



2024 Opening Day a Success

April 1 opened the 2024 season with a worship service and reception. The Curator, James Trader presented an address on J. W. McGarvey, one of the ministers who preached in the Meeting House. (Photos by Chuck Perry)



Chair of the Cane Ridge Board, Rev. Dave Carr talks with Assistant Curator Linda Faris during the reception.



Rev. Josh Snyder, Associate Regional Minister of the Christian Church (Disciples of Christ) Herb Ray and Rev. Vicki Ray, pastor of Antioch Christian Church (Disciples of Christ) participate in the worship service.

Former Trustee Passes Away

Wendell Kingsolver, 96, was born in Winchester, KY and served in the Navy before returning to Carlisle, KY to serve as a doctor. He was married to Ginny for 63 years before



her passing in 2013. He was married to Eva Lee for ten years before his death on May 30, 2024. He served for many years on the Cane Ridge Board of Trustees. The family requests that you make donations to your favorite charity, plant a tree or take a walk outside with a child.



Pastor of Clintonville Christian Church (Disciples of Christ), Chuck Kemp accompanies singing.

Trees Fall During Spring Storm on May 19, 2024



Three trees came down during a storm on May 19. Three picnic tables were damaged but no buildings were affected.



SPEAKER

The Curator is available to preach or speak to a fellowship group about Cane Ridge throughout the year. Please contact Cane Ridge to schedule a speaking engagement as early as possible. Honoraria or Donations for the ministry of Cane Ridge are expected, and, depending on the amount of travel required, mileage and housing may be necessary.

GIFTS TO CANE RIDGE

Gifts to continue the mission and ministry of Cane Ridge should be sent to:

Cane Ridge, P.O. Box 26, Paris, KY 40362-0026

The address printed at the right was given on April 1, 2024 on the opening day service.



Notes from the Ridge

By James H. Trader, II

J.W. McGarvey, Preacher and Educator

J. W. McGarvey is believed to have preached at Cane Ridge on several occasions, but not on a regular or ongoing basis.

The life story of J.W. McGarvey was to be written by his son, John William McGarvey, Jr., who had been given his father's blessing. However, J.W., Jr. died months before his father died, and the responsibility fell to the younger son, James Thomson McGarvey. He wrote some, but passed away in 1938. The surviving family requested that W.C. Morro assume the mantle. Morro completed his work in early 1940.

John William McGarvey was born near Hopkinsville, Kentucky on March 1, 1829. He is described as being about five feet, seven inches tall and of medium weight. His head was round and his posture was erect except he was somewhat round-shouldered. His eye was clear and penetrating, blue gray in color. His hair was dark brown to black but by the end of his life was decidedly grey. He wore a beard most of his adult life.

His father was of Irish stock and his mother's family from Scotland. Both families eventually settled in Kentucky. McGarvey's father passed away after six years of marriage, leaving his wife, Sarah, with 4 children, 3 girls and John, aged 4. Sarah married Gordon Saltonstall who was a widower with nine children. They would have six more children for a total of nineteen. McGarvey said his stepfather made no distinction between his children, being a just man. When his father died, the estate was divided equally among them, with one share going to Bethany College, a twentieth child as it were.

When McGarvey was ten years old, his stepfather moved the family to Tremont, Illinois. This was a fortuitous move for McGarvey's education since there was an excellent school there that prepared him for college, having learned spelling, reading, geography, arithmetic, English and Latin Grammar. As his family had been a part of the Christian Church, his choice was to attend Bethany College, founded in 1840 by Alexander Campbell. An older brother had graduated the previous year. He entered in April, 1847 and graduated on July 4, 1850. There were 128 students enrolled and 12 in McGarvey's graduating class.

McGarvey told of his time there, that father Thomas Campbell, though blind and frail, enjoyed being asked to preach, but his sermons usually lasted two hours so it was his son, Alexander, who usually preached. Students were often asked to sit with Thomas and follow along in their hymnal or Bible while the old man recited them from memory, so that they might correct him if his memory failed. McGarvey often filled this role.

Upon graduation, students delivered addresses, the Greek address and the Valedictory. McGarvey was honored to present the Greek address. McGarvey did not take the course of study for ministry although he did make his confession of faith in 1848. He honed his oratorical skills in the literary society of the college and spoke and debated regularly.

In 1853, Alexander Campbell wrote in the Millennial Harbinger of McGarvey, "He was one of our best and most gifted students, and no one left the College, during his years there, with a higher or a more enviable reputation, for all the elements essential to a learned, useful, and exemplary man. He has not disappointed the expectations of his Alma Mater



or his friends, but is yearly growing in favor with the church and all the people of his acquaintance."

