

HISTORY OF THE  
MAIN STREET CHURCH

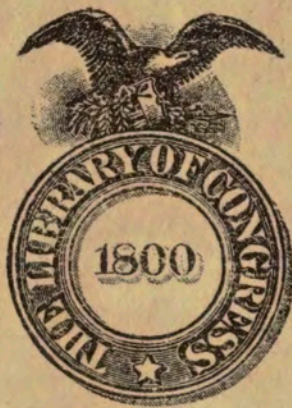
WITH INCIDENTS OF THE  
KENTUCKY CONFERENCE

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A BRIEF HISTORY  
OF THE  
MAIN STREET  
METHODIST EPISCOPAL CHURCH  
WITH  
INCIDENTS  
OF THE  
KENTUCKY CONFERENCE.

BY  
JAMES MARCUS NEWTON.

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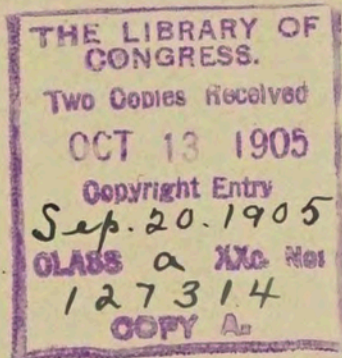
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CINCINNATI, OHIO  
1905



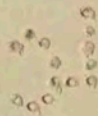
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BY JAMES MARCUS NEWTON.





To the Members of the  
Main Street Methodist Church,  
To the host of their devout friends, who,  
with them, meet in Christian  
Worship,  
and  
To the coming generations who shall  
succeed them,  
I subscribe this book,  
In glad confession of unspeakable obligations and joys,  
In affectionate respect,  
And in honor and gratitude for inspiring friendship.



## PREFACE.

In writing this very brief account from the origin to the present of a Church to which I have so recently been called to serve, and to study, it has been difficult to construct an unbroken history. Through the courtesy of the Rev. E. L. Shepherd, Conference Secretary, the minutes of the Kentucky Annual Conference have been referred to each year in succession from 1858. Hence the reader will find in the opening paragraph of the chapters those occurrences of the Conferences which are thought will add interest to the sketch, the places where the Conference sessions were held and the presiding Bishops.

The division entitled, "Main Street Pulpit," contains two sermons from a series of the author's, preached in Main Street, and inserted in this work by request, and which



appear here in the same form as delivered, owing to lack of time for revision.

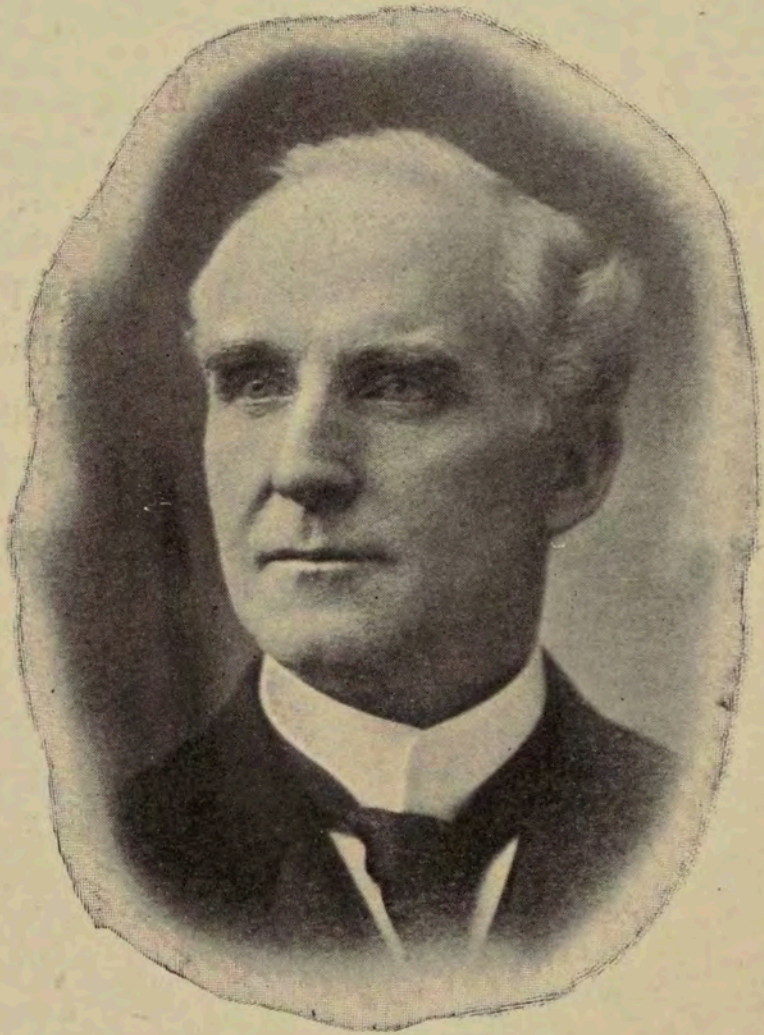
The writer desires to acknowledge his indebtedness to Jennings and Graham and to the editor of the Western Christian Advocate for the use of valuable cuts and engravings.

In the appendix are the names of those business men who have in some way promoted the interest of the Church, and who are recommended to the reader as honorable and enterprising.

JAMES MARCUS NEWTON.

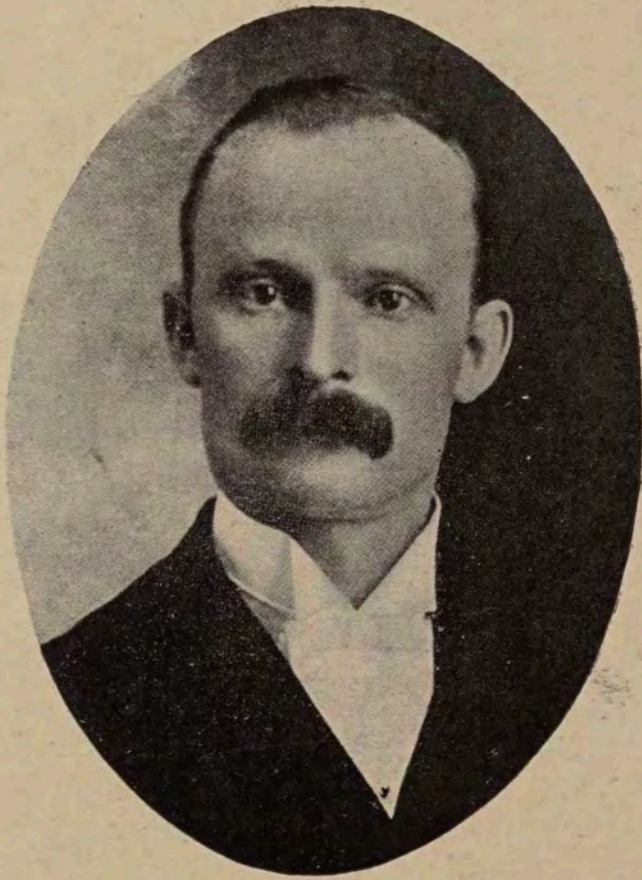
Main Street Parsonage, Covington.





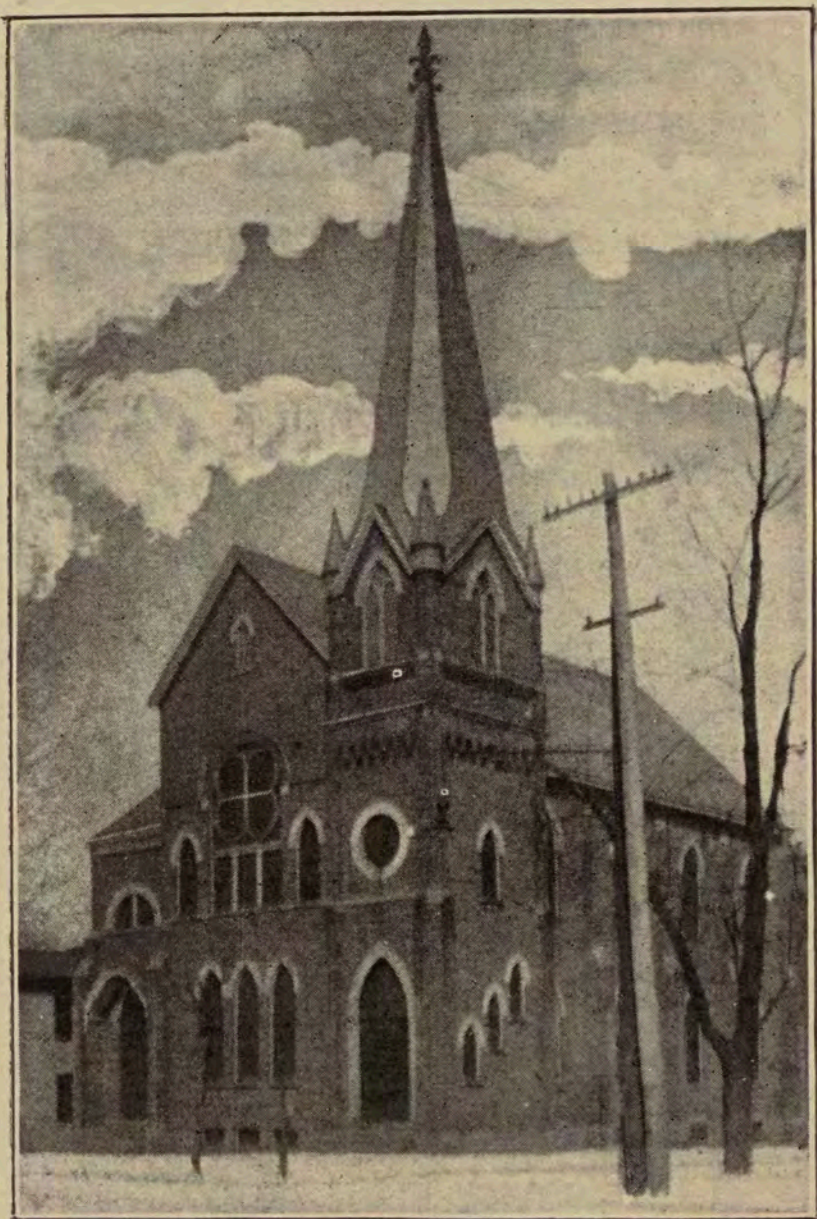
BISHOP SPELLMEYER.





F. W. HARROP,  
Our Presiding Elder.





MAIN STREET M. E. CHURCH.



## EARLY HISTORY.

Just how, in detail, the property of the Main Street Church, now known as "Liberty Hall," became the possession of the Methodist Episcopal Church, the writer has been unable to ascertain. The building was erected by the Methodist Episcopal Church South, but after days of struggle despair fell upon them. From records consulted it seems that during the summer months of 1857 a successful attempt was made by the M. E. Church, in the persons of the Rev. W. H. Black and Attorney William Benton, to purchase the property, at what cost there is no mention. On July 1, of that year, \$1,000 was drawn, with interest from date, and paid upon said property. How much more then collected or borrowed we are not informed, but it would seem considerably more. For, in 1861, there was a balance indebtedness of more than \$1,500.

The first mention of Main Street Church in the minutes of the Kentucky Annual Con-



ference appeared in the year 1858, the session held at Covington, which is as follows: "Resolved, That the Board of Trustees of the Main Street M. E. Church, in Covington, be, and hereby are, authorized to send an agent beyond the bounds of this conference to raise funds for the purpose of paying the debt on said church, if they deem it necessary. Signed: C. D. Battelle, T. F. Harrison."

The Rev. W. H. Black was appointed by the trustees as an agent. We do not know how soon he took up the work, or what he accomplished previous to the conference year 1860. On January 1, 1872, Rev. Black recorded a statement concerning a balance indebtedness, to pay which he was appointed a soliciting agent.

The report submitted by him to the trustees was as follows: "I beg leave to report to the trustees of Main Street Church, Covington, Ky., that on my return from a five months' begging tour in the East for money to pay off debt on the house and lot, that I made a verbal report, both to the



board, as then constituted, and to the Quarterly Conference, which was satisfactory to all parties. It being agreed that I was to see the balance of the church debt paid, and that the brethren were to pay me \$150 at some time in the future that was back on my salary at the close of the conference year March 1, 1861. Said deficiency in salary has not been paid, but the church debt has been.

“And I now do what I should have done when payments were completed, only I was then in the field as chaplain with the army. I have always intended at a suitable time to write a history of this matter. On the 1st of August, 1860, the remaining debt stood thus: Note in bank, \$525; note on \$1,000 drawn July 1, 1857, with interest from date, and with credit of \$200 paid June 17, 1859. Suit was brought on this note.

“According to my subscription book, and a transcript from the commissioner’s record, attested by C. G. Wallace, Commissioner, collections and payments were made as follows: Collections in the East, \$1,308.23;



traveling and other expenses, \$160; net gain for church, \$1,148.23. Out of this sum the note of \$525 was paid before it was due, and the balance was applied to the note in the hands of the Commissioner. Finally, said note amounted to, including interest, \$1,064.82; add to this the note of \$525, the sum total of debt is \$1,589.82. Subtract the sum of collections, \$1,148.23, leaves unprovided for \$441.59.

"In June, 1862, I sent from Palaski \$400. Mr. Benton paid \$100, making \$500, all of which was required to pay the debt for the reason that not having received my salary I had not been able to pay previously the balance of \$58.41, of above mentioned sum collected.

"Now to show how much I paid out of my own funds: Whole debt, \$1,589.92. Subtract total collected, \$1,148.23. The balance is \$441.59. Of this sum William Benton paid \$100. The sum paid by W. H. Black is \$341.59. The twenty or more dollars paid by Father Purnell is to be accounted for by the fact that Phillip Hooper, who

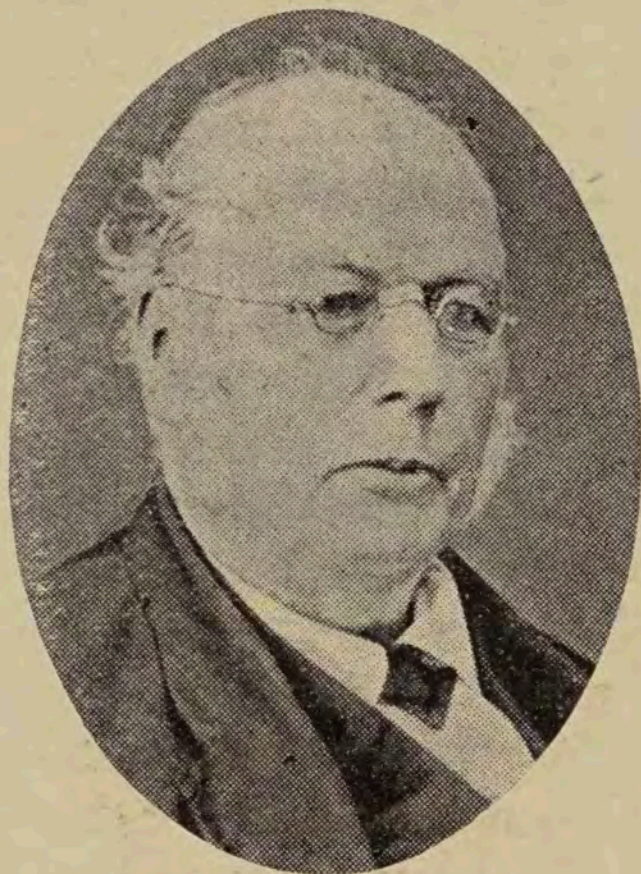


was security, had shaved notes, and paid balances on this debt March 18, 1862, and his charge for the shaving and interest on sum paid by him up to the time of June following that of my remittances of \$400, through Captain Holding, reached Father Purnell's hands, was the occasion of the sum paid by the latter.

"It may not be out of place here for me to say that Mr. Benton, Esq., wrote me that if Phillip Hooper had gone to him for advice he would have been saved of unnecessary trouble of paying anything. It has always been a matter of gratitude to God, on my part, that I was able to send home the money in time to prevent Mr. Hooper from procuring a deed to the property. Hoping this report may throw light upon a subject that has not been understood by everybody, I am, respectfully, W. H. BLACK."

Very little, if any, history of the Main Street Church is left upon record previous to the year 1868. The conference minutes of these years are incomplete. The list of appointments, or any tabulated financial re-





BISHOP MORRIS.

ports do not appear upon the Secretary's book, and the minutes were never printed.

1858.

At the annual conference of 1858, held in Covington, Bishop Morris, presiding, the Rev. S. S. Belville was appointed pastor of Main Street Church, with \$100 missionary



appropriation, and served the church for two years with marked success.



REV. S. S. BELVILLE.

At the session of the annual conference held at Wesley Chapel, No Creek Circuit, in October, 1856, the Rev. S. S. Belville was admitted on trial, recommended from Findlay Chapel, Cincinnati. In 1858, at Covington, he was elected to Deacon's orders,



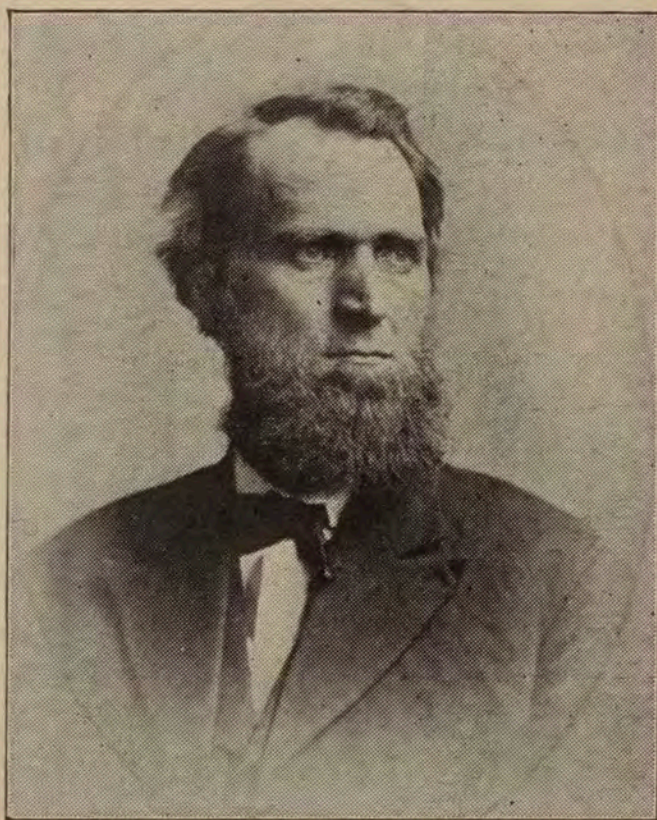
and received "in full connection." Hence, with full Deacon privileges, his first appointment was Main Street. He rapidly grew into prominence in the conference, and was made a Steward of the conference in 1859. He was elected to Elder's orders at Germantown in 1860, and placed upon the Board of Examiners. In 1869, at Harrodsburg, he was appointed one of a committee to draft a constitution for a "Preacher's Aid Society." He was a convincing preacher and a beloved pastor. In whatever charge he labored he succeeded. In 1875 he supplied Main Street for some months, Rev. Hanford having been transferred to Ludlow. Thus Main Street was his last charge in Kentucky. In 1876 he was transferred by Bishop Wiley to the New Jersey Conference. A few years ago Brother Belville passed to his reward.

1859.

In 1859 the conference was held at Alexandria, Bishop Morris presiding. "On motion of Brother Black the conference, by a



rising vote, respectfully requested Bishop Morris to transfer Stephen M. Merrill to this conference." The next year he appeared at the conference at Germantown,



•“STEPHEN M. MERRILL.”

and in the tardiness of Bishop Simpson, was elected President of the conference. It is the pride of our Kentucky Conference that our now venerable Bishop Merrill was, in his earlier years, presiding Elder of the



Maysville District, and pastor of Union Church, Covington.

The following conference year was a short one, as the Kentucky Conference in 1860 be-



REV. W. H. BLACK AND WIFE.

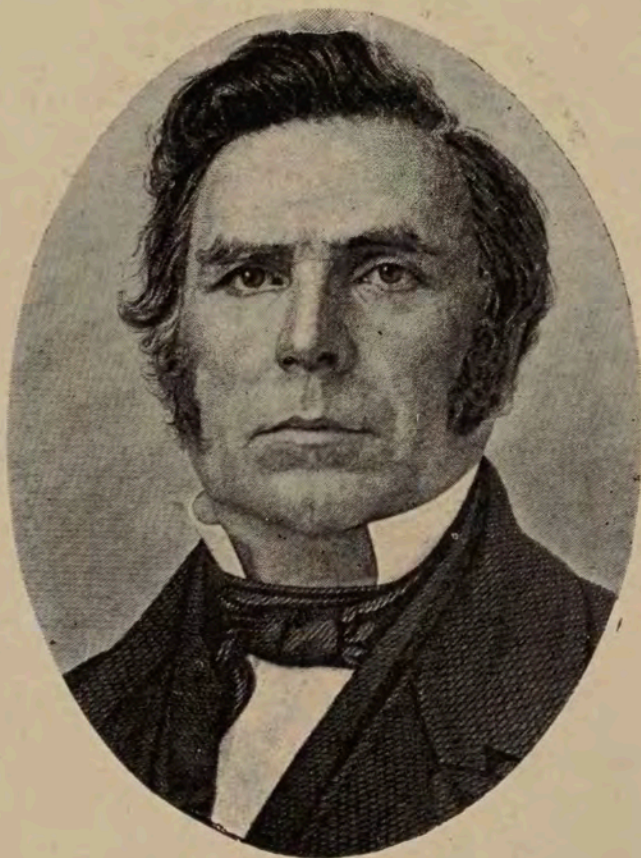
came a spring conference. Rev. Belville was pastor of Main Street. There exists no church records of the year.

1860.

The annual conference of 1860 convened



at Germantown, Bishop Simpson presiding. Rev. Black became pastor of Main Street. But scant records are preserved. At the close of the year Brother Black started East to collect money to pay church debt. He



BISHOP AMES.

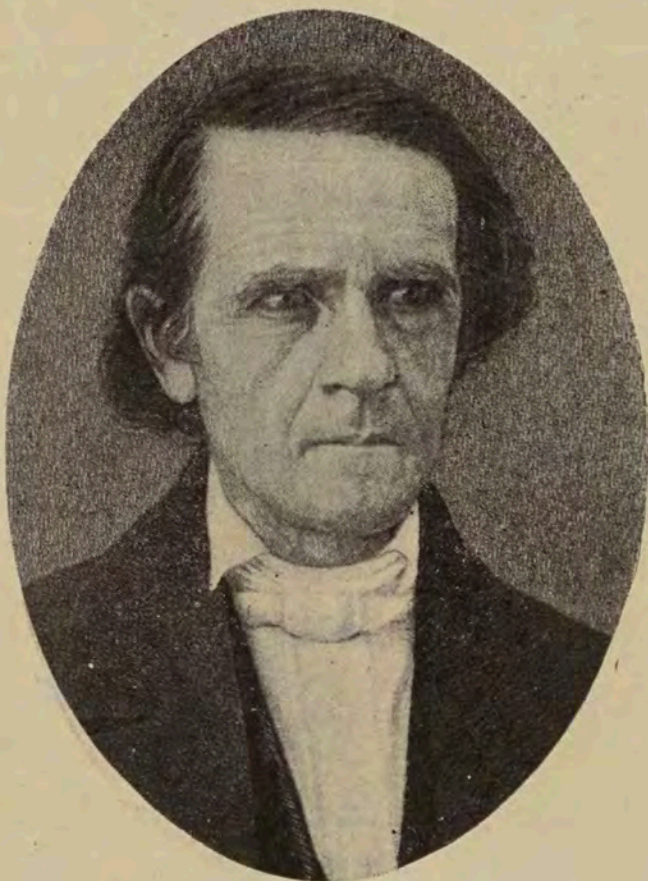
succeeded, as will be seen elsewhere. Afterward he became Chaplain for the Union Army in the Civil War.

1861.

The session of the conference of 1861 was



held at Maysville, Bishop Ames presiding. It was at this conference that the Rev. S. F. Conrey, one of the early promoters of Kentucky Methodism, returned to the Cin-



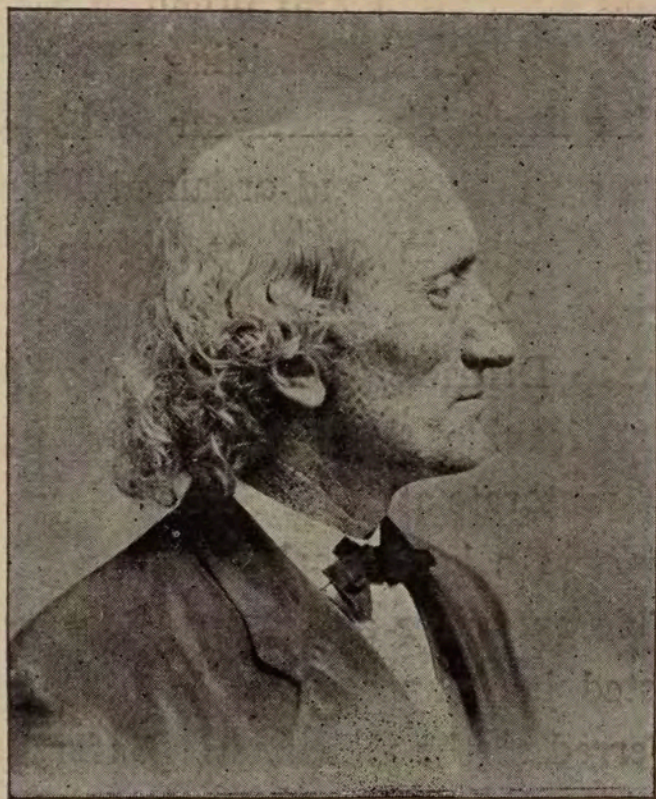
BISHOP SCOTT.

cinnati Conference, and commendatory resolutions were offered. The Rev. George Goodwin was pastor at Main Street, of whom very little is shown upon the church records.



1862.

The conference of 1862 was assembled at Asbury, Bishop Scott presiding. W. H. Black was reported Chaplain to the Twenty-third Regiment of Kentucky Volunteers, U.



REV. NEWTON W. DARLINGTON.

S. Army, and member of Newport Quarterly Conference. Rev. S. M. Merrill was Secretary of the conference. The Rev. Newton W. Darlington was appointed pastor of Main Street.



