertson, Minerva Rees, Mrs. M. E. Lees, Mrs. J. W. Musselman, Mrs. Todd Whaley, and Mrs. R. L. Jameson, sopranos; Misses Maud Smith, Fannie Whaley, and Mrs. H. P. Van Deren, altos; Messrs. D. B. Stevens, A. T. Fitzwater, Herman Rohs, and H. M. Cason, bass; Rev. S. A. McElroy, tenor; with R. DeRoode, of Lexington, Ky., at the organ. Upon the pulpit platform, besides Elder Z. T. Sweeney, the central figure, sat Elder Lloyd Darsie, pastor of the Christian Church at Paris, Ky.; Elder J. J. Haley, pastor of Cynthiana Christian Church; and Elder John S. Shouse, of Lexington, Ky.; also Elders Thos. Arnold, of Frankfort, Ky., and D. W. Case, of Corinth, Ky., both of whom had served this people in years gone by, and the latter of whom had been instrumental in erecting the second church building, more than thirty years ago.



THE CHOIR AND ORGAN.

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The program for the day was as follows:

MORNING EXERCISES, 10.30 A. M.

1. Organ Prelude, R. DeRoode.
 Offertoire by Wely.
2. Anthem—"Glory be to the Father," Choir.
3. Hymn—"All Hail the Power of Jesus' Name," Choir.
4. Scripture Reading, Elder Lloyd Darsie.
5. Anthem—"Te Deum," Choir.
6. Prayer, Elder D. W. Case.
7. Solo—"The Holy City," Mrs. W. S. Cason.
8. Sermon, Elder Z. T. Sweeney.
9. Doxology, Choir.

AFTERNOON SERVICES, 3 P. M.

Union Communion, Elder Thos. Arnold, presiding.

EVENING SERVICES, 7.30 P. M.

1. Organ Prelude, R. DeRoode.
2. Anthem—"I Will Lift up Mine Eyes," Choir.
3. Hymn—"Awake, My Tongue, Thy Tribute Bring,"
 Choir.
4. Scripture Reading, Elder J. J. Haley.
5. Anthem—"Praise Ye the Father," Choir.
6. Prayer, Elder J. J. Haley.
7. Solo—"Gates of Heaven," Mrs. E. R. Hutchings.
8. Sermon, Elder Z. T. Sweeney.
9. Hymn—"Just as I Am, Without One Plea," Choir.
10. Dedicatory Prayer, Elder John S. Shouse.
11. Doxology, Choir.
12. Benediction Elder Z. T. Sweeney.

The music was excellent, and did credit to the choir and those in charge.

The sermon of Elder Sweeney, in the morning, was upon "The Power of the Gospel—First, For Civilization; Second, For Unification; Third, For Salvation." The text was Romans i, 16.

That in the evening was upon the "First Principles of Religion," and was treated in a logical manner. Both delighted the magnificent audiences that heard them, and showed Elder Sweeney to be a master in his line.

The committee in charge decided to ask the audience for \$12,000, and at the close of the day, the subscriptions footed up \$12,247.14. This amount has since been increased to \$13,268.64.

All connected with the enterprise congratulated themselves upon their eminent success, and went home with light hearts and smiling faces.



Miss M. Brewster Mr. T. Casan
Maud Smith Lily Weston

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DESCRIPTION OF BUILDING.

THE architecture is an adaptation of the style of churches found in Angouleme, Perigueux, and other parts of Western France, and is a blending of Romanesque, Byzantine, and early Gothic styles. The building is simple in outline, and is constructed with circular arches and domed ceilings. Counting extreme dimensions, it is 106 feet long, 86 feet wide, and 49 feet high, measuring from surface of the ground to apex of gable. The tower is about 80 feet high to top of finial.

