



REV. H. MAX LENTZ.

A HISTORY

OF THE

Lutheran Churches in Boone County, Kentucky

TOGETHER WITH

Sketches of the Pastors Who Have Served Them

With Many Illustrations

REV. H. MAX LENTZ

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To the many Boone County friends who for more than ten years
stood lovingly and loyally by the writer, and about whom
will cluster pleasant memories while life shall last,
these imperfect lines are affectionately

Dedicated

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PREFACE.

LOCAL history often lacks appreciation. Valuable records are often neglected or even destroyed and the people who make history are careless in preserving facts for the future. The brief sketches here prepared are the outgrowth of some articles published in a parish paper, and running there through a series of a few years. There have been changes and additions, but the importance of such work was made manifest by the labor involved in gathering material for the articles for the *Banner*.

The book has been printed with special reference to its acceptance with those who continue the service of the Master in the Boone County work, where so much of value has been accomplished in the past. The work there does not show up great in figures, but in comfort and strength for the weary toilers in the vineyard there has been much done, and the churches of that region have been vast powers for good in the lives of the citizens. The work has been a labor of love and we have tried to accomplish it at odd moments in a busy life. The publication has been made possible by the cooperation of the following: Mrs. E. V. Rouse, Messrs. M. P. Barlow, J. W. Crigler, J. B. Dixon, W. E. Dixon, D. B. Dobbins, B. A. Floyd, Wm. E. Glacken, Wm. G. Graves, G. O. Hafer, Frank Hossman, R. C. McGlasson, B. C. Surface, E. H. Surface, J. S. Surface, E. K. Tanner, J. H. Tanner and M. M. Tanner.

No one is more conscious of the defects of the work than the writer. His study of the whole subject has given him some advantage in that line. Some of these defects he could not remedy and others must be allowed because further expense could not be incurred. Naught has been put down except in love, and we have endeavored to handle facts in such a careful way that in the future the sketch might prove of value to others who desired to make further investigation. The larger part of the cuts have been furnished by various friends, and we have received much kindness and encouragement from former pastors and other friends, for all of which we desire to express grateful appreciation.

CHRISTMASTIDE, 1901.

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A History of the Lutheran Churches in Boone County, Ky.

CHAPTER I.

INTRODUCTORY.

BY LANGUAGE, colonial connection and other ties of strength, the dominating influence in this country has been English, but the German influence has been of no mean proportions. The Germans closely followed the English in point of time and numbers and equalled them in heroic endeavor and later in devoted loyalty to the independence of the colonies. Among the earliest of these German colonists were a few Alsatians and Palatinates who had started to Pennsylvania and who after many hardships during their voyage, had been purchased by Governor Spottswood and sent by him to his settlement on the Rappahannock River in Virginia, which he called after them Germanna. These were recruited by a small band of Palatinates from North Carolina who had escaped massacre there and now came to Virginia to cast in their lot with their brethren. These families were Protestant and had left their native land because they were required to deny their faith. They had received encouragement and some help from Queen Ann and now they resolved to try new homes in a strange land. They founded a church at Germanna which they called Hopeful Church, as expressive of their feelings that the faith should be preserved and the Augsburg confession be held as a lasting exposition of the truth of God's word. There is some difference of opinion as to who was the first minister to these people. Some think Rev. Gerhard Henkel was their first pastor, and indeed that he was the first German pastor in Virginia. On the other hand it has been maintained that Rev. Henry Hoeger was their first pastor and the following extract seems to favor that view very strongly.

From the letter book of the Venerable Society in England for the Propagation of the Gospel in Foreign Parts, we obtain the following document headed—

CASE OF THE GERMAN FAMILIES IN THE YEAR 1720.

“The case of thirty-two Protestant German Families in Virginia humbly showeth:—That twelve Protestant German families consisting of about fifty persons arrived April 17, in Virginia, and were therein settled near the Rappahannock River. That in 1717, seventeen Protestant German families consisting of about four score persons came and settled down near their countrymen. And many more both German and Swiss families are likely to come there and to settle likewise. That for the enjoyment of the ministries of religion, there will be a necessity of building a small church in the place of their settlement and of maintaining a minister who shall catechize, read and perform divine offices among them in the German tongue, which is the only language they do yet understand. That there went indeed with the first twelve German families one minister named Henry Hoeger a very sober and honest man of about seventy-five years of age; but he being likely to be past service in a short time they have empowered Mr. Jacob Christopher Zollicoffer of St. Gall, Switzerland, to go into Europe, and there to obtain, if possible, some contributions from pious and charitable Christians toward the building of their church and bringing over with him a young German minister to assist the said Mr. Hoeger in the ministry of religion and to succeed him when he shall die; to get him ordained in England by the Right Reverend Lord Bishop of London, and to bring over with him the Liturgy of the Church of England, translated into High Dutch, which they are desirous to use in public worship. But this new settlement, consisting of but mean persons, being utterly unable of themselves both to build a church and to make up a salary sufficient to maintain such a minister, they humbly implore the countenance and encouragement of the Lord Bishop of London and others, the Lords, the Bishops, as also the Venerable Society for the Propagation of the Gospel in Foreign Parts that they would take their case under their pious consideration and grant their usual allowance for the support of a minister and if it may be to contribute something toward the building of their church.

“And they shall ever pray that God may reward the beneficence both here and hereafter.”*

Later, about 1727, came John Caspar Stoever, Sr., as their pastor, and by him a second church was built some distance from Germanna, and this church, which was called Hebron, gradually absorbed all the German strength.

Colonel Byrd in his visit to General Spottswood in 1732, speaking of Germanna, says, “The famous town consists of Col. Spottswood’s enchanted castle on one side of the street and a baker’s dozen of ruinous tenements on the other where so many German families had dwelt some years ago, but are now removed some ten miles higher up the fork of the Rappahannock to land of their own.”†

Stoever was its first pastor, and he with two of the members, Michael Schmidt and Michael Holden, went to Europe in 1734 to collect a fund for the endowment of the church. In this they were very successful, not only obtaining a large amount of money, £3,000, but also a valuable library for the use of the pastors. One third of the money was used to pay the expense of the voyage and for collecting, another third was used in building a frame chapel and the purchase of farm lands, and the other third was used to purchase slaves to cultivate the lands.”‡

A candidate for the ministry, George Samuel Klug, offered to return with them as an additional pastor, and he was ordained for the work in St. Mary’s Church, Danzig, August 30, 1736. The young minister proceeded to his new home with one of the laymen. Stoever remained in Germany, most of the time with John Philip Fresenius, at Darmstadt, for the purpose of completing the collections, and finally died at sea on his return in 1738. Much could be written about the history of these early fathers but the most important part of their history could not be written even if we had full data. Their hardships, temptations and struggles and triumphs are known only to one who kept all their tears in a bottle. The Pennsylvania Synod, at its session in Lancaster, Pa., in June, 1784, was petitioned by the Lutherans in Rockingham, Shenandoah and Frederick counties in Virginia to ordain Paul Henkel as a pastor for them or to ex-

*Meade’s Old Churches and Families of Virginia. Vol. II. pp. 75 & ff.

†Meade’s Old Families of Virginia. Vol. II. p. 75.

‡American Church History. Vol. IV. p. 185.

tend his license to act in that capacity. He was followed by Rev. William Carpenter, who became pastor in 1787, and when he removed in 1813, Rev. Paul Henkel, who was then at New Market, again became pastor of Hebron Church. Pastors Kurtz, Goering and J. G. Butler had often preached in both Hopeful and Hebron churches on the Rappahannock and the Rapidan.†

†See Ratterman's History of Hopeful Church in Boone County, Ky.

CHAPTER II.

THE EMIGRATION TO KENTUCKY.

THE first settlement in Boone county was made at Petersburg, then called Tanner's Station, from the Rev. John Tanner, the first Baptist preacher in this part of the State. The settlement was made on his lands by a company from Pennsylvania, some twenty years earlier than the settlement from Virginia, which was followed in a few months by the organization of Hopeful Church. Boone county was settled within a few years after the first settlement of the state at Harrodsburg and Boonsborough. The times were still in great confusion, and the great events of the recent years were fresh in mind. Kentucky had been known as Transylvania, and there had been many difficulties of various kinds, which only partly ceased when the Transylvania colony had been given up and the country organized as a county of Virginia, and called Kentucky.

About this time the State of Franklin was formed out of the territory now known as Tennessee. The state was poor and there was little or no money. It was enacted that a pound of sugar should be worth a shilling, the skin of a raccoon or a fox a shilling three pence, a gallon of good rye whiskey two shillings six pence, a gallon of peach brandy or a yard of good linen three shillings, etc. A bear skin, otter skin or deer skin was to be worth six shillings. Much merriment was caused by this, and it was claimed that at least this currency could not be counterfeited, but it was not long before a bundle of otter skins were found to be coon skins with otter tails sewed on them.*

The leading currency of Virginia was tobacco, and the most valued property was the slave. The early servants, as a rule, were not Africans, but whites, who from poverty or crime had

*History of the People of the United States. McMaster. Vol. I. p. 264.

fallen into slavery. Indeed we have seen that some of the German fathers, starting for Pennsylvania, were sold for their passage, and thus they came to Virginia, and their descendants afterward to Kentucky. At one time (1671) there were three white servants to one black in Virginia. Later white slavery was discontinued, and the bondage of the blacks was made perpetual.

Kentucky was organized as a separate territory in 1790, and was admitted as the second state in the Union in 1792, and our church history proper opens a few years later.

Rev. Wm. Carpenter, then pastor at Madison, Va., made a journey to Kentucky in 1804. His journal now before us records the expense at eighteen pounds, or say ninety dollars, but he is silent as to the object of his visit. As several families from Virginia moved here the year afterward, we are, no doubt, right in assuming that he came to Kentucky on a tour of investigation, and that those who came twelve months later came with his approval and likely at his suggestion.

Rev. D. Harbaugh, in his history of Hopeful Church, says that "On the 8th of October, 1805, the following brethren and sisters left Madison, Va., viz:—George Rouse, Elizabeth Rouse, John House, Milly House, Frederick Zimmerman, Rose Zimmerman, Ephraim Tanner, Susanna Tanner, John Rouse, Nancy Rouse, and Elizabeth Hoffman. They, with their families, arrived in Boone Co. the 25th of November, 1805.

"It is difficult for us at this time to conceive the trials and the hardships of these early pioneers. They could bring but a small part of their meagre possessions with them and they must submit to a long, slow and dangerous journey. They gathered with their great Conestoga wagons on the banks of the Rapidan, and first went to New Market, Va. Thence they traveled down the Shenandoah valley until they came to the Holston river, and they followed up that until they struck the path that Daniel Boone had made through the forest from North Carolina to Lexington, Ky. From Lexington they took the ridge route (now Lexington Pike) to Kennedy's Ferry (Covington).

"The greater part of the country was then a perfect wilderness. These families, however, were furnished with cabins, with the exception of George Rouse, who pitched his tent in the dense forest, not far from where Hopeful Church now stands. Burlington, the county seat of Boone County, consisted of a few

houses, a log court house, and a log jail. Florence had no existence. Where Covington is now situated, there was a farm and orchard. Cincinnati consisted of two brick and two frame houses with a number of log cabins."*

Here amid the beech forests, these hardy pioneers set themselves to work to help bring about the great results of the after years.

*A History of the Ev. Luth. congregation of Hopeful Church, Boone Co., Ky. A discourse delivered at its 48th anniversary, Jan. 6, 1854.

CHAPTER III.

THE ORGANIZATION OF HOPEFUL CHURCH.

AS soon as the brethren had erected their cabins, they resolved, though destitute of a good pastor, to hold religious meetings in private families. The first meeting was held at George Rouse's, at the close of 1805, or at the beginning of 1806. The meetings were conducted in the following manner: after a suitable hymn, one of the brethren offered prayer, after which Ephraim Tanner read a sermon, selected from Rev. Schubert's sermons. After the sermon, the exercises were concluded with prayer and singing. *These exercises were conducted in the German language and kept up regularly, unless Providentially prevented, every Sabbath for nearly eight years, or until October 1813.*

The old church in Madison Co., Va., was composed of both Lutheran and Reformed members, and it was uniformly the custom at that time for the Lutheran and Reformed members to worship in the same church. Indeed there was so little difference between them at some places, that it is an old story that the only way you could tell them apart was by the Lutherans saying "*Vater unser*" and the Reformed "*unser Vater.*"

When Ephraim Tanner wrote father Carpenter for advice, he sent them a constitution and advised them to organize a church, which they did January 6, 1806. We have the old German constitution with its signatures of the fathers before us. Yellow and worn with age, we handle it tenderly, for it is a document of precious value. Rev. H. in his discourse translates it entire and we give his excellent translation:

"We, the undersigned, living in Boone County, State of Kentucky, members of the Evangelical Lutheran and Evangelical Reformed Church, unite in the following articles of agreement for our government:—

1. "We will unite in the establishment of public worship in our midst, according to the Protestant faith, and by God's help we will continually uphold it.

2. "We will unite in the erection of a small house, which shall be regarded as a union house of worship, in which we will unitedly worship God.

3. "One of us, for whom it is most convenient, shall give an acre of ground upon which said house shall be built. And this acre of ground, with all that shall be built thereon, or that pertains to it, shall forever belong to this united congregation and their successors; so that he who gives it shall not have the power to sell it to any other person.

4. "To prevent discord and offenses, no one shall be permitted to conduct public worship in the house owned by us, unless he is a regular Lutheran or Reformed minister.

5. "We will assemble ourselves every Sabbath or as often as circumstances will permit, and by reading a sermon and with singing and prayer we will strengthen one another when we have no pastor.

6. "We will unite in inviting a worthy minister, at least once a year, or oftener if possible, to preach the Word of God to us, according to the foundation of the prophets and apostles, and administer the holy sacraments; for which we will reward him according to our ability.

7. "It shall be the duty of each one belonging to this congregation to lead an orderly, Christian, and virtuous life; to abstain from all gross sins, such as cursing, swearing, card-playing, drunkenness, and all such ungodly actions.

8. "Should any one be guilty of any of the above sins, which may God in his mercy prevent, then the remaining brethren shall have the power and it shall be their duty to deal with him according to the directions of our Savior: Matt. xviii. 15-17.

"The above articles shall remain unchanged until all the members, or at least a majority of them, shall deem it necessary to alter or amend them.

"Adopted on the 6th day of January 1806,

George Rouse,
John Rouse,
Fred. Zimmerman,
John Beemon,
Daniel Beemon,

Ephraim Tanner,
John House,
Michael Rouse,
Jacob Rouse,
Simeon Tanner."

Five of these brethren came in 1805, and five came later. George Rouse gave an acre of ground on which to build a church, and accordingly in 1807 they built a cabin church. "It was a cabin church in reality, built of unhewn logs. The roof and door were made of clapboards; the floor with puncheons, and the seats were made of saplings. An opening was made at each end by sawing out some logs for windows. These were always open, that is, without sash or lights. They had neither stove nor fire-place in it, and yet they met for worship during the winter. Such were some of the inconveniences and privations of our fathers and mothers."*

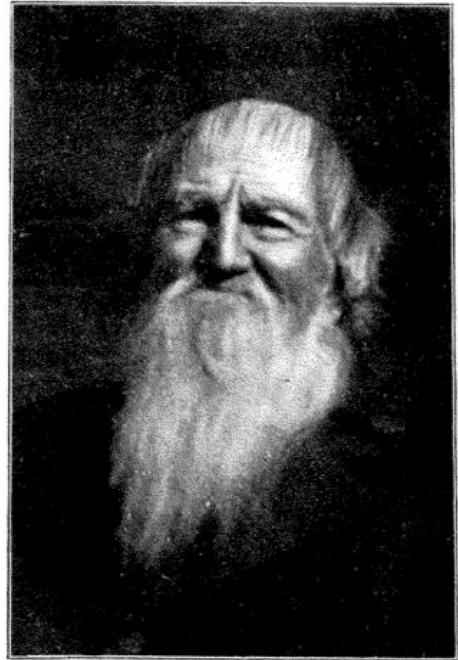
*Harbaugh's Historical Discourse pages 6-7.



MRS. SUSANNAH (HOUSE) TANNER

The Tanner family has had a large place in the pioneer development of the church and Ephraim Tanner and his descendants have wielded the larger part of that great influence. His wife, Mrs. Susannah Tanner, was born in Madison County, Virginia, November 20, 1784, and died in Boone County, December 12, 1870. She was among the early settlers of this county, coming here with her husband, Ephraim Tanner, in 1805. The world owes a large debt of gratitude to the sturdy pioneers of those early days who by great sacrifices and labor prepared the way for better things

in our time. Mother Tanner was a woman of character and influence in her own day and her influence continues to increase as the years move along. She was the mother of fourteen children. They became a large and growing influence in the community and their descendants to-day are numbered by scores, while by marriage they are related to practically everybody in this vicinity. The quiet, pious, industrious character of the parents has descended to the generations following and Mother Tanner's character may well be held dear for long years to come while all about us are beheld the influences she helped to put in motion.



JOEL TANNER.

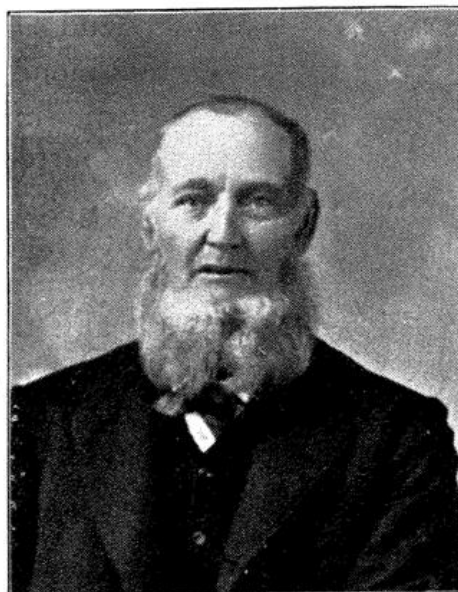


EPHRAIM K. TANNER.

Joel Tanner is past ninety-four years of age and while he is unable to travel far he is still active about home and is in good health for one of his years. He was for long years an active member at Hopeful Church, but for some time he has been unable to get to church ; but he has never lost his interest in the church and he remains true to his profession of faith. Ephraim is ten years younger, but he is fully as feeble as his elder brother. He was also very active in the church until recent years.

Moses Tanner was the most recent of the brothers to pass away. He died January 2, 1895, when more than seventy-six years old, and left a precious

memory as he was noted for a sincere Christian man. Simeon, another brother, died April 1, 1891, aged 85 years, 4 months and 3 days. He left a large family most of whom are active members in one or another of the Boone County churches. He had been an active and faithful member for years and was a leader in prayer and song, and when near death's door he had his sons sing and his pastor read and pray with him. His widow under a burden of years and heavy affliction survived him a few years and kept her faith firm amid all the trials of suffering and infirmity.



SIMEON H. TANNER.

CHAPTER IV.

THE PIONEERS AND THEIR FIRST PASTOR.

THE men who signed that first constitution were devoted and faithful, and surely these hardy pioneers, here on the frontier holding weekly services for nearly eight years without a pastor, are worthy of much honor. Jacob Rouse had been a soldier all through the Revolutionary war, and no doubt others of them who were younger were heroes too, for they all made brave soldiers of the cross.

Ephraim Tanner, who was then not forty years old, had written to Father Carpenter in Va., for a constitution and advice about organizing a congregation, and when they began services, he usually read the sermon. He was a man of strong character and far reaching influence. Simeon Tanner, who signed the constitution at the same time, was his brother. Jacob, Aaron and Moses Tanner, who united later, were his brothers, while by his sisters he had a wide circle of relations. Elizabeth married Solomon Hoffman; Susan became the wife of Joshua Zimmermann; Annie married Benj. Aylor; Jemima, Henry Aylor; and Nellie married the Rev. Jacob Crigler.

He had fourteen children, Rhoda, who married Wm. Aylor, Benjamin, Frances who married Augustus Carpenter and afterward an Adylotte, Simeon, Joel, Enos, Caleb, Joshua, Ephraim, Moses, Susannah who married Eli Carpenter, Aaron, Cornelius, and Mary who married Noah Surface. These nearly all, or possibly all, united with the church, and some of them became very useful members. Many interesting things are told of "Uncle Ben," who was decidedly active and faithful. Joel, Ephraim and Mary are still spared though the youngest is nearly three-score and ten. All the rest have gone to their final rest and reward. The three remaining are all faithful members at Hopeful, and we hope they may "go late to heaven."

From the first it was resolved that they would have a regular minister, at least once a year, to administer the sacraments, and Rev. Wm. Carpenter, of Madison, Va., came here at least twice for that purpose. In October, 1813, he moved here and became their first reg-

ular pastor. He was born in Virginia, May 20th, 1762. When only sixteen years old, he entered the army and served as a soldier until the close of the Revolution. He seems to have studied theology under the Rev. G. Henkel, and, as he was a member of the Pennsylvania Ministerium, it was likely he was ordained by that body. His ordination must have been satisfactory, for he was called upon to minister in Episcopal pulpits without question !!

He was a man of good education and worthy character. We have before us a system of theology which he likely copied from his instructor, but there were many reasons for believing that he was a good scholar and a sound Lutheran. He was somewhat quiet and dignified, but he always had a pleasant greeting for every one. There must have been much of the soldier militant in his appearance as he wore knee breeches and gold buckles as long as he lived. He was a man of means, but very kind to the poor, and the very soul of honor. At one time, going to his crib, he discovered a neighbor there stealing corn. When he saw the preacher coming, he was greatly frightened and began to empty his sack in a hurry. "Hold on! Hold on!" cried the parson, waving his cane at the frightened neighbor. "You surely would not come here for corn unless you needed it. Now fill your sack and go along, and when you need corn again, come and ask me for it, and don't try to steal it." At another time a man by the name of Jacobs who lived in the village of Covington, was trying to buy corn, and he learned that Father Carpenter had corn for sale, so he sent a man out over, or rather *through* the mud roads to get corn, with instructions to pay his price. On arriving he said, "Have you any corn to spare?" "Yes, sir," was the reply. "I came out to buy some." "Have you got the money to pay for it?" said Father C. "Yes sir, I have." "Well, then, you cannot get any corn here. If you have money, you will have no trouble in getting corn. I must keep my corn for poor people who have no money to buy."

It is said that he would sell only a small quantity (two bushels and a half) to one person, and that before his death, he burned about \$300.00 worth of notes given for corn, that the makers of the notes might never be pushed for payment. When he came to Kentucky he moved to the place where his grandson, Columbus Carpenter, now lives, and there was his home until he died, Feb. 10, 1833, aged 70 years, 8 months and 20 days.

His eldest son was Jeremiah Carpenter, who was born August 15, 1795. He married Julia Ann Rouse who was two years his jun-



JEREMIAH CARPENTER.

other, Mrs. Emily Lampton, died Jan. 1, 1870, in her twenty-second year, and the others, Mrs. Amanda Rice, Mrs. Mary F. Glacken, Mrs. Arminta Conrad, Jeremiah Carpenter, and Mrs. Hattie Denady are still living in Boone County. Mrs. Susannah Carpenter died Jan. 10, 1856, and seven years later, March 19, 1863, he married Lucy Ann Smith. By this union there were four children. Two died when quite small, the others, James Carpenter and Mrs. Lucy Hearne are still living. Almost the entire relationship are members of the Lutheran church and most of them members of Ebenezer congregation a large majority of whose members are of his descendants and near relations.

He was a charter member of Ebenezer Church which was formally organized only a few days after his first wife's

ior and that faithful couple and their descendants have performed a very important part in the development of the churches.

Jeremiah Carpenter was a charter member of Ebenezer Church and he was one of the first delegates to the Miami synod. Through a long and useful life he gave himself with zeal to a worthy service. He died January 4, 1868, but his worthy wife who has left a very precious memory did not depart this life until April 15, 1875.

William Eli Carpenter was a son of Jeremiah Carpenter. He was born Feb. 9, 1819. He was married in his twentieth year, Nov. 22, 1838, to Susannah Tanner. They had seven children, six girls and one boy. One of these, Susan Alice, died in infancy, an-



MRS. JULIA ANN (ROUSE) CARPENTER.

death. His father was the first on the roll and the two were the largest contributors to the building of the church, he leading his father by twenty-five dollars.



W. E. CARPENTER.

He was a man of great industry, and wonderful perseverance in all his undertakings. He was an active, prominent and useful member of the church and his descendants can rear no better monument to



MRS. MARY F. DIXON.

Mrs. Effie Hograffa, and W. E. Dixon, of Richwood; Mrs. Adah Surface, of Gunpowder, and T. E. Dixon, of Lima-burg.

"Aunt Polly" was a woman of most excellent Christian character and highly esteemed by all who knew her. She was a faithful member of Ebenezer Church and a great help and comfort to her pastor and to others and always bore worthy testimony to her faith by a consistent life and conversation. She was known far and wide for her cheerful and generous hospitality and she never seemed more happy than when entertaining her friends. She had not been in good health for some years and her last illness was long and painful, but she never murmured or complained. She was conscious of her

his memory than to keep the church prosperous which was so dear to his heart. Two sisters, Mary F. and Susan, married William and Henry Dixon. They and their husbands all became active members of Ebenezer Church, but they have all passed away except Henry Dixon, who at a ripe old age is still an active man, and he is known and esteemed by a wide circle of friends.

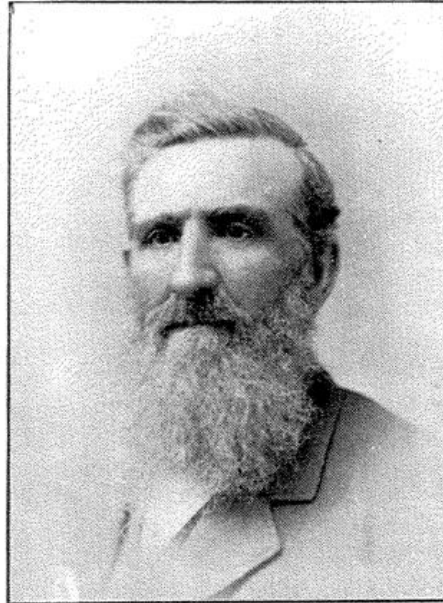
Mrs. Mary F. Dixon died at her home in Richwood, Ky., April 27, 1898, aged 66 years, 6 months, and 26 days. She was brought up in the fear of God and the faith of the Lutheran church, and when only sixteen years of age she was married to Henry Dixon, with whom she lived in happy wedlock for more than fifty years. Her husband and six children survive her, viz.: Mrs. Julia Smith, Mrs. Virginia Dobbins,



MRS. SUSAN DIXON.

approaching end and gave her last greeting and consolation to the family and friends. The ministrations of love or the skill of the physicians did not seem to cure or much alleviate her pain and her useful life was crushed out by suffering and her spirit sought a sweeter rest with its Giver.

