Northern Kentucky Views Presents:

Our Church: A History of the Carrollton United Methodist Church

By Miss Hallie Masterson, c. 1955,

With updates from Miss Ruth Adkinson, c. 1985

Carrollton, Ky

OUR CHURCH

OUR CHURCH

Hallie Masterson

We, the members of Carrollton United Methodist Church, present this our history. We are indebted to those fine people who have gone before us, for providing our present physical plant. We pray that we may leave a spiritual legacy for those who follow, as we follow those who have gone on.

This history, a very good and interesting history of the church from the 1790's into the 1950's, begins with the original words of Miss Hallie Masterson. Miss Ruth Adkinson updated that work into the 1960's, and now has brought the work into the 1980's.

We pray that this work is a challenge and an insight to what God has done.

About The Author

Beauty and strength and truth take many forms in human existence and human endeavor.

To find the rare combination of these three virtues exemplified in the enduring, sustained life story of one Christian woman is to gaze upon a "Pearl of Great Price" and to marvel at the beauty, strength, and truth of a dedicated Methodist.

Our author, at an advanced age, was requested by Carrollton Methodist Church authorities to set out and compile the matters contained in the pages which follow.

Without question, without hesitation, she complied and forever set the example for those who follow in the service of the Lord: Namely, to use every talent with which one is endowed to enable the Carrollton Methodist Church to better serve mankind.

Teacher, counsellor, guide, historian, not one among the membership can recall when Miss Hallie was not the bulwark in the ageless struggle against the forces of evil in the community.

Advanced in years and the knowledge of the ways of life, her faith is as new, and fresh, and youthful as Christ would have it in his requirement that one "Must be born again".

To sum it all up in one brief observation: having known Miss Hallie makes it easier to be a Christian. That beautiful, strong, truthful grace which has served her and her Church for so long cannot fail to suffice for us all, here and now, and for unborn generations who will joyfully give their full share of time, talent, and devotion to the Carrollton Methodist Church.

/s/ LOUIS T. GRIFFITH
Louis T. Griffith

Foreword

In preparing this little history of the Carrollton Methodist Church, I have relied on my own memory for much of the material between 1888 and 1952. For information previous to this I am indebted to old traditions, memories of older members who have passed on, to a church roll of 1824, and to a church history compiled by Mrs. Lou Howe in 1898. I am also indebted to Mrs. Sarah Howe Salyers and her phenomenal memory for events and dates during her residence here; to Mrs. Lida Hopkins, who began the work of organizing with me and who was forced to stop because of illness; and to Ruth Adkinson, who helped me with the arranging and typewriting-as well as to many other people whose loving memories have helped to reconstruct the life of our church. In mentioning the names of particular people who have been a part of the church life, I feel a great fear that I may have omitted many names that should have been mentioned. Far, far from all "the faithful" have even been mentioned by name. The services of love and devotion of all of these unnamed ones are not of less value because they are not mentioned here. This is not an attempt to call to mind all those who have had a great part in our church life. That would not be possible. This history is at best intended only to freshen the memory and start a strain of reminiscences in the hearts of all those who, like me, love OUR CHURCH.

Out of a series of Sunday morning talks, at the insistence of some of the members of our present Sunday School, who feel the church of today should know the church of yesterday and the day before, has come this little history of the Carrollton Methodist Church.

The history goes back before the days of Carrollton...even before the days of Port William...to the earliest settlements of Kentucky. As early as 1785 a family settles at the mouth of the Kentucky. They were killed by the Indians. Another family came in 1786. They were driven off by the Indians but were not killed. By 1790 it was reasonably safe to settle here, and a number of the families who came were Methodists. Our beginnings also tie closely with the first Methodist Conference held west of the Alleghenies in 1790, when Richard and Sarah Masterson entertained Bishop Asbury, ten lay members, and six circuit riders to the Western Wilderness, at Masterson Station, located outside Lexington on what is now the site of the Narcotic Farm. Our history ties in closely with this Conference, for in 1790 Richard and Sarah Masterson came to settle on the Ohio two miles above the mouth of the Kentucky. Here as in Lexington, their home was used for holding services. The first resident Methodist preacher known to have come here was Henry Ogburn, who came from the Virginia Conference in 1795, and who preached in the home of Richard and Sarah Masterson as well as in his own home. Other homes were opened to the minister, and all services were held in these private homes until 1810, when a log church was built on Henry Ogburn's farm.

In 1818 a brick church was built on Sixth Street where the Christian parsonage now stands. A roll of the members of the church, or Class, as it is called in the records, was given to Mrs. R.W. Masterson, by Mrs. Sarah Bohrum, widow of the church clerk who had kept the records at that time. The roll is given here:

Henry Ogburn
Joseph Hardy
Nancy Porter
George W. Bohrum
Charlotte Ogburn
Rebecca Hardy
Sarah Masterson
Lucy W. Bohrum
Elizabeth Guinea
Margaret Hardy
Sarah Peniston
Patsy Porter
Margaret Hardy
Garland Bullock
Mary Bullock
Nathanial Porter
Nancy Gaunt
Sally Lowe
Louisiana Winslow
Anne Gaunt
Dennis Abbett
Maria Abbett
George Goddard
Sally Bailey
Sally Netherland
Hannah Vanpelt
Esme M. Lowe
Mary McClelland
Sarah Pierson
Rachel Parks

Nancy Hawkins	Jane Metcalf
Theresa Goddard	Nancy Goddard
Lydia Clark	Mary Blair
Mary Ogburn	Rachel Lowe
Margaret S. Winslow	Catherine Crosby
Nancy Shields	Eliza Lingenfelter
Angeletta Vanpelt	Eliza Goddard
Nathan Lee	James Hutchinson

Colored Members:

Phyllis Lucinda Kitty Sarah

This list is interesting for two reasons. It gives the names of a few families still appearing on the working roll of our present church, and it carries the names of four colored members who were probably faithful slaves of some of the white members. This roll may not have been the full membership in 1824, but it at least shows that the Methodists were firmly established by that date. Beside each name on the original roll was a ruled space for marking whether or not the member was present each Sunday. The 1818 church lasted until 1830 when a brick church was built where the present church now stands on ground given by William Winslow. As the 1818 church was sold, probably to help pay for the new building, services were held in the Court House until the church was completed and dedicated in 1833. The brick church was a good church like the present one except smaller, and it lasted the congregation until 1870.

In 1835 William Beverley Winslow, father of George Bohrum Winslow and Mrs. Lou Winslow Howe, became secretary of the Board of Stewards and began keeping the records, which he continued to keep until his death in 1883. From these records the former history of the church, which I have already mentioned, was compiled and published by Mrs. Howe. This history, as I have said, has been used for many of the events going beyond my memory.

The presiding elder in 1835 was Rev. H. S. Duke, and Rev. J.C. Harrison was circuit preacher. Owenton and Port William were the two appointments of what was called the Port William Circuit. The name Port William was changed to Carrollton in 1838.

In 1839 a most remarkable revival was held in Carrollton. A Rev. William Anderson preached with great success for several weeks; after a short intermission a Rev. John Newland Moffit came and continued for a few weeks longer. Quoting from the earlier history, we read: "During this series of meetings the whole community turned to the Lord, and the meeting closed apparently for lack of people unsaved."

By 1842 the church had a Sunday School of forty-six members and eight teachers, and Joseph Myrick raised money to provide a library of eighty volumes for its use. This library was kept up and added to until the Church Board of the M.E. Church, South, began publishing magazines, quarterlies and other periodical literature for use in Sunday Schools. Miss Mary Geier was a member of the first Sunday School class to be organized, and she became its teacher in 1849.