The walls of the building are of native Kentucky limestone, laid with pitched face in broken ashlar; the trimmings, of Kentucky freestone. The roof is slate, and is supported by massive iron trusses, the work of the well-known and reliable firm, the Covington Architectural Iron Works; the gutters, etc., are of galvanized iron. The windows are of leaded glass, and very beautiful. The memorial windows will be mentioned later. The floors are of yellow pine. All finish and furniture in the main auditoriums are of oak.

There are three front entrances—one on Mill Street, one on Main Street, and one on the southwest corner through the tower. No steps are exposed to the weather, except two at each en-

trance. Inside the vestibules, five steps lead to the auditorium.

The main auditorium is about 58 feet square and 35 feet high, and perfectly symmetrical and homogeneous, both in relation to all details and as a whole, even when thrown open in connection with the Sunday-school rooms. There are four arches of equal size, each 25 feet wide and 24 feet high, one of which constitutes the opening between the auditorium and the Sunday-school room; a second separates the auditorium from the choir; the other two form attenuated transepts, each containing large triplet windows, lighting the auditorium. The Sunday-school room is in the form of a quarter of a circle, with pulpit at the center. Around the segment are six class-rooms on the main floor and six in the gallery above. The infant room is separated from the main Sunday-school room by an arch the size of those above described.

The ceiling of auditorium finishes with a dome resting on groined archivolt springing from eight attached columns at the angles of the room. The ceiling of the Sunday-school room is a dome starting above semicircular arches and the gallery columns. The choir ceiling is a barrel vault.

The floors of the two auditoriums slope on a curve, two feet, from the entrances to pulpit platforms, which are elevated two feet above the lower

floor level. The choir floor is elevated six steps above the auditorium floor at the northwest entrance, and three steps above the pulpit platform, and is accessible from the northwest entrance and from the passage connecting the pulpit with the pastor's study.

The baptistry is situated directly back of the pulpit platform, and is attained by means of steps on either side leading into the water, so that neither pastor nor candidate is in sight of the audience until they stand in the center of the pool. The steps next to the pastor's study are for his convenience, while those on the other side are for the candidates, and connect with a stairway leading to the robing rooms below. The panneling in the rear of the pulpit raises by weights and pulleys into a pocket above, and forms a front to the baptistry.

The pastor's study is on the same level as the pulpit platform, and is immediately in the rear thereof. The Young People's Bible Class room is in the northeast corner of the building, and is about 12 by 20 feet, and is separated from all other rooms. This room is also used as a superintendent's office and for teachers' meetings.

The ladies' parlor is immediately beneath the choir platform and is a large cool room reached by a stairway from the Main Street entrance, and connected at its eastern end with the dining room and

kitchen and other basement rooms. Toilet rooms are conveniently located, one on the main floor adjoining the pastor's study, the other in the basement immediately beneath. The kitchen is directly beneath the Young People's Bible Class room, and the dining room directly beneath the Sunday-school auditorium, while beneath the infant class room is a large and well-appointed china closet. In the rear of this, and separated by a narrow passageway, are two robing rooms. The basement beneath the main auditorium is unfinished, and is used for storing fuel and for the heating apparatus. Here is located the machinery for operating the partition separating the two auditoriums. The entire building is heated by three large furnaces, arranged in a battery so that any one or all may be used, according as the weather requires. The ventilating is done by a stack and a system of ducts leading from the floor to a foul-air room in the basement, where a stack heater in summer produces a current of air, and draws the foul air from the rooms above, changing the air in the rooms completely in about twenty minutes.

The plastering, an excellent piece of workmanship, was done by Mr. F. S. Asbury, of Cynthiana, the son of Vertner S. Asbury, who more than sixty years ago plastered the first church built upon this lot.

The frescoing was done by Wm. A. Lay & Co., of Cincinnati, whose good taste and skill are everywhere manifest in the harmonious and beautiful effects produced.

