

HISTORY OF METHODISM

IN

Montgomery County

BY

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Member of the Kentucky Conference
of the Methodist Church.

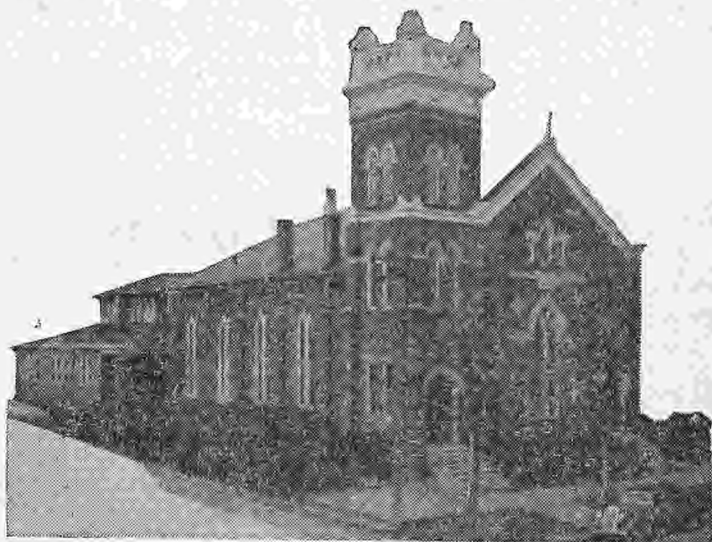
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(1939)

MOUNT STERLING ADVOCATE

First Methodist Church

MT. STERLING, KENTUCKY



SKETCH

The first building of this historic Church was erected 1816, Rev. Thomas Nelson, Pastor.

The ground was formally purchased at a Commissioner's sale April 12, 1827, and a new brick building dedicated the third Sunday in August of that year, Revs. T. N. Ralston and Milton Jamison, Co-pastors.

The building was dismantled and a new brick building erected in 1883, Rev. John R. Deering, Pastor. The antique windows were used in the sides and a new memorial window in honor of Bishop H. H. Kavanaugh placed in the front.

The first Sunday School room was erected by Louis DeBard in 1885.

The present Sunday School Building was erected by Dr. J. L. Clark, and completed by the new Pastor, Rev. J. W. Crates, and occupied December 18, 1923.

Foreword

This sketch of Montgomery County Methodism was the result of a request by the Historical Society of the Kentucky Annual Conference, for the author to prepare a paper for the Historical Anniversary service in 1937.

Having read the manuscript, Judge Edward C. O'Rrear urgently suggested that it be put in permanent form.

And this we are glad to do as a small contribution toward the preservation of some facts that might possibly not be preserved; and bring again to memory the notable deeds of those faithful souls who tamed this western wilderness and have added their Christian labors generation after generation, to make it blossom as the rose.

We sincerely regret that the large growth of the Church and the limitations of this booklet make it impossible to mention even half the names of those in Montgomery County Methodism,

"Whose deeds crown history's pages
And time's great volume make."

We wish also to thank all those who have lent assistance and encouragement to the task; especially to Judge O'Rrear, who made it possible; to those who have secured information, to those who have assisted in correcting errors and thus added to accuracy, and to those who will overlook whatever errors may remain.

JAMES EVERETT SAVAGE.

Mt. Sterling, Ky., August 22, 1939.

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Rev. W. B. Lindrum



Hon. John G. Winn, for many years
Teacher of the Wino Bible Class



Judge Edward C. O'Raw



Mrs. Katie Howell, 77 years
a member at Grassy Lick



Judge Wm. H. Winn



Mrs. Hannah Dean Haggard



Rally for warship at Mt. Sterling
Miss Lida Goodpaster at the organ



Square Billie and Mrs. Rebekah Robison



Old Fort Woods



Grassy Lick Church



Where Old Fort Church once stood



Old Fort Church - Carnegie



On the work-works of the old fort



Mrs. Susannah "Aunt Sissy" Teal



Mrs. John Teal



Louis D. Bard



Hiram Weyer

History of Methodism in Montgomery County

Montgomery County Methodism began organically with the establishment of the Hinkston Circuit in 1793; it began in reality in 1775 when William Calk stalked the buffalo to the spring at the head of Hinkston Creek, as it was called later, and killed the animal for meat. The family legend is, that after the buffalo had been skinned it regained consciousness, objected to such unheard-of innovations, and put up a fight, and William had to do his first works over.

Four years later Calk built his cabin, surveyed the land, and one morning after killing and dressing a wild turkey and putting some on for breakfast he "Sot in to make a clearing for corn." His "Journal" is still in possession of the family. His body rests somewhere in the family burying ground not far from the house, together with that of his son Thomas and other members of the family. Six generations of this Methodist family have lived there, and William's great-great-granddaughter, Mrs. Lizzie Thompson, and her daughter, Mrs. Emma Sullivan, and her daughters, Dorothy L. and Elizabeth A., and son, Riggs, star football player, are loyal Church members.

HINKSTON CIRCUIT

Montgomery County was named for Major General Richard Montgomery, a brave, gallant and chivalrous Irishman, who died in the storming of Quebec that same year, 1775.

Indians were still marauding and murdering, and on March 22, 1772, Captain Estill was killed at the battle of "Little Mountain" below Mt. Sterling on Hinkston Creek between the settlers and the Wyandottes. Clarke's Expedition against the Indians that year ended the general warfare, but lurking bands of Indians continued depredations until Anthony Wayne's victory in Ohio in 1794.

During the Hinkston Creek battle, Joseph Proctor, a Methodist preacher, tried to kill the Indian and save the brave Estill, but was unable for fear of killing Estill himself. An instant later he fired and the Indian fell lifeless upon his victim.

In 1793, six years after James Haw and Benjamin Ogden were assigned to the western wilds of Kentucky, the Hinkston Circuit appears, named for the creek flowing through the section of country. The creek was named for the celebrated Captain John Hinkston, who defended the settlers against the Indians.

Montgomery County was established in 1796 and included all that area covered by 18 counties carved out of it in the Southeastern part of the State. When first formed, the Hinkston Circuit embraced all this territory, besides the counties of Clark and Bourbon, and parts of Bath, Nicholas, and Harrison. This sketch deals with that part of the Hinkston Circuit covered by the present Montgomery County.

In 1818 the Mt. Sterling Circuit was taken out of the Hinkston Circuit and included Mt. Sterling, Grassy Lick, Old Fort, Salem, Mt. Nebo, Buckeye, Wren's School House, Sharpsburg, Owingsville, Winchester, and Ebenezer, and possibly Owen's Chapel, and Proctor's Meeting House which was later called Providence.

EARLY PREACHERS

In 1793 Bishop Asbury appointed Francis Poythress, the pre-eminent Virginia gentleman-pioneer, Presiding Elder. Except one year he served until 1800 when William McKendree, inimitable field-marshal of the vast territory of the Western Conference of Methodism, succeeded him as Presiding Elder.

That year (1793) came Richard Bird, the Carolina "tower of strength." Then came the dauntless march of his self-sacrificing successors; in 1794 came William Burke, fearless companion of Asbury, over the treacherous Indian-haunted trail to the settlements; in 1795, Thomas Wilkerson, who made the western wilds ring with religious eloquence; in 1796, Aquilla Jones, who faded out in three years; in 1797, John Page, the "life-timer," who preached 68 years; in 1798, John Watson, who sinned, was expelled, repented, and led a useful life; in 1799, John Kobler, Presiding Elder, who succeeded Poythress in 1797, wrecked his health in the itinerancy; in 1800, William Burke served the Circuit the second time; in 1801 came Benjamin Lakin, convert of Richard Whatcoat, who won H. H. Kavanaugh and the noted John P. Durbin to Christ; in 1802, Hezekiah Harriman went from Hinkston Circuit to Mississippi; in 1803, the Pastor was John A. Grenade, reprimanded for obstinacy, commended for zeal; in 1804, Samuel Parker, New Castle cabinet maker and singer, whose religion no one doubted. He was assisted by Adbel Coleman, who quit. The next year, 1805, George Atkins followed, the dauntless cripple, tactless but religious. His last words were, "Holiness is the way to heaven; O what a beautiful prospect lies before me." With him was Richard Browning, who located in 1810. In 1806 came John Thompson, who was discontinued, and Joseph Williams, who went to Ohio and located; in 1807, Joshua Oglesby, who located in a year; in 1808, Eli Truett, minister, merchant and then missionary to the Michigan Indians. Also, John Watson, repeater on Hinkston Circuit, and James Blair, the unstable who knocked twice for admission, was thrice admitted, once probated, once reprimanded, once suspended, and once expelled! In 1809 Samuel Hellums was appointed. He shattered his health in the service of the Church. His assistant was poor Richard Richards, who served seven years, located, became a drunkard, wrecked his fortune, his health, his reputation, but bitterly repented and cast himself on the mercy of God. In 1810 Henry Mallery, recommended by the Hinkston Quarterly Conference, served the Circuit one year, and located. His colleague was Henry McDaniel, wild and uncouth Clark County boy, whose conversion at old Ebenezer transformed his entire life. He went to school to Williams Kavanaugh and was a successful preacher for thirty years. In 1811 the pastor was Matthew Nelson, from Danville District, who located in four years; in 1812 came William McMahan. He served four years in Kentucky, and became a great leader of the Church in Tennessee. He was succeeded in 1813 by John Somerville, who served one year and went North. In 1814 William Dixon was sent. He dropped out at the end of the year. In 1815 Thomas Nelson served the charge. He located after seven years. In 1816, Samuel Baker, who served Hinkston and Newport Circuits, then went to Ohio. In 1817 Richard Corwine, a Mason County man, was on the Circuit. He gave his life to Kentucky

Methodism, and was a co-laborer of the illustrious Jonathan Stamper, who was the product of a religious home in Madison and Clark Counties. He experienced three months' conviction, a glorious conversion; was Chaplain in the War of 1812, writer of "Autumn Leaves, or Memories of An Old Man;" Presiding Elder, evangelist, and was the acknowledged leader of the Conference for years. Also Absalom Hunt, of Virginia, then Fleming, and later, Bath County. Most of these were men indeed! Few could stand the strain. The itinerancy of those days "ate men up." But many were real heroes, nor can one read their history without admiration, reverence, and gratitude.