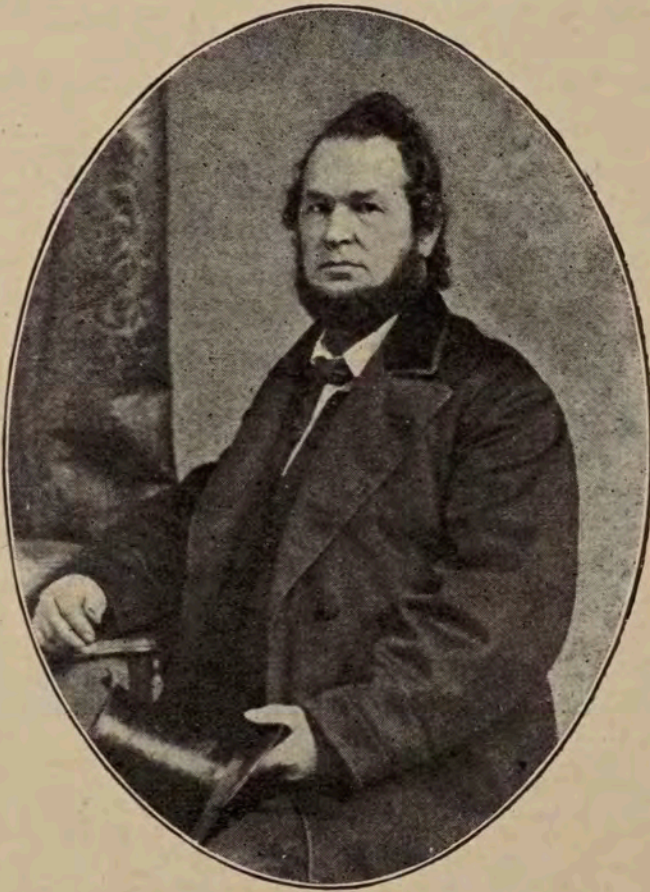
The conference session which convened at Covington, 1858, admitted N. W. Darlington on trial, with recommendations from the West Covington and Ludlow charge. In 1860, at Germantown, he was received into full connection and ordained Deacon. Here he, through his Presiding Elder, asked for a location. The next year at Maysville he was re-admitted and ordained Elder by Bishop Morris, in 1863, at Main Street Church. He was Presiding Elder of the Maysville District, then of the Covington District, leaving the latter district for his second pastorate at Main Street. Rev. Darlington was a hard worker, a man of considerable executive ability, and was greatly interested in temperance reform. He was transferred to the Cincinnati Conference in 1877. He now rests from active labors at West Union, Ohio.

1863.

In 1863 the Conference met at Union Church, Covington, Bishop Morris presiding. At this conference S. M. Merrill (now



Bishop) was transferred from his pastorate at Union Church to the Ohio Conference. The Rev. George W. Johnson, a native of Kentucky, joining the conference in 1858,



REV. REASON D. LASHBROOK.

from Augusta Circuit, succeeded Rev. Merrill at Greenup Street, and after a pastorate of two years became a Chaplain in the U. S. Army. At this session the Rev. E. C. Savage, recommended from Main Street,



was elected to the office of Deacon. "At the close of the 3 o'clock sermon at Main Street Church, D. L. Barrows, Joseph Bristow and N. W. Darlington were ordained Elders by Bishop Morris." The Rev. R. D. Lashbrook was appointed pastor of Main Street.

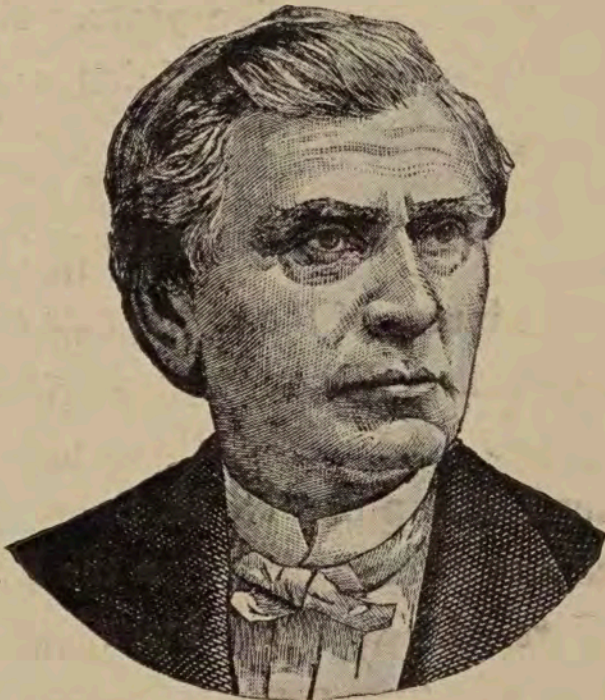
REASON D. LASHBROOK.

In 1853 his name appears in the minutes of the annual conference as a member of the Tract Society by the payment of dues. For some years as a local preacher he supplied circuits in the Green River District. In 1854, at Germantown, he was examined, admitted to the conference, and at once elected to Deacon's orders. Was ordained Elder two years later at the Wesley Chapel, No. Creek Circuit, by Bishop Ames. During his life he labored in some of the poorest charges of the conference, though a man of rare powers as a preacher. He was of those who "cry aloud and spare not." In 1863 he became pastor of Main Street, and is of blessed memory. He superannuated in 1892 at



Louisa. He died in May, 1897, of dropsey of the heart while visiting his oldest daughter in Harrison County, Kentucky.

1864.



BISHOP SIMPSON.

The conference of 1864 was held at Augusta, Bishop Simpson presiding. At this conference Rev. W. H. Black was called forward. He gave the conference a general statement of his work in the army, "vindicating army Chaplains against the attacks of their enemies who have denounced them as



nuisances in the army. He narrated some thrilling battle scenes through which he had passed."

The pastorate of the Rev. N. M. Shurick at Main Street began with this year and continued for two successive years. Rev. G. W. Johnson was pastor of Union, and Rev. Darlington of Newport.

REV. N. M. SHURICK.

In the minutes of the conference of 1864, on motion the Bishop was requested to transfer to the Kentucky Conference Erasmus Lathrop and N. M. Shurick. Rev. Shurick was at once placed on the Board of Examiners. He was prominent in the conference. His first appointment among us was Main Street. In 1866, at Greenup Street, he became supernumary and was left without an appointment.

1865.

In March, 1865, the annual conference convened at Newport, Bishop Morris presiding. "At the German M. E. Church the



conference voted to have a sacramental service on Saturday, March 4th, at 11 a.m. to be folowed by an inauguration prayer-meeting in behalf of Abraham Lincoln, the



BISHOP CLARK.

President of the United States." Rev. John H. Langely was transferred to the Kentucky Conference from the East Baltimore Conference, and stationed at Union Church. It was during his pastorate that



the present edifice was erected and called "Union Church." Throughout this conference year Rev. Shurick continued at Main Street.

1866.

The conference of 1866 convened at Greenup Street, Covington, Bishop Clark presiding. During the following year Union Church was erected. This was the greatest session of the conference up to date. "The following ministers of the M. E. Church South, upon the proper certificate being presented, were re-admitted into the traveling connection: Duke Slavens, D. Stevenson, W. F. T. Spruill, F. T. Johns, L. D. Parker, D. W. Axline, W. C. Dandy, Thomas Rankir, J. W. Zimmerman, John S. Cox, W. L. Furnis, Elias Botner, J. L. Cragg, L. B. Piersal, H. C. Northcott, H. J. Perry, R. G. Gardiner, J. C. C. Thompson, C. T. Hill." Bishop Morris was present and spoke on the centenary of Methodism movement; the call was for \$5,000,000 Mr. J. D. Hearne and Amos Shinkle appear in the min-



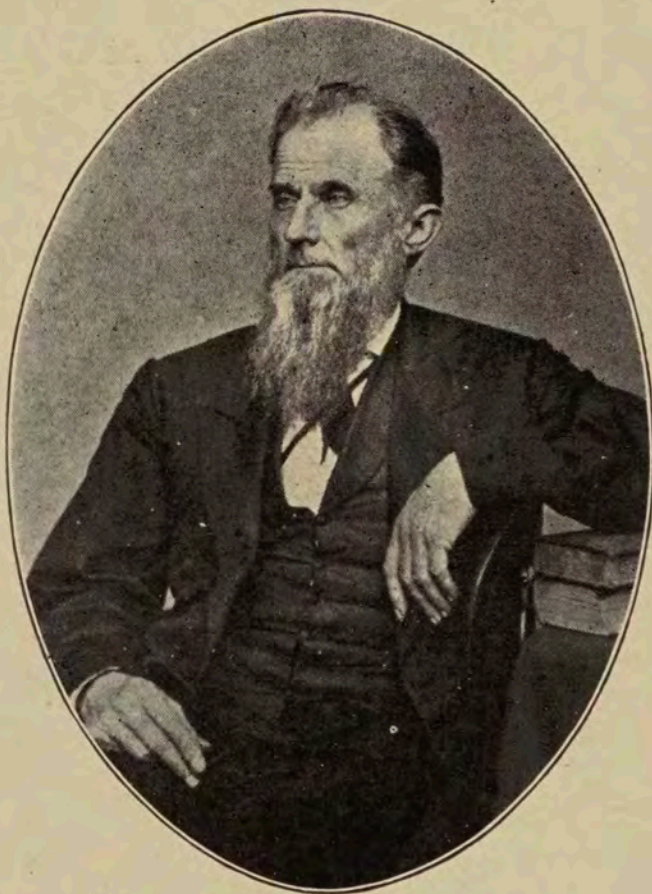
utes of the Conference for the first time. Mr. Hearne was put on the Committee of the Centenary Movement, and was also a member of the first Board of Education of the Kentucky Conference, it being organized at this time. He was appointed Treasurer of the conference in 1869. Mr. Shinkle also became very prominent in the conference, being the founder of the Preachers' Relief Society, and a most liberal contributor. Also at this conference the Church Extension Society of Kentucky was organized. Mr. Shinkle became Treasurer of the society. Colored ministers were admitted into the conference. Bishop Clark explained that he wanted colored ministers, under a white presiding Elder, to form a district.

The Rev. James H. Bristow became pastor of Main Street, where he had a very successful career of two years. He, more than any other man, built up the church. During this time he received 117 probationers. While there are no detailed records of his



work, he is still remembered as "Father Bristow" by the older members.

The first mention of the name of J. H. Bristow in the minutes of the Kentucky



REV. JAMES H. BRISTOW.

Conference was in the year 1865, at Newport. "Letter from James H. Bristow to Bishop Morris was read, stating that he was anxious to get back to the "old settlement."



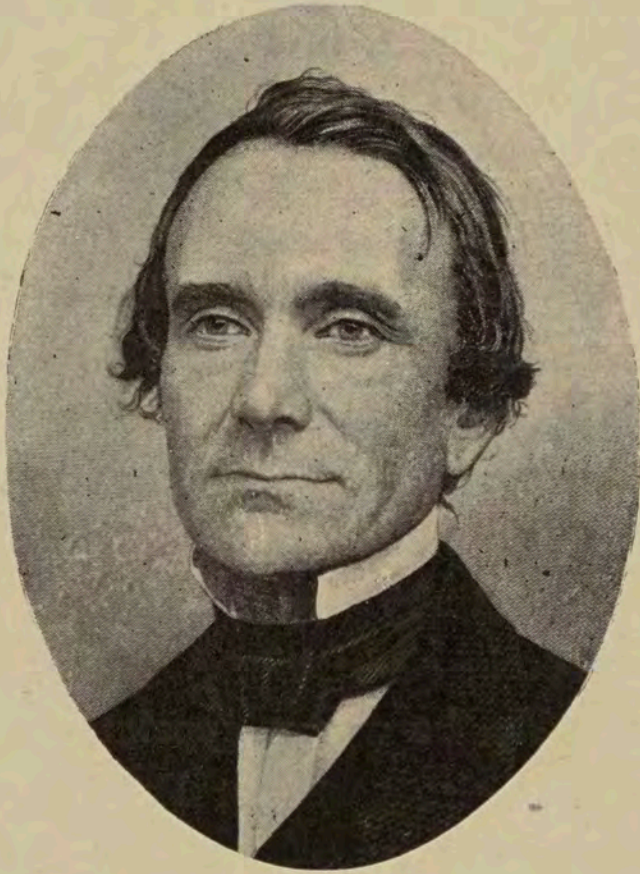
The Bishop presented his certificate of location, signed by Bishop Kavanaugh, of the M. E. Church South, and on motion Bro. Bristow was re-admitted." The same year he became supernumerary and went East. At Greenup Street, in 1865, a letter commendatory of the character of J. H. Bristow from Dr. Foster (late Bishop) and similar resolutions from the preachers' meeting of New York City, whereupon his character was passed and he was made effective. At this conference he was appointed pastor of Main Street, remaining there for two years. He then became Presiding Elder of the Western Kentucky District, where his labors soon broke his health. At the next conference, 1869, he was re-appointed to this district, and also pastor at Paducah, with the authority to collect money to build a church. At the conference session at Maysville, 1870, a telegram was received announcing his death.

1867.

In 1867 the annual conference convened



at Lexington, Bishop Thomson presiding. At this session Amon Boreing (now Dr. Boreing) was received on trial from London Mission. Also at this time the Ken-



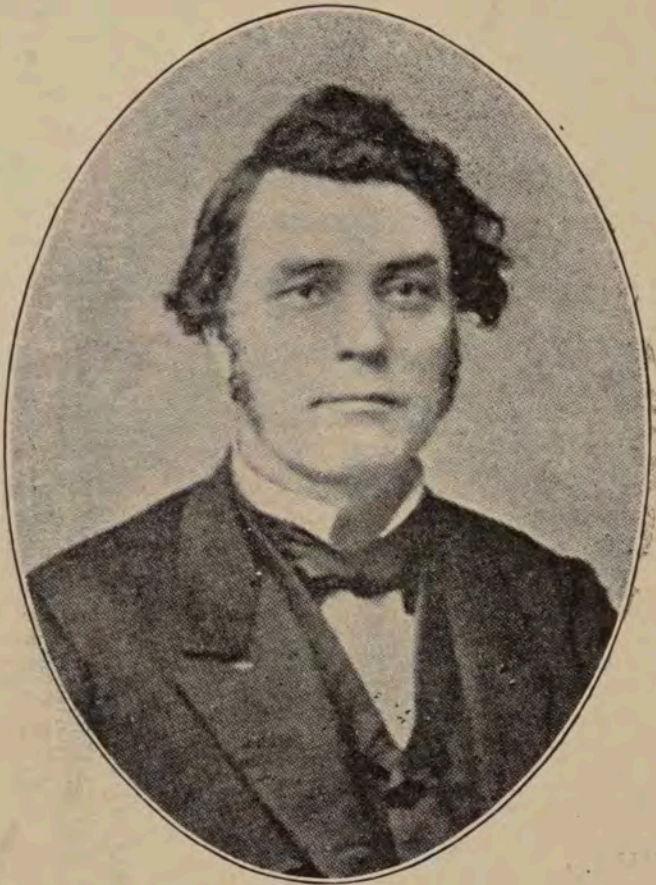
BISHOP THOMSON.

tucky Conference was divided into ten districts. It was the age of Presiding Elders. Rev. J. H. Bristow was the "good" pastor at Main Street.



1868.

At the annual conference of 1868, held at Grace Church, Newport, Bishop Kingsley presiding, S. S. Belville, after an absence



BISHOP KINGSLEY.

from his former pastorate of eight years, was re-appointed pastor at Main Street. With his return to his old field increased enthusiasm prevailed, and during the year the



church was progressive and many improvements were made.

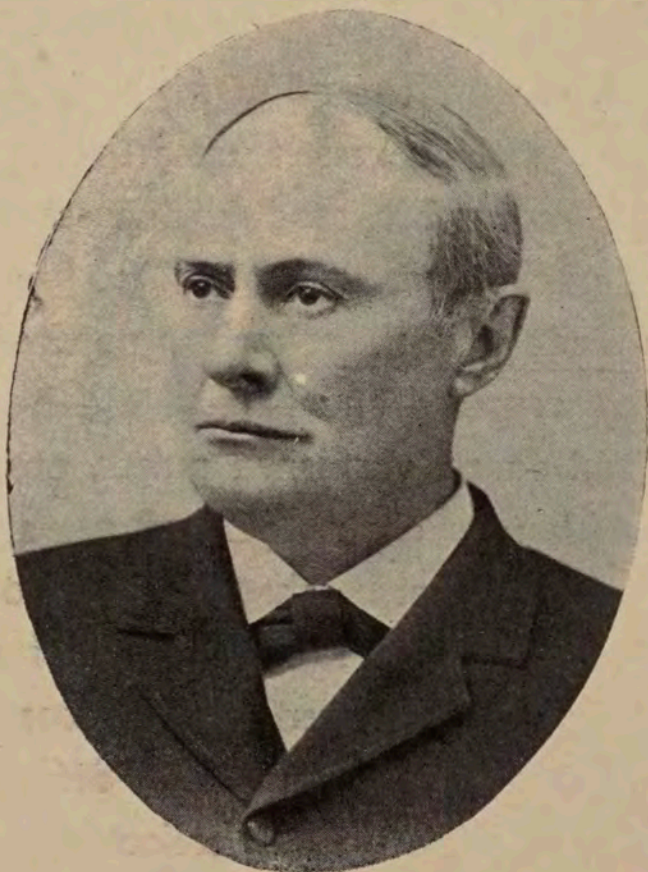
The very first thing accomplished in the church was the organization of a Financial Board, which governed the entire church. Few churches have been graced with a more business gift than Main Street in some of her early members. Affairs were sometimes carried on with excessive rigidity and exactness, which tends to chill the warm, soft heart of an emotionalist, and, in accordance with the stricticity of this honorable board, many a spasmodic breeze of lukewarmth has fanned the soul of hitherto unquestioned integrity. The officials for the year were: W. M. Sanford, Abner Pierce, Samuel Ward, E. M. Finfrock, A. T. Blennerhasset, R. Steers, Samuel Soden and George Goodhue.

#### THE LADIES' MITE SOCIETY.

The ladies had voted to change the name of their society, organized November 8, 1866, to the "Ladies' Mite Society," and unanimously proclaimed improvement of



church property. They began by requesting the trustees to permit them to sell the pulpit sofa, money for which was to go on repairs. This was granted, and they were



WILLIAM M. SANFORD.

authorized to make all necessary improvements providing they paid the bills, whereupon the society appointed a Committee on Repairs, also a Rallying Committee, and



pledged themselves never to discontinue efforts till all necessary improvements were made. At this stage of enthusiasm Bro. William Sanford loaned them the entire amount for repairs, to be paid back to him as collected. They solicited donations from far and near. Kegs of white lead, dozens of chairs, coal buckets, trustee books, window shades, lumber, sand, book cases, labor, all are on the donation list. The improvements made were: Auditorium papered and carpeted, repaired and painted all the windows and doors, varnished pulpit, provided same with new chairs, painted pews, supplied windows with shades, painted exterior of the church, repaired exterior walls, did excavating, covered spring doors and whitewashed church fence. To defray this expense the Mite Society collected, during the year, \$600 in cash and \$250 in donations. Later they purchased a cabinet organ at a cash price of \$130, to pay for which thirteen persons advanced \$10 each, taking the trustees notes for nine months.

Men and women belonged to the Mite So-



ciety in equal standing. One meeting reported fifty-five in attendance. Collections were taken at each meeting. During the year forty-one meetings were held. The collections in total were \$137.43, an average of more than \$3.35. This surpassed the Sunday collections, which were, as a total, \$163.52, an average collection of more than \$3.15. The Mite Society, aside from the regular collections, arranged "festivals." On June 5, a festival was announced, tickets \$1, which included musical exercises, strawberries, ice-cream and cakes. The net profits were \$143.65. During the year Bro. Belville received into the church forty-one on probation.

1869.

The conference of 1869 was held at Harrodsburg, Bishop Scott presiding. "On motion, J. C. Harrison, J. McK., Reiley, Granville Moody, S. S. Belville and D. L. Barrows were appointed a committee to draft a constitution for a "Preachers' Aid Society." At this session a conference for



the colored people was organized, known as the "Lexington Conference." Also, J. D. Hearne was elected Vice President of the Church Extension Society. Rev. Belville returned to Main Street and prosperity continued.

Regular Sunday collections for the year amounted to \$175.82, a weekly average of more than \$3.38, an increase in the aggregate of \$12.30 over the previous year. On Monday, May 17, Mr. Drew exhibited his panorama of Egypt and the Holy Land, leaving the church a profit of \$35.35. "There were 366 tickets taken at the door, and the house was literally packed."

By one of those fatalities to continuous history, absence of record, we are left to guess at what might have occurred to interrupt an excessively prosperous organization, the Ladies' Mite Society. Its last meeting was held February 26, 1869, and by a few strokes of the pen that once energetic body disappears from history. "On motion society was disbanded." What gigantic foe do you suppose tore that amiable body as-



sunder? Could it have been a ruffle, a cake or a hasty remark?

But there arose in its stead the "Social Union," which was not merely financial in its object, but also to foster the social life of the church. It met weekly and social and literary excellence were attained. At one of the meetings, at the residence of Bro. Humble, December 2, "all business was laid aside and all entered at once into the pleasures of the evening, which consisted, in part, of music and song. These, with other interesting exercises, added to the festivity of the occasion, and rendered it one long to be remembered, after which the gladsome throng dispersed." The poetic genius of the author of the above is obvious, and no doubt mingled with his eloquence to great effect when selected as the speaker of the evening, as evidenced by the following: "Bro. A. R. Blaker delivered a speech (February 2) subject, "Our Social Union and Its Doings." He handled his subject in a masterly manner, and very much to the entertainment of the attendants. They listened



with almost breathless silence and leaned forward to catch the words of eloquence and wisdom as they fell from his lips."

On January 13, an oyster supper was given, proceeds for the pastor, which netted \$269. During the year fifty-two were taken into the church on probation.

1870.

In 1870 conference was held at Maysville, Bishop Thomson, presiding. The Rev. Henry Baker, of the New Jersey Conference, was transferred to the Kentucky, and was stationed at Union Church, Covington. Also "Shinkle Chapel," for the first time, appeared in the minutes, with Rev. W. F. T. Spruill, pastor. Bro. Belville returned for the third year to Main Street, and was gladly received. During the year fifty-four probationers were received. The officials for the year were: W. M. Sanford, J. E. Marshall, Charles Taylor, V. B. Wood, S. Soden, J. W. Crowell, J. Tomlinson and A. R. Blaker.

It appears that Bro. Sanford had ad-



vanced considerable money as a loan to pay for the organ, the trustees failing to pay notes within nine months. On giving the Secretary's annual report, Bro. Marshal reminds them of their indebtedness for such liberality in a sort of biting tone. It had its effect. Soon after a committee was appointed to secure George Kenran to lecture on Northern Asia, March 25, tickets 35 cents. The lecture was given, but much to the mortification of the committee a profit of only \$1.20 was realized. During the month of June Bro. Taylor, as a committee, had placed steps at the front door, and, having a due regard for public safety, put up railings. However, the railings were objected to by the more modern, and were ordered taken down.

The Sunday collections were in the aggregate \$172.90, an average weekly collection of \$3.36, a decrease from the year previous. Total monies recorded for the year \$197.96, leaving a deficit of \$65.13 to be added to the standing indebtedness of the trustees. By what method they raised pastor's salary



or benevolences, nothing is said in the official minutes. The Social Union seemed to be the only factor that catered to the preacher's relief.

The Rev. S. S. Belville was a promoter of the social life of the church, while the congregation, we have every reason to believe, were, as they are now, a social, loving people. Yet the Social Union did not start out with a very decided enthusiasm at the beginning of the third year. And, at a feebly attended meeting of May 26, Bro. Sanford made a motion that the "Union" adjourn until October. Duly, on October 20, the society was re-organized and strenuous efforts were made to raise money for the pastor. An oyster supper was held on Thursday, February 2, tickets \$1, or six for \$5. A net profit of \$164.53 was ordered paid to the pastor. Is it not evident that a church that depends upon mercenary enterprises to keep up the church obligations is a kind of spasmodic, uncertain institution? The writer is not one of those who think it a sinful practice to indulge in suppers and social



functions in the church, providing there are rooms furnished for that purpose. But if these things are created merely for financial support they paralyze the healthful development of the church.

The Sunday School flourished. If Bro. Belville had any specialty it was that of Sunday School work.

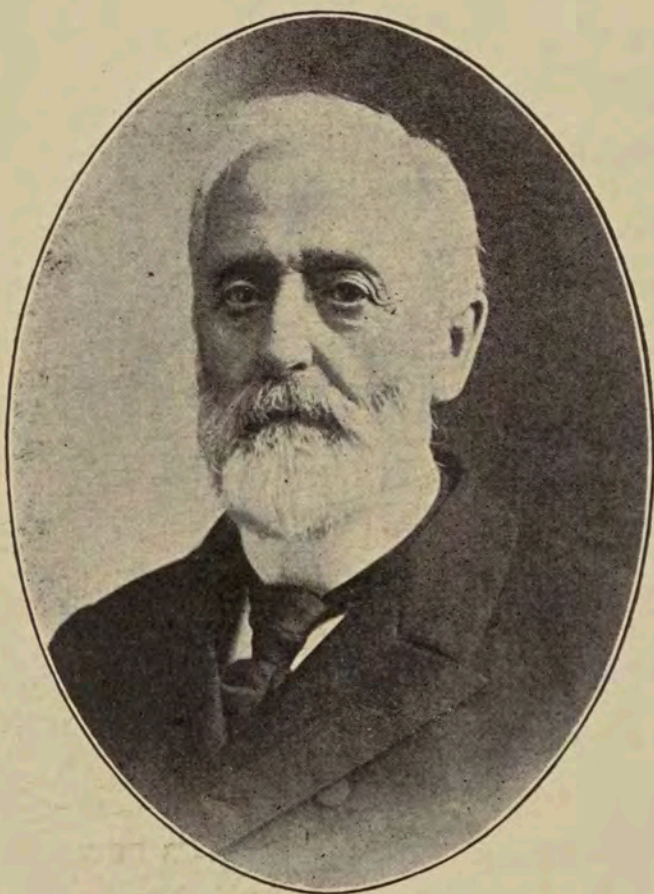
1871.

The conference of 1871 convened at Louisville, Bishop Clark presiding. John H. Meredith was admitted on trial, recommended from Main Street. In 1873 he was transferred to the North Indiana Conference. Rev. W. H. Black was appointed pastor of Main Street, and had a profitable pastorate of two years.