The memorial windows are especially attractive, and deserve special mention. The large triple window on Main Street is the gift of Mr. George Wilson, of St. Louis, and is in honor of his father and mother. The design is the Ascension. The corresponding window on Mill Street is the gift of Mrs. Artie Ashbrook and her family, and is in honor of her husband, Thos. V. Ashbrook. The design is the Good Shepherd. Above the Main Street entrance is the Resurrection, the gift of the C. W. B. M., and the corresponding window above the Mill Street entrance is the gift of M. D. Martin, in memory of his daughter, Sue Martin Stewart. The design is a bunch of lilies. To the right of the organ is a beautiful window in memory of Louis M. Martin, placed there by his father, M. D. Martin, and to the left a similar window perpetuates the memory of Dr. H. Rutherford and wife Elizabeth, and grandson, Holman R. Wherritt, and is the gift of Mrs. Mary R. Wherritt.

In the infant room is a window in memory of Kathleen Lafferty, Christ Blessing Little Children, given by her mother, Mrs. W. T. Lafferty. In the ladies' parlor, presented by Mrs. Anna Gibson

Shawhan, is a beautiful window, design a sheaf of wheat.

The building is lighted throughout by electricity, the fixtures consisting of a beautiful chandelier in either auditorium, and suitable chandeliers, brackets, etc., in the various rooms. The furniture consists of a large two-manual Pilcher pipe-organ, operated by water-power; circular oak pews in both main and Sunday-school auditoriums, and chairs in the class-rooms. The main floors are carpeted with Hartford body-brussels.

The following donations also deserve mention: A desk and two chairs for the Sunday-school room, by the Robert Mitchell Furniture Company; a desk for the ladies' parlor, by Mrs. Maud Throckmorton; a hundred-piece dinner set, by the John Shillito Company; a Bible for the pulpit, by Mrs. Jane Garnett, containing the following inscription: "Presented to the Christian Church of Cynthiana by Mrs. Jane Ashbrook Garnett, its oldest member, aged eighty-three years, on the occasion of the dedication of its new house of worship, this June 16, 1901;" the furniture for the Young People's Bible Class room, consisting of a table, presented by W. S. Cason, and two dozen chairs and a Royal Wilton velvet carpet, presented by the class.

The cost of the building, including additional lot, removing old building, furniture etc., all complete, and ready for occupancy, is as follows:

The Cynthiana Christian Church.

