

Northern Kentucky Views Presents

The History of Methodism in Kentucky



By

Rev. C. David Fultz

www.nkyviews.com

BEGINNINGS

1799- 1822

The beginnings of any institution which traces its heritage to the opening of the nineteenth century are difficult to obtain in any great detail. After all, the country was not even a quarter of a century old. The Methodist Church in America was only fifteen years old. And, Augusta had only been chartered for two years. Yet, a few details concerning the Methodist movement in the Augusta area have survived.

Rev. A.H. Redford, a recorder of early Methodist history (and an early preacher in Augusta), said, "As early as 1799. John Benton organized a society in Bracken County, by whom a hewed-log church was erected, where the Sharon (Presbyterian) Church now stands. It was called 'Newland's Meeting-house.'"¹ There is also some indication that a society was begun in the home of Ferdinand Dora, near Augusta in 1804. Ten years later, Dora's Meeting House was built near the present-day Mt. Zion Methodist Church.² It also served as a school. Then in 1819, "Walter Griffith, at that time in charge of the Limestone Circuit, introduced Methodism into Augusta, a prosperous village on the Ohio River."³

The circumstances of the founding of of this new work are as follows:

"The first Methodist preaching in the place was by Mr. Griffith, in the Presbyterian Church, of which the Rev. Mr. McCalla was pastor. Mr. Griffith continued to preach there, until one

Sunday morning, when he went into the church to fill his regular appointment and found Mr. McCalla in the pulpit.

On approaching the pulpit, Mr. McCalla asked him, 'Have you an appointment here?' To which Mr. Griffith answered, 'Yes.' 'At what hour?' Answer, '11 o'clock.' 'Then,' said Mr. McCalla, 'I have an appointment here for the same hour, and I intend to fill it.' Whereupon Mr. James Armstrong, of sacred memory, arose and said, 'We will retire to the court-house.' Mr. Griffith then announced to the congregation that he would preach in the court-house, in ten minutes, and all who desired to hear him could retire to that place, and immediately all the congregation, excepting the pastor and four or five persons, left the church and went to the court-house. The next day, Mr. Armstrong gathered the friends together, and removed his warehouse back, and cleared off and commenced the foundation of the present old Methodist Church-building. He bought all the material hired all the work done, and paid every dollar that the church cost.⁴

The Limestone Circuit, of which Augusta became a part, covered a lot of territory. When Bishop Asbury held the first conference in Kentucky at Masterson's Station near Lexington in 1790, he organized the state into four circuits, one of them being the Limestone Circuit. It originally encompassed northeastern Kentucky between

the Licking and Ohio Rivers and east to the Big Sandy River.⁵ Redford claimed that, "by the close of the century it contained a larger membership than any circuit in the West."⁶ By 1819 it had diminished in size because it was split into several circuits. It still included such appointments as the Shannon Church, Germantown, Newland's Meeting-house, Flemingsburg, and Fitch's Meeting-house. Early preachers on the Limestone Circuit included: Jacob Young, Miles Harper, William Holman and, of course, Walter Griffith.

Originally Kentucky was a part of the Great Western Conference set up in 1796. In 1812 the Ohio and Tennessee Conferences became a reality, sharing Kentucky within their borders. In 1820 the Kentucky Conference was organized. At the first Kentucky Conference held at Lexington, the Limestone Circuit was split into even more circuits. In an early historical record of the Augusta Charge, the Rev. Berry Stubbins recorded, "At one time this charge was Augusta and Germantown Circuit, at another Augusta and Brooksville Circuit. . . it had many appointments and embraced part of the present Germantown Circuit, part or all of the Foster Circuit, part of the Mt. Olivet circuit, all of the Powersville Mission."⁷

With a new conference and a new circuit, the Augusta Methodist churches were ready for some real growth. They got the needed boost from a new institution, of higher learning, the Augusta College,

THE AUGUSTA COLLEGE ERA
1822-1849

Augusta College came about as a result of the General Conference of 1820. This conference encouraged all annual conferences to develop institutions of higher learning. The Ohio and Kentucky Conferences established a joint committee for this purpose. Among the six members of the committee were Martin Ruter of Ohio and Henry B. Bascom of Kentucky. Both these men would later serve in the college. Augusta was located on the border of the two conferences, and, "The group after investigating. . . chose Augusta on account of its healthfulness, beauty and facility of access."⁸ The access was by means of a road that went south to Georgetown and to the north a ferry (later owned by the college for a time) which crossed the river to Ohio. A charter was obtained from the Kentucky legislature in December of 1822 and the school began.