Our Sunday School has always been an important part of our church since its organization, and today it is still holding an important place in our church life.

I can not give you the names of the early superintendents, but as nearly as I can remember from 1888 on, they are:

Mr. Dick Stanton, Mr. John Smith, Mr. Will Howe, Mr. Rob Howe, Mr. Joe Adkinson, Mr. George Winslow, Mr. Perry Griffith, Mr. Lawrence Hughes, Miss Ruth Adkinson, Mr. Elmer Wallace, and Mr. Tom Doyle, the present superintendent.

During the 1840's many families who moved into town increased the membership of the church and added to its greatness. I shall name only a few of them whose connection with present names makes them familiar: Dr. J.V. Conn, the father of Mrs. W.T. Rowland; John Howe, W.O. Gullion, grandfather of Miss Frances Geier; and Dr. L.E. Goslee, father of Mrs. Joe Howe. Miss Cora Stratton brought a class of twenty or more from across the Kentucky River (Prestonville). This class prepared the way for the church in Prestonville, which was built under the pastorate of Rev. C.J. Nugent in 1892, and whose first membership was made up almost entirely of transfers from the Carrollton Church rolls.

During the Civil War the Methodist Church was the only one in town which held continuous services every Sunday. In 1865 a Bible Class for young people, meeting every Friday night, was organized by the preacher. This class joined with a Tuesday night class of young men, organized in 1866, to form the first Young Peoples' group. Through the years from its first name, Y.P.S.C.E. (Young People's Society for Christian Endeavor), this group has been called the Epworth League, and now the Methodist Youth Fellowship for teenagers and Young Adult Fellowship for the older group. Mr. Will Howe was the first president in 1892 when the young people became the Epworth League.

The brick church of 1830 was torn down in the first week of July, 1870. The last person who took the vows of membership in the old church was Miss Loulie Stratton, who joined May 29. The last marriage ceremony in the old church was that of Rev. George Froh and Miss Mary Collier on June 27.

From the time the old church was torn down, the Methodists again held services in the Court House until their new church was completed and dedicated on Sunday, December 25, 1870. Rev. T.J. Godbey was the pastor at that time.

There was a great deal of wealth in the Carrollton church at that time and the members got the best of everything. All of the bricks were burned in the kiln belonging to the Harrison Brothers, whose name is on one of the windows. The value set on the property in 1870, $12,500, seems ridiculously low to us, but was ample then to provide the building of which we are still so proud today.

One thing the members got and were very proud of was a circular pulpit. It did not give the preacher much room to move about, but it was a handsome pulpit, and the people loved it. In a few years we had a preacher who did not like it and wanted it taken down and replaced by one such as we have now. The church, well pleased with its handsome pulpit, was not willing to make a change. One Saturday night the preacher took a carpenter to church with him. They cut off both sides of the pulpit and stored them in the cellar. Imagine the excitement the next morning when the congregation assembled and looked at their beloved, sadly changed pulpit! People took sides violently and carried the case both to the courts and to the Conference. Fortunately, Dr. Poynter, who was later head of Science Hill School for Girls in Shelbyville, was sent here as the pastor that year. There could not have been a better choice. Dr. Poynter announced that he did not want to hear anything from either side about the pulpit; that Carrollton had always been one of the best and most conservative churches; that the matter was finished; and that it must be forgotten. Since the pulpit could not be discussed with the new pastor, excitement soon died down, and the church purchased the pulpit we have now.

Among the revivals held in the "new" church between its beginning and the end of the century, three should probably be given special mention. The first "protracted meeting" in the church was in 1871. The pastor, Mr. Godbey, was assisted by F.W. Noland. Joe Jones, brother of the famous Sam Jones, held a meeting in which several men who had been known as "town drunkards" were converted and took their places among the most dependable members of the church. Another meeting in 1886 was held by Dr. (later Bishop) H.C. Morrison. In this meeting one hundred persons were converted and forty-nine new names were added to the roll.

When in 1878 the General Conference authorized the women of Methodism to organize a Foreign Missionary Society, three Carrollton women, Mrs. Howe, Mrs. Poynter, and Miss Sue Browinski, were among the charter members. Miss Sue was president of the society for many years, and

Mrs. Howe was president of the Parsonage Society and Home Missionary Society, until they were merged into the Home and Foreign Missionary Society in 1897. In 1880 the first Children's Missionary Society, The Willing Workers, was organized. The True Hearts were organized in 1894-5. In the early 1900's Miss Lou Sanders, now a member of the Fourth Avenue Methodist Church in Louisville, organized a society for younger children, called the Sunbeams.

As nearly as I remember, it was in 1892 that we got the stained glass windows, with Mr. William Winslow largely responsible for installing them. It would be hard to make you understand the happiness of the church in these windows. I don't think it was pride; it was more exultation of "O worship the Lord in the beauty of holiness". Certainly nothing has added more to the beauty of our church or to its symbolism as a sanctuary than our beautiful windows.

In 1898 the parsonage was built. The old parsonage was on Seventh Street, the place where the Kirbys live now. Mrs. Conn had left the church $1,000 to be used in the building of a parsonage, and with this as a nucleus the church raised the money to build the house on Fifth Street. Many years afterwards when Dr. Banks was pastor here, the parsonage caught fire. It was at dinner time, but all the Methodists left their Sunday dinners and rushed to the fire. We looked around for Dr. Banks and found him sitting out in the garden eating his dinner on a small table he had carried out. Only the roof was damaged in the fire which was soon put out, and the rest of the Methodists went back to their Sunday dinners.

It was in 1903 when we got the first all-over carpet. Till that time we had carpet only on the aisles and in the chancel. This old carpet was taken down stairs and put in the Sunday School Room. There was not quite enough carpet to cover the entire Sunday School room, but Mrs. George B. Winslow, who was helping with the work, remembered that her mother-in-law, Mrs. M.J. Winslow had the same carpet in her hall and stairway at home. When told of the difficulty, Mrs. Winslow's only comment was, "Did you bring Frank to take up the carpet?"

Maybe here is the best place to mention Frank Whitehead, for surely he has his place in any record of the Carrollton Methodist Church. He was our sexton, "section" he called it, for forty years, and no church ever had a more faithful caretaker. His love for the church extended to take in all the members. One time when he was doing some housecleaning for Mrs. Cox, and wanted to thank her for some kindness to him, he said, "Your skin may be white, Mrs. Cox, but your heart is as black as mine." When Frank's wife, Millie, died, he remarried within the year and waited anxiously to see what his church friends would give for a wedding present. I was on the committee that purchased the

gift, an elaborate silver basket. We took it to his house, but Frank would have none of it. He wanted it presented in church with appropriate remarks. So I carried the gift to church the next Sunday morning, made a presentation speech, and Frank came up the aisle to accept it and to thank his white friends. The old "darkies" like Frank are all gone now, but the present day young people are the poorer for not having known them as we did.

Lucy Winslow (Mrs. George B.) and I had worked hard when the new carpet was finally laid. It was late Saturday night when the work was finished. We were dog tired but the next day was Quarterly Meeting, and both upstairs and downstairs carpets had to be in readiness. We told George Winslow and Mr. Henry Schuerman that we were not going to be in church for several weeks, as it would take us that long to get rested, but we were both there earlier than usual. We had to see how the carpet looked.