Hence the Rev. Belville was succeeded by a man in every way qualified for the work committed to him. The study of personalities of sterling worth always affords interest. Fertile souls possess their powers variously. As a student of their work, and not as an acquaintance, the writer is im-



pressed with the strength of the two men, both of limitless integrity. Bro. Belville, the conservative, the constantly admired for his easy and winsome diplomacy. Bro.



REV. W. H. BLACK.

Black, the radical, the reformer, the modernizer, with a personality as positive as it is capable. He is Pauline. Bro. Belville is Johannine. To the former Main Street



Church owes her existence. For her freedom from debt he traveled north and south, east and west.

The report of the previous year shows the trustees greatly in debt. The first thing under the new administration was to clear indebtedness. A total of \$217.96 was raised by subscriptions. Other subscriptions followed.

The upstairs, stairway and halls were painted, Sunday School room and hall were papered, various carpets and mattings were supplied, and the premises renewed in general. Aside from these finances the average Sunday collection was \$3.06. The church gave \$35 to missions.

Under the new pastorate the Social Union makes no break in enthusiasm. Topics and strides of eloquence are recorded that would do credit to a platform worthy of no mean reputation. Too, the year was not without its pathos. On April 26, at a literary meeting, Irene Sanford, a beautiful character of twelve years, recited "Religion." Just thirty-four days later she died. At that

meeting her father, W. M. Sanford, presided. How dreadfully near the death angel lingered on that memorable night as the pleasant moments passed. Did the man presiding have any presentiment that the frosty hand was near! Just thirty-four days for Irene to dwell in father's house! Then to her Heavenly Father and Home. Death angel, why was thy hand not stayed? Eternity must answer.

But little more is known of the Social Union until 1875. Its last record of this pastorate is "Main Street M. E. Church, Covington, November 30." Here the hand stopped and the past resumed her silence. What stopped that hand? Could it have been a rumor, a selfish heart, a flower or a frock!

Many advances were made in the Sunday School. A Bible class was organized with systematic study of the lesson; Sunday School institutes were established, a series of five lectures given by five eminent men, reunions and all kinds of profitable gatherings for instruction were propagated.



The Sunday School, with Grace Church, Newport, arranged a union picnic. The average attendance for the year was 138.

During the conference year the church was visited by death in three of her homes. Bro. James E. Marshall died some time in April, Irene A. Sanford on May 30, and Edward Pratt Soden October 24. Resolutions were spread upon the official records of the Sunday School as follows:

JAMES E. MARSHALL.

"Whereas, God in His providence has called away our lamented and esteemed brother, James E. Marshall, who has so faithfully served our Sabbath School as officer and teacher for several years, and who, in addition to his natural ability, has blessed the school with an unblemished character and rich Christian experience; therefore

"Resolved, That by his death our school has lost a noble worker, and his class a faithful teacher.

"Resolved, That we deeply sympathize with the bereaved family, and commend





EARLY MEMBERS.



Group on page 48 are, from top, reading from right to left: First row, Mrs. W. F. T. Spruill, Mrs. S. S. Belville, Mrs. B. A. Stubbins. Second row: Mollie Buckton, Mrs. Van Wood, Mrs. McClung. Third Row: Meribah Eaton, Ella Pratt, Miss Rouse. Fourth row: E. P. Soden, Mrs. W. D. Walsh, J. E. Marshall.

them to God as the unfailing source of Christian comfort.

“Resolved, That a copy of these testimonials of his faithful services and Christian character be given to his parents.

“Signed: W. M. Sanford, John Birch, Watson Tranter.”

IRENE A. SANFORD.

“Whereas, God, in whose hands are the issues of life and death, took, on the 13th of May, 1871, in the early morning of her life, from the family, from the Sabbath School and from the church, Irene A. Sanford, daughter of William M. and Susan A. Sanford; therefore

“Resolved, First, that it is a matter of devout thankfulness to our Heavenly Father, that Irene, our Sabbath School associate and sister, was so well qualified, through “Jesus’ Blood,” to enter Heaven, for, thought not quite 12 years of age, she was one of our brightest and best Christian girls.

“Resolved, Secondly, that we shall con-



tinue to commend our beloved Brother and Sister Sanford and family to the Father of mercies and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them who are in trouble, by the comfort wherewith we ourselves have been comforted of God.

“Resolved, Thirdly, that a copy of these resolutions be presented to Bro. Sanford, and that they shall be spread upon the journal of this Main Street Sabbath School.

“Signed: W. H. Black, Bill Carroll, W. W. Tranter.”

EDWARD PRATT SODEN.

“Whereas, Our Heavenly Father, on the 24th day of October, 1871, removed Brother Edward Pratt Soden, only a month over 19 years of age, from the family and from the Main Street M. E. Sabbath School and the church militant; and, whereas, through the merits of Jesus' Blood applied by the efficient agency of the Holy Spirit, and in the exercise of faith in the Savior, our be-

loved brother was well and truly prepared for a home in Heaven ; therefore be it

“Resolved, That it is a matter of devout thankfulness to God that, in his happy death, we have additional evidence of the truthfulness of Mr. Wesley’s statement, ‘Our people die well ;’ be it

“Resolved, Secondly, that while we, the members of the Main Street Sabbath School and Church, drop a tear of sympathy with parents and family, we also rejoice with them that ‘Our Eddie’ lives today in that ‘Better land,’ and we pledge ourselves to meet him there ; be it

“Resolved, Thirdly, that these resolutions be spread on the journal of the Main Street teachers’ meeting, and that a copy of them be furnished Brother and Sister Soden.

“Signed : W. H. Black.”

1872.

In 1872 the Kentucky Annual Conference met at Union Church, Covington, Bishop Scott presiding. The Rev. Dr. McK Rieley was transferred from Kentucky to the Penn-



sylvania Conference. Rev. Black was returned to Main Street. He renewed his vigorous efforts for the church. Nothing prevented his ministry that was within his ability to reduce. He may have sometimes appeared obstinate, but what he stood for was always the right thing. He could not cater to the infelicities of men. He believed a man ought to stand on two feet, with the earth under him.

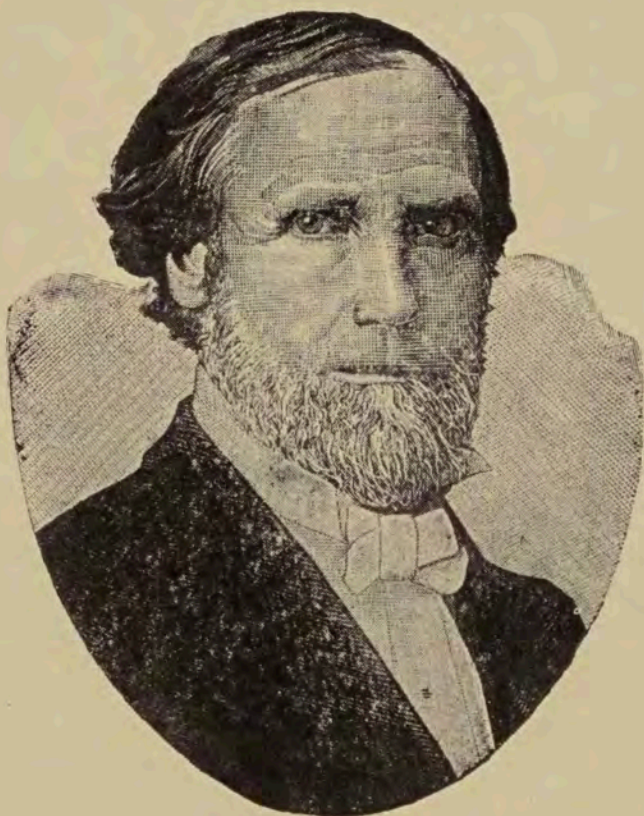
Some repairs were made during the year. Roof and fence were repaired, gas meter was put in and other improvements made. A public collection of \$173.33 was taken. The envelope system for the first time was introduced, Berean Quarterlies were reluctantly adopted, and many other profitable changes made. The average Sunday Church collection was \$2.75, a decrease from the previous year of 31 cents.

In the Sunday School concert and exhibition were given, netting a profit of \$26.50. Also an officers' and teachers' picnic on July 4th at Latonia Springs. Also Sunday School re-union January 12, at 3 p.m. The average

weekly attendance of the Sabbath School was 124. The average weekly collection was \$1.74.

1873.

The conference was held at Lexington in

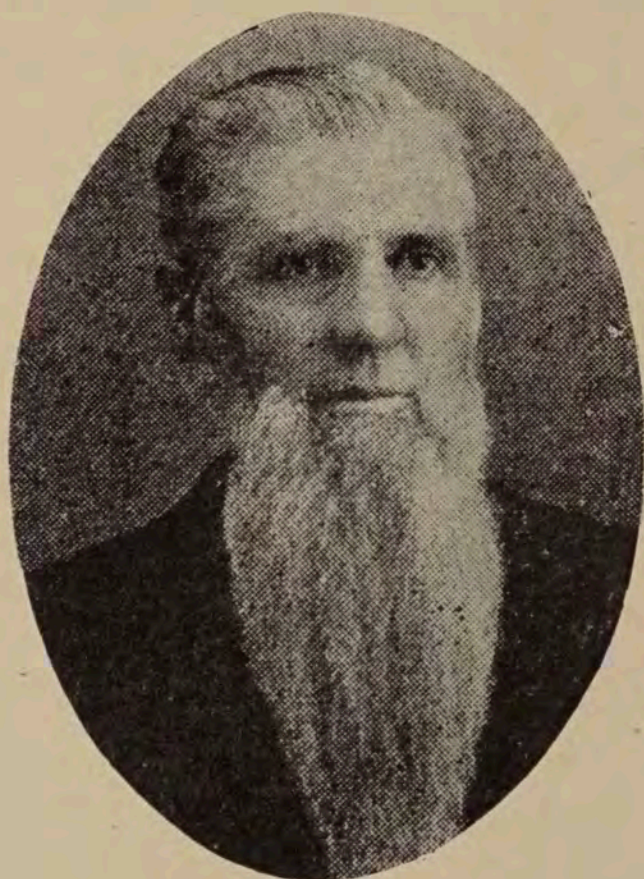


BISHOP WILEY.

the year 1873, Bishop Wiley presiding. Rev. W. H. Black became supernumary, and in 1874 was transfered to the Cincinnati Conference. The Rev. W. F. Spruill was appointed pastor of Main Street.



Rev. Spruill had many discouragements to overcome in his new field. For some reason the church lacked in prosperity. The attention of the board was still given to re-



REV. W. F. T. SPRUILL.

pairs, for which a subscription was ordered taken, and \$73 was the result. A gum composition roof was put on at a cost of \$120. Alteration of the infant class room was

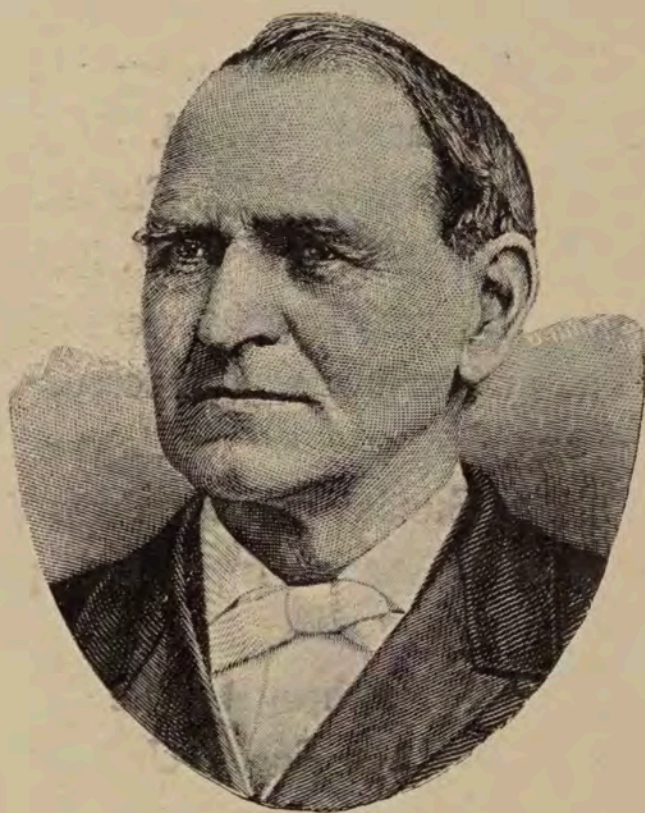
made, the cost being \$125. Repairing the doors, \$25. Bro. Spruill was appointed to collect means for repairs. The average Sunday collection was \$3.17, an increase over the previous year of 42 cents. This indicates larger congregations. During the year fifty-six were taken in on probation.

The Sunday School was prosperous. Sister Jennie Hollingworth took a prominent part in Sunday School work, always having very large classes. On June 13 a picnic was given at Parker's Grove, with \$21.38 profit. Also Christmas entertainment, with \$2.31 profit. On Thursday and Friday evenings, February 12 and 13, occurred an oyster supper. Thursday for adults, tickets 75 cents; Friday for children, tickets 35 cents. The proceeds were \$140.55, which were ordered paid to the pastor. In the Sunday School the average collection was \$1.88, increase over previous year of 12 cents. Average attendance 137, a gain of thirteen over previous year.



1874.

In 1874 the annual conference was held in Union Church, Covington, Bishop S. M. Merrill presiding. This year Brother R.



BISHOP MERRILL.

T. Miller's name appears upon the minutes for the first time.

Brother Spruill was returned to Main Street, and remained until October, when he was transferred to Urbana, Illinois, and

Brother Belville, for the third time pastor of Main Street, was transferred from Asbury charge to fill the vacancy. Brother Spruill did an excellent work at Main Street. He was one of the "loyal eighteen" of 1866. Many remember him as a very saintly man. The officials of the church were :Eli Davis, A. T. Blennerhasset, W. M. Sanford, C. W. House, S. Ward, E. M. Finfrock, Horace Minkler, Van B. Wood, W. F. Coleman and W. W. Pierce. Repairs were still needed. The auditorium was papered, window shades supplied and the ceiling whitered. The average Sunday collection was \$2.29, a decrease of 88 cents from the previous year.

Soon after Brother Belville left Main Street, in 1871, the Social Union was disbanded. At once upon his return there springs into existence the "Busy Bee" Society. During the year much money was raised for improvements and pastor through this body of workers. C. W. House was President.

The Sunday School was in good condition



throughout the year. This was the year of the temperance crusade. The Sunday School recorded their attitude: "Resolved, that we deem it of special importance at the present time to leave on record with the minutes of the board that we are in hearty sympathy with what is called the "Woman's crusade against intemperance." I take from the annual of 1875 the following: "Never since the close of the late war has our country been so agitated, never have people been more in earnest. In a small town in Ohio some Christian women commenced the work by visiting saloons, and, where they could gain admittance, praying and singing; where they could not, the sidewalk was used.

"The fire spread from town to town, and State to State, leagues were formed, and the same plan of operations carried on, and many saloonists abandoned the business and closed up their houses. The Christian women were objects of terror to keepers of bar-rooms. In many places they took their knitting or sewing and sat near the bar-

room doors, taking the names of those who entered.

“Hundreds of women were arrested in different places for their work of love. In Cincinnati the Mayor caused forty-three women to be arrested by the police and taken to the station house for disturbing the peace by praying and singing before a saloon. In our own city the work began by Sunday afternoon meetings held in different churches and Odd Fellows’ Hall, under the auspices of the Sunday School Association of Covington and Kenton County. These meetings were largely attended, the total abstinence pledge circulated, and hundreds of signers obtained. Subsequently a Woman’s League was formed who have faithfully kept up meetings on the Sabbath, during the summer, on the grounds of Mr. A. L. Greer; since in Odd Fellows’ Hall. A local Option League was formed for the purpose of stopping by law the retail sale of intoxicating drinks in our city. An election was held in November and resulted in the First District, 941 for whisky, 922



against, and in the Second District 1,045 for and 642 against, so whisky must rule two years longer."

The average weekly Sunday School col-



SAMUEL SODEN.

lection for the year was \$2.08, increase over previous year of 22 cents. Average attendance 139.

Many deaths occurred in the church dur-

ing the year: "Sister Emma Bruce died of consumption February 16. William Wiley died April 12. Sister Mary A. Ward died June 4, age 66 years. She had a para-



MRS. SAMUEL SODEN.

lytic stroke some five or six years before, causing the loss of speech and making her helpless up to the time of her death. Brother Samuel Soden died June 14, aged 59 years.



He had been confined to the house for many months. Sister Elizabeth Purnell, perhaps the oldest Methodist in the State, died June 30, age 89 years. All of these left the world happy in the Lord."

1875.

The conference of 1875 convened at Trinity, Louisville, Bishop Foster presiding. At this session the Rev. D. Stevenson, D.D., took supernumerary relation, and was stationed at Lawrence, Mass. At the next session of the conference he was transferred to the New Hampshire Conference. Rev. D. H. Muller, of the Western New York Conference, was stationed at Union Church. The Rev. S. S. Belville returned to Main Street.

On his return Brother Belville found many perplexing problems. The Sunday School was the most prosperous work of the church. The aid societies of the church had never been other than temporary. Raising money for repairs or deficit in pastor's salary was always a feat that would in-

spire a few months work, only to relax into a state of stupification. The church proper had never been rightly developed. It was conducted temporarily rather than for a rising church. Subordinate things were made the supreme, and the latter sacrificed for the former. As the writer studies the history of the church from existing records the Rev. W. H. Black, in many ways not popular, launched the church life upon a plane which, had it been fostered for a few years, would have opened to Main Street the largest success. He introduced into the Sunday School the Berean Serial lessons, the teachers' meeting, the public review. Into the church the envelope system, the helpful lecture courses and a strict churchly life.

Brother Belville was a fervent preacher. He drew crowds and influenced them. The first year of his second pastorate, 1868, he received into the church on probation forty-one, of whom seventeen were dropped, twenty-one being received into full connection. In 1869 he received fifty-two probationers, fourteen were dropped and thirty-



seven received into full membership. In 1870 he received on probation fifty-one, of these twenty-five were dropped, twenty-two became members in full. During the year and five months pastorate, in 1874 and 1875, thirteen were received on probation, of which two became full members, ten being dropped.

Officials for the year were: W. M. Sanford, Eli Davis, Joseph Rich, A. T. Blennerhassett, C. W. House, V. B. Wood. The Sunday School reported an average weekly collection for the year of \$2.25. For missions \$20.99. Average attendance 107. At the close of the year the Rev. Belville was transferred to the New Jersey Conference.

1876.

The annual conference of 1876 was held at Grace Church, Newport, Bishop I. W. Wiley presiding. Duke Slavens was Secretary. The Rev. N. W. Darlington, whose term of Eldership in the Covington District had expired, was appointed pastor of Main Street.



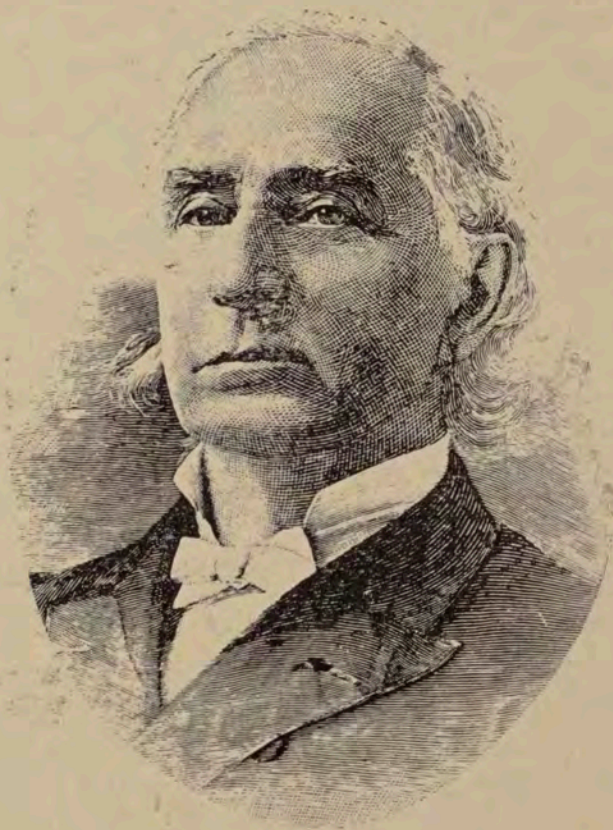
At Main Street the year was an unsuccessful one. The pastor was in poor health, unable to do the work required. Some of the leading members lost interest, and the official meetings were not well attended. It seems that Rev. Darlington left the church in September, and was transferred to the Cincinnati Conference. No item in any record refers to him after that time. The name of Rev. Thomas Hanford appears about the first of November, and afterward regularly mentioned. Brother Hanford worked very arduously the remainder of the year.

The Sunday School had much contention during the year. Many of the most faithful members withdrew. The annual picnic was held at Parlor Grove July 17, with Grace Church, Newport, and Findley Chapel, Cincinnati, and was only a partial success. A Christmas festival was held, with an interesting program, with "lanterns, candies, nuts and fruits." The average attendance in the Sunday School was sixty-five.



1877.

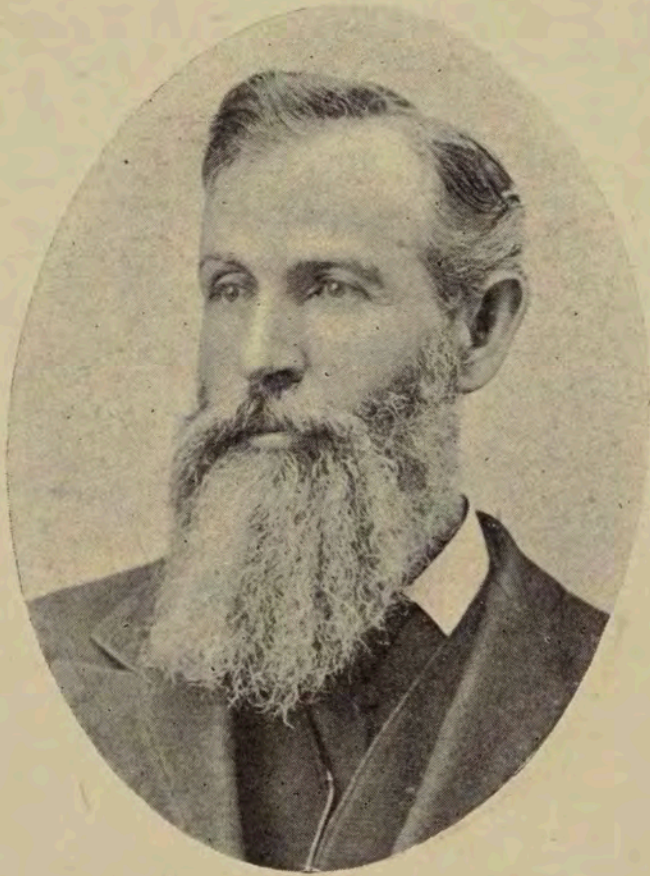
In 1877 the annual conference was held at Lexington, Bishop Bowman presiding. The Rev. J. W. Zimmerman, who entered the



BISHOP BOWMAN.

conference in 1866, was appointed pastor of Main Street, and for one year labored faithfully in the charge. There are no reports for the year's work, except for the Sunday

School, which advanced during the year very encouragingly. A tableaux with wax works, given during the year, netted a profit of \$30. Also concert and exhibition, pro-



REV. J. W. ZIMMERMAN.

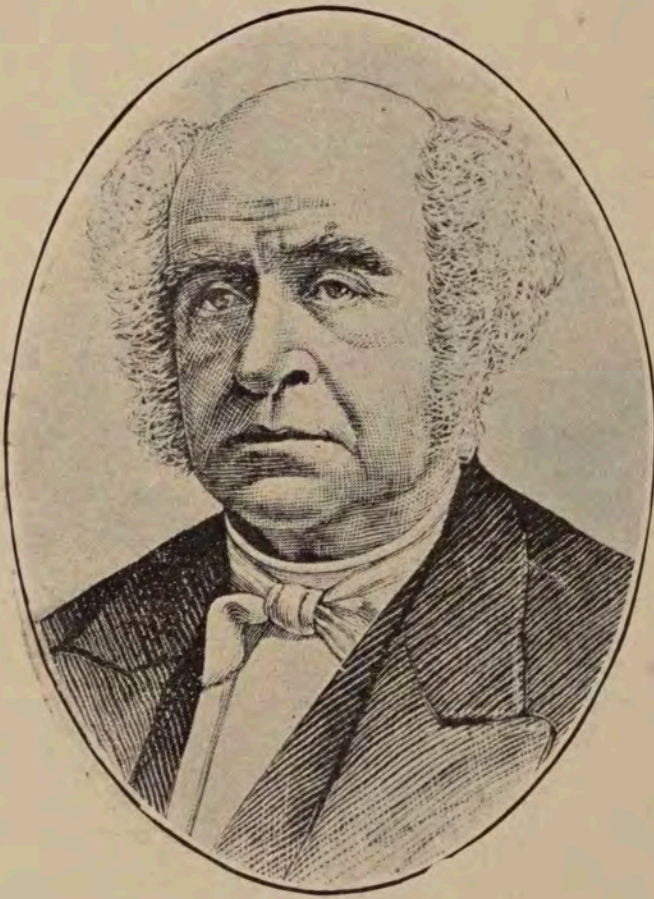
ceeds \$36.20. The school paid pastor \$30 during the year. Also \$10 to trustees. The average weekly collection for the year was \$1.17. Average attendance ninety-one.



Much interest was taken in the instruction of children.

1878.

In March, of 1878, the conference was



BISHOP PECK.

held at Union Church, Covington, Bishop Peck presiding. Rev. W. W. Ramsey was transferred to the Pittsburg Conference. The Rev. B. A. Stubbins was appointed pastor of Main Street.

In 1869 the West Virginia District was added to the Kentucky Conference, and the Revs. H. D. Rice, L. M. Leslie and B. A. Stubbins came to the Kentucky Conference



REV. BENJAMIN A. STUBBINS.

from West Virginia. At the same session Rev. Stubbins was elected Deacon and admitted into full connection. Was elected to Elder's orders at Louisville, in 1871, and



was also chosen Assistant Secretary. He grew popular in the conference. In 1872, at Union Church, he was elected Secretary of the conference. In 1874 he became presiding elder of the Green River District, where he remained until appointed pastor of Main Street.