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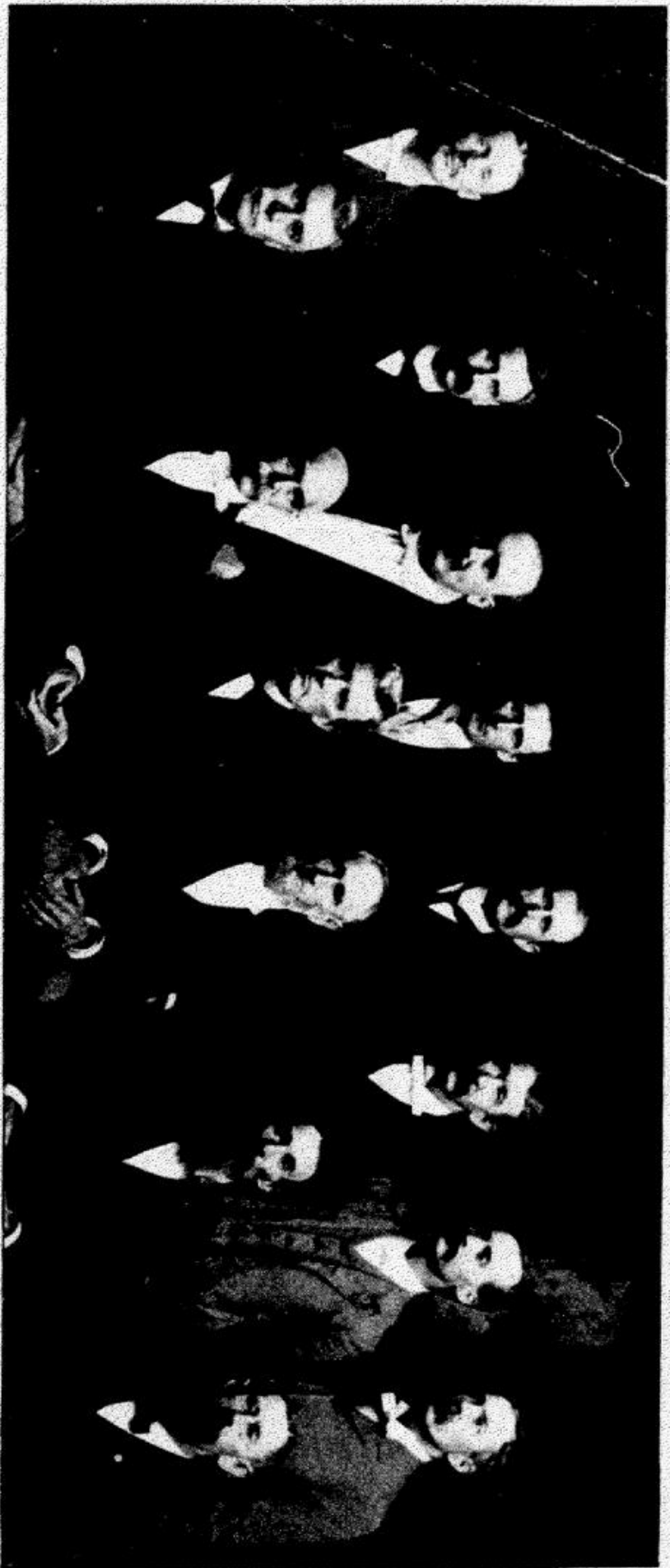
Cost of lot,	\$1,750 00
Removing old building,	176 00
Excavation,	200 00
Foundation,	1,645 28
Building above foundation,	23,289 95
Leaded glass windows,	440 00
Wiring church,	34 50
Frescoing,	300 00
Architects,	600 00
Electric fixtures,	342 00
Furnaces,	583 90
Organ,	1,500 00
Pews and pulpit furniture,	2,350 00
Carpets,	1,134 48
Fence,	244 80
Pavement and curbing,	592 90
Grading and sodding,	35 00
Sewer,	70 00
Cistern and pump,	43 75
Sundry small items,	157 50
Curtain for infant room,	25 00
	<hr/>
	\$35,515 06

The following donations in addition to the contracts of the committee:

Sunday-school chairs,	\$123 15
Furniture for Y. P. B. C. room,	94 00
Memorial windows,	1,183 00
Furniture ladies' parlor,	46 00
Rock for foundation, by Mrs. Megibben,	80 00
	<hr/>
	\$1,526 15
Making a total cost of	<hr/>
	\$37,041 21

CHURCH MEMBERSHIP, JUNE 16, 1901.