It was in 1905 that the Methodist bell was the only sound to usher in the New Year. Thea Forbes stopped all the other bells and whistles in deference to my father, one of the oldest Methodists of the community, who was buried the next day. The bell was always a source of pride to the Methodists because of its exceptionally sweet tones. It was bought by popular subscription led by Captain John Lewis, whose wife, Mrs. Mary Lewis, had willed their property to the church after the death of her sisters. One of the amusing stories told about our bell is that when the Baptists bought a new organ, much larger and finer than the one we had at the time, some one asked Frank Whitehead what he'd do when the Baptists played their organ. He scratched his head, then grinned and said, "I'll ring our bell". In the last few years, our bell hasn't been rung very often because of damage to the belfry in the storm of 1943. But now that the steeple has been repaired, I for one am longing to hear it again as our regular call to worship.

In the flood of 1913, and again in 1937 the auditorium was closed, and the lower floor was turned over to families who had been driven out of their homes by the rising waters. In 1913, the services were resumed before the families moved out, and on that Sunday morning the congregation worshipped in the strong, pervading odor of cabbage as some woman prepared her Sunday dinner.

During the fall of 1918, the Methodist church, along with all of the other churches, was closed because of the influenza epidemic. It happened that Mr. Johnson was the only resident preacher in town, and he went night and day visiting the sick and burying the dead of all denominations. On the night of November 11, no one said anything to Frank Whitehead; but when the news of the Armistice came, he opened the doors of the church and rang and rang the bell. People came, sat quietly, and went away. It seemed the right thing to do.

It was in 1926 that the church was done over. We had $30,000 pledged to begin with and more if we needed it. Some one suggested that we tear down this church and build a new one. Ruth Howe Schuerman expressed the feelings of most of us. Ruth said, "All my life I have thought these windows were very beautiful. They are my earliest memory. This church is filled with memories of the people who have worked in it and loved it. You can't put memories in a new church, and we would lose all that." She finished by saying, "I don't think I could stand it." So no more was said about a new church.

When we were planning the things to do for the church, George Winslow made a list of tentative subscriptions for the members. Everyone had been invited to come to the meeting. Emmett Gullion insisted that the list be read aloud. When he heard his suggested gift, he said, "Why George, did you think I would give that? I'll double it." Everyone either doubled or substantially increased the amount he had been put down for. As the amounts kept rising, George Winslow said, "Don't any of you give any more. Everyone is giving more than he can afford now." There was a feeling among many of the members who were able to do financially that the church should be made ready for a long time for those who would follow and might not be able to handle the financial work.

Here are some of the things done in the remodeling:

First the lights were replaced. We used to have a wonderful chandelier with rows and rows of prisms and of course rows of oil lamps. We also had wall lamps at each window. I don't remember when we changed to electricity. At any rate, the old chandelier and the wall lamps had been replaced by electric chandeliers. I don't know what became of the oil chandelier, but if we had it today, it would be a museum piece of priceless value. The lights which were ordered were to cost sixty dollars each. When they came, a mistake had been made, and eighty dollar fixtures had been sent. It was decided to keep the more expensive lights, as they would not need to be replaced for a long time.

At that time we had a Pilcher organ, small but with a beautiful tone. It had been lovely in its place to the side front, but it was too small to fill in the front of the church. Originally, the organ and the choir loft had been in the back of the room, but a few years before they had moved to the left front corner, and the two doors at the rear had been arranged as they are now. George Winslow and Margaret Barker were in charge of choosing the new organ. Margaret Barker had been our organist and choir director for some time, and then as now, music was one of the most important parts of our church. After the organ was installed, it was too high to be a graceful part of the front of the church, and it was lowered several inches to get it just right. The beauty of this organ has since been increased by chimes, the gift of Mr. and Mrs. Goldie Martin and Mr. R.M. Barker. To put in the organ we

wanted, a part of the wall had to be torn down, and an addition built back of the original structure. This made the arch over the organ necessary to fill in the space, so that it would not present a blank wall. The arch has been one of the most decorative things done to the church.

Mr. Emmett Gullion called the new room the "lean-to", and we all called it that. To make the room meant that some of the graves near the church had to be moved. There was no one there that any present members remembered except Mr. William Abbett and his wife. A tablet was put in the new room, now the kitchen, in memory of the people whose graves had to be moved. Mr. John Wooley Dunaway was very much opposed to building over a part of the church yard and never went in to that part of the church afterwards. George Winslow told him that there was no one moved whom anyone remembered or knew about except the Abbetts and that Mrs. Abbett was his father's sister, and Mr. Abbett was my father's cousin, and as next of kin we approved of the move and liked the idea.

Mr. Abbett and his wife had left a gift of $1,000 to the church. It was left in the bank and every year the interest was sent to the Conference Missionry Society as the Abbett Bequest. We lost this when the banks closed in 1933. There was much discussion as to whether or not the church was responsible for replacing the money as it had been in bank stock. To be sure of our position, Joe Adkinson took the matter to the bishop for his decision. The bishop said no, as the church was not responsible for the loss and had not prospered from the money which had always been passed on intact as the Abbett Fund.

As I said, everybody worked hard on the remodeling and everybody gave. Of course each part of the work had to have some one at its head. Joe Adkinson was in charge of the building; Mr. Joe Howe was an expert on carpets, so he selected the carpet and saw to it that it was the very best that could be gotten. Mr. Henry Schuerman, who knew wood from his association with the Furniture Factory, selected the wood work and the altar rail. Mr. Prentiss, the pastor, was largely instrumental in getting the furnace installed. At that time, the church was heated by two hot air furnaces located in the Sunday School rooms on either side of the center hall. Now a basement was dug under part of the church and an entrance made from the hall. The entire lower floor was remodeled into Sunday School rooms. Again, the upstairs carpet was cut and fitted by the women to be used downstairs. During the last few years, the Women's Society of Christian Service, as the Missionary Society is now called, has recarpeted two of the rooms. The linoleum fund of the society was begun by a gift from Mrs. Hopkins. In the years since 1926, the Sunday School rooms have been redecorated several times by different classes and groups. One of the rooms, named the Lou Howe Room in honor of Mrs.

Howe and refurnished in her memory, is used by the Young Adult Fellowship group and the Woman's Society of Christian Service for their meetings.

After the remodeling of the church in 1926, very few major repairs were made until 1939. In that year came a big improvement when the wall board was put on the auditorium. There was a crack and a seep on the front wall which could never be fixed satisfactorily until finally wall board was put on over the plastered walls. This wall board was not painted until the summer of 1951, when Mr. H.B. Rich paid for the paint and the W.S.C.S. paid for the redecorating. Mrs. John Bovard was president of the group when this was done.

In 1939, when the wall board was installed, many other improvements were made. Joe Adkinson, who for many years as a trustee watched over the church building with loving care, was responsible for putting on the wall board. Bert Hill redecorated the ceiling at this time and refinished the stairways. When the work was completed, Bishop Darlington was invited for a service of rededication. After the service, the membership entertained him with a dinner. Mr. Moore was our pastor at this time.

At the dinner in his honor, Bishop Darlington said that Carrollton had once had as its pastor one of the greatest preachers of the South--Dr. Hiner. He wanted to know if any of us could tell him anything about this great man. I could...and did.

I remember Dr. Hiner's saying that when his time for retirement came, he had three places in mind, Mount Sterling, Grassy Lick, and Carrollton. But when the time came, there was only Carrollton. He spent his last years in the home of Mr. & Mrs. Joe Howe and visited from there among his friends. He could not have had a better home.

We had another pastor who spent his last years here--Brother Rowland. He lived in the beautiful old Rowland place above town, the girlhood home of his wife. Two of his daughters, Grace and Ethalene, who grew up in Carrollton, are now doing welfare work in Tennessee.