In 1876 he was elected to fill the vacancy made by D. Stevenson in the Board of Education, the former having been transferred to New Hampshire. In 1880, at Danville, he was elected as delegate to the General Conference. He had a pastorate of two very successful years at Main Street. From here he went to Dayton, where he remained until 1882, when, at the conference at Louisville, he was transferred to Zanesville, Ohio. He was a very enterprising pastor, well equipped for his work, and was especially evangelistic. In earlier life he was a doctor of medicine. He is now pastor at Shawnee, Ohio.

The officials were: J. L. Frisbie, Eli Davis, A. T. Blennerhassett, C. W. House, C. A. Richardson, W. M. Sanford, T. M.



Dixon. The finances of the church were much better than any previous year on record. The pastor's salary was paid as follows: The average Sunday collection for the year was \$6.80. The Ladies' Aid Society paid \$62. Mr. Amos Shinkle, \$300. Total paid pastor for year, \$954. The Presiding Elder's claim of \$40 was paid.

The church life was carefully overseen by Brother Stubbins. He was present at every meeting. During the year he had quite a revival, and about thirty probationers were received. The year closed with a total membership of 115 and twenty-seven probationers. The benevolent collections were \$50.50. The Sunday School grew in interest and enrollment. The average weekly collection was \$2.07. Average attendance 121.

1879.

The conference of 1879 convened at Somerset, Bishop Scott presiding. The Rev. Stubbins returned to Main Street. The church was very aggressive on all lines. The



Lyceum, the Ladies' Aid, the Sunday School,, the official board, and the amiable pastor worked for prosperity. At Shinkle was C. J. Howes, Dayton and Bellevue, Rev. E. L. Sanders, and Rev. H. D. Rice Presiding Elder.

On pastor's salary Amos Shinkle paid \$300, the regular Sunday collections were \$355.50, an average weekly collection of \$6.45, a decrease from the previous year of 35 cents. The Ladies' Aid paid \$137. Other sources \$23.80. Total paid pastor for the year \$796, a decrease from last year of \$158. There were at the close of the year seventy-seven members and six probationrs. Paid to benevolences \$31.25.

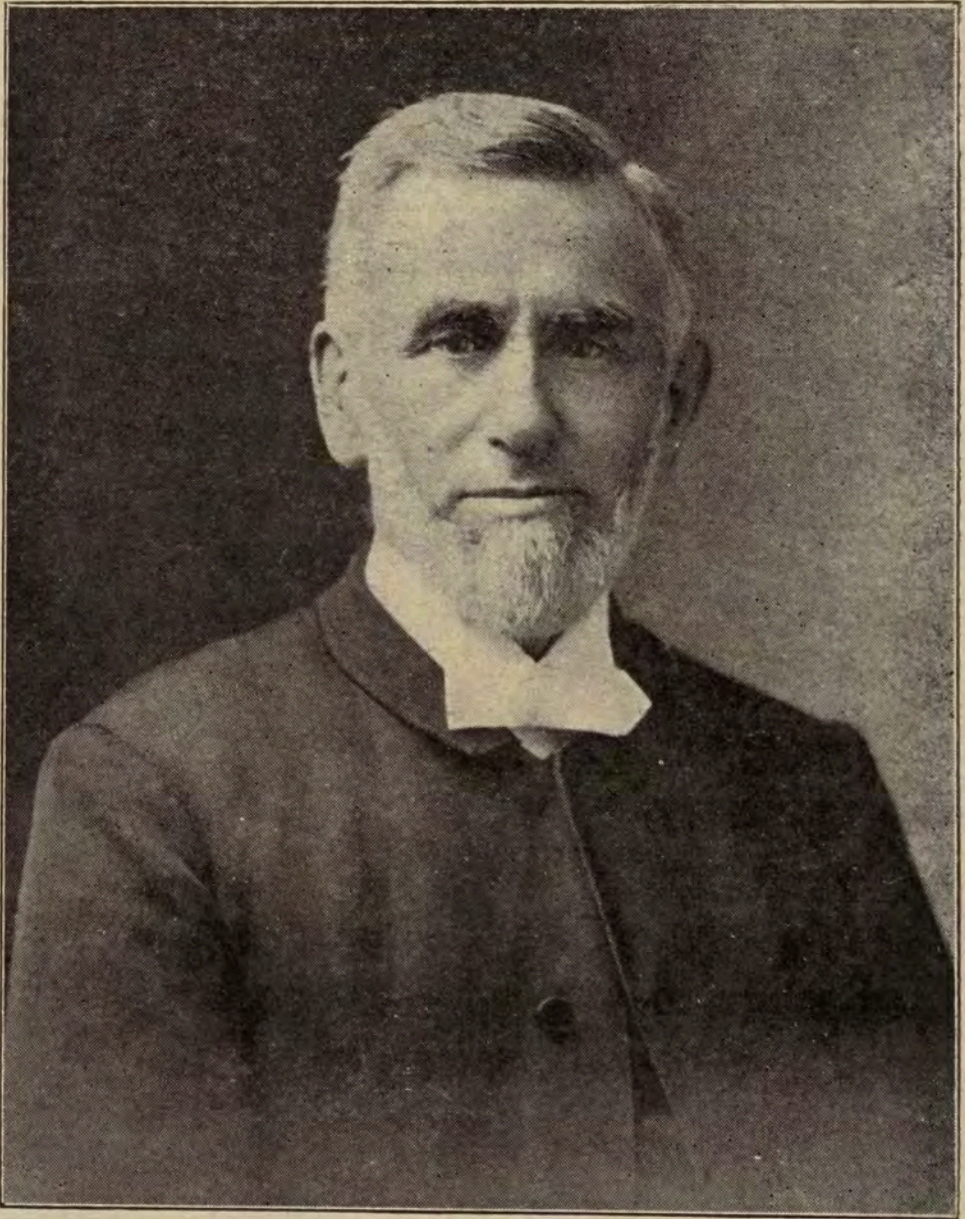
In the Sunday School the average attendance was 118. Average weekly collection \$1.36. Missionary collection for the year \$17.50. B. F. Graziani took an important part in the Sunday School.

1880.

In 1880 the Kertucky, which had hitherto been a spring conference, became a fall con-



ference. Hence there were two conference sessions that year. The spring session con-



D. STEVENSON, D. D.

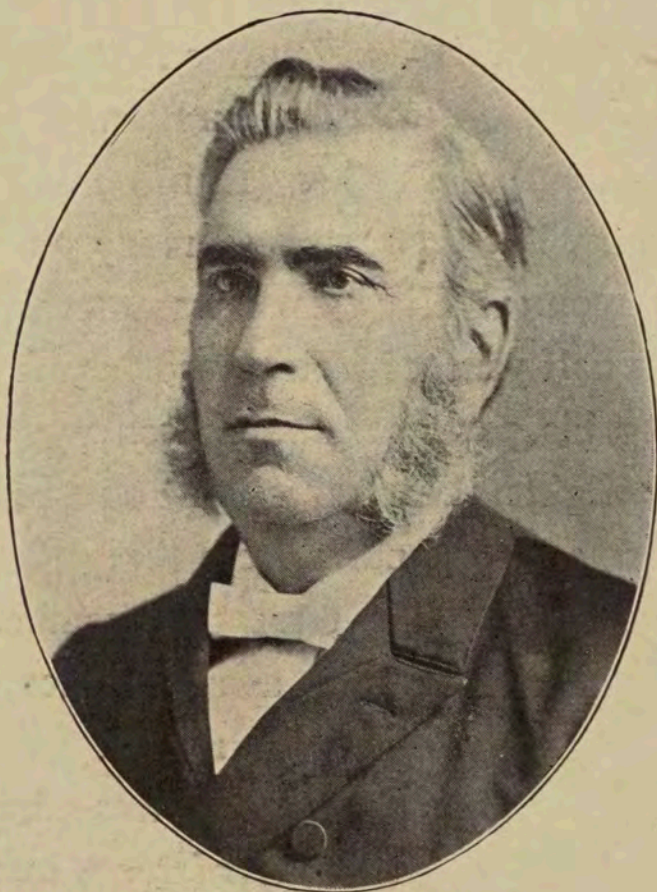


vened at Danville, Bishop Simpson presiding. D. Stevenson was transferred back into the conference, having returned from the East. The Rev. Thomas Hanford became pastor of Main Street. The period till the fall session, which was in September, was only of six months duration. During these months Brother Hanford worked faithfully, but there seemed many obstacles to overcome. His salary was set at \$500 for the half year, of which \$338.74 was paid. During his pastorate the church was filled with delighted hearers, and the poet preacher became very popular from the beginning. At the end of this term the membership numbered eighty. The average attendance of the Sabbath School was ninety.

The Rev. Thomas Hanford was admitted on trial in the Kentucky Conference in 1877, at Lexington, Bishop Bowmar presiding, recommended by the Covington and Maysville District Conference. His first appointment was Maysville, but for some reason he spent the latter part of the same year at Main Street, vacancy being made by the



transfer of Rev. Darlington from Main Street to the Cincinnati Conference. He was received into the full connection of the conference in 1879, at Somerset. He grad-



REV. THOMAS HANFORD, D. D.

uated in the conference studies at Hardinsburg in 1880, was already an Elder. Brother Hanford is the poet preacher of the conference, in which he holds a very prominent



place. He has had successful pastorates in some of our best churches. In Main Street he is held in high esteem, having been three times pastor of the church. He is now stationed at Augusta.



BISHOP E. O. HAVEN.

1880.

In the fall of 1880 the conference session was at Hardinsburg, Bishop Haven, presiding. Rev. Hanford returned to Main Street, and remained there until about the

first of December, when he was transferred to the Ludlow and West Covington charge, the Rev. J. W. Zimmerman succeeding him merely to supply the pulpit on the Sabbath until conference, the salary agreed upon was \$4 per week. The members took turn in conducting the mid-week services.

The Sabbath School had many discouragements, many officers and teachers resigned. The school paid \$15 to missions. The average attendance was eighty. During the year Sister Dora B. Wood, a beloved Sunday School teacher and valued member of the society, was reported as having died.

1881.

The conference of 1881 met at Maysville, in September, Bishop Merrill, presiding. "On motion of J. G. Bruce a special committee was appointed to prepare a suitable expression of the sense of the conference concerning the death of the late President James A. Garfield and the late Bishop O. E. Haven." A. J. Jutkin, J. Y. Dobbins and J. G. Bruce were appointed. At the next



conference session the reply from Mrs. Garfield was read :

“Mr. Steverson, Dear Sir—Your letter with the copy ‘In Memoriam,’ from the Kentucky Conference of the Methodist Episcopal Church, received, and I desire that you convey to this body my sincere thanks for the good will expressed and for this tribute of respect to the memory of General Garfield, and sympathy with him in his aims and purposes to help the Republic to a higher life.

“Very truly yours,

“ LUCRETIA A. GARFIELD.”

At this session the Rev. G. W. Bradford, from Augusta, was admitted on trial into the conference.

Rev. C. J. Howes was appointed pastor of Main Street. Although many hindrances presented themselves, Brother Howes carefully steered the church prosperously throughout the year. During the year sixty-three additions were reported, making a total membership of 147. The pastor's salary for the year was paid as follows: Congre-

gation paid \$475, Amos Shinkle \$500, Missionary Society \$75. Grand total \$1,050. Benevolences and missions \$37.48, conference claimants \$12, church extension \$5, Freedmen's Aid \$3, and Education \$4.75. Total benevolences \$65.23. This is the best benevolent collection recorded for Main Street up to that date.

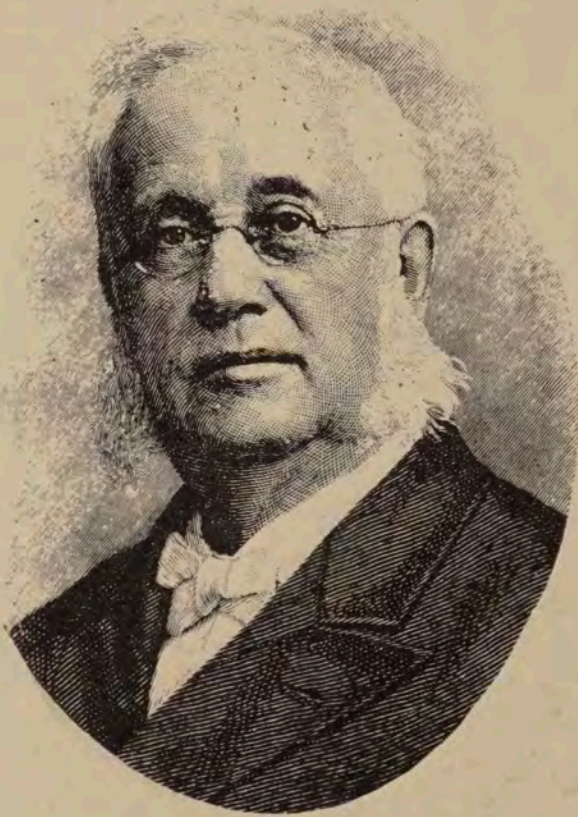
On July 24 Thomas Walter was recommended for license to preach. Rev. Walter is now a member of the Cincinnati Conference and stationed at Newtown. Also, September 13, Brother John Deny was recommended for license to preach. During the year extensive improvements on church property was made at the cost of \$234.25. Throughout the year the Ladies' Aid Society was very active.

1882.

The conference of 1882 was held at Louisville, Bishop Andrews, presiding. Rev. Howes returned to Main Street. The work continued prosperously. The membership increased seventeen during the year, mak-



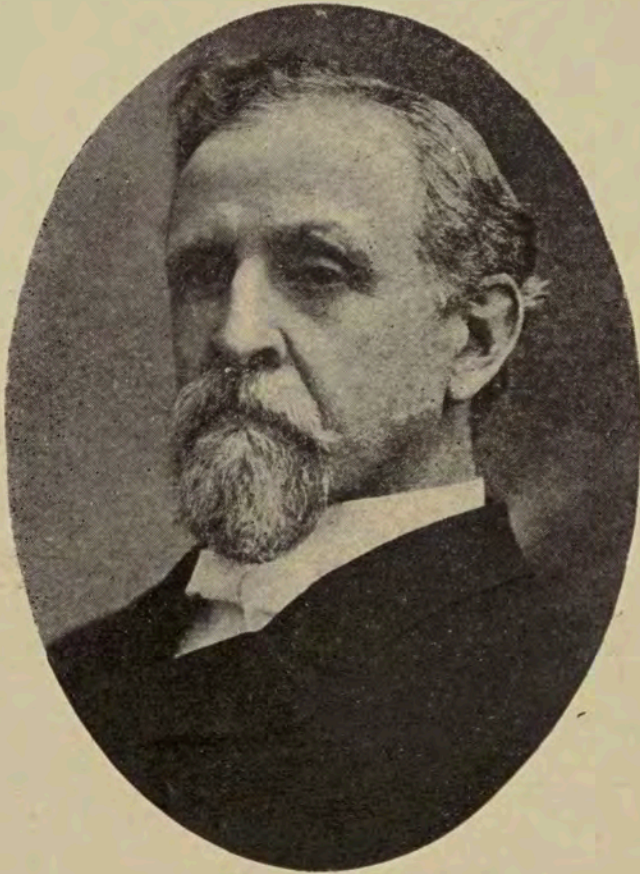
ing a total membership of 164. The pastor's salary, including Mr. Shinkle's donation, the missionary appropriation and monies from all sources, amounted to \$1,100.



BISHOP ANDREWS.

The congregation paid about the same amount as last year. The benevolence, other than \$37 for missions, are not recorded. The average attendance of the Sunday School was 125.

The Rev. C. J. Howes, with W. H. Childers, both of the Ashland District, was admitted into the Kentucky Conference on trial, in 1874, at Union Church, Covington.



REV. C. J. HOWES.

Was elected to Deacon orders at Newport in 1876, and ordained by Bishop Wiley. Was ordained Elder by Bishop Peck in 1878, at Union Church. Very early he be-

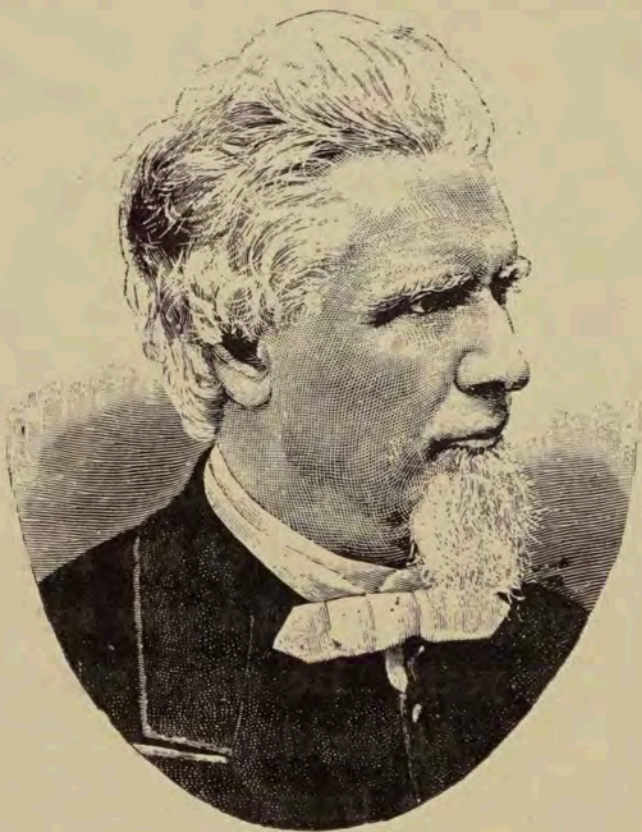


came popular among the leaders of the conference. He became a great preacher; logical, eloquent, learned. In 1883, at Barbourville, he was elected, with E. L. Shepherd, delegate to the General Conference. He was also delegate in 1900. At the close of his pastorate in Main Street he became Presiding Elder of the Covington District, succeeding the Rev. J. D. Walsh, who became Pastor of Main Street. In 1889 Rev. Howes located at his own request and took a prominent Government position. In 1893 he returned to the Kentucky Conference, and became Presiding Elder of the Louisville District, where he served a very successful term of six years. He was a model Presiding Elder. At the close of this term of Eldership he was transferred to Newton, Kansas. The degree of Doctor of Divinity was conferred upon him by Union College in 1900. He is worthy of the distinction. He is now a presiding elder in the Southwestern Kansas Conference.

1883.

The annual conference of 1883 convened

at Barbourville, Bishop Foster presiding. Bidwell Lane was reappointed to Union Church. The Rev. J. D. Walsh, late Presiding Elder of the Covington and Mays-



BISHOP FOSTER.

ville District, was appointed pastor of Main Street, to begin a successful work of three successive years. He increased the membership and started the "church building enterprise," by securing the subscription of



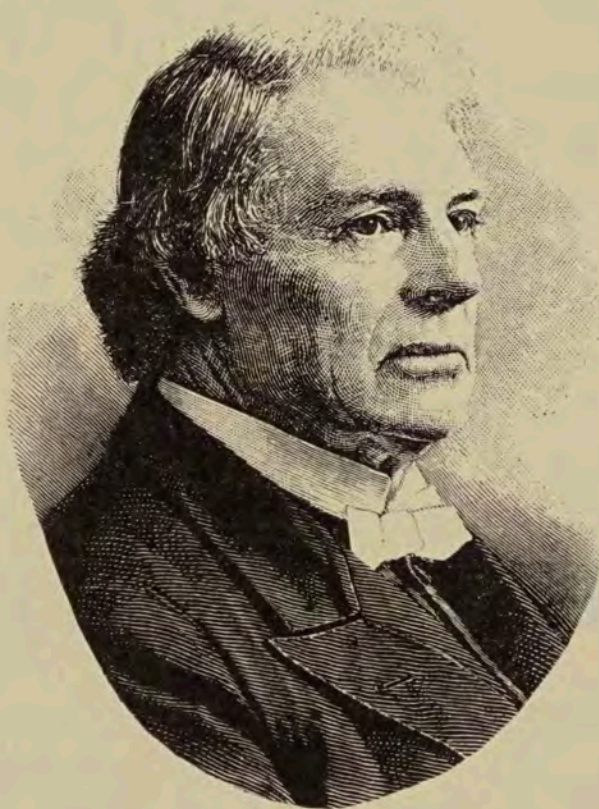
\$1,000, of which more than six hundred dollars were collected when he turned his accounts over to his successor.

The financial year was very good. The church paid on pastor's salary in regular weekly collections \$397, an average collection of \$7.65. In special collections, \$75.70. The Ladies' Aid, \$30. Grand total by the church, \$502.70. This, including Amos Shinkle's contribution and other outside sources, totaled the pastor's salary at \$1,100. Paid to missions during the year, \$27. Other benevolent collections were taken. The year closed with a membership of 159. The Sunday School had an average attendance of 156. The Ladies' Aid was very active, but no records are extant.

1884.

At Catlettsburg, in 1884, the annual conference convened, with Bishop Walden presiding. Bidwell Lane again returned to Union Church. A. Boreing was at Shinkle Chapel. Rev. J. D. Walsh was reappointed to Main Street. We have but little records

of the year at Main Street. The Leaders' and Stewards' meetings occurred semi-monthly. It seems that some time in January Bro. Birchfield assisted in a series of



BISHOP WALDEN.

meetings, with what results there is no mention. At the end of the year 21 additions to the church were reported, making a total membership of 177. The pastor's salary was fixed at \$950, all of which is reported

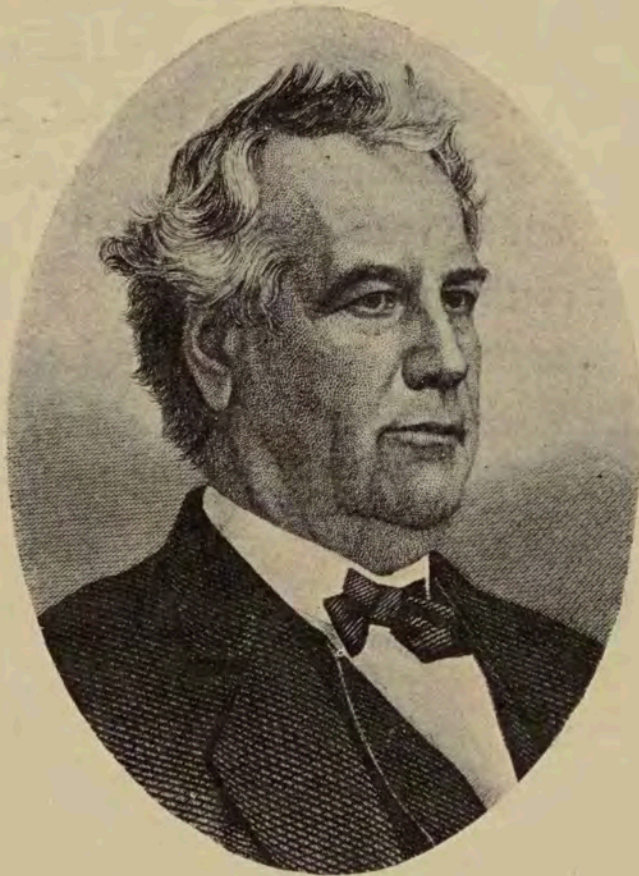


paid. Of this amount, the church paid, as on record, \$542.30. The regular Sunday collections aggregated \$360.50, an average per week of \$6.93. Special collections were taken at two different times, \$37.75 and \$91.30. Proceeds of a lecture amounted to \$41.25, and \$11.50 paid to Rev. Birchfield. Other monies received made the amount paid by the church \$650. The remainder of the pastor's salary was evidently made good by that generous saint, Amos Shinkle. The church was in a prosperous condition. The Sunday School had an average attendance of 139. At the end of the year the officials of the church unanimously requested the return of their pastor. For benevolences: Missions \$20, Freedmen's Aid \$8, Church Extension \$7, Conference Claimants \$7.40, Bishops \$2.

1885.

In 1885 the conference was held at Union Church, Bishop Harris presiding. Rev. J. D. Walsh was returned to Main Street. At the very beginning of the year efforts were

made to sell the old church property, and it was during this year that the "new church" enterprise was launched. The church was still in the midst of prosperity.

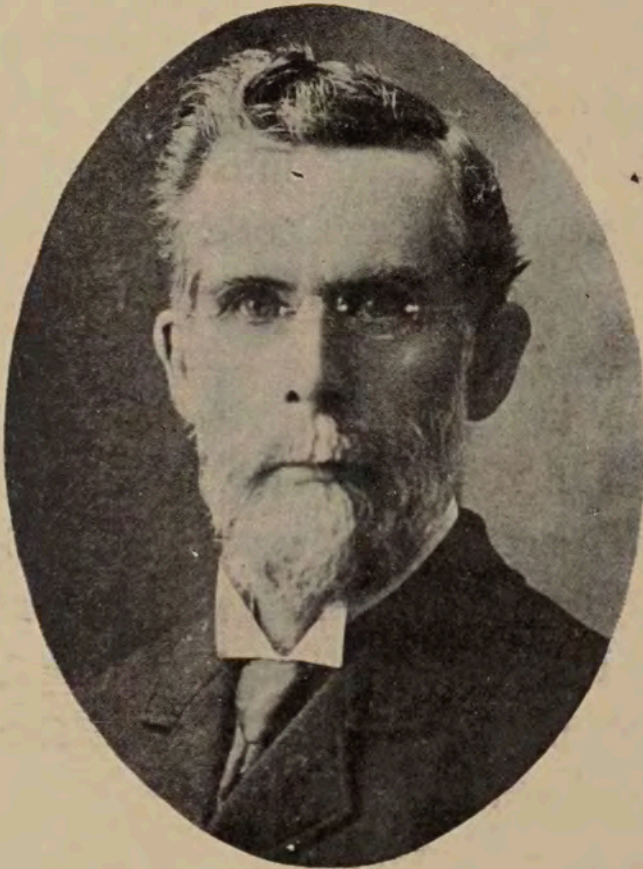


BISHOP HARRIS.

At the end of the year the membership numbered 177. Average attendance of Sunday School, 140. The pastor's salary was fixed at \$1,000; he received \$1,020. Of this, the



church people paid: Sunday collections \$383.34, an average weekly collection of \$7.37, the best up to this date on record; by special collections \$119.52, the Ladies'



REV. J. D. WALSH, D. D.

Aid Society \$61; grand total for the church, \$563.86. The other part of the \$1,020 must have been paid by Mr. Shinkle and the Missionary Society. The Sunday School gave

\$17 to missions. Other benevolence collections taken.