It was during McGarvey's first year in college that Alexander Campbell would travel to Scotland. Campbell would be arrested in Scotland, largely because he was believed to be sympathetic to American slavery. McGarvey was one of the leading students in a letter writing campaign to plead for Campbell's support.

When McGarvey's family was traveling to Bethany from Illinois to visit, his stepfather contracted cholera in Maysville, Kentucky and at Marietta, Ohio was put ashore to die.

The arduous journey was later described by McGarvey when he graduated and returned home to Missouri. "The homeward journey was made by steamboat from Wellsburg, Virginia to Beaver, Pennsylvania; thence by canal boat to Erie; thence by one of the lake steamers to Chicago; thence by canal boat to LaSalle; thence by steamboat down the Illinois river to Peoria;

thence by stagecoach to Springfield; thence by railway, the only one in the state and the first he had ever seen, to Naples; thence by stagecoach to Quincy; thence by row boat down the Mississippi ten miles to Hannibal, Missouri and thence by stage-coach to Fayette County, Missouri." He determined that he was called to preach and was invited to follow an evangelist to learn the trade. He was concerned that this would make him an imitator, rather than a good preacher. He taught in a private school for boys while he studied on his own, Latin, Greek and other readings. After two years of such study, he was called by a church as its pastor in 1852. Thomas A. Allen said that "his sermons always closed with a thrilling exhortation to sinners, and in this kind of oratory he had no peer within my acquaintance, unless it was John Allen Gano, a boon companion and fellow-laborer with him when they were both young men in Kentucky." He prepared outlines of his sermons filling a page but usually left them at home when he preached. These he kept until 1887 when his home burned. He said, "I made it a rule to repeat several times, as opportunity offered, every sermon that I considered good, but restudying and often reconstructing it before repeating it. I seldom repeated one before the same audience, and never till after a considerable length of time, and usually when I did so it was recognized by some of my hearers who often complimented it on the improvement made. It is a fact that people like to hear a sermon repeated when they can see marked improvement in it, and they delight in hearing several times a really good one." He noted that Moses Lard said he had repeated one sermon four times in two years but that he, himself was not quite that brave, noting, "After preaching at a place which I visited only occasionally, a sister said to me, 'Brother McGarvey, that's the third time you have given us that sermon, and I think we could enjoy hearing it again.' Of course, I was somewhat confused, for I was not aware of repeating it there even once."

He would next be called to the Dover, Illinois church and he married Otwayana Frances Hix on March 23, 1853. It was said that she was a girl of eighteen with a bright face, a perfect form, a high school education and was also a sweet singer. The newlywed couple traveled to the convention of the American Bible union in Louisville. On this trip, he purchased many books and a new buggy to transport his new bride. McGarvey aided in the construction and the instruction of a boarding school for young ladies.

J. W. McGarvey (continued)

While there, he told of baptizing in the Missouri River when the ice was a foot thick and of baptizing delicate ladies in wintry streams but never hearing of them suffering injury from it.

McGarvey attended at least two debates in these years, one with the evangelist Benjamin Franklin who would become a lifelong friend. McGarvey conducted three debates, one with a Methodist, one a Presbyterian and one a Universalist. In Paducah, Kentucky he debated a Presbyterian minister in 1859, taking the Baptist and Disciple position regarding baptism. This debate is said to have made the Paducah church one of the strongest in the area.

McGarvey stood with other ministers against secession prior to the Civil War. The fourteen ministers appealed to Christians to not participate in the war. They published five points: Christians could not participate in a fraternal strife; the unity of the church must be maintained; war destroys the Christian characters of those who participate in it; a united course of action would give the brotherhood great power when the war closed; non-participation would harmonize with the policy of early Christianity. Christians were to promote peace.

He had begun to hold meetings once a month for negroes only. There were objections to gathering large groups of negroes but he continued nonetheless. Later, when he lived in Lexington, McGarvey would often assist in funerals for the Negroes he knew, including the wife of one the janitors at the Broadway Christian Church. In 1890, at the General Convention, a Board of Negro Education and Evangelization was formed and headquartered in Louisville. McGarvey was one of the original board members, five black and six white. The board was dissolved ten years later when oversight was given to the Christian Women's Board of Missions. When Second Christian Church was formed from the African-American members of the Main Street Christian Church after the Civil War, McGarvey often worshipped in the congregation and sometimes preached. He was one of several who organized a school for negroes who would preach the gospel. At one point, there were as many as seven black ministerial candidates. The paternalistic nature of this venture found criticism by many including L.L. Pinkerton who had earlier tried to establish such a school. Both efforts were unsuccessful in the end.

