

The

Disgah

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DEDICATION

TO PISGAH AND HER PEOPLE:

In reverent memory of her fathers,
With loving hope for her children,
And with grateful love for her
Men and women of today.

THE AUTHOR.

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"COME IN AND REST AND PRAY."

THE PISGAH BOOK

1784—1909

A MEMORIAL, A LESSON,
AN INSPIRATION

“Remember the days of old,
Consider the years of many generations:
Ask thy father and he will show thee;
Thine elders, and they will tell thee.”
Deuteronomy, xxxii : 7

By W. O. SHEWMAKER
Pastor of Pisgah Church
at Pisgah, Woodford County, Kentucky

1909

Foreword

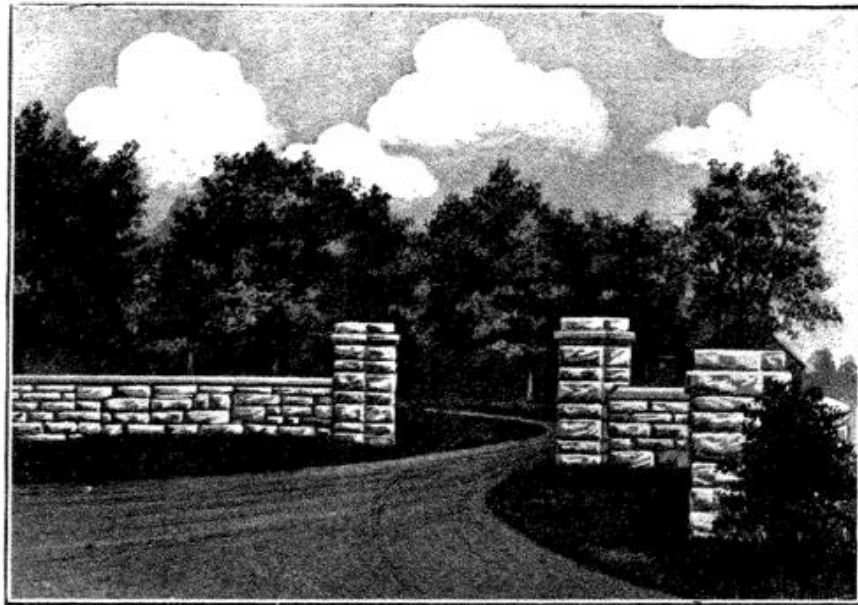


IN preparing the following record and sketch of Pisgah it has been the purpose of the writer to present, in as convenient, durable, and attractive form as seemed practicable, a brief, accurate, authentic and readable account of the Pisgah church and community as they have been, and as they are to-day, in order that there might be an available and reliable record of the chief events in Pisgah's history, a suitable memorial of its past, and an appropriate souvenir of the one hundred and twenty-fifth anniversary recently celebrated by the church. It is hoped that this purpose has been, at least in part, accomplished. At any rate, the record of Pisgah is now available to all who may be interested in it, and, as far as it has been possible, with the known sources of information, it has been made accurate. It is also as complete as the sources would permit. These sources are chiefly the records of the Presbyteries of Transylvania and West Lexington, the Session Books of the Pisgah church, the farewell sermon of Dr. Blythe, and certain family and neighborhood traditions which seem, as to their essence at least, to be trustworthy. These have been supplemented by the recognized authorities, Davidson's History and Rice's Memoirs.

The labor and time involved in the proper use of all these have been greatly lessened by reason of the writer's having access to the careful and complete chronicle of the church, prepared at the direction of the Presbytery of West Lexington for the celebration of its centennial in 1899, by the painstaking and efficient Clerk of Session of the Pisgah church, Dr. R. S. Hart.

The record is as full as seemed consistent with the brevity determined upon at the outset. It has been a matter of regret that heretofore we have so largely neglected to record that portion of our story which was in the memories, and on the lips, of the venerable men and women, whose lives connected the present with our remotest past, who only lately have passed to the bright, but unresponding shore. And it is in the hope that we who are alive and remain may take to heart the lesson of this fact and preserve the more carefully, for them that come after us, the continuing story of Pisgah and her people, that this book is made.

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THE GATES OF PISGAH.

Pisgah, the Place



ISGAH is not a city, nor a town, nor even a village. Nor does it pretend, or desire, to be any of these. It is a railway station, a postoffice, and a community. But besides these, and before these, it is a church.

It is the church that has given both name and character to all the rest. In our own day it is difficult for a railway station, or a postoffice to escape being labeled with the name of some Jones or Brown, or other person, or family, of prominence in the locality, or in the affairs of the railroad or community. And when these modern institutions were about to be established under the shadow of the old Pisgah church that had been founded before they were dreamed of the same rule would have prevailed had not one, closely associated with the railroad, and also a descendant of Pisgah, being aware of the pre-eminence of the church over every other institution of the vicinity, insisted convincingly and successfully before the less perfectly informed members of the management that the new station and postoffice could bear no other name than that which the whole region had already borne for a century. No less noteworthy is the fact that the name Pisgah was given to the settlement in the pioneer days. For in those times by truer right, and with greater appropriateness, the early settlements in Kentucky were called, in nearly every case, by the names of their founders. Thus there were "Boonesborough," "Harrod's Station," "Crow's Station," etc. And even in the case of the establishment of the pious McAfee company, while their church was called, with full realization of the meaning of the name, "New Providence," yet their settlement was known, as it is to this day, by their own name. On the other hand, the region round about Pisgah seems to have never been called by any other name than that with which it may be said to have been baptized—its Christian name, Pisgah.

Eight miles due west of Lexington, Ky., and five miles from Versailles, on the waters of the little stream called Shannon's Run, a few hundred yards from the station on the Louisville Southern railroad, a mile from the Lexington and Versailles turnpike and

interurban trolley line, and fronting immediately upon the turnpike that comes up from Fort Garrett, crosses the Lexington and Versailles road, and leads to Mt. Vernon; within a short distance of the line separating the counties of Woodford and Fayette, in the former of these Kentucky counties, is the site of the building itself. Here on a spot beautiful for situation, within the original area of two acres set apart for her by one of her pious founders now marked from the roadway by the arbor vitae's hedge of unfailing green, her gray stone walls covered with the ivy's clinging mantle, guarding the sacred dust of the blessed dead that sleep at her feet, and keeping ceaseless vigil over the homes of her children still dwelling on the lands of their forefathers, stands the church that symbolizes so much in the history of the Pisgah community and the State of Kentucky.

The Story of Pisgah

A CENTURY AND A QUARTER OF HISTORY



HIS is not a long period in the history of some countries, such as China, or Europe, or England. But it is long in the history of the United States, and of the Commonwealth of Kentucky. It is also a longer lifetime than can be yet claimed by any great proportion of the churches of America. And measured by events and the progress of history it is actually a long period in the history of the world—much longer than the number of its mere years.

POLITICAL CHANGES

Within it are such far-reaching events as the French revolution, the realization of the British Empire, the freedom of South America, the rise of Germany, the decay of Spain, the new birth of Japan, and the awakening of China. It begins also before the formation of the government of the United States, and includes the entire history of the American people as a separate nationality. Pisgah church has witnessed the slow process of peacemaking with England after the revolutionary war, and the tedious labor of the five disheartening years in which the colonies strove to agree to a permanent and united government. When she was already eight years old she heard as news that she was no longer a part of Virginia, but of the new State of Kentucky. And her members doubtless united with other early congregations of Transylvania Presbytery in heeding the request of that body that prayer be offered for 'God's blessing on our army,' then marching under Mad Anthony Wayne against the Indians.

LITERARY EVENTS

The first ministers of Pisgah, in so far as they had access to books of their own day, were reading the eighteenth century writers. When Pisgah church was organized all that great body of literature from which her pastors have been quoting for the last fifty years which belongs to the age called "Victorian," was yet unwritten

even as to a single syllable; neither its writers, nor the great Queen whose name it bears, had yet been born.

SCIENTIFIC DISCOVERIES AND INVENTIONS

In no sphere is the period of Pisgah's history of greater length, so far as can be told by the measure of events, than in that of science. The discoveries in the field of pure science have been among the most important ever made, while altogether the most startling achievements ever wrought by man are the inventions that will always mark the period as one of the greatest in the history of man. In but one sub-division of this great sphere we find ample illustration of this statement. When the pioneers of Pisgah established their church there were no railroads anywhere in the world. The swiftest means of transit on land was by stage coach; they traveled in the rich, but wilderness country of their new location on horse back, or afoot, over roads of mud, or along the trail left by the Indian, or the buffalo. On the waters there was nothing that went more swiftly than the sailing vessels that took months for the journeys now made in days. For it was twenty-five years before the waters of the Hudson were stirred by the clumsy wheels of the "Clermont." And now the grey walls of the old church have for long given back without alarm the echo of the whistle and rush of the train; have become accustomed to the rattle of the trolley, and even the desecrating honk of the automobile intruding upon the sacred silence of her very gates. While in all probability some of her lineal descendants in the State across the river, which they helped to people, have been startled by the whir of the wings of the Wrights.