PREACHING PLACES IN THE HINKSTON CIRCUIT

I. PLACES LATER DISCONTINUED.

1. Stepstone. In 1821 an effort was made to establish a Methodist Church on Stepstone Creek, about six miles East of Mt. Sterling. An acre of land was deeded by John Williams, Jr., and James and Jane Anderson to John Williams, Sr., William Anderson, John Kelson and Charles P. Anderson, Trustees, "For the use of the members of the Methodist Episcopal Church according to the rules and Discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said Church, in their General Conferences, and in further trust and confidence that they shall at all times forever hereafter permit such ministers and preachers belonging to the said Church, as shall from time to time be duly authorized by the General Conferences of the ministers and preachers of the said Methodist Episcopal Church, or by the yearly Conferences, to preach and expound God's Holy Word therein." The consideration was \$10.00. (Deed Book 10/252).

In spite of such a carefully planned document, the Church seems to have failed in a short time.

2. Wren's School House. This was located near the Van Thompson pike, about two miles East of Judy. It was one of the regular appointments of the early preachers. W. B. Landrum speaks of preaching the funeral sermon of little James Triplett, "a lovely child," and of preaching there on other occasions. But being only a school house and the Church owning no building, the preaching services were finally discontinued.

There were many appointments of this kind. In those days the preachers went into the highways and the by-ways searching for souls. Landrum speaks of J. Sewell's preaching at Jack Hull's, John Sinclair at "Uncle" Thornton Wil's and himself that night at James Miller's.

3. Salem. This Church is on State Highway 40, about four miles South of Camargo. One of the pillars was Jeremiah ("Jerry") C. O'Rear, who was the son of Jesse O'Rear, son of John O'Rear, who, with his brother Daniel, immigrated to America. Jerry's children were Edwin, Peter, Marshall, Asberry, Dr. Luther, Oswell, Mollie and Josaphine, who married Frank Poynter. The fourth son, Asberry, was an active member there at one time, but later moved to Mt. Sterling, where he was a merchant for years. In the old Church graveyard we found Jeremiah's grave with the inscription, "Jeremiah C. O'Rear, born May 18, 1801, died October 3, 1875." Next to it was his wife's, formerly Lavina Kirk, inscribed, "Lavina, born Mar. 22, 1811, died August 13, 1892."

This community was known as the Poynter Neighborhood, as a number of the graves indicated: "James P., W. M. P., T. F. P., and C. W. P. Dr. W. T. Poynter, President of Science Hill School, Shelbyville, was born in this community.

The Poynters, who have meant so much to Kentucky Methodism, began their Kentucky life in Montgomery County. Thomas Poynter and his wife, Nellie Brock Poynter, dared the Western wilds in 1781. They had five sons and one daughter—William, Thomas II. John, Edward, Jesse, and Nancy. Nellie Brock must have been married previously, for the family record indicates that William's half-brother was the Rev. John Ray. William was born April 1, 1779, in Virginia. He married Margaret Jones, of Maryland. Among their ten children the fourth was Thomas III, born February 26, 1812, the father of Dr. Wiley Taul Poynter, and whose wife was Angeline Northcutt Taul. The marriage was celebrated April 16, 1834. Wiley Taul was the only child born in Montgomery County, the other children being born after the removal to Franklin County. Sarah married a Mr. Griffing; James William married Sarah Bush of Clark County; Margaret Hunter became the wife of the well-known Methodist preacher, T. J. McIntyre, whose son, Marvin, is President Roosevelt's private secretary. John married Ida Hain'line of Mt. Sterling and still lives in Winchester, a fine old Christian of more than ninety years. Other brothers and sisters of Dr. Poynter, Thomas IV., Sue Benton, Robert Hiner, and Mary Greenwood II., remained unmarried. Dr. Poynter was happily married to Clara Davis Martin, an active member of the Paris Methodist Church, later Litt. Dr., and whose brilliant personality and training is reflected not only in the record of her useful career (see Ky. Conf. Minutes, 1937, p. 77), but in two daughters, Misses Harriett and Juliet, who have shared the responsibility of Science Hill School for a number of years. The obituary of Dr. Poynter is recorded in the Conference Minutes of 1896.

The old Poynter homestead was on Slate Creek, South of Salem Church, on land purchased by Thomas Poynter, Sr., from Isaac Elington, May 20, 1803. He may have purchased land earlier, but Deed Book No. 1 was destroyed, and this is recorded in Deed Book 2. On the 4th of June, 1811, he bought another tract of land from William Chiles, which was part of a "tract of land patented by Patrick Henry, Esq., Governor of Virginia, to William Hughes in 1785." One of the witnesses to the deed was John Ray. The Will Books do not show, but his oldest son, William, must have inherited this land, and his son, Thomas III., in turn, who sold it before he and his family left Montgomery County.

Matthew's children, George W., Frank, Sarah Haden (who married Elijah Myers), and Marion, were regular members at Salem Church. George's son Hood lives on Hawkins Branch; another son, William Holt, at Camargo, and another, J. H., in Menifee County. One of William's granddaughters, Mrs. Sarah Poynter Carpenter, lives with the Poynters on Hawkins Branch. James, son of Marion, and a number of other descendants still live in the community.

At one time Salem Church was on the Frenchburg and White Oak Circuit, which included seven appointments. It was D. P. Ware's first

charge, and that year he received \$68.00 in cash, and 12 pairs of socks.

In this Church, then called "New Sa'em," authority was granted by the Quarterly Conference of the Mt. Sterling Circuit, on February 18, 1827, for the erection of a brick meeting house in Mt. Sterling. At that time Salem was evidently under the control of the Methodist Church, although there seems to have been no deed to the property until March 18, 1865, when the ground was deeded jointly to the Cumberland Presbyterian Church and the M. E. Church, South. The price was \$1,00 and "the va'ue of having a house of worship in the neighborhood." The donors were Thomas L. Fox and William C. Schubert; the Trustees, Jeremiah C. O'Rear and Harrison Fox. The amount of land, "three roods and four poles"—a little less than an acre.

The deed states that when both Churches shall cease to occupy the meeting house as a p'ace of worship, it shall revert to the donors or their heirs, "And the title to it be the same as if it had never been conveyed," (D. B. 29/125).

The Cumberland Presbyterians faded out, and the Methodists held it for a long time. Rev. John Ware, a local preacher, preached there and a revival was held there about 1895 that did good. But today no services are held there by our Church. The Baptists (hardshe'll) agreed to cover half the roof for the privilege of having services one Sunday a month. But the camel's nose was in the tent—if indeed a Baptist organization could be likened to that dry land animal—and soon they were occupying the Church four Sundays a month. The matter was thrown into litigation, but the suit has not been pressed; nor could it be under the terms of the deed. The building, a good frame church, erected about 1865, is still in very good condition. The traditional date of the building of the first Church is 1815. Like many of the old-time Churches, its greatest asset is the influence it had upon the life of the community, and the unkept graveyard that records the names of some noble men and women of former days.

When I was a boy they stil' had services there, and I tried to preach, and the young men of the community celebrated. The woods resounded with unsaintly shouts and the reverberations of revolvers. Father unhitched the horse and started to drive off and the horse walked off and the buggy staid still. But no harm was done, and though the night was dark and the woods dense, we got out safely.

4. Mt. Nebo, ca'led also "Lulbegrud" and "Nest Egg," got its middle name" from the creek which a doubtful tradition ascribes to Daniel Boone, who discovered it after reading a book of that title. More likely it is of Indian origin, signifying "red water." The Church was located "near the waters of Lulbegrud," as Landrum says, a mile East of Kiddville on the Levee Pike, at the intersection of the Powell County road, in the Northwest corner of the property now belonging to Dillard Wooten. The deed to the property was made July 24, 1823, by Samuel Haddin and his wife, Annis, and Ralph Whitsett and his wife, Sally, to Ebenezer Discon, Robert Rose, John Woodward, John Phillips, and Paul Talbert, Trustees. The lot contained a half acre of Haddin's and an acre and twenty poles from Whit-

sett's Survey, "Including the meeting house cal'ed Mt. Nebo," (Bk. 11/139).

When the old log meeting house was built we do not know, except that it was prior to 1823. Before the middle of the century the Church had ceased to be used, and August 15, 1849, it was deeded by the Trustees, John Sappington, Alexander Lindsay, William T. Redmon, Haden Wyatt and Samuel H. Spurgin, to Jilson Whitsett, for \$30.00. The graveyard was specifically reserved. (D. B. 24/221).

And now an unusual thing happens: The property is twice deeded back to the Church. They must have had a revival, and some "melting times," as Landrum says. The first deed was made by John Craig, the Montgomery "Apostle of Methodism," September 1, 1851, and shows an "Acre, a rood, and fifteen poles." Consideration, \$1.00. (D. B. 24/373). The trustees were to be appointed and vacancies filled in accordance with the Discipline. Trustees: James Garrett, William Barlett, John F. Phillips, William Craig, and Donaldson Craig.

The second deed was executed September 5, 1857, by William A. Elliott, and his wife, Gulina, to John A. Smith, John Wamsley and Donaldson Craig, Trustees, "To have and to hold in trust for the members of the Methodist Episcopal Church in America, it having a house thereon." William A. Elliott and Rev. H. M. Curry held a claim of \$40.00 each, over and above their subscription, for money advanced in building the house, to be returned if the property ceased to be used for a meeting house. A Mr. Combs, living nearby, remembered the old meeting house and said it was one of the largest log houses he had ever seen. Some of the old foundation stones still remain. In the old graveyard we dug up some of the tombstones whose protruding corners and edges seemed to remind us that the sleeping dust of those early Methodist pioneers is receiving scant respect from their posterity, beneficiaries and successors. Some of the stones had been used to fill up holes to keep stock from falling in. Among the inscriptions was one of Joel Elliott, father of William Elliott, born in 1791 and died in 1873. A granddaughter of Joel Elliott, Mrs. Carry Elliott Hardy, living at Kiddville, said, "My uncle, William Elliott, was a preacher there before I was born. Later he moved to Indiana, where he died and was buried."

I talked with an elderly lady in the community who remembered the old Church distinctly. The windows were broken out, then the roof began to fall in, and disintegration slowly progressed. A Mr. Baker of Chicago, who had lived on the hill Southeast of there years ago, said the old Church always made him sad and apprehensive when he passed it as a small boy. Nothing remains today but the broken monuments in a corner of the open pasture.

When trying to locate the place, I asked a friend if he knew where it had been located, or remembered anything about it. "Yes, I know exactly where it was, but the only thing I remember about it is that when I was a very small boy, I was passing there one dark night, and a white cow came up out of that graveyard, and I thought it was a ghost. I can see that white cloud-like substance emerging from over that grave to this day."

5. Old Buckeye. This meeting house was not in Montgomery, but in Clark County; but because of the influence of the Landrum family upon Montgomery County Methodism a brief sketch is included. In 1821, Francis Landrum, an uncle of W. B., was one of the preachers on the Mt. Sterling Circuit. At the Conference in Mt. Sterling in 1834, Reuben W. Landrum was admitted on Trial. In 1840, W. B. himself was on the Sharpsburg Circuit; and in fact in his earlier days had grown up and taught school at several places in the Buckeye neighborhood, near Schollsville.