McGarvey would spend the next 12 years in Missouri before moving to Kentucky in 1862. The minister at Main Street Christian Church in Lexington, Winthrop H. Hopson left, and McGarvey was called to fill the position. The church was founded in 1831 and united with Barton Stone's group in 1832. McGarvey sold his home in Dover and purchased 14 acres a mile and a half east of Lexington where he built the house he would live in until 1887.

His church in Missouri would write a resolution recommending him to his new charge which was published in several journals. Part of their recommendation reads: "Our beloved J. W. McGarvey has this day tendered his resignation as our pastor, and whereas we deeply regret the separation, feeling, as we do, that for nine years past we have, as a church, been greatly blessed and benefited by his upright and Christian walk among us, his lucid and able instructions, his earnest and faithful exhortations to a higher state of virtue, morality and Christian perfection. Therefore, resolved, that in accepting his resignation, as a testimony of our high appreciation of his merits, both as a citizen and a Christian minister, we tender to him our grateful acknowledgements for that, pure and Christian example which, both in public and private, he has ever set before us."

Lexington was fast becoming the center of the Stone-Campbell churches, especially after Alexander Campbell's death in 1866. It was close to the center of the population of the country and of the membership of the Disciples. It was also southern enough for the southern churches to accept while the north was not antagonized by its location, much of the way Kentucky stood during the war.

The Main Street Church managed to survive the divisions caused by the war, when many other

churches did not, largely because of McGarvey's leadership and his teachings that the New Testament principles against division. After the battle of Richmond in 1862 the church was used as a military hospital by the confederate forces. The congregation met in the Oddfellows hall for three months.

McGarvey lost his oldest daughter and his mother within a few months in his second year in Lexington. To his three children he moved with him, he and his wife added three more by 1868.

For years, McGarvey had been working on a Commentary on Acts and it was completed in 1863. The Civil War was a constant distraction from the work as a Federal Camp in Missouri was only twelve miles from his home and he could hear the cannons from a battle there. The Commentary would be part of McGarvey's lasting legacy. His exposition on what it means to be saved and what a person must do would solidify a still-forming doctrine for Disciples. The first issue had a print run of 1600 copies, remarkable since it was in the middle of the war. It would be reprinted at least a dozen times and is still used in some colleges.

When he graduated from Bethany, Alexander Campbell offered McGarvey a position on the faculty as a teacher of mathematics. He was offered the same position years later but declined both times. Later he was offered the chair of ancient languages but he recommended C.L. Loos who took the position.

A school in Georgetown, Kentucky had been started in 1836 and then moved to Harrodsburg in 1840. It was called Bacon College. It closed in 1850 but was begun again in 1857 by graduate John Bowman and renamed Kentucky University. Bowman had the idea to create numerous colleges in the University, Bible, law, medicine, arts, etc.

In 1857, Robert Milligan, President of Kentucky University in Harrodsburg, invited McGarvey to join the faculty but he did not want to leave Missouri at the time. He would later be asked to become professor of English Literature but declined, saying he would only be tempted if offered the position teaching the English Bible.

In 1864, McGarvey was appointed to a committee to inquire in reference to the advantages and disadvantages of each of the various places that may be suggested for the permanent location of a University.

Kentucky University, the precursor to Transylvania University, moved from Harrodsburg to Lexington in 1865, following a fire, and McGarvey was invited to become the Professor of Sacred History in the College of the Bible on its campus. He would provide the template for ministerial education for the College and for other colleges around the country. The Kentucky state legislature started an Agricultural and Mechanical College which was also placed under the umbrella of the University, although it was not a state institution. This institution would eventually become what is now the University of Kentucky. Milligan moved from President of the Kentucky University to President of the College of the Bible. For some time, he was able to hold the pastorate at Main Street and teach about two hours a day at the College but as more and more time was demanded by the college he resigned in 1867 to spend more time teaching and he began to serve country churches.

A report in the Millennial Harbinger notes that three ministers including McGarvey, conducted a protracted meeting at Antioch Christian Church on the Fayette, Bourbon County line. Between 9 and 11 additions were made to the church.