Cokesbury College in Maryland (1781) preceded Augusta College by several years. But Cokesbury College had a brief and fitful existence. In fact, Frederick Norwood pointed out that "Only briefly did it attempt to provide college work, and actually it was an elementary and secondary school" (The Story of American Methodism, p.218). On the other hand, Augusta College dispensed higher education for many years(1822-1849). Furthermore, it is documented that as early as 1827 one Alexander Doniphan "graduated with high honors from Augusta College(Alexander Doniphan later earned fame as a general in the Mexican War).⁹ Since it wasn't

until 1827 that the next Methodist college was organized in this country (Madison College in Pennsylvania),¹⁰ Augusta College was the first Methodist college in all the world to confer a degree. No doubt this distinction and its several years of operation let Dr. Daniel Stevenson, founder of Union College, to claim that Augusta College was the "first established Methodist college in the world."¹¹

At first the facilities of the existing Bracken Academy were used. But Captain James Armstrong, who had a few years earlier built and paid for the Methodist Church in Augusta, erected a large brick building, 40 by 80 feet, and gave it to the college.¹²

The first president of the college was John B. Finley. His career was cut short by an early death in May of 1825. His remains lie in an unmarked grave in the rear of the old Methodist Church.¹³ Martin Ruter succeeded him. Prior to this, Ruter had been in charge of the Methodist Book Concern in Cincinnati. Joseph S. Tomlinson became president after Ruter and served until the charter was revoked in 1849.¹⁴

The influence of Augusta College was understandably great in Augusta. From the very beginning the number of students ranged from 130 to 170.¹⁵ No doubt, many of these ambitious young men added much to the life of the church in Augusta. Indeed, each student was required to sign a pledge to keep the strict by-laws which included a rule that "The students of Augusta College are required to attend public worship in Augusta, every Sabbath morning; and, as far as practicable, in the evening."¹⁶

But, its influence went well beyond this corner of Kentucky. At one time there were thirteen states represented in the student body. Many of these students went on to become lawyers, doctors and congressmen all over the country. Many were influential in Methodism. Among the alumni were Bishop Randolph S. Foster and professors W. G. Williams and John Miley.¹⁷ Furthermore, the faculty had many able contributors to the church. Henry Bascom came to the faculty in 1832 and served ten years.¹⁸ He later became Kentucky's first bishop in the Methodist Episcopal Church, South. Ruter went on to become president of the first Methodist college in Texas, which is now Southwestern University.¹⁹ John P. Durbin, professor of languages (1825-1831) went on to become Chaplain of the U.S. Senate and then president of Dickinson College. Tomlinson was noted as a debater and became a widely recognized champion of the abolition of slavery.

Under the influence of Augusta College the Augusta Temperance Society was formed in 1837. It is said that this was the first society to be formed in Kentucky. Rev. J. M. Trimble, a professor of the College, was the first president of the Society. It met at the several churches in town. In 1843, Dr. Tomlinson was made president.

Perhaps the greatest example of the college's influence was in regard to slavery. The slavery issue came to a head in the General Conference of 1844 in a controversy involving Bishop James Andrew who was a slave-holder. Delegates from the North and the South reached an impasse. The only

apparent way out was a friendly division. A plan of Separation was drawn up. In Louisville, May 1845, the formal organization of the Methodist Episcopal Church, South was accomplished.

Meanwhile, A.H.Redford, the prolific historian of Kentucky Methodism, was Pastor in Charge of the Minerva Circuit which included the church in Augusta. Redford was a staunch advocate of the southern position. Dr. Tomlinson was then president of the Augusta College. The two in Redford's words, "labored side by side. . . . in the pulpit. . .and associated. . .in the family circle."²⁰ Yet, the same issue that divided the church, divided these men. Dr. Tomlinson had taken his position with the General Conference of 1844. And, he "was resolved to carry, by his magic influence, the Minerva Circuit with the Northern division of the Church."²¹

Redford and Tomlinson debated the issue whenever and wherever an audience could be obtained. Despite the skill and passion of Tomlinson, Redford managed to carry all of the churches of the circuit into the Southern church except one. That one church was the church at Augusta.²² Acting under the Plan of Separation Augusta was the first church in Kentucky to request the Methodist Episcopal Church (North) to send a preacher. The Presiding Elder of the Cincinnati District appointed William Lawder.²³ This made Augusta a charge of the Ohio Conference until the new Kentucky Conference was organized in 1853.