The Old Buckeye meeting house with its dirt floor and puncheon pulpit resting upon two forked sticks, was the center of community life. Every two weeks, on Thursday, they had meeting. Jonathan Stamper, Corwin, Chenowith, Farrow, Keach, Hunt and others preached some great sermons in that simple place, and they had some lively times there, but Francis Landrum moved to Illinois, and Old Buckeye was no more.

The old chimney of the Landrum homestead still stands, on the property of a granddaughter, Mrs. Sudie Landrum Schuler, whose father, Stephen, was a brother of W. B. The burying ground is across the fence on the present property of Mr. Claude Shinfessel. In this family graveyard are the remains of Reuben and his wife, Martha, the oldest son, John, "Aunt Asenath Kerr," and three others. W. B. was buried with his wife in the Pearl burying ground at London, ten miles north of town, near the highway. The old graveyard of the Landrums is under some locust trees in the cornfield. There are no inscriptions. Many of these sturdy pioneers had no money for monuments. But unless these graves are marked the last resting place of these noble Methodist Christians will, in another generation, be completely forgotten.

The Landrums were religious people. But Reuben had a droll sense of humor. In 1838 W. B. was sent to Louisa Circuit. Sunday morning came and Reuben did not get ready for Church. "Aren't you going to Church, Reuben?" asked Martha. "Never again, as long as I live. They've sent Billy to Big Sandy, and he'll never get a drop of coffee to drink." "Well, saddle the horse for me, for I'm goin' to meetin'." And she did. And when she arrived, there was Reuben sitting over on the men's side of the meeting house waiting for the first hymn to be announced. He had walked through the field while she was going around the road.

Another time he picked up a shovel. The handle burned him. He let it go with such force it fell into the pond. Summer came, and they seined for fish; and, Jonah-like, up came the shovel. Reuben walked up to it, looked at it incredulously, pretended to spit on it and said, "Are you cool now?"

As suggested, W. B. was very fond of his coffee. He speaks in one place of "drinking three cups for breakfast, two for dinner, and two for supper, and going to bed and resting finely."

Tradition also has a story that when he was on the Louisa Circuit, on one occasion at a humble settler's home, he asked if they had any coffee. They had never seen any. Uncle Billie gave them some green coffee to prepare from the extra supply which he carried in his saddlebags. About an hour later the good woman came in and said, "Brother Landrum, I've been bilin' them little green dumplin's fer an hour and they are still

hard." He then went into the kitchen and showed her how to make coffee. Uncle Billie's posterity now numbers some twenty-eight grandchildren in Kentucky and elsewhere. A granddaughter, Mrs. Frances Landrum Rogers, M. A., is a capable Sunday School teacher in Mt. Sterling, as well as High School teacher.

II. PREACHING PLACES THAT HAVE CONTINUED.

1. **Old Fort Chapel.** The ground for Old Fort meeting house was the first in the county to be deeded to the Methodist Church. The log meeting house had been previously erected, and tradition is, that it was built between 1800 and 1805. The deed was executed December 8, 1808, by John O'Rear (grandfather of Judge E. C. O'Rear) "To the trustees of the Fort Meeting House, John Ray, James Montgomery, Samuel Surgin, Aaron Hill and John Richards; to them and their successors in office, of the Methodist Society—for and in consideration of twenty shillings" (\$4.80). There was an acre of land, including the meeting house, the land being a part of 2,457½ acres patented to John C. King and William Calk, and conveyed by them to William O'Rear, a Revolutionary War veteran, born 1761, married Annie Calk, and by him to John O'Rear. The witnesses were John Phillips, Thomas Poynter II, grandfather of Dr. W. T. Poynter, and Robert Rose. (D. B. 4/575).

The first of these Trustees, John Ray, had broken down in the ministry, and temporarily located, and was living near Greenbrier Creek, about three miles East of Mt. Sterling on what became the Tipton property. Greenbrier Creek was named by Francis Wyatt, who came from Greenbrier County, Virginia, now West Virginia. John Ray's son, Edwin, born and reared in that community, became, like his father, a hero of the faith. In 1822, at the age of 19, he was admitted on trial, and served the Salt River and Limestone Circuits. In 1824 he went to Illinois, and served Vincennes, Bloomington and Indianapolis Circuits. In 1830 his health failed, but he labored on, as a supernumerary, at Terre Haute. In 1832 he died on the way to Conference, leaving his young widow and two sons, Edwin and Dorsie.

The name Ray in Montgomery County is like ointment poured forth. Mrs. Robert Trimble is the great-granddaughter of John Ray. Mrs. Trimble's mother, Mrs. Mary Ray Meguiar, was the daughter of father John Ray's oldest son, John. Other descendants include Luther Redmond, Mrs. Harry Enoch, and Misses Lillian and Mary Redmond, whose great-grandmother was Jennie (or "Jane") Ray, daughter of father John Ray, and wife of Nathaniel O'Rear Moss, and whose grandfather, Edwin H. Moss, was named for his uncle, Rev. Edwin Ray. A son of Edwin H. Moss, Herbert, was for a number of years a member of the official board at Camargo, and, for twenty-six years, with his wife, Isa Ray Berkley, has been a loyal member of the Mt. Sterling Church. John Moss, a brother of Edwin, was the grandfather of Dr. John Ed Moss, member of the Kentucky Conference, and a popular preacher, who received the honorary degree of Doctor of Divinity this year at Kentucky Wesleyan College.

John Ray was a man of power. Among his many friends was "Raccoon" John Smith, a Baptist preacher. Elder Smith was returning from a Baptist Convention, and Ray from Conference. Said Smith, "Wel",

Brother Ray, I suppose you had the devil with you, as usual, at Conference." "No, sir, he had no time to leave the Convention." (Arnold, page 100). On another occasion father Ray was riding his fine horse. Some doctors and lawyers accosted him: "Why do you ride on such a fine horse when your Master rode on a more humble animal?" "Because, gentlemen," he quickly replied, "There are no more humble animals available. They have turned them all into doctors and lawyers."

Location: About three-quarters of a mile ESE of the present Camargo church property are the Old Fort Woods. In these woods at one time was built a fort for protection against the Indians. It was about two hundred feet in diameter, and the ditch and earthworks are still apparent. It is near the barn of Mr. Jeff Cooper's place. About a hundred yards to the Southwest was the church property. The church was near the Southeast side of the church lot, which is in dense woodland. There are hundreds of graves, but very few inscriptions. Lewis Redmon, colored, past eighty years of age, said that his father, one of the Redmon slaves, told him that the church was built between 1800 and 1805, and that Uncle Billie Redmon and his slaves built it of logs.

Thomas G. Ricketts, grandfather of Miss Pink Ricketts, who has for many years been an active officer in the church, hauled the flooring. Others no doubt rendered assistance.

"Uncle Billy" and many others of the Redmon family are buried in the Redmon Cemetery Northeast of Camargo. A great-grandson, Luther Redmond, is a successful business man and a steward in the First Methodist Church, Mt. Sterling; and three great-granddaughters, Mrs. Harry Enoch, an active member of the Church in the same Church, Miss Mary Redmond, Secretary to the Quartermaster General, Washington, D. C., and Miss Lillian, in the Postoffice Department, are staunch Methodists. One great-great-grandson, John Enoch, is a worker in the Young People's Division of the Church. Luther's son William (Billy IV), following his mother, is a devout Roman Catholic. His sister, Catherine, is associate editor of the Quartermaster Review. His other sister, Helen, married Bennett Lewis, a son of Professor J. C. Lewis, who was twenty years Principal of the Sue Bennett Memorial School, London, Ky., and later taught at Kentucky Wesleyan College, and his wife, Mrs. Georgia Lewis, who was eleven years President of the Kentucky Conference Woman's Missionary Society.

Two other great-granddaughters, Mrs. Rebecca Oldham West, wife of Rev. J. L. West, and Mrs. Edward Rogers, are splendid members at Camargo and Mt. Sterling, respectively. Martha, daughter of Mr. and Mrs. Edward Rogers, is a worker in the Young People's Division. Mrs. West and Mrs. Rogers are also the great-granddaughters of Jennie Ray, daughter of father John Ray, who had three sons—John, Lewis and Edwin, and two daughters—Jennie (Jane) and Elizabeth.

"Uncle Bille," "Squire Redmon," had a son Billy who also became an esquire, and who filled his father's place in the Camargo Church. "Rebekah, Billy's wife," says her granddaughter, Miss Mary, "was as well known as grandfather as a great church worker, and was greatly beloved in the community."

The old home on the road Southeast of Camargo was burned several

years ago, and the present owner, William Keith, a grandson of 'Squire Billy II, who is an active worker and official in the Camargo Church, has replaced it with a modern brick house.

Another family that meant much to the Church after its removal to Camargo proper, was the Haggard family. We are indebted to the granddaughter of Hannah Dean Haggard, Mrs. Lillie Taul Edsall, of Lexington, for a short sketch of the family, and for the loan of the picture of "Aunt Susan" ("Aunt Sukey") Taul, and to a grandson, E. B. Taul, and his daughter, Mary Elizabeth Taul Horton, for the picture of Mrs. Haggard. Hannah Dean, a daughter of 'Squire El'is Dean, was married to Charles C. Haggard, September 6, 1849. In 1856 they moved near the Camargo Church, and the six children, Nannie, John, Mary Zilpah, Sarah, James and Charles, became members of the church. Mary Zilpah was married to John William Taul, a grandson of Jones Taul, in 1873 and moved her membership to Grassy Lick. In 1885 she transferred her membership to Mt. Sterling, thus having the distinction of being the only person who has been a member of all the three Montgomery County Methodist Churches. Mrs. Taul died in 1935, having been a member in Mt. Sterling for half a century, and being the last of the Charter members of this Missionary Society.

Hannah Dean Haggard's husband, Charles C., was the son of Zachariah, son of David, son of Henry, who was the son of Nathaniel Haggard, who signed the Declaration of Independence, fought in the Revolutionary War, and was the father of ten children, three of whom became ministers.

The church had a partition in it with a place for the colored people. "They had some big times there," Lewis said. "My mother told me that one night a white lady shouted, and her hair fell down and cracked like a whip." Uncle Mose Coleman, another colored man, 90 years of age, living nearby, said he could remember of being with his mother at the old log meeting house, and that sometimes they would allow the colored people to use the Church for the evening service. I suppose they had some "lively time" also, as Landrum writes: "The last of May, 1838, I reached Old Fort in the Mt. Sterling Circuit, where I preached for Brother Marsee. We had a lovely meeting with one addition to the Church. I dined at Haden Wyatt's." Then again, he writes, while on the Irvine District, in 1860, "On the third Sunday in August I reached Old Fort Chapel, near Camargo, where Brother Polly was holding a protracted meeting. I preached in the evening, and went to Haden Wyatt's and staid that night. I went back next day; Brother Johnson preached, I gave an invitation and two united with the Church." (Pages 138 and 380).