The name of J. D. Walsh appears in the conference minutes for the first time in 1869, conference held at Harrodsburg, Bishop Scott presiding. At this time Rev. Walsh was admitted into the conference. He came from New York, September 15, 1868, and as a local preacher supplied Danville and Harrodsburg. He was ordained Deacon in 1871 at Louisville by Bishop Clark. In 1872, at Union Church, Covington, was elected treasurer of the Missionary Society, at the resignation of B. A. Stubbins. He was elected to Elder's orders at Lexington in 1873. In 1880, at Danville, he became the Presiding Elder of the Covington and Maysville District. In 1883 he became pastor of Main Street, where he served three years in succession, the last year being the best. Leaving Main Street, he became pastor of Grace Church, Newport, to begin a good pastorate. In 1891 he was elected, with E. L. Shepherd, as dele-



gate to the Ecumenical Conference of Methodism of the United States.

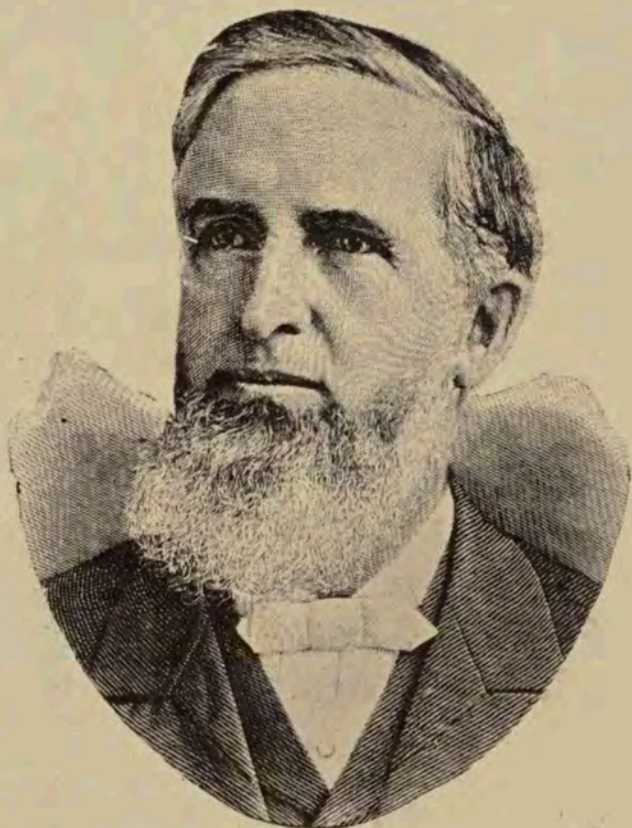
Dr. Walsh was educated at Fort Edward Institute, N. Y., and Williams College, Massachusetts. Has been a student of Methodism in five General Conferences of our Church, in three of them as delegate, and in four successive General Conferences of the Methodist Episcopal Church, South. He has preached in 110 of the 119 counties of Kentucky, and is now Presiding Elder of the Louisville District.

1886.

The conference of 1886 was held at Lexington, Bishop Foss presiding. Rev. J. D. Walsh was appointed pastor of Grace Church, Newport. Main Street received as pastor the Rev. George B. Easton.

The new pastor continued the church building agitation, and secured a few subscriptions. The church appears to have been in excellent working order. The pastor's salary for the year was fixed at \$1,000, and reported paid. Of this the records show

the congregation to have paid, in Sunday collections, total \$369.77, an average weekly collection of \$7.11, a decrease of 26 cents from the previous year; special collections



BISHOP FOSS.

and proceeds of one entertainment to the amount of \$118.25; grand total, \$488. The remainder of the \$1,000 was, presumably, paid by the Missionary Society and Mr. Shinkle. At the close of the year there was



a membership of 170. Average attendance of the Sunday School, 149.

The Rev. Thomas Peters Walter was recommended to the Covington District



MRS. S. A. BUCKTON.

conference for local Deacon's orders. Also, "on Monday, June 13, at 1:40 a. m., Mrs. S. A. Buckton, wife of Abraham Buckton, deceased, after a long and painful illness.

Funeral services Wednesday at 1:30 p. m. from the residence, 520 Main Street." In compliance with the wishes of Sister Buckton, her son William presented the Board with a large pulpit Bible to be used in the church. Sister Buckton was received into the church on probation August 26, 1866, by J. H. Bristow, and was henceforth a loyal and consistent member.

REV. GEORGE B. EASTON.

The Rev. George B. Easton was admitted on trial into the Kentucky Conference in 1882, at Louisville, and appointed to Dayton to succeed Bro. Stubbins. Was admitted into full connection, with W. I. Taylor and G. R. Frenger, in 1884 at Catlettsburg. In 1886, at Lexington, he was ordained elder. At the same session he was appointed to Main Street, and in 1887 was transferred to the Cincinnati Conference. He is now stationed at Leesburg, Ohio.

1887.

The conference of 1887 convened at Greenup, Bishop Andrews presiding. Rev.



C. M. Giffin returned to Union Church. Rev. T. F. Garrett to Shinkle Chapel. Main Street received as pastor the Rev. H. W. Bailey. It was during his pastorate that the present church edifice was erected.

The major effort of the year, anticipatingly, was "building." There are no reports extant of the general work of the church. The pastor's salary was fixed at \$1,000, of which \$950 is reported paid. Of this, the records show that the congregation paid \$442.66. Sunday collections were in the aggregate \$317.45, an average weekly collection of \$6.10. The Y. P. C. E. S. contributed toward salary \$45.35, and were highly commended by the Board. Special collections were taken to the amount of \$79.86. The Ladies' Aid Society was very active during the year, and the people in general subscribed generously to the building fund, making weekly payments. The pastor was absorbed in the one thing, and worked for its completion—the building enterprise.

While the church was building, the con-

gregation was invited by Union Church to worship with them as a congregation. The invitation was gratefully accepted, much to the relief of the struggling pastor, whose health was very poor. During the absence from the city of Rev. Giffin, the pastor of Union Church, Rev. Bailey supplied the pulpit, the appreciation of which was acknowledged by a gracious gift of \$50 from Amos Shinkle. The year closed with a membership of 113.

Concerning the erection and dedication of the church, the following is from Rev. Bailey: "Rev. Henry W. Bailey became pastor in October, 1887, and at once began to push the new church movement. In February collections were made for the purchase of a new church lot, and after some necessary delay the present lot, northeast corner of Main and Eighth, was purchased. In the purchase of the lot we were greatly assisted by Brothers Amos Shinkle, John D. Hearne and Jacob D. Shutt, members of Union M. E. Church, this city. On the 10th day of April, 1888, work was begun on the



church, and on the 4th day of November the church was dedicated by Rev. C. M. Giffin, D.D. On dedication day Amos Shinkle 'took the collection,' amounting to over \$6,000. This brother gave us \$7,500 of the \$17,500 which the entire property cost. In the collections for the church the pastor was greatly assisted by B. F. Graziani, attorney.

"Bishops I. W. Joyce and J. M. Walden were present at the dedication, with their wives, and the widow of Bishop Thomas Morris. Also, Revs. Verity, Griffiths S. G. Pollard and Barker, the last was of the M. E. Church, South.

"A Sunday School jubilee was held in the lecture room at 3 p. m., and addresses were delivered by Revs. J. D. Walsh and Brothers J. D. Hearne, W. M. Sanford and B. F. Graziani. Rev. T. F. Garrett delivered a special address to the children. Rev. John J. Reed, of the Cincinnati Conference, preached at night. The preaching was very fine, and the addresses excellent."

1888.

The conference of 1888 was held at Louisville, Bishop Vincent presiding. The Rev.



BISHOP VINCENT.

Bailey was returned to Main Street. On April 10th of the previous conference year work was begun on the new church edifice, and on November 4th, about one month



after conference, the church was dedicated. During the months of November and December the pastor was assisted by the Rev. J. Verity in revival services. Fifty-one, by letter and probation, united with the church. The net increase in membership up to May 5, 1889, was fifty-five. About this time Bro. Bailey's health became so poor that he was compelled to give up the church, and was transferred to the Alabama Conference.

The Rev. Thomas Audas, of the South Kansas Conference, supplied the church for the remainder of the conference year. The finances for the year were about as the previous year. Rev. Audas served the church very acceptably, as shown by the following: "Whereas, the Rev. Thomas Audas, who has supplied the pastorate of this church since May last, in a manner most creditable to the church and commendable to himself, and faithful to his God, is about to terminate his connection with this church for this conference year, therefore, be it

“Resolved, That to Rev. Thomas Audas,

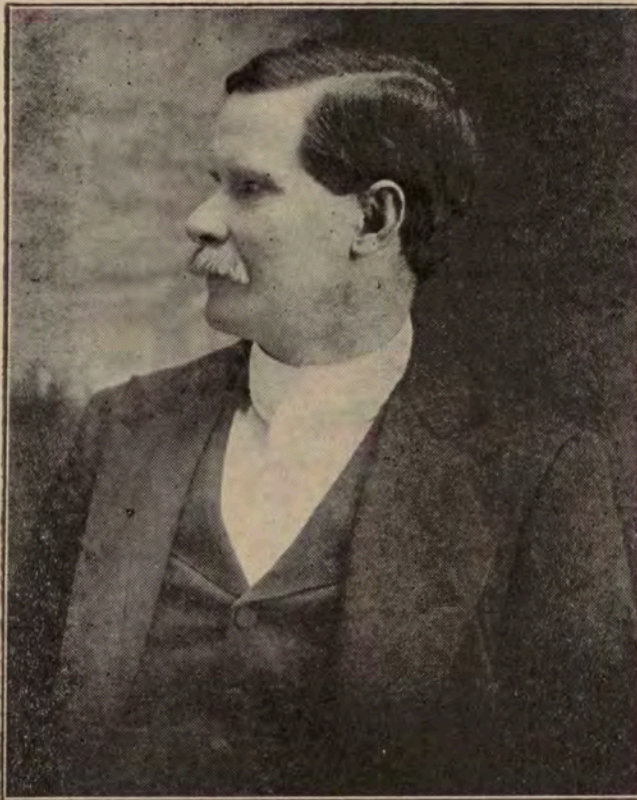
for his profound and holy teaching of the Word, his sweetness of character, and devotion to the Cause, we, the Stewards, in the name of our church extend our sincere gratitude, and bid him a God's speed in the Master's work."

At the close of the year the Board elected Bro. B. F. Graziani as a committee to the annual conference held at Ashland, 1889, to use his influence and "best judgment, and if possible secure a pastor as may in the wisdom and guidance of Divine Providence" promote the spiritual interests of the Church. The Rev. F. D. T. Bickley was the minister secured.

The Rev. H. W. Bailey was received on trial in the Kentucky Conference at Louisville, in 1875, recommended from Maysville. In 1877 he was ordained Deacon by Bishop Bowman, at Lexington. He was reported by the committee as passing an excellent examination. In 1878 he was granted a supernumerary relation at his own request. In 1879, at Somerset, he was made effective an ordained Elder by Bishop



Scott. In 1889, at Ashland, after having served a little more than a year and a half at Main Street, he was transferred to the Alabama Conference. He is at this time



REV. HENRY W. BAILEY.

at Ripley, Ohio, very excellent in labors for the church.

1889.

In 1889 the conference met at Ashland, Bishop Merrill presiding. The Rev. F. D.

T. Bickley, D.D., was appointed pastor of Main Street, where he remained three years. Of his pastorate very little is left on record. His salary for the first year, according to the conference minutes, was fixed at \$1,350, all of which is reported paid. He left record that the first quarter was the best of all his pastorate at Main Street. The average weekly envelope collection for that quarter was \$9.39, the best average on record to that date. However, before the year closed the finances relaxed, and the only way to account for the \$1,350 is that Mr. Shinkle paid a great amount of it, for on the whole the yearly average was not better than the year 1885, the last year of Dr. Walsh's pastorate.

#### 1890 AND 1891.

The conference of 1890 convened at Barbourville, Bishop Mallalieu presiding. In 1891 conference was held at Newport, Bishop Foster presiding. At both conferences Rev. Bickley was returned to Main Street. His second year, as was also the



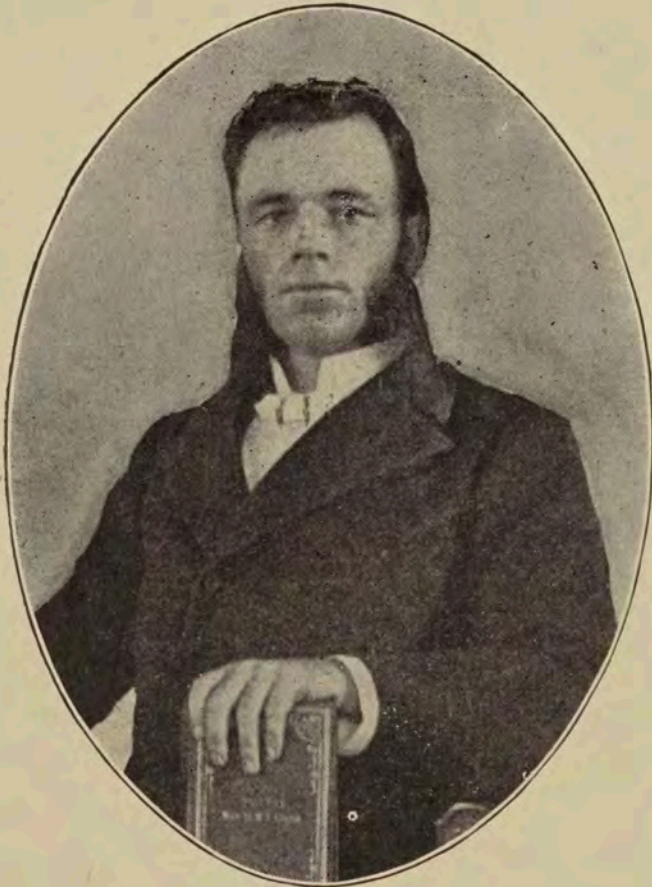
third, was characterized by useless agitation in the official meetings and in the church. Toward the latter part of the third year (1892) of his pastorate, the railroad evan-



BISHOP MALLALIEU.

gelist, Miss Adelaide Sherman, conducted a revival meeting of three weeks' duration. Over 150 were converted, and the despairing financial condition of the church was

enlivened, and about \$650 were pledged to meet the floating indebtedness. About this time Rev. Bickley had a call to a church in Michigan, and had partially consented to



REV. F. D. T. BICKLEY.

go, but the quickening of the church seemed to indicate to him that his work at Main Street was not done. Accordingly, he telegraphed a declination, and remained. But



the hand of Providence had been interpreted incorrectly. Rev. Bickley was an eloquent preacher, a man of intellectual resources and a hard worker; but the sun of his pastorate set in clouds.

The Rev. F. D. T. Bickley, D.D., was transferred from the Genessee Conference to the Kentucky by Bishop Vincent, in 1888, conference at Wesley Chapel, Louisville, and was stationed at Lexington. In 1889 was pastor of Main Street, continuing for three years, when he was transferred to the West Virginia Conference.

#### 1892, 1893 AND 1894.

The conference of 1892 met at Louisa, Bishop C. D. Foss presiding; session of 1893 held at Hardinsburg, Bishop H. W. Warren presiding, and the session of 1894 at Louisville, Bishop S. M. Merrill presiding. This was the fourth and last time that Bishop Merrill presided over the Kentucky Conference. The above conference years were of the pastorate of J. M. Taulbee at Main Street. Not much accurate data of his

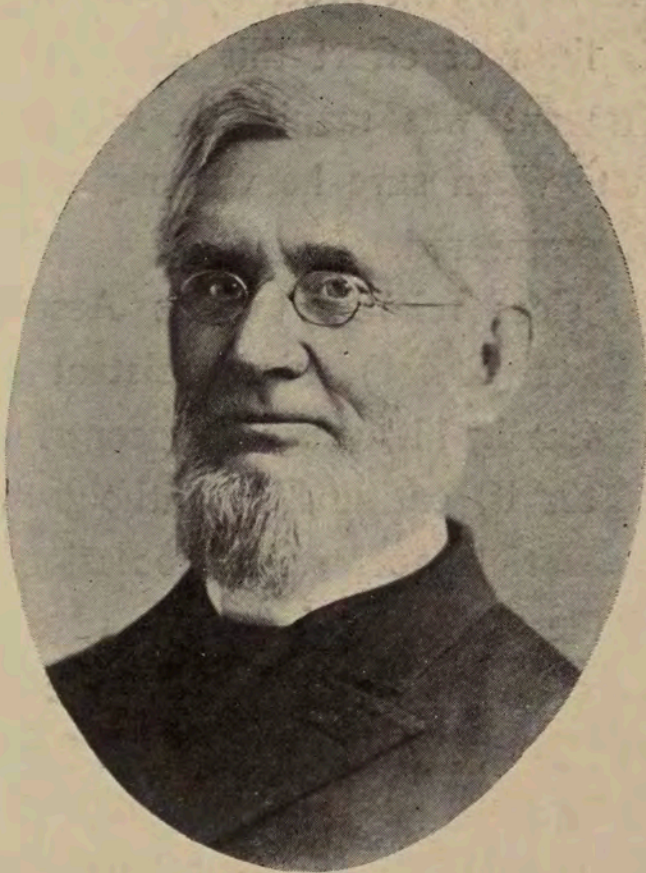
work are preserved. Rev. Taulbee was admitted on trial in the Kentucky Conference at Wesley Chapel, Louisville, in 1888, and was ordained local Deacon at Ashland in 1889. He was received into full connection in 1890, at Barbourville, and ordained Elder at Louisville in 1892. His first charge after Elder's ordination was Main Street. At the close of this pastorate he was located.

The financial condition of the church was very low. About August 1st, 1895, Rev. Taulbee left the charge, and the Rev. Albert E. Ulrich, a local preacher of Main Street Church, supplied the church until conference.

It was during the second year (1893), September 24th, that Brother George P. Houston and family were transferred to Main Street from Wesley Chapel, Cincinnati. He remained loyal to the church in her calamitous reign, contributing freely of his means and ability, and proved to be the Moses of the church. Very recently this excellent man and family have taken up



their residence in Walnut Hills, Cincinnati, but is still a loyal and generous supporter of Main Street, where for twelve years he has been an honored official, whose timely counsels are valued by his pastor.



AMOS SHINKLE.

(This memoir of Brother Shinkle, an honored and useful layman, was ordered published in the conference minutes of 1903.)

“Whether in secular pursuits or church work, the influence of him of whom I speak was pervasive as well as persuasive. If it sometimes seemed *persistent*, it resulted from his confidence of the correctness of his convictions and the necessity for action. In all his lines of effort this element of his temperament was manifest. He liked to dominate when sure he was right, but he never domineered.

“His close relation to this Association (Preachers’ Relief), his persistent efforts to organize it, his continuous contributions to support it, entitle him without dispute to a memorial paper on this occasion.

“On the 18th day of August, 1818, in an humble home, in an obscure town of Brown County, Ohio, Amos Shinkle was born. In the closing hours of a beautiful Sabbath day in November, 1892, he died at his home in Covington, Kentucky, after nearly seventy-five years of life heaped full of activity.

“Educational opportunity seventy-five years ago was meager at best, but especially



so in what was then the great undistricted 'Northwest.' What was at his command, however, he used, and after mastering what was within his reach he immediately endeavored to place it at the command of others by undertaking to teach the school from which he graduated, with no little credit. This field did not fully invite him, however, and he embarked in the business of turning the trees of the forest into logs, logs into lumber, lumber into household furniture, and furniture into merchandise. The Ohio River was his highway, and the trees of the forest the vehicle that transported his product. His ventures were prosperous before he had reached the age of manhood.

"The year 1842 found him a married man, and the year 1846 a citizen of the city in which he died in 1892, on the third day after his semi-centennial celebration of his wedding day. Some here present can bear testimony to the abundant hospitality of that occasion, as hospitality that was as simple as it was cordial.

“None who witnessed the tender love he showed the noble woman he was proud to call his wife, suspected how near the messenger lurked, who was soon to summons him to leave in sorrowing widowhood the one to whom his unswerving fidelity and devotion exhibited one of the brightest sides of his nature.

“These fifty years were replete with toil. His entire financial resources when he arrived in Covington were less than he has been accustomed to bestow annually to the cause we to-night observe. He, however, took an active part in all that concerned the city he had chosen for his home. He presided in her legislative bodies, he builded her schoolhouses, he lighted her streets and dwellings, he helped rescue her enterprises from bankruptcy, and spanned the Ohio with a highway that is not surpassed with grace, beauty and strength, in all the country that has since been developed by labor and learning, in an empire crowded with magnificent enterprises and splendid achievements.



“He was a counsellor among the wisest, and a leader among the most heroic at the time he entered upon the Lord’s work. What wonder that such a character should come to the front in the work of the Church. And so in a few years the temple was erected in which he so loved to worship, and for which he was so abundant in labors. The Sunday School early attracted his attention, and in its development he took great pride, surpassing in zeal and fitness for religious training many whose religious opportunities had far surpassed in possibilities any he had ever enjoyed.

“But local work alone was not permitted him. He soon became recognized by the counsellors of the Church at large. The minutes of the General Conference of 1872 testify to his attendance on that, the first into which the laity was admitted to membership, and an unbroken record of his participation in its deliberations and legislation appears in them until 1892. In all its work he was acknowledged a persuasive, fearless and untiring factor, the associate of

the earnest and devoted of the Church.

“But from his broader field of usefulness we turn with cheerful memories, on this occasion, to the tender love he bore for the Church in Kentucky. And here, brethren, the pen hesitates and falters, not for want of material, but for its abundance—so abundant that to enumerate is impossible and to discriminate difficult. But there is no occasion. You know it all. ‘A hero in the fight’ is fallen. ‘A leader in Israel’ is departed. And we are left to sigh ‘for the touch of a vanished hand.’

“But we sorrow not as those without hope, for in the latter days of his life we believe that he was conscious of the approach of death, and *it is certain* that his heart was filled with peace—nay, with joy, for he could sing, ‘It is well with my soul.’

“ROBERT T. MILLER.”

1895 AND 1896.

In 1895 the conference was held in Union Church, Covington, Bishop Foss presiding.



At this session the following resolutions were offered:

“Whereas, R. T. Miller, of Covington, Ky., has endowed a free bed in Christ’s



ROBERT T. MILLER.

Hospital, Cincinnati, by gift of \$5,000.00, and has named it the Kentucky Conference Bed, therefore,

“Resolved, That we hereby express our

thanks to Bro. R. T. Miller for this recognition of our conference.

“J. D. WALSH,

“J. W. ZIMMERMAN.”



BISHOP HURST.

In 1896 the session convened at Varcenburg, Bishop Hurst presiding. The Rev. R. T. Biven served Main Street during these two years. No records are preserved.



These were gloomy days for Main Street. Only the tried and the true of the membership survived.

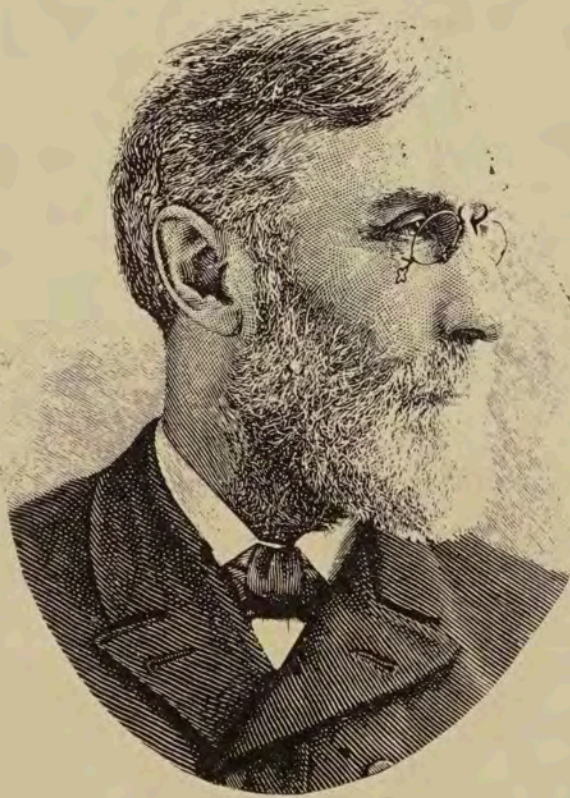
1897, 1898 AND 1899.



BISHOP NINDE.

The conference of 1897 was held at Pineville, Bishop Mallalieu presiding. Session in 1898 convened at Maysville, Bishop Ninde presiding. At this session James

Marcus Newton was admitted into the conference on trial, recommended from the Middlesborough District Conference, and stationed at Middlesborough. In 1899, at



BISHOP FITZGERALD.

Newport, Bishop Fitzgerald presiding. During these years the Rev. Thomas Harford, D.D., was pastor of Main Street, and to him more than any other man Main



Street owes her survival of the days of darkness. No detailed history of these years can be given. These were years of reconstruction, and the pastor nobly clung to the

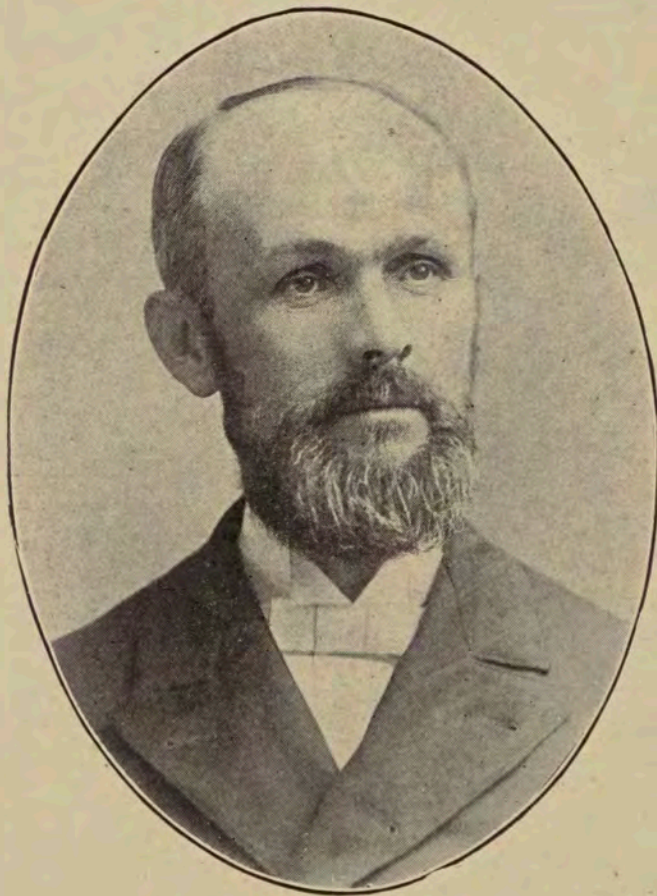


BISHOP CRANSTON.

church and her interests. No man could have been selected better qualified for such work. But he did it at great personal sacrifice.