The action of the Augusta Church and Dr. Tomlinson sounded the death knell for

the Augusta College. Slavery had been an issue for several years before the final break. Because Augusta was on the border, it got caught between the opposing forces. Patronage from Ohio had been falling off because the college was in a slave-holding state. Patronage from Kentucky had been falling off because the president and many on the faculty were abolitionists.

Another blow added to the problem of diminishing funds. In 1841 the Board of Trustees of Transylvania University offered control of the school to the Kentucky Conference of the Methodist Church if they would assume the financing of the school. The offer was accepted at the Conference of 1842 and Dr. Bascom of the Augusta College was made acting-president.²⁴ Now Kentucky would no longer have to be in partnership with a non-slave-holding state to have a college. They could now boast of a college exclusively their own. When the split over slavery came in 1844, Kentucky withdrew all support from Augusta College. The Kentucky legislature finally revoked the college's charter in 1849 when it became obvious the college couldn't go on. Ironically, internal dissention and lack of support from the other southern conferences caused the abandonment of Transylvania the same year.

THE CHURCH IN CONTROVERSY (1845-1884)

Though the doors of Augusta College were closed, the town was still a prosperous one. Collins, an historian of the decade of the 1840's described Augusta in

the following way:

The town includes three hundred acres of land, and is one of the most beautiful situations on the Ohio River with a fine harbor. . . has three lawyers, four physicians, and contains three brick churches (Methodist, Presbyterian and Baptist), the town includes a hall, a large brick building fifty feet square. . . large steam saw and merchant mills, an extensive tannery, ten stores and groceries, one book and drug store, three tobacco warehouses, a large number of mechanics' shopen, and 1200 inhabitants.²⁵

While the Methodist Church in town continued on in the northern church, the sister church in the county, Mt. Zion, under the leadership of William Dora, adhered to the "fortunes of Southern Methodism."²⁶ This was true at least from 1845 until 1850. Records at the Bracken County Courthouse in Brooksville mention five different pastors in Trustees' minutes entered there. In October of 1845, Carisle Babbitt was mentioned and in August of 1848, Drummon Welburn is mentioned. Then in November of 1849 Charles G. Meredith is named and in April of 1850, S.L. Robertson.²⁷ There apparently was a group in the Mt. Zion Church that remained loyal to the northern branch. Court records show a meeting in November of 1845 with another board of trustees and another pastor, William H. Sander. Furthermore according to the records of that time Charles Meridith was a pastor from the northern

Ohio Conference. How these groups existed or coexisted remains hidden in history.

By 1849 Augusta was one of thirteen charges (2000 members in Kentucky that were a part of the Methodist Episcopal Church. In 1853 Kentucky was organized as a separate conference.²⁸ Perhaps it was at this time that Mt. Zion came back fully into the fold of the North. Berry Stubbins, in an historical note in 1871, seems to indicate that the circuit remained the same from the first conference of 1853 up to his pastorate. He said, "I am not in possession of information as to what this circuit was before (emphasis mine) the organization of the Kentucky Annual Conference. . . ." ²⁹ The circuit, he stated, consisted of Augusta, Mt. Zion and a third point, Dutch Ridge.

The Dutch Ridge Church is another mystery. It is mentioned in 1871 by Rev. Stubbins, in 1873 by J.W. Muse³⁰ and in 1882 by J.A. Boatman.³¹ However, in the historical note of 1890, Rev. W.H. Childers only mentions the two points of Augusta and Mt. Zion. No record has been found of when the Dutch Ridge church came into existence or when it went out of existence. Indeed, no one at the time of this writing has ever heard of the church.

A fourth Methodist church also apparently came into existence in the mid-1800s. There is some indication that a Methodist Episcopal Church, South was started in Augusta in 1852. There is a receipt extant, dated September 1, 1859, for money paid to the education fund of the M.E. South. It is made out to an Augusta resident, C.A. Field and signed by S.L. Robertson, who was at one

time a pastor of the Mt. Zion Church. Perhaps the southern group at Mt. Zion was instrumental in starting this M.E. South church in Augusta. Little else is known about this church, except that the building was located at the corner of Second and Bracken Sts. The church went out of existence in 1922. The building is presently vacant. It once was the American Legion Hall.