CHANGES IN THE RELIGIOUS WORLD

Nor have there been wanting in this period great and many changes in the sphere with which the life of Pisgah as a church is more intimately connected. One of these of a world-wide character is the modern foreign mission movement. In the narrower field of Kentucky alone Pisgah has witnessed, and been affected by religious, theological, and ecclesiastical movements that have been of no small moment in the history of the church at large. In her infancy she saw the young commonwealth given over to "French infidelity" and the frivolity and vice that always accompanied it, and which

were the more likely to appear where it flourished on a wild and new soil such as Kentucky was in those days. The church witnessed also, and profited by, the revival that finally came, when in the beginning of the last century the wonders of the triumphs of the gospel in Kentucky overshadowed every other feature of her picturesque, exciting, and far-famed life. She saw the rise, growth, and at least partial absorption, of the Cumberland Presbyterian church. She is a quarter of a century older than the Christian denomination, one of whose originators was a member of the Presbytery of which she is a part. Within her own denomination she has seen the organization of the two different Presbyteries to which she has belonged, the beginning of her own Synod, the meeting of the first General Assembly of the Presbyterian church in the United States, the founding of every theological seminary that the church in this country has ever had, and besides the Cumberland schism, the break between "Old School" and "New School," the rupture brought about by the war, the healing of the former, and the growth of the two vigorous and effective Presbyterian churches, North and South, that were the fruits of the latter. And yet we are reminded of the actual shortness of the one hundred and twenty-five years by the fact that in the life of Pisgah church more than half of that time has been covered by the ministry of but two men, that of Rev. Jas. Blythe, who served sometimes as pastor, and sometimes as stated supply, but continuously, for forty years, and that of Rev. Rutherford Douglas, whose pastorate extended unbroken for more than thirty.

The Story of the Church

In the year 1783, some eight years after the first permanent settlement in Kentucky, there came into its bounds the first minister of the gospel of the Presbyterian faith and order. He came at first only to look at the new land with a view of investing in some portion of it, thereby to provide for his large and dependent family. He came as did so many of the first Kentuckians, from Virginia, where he was pastor at the Peaks of Otter.

The settlers around Harrod's Station, as it was at that time, many of whom were Presbyterians, or of such families, asked him to come and be their pastor. After due and proper deliberation he consented, and moved to Kentucky in October of that year, 1783. This was the Rev. David Rice, known to Presbyterian history in

Kentucky as "Father" Rice. His loneliness as pastor and evangelist was soon relieved by the arrival in Kentucky of the Rev. Adam Rankin, who also came from Virginia, Augusta County, at the call of the Presbyterians of Lexington, and there in the summer or fall, (authorities differ) organized the first Presbyterian church under the name of Mt. Zion. He also (his autobiography is given as the authority for this statement) about the same time took charge of the congregation at Pisgah, or, as it was then nearly always called Mount Pisgah. This is the first written reference to Pisgah that the writer has been able to find, or to trace. It will be observed that it is not a record of the formal organization of the church, and the implication is that there was a compact body of Presbyterian people already in the neighborhood, having more or less coherence of a religious, if not an ecclesiastical kind. It is repeatedly stated by historians of the period that Dr. Rice in his labors on the other side of the Kentucky river was hard worked in gathering congregations, and in giving them that coherence which seems to have already existed among the people of Pisgah. The inference from the few and meager historical references as to the virtual existence of a congregation at Pisgah before the arrival of any minister is supported by an uncontradicted tradition, which tells that very soon after the Stevenson, Gay, Dunlap, and McIlvain families, who were the first to settle in the Pisgah neighborhood proper, had left the fort in Lexington, and had completed their own log houses in which to live, they built both a church building, and a school house, of the same sort. In other words, there seems good ground for believing that the origin of Pisgah church, as a church, goes back of even the arrival of the first Presbyterian minister who ever had the care of it. At any rate, in the autumn of 1784, at the latest, the Rev. Adam Rankin found a congregation awaiting him at Mount Pisgah. It will be noticed again, that the church in Lexington was named not for the town, indeed, but Mount Zion; but Pisgah seems to have been named already, and by its church name, and that only.

It is in the next year that we come upon one of those brief, but to the historian precious, official references that for the instant gives firm footing as to the history of Pisgah church. It will be borne in mind that there was, of course, no separate Presbytery at this time in all Kentucky. The Presbytery of Hanover, in Virginia was the one in whose bounds this region was included. The need

of co-operation and unity among the scattered, but increasing congregations of Presbyterians being felt, there was called a Conference of representatives from them all. This met at the Cane Run church, in what is now Mercer county, on the 30th day of March, 1785, and found that there were represented five congregations. There were present, besides the representatives of the congregations, three ministers, Rev. David Rice, Rev. Adam Rankin, and Rev. Jas. Mitchell. But after the conference, Mr. Mitchell went back to Virginia and succeeded Mr. Rice at the Peaks of Otter. This conference had representatives from Cane Run, Paint Lick, New Providence, Salem and Mt. Zion, (or Lexington). But when it met again in July of the same year we find among the representatives of the twelve congregations and neighborhoods that had sent delegates two from Mount Pisgah. This is the first bit of official record concerning the church that has been preserved to us, so far as is known at present. We have the names of the two men in whose persons she made her first recorded, and doubtless her very first, appearance in any ecclesiastical assembly. They were William Evans and William Scott.

This conference marks the beginning of regular Presbyterian order in Kentucky, and by the recommendations of its two meetings the churches were instructed as to a proper mode of organization, and encouraged to carry it out. It is worth while to look back upon that old meeting, through the vista of the years. Let us picture, if we can, the old log meeting-house, (then not so old either), its rough appointments, its wild surroundings; the grave and dignified men who have gathered there; the two ministers, David Rice, the pious, energetic, practical, forceful, and farsighted; and Adam Rankin, the able, restless, fanatical, destined to constantly tear down what he had built up; and the delegates, hardy men, and strong, marked out from a time whose godlessness is emphasized and deplored by that very meeting, by their interests in the church and its affairs. We know the names of them all, and it is perhaps well enough to record them again here. There were Wm. Maxwell and Jno. Todd, from Jessamine Creek; Henry McDonald and Thos. Cavin, from Walnut Hill; Jno. McConnell and David Logan, from Mt. Zion (Lexington); Thos. Maxwell, from Paint Lick; Jacob Fishback and Andrew Elders, from the forks of Dick's River; Robert Caldwell and Samuel McDowell, from Concord (Danville); Jno. Templin and Caleb Wallace, from Cane

Run; Jas. McCoun and Geo. Buchannan, from New Providence; Geo. Pomeroy and Jno. Veech, from Hopewell; Jas. Beard and Jas. Allen, from Salem; Jas. Davies and Jno. Snoddy, from Whitley's Station and Crab Orchard, and our own representatives from Pisgah. Besides these, there were two men destined to play no small part as diligent ministers of the Word in this Western Country, who were present as probationers for the ministry, but not yet ordained. They were Jas. Crawford and Terah Templin. We can see them all there, met in solemn session on that far-off Tuesday in the warm July weather, listening to the opening sermon of Mr. Rice from the text, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isaiah, 62:1.

They had come over the mud roads and along the wilderness trails (fairly good as highways no doubt just at this midsummer season, which is indicated also by the large attendance) through the lonely, gigantic forest of which a modern Kentucky writer has said that the world will not look upon the like of it again, besides the deep cane brakes, fording the creeks and the River whose solemn grey cliffs look down upon us, as unresponsive and unmoved by our swift crossing on the bridge that unites their lofty fronts as they did upon the slow and painful passage of the men of the Cane Run Conference. They had made the journey on horseback, with their saddle bags and haversacks. It is not a very swift, or easy trip. But it was worth while. And we are thankful that among them were Wm. Evans and Wm. Scott, of Mt. Pisgah.

In the next year one of the larger and more tangible results of this conference appears. For the new Presbytery is organized at its instance, at Danville, in the court house there, on Tuesday, October 17th, 1786. The names of the elders present are given in the minutes of that meeting, but not the churches from which they came. It has not been possible for the writer to identify the churches by the names of the men, and therefore it cannot be stated with certainty that Pisgah was represented there by a ruling elder. Her pastor, however, the Rev. Adam Rankin, was there.

Within eighteen months Pisgah began to figure at least a little in the business of the Presbytery. For at the spring meeting in 1788 a commission was appointed to determine the bounds of the congregation of Bethel church, and those under the care of Mr.