1900, 1901 AND 1902.

The annual conference of 1900 convened at Somerset, Bishop Cranston presiding. At this session the Rev. C. J. Howes, D.D.,



REV. E. L. SHEPARD,

Former Presiding Elder of the Covington District.

was transferred to Newton, Kansas, and James Marcus Newton, whose previous appointment was Epworth Church, Louisville, went to Boston University to take up theo-





MRS. FANNY SPEED.



logical study. The session of 1901 was held at Ashland, Bishop Andrews presiding. In 1902 conference met at Louisville, Bishop Walden presiding. At this session the death of Mrs. Fanny Speed, a most generous and lovable saint, and the mother of Kentucky Methodism, was reported, and suitable memoir read. This benevolent woman left \$250,000.00 for educational purposes to the Kentucky Conference.

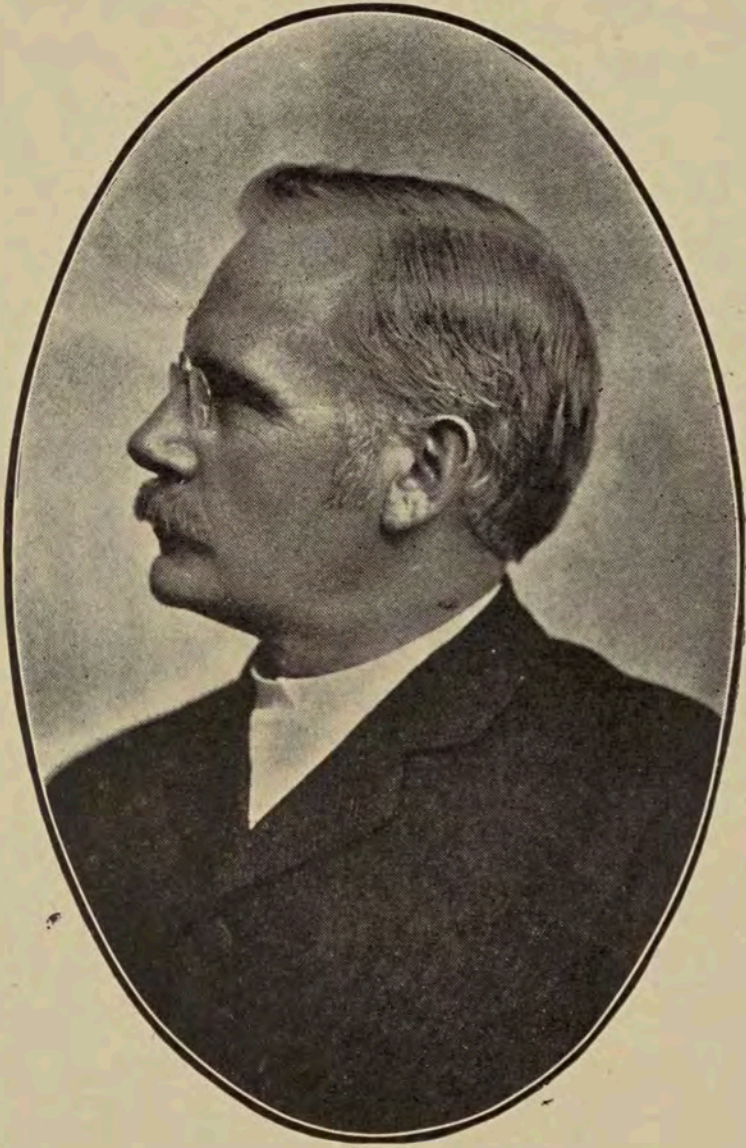
During these years the Rev. John G. Dover had an excellent pastorate at Main Street. Through his judicial and even-tempered administration the embarrassment of a street paving debt of more than \$300 and other indebtedness to the amount of \$1,250, was overcome. This was achieved owing to him being president of the Church Extension Society of the Kentucky Conference, and hence had influence with the parent Board. By his well-articulated claims and persuasive personality he succeeded in securing the amount sufficient to cancel these debts in toto from that benevolent organization. Therefore, if any church were



ever obligated to large contributions to the benevolent societies of our Church at large, Main Street must acknowledge that she is thus honor bound. Rev. Dover's pastorate was characterized throughout by unselfishness. He cut the list of membership down to its proper proportions and gave a straightforward, honest and clean account of whatever he was able to accomplish during the conference years, whether that be much or little. His successor found the membership, though small, well disposed and most graciously loyal to Rev. Dover, whose profitable and happy services they still acknowledge with gratitude.

The Rev. John G. Dover was born and brought up in Durham, England. He entered the local ministry while yet in England, and gave evidence of a brilliant career. In his young manhood he came to the United States, and supplied pulpits for two and one-half years in Ohio. He was ordained local Deacon and admitted on trial into the Kentucky Conference in 1885, by Bishop W. L. Harris, at Union Church,

Covington, with Davis P. Holt, John Colledge, Thomas P. Walter, Charles W. Sut-

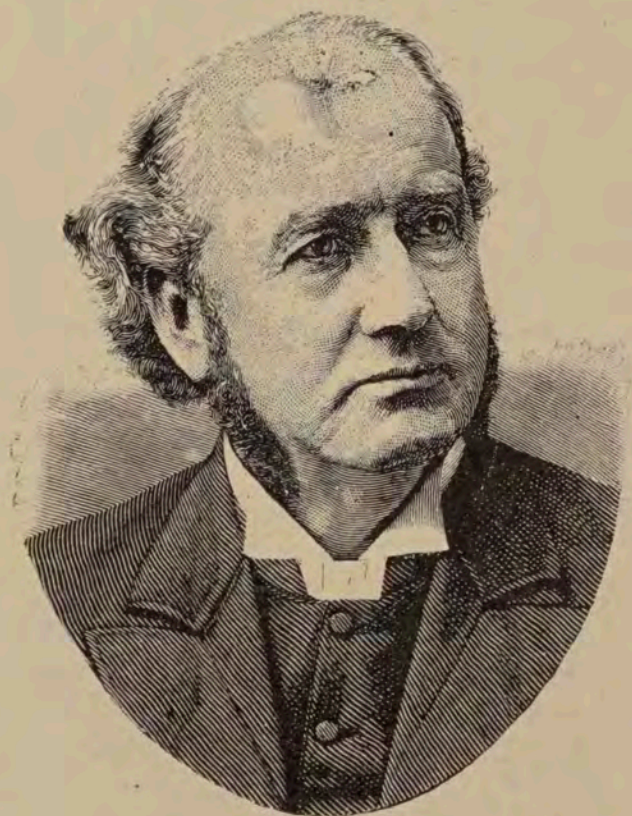


REV. JOHN G. DOVER.

ton and others. He was received into the full connection with the conference in 1887



at Greenup, by Bishop E. G. Andrews. Was ordained Elder by Bishop S. M. Merrill, at Ashland, in 1889. Rev. Dover has had pastorates in some of the important churches



BISHOP JOYCE.

of the conference. From 1892 to 1895 he served the Church at Wesley Chapel, Louisville, to the delight of his growing congregation. He discontinued his pastorate at

this place to become Presiding Elder of the Ashland District. In 1899 he was the popular pastor at Somerset, where he entertained the conference with profuse hospitality. From Somerset he came to Main Street, serving three years, each with increasing interest and success, and from Main Street to Latonia, where he has renovated completely the church property and beautified the parsonage. Here his pastorate continues. Thus wherever the Church has stationed him he has succeeded, much to the gratification of all concerned.

1903.

The conference of 1903 convened at Union Church, Covington, Bishop Joyce presiding. At this session James Marcus Newton had returned from Boston University, and was appointed pastor of Main Street.

First in order was to increase the congregations. To do this more effectively the pastor appealed to the Elizabeth Gamble Deaconess Home, and Mrs. Haynes, the



superintendent, assigned as the pastor's assistant Miss Edith Golay, of Vevay, Ind., who proved to be a woman of rare ability and goodness. Also two other students of the institution devoted the Sabbaths and an

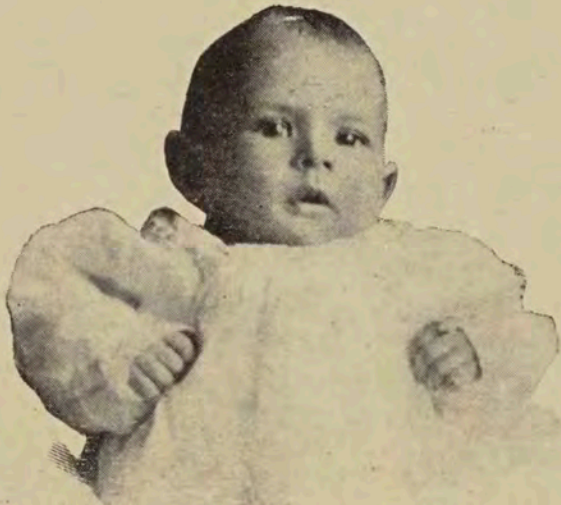


JAMES MARCUS NEWTON.

afternoon of each week to the parish. Within three months about 1,500 calls had been made, and the congregation filled the vestry.

The next thing to accomplish was the re-

modeling of the auditorium. Before the year closed the auditorium had been frescoed and beautifully carpeted, the art windows restored, the interior varnished, soft bricks removed from exterior walls, buttresses reset, roof repaired, new gutterings,



MARIDALE HEARNE NEWTON.

toilet rooms constructed in the basement of the church, sewers across rear end, then full length of the lot, and across Main Street, door and partition in library room, furnaces rebuilt, and yard raised, graded and fenced. All improvements made increased the value of the church property more than \$3,000.



All of these improvements were made possible through the generosity of the late J. D. Hearre, who contributed largest; also Mrs. Susan Park, Bradford Shinkle, James N. Gamble, W. P. Bausmith, architect, and John A. Johnson. At the close of the conference year about \$300 indebtedness remained, all of which was paid within two months of the pastor's return.

Upon entering his work at Main Street, the pastor adopted as his working principle sane evangelism, aggressive and continuous. Everything that promoted this major work was utilized. Owing to illness of Mrs. Ed. Lowe, faithful organist of Main Street for many years, and devoted member, Mrs. Newton took charge of the music, organizing both senior and junior choirs; also assisted in the work in general with the children, and in all the work of the church. It is to her more largely than to her husband, the pastor, that the prosperity of the church was due. Miss Edith Golay, who has already been mentioned, added much to the success of the church. Her



arduous efforts in calling, and in the spiritual work of the church can not be too highly spoken of, and will never be forgotten by those who knew her. With a beauti-



MRS. JAMES MARCUS NEWTON.

ful home at Vevay, Ind., and loving and generous parents, she left all, to devote her services without price to the work of the Master. Many within the parish have been



brought to the Savior through her wise and persuasive counsel. Miss Golay has never severed her relations as assistant to the church, but owing to ill health, which we



MISS EDITH GOLAY.

hope now is entirely overcome, has been compelled to return to her home for long and frequent vacations. The corps of church workers are always eager for her return.



Many young people were attracted to the church. Saturday night is the night of their great temptation, when the theaters, dancing halls, museums and saloons are all open wide and at their best, while the church was closed. Believing it the duty of the Church to reduce the temptations of the vicinity, Main Street opened her doors on Saturday night and offered literary entertainments composed of the best talent in and around Cincinnati. A request was made of the Epworth Leagues of Covington, Cincinnati and surrounding cities, many of whom responded, each providing one high-class entertainment. Oftentimes an informal reception with refreshments was arranged, but all without price. However, to make these purely Methodist the "plates" were passed and any little mite received. These entertainments were provided throughout the season, with all available space crowded. Many of those who had hitherto attended no church are now faithful members of Main Street. During the conference year eighty-two were added to

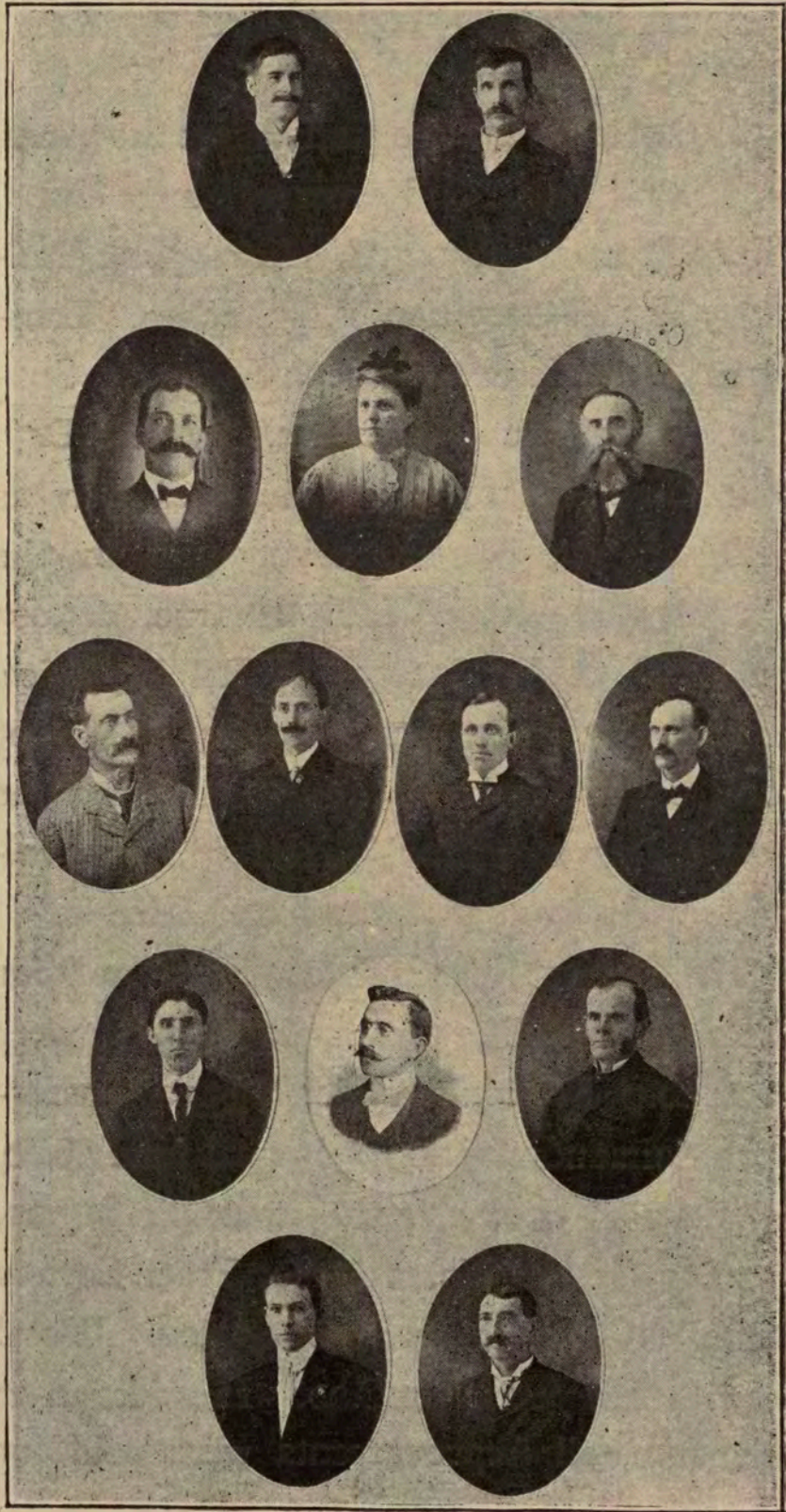


the membership. Seventy-three confessed faith in the Savior.

The officials for the year were: Stewards, F. W. Points, R. N. Kemerer, Emma Drew, Mary Ramsay, Harry E. Hicks, John Dallman, W. H. Gardiner, T. V. Baker. Trustees: G. P. Houston, Joseph Schapert. Sunday School Superintendent, Everett Day. The finances for the year in total were as follows: The pastor's salary paid by the church, \$600.00; by J. D. Hearne, \$75.00; by R. T. Miller, \$40.00; by Ralph Justice, \$42.00; by Missionary Society, \$160.00; total pastor's salary, \$917.00. During the year the pastor and wife received many valuable gifts from the church and friends.

The current expenses of the church for the year, including the Sunday School, were \$200.00. Presiding Elder \$35.00, conference claimants \$10.00, Episcopal fund \$6.00, missions \$45.00, church extension \$17.00, Sunday School Union \$2.00, Tract Society \$2.00. Other collections \$15.00. Total monies for year \$1,268.00. In addition to this sum, all improvements were paid for





THE OFFICIAL BOARD.



## OFFICIAL BOARD.

On page 132, beginning at top, reading from left to right, first row, F. W. Points, W. H. Gardiner; second row, A. H. Cherrington, Mrs. William Drew, Rev. Mr.



BISHOP GOODSSELL.

Presided at Conference of 1905.

Hughes; third row, J. B. Stewart, H. E. Hicks, C. F. Youmans, T. V. Baker; fourth row, Everett Day, Rev. Mr. Newton, Geo. P. Houston; fifth row, G. W. Kennedy, J. T. Walker.

with exception of \$300.00, which was paid soon after conference.

During the year the Ladies' Aid Society was faithful in their social and financial work, much to the encouragement of the pastor. Near the close of the conference year a W. F. M. S. was organized with twenty charter members. The Sunday School gradually improved, but owing to the lack of teachers and workers did not progress with its privileges. The year ended free of debt of all running expenses.

#### 1904.

The session of the annual conference of 1904 was held at Barbourville, Bishop Warren presiding. The Rev. G. F. Oliver, D.D., of the East Ohio Conference, was stationed at Union Church. His predecessor, the Rev. R. I. Watkins, D. D., became Corresponding Secretary of the Board of Education, and later was transferred to Trinity Church, Staten Island, N. Y. Rev. Newton was returned to Main Street.

The work of the second year began in the



completion of improvements. The last thing accomplished for the year in this line was the handsome papering of the Sunday School room, largely through the efforts of



BISHOP WARREN.

Fred. F. Mabus, cornetist of the church. The pastor's time was then turned to the general church work. Congregations increased. Continually evangelistic efforts were made. Seventy-eight expressed their



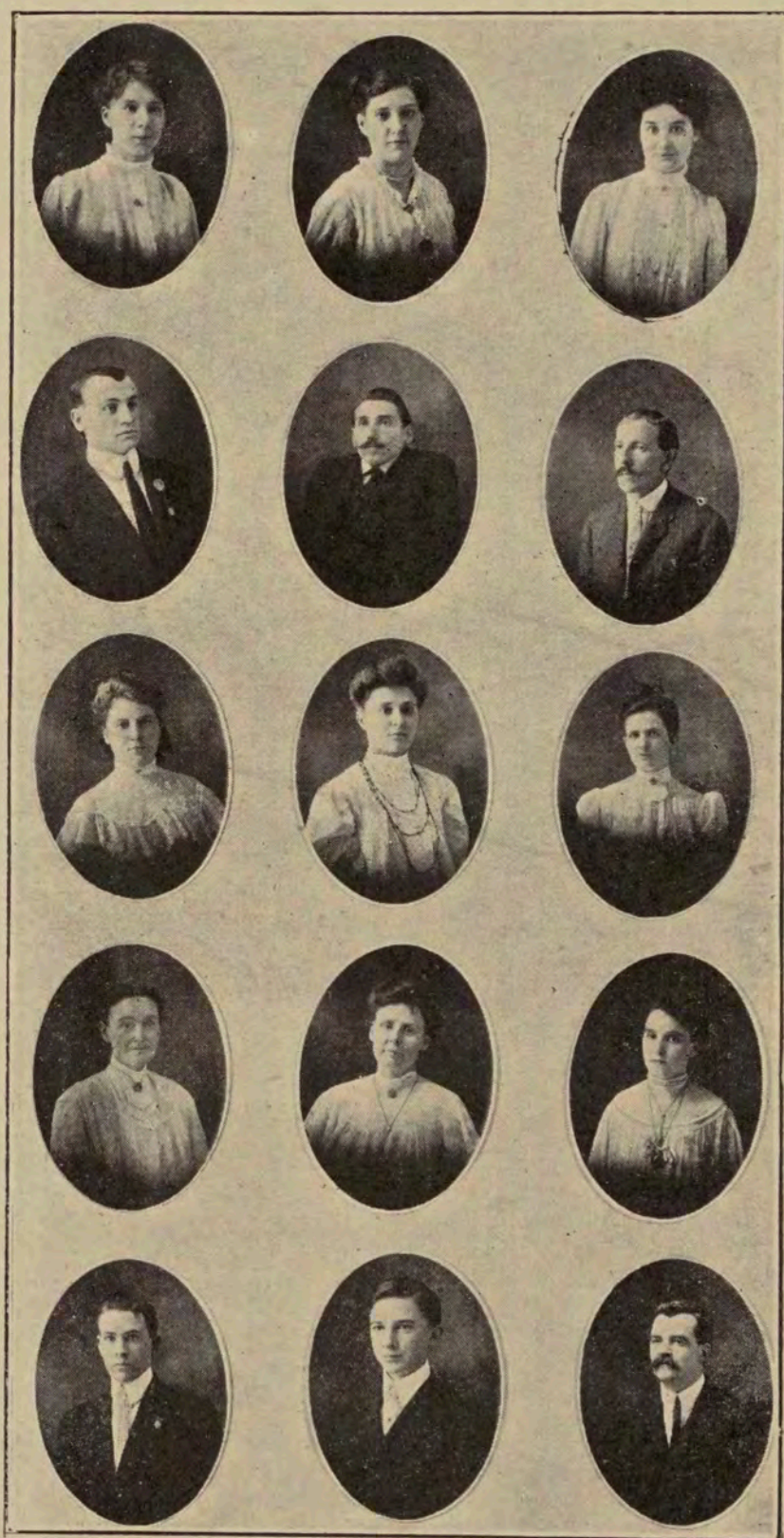


THE LADIES' AID SOCIETY. [1884]



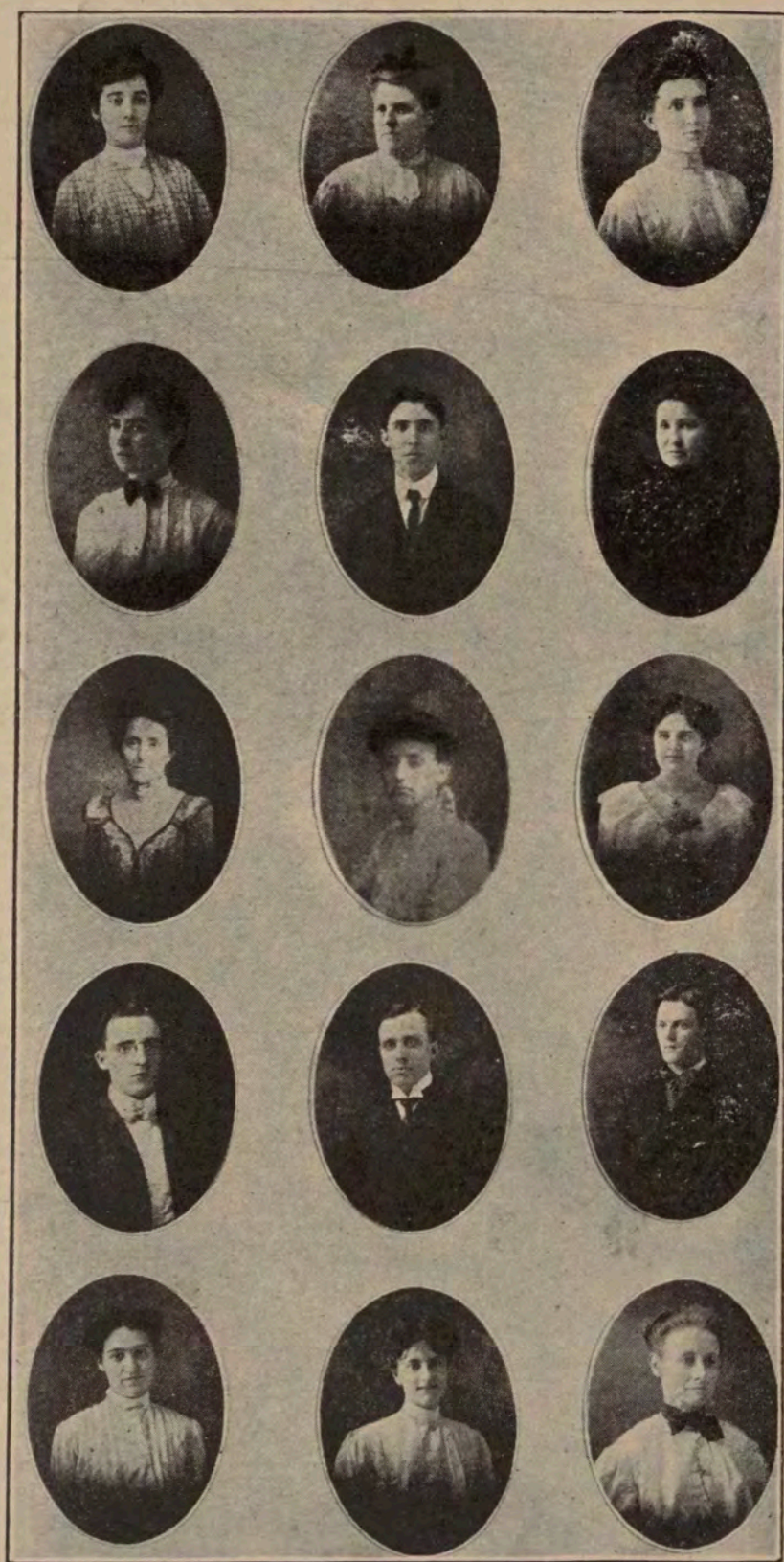
## THE LADIES' AID SOCIETY.

On page 136, beginning at top, reading from left to right, first row, Mrs. James Marcus Newton, Mrs. Ida Dale Warcup, Mrs. Florence Darnell, Mrs. Kate Spalding, Mrs. Mary Ramsay; second row, Mrs. Mary Walker, Mrs. Ed. T. Lowe, Mrs. William Drew, Mrs. Harriet Hicks, Mrs. J. Hollingworth; third row, Mrs. Fred F. Mabus, Mrs. T. V. Baker, Mrs. Fred Barry.