In 1864, a new issue was raising its head in the church. As pianos and organs became easier to get and ship by rail, churches that had never had instruments suddenly had the opportunity. For many, it was an extension of the instruments and singing they had at home. In November of 1864, McGarvey would write an article for the Millennial Harbinger opposing the use of the organ but he would also say that it was up to the independent congregations to make their own decision. He did not refuse to preach or attend a church which used instruments but he did request they not be used while he was there. Some churches complied and others did not. He did say that the use

of the instruments in churches is an innovation of the Mother of Harlots. He noted that the New York church which used an organ is attended by its usual accompaniments, pew renting, dancing and theater going. Even McGarvey's beloved Main Street church adopted the use of the organ, as did its successor, The Broadway Christian Church, although it is said they did not use it when he was in the audience. McGarvey left the Broadway church and joined the Chestnut Street Church but continued to fellowship with the Broadway congregation regularly.

McGarvey served the Bethlehem Church in Clark County and when he was leaving in 1906 he arranged for a new minister. Upon his leaving, the church voted to install an organ.

McGarvey's arguments have been criticized because of apparent inconsistencies. He opposed the organ because instruments were not authorized by the New Testament, yet he approved of Missionary Societies and Colleges. His argument was, "We might be excusable for adopting means not mentioned in the Scriptures, for spreading a knowledge of the gospel, and still inexcusable for introducing in our worship of God, an element which he has not authorized."

One incident shows that although McGarvey was quite conservative in most things, he was open to some innovation. In 1909, a 40-year-old woman applied to the College. The faculty was inclined to reject the application based on her age. McGarvey championed her, saying she was an organizer of the Christian Women's Board of Missions and had often led worship, prayer and singing but she wished for more preparation using the Bible and for facility in playing the organ. Women were not admitted until 1904 and although McGarvey was not in support of their inclusion, he did not fight it once it was accomplished. He was still opposed to women preaching. At first only the women married to students attended but soon those seeking instruction toward religious education were admitted.

In the summer of 1866, McGarvey was invited to return to Dover, Missouri to preach a revival there. On the return trip with his son, his stagecoach was held up around Warrensburg, Missouri by highwaymen. The passengers had all hidden their goods or sent them ahead by post so the robbers took one of the horses. The driver intended to walk ahead for a mile to get a replacement for the horse from a farm. The driver was so shaken up that he would not go alone and as McGarvey, his son and a middle-aged woman were the only passengers there was a dilemma. McGarvey would not leave his son and the woman unaccompanied so the woman walked with the driver as a bodyguard.

In March of 1868, McGarvey conducted the funeral service for Raccoon John Smith.

The Church at Main Street had grown so large in 1869 that overflow meetings were held in the Oddfellows Hall. A search for a new location continued until the Presbyterian church at the corner of Second and Broadway came up for sale and it was purchased to become Broadway Christian Church. In 1870, McGarvey gave up his country churches to become the church's pastor and he would continue until 1902. Divisions would occur as the Main Street Church attempted to control the Broadway Church rather than allow it to become a separate body. This controversy would be felt in many metropolitan churches as congregations outgrew buildings.

As a preacher, McGarvey was well-regarded. He was said to never preach less than 35 minutes, often longer. One listener said that "he had heard men who could preach greater sermons than he, but taking him Sunday after Sunday, week in and week out, he was the best preacher he had ever heard."

In 1875, Robert Milligan died as his Commentary on Hebrews was being edited. McGarvey was invited to write the biographical sketch for that volume.

Things at the University would change. Two factions developed, one wanted to base the curriculum on the needs of society and the other the needs of the church. McGarvey wanted to educate ministers and

J. W. McGarvey (continued)

provide a Christian education for others, while John Bowman wanted to focus across denominational lines and serve the public in a more general way. For a time two institutions existed, one meeting in the basement of the Main Street church. McGarvey was asked to resign but after his refusal he was removed from his position. The Church was behind McGarvey and attendance at the college dropped from 122 to 35 in the early 1870's. The other colleges saw a drop in numbers as well. Sadly, Bowman was forced from the Main Street Church. In this time McGarvey only received half of his previous salary.

Another controversy developed as concepts of education for ministers were changing. McGarvey and others were also concerned about Divinity Houses associated with state sponsored institutions and thought that the influence of politics might cause problems. Many were concerned about the kind of education and of the term "pastor." It was also said that the terms "theological" or "Seminary" would be a death sentence for any school associated with the church. Likewise, the term "Reverend" was a sore point. He maintained that the preacher has no authority in the church unless he has been elected as an elder, and then he has that of an elder and only that. He held that the only titles should be minister, preacher and evangelist. This would further divide the church.