Our steeple was blown down in a freak storm in 1943. The church had spent $1,600 the year before to repair the steeple and make it safe. The loss of the steeple was deeply felt, not only by all the members of the church, but by many others who had long looked up to it as a landmark of dignity and beauty. Plans were discussed again and again to replace it; estimates of costs and specifications were carefully studied; but finally in the summer of 1952, it was decided to cap it over and top it with a cross. I am thoroughly convinced that this was the right, the only thing to do, but whenever I see our church in my mind, I always see the slender, tapering spire reaching to the sky.

In 1946, the Prestonville Church moved its membership to Carrollton, the mother church. The members brought with them funds from the sale of their church building. These funds have been used on the latest repairs of the church, particularly, the conversion to the gas furnace, and the reworking of the stained glass windows, which are still one of the church's greatest sources of pleasure. Many of our faithful, enthusiastic workers came into the church from the Prestonville membership, and the Carrollton Church was revitalized by their coming.

Carrollton Church has lost many, many of its old familiar names and faces in the years that I have known it, but with each passing year it has gained new names, new faces, new faithful workers. It would not be possible to name all of them or to tell which year they came; if I did try, I would be naming about nine-tenths of the present membership.

Many of our present day workers, as I said, have grown up in other churches, but I can't help thinking now of two little boys who, back in the twenties, piled up Sunday School attendance records for themselves, and sat Sunday after Sunday solemnly on the front benches. George Winslow called them the "little bishop" and the "little presiding elder". Under slightly different titles these same two, Gex O. Williams and Jack Way, are just as faithful today.

Many of the individual gifts which have been made to the church should be mentioned. Here too, I am afraid I may neglect to mention some gift, either because I did not know of it or because my memory served me badly.

Our altar cushions were a gift to the church by Miss Mildred Mosgrove in memory of her father, Mr. W.T. Mosgrove, who for many years had been a faithful member of the church and had served on the Official Board, of which he was chairman at the time of his death.

The pulpit Bible used from 1870 at the church dedication until 1949 was given by Mrs. Abby Moore. At that time it was put away for safe keeping, and the Bible now being used was given by Mrs. Paul Carraco.

The electric clock, one of the latest gifts to the church, was given by the Doyle "Children" in memory of their mother, Mrs. Estelle Doyle, whose faithfulness to her church is bearing rewards in her children and grandchildren.

Mr. Joe Howe gave the Christian Service flag. Mr. Peelman and family gave the American Flag in honor of his wife, Laura Peelman, who was a faithful member of the church until her death.

Mr. & Mrs. F.A. Stamper gave the outdoor bulletin board.

I don't remember when we changed from the goblet to our present Communion service. It was through Florence Geier Deatherage that we made the change. Mrs. Leah Belle McCrackin is our Communion Steward in charge of the bread and wine and has been for several years. This is a service that was rendered by Mrs. M.J. Winslow during the most of her life time and then taken over by her daughter, Mrs. Howe, who continued with it as long as she was able.

Mrs. Donna Giddens and Mrs. Phene Evans Hughes were the first women to serve as Stewards in the church. Donna was also the first woman to serve on the Board of Trustees, where she worked very faithfully for years.

Carrollton Church has always been known for its exceptional music. As far back as we remember, (I have consulted several others to be sure no one has been omitted) the organists who have worked so faithfully for the church are:

Mrs. Weaver, Mrs. Emily Howe, Mrs. Alice Howe, Mrs. Lou Howe, Miss Lille Howe, Mrs. Henry Winslow, Mrs. Grace Grobmyer, Mrs. Margaret Barker, Mr. Gaston Taylor, and our present organist, Mrs. Pearl Booth. Miss Pearl Driskell and Eugene Taylor are our organist and pianist for night services now. Tom Brown, colored, was the first boy to pump the old organ. Roman Browinski was probably the last of the youngsters in the church to hold the position of "pump boy". It would be impossible to mention all the choir members and soloists during the years, but no mention of Carrollton music could ever be made without the name of Mrs. Dollie Williams. The Carrollton Methodist choir has always been most generous of its time and talents. No history of our church could be complete without mention–not only of their special services, but also of their regular Sunday after Sunday beautiful music. And yet just as surely no one who has ever attended our services would need such mention, for no one is apt to forget the musical part of our worship.

And in speaking of special services at our church, I do not want to forget the loving services of beautifying and decorating our auditorium for special seasons of the year. For some years past the women of the Lou Howe Class made themselves responsible for the Easter and Christmas decorations, but now Miss Juliet Phillips' Young Adult Fellowship has this task. The regular Sunday flowers are a part of the work of the Woman's Society of Christian Service.

One of the most impressive services ever held in our church was the funeral of Frank Whitehead in 1930. Ike Downton did not want Frank buried from the church. I asked him why. He said they had some young "bucks" who did not behave very well and if they misbehaved or made any trouble at the

Methodist Church, he couldn't have stood it. "But," he said, "when I saw that church and heard that organ, I knew nobody could misbehave there."

Nobody, black or white, felt anything but sorrow and reverence during the service which was conducted by ministers of both races. Frank had loved music, so there was music: "Miss Margaret," "Miss Dollie" and the Choir, and also, "Swing Low Sweet Chariot," led by the colored preacher and joined in by all the colored part of the congregation. In its dignity and beauty, I have never attended a more reverent and fitting funeral service.

I am sure I could go on writing indefinitely about the people I remember, the services we held, the ministers who came and worked among us and then were moved on to other fields, but not forgetting us or being forgotten. I could write on indefinitely, but that isn't necessary; what I wanted to do was to start a chain of reminiscences in your hearts so that you could go on for yourselves reconstructing the many things you remember about OUR CHURCH. For "what shall I say more: time will fail me" to tell of all the good people who have belonged to OUR CHURCH and loved it even as we do now.

APPENDIX

Preachers who have served our church since 1835 are: J.C. Harrison, James Beatty, G. Barker, L.D. Parker, Thomas Hall, William Gunn, Fielding Bell, George W. Merritt, Isaac Kelly, Morris Levi, Peter Taylor, John B. Ewan, James Lawrence, Samuel Adams, Benjamin T. Crouch, Joseph Rand, Drummond Welburn, Daniel Stevenson, J.W. Cunningham, George Crumbaugh, Jebediah Foster, J.J. Johnson, P.E. Cavanaugh, Newton G. Berryman, H.A.C. Walker, E.L. Southgate, T.J. Godbey, J.W. Wightman, G.C. Overstreet, W.T. Poynter, J.C. Minor, John Reeves, M.J. Hiner, C.J. Nugent, Robert Hiner, William Shoesmith, W.T. Rowland, Horace G. Turner, J.D. Redd, B.F. Lancaster, M.J. Chandler, M.S. Clark, J.W. Crates, F.T. McIntire, James Crutchfield, W.R. Johnson, J.E. Savage, R.W. Watts, George Prentiss, Dr. George Banks, Earl Fossett, W.K. Arnold, Madison Coombs, H.L. Moore, K.O. Potts, Fred Sanders, A.L. Osborne, and G.H. Bierley, our present pastor.

At present, Mr. T.K. Stone is our Lay Leader and Chairman of our Official Board, and Mr. H.B. Rich is Chairman of the Finance Committee, which marks these two as very busy men in our Church set-up.

UPDATE TO OUR CHURCH

The Carrollton United Methodist Church from the mid 1950's to 1982.

By Ruth Adkinson

Update To OUR CHURCH

The Carrollton United Methodist Church has had two published histories. This is not an attempt to write a third. It is merely intended as an update to OUR CHURCH, written by Miss Hallie Masterson in the early 1950's. As such, it will touch on the life of the church from the mid 1950's to 1982.