GROUP OF SENIOR CHOIR.





GROUP OF SENIOR CHOIR.



## GROUP OF SENIOR CHOIR.

On page 138, beginning at top, reading from left to right, first row, Martha Lang, Lennie Cook, Belle Fields; second row, John Ackley, J. W. Ackman, Ed. T. Lowe; third row, Lucy Gardiner, Mrs. G. W. Kenney, Mrs. James Marcus Newton; fourth row, Mrs. T. V. Baker, Mrs. Ed. Lowe, Susie Spalding; fifth row, G. W. Kenney, Linzie Gardiner, Fred F. Mabus.

## GROUP OF SENIOR CHOIR.

On page 139, beginning at top, reading from left to right, first row, Minnie Barrons, Mrs. William Drew, Mrs. Florence Darnell, Jennie Martin, Everett Day, Mrs. M. C. Costello; third row, Anna Chaney, Mrs. W. C. Carr, Miss Davis; fourth row, Herbert Mabus, C. F. Youmans, William Baker; fifth row, Mrs. Everett Day, Grace Ramsey, Mrs. J. Hollingworth.



## GROUP OF JUNIOR CHOIR

On page 142, beginning at top, reading from left to right, first row, Helen Ryle, Rebecca Ryle; second row, William Lowe, Clara Huber, Nellie Gardiner; third row, Sadie Ramsey, Oval Stewart, Tracy Armstrong; fourth row, Edna Meyers, Lydia Thompson.

## GROUP OF JUNIOR CHOIR

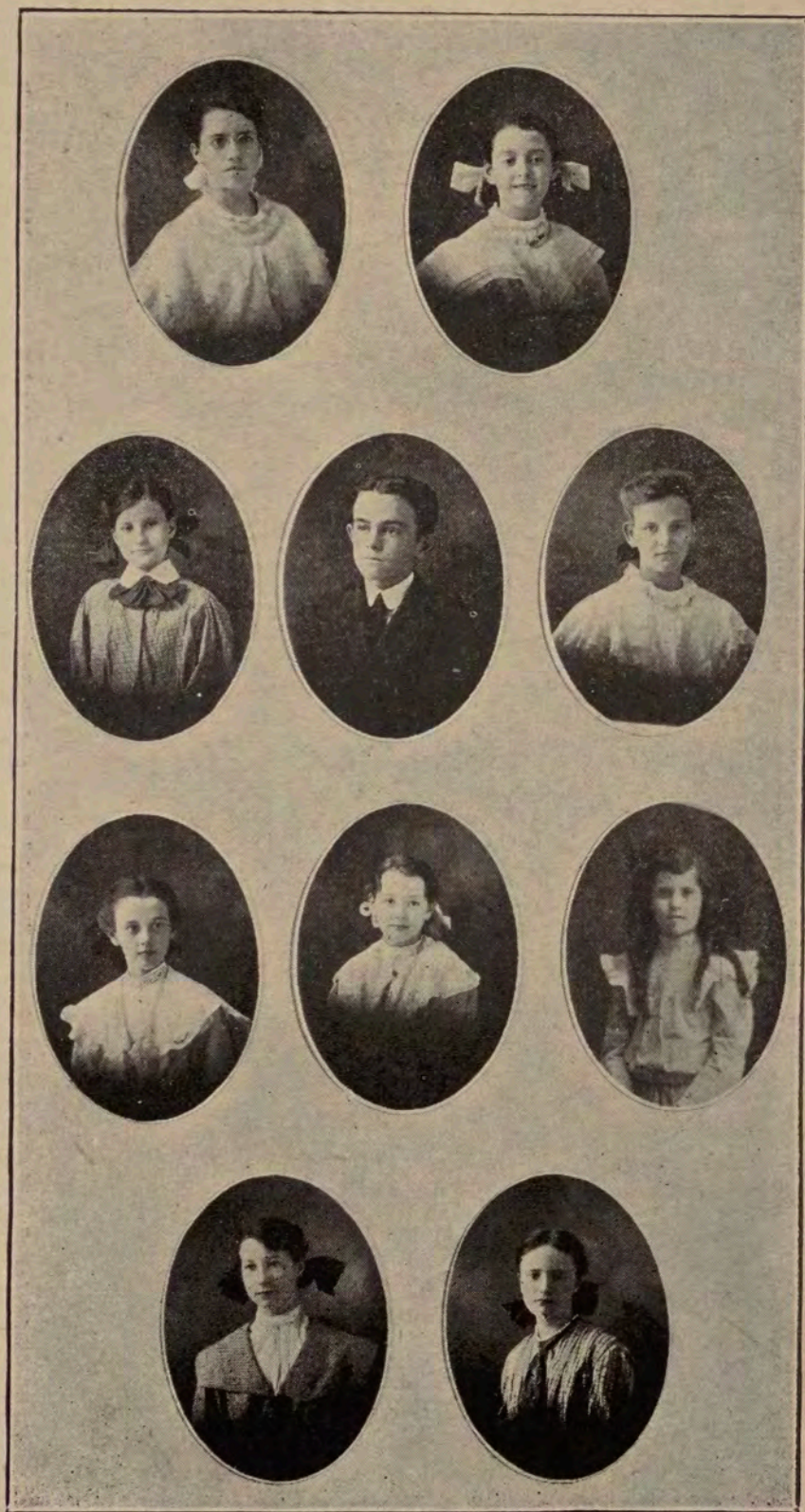
On page 143, beginning at top, reading from left to right, first row, Bessie Stewart, Allene Bernhardt; second row, Edna Thompson, Squire Baker, Mattie Baker; third row, Sylvia Baker, Florence Bernhardt, Julia Darnell; fourth row, Alice Thompson, Susie Parton.





GROUP OF JUNIOR CHOIR





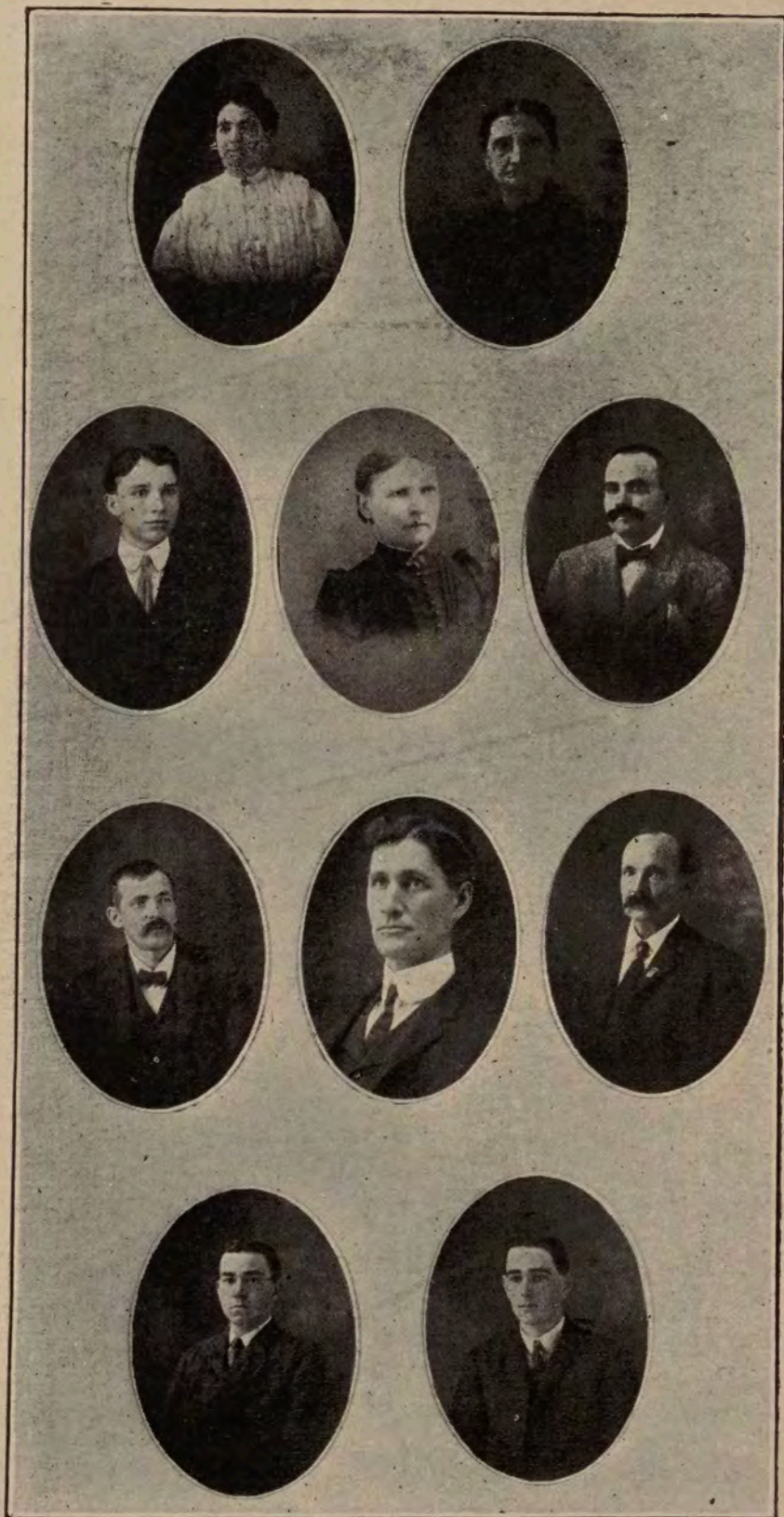
GROUP OF JUNIOR CHOIR





GROUP OF W. F. M. S.





SOME MAIN STREET PEOPLE.



On page 144, beginning at top, reading from left to right, first row, Mrs. J. B. Stewart, Mrs. W. A. Meyers; second row, Mrs. Martha Musgrove, Mrs. F. W. Points, Mrs. Mary Barrons; third row, Mrs. Lizzie Armstrong, Miss Mary Reed, Mrs. S. S. Ackley; fourth row, Mrs. M. A. Pierce, Mrs. Robinson, Miss Limar; fifth row, Mrs. E. Foulks, Mrs. W. H. Gardiner.

On page 145, beginning at top, reading from left to right, first row, Mrs. Ed. E. Walker, recently of Main st.; Mrs. Thomas, early member; second row, Clinton Gardiner, Mrs. Reed, early member, now deceased; Ed. E. Walker, recently official of Main St.; third row, W. A. Meyers, C. F. Darnell, S. S. Ackley; fourth row, Mr. Kindell, Jr., Mr. Kindell.



saving faith in the Savior. In a special revival service of three weeks' duration during the winter the entire church was awakened and many silently but certainly converted. Within the year seventy-eight were added to the membership, forty of whom on probation. The Ladies' Aid Society, the W. F. M. S., the Junior League, the senior and junior choirs all developed and grew in interest. Various social and literary efforts were made with splendid success, and the work in all the departments of the church was very happy. United, cordial in greeting, happy in association, susceptible to spiritual teachings, the people of Main Street have no superiors. Early in the year the Covington District Convention of the W. F. M. S. was held in Main Street, when the ladies handsomely entertained with luncheon their co-workers in this grand movement to the delight of the church.

The great need, and one that embarrassed the work at Main Street most, was that of a parsonage. For more than a year many and intricate plans and propositions were



set forth by the pastor, with only partial success. One rainy afternoon the pastor presented a plan to J. D. Hearne, who was much pleased with it, but feared the under-



MAIN STREET M. E. PARSONAGE.

taking too great for the pastor with his other work. He was a loyal friend of the pastor and wife. In a few weeks Mr. Hearne sent for Mr. Newton, and informed him that he

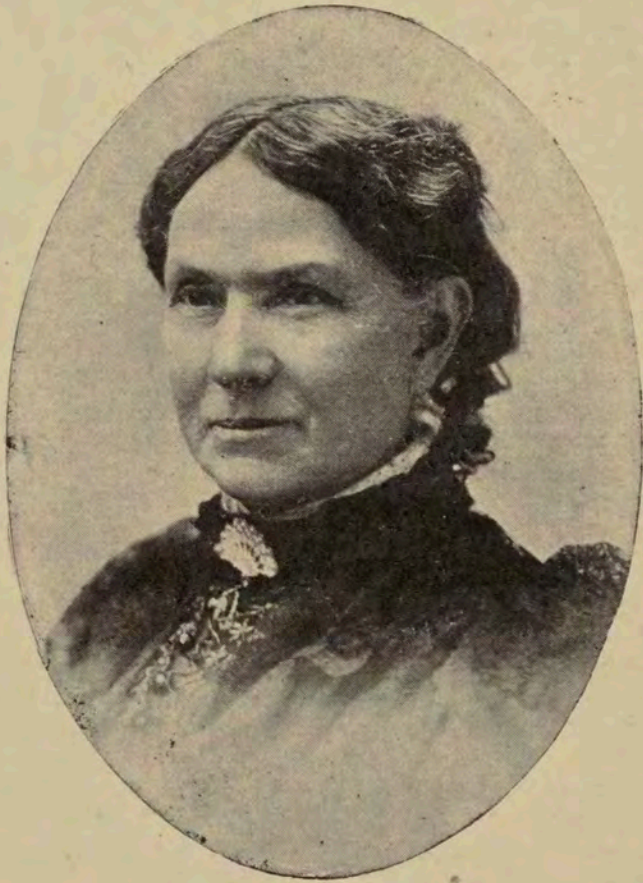


had decided to purchase a parsonage, "a comfortable home," and present it to the church with a clear title. Then with characteristic wit, he remarked: "My plan works easier than yours." He requested the pastor and wife to look through the house that is now the parsonage, and inform him if they should be pleased to have it as a parsonage, so thoughtful was he in his last days of the comfort of God's struggling ones. Thus the cozy eight-room house, with modern conveniences, at 832 Willard Street, became the property of Main Street Church.

A few days later when Rev. Newton called Mr. Hearne expressed his desire that the parsonage be supplied with some heavy furniture. He had in mind a range, combination of gas and coal, that he wanted the pastor to secure. "We have one, and they are good," he said. In a few days the pastor called upon Mrs. Susan Park, who congratulated him upon the "new parsonage." During the conversation he mentioned Mr. Hearne's idea of a range, and she at once expressed her willingness to pur-



chase the described range, at a cost of about \$100.00. The range in a short time was in use in the parsonage. Later Bradford Shinkle contributed \$50.00 to the comfort of



MRS. SUSAN B. PARK.

the parsonage. Also, a very substantial bed room suite was received from Mr. and Mrs. John A. Johnson.

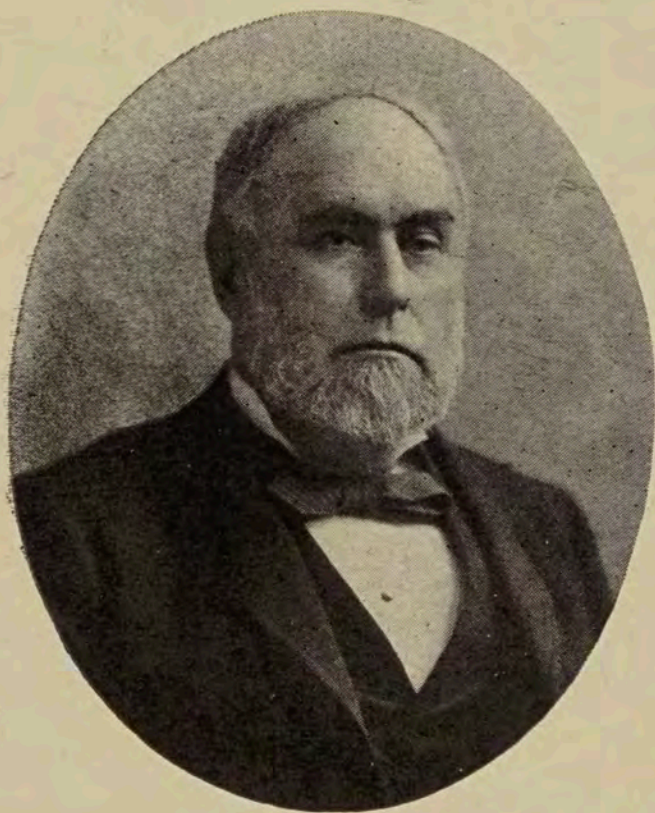
The officials for the year were: Trustees,



G. P. Houston, T. V. Baker, F. W. Points and Everett Day. Stewards, A. M. Cherrington, Emma Drew, W. H. Gardiner, H. E. Hicks, G. W. Kenney, J. B. Stewart, J. T. Walker and C. F. Youmans.

The finances of the year show a marked increase over the previous year. Pastor's salary: Paid by congregation \$700.00, by J. D. Hearne \$25.00, by Missionary Society \$200.00; total pastor's salary, \$925.00, and parsonage. The annual current expenses of the church, including Sunday School, were \$351.00; Presiding Elder \$40.00, Missions \$55.00, Church Extensions \$10.00, Freedman's Aid \$16.00, Education \$4.00, Sunday School Union \$3.00, Tract Society \$2.00, Episcopal Fund \$9.00, Conference Claimants \$12.00. Insurance on church property was increased from \$2,000.00 to \$9,000.00, at a cost of \$89.00. Total monies for the year, \$1,525.00. In addition to this, \$600.00 was paid on improvements, and \$3,000.00 paid for parsonage, making a grand total of \$5,125.00.

From the time Rev. Newton met Brother Hearne until the death of the latter, they were close, confidential associates in the work at Main Street. Brother Hearne



JONATHAN D. HEARNE.

would eagerly await results from everything Mr. Newton undertook, and expected that he would be successful, and the Lord greatly favored the endeavors, much to the surprise of the pastor himself. When Rev. Newton



had exhausted all other sources in raising the amount of money necessary for the extensive improvements, Mr. Hearne came to his relief, and by very generous contributions enabled all needed improvements to be made and paid for. Aside from this assistance, he was a great spiritual associate and friend. How many the precious meetings at his beside, when, unbosoming his great emotion, he would tell of his life, of his fearlessness of death, of his trust in the Savior, of his abounding hope in the future life. His good wife and afflicted son, whose death preceded his by some years, were to him constant incentives heavenward. What glorious faith he had in Redeeming Love! What splendid abilities to achieve! But his achievements for the highest good were never heralded from the housetop. Those who only partially knew him may have thought him excessively stern, void of sympathy and of emotion, but those who knew him best found in him great magnanimity. With a paper read at his funeral by his pastor, the Rev. G. F.



Oliver, D.D., this sketch is most fittingly closed :

“Jonathan D. Hearne, third son of Cannon and Sallie Owen Hearne, was born in Bourbon County, Ky., August 7, 1829. His spirit entered heaven from Covington, June 15, 1905.

“Of a sturdy, strong-minded race of pioneers, he was left an orphan at ten years of age. Self-reliant in boyhood, reared upon a farm, apprenticed as a carpenter at seventeen, he entered a village store at twenty, and through his enterprise, integrity and industry, soon forged to the front as a merchant. His early success became the prophecy of his future and eminent business career.

“Early in life he was converted, and became a member of the Methodist Church, South. His zeal and usefulness soon gave him a prominence in church councils which continued till the end of his life.

“During the conflicts and discussions of 1865 he withdrew from the Church South and united with the Union Methodist Epis-



copal Church of Covington, of which he has been an honored and official member for nearly forty years. Till his health failed within the past year, he was a regular attendant upon public worship, and a liberal supporter of all the enterprises of his own beloved church. He was strongly benevolent in his bearing toward ministers of the Gospel, and those in need everywhere. A multitude of charities unknown to the public made fragrant and beautiful the last years of his eventful life. The generous bequest of a parsonage to the Main Street Methodist Society, and his munificence provision for the repairs of Union Church, now in progress, are special samples of his Christian munificence, which crowned his closing days.

“Brother Hearne was broad in his sympathies, as well as devout in spirit. For many years he has been President of the American Bible Society of Covington and vicinity, to which society he showed many favors, because it lay very near his heart.



He was a steady and generous friend to the Young Men's Christian Association.

"He not only loved the Bible, the Sabbath and righteousness; he hated iniquity. He has been for years the President of the 'Western Society for the Suppression of Vice.' He has contributed largely to the moral and civic interests of Covington and Cincinnati. Every enterprise for the overthrow of evil and the promotion of righteousness found a quick response in this champion of Uprightness. He was a promoter of moral reforms, however varied in execution.

"Mr. Hearne's long and successful business career as merchant, manufacturer and banker is so well known as to demand mere mention in this memoir. With highest ideals of business honor, he inflexibly adhered to principles of equity and his own conscience. He would suffer rather than do wrong. A business acquaintance of many years echoes common public opinion when he describes him: 'He was always an exponent of the highest ideals in business, and



was a good man, not only in his business life, but in every phase of his affairs.'

"Though just, judicial and inflexible in matters of judgment, Brother Hearne was a man of very tender heart and a splendid exemplar of faithful friendship. He lived for his friends.

"His companion died six years ago. Four children also preceded him. He ever showed an affectionate regard for his own household. Two daughters, Mrs. C. C. Chase and Mrs. E. S. Ebbert, and two brothers, James and William, remain to mourn the loss of a noble Christian father, brother, friend.

"His final weeks were those of suffering, but of bright hope. In response to the question, 'How does the future look?' he replied, 'All bright and clear.' He loved to respond to the prayers of pastor and friends who visited his bedside. He showed a deep interest in all earthly things while he remained in the flesh, and an equal appreciation of the glory of the future light, which ever seemed real and near at hand. He finished well his mortal work, and was ripe



for heaven. The memory of such a man is blessed. His family circle can ill afford to lose the presence of such a head and father. The community may not soon replace such a benefactor. The Church may well mourn such a friend and philanthropist. Some of us are sad, and all are solemn at parting from one whom we had learned to love and prize on account of his rare virtues and Christian goodness. But we bow in submission and share his faith and hope. He rests in peace; his works follow him. We will live to honor his memory and perpetuate his work. He lives on high to enjoy his reward and Christ's welcome forever. As Longfellow says:

“ ‘Were a star quenched on high,  
For ages would its light,  
Still traveling downward from the sky  
Shine on our mortal sight.

“ ‘So when a good man dies,  
For years beyond our ken,  
The light he leaves behind  
Lies upon the paths of men.’ ”



# THE MAIN STREET PULPIT

CONTENTS :

“The Gospel Story of the Sky.”

“The Gospel Story of Salt.”



## THE GOSPEL STORY OF THE SKY.

“Knowest thou the ordinances of the heavens?”—Job 38:33.

One of old has said, “When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him?” Nor is it unnatural for the Psalmist, when studying the tremendous mystery of man, of life, and of God, to look above him. The mystery, like the heavens, was above him.

For ages men somehow had conceived that the fortunes of individuals and nations were bound up with the aspects and places of the heavenly bodies, and could be predicted of them. It was universally believed that could the places of certain bodies in the sky at the birth of any person be well ascertained, it would be possible to infer the general character of his lot in life, and his life's critical periods. Men have always had great ambitions for being prophets and



hearing prophets, hence they watched the mazy heavens, and out of such glittering fractions of information as they could gather, built up for themselves a stupendous system of fortune-telling.

It is well that we have some better reasons for studying the sky. Study it to know the better its Author. To catch glimpses of Him, to glean sparks and flashes of His wisdom from the blazing dome, to know something of the "house we live in," and to have a glancing look at infinitude — these conceptions are the more worthy of the heavens, which declare the glory of God. Then with great awe let us turn our faces upward, to the awful expanse of infinitude.

Should we make a painstaking study of the sky we should find ourselves at the center of what appears an immense hollow half-globe, on the distant surface of which appear the heavenly bodies. At night-fall we see the soft silver moon, with fleets of stars, swimming through space. Watch the host for awhile from behind some building and



you may satisfy yourself that they are in motion westward, revolving about an imaginary line drawn from the north to the south, but elevated about 40 degrees above the horizon. That very bright white star low in the west is Venus, named for the Greek and Roman goddess of beauty. Yonder, almost over head, is another star of scarcely inferior brightness, but of more masculine hue; that is Jupiter, named for the king of classic divinities. East of the zenith, almost one-third of the way down, you may perceive a much smaller star of ruddy light, Mars by name, appropriately called for the bloody god of war. That smaller star, just visible to the naked eye, almost on the eastern horizon, is Saturn, named for the father of the principal gods, and sufficiently dim to represent one that is said to have the very unfatherly and unhandsome trick of eating his own children. These stars, and many others that are not seen without a glass, are called planets, because they wander about greatly on the sky.

There are other stars, called comets, or



hairy stars, which are still greater wanderers. These are of a denser part more or less bright, surrounded by a haze which often is found expanded into a pale streamer of prodigious length.

All other stars bear the name of fixed stars, because to ordinary observation there is little or no apparent change in their positions with respect to each other. Some of these bodies are real princes for shining, and so, from time immemorial have been honored with proper names. Sirius, for example, is almost as brilliant as Venus herself, with a ray as frosty and keen as ever glanced from an iceberg. Another is Aldebaran, another Capella. Nearly half way up the northern heavens is a star by no means bright, but which has been on men's lips, and in their eyes oftener than any other star whatever. The star by which ships have steered, armies marched, and bondmen fled—the North Star. Count some twenty of the brightest of the fixed stars on the whole sphere, and you have the stars of the first magnitude. Count some sixty of



next brightest and you have those of the second magnitude. Some two hundred of the next order of brilliancy, and you have those of the third. Six orders of magnitude are visible to the naked eye; ten orders more include those seen by the telescope.

First, then, let me ask you if you ever observed a more splendid portrayal of kindly vigilance than that which God has thrown over us, high up in space? The sky is the portrait of the Guardian Angel, the Holy Ghost. Those sleepless star-eyes, with not a whisper, not a rustle through all the vasty dome, seem listening for heavenly secrets, eager to flash them to us. It was they who first told us that the King was coming. According to Kepler, pale Saturn walked up the crystal vault, and manly Jupiter ran to meet him, and they embraced each other. To the astrologers it was as if the prodigal had returned. Saturn repenting of his folly, Jupiter running to forgive him. Whereupon the angels stepped out upon the diamond studs of the sky and sang, "Glory to God in the highest, peace on earth,



goodwill to man." Yes, the first gospel story was told by the stars, and nations heard it. Men assembled to behold together the heavenly parade. The Magi needed no book to direct their worship; the heaven was an illuminated missal. The story of the coming of the world's King flamed from this azure volume above, printed and pictured in silver and gold, and laid across the sky's fair face, opened wide, for all eyes. Was ever so noble a sight! What kindly interweavings of the great and the lovely! What gorgeous competitions and combinations of the majestic and the beautiful! All steeped in the grave glory of immemorial and supreme antiquity. Eonian ages, the eternal, was looking down on men. It was the eternal superb array of God's love.