Rankin. It will be remembered that on one side the Mt. Zion congregation at Lexington, and on the other, that of Pisgah touched the territory of Bethel. This matter seems to have been amicably disposed of. But not long afterwards, the Presbytery finds itself at its fourth regular meeting, obliged to hear an appeal of "Elder Wm. Scott," of Pisgah, who had been suspended from the communion of the church by the session of which he was a member. His offense was that he had often invited Baptist ministers, and on one occasion had permitted a Methodist minister to preach in his own house. Mr. Scott now appeals to the Presbytery against this decision of his fellow elders at Pisgah. Presbytery takes the matter under grave and deliberate consideration, and decides against the session, and in favor of Mr. Scott, restoring him to his church privileges. But Presbytery receives notice from Mr. Scott's pastor, Rev. Adam Rankin, that the matter will not be suffered to rest here, and that he will appeal to Synod, the Presbytery judging however, that an appeal in the case would be irregular. Through this incident we may indeed get a view of the smallness and bitterness that could appear even in religious matters, and the exhibition by able and earnest men; but at the same time there is given in bold relief the true character of the Presbytery as a liberal body by its high-minded and just decision. But afterwards Mr. Scott appears as an elder from Clear Creek church, and not of Pisgah.

In the meantime there is a most commendable interest being manifested by the ministers at least, in the work of home missions. And at the meeting of Transylvania Presbytery in October, 1790, a collection for this purpose is called for in all the congregations, and special persons are appointed in each one to collect the funds. We have all the names and their locations preserved to us in the records of the Presbytery. The collector appointed for Pisgah was Moses McIlvain. It is in April, 1791 that Pisgah again attracts special attention on the floor of Presbytery. It is recorded that a petition was then presented to the Presbytery from a number of persons in the Pisgah congregation requesting that they be relieved of the pastoral care of the Rev. Adam Rankin. The Presbytery found upon investigation that it was not sufficiently informed of the circumstances to act finally on the matter, and ordered an adjourned meeting at Pisgah itself to hear the whole case. And so, they met again on the third Tuesday of May, the very next month. Thus Pisgah had its first meeting of the Presbytery. Now, when it

met in the fragrance and beauty of the mid-May weather in the old log church under the shadow of the mighty forest, there appeared at the session a man not seen at this Presbytery before. He is a young licentiate of a North Carolina Presbytery, and he comes with the proper credentials, asking permission to labor in the bounds of Transylvania, which before the adjournment is "most cheerfully granted." He it is who preaches the opening sermon here at Pisgah, his text being, "For thus saith the Lord God; Behold I, even I, will both search my sheep, and seek them out." Ezekiel, 34:11. This young man was James Blythe. After this sermon they "endeavored to get the mind of the people," and failing to do so at that sitting adjourned until the next day. And finally before leaving Pisgah they came to the conclusion that since it appeared that the pastor of Pisgah, Rev. Adam Rankin, had been absent for more than a year, without arrangement having been made for the supply of his place, the church should have permission for the time being to ask Presbytery to furnish supplies to its pulpit. The licentiate who had just come among them was appointed to do this for the present, and also to supply at Lexington, the other part of Mr. Rankin's field left unprovided for by his absence. And thus began that "connection of forty years" to which reference is made in the sermon with which, in 1832, Dr. Blythe bade farewell to the Pisgah people. Mr. Rankin was still pastor. Blythe was a supply. And even now he was to preach but one Sunday in a month. Mr. Crawford of Walnut Hill, and Mr. Shannon, of Bethel, were each to supply one Sunday.

And it is a fact that not only Pisgah, but apparently nearly, if not quite all, of the churches were supplied in this fashion, few, if any having service by the same minister every Sunday in the month. At the successive meetings of Presbytery Pisgah presents her formal request for supplies, until in April, 1792, when Adam Rankin, now returned from Europe where he had been for some two years, is brought to trial under charges long pending against him in the Presbytery. These grew out of Mr. Rankin's fanaticism. He believed that it was wrong to use in public worship any kind of hymns except psalms, and that Watt's hymns were especially unallowable. He undertook to excommunicate persons who disagreed with him. Besides this he was convinced that he received divine guidance through dreams. The discussion precipitated the question of his veracity. In the long run, he was first censured,

and then, when he publicly renounced the jurisdiction of the Presbytery and proceeded on his own way, collecting followers around him, he was formally deposed from the Presbyterian ministry, and his charges declared vacant. This was in October 1792.

On June 12th, 1793, we find Presbytery in session at Bethel church, where a call for the services of licentiate Jas. Blythe, as regular pastor was presented by the Clear Creek church and by the Pisgah Church, the service to be rendered to both churches. The exercises connected with his ordination and installation were entered upon at Clear Creek at a special meeting of the Presbytery on July 25th, 1793, and continued at Pisgah at 2 o'clock in the afternoon of the 27th.

Just how long this joint arrangement between these neighboring congregations was in effect the writer has not been able to determine. But the Clear Chreek church no longer exists as a separate congregation. Twice after this Pisgah shared her pastor with a neighbor, when for a short time Dr. Douglas served Mt. Sterling as well as Pisgah, and afterwards divided each Sunday between Pisgah and Bethel. With the exceptions of Mr. Rankin's joint supply of Lexington and Pisgah, Dr. Blythe's service at Clear Creek, and the arrangement with Dr. Douglas just mentioned, Pisgah has had the full possession of her pastors.

In the following year, 1794, the Presbytery in its regular spring meeting at Woodford church, not far from Pisgah, took an action that increased the importance of Pisgah as a pastoral charge, and at the same time indicated the estimate in which the neighborhood was already held. It then and there determined to establish a grammar school under its own care. Elaborate plans were made for its operation. Pisgah was chosen as its location. A part of the plan was the support of needy students. Men were appointed throughout the Presbytery to collect funds. At Pisgah the collector was again Moses McIlvain. An account of this institution is given below in the "Story of the School."

The first regular meeting of the Presbytery at Pisgah for ordinary routine business was that of October 6th, 1795. No doubt the opening of the new Grammar School had something to do with determining the choice of Pisgah as the meeting place. In 1796 when Presbytery is in session in its fall meeting, at the town of Paris, a committee is appointed to visit and "examine the Grammar School at Pisgah." This committee was made up of Rev. R.

Marshall, Rev. Jas. Blythe, and Rev. Jas. Welch. In 1799, in the spring of that year—Pisgah, without moving its location, found itself within the bounds of another Presbytery. For the Presbytery of Transylvania was divided, and Pisgah fell in the bounds of West Lexington, of which she has ever since been a part. And in 1802 the Synod of Virginia parts with these Western Presbyteries, and Pisgah is in the new Synod of Kentucky. The older records of this Presbytery never show what churches were represented at the meetings, although the names of the ruling elders, as well as of the ministers, are always given. But judging from the known fact of the importance of Pisgah in the church organization of the day, the prominence and influence of her pastor, Dr. Blythe, and the appearance of certain names on the roll of Presbytery that we recognize as those of Pisgah families, it is fair to conclude that the church was represented with tolerable regularity at the sessions of the church courts. When we come to the year 1808 we open Pisgah's own record. It is doubtful that a church book was kept before that date. For there is nothing in the record of Presbytery to show that it required in the very early times any such thing, as it does now. And besides that, the opening statement of the clerk who prepared the book beginning with the year 1808 is such as to at least imply that there was no previous record accessible to him. Indeed he alluded in no way to any other. But whatever may have been the requirement of Presbytery at the first we know that the books of the churches had to be before that body at least as early as 1809. For on October 10th, 1809, the record shows that Pisgah's book was before Presbytery, which was meeting in regular session, in the fair fall weather at Pisgah itself. We find that the early custom at the communion services, record of which is carefully preserved, was that the pastor was assisted by one or more ministers. We are also told by historians that these services were long and tedious, the people were served at tables in relays, an exhortation being given to each table as it was seated, and that sometimes the sun would be going down over the tall tree tops as a Presbyterian congregation would be filing away through the wooded lands from their all day worship. And besides this, before there was any actual communion service, the tables, as we are told, were always carefully "fenced;" that is to say a long and elaborate warning was proclaimed by the minister against the unworthy eating and drinking of the bread and the cup.

Moreover the young people were never expected to, and seldom did, partake of the communion. There was, however, a custom (which Dr. Blyth at least followed) of meeting the young people, and sometimes the whole congregation, and asking them questions as to doctrine at least, and probably as to experience also. While Dr. Blythe was serving as Pisgah's pastor he was elected, and served as professor in Transylvania University, acting for a while as its President. This meant that he lived in Lexington. He came out over the roads through the long years to meet his regular appointments at the church. And when he came one day in his two-wheeled gig tradition declares that the whole country side was excited with admiration and wonder, for it was the first wheeled vehicle for human travel ever seen in that locality. We do not know what was the success of Mr. Moses McIlvain in collecting either the home mission funds, or those for needy students, which he was appointed to receive from the Pisgah people, but in 1810 we read that the church promised Dr. Blythe a salary of \$130, and was in arrears; and in 1819 we find the first recorded collection to be \$10.00, for expenses of the Commissioners of the Presbytery to the General Assembly, and after that the next record of the kind is that in 1820 the church contributed \$20.00 to the contingent fund of the theological seminary at Princeton, New Jersey.

An event of importance in the life of the church is the erection of its second, and permanent, house of worship. In 1812, a little further up the slope than the site of the log building, they placed their stone house, bare and grim perhaps, but beautifully placed, and standing as was fit in those times of war, like a fortress, "four square to all the winds that blow."