Mrs. Susan H. Dixon, a faithful sister who was raised in the same Christian home, died aged 62 years, 4 months and 18 days. She had been for some time in poor health but she never shirked duty and she was a kind, devoted and faithful woman, devoted to her children and loyal to her church and her friends. Six children survive her, three girls and three boys, Mrs. Hattie Waller, of the Verona neighborhood, Virginia Dixon, and Jerry Dixon, of Crescener Church. John Dixon has long been a member of the church and has ever been active in the discharge of his official duties.



ABEL CARPENTER.

Abel Carpenter, a brother of William Eli, is the oldest living grandson of Rev. William Carpenter. He was born Dec. 26, 1824, and he is therefore in the seventy-eighth year of his age. He has long been a Christian man of exemplary character and he is now living near Florence, where in a quiet, honorable way he is passing the evening of life, awaiting the home where sorrows never come.

Dixon, another faith-raised in the same November 26, 1900, some time in poor health but she never shirked duty and she was a kind, devoted and faithful woman, devoted to her children and loyal to her church and her friends. Six children survive her, three girls and three boys, Mrs. Hattie Waller, of the Verona neighborhood, Virginia Dixon, and Jerry Dixon, of Crescener Church. John Dixon has long been a member of the church and has ever been active in the discharge of his official duties.

CHAPTER V.

THE FIRST COMMUNION, A NEW CONSTITUTION, AND A NEW CHURCH.

THE first recorded communion was held on "Holy Whitsunday, 1814." We copy the list, spelling and all: Christoph Zimmerman, ux. Maria, Daniel Beemon, George Rausch, ux. Elizabeth, John Rausch, ux. Nancy, Friederich Tanner, Jemima Tanner, John Beemon, ux. Peggy, John Hauss, ux. Milley, Joshua Beemon, Friederich Zimmerman, ux. Rosina, Layanna Christler, Aaron Tanner, Benjamin Aylor, ux. Anna, Jacob Hauss, ux. Susanna, Rosina Rausch, Nancy Christler, Susanna Barlow, Elizabeth Hofman, Jacob Rausch, ux. Anna, Amey Rausch, Molly Rausch, Peggy Hauss, William Carpenter, ux. Polly. Summa 33.

At the next communion held on Whitmonday, 1815, the following were received by confirmation: Wm. Rausch, Abraham Rausch, John Crisler, David Crisler, Jonathan Carpenter, Jeremias Rausch, Elisha Rausch, Polly Otterbach, Julianne Rausch, Julianne Carpenter, Polly Hofman, Elle Hofman.

At the congregational meeting held Jan. 6, 1815, a new and much longer constitution was proposed and adopted. It breathes throughout a spirit of devotion and piety, and deep and abiding loyalty to the Lutheran church. Provision was made to elect three deacons every three years, and at that first election, Daniel Beemon, George Rouse, and Ephraim Tanner were elected for three years. At the expiration of that time, Ephraim Tanner was re-elected and Jacob Holsclau and Ephraim Utz were elected to serve with him. At the next election in 1821, two others were elected to serve with Ephraim Tanner, viz: Jacob Rouse and John House. No other officers were provided for when the constitution was first adopted.

Not only was the new constitution explicit as to the duties of the pastor and the deacons, or the vorsteher, as the Germans appropriately called them, but it also said some very plain things about the duties of members, as for instance the following: "He must model his life according to the Christian ordinances, and if he deviates therefrom, he must be cheerfully corrected. Every

one must contribute according to his means as God has blessed him, whether it be much or little for the maintaining and carrying forward of God's work in the congregation. Through the mercy of God, we should avoid all gross sins and vices, such as cursing and swearing, lying and cheating, carnal sins, fornication and adultery, drunkenness, immoral plays, gambling, obscenity, horse-racing, as also hatred, enmity, strife against neighbors, and all other sins and vices, forbidden in the word of God, and offensive to a true Christian; and he shall lead a consistent, pious, industrious, Christian life, through which the doctrine and church of Jesus Christ will become beautified and adorned."

On the 6th of January, 1823, at a congregational meeting held at the house of Jacob Rouse, the question relative to the building of a new church was taken up for consideration. When Father Carpenter spoke upon this subject, he became so deeply affected, that he gave vent to his feelings, burst into tears, and said: "Alle bauen gute Haeuser und lassen Gott in der Huette wohnen!" "All build good houses and let God live in the tent." This had such an effect upon the brethren, that they at once resolved to build a new church. Therefore, in the summer of 1823, a log church was built. It was 25 by 25 feet in the old style with an end gallery and a high pulpit. This old church is now on the farm of E. O. Rouse and is used as a barn, having lately been re-roofed and otherwise repaired.*

The constitution of 1815 was signed as follows: William Carpenter, Daniel Beemon, George Rouse, Ephraim Tanner, Christopher Zimmerman, Frederick Tanner, Jacob Rouse, Benjamin Aylor, John House, John Rouse, John Beemon, Aaron Tanner, Simeon Tanner, Michael Rouse, Jeremiah Carpenter, William Rouse, Sr., Abraham Rouse, John Crisler, David Crisler, Jonathan Carpenter, Jeremiah Rouse, Elisha Rouse.

It was, of course, written in German, and it was so used until 1846, when an English translation was made by Noah Surface. The services were conducted exclusively in the German language until 1824, when Father Carpenter began to use English half the time, in preaching, and soon English was used altogether. Father Carpenter would gladly have used English sooner, but the Sprach-

*Harbaugh's History.

geist, which we sometimes call with a somewhat oritund euphemism, conservatism, was very strong, and he was very careful not to force matters and thus bring trouble. Thousands in our country are now being lost to our church by similar tenacity—holding on to a strange language that must sooner or later give way to the language of the land in which we live. If this were the place for discussion of the subject, various things could be said.

The manner of conducting services then was very much as at present, except of course there was no organ. Stress was laid upon catechization, which was conducted in both German and English, and as English catechisms could not conveniently be secured, they had some printed in Cincinnati, which cost twenty-five cents apiece.

Abraham Beemon is the first recorded baptism, but closely following is a long list of those who afterwards became useful citizens and faithful members in the church. Few, if any of the fathers seem to have neglected to consecrate their children unto God in his appointed way. It was usual then, as in early Bible times, when a family was converted, for the whole family to be baptized at once, and there is still in the congregation a mother who thus presented at one time six children for baptism, the youngest being only six weeks old.

CHAPTER VI.

THE DEATH OF FATHER CARPENTER, HIS SUCCESSOR AND HIS FAMILY.

ON the 10th of July, 1832, Father Carpenter wrote a letter to the Rev. Jacob Crigler, of Berlin, Pa., in which he says:* "I have now been preaching the blessed gospel for a space of forty-five years, this last spring. I was about twenty-five when I began, and am now a little upwards of three score years and ten; and according to the course of nature and my feelings, I cannot possibly hold out much longer. We may indeed expect the ordinary blessings of divine Providence, but cannot expect miracles. I have often had heavy thoughts about my little congregation here in the wilderness." He then urges the Rev. Jacob Crigler to come and take charge of the congregation, stating that if he could not come directly, it would still give him great satisfaction if he could have a well-grounded hope that he would come in a few years. In speaking of a communion season in the letter, he says: "On Whitsuntide we had the sacrament in our church, and I had the pleasure of seeing your old father-in-law, your two brothers and their wives at the communion table, *but too many of the members stood back* that I could have wished to have seen there. There were only twenty-one communicants, and a few years back I had as many as sixty-two." In less than a year afterwards, Feb. 18, 1833, Father Carpenter went to his rest and reward, and his faithful labors on earth were closed forever.

Dr. Wolf in his excellent book,† in speaking of the faithfulness and zeal of the early fathers in the church says: "Thus rolled the wave of missionary operations till it reached, before the close of the century, the very summit of the Alleghenies, but the mountains themselves form no barriers to the spread of the Gospel. And weak and poorly organized as was the church, the aggressive spirit of Christianity moved it to follow

*Harbaugh's History.

†The Lutherans in America. p. 311.

the streams of immigration and to plant the cross on the wild prairies of the West. One of the noblest of these pioneers was Rev. Wm. Carpenter, who, after serving for twenty-six years the old Hebron Church in Madison County, Va., followed a colony of his own congregation to Boone County, Ky. This little band had kept up religious meetings in their humble cabins for eight years, when Mr. Carpenter paid them a visit to catechize the children and to administer the sacraments. He felt constrained to cast his lot among them, and for twenty years, to the close of his life in 1833, he exercised his ministry in that remote region." (Dr. W. does not seem to be aware of previous visits, and of the building of the cabin church in 1807. See Chapter III.)

After the death of Father Carpenter the church was vacant for about fourteen months. The Rev. Jacob Crigler moved here in April, 1834. Jacob Crigler, or "Kreigler," as he still spelled his name in 1826, (see minutes of West Penn'a Synod) was the son of Aaron and Catherine Crigler, and was born in Madison Co., Va., Jan. 15, 1778. Before coming to Kentucky he had been pastor for some years in Berlin, Pa., where he was one of the founders of the West Penn'a Synod, which was organized at Berlin, Pa., Sept. 9th, 1826. The Synod then embraced all the territory west of the Susquehanna river, and had but twenty-five clerical members, seventeen of whom were present at the organization. Now the West Penn'a Synod embraces but four counties, Adams, York, Cumberland, and Franklin, and has 97 ministers and 23,056 communicant members, while on its former territory there are three other synods belonging to the General Synod, with 169 ministers and 32,745 communicants, besides thousands of active Lutherans who belong to the other general bodies.

Father Crigler was first married to Lydia Utz, on her eighteenth birthday, Jan. 15, 1799. She died July 15, 1805, leaving him with two children, Silas and Eleanor. A third child, Enoch, died a month before his mother, when only four months old. Silas Crigler married Catherine Zimmerman, Oct. 23, 1836. He and his wife both were members of Hopeful Church, but before his death he moved to Morrow County, Missouri.

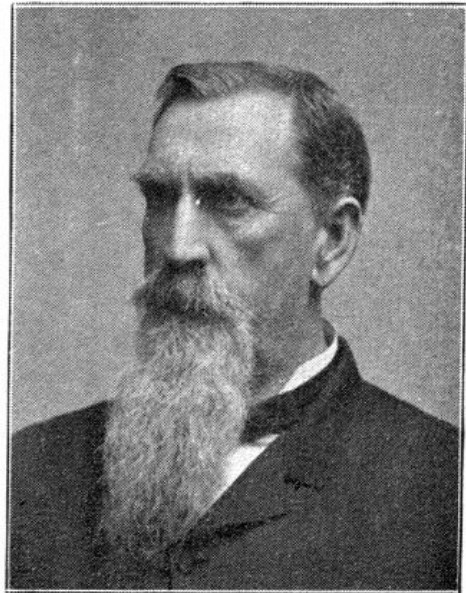
Eleanor Crigler was married to Alexander H. Philson, of Berlin, Pa., March 12, 1829, and she was a member of the Lutheran Church at that place throughout her useful life, which closed July 23, 1871, when her age was 71 years, 11 months, and 23 days.

Father Crigler was married a second time Sept. 20, 1808, to Nellie Tanner, daughter of Frederick Tanner. She lived until Feb. 12, 1855, when she fell asleep, aged 66 years, 4 months and 4 days.

They had twelve children, Noah, Lydia, who married Joel Tanner; Mary Ann, who married Henry Rouse; Julia, who married Aaron Crigler, son of Lewis Crigler; Susan, who married William Rouse; Harriet, who married Rev. Jacob Straffer; Aaron Frederick, Catherine Jane, and Martin Luther, both of whom died before they were six years old; Philip Melancthon, William Yager and Emeline Philson, the only one born in Boone County, where she died July 27, 1851, when not yet seventeen years old.

All the children who came to years of maturity became active members of the Lutheran church. All of them were members in this charge, but Mrs. Harriet Straffer for many years before her death, which occurred recently in Cincinnati, held her membership in the First Lutheran Church of that city. For some years before his death, William Y. Crigler lived in Harrodsburg, Ky., but he remained an active member at Hopeful Church until his death, Feb. 20th, 1894, always endeavoring to come back once a year, at least, to communion and contributing regularly to the church's support.

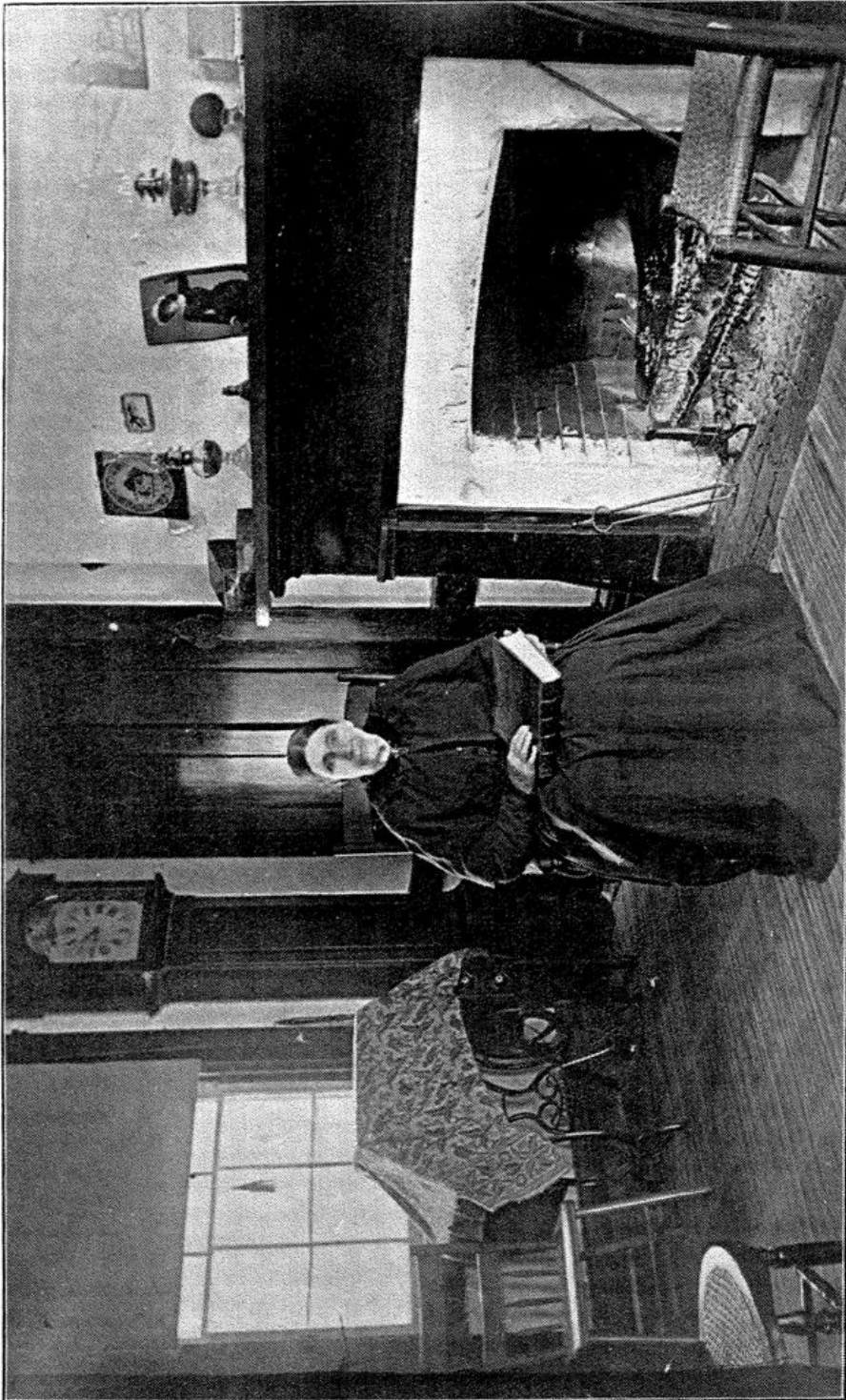
Only one of his children, Philip Melancthon, is still living. He is a faithful member of Hopeful Church and when younger never missed a service without some imperative reason. For long years his was a familiar figure as he rode on horseback to and from church. W. Y. Crigler, who was born in Berlin, Pa., Sept. 15, 1831, was confirmed in Hopeful Church Jan. 27, 1856. He died in Harrodsburg, Ky., Feb. 20, 1894. He was an esteemed citizen of Florence for many years and not only served the church in various official capacities, but by faithful service and excellent character contributed much to her success. After moving away he retained active membership in Hopeful



W. Y. CRIGLER.

Church though generously helping every worthy cause where he lived.

Two brothers of Father Crigler, Lewis and Nicholas Crigler, moved to Boone County before he did; and shortly after he came, two others, Joel and Jonas Crigler, moved here. A sister, Mrs. Annie Soures, moved here also, but remained only a short while before going to Indiana.



"OLD KENTUCKY HOME."

CHAPTER VII.

THE PASTORATE OF THE REV. JACOB CRIGLER.

AFTER the arrival of Father Crigler, the first communion was celebrated Oct. 26th, 1834, at which time there was a total of sixty-nine communicants, twelve of them being confirmed on that day as follows: Aaron Crigler, Jacob Zimmerman, William Rouse, James Crissler, Henry Tanner, Caleb Tanner, Annie Tanner, Nancy Rouse, Levitha Crissler, Melviny Rouse, Lucinda Crigler, and Eli Carpenter. The record is made for the first time in English, and at the next annual meeting, Jan. 6, 1835, the minutes are recorded in English, though it is stated that the discipline was read in German.

Dr. Wolf, in speaking of the General Synod, says,* "It sought to embrace the whole church. * * * It united the wisdom, piety, ability and energy of the church, north, south, east and west, and by the concentration of all her resources for objects to which no individual synod could have been competent, it was able to provide in large measure for the wants and prosperity of the whole church.

"A warm spiritual life coursing through all the arteries of Christ's body, and wise leaders directing it, there was a rapid expansion of the church's borders as well as of her influence and power. Following the steady flow of population, missionaries organized new congregations on the territory now embraced in Kentucky, Indiana, Illinois, and Missouri. These, though widely scattered, were united into a new synod in 1835, under the title of the Synod of the West."

This synod was organized by a convention held in Louisville, Ky., Oct., 1835, with the following officers: Pres., Rev. Jacob Crigler, Florence, Boone Co., Ky.; Sec'y, Rev. Wm. Jenkins, Thompson's Creek, Bedford Co., Tenn.; Treas., Rev. Geo. Yeager, Jeffersontown, Jefferson Co., Ky. The next session of the synod

*The Lutherans in America. pp. 360-1.

was held in Hopeful Church beginning Oct. 2nd, 1836. On the day previous, the preparatory services were attended to, on which occasion the Rev. Ezra Keller, (Missionary from East, Pa.,) preached in the English language, upon Rev. iii. 16. He was followed in the German language by the Rev. Mr. Schwartz, who preached from Rom. viii. 10-17. It was a scene of peculiar interest to witness at one view around the communion board, ministers of Jesus who reside and labor in seven of these United States, who solemnly attested the reality of the religion of our Lord Jesus Christ. Truly many can say, "Such a sight our eyes never beheld before. May the Lord of the harvest send forth more laborers until the wilderness and solitary places shall rejoice."*

The Rev. Daniel Scherer, of Hillsborough, Ill., was a member of the synod, and with his delegate he set out from there to reach Hopeful Church, but after riding upwards of a hundred miles, they were compelled to desist and to return home in consequence of the great rains and the rivers becoming impassable.

As Father Crigler had organized the first Sunday School in Somerset Co., Pa., viz., that at Berlin, Pa., Jan. 1st, 1825, it is not surprising to find the following in his report to Synod: "I know from a long experience in life, that Sabbath Schools are of great utility in the church. Children are to become fathers and mothers in the church when we shall have gone to render an account of our stewardship, and Sabbath Schools are the means in the hands of the Almighty to prepare them for this great station to which they are destined. I would therefore recommend to the brethren to exert their influence, and use all necessary means personally to establish such institutions wherever it can be done." In the same report he says, "The signs of the times connected with our own experience proclaim that perilous times are at hand; and if we wish our church to grow, and her branches to spread over the fertile valley of the West, it will undoubtedly require UNION, CONCENTRATION OF EFFORT, AND DECISIVE ACTION. I hope the brethren will duly consider this subject, and give it that attention which it demands."

At the same meeting of Synod the committee on the state of religion have the following item in their report. II Kentucky.†

*See Minutes of the Synod of the West.

†See Minutes of the Synod of the West.

“In this state the prospects of the church are certainly favorable. Upwards of forty years have elapsed since the germ of Lutheranism was planted in Kentucky. For want of a sufficient number of ministers of the proper spirit, to water and rear it up, it was allowed to languish. In and about the city of Lexington, a considerable congregation had once been established, through the faithful labors of our Rev. Father Carpenter, who is now no more; but having been left destitute for many years, it has dwindled away, until at this time, no more than a few scattered members can probably be found. It is believed, however, that a faithful man of proper qualification, with a little foreign air, might yet be the means of doing considerable good among that neglected people.

“In Boone county, where Father Carpenter, but several years ago, departed this life, and where he had labored with unremitting faithfulness for many years previous to his death, the cause had greatly suffered for want of English preaching, in the introduction of which the Rev. Father had many difficulties to encounter. Since our Bro. Crigler has located here, this evil is obviated; and although many ignorant and wrong prejudices exist against the cause in the minds of some ignorant and bigoted sectaries; yet it is to be hoped, that this and every other obstacle will, in due season, be overcome, and that the sun of prosperity will soon beam upon this part of the Lord’s vineyard.”

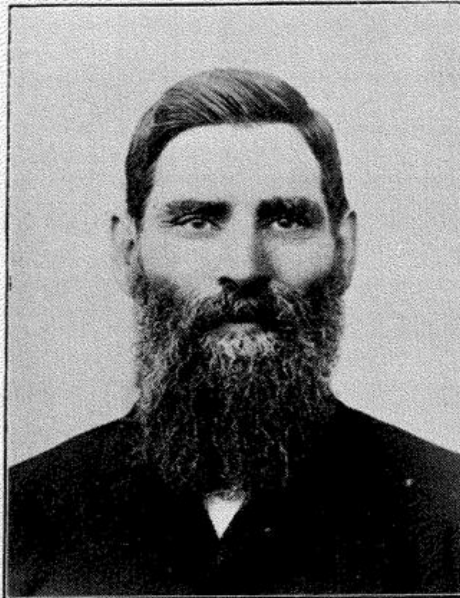
CHAPTER VIII.

CONCLUSION OF FATHER CRIGLER'S PASTORATE.

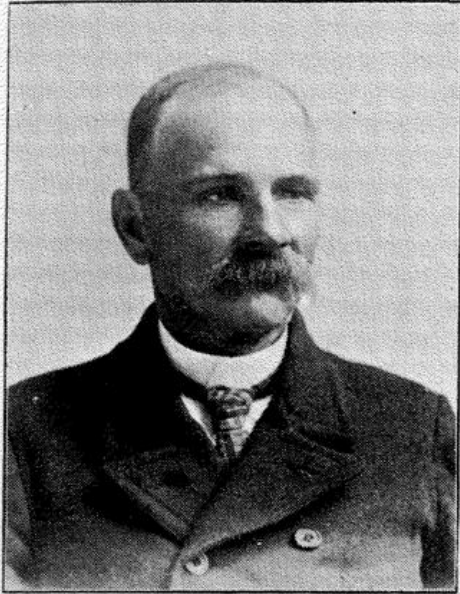
AS we have already seen, Father Crigler was the first president of the Synod of the West, and he was an active and useful member of that body for nine years. He was president of the Missionary society of that synod in 1841 when it was resolved, in connection with the Synod of Ohio the Rev. Abram Reck as a missionary in Cincinnati. From his efforts in that work results great enough to crown his name in great honor. He was at the same time carrying on faithfully the work of his own pastorate, and we notice from the other records that there was activity and abundant church life.

He was a faithful, active, and progressive pastor, and he was heartily in favor of English services, Sunday Schools, Missionary activity, Temperance and Sabbath observance. All of these things were much spoken against in his day, as some of them are opposed in certain churches yet, and even by some in the work he has left to be carried on by others. However, then as now, the greatest difficulty was not in dealing with open opposition, but in overcoming fatal indifference which quiets the nerves of so many while the deadly opiate brings on its lasting sleep.

In the minutes of the annual meeting, January 6, 1836, we find the following:



SILAS JOSHUA ROUSE,
Limaburg, Ky.



JACOB BAXTER CRIGLER,
Hebron, Ky.

(The next year A. F. Crigler was sexton for the same amount—the last in the old church.)

Resolved, That the management for the repairing of the meeting house, etc., be given into the hands of the church council and that they employ some person to do the work on the best terms they can.

Whether the repairs were attended to or not, the old church did not give satisfaction; for at the next annual meeting "much was said" and a special meeting was appointed for March 4, 1837, to consider the subject of building a new church. At the special meeting it was decided to build at once, the walls to be of brick, size 35 x 50 feet.

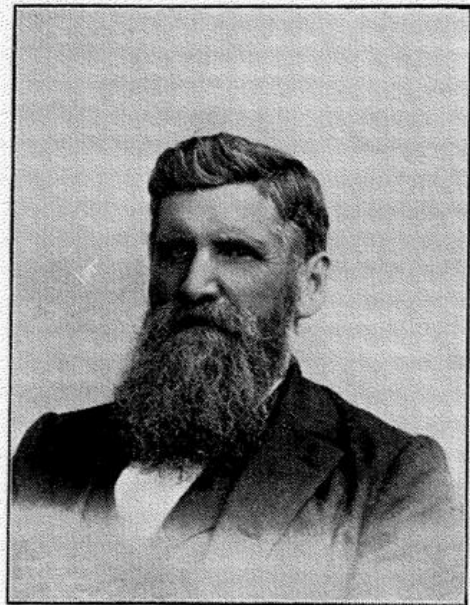
The bricks were made on the lot

Resolved, That the door on the east side of the meeting house be removed to the south end, and a window put in where the door now is, and the benches so arranged as may suit the house best.