Look up graciously to the stars. They call you higher. Let them instruct you of God, and of life, and even of your valued soul. Their signal has led armies to victory, their eloquent silence has filled volumes with poetry, their fire-glint has charmed creation. When Job's friends for-



sook him, the "stars sang to him," when the Israelites despaired in battle the "stars fought against Sisera," and they told Joel of "coming distress." The Holy Spirit, man's comforter, defense, and signal, is in the world to champion the fates of dying man, but His peaceful glory is mirrored in the sky.

Secondly, the sky may become to us an Arabia, in which we may enter to consider the miraculous of the life of God. The very ordinances of the sky are miracles to men. The "blue deep" is the eternal expanse of wonderment. The celestial sphere is nothing but indefinitely extended space, made to appear colored at times by the hue, made to appear rounded always by the shape of our atmosphere. There is nothing solid yonder to which the celestial bodies can be attached. They are absolutely hung on nothing—though Milton ventures to take poetic license and hang one orb, at least, by a golden chain.

If we could visit mid-space, it would seem a perfect void, also dreadfully dark

and cold, and silent. The higher we go, in our atmosphere the colder it becomes. All mountain summits, above a few thousand feet, are covered with perpetual snow. Persons ascending in balloons at last reach a cold that is intolerable. They approach the confines of eternal winter, that for silence and motionless fierceness, laughs to scorn all that we have of arctic and antarctic. According to Sir John Herschel, we have to go only fifty miles from the earth's surface to reach 132 degrees Fahrenheit. Could one suddenly drop down any moist thing at this point it would instantly explode like a pistol, though without sound, and turn to stone as though touched by a magician's wand. And if he should attempt to express his feelings to say, "How awful this cold and blackness!" no sound, no specter of a sound, could issue from his shouting lips.

What a miraculous eternity, our sky! Far beyond our understanding, yet under the regime of *natural laws*. The glorious Heavenly Home itself could display no greater mysteries. Then why should we think it



anything incredible for Jesus, in His display of the Heavenly, which is able to redeem a lost and sin-wrecked soul, to call to stillness the storm, place at bay the angry wave, take up from the decay of earth a beloved body, embrace a child from death and lay it gently in a weeping mother's arms, and with but His voice to allay the evil tempers and proclivities of men? Before I look into the sky I believe that matchless Prince of Truth, but none of His mighty works are to me greater subjects of mystery than endless space itself, the eternal before my eyes, controlled by natural laws, or the innumerable paradoxes of the sky.

Thirdly, nor is the sky void of the revelation of grace for struggling mankind. Do you see above you the moon blazing like a king's gem? And those starry diamonds carelessly tossed in space? What an elegant array! But they are bosomed in perfect jet. And so the righteous, the obedient, suffering saints, whose losses have reduced them to poverty and loneliness, the simple souls that go trusting though their pathway be black



as an Arabian night, shall shine as many stars. And they shine the brighter because their background is the blacker. The stars are of molten clay and earth, but the poor, darkened sinners that have been redeemed are stars of mercy. Were we near the stars they would not appear to shine, and so oftentimes souls of mercy do not light up the earth, but were we as far away from them as Heaven their brightness would dim our eyes. Take courage, redeemed ones, for your souls are the stars of Heaven, and angels behold you afar and envy your brilliance. What care you that you are embosomed in jet? Without it the sky would wear no jewelry, neither would God put on His breast the jewelry of mercy.

Fourthly, the sun, and fixed stars, and nebulae are found to be self-luminous; the moon, the planets, the comets, and the zodiacal light shine only by the light that comes from these. So the Gospel light. Jesus Christ is the self-luminous light. Do you see that redeemed host yonder shining? They reflect their light from Him.



And that is what Jesus meant when He said, "I am the light of the world."

If a man is confronted by what is purported to be a ghost, he pronounces it well-authenticated flesh and blood just as soon as he sees it cast a shadow. So just as soon as the heavenly bodies emit and reflect light we know that they are true matter. And likewise when a soul emits and reflects the light of the Son of God we know that **he** is of the genuine.

Finally, throughout eternal space, so far as the assisted eye has reached, there is found a unique system that pervades the whole. That group of five stars forming the letter V is called Hyades—rainy Hyades, said the ancients. That cluster a little farther to the west is the Pleiades, Job's Pleiades, with their sweet influence. And here, stretching across the whole hemisphere, like a white fog bark with torches in it, is the Milky Way, inadvertently made by Hercules when an infant, say the old poets. So had we time to review the sky we would, on close study, find perfect ar-



rangement. The very first thing we meet in life is an unvarying system of things, and that is the last thing we see in space. Then is it astonishing that the spiritual world has its system? If there were not *a plan* of salvation, would we not be incredulous?

At last these stars are old acquaintances of ours. So far as scholars have been able to observe, the matter that composes the stars has the appearance of that which composes our earth. If the moon is looked at through a telescope, a rugged surface of mountains and valleys is seen. While with the more distant the glass does not serve so well, the telescopic aspect gives the impression of earth-like surface. "What!" you say; "dirt and clay that high in space shining with the luster of a crystal!" And when you get to Heaven, and see the Lord, and the glorified bodies of the saints, who have suffered under the same restrictions as you, and who are of like composition, "What! these lives of the clay and earth, who toiled in the city store, or on the county farm, up



here glowing in divine attire!" Oh, yes, they are old acquaintances of ours.

And that is part of God's plan of salvation. He prefers not the jewels of crystal, but the jewels of grace. And as all valuable crystals are transformations of carbonate substances, or coal, so are all the crystals of grace transformations of the ignorance and perversity of sin.

Have you noticed the principles of this system? Righteousness and sin, non-condemnation and condemnation. These have no affinity for each other. And if that which is of sin, and condemnation ever enjoys righteousness and non-condemnation, it must be made over, and have instilled within it affinities for righteousness and non-condemnation, and then they will enjoy association. That "making anew" is the sole work of the Savior, and in the divine plan. And to make anew the soul He takes up his abode therein, and gives that work His constant attention.

## THE GOSPEL STORY OF SALT.

Salt is good.—Mark 9:50.

Salt is to the physical world what Grace is to the spiritual. First, it is representative of Grace in that of its abundance. In alchemy salt was one of the three fundamental substances, which were sulphur, mercury and salt. In the chemistry of Paracelsus all matter is composed in varying proportions of salt. It was the firm coherent principle, or the fiery or the combustible. Nearly three per cent, by weight, of the ocean is made up of salt, and beds of it are found in strata of all geological periods from the Silurian up. It is found in the saline lakes and most all rivers. It is in the very air that we breathe. All mammals must have it or they die.

Not only in ocean, in air, and beneath the earth's surface do we find it. Turn to yonder terraced hill, Khasm Usdum, on the southwestern shores of the Dead Sea. Here a cliff of solid rock salt from thirty to sixty



feet high, capped by white marl, extends for a distance of nearly seven miles along the shore of the lake. And the entire Dead Sea, in length forty-seven miles, its greatest breadth ten miles, is a mass of liquid boiling salt, piling high salt reefs upon its shores. Upon its salt borders cities are built. Surrounding it are great salt valleys, upon one of which David fought a victorious battle with the Edomites. Why go so far as Palestine? Salt is found to a greater or less extent in most all countries. You can take the morning train and go to the salt mines. Especially is it abundant in England, Germany, Switzerland and the Australian Alps; in India, both in the salt range of the Punjab and in the great salt lake of Sambur in Rajputana; in China and North America. In Galicia, a province of Austria, among the mines of salt there are two hundred and eighty miles of underground passages. Salt is universal and a necessity, and in this it is illustrative of the Grace of God.

Secondly, in the condition of its being,



salt symbolizes Grace. Salt is obtained by evaporation, or freezing of the water of the ocean, of saline lakes or wells, or by mining in beds of rock salt. Hence we see that before salt is had there must be a yielding, a decomposition of former substances. And in this salt is representative of the Grace of God in our lives. Before Grace is installed in the soul there must be a yielding, a giving up, a decomposition of previous character, and then the sparkling life of Grace appears.

Thirdly, in its power to achieve salt is emblematic of Grace. Salt is the chief source of chlorin and soda, and hence has many and important uses in chemistry and industrial arts. For the disintegration of obstacles, for the trials and experiments of life, and for the constructive efforts of man to achieve Grace is an essential adjunct.

Fourthly, in its disposition to reverse destinies salt is symbolical of Grace. The Dead Sea receives the waters of the Jordan, El Hessi, El Fireh, Arnon, Zerka Ma'in, Kidren, and several lesser streams, and as



the Dead Sea, like all other salt lakes, has no outlet, the consequence is that the waters which enter it pass off in the form of vapor into the atmosphere. The quantity of water poured into the basin of the Dead Sea must be very great, especially in April and May, when the Jordan is swollen by the melting of the snow in the Lebanon range. But such is the dryness of the air and the heat of the sun's rays in the Ghor that this increased supply fails permanently to raise the surface, which seems only to rise and fall within the limits of ten to fifteen feet between the months of October and May, as estimated by Dr. Robinson.

Why this condition of evaporation? Within the salt that fiery, combustible chlorinate, the child of salt, which has its maturity in that greenish-yellow, very poisonous, liquefiable gaseous element, with an offensive odor, which, with its remarkable affinity for hydrogen, an essential of water, enables it to decompose water. Hence the properties of the salt lay in wait for the inflowing waters, and clasp



hands with the hydrogen, the element of water, and together they throw the inpouring streams heavenward in the form of vapor, to seek the glories of the sky. And in this salt is illustrative of Grace. Grace lies in wait for the incoming souls, and clasps hands with the best that is in them, and turns them heavenward to discover the glorious beauty of the eternal Day, and bids them linger amid the splendid promises of a loving, pitying, wooing Mercy.

Fifthy, in its beauty salt is illustrative of Grace. In Galicia, down in the mines of salt, including about two hundred and eighty miles of underground passages, are chapels, cathedrals, theaters, halls of reception, and the altars are crystalline, the columns are crystalline, the ceilings are crystalline. When the emperor, and the princes, and the lordship of the land come, all this is lighted up, and the scene is matchless for beauty. The mighty men walk through, some to worship in chancels, some to be entertained in the theaters, and all the floor, all the pillars, all the ceiling are of crystal.



Salt is beautiful to the naked eye, but put it under a microscope and you see the stars, the splinters, the shafts, and the bridges of fire-glint of the sun. No human skill has ever put in Alhambra or St. Peter's such marvelous beauty as God has put in one crystal of salt. An angel would need to take all of time with an infringement upon eternity to sketch the beauty of that which we sometimes cast aside as of no importance.

And I must tell you that the Grace of God is beautiful and beautifying. Have you observed a soul charged and lustrous with it? I have seen it bring from the blackest characters of sin a sparkling crystal of purity. I have seen it brace up the stooped shoulders, put briskness into the step, twinkle in the eye, lifelike beauty in the cheek. I have seen it hang pictures on the walls of homes. Put down cheery carpets. Hoist windows and drive the foul airs of a sin-contaminated breath from the premises, and permeate every room with glory. I have seen Grace call together parents and children in a love-abiding home and bathe



them in the sublime raptures of heaven. I have seen it rob a growling husband and father of his peevish heart, cast from his brow the frown, and from his walk the stagger, and touch up his old sin-abused body, and adorn it with the splendors of the temple of the Holy Ghost. And Solomon in all of his glory was not arrayed like one of these. Never minimize for a moment the wondrous beauty of the crystal salt. But all the grandeur of the sun-lit earth, bewitched and wooed at nightfall by the dazzling planets in the skies afar, can never compare with the infinitesimal touch of the glories of Grace.

The horse of the Rev. Dr. Eastman, Secretary of the American Tract Society, during the battle of Sedam, struck him on the knee-pan. His leg swelled and stiffened, until the pain became almost unendurable. When he could no longer stand, he gave his horse to a servant, and laid himself down on the ground. As he lay there suffering and thinking, he heard a voice, "O, my God!" He thought, can anyone be swearing in such



a place as this? He listened again, and a prayer began; it was from a wounded soldier. "How can I get at him?" was his first impulse. He tried to draw up his stiffened limb, but he could not rise. He put his arm around a sapling, drew up his sound foot, and tried to extend the other without bending, that he might walk, but he fell back in the effort, jarred through as though he had been stabbed. He then thought, "I can roll." And over and over he rolled in pain and blood, and by dead bodies, until he fell against the dying man, and there he preached Christ and prayed. At length one of the line officers came up and said: "Where's the chaplain? One of the staff officers is dying." "Here he is, here he is!" cried out the sufferer. Can you come and see a dying officer?" "I can not move; I had to roll myself to this dying man to talk to him." "If I detail two men to carry you, can you go?" "Yes." They took him gently up and carried him. And that livelong night the two men bore him over the field, and laid him down beside bleeding,



dying men, while he preached Christ and prayed. Lying thus on his back, the wounded chaplain could not even see his audience, but must look always heavenward into the eyes of the peaceful stars—emblems of God's love, which even that day of blood had not soiled or made dim. But the eternal brightness of that suffering, sympathizing, pleading soul was more beautiful than all the glittering skies. The crystal salt is startling for beauty, but the love of the dying chaplain was heavenly lit with divinity.

Sixthly, salt is a preservative, and in this it is emblematic of Grace. The antiseptic properties of salt have led to its general use in preserving all organic substances from decay. It is a preventative to the development of intestinal worms. The energies would flag, the lungs would struggle with the air, slow fever would creep through the brain, the heart would flutter, and the life would cease without salt. It is essential to the living. Also by draining the moisture from lifeless fleshy substances in use for



food, salt preserves them from decomposition. Hence as a preservative salt is essential for both the living and the dead.

And I must say to you that the Grace that Christ preaches is the healthiest thing in this world. It will calm the pulse, soothe the nerves, quiet the spleen, and invigorate the whole body. When the Grace of God encompasses the earth disease will be at its minimum. Men will live to be a hundred and become tired and say, "It is time for me to go away." And then pass away without a groan.

Years ago in Philadelphia there was an aged bank president, somewhere in the nineties. After the close of a business day he came home and lay down on the sofa, and said to his daughter, "My time has come, and I must go away from you." "Why, father," she said, "are you sick?" "Oh, no, I am not sick, but the time has come for me to go away. Have it put in the morning papers about my decease, so they won't expect me in business circles." And instantly he ceased to breathe. What a glorious

transition from this world! That is the ideal way, the way Enoch went.

Grace is essential to the body. It rolled away the stone from the stone-hewn tomb in which the Savior lay, and clutched from death His torn, lacerated body. It, too, like salt, is essential to your dead body, if you will come forth in glory. I know there are insoluble mysteries, and many doubts thrust at the resurrection of the body by modern scholarship, but I must forever believe that my old body, in which I formed all the earthly relations of my soul, will of necessity forever sustain unique relations to this soul of mine, the soul which is the lover of human relations. Mother's, wife's, baby's face must never be lost from my soul. The bodies that I love must sustain, and forever, some special relation to me. Brethren, Grace is essential to our dead. It pulled Jesus' body out of death, and we must have faith to believe it will somehow preserve the forms of all them who sleep in the dust. Grace, like salt, is essential to both the living and the dead if they will keep.



While I believe that Grace preserves the body, its power is chiefly seen in the soul. It takes that which is hard, and cold, and repulsive, and casts it out. It makes the soul over again. It makes life glow with a new promise. Go all through the underground falls of Weilitzka, and through the underground kingdoms of Holstadt, and show me anything so grandly beautiful as this eternal crystal? It throws a beauty over the life, a beauty over the heart. Christ comes into the soul and casts over it the glow of a summer garden, as He says, "I am the rose of Sharon, the lily of the valley." He throws over life the beauty of a spring morning as He says, "I am the light of the world." He sends an energizing thrill throughout the earth as He says, "Ye are the salt of the earth." Because you are heirs of Grace. Yes, Grace is the salt of the universe. Salt in its abundance; salt in the condition of its being; salt in its power to achieve; salt in its disposition to reverse destinies; salt in its beauty; salt in its keeping power of both the living and the dead.

Let me close with the words of John Newton :

“Amazing grace ! how sweet the sound  
That saved a wretch like me !  
I once was lost, but now am found,  
Was blind, but now I see.  
'Twas Grace that taught my heart to fear,  
And Grace my fears relieved ;  
How precious did that grace appear  
The hour I first believed.

“Through many dangers, toils and snares  
I have already come ;  
'Tis grace hath brought me safe thus far,  
And grace will lead me home.  
The Lord has promised good to me,  
His word my hope secures ;  
He will my shield and portion be  
As long as life endures.

“Yes, when this flesh and heart shall fail,  
And mortal life shall cease,  
I shall possess, within the veil,  
A life of joy and peace.  
The earth shall soon dissolve like snow,  
The sun forbear to shine,  
But God, who called me here below,  
Will be forever mine.”



# APPENDIX

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LOUIS MARX AND BROTHERS, 516, 518, 520 and 522 MADISON AVENUE, COVINGTON, AND 840 MONMOUTH STREET, NEWPORT. These brothers, Louis, Simon and Milton, began in the FURNITURE BUSINESS in Covington, January, 1896, at No. 521 Madison Avenue. Two years later they added No. 523, more than doubling their capacity for business. Six years later their business had outgrown even their own expectation, and they secured the entire property of what was formerly the Latonia Hotel, and erected there a four-story furniture house, containing a store-room capacity of 65,000 square feet, the most elaborate furniture house in Kentucky. This large building is found to be inadequate space for their great business, and there is now in process of erection in the rear of their furniture house a new adjunct, 250 feet in length and four stories high, adding to their present store rooms 25,000 square feet, making a grand total of their Madison Avenue store of 90,000 square feet. To illustrate, if one room 50 feet wide were



constructed of this entire space the room would be about six average squares in length, or almost one-half mile. All this interior is filled with furniture of the latest designs.

The Marx Brothers started in business in Newport in a small way seventeen years ago. They have extended the building of this business several times, and intend to add another story next year.

This rapid growth of the business of the Marx Brothers is not surprising when one knows the genial brothers. Through their adaptability to their business they have acquired the art of buying in vast variety of styles, and making such deals as to enable them to sell the best furniture at astonishingly low prices. Then again, being self-made men, they have a peculiar interest in those whose income is limited, but who need the comforts of a well-furnished home as much as the rich. This the Marx Brothers have made possible for the smallest income. A little cash payment, followed by small monthly payments, will create a new home,



and a wealth of happiness for young married people. If contemplating the furnishing of a new home, be sure to visit the Marx Brothers' palace of furniture.

HARRY F. RIVARD, BUTCHER, WHOLESALE AND RETAIL DEALER IN BEEF, VEAL AND MUTTON. STORE, 235 PIKE STREET; SLAUGHTER HOUSE, LEWIS STREET. Telephone South 239—L. The selecting of food for a family is one of the most responsible obligations of parents. It is not best that your children should be excessively fed, but it is absolutely essential that they have pure food. The gravest question of food selecting is that of meat. It never pays to run to the man who has meats at the lowest prices. Keep away from him. Better give your child a much smaller meat diet and have it fresh and pure. Every summer Chicago and other great cities number their thousands of children victims of poisonous meats. If you can not afford the best quality, better turn vegetarian. However, in our climate some meat is necessary to withstand disease.



Very little sweet or starchy diet is essential to the healthy, brawny development of children. Good beef steak is very essential. It invigorates the tissues, stimulates the energies, builds to the faculties of the mind, and averts those maladies incident to enfeebled, starved bodies. The great masters have been eaters of choice meats. If you want to make sure of procuring the choicest meat foods, call upon Mr. Rivard. He will not sell you impure meats.

THE BATTAGLIA BROTHERS, 702 AND 704 MAIN STREET, CORNER SEVENTH, DEALERS IN ALL KINDS OF CHOICE FRUITS AND VEGETABLES. The acids of fruits are essential to the digestive organs. Fresh vegetables afford a nutriment that makes the mind and body clear and active. So many people think they can not afford fruit. It is better to give your money for good oranges, apples and other fruits than pay it out for sick children. Never buy faulty fruit because it is cheaper. Faulty fruit is diseased fruit, just as people are dis-



eased. Feed it to your children, and their health is impaired. For the best qualities and carefully assorted fruit go to the Battaglia Brothers. They have established a reputation in fruit supplies, and will not sell you diseased goods.

HENRY DEPENBROCK, WHOLESALE GROCER AND FLOUR DEALER, SOUTH-WEST CORNER PIKE AND CRAIG STREETS, TELEPHONE SOUTH 455. To support comfortably his family is the first duty of man. Every transaction honest and clear adds to the joy and respect of his home. He must not, therefore, allow himself to become engrossed in debt; he must live within his means. The grocery bill is the hardest to reduce. The reason is so many trade on the book, and no man can sell as cheaply on paper as he can for cash. Too, one with a book is more apt to buy unnecessary things. Count out how much money you have to spend for groceries for the week and go to, or call up Mr. Depenbrocks grocery, and he

will save you 20 cents on the dollar. His goods are always fresh, for he sells out his stock every few days, so great are his sales. His goods have no time to get old on the shelves. There is no man in the city that saves more money for a family than he.

Starting in the grocery business with his mother, Mr. Depenbrock by his honesty and enterprise has worked his way up, and now is one of Covington's most aggressive merchants. Visit his store, price, and try his goods, and increase the amount of money you lay aside weekly for emergencies.

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who has lived and died and failed in this.  
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clothing. The true husband and father must be responsible for the comfort and well-being of his family. To effect this, there must be one place in this wide world that is dearer to them than all others—"our home." Have you this happy possession? Happy that man, however meager his income, who lives in his own house. Why spend foolishly and sinfully every week money which, if applied as payments, would soon pay for a comfortable home? Ed. E. Walker and Company will explain to you how you can live in your own house, move within the next few days, and pay for it as you would pay rent.

In these days of accident do not neglect your insurance. The cost is so little that a few dollars will insure your household goods for several years. Ed. E. Walker and Company represent the safest insurance companies. All losses promptly settled. Inquire of them about insurance, and let them explain to you the plan of their surety bonds.

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43 Pike street. To fill life with things not to be regretted of one should never put off for tomorrow what should be done today. Have you your family likeness? Suppose you should wake up some morning and find baby very ill, wife or husband suddenly taken with fatal disease? The most inexcusable grief is that "I have no likeness of him!" Mr. Kloo, who has made photographs for the groups of this book, will make photos of your family at very little expense to you. Visit his studio and let him advise you.

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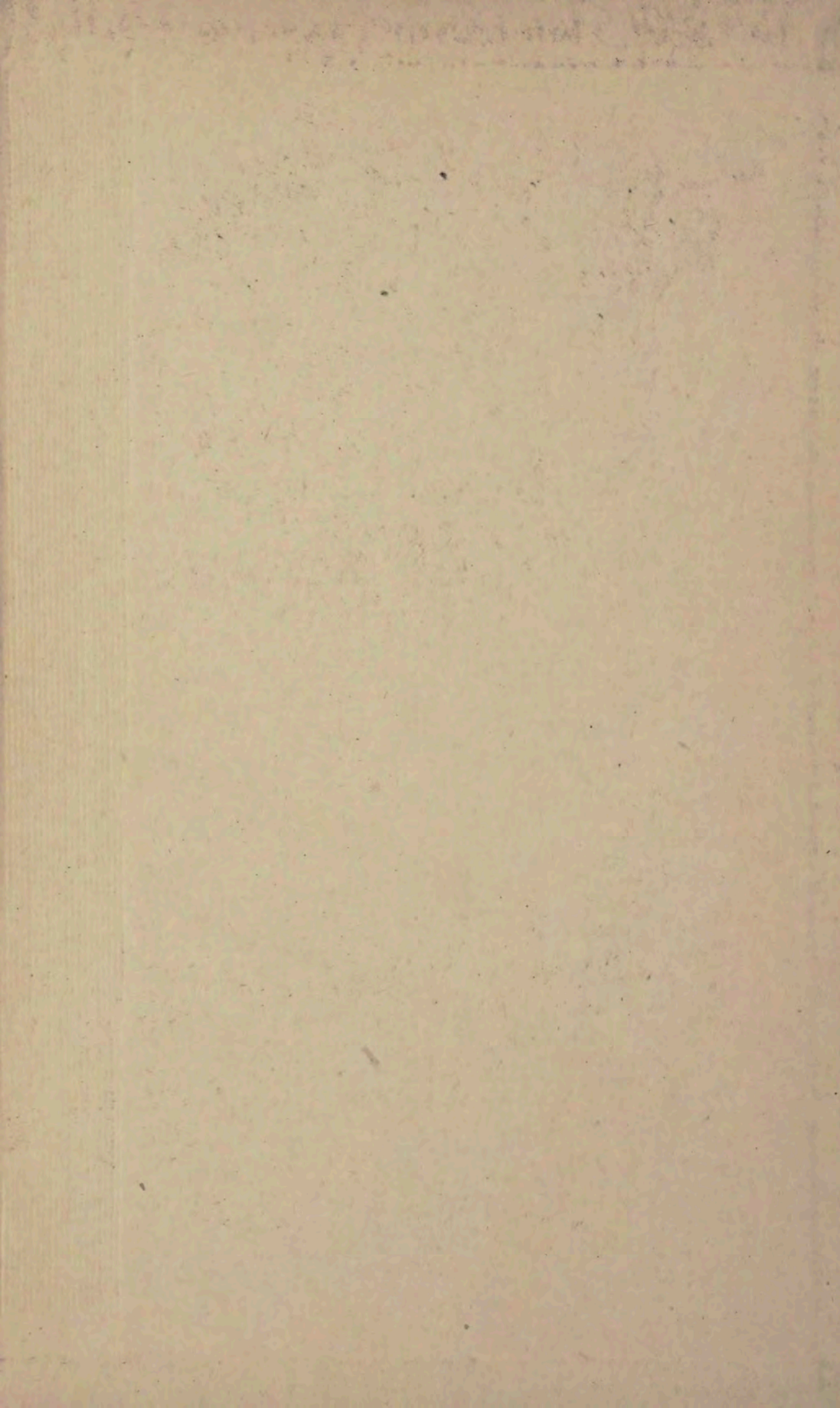






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