In the graveyard are three inscriptions only, two of which are the wife of Rev. H. M. Curry and a little babe, "Our Little Louisa." They died February 14 and May 23, respectively, 1858. Mr. Curry was appointed to "Montgomery and Mission," a charge of the M. E. Church, in 1851, and again in 1852. But in 1853 he was in the Green River District and we do not know his reason for returning with his beloved dead. The graveyard continued to be used after the Church was moved. I have found no deeds disposing of the property.

Change of Location. In 1850 the congregation built the present building at Camargo. The land was deeded by William O. Jamison and

his wife, Anna, for the consideration of \$1.00, to William T. Redmon, John Sappington, Haden Wyatt and John Russell, Trustees, of Old Fort Chapel. (D. B. 23/533).

The transfer of members from Old Fort to Camargo is dated April 5, 1851.

The trees in front of the Church are there because, to quote the words of Lewis Redmon (colored), "Miss Becky Redmon gave me a fine shirt to dig up some trees and set them out in the Camargo Church yard." One shirt and a little forethought added much to the picturesqueness of the property.

With the passing of time, the "Old" was dropped, and "Fort Chapel" became the title. The Quarterly Conference of February 18, 1870, "On motion of W. H. Winn, elected Haden Wyatt, John S. Wyatt and E. N. McCormick Legal Trustees." (D. B. 31/108) More time passed, and since the nineties, the Church has been called by the name of the town, Camargo, which took its name from the Mexican town near the Rio Grande, after the War with Mexico, 1846-48.

Sometime during the last decade of the past century Miss Pink Ricketts and her va'lant eight women of the Ladies' Aid purchased from Mordecai ("Bud") Myers, the beautiful woodland North and East of the Church, which his father, John Henry Myers, had so carefully developed. There is no record of the deed.

The Parsonage property at Camargo was bought January 8, 1894, from W. F. and Sarah E. Horton, the consideration being \$600.00. There were four acres, more or less. (D. B. 49/562). Trustees, W. A. Cockrell, J. S. Wyatt, and I. N. Horton. The same property was sold September 19, 1907, to B. F. Stafford for \$731.00. Trustees, W. F. Horton, P. R. Cockrell and J. T. Ricketts. (D. B. 63/79).

This property was West of the pike, joined Joe Trimble on the North, William Duncan on the South and J. S. Wyatt on the West.

That old Parsonage property has many rich memories connected with it. Daniel O'Rear moved into it in 1853. Judge O'Rear says, "My father's home as long as I can remember, was the stopping place of Presiding Elders and other ministers, holding services there or passing through. It was there in my very early childhood I met strong sterling Christian characters like Hiner, Rand, Cooper and Walker. . . . My father lived there until his death, November 12, 1871. If the blessing pronounced upon it by traveling Methodist preachers count for as much in Heaven as we are taught and believe they do, that old homesteads ought to be a sanctified spot. And to me it is. My father was a most active and conscientious Methodist all his life. He believed it, practiced it; lived it day by day, and hour by hour. Worship in his home was as regular, and as matter of course, as the daily meals. This included reading the Bible every day. He believed in, and enforced the keeping of the Sabbath Day holy. The function and words of prayer were as familiar in that household as any commonplace habit of the present day anywhere."

These words of Judge O'Rear stir memories in my own mind. I, too, lived in that house when a boy. I remember J. Rand and C. F. Oney, Presiding Elders, and the blessing of their visits. From that home my father

drove away to Dunaway Chapel one bitter cold day to fill an appointment. When he reached the Church, there was not even a fire. He went to one of the homes in the community to get warm. But he had frozen the backs of his hands, and he suffered several years from the effects of it. There it was that my mother fell and broke bones that left her largely invalid from that time till her death. Being just a sentimental boy, I wrote a little love song. "Old Doctor" Spratt called. I played and sang it for him; the dear old Doctor listened and tears coursed down his cheeks tanned by the winds of many winters.

In 1893 they desired to have a parsonage there, because Camargo had been taken from Mount Sterling, and November 26, 1892, I. N. Horton was appointed an arbitrator of the parsonage question between Old Fort and Mt. Sterling Churches. And at the next Quarterly Conference, February 4, 1893, Charles Lockridge and P. R. Cockrell were appointed to act with him. No doubt a proper adjustment was made.

Data regarding the parsonage in Mt. Sterling will be found in connection with the Grassy Lick Church.

Many fine people have grown up and come out of that neighborhood, and some loyal ones are still there. Dr. Southgate said to Mrs. Herbert Moss one day, "You couldn't be anything else but fine, being Grandison and Sallie Parrish's granddaughter." And that is true of many of those people. There were the Hortons, and the Ricketts, and the Wyatts, and the Mosses, and the Berkleys, and the Shouses, and many others too numerous to mention, that were loyal to God and Methodism.

We cannot, however, leave this subject without mentioning some others. Hannah Dean and her husband, Charles Carroll Haggard, who moved into the Old Fort neighborhood in 1856. They and their six children, Nannie, John, Mary, Sarah, James, and Charles, became active members. Mary Zilpah married John William Taul, a grandson of Susannah ("Aunt Sukey") Taul, in 1873, and moved her membership to Grassy Lick. In 1885 they moved to Mt. Sterling and she united with the Church on May 1 of that year. Mrs. Taul had the distinction, therefore, of being a member of all three Montgomery County Methodist Churches. She also enjoyed the distinction of having been one of the Charter members of the Mt. Sterling Woman's Missionary Society, and the only surviving one prior to her death in her eightieth year, in 1935.

Special mention is also due Haden Wyatt, son of Francis Wyatt, who was born in 1803, and whose first wife, Polly Kirk, was the mother of his ten children—Andrew Jackson, John, Luther, Julia, Lemuel, Benjamin, Fletcher, and Joseph, and of Matthew and Francis, who died young. Luther and Fletcher were killed in the Confederate army, Luther being buried at Chickamaugua Park. The family, like many others, was divided and Luther, Benjamin, and Joseph fought for the Union. Such were the bitterly divisive days of "the sixties!" We are indebted to William, John's son, and to Mrs. McChesney for their grandfather Haden's picture. Benjamin's children—Mrs. David (Nannie White) Howell, former Missionary Society president, and teacher of the younger women's Bible class, Mrs. Julia Coleman, Mrs. Florence McChesney, and Misses Elizabeth and Ruth Wyatt, and F. B.—are members of the Mt. Sterling Methodist Church, as

is Miss Elizabeth Wyatt, daughter of A. F. Wyatt who has for many years been a member at Camargo.

Pastors.—Who was the first pastor? We do not know, because we know neither the day nor the hour when the first Methodist preacher delivered his first sermon, but it was likely John Ray (see Arnold, I, 98), nor when the log meeting house was built under the shadow of the Old Fort. But its very location suggests that when it was built they needed protection against the cunning Red Man. At least, they had a meeting house before 1808, and it was part of the Hinkston Circuit until 1818, when it became a part of Mt. Sterling Circuit. From then until 1882 it was part of the Mt. Sterling Circuit. Then it was combined with Mt. Zion, and B. T. Kavanaugh was appointed Pastor. In 1889 it was Old Fort and Clay City Mission. In 1890 it was combined with El Bethel and Dunaway. Since 1904 it has been combined with Grassy Lick.

The Hinkston Circuit Pastors preached there from its first establishment until 1818; then the Mt. Sterling Pastors until 1882.

Since then it has been served by the following Pastors: 1885, D. P. Ware; 1887, E. P. Gifford; 1889, J. N. Williams; 1892, J. M. Wilson; 1893, P. J. Ross, who married Emma O'Rear, daughter of Albert and Mary G'key O'Rear; 1894, D. P. Ware; 1895, W. W. Chamberlain; 1896, B. F. Cosby; 1900, F. A. Savage; 1902, R. M. Lee; 1903, B. F. Cosby; 1904, W. M. Hiner; 1905, C. F. Oney; 1909, W. F. Wyatt; 1912, P. C. Eversole; 1915, J. L. West; 1919, J. S. Ragan; 1922, Edward Allen; 1926, C. H. Caswell; 1928, E. W. Ishmael; 1935, H. T. Bonny; 1936, C. S. Boggs; 1937, S. J. Bradley.

Of all these only three are in the active ministry; five are superannuated, and the others have gone to their reward.

The Church at Camargo, while never very large, has wielded a whole some influence in that neighborhood.

2. **Grassy Lick.** Grassy Lick is generally believed to be the oldest Methodist Church in the county. D. B. Cooper, pastor of the Mt. Sterling Circuit in 1868, wrote Dr. Redford that Grassy Lick had been a preaching place since Hinkston Circuit was formed in 1793.

Grassy Lick Creek—and following that, the Church—is supposed to have been named because the buffalo licked the rocks at the salt spring, and where they tramped down the undergrowth, blue grass was growing luxuriantly. A member of the Church asserts that blue grass was first discovered there.

Older members of the Church declare that the first building was put up in 1793 rather than as late as 1800. Mrs. David Howel, a remarkable woman approaching ninety, and with mental powers unabated, and who knew Aunt Susan Taul and other pioneer members, says they told her that the log Church was first built on the hill in 1793, and that by 1800 it was moved down into the valley; and that by 1804 Mr. Williams was teaching school there during the week.

When the building was moved they took the logs down, hauled them down the hill and laid them as they were before; then added a frame structure, placing it about fifty foot Northwest of the present building.

The ground for the Church was given by James Wren, the deed

being executed by his sons in accordance with his will dated September 21, 1827, part of which reads: "It is my further will and desire that my two sons, Hugh B. Wren and Washington W. Wren, after my decease convey by deed to the Trustees of the Methodist Meeting House on my land, one acre of ground, including the present house of worship." (Will Book "C"/314). The will was probated in the October term of Court, and on the 30th of November, Hugh and Washington deeded the acre of ground, and the house and all its appurtenances, and the spring on the Northwest of the meeting house with a passway to it, sufficiently wide to admit the people on horses, wagons, carriages, etc., to the Church.

But it was expressly stated that if ever the house ceases to be used as a place of worship the acre of ground and all its appurtenances shall revert to the Wrens or their heirs.

The Church Trustees at that time were William Frame, Alexander Farrow, Daniel Harrah, Benjamin Davis and William Davis. (D. B. 13/407).