Graduate students and undergrads sat in the same classes together at the College of the Bible and only the requirements changed.

The debacle saw the board of curators of the College ask the Kentucky Christian Education Society to nominate for the professorships. The Society nominated Robert Graham to be president and McGarvey to return to his old position. The board, weary of the fight, accepted the nominations.

Eventually the two Colleges of the Bible became one again and McGarvey's institution returned to the University. This was the beginning of the institution which would eventually lead to today's Lexington Theological Seminary.

McGarvey became a prolific writer, his sermons often being collected and his class notes being published. His articles appeared in numerous journals. In 1868, he was one of five editors of "The Apostolic Times" a short-lived journal published in Lexington. He became a contributor to The Christian Standard, having a department on Biblical Criticism. This column was a popular success because it was written for people, not simply scholars. His conservative understandings would see many controversies with the liberal wing of the church, including the editors of The Christian Century, which included a statement by H. L. Willett of how McGarvey considered his opponents, "the ill-informed writer, a man is a fool, a scoundrel, an infidel or a traitor because he does not hold my opinion." One friend asked why he often wrote such fierce assaults on others in print, that he would be unlikely to speak in person. Before he could answer his wife said, "I am glad you asked him that, for we all think that he ought not to write in that style." He laughed and said, "My subjects deserve it."

In 1897, he wrote A Guide to Bible Study which would remain in print for decades. He also wrote Commentaries on Matthew and Mark, which were not quite as well received.

McGarvey had always wanted to travel to the Holy Land but could not afford the trip. In 1879, he had the opportunity and former students raised the funds for his trip. The next year he would publish "Lands of the Bible," which would be a classic for Biblical History and Archeology. The trip would be marked by near tragedy. Two miles from Sidon they stopped to bathe in the sea. A strong current prevented the exhausted McGarvey from returning to shore and he lost consciousness. He was rescued by his companions and rested in their camp for two days before he was strong enough to continue. This trip would be a topic he returned to for the rest of his life.

Another title which was quite popular was a

two-volume work called Evidences of Christianity. His book on the Authorship of Deuteronomy was what he considered his magnum opus, while his book on Jesus and Jonah was lesser known. A book of sermons was probably his best-seller.

In 1893, his class notes were printed for his four courses and they are still used in some of our conservative schools. His reputation drew students from across the church and from other countries as well, many from Australia.

In today's mind, it might seem that one as conservative as McGarvey, who opposed instruments might be opposed to Missionary Societies but this was not the case. He also served on many boards and as an advisor to many organizations including the Kentucky Female Orphans School, now Midway University. In 1864, McGarvey prepared a Scripture Question Book for use in the Female Orphans School and it was used in other institutions as well.

In 1873 McGarvey became president of the Kentucky Christian Sunday School Association, which had as its goal "to increase the number and efficiency of Sunday schools with the state of Kentucky." His viewpoint though would also cause controversy in the direction of missions funding. Many were concerned that centralized offices would give a small group too much power in the decision-making. McGarvey proposed that local churches could direct where the money went. This caused many to cease support of foreign missions, preferring to keep everything closer to home.

It was commonly believed that McGarvey had memorized the entirety of the Bible and that if every copy of the Bible disappeared, he could reconstruct it from Memory. McGarvey himself said this was greatly exaggerated.

It was in 1895 that McGarvey would become President of the College of the Bible until his death in 1911. He felt that a President was a senior among equals. Faculty meetings were pleasant gatherings and he was known to have a good sense of humor. A decision was made for the senior class and the faculty to wear academic regalia, something McGarvey disapproved of. When the faculty voted yes, they told McGarvey that he should also wear cap and gown. He responded emphatically, "I shall do no such thing. You can't make a monkey out of me." The faculty quickly revealed by their expressions that this was a joke.

Though the controversy would take another dozen years to fully fester with the heresy trials that took place at Transylvania, McGarvey would take an early position against the so-called "higher critics." He would be gone before he would see the separation that would see the Independent Christian Churches become a separate body. That he was the prevailing conservative in the movement led many to study under him. One such student arrived and said, "Brother McGarvey, I have come here to learn how to defend the Bible." To which McGarvey replied, "Then, young men, you better pack your collar box and go back home. The Bible needs no defense. It will take care of itself."

The impact of the divisions in the college and the church would have profound effects beyond the simple separation of the church. Financially the college suffered and attendance dropped. Many of the ministerial students had trouble finding pulpits.