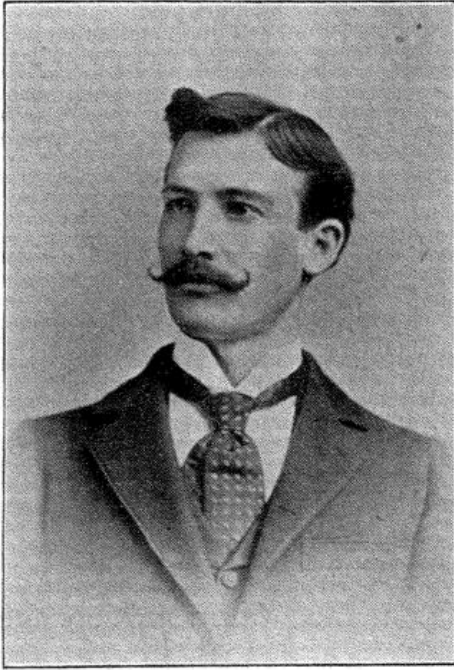
Resolved, That the window at the south end of the house be put in the west side.

Resolved, That a bucket be procured and a place be prepared whereon it may be placed with water for the people to drink during the time of meeting.

Resolved, That Ben, a black boy, be employed to open the doors and windows of the meeting house, make the fires, fetch the water, sweep the house, etc., etc., and that he receive two dollars a year for his services.



JACOB WILLIAM ROUSE,
Limaburg, Ky.



W. O. ROUSE, M. D.

near the church, and beside the work donated, the treasurer says in his final report that he paid out altogether in money \$1587.28½. That building is the one still in use without material changes except that a vestibule and bell have been added in recent years. Father Crigler closed his labors as pastor of the charge in February, 1842. The next year, in October, 1843, the Synod of the West met again in Hopeful Church. The president in his report to that synod says: "Our venerable Bro. Crigler, having left his charge in Boone Co., Ky., in care of Bro. John Surface, informed me by letter, dated January 1, 1843, of his having organized two new congregations, one in Portsmouth, O., and the other fifteen miles distant, at the Furnaces. Here he seems to be laboring with the prospect of considerable usefulness among the German immigrants. May the Lord reward his faithful and self-denying labors with an abundant harvest of immortal souls."

He took an active part in the organization of the Miami synod at Xenia, O., October, 1844, being chairman of the called convention. About that time he retired to his farm near Florence, where he lived until July 14, 1847, when he died in the triumphs of the Christian faith.

"He being dead yet speaketh."

Quite a number of Father Crigler's descendants became active and useful members of the different churches of the county, and there was a large number of others who were related to him in various ways and many of the same name who were among the best people of the same



MISS ORA E. ROUSE.

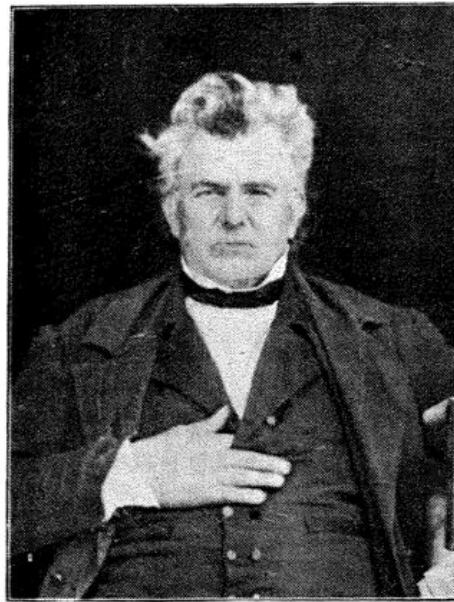
churches. We give cuts of S. J. and J. W. Rouse, who were grandsons of Father Crigler. For a long time they lived in Limaburg, Ky., and having adjacent farms they kept a general store together. They held their membership at Hebron church and they were usually in official position there, and they were also regular attendants at Hopeful church. S. J. Rouse died in May, 1901, when nearly sixty years of age. He was a man of devoted and Godly life and had a great influence for good in the community where he lived. He always took an active interest in every good work and was a Christian who stood by his convictions with a devotion that knew no wavering. His brother, J. W. Rouse, is still living and is an active and faithful official in the church and a man of worthy example in all walks of life. His two children, Dr. W. O. Rouse and Miss Ora E. Rouse, are also loyal members at Hebron where both have been active in service for the Master. Dr. Rouse is now a prosperous physician in Burlington, Ky. J. B. Crigler, a son of Aaron and Mrs. Julia Crigler, has long been very regular and active in church work.

CHAPTER IX.

THE PASTORATE OF THE REV. JOHN SURFACE.

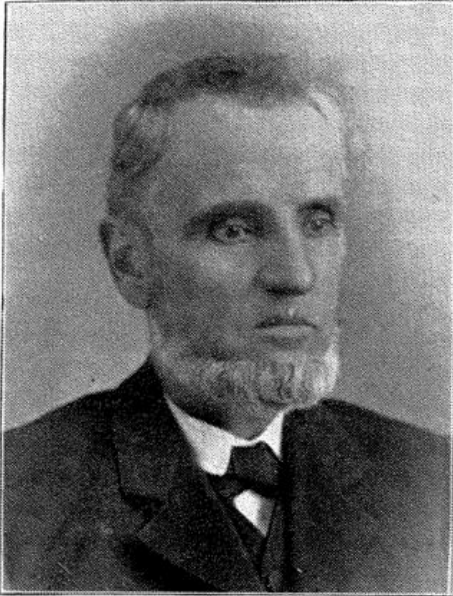
THE Rev. John Surface succeeded Father Crigler in the pastorate. He was born Feb. 11, 1799, in Shenandoah County, Virginia; and when six weeks of age was consecrated to the Lord in holy baptism, by the Rev. Paul Henkel. His parents were Adam and Mary M. Surface, who, for many years, stood in regular connection with the Lutheran church, and were exemplary Christians. When he moved with his parents to Warren County, O., where was his home the rest of his life, though in later years he served churches in various localities, being pastor in Boone County for nine years and six months.

He was married to Miss Mary Wimmer, Aug. 16, 1817, by the Rev. John Hart, and in this union they were blessed with thirteen children, eight sons and five daughters. One son, Noah Surface, came to Boone County and took a prominent and useful part in the work of the church. Four of the children predeceased him in death, since died, and four are still living: Gunpowder, Ky.; Silas D. Surface, Little, O.; Cornelius B. Surface, Springboro, O.; and Mrs. Sarah A. Sellers, Lyons, Ind.



REV. JOHN SURFACE.

He had early religious convictions, but hearing a certain minister say in a sermon, that the best period to seek the Lord was between eighteen and twenty-five years of age, he did not unite with the church by confirmation until May 20th, 1820. Subsequently he entertained doubts of his acceptance and true



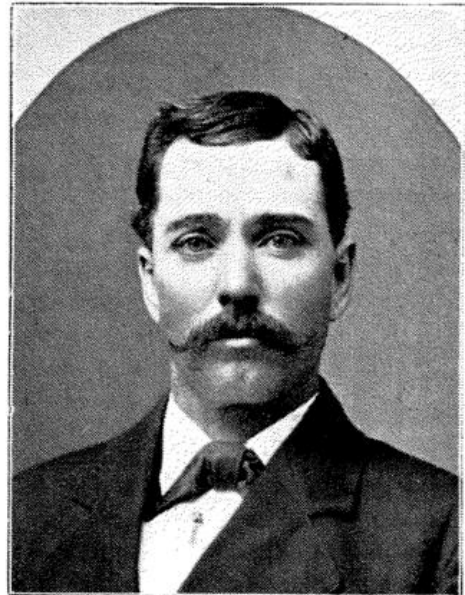
NOAH SURFACE.

conversion and he passed through quite a struggle, studiously reading God's word and praying much and earnestly, and fully realizing later the blessings of pardon and joy.

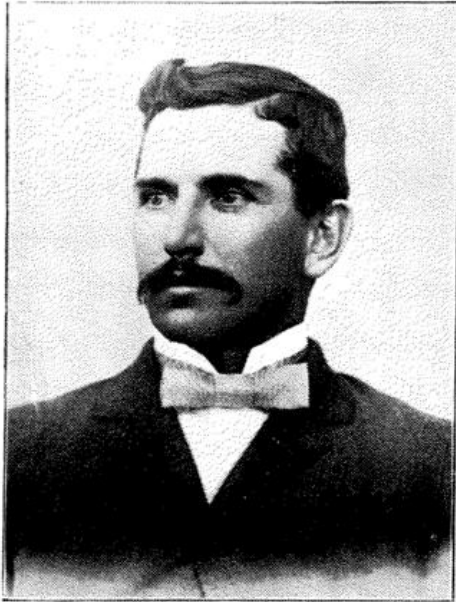
When about twenty-five years old, he was seriously impressed with the duty of preaching the gospel. His life had been spent on the farm and in the blacksmith shop and his education was limited, but with great energy along with his labors at the anvil, he devoted all his leisure time to reading and study. After a course of study for about four years under the advice and counsel of the Rev. Henry Heincke, in the meantime exercising his speaking talents in prayer meeting and exhortation, he sustained an approved examination, and

was licensed to preach the gospel by the Evangelical Lutheran Synod of Ohio, June 28, 1829. For a few years he diligently continued his studies and preached at some points in Warren County, O., but without any regular charge. In 1834 he gave himself more fully to the work, and during the remainder of his life he was "abundant in labors," visiting many destitute places, organizing nineteen congregations, and faithfully dispensing the blessings of the gospel.

He began his labors in the Boone County charge in Feb., 1842. He never moved his family here, but had regular services once a month, except one year when he came for regular appointments twice a month. Early in his ministry here he had an interesting revival of religion, and during his pastorate he received sixty-eight persons into church membership.



BENJAMIN CORNELIUS SURFACE.



JOHN SILAS SURFACE.

The Synod of the West held its session in Hopeful Church in 1843, but Father Surface was not a member of that body. He retained his membership in the Ohio Synod, and he was one of the charter members of the Miami Synod, organized in 1844, and its first treasurer.

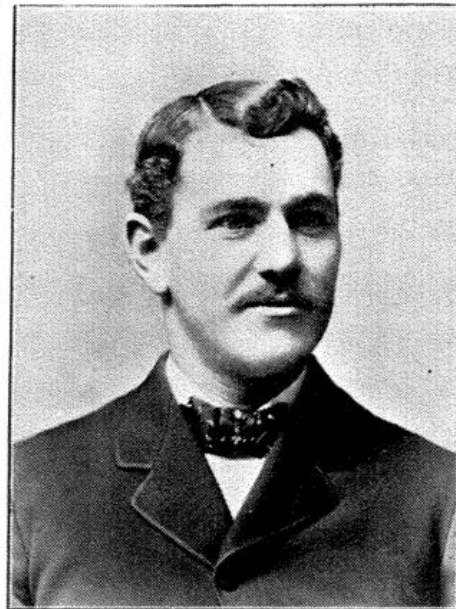
Soon after the Synod was organized, some evil disposed persons raised a slanderous report reflecting upon his honesty, and a committee was appointed by his request to investigate the matter. After searching and thorough inquiry, the committee reported and the Synod unanimously adopted the following: Resolved, That it is the unanimous opinion of this body, that Bro. Surface is entirely innocent of the

charge of dishonesty which common report has brought against him, and that he is fully entitled to the confidence and esteem of the church, as a man of unimpeachable integrity and good Christian character.

Resolved, That Synod sincerely sympathizes with Brother Surface, in the great calamity of having his reputation unjustly aspersed by the tongue of slander.

There was some friction after this about entirely different matters, and he was instrumental in organizing the Salem Synod, which held one session, but which for various reasons had no continued existence. Ample explanations and apologies were made to Father Surface, and he retained active membership in the Miami Synod throughout life, and he continued as pastor here until August, 1851.

The statistical results of his minis-



ELI HARRIS SURFACE.

try are as follows: He baptized 419, lectured 151 times, preached 1842 sermons, received into church fellowship 310 members.

He had a strong physical constitution, and for many years had good health, but in his late years he was afflicted with rheumatism, several months before his death he had an attack of palsy, and after recovering from that, he became subject to dropsy, from which, after much suffering for nearly two months, he died in the triumphs of faith, Feb. 6th, 1866. About twenty minutes before he died he said, "The time of my departure is at hand." "Father, into thy hands I commit my spirit."

The descendants of Father Surface settled in Ohio or rather continued to live there as he did not move his family to Boone County. Later one of his sons, Noah Surface, came to Boone County. He was born in Warren County, Ohio, April 15, 1826. His ancestors for generations were devoted Lutherans. His great grandfather being a man of considerable means in Virginia, sold his possessions and moved West, and the Continental money proving worthless he lost everything he had. His wife also died, leaving him alone with a family of children, one of them an infant and others of them small. Still he always asked God's blessing upon the pot of mush which was their daily fare, and reared his children, as did his sons after him, in the fear of the Lord. Noah Surface received all his early training in German, but when he was some sixteen years old, he was instructed by the Rev. George Sill in English and he not only committed to memory the plan of salvation in Luther's Smaller Catechism, but also all the proof passages. He united with the church in 1843. In 1845 he moved to Boone County and was married to Miss Mary Tanner, June 9, 1845.

He was elected chairman of the annual meeting at Hopeful in 1848, when only 22 years old, elected deacon in 1853 and elder a few years afterward. His Sunday School work will be mentioned at another place. He enjoys the somewhat rare distinction of having all his sons, sons-in-law, daughters, and daughters-in-law active members of the Christian church and nearly all of them Lutherans.

His three sons have been almost continuously in official position in the churches for many years; among the most regular attendants and faithful workers in the entire county and there are no more delightful homes for the pastor to visit, as they are all interested in the welfare of the church and all work and pray for the success of the work and the wide building up of the great Kingdom.

CHAPTER X.

THE SECOND VACANCY AND THE SUPPLY BY REV. DANIEL SUMMERS.

AFTER Father Surface resigned the charge was vacant until March, 1852. In November, 1851, Prof. M. Diehl, of Springfield, O., who was president of the Miami Synod, arranged with the Rev. Daniel Summers, who was then a student at Wittenberg College, to come to Boone County as a supply. He had just recovered from a serious spell of sickness and was not yet very strong, but he agreed to come and it was arranged to meet him in Covington. "Uncle Ben" Tanner went down after him but for some reason started home before Mr. Summers got across the river so that he was under the necessity of walking out to Florence. That was before there was any railroad south from Cincinnati, and he met a great many droves of hogs along the way and he had to give them the road. Several times their drivers eyed him closely and asked whose hogs he had taken down.

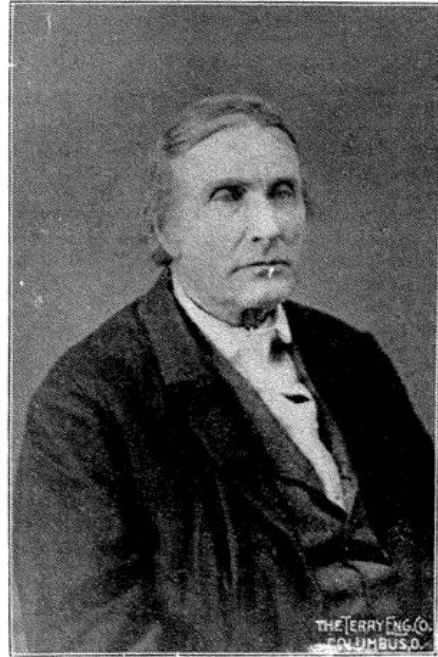
Finally he arrived at Florence more dead than alive, but after a good night's rest he went to the church and preached, not expecting to return; but at the close of the service, "Uncle Ben," Jonas Crissler and others asked him to make another appointment in two weeks, as they had no pastor and were anxious for preaching. He got *ad interim* license from Prof. Diehl, so that he could administer the sacraments, and continued to supply until March, 1852, when the congregation became united enough to elect a pastor.

During the Christmas vacation in 1851, he came down and preached day and night in the church and private houses, and by the second Sunday the people became very much interested and begged him to continue the meeting. But his "barrel" being only a small keg then, and not very full at that, he had preached out, and as an excuse to get away, he insisted that the rules of the college would not allow him to remain away any longer. They told him that he could not cross the river as there was no bridge then, and the frozen river was passing through a thaw. Monday morning "Uncle Ben" took him to

Covington. Great crowds of people were on both sides of the river. The ice was not broken but from one side to the other the ice was moving down. He gave "Uncle Ben" the slip and started across. The people looked as though they thought he was either a hero or a fool. He got across in safety, but in an hour the ice broke and showed there was good reason to make the people look at him in amazement while he was walking across. In two weeks he had a new sermon, and he continued to make regular visits for two months more, the congregation paying his travelling expenses for his services. The sexton furnished his own wood and kept the church for six dollars a year!

No one associated with the work of Hopeful Church has ever been more widely known or more highly esteemed than "Uncle Ben" Tanner, as he was familiarly called, who died February 27, 1875, when lacking less than a month of being seventy-five years old. He was by common consent acknowledged to be a model Christian. No one called in question his religious character, and now that he has been dead so long, he is still very widely remembered.

He was very active for many years, always at church and at every other place of duty. He was for a long time an official, superintended the Sunday-school, led the prayer meeting and took an active part in all the work of the church. His pastor, Rev. W. C. Barnett, closed an account of him, as follows: "His last days were peculiarly blessed, calm as the serenest morn. He gave the most specific directions in regard to his burial—where the grave should be; the coffin should be plain; no hearse, a common spring wagon should be used. This was to rebuke the inordinate tendency for display, as at the present seen, even in burying the dead. He talked of his end with the same composure that would come into conversation about a common journey."



BENJAMIN TANNER.

CHAPTER XI.

THE PASTORATE OF REV. D. HARBAUGH.

REV. David Harbaugh was born in Franklin County, Pa., about one mile west of Pen Mar, Nov. 29th, 1823. His parents were George and Anna (Snyder) Harbaugh. He came to Ohio in 1840 and united with the Lutheran church under the pastoral care of Rev. John B. Reck, at Canal Dover, O., Sept. 12, 1841. He went to school at New Hagerstown and later at Wooster and taught school for two terms in Tuscarawas County and two in Seneca County, O. He went to Springfield, O., July 12th, 1845, when Rev. A. Helwig, Rev. A. S. Link, and Rev. R. C. Black commenced their studies with him under Dr. Ezra Keller.

He went to Pennsylvania in the spring of 1847 and for six months collected money to aid the First Lutheran Church of Springfield, in the completion of their church. He travelled as financial agent of Wittenberg College for two years, closing that work in August, 1850.

He was licensed to preach the gospel at Canal Dover, O., by the English Synod of Ohio, May 1st, 1849, and ordained by the Wittenberg Synod at Bucyrus, O., Sept. 23rd, 1851. His first charge was in the vicinity of Springfield, composed of "Mt. Zion" and "South Charleston" churches. Having accepted a call to Boone County, Ky., he left Springfield with his family March 2nd, 1852. They dined with Rev. W. H. Harrison in Cincinnati and some of the brethren of Hopeful Church took them and their goods that day yet to Mrs. Ephraim Tanner's house about one mile west of Florence.

He says:—"On the next day, our good brother, A. F. Crigler, who had gathered some of the necessaries of life, came to us with ham, flour, corn-meal, butter, lard, eggs, potatoes, etc., for all of which he and the people received our hearty thanks."

He at once took earnest hold of the work and laid solid foundations for the important work he accomplished in a few years. He preached his first sermon from Mal. iii. 16 and fol

lowed it a week later by a more formal introductory sermon from Is. lviii. 1. He held his first communion May 9th, when seventy-two communed. June 12th, he organized a class of catechumens when twenty-nine gave in their names. Indeed the summer was crowded with matters of interest, some of which we will mention again, the organization of a Sunday School at Hopeful, the death and funeral of Joshua Zimmerman, a Sunday School celebration when Prof. Diehl and Rev. W. H. Harrison were present and addressed the children, and other events. The night after the celebration, they were to have preaching at Hopeful, but owing to a heavy rain only ten were present. A good prayer meeting was held, after which with P. A. Schindler and Lovell F. Tanner started on horseback for the home of the latter. The night was dark and they became bewildered in the woods and twice returned to the church. Finally they threw down the fence and went through the fields and reached Bro. Tanner's home about 11 p. m., wet and sick.

He began his meeting at Hopeful Nov. 12th, and continued until December 6th, 1852, during which time the members of the church were backsliders resisters converted sinners and the Holy Spirit was present



REV. DAVID HARBAUGH,
Colorado Springs, Colo.

power, and the meetings were solemn and impressive. The order was as a rule exceedingly good, but on one occasion a young man was present who did not behave very well. Bro. Harbaugh endured it for a little while and then remarked: "I never correct any one for misbehaving in church, because I read of a minister who did and he was told after the service that he had reprovved an idiot. I am afraid that if I correct any one, I will do the same thing: for no one but an idiot is likely to misbehave in church." That quieted the young man completely and there was no further whispering during that meeting.

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On Saturday morning, Nov. 27th, 1852, after an earnest sermon by the pastor, from Matt. x. 32, the following persons were received by confirmation: Lucinda F. Rouse, Christian E. Rouse, Martha V. Crigler (Stephens), Harriet E. Crigler (McGlasson), Eliza F. Crigler (Aylor), Sarah A. House, Rosean E. Rouse (Barnett), P. M. Crigler, W. A. Crigler, Robert Crigler. In the evening he received Jacob Tanner, Jr., and Thomas P. Crissler. Next day there was a very solemn and interesting communion, when eighty-six approached the Lord's table. On Monday, the 29th, others united with the church. By baptism: Lydia Craven (Utz), Frances J. Tanner, Lucy A. Youell. By confirmation: Pauline Rouse, Susan Carpenter and Melvina Tanner. The next day, Nov. 30th, the following were received by confirmation: John G. Tanner, Andrew Tanner, Jonas Rouse, Mary Utz. Dec. 4th, others came into the church, viz.: Virginia Crissler (Clare), Julia F. Crissler, Wm. Crigler, and Michael House. As noted above, the meeting closed Dec. 6, the pastor having preached seventeen sermons, Rev. D. Summers fifteen, Rev. W. C. Barnett seven, Rev. J. Schauer six, Rev. W. H. Harrison one, and Rev. Mr. Leonard one. Of the thirty-four who united with the church, the pastor writes, "About three-fourths were members of the catechetical class, and those who were most *studious* and *attentive* were the first to be *convicted* and *converted*." And we doubt not they remained most steadfast and faithful. The pastor was not installed until the following year, May 1st, 1853, but he was ever diligent and faithful and abundant in his labors.

Jan. 6th, 1854, the forty-eighth anniversary of the congregation, he preached a memorial sermon from 1 Sam. vii. 12, "*Hitherto hath the Lord helped us.*" At that time there were 154 adult members, and 134 infant members, six weekly prayer-meetings, and four Sunday Schools, attended by about 200 scholars. That sermon was published and has furnished many interesting items for this history.

CHAPTER XII.

THE PASTORATE OF THE REV. D. HARBAUGH.

(Continued.)

THE year 1854 was one of the most eventful in the history of the Boone County Charge. As noted in the last chapter, special anniversary exercises were held January 6th. On the 9th of the same month, a committee appointed to erect a parsonage held a meeting, and by the 23rd the pastor was out soliciting funds with which to build. A. F. Crigler, Elisha Rouse and William Rouse, each agreed to lease the church an acre of ground for a parsonage, and on that lot of three acres of ground near Limaburg, where W. R. Rouse now lives, the pastors lived for about thirty years.

January 21st, Hebron Evangelical Lutheran Church was organized in the home of John J. Crigler, near Hebron, where Walter Crigler is at present living. Sixteen members were enrolled as follows: Jonas Crissler, J. J. Crigler, Fielden Rouse, A. F. Crigler, Thomas P. Crissler, Jacob Tanner, W. A. Crigler, Elizabeth Crissler, Julia F. (Crissler) Tanner, Virginia L. (Crissler) Clore, Belinda Crigler, Eliza F. Crigler, Jemima (Crigler) Tanner, Jemima Rouse, Rhoda Crigler, Mary F. Tanner.

Several other members were soon added, and the first Sunday after the new church was dedicated, John W. Crigler and Aaron Irving Crigler were received. The former has rendered long and useful service to the congregation, being at present deacon and treasurer. The latter studied at Wittenberg College and Seminary, and after some years of ministerial service in the West, died at a comparatively early age. John J. Crigler, his father, uncle and foster father of John W. Crigler, at whose house Hebron Church was organized, was a devoted and faithful member of the church. After studying under the direction of Rev. D. Harbaugh and Rev. J. G. Harris, his successor, Brother Crigler was licensed to preach the gospel May 19, 1856, by the Synod of Kentucky. In 1858 he removed to Sullivan County, Mo., where he preached more than ten years, doing a great deal of missionary work. In 1874 he became pastor of Johnston's Grove Church,

Storey Co., Iowa, and during his stay there organized and supplied the Marshall and Grundy County pastorate. The next year he was compelled to resign on account of ill health, and he died March 11th, 1877, at the residence of his son, Rev. A. I. Crigler, in Knoxville, Ia., aged 65 years, 11 months and 11 days. One who was there says: "The last hours of the departed were profoundly impressive. Such calmness and entire reliance on Jesus in that hour that tests our faith as was experienced and manifested by this 'old soldier of the cross,' speak louder than sermons, and whisper in sweeter tones than David's harp of solemn sound: 'Be ye wise unto salvation,' 'Be ye also ready.'"

On the 13th of February, 1854, Brother Harbaugh started for Virginia to visit the old mother church near Madison, and to solicit funds for the new church at Hebron, Ky. On the cars near Culpepper he entered into conversation with a gentleman who was acquainted with some of the Kentucky friends and their relatives in Virginia. He manifested true Southern hospitality, and gave Brother Harbaugh a horse to ride to his destination from Culpepper. The reception in Virginia was cordial, the pastor, Rev. A. P. Ludden, giving all the encouragement he could. Rev. Harbaugh preached his historical discourse in old Hebron Church in Virginia, giving them an account of their daughter, Hopeful Church, and the grand-daughter Hebron, not yet a month old! He also preached a sermon on "Benevolence" in the afternoon of the same day, and the following week he took subscriptions from the members to the amount of \$130, and the trustees held a meeting and kindly voted him \$400 more.

He left Virginia March 1, and returning *via* Washington, Baltimore, Hanover, Gettysburg and Waynesboro, he visited the old stone house where he was born, near Pen-Mar, and preached in Harbaugh's Church (Reformed) on the very spot where he used to play "corner-ball" when he was a boy.

After visiting relatives at Lancaster, Pa., and Bellefontaine, Ohio., and attending an oratorical contest at Wittenberg College, he reached home in Kentucky, March 16, 1854.