Redford states in his "Methodism in Kentucky," published in 1868, that "They have now an elegant frame Church in the valley at the foot of the hill." Was Mr. Redford misinformed, or thinking of the old log and frame Church that had stood since 1800, or drawing on his imagination? Mrs. Howell (above quoted) says the new brick Church was built the year and her marriage in 1868, and was dedicated Sunday, November 7, 1869. This new Church was made possible by the earnest efforts of her husband, David Howell, and his liberality in contributing the first thousand dollars. Before the building was erected a new board of Trustees, consisting of John H. Mason, James F. Moore and Robert Gay, was elected at the second Quarterly Conference of the Mt. Sterling Circuit, held at Grassy Lick February 2, 1867, "For the Grassy Lick Church Building." The action was certified in the Court records as follows: "I certify that the above is a correct copy of the action of the Conference at the place and time above stated."—J. Rand, Secretary. Brother Rand was Pastor that year.

The property was remodeled and decorated by Rev. P. C. Eversole in 1912.

After the sale of the parsonage property at Camargo, a parsonage was bought at the present number, 326 West Main Street, Mt. Sterling, but being inadequate, it was sold September 16, 1908. D. B.'s 63/451; 71/1171.

The present Grassy Lick and Camargo Parsonage Property at 412 Holt Avenue, Mt. Sterling, was purchased November 8, 1919, for \$3,800.00, \$2,800.00 in cash and a note of \$1,000.00, which was paid in full July 24, 1928. Trustees, H. L. Greene, Oliver Howell and W. Frank Horton. Grantors, W. C. and Mrs. Nellie Henry. (D. B. 71/385).

Cemetery. When the Church was moved into the valley, Father (James) Wren gave the acre of ground on the hill for a cemetery. Assisted by Professor Robbins, great-great-nephew of Greenberry Riggs, I found only two early monuments with inscriptions—Elizabeth Stokes, born in 1792 and died in 1816, and Emily Stokes, born in 1829 and died in 1832. Many graves were fallen in and the field rocks used for head and foot stones were bending like sentinels over them, or had fallen prone upon them. I tried to locate the place where the old log meeting house

had stood. The supposed remains of the chimney turned out to be a crude unmarked vault. Somewhere in this cemetery lie the ashes of the noble Henry Fisk, who gave two sons to the ministry, and a daughter to be a short-lived itinerant's widow; but only the angel of the resurrection can identify his grave. Dr. Arnold gives sketches of the sons, John and Robert. The cemetery was overgrown with cheat, ragweeds, thistles, thorns, wild grapevines, poison oak and goldenrod, wild grasses, bushes, raspberries, blackberries, and field daisies. But a good fence encloses the cemetery, and a volunteer force of 30 men cleaned it off last year.

Personnel. Among the pioneers we find the Wrens, Riggses, Sewells, Tauls, Farrows, Howells, Fisks, and Frames.

The Wrens were well-to-do peop'e. There were eleven children. They were religious and generous with the Church. W. B. Landrum says, "Tuesday, October 6, 1827, I went to Grassy Lick to hear Brother Sinclair preach the funeral sermon of Father Wren who was one of the first members at Grassy Lick, where for forty years he was an honor to the cause of Methodism; and when the messenger of death came for him, he said that he was ready, that Jesus was with him and he had nothing to fear." (Page 34, Life and Travels).

"Brother" Landrum speaks again of the hospitality of the Wrens, while he was serving the Sharpsburg Charge which included Grassy Lick and Wren's School House: "On Saturday, the last of October, I staid all night at James Wren's, a splendid home." And again: "I found a cordial welcome at Enoch Wren's, John Triplett's, Thomas Wren's, John Wren's and the widow Wren's, who was an old mother in Israel and a true pattern of piety." (Page 164). About 1870 Enoch and his family joined the Church in Mt. Sterling. His wife, Harriett, died in 1879 and he himself in 1894.

The old Wren graveyard, about a mile from the Church in an open pasture on the Frank Daniels place, disclosed little. Only two graves were marked at all, and they very poorly, as if the work of a child: One was "Harst W R N, ded Nov. 7, 1837," and the other, unfinished, but evidently intended to read "W. Wren." This was probably intended for Washington Wren, but I was not able to learn where father Wren or any others of the family were buried.

The Riggs family was another of sterling worth, true to God and the Church. One dark night, Anna, wife of Greenberry Riggs, riding home on horseback, with her baby in her arms, got lost in the woods. Try as she might she could not find the road. She became alarmed. Then she thought, "Is not God here as well as anywhere else?" She prayed. She trusted, and a deep sense of the protecting Providence of God came over her. Adjusting herself the best she could, she waited patient'y for the dawn. When morning came at last she discovered numerous tracks of wild beasts of the forest, but God had locked their mouths and none had disturbed her.

At one time her husband, "Uncle" Greenberry Riggs, was the only male member of the Church. He often carried the emblems for the Sacrament in his saddlebags.

The old burying ground of this family is on the George Lee place on

the Sewell's Shop and Wade's Mill Pike, about a mile East of the Pike. In later years it came to be known as the Poynter burying ground because the widow of Greenberry Riggs II was married to William Poynter (Uncle Billie) and lived there.

Greenberry Riggs was born October 7, 1757, and died August 30, 1844. Greenberry II and III are also buried there. Mrs. Riggs (Anna), according to the inscription, was born March, 1763, and died January 29, 1842. "On May 15, 1842," says "Brother" Landrum, in "Life and Travels," I heard Brother Veach preach the funeral sermon of Mother Riggs at her late residence on the waters of Grassy Lick, from the text, 'Blessed are the dead who die in the Lord.' She was among the first members of the Church at Grassy Lick, and such was the manner of her life—true and faithful—we have reason to believe that she is numbered with those who die in the Lord." (Page 185).

Descendants of the Riggs family are still staunch Methodists. There are the Masons, and the Robbins, and Mr. Will Hayden, who has been a member there for sixty-one years, and Mrs. B. F. Soper (nee Crawford, whose mother was a Riggs), whose husband, "Uncle Frank" Soper, and she, with the Hinkles and the Arnolds, were the very backbone of the one time Little Rock Church in Bourbon County.

William Frame and his family were generous, hospitable Christians. Francis Landrum was accorded the hospitality of their home, with his small family, for six months of the year while he was on the Mt. Sterling Circuit. Father Spratt, in Mt. Sterling, kept them the other half of the year.

But the outstanding character of them all was Mrs. Susan Taul. She was a striking individual, having large generous eyes with big whites, and such a commanding personality that the mothers of the congregation would often say, "Better be good, Aunt Sukey'll get you."

Like many of the good and respectable ladies of that day, Aunt Sukey liked her pipe, which she kept in a corner of the huge chimney. One day she went to a Baptist meeting at the Mt. Carme' Baptist Church. After a while she was discovered sitting out behind the Church, meditatively smoking her pipe. Someone said, "Aunt Sukey, why aren't you in the meeting?" "Ah, child," she said significantly, "there ain't much food in there for me." Her Baptist parents brought her to Kentucky when she was very small. William Burke was the first Methodist preacher she ever heard preach. She joined the Church at Grassy Lick in 1807 when 20 years of age, and developed into a wonderful Christian character. She would sometimes attend as many as seven camp meetings a year. "How do you manage it, Aunt Sukey?" asked Dr. Redford. "Easy enough," she said, "When one was over, I would come by home, kill a mutton or two, cook five or six hams, bake fifteen or twenty loaves of lightbread, and put them on the cart and drive on to the next camp meeting." Landrum says she knew exactly how to feed Methodist preachers. On their way from Conference three of them stopped unexpectedly. "Though we came late," he says, "she gave us a Christian welcome. . . . You may talk about Mother Taul, you may hear about her, think about her, read about her, write about her; but if you really wish to know about her, come and see her;

come and converse with her; come and hear her talk about the marvelous power of divine grace, the wonderful love of Jesus whose blood cleanseth from all sin, and even then you may say, the half has not been told." (Page 360). Aunt Susan was the grandmother of Dr. Wiley Taul Poynter, long at Science Hill School, Shelbyville.

She is buried by the side of her husband, Jonathan, on what was previously called the Vice place, on the Wade's Mill Pike, about three miles from Sewell's Shop. The farm now belongs to Burt Lloyd, Lexington. Many of the gravestones are falling down, some partly covered and others buried. And this is true of almost every private burying ground I have visited. We are too busy to show the proper respect for our dead. Some graveyards are in open pastures, some in poor enclosures with fences falling down, and most of them have broken stones fallen down, or covered up, that seem to cry like spectres abandoned and forgotten. Some day a fruitless search will be made for the graves of these early heroes and heroines whom some generation will come to revere.

The influence of the Grassy Lick Church has been far-reaching. Bishop Kavanaugh was recommended for license, and W. B. Landrum was licensed there. From that Church came the brilliant John Fisk whose life was too short, and his brother, Robert Fisk, who rendered a lifetime of service in the itinerancy. At least four Methodist preachers' wives came from this community—Mrs. William H. Askins, daughter of Henry Fisk; Mrs. Jacob Ditzler (Florence), daughter of Mr. and Mrs. David Howell, Sr., and Mrs. W. W. Spates, formerly Miss Betty King, whose sister, Mrs. Maxie Morris, is a member in Mt. Sterling.

Another Montgomery County girl who "joined the itinerancy" was Lucretia Wilson, daughter of William Spicer Wilson, and his wife, Matilda Davis Wilson. May 19, 1852, she was married to Rev. John M. Scott, whose home at one time was Sharpsburg. She was an aunt of Mrs. C. H. Petry and Mrs. Mattie Coleman, and a great-aunt of Mrs. Mayme Wilson Cockrel, of Mt. Sterling. The young couple moved to Texas, and had several children. But we have no data as to how long Brother Scott preached.

Revivals.—Grassy Lick shared in the revivals of 1800 and 1801, for even while the Church was located on the hill, before 1800, there was a camp ground adjacent to it. Later the camp ground was moved a mile away, but the year on the Circuit was usually rounded out with a big camp meeting and the Fourth Quarterly meeting at Grassy Lick. In 1824 there was a gracious revival there; and in 1826 there was a big camp meeting with many convictions, conversions and additions to the Church. "It was a time of great power and rejoicing."

But about the middle of the century a decline set in. "At one time there were only twelve members, eleven of them women. Then came the revivals of 1857, followed by the revivals of the Henry C. Northcutt Pastorate of the early sixties, assisted by the preacher by the name of Thompson, whom the people remembered as "The one who never had his hair cut."

"Thus the influence of the Church has grown with the years. In the seventies the Ditzler-Wilkes debate took place; and the Church has grown.

until at present there are over a hundred-fifty members—a considerable membership for a rural community.