As McGarvey grew elderly his hearing was particularly poor and he carried a small ear trumpet. One morning the trumpet was not on his desk and he called upon a student to recite. The student walked forward and said "Good morning, John; how are you?" The student was surprised when McGarvey responded, "Very well, Hiram; how are you?" What the student failed to notice was that McGarvey was using something called an Acousticon, which was much smaller and less noticeable. He often told stories about his inability to hear and the problems it caused.

One Sunday, following the service, he was asked if he had heard the sermon. He responded, "No, but I watched his movements and he made the motions

all right."

While an election was looming, he preached at the Broadway Church on the moral issues of the campaign. As he walked to the College the next morning an insistent newsboy got in his way. McGarvey asked if there was something particular in this issue he must see and the boy responded, "An old geezer over at the Broadway Church last night was raising hell." McGarvey bought a paper.

The family remembered him as being one of the kindest men, even when punishing them they felt his love and tenderness. Despite his opposition to instruments in worship, he played the flute and his family boasted numerous musicians who often played together, creating a family orchestra. It was noted by his biographer that McGarvey loved the older hymns, not the newer ones of the Moody-Sankey type. The hymns and Psalms meant more to the religious people of McGarvey's age than to those of today.

When his home burned in 1887 he sold his land in tracts and bought property closer to the college where he built a brick house. Most of the records of the Kentucky Christian Missionary Society were destroyed in the fire. He would later build a home even closer in Fayette Park off North Broadway.

His place as one of the most influential people among the Disciples of Christ was well established and his part in educating ministers and church leaders meant that his influence was felt for generations. The effect he had on rural ministry was deeply felt and he in fact advised his students to stay out of the cities and away from theological and philosophical discussions and preach the Bible and convert people to Jesus Christ.

His death in October of 1911 meant that he'd taught from the age of 36 until 82.

In 1923, McGarvey Bible College would be started in Louisville but it lacked the financial backing to survive. It and other conservative schools would go on to be the basics of Cincinnati Bible Seminary, the most recent incarnation, the Cincinnati Christian University, has closed in the last couple of years.

Thank You to 2023 Cane Ridge Donors

The Trustees of Cane Ridge thank all who gave in 2023 to preserve the Shrine, Museum and grounds and to help to provide for the future. Those who write checks or gave identified cash are listed below. There are many others who gave cash when visiting Cane Ridge. We would like to thank those persons, too, in addition, many gave freely of time and talent through special projects. Thanks to all who helped.

Individuals

Betty Allman, Paris, KY
Jacqueline Ammerman, Georgetown, KY
Roy and Janie Baber, Paris, KY
Virginia Bell, Lexington, KY
Sonya Bledsoe, Jasper, GA
C. Jane Bocox, Lenexa, KS
Robert and Ruth Bradley, Lexington, KY
Pete and Emily Bridges, Paris, KY
Hattie Buckner, Paris, KY
Beth Burton Williams, Smithfield, NC
Leigh and David Carr Lexington KY
Linda Childers, Abilene, TX
William Christopher, Winchester, KY
Judie Church, Moline, IL
Deanie Cinnamon, Danville, KY
Ed and Ruth Clayton
Victor Clayton
Mary Collins Durbin, Carlisle, KY
Jan and Kenneth Cottrell, Lexington, KY
Nancy and Phil Dare, Midway, KY

Thank you to 2023 Cane Ridge Donors (continued)