He moved into the new parsonage June 21st, and July 15th the corner-stone of the church at Hebron was laid, the Rev. W. H. Harrison, of Cincinnati, preaching the sermon. In the early autumn, accompanied by Brother John J. Crigler, Brother Harbaugh made a missionary tour to Dearborn County, Ind. On their return October 2nd, when crossing the Ohio River at Taylorsport, the boat sprung

a leak and Bro. Crigler advised him to mount a horse, which he did, but when he saw no hope of getting out, he let the horse go. He went under the water once, but on coming up seized a plank which had floated from the boat, and working it under his arms, kept above water until two men came in a skiff and took him to shore. When they were safe on land, wet and chilly, they shed tears of joy and thanked God for their deliverance.

Hebron Church was dedicated December 3, 1854, Prof. F. W. Conrad, D. D., preaching the sermon and raising nearly \$400 to pay the remaining indebtedness. Rev. D. Summers was present and preached in the evening. That was a joyful day for the Lutherans in Boone County!

Before Brother Harbaugh had reached home from his trip to Virginia, a convention was held in Jeffersontown, Ky., for taking into consideration the propriety of forming a new synod. He wrote a letter to the convention favoring the new synod, and he attended the first meeting which convened in Louisville, May 11, 1854. He was elected the first treasurer of the new Synod of Kentucky and was authorized to procure a seal. Brother John J. Crigler was his lay delegate. The next year, May 18-22, 1855, the Synod of Kentucky met in Hopeful Church, the opening synodical sermon being preached by Rev. P. Glenn. Brother H. was then elected secretary and he and Brother J. J. Crigler were both elected delegates to the General Synod.

Previous to that meeting of synod he had resigned the pastorate and Rev. J. G. Harris was chosen as his successor. He preached his farewell sermons June 3rd, 1855, at Hebron, from 2 Cor. xiii. 11, and at Hopeful from Acts xx. 31. He was one of the most active, faithful, and efficient pastors the charge has ever had. He was faithful all along the line of Christian service, and the worthy resolutions of the Kentucky Synod at its first meeting, urging the pastors to preach on "Benevolence," and the people to practice temperance, were, no doubt, inspired by him.

June 11th, Brother A. F. Crigler took Rev. Harbaugh and his family to Cincinnati. They attended the closing exercises of the Miami Synod at Hamilton, Ohio, and the General Synod of Dayton, stopped at Springfield and Bellefontaine, Ohio, and reached Mendota, Ill., June 22, 1855. There Brother Harbaugh was very active and efficient in service, superintending the building of the Lutheran Church and also Mendota College. He served the Board of Trustees as financial agent

and treasurer, and he was for a while president of the institution. Such was the prosperity of the school that according to the last catalogue published before its removal to Carthage, it numbered one hundred and sixty-two students.

While at Mendota he did missionary work at nearly a score of near-by towns. Afterwards he served the congregation at Waterville, Kansas, a number of years, also the Hebron Church which he organized near Waterville. He moved to Colorado Springs in 1890, since which time he spent one year as missionary among the Rocky Mountains, traveling that year 15,541 miles, and preaching regularly in three places. He is now living in retirement, but taking a deep interest in all things pertaining to the welfare of the church and praying for the glory of the Kingdom and the coming of the King.

CHAPTER XIII.

THE PASTORATE OF REV. J. G. HARRIS.

BEFORE Rev. D. Harbaugh had left the charge, Rev. J. G. Harris, of Tippecanoe City, O., had been chosen as his successor. Rev. Harris was of a Levitical family, being a great-grandson of Rev. Nicolaus Kurtz, and a grandson of Rev. Jacob Goering, both prominent among the pioneers of Lutheranism in York, Pa., where Bro. Harris was born, Feb. 14, 1817. He received his early education at the academy in York, and entered the junior class of Pennsylvania College half advanced in 1839. He graduated from the Theological Seminary at Gettysburg, Pa., in 1842, was licensed to preach a few weeks after by the Maryland Synod, and ordained a little later in Ohio. His first pastorate was in Bellefontaine, O., two years; then in Shanesville, Tuscarawas Co., five years; Wittenberg College, two years; Tippecanoe City, six years; from there he came to Boone Co. in 1855. In Tippecanoe City he lost two children from scarlet fever, and suffered much from malaria, but the Kentucky atmosphere soon drove the poison from his system and he was ready for active service.

April 8, 1854, twelve of the brethren who were members at Hopeful Church, somewhat restless for various reasons, but mainly objecting to Rev. Harbaugh's views in favor of temperance, met at the Tanner school house and discussed the advisability of organizing another church. They passed a series of resolutions, but decided not to withdraw from Hopeful Church at that time, but "to proceed to collect funds and erect a house of worship on a corner of Enos Tanner's land, near Stevenson's mill."

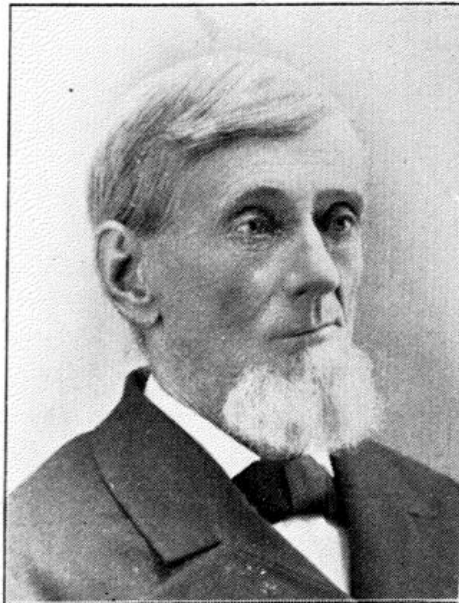
Another meeting was held at the same place May 20, 1855, when \$615 in subscriptions were reported, and it was resolved to "build a house as soon as practicable, the size of Mt. Zion, only two feet higher."

Bro. Harris held special services at Hopeful, January, 1857, and succeeded in bringing about a good condition in the entire church. Ebenezer Church was organized with eleven members Jan. 22, 1856.

Mar. 30th, of that year, the church was dedicated, Rev. J. Borns preaching the dedicatory sermon. Rev. Borns also assisted at special services at Hebron the following winter when it was so cold that on his return home he walked across the Ohio river on the ice.

At the meeting of the Synod of Kentucky, in Harrison Co., Ind., May, 1856, Rev. Harris was elected president and served two years. He was elected president again in 1860, and served two years more. May 30, 1861, the Kentucky Synod again met in Hopeful Church when Bro. Harris, as president, called attention to the "serious troubles that have arisen in our political horizon, designed, no doubt, by an overruling Providence, as a merited chastisement for our intentional sins." Thus war threw its shadow every close of the minutes we find this though this convocation was attended by brethren from different states and deliberations were the utmost love and courtesy."

Previous to this time there had been some trouble again with Ebenezer Church and it had withdrawn and at a called meeting of the "male members" they elected Rev. John Surface as their pastor for one year. At the end of that time he was re-elected, but June



REV. J. G. HARRIS.

Harris was again elected pastor and that church came back into the charge. The pastor was a pious and devoted man and despite the evil effects of war, things moved along very well.

A pious woman who was not a Lutheran but a member of another Christian church, lived on the road between Hopeful and Ebenezer Churches. She often entertained the pastor, and one summer morning after service at Hopeful he came to her and asked if she expected to go home for dinner. She replied in the affirmative. He said, "I believe I will go with you," and she told him to come ahead. Her husband was at home, and he was by no means so careful in observ-

as a merited chastisement for our intentional sins." Thus war threw its shadow every close of the minutes we find this though this convocation was attended by brethren from different states and deliberations were the utmost love and courtesy."

this time there had been some trouble again with Ebenezer Church and it had withdrawn and at a called meeting of the "male members" they elected Rev. John Surface as their pastor for one year. At the end of that time he was re-elected, but June

ing the Sabbath as she was, so she told her son who was driving to hurry up and get home ahead of the preacher. Sure enough, when they arrived at home the husband was mowing the yard. The good woman told him to hurry and change his clothes as the preacher was coming. He made an effort to obey his spouse, but being very warm from his work, he only succeeded in getting his shirt over his head and there it stuck. The woman was busy with her own affairs and did not hear his yells at first, so that his temper rose higher than his temperature before she found him and he needed cooling off before the preacher came.

Rev. Harris himself wrote us concerning some incidents of his pastorate, and we close this chapter in his own words.

“ During my last two years in Boone the civil war raged, and hostile companies and armies swayed back and forth over the charge. As an illustration : One Sunday afternoon I rode over to fill an appointment at Ebenezer at the time of Gen. Kirby Smith’s advance on Covington and Cincinnati. Although there were scouts at every cross road, I escaped their vigilance. No person was at the church. As I stood at the door, I saw a woman coming out of a house near a saw-mill opposite, and cried out : ‘ Ho ! are you all dead here ? ’ ‘ No ; ’ replied she ; ‘ but we might as well be dead, for we have received notice to pack up and clear out, as the Confederates are going to make a stand on this ridge against the Union army movement from Lawrenceburg.’ Then came good old Benjamin Tanner, and then faithful Noah Surface. After a little consultation, we thought it best to go home and abide the result.

“ Happily the expected battle was not fought, consequently there was no grand display of fireworks and slaughter. Our churches were not desecrated and ruined by the soldiers of either party.

“ I left Boone in 1863 because the horizon looked so gloomy, and dangers from scouting parties became so numerous that my wife’s friends insisted that we should come home. Oh, the blind folly and madness of war !

May the cannon’s roar
Be heard no more,
But peace with her olives crowned,
O’er all, and everywhere abound.

“ I believe there were as good people among the patriarchs of the Lutheran church in Boone thirty years ago as could be found any-

where. Tell their children and grand-children : *That to be good is the only way to be happy. Righteousness is the beginning, the end, and the perfection of wisdom.*

“Weak and weary with asthma, I am now travelling the eightieth mile of my earthly pilgrimage. My only hope is, ‘I am a sinner saved by grace.’”

Father Harris died at his home near Bellefontaine, O., Dec. 14, 1900, aged 83 years, and 10 months. His pastor, Rev. S. S. Adams, in writing of his departure paid him the following worthy tribute : He became pastor of the Boone County, Ky., charge, serving them eight years and three months, the last two years of which were during the perilous times of the Civil War, when both hostile armies swayed back and forth over the territory of his congregation. His soul was often overwhelmed with anxiety, not only for the welfare of his country, but also for his own personal safety. Finding that his health was greatly impaired, and his usefulness to the church curtailed, he returned again to Bellefontaine, O., his first charge, and engaged in farming in order to meet the wants of a numerous family, composed of a wife and eleven children, nine of whom at present date still survive. In all these years since Rev. Harris had been in the active work of the ministry, he had manifested great interest in all the great undertakings of the church. He was a man of deep piety and great learning. Being for years very hard of hearing, he largely lived with his books. He read the Hebrew and the Greek with as much ease as the English. He was no doubt one of the finest linguists in the State. Nearly all the members of the family are actively identified with the Lutheran Church. The funeral services were held on Monday, December 17, in the Lutheran Church at Bellefontaine, where more than fifty years ago he had laid the foundation. Services were conducted by Rev. S. S. Adams, assisted by Rev. J. W. Goodlin, D. D. Rev. Harris had selected Psalm cxix. 75 as the text for the sermon : “I know, O Lord, that thy judgments are right and that thou in faithfulness hast afflicted me.” A good man has gone to his reward. In the presence of a large assemblage of relatives and sympathizing friends he was laid in the beautiful cemetery at Bellefontaine, where sleep Howbert and Brickley, who with him had been faithful ministers of the Gospel of Jesus Christ in the Lutheran church.

CHAPTER XIV.

THE PASTORATE OF REV. W. G. HARTER.

THERE was no long vacancy after the resignation of Rev. J. G. Harris, but Rev. W. G. Harter was chosen as his successor, during the latter part of the year 1863, and in January, 1864, he was on the ground at work.

Brother Harter was born in Barnwell district, S. C., September 25, 1811. His father died when he was a boy of only eight years of age. After various trials of a spiritual as well as temporal kind, he entered the classical school at Lexington, S. C., in the spring of 1834, to prepare for the ministry. The next year, he entered the theological department of the same school, under the care of Rev. Dr. Hazelius, and graduated in 1837. He was ordained to the Christian ministry Nov. 13, 1838, in St. John's Church, S. C., by Dr. Hazelius, who was then president of the South Carolina Synod. His ministry for years to come was passed in North Carolina where he was very useful, though not without serious difficulties. Six years previous to his coming to Boone County, he accepted a call to the churches at Jefferson-town, Ky. After a useful ministry of six years in Jefferson County, he accepted a call to the Boone County charge, and began his work here with great promise. Though pastor but little over seven months there had already been about fifty accessions to the church, and he had won the confidence and esteem of the entire charge. His educational advantages had been few, but he had a voice of great power, that helped give force to what he had to say, and by faithfulness and Christian zeal, he was capable of great usefulness in the ministry.

However, his ministry was brought to a very sudden and sorrowful close. He was in vigorous health and active service, and preached one Sunday with great acceptance, but being taken with a severe dysentery, the next Sunday, July 31, 1864, he died in the 53rd year of his age and the 26th year of his ministry. Though death came so suddenly, he was not unprepared for it, and much as he delighted in his work, and much as he would like to have been spared to his family, he rejoiced in the prospect of being with his Savior. Rev. Dr.

Sprecher of Wittenberg College came down and preached his funeral discourse from Phil. i.23.

He was the last delegate from the Kentucky Synod to the General Synod, and there seems to have been no meeting of the Kentucky Synod after his death. Years after there was talk of reviving that synod, and the joint council of this charge passed resolutions favorable to such a course, and recommended the pastor to help bring about the result, but nothing came of the effort, and the churches of Kentucky now all belong to synods in other states.

The Sunday School convention of Jefferson County, where Brother Harter was so well known, on hearing of his death passed a series of suitable resolutions, which we append in full, as a suitable tribute to his memory.

TRIBUTE TO THE LATE REV. W. G. HARTER.

WHEREAS, intelligence has been received by this convention that the Rev. W. G. Harter has recently died at his new home in Boone County, Kentucky, therefore,

Resolved. That this announcement fills our hearts with profound grief. His zeal and influence as one of the founders and foster-fathers of this convention ; his judgment and prudence as a counsellor ; his interest in its proceedings, and joy in its success ; his uniform kindness and courtesy, and his hospitality as a man and as a pastor greatly endeared him to us, and his memory shall be precious ; and, when in addition to these special claims to a tribute from us, we think of his dignity and gravity so befitting the bearer of a solemn and mighty message to sinners ; the guilelessness and sincerity so plainly stamped upon the face as to command universal confidence ; his force, clearness and earnestness as a speaker ; his wide influence in his denomination, and the need of such men in the church at this time, we see a mystery in this providence which is "past finding out."

Resolved. That we sincerely condole with his bereaved family, but would remind them that God is the father of the fatherless, and the widow's friend.

Resolved. That a copy of these resolutions be sent to his family, and also to his late congregation, and another to his former parishoners in Jeffersontown, Ky.

Resolved. That we now pray for his family, and also implore that God, who is burying his workmen, will still carry on his work.

THEO. BROWN, President.
W. H. BULKLEY,
W. S. SEDWICK.

Never was a pastor more universally esteemed by his people, and there was a deep sympathy for his family, which sustained so great a loss. The church paid them the salary for the remainder of the year. His widow, Mrs. Charlotte E. Harter, is now living in Bay City, Mich. The children are all still living and their addresses are as follows :

Mrs. Laura Hughes, Alabama.
W. O. F. Harter, Covington, Ky.
Mrs. Minnie Mathis, Early Branch, South Carolina.
George E. Harter, Dayton, Ohio.
Mrs. Margaret Duncanson, Springfield, Ohio.
Mrs. Carrie McPherson, Bay City, Michigan.

CHAPTER XV.

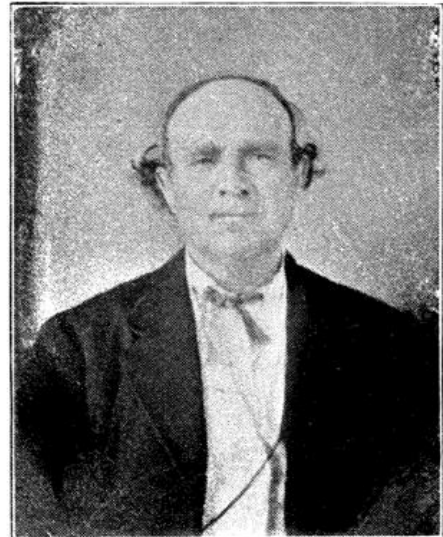
THE PASTORATE OF REV. THOMAS DRAKE.

THE early fathers of the churches were all from Virginia, and those who were still living and their descendants very naturally sympathized with the South during the Civil War. Quite a large number of Boone County people entered the Southern army, and though there were differences of opinion, the work of the charge had moved along very well. The pastors had been calm and judicious, and for the greater part of the time the charge had belonged to the Synod of Kentucky, which never distinguished itself by any resolutions of bitter denunciation of any political party of any section. After the death of Brother Harter the Rev. Thomas Drake was called as pastor, and after a comparatively short vacancy he was on the ground at work.

The Rev. Thomas Drake was born near Pittsburg, Pa., while his parents, George and Jane (Ruckman) Drake, were en route overland in 1810 from Pennsylvania to Southern Ohio. His early childhood was passed on the Scioto River, four miles northwest of Circleville. His mother was an ardent Baptist, and when young Drake was old enough she sought to bring him into her denomination; but he refused to believe in immersion, and it is a tradition of the family that he boldly withstood her. When about sixteen years of age he apprenticed himself to one Corbett, near Kingston, Ohio, from whom he learned the tanning trade. Mr. Corbett was a Presbyterian, and taught his apprentice the Westminster Catechism. But when the time came for his final examination before the Session, his heart failed him, and he would not accept predestination as they taught it. About 1828 or 1830 he began work in a tannery at Tarlton, Ohio, where he met his future wife, Hannah Augusta, whom he married in 1844. His wife being a Lutheran, under the pastoral care of the sainted Little he learned to know and love the great Church of the Reformation. He then began a mercantile life at Adelphi, Ohio, and while thus engaged he became conscious of a call to the holy office of the ministry. With no education save that of the common schools of his day, and with no theological training other than that received from Pastor Little, he

began preaching the gospel of reconciliation. He was licensed to preach by the Evangelical Lutheran Synod of Miami at its Cincinnati convention in 1852, and subsequently ordained at Zanesville two years later. His first regular pastorate was Christ Church at Hamburg, Fairfield County, and the Plain congregation in Pickaway County, Ohio. For nearly eleven years he served this large parish. The two congregations grew to four, and several churches were built. During the Civil War he acted as provost marshal of Fairfield County. In the fall of 1865 he accepted a call from the Boone County (Ky.) charge.

The Miami Synod had passed some severe resolutions, and there was naturally a little suspicion that a preacher from Ohio might not prove very acceptable; so one of the brethren took it upon himself to inform Brother Drake that the prevailing political sentiment was strongly in favor of the South, and that while he could hold any sentiments he pleased, he must be careful not to engage in any denunciation. He urged the preacher not to accept the call extended him unless he could keep reasonably quiet on politics. Brother Drake assured him that he would be all right on that subject; but he no doubt found it harder to restrain his sentiments than he supposed, and soon there was some feeling. A little later a Baptist minister from Ohio preached in Boone County, and he volunteered the information that Brother Drake had been a provost marshal. The Jews may have had no great love for a publican, but still their feeling was deep-seated affection compared to what the majority of the people of Boone County felt toward a provost marshal. Many citizens of the county had been arrested and imprisoned by them, and the feeling against them was more bitter than against any other class. Everything was soon in confusion, and at Ebenezer there was an especially bitter fight against the pastor. However, he had some warm friends in the charge, and despite the fact of great disaffection and a greatly reduced support, he decided after his first year to stay on—for the sake of his friends, as he expressed it. After nearly another year of fruitless effort he came to the conclusion that he would



REV. THOMAS DRAKE.

quit, and the end of the year 1867 found the charge again vacant, and with more war feeling than existed during the war itself.

Brother Drake returned to Somerset, Ohio, in 1867, where he preached for nine years. While pastor here his wife died, and having no family of his own he made his home with his adopted daughter, Mrs. Isaac Weaver. Visiting his sister in Indiana, he occasionally preached at Terre Haute. He returned to Circleville about 1887. The closing years of Brother Drake's life were largely spent in social reforms. He was an ardent advocate of the principles of the Good Templars, and an honored member of the Odd Fellows. He died in February, 1892, and lies buried in Forest Cemetery, Circleville, Ohio, where he had many friends, and pleasant recollections cluster about his memory.

CHAPTER XVI.

THE PASTORATE OF REV. W. A. G. EMERSON.

THERE was but a short vacancy after Rev. Thomas Drake resigned. The corresponding secretary, Noah Surface, was soon at work and in his report to the Joint Council he speaks of writing to Rev. Jacob Steck, Rev. Geo. Link and Rev. W. A. G. Emerson. The latter was chosen as pastor of the charge and he came to the work in the latter part of 1867.

Bro. Emerson was born in Leesburg, Va., July 14, 1816. When about grown to manhood, he came to Ohio, and he was living there, near Washington, in Guernsey County, when he decided to wed Winifred Catherine Adkins. Accordingly, they went to Wheeling and were married December 25, 1835. He taught school for several years, and was licensed to preach by the East Ohio Synod in 1848. He preached within the bounds of that synod until his call here in 1867.

At the annual meeting of the Hebron congregation, January 4, 1868, he was elected chairman. Among the other proceedings it is recorded that "We intend holding a Jubilee in this house on Sabbath evening next, and have an address from our worthy and new pastor on the subject of the Reformation; and Bro. Emerson is requested to make an effort to secure sufficient funds to pay our indebtedness." A few weeks later, at the meeting of the Joint Council, Bro. Emerson himself introduced a series of resolutions, as follows:

WHEREAS, The Lutheran pastorate in Boone County, Ky., stands in an isolated condition, remote from any other Lutheran congregation or charge, and

WHEREAS, In order to promote success in church enterprise, there must be unity of action and oneness of effort, and

WHEREAS, It is written in God's Holy Word, "Behold how good and pleasant it is for brethren to dwell together in unity!" Therefore,



REV. W. A. G. EMERSON.

RESOLVED, That we the members of the Joint Council of said charge burying the past in the sea of forgetfulness, hereby pledge to each other our mutual love ; and with united prayer and Christian effort, we will labor in and out of season, to repair the waste places of Zion and advance the glory of God in our midst.

RESOLVED, That so far as in us lies we will, when a special effort is put forth in any one of the congregations of our charge, in the name of our God, concentrate our efforts in that direction.

RESOLVED, That we will use our influence to induce others of our brethren to do likewise.

No records were kept of baptisms, communions, etc., but there were quite a number of additions to the church and many who then united are among the

faithful ones to-day. Doubtless the troubles of former days lingered to some extent and there were soon some little items of friction. At the meeting of the Joint Council, Feb., 1869, a pretty strong resolution was passed and the pastor admonished that if it did not suit he could resign. At the meeting of the Council in August, Bro. Emerson presented the following :

“Brethren and Fathers of the Joint Council of the Boone County Evangelical Lutheran charge, I hereby tender my resignation as your pastor to take effect on or before Oct. 1, 1869. W. A. G. Emerson, Pastor.”

This brief document was promptly accepted and the deacons were instructed to make as prompt settlement as possible.

Bro. Emerson was a speaker of much power and his sermons were good. He had rendered the Lutheran church valuable service in the East Ohio Synod. He built the first Lutheran church in Ashland, Ohio, where there is now an excellent church and a strong congregation. After his resignation here, he united with the Methodist church and preached at Germantown, Ky., then in Mercer County, and afterward at Augusta. Later, he united with the

Lutheran church again, and was contemplating the active work of the ministry in that denomination, when he suddenly died at Ashland, O., Nov. 11, 1879, where his wife also died Feb. 2, 1896, in the eighty-fourth year of her age.

They had eight children, four boys and four girls, who are all still living. James Emerson, Mt. Carmel, Northumberland Co., Pa., John Emerson, Chicago, Ill., Mrs. Mary E. Tanner, Gunpowder, Ky., Mrs. Maria L. Hardy, who was first married to Thomas K. Jacobs, Mrs. Virginia Irene Foulk, Ashland, O., Alfred Edwin Emerson, St. Elmo, Ill., Mrs. Esmeralda (Rella) Coburn, Augusta, Ky.

CHAPTER XVII.

THE PASTORATE OF REV. S. B. HYMAN.

AS soon as the resignation of Brother Emerson was accepted, steps were taken to secure another pastor, and at a called meeting in Hopeful Church, February 12, 1870, Rev. S. B. Hyman was elected. At the meeting of the Joint Council in the same church February 26, arrangements were made to receive the new pastor, and Joel Tanner, of Hopeful, Jacob W. Rouse, of Hebron, and William Dixon, of Ebenezer, were appointed a committee to meet Brother Hyman in Cincinnati and move him to the parsonage near Limaburg, which was to be papered and otherwise improved, by a committee consisting of Jacob Tanner, Jonas Rouse and Joshua Tanner, assisted by W. Y. Crigler. A resolution was passed to advance Brother Hyman's moving expenses and by reading the action of the council one would infer that was to be in addition to the \$521.00 subscribed on salary, but the council at a later meeting decided that not to be the case, and that was one bone of contention between them and the pastor.

Just previous to the calling of the pastor, at the annual meeting of Hebron congregation, January 2, 1870, it was decided to repair that church and instructions were given under nine specifications for the work. The seventh required "a new pulpit of the latest style." S. J. Rouse, W. Warner and T. A. Crigler, were appointed a committee "to solicit and circulate subscriptions." It was also, "Resolved, that the sisters of Hebron Church are hereby authorized by the male members of Hebron Church to superintend the chandeliers, pulpit and carpeting the altar, aisles, &c., &c., and raise funds for the same." "Sisters L. Riddell, A. Conner, Rosa E. Rouse and Mary F. Tanner" were appointed a committee to carry into effect the authorized work.

At a later meeting, April 16, 1870, W. A. Crigler, T. P. Crissler and Jacob Rouse were appointed a committee for the purpose of visiting a meeting of the Hopeful members to consult in regard to moving the parsonage. At the congregational meeting of Hopeful Church, January 6, 1870, a request was made for such action on the part of both Hebron and Ebenezer Churches, but the Ebenezer records do

not mention the matter. Hopeful Church was also repaired at this time at an expense of nearly two hundred dollars, E. D. Crigler, T. A. Utz and W. Y. Crigler being the committee. Ebenezer Church was also painted about the same time.