Pastors.—From 1793 to 1841 Grassy Lick had the same pastors as Mt. Sterling, or their co-leagues on the Circuit known as Hinkston from 1793 to 1818, and after that, the Mt. Sterling Circuit. In 1841 Grassy Lick was with Owingsville and Sharpsburg, called the Sharpsburg Circuit, W. B. Landrum, Pastor. The next year it was restored to Mt. Sterling Circuit, and so remained until 1885, when it was combined with Mt. Zion, and they were together until 1889. The following were Pastors:

1885, T. W. Barker; 1886, C. J. Nugent; 1888, J. W. Fitch; 1890, D. P. Ware; 1894, J. M. Johnson, father of Keen, present nominee for Governor; 1898, D. W. Robertson.

From 1899 to 1903 Grassy Lick was a Station, served by George Froh. In 1903 it was again set up with Mt. Zion, and served by J. R. Peeples.

From 1904 to 1937 Grassy Lick and Camargo have been together as a Pastoral Charge. The title of the work was inverted in 1920.

The list of Pastors from 1904 to the present appears in connection with Camargo on page 14 of this sketch.

Interesting bits of humor were often interspersed with the serious business of the Church. They said "Brother Ware was a bright man and a fine mimic;" Brother Froh was a good preacher and a better horse trader; that he was on a trade with a man, one day, and the man asked if the horse would pull. "Why, brother, it would do your soul good to see him pull," was the reply. They traded. The horse balked. The man came back, and accused him of misrepresentation. "I did not tell you he would pull, brother. I said it would do your soul good to see him pull, and it would, wouldn't it?" In his later years I saw Brother Froh at LaGrange. I said, "Brother Froh, was that story true about doing the man's soul good to see the horse pull?" He laughed heartily and replied, "No, that's one they made on me."

There was at one time a large walnut tree in the Church yard. They had a basket dinner and J. Rand, Presiding Elder, was enjoying himself immensely. "How do you like your dinner, Brother Rand?" asked one of the ladies. "You think you ladies are good cooks," he said, "but your mothers had just as good a dinner under this o'd walnut tree forty years ago.

3. **MT. STERLING.**—In 1775, Enoch Smith, William Calk and Robert Whitledge surveyed and pre-empted land where Mt. Sterling now stands. The next spring, Smith, assisted by John Lane, cleared several acres of land and planted the first corn in the section, and built what became the oldest brick house in the county, until it was wrecked by fire and torn down in 1936 by the owner, F. R. Rushford, whose son, Richard, married Aline Bristow, granddaughter of a former official member, W. W. Clark, and his loyal Methodist wife, both of whom are deceased.

Thus began Mt. Sterling. It was first called "Little Mountain Town," because of an "Indian mound"—as it was supposed to be at that time—at the corner of the present Locust and Queen streets. At the town meeting dissatisfaction was expressed, and Hugh Forbes, a good Scotch Presbyterian,

suggested "Mount Sterling." It was adopted. The Baptist Church was organized before 1796 and the Presbyterian, in 1797. The first Methodist, according to Judge Reed, was built in 1816 on, or near, the present site. This is quite credible, for a permanent brick Church was built in 1827, and it is not at all probable that the first Church was so substantial. And again, in 1818, the Circuit was called "The Mt. Sterling Circuit," and that fact implies Methodist holdings here. John Ray settled three miles East of Mt. Sterling in 1801; John O'Rear was two miles on the other side at the head of Hinkston Creek, and Father Spratt in the town itself. The first child born in Mt. Sterling, David Craig, is generally supposed to have been the son of John Craig, "Who," says Reed in "Historical Sketches," quickly followed John Ray. As this was not the Rev. John Craig admitted on trial in 1807, he must have been a local preacher, "The Apostle of Methodism in Montgomery County." This being true, it is not likely that Father Spratt was alone as many years as has been supposed.

Mrs. Thomas Calk II was a staunch Methodist. The first pears and the first spring chickens had to go to the Methodist preacher. Tradition is that she broke the window pane, tapping on it with her thumb, to remind the slaves to pick up the pears for the preacher. In the old cemetery on the Calk farm is a beautiful inscription written by her husband:

"Green be the turf above thee, Friend of my early days;

None knew thee but to love thee, Nor named thee but to praise."

Father John O'Rear married Tamar Calk, and settled on the farm at the head of the creek, in 1797. Two of the younger sons, John Wesley and Joseph, were born there, and lived there until 1900, aged 83 and 81.

Joe was married, and John, the single brother, was his partner. All their accounts were entered as "Joe and John O'Rear," and one day, making a purchase, Joe's wife, Sarah, humorously told the clerk to charge the goods to "Mrs. Joe and John O'Rear." And from that time the friends spoke of her in this manner. Mrs. O'Rear was a fine Christian woman. John died December 30, 1899, and Joe, July 4, 1900, while Mrs. O'Rear lived until April 10, 1923.

The home stands half a mile from the Prewitt Pike. Bishop H. H. Kavanaugh is reported to have preached his first sermon there. In 1826 Landrum held services there: "The first Sunday in October, I held class-meeting at Father John O'Rear's. He and his wife were among the first members of the Church in Montgomery County. And for a number of years their house was a home and a preaching place for Methodist preachers." (Life and Travels, page 26).

The burying ground is near the house, surrounded by a rock wall. Father John's and his wife's graves are plainly marked. The stone on Daniel's grave had fallen down. John was born October 12, 1765, and died August 25, 1847, and Tamar was born June 7, 1776, and died August 6, 1866. In speaking of her, Judge O'Rear says, "My grandmother, Tamar Calk O'Rear, was, according to tradition, one of the most devout and consistent Methodist Christians. From her marriage until her death at the age of 90 she maintained family worship in all its forms."

Judge E. C. O'Rear, son of Daniel, and grandson of John, played an heroic part in the Vanderbilt Controversy when that institution was

wrested from the Church. For some years the Judge and his family were members of the Mt. Sterling Church. Miss Isa O'Rear was a member of that celebrated Choir that sang at the Park's Hill camp meeting organized by Rev. H. C. Northcutt. Sam Jones said he had never heard such sweet singing in all his life. Mrs. E. E. Jones is the other surviving member of that choir. Another sister, Mrs. Nannie O'Rear Stoops, was one of the most faithful workers in the Church at Frankfort. She is buried in Machpelah Cemetery at Mt. Sterling.

Among the pioneers who accomplished things worth while was Walker Bourne, who taught a school not far from Mt. Sterling, and whose great-grandson of the same name is an official in our Church at the present time.

Church and Parsonage Property.—"The first Methodist Church in Mt. Sterling was built in 1818 on or near the present site," says Judge Reid in his "Historical Sketch of Montgomery County," written in 1876 (1926 edition, page 20). But this Church was, like many churches of that day, built on undeeded property; and it was not until after the great revival of 1825 that legal steps were taken, looking to the ownership of Church property:

"At a meeting of the Quarterly Meeting Conference of the Methodist Episcopal Church for Mt. Sterling Circuit, held on the 17th day of February, 1827, at New Salem Meeting House, on motion it is ordered that Isaac Redmon, John Slavens, Alexis Tipton, Andrew Spratt, and William Frame be appointed Trustees for the purpose of building a meeting house in the town of Mt. Sterling, Ky., for the use and benefit of the Methodist Episcopal Church, and to take possession of any or all the property belonging to them, or which may belong to them hereafter, for the use of a Church, and they and their successors in office are authorized to transact any business in law necessary to secure any property to them in trust for said Church, and that said Trustees collect all money subscribed by individuals, or authorize and pay out the same as they deem most advantageous for the use and benefit of said Church." (D. B. 15/388).

In accordance with this order, the Trustees bought, at a Commissioner's Sale, held on the property April 12, 1827, Lot No. 43 on the corner of Main Street and Strawberry Alley (now dignified by the name Wilson Street) for a consideration of \$161.00. "And they called the name of that Church Shiloh, at the first." (D. B. 17/259). W. B. Landrum writes of being in town about the last Sunday in August, and "Hearing Brother Ralston preach in their new Church."—Page 38. The size of the lot purchased was 99 by 226½ feet.

On January 10, 1871, the Trustees sold 87 feet fronting on the alley for \$505.00. Purchaser, Mrs. Eliza Rigen. (D. B. 31/532).

But before the Educational Building was erected, on July 19, 1916, they repurchased 36½ feet frontage of the same lot for \$500.00. (D. B. 68/40).

The present Church Sanctuary was built in 1883, John R. Deering, Pastor, and the Educational Building, containing 12 rooms, enterprised by Dr. J. L. Clark, was finished in 1923 by Rev. J. W. Crates. In 1937 the building was redecorated, and the Educational Building slightly remodeled to provide an Assembly Room for the Young People's Division.

In 1938 the auditorium was remodeled. The old carpet was removed and used in the Sunday School auditorium and class rooms, and a new Alexander-Smith briar colored velvet carpet laid on 32-ounce Ozite padding. The old Pilcher organ, made possible by the earnest efforts of the Committee, C. G. Thompson, C. H. Petry, and John C. Enoch, and a gift of \$825.00 from Andrew Carnegie, and which was purchased February 12, 1906, at a cost of \$2,069.07, was sold for \$250.00.

In connection with this organ mention is due two of our noble members, Mr. Charles G. Thompson, a fine Christian, a Methodist, and an octogenarian, who until recently has been able to attend the services and listen to the sweet music of the organ which he labored so earnestly to secure, and to Miss Lida Goodpaster, a splendidly trained musician, who, for many years without salary and with unstinted and sacrificial service, has fulfilled the double role of organist and chorister, and who, likewise, has earned her laurels.

The old organ having been removed, the pulpit and choir-loft were remodeled, and a beautiful new Hammond organ, with chimes, was installed. This organ was the generous gift of Mrs. Robert M. Trimble, great-granddaughter of John Ray, as a memorial to her mother, Mrs. Mary Ray Mcguir.

The present parsonage property was bought June 8, 1842, by William T. Redmon, Ennis Combs, Haden Wyatt, Robert P. Caldwell, and Alexander Lindsay, Trustees of the Mt. Sterling Circuit Parsonage House. The description, having only two dimensions, is defective; but the purchased land measured 115 1/2 feet fronting on Main Street, running through to Locust Street. The price was \$600.00. (D. B. 21/10).

Judging by the price of the lot, the parsonage must have been built the same year. An addition was built later, probably before 1850.

Forty feet fronting on Main, and running through to Locust Street, were sold August 23, 1851, for \$500.00. (D. B. 24/148).

The remaining frontage on Locust Street was sold October 11, 1886, for \$595.00 (D. B. 44/59), leaving the present property on Main Street 75 1/2 feet front by 229 feet deep.