Addams, William.	Ammerman, Miss Bessie.
Addams, Miss Cora V.	Ammerman, Miss Mabel.
Adams, Dr. J. B.	Ammerman, Mrs. Louisa.
Allen, Garrett W.	Ammerman, Mrs. Emma.
Allen, Miss Lucy.	Ammerman, Miss Ida May.
Allen, Charley.	Anderson, T. W.
Ammerman, Philip.	Anderson, Joseph.
Ammerman, Mrs. Lena.	Arnold, Mrs. Sallie,
Ammerman, Stanley.	Lexington, Ky.
Ammerman, Clifton.	Asbury, Mrs. Mattie.
Ammerman, Roger.	Asbury, Miss Bertha.
Ammerman, Richard H.	Asbury, Miss Stella.
Ammerman, Mrs. R. H.	Ashbrook, Mrs. Artie.
Ammerman, Sidney.	Ashbrook, Miss Sallie.
Ammerman, Kirtley.	Ashbrook, Felix S.
Ammerman, J. J.	Ashbrook, Mrs. Nannie.
Ammerman, Mrs. J. J.	Ashbrook, Miss Betsy.
Ammerman, Miss E. Jane.	Ashbrook, Samuel J.
Ammerman, Miss Anna.	Ashbrook, George.
Ammerman, Miss Lola.	Ashbrook, Mrs. A. S.
Ammerman, Miss Mary E.	Ashcraft, Mrs. L. D.
Ammerman, William W.	Ashcraft, Willard.
Ammerman, Daniel, Sr.	Ashford, Mrs. Rolla D.,
Ammerman, Mrs. Daniel, Sr.	Mundy's, Ky.
Ammerman, Wesley.	Atkinson, Mrs. Susan.
Ammerman, Daniel, Jr.	
Ammerman, J. A. Gano.	Baker, Mrs. Maude,
Ammerman, Mrs. J. A. Gano.	Cincinnati, O.
Ammerman, Mrs. Martha E.	Ballinger, J. B.
Ammerman, Miss May.	(P. O. unknown.)



W. M. ZILBER. J. B. ADAMS. W. S. CASON. J. G. VAN DEREN. W. T. LAFERTY. W. L. CHANDLER. W. S. VAN DEREN. T. J. ROBERTSON.
A. R. VICTOR. J. W. SAISER. L. W. WHALEY. M. D. MARTIN. B. F. MARTIN. J. T. MAFFETT.

OFFICIAL BOARD CYNTHIANA CHRISTIAN CHURCH.

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|---|--|
| Beckett, Miss Maggie,
Dunaway, Ky. | Clair, Miss Minnie, |
| Benton, Mrs. Minnie. | Clarke, Mrs. Edward. |
| Berry, Bailey D. | Clifford, Mrs. Amanda. |
| Berry, Mrs. Bailey D. | Clifford, Ed. |
| Berry, Mrs. Norma,
Berry, Ky. | Cleveland, Mrs. Ellen. |
| Berry, E. P., Mayslick, Ky. | Cleveland, E. C. |
| Blair, E. R. | Cleveland, Clay. |
| Boyd, J. W. | Cleveland, Clarke. |
| Boyd, Mrs. J. W. | Cleveland, Miss Minnie. |
| Brashear, Miss Mattie. | Collier, Mr. R. M. |
| Brinker, Mrs. Ada. | Collier, Mrs. R. M. |
| Brown, Mrs. Mary J. | Collier, Will. |
| Brown, Miss Ettie. | Colvin, Miss Mary,
(P. O. unknown.) |
| Brown, Miss Hessie. | Cook, Mrs. Meddie. |
| Brown, Miss Lizzie. | Cook, Miss Ella. |
| Burden, Mrs. Anna. | Cook, Charles W. |
| Burden, Miss Lottie. | Cox, Spencer. |
| Burns, Miss Alleen. | Cromwell, Mrs. Elizabeth. |
| Bush, H. Ward. | Cromwell, Miss Margaret. |
| Bush, Mrs. Alma. | Cromwell, Miss Bettie M. |
| Calhoun, Mrs. Amanda. | Cromwell, James W. |
| Carr, Mrs. Sallie. | Cromwell, Mrs. James W. |
| Cason, W. S. | Cromwell, Miss Christine. |
| Cason, Mrs. Ella N. | Cromwell, John M. |
| Cason, Hervey M. | Cummins, Richard. |
| Cason, Edgar B. | Cummins, Mrs. Matilda. |
| Cason, Miss Anna F.,
Burlington, Ky. | Curle, Mrs. S. J. |
| Chamberlain, Mrs. C. B. | Curle, Piere. |
| Chandler, Mr. W. L. | Curle, W. R. |
| Chandler, Mrs. W. L. | Curle, Mrs. Fannie. |
| | Curle, J. J. |
| | Curle, Mrs. Nora. |
| | Curle, Mrs. Mary,
Poindexter, Ky. |