Although Dr. Blythe lived in Lexington and was a man of varied occupation, editing a magazine in addition to his work in the college, and the organized life of the church must have suffered thereby, yet we find that it prospered in a very real way. For instance, in the church year 1827-1828 there was a revival in Pisgah resulting in seventy-seven additions, seventy-six of them by examination, more than doubling the membership of the church. It was either in 1827 or 1828 that Pisgah's Sunday School was organized. The tradition is that a library was gotten at the beginning, and the first librarian was J. Watson McIlvain, who only within the last few years fell asleep to rest beneath the sod of the

yard of the church, within whose portals he had been baptized as an infant, and which his grand-father had helped to found.

Thus the smooth current of this peaceful history of a country church flows onward, with its sermons, communion seasons, baptisms, marriages, and funerals, showing in its records at least, little, if any, trace of the religious, theological and ecclesiastical storms that raged in Kentucky in the early years of the last century. That movement which resulted in the formation of the Cumberland Presbyterian church, does not appear to have affected Pisgah at all. And it is altogether probable that this appearance is in accord with the actual facts. For that movement had its center in the western portion of the state, and while it did have effect in central Kentucky, founding churches in the vicinity of Danville, for instance, yet its main currents set in other directions. Neither do the excitement and agitation which led to the formation of the congregations following the leadership of Barton Stone during this same time appear to have seriously disturbed Pisgah; although one of the great meetings connected with this movement was held at the neighboring church of Bethel, and the pastor of that church, Rev. R. Marshall, was so prominent in the movement, then called by the name of "The New Light," that the people identified with it were of spoken as "Marshallites." The Shakers also at this time made incursions into Kentucky, and carried away from this very region the ministers Houston and Dunlavy, besides not a few families. But this heresy likewise failed to find any victims among the people of Pisgah. The immunity of this church from lasting injury through these serious disorders that were effecting every denomination, and almost every neighborhood, west of the Alleghanies, may be traced in part at least to the fact that very early in this period of disorder the Presbytery of West Lexington took special precautions in the instruction of the people and in demanding a certain standard of orthodoxy from applicants for ordination; that from among a Presbyterian ministry in the State of a lower average in equipment and native ability than that of the same ministry in the older parts of the country, her pastor, Dr. Blythe, stood out with but one or two others, a man of commanding ability and large furnishing, his influence and guidance, both in his own congregation and in the church assemblies being against the extravagances, disorders and errors of the time; and, finally, that at Pisgah none of the disorderly and exciting camp

meetings of the era were ever held. Ultimately, but probably at a later period, when the followers of Barton Stone were merged in the movement to which Alexander Campbell gave such able direction, Pisgah did suffer losses. And in certain congregations of the Christian denomination in Central Kentucky may be found today some of the descendants of Pisgah's founders; for instance, the Dunlaps, some of the Gays, and Steeles, not a few of whom live on their ancestral lands within the domain of the church of their fathers, the churches of which they are today a part being only the stronger and better for their membership in them. But during all the period of the first two decades of last century Pisgah seems to have become more thoroughly organized and more vigorous as a church of the Presbyterian order.

In 1832 occurred an event which marked an epoch in Pisgah's history. For forty years, either as stated supply or as pastor, for more or for less of his time, but unbrokenly for all that period, Jas. Blythe had served her with distinguished ability. We would have thought his life already well-nigh spent. Here he had lived it, had reared his family, had seen a favorite son go forth with hundreds of others of the best blood in Kentucky to the War of 1812, to meet death at the River Raisin, and here he was now already an old man. But he is called to the Presidency of Hanover College in Indiana, and with the same spirit which prompted him as a youth to heed the call of the West still strong within him, he accepted this invitation to the yet newer West. In the fall of 1832 he preached his famous farewell sermon to his devoted parishioners at Pisgah. We do not have any record of his having received a higher salary than the \$130.00 of 1810, but we may at least be permitted to hope that a part of Pisgah's unrecorded improvement was a greater generosity in this respect before the close of his pastorate.

Pisgah's third pastor was the Rev. Joseph Cunningham, of the Synod of Alabama, a call for whose services was placed in his hands by West Lexington Presbytery September 7, 1832, which he accepted. His installation took place in the spring of 1833. But his health failed rapidly, and he was released from the care of the church in September of the same year. For long his body rested in Pisgah church-yard, but in recent years was removed by his daughter, Mrs. Freeman, to St. Louis, Mo. Brief as was Mr. Cunningham's pastorate, there are evidences that he was undertaking his work with energy and system. In any long pastorate, especially

one of the kind that Dr. Blythe's was, it nearly always happens that the routine business of the congregation falls into more or less irregularity and confusion, however perfect the work may be in other respects. Mr. Cunningham is evidently bent upon thorough organization. He is apparently living among the people, which Dr. Blythe had not done, and has evidently induced the session to appoint—as the records show it did appoint—a committee to find out the number of members “in regular communion in this church.” This was done in January, 1833. On March 30, the committee reports the membership, not 130, as their last report to Presbytery in the year before had shown, but 80, which is given as the approximate membership.

On Friday, November 22, 1833, the congregation is in special session, under either the grey skies of late autumn or in the hazy beauty of Indian summer, whichever the month of November brought that year, Rev. Nathan H. Hall acting as Moderator by request of the people. The object of the meeting is to call a pastor. The name of the Rev. Jacob F. Price is proposed. He receives a unanimous vote. A formal call is made out and signed by the elders. The amount of salary is specified therein, being the sum of \$450. That promised to Mr. Cunningham is not a matter of record. This call was to have been presented at the next spring meeting of the Presbytery.

But it was not until the fall meeting—September 24, 1834—that it was actually before the Presbytery. And Mr. Price was not installed until five years later, serving the church meanwhile as stated supply, or pastor-elect. Mr. Price was the only native Kentuckian to serve the church as pastor from 1784 to 1897. He was a native of Clark County, and from the records of the church, seems to have been a man of energy and force. He, too, lives with the people. He is diligent in preaching, often having afternoon services at some private house. Collections are more frequent; communion services grow more regular. There are also cases of discipline, and the meetings of session are frequent and filled with business. He is careful also about church records, and he himself is clerk of session after the death of Nathaniel Ferguson, who, after having served as clerk from the beginning of the year 1808, wrote his last minute September 4, 1836, and entered into rest on the 21st of the same month. It was during the pastorate of Mr. Price that there was held in the grove that then stood across the road

from the church the great camp-meeting. It was in 1841. It began on the twenty-third of September and continued until the afternoon of October the fourth. Twenty-one tents were pitched for the worshipers, and throughout the lovely autumn days and soft, though cool, nights, the preaching went on. The ministers assisting in it at different times were Robert J. Breckinridge, W. Y. Allen, N. L. Rice, N. H. Hall, J. G. General, J. H. Logan, Wm. L. Breckinridge, Jno. F. Coons, J. J. Bullock, R. Davidson, J. D. Matthews, J. Lyle, Wm. R. Preston, G. W. McElroy, C. Stuart, J. C. Harrison, J. K. Burch. There were fifty-six additions to the churches of the vicinity, as follows: Bethel, 4; Woodford, 5; and Pisgah, 47. There has been a vast change since the wild meetings of forty years, or even thirty years before. Much more numerous are the able and effective ministers, much higher the tone of preaching, very different the staid, orderly crowds from the noisy congregations of the older time, and very different also the results from those of the meetings of the "Great Revival." This was the first and only camp-meeting ever held at Pisgah. This was also the period of another religious controversy. The Old School and New School were battling within the ever dividing, yet, always unified, field of Presbyterianism. Some churches divided. Pisgah church was, of course, affected by the controversy. But once more there was no great injury. It did not "split." Mr. Price and his session were Old School, as were the most of the congregation. The strife seems to have been here reduced to a minimum, although it does not appear that the pastor was a man to compromise even for the sake of peace.

In 1847 the General Assembly met in Richmond, Va. There was no train of sleepers and diners taking us through the Cumberland and over the Blue Ridge in a certain number of hours. The telegraph had only a year or two before carried its first item of news when it had announced the election of James K. Polk to the Presidency. One of the commissioners to the General Assembly was Pisgah's pastor. The session was over and they were coming home, he and Dr. J. J. Bullock, in the creaking, toiling stage coach, when suddenly Mr. Price was stricken. And there he died, his traveling companion and fellow presbyter bringing his body home to Pisgah. There Dr. Bullock conducted the funeral in the presence of a large congregation. And there stands today, in the church-yard, a taste-

ful monument erected by the congregation, above the dust of their faithful, laborious and efficient pastor.

Dr. Price had died on June 3, 1847. His burial took place on Sabbath evening, June 6th, and on the next day Dr. Bullock preached the funeral, the text being the first four verses of the fourteenth chapter of John's gospel.