Rev. Stubbins' historical note is the earliest record of the Augusta Charge. He supplied some information on the size and influence of the charge. His research revealed that in 1853 there were 408 "members of all grades and colors." In 1854 there were 544 (?) members and in 1855 there were 483. In 1856 there were 483 members and \$8 collected for missions. He also revealed that in 1857 the Kentucky Conference met at Augusta.³²

When the War Between the States broke out in 1861, Augusta was not immune from the tragedy of that war. In September of 1862, Basil Duke, an officer in Morgan's Raiders brought a detachment of soldiers to Augusta. He intended to break up the newly formed Home-guard and then ford the river and march on Cincinnati.³³ From the brow of the hill that now overlooks the present site of the Augusta Church, his howitzers fired on gunboats tied up at the landing. After an hit and some close misses, the gunboats left the vicinity and Duke's troops moved into town. The Home-guard put up greater resistance than anticipated. Surrender of the Home-guard finally came and the Confederates burnt about two blocks or more of the town. Duke withdrew back south

with twenty-one men dead and some eighteen wounded.³⁴

Fortunately, there was no damage done to the Methodist Church during the battle of Augusta. The War Between the States finally ended, and the residents of Augusta and the surrounding countryside returned to normal living. In 1872 Rev. J.W. Muse started his pastorate of the Augusta Charge. He found the church building at Augusta "miserably out of repair" and undertook the job of raising funds for remodeling. Work was begun in July and finished in November at a cost of \$1200.³⁵

The same year Rev. Muse observed that the Mt. Zion Church was "ready to fall upon us." It had been damaged in a severe storm that had swept through the county.³⁶ He began a campaign to raise "subscriptions" to rebuild at a probable cost of \$1800.³⁷ The damaged building had been erected in 1837 replacing the original log structure. Like the 1837 building, the new building Muse erected was of brick. The brick was probably made on the Squire Hardy farm.

In 1877 a parsonage for the charge was built "on a double lot donated to the charge by Abram Baker."³⁸ This Abram Baker had made another contribution of a different sort. In the historical record of 1882, J. A. Boatman stated, "The Methodist Episcopal Church has held a place here for over 65 years, and during all these years the sentiments and actions of the church here have been anti-slavery and also anti-Rum." He went on to say that the idea of having unfermented wine for the Lord's Supper originated with Abram Baker. Boatman gave this

account:

About 25 years ago Bro. Abram Baker conceived the idea of making such wine to supply all the churches of the United States of America. He went to work and made a large quantity of unfermented wine and endeavored to introduce it into use in all the churches, at an enormous expenditure of time labor and capital,--Spending besides time and labor of his own, between 20 and 30 thousand dollars in the experiment. So far as profit to him or practical results are concerned, his efforts seem to be a failure, but it is not so, Bishop Simpson and others prominent in our church caught this idea and had it incorporated in the Discipline of the M.E.Church and from our church it is spreading to other churches."39

Bishop Matthew Simpson was a friend of Abraham Lincoln who presided at the assassinated president's funeral. It was in the Discipline of 1864 that grape juice was recommended for use in the Lord's Supper.⁴⁰

By 1882 Augusta was a thriving town. It had 1400 inhabitants and nine churches: the Catholic church, the "Cambellite", two Baptist churches, two Presbyterian churches and three Methodist churches.⁴⁰ These three Methodist churches were probably the presentday Trinity U.M.C., the St. Paul U. M.C. and the M.E.South.

Then in 1883 and again in 1884 Augusta experienced two of the worst floods in its history. These floods brought an era to an

end for the church built by Capt. Armstrong.

The original building of the Augusta Methodist Church was built on Front St. overlooking the Ohio River. Though it was not on the lowest land in town it was very vulnerable to floods. Rev. John R. Eads records that the flood of 1883 "covered the floor of the church with about three feet and a half of water. The walls became so saturated with water that they did not become dry during the year," The next flood was even worse. Calling it the "greatest flood in the Ohio valley," Eads said, "It rose in the church to the height of ten feet and a half and so damaged the walls that the trustees thought the building unsafe for use, and that it would be unwise to attempt to repair it."⁴² The building was abandoned and plans were made to rebuild on a site out of flood danger. Thus, necessity brought rebuilding and expansion and brought the church into a new era.