A church is its buildings, its people, and its spirit of love and service. In the past 30 years, there have been many changes in the buildings and in the people in the pews, but the spirit of the church is the same. It is the spirit of the 1950's, which goes back and back to the 1790's when the church was first established at the mouth of the Kentucky River before Port William (Carrollton) was incorporated. I do not need to go back in detail to those early days; for as I have said, we have two excellent histories to cover them.

One of these histories was put together by Mrs. Lou Howe (Mrs. W.F.) and was published in September, 1898. Mrs. Howe called her book a directory.

The cover page reads:

METHODIST CHURCH DIRECTORY
CARROLLTON STATION
COVINGTON DISTRICT
KENTUCKY CONFERENCE
METHODIST EPISCOPAL CHURCH SOUTH

The first 4 pages have portraits of Benjamin J. Crouch, presiding elder-1848; John R. Deering, presiding elder-1898; W.T. Rowland, appointed pastor in 1898; and James F. Browinski, delegate to Kentucky Annual Conference, 1898. There are other illustrations: the parsonage in the process of erection at a cost of $3,500; the church of 1833-1870; and the present church, erected in 1870-value, $12,500.

Mrs. Howe's history is compressed into 5 pages, titled "A Few Facts Worthy to be Recorded in the History of Methodism during the Nineteenth Century." The directory is made up of 9 pages of names of members of the church and the Sunday School. Ten pages are devoted to a listing of times of services, officers and trustees of the church, officers of the Sunday School, officers and members of the Women's Home Missionary Society, the Women's Foreign Missionary Society, and the Juvenile Branches (Juvenile Auxiliary, Willing Workers, True Hearts, and Baby Roll), and the Epworth League.

One page contains an original poem (signed L.W.H.) of tribute to the church. There are 22 pages of advertising from local businesses and individuals and from concerns in Louisville, Madison and Cincinnati.

The advertising must have not only paid for printing costs, but have provided a sizeable amount for some church project--possibly the new parsonage.

Mrs. Howe's style is dignified, formal and serious. I am sorry there are so few of our members left to remember Mrs. Howe. Her name is remembered from the name plate on the Lou Howe Sunday School room door, but the name cannot bring back her rich, interesting personality or her rather unexpectedly keen wit.

Miss Hallie Masterson's history-OUR CHURCH-written in the early 1950's ('53 I think) follows an entirely different format.

There is no advertising. The cost of printing was taken care of by Joseph E. Adkinson, then living in Chevy Chase, Md.--who was a close friend from the time he was old enough to say, "Tell me a story, Miss Hallie."

The style of writing is informal and personal. The reader feels he is not reading, but listening to stories of the church from its beginnings and of the men and women who passed through its doors, sat in its pews, and loved it devotedly. And that is exactly what he is doing, for Miss Hallie, at the request of church leaders, was putting together the "little talks" she had made in the Sunday School during the almost 70 (68) years she taught in the Sunday School.

When Miss Hallie put her memories into OUR CHURCH, she was in her late 80's. Her eyesight was quite poor and she was crippled with arthritis; but her mind and her memory were unimpaired and she looked at life from the view point of a young person. She was still working in the Sunday School when she approached her 89th birthday. She preached thousands of "little sermons" during her working years at the church, but her finest sermon was the life she lived in her church and town.

When we celebrated our sesquicentennial in 1960, I was asked to talk about our history. Since my time was brief, and I did not want to spend it all in dates and bare facts, I prepared a summary for all those attending the afternoon service. I feel that at least half the membership has not read OUR CHURCH; and as I imagine I'm almost the only person who has read Mrs. Howe's Directory, I am including my 1960 Summary as background material. Sources of information are Bishop Asbury's Journal, Redford's History of Methodism in Kentucky, Mrs. Howe's Directory, Miss Masterson's OUR CHURCH, newspaper clippings, old records, and research done by Mrs. William Gentry and Mary Masterson.

1790--Richard and Sarah Masterson organized the first society of Methodists among settlers near the mouth of the Kentucky River.

Services were held in their home, the Masterson House. Here was the very earliest beginning of Methodism in this part of Kentucky.

1795--Henry Ogburn of Mecklenburg, Virginia, located across the road a little east of the Mastersons. He was the first minister of any denomination to settle here. He lived near Port William until his death in 1831. The block house he built is in what is now known as Quinn Acres. Services were alternated between his home and the Mastersons', and other members also opened their home for services.

1800-1803--Port William was the center of a united revival effort of Methodists, Baptists, and Presbyterians. These services had widespread results throughout the surrounding country-side.

1808--On September 8, Bishop Francis Asbury stayed overnight in Port William or Williamsport as he called it in his Journal. He was entertained during his stay in the home of "the widow Masterson" (Sarah). Richard had died in 1806. Asbury preached that night in the big room of the Masterson House. This was Bishop Asbury's only visit to this part of Kentucky.

1810--FIRST CHURCH WAS BUILT IN PORT WILLIAM. The Methodists, by that time too numerous to worship in the homes of the members, erected a log church on a lot on the farm of Henry Ogburn. (It was the building of that church which was observed in the sesquicentennial). Nothing is known of this church except its location on Mr. Ogburn's land, but it served the congregation for 8 years.

1818--The first brick church was built on Sixth street on lot number 266, where the Christian parsonage (remade from the original building) stood. It is no longer the parsonage but is still in use as a dwelling. The land was purchased from George & Nancy Shields for the sum of $75.00. The trustees of the church, who negotiated the business, were Garland Bullock, John Goddard, James McClane, Henry Brenton and Joseph Hardy. The building was sold in 1830 and converted into a dwelling.

1824--A copy of the church roll, or perhaps one class roll, is still in existence. None of the names on this roll appear on our church roll today, but a few (very few) of our members are descended from those early Methodists. It is particularly interesting to note that four Negro slaves were members of the congregation.

1830-1833--A larger brick church was built on Highland Avenue, where our present church now stands. Land for the building was given by William Winslow, who joined the church in 1828. The church was begun in 1830 and completed in 1833. It was a one-story structure with pillars in front and a steeple. At the south end of the church was a door and a stairway leading to a

gallery where the black members were seated. The church yard, back of the building, was put into use as a burying ground at that time.

1839--The "great revival" took place in the Methodist Church in this year. Services were begun by the Rev. William Anderson and continued by the Rev. John Moffatt. The meeting finally closed after several months because "there were no persons left to be saved".

1843--The Sunday School, which had been organized in the late '30's had a membership of 8 teachers and 46 pupils. Joseph Myrick was appointed to build up a church library, which was added to until church periodicals and quarterlies came into use in the 1870's.

1850--The first Methodist parsonage was built on Seventh street (the second house north of Seminary street). The Rev. John B. Ewan was the first minister to occupy the parsonage.

1852--A brick building was erected on Sycamore street through the efforts of the official board--George Bohram, William Harrison, R.W. Masterson, Henry Moore, and William Winslow, and was made available for the black members for their Sunday services. From 1852-1859, it was used during the week for a school for children between the ages of 5 & 15. This school was first taught by Miss Lizzie Bowling. The building was used by the black Methodists until the 1890's when the Second Methodist Church was built on Eighth street. It was owned for many years by the Carrollton Woman's Club and was the first home of the Carroll County Public Library.

1860-1865--The Methodist was the only church holding continuous services during the period of the Civil War.

1866--Young Peoples Prayer Meetings, which had been organized in 1865, became the Young Peoples' Society for Christian Service (Y.P.S.C.S.), later the Epworth League, now the Methodist Youth Fellowship.