As noted above, Rev. Samuel B. Hyman was chosen pastor in February, 1870, and he soon moved here from Indiana, where he had been preaching for a few years though he had previously been pastor in Kentucky, at Jeffersontown. He was born in Amherst County, Virginia, July 11, 1840. He embraced religion under Rev. Peter Shickel, in Botetourt County, Virginia, in 1859. He entered the "Army of Virginia" from Roanoke College in April, 1861. After four months in Old Capital prison, Washington, D. C., he took the oath of allegiance March 28, 1864. Rev. J. G. Butler, D. D., then looked after his interests for a time, giving him private instructions and providing for his entrance in the seminary at Gettysburg in September, 1865. He was licensed to preach by the Olive Branch Synod at Pecksburg, Ind., August 25, 1866, and ordained by the same body at Jeffersontown, Ky., in 1867.

He first served a charge in Nelson and Bullitt Counties, Ky., and then he served the Jeffersontown charge. He then went to Indiana, whence he returned to Boone County in 1870. He was here but a short time until there was "trouble in the camp." There were various petty disputes, none of them on very serious matters, but things soon took a very serious turn and at a called meeting of the members of the charge held in Hopeful Church, September 10, 1870, the following action was taken :

WHEREAS, the Rev. S. B. Hyman has treated this charge shamefully as a minister of the gospel, therefore,

Resolved, That this called congregational meeting discharge him from any further services as pastor and declare this charge vacant.

Brother Hyman was much troubled by his war record which he felt disqualified him for the best service in the North where the Lutheran strength lay, and he concluded to try service in the M. E. church, South. Accordingly he attended the annual conference at its meeting in Covington and he was assigned to Warsaw, Ky. He moved to his work, but claimed to have great difficulty in accepting the situation as he could not be a Methodist. After preaching a few sermons he was smitten with personal afflictions which he took for an indication that his course was wrong, and he accordingly returned and begged to be reinstated in the work of the Boone County charge. But

the brethren here did not feel very kindly to him and did not put a very charitable construction on the motive of his going or his returning, so that he was compelled to go elsewhere for a pastorate. He soon received a call to Lisbon, Iowa, and he was received into the Iowa Synod. After doing well in Iowa for three years, he returned to Jeffersontown for two years. Thence he moved to Oregon, Ill., but his war record was again a source of trouble and he soon moved to Lyons Station, Ind., where he served as pastor for seven years, when he removed to Springfield, O., to educate his children. Here he did some supply work and after a few years he was called to Lawrence, Kansas. After a year's service there he organized a church at Leavenworth, Kansas. He gave that work up in July, 1889, since which time he has had no connection with the Lutheran church. Serious charges were preferred against him and there arose some dispute in regard to their presentation so that he declined to appear. The synod took summary action and he was deposed from the ministry. Since that time he seems to have lived a very creditable life and he is now preaching for a sister denomination in the state of Arkansas. When we were preparing this sketch he wrote us a very kind note and he seems to cherish no resentment for the rather summary way in which he was treated in Boone County. Some of his friends have spoken words of earnest praise concerning him and we will be glad to hear of his continued success and well being until he shall lay aside the burdens of life to hear the Master's "well done."

CHAPTER XVIII.

THE PASTORATE OF REV. W. C. BARNETT.

AS soon as Rev. S. B. Hyman's resignation was accepted the charge began to take steps to secure another pastor. In the winter of 1871, it was decided to rededicate Hebron Church, after the repairs were finished of which mention was made in the last chapter, and Rev. Dr. Stelling, of Dayton, O., and Rev. W. C. Barnett, of Butler, Ind., were to conduct the dedicatory services. The church had been extensively repaired, a tower erected and a bell purchased, the entire cost being over \$1000. For some reason Dr. Stelling did not come and the house was not dedicated at that time, but Bro. Barnett was on hand, and preached with acceptance. He was invited to remain and preach the next Sunday at Hopeful Church, which he did, and at a called congregational meeting at Hopetul Church, Dec. 10, 1870, he was elected pastor.

At the annual meetings of Hopeful and Hebron in January, there was mention made of the call, and it was reported that sufficient salary had not been subscribed and further effort was recommended. At the February meeting of the Joint Council, there was a rising vote taken as to whether Bro. Barnett should become pastor and the vote was unanimous for him.

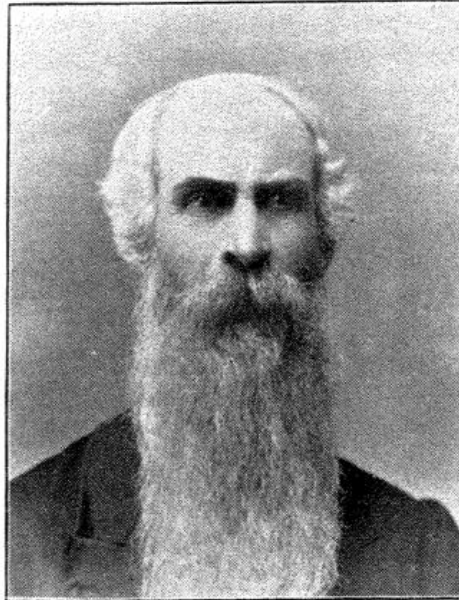
Bro. Barnett himself was then present and as he was to stay a few days, a called meeting was held at Hopeful, Wednesday morning, March 1. After a sermon by Bro. Barnett, a business meeting was held, and the first thing was another vote which was also favorable to Bro. Barnett. After this third call there were some resolutions and the chairman of the Joint Council, M. C. Norman, wrote out the following call: "This is to certify that at a congregational meeting of the Boone County, Ky., charge, held on Dec. 10, 1870, the Rev. W. C. Barnett was unanimously elected pastor of this charge, and that his election was ratified and confirmed on this the first day of March, 1871, with a salary of Six Hundred Dollars and moving expenses and use of parsonage and grounds."

Caleb Carpenter, Jacob Tanner and Joshua Tanner were ap-

pointed a committee of conveyance to bring the pastor from the city to the parsonage. E. D. Crigler, B. C. Surface, Jacob Tanner, J. W. Rouse, Joshua Tanner and Enos Tanner were appointed a committee "to collect some suitable provision and provender for our pastor on or about the time of his arrival."

Bro. Barnett came to the work in April, 1871. He was born near Chambersburg, Pa., Dec. 7, 1823. He was early sent to school, though the free schools did not open until he was about fourteen years of age. When he was seventeen years of age his father sent him to a classical school at Greencastle, Pa. There he attended catechetical instructions under Rev. Peter Sahn and united with the church in September, 1845.

Rev. C. Lep-pastor at Frost-a visit to some rel-castle and he in-Barnett going to which was also one points, and taking schools there, and superintending the He taught there was impressed with ing the ministry. clination to go gust, 1846, he berg College, at But one wing of ing was erected



REV. W. C. BARNETT.

plastered, so that it required much effort to keep warm, or rather to keep from suffering from cold, though there were plenty of forest trees about for fuel. He had many interesting experiences while at school, and during a vacation his attention was called to Bellefontaine, O., by a Presbyterian friend. On the insistence of Dr. Keller, he preached there several times and thus became the means of establishing our church there which has grown to be an excellent congregation.

When his course at Wittenberg was completed, he was given *ad interim* license by Rev. A. J. Weddell, who was then president of the Miami Synod, and he took charge at once at Lewisburg, O., where he

Rev. Peter Sahn the church in Sep-
ley, who was then burg, Md., was on atives in Green-sisted on young Wellersburg, Pa., of his preaching charge of the at the same time Sunday School. that winter and the duty of enter-He had some in-west and in Au-started for Witten-Springfield, O. the college build-and that was not

preached for four years at an annual salary of a little over two hundred dollars. He was licensed by the Miami Synod in 1849 at Dayton O., and he was ordained the following spring at Lancaster. While pastor at L., he had a debate with Rev. Andrew Henkel of the Ohio Synod on Lutheranism. That plan surely had some advantage over anonymous attacks in the church papers. Rev. A. Reck was his predecessor. They were missionaries without missionary aid. Some of the leading members were from Boone County, Ky. In October, 1852, he received a call to Millville, O., where he labored for four years, and then being called back to Lewisburg, he returned to his first charge and remained there until the spring of 1861 when he accepted a call to Wapakoneta. When at Millville and at Lewisburg the second time he held public debates with the Universalists, and gained a marked victory in each case. When last at L., he also organized the church at Brookville and in other ways had good success.

During the winter of 1860, he was requested to come to Wapakoneta to hold a series of meetings as the church there was vacant. He received a call to become pastor there and though the people at Lewisburg were loth to give him up, entreated him to remain, and offered him a larger salary than he was to receive at W., he felt that he ought to go and accordingly moved there in the spring of 1861. When on the train going to his new field of labor, he heard of the firing on Fort Sumter and he had the war excitement to contend against. He took no politics into the pulpit, but it was known that he was a Democrat, and there were many people there as at other points North who thought that a man could not be a Christian and a Democrat at the same time, and in the South it was the same way, only the boot was on the other foot and Christianity had changed its politics. The fact is there are a few people in both localities yet, who think there is a little flaw in the orthodoxy of the man who differs from them in politics. Near the close of his fourth year the political excitement had reached a white heat and he was voted out. However, the more intelligent and active part of the congregation stood by the pastor and they formed a separate organization and continued the work. He had the active support of many worthy people and he preached there with great acceptance for four years more when he accepted a call to Butler, De Kalb County, Indiana. That was a good charge and after serving it for two and a half years we find him moving to Boone County where he took charge the first of April, 1871.

The committees appointed to arrange for Brother Barnett's coming seem to have attended to their work very well and in due time he was on the ground and things were moving along smoothly. At the end of the year, however, the same old trouble of salary came up and the deficit troubled the Joint Council for three years. The pastor waited patiently and worked faithfully and though that deficit was always present it never gave serious trouble and its worry grew less as the years passed along.

In a little over a year after Brother Barnett came, at the Joint Council meeting in August, 1872, fourteen of the male members of Ebenezer Church petitioned for one morning service a month, desiring that Ebenezer should have the same preaching privileges that Hebron would have. The petition was regarded as a "serious matter" and action was deferred until the next meeting of the Joint Council in February, 1873, when action was taken and the petition was denied. The brethren of Ebenezer, however, were granted the privilege of withdrawing from the charge if they desired to take that course and they availed themselves of the privilege. They arranged their own services independent of the other two churches and did not return into active union with the other churches in the support of a pastor for eight years. They were formally received back into fellowship of the Joint Council at a meeting held at "Florence Cross Roads School House," Limaburg, July 2, 1881.

The other two churches continued their support of Brother Barnett and they seem to have been quite active in their Christian duties. The members were noted for integrity and a large part of the members prayed in public and lived consistent therewith. Special services were held at first for some years in November or early December, but later in the pastorate they were held in January or February.

When the call was extended to Brother Barnett, he was a member of the Northern Indiana Synod and he did not change his membership. The charge continued in the Miami Synod and sent a delegate to its meetings, but of course the Miami Synod did not like the arrangement well and soon called the pastor to account for not changing his synodical relationship. He reported the following: "My reason for not uniting with the Miami Synod at its late meeting is simply, that I was *most pleasantly* situated in my present connection, and I have a number of relatives living in that locality, whom I desire to visit once a year.

and that is a pleasant season for such visitation. And my charge though connected with the Miami Synod is not within its bounds. I like the Miami Synod; she is my mother; in her I was licensed, and was a member for twelve years. I have been disconnected over ten years; in that many changes place in the many there are Truly, W. C.

This quieted and a few years united with the and retained his til he went into the Synod of see.

In October, Synod met in City, O., Rev. pastor. A short conference met in Hebron Bauslin not hav- to synod, con-ference but

brethren with one accord began to make excuse, so that only three others were on hand: viz., Rev. J. C. Zimmerman, now deceased, Rev. J. Hinderer, also now deceased, and Rev. G. M. Grau. The program was quite full and covered a wide range of topics, and the few brethren present thought they would fill a small part and go home; but Hebron had killed the fatted calf and was in no mood to sanction an early adjournment. They were rather inclined to throw the whole responsibility on the young brethren present. They had them take turns in eating and speaking, and as they kept a good audience and plenty to eat right at the church all day, the records in both lines were badly broken.

The speakers turned with graceful facility from one subject to another until they had fairly covered the entire field of theology, and had eaten enough to make good their mental loss when they ad-journed.



REV. D. H. BAUSLIN, D. D.

time, of course, have taken Synod and strangers now. Barnett."

things a little, afterwards he Miami Synod membership un- the bounds of Middle Tennes-

1879, the Miami Tippecanoe D. H. Bauslin, time after that or was to meet Church. Pastor ing been away cluded to go to most of the

During this conference, a Woman's Missionary Society was organized with Mrs. Barnett, the pastor's wife, as president. She was an active, noble Christian woman, but the society had hard lines and its



REV. G. M. GRAU, D. D.

president died in about a year and thus its career was completely closed.

Previous to the meeting of conference at Hebron, the pastor had resigned but at a called meeting of the Joint Council it was decided

not to accept the resignation, and he continued to serve as pastor until April, 1881, when he moved to Dickson, Tenn. Brother Barnett was a noted hunter and had even more than the ordinary Kentuckian's fondness for good horses. He usually hunted a great part of the time when holding special services and sometimes when the chase was a little exciting he was kept late and the brethren would go on with the meeting, praying and singing until the pastor would come. He would set his gun in the corner and preach some sermons of great power. His patient, persistent work did much good and his influence will be felt for a long while in the charge where he labored for ten years, brought over one hundred and twenty-five into the church and accomplished an amount of good that can only be known in the day of final account.

Brother Barnett served the church at Dickson, Tenn., for seven years. Soon after his resignation there he moved to Archer, Neb., where a son was residing and he made his home. In 1898 he went to Tennessee on a visit to friends and relatives and while there the summons came which called him home. We close this sketch with the following items from the minutes of the Olive Branch Synod, of which body he was a member at the time of his death :

MEMORIAL OF REV. W. C. BARNETT.

The deceased brother departed this life in Dickson, Tenn., on July 27th, 1898, in his 75th year.

The death of a fellow worker reminds us of the fact that the night cometh, and we should be ready to report to the Master. A brief review of the life of an associate is fitting and profitable both as a tribute of memory and as a lesson of the value of character and the importance of faithfulness. These we may learn from the failures as well as the success of others. With such feelings we turn to the career of our departed brother. He was naturally gifted with a bright mind, which was trained by a limited education that fitted him for public speaking, and he was especially delighted in controversial subjects, making his mark as a debater. His social nature was strong, and drew around him many followers in civic circles as well as in the church, and would have made him, under favorable circumstances, a widely influential person.

His ministry was exercised in places in Kentucky, Ohio and Tennessee, where he labored with varied success, the results of which

the records of the last day will show. The reverses and disappointments incident to human life fell heavily upon him in domestic affliction and privation, which he bore with patience, and in a ripe old age he was called to the church triumphant. Our sympathy is extended to the members of the family, whom we commend to the consolations of our Heavenly Father.

CHAPTER XIX.

THE INTERREGNUM AT EBENEZER.

AS noted in the last chapter, the Ebenezer congregation withdrew from the Boone County charge in 1873 and remained in an isolated condition for eight years. The congregation thought they ought to have preaching one morning in the month, which they could not get in connection with the other churches.

The departure was made by consent of the other congregations but it did not meet the approval of the Miami Synod and at their meeting at Tarlton, Ohio, in 1873, they passed the following resolution :

Resolved, That, in the judgment of the Synod, a dissolution of the Ebenezer congregation from the Boone County charge must result detrimentally to their best interest ; therefore, we recommend that said congregation do not discontinue their relations to that charge.

Ebenezer seems to have had no delegate at that meeting of the synod and there is no intimation either on the records of the congregation or of the synod that they ever did send any one to represent them before synod. No attention was paid to the resolution and the synod seems to have taken no further notice of their defection. Brother J. W. Crigler was the delegate of the charge at that meeting of synod and as the pastor belonged to another synod, he was the only representative present. For the next three years there was no one from the charge present at synod, although Noah Surface was elected delegate in 1875, and wrote a letter to synod and was excused ; and small contributions were sent each year. In 1878, Rev. Barnett and his delegate, E. D. Crigler, both appeared at Brookville, Ohio.

But to return to Ebenezer. The records are silent concerning the preachers of those years, but during most of the time the congregation was supplied with preaching at least once a month and several special meetings were held when services were conducted for a week or two at a time. Rev. Thomas Drake was the first pastor or supply and he preached for two or three years. Rev. Jacob Steck, then in business in Covington, now deceased, preached some, as did also Revs. C. Stroud, Ephraim Miller, A. M. Barrett and F. M. Porch.

Rev. C. G. Heckert preached a few times and there were doubtless others.

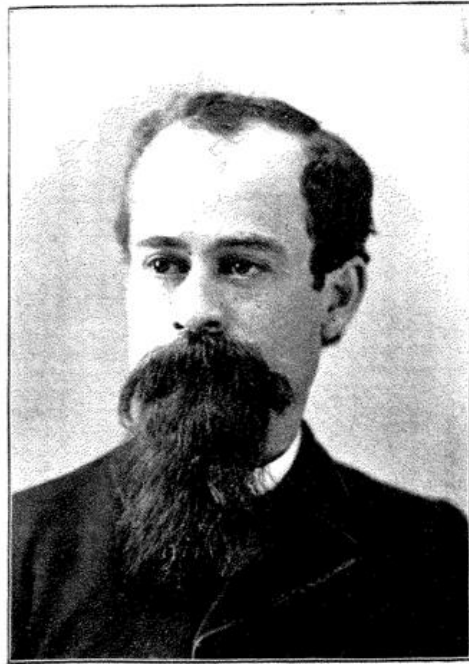
Rev. C. Stroud had considerable difficulty here and there were some serious reflections made upon his conduct. In 1879, he requested the synod to drop his name from the roll and he would give up the ministry. In 1886, when the synod met in Hopeful Church his name was restored to the roll, but he has never accepted a call because of age and infirmity. He has plenty of means and lives in dignified retirement at Springfield, Ohio.

Rev. Ephraim Miller had formerly been pastor in Cincinnati and after leaving spent some years in the active ministry.

Rev. A. M. Barrett was a student at Springfield. He was afterwards pastor of the important church at Freeport, Ill. From there he removed to the western part of Iowa and accepted a call to a Presbyterian church.

Rev. C. G. Heckert is now rendering the church active and useful service as professor in Wittenberg College, Springfield, Ohio, and managing editor of the *Lutheran World*.

Rev. F. M. Porch is now the efficient pastor of St. Paul's Church, Louisville. He also was a student at Springfield, Ohio, while supplying Ebenezer. He would vary his college board by country excursions and found much enjoyment in faithful ministrations in country work. He held special services in October, 1880, and besides adding a number of new members to the church he greatly revived the work of the entire congregation. At that time he received Mary F. Dixon, Virginia S. Dixon (Dobbins), Alice S. Rice, Laura Swetnam, W. E. Dixon, Thomas Rice, Amanda Rice, Mary S. Rice (Surface), Emma Rice (Conner), and Lulu V. Carpenter (Hearne). Two, Alice S. Rice and Laura Swetnam have gone to their home in glory, the others all remain active members to the present and add much to the strength and usefulness of the church.



REV. F. M. PORCH, D. D., Louisville, Ky.

There was much appreciation of Brother Porch's effort and there was a general desire, which was backed very materially by some of the faithful members of means, who have since gone to their reward on high, to have him become a permanent pastor. He gave the matter earnest consideration, but the final decision was to go elsewhere and the congregation soon arranged to come back again with Hopeful and Hebron Churches in the one charge.

The pleasant memories of Brother Porch's work caused the pastorate in 1897 to send for him to come to Boone County and assist in some special service. He accordingly came in August of that year and remained from August 2-12 and preached to crowded houses. The people heard him with marked interest and there was a pleasant time with much encouragement though there were only two accessions to the church, James Dobbins and Miss Jennie Dixon. Since that time our friend has become Doctor Porch and he continues his work at Louisville, with fidelity and success.

CHAPTER XX.

THE PASTORATE OF REV. A. J. DOUGLAS.

THE Hebron Council met in a few days after Bro. Barnett's resignation took effect, and the members present discussed the vacancy in the charge, and decided to attend a called congregational meeting at Hopeful Church, June 11. Members of the Ebenezer Council were also present at that meeting and there was some discussion on the subject of uniting the three churches in one charge again. The Hebron Council decided not to take action until the congregation had been consulted, and after that Hopeful meeting, a Joint Council meeting was called to meet at Florence Cross Roads (Limaburg) School House, July 2, 1881. At that meeting there was a good attendance of the different councils, Jacob Floyd, E. D. Crigler, Moses Tanner, Austin Beemon, B. C. Tanner and Jonas Rouse, from Hopeful; T. P. Crissler, T. A. Crigler, W. J. Crigler, W. L. B. Rouse, S. J. Rouse and A. F. Crigler, from Hebron; and S. H. Tanner, Enos Tanner, D. B. Dobbins, W. B. Craven, and L. S. Conrad, from Ebenezer. Although Hebron was a little slow to give up a morning service, it was agreed that Ebenezer should become a member of the charge and have one morning service a month.

Previous to the above meeting all the churches had held meetings and taken a vote on calling a pastor. Ebenezer had cast the largest vote of all and it was unanimous for Rev. A. J. Douglas. The other churches had cast smaller and divided votes, but Rev. A. J. Douglas received three fourths of the entire vote and he was promptly called as pastor. He accepted the call and began work in the charge in Nov., 1881.

Rev. A. J. Douglas was born in Richland County, Ohio, March 22, 1827. His early life was spent on the farm. After attaining a fair common school training, he left home when he was nineteen years of age to acquire an academic education. He first attended Vermilion Institute at Hayesville, Ohio; but as his means were limited he soon had to stop and teach a while. In this way he gained a very good training, closing his school attendance by a year at Wittenberg College where he was in 1849-50. In the fall of 1850 he took charge of

the schools of Upper Sandusky, Ohio, and taught there very successfully for two years. As he had determined to make the legal profession his life work, he then turned his attention to the reading of law at Mansfield, Ohio, where three years of diligent study well fitted him for successful practice. In a short time, however, he was induced by an uncle, Jacob Wolff, to take charge of Wartburg Seminary which he had just established near Coesse, Ind. After eighteen months of successful teaching, he resigned his position and resumed the practice of law at Columbia City, Ind. He soon had good practice and attained great popularity, being elected one term as representative and one term as state senator. During his successful career called to preach. At the time, the congregation *ad interim* immediately granted. He continued to reside at Columbia City until he was called to Boone County. Besides preaching he served for some years as principal of the schools and several terms as superintendent of public schools.



REV. A. J. DOUGLAS.

ami Synod met in soon after Bro. Douglas was on hand and began work, but from the start there seems to have been some difficulty in arranging the work of the charge. At a meeting of the Hebron Council, Nov. 5, 1881, the following report was presented: "Your committee on pastor of this charge begs leave to report that the Rev. A. J. Douglas is in the charge as pastor and does not agree to preach for Hebron Church. A. F. Crigler, com."

At the meeting of the Joint Council, in Feb., 1882, it was agreed that Hebron Church might get preaching wherever desired and the other two churches secured the services of Bro. Douglas "for the year." Annual elections then and at some other times seem to have been customary here and elsewhere, but the custom at practically all points was very short lived in the Lutheran church. Bro. Douglas was an interesting speaker and his preaching was very acceptable to the church members and very attractive to many others: for he was fresh and original as a thinker and eloquent as a speaker. However, his path was not all covered with roses. Besides the tangle with Heb-

ron, there was some difficulty with Noah Surface, the Superintendent of the Hopeful Sunday School. There was a noticeable difference in their interpretations of the Sunday School lesson which led to a disagreement that was finally carried to Synod for adjustment. The Miami Synod, at its meeting in Cincinnati, Oct., 1882, referred the matter to a committee which made the following report, which was adopted :

"Your committee would respectfully report, that the paper placed in their hands was a letter from Bro. Noah Surface, a member of the Hopeful congregation of the Boone County charge. In this letter it is claimed by Bro. Surface that he has been charged with teaching in the Sabbath School incorrect doctrine, and in consequence of the doctrine taught, was accused as a disturber of the peace of the church ; and, therefore, ordered by the council to desist or withdraw as Sabbath School Superintendent.

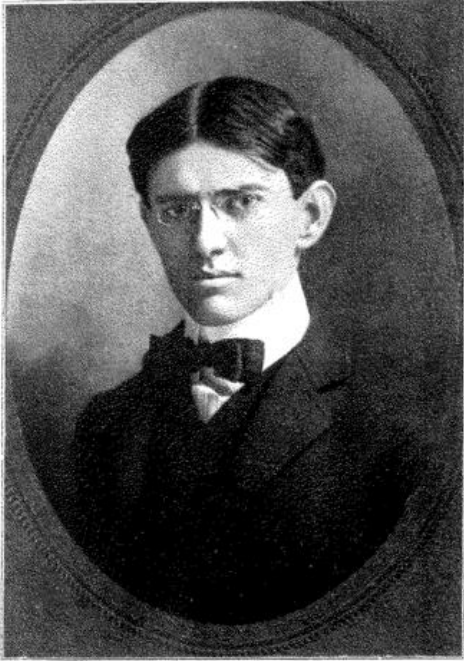
"Bro. Surface prays this body to determine whether his doctrine taught in the Sabbath School is, according to its understanding of it, in harmony with the teaching of the Bible and the standards of the Lutheran Church. He further prays this body to determine whether the course of the church council was regular in its proceedings against him.

"Your committee would say, that they cited before them the complainant, and also Bro. Dutton Crigler, a member of the council of the Hopeful congregation, and Rev. Douglas, pastor in charge. And from the statements given by these brethren, your committee inferred, and so report, that the doctrine taught by Bro. Surface is not out of harmony with the teachings of the Bible and the Lutheran Church. And further, they report that the proceeding of the council against Bro. Surface was a little irregular.

"Your committee are of the opinion that most of the difficulty was brought about by a little misunderstanding, and advise that the matter be regularly and amicably adjusted.

J. F. SHAFFER,
S. A. ORT,
G. M. GRAU."

Bro. Douglas continued to serve the charge for more than a year after the meeting of the Synod at Cincinnati. There was no serious trouble between Hebron and the pastor, or the charge. He preached several funeral sermons there, but never served there as pastor. However, the church kept up its regular relation with the charge in other respects. The council of Hebron continued to meet with the Joint Council and planned for the general good of the charge. The



REV. LLOYD DOUGLAS.

request of Hebron to have preaching for itself was granted and they arranged with Rev. W. S. Hoskinson, who was then a student at Wittenberg Seminary, Springfield, O., to supply them with preaching. His usual practice was to preach once a month himself, and then to get some other student to preach once every month. In this way both the church and some preachers had a wide variety of experience.