NEW STRENGTH FOR A NEW ERA 1885 - 1923

Dr. Daniel Stevenson played a vital part in rebuilding. Dr. Stevenson was one of the "Loyal Eighteen" who left the M. E. South Church after the Civil War in 1865. He had a great concern for education. He served as Field Agent for Kentucky Wesleyan College at Millersburg for two years. In 1863 he began a four-year term as Superintendent of Public Instruction for Kentucky. Then in 1879 he reopened the Augusta College and became its president.⁴³

Just before the flood of 1884 Dr. Stevenson had been made a trustee on the board

of the Augusta Church. After the flood the trustees met of February 21 to examine the extent of the damage. They declared the building unsafe at that time.⁴⁴ At first, the Presbyterian Church offered their facilities to the Methodists for their worship services. Dr. Stevenson offered the use of the college chapel for Sunday School and prayer meetings. He was appointed secretary of the trustees and was very active in raising funds.

The Presbyterian Church found it necessary to change their meeting times. This conflicted with the Methodists' meetings. The M.E.South Church offered their building for worship services and the Augusta Methodist Church began meeting there.⁴⁵

At the Kentucky Annual Conference of 1884 H.C.Northcutt was appointed to Augusta but he did not move into the parsonage. He resided in Maysville instead. The trustees made appeals to the Church Extension of the conference. No money was available at that time. The subscription drive begun in March of that year had been slow. It wasn't until January of 1885 that property at the corner of Fourth and Frankfort Streets was purchased for \$350. The seller, S.T.Powers donated one hundred dollars of that back to the church. The following April, the construction was begun.

Progress seemed slow to the congregation who were now in their second year without a building. In September the river-front building was put up for auction. Mr. George W. Moneyhon bought it for \$510. He offered to pay the church more if they had a better offer, but they never did.

In October at the Annual Conference Dr. Stevenson was appointed pastor to the Augusta Charge. This gave him triple responsibilities as president of the college, trustee of the church and now pastor. When he assumed the appointment the building was still in progress. The estimated cost at completion was \$5100. The building was finally completed November 27, 1885. There remained a debt on the building of \$1650. On the first Sunday the church met for worship that amount was pledged in full. By September of 1886, the pledges were nearly all paid and the total cost of the building, amounting to \$5242.82, was completely taken care of with a balance in the building fund of \$29.68 and unpaid subscriptions listed at \$83.90. Two pulpit chairs were purchased with \$11 of that fund.⁴⁵ The chairs are still in use today.

Dr. Stevenson remained pastor of the Augusta Charge until the Conference of 1887 when his efforts to keep Augusta College open finally failed. There is one final footnote to the college. In that same year Dr. Stevenson heard about some college property that had to be sold at auction in Barbourville. He obtained permission from the conference to attend the sale. The conference, however, told him he had no authority to bid on the property. But Dr. Stevenson got caught up in the bidding anyway, and made a successful bid of \$4,425.⁴⁷ He then raised the necessary money and became the first president under Methodist ownership of Union College. Thus, in many ways, the spirit of the old Augusta College lives on today.

In 1890 W.H. Childers was appointed to the Augusta Charge and served for four years. He reported good results from what he called a "protracted" meeting in Augusta which left the church with more than 150 members of the Sunday School and an average attendance of 80 pupils and nine teachers. Later, he held a meeting at Mt. Zion also with good results. The Sunday School began to flourish and attracted an average of 60 pupils a week. A Thursday night prayer meeting was started which averaged 125 people.⁴⁸ It was also during this time (in the trustee minutes of 1892) that "Trinity" was first mentioned as the name of the Augusta Church.⁴⁹

One reason for the growth of the churches was that the Augusta area was growing. F.A. Neider Company was established in 1883 and several other companies set up operation about this time. In 1888 the railroad was built through town, replacing Third St.

In the final decade of the nineteenth century, the St. Paul Methodist Church erected an house of worship. The exact beginnings of this congregation are obscured by time. The earliest records indicate a Bro. A. McDade was appointed to the church in 1881. No doubt the congregation existed long before that. The local historian, Walter Rankins wrote that "High on the hill back of Augusta, there was a very old Negro church."⁵⁰ Rankins goes on to say that the spirituals sung in that church were heard by a young Stephen Foster and helped to influence many of his songs. Rankins documents at least one visit by Foster in 1833 so the Negro congregation existed then. The

remains of an old foundation can be seen today on that hill just east of where the road ends in the cemetery. Let it also be noted that the present church building has a date-stone with 1834 on it.