1870--The present church was built. The church of 1833 was torn down in July, 1870. Bishop Kavanaugh preached in the church the week before it was torn down and baptized Hubbard Kavanaugh Southgate, the infant son of the pastor, the Rev. E.L. Southgate. Methodists worshipped at the courthouse while the church was being constructed of bricks burned in the local kiln of Harrison Brothers. The estimated cost of the building was $12,500. Dedication services were held on December 25, 1870. The Rev. T.B. Godbey had been sent to Carrollton to replace Mr. Southgate and was the minister at the time of dedication.

1873--The first revival services were held in the new church with the Rev. F.W. Noland as evangelist.

1878--The Kentucky Conference organized the first Woman's Foreign Missionary Society. Mrs. Lou Howe, Mrs. William Poynter, and Miss Sue Browinski were charter members. Mrs. Poynter, wife of the minister, was appointed by the bishop to act as corresponding secretary and write the letters which brought the women together.

1885--A Pilcher organ, the first pipe organ in Carrollton, was purchased and installed.

1892--The stained glass windows were donated by members and installed. The Prestonville church was organized from the membership living west of the Kentucky River. The Rev. C.J. Nugent was the pastor at that time.

1900's (early)--The Sunbeams, a missionary society for younger children was organized by Miss Lou Sanders.

1913--The lower floor of the church was used to give shelter to refugees from the flood of that year.

1918--The church was closed during the influenza epidemic of that year. The Rev. W.R. Johnson was the only resident Protestant minister in town throughout the time and he visited all the sick of the community and buried the dead.

1920's--The Jubilee Guild was organized by Miss Ethalene Rowland.

1926--The church was remodeled extensively. Bishop Dickey spoke at the dedication. Leaders of the remodeling program were George Winslow, Henry Schuerman, and Joe Howe. The Rev. George Prentiss was the minister.

1930's--The first women were appointed to the official board. They were Mrs. Lawrence Hughes and Mrs. R.E. Giddens. Mrs. Giddens was also the first woman to serve as a trustee.

1939--The sanctuary was remodeled, and the original stairways were restored to their former beauty by Bert Hill. Joe Adkinson was Chairman of the Committee. Bishop Darlington spoke at the dedication. Dr. Homer Moore was pastor.

1940's (early)--A Service Board was placed at the rear of the sanctuary. By the end of World War II it carried the names of 73 Methodist boys in the service and bore 4 Gold Stars.

1943--The steeple, long a landmark throughout the surrounding countryside, was blown down in a freak storm. Some day it MUST BE replaced.

1945--Union D-Day Prayer Services were held in the church on the historic night of D-Day.

1946--The Prestonville Church was torn down, the site sold, and the membership returned to the parent church in Carrollton. Proceeds from the sale of church materials and site, made possible the repairs necessary after the storm of 1943 and paid for further improvements.

1940's--The Young Adult Fellowship, now the Juliette Phillips Class was organized.

1957--The Winslow-Howe Educational Building on land deeded to the church by Miss Jenn Howe was completed. The building committee was made up of Mrs. Pearl Booth, Fred Oney, Louis Thoma Griffith, Gex O. Williams, Jack Way and John H. Meadows. The Rev. I.J. Scudder was pastor at the time.

1960--The one-hundred and fiftieth (150th) anniversary of the first Methodist Church building in Carrollton was held on October 23, 1960, with Bishop Walter Gum as guest speaker. The Rev. Albert C. Allen was pastor.

Pastors of our church since 1810 include Henry Ogburn, Joseph Hardy, Henry Brenton, J.C. Harrison, James Beattie, G. Barker, L.D. Parker, Thomas Hall, William Gunn, Fielding Bell, George W. Merritt, Isaac Collard, Gilby Kelly, Morris Levi, Peter Taylor, John B. Ewan, James Lawrence, Samuel Adams, Benjamin T. Crouch, Joseph Rand, Drummond Welburn, Daniel Stevenson, J.W. Cunningham, George Crumbaugh, Jedediah Foster, J.J. Johnson, P.B. Kavanaugh, Newton G. Berryman, H.A.C. Walker, E.L. Southgate, T.J. Godbey, J.W. Wightman, G.C. Overstreet, W.T. Poynter, J.C. Minor, C.J. Nugent, Robert Hiner, William Shoesmith, W.T. Rowland, Horace G. Turner, J.D. Redd, B.F. Lancaster, M.J. Chandler, M.S. Clark, J.W. Crates, F.T. McIntyre, James Crutchfield, W.R. Johnson, J.E. Savage, R.W. Watts, George Prentiss, Dr. George Banks, Earl Fossett, W.K. Arnold, Madison Coombs, Homer L. Moore, K.O. Potts, Fred Sanders, A.L. Osborne, G.H. Brierley, I.J. Scudder, Valis Hill and Albert C. Allen.

Sunday School superintendents from 1888 to 1960 include: Dick Stanton, John Smith, Will Howe, Rob Howe, Joe Adkinson, George Winslow, Perry Griffith, Lawrence Hughes, Ruth Adkinson, Elmer Wallace, Tom Doyle, and R.K. Thomas.

Organists of the church from 1885 include: Mr. Weaver, Mrs. Alice Howe, Mrs. Lou Howe, Miss Lillie Howe, Mrs. Henry Winslow, Mrs. Grace Grobmyer, Mrs. Margaret Barker, Gaston Taylor, and Mrs. Pearl Booth.

Ministers who have gone from our church into Christian service include: Joseph Hardy, Thomas Cropper, William Abbett, Jeremiah Strother, John Francis Van Pelt, Lemuel Cox, Joseph Green, Roscoe Jenkins, Leon Willett, and Harold Carter.

Misses Grace and Ethalene Rowland served for many years as Christian Social Workers in Nashville, Tennessee.

THE BUILDING

Our Church's physical plant has seen many changes in the past 30 years. In OUR CHURCH, Miss Masterson says, "The building is fundamentally the church of 1870". This is true today, although there have been many changes and additions.

First of these is the Winslow-Howe Education Building, completed in 1957. In the mid-50's the Sunday School was definitely too cramped in space to be really effective. The members were ready to expand, but there seemed to be no place for expansion. Graves in the churchyard were laid out up to the rear walls of the church. The space to the west, between the church and the alley was far too narrow to hold an addition. There was to the east of the church, a charming old house with a yard. Miss Jenn Howe, grand-daughter of William Winslowe, who gave the site for the church, owned the property. Miss Jenn did not see the need for expansion and wanted to keep the property for rental.

It was Gex O. Williams, one of "the two small boys" mentioned in OUR CHURCH and who grew up to be one of the staunchest members until his death, who convinced Miss Jenn of the real need. Once convinced, Miss Jenn deeded the property to the church at a ridiculously low sum.

Members of the building committee were Mrs. Pearl Booth, Fred Oney, Louis Thoma Griffith, Jack Way, John H. Meadows, and Gex O. Williams. I.J. Scudder was minister at that time. Bob Riley was the contractor.

Before the newness had worn off the education building, the church was faced with another construction problem. Our parsonage, built in 1898, needed extensive repairs and renovations to make it a place in which the minister could be proud to live. There were three suggestions - restore the parsonage, buy a home, or build a new parsonage.

The whole church, not just the board of the trustees, took part in the decision making. It was finally decided that since we owned the land extending to Fourth Street, we should either build there or restore the house on the corner. We were renting the house for income. Cost of building from scratch or renovating was practically the same.

The consensus of the church after thorough discussions was to build a completely new parsonage, modern in every respect and not apt to need extensive repairs for many years.