Revivals.—It is impossible to tell how much the revivals of 1800 and 1801 affected Mt. Sterling, but that the town felt the effect is almost certain; for Redford says that in the fall of 1800 William Burke and Thomas Wilkerson were appointed to the Lexington and Hinkston Circuit, and that a gracious revival of religion crowned their efforts. (Vol. I, page 191). Mt. Sterling must have felt the influence of the Cane Ridge meetings, only 20 miles away. Moreover, there were gracious revivals at Grassy Lick and Camargo (Old Fort Chapel), and big camp meetings near Grassy Lick, and at Greenbrier, near Mt. Sterling. Then there were the splendid influences of John Ray and John Craig, and of Father Spratt and the O'Rears and others; and though Methodism may have been slow to penetrate the towns, the power of the Gospel was taking effect, and by 1816 there were enough Methodists in Mt. Sterling to build at least a small Church, as a Church is usually erected by an already existing congregation.

"In 1825," says Reid, "a gracious revival of religion occurred and many joined the Church." (Page 20). Landrum tells us also that Ralston

and Jemison (Jamison) were so successful in their labors, and so many were being converted, that they had to call for help. (Page 37).

Again, in 1829, a great revival under the same Pastors swept the entire Circuit. (Arnold II/148). Then the same thing occurred in 1833, under the preaching of the eccentric and irregular, but remarkable Evangelist John Newland Maffitt (Ibid, page 195).

During the summer of 1829 there was a remarkable revival at Greenbrier camp ground. "On Sunday," says Landrum, "We had a melting time when Father Holman preached the funeral of Edwin Ray. . . . Father Ray was present and rejoiced at the thought of seeing him again. He said if he had a hundred sons he would freely give them all up to the itinerancy." (Page 77).

Another revival visited the town in 1840. (Landrum, page 159). "The next morning I attended prayer meeting," he says, "when a great many came forward to the altar of prayer. At e'even o'clock Brother Maffitt preached, and the house was crowded."

For the lack of definite data, there is a considerable period near the middle of the century about which we have little information. But judging by Church rolls, revivals yielded rich returns, for people joined in groups.

Landrum speaks of staying at "Isaac Redmon's, the preachers' tavern." We are unable to identify his relation to the other Redmons of Montgomery or Clark County, but the appellation suggests that there was another hospitable home where God was feared and Methodist preachers were welcome.

Some time during the latter part of the century Dr. H. C. Morrison held a meeting in Mt. Sterling, and having contracted typhoid fever, he was taken to the home of the sainted Louis DeBard, where he was tenderly cared for during a long illness, being attended by Dr. Charles Duerson, father of F. C. Duerson, present efficient Chairman of the Official Board.

In 1902, as a result of the Culpepper meetings held by the noted evangelist, J. B. Culpepper, there were 23 additions to the Church.

And so the good work went on through the years. America needs today a recurrence of the old-time revival!

Annual Conference Sessions.—Mt. Sterling entertained the Sessions of the Annual Conference in 1834, 1851, 1874, 1884, 1897, and 1924. The Bishops were Joshua Soule, Robert Payne, W. M. Wightman, H. N. McTyiere, A. W. Wilson, and U. V. W. Darlington.

Changes in the Work.—When the Mt. Sterling Circuit was carved out of the Hinkston Circuit in 1818, it included Winchester, Ebenezer, Mt. Zion, Grassy Lick, Old Fort Chape', and other places. W. B. Landrum, then a school teacher, speaks of attending the Quarterly Meeting of the Mt. Sterling Circuit at Winchester the second Sunday in February, 1828. "We commenced the labors of the day with a sunrise prayer meeting," he says, "and at nine o'clock Brother Jemison baptized a few persons; and, as cold as the weather was, some of them would go into the water." (Page 35).

The Circuit was soon strong enough for division, and by 1832 Mt. Sterling was a station, and Winchester had its own Circuit. (Landrum,

page 76). Until 1846 there were both the Mt. Sterling Station and Mt. Sterling Circuit. Then the "Circuit" disappeared.

With the exception of 1840-41, Grassy Lick was with Mt. Sterling Circuit until 1846, and then was with the Mt. Sterling Charge until 1885. Camargo was with Mt. Sterling until 1882.

Since 1885 Mt. Sterling has had a full-time Pastor. The minutes show that both in 1864 and 1865, Mt. Sterling was left to be supplied. But the list of preachers shows that it was not without a Pastor, even during those trying times.

The Mt. Sterling Church has always taken the greatest pride in meeting its obligations. Benevolences have always been paid in full. The pledges on the Centenary amounted to \$12,331.70. And up to 1925 they had paid \$10,113.51. They paid in full their apportionment for the Super-annuate Endowment Fund. In 1923 they erected a fine Sunday School Building and paid for it within a few months. In 1938, \$3,125.00 was raised for Kentucky Wesleyan, including Mrs. Trimble's gift of \$2,000.00.

The Church has grown with the years, is the second largest in town, and numbers about 440 members. There are more than a hundred women in the Missionary Society.

Resident Ministers Who Were Not Pastors of the Church.—Daniel D. Dury, who spent his declining years at his home at what is now 330 West Main Street, was born May 1, 1825, near Bethel, in Bath County. He joined the Conference in 1872. Was ordained Elder by Bishop Kavanaugh and rendered five years of excellent service to the Church. Then his health failed and he and his wife, formerly Lodema Smith, located here. He died August 4, 1884, leaving his widow and five children. Two of his great-granddaughters, Mrs. Lodema Burbridge and Mrs. Lillian Drake, and her daughter, Lodema, all talented in music, are members of the Mt. Sterling Church.

Another minister was Benjamin T. Kavanaugh, M. D., D. D., whom Dr. Arnold called "a truly great man." On May 11, 1831, he returned to Kentucky, sett'ed in Mt. Sterling, and married Mrs. Susan Stith Barre. The next two years he served the Owingsville Charge, including Mt. Zion, Bethel, and Old Fort. But his eyesight failed. In 1884 he writes: "My wife, with a mind stored with knowledge from twenty-five years of teaching, more than supplies my 'ack of vision." With her help, he dictated scientific articles for Wilford's "Microcosm" on "Electricity, the motor power of the solar system," and later he wrote on "The Great Central Valley of North America, considered with reference to its Geography, Topography, Hydrology, Mineralogy, and other Prominent Features." This work was accepted by the Smithsonian Institute. (Redford II, pages 56-62).

Dr. Kavanaugh died July 3, 1888, and is buried at Mt. Sterling. He was the first Grand Master of the Masons in the State of Wisconsin. In 1936 they erected a monument at his grave. The first two figures of the incomplete inscription—17—, indicate that he was born in the 18th century. His obituary (Ky. Conf. Min., 1888) gives the date April 28, 1805. And, according to Redford, the oldest son was born January 5, 1799, and Benjamin Taylor was next to the youngest. While he was living in Mt. Sterling, the two front windows of the new Church were dedicated to his

brother, Bishop H. H. Kavanaugh. Sue Stith Kavanaugh, his wife, was born in 1837. Her first husband was W. L. Barry, interesting author and editor. She was well educated and for some years taught in Judge William L. Savage's Mt. Sterling Female College. She and Dr. Kavanaugh were married June 10, 1881. She joined the Mt. Sterling Church in 1885, and died June 11, 1888. Her husband wrote her obituary.

Another man of great qualities was William Phillips, who was born in Montgomery County on May 7, 1797, two years after his parents had immigrated to Kentucky. About 1827 he was converted at the Old Fort Meeting House, and shortly afterward was licensed to preach. After serving Lexington and Winchester Circuits, and Newport and Covington Stations, he was elected Assistant and then editor of the *Western Christian Advocate*. But he closed his short ministerial career and died that same year, 1836. "As a practical preacher he had few equals in the West, while his persuasive powers contributed to his success in winning souls to Christ." (Arnold, 11/159). His funeral sermon was preached in Louisville, where he had been admitted only five years before, by H. B. Bascom.

Since the purchase of the Grassy Lick and Camargo Parsonage property in Mt. Sterling, the influence of these pastors has been helpful, and their co-operation stimulating to the cause of Christ.

In 1918, Rev. F. A. Savage, M. A., a Superannuate of the Kentucky Conference, moved to Mt. Sterling, and blessed the Church and community with a sincere Christian life for ten years. He died September 10, 1928, a very triumphant death. He was preceded by his wife, the mother of the writer of this sketch, Flora Belle Savage, who died July 11, 1925. Her testimony was, "It is all so glorious." They gave two sons to the ministry and the one daughter, Mrs. Daisy Savage (Marshall) Myers, is a Bible Class teacher.

Rev. J. L. West, an M. D. as well as a minister, is spending his superannuate days in Mt. Sterling. Brother West organized the Campton Academy in 1893, and was two years Agent for the Superannuate Endowment Fund. In his 87th year, he is the proud father of three small children, and preaches frequently.

Judge Savage's School.—Having resigned from the Presidency of Millersburg Female College, Judge William H. Savage moved to Mt. Sterling in 1874 and opened a Girls' School, the Mt. Sterling Female College, on West Main Street, West of Sycamore, and for some years, I am told, had a school of several hundred pupils. By 1886 his health required him to go South, and he died in Texas. He and his family were members of the Church during their stay here.

Benjamin F. Berkley, long an officer in the Mt. Sterling Church, was born in 1808 and died in 1881. A memorial window was installed in his honor. His niece, Miss Nancy Berkley, has for some years been treasurer of the Missionary Society; and his great-nieces, Mrs. David Howell and her sisters, Mrs. Herbert Moss and Mrs. Katherine Berkley (Frank) Lockridge, are valuable members of the Church.

E. S. Fogg, noted for many years in the Kentucky Conference as an Evangelistic Singer and Cornetist, and for a number of years Secretary of the Covington Y. M. C. A., united with the Church in 1882 and he and his

wife, Phoebe, were dismissed by letter in 1887. Both have died in California during the last four or five years.

Judge E. C. O'Rear, a former member of the Church, rendered a splendid but futile service for the Church in the Vanderbilt Controversy between 1910 and 1913. The Judge had a complete file of that historic proceeding which he treasured very highly, but which was burned in the fire which destroyed his residence near Frankfort in 1923. But, as he says, "God and Methodism did not forget, and out of the ashes of that controversy sprang Emory and Southwestern Universities." Coming of a Methodist family, already referred to, Judge O'Rear united with the Mt. Sterling Church in November, 1879, and moving to Frankfort in 1881, and was dismissed by Certificate on November 9.