Courthouse records show that the lot at the corner of Second and Frankfort Sts. was purchased for the church on August 22, 1894, for the price of \$400. Bro. Braxton Daniels was the pastor. According to an history of the church written in 1968, the church building was 61-years old putting its completion date at 1907.⁵¹ However, this history also states that the building was completed during the pastorate of B.W.Kirtly who came to the church in 1895. In any case, it was a strong, viable congregation at the turn of the century.

When the new century came in a new pastor came to the Augusta Charge. He was Rev. Thomas Hanford. Rev. Hanford was an Englishman. In a manuscript book of sermons, outlines and poems that he left in Augusta, there is a letter that called him to a church in Lyn, England. It's dated August 2, 1869. There is also a clipping, "The Beautiful River," a poem "Published on his leaving England for America" by the Rev. T. Handford.⁵² The Journal of the Kentucky Conference gives the date of his entry into the conferce as 1877. His book of sermons has the date of 1881 on the cover.

Much of his sermons and poems were written with beautiful flowing penmanship. In addition to the above mentioned poem, he also had a poem, "Methodism and Its Men", an epic poem (some 25 pages long), published in 1881. It describes the history of the

The pastor was W.C. Stewart. On the Sunday of the conference, Trinity's Sunday School was swollen with the ranks of the delegates to 205. Though that was, of course, an exceptional crowd, Trinity's Sunday School had indeed grown. In 1917 the average attendance was 72. But by the end of 1921 the average had climbed to 128.⁵⁴ The time had come for expanding the building. In 1923 work was begun on a Sunday School Addition. The church also undertook to remodel the interior of the sanctuary and to add a bell tower. The building was dedicated the first Sunday in January in the year 1924 by Bishop Anderson. W.C. Stewart was still the pastor. A few Sunday School papers and a copy of the Augusta Independent, May 10, 1923 issue, had been placed in the cornerstone of the new bell-tower.

The paper had an article concerning a sum of \$1000 given to the church for the building fund. It was from Mrs. Obed J. Wilson, the daughter of Rev. Francis Landrum. Perhaps this money was used to refurbish the stained-glass windows in the sanctuary because on window bears a glass plate inscribed, "In Memoriam-Francis Landrum." Rev. Landrum was evidently an early pastor of the Augusta church. According to a copy of a newspaper article from the Ohio County News (date unknown), Rev. Landrum died in 1834 and was buried in the rear of the old Methodist Church. When the old church was abandoned, his heirs attempted to find his grave but could not. However, at the time of the above article they had found his tomb ten feet under the ground. He is now buried in Clark Co.

There are three large stained-glass windows in the Trinity sanctuary. As mentioned earlier, Thomas Hanford's name is on one of them. He died in 1915. The third window is "In Memoriam" to Daniel Stevenson who died in 1897.

When the bell tower was added to the Trinity church, the bell from the Augusta College was proudly hoisted up and put in it. The bell was cast in 1818.

Rev. Stewart must have been a popular man because the Augusta Independent showed him in second place by customer votes in a contest to win a new Ford. His wife was equally well thought of. The Young Women's Sunday School Class taught by her now bears her name.

The 1920's was a time of vitality for Trinity. The above newspaper listed the Sunday School attendance at 310 for May 6, 1923 (the Prebysterians had 373 and the Christians had 331). A Sunday School orchestra had even been organized. Among the orchastro members were Miriam and Sarah Kelly, daughters of Rev. F.T.Kelley, a Methodist preacher who died in 1918.⁵⁵ Among the Sunday School teachers was Rev.W.G.Bradford a retired Methodist minister.

THE CHURCH IN THE 20th CENTURY

1924- Present

The 20's seemed to be the high-water mark for Methodism and church-going in general in Augusta. Though Mt. Zion experienced a great three-week revival in 1932, attendance began to slowly dwindle for all. A local paper listed the Sunday School attendance in 1936 as 139 for the Methodists, 229

for the Presbyterians and 77 for the Christian Church. Mt. Zion's attendance was 78.

By 1943 the average attendance at the Trinity Sunday School was 100 and Mt. Zion's was 51. Church membership at this time was 244 for Trinity and 96 for Mt. Zion. Sunday School attendance by 1950 fell to 84 at Trinity and 35 at Mt. Zion.

In 1967 the Sunday School attendance had slipped to 53 at Trinity and 31 at Mt. Zion. The average attendance for worship services was 43 at Trinity and 30 at Mt. Zion with membership of 175 and 62 respectively. It was in February of that year a Building Committee was formed to investigate remodeling the charge parsonage. Rev. Charles Bertrand had been pastor for five years and would remain for five more years while the committee was functioning. In June of 1968 the committee reported that it would take over \$13,000 to remodel the parsonage and add a room. They also reported that a new house could be built in town for approximately \$27,000. The combined church conference voted to pursue the latter.