Janine Davie, Hopkinsville, KY
Addison Delaney, Puryear, TN
Peggy Edge, Fort Worth, TX
Judy England, Lexington, KY
Nelson and Linda Faris, Paris, KY
Paul and Ruth Few, Lincoln, NE
Sharon Fields, Paris, KY
Graham Fox, Knoxville, TN
Robert and Anne Fuller, Paris, KY
Renda Garner, Somerset, KY
Rebecca Gentry, Brighton, MI
Shirley Gentry, Carlisle, KY
Cindy Havens, Remus, MI
Chester Heid, Louisville, KY
J.C. Hogue, Cookeville, TN
Mary Lee Hancock, Madisonville, KY
Rezin and Donna Howell, Mt. Sterling, KY
John and Toni Imbler, Tulsa, OK
Edward and Patricia Jacques, Davenport, IA
Lisa Johnson, Calhoun, GA
Mabel Johnson, Williamstown, KY
Paul and Merry Jones, Lexington, KY
Chuck Kemp, Lexington, KY
George and Linda Kemp, Paris, KY
Jamie Kent, Sparland, IL
Katherine and Ryan Kinsel, Paris, KY
Susan Lee Koebecke, Williamstown, KY
Jim and Mary Lovell, Paris, KY
Elizabeth Lukemeier, New Albany, IN
Geraldine Martin, Wixom, MI
Jane Maskalick, Lexington, KY
David McColl, Lexington, KY
Bill and Julie McDonald, Lexington, KY
Jolin and Thomas McElroy, Charlotte, NC
Doug Meister, Louisville, KY
Sarah Miller-Hair, Ft. Thomas, KY
Susan Mobley, Erlanger, KY
Barbara Mook, Lexington, KY
Stephanie Moon, Lexington, KY
Peter and Lynne Morgan, Zionsville, IN
Robert Musick, Pikeville, KY
Evelyn Myers, Martinsville, IN
Larry and Kim Nalley, Fisherville, KY
John and Toni Neu, Ripley, OH
Nan Norton, Fairport Harbor, OH
Steven Osborne, North Middletown, KY
Terri Overpeck, Logansport, IN
Charles Perry, Lexington, KY
John, Petty Wartrace, TN
Earl Pfanstiel, Carlisle, KY
Marinda Poindexter, Palmetto, GA
Douglas Price, Lexington, KY
Mary Quinn, Lexington, KY
Billy and Linda Rainey, Paris, KY
Leigh Ray, Antioch, TN
Vicki & Herb Ray, Waddy, KY
Brian and Naomi Reynolds, Winchester, KY
Robert and Betty Reynolds, Mt. Sterling, KY
Evelyn Richardson, Augusta, KS
Matthew Rogers, Paris, KY
Ron and Marcia Sinclair, Cincinnati, OH
Nathan and Karen Smith, Maineville, OH
David Sowell, Tulsa, OK
Bill Spangler-Dunning, VA
Georgianne Summer
Louise Summers, Mt. Sterling, KY
Jim and Pat Trader, Lexington, KY
Diana Updike, Mt. Sterling, KY
Kathryn Voiers, Flemingsburg, KY
Martin Voiers, Flemingsburg, KY

Don and Esther Walker, Hereford, TX
Gregory Widener, Lexington, KY
Edward Williamson, Houston, MO
Marie Wilson, Lexington, KY

Churches

Day 7 Ministries, Ellway, GA
First Christian Church, Lawrenceville, IL
Christian Church (Disciples of Christ), Indianapolis
Light the Nations, Inc., Martinsville, IN
First Christian Church, Ashland, KY
First Christian Church, Bardstown, KY
Beattyville Christian Church, Beattyville, KY
First Christian Church, Benton, KY
First Christian Church, Bowling Green, KY
Cadiz Christian Church, Cadiz, KY
First Christian Church, Covington, KY
Cynthiana Christian Church, Cynthiana, KY
First Christian Church, Danville, KY
Eminence Christian Church, Eminence, KY
Point Pleasant Christian Church, Eminence, KY
Erlanger Christian Church, Erlanger, KY
First Christian Church, Frankfort, KY
First Christian Church, Frankfort, KY
First Christian Church, Georgetown, KY
First Christian Church, Glasgow, KY
Bethel Christian Church, Keval, KY
First Christian Church, Lawrenceburg, KY
Arlington Christian Church, Lexington, KY
Crestwood Christian Church, Lexington, KY
North Lexington Church of Christ, Lexington, KY
Pax Christi Catholic Church, Lexington, KY
Southland Christian Church, Lexington, KY
Woodland Christian Church, Lexington, KY
First Christian Church, Liberty, KY
Midway Christian Church, Midway, KY
First Christian Church, Millersburg, KY
Moorefield Christian Church, Moorefield, KY
First Christian Church, Mt. Sterling, KY
North Middletown Christian Ch., N.Middletown, KY
First Christian Church, Paducah, KY
First Christian Church, Paris, KY
First Christian Church, Pikeville, KY
Little Flatrock Christian Church, Rushville, KY
First Christian Church, Russellville, KY
Stamping Ground Christian, Stamping Ground, KY
Stanford Christian Church, Stanford, KY
Southside Christian Ch. of Versailles, Versailles, KY
Christview Christian Church, Winchester, KY
First Christian Church, Winchester, KY
First Christian Church, Jefferson City, MO
First Christian Church, Mt. Vernon, MO
First Christian Church, Plattsburg, MO
First Christian Church, Meridian, MS
College Hill Christian Church, Cincinnati, OH
Crossroads Church, Cincinnati, OH
Washington Ave. Christian Church, Elyria, OH
First Christian Church, Paulding, OH
Central Christian Church, Wooster, OH
Christian Church of Connellsville, Connellsville, PA
Ashland Terrace Christian Church, Chattanooga, TN
North River Christian Church, Hixson, TN
First Christian Church, Arlington, TX
Slash Christian Church, Ashland, VA
Doe Run Christian Church, Rocky Mount, VA