The weeks slip by, and there is no permanent provision for the supply of Pisgah's pulpit, though the services seem to have been provided at least with tolerable regularity. But on Friday, August 20th, of that same year, there begins in this vacant church a series of services preparatory to communion. They continued until September 6th. Rev. David S. Tod was present all the time, and acted as Moderator. Others assisted at various times. Among them Rev. S. M. Bayless. There were during these meetings forty-three additions, forty-two by examination. On September 7th, Rev. S. M. Bayless is asked by the congregation to become their stated supply until January 1st, 1848. This arrangement is effected, and on January 2d the congregation elect Mr. Bayless pastor. In February of that year, on the 24th, Presbytery meets in called session at Pisgah. The call from the church is placed in the hands of Mr. Bayless. He accepts. The salary promised in the call is \$550 (note the advance), and on that winter day the Presbytery proceeds to ordain and install Pisgah's fifth pastor. It is while Mr. Bayless is acting as stated supply that on January 8, 1848, Pisgah elects her first trustees. They are the elders of the church, who happen at that time to be Wm. Allen, Jno. Neet, Jno. Martin and Jas. Berryman.

In July, 1851, there died a devoted member of the Pisgah church. He gave to the church, in addition to the original two acres given for the site by his father and mother, Samuel and Jane Stevenson, the pioneers, a tract of thirty acres for a parsonage. In grateful recognition of the generosity of this original Pisgah family, the congregation, on the recommendation of the session, by voluntary contributions, erect a monument in the church yard, which perpetuates the memory of these donors to this day. This was done soon after the death of Robert Stevenson, the action of the session being on August 27, 1851. In the following spring Mr. Bayless resigns, removing to Indiana, from which state he had come. In the meantime, he had married Miss Bettie Milton, a daughter of one of Pisgah's families. This pastorate seems marked by a busy

development in the life of the congregation. There are the same important meetings of session as in the pastorate of Mr. Price, and every evidence of an increasing system, order and force. Mr. Bayless died in Indiana some time after his removal from Kentucky.

From about this time until the following spring the regular stated supply of this church is Rev. W. C. McPheeters, who also became a member of the church upon examination, being so received, according to the records of the church, on March 6, 1853. It is just here, and during a vacancy in the church that we come upon the first recorded election of deacons. It is on March 13, 1853. Jas. Gay and Jno. Valentine were chosen. But the record is made as if it were not a new thing. The language used is the same as that in which the election of elders, held at the same time, is recorded. The record compiled by Dr. Hart, to which reference is constantly made for this part of the church's history, states that deacons were known to have served earlier than this, and gives the names of certain of them. There were none, however, in 1808—unless there has been a great oversight on the part of the clerk of session in those days, who compiled and recorded a list of all the members and officers of the church, and of the families connected with the congregation. It must be remembered also that the office of deacon was not fully developed in our churches until modern days. Many Presbyterian churches, both in Scotland and in this country, have not considered the office necessary, and have had no deacons. Not only does Pisgah elect new deacons while the pastorate is vacant, but at that same meeting, with the spring weather upon them, and all the pressure of the season's work, they appoint a committee with full power to proceed with the building of a parsonage. This is to be, of course, on the thirty acres given them by Robert Stevenson, and immediately adjoining the grounds of the church. This committee was composed of Dr. R. H. Wason, Jno. Neet, Wm Allen, Jno. Valentine and Jas. Gay. There is no recorded report of this committee. But that their duty was performed is witnessed by the parsonage itself and the memory of Pisgah. Back of a pasture of blue grass, which still retains the character of a woodland, though many of the ancient trees that saw the laying of the foundation of the minister's dwelling have since fallen, and looking out through a vista of trees toward the turnpike, stands today the same commodious dwelling that the diligence of this committee, the pious generosity of Robert Stevenson,

and the kindly interest of the congregation made possible a half century ago. It has been added to and improved, from time to time, but the original building, which is the entire front of the present structure, has never been changed. It is a frame house, but built in the spacious style of the time, with large, airy rooms and wide double windows, being also ornamented inside with as tasteful and chaste woodwork as will be found anywhere. No definite record of its cost has been preserved, but in the report to the Presbytery the next spring, 1854, the congregational expenses for that year appear in the sum of \$2,100. This may or may not include the pastor's salary. But we can be confident in believing that it included what had been paid out in building the parsonage. This building, then, cost at least \$1,500 in money, exclusive of materials on the ground and contributed labor; and perhaps as much as \$2,100. We arrive at this by subtracting \$600 from \$2,100. For Pisgah is now paying the former sum to its pastor, besides the use of the parsonage. The church had remained vacant until the late autumn. It is in the midst of the corn harvest, and perhaps at the hog-killing season, in the frosty November weather, that they meet and call the Rev. Robt. W. Allen.

This call was made on November 27, 1853; and on December 20th, the Presbytery met at Pisgah, as it had at other times, to install the new pastor. The formal presentation and acceptance of the call occurred, but the installation was postponed, at the request of the pastor-elect and the people, until Saturday, January 7, 1854. Mr. Allen came, as did Mr. Bayless, from the state of Indiana. He and Mrs. Allen, who at this date still survives, were the first to live in the new parsonage. On April 4, 1857, Mr. Allen resigned the care of Pisgah. He went thence to Jacksonville, Ill., where he died.

The current of the church life of Pisgah moves smoothly through the three years of Mr. Allen's pastorate. And with the beginning of the next pastorate we are at the threshold of what may be called the modern era in Pisgah's history.

Here we quote from the chronicle of Dr. Hart: "In October, 1857, the church secured Rev. Rutherford Douglas as supply for her pulpit, and in February (it was the 27th) following extended him a call to the pastorate, which he accepted. And (he) was regularly ordained and installed on April 22, 1858, by the Presbytery of West Lexington, which convened in the church for that purpose." This pastorate was terminated only by the death of Dr. Douglas, at his

home, "Trevilla," between Pisgah and Lexington, April 8th, 1890. He spent his entire ministerial life in charge of this church. For several years he lived in the parsonage. During the last years of the period each Sunday was divided between Pisgah and the neighboring church, Bethel. His actual pastorate was more than thirty-two years long, and so far is the longest continuous pastorate in the history of the church. Mrs. Douglas is yet spared to us, and is still a member of Pisgah. In this long time many things occurred in the life of the church itself, and in other spheres the events in which would affect its life.

It begins when the war cloud was lowering. An early portion of it is the period of this storm that burst over the whole land. It includes the material, commercial, and educational development of Kentucky in modern ways. The records of the church show but little of these changes, and one must read carefully and continuously between the lines. The reports of the church to the successive meetings of Presbytery show an improvement in the system and regularity of giving. And the amounts given become larger. The salary with which Dr. Douglas began was \$700, the largest up to that time recorded in the history of the church. Meetings—"protracted" meetings they were then, "evangelistic" is what they are now—are frequently held. Additions to the church mark all these. But there are also many dismissals. The children of Pisgah are beginning to seek homes in other places, even as their ancestors left their native haunts for the wilds of Kentucky when it was a new land. So there does not appear any great gain in actual membership.

The division of the Presbyterian church into Northern and Southern, which took place hard upon the war, and as one of its fruits, disturbed the life of Pisgah church but little. Once more it weathered a storm, violent as ecclesiastical storms are always likely to be, and, in this case involved in all the fierce passion of a bloody civil struggle. It did not divide. Once more, from the confusion and conflict, Pisgah emerges, united, compact and vigorous.

In 1868, the old stone building, where foundations were laid to the echo of the guns of 1812, was remodeled. From the ancient square style it was changed to gothic. Dr. Hart writes: "The walls up to the window sills, the whole northern wall, all the flooring and foundation, were left just as they were built in 1812. But the rest was made new." Some twenty years afterwards Dr. Robert

C. James placed within it a beautiful and complete set of stained glass windows in memory of his mother, a devoted member of Pisgah. An oriole window of the same kind was placed above the pulpit, by the congregation, in memory of Dr. Douglas. The woodwork and interior decorations are in keeping with the gothic building and the windows, while the exterior is covered with ivy. Grief-stricken as Pisgah was at the loss of Dr. Douglas we find that as early as October 15th, 1890, alive to the need of continuing her regular work and service, she calls to the pastorate, the Rev. Erasmus E. Ervin, from the Presbytery of Tuscaloosa, Ala, at a salary of \$800.00, with the use of the parsonage of course. He accepted, and was regularly installed in November 17th, 1890. Mr. Ervin resigned, and at his own request was released from the care of Pisgah to take charge of the church at De Funiak Springs, Florida. He, at the time of this writing, resides at Kingstree, S. C., and has charge of a group of churches in the vicinity. Evangelistic meetings and earnest pastoral attention characterized this pastorate. Additions to the church were the fruits of these efforts.

Without undue delay Pisgah called Rev. Coleman O. Groves, a student at Louisville Theological Seminary, on April 7th, 1897, the salary to be \$600.00. He accepted and was ordained and installed on June 12th, 1897, Presbytery meeting at Pisgah for the purpose of his examination. Mr. Groves is a native Kentuckian. He came to Pisgah unmarried, but in a few weeks married Miss Mary Woodson, of Louisville. At the very beginning of his pastorate a meeting was held in which Rev. Joseph Hopper, known widely as "Uncle Joe," did the preaching. Twenty-four names were added to the roll. Mr. Groves resigned on November 8th, 1903, to remove to Florida, where he first became pastor of the church of Braidentown, and afterwards of the Orlando church, which he continues to serve.