In October of 1968 a lot was purchased on Fourth St., one-half block from the church. The charge paid \$5,500 for the lot. The next month house plans were chosen and approved. However, building did not begin until May of 1969. By June of 1970, the only work remaining was grading and landscaping the yard. The parsonage family had moved into a brand-new, brick ranch-style house with three bedrooms, a den, kitchen, dining-room, living-room and office. The total cost was just over \$43,000. By May 23, 1971, the debt was paid off and dedication

of the parsonage was conducted. The fact that the debt was paid off so rapidly is a tribute to the diligent efforts of this small charge. There are few parsonages in the Kentucky Conference to rival it.

While Mt. Zion was doing their share in supporting the parsonage fund, they were also raising money for remodeling their sanctuary. The remodeling was completed and paid for (over \$4000) by April of 1972.

The St. Paul Methodist Church also saw a slow decline in membership and attendance over the years. The biggest factor in their decline was the shrinking size of the black community. The families who remained in the Augusta area faithfully held on. In the late 40's a fire almost totally destroyed the church. The members and most of the community pitched in to raise money for rebuilding. The church was rebuilt for \$3500. Rev. Chiner was the pastor at that time. The church at this time is a part of the Strawberry Circuit and is served by Rev. Thomas Cooper.

In 1984 the Augusta area Methodist churches joined with all the Methodist congregations in America in celebrating the Bicentennial (1784-1984). A project was conceived to permanently mark the occasion. A Memorial Garden was planned, a fund established, and the Methodist Memorial Garden was built with over \$3000 in donations and much volunteer labor. The Garden was built in memory of those whose labors had ceased and in honor of some yet at work. It was built on the rear property of the historic Trinity United Methodist Church. On April 15, 1984, Bishop Paul A. Duffey dedicated

the Garden. Dr. E. Ray Throckmorton presided along with Rev. C. David Fultz, the pastor of the Augusta Charge. A Time Capsule was placed inside the stone pulpit in the worship area of the Garden.

It is hoped that the Memorial Garden will inspire future pastors and congregations to remember the rich heritage of the past. And, that they will lead the Methodist churches of the Augusta area with the same spirit and dedication of Walter Griffith, Joseph Tomlinson, Daniel Stevenson Braxton Daniels, Thomas Hanford, W. C. Stewart and the many other pastors and lay-people that gave us this rich heritage. As the Methodist church goes into the third century, let us look to the past with pride and look to the future with vision! Let us be out and about the Master's business, that the Kingdom may come to earth, that God's will be done on earth as it is in heaven.

The End

Footnotes

- ¹A.H.Redford, Methodism in Kentucky, (Nashville: Southern Methodist Publishing House, 1870), II:482-483.
- ²Donald A.Clark, Some History Relating To Mt. Zion Methodist Church, (Lexington: Unpublished M.S., 1983), pp. 1-2.
- ³Redford, II:482.
- ⁴Ibid., II:433.
- ⁵Roy H. Short, Methodism in Kentucky, (Rutland, Vt.: Academy Books, 1979), p.3
- ⁶Redford, III:500.
- ⁷Augusta Church Record #1
- ⁸Redford, III:101.
- ⁹Walter H. Rankins, Augusta College, (Frankfort: Roberts Printing, 1957), p.29
- ¹⁰William Warren Sweet, Methodism in American History, (N.Y.: Abington, 1954), p.203
- ¹¹Rankins, p.23
- ¹²W.H.Hanson, The Augusta College, A Master's Thesis, p.20.
- ¹³Rankins, p.26.
- ¹⁴Ibid.
- ¹⁵Ibid., p.24.
- ¹⁶Ibid., p.40.
- ¹⁷Frederick A. Norwood, The Story of American Methodism, (Nashville: Abingdon, 1974), p.218.
- ¹⁸Rankin, p.26.
- ¹⁹Ibid.
- ²⁰A.H.Redford, Life and Times of Bishop Kavanaugh, (Nashville:Southern Methodist Pub., 1872), p.213.
- ²¹Ibid., p.211.
- ²²Ibid., p.213.
- ²³W.E.Arnold, The History of Methodism in Kentucky, (Louisville: Herald Press, 1936), II:291.