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|-------------------------|------------------------|
| Daugherty, Mrs. Sophia. | Fish, Sank. |
| Daugherty, James. | Fish, Mrs. Carrie. |
| Daugherty, Miss Scott. | Fisher, Miss Kate. |
| Daugherty, Mrs. Loudie. | Fisher, Miss Emma. |
| Dedman, Mrs. Mary. | Fisher, Miss Lizzie. |
| Dedman, Miss Bessie. | Florence, David. |
| Dedman, James C. | Florence, Miss Mary. |
| Dedman, Mrs. James C. | Florence, Miss Nora. |
| Desha, Mrs. Artie. | Fowler, Mrs. Melissa. |
| Desha, Mrs. Mary. | Fowler, Eugene. |
| Desha, Miss Julia. | Frazer, Mrs. Eliza. |
| Desha, Miss Maggie. | Frisbie, Shirley. |
| Dille, Mrs. M. F. | |
| Dille, Miss Bettie. | Garnett, Mrs. Hattie. |
| Dills, Mrs. Lucy. | Garnett, Mrs. Dorcas. |
| Dimmitt, James. | Garnett, Miss Lizzie. |
| Dimmitt, Mrs. Eva. | Garnett, Mrs. Jane. |
| Dimmitt, R. H. | Garnett, Mrs. Mattie, |
| Dimmitt, Mrs. Bettie. | Oddville, Ky. |
| Dimmitt, Miss Lizzie. | Ginn, W. G. |
| Douglas, Mrs. Eugenia. | Givens, Mrs. Anna S., |
| Durbin, Daniel. | Newport News, Va. |
| Durbin, Mrs. Mary L. | Gossett, Miss Anna. |
| | Grinnan, R. L. |
| Eals, Ashby. | Grinnan, Mrs. R. L. |
| Eals, Miss Lucy, | |
| Chicago, Ill. | Haley, J. J. |
| Eals, Charles T. | Haley, Mrs. J. J. |
| Eals, Mrs. Mattie E. | Haley, Miss Jessie. |
| Eals, Henry T. | Haley, Miss Frances E. |
| Eals, Charles, Jr. | Haley, Miss Anne. |
| Eals, Miss Stella H. | Hamilton, Miss Amanda. |
| Evans, Luther. | Hart, Charlie. |
| | Hart, Miss —. |

Haviland, Robert S.	James, Mrs. George S.
Haviland, Mrs. Cora B.	James, Mrs. Rebecca.
Hedges, W. P.	Jameson, Miss Maggie.
Hedges, Mrs. Mollie.	Jameson, Mrs. R. L.
Hedges, Samuel.	Jett, Mrs. Howard.
Hickman, Mrs. Anna.	Jewett, J. Q.
Hickman, Mrs. M. E., Smitsonville, Ky.	Jewett, Miss Katie.
Hill, Miss Anna.	Johns, T. H.
Hill, Miss Mattie.	Johns, Mrs. T. H.
Hinkson, Mrs. Susan.	Johns, Miss Virginia.
Hitch, Mrs. Ella M., Claysville, Ky.	Jones, James, Covington, Ky.
Hitch, Miss Nora, Claysville, Ky.	Jones, Mrs. Laura, Covington, Ky.
Hoffman, Miss Lena.	Jones, Mrs. Susan.
Holden, Lafayette, (P. O. unknown.)	Karrick, Aaron.
Hudgins, Ben.	Karrick, Presley.
Hudgins, Henry.	Karrick, Luther.
Hughes, Miss Lizzie.	Kearns, Mrs. Maggie, Poindexter, Ky.
Hutchings, E. R.	Kimbrough, Mrs. Clyde.
Hutchings, Mrs. E. R.	
Hutzell, John.	Lafferty, W. T.
Hutzell, Miss Ada May.	Lafferty, Mrs. Maude.
	Lail, Mrs. Sophia.
Ingles, William H.	Lail, Leslie, Covington, Ky.
Ingles, John.	Lail, Edgar, Missouri.
Ingles, Mrs. Martha.	Landrum, Mrs. Mattie.
Ingles, Miss Eva.	Lawrence, John.
Ingles, Miss Ruth.	Lawrence, Mrs. Emma.
Ingles, Miss Mary.	Lawrence, Miss Lizzie.
	Layne, Mrs. Pearl, Proctorsville, O.
- James, George S.	