Pisgah again acted with her accustomed promptness, and on May 10th of that same year called Rev. W. O. Shewmaker, then residing at Georgetown, Ky., and until some months previous the pastor of the church there. The salary named was \$600. He accepted, and was installed on September 27th. He is the present pastor.

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THE OLD ACADEMY.

**"Oh! Where are the spirits bright
Who filled these halls with life and light?"**

The Story of the School



WHEN the history of Kentucky to this time is fully written the school that will appear in it as the center of potent influence will not be the one taught in the "little red school house" that is the shrine of other parts of our land. But it will be the private school, gathered under some true disciple of learning and master of teaching, under the patronage of the fathers of the neighborhood, determined that their children should not grow up in ignorance while the legislative mills slowly ground their meagre grist, and the needed public education waited on the law's delay. Such a school, a private one, if you will, but a school of the neighborhood, was that which was started at Pisgah at about the time of the founding of the church. For it was a Presbyterian church, it must be borne in mind. And while the modern proverb has gone abroad that you can not have a Presbyterian church in a town without a bank, it was at least in old times true that where a Presbyterian church was there also was a school. And unto this hour it is true that the Presbyterian young folk are in school somewhere, though their parents may not build as many schools as they once did. It is to tradition alone that we are obliged to go for the beginning of the story of education at Pisgah. But no tradition was ever clearer or more unbroken, than that about the time the church was built, and not far from it, a school house was also built. It is pictured as of logs, of course, but a double log house. Between the two rooms was the "passage" as we call it, or "dog-trot," as our Virginia neighbors say, or hall, as our children will have to hear it called in order to have any idea of it. In one of these the teacher lived. In the other he taught. Tradition has not taken the trouble to remark that he was a bachelor. Of course he was. Were not all those "jolly old pedagogues" of "long ago" single men? The spring that still sends its stream forth from under the Pisgah hill furnished the water for the bare-foot boys and girls who loitered around it with the school bucket, while the lessons were running their weary course up in the school house a hundred and twenty-five years ago. Married, or single, whichever

he actually was, the story that comes down to us preserves his name. It was Andrews. The first of it has fallen into the silence of those ancient years. Nor is there any chronicle of his length of service. All else that has come to us is that he moved from Pisgah to Ohio. There is also either a genuine tradition, or a guess of a somewhat later time, that he sometimes conducted religious services there at Pisgah. And this may help to account for the apparent ease with which the congregation of the Rev. Adam Rankin was formed when we first hear of Pisgah as a church. Ten years after the known beginning of church life at Pisgah we find the Presbytery of Transylvania establishing a grammar school and a public seminary. That education was flourishing about the log house of Mr. Andrews may be surely inferred from the fact that though the Presbytery covered all Kentucky it seems to have quickly chosen Pisgah as the place for its new school. The tuition was fixed at four pounds, (about thirteen dollars in United States money) a year. Mr. Andrew Steele was appointed by Presbytery as teacher. In the spring of 1796 he was succeeded by James Moore, and on October 6th of the next year Jno. Thompson is successor to Mr. Moore. The school was under the care of Presbytery, and a minister of the Presbytery was to be appointed to take oversight of it; the teacher was to be appointed by the Presbytery, and promising youths were to be sought out to be educated. If they were unable to provide for themselves the church was to contribute to their support. And it was recommended that a contribution be made for this purpose; all heads of families to give annually for four years, "two shilling and three pence." The president of the Seminary was to be a minister. But there were to be no efforts used to induce pupils to change their religious beliefs, "any further than is consistent with the general belief in the gospel system, and the practice of vital piety." The trustees were to be twenty-one in number, one half to be always Presbyterian ministers of Kentucky Presbyteries. Forty-seven gentlemen in the various congregations were appointed to collect money for the project. A charter was procured for the Seminary, under the title, "The Kentucky Academy." This was in December 1794, some eight months after the first action of the Presbytery. While the Grammar School went on, collections for the Seminary were pushed. Subscriptions and donations in the State amounted to upwards of one thousand pounds, or \$3,333 in the federal currency of the time. "Father" Rice and Dr. Blythe,

the pastor at Pisgah, were sent to the General Assembly of 1795, and presented the cause of the Kentucky Academy throughout the East, collecting nearly \$10,000. George Washington subscribed \$100, Jno. Adams \$100, and Aaron Burr \$50. Dr. George Gordon of London, England, secured for the young Seminary a small, but valuable, library and "philosophical apparatus," or as we should say, laboratory equipment. That equipment however, was chiefly, if not entirely, an air-pump, microscope, telescope and prisms. The money from abroad amounted to eighty pounds, two shillings and six pence. The very names of these English friends of the Kentucky Presbyterians who gave these contributions have been preserved to us.

But in the meantime Paris and Harrodsburg are alive to the fact that the institution is to be a reality. And they each want it. But the Grammar School is already at Pisgah, the people there are interested and offer inducements and—(and we think this is no small factor in the result)—Dr. Blythe is also at Pisgah. So the Grammar School is transferred with all its property to the Kentucky Academy, which opens in the fall of 1797, not at Paris, or at Harrodsburg, but at Pisgah. The Transylvania Seminary was open at Lexington, as it had been for some years before the founding of the Pisgah school. Indeed, the Pisgah school was a protest against the action of the trustees of Transylvania in placing at the head of that institution Mr. Toulmin, a Unitarian. Pisgah outstripped the older institution in town, although Mr. James Moore, who had been deposed to make room for Mr. Toulmin, had been recalled to be its head, the latter having resigned to become Secretary of State.

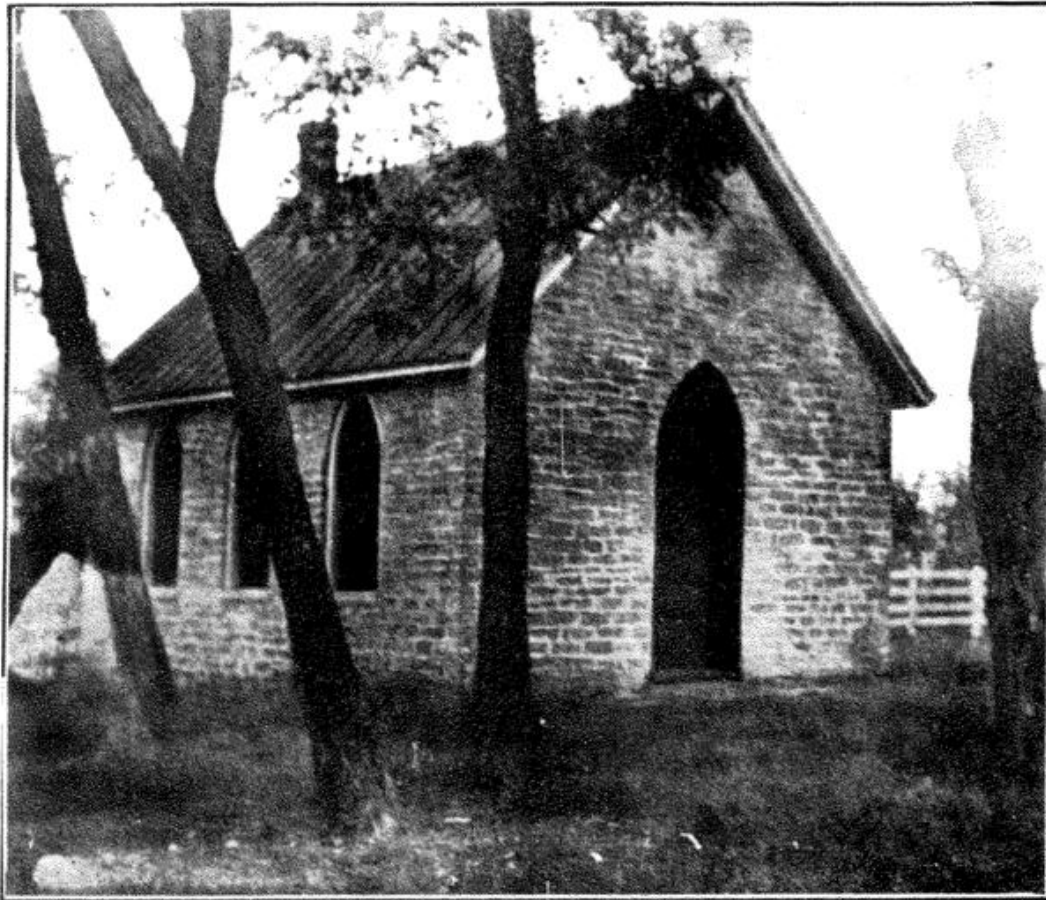
Finally, on December 22, 1798, the Legislature, acting upon the request of the trustees of the Kentucky Academy and the trustees of Transylvania Seminary, united the two into one institution to be called The Transylvania University. The board of the new institution was to be twenty-one in number, the majority to be Presbyterians; the charter could not be changed except upon a petition of at least eleven of the trustees, and the board was self-perpetuating. But Pisgah did not send away her interest in education along with the institution, and a flourishing school was maintained there during the greater part of the last century, now under one teacher, and now under another. Its fame and influence were especially great when Dr. Louis Marshall, who lived in the neigh-

borhood, and who was an elder in Pisgah church, conducted it. As a teacher he had great reputation. He was a brother of the great Chief Justice Marshall. The famous Kentucky orators, Thomas F. and Edward Marshall, were his sons. In later times Prof. Almon Spencer, the father of Prof. A. E. Spencer, of Clinton, S. C., conducted a flourishing academy at Pisgah, and most of the present generation of Pisgah's grown people received at least their earlier school training from him. The introduction of rapid transit which has put all the Central Kentucky country into close and easy connection with the towns has made the need for a local school at Pisgah less keenly felt than it was in former times. And since the resignation of the school in 1907 by the present pastor of the church, who had taught a few pupils for three years previous, there has been no school in the historic school house at Pisgah. The district school is located less than a mile from the church.