- 24 Short, p.83
- 25 Lewis Collins, Historical Sketches of Kentucky, (Maysville, Ky.: J.A. and U.P. James Printers, 1847), p.209.
- 26 Redford, Methodism, III:508.
- 27 Clark, pp.10-11.
- 28 Short, p.25.
- 29 Church Record #1.
- 30 Ibid.
- 31 Augusta Church Record #3
- 32 Church Record #1
- 33 Basil W. Duke, The History of Morgan's Cavalry, (Cinn.: Miami Printers, 1867), p.247.
- 34 Rankins, p.55.
- 35 Church Record #1
- 36 Bracken Co. Homemakers, eds., Recollections: Yesterday, Today for Tomorrow, (Brooksville, Ky.: Poage Printing, 1969)
- 37 Church Record #1
- 38 Church Record #3
- 39 Ibid.
- 40 Norwood, p.349.
- 41 Church Record #3
- 42 Ibid.
- 43 Short, p.45.
- 44 Augusta Church Record #4
- 45 Church Record #3
- 46 Ibid.
- 47 Short, p.86.
- 48 Church Record #3
- 49 Church Record #4
- 50 Rankins, p.47.
- 51 H.H. Greene, ed., Kentucky Methodism in the Lexington Conference 1864-1964.
- 52 Augusta Church Miscellaneous Record #1.
- 53 Augusta Church Record #7, pp.4-5.
- 54 Augusta Church Record #12

Pastors of the Augusta Charge

1819-W.Griffith	1885-D.Stevenson
183_-F.Landrum	1887-J.H.Herron
1840-C.Lewis	1889-C.W.Sutton
1843-A.H.Redford	1890-W.H.Childers
1844-Wm.Lawder	1894-G.N.Jolly
1845-W.H.Sander M.E.S.	1897-R.D.Biven
1845-C.Babbitt	1899-T.Cawford
1846-W.J.Ellsworth	1900-T.Hanford
1847-M.Smith	1908-G.N.Jolly
1848-W.J.Fee	1910-A.F.Felts
1848-D.Welburn M.E.S.	1913-J.R.Stratton
1849-C.G.Meredith	1914-I.Cline
1850-D.Whitmer	1918-W.Jones
1850-S.L.Robertson M.E.S.	1919-J.A.Bretz
1851-T.Wones	1920-W.C.Stewart
1852-A.H.Triplett	1925-A.H.Davis
1853-J.C.Rybolt	1927- Murphy
1855-C.C.Knowlton	1928-A.Kenner
1856-L.M.Reeves	1930-H.G.Murrell
1858-J.D.Crum	1934- Rayle
1859-J.F.Harrison	1937-H.J.Hurvey
1860-S.F.Convey	1939-J.S.Howard
1861-S.S.Bellville	1943-E.B.Scott
1863-E.C.H.Willoughby	1946-O.S.Crain
1864-R.D.Sashbrooke	1949-H.Trent
1866-E.Sathrope	1952-T.S.Lacs
1867-G.M.Reeves	1953-M.N.DeHaven
1868-J.W.Zimmerman	1958-A.L.Moore
1871-B.A.Stubbins	1962-C.W.Bertrand
1872-J.W.Muse	1972-R.Hill
1873-F.Grider	1977-E.C.Roberts
1876-W.R.Watson	1979-D.H.Bierley
1879-Wm.McAffee	1981-C.D.Fultz
1880-J.A.Boatman	
1882-J.R.Eads	
1884-H.C.Northcutt	

R. HUGHES

C. ATHERSON

1987 - H.S. LIVINGOOD

Pastors of St. Paul Methodist
(In approximate order)

A.McDade	G.W.Harris
A.A.Pocee	Simpson
W.C.Echols	G.Brown
W.B.Harris	Chiner
N.A.Ellott	P.Graves
B.Daniels	P.Palmer
B.W.Kirtley	G.Moore
Pugh	K.Simpson
Saunders	T.Cooper
C.Rice	
J.H.Jackson	
S.H.Ferguson	
H.A.Southgate	
C.H.Plyes	
B.J.Coleman	
White	
Pernell	
Renfro	
Hines	
McMorris	
Briggs	
Hardin	
Short	
Hook	
Summers	
F.P.Roberson	
Allen	
Bush	
Small	
Miller	
H.Tenneson	
J.K.Chenault	
C.Farmer	
L.V.Coleman	
Action	