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|---------------------------|--------------------------|
| Leach, Mrs. Bettie. | Martin, Miss Arabella |
| Leach, Mrs. Emma. | Martin, Harry. |
| Lees, Mrs. M. E. | Mattox, Mrs. Kate. |
| Lees, Miss Elma. | Megibben, Mrs. E. J. |
| Lees, Miss Alla. | Megibben, Miss Birdella. |
| Le Vesque, Alex., | Megibben, Clyde. |
| Lexington, Ky. | Megibben, Mrs. P. R. |
| Lilly, Miss Mary C., | Miller, Miss Fannie. |
| Richmond, Ky. | Miller, Miss Martha. |
| Lockhart, Mrs. Nannie. | Miller, Mrs. Sallie J., |
| Lydick, A. W. | Lexington, Ky. |
| Lydick, Mrs. A. W. | Mitchell, Mrs. Rosa. |
| Lydick, William A. | Monroe, W. E. |
| Lydick, Mrs. Rilla Lee. | Monroe, Mrs. Jessie. |
| Lydick, Clifton, S. | Monroe, Miss Lizzie. |
| Lydick, Mrs. Clifton S. | Moore, S. S. |
| Lydick, Mrs. M. E. | Moore, Mrs. S. S. |
| Lydick, Miss Mary. | Morey, Miss Kate. |
| Lydick, W. Clarence. | Musselman, J. W. |
| Lydick, Mrs. W. Clarence. | Musselman, Mrs. J. W. |
| Madison, Mrs. Helen. | McAdams, Joseph A. |
| Madison, Miss Mary. | McAdams, Mrs. M. A. |
| Maffett, John T. | McClelland, Mrs. Mattie. |
| Maffett, Mrs. John T. | McClure, Claude. |
| Maffett, Logan. | McCullough, Willie, |
| Maffett, Mrs. T. J. | Chicago, Ill. |
| Maffett, Willie. | McCullough, Miss Vannie. |
| Maffett, Charlie. | McLeod, W. A. |
| Magee, Simon. | McLeod, Mrs. Ida. |
| Martin, B. F. | Nichols, Mrs. Melissa. |
| Martin, Miss Flora. | Nichols, Miss Mary. |
| Martin, M. D. | Nichols, Miss Ruth. |
| Martin, Mrs. M. D. | Nichols, Miss Nora. |

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|---------------------------|--------------------------|
| Northcutt, Thomas. | Reed, Miss Fannie. |
| Northcutt, Mrs. Ada. | Reed, Shelton. |
| Northcutt, Walter L. | Reed, Thos. A., Chicago. |
| Northcutt, Mrs. Walter L. | Reed, Mrs. Thos. A. |
| Northcutt, Frank. | Chicago. |
| | Reed, Mrs. Catherine. |
| Oxley, Mrs. Elizabeth. | Rees, A. T. |
| Oxley, Miss Jennie. | Rees, Mrs. A. T. |
| | Rees, Miss Minerva. |
| Parish, Mrs. Frazier B. | Rees, Mrs. Mary G. |
| Parks, Mrs. B. F. | Remington, J. A. |
| Patterson, Dr. D. C. | Remington, Mrs. Mary. |
| Patterson, Miss Sue. | Remington, Miss Mattie. |
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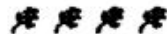
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