The history of Transylvania University was soon such that the Presbyterian people of the state turned their attention to the founding of a new institution, and ultimately obtained the Centre College. So that, in a very true sense, from Pisgah has sprung two noteworthy institutions of learning.

The late Col. W. C. P. Breckinridge wrote of the Pisgah school as follows: "As mere examples of the youth who have been taught there we might select at random the families who have made a mark upon the history of Kentucky. As, for instance, the four Crittenden brothers, John J. Crittenden, Henry Crittenden, Thomas Crittenden and Robert Crittenden; or the Breckinridge brothers, Cabell Breckinridge, John Breckinridge, Robert J. Breckinridge and William Breckinridge; or the Marshall brothers, Thomas F. Marshall, Judge William C. Marshall and E. C. Marshall." Col. Breckinridge, himself, was a student there.

Through the loving labor of the ladies of the church, a few years ago, the old stone building, where the famous school had so long been taught, was remodeled. It stands, modest and tasteful, just to the rear and side of the church, a perpetual memorial to Pisgah's past as a center of education.



THE SCHOOL HOUSE OF TODAY.
On the site of the old building.

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The Story of the Community

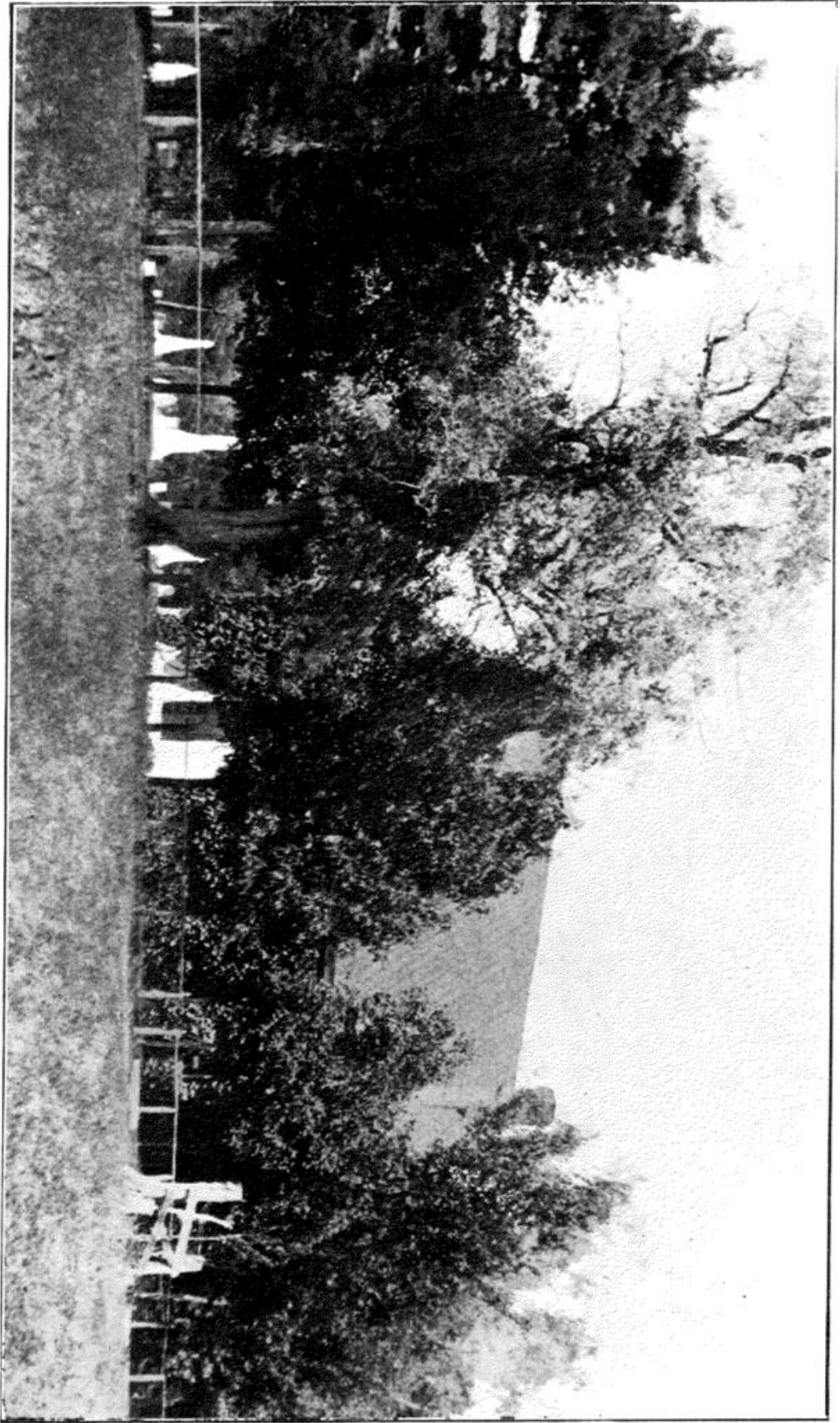


MUCH of it has already been told; for the church and school not only affected the life of the community, but were also channels through which that life moved and in which it expressed itself. The story of either of them is also a part of the story of the community. But, of course, there is a story separate from that which belongs to them. For, after all, what is told of them does not form the whole of Pisgah's history. There is, therefore, something else to tell. This story of the community comes to us, in the form that we have it, solely through the lips of the people. It is not a written history. But it has come from father to son by word of mouth. This means that there is much of it that is not told at all. For there are many interesting chapters of it hidden away in old letters, family Bibles and the mouldy records of the offices of the county courts. Even if all of this had as yet been gathered together the limits of this slight volume would not permit its full record here. What is put down here is that which is current, the tradition received from the fathers. Nor does it come from a time more remote than the first settlement of the locality. If it was followed beyond that, it would take us back across the mountains into Virginia, and across the ocean into the north of Ireland, and thence to Scotland. Other threads of it that unite here at Pisgah would lead us to the same native haunts of Presbyterianism beyond the seas, but through Pennsylvania instead of Virginia. And there is reason to believe that Merry England, as well as the sterner lands just mentioned, would be found if still other threads of the story were followed to their starting place.

"The story runneth thus": It was in wild March weather in the year 1780 that Samuel Stevenson and Jane Gay, his wife, came from the fort in Lexington to live in their log cabin, their new home, erected on the lands which they had surveyed in the new Kentucky country. It stood upon the wooded point of land just west of the present site of the church. The house had been built by Stevenson and his slaves, with the help of his brothers-in-law,

Alexander Dunlap and John Gay, and their friend, Moses McIlvain. In the same season were built the homes of Dunlap and Agnes Gay, his wife; of John Gay and Sally Lockridge; of Moses McIlvain and Margaret Hodge. These homes were within a mile of each other and each near to a spring of water. The grant of land had originally been acquired and the claim located by Samuel Stevenson. He and Dunlap had each married sisters of John Gay. These were Scotch-Irish Virginians, all from Augusta County in Virginia. One almost certain indication of the Scotch-Irish origin of the Gays, at least, is the fact that the name was once pronounced "Guy"—as unto this hour the unmixed Scotch-Irishman of Western Pennsylvania, for instance, speaks of today as though he were talking of "to die." These were they who settled the immediate neighborhood. But we use the term community in the broadest sense, and make it include Pisgah's permanent congregation. About the same time, even earlier, pioneer Presbyterian families had settled in the region, the furthest not being more than six miles away. Among them were the Allens, Scotts, Evanses, Garretts (who came to Fort Garrett in 1778), Rennicks, Martins, Longs, Fergusons, Burriers, Blacks, Robbs, Elliotts, Watsons, Campbells, Howes, Steeles, Wardlaws, Youngs' and Stewarts. Another pioneer family, only three miles from the church, was that of the Wasons, who came out from the Lexington stockade in 1780 or 1781. At the first, though a part of the community in every sense, they were members of the Associate Reformed Church in Lexington. Finally they became members of Pisgah, Dr. R. H. Wason being one of its elders.