The parsonage committee was made up of Price Capito, R.K. Thomas, Bob Riley, H.B. Rich, Mrs. Bai Carraco, and Ruth Adkinson. A few years ago the house was completely air-conditioned. Dr. & Mrs. Paul Gillespie were the first to live in the parsonage, moving in during the winter of 1962.

A third major addition to our church plant was the installation of an elevator in the '70's. When the church was built, it was designed with the "upper room" sanctuary, so popular in church architecture in the 1860's and 1870's. While our steps are beautifully designed for easy ascent, the fact that the sanctuary is upstairs kept some of the members from attending and worked a hardship on some members who found the steps a distinct hazard.

For years the elevator was a dream - often an impossible dream - in the hearts of those members who never gave up. I would have to mention Mrs. Carraco as one of the chief of those who would not give up the dream, although the actuality had to be postponed time after time. Finally, the dream became a reality, and the final note was burned at a service in the sanctuary in the fall of 1981. The elevator committee was made up of Doug Chapman, Mrs. Carraco, Jim Shepherd, Malcolm Carraco, Ron Whitmar and Jerry Risk.

Another addition dating back to 1970 is the beautiful memorial Prayer Garden, laid out between the main church and the education building. The quiet, restful plot was the gift of Mrs. Mary Wade Coy in memory of her sister, Mrs. Nelle Wade Fitschen. It was dedicated in May, 1971. Perry Harrell was in charge of laying out the garden and seeing that it is cared for from perpetual care funds provided by Mrs. Coy.

One of our most recent undertakings has been the restoration of our stained glass windows. These beautiful windows were added to the church in 1892 and paid for by members of the congregation of that time. I could be wrong - figures baffle me - but I have always understood that the windows cost $18.00 each when they were installed. The price for restoring and reinforcing each window ran to some $1800 per window when the work was done. Whatever the cost, it is money well spent, as no other one feature of our church is as lovely and meaningful as our windows.

Names of donors are engraved on eleven of the windows. None of these names-Anderson, Howe, Browinski, Mason, Abbett, William H. Harrison, and Eleanor M. Harrison, Conn, and Lewis - are found on our church rolls today. It is good that the windows help keep alive the memory of some of the faithful who worshipped with us in the past.

There have been many changes in the downstairs of the church since the education building was completed in 1957. One improvement was the paneling of the class rooms and hallways. The pastor's study and anteroom were redone and furnished by Mrs. Duncan Hines, Bowling Green, in memory of her cousin, Miss Juliette Phillips. The Lou Howe Class Room, honoring Mrs. Lou Howe, has been redone and contains several antique pieces from Mrs. Howe's home. The Juliette Phillips Class room has been redone to serve as a prayer room as well as a class room.

The room across the hall serves as the church library and houses the books the church has collected or purchased to stock it. The church kitchen was moved to the second floor of the education building when it was built. The room once the kitchen has been converted into a choir lounge and has been tastefully furnished for choir use.

For many years the state fire marshall "breathed heavily down our necks" because we had only one door for exit from our building, and it opened inward. To get a door which would satisfy requirements meant giving up our double door, match to the one remaining which has been permanently closed. The two matching doors came, because our church of 1870 followed the custom of two entry ways: one for men and one for women. A heavy plate-glass door, swinging both ways, was installed to satisfy fire laws, and an additional door was installed in the south wall of the building.

The two new doors meet fire regulations, and if some of us older members miss our dignified double wooden doors, we don't say anything because it had to be done.

Our upstairs carpet was installed around 1970. Mrs. Carraco made the new carpet possible to honor her mother, Mrs. Bessie Hughes. The membership was involved in choosing the color. When someone asked Mrs. Hughes about her color preference, she gave her infectuous chuckle and said, "Any color, as long as it's red." Red it was - a deep, rich shade that harmonizes with woodwork and the windows.

Another improvement in our sanctuary is the amplifying system given by Mr. & Mrs. Ron Whitmar, while they were in Carrollton and members of the church. Routine improvements over the past 30 years have been new roofs, furnace replacements, and painting - inside and outside - as needed. As good stewards, we have kept our church in repair and worthy of its designation as a "House of GOD."

Our church has a collection of treasures in its possession. Some of them have intrinsic value; some have only sentimental worth. One of our treasures, which has real value because of its rarity, is a steel engraving of John Wesley-made by George Romney from a painting. Only six engravings were made

from the painting, and this is the only one in America. It was given to William W. Masterson while he was an American Consul in Plymouth, England, by a Mr. Hall, a great-great nephew of John Wesley. Mr. Hall thought one of the engravings should be in America. Mr. Masterson thought so too, and he further thought the place in America should be his home church in Carrollton. The engraving hangs in the pastor's study.

Another of our treasures is the sold silver goblet and pitcher-the communion service in use before the present church was built and for some time afterwards. It was given to the church by William Winslow. The service is in the Lou Howe Sunday School room. It was used in 1981 by Mr. Simpson in a special communion service.

We have carefully put away the pulpit Bible which was given by Mrs. Abby Moore and used for the first time in the church dedication on Christmas Day, 1870. Going back a little earlier we have a few (very few) pews from our church of 1833-1870. I have not seen these lately, but so far as I know, there are 2 or 3 benches which date even before the "more elegant" pews were installed in the church of 1870. The last I heard of the old benches, they were stored in the basement.

Other antiques, treasures of our past, are 2 marble-top tables in the sanctuary, a drop leaf table, a circular table, and several arm chairs from the old church. We have a secretary dating from the early or mid-1800's and a square grand piano of the mid-1800's.

We have a little book which is interesting to us and would have a definite value to a collector of church books. This is a copy of the Methodist Church Discipline of 1828. Unfortunately, it is not in perfect condition. The front cover is missing, but the rest of the book is well preserved.

We have a document which is of no value, except to us, but which classes with us as one of our treasures. This is a church roll, or more probably a class roll of 1824. It was given to Mrs. R.W. Masterson by Mrs. George Bohrman. Mrs. Bohrman thought Mrs. Masterson would be interested in the roll since it contained the name of Sarah Masterson, her husband's grandmother, who with Richard Masterson founded the First Methodist Church in Carrollton and offered it her home as a meeting place. The church of 1982 went back to that home, which has been rehabilitated by the Port William Historical Society, to observe Heritage Day, April 25. The observance was an old-time Methodist meeting conducted by the minister, Rev. Ronald Young.

THE PEOPLE

The women of our church have a long tradition of activity behind them. In 1878, three of our women attended the conference which organized the first

Women's Foreign Missionary Society. Mrs. William Poynter, the wife of our minister at that time, was asked by the Bishop to organize the women's work, and she took with her to the meeting the presidents of our two local groups - Mrs. W.F. Howe and Miss Sue Browinski. The women became charter members of the Kentucky Conference Women's Foreign Missionary Society.

Several of our women today proudly boast of three charter memberships in the evolution of the United Methodist Women. They prize charter membership cards from the Women's Society of Christian Service (formed when the Methodist Episcopal Church and the Methodist Episcopal Church South merged); from the Women's Society of Christian Service (formed after the union with the United Brethern) and from the reworking of the group into the United Methodist Women.

From the time of Mrs. Poynter, the Carrollton women have been active at the district and conference level as well as in the local church. Today, Mrs. Dorothy Lanphierd is the conference treasurer; Mrs. Linda Young is district president; and Mrs. Marion Oney is district treasurer.