Christian Women's Fellowship

Disciple Women

First Christian Church, Lawrenceville, GA
First Christian Church, Nampa, ID

First Christian Church, Metropolis, IL
First Christian Church, Henderson, KY
North Middletown Christian Ch., N. Middletown, KY
First Christian Church, Paris, KY
First Christian Church, Festus, MO
Hickman Mills Community Chr. Ch., Ks City, MO
First Christian Church, Poplar Bluff, MO
Zion Christian Church, Maurertown, VA

Groups

Kentucky Christian Missionary Convention
Awakening Project Inc.
Cornerstone Christian Academy
Kentucky Christian Missionary convention
Kentucky Christian University
North Middletown Christian Church
Lowe Family Reunion

In Honor of/In Memory of

Betty Allman, Paris, KY IHO James Trader, II
Betty Allman, Paris, KY IHO Linda Faris
Betty Allman, Paris, KY IMO John Elkins
Betty Allman, Paris, KY IMO Charlie Gentry
Rogers Barde, Paris, KY IMO Betty Allman
Jack&Sonja Brock, Paris, KY IMO Kenny Roseberry
Nellie Durham, Chesterfield, VA IMO Anthony L.
Dunnivant
Jan & Curt Ehrmantraut, Lexington, KY IMO
Betty Allman
Nelson & Linda Faris, Paris, KY IMO Betty Allman
Shirley Gentry, Carlisle, KY IMO Betty Allman
Christian Church Foundation, Indianapolis, IMO
Lester G. McAllister
Charles Alan Jones, Franklin, IN, IMO Mary Scriven
Jones
Gary Kincaid, Georgetown, KY, IMO Chris Kincaid
Webber
Bruce Lawrence, Lexington, KY, IMO Betty Allman
Sally McClain, Shelbyville, KY, IMO Eric McClain
Connie Mele, Louisville, KY, IMO Betty Allman
Connie Mele, Louisville, KY, IMO Bill Curwood
Erica Minnick, Georgetown, KY, IMO Betty Allman
James Moran, Grafton, WV, IMO Anthony L.
Dunnivant
Rosalind Schliske, Cheyenne, WY, IMO Dr. Glenn
C. Rott
Mary Smith, Lumberton, NJ, IMO Donald Jackson,
& Jack and Ollie Clay
David Sowell, Tulsa, OK, IMO Ron DeArman
Sterling and Brenda Staggs, Fort Thomas, KY, IHO
Marie and Jerry Lancaster
Anne Taul, Lexington, KY, IMO Larry Taul
Anne Taul, Lexington, KY, IMO Bill Curwood
Rose Carol Taul Lexington, KY, IMO Larry Taul
James Trader, II, Paris, KY, IMO Betty Allman
Amelia Ward, Lexington, KY, IMO Mary E. Clay,
Quentin Walker, James E. Clay and
Samuel Clay, Jr.
Richard and Peggy Ziglar, Tulsa, OK, IHO Jim and
Pat Trader and James H. Trader, II
Richard and Peggy Zigler, Tulsa, OK, IHO Rev.
David and Bonnie Hyatt on their 50th Anniversary
Ashland Terrace Christian Church, Chattanooga, TN,
IHO Rev. V. Thomas Banks
Disciples Church Extension Fund, IMO Kathy
Plopper and Ray E. Shorb

The Cane Ridge Bulletin
Spring/Summer 2024

Published two times a year by
Cane Ridge Meeting House
P.O. Box 26
Paris, KY 40362-0026
Phone: 859/987-5350
E-MAIL: Curator@caneridge.org
Website: www.caneridge.org

Non-Profit Org.
U.S. Postage
PAID
Lexington, KY
Permit No. 850

CURATORIAL STAFF

Curator: James H. Trader, II
Assistant Curator: Linda Faris

SCHEDULE

Summer Season-April 1-October 31
Open Monday-Saturday - 9 am-5 pm
Sundays 1-5 pm

Winter-November 1-March 31
Open by appointment and when
curatorial staff is available.

To donate to Cane Ridge online, go to



<https://www.givelify.com/donate/MzcxNTg=/selection>

or scan the QR code