Another Layman who rendered great service to the Church was the Honorable John G. Winn, son of a faithful Methodist father, William H. Winn, for years an official member. He joined the Church in 1876 and for years taught the Bible Class named for him,

And closely associated with him was G. H. Strother, for years an official of the Church, and a man who loved his Church deeply. He died November 9, 1933, leaving his mantle upon his son, Paul, a faithful official member of the Church, a trustee, and good business man.

Bequests.—Miss Sa'lie McDonald, a member of the Church for 30 years, and Church Treasurer for a long time, died May 11, 1936, leaving the residue of her small estate to the Church. Memorial Hymnals were purchased with the money.

In the last few years, several other bequests have been made to the Church, and have proved very helpful:

That of Mr. Howard C. Howell, which consisted of five shares of Kentucky Utilities stock. Mr. Howell's daughter, Mrs. Sam Whitehead, was organist for some years, and at present is the faithful Sunday School organist. Howard, namesake of his grandfather, member of the choir, a promising young lawyer, was married by the writer on August 6 in the Cynthiana Methodist Church to a charming young teacher in our High School, Miss Ayleene Hobday.

The bequest of Mr. A. G. Ratliff, amounting to a thousand dollars, was made in honor of his noble wife, who died May 18, 1935.

The third bequest was that of "Captain" C. H. Petry, consisting of five shares of Exchange Bank of Kentucky stock. Captain Petry and his wife, Rebecca, who survives him, have for probably thirty years been active in the work of the Church.

The latest bequest was that of our beloved friend, Robert M. Trimble, a member of the Christian Church, who took the deepest interest in Mrs. Trimble's Church as well. His bequest of \$2,500.00 was in Louisville Gas and Electric stock, the income from which was to be added to the salary of the Pastor.

J. S. Frazer has served the Church nobly as Sunday School Superintendent for about forty years, and is still active.

Matt Rogers, who married Miss Fannie Landrum, granddaughter of W. B. Landrum, has been an official member, Superintendent of the Young

People's Division, Secretary and Treasurer, and filled many important offices.

But here we must desist. To give credit to all who have helped to build the Kingdom here—the Duersons, and Bournes, and Joneses, and Paxtons, and Killpatricks, and Oidhams, and Hainlines, and Lockridges, and Howells, and Bushes, and Winns, and Venables, and Heinrichs, and many others—would extend this sketch beyond our limits.

Pastors.—Methodism began in Mt. Sterling some time before the erection of the first Church, in 1816. When the Mt. Sterling Circuit was carved out of the Hinkston Circuit, in 1818, Joseph D. Farrow, just admitted on trial, was appointed pastor; Samuel Chenowith was his co-pastor, and also his successor; 1819, Hezekiah Holland, who located three years later; in 1820 came John R. Keach, who burst a blood vessel in his throat, and had to superannuate, and Richard Corwine, from Mason County, who served the Methodist Church 20 years; in 1821 came James G. Leach, also an M. D., who located and practiced medicine in Carlisle, and Francis Landrum, uncle of W. B., who, during his ministry, took 5,000 members into the Church, and John H. Power, a gifted man, who later became book editor. In 1822, Martin Flint, from North Carolina, was appointed. He was admitted at 18, superannuated at 22, and died at 23. In 1823 came Josiah Whitaker, another man who took 5,000 people into the Church, preached 5-hour sermons on baptism, married "Sukey Honey" of Bourbon County, and boasted he "had never been superannuated, supernumerated, located, stationed, or Presiding Elderated." He was the great-grandfather of Dr. H. W. Whitaker. With him was William C. Stribling, who never had to say "I forgot." In 1824, John Ray, frontiersman and Church organizer, was appointed Pastor. He was fearless. His home was on Greenbrier Creek near Mt. Sterling for 30 years. He moved to Indiana to get away from slavery. His co-pastor was Newton C. Berryman, a Fayette County boy, who was a beautiful singer, converted under the ministry of Benjamin Lakin. In 1825, William C. Stribling was appointed a second time, and with him Fountain E. Pitts, a Georgetown boy, who was licensed at 16, and had two Baptist grandparents; stirred up revivals everywhere he went. He preached in Tennessee 40 years, and helped start Missionary work in South America. In 1826 came Isaac Collard, who had been baptized in O'd John Street, New York City, by Joseph Pilmoor, one of Wesley's missionaries from England. He made the awning for Robert Fulton's steamboat. He preached 30 years, superannuated and lived many years at Cynthiaaa. Associated with him was John Sinclair, converted in a class meeting in Lexington. Twice Pastor in Mt. Sterling. Went to Rock River Conference, and gave long years of service in the ministry. In 1827, Milton Jamison was appointed Pastor. He built, or helped to build, the first brick Church in Mt. Sterling. Debated with "Raccoon" John Smith on Baptism. Helped to save people from "Baptismal regeneration." His junior preacher was T. N. Ralston, later the great Dr. Ralston, who wrote "Elements of Divinity." He was a brilliant scholar. David Dyche was appointed in 1828. He served the towns of Mt. Sterling and Winchester, being assisted by John Sinclair, former assistant of Collard. In 1829, Richard Tydings was appointed. He came from Baltimore, was a strong theologian and itinerated

48 years. Was several times member of the General Conference, and Presiding Elder many years. He was assisted by H. Brown, who was lost sight of after four years. In 1830, Richard Tydings began a second pastorate, his co-pastors being Charles M. Holliday, a good preacher, who went with M. E. Church in 1845, and Milton Jamison, appointed a second time. In 1831 came William Holman from Shelby County. At 18 he was Captain of a troop that established law and order. Preached in many leading places in the State. He was assisted by George Washington Fagg, who spent 51 years in the ministry—16 in Kentucky and the rest in Florida. The appointee in 1832 was Henry S. Duke, who served a number of Circuits, and Stations, and died during his first year as Presiding Elder. With him was John F. Young, who went to Missouri, preached many years and died in 1865. In 1823, Henry S. Duke began his second pastorate here, assisted by John F. Young, and Hooper J. Evans, whom people recognized as a "Ho'y man of God." In 1834, Edward Stevenson was appointed. He was converted at 15 and licensed to preach when a boy. Served many larger Churches. Became Missionary Secretary, Assistant Book Agent, and then General Manager of the Publishing House. Was elected President of Russellville Female College (later "Logan"). Died there in 1864. His co-pastor was J. C. Crow, who preached for 60 years, traveled 90,000 miles, helped build 30 Churches, received 2,000 members. Little wonder that his grandson, D. W. Batsón, rendered such a lifetime of sacrificial service at Kentucky Wesleyan College! Their colleague, W. S. McMurray, labored in Kentucky six years, then went to Missouri. He died of cholera in Illinois in 1850. In 1835, Richard Tydings began his second pastorate, assisted by Richard Corwine, who also served a second time, and George Switzer, who was admitted at the Conference at Mt. Sterling in 1834, with Reuben Landrum, James D. Holding, father of Miss Nannie Holding, Henry Van Dyke, George W. Merritt, and others. But he served only three years more. In 1836 came Henry Van Dyke, a hard student, and fine thinker. Married Mary Louise, daughter of Bishop Soule. His co-pastors were William McMahan, who married Betsy Ann Moss, daughter of Jane Ray Moss, and George W. Merritt, who rendered 45 years of unbroken service to the Church. Tall, gracefu', erect, he commanded respect. "His long flowing beard was the whitest we've ever seen,"—Redford.

From this time, the Mt. Sterling Circuit disappears, being absorbed by the growing communities around.

It would be impossible to give even a brief note regarding the pastors who follow. Those we have briefly noted are sketched in Dr. Arnold's History, Volumes I and II. The above notes have been listed to show how the Itinerancy of those days "ate men up;" also to show that there were brave soldiers of the Cross ready to endure the hardships necessary in planting Methodism in these Western wilds.

Following is the list of Pastors after 1836:

In 1837, Joseph Marsee; 1839, John W. Riggia; 1841, John C. Hardy; 1842, John and James Kyle; 1843, Moses Levi, a converted Jew, who "Couldn't see the need of studying nouns, conjunctions, insurrections and congregations in grammar," but he could win souls; 1844, Thomas Rankin;

1845, Edmond Buckner; 1847, Carlisle Babbitt; 1849, Hartwell J. Perry; 1850, Richard Holding; 1852, John C. Hardy, second pastorate; 1853, John R. Eads; 1855, Len D. Parker; 1856, Joseph Rand; 1858, Clark Polley, whose three children were burned to death and are buried in the Berkley lot in Machpelah cemetery; 1860, Henry Northcutt (his great-grandson, Lester Lee, is a member now); 1862, T. F. Van Meter, Conference Secretary 22 times; 1864, T. B. Suffield; 1866, J. Rand; 1867, D. B. Cooper; 1871, M. Evans; 1872, H. P. Walker; 1876, E. L. Southgate; 1880, T. J. Godbey; 1882, J. R. Deering; 1886, F. W. Noland; 1888, Robert Hiner; 1892, Alex Reed; 1894, C. J. Nugent; 1896, J. W. Mitchell; 1899, D. W. Robertson; 1902, J. E. Wright; 1903, H. G. Turner; 1907, J. L. Weber; 1909, B. C. Horton; 1913, T. W. Watts; 1915, E. L. Southgate, second pastorate; 1919, J. L. Clark; 1921, J. W. Crates (Brother Crates rests in Machpelah Cemetery); 1925, Madison Combs; 1929, J. E. Moss, and 1935, J. E. Savage.

Of all these men, only seven are still living. "God buries his workmen but carries on His work."

Montgomery County Methodism has played a large part in carrying on the work of Methodism in this State, and helped to develop some of our best leaders as well as many faithful servants of the Cross of Jesus Christ, possibly not so well known, but faithful to their trust. They were men of personality, character, consecration, and power, because they thought on great themes, and preached a great Gospel. We close with a quotation from "Sketches and Incidents; or A Budget of the Saddlebags:"

"What mind, not absolutely in a state of fatuity, can habitually meditate upon the great topics of revealed religion, and be miserable and driveling? Select any one of the essential doctrines, and you have what might be the text on an angel's study, and that study protracted through eternity. What a concept is the character of God! What a topic the atonement! How full of confidence and assurance the truth of a special Providence! How consoling the fact of justification by faith! How sublime the resurrection! How all-glorious the truth of immortality and eternal life! Christian, if the Gospel is true, God, even God, loves you. His Son died for you; angels guard you; devils quail before you; death drops his sceptre at your approach. Time will grow oblivious and worlds waste into nothingness while you but pass through your intellectual infancy. Lift up your hands, then, and bless the God and Father of our Lord Jesus Christ." (Landrum: Life and Travels, page 391).

Yes, these men became great preachers because they thought on great themes, and we, their beneficiaries, should follow their fruitful examples!

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