Since leaving Kentucky, Brother Douglas has been active in the ministry all the time except about one year, from June, 1893–April, 1894, when he was disabled by paralysis. He has served charges at Monroeville, Ind., Carey, Ohio, Horeb, Ind., Silver Lake, Ind., La Otto, Ind., and now again at Monroeville, Ind., which makes the

third time he has been called to his present charge. He has promised his present people to remain with them as long as he is able to preach. He is now seventy-four years old but has not reached the "dead line" yet, as he is still preaching three times every Sunday. His helpful wife also has good health and continues her useful ministrations. His daughter Lura is married and living in Yellow Springs, O. The elder son, Lloyd Douglas, is a young man of fine promise and most excellent character. He is now about entering the regular work of the gospel ministry, being a member of the senior class in Wittenberg Theological Seminary. He is already a very acceptable speaker and in both character and attainments he promises to be a useful man.

The younger son, Clyde Douglas, who was only a babe when his father left Kentucky, is taking a special course in electricity and he is progressing well.

CHAPTER XXI.

THE VACANCY OF 1884:

No steps were taken to secure a successor to Brother Douglas, until the regular meeting of the Joint Council at Hopeful Church, February 23, 1884. Then the brethren seemed to look their difficulties squarely in the face and resolve to improve the condition of church affairs. Ebenezer had returned to the charge only a few years before, Hebron had remained in connection, but had acted for herself in securing preaching services independent of the other two churches, and Hopeful had passed resolutions looking to her separation from the charge; but the Joint Council had declined to consider the resolution presented to that body, deciding it out of order and further consideration had caused them to leave the matter in abeyance for a time. Now that the charge was vacant, there was a disposition to heal old sores and, if possible, secure a pastor on whom all could agree. But alas, after a few good resolutions, the Joint Council decided to have four preachers on four successive Sundays to preach, with a view of selecting one of the four for pastor. They selected four worthy men, none of whom would likely be a party, knowingly, to such an arrangement; but it seems likely that all came to preach at the time designated. Of course there was no choice from such an arrangement, and the Council was again at sea. Special meetings followed thick and fast. Besides trying to secure a pastor there was a great amount of controversy as to what was best to be done about the parsonage. It was thought best by most of the brethren that the parsonage be moved from its location near Limaburg, to some place near Florence. Joshua Zimmerman had donated a lot for parsonage purposes where the present building is located, but the charge had no good title to the ground where the old parsonage stood and if there was a removal there would be loss. Then it was a question whether the charge could not buy cheaper than build. So at one meeting a committee was appointed to repair the old parsonage and at the next a committee was appointed to see if a house could be bought in Florence. The last committee reported the house they were to examine as not suited for a parsonage, while the price was excessively high. Then they arranged to

rent a house and W. E. Carpenter who was appointed for the purpose, rented a house in Florence for one month for ten dollars, with the refusal of it for a longer time.

In the meantime, after hearing many men and voting often, it was decided to call Rev. J. R. Shoffner, who was then in Tennessee, but afterwards, in 1891, died in Wilkesbarre, Pa. There seemed good reason for supposing he would accept and the president of Miami Synod reported the charge as probably supplied on the strength of the call, but after considerable correspondence and expense, the matter was dropped and efforts were made to secure some one else as pastor.

The agitation concerning the parsonage kept well to the front. At a meeting at Hopeful Church, October 18, 1884, the following action was taken: WHEREAS, There has been considerable talking about our parsonage and the location of our preacher, therefore,

Resolved, That we, the Joint Council in session, agree to repair our parsonage in good order and when a preacher comes to visit, that he be shown the place for him to live, and stop all our talk about the parsonage and attend to our church duties.

Resolved, That a committee be appointed at once to have the work done before the cold weather and that each church circulate subscriptions to raise the required amount.

Resolved, That a committee of three be appointed to solicit funds and do the work.

At the next meeting, held in the same church, Nov. 29, 1884, the following resolution was adopted:

Resolved, that we build a house on the Hopeful Church lot near Florence, with the understanding that if Hebron or Ebenezer at any time decide to withdraw from the charge, that the remaining congregations pay to them for improvements on said lots in proportion to their subscription in building the same, the improvements to be valued by three competent men.

The following committee was appointed to solicit funds: Hopeful, A. J. Utz and M. L. Rouse; Ebenezer, Eli Carpenter and Lewis Conrad; Hebron, Jacob Tanner and G. O. Hafer.

At a meeting at Hopeful, December 27, 1884, A. J. Utz reported \$269.00, M. L. Rouse, \$240.00, Lewis Conrad, \$240.00.

The other members had not secured any subscriptions.

January 6, at a meeting at Hopeful Church, a committee was appointed to receive plans, adopt one and arrange for building a parson-

age. Lewis Conrad, Eli Tanner and A. F. Crigler were appointed as that committee.

That was the last meeting of a very busy year. There had been much correspondence, and there had been eight or more preachers on the ground with heavy expense and much talk, but still no pastor and no parsonage, though the charge seemed to be fully aware of the need of both. They had agreed to pay about twice as much salary as they had been accustomed to pay and had promised and done much along other lines, but there seemed little success and many discouragements. However, they were not cast down, and difficulties had their usual effect of arousing determination.

CHAPTER XXII.

THE PASTORATE OF REV. W. H. KELLER.

AFTER much delay and many meetings, Rev. W. H. Keller was elected pastor at a meeting held at Hopeful Church, Nov. 29, 1884. But matters were by no manner of means yet settled. B. A. Floyd was appointed secretary and after much correspondence and several meetings of the Joint Council, he was instructed to go to Indianapolis and try to arrange matters with Bro. Keller to have him come to Boone County as pastor. The charge, seemingly wearied by the long delay and very desirous of having a pastor, had agreed to give a salary of \$850.00, to pay the moving expenses of the pastor and pay rent for him until a new parsonage could be finished. Bro. Floyd was to make an immediate journey to Indianapolis and explain the condition of affairs "and to make arrangement with Bro. Keller in the best way and manner." A few days after, Feb. 7, 1885, the secretary made his report to the Joint Council and it was decided that Bro. Keller was to move as soon as possible.

William Henry Keller was born in Knox County, Ohio, September 17, 1840, of pious German parents who had moved from Pennsylvania about ten years previously. From Ohio they soon moved to what was then frontier country in Northern Indiana, and set themselves earnestly to the work incident to building up homes in an unsettled country. The future pastor had very limited school privileges, but he was carefully instructed in the Bible and catechism as was customary among the Lutheran fathers. By that method many Torthy and heroic followers of our Lord were trained for their lives of great usefulness.

In 1863 he was married to Miss O. J. Conley and six children blessed this happy union. They are at present located as follows: Mrs. Amy Rhoades, Indianapolis, Ind., Rev. Ezra Keller, the present popular and successful pastor at Hillsboro, Ill., Mrs. Della Baughman, Newville, Ohio, Rev. F. M. Keller, in the Senior class of Wittenberg Seminary, at Springfield, Ohio, Miss Nellie Keller and Ross Keller, with their mother at Brookline, Mo.

Bro. Keller served as a soldier in the Federal army one year during the Civil War and after faithful service in many conflicts he came

home to be a zealous soldier of the cross. He pursued studies looking toward the ministry under Rev. Wm. Waltman, a venerable minister of Northern Indiana. He entered the ministry in 1870, and served the Albion charge in Northern Indiana about two years. From there he removed to Marion County, Indiana, near Indianapolis, and after four years of faithful service he transferred his labor to another charge nearby, in the same county, and remained there seven years. In this latter work, known as the Ebenezer charge, he removed a heavy debt, and bought and age property and his labors crowned

He came to County in the highest enthusiasm. They agreed to pay him salary they had agreed to treat him respects, while they of the funds subscription amount it was resolved that built for \$1000.00, committee was appointed the work: Joel Tanner, Eli Utz; Hebron, A. A. Crigler; Eben-



REV. W. H. KELLER.

ter and Lewis Conrad. At a later meeting, March 21, 1885, it was decided to make the house above the foundation cost \$1000.00 and a special committee was appointed to solicit funds and build a cellar and foundation. This committee consisted of E. L. Rouse, E. H. Snyder, John W. Utz, Ezra K. Tanner, Levi L. Tanner and W. L. B. Rouse. They were instructed to receive "money, work or material."

There had been much controversy and some years of waiting to get the new parsonage started and there were many little items not fully decided when the work was begun. There was dissatisfaction with the plans and arrangements on the part of some and they withdrew their subscriptions, but the committee was instructed to go ahead

paid for a parsonage in many ways with success.

the work in Boone est pitch of its asm. The charge about twice the ever paid and they generously in other had the greater part scribed for a par at once. The sub- ed to \$820.00, and a house should be and the following pointed to look af- H o p e f u l C h u r c h, Tanner and J. M. F. Crigler and T. e z e r, E l i C a r p e n -

with their work. This they did, and though the subscriptions and accounts have not been preserved, the committee in their final report to the Joint Council state the entire cost to be as follows: Cost of cellar, \$85.00. Cost of study on east side, \$75.50. Cost of main building, \$1087.78. The committee received by subscription \$661.00 and the remainder was paid from time to time by special efforts, the last payment being made in 1891, when all debts of every kind were all paid. The parsonage was ready for use in August, 1885, and until that time Bro. Keller was located in the old Carpenter Homestead on the Lexington Pike, not far from Ebenezer Church.

Bro. Keller began his services as pastor in March, 1885, and there was at once notable improvement in the work of the charge. In October, he received the following as members of Ebenezer Church: J. C. Conrad, Wm. H. Conrad, Wm. A. Rice, Wm. E. Glacken, T. E. Dixon, H. P. Dixon, Ed. E. Rice, Effie E. Dixon, J. E. Keller, Lena Tanner, Eli Conrad, Maggie M. Rice, Maggie M. Ross, George Rice, Elbert L. Glacken, Carrie D. Conrad, and Emma A. Tanner.

Bro. Keller was a preacher of much ability and power and his pulpit ministrations were more than usually acceptable, while he was active in every good word and work. By studious application he made amends for lack of early education and he forced attention by his active and aggressive work. However, the promises made to him with enthusiasm when he became pastor were hard of realization and when the time for payment came there was difficulty in meeting obligations that caused some misunderstandings. The work, however, prospered, and Bro. Keller continued as pastor for three years. There had been manifest development and increased efficiency in the work of the charge.

After resigning the work here, Bro. Keller served the mission at Loudonville, Ohio, for two years. Then he removed to Litchfield, Ill., which was his last pastorate. After a few years of faithful service there, his health began to fail him, and after weary suffering and pain he was compelled to resign the work and retire to Brookline, Mo., where he died Nov. 25, 1897, aged 57 years, 2 months and 8 days. He served in various official capacities with great acceptance and was a delegate to the General Synod when he was almost unable to travel because of the approach of the final illness that took him to his reward. The record of his life is not yet completed, for his twenty-five years of consecrated service in the ministry have put influences at work which will not be silenced until the Judge of all shall close all accounts and

call all nations before Him for the final decision from which there can be no appeal.

Two of his three sons have entered the Lutheran ministry. The older of them, Rev. Ezra Keller, is the pastor at Hillsboro, Ill., where he has been for several years. He married Miss Lena Tanner, of Florence, Ky., and is therefore closely related to Boone County in more ways than one. A new church has been built at Hillsboro since he was pastor there and the reports of his work have been favorable, but when the author wrote him for some favors in connection with this work the following note was received:

Hillsboro, Ill., November 11, 1901.

Dear Brother Lentz:—Yours received. In reply will say that I have no modern cut of my physiognomy and no picture handy, so will have to forego the pleasure of appearing among the illustrious. My condition is also described in the past tense of the first three words of a famous poem by Tennyson. So a weighty financial reason is also an argument with me. With kindest regards to you and yours I am

Very truly, EZRA KELLER.

From this it is a little difficult to tell whether hard times have struck the place or whether the brother is suffering from some hepatic trouble or whether he has become somewhat ashamed of his antecedents and the work in Boone County generally. It seems to us that he is like Artemas Ward, slightly "sarkastikle."

The other brother is Rev. Francis M. Keller, of the senior class of Wittenberg Theological Seminary. He is a young man of fine promise and a great favorite wherever known and he will without doubt faithfully help his elder brother to carry on the great work of their father. He lost his books and clothing in the fire which a year ago destroyed Wittenberg Seminary building, but he never lost heart or courage and he continues his conscientious work and he is laying the foundations for a noble life.



REV. FRANCIS M. KELLER.

CHAPTER XXIII.

THE PASTORATE OF REV. H. MAX LENTZ.

There was some misunderstanding about the time when the resignation of Bro. Keller was to take place, and after a vain effort to settle it at home, the matter was taken to synod for adjustment. The congregation promptly complied with the decision of synod, borrowed money and settled with Bro. Keller and took immediate steps to secure another pastor.

The first plan pursued, was to have some one preach a trial sermon and see how much could be secured and then to extend a call on that basis. After a few efforts of that kind it was decided to take a standing subscription for salary, each one agreeing to pay a certain amount annually for any one who might be called as pastor, and to continue to pay it as long as he might continue in the service of the charge. This is the theory under which the charge is still working, though a few deacons take annual subscriptions, and a few members claim the right to do as they like about paying anything, without any regard for the wishes of the majority of the congregation or the charge.

Numerous letters were written and a number of ministers preached for the charge. Some of these came with a view of accepting a call if all was satisfactory, and in several instances calls were extended; but, before a favorable decision was reached, some objection stood in the way for one side or the other. Only in one case, however, did the difficulty lie with the charge and that was because the pastor-elect did not wish to move to this state, which was, of course, necessary for efficient service.

In the meantime, arrangements were made with the students of Wittenberg Seminary, at Springfield, O., to supply the charge with preaching at least once a month. The corresponding secretary seems to have been a busy man. For more than a year men continued to come and go, but no one was called who decided to come and remain, though many gave encouragement while on the ground. One visiting brother, who preached first at Ebenezer, was met at the train by a young member and on the road home many features of the work were

discussed. Among other things, the minister wished to know whether the people liked loud preaching, as he had come prepared to give them what was wanted. He was told that they liked it loud, and accordingly, when the brother let loose at Ebenezer, all the country around was notified that something unusual was going on at the church. Some persons declared they could distinctly hear him a mile away. Thus the man who was anxious to please became a laughing stock and the charge was still vacant.

Candidating is usually considered a very poor business and some ministers have such an aversion to it that they will not even go to a vacant charge and preach with any notion of being called as pastor. But now as on some former occasions there were some who took advantage of a vacant charge to further other ends. Men who wanted to visit Kentucky, who wanted to visit relatives near or on the way to Kentucky, who wanted to see Cincinnati, were all surpassed by a brother from a distant state who made a good impression here and received a call which he said he would likely accept but never did. He charged nothing for his services but requested the charge to pay his travelling expenses from home and back, amounting to twenty-four dollars, which they cheerfully did; but when it is known that he preached for two or more other vacant charges on the same trip, it is readily seen that he was playing vacancies for all they were worth, and making a comfortable living while scouting around.

After much other correspondence, a card was addressed to Rev. H. Max Lentz, who was then financial secretary of Carthage College, and arrangements were made with him to come and preach one Sunday with a view to accepting a call. After the dates were fixed and the arrangements all made, he received a second card saying that they had decided to give his dates to another man from the South. The conduct seemed a little strange but not much was thought of it for awhile, when other word was received stating that the appointments had not been filled by the man for whom they had been reserved, and that now other appointments would be made for him if desired. His friends and his wife urged him to make no further appointments, but advice was neglected, dignity was set aside and the appointments were made. Afterwards it was learned that the cause of Punic faith was sectional, and decided preference was given to the man from the South, the secretary not knowing that his Western correspondent was a Southern man. Conditions have changed greatly in the last ten

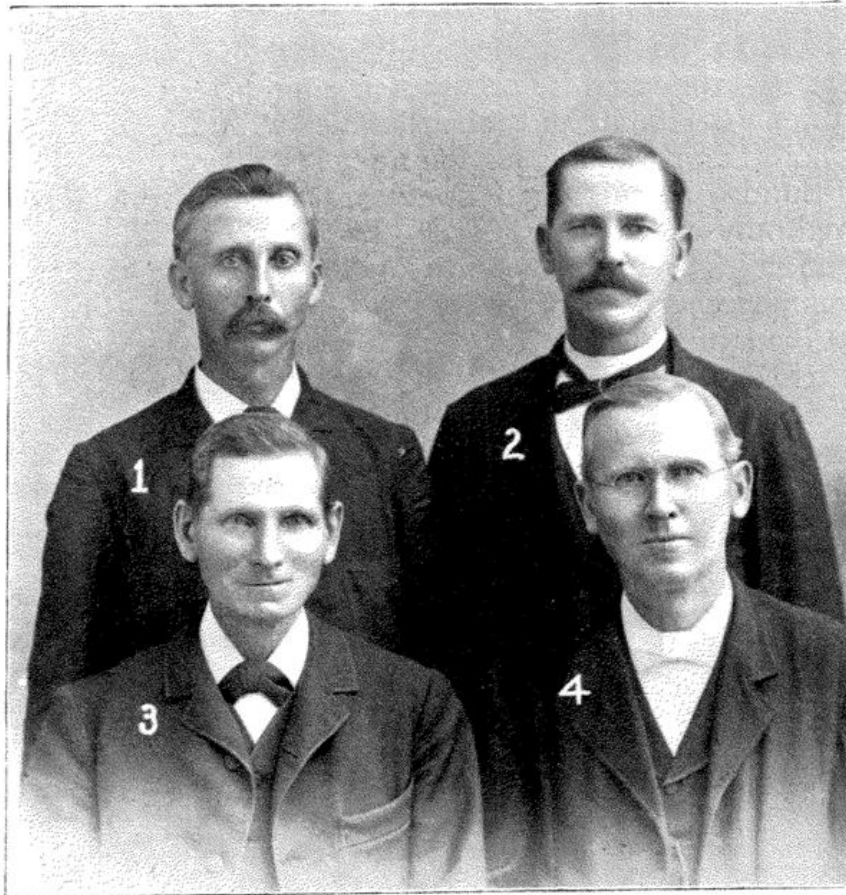
years and it is not likely that such an occurrence will ever happen again.

The appointments were made in the month of March and the roads at places were practically impassable, and when J. P. Tanner took the preacher to Ebenezer Church he stopped driving at Mt. Zion Church, the end of the pike, and the rest of the distance, something over half a mile, was made on foot through the fields. That was Saturday night and owing to some misunderstanding the service was not expected at that time and no one was at church. "Uncle Noah" Surface and John W. Hogan and their families were found in their homes and an appointment was left for the next Monday night. The services were held Sunday morning at Hopeful and at night at Hebron, which was reached only with great difficulty, S. J. Rouse taking the speaker some fifteen miles or more around to get a better road than the three miles it was necessary to travel by the usual road. Previous notice had been given, and at each church after preaching a vote was taken and at the close of service at Ebenezer a canvass of the entire vote was made and a call extended to Rev. H. Max Lentz to become pastor. He was at that time acting financial secretary of Carthage College and had about completed a canvass of the territory of the institution and was ready to accept a pastorate. He accordingly decided to accept the call, his pastorate to begin April 1, 1890.

The new pastor was the eldest son of Jacob and Catherine Lentz, and was born near Statesville, in Iredell County, N. C., April 20, 1851. In early life his father had moved to Statesville, but in a few years he moved to Catawba County on a farm where he remained six years. There, in 1861, the subject of this sketch had a spell of typhoid fever and his mother after a long and severe illness died of the same disease. In the autumn of 1862, his father married again and removed to Alexander County, where he has resided continuously since. His father and mother were both of Lutheran parentage and themselves faithful members of that communion. Three of the five brothers of his mother were Lutheran preachers, Revs. Caleb, Alexander W., and David S. Lentz. The first died in 1863, A. W. is still preaching and resides at Penbrook, Pa., while D. S. is suffering from nervous prostration and is living in Altoona, Pa. Both have rendered much worthy and faithful service to the church and if this were the place we would take delight in paying some small tribute to these worthy men and others from the one small congregation in N. C., whence within a few years came seven preachers of the gospel. The other brothers are faithful

laymen, the eldest, E. J. Lentz, living in Wilkesbarre, Pa. and the other, J. C. Lentz, living on a farm near Statesville, N. C.

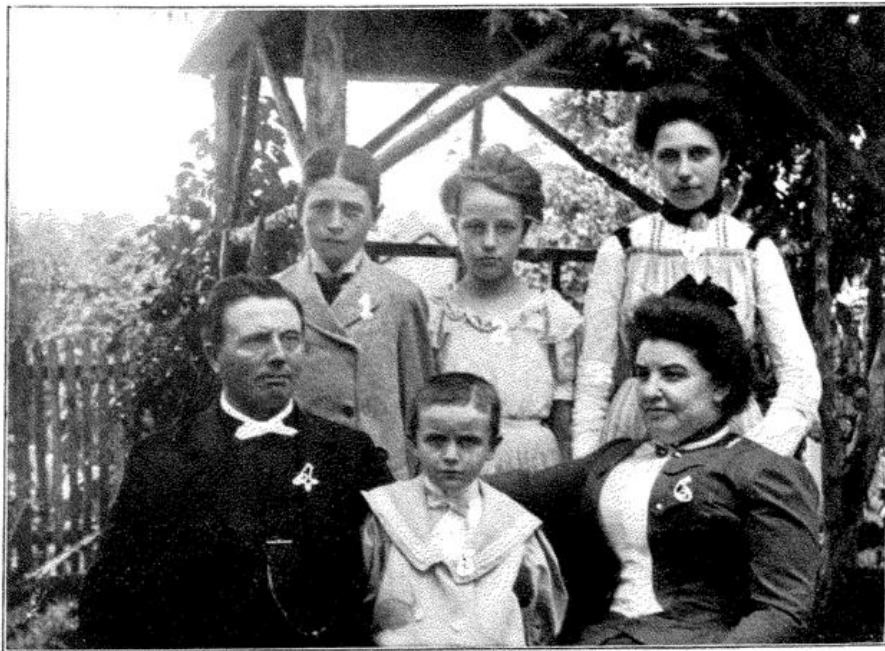
Jacob Lentz, the father, was born near the old historic Organ Church in Rowan County, N. C., and he was a man of more than ordinary force of character. In his youth he had small advantages, but he



1. J. C. Lentz, Statesville, N. C. 2. Rev. D. S. Lentz, Altoona, Pa. 3. E. J. Lentz, Wilkesbarre, Pa. 4. Rev. A. W. Lentz, Penbrook, Pa.

made the most of his opportunities and triumphed over the difficulties that beset his path. The subject of this sketch was the eldest of eight children and while his lot was not a bed of roses, he was always encouraged to educate himself, which as a rule he was glad to do. Schools and school facilities were very inferior where his boyhood was spent, but he gathered a little knowledge. When he was fifteen years

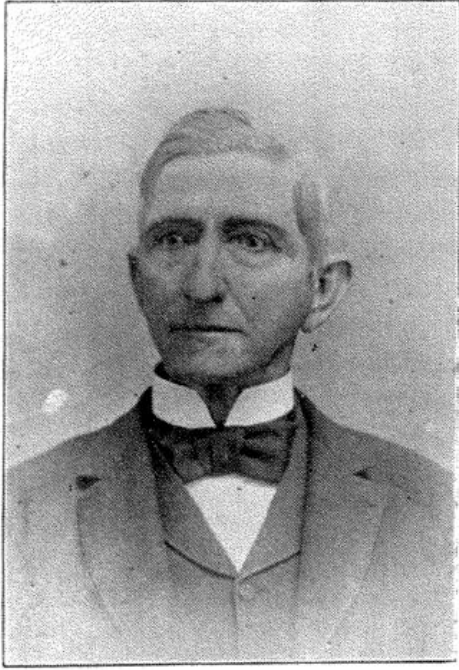
old he had the chance to attend an academy four full miles from home and he went one session of one hundred days, walking back and forth each day and attending ninety eight days of the term. At a later day he had the opportunity of attending again, but after a trial of a few days he decided it was too far to walk and he did not attend until arrangements were made for him to board in the vicinity of the school. He taught school several terms and went a few terms to Catawba High School at Newton, N. C. In the fall of 1874, he entered Penn-



REV. H. MAX LENTZ AND FAMILY.

1. Luther Hualpha Lentz. 2. Mary Katherine Lentz 3. Ruth Lenore Lentz.
4. Rev H. Max Lentz 5. John Max Lentz. 6. Mrs. Laura M. Lentz.

sylvania College, at Gettysburg, Pa. He graduated from the college there in 1878 and from the seminary in 1881. He was licensed by the Maryland Synod at Westminster in 1880, and ordained by the Synod of Northern Illinois at Davis, Ill., in 1881. At the close of his seminary course it had been arranged that he was to go to Mt. Morris, Ill., as a supply for four weeks. The church there was vacant and after he had preached there two Sundays he was elected pastor and continued in service until March 1, 1883. The pastoral relation was very pleasant. He arrived there in rather an embarrassed condition. His trunk went astray at Chicago and was sent to Mt. Morris, Mich. He



JACOB LENTZ.

had on a very rusty suit and had no sermons or sketches of sermons, everything of that kind being in his trunk which was not recovered for over a week. After preaching the second Sunday, he was elected as pastor and continued in that relation until March 1, 1883. The old parsonage, which was poorly located on account of the removal of the church, was sold and a large debt still remaining on the new church was paid in full, though it was rather trying to the already exhausted congregation. The church was painted and made a very desirable home. The work was somewhat discouraging on account of many persons selling and going farther west, but at no time was there any serious difficulty or any friction. The pastor married Miss Mary S. Long, June 20, 1882, and a most delightful reception was given the new couple when they returned to the work a few weeks later. The following year an urgent call to Eureka, Kansas, was accepted and work there was to begin March 1, 1883. The young pastor had never been beyond the Missouri River, but had heard a vast amount about the great west. He was somewhat disappointed in the country and his work and he found that even there people were still going "farther west." There was little that was fixed or permanent, and there was a recklessness and indifference on every hand that had a very depressing effect. There were also local difficulties not very pleasant and besides this the pastor's wife had poor health which seemed to be attributable to the locality. It is true the work kept up and even moved forward, but with much discouragement. He resigned and accepted a call to Fairfield, Ia., where he began work November 1, 1884. He remained at Fairfield until he accepted the call to Boone County, though he resigned the pastorate to take effect April 1, 1888, and served as financial secretary for Carthage College until March 31, 1889. The college had passed through great trials and it had been fearfully misrepresented on its own territory and a great part of his work was to set things right, which he had some reason to do as he had been well

acquainted with the work and workers there for years and had been in official connection with the college as vice-president of the Board of Trustees. While working for the college a second call was received to Mt. Morris, Ill., and the call would likely have been accepted but for a fine business opening which was urged upon him at the same time. When, however, it came to the final decision, he could not get his own consent to stop the work of the ministry of his own motion and he continued its duties at but little more than half the salary he could have received at other congenial employment.