Since the early 1970's, the women have sponsored a Tasting Bee each November to raise money for local work. Mrs. Kate Chapman has served as over-all chairman of the Bee since its beginning. Also since its beginning, Mrs. Marion Oney has been in charge of tickets, and Mrs. Bai Carraco of recipes which are sold. The women also cater occasional dinners to supplement the funds for local work. They are responsible for the Hanging of the Greens Service, the first Sunday in Advent. This service was introduced into the church by Mrs. Oney, who headed it for 9 years. For the past 2 years, Mrs. Barbara Robertson has been in charge. Mrs. Cheryl Bogo and the choir join in sponsoring the service. The women are responsible for providing flowers for the sanctuary, Upper Rooms, and hostesses for fellowship dinners.

The U.M.W. is not depending on its past record. Today, it is a growing organization, bringing in more and more younger women to insure its continuing service.

Mrs. Cheryl Bogo has been organist and choir director for the past ten (10) years. Mrs. Bogo follows Mrs. Pearl Booth, who had held the 2 positions for the past 25 years. The church has behind it a long tradition of good music, and Mrs. Bogo has continued that tradition. She and her choir members hold weekly rehearsals on Wednesday evening. In addition to their weekly anthems at the morning services, they present special programs at Easter and Christmas and at the Hanging of the Greens.

Mrs. Bogo is a product of the Carrollton Church. She grew up in the Sunday School and began practicing on the church organ as soon as "her feet would reach the pedals."

Mrs. Bogo is planning to take a rest from her work this summer, and Mrs. Lee Gregory, a newcomer to the church family, will take over her duties. Mrs. Gregory has a background of church music and served as organist in the town where she lived before coming to Carrollton.

The Sunday School has had its ups and downs since the 1950's. It was in an up-period in the mid-50's and the shortage of space for classrooms led to the building of the Winslow-Howe Education Building. Then, with ample space at its disposal, the Sunday School perversely went into a down-period, and several of the rooms were not needed or used. In fact, it seemed as if Methodists had stopped having children. The adult classes remained more or less the same in numbers. The ups and downs have continued. At present, we are in an up-stage and the Sunday School is definitely growing. Our present minister, Mr. Young, is putting special emphasis on the attendance with a "Sunday School - Now" campaign.

Two years ago, Mrs. Norma Cardwell gave the Sunday School "a shot in the arm" with her puppet family. The puppet family lives in a beautifully designed and equipped stage home, built for them in the fellowship hall by R.K. Thomas. Under the direction of Mrs. Cardwell, with help as needed from Phillip Cardwell, Big Bird and the other members of the family entertain the children during the opening exercises and along with the entertainment, give them truths to take home with them each week.

For the past 2 years a pre-school age nursery school has been held in the Sunday School on week days. The school is managed by the Methodist Parents, Inc. and is not a part of the church program.

No record of the Sunday School would be complete without a tribute to Miss Pearl Driskell. For many years, Miss Pearl was a teacher at the elementary level and until the time of her last illness, she had served as pianist for all the children's activities. At present the school has 10 classes:

The Lou-Howe class - Mrs. Lola B. Courtney, teacher (Mrs. Courtney took over the class in 1980 on the death of Mrs. R.C. Harrell, who had taught it for some years. Before Mrs. Harrell, Mrs. John Bond had taught the class).

Juliette Phillips class - Jim Shepherd and Mrs. Mary Ann Gentry, teachers

The Seekers class - Ron Young, teacher

Men's Bible class - Jim Robertson, teacher

Senior High class - Steve Perkinson, teacher

Middle School class - Mrs. Kathie Perkinson, teacher

Older Elementary class - Mrs. Sharon Yocum, teacher; Mrs. Mabel Ayler, substitute

Younger Elementary class - Mrs. Barbara Robertson, teacher; Mrs. Chris Dorten, substitute

Pre-School-Kindergarten - Mrs. Sandi Lanphierd, and Mrs. Alice England, teachers

Nursery - Mrs. Dorothy Lanphierd and Miss Dolly Gex Riley.

Other work with the children includes the Church Mice Program and the Kids of the Kingdom. Children of nursery age are cared for in our well-equipped nursery.

The Church Mice stay in the sanctuary during the early part of the morning service. After their special time, they are dismissed to scamper away to their own supervised activities in the education building.

The Kids of the Kingdom for children first through fourth grades, holds an activities session Sunday evenings at 6 p.m. In addition to their organized program, they participate often in the morning worship and have their choir robes for their musical programs in the services.

The older youth have their own M.Y.F. organization and meet at the church on Sunday evenings unless they have plans for a field trip of some sort.

The Methodist Men's organization has not been active for some years. However, plans are now underway to re-activate the program with the newly organized Men's Bible class serving as nucleus.

In early 1982, a Women's Prayer Group and Bible Study class was organized with nursery facilities for young children of the mothers attending. The group has been meeting at the parsonage on Wednesday mornings.

Vacation Bible School has been scheduled for June this year.

Our Wednesday night Prayer Service has not been largely attended in the years I have known the church (from the early 1900's) except for a brief period in 1960, 1961 when it really burgeoned. It outgrew the Lou Howe room, the Juliette Phillips room, and finally moved into the Sanctuary. We reached an average of 100 and held it for some time. The phenomenon was largely due to Mr. Allen's emphasis on prayer meeting attendance. He made us feel he expected us to be there - and we were.

Ministers who have served our church since 1960 include: Dr. Paul Gillespie, 61-62; the Rev. James Kirk, 62-63; the Rev. Duncan McKinsey, 63-65; The Rev. Ralph Leonard, 65-71; the Rev. Walter Applegate, 71-72; the Rev. Julian Simpson, 72-81; and the Rev. Ronald Young, 81-83.

Mr. & Mrs. Allen Potts have been our church custodians since the very early 1960's. The loving care they have given to keeping the church worthy to be a place of worship is apparent to all who enter the buildings.

SPIRIT

As I said at the start of this Update, the church is the building, the people, and the spirit. I have been emphasizing that the spirit of the church is unchanged, although the faces and the names are different.

People have said to me, "How lucky (or how fortunate) you are that so many of the people moving to town are Methodists". I would not use either of those two words. The word I would use is "blessed". We have indeed been blessed not only in numbers but in caliber.

The spirit of love - of God, of our church, and of each other - has remained the same. It shows itself in many ways - men taking their turn in ushering on Sunday morning; women providing flowers for the sanctuary; and both men and women serving as greeters at the door.

It shows itself in choir members, not only sharing their talents but using their Wednesday evenings for practice.

It shows itself in services - Malcolm Carraco and Mrs. Oney handling the church finances year after year after year - Jerry Dunn quietly shouldering jobs that need to be done - R.K. Thomas rescuing and carefully preserving the old brass lock on the door we had to abandon - Julian Simpson doing, and doing beautifully, the interior painting for the bishop's visit.

It shows itself in the willing acceptance of positions on the Board and the Council on Ministries and in the faithful carrying-out of assumed duties. It shows itself in the respect and the regard and the genuine affection members have for each other.

And last of all, it shows itself in quiet commitment to God and to the principles on which the Church was established.

We at Carrollton are not a perfect church - far from it, but God helping us, we will endeavor to be a better church as we approach our 200th year of service in our community.

Ruth Adkinson

Footnote--1984

Since this Update was completed in the spring of 1982, there have been four changes that should be noted:

The parking lot has been blacktopped.

The choir room has been redone and refurnished. Money for this project came from a bequest to the church from Miss Pearl Driskell, and the room has been named in her honor.

As of January of 1984, the church has a new minister, the Reverend Wayne Garvey, who was sent to us from Frankfort when Mr. Young was transferred to the Russell United Methodist Church, Russell, KY.

The church was recognized as one of the six oldest congregations in the state at the Kentucky Conference Bicentennial Observance.