Work in the Boone County pastorate was to begin April 1, 1890, but as the time was short to settle up affairs and get moved, a supply was agreed upon for the first Sunday and Dr. Ort, president of Wittenberg College, was asked to send a supply from the seminary to preach one sermon for ten dollars. The people came together, but there was no supply and there was no word from Wittenberg and there has never been any word of any kind since. The pastor was forgiven and thus came out the gainer, and the next Sunday he was on hand himself and made a pleasant start in the work, which continued for more than ten years. The pastor and his family were kindly received and through all the years of his pastorate there was no cessation of that kindness. The pastor was installed Thursday, May 23, 1890, Revs. E. K. Bell and J. A. Hall, of Cincinnati, preaching the sermons at Hopeful Church. A bounteous dinner was served in the



REV. E. K. BELL, D. D.



WELCOME HOME.

Some friends at the reception of the pastor and his wife October 27, 1894

THE TERRYING CO.
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grove between the services of the morning and the afternoon. Regular preaching services were held twice a month at each church and some special services were held annually and the interest of the churches looked after in the line of pastoral duty. In September, 1892, the pastor was called to part with his wife, who had greatly endeared herself to many friends. After a short but very severe illness she passed away, leaving her bright home, her husband and three small children, when she was in the prime of life and the height of her usefulness. There was sympathy and help by the people and a devoted sister, Miss Addie Lentz, came from N. C., while a niece, Miss Katie Lentz, who was already present, remained. October 25, 1894, the pastor was married to Mrs. Laura M. LaMotte, of Taneytown, Md., the widow of the late Rev. D. M. LaMotte, of Woodsboro, Md. She was kindly received and the work continued as before.



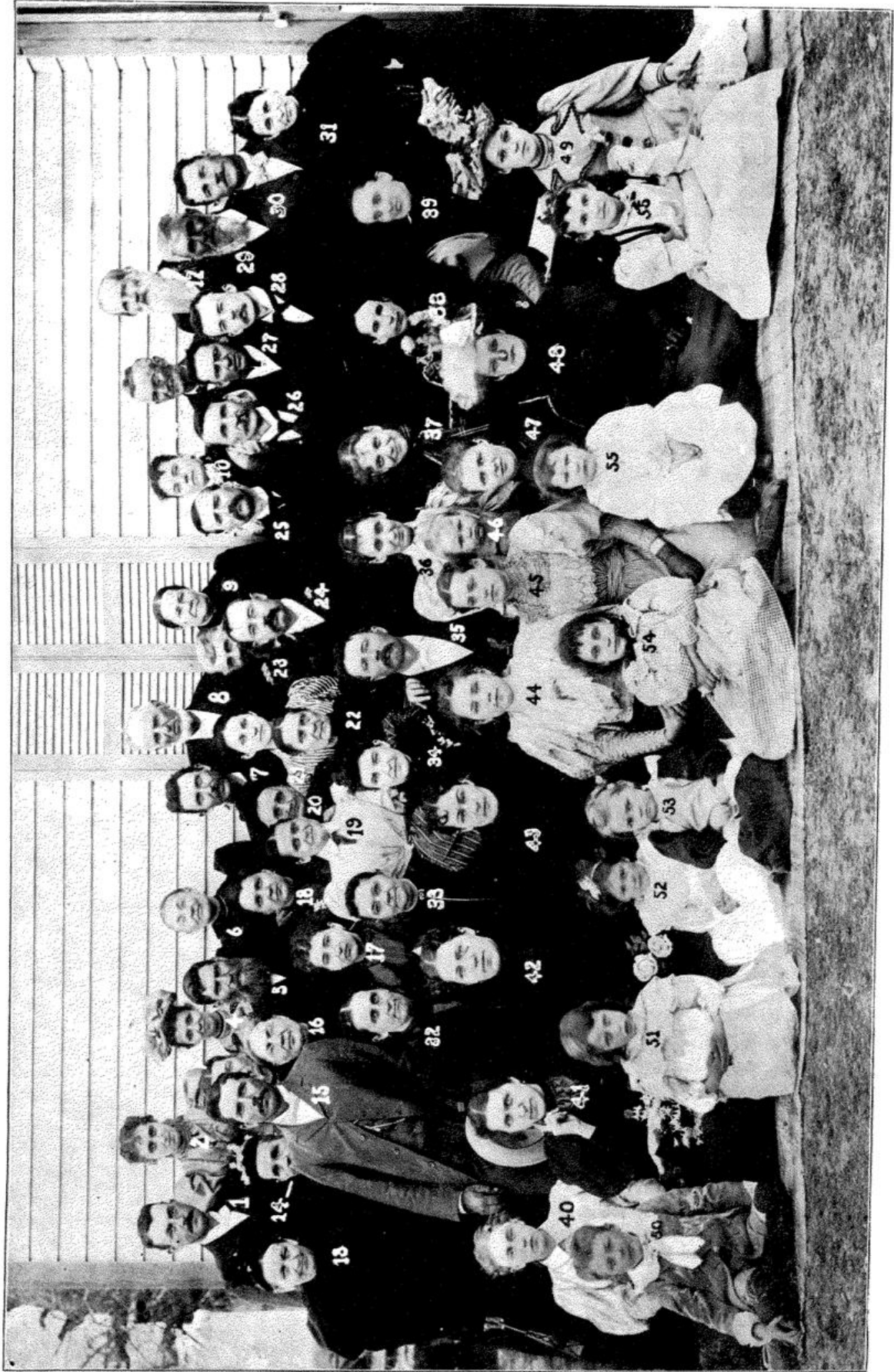
REV. H. MAX LENTZ.

From photograph taken in 1895.

On April 20th, 1896, which was the forty-fifth birthday of the pastor, a large number of the friends spent the day at the parsonage. Large supplies were brought with them and a bounteous dinner was served and a most delightful time was had. The nearby pastors were invited and it was arranged that the pastor's youngest child should be baptized that day by Rev. E. K. Bell, D. D., who was then pastor in Cincinnati. Dr. Bell missed the last train out but he did not let that bother him, as he went to a livery, and securing a team, drove out in time for the ceremony. Mr. E. P. Porter, the photographer of Florence, in the afternoon took a picture of some of those present and the cut on the opposite page is a reproduction of it. Those in the picture are:

Friends at Pastor's forty-fifth birthday celebration, April 20, 1896.
 1, H. F. Utz; 2, Mrs. H. F. Utz; 3, Mrs. Mallie Beemon; 4, Miss Alma Brown; 5, S. J. Rouse; 6, Mrs. Eli Rouse; 7, Walter Crigler; 8, Noah Surface; 9, Mrs. Mary Surface; 10, Mrs. Wm. G. Graves; 11, Thomas Rice; 12, T. L. Swetnam; 13, Mrs. Amanda Rice; 14, Mrs. Mary Glacken; 15, J. S. Surface; 16, Mrs. Lucinda Weaver; 17, Mrs. Emma Acra; 18, Mrs. Emma V. Rouse; 19, Mrs. J. W. Rouse; 20, Mrs. Maria Clore; 21, Mrs. Alice Crigler; 22, Mrs. Agnes Wittenberg; 23, Wm. G. Graves; 24, Rev. E. R. Wagner; 25, Rev. E. K. Bell, D. D.; 26, Rev. G. G. Clark; 27, T. J. Brown, Sr.; 28, Rev. J. M. Bramkamp; 29, Eli Rouse; 30, E. H. Surface; 31, Mrs. Ella Tanner; 32, Mrs. S. D. Surface; 33, Mrs. T. J. Brown; 34, Mrs. H. Max Lentz; 35, Rev. H. Max Lentz; 36, Mrs. G. G. Clark; 37, Mrs. J. M. Bramkamp; 38, Mrs. W. H. Davis; 39, Mrs. E. H. Surface; 40, Mrs. Viola Wolf; 41, Mrs. Rosa M. Quick; 42, Mrs. Nellie Garnett; 43, Mrs. Ezra Keller; 44, Mrs. Minta Aylor; 45, Miss Ora Rouse; 46, Benjamin Clark; 47, Miss Mary West; 48, Mrs. Harvey S. Tanner; 49, Miss Louisa Brown; 50, Rufus Tanner; 51, Miss Mary Lentz; 52, Miss Irilla Tanner; 53, Miss Ruth Clark; 54, Miss Ruth Lentz; 55, Miss Gladys Rouse; 56, Miss Olive Brown.

In February, 1897, the work suddenly ceased for a time and it looked as if it would never be resumed by the pastor then in charge. He was taken with a severe case of pneumonia, and the physician gave little hope of recovery. Many friends were assiduous in their care and there was a wide and helpful sympathy. After some rest and a trip south the pastor was ready for duty again and had the hearty co-operation of his people. In 1896 he had begun the publication of a parish



paper and after having it published in Pittsburg, Pa., for a year and a half he decided to establish a small job office and have it printed at home. Prof. J. H. Craven, of Verona, had been doing a little job work and he became also partly interested in the office in Florence. Later the paper and office were removed to Erlanger and the monthly was changed to a weekly paper of a local nature. Prof. Craven now gave it his entire time and J. F. Houston had in the meantime become associated with them. The monthly had been well patronized, but the starting prospects of the weekly were not bright and all parties interested concluded that it would be best to discontinue, which was not done, however, before pastor Lentz had agreed to give part of his time to the management of the *Lutheran World*, which was to be removed from York, Pa., to Cincinnati, O., and be edited by Rev. E. K. Bell, D. D. The first edition of the *World* under the new management was published in Cincinnati, September 15, 1898. The printing outfit at Erlanger was sold at a sacrifice as none of the interested parties had any further use for it, and the pastor continued to act as office editor and business manager for the *Lutheran World*. Dr. Bell soon resigned in Cincinnati and removed to Mansfield, O. He remained there but a few months and then accepted a call to Baltimore, Md., and severed his connection with the paper. The pastor thus became editor and manager of a weekly paper with the office ten miles from home while serving a widely scattered pastorate. He pushed the work as best he could, but it is needless to say that both interests suffered some. The paper had to be run on a very narrow and very unsatisfactory basis as the editor alone was responsible for all bills and he could make no ventures, even if they were likely to prove successful, as he might not be able to carry them through. Rev. D. H. Bauslin, D. D., the present able and indefatigable editor of the paper, and Rev. L. S. Keyser, D. D., were regular contributors and a few others did occasional work. The mailing list, the correspondence, the accounts and bills, in short all the office work together with editorial writing and the locals and personals and the making up of the paper all were in the hands of the editor without any clerical help whatever. He secured a key to the building in which the office was located and frequently he would be there for hours at work before the other workers had entered the building. Owing to a lack of convenience of trains he often had difficulty in trying to make things come out right at the home and the office both. There was abundance of work and then there was some worry to mix with it. As editor he had too much

respect for his brethren not to wish to have their good opinion and he knew he could not worthily edit a paper so handicapped. Then there was more or less financial worry and constant effort to keep things going well. The paper had made enemies in its past career and they were inclined to make things warm at times, and then there were controversies in the church and some persons seldom contributed without giving a whack at some one, and the editor had to bear the blame. Sometimes even peaceable things were perverted to base uses. Then on the other hand while the people of the pastorate had always stood loyally by him, there were some who had no hesitancy in saying things if they could get a hold, and a few of them were insisting that the pastor was greedy of gain and, therefore, he was trying to do everything to make money, when as a matter of fact his extra work was not helping him out of any financial troubles. Early in October, 1900, a call was received to become pastor at Shepherdstown, W. Va., and the call was accepted. Both the work on the paper and the pastorate were resigned, and November 1 the work in the new pastorate was begun. Thus closed a pastorate of ten years and seven months filled with varied experiences, but always carried along with harmony and good will. Florence was not favored with good schools and a growing family of four children made it seem wise to make a change, and as the advantages at Shepherdstown were superior it seemed providential to have a call there, and it was accordingly accepted; but we had stood beside the Kentucky friends for years in sunshine and storm and we had mingled our tears and our laughter so long that it seemed very hard to part after the decision had been made. The pastorate was the longest since the time of Father Carpenter, and there had been a free mingling until every home seemed homelike to the pastor and all the tender memories of the deep sorrows and joys of the swiftly speeding years came up afresh at the thought of parting.

There were no "farewell" sermons preached. That would not have been pleasant for pastor or people, but the thought that they were together for the last time could not be kept from obtruding itself and there was many a tremor in song and speech, and after the services a paroxysm of weeping which could not be restrained. Strong men sobbed their good-byes and there seemed to be no distinctions in the good wishes that went along with the pastor to another field.

In a quiet way the work of the charge had moved smoothly along during all the years. There had been some notable improvements about the parsonage property and there had been some improvement

at each of the churches. Financial affairs had been well kept up and it is only a plain statement of facts due to all concerned to say that there had been no other such period of ten years in the churches' history. The offerings for benevolence were far from what they ought to be, but they were more than double of any preceding decade, and that without counting the contributions of the Woman's Missionary Society, organized in 1890, which added materially to the amount given for the enlargement of the Lord's work.

One hundred and fifty-five members were added to the church, nearly all by adult baptism and confirmation. The larger part remain faithful and some of them are now leaders in church. The population is very settled and there is not much shifting around or removing from the work.

The friends were as kind in getting the pastor away as they had been in receiving him. His goods were all hauled to the train and well packed without any charges of any kind, and every possible thing was done to make his last days as pleasant as any had been, and when night came on October 20, 1900, the last farewells were said and the train plunged out into the darkness, bearing away the workman while his work remained behind.

CHAPTER XXIV.

THE PASTORATE OF REV. S. E. SLATER.

AS soon as the resignation of pastor Lentz was presented to the Joint Council, they began to take into consideration the desirability of getting another pastor. B. A. Floyd was elected a delegate to the Miami Synod to meet in Troy, O., October, 1900, and though the charge, his resignation had been accepted, to take effect at the end of that month, and he was looking out for the future. After some conference and a few visits, a vote was taken on two brethren at once. It was a very injudicious thing to do and might easily have resulted in a long division, but the minority submitted more gracefully under such circumstances, and the pastor-elect proved acceptable man, the moving himself a most work of the charge was soon in good working order and everything was pleasant.



REV. S. E. SLATER.

Edgar Slater, the new pastor, was born of Virginia ancestors, at Haley Station, Tenn., August 10, 1859. He entered Pennsylvania College, at Gettysburg, Pa., in 1881, and graduated with honor there in 1885. He then took a three years' course in the Theological Seminary at the same place and graduated in 1888. He was licensed to preach by the West Pennsylvania Synod at its session at Newville, Pa., in 1887, and he was ordained to the holy office of the ministry by the East Ohio Synod, at Millersburg, O., in 1888.

His first charge was in Guernsey and Noble Counties, Ohio, with his home at the village of Buffalo, and he was pastor there for about

two years. He was faithful to his duties as preacher and pastor and it was universally regretted when he left, as he was regarded as a young preacher of much promise. He went from there to Harlan, Ind., where he served three churches for a short time. In 1891 he resigned and accepted a call to Burkittsville, Md., and October 15th of that year he married Miss M. M. Grubb, of Harlan, Ind., and they have made the further journey of life happily together. He was here, as usual, faithful in his work, and served three churches altogether on the "House" estate, which has since become somewhat famous because of agitation looking to the annulling of the title of the present possessors, the refusal of the United States authorities to allow further agitation and the sharp reference made to the matter by a noted author in one of the most famous books of recent fiction. After a pastorate of nearly five years at Burkittsville, Brother Slater resigned, the resignation to take effect Feb. 23, 1896, and he was called to Blairsville, Pa. That charge had been vacant about one year when he went there, but he quickly rallied the people about him and did splendid work there for a little over two years. Then he accepted a call to Huntingdon, Pa. After a service there of fifteen months he resigned and went to his old home at Haley, Tenn., and in a short time he was called to the Boone County churches.

He began his labors there as pastor January 1, 1901. He was very kindly received by the people and his work moved off pleasantly from the start, even though that start was made at a season of the year very unfavorable for work in that section. As the year wore along there was increased interest and after holding special services in all the churches during the early fall, he had the pleasure of recording forty-four additional names of those received as communicant members of the church for the first year of his pastorate. The members received are a substantial gain to the working force of the charge and they will doubtless give new impetus to all parts of the work of the church.

Mr. Slater is a preacher of great power and he brings the truth home with great directness and masterly appeal, and he backs up his preaching by a worthy Christian character which has well sustained him wherever he has labored, and there is every reason to predict for him a long and successful pastorate in the growing churches of Boone County. The active fathers of other years have passed away, but they have left noble sons who are capable in every way to carry on the work laid down by the fathers. No community anywhere can boast

of more substantial citizens and while there is room for growth, there is every element needed to inspire hope and cause a faithful worker to press on with zeal. The old divisions have all passed away and for years the churches have all worked harmoniously together and the future is rich with promise without being burdened with serious cares.

CHAPTER XXV.

THE PARSONAGE.

IN the early history of the churches land was cheap and there would have been no difficulty about getting the pastor a home, but Father Carpenter was a man of considerable means and he secured a large farm on which he lived. Indeed, as there was no stated salary at that time, a farm would have been practically a necessity. He had a large body of land of virgin soil in the fine beech woods near the present town of Florence. He also had a family of boys and slaves to clear and till his lands so that he never lacked for the comforts and he never craved the luxuries of life.

Father Crigler, his successor, had just inherited a number of slaves from Madison County, Virginia, and he secured a farm by Hopeful Church and, like his predecessor, lived more independent than a king. It is well that he was thus situated, as the salary was very small and there were many hardships on the frontier which were only safely met by self-denial and persistent effort.

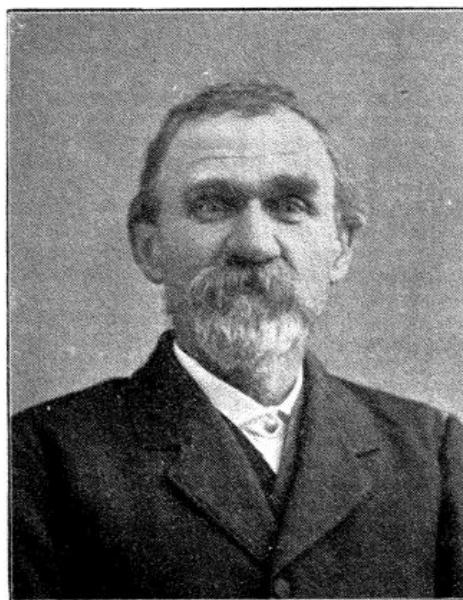
Father Surface never moved his family to Boone County, but made his long journeys from Ohio on horseback. When Pastor Harbaugh came to the work the matter of a parsonage was soon agitated and three of the brethren, A. F. Crigler, William Rouse and Elisha Rouse, each agreed to set aside an acre of ground for parsonage purposes and accordingly the three acres were set aside and a parsonage built in 1854. It was located on the North Bend Road just above Limaburg, or Florence Cross Roads, as it was then called, and the pastors continued to reside there for about thirty years. It was several miles to the post office or store, but about midway between Hopeful and Hebron Churches. The latter was organized the same year the parsonage was built. There were vast stretches of wood land about the parsonage which in later years were a consideration with Pastor Barnett, who was very fond of hunting.

As the years went by, the stores and post office came nearer, but the parsonage was on a wretched road and poorly located, and when it needed repair removal was agitated. A great hindrance to removal

was the fact that the churches had no title to the land and as soon as there was another parsonage they would lose the title to their property.

Joshua Zimmerman, who had been a very active member of Hopeful Church, died in 1852, and he had willed to the church three acres of ground on which to build a parsonage. It was located on the edge of his farm which was by the town now known as Florence. When the early settlers came, there was no town there. It was laid out in 1820 by Wilhelm Wilheut (afterwards written Wilhoit), Heinrich Crissler (properly Kreuzler) and Jacob Kohner (Conner) and was only at first known as the "Cross Road." The next name was given by an old man, Benjamin Reiss, by whom it was called "Pole Cat" as there was a den of cats near by which gave the place a smell as well as a name. In 1825 Dr. Madden, who was an active local politician, settled here and he called it Maddentown. In 1828, Conner married a Crissler and as he was the chief property owner of the place he gave it the name of Connersville, but as there was already a place of that name in the state, in Harrison County, it became necessary when they wanted a post office there to change the name again. So the place was incorporated in the year 1830 with the name of Florence, which it has continued to bear uninterruptedly to the present, though of recent years it has had the soubriquet of "Stringtown on the Pike" bestowed upon it by one of its most famous sons, John Uri Loyd, the famous chemist and noted author, who formerly played bare-footed in its streets and went from here to Cincinnati where he has made name and fame. The land given by Mr. Zimmerman was a very good location for a parsonage and it is said he had it in mind to do even better than he did, but his generosity was restrained by other parties.

Talk of removing the parsonage never took any very definite shape until Rev. W. H. Keller was called as pastor and he would not accept the call without an agreement to build a new parsonage. He even declined to move into



JAMES M. UTZ.

the old parsonage until a new one could be built, and that was a wise move, as complications arose about building, and it is rather certain that if he had been in the old parsonage the matter would have been allowed to drag along without a change. Pastor Keller moved into the old Carpenter homestead on the Lexington Pike and remained there until the new parsonage was ready to be occupied in August, 1895. The committee to look after the work of building was composed as follows: Joel Tanner, Eli Tanner, J. M. Utz, A. F. Crigler, T. A. Crigler, Eli Carpenter and Lewis Conrad. Cuts of Joel Tanner and Eli Carpenter appear elsewhere and on the preceding page we give a picture of J. M. Utz, who is a son-in-law of Joel Tanner, and who was quite an active member of the committee.

He united with Hopeful Church, April 14, 1866, and has since been an active member of the church, holding official position several terms. His wife and four children are all members of Hopeful Church.

A committee to build a foundation and cellar and to solicit funds was also appointed as follows: E. L. Rouse, E. H. Snyder, John W. Utz, Ezra K. Tanner, Levi L. Tanner, and W. L. B. Rouse. A small barn was also built at that time for the pastor's use. For other particulars the reader is referred to pages 85 and 89. After pastor Lentz took charge several smaller buildings were erected and the barn enlarged by adding twelve feet so that a shed for vehicles could be had. A garden was also provided and in 1899 a porch was built in front of the parsonage at a cost of more than eighty dollars, chiefly through the efforts of "Uncle Noah Surface," who solicited the funds and did considerable work and supervised the whole affair. It will long remain as one of the monuments of his zeal and fidelity in church work. He attended to the whole work and brought in a full itemized report showing where every penny was received and to what purpose it was applied. The parsonage is a very suitable home for the pastor, and though some of its arrangements might be better it is creditable and comfortable.

CHAPTER XXVI.

THE JOINT COUNCIL.

At first Hopeful Church had only three deacons for officials but later elders were added and when the other churches, Hebron and Ebenezer, were organized they elected elders and deacons also and arrangements were made for them to meet in joint session. The preceding pages show that they did not always have harmonious sessions, but in the main they got along very well together. When the writer

took charge the joint meetings were held regularly twice a year, the last Saturday in February at Hopeful Church and the last Saturday in August in either Hebron or Ebenezer Church, the meetings being held alternately. At the August meeting there was always a great feast and a pleasant day spent together, but in February they were meet without lunch time in the afternoon and go home for dinner. That was changed in a few years and the custom prevailed at all meetings to have great abundance of provisions furnished by the brethren of the church where the meeting was held. and the meetings were great social occasions as well as gatherings for business.



M. P. BARLOW.

Twenty-one regular meetings were held during the one pastorate and there was never any contention or any trouble of any kind, but the utmost harmony and good will prevailed. For a few years the trustees have been received as members of the different councils and they have also met in joint council. The business has ever been conducted in a strictly business way and everything is done decently and in order. At the last regular meeting during the pastorate of H. Max. Lentz, the Joint Council was



THE JOINT COUNCIL.—I H. F. Utz. 2. R. C. McGlasson. 3. J. W. Hogan. 4. J. W. Crigler. 5. J. H. Tanner. 6. J. B. Dixon. 7. J. L. Rouse. 8. N. C. Tanner. 9. Wm. G. Graves. 10. W. E. Dixon. 11. M. P. Barlow. 12. B. C. Surface. 13. Thomas Rice. 14. T. A. Crigler. 15. W. L. B. Rouse. 16. S. J. Rouse. 17. Jeremiah Beemon. 18. Rev. H. Max Lentz. 19. E. H. Surface. 20. George Barlow. 21. G. O. Hafer. 22. J. S. Surface. 23. M. M. Tanner. 24. W. R. Rouse. 25. B. A. Floyd. 26. D. B. Dobbins.



FRANK HOSSMAN.

and his brother, J. S. Surface, was elected in his stead. M. P. Barlow was selected as treasurer, as successor to T. E. Dixon.

Many of these had loyally stood the test of service for years before the writer had entered the charge, but a number of them united with the church during his pastorate and became officially connected with the work. The first of these was Frank Hossman, who was elected a deacon at Hebron, and he has always been an active member of that church. M. P. Barlow was soon after elected a deacon at Hopeful and he was for a time the youngest member of the Joint Council.

Among others who accepted similar responsibilities were Louis Thompson, H. F. Utz, L. L. Tanner (received by

composed as follows: Hopeful. Elders: John L. Rouse and N. C. Tanner. Deacons: B. A. Floyd, J. S. Surface, M. P. Barlow and Jeremiah Beemon. Trustees: J. H. Tanner, H. F. Utz and G. C. Barlow.

Hebron. Elders: T. P. Crissler and S. J. Rouse. Deacons: W. L. B. Rouse, J. W. Crigler, Wm. G. Graves and R. C. McGlasson. Trustees: G. O. Hafer, W. R. Rouse and T. A. Crigler.

Ebenezer. Elders: Thomas Rice and D. B. Dobbins. Deacons: E. H. Surface, M. M. Tanner, J. B. Dixon and W. E. Dixon. Trustees: J. W. Hogan, B. C. Surface and W. E. Glacken.

B. A. Floyd has been chairman for many years and E. H. Surface was secretary for a long while, but he was at last relieved at his own earnest request



W. E. GLACKEN.

letter; had formerly been a member but had removed to Missouri), T. J. Brown, Wm. G. Graves and R. C. McGlasson.

The cut we give of the Joint Council was taken at a special meeting held at Hopeful Church, October 6, 1900. All the members were present except W. E. Glacken and T. P. Crissler. The former is an active and growing member at Ebenezer and we are glad to be able to give a picture of him here. "Uncle Tommy" Crissler, as everybody has known him for years, has been in long service at Hebron and had been a member at Hopeful before Hebron Church was organized. Our sketch is defective in not having a cut of him, as he has had an active and honorable part in the work of the charge for many years.

During 1901 two pleasant meetings were held and the council, which is now working harmoniously with Rev. S. E. Slater, is composed as follows. Hopeful Church. Elders: J. L. Rouse and Ezra K. Tanner. Deacons: Jeremiah Beemon, B. A. Floyd, J. S. Surface and M. P. Barlow. Trustees: H. O. Rouse, G. C. Barlow and H. F. Utz.

Hebron. Elders: J. W. Rouse and J. W. Crigler. Deacons: W. L. B. Rouse, W. G. Graves, Frank Hossman and R. C. McGlasson. Trustees: G. O. Hafer, T. A. Crigler and W. R. Rouse.

Ebenezer. Elders: Thomas Rice and D. B. Dobbins. Deacons: E. H. Surface, J. B. Dixon, M. M. Tanner and W. E. Dixon. Trustees: J. W. Hogan, B. C. Surface and W. E. Glacken.

CHAPTER XXVII.

PUBLIC WORSHIP, MUSIC, SUNDAY SCHOOLS AND THE BURIAL OF THE DEAD.

IN the early history special days received some notice and the first organization was effected on "Drei Konig's Tag" 1806. The church year seemed to have been noticed to some extent and some communions are recorded as having taken place on Whitsuntide. Later very little reference was had to the church year or to any of the church festivals except Christmas, and the observance of that was led by the world which wants a holiday at that time. At one time many of the members owned slaves and these all claimed a week at Christmas, and there was a vast amount of celebration, though not very much religious observance. Ordinarily there were two services a month at each church and two communions a year. When the writer went to the work he thought surely Easter, at least, ought not to pass without recognition. He appointed communion service at Hopeful for Easter Sunday, and there was one buggy there besides his own. The day was fair enough, but the roads were well nigh impassable. Some men walked through the fields in heavy boots, but the congregation was decidedly small. Pastor Slater has now decided to try to make a change, and as there has been some improvement in the roads of recent years, he may have partial success, but there is not likely to be a very large attendance at winter communion. The move, however, is a proper one and the pastor deserves success in carrying it out. The churches are isolated and very few of the members have ever worshipped in other Lutheran churches and no distinctively Lutheran service has ever been used. For a brief while, during the pastorate of the writer, a part of the old Washington service was used, but it never had much favor and it was very properly discontinued.

As there were but two regular services a month at each church and the roads and weather interfered much with regular attendance through the year, it seemed only right to use the general custom of special services to try to edify believers and reach outsiders. That had been a general custom in the past and the writer continued it and thus held thirty-two meetings while he was pastor, ranging from two to four weeks in length. He usually did the preaching himself and in

1890, when he preached for a month at Hebron, when it was often rainy and bad, he missed but one night's service, or rather but one night, as there was no service, and he drove home every night except one. Two horses were used, and both were doubtless glad when the meeting was over. The brethren from Cincinnati would sometimes come out and preach an evening or so, and Rev. Dr. Bell, Rev. J. S. Simon, Rev. Dr. Ziegler, Rev. Dr. Wagner, Rev. G. G. Clark, Rev. J. M. Bramkamp and Rev. F. C. Longaker rendered assistance in this way at one time or another. Besides these, Rev. Ezra Keller, Rev. F. G. Gotwald, Rev. J. Kent rendered a similar or two when requested. A few were secured for practically every week, and in 1894 Rev. S. E. Greena-Keyser preached very acceptably for two weeks at Hopeful Church. He visited through crowded houses in a social way, and we put in a fortnight with great enjoyment and with very good results. As the pastor was just recovering from an illness when he wished to begin his meetings in 1897, he secured help. Rev. C. W. Sifferd, D. D., helped again at Hopeful Church, and another delightful time was had. Rev. F. M. Porch was present at Ebenezer to which reference is made in Chapter XIX, and Rev. J. S. Simon assisted at Hebron. Brother Simon usually returned home during the day and did not get to see the people so much at short range, but he gave them very able sermons in the most excellent way and helped to edify those present. Rev. D. S. Lentz came to the parsonage in 1900 and helped with the special services at Hopeful and Hebron Churches, while at the same time being a very pleasant visitor.



REV. C. W. SIFFERD, D. D.

The meetings were always conducted along similar lines. They were preceded by a season of prayer and singing and then there was a

sermon and frequent appeals to the unconverted to unite with the church. Organs were early introduced, but not without some opposition which has long since died away. The music at Hebron has been helped at times with a cornet, but as a rule the organ has been the only help to the voice. From the first the singing was led by a precentor, or chorister, and there was no organized choir, and that plan has been practically continued to the present, and in the absence of special music the plan has many merits and produces the best of results with as little trouble and annoyance as any system we have ever seen tried. During recent years, B. A. Floyd at Hopeful, Jacob Tanner and Walter Crigler at Hebron, and M. L. Tanner at Ebenezer, have rendered faithful and acceptable service, while E. K. Tanner has often been Sunday School chorister and has helped very materially at other times as a substitute in church, especially at Ebenezer. The churches have never had more faithful organists than some of those in active service. Miss Mollie Conner, Mrs. Walter Crigler and Mrs. H. F. Utz deserve special mention among those who never missed a service when it was possible to be present and rendered faithful and prompt service. Mrs. Effie Hograffa formerly rendered similar service, but of recent years for various reasons could not be so regular. Many other faithful workers deserve special mention for services rendered the church at no small sacrifice to themselves, but the mention must wait for the time of the reward which may be slow, but it is sure to come. It is true in Boone County, as in all other counties, that those who need preaching most have the greatest number of absences against them, but there are enough faithful ones to give the pastor much encouragement. The regulars are needed everywhere, those who will attend at all times and try in every way to reclaim a lost world and glorify their Redeemer.

For many years after the church was first organized there were no Sunday Schools, but after the young people began to speak English there was a demand for such schools, and A. F. Crigler, Noah Surface and others took an active interest in the matter, while even previous to the organization of Hebron Church there had been a school in that vicinity. Peter Schindler, who was there for a time, was the first superintendent, and Jacob Tanner served in that capacity for a great many years, and was known far and near as a worker in that school. Noah Surface organized and carried on schools at Union and Walton and he was an active and persistent worker for many years. Indeed he is still a very regular attendant and he does not allow his zeal to cool on account of increasing years. A long list of faithful attendants

and teachers might be mentioned, but it would not cover then all the real heroes in the work carried on so faithfully. For some years there was a school at Ebenezer Church for a few months of each year, but in later years it has been abandoned altogether. The other churches continue their schools, Hebron for about nine months annually and Hopeful for six, and the rest of the time is used for hibernating. The work under such circumstances must of necessity be desultory or fragmentary and unsatisfactory, but it is not without some good results and it needs to be kept up faithfully in the hope that the future may have even better things in store. The tendency throughout the country for the lands to come into the hands of a few large landholders, instead of in the possession of an independent middle class, has been slower in its work in Boone County than in most places, but the tendency is showing itself and that with disadvantage to every phase of Christian work, but to none with greater emphasis than to the Sunday School. We cannot here go into all the causes, but any one who has kept his eyes open and his mind informed in recent years cannot fail to notice in this tendency one of the greatest foes to the welfare and happiness of the people, and to the success and efficiency of the country churches. The great value of the country churches has been too little understood and appreciated. Most of the eminent men in business and public life have come from the country, and almost without exception they received their training in the country churches and Sunday Schools. The present prevalent tendency to have all the lands, or at least a large part of them, owned by a few men, and to have the work all done by machinery, and much of it run by men with little more care for moral questions than has the machinery itself, bodes no good for the church at large. It is well to keep courage and faith and every true follower of Christ needs to be faithful unto the end, but it is not wise on the other hand to be blind to manifest tendencies or to be indifferent in the effort to counteract them.

For many years after the first church was erected, the dead were buried in private grounds, usually in some spot on the old homesteads. As a result graves are scattered all about the country, and some of them are turned into pasture fields and most of the places where the dead were buried are very much neglected. The old burial ground where Father Carpenter was buried was used extensively, but for years it was greatly neglected. A few years ago it was partially cleaned up and a fence was put around it, and it has some chance of being preserved for a while yet. The general tendency is to neglect



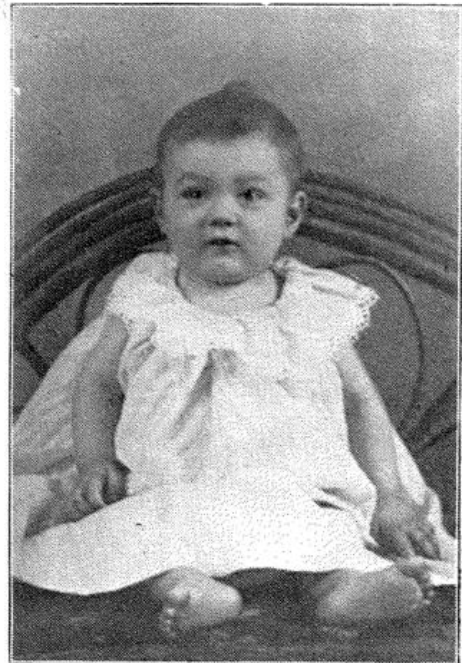
MRS. ISABEL FRANCES (ROUSE) DELPH.

these old burial places, and it is only a question of time when they will be in complete decay. In later years the idea of a church burying ground was agitated, and in 1868 a charter was granted for a cemetery at Hopeful Church. Ground was purchased and laid off in lots, and these were sold as in cemeteries kept for profit, but the money was retained to improve the cemetery and enlarge it from time to time as might be necessary. This fund now amounts to over one thousand dollars and the interest plays no small part in keeping the ground in repair. At Hebron Church ground was also secured and a cemetery laid out in much the same way, and a large number of persons have been buried there. At Ebenezer there is no chartered cemetery, though some friends there have offered to give generous help if such a work were undertaken. A private burying ground near the church has a large number of graves and it is likely to be further enlarged. The usual custom is to have a sermon in church in connection with burials, though in many cases, especially where interment is to be in a private ground, the service is in the home, or in some cases, for various reasons, omitted altogether, though this is seldom the case with believers.

Sad but precious memories cluster about the resting places of the departed and it seems very fitting that they should rest near the altars where they have worshipped, until the changed bodies shall be called from the dust.

The writer conducted over one hundred funerals while he was pastor of the Boone County churches, and the burial places show that former pastors had

these old burial places, and it is only a question of time when they will be in complete decay. In later years the idea of a church burying ground was agitated, and in 1868 a charter was granted for a cemetery at Hopeful Church. Ground was purchased and laid off in lots, and these were sold as in cemeteries kept for profit, but the money was retained to improve the cemetery and enlarge it from time to time as might be necessary. This fund now amounts to over one thousand dollars and the interest plays no small part in keeping the ground in repair. At Hebron Church ground was also secured and a cemetery laid out in much the same way, and a large number of persons have been buried there. At Ebenezer there is no chartered cemetery, though some friends there have offered to give generous help



FRED. SHAFFER BRITTENHELM.

requently the same sad duties to perform. A. F. Rouse was the only member of the council among that number, but a number of devout and faithful members went to their reward. The pastor was seldom



CAPT. W. H. BAKER.

disabled or away from his work, but in the brief periods of absence there were always one or more victims of death. Mrs. Fannie Delph died March 21, 1897, while the pastor was recuperating in North Carolina. Funeral services were conducted by Rev. E. R. Wagner, Ph.D.,

of Cincinnati. Mrs. Delph was a great sufferer but never complained. She was quiet and faithful in her Christian duties and though afflicted with cancer for three years, she never revealed the sufferings or the cause thereof until she was no longer able to wait upon herself. Then she gave full directions about everything and expressed herself as ready to go whenever called.

Many of those who passed away were young in years, some of them only tender buds in the garden of the Lord. Mr. and Mrs. J. S. Surface were rendered childless in a period of a few years by the loss of three precious children from their home on earth, and others suffered similar losses, though the strokes were not so oft repeated. Mr. and Mrs. Wm. Brittenhelm, of Walton, lost a little child June 30, 1898, when only thirteen months old. Mrs. Brittenhelm was a daughter of Benjamin F. Tanner, of Crescent, a member of Ebenezer Church.

The last twelve years have furnished a large angelic choir and the increase above is constant while one friend after another departs from the scenes of earthly activity. We give on the preceding page the cut of another, who, although he was not a member of the Lutheran church, was well known by nearly all the members and was a personal friend to a great many.

Capt. W. H. Baker was a man prominent and influential in Boone County for a great many years. He was elected sheriff of the county when he was not yet twenty-four years old and he was ever after active and influential in political affairs of the county. In 1892 he helped to organize the Erlanger Bank, and was its successful president until his death, in January, 1901, in the sixty-fifth year of his age.

CHAPTER XXVIII.

WOMAN'S MISSIONARY SOCIETY AND YOUNG PEOPLE'S SOCIETIES.

AS previously noted, a missionary society was organized in the pastorate of Rev. W. C. Barnett, but it existed but a very short while and has left no records. In 1890, the matter was agitated again and several meetings were appointed to consider organization, but only four persons came together. The third appointment brought only as many as the first, but there had been changes so that in three meetings of four each there were eight persons present. It was determined at the third meeting by the advice of the pastor to organize, and the accordingly under- taken August 20, 1890. Mrs. M. (Tanner) Rouse, elected president; Mrs. Line Tanner, vice-president; Mrs. Mallie Beecher, treasurer; Mrs. Emma V. (Hogan) Con- secretary. It was decided to meet twice a month and to try to have the society at once in working shape; and, at the first meeting, August 30, there were fifteen members. The society continued to increase until at the close of the first year the society had twenty-six active and six honorary members.



MRS. MARY SERENA LENTZ.

The meetings were all appointed at Hopeful Church, but the design was to have one society for all the churches. Ebenezer members joined almost proportionately the same as Hopeful, but only one member, Mrs. Mary J. Graves, belonged to Hebron, though a few male members of the church were honorary members. A separate society at Hebron now might be an advantage to all concerned. It



MRS. MOLLIE BEEMON.

for the dead. We give here a brief extract from an old friend who knew her well for many years and was associated with her in the first society she helped to start. "It seems but a short time since she was with us and we esteemed her highly,—but a few fleeting years and now she is gone. How memory travels backward over the pathway recalling here and there little bits of conversation, grave and gay quiet moments when each read the other's heart and knew what wish was dearest ; long, bright days when she went in and out among us, the center of Christian gentleness and womanly sweetness ! We had many tastes in common—we admired the same flowers, we loved the same friends ; today she dwells where friends are always constant, amid the fadeless flowers of immortality. Dear,

would take little from the other society and might stimulate it to a little more of its former activity.

Mrs. Lentz, the first president, had previously organized new societies at Mt. Morris, Ill., and Fairfield, Ia., where she had been the first president and had pushed the work with zeal. She took hold of the work here with much earnestness and as the work was new it naturally excited some interest as well as opposition and no years of effort were more fruitful than the first ones to which she gave persistent effort. At the end of two years she was asked to lay her cares aside and, going from the friends and the work she loved, to join the ransomed throng above. There were many expressions of sympathy for the living and esteem



MRS. EMMA V. (TANNER) ROUSE.



MRS. MARY (TANNER) SURFACE.

patient, faithful woman—I shall always be glad that I knew her—her voice was ever ready to aid with hopeful, cheering words, her hands were always waiting to lift another's burden. Serena! how well her name suited her—dear, gentle, serene spirit, singing today with the ransomed." Mrs. Line Tanner became president after the death of Mrs. Lentz and served for over two years. She continued faithful in the work and yet retains her membership and interest.

Mrs. Beemon was the first and only treasurer the society has had and she still retains her membership and interest in the work.

Mrs. Emma Tanner, who a little later was married to S. J. Rouse, took a very active interest in the society

from its organization and often helped it out of financial stress by generous help.

Mrs. "Dink" Surface was one of the active charter members of the society, and "Aunt Media" Tanner never allowed anybody to work more faithfully than herself, and the same might be said of her activity in other phases of the work of the church. Aunt Mary Surface, Mrs. Ada Surface, Mrs. J. W. Hogan, Mrs. E. H. Surface, and a number of others were active members of the society. There was a large number of the members who did not attend the meetings with much regularity, but many of them still took interest in the work and helped in various undertakings to increase the much needed funds in the great work of the society. The society



MRS. S. D. SURFACE.

did not "sit and sing itself away" in any stage of its existence, but was always awake to the object of its existence even though there was often far too much neglect of the meetings of the society. In the early part of 1895, Mrs. Laura M. Lentz, who had come to take an active and faithful part in the work of the pastor, became president and she served in that capacity until her removal to Shepherdstown, W. Va. The meetings had usually been held at the church, but as they were poorly attended she appointed them at various other places, but despite every effort there was a small attendance as there had been for some years and continues until the present. The attendance never was large but in the more of regularity interest is much and continue the plished during There has been benevolence a total to be accomplished cannot be measured records of time. A prayerful interest faithful members of still greater things and the great harvest known when the gathered home shall come bring with them.



MRS. LAURA M. LENTZ.

eral times made the young people of young people's societies were held for a time without any regular organization, but in November, 1895, the society was organized as a Luther Alliance of Christian Endeavor and the society has held regular meetings ever since and now has a membership of fifty-five. The religious meetings are held every first and third Sunday evening at 7:30 and the social meetings are held on Saturday evening preceding the second Sunday of the month. The present officers are: Miss Grace Bullock, president; W. O. Hafer, vice-president; Miss Neva Hafer, recording secretary; Walter Crigler, corresponding secretary; Edgar Graves, treasurer; J. B. Crigler, warden.

earlier years it had and a revival of interest needed to enlarge noble work accomplished these few years. contributed for of \$640. The good by such an amount ed by any of the steady, active, on the part of the the church can do in the year to come vest can only be reapers are all and the workers ing their sheaves

The writer suggests that the Hebron organize a society and meetings



MR. and MRS. EZRA K. TANNER.
MRS. MEDIA TANNER.

The meetings are well attended and the interest keeps up well. There have been some small contributions but the society has never developed its benevolent spirit very much, though it has served a very useful purpose in some other directions. A similar society was organized at Hopeful a little later, but it had only a short and not very active life. The conditions there are nothing like so favorable as at Hebron and it is not likely that a society could do much there for some years yet, unless changes are faster than usual, though there seems to be marked improvement in the work there during the first year of the new century.

CHAPTER XXIX.

SYNODICAL RELATIONS AND RELATION TO OTHER DENOMINATIONS.

FATHER CARPENTER was a member of the Ministerium of Pennsylvania and he retained his connection with that body. Father Crigler was a member of the West Pennsylvania Synod when called, but he became a member of the Synod of the West, which was organized at Louisville, Ky., October, 1835, and he was elected the first president. When Father Surface became pastor in 1842, he was a member of the Ohio Synod and retained his membership with that body for a few years, until the Miami Synod was organized in 1844, when he cast his lot with that synod and was elected its first treasurer. In 1854, when a meeting was called at Jeffersontown, Ky., to consider the propriety of organizing a new synod, Pastor Harbaugh was absent on a visit to Virginia and other points east. He, however, wrote the brethren a letter favoring organization and two months later, May 11, 1854, he was present at Louisville at the first meeting of the Kentucky Synod, and he was elected the first treasurer. The next year, May, 1855, the Synod of Kentucky held its second meeting at Hopeful Church. When the Synod of Kentucky disintegrated during the Civil War, the congregations came back into the Miami Synod, but when Pastor Barnett took charge he declined for a time to connect himself with the Miami Synod and he created in the minds of some prejudices which were by no means entirely removed when he afterwards was united with the Miami Synod where the congregations continued to belong. When pastor Lentz took charge there were those who still wished the churches could belong to some Southern synod as the churches and the pastor were not supposed to have rightful standing in the Miami Synod. A few years convinced them of the error of that belief as their pastor was cordially received and kindly honored and the churches treated with every courtesy, so that the synodical relation is most congenial and harmonious in every way.

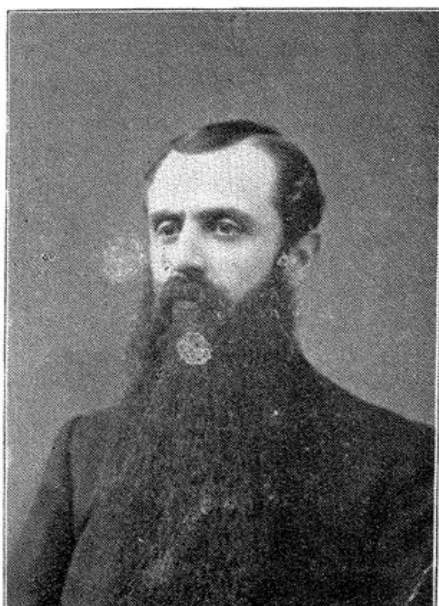
The Lutheran Churches continued to use the German language after its use had generally ceased in other churches and Hopeful was long known as the "Dutch" Church. The worthy and substantial

membership won esteem and the other churches laid aside any unreasonable prejudices they may have had and epithets were not bestowed upon the Lutherans in later years. On the other hand the large number of Baptists in the county and the fact that some of the pastors made no effort to cultivate a Lutheran spirit and the further fact that some of the members were ashamed of their "Dutch" (German) origin led the churches in great measure to try to be "like the other churches." Many parents neglected the baptism of their children and advocated non-Lutheran if not un-Lutheran customs of various kinds. Many speak of baptism as "sprinkling," having taken their cue from immersionists who speak of "baptism" and "sprinkling" and lead Lutherans to do the same, whereas if they are to be consistent and use slang names or worse they should say "baptism" and "dipping." It is not very generous of either party to use terms of reproach, but surely the Lutheran who would rightly appreciate his church ought to love his church and its customs and be proud of its origin and its work. They were not all of the opinion of Father Harbaugh who had said in his sermon, "We are of German origin and we are proud of it. Our forefathers came from the land of Luther and we are their pious sons. We are not like an ungrateful child who denies or despises his mother." Catechization and anything distinctive of Lutheranism had little favor with the majority and there has usually been the desire to have the order of worship and the methods of work as near like the other denominations as possible without any reference to historical relations. With all this there is much Lutheran love and loyalty and there is wholesome piety and a devoted service on the part of many which makes a pastor feel that he has Aarons and Hurs to hold up his hands.

Some of the most active members of the churches have been received from other denominations and there is a friendly feeling for all faithful servants of Christ. There is not much moving around and the charge sustains comparatively few losses in that way. Some years ago Mr. and Mrs. John C. Tanner, active members of Hebron Church, moved to Erlanger, and they have always taken an active part in the work of the church there. For some years they held their membership in the Methodist Church, but in 1896, according to previous promise, they united with Hebron Church again by letter.

They have not been able to attend at Hebron much, but they feel at home among kindred and friends there and their hearts are in that work. They are related to a large number of other workers in that and Hopeful Church.

There has been some controversy at times, but usually the relations between the Lutheran and the other churches of Boone County have been very cordial, and friendly in every way. During the pastorate of the writer, there were many changes in most of the pulpits about him; but for eight years Rev. W. H. Davis was pastor of the neighboring Presbyterian churches and the relation with him and his people was ever very pleasant and mutually honorable. He was a man of marked scholarship and great consecration to his work. He had a few strong sermons on the subject of "Scriptural Baptism" and at one



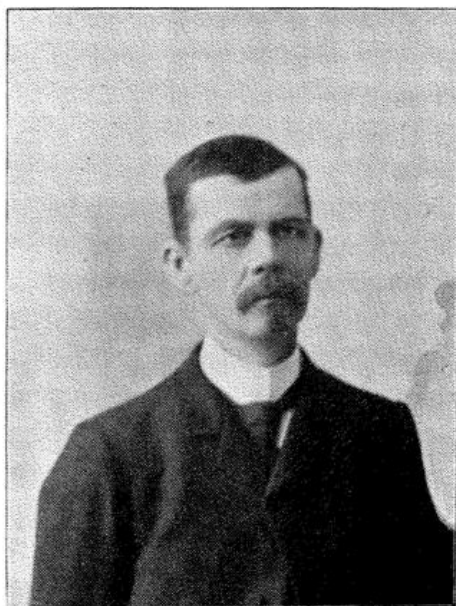
MR. JOHN CYRUS TANNER.



MRS. EMILY FRANCES (CRIGLER) TANNER.

time when there was a series of meetings in progress at Hopeful Church, he had promised to come and preach on that subject. The affair was advertised, and on the appointed evening there was a very large crowd present. Among others who were attracted was Rev. G. W. Watkins, who believed that immersion and immersion only was true baptism. Brother Davis not putting in an appearance, the pastor was somewhat embarrassed, as he had made no preparation himself, and in his extremity he appealed to Brother Watkins to preach. He consented, but asked, with a twinkle in his eye, whether he should preach on the subject of baptism. He preached a most excellent discourse and ever held a warm place in the affection and esteem of the congregation.

After all, the subjects of agreement are many among Christian people of every kind and a little patience and forbearance will allow them to get along together very pleasantly. This ought not to involve or imply any sacrifice of principle. Our own church ought to be dearer than any other and to love her doctrines them as among the earth. Lutheran devoted and loyal the historic church, chetical instruction ture and discipline, here to the customs fathers will deserve dial recognition from by sacrificing every- they may be "like of the Lutheran exalt Christ and his bring the individual tion of faith to the type of piety is of ent kind, which is emotion to-day, which has burned out by to-morrow. She believes in cultivating the solid and substantial traits of character, and she has a mission in the world, a grand and glorious mission, which will never be carried out until the church militant becomes the church triumphant and the great hosts of the King shall possess the kingdom.



REV. W. H. DAVIS.

we ought to learn and life and cherish dearest things of churches which are to the teachings of which practice cate- and Christian nur- and steadfastly ad- and teachings of the and receive as cor- others as they will thing distinctive that others." The glory church has been to ordinances a nd to into a saving rela- blessed Savior. Her the faithful, persist- not raised up by an