Three families of Stevensons settled here, none of them related to each other. At a somewhat later period other names appear among the people of Pisgah. Among them are Marshalls, Hardins, Richeys, Stones, Smedleys, Spencers, Youngs, Taylors, Berrymans, Miltons, Linghamfelters, McPheeters, Castlemans, Bohannons, McCroskeys, Scrogins, Stogdols, Coxes, Wallaces, Alexanders, Hedgers, Wheelers, Worleys, Coffmans, Jameses, Halls, Andersons, Eastons, Carrs, Kinkeads, Armstrongs, Whittingtons, Aikins, Thompsons, Boardmans, Lytles, Waltzes, Fraziers, Burnams, Berrys, Hamiltons. Besides these, there were doubtless others near the first. And certainly, from time to time, new families have come into the community and to the church. This narrative does not attempt to give any complete list of Pisgah's people.



THE SHELTERING SHADE.

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THE LATEST IMMIGRATION OF PRESBYTERIANS

Shortly after the Civil War there occurred a distinct migration into the Pisgah community and church which markedly affected the life of both. It consisted of the removal from Alabama to Pisgah of four Presbyterian families, namely, the Powells, Falconers, McEachins, and Harts.

About twenty-five years ago the introduction of the culture of tobacco brought into this neighborhood several families from other counties. Many of them have become permanent residents of the community, and some of them members of Pisgah church; as, for instance, the Smithers family, the Littrells, Brewers, and Wises.

The actual story of the community could be fully written only by writing the history of each of these families, and of the others whose lives have mingled to form the main current of that of Pisgah. This, of course, is beyond our province, as well as our powers. Only the outstanding features of the history of the people as a whole can be noted. It is not even then a "thrilling" history in the ordinary sense of that phrase. But it is a history full of human interest. It is not filled with pictures of desperate scenes painted in fierce colors. But there abound in it sweet and charming scenes of home-life; of quiet, pastoral lands; of grazing cattle, shadowed pastures, rich meadows, and fields of waving grain and standing corn. It is the history of a simple, brave, refined and high-minded people. There is warrior blood in some of them, and there are not wanting among them those who have given their blood to their country. But they have sent no great captain into the army. They have been, and are, interested in education. But no great scholar has gone from them. They are industrious, prudent, thrifty, knowing the money value of an acre of ground, or a head of live stock to the last cent. But no immense fortune has been accumulated by any of them. Their history can not but be lacking in sensational events. And this means also that to the criminal history of Kentucky, which at its shortest is all too voluminous, and to the reputation for violence which the state has so long borne, the Pisgah community has contributed exceedingly little. Her people have been home-making and God-fearing. Thus have they lived. And so their annals are simple. These are made up of the records of births, marriages, deaths. And even so their history is fraught with the interest which centers in those

great words, and which makes the tale of any novelist worth the telling and the hearing.

The community has taken its part in public matters as a body of staunch dependable citizens, voting clean tickets with a clear conscience. Not always have they agreed as to the policy proper in these matters. They, indeed, seldom vote unanimously. The community is no longer, nor has it been for many years, practically one church. On the contrary, descendants of the original Pisgah church are found in the neighboring churches of other denominations. They live, however, neighbors, friends, and kindred to those who still cultivate the faith of their fathers at the altars which their common ancestors were united to build. They differ on questions of both politics and religion, but without unseemly strife and with mutual respect and good will. They have contributed to the strength of other communities by the sending of their people to dwell in new places. Towns and cities of our own state, and of other states, especially those of the older and the newer West, have received these recruits from the strong, wholesome life of Pisgah; and they are not the worse thereby.

Of course this history is not without its darker pictures, its pages that we cannot help wishing need never have been written. For it is a bit of human history, and such pages are always to be found in it. The record of Eden is not without them. And they will always be found in the history of man until his annals become those of the City "where no evil thing cometh to despoil what is fair." The Pisgah people have had their tragedies, but not of the kind that make the material of the sensational newspapers. They have had their estrangements and their heartburnings, but they have striven to live at peace with all men. They have had their deep and awful sorrows, but these have been bravely borne. A hundred and twenty-five years is, after all, a short time, long as it may sound. And we realize it when we attempt to uncover the life of a people whose existence as a community has been no longer than that. We find that to write their history means not only to reveal the secrets of the dead, but also to unveil the holy places of the living.

Therefore, we close the book even as we are opening it. It is evident that as a whole the people of Pisgah have not sought the

more brilliant, but not always desirable, prizes of life, but rather those more substantial if less glittering rewards, the winning of which brings less danger both to character and good fortune. And herein lies a part of the secret of their continuity as a community, and of their prosperity.



The Spirit of Pisgah



HERE is such a thing. Pisgah is not one of those communities the separate parts of which tempt one to believe in the possibility of a fortuitous concourse of atoms. The people are homogeneous. Their united life has manifested the same characteristic. Further than that, there has been a distinct spirit emanating from the community. In making an assertion of this sort the writer possesses the advantage of not being native to the community and at the same time a resident in it for a term of years sufficiently long to justify his claim to speak on this subject. He approaches it from without, and yet sympathetically and not ignorantly. His knowledge of other Kentucky communities also is sufficiently full to at least enable him to detect anything distinctive in this one. But even so he cannot claim to be the only, or even the original, discoverer of the Spirit of Pisgah. This fact, of course, only confirms him in his conviction that there is such a spirit. For instance, a venerable man, whose knowledge of the people of Kentucky and of all the South is as great, perhaps, as that of any man anywhere, but who has never been connected in any direct way with Pisgah, said only lately to the writer that there had gone out from it (the church was especially in his mind) a strong and clearly distinguishable influence, an influence for good.

We seek, then, to discover just what is this Spirit of Pisgah. We naturally expect to find it illustrated in its past. Turning the pages that we have just written, we find that the Pisgah people came to Kentucky, not as hunters, nor as Indian fighters, nor as adventurers. Many such did come. But the people who came to Pisgah came as men of peace. They were settlers. Their peaceful character is again shown in the fact that but very few of them went to any of the wars in which the country has been involved since they came here. And, further still, the persistent refusal to let their life as one people be disrupted by political, religious, or personal quarrels, illustrates the same love of peace. Dr. Blythe, in his farewell sermon, reminds his people that on the day of his

arrival among them, more than forty years before, he found the church divided and distracted. Adam Rankin had his devoted friends here. But while ruling elder, Wm. Scott, appeals to the Presbytery against the action of the session, which his pastor approved, and afterwards appears as an elder in Clear Creek, there is no wholesale leaving of the church to escape from the eccentric pastor. And when the Presbytery takes the painful, but necessary, action deposing Rankin from the ministry, there is no body of people at all at Pisgah, though a large one at Lexington, to rally around him to form an independent church. On the contrary, Dr. Blythe distinctly reminds the people that, young and unknown as he was, God blessed his efforts to the healing of all strife. The ways of Pisgah are the paths of peace.

In the quiet safety of the lives that have been lived here there has also been shown unvarying and cautious prudence. There is no recklessness. The spirit of the mere adventurer, either as Indian fighter or as gambler, was not the one that prompted them to come to these fair lands. Nor have they treated their inheritance as a stake. This is not to say that they are miserly, for that they are not. But they have, with careful judgment, planned to acquire, and keep, the sweet and pleasant comfort with which they are surrounded.

The history of Pisgah shows also a spirit of high loyalty. A brilliant woman once said to the writer that loyalty was "lovingness." And the loyalty shown by Pisgah, at least, gives ground for such a definition. Pisgah loves her past. It is said that her forefathers, while not coming to Kentucky as a church moving in one body, as did a certain other historic body of Virginians who came this way, yet brought with them from Virginia the name of the home church there, and transplanted Pisgah from the mother state into this Kentucky wilderness.

The vast body of our American citizens of today cannot conceive the passion with which these people love their lands, which have come down from father to son. Perhaps no one in the world now can understand it except an Englishman. They are loyal also to their traditions, those of sobriety, purity, honor, and piety. In their eyes—of whatever denomination they may be—it is only a natural and altogether to be expected thing that a man be a member of the church. And they are loyal to it. The church is not an outside thing, intruding itself upon their life. It is not a conven-

tion either. It is a natural, necessary and holy institution, part and parcel of their lives. They are loyal to their religious faith, preserving it without parading it; respecting the opinions of others, and not ashamed of their own. To their pastors they are steadily, encouragingly true, and among the churches and the ministers they are proverbial for this loyalty. It is indeed a matter of wonder that any considerable body of them could have petitioned, as they did, to be released from the pastoral care of Rev. Adam Rankin. It is as clear an indication as one could well have that the provocation was great, and that their first pastor, while energetic and able, was yet a man eccentric and difficult. This is the explanation also of the marked and tender devotion to them which seems to have been felt by every pastor who has served them. The feeling pervades the restrained and formal periods of Dr. Blythe's farewell after forty years. We detect it unto this day in its yellow, crumbling pages. It breathes in the letter of the dying Cunningham, who had lived with them only one year. Jacob Price and Rutherford Douglas died among them, each counting them as his very own. And the heart of the widow of Robert Allen turns unto them tenderly even to this hour. While Mrs. Douglas has never allowed herself to be parted from them, despite the necessity of absence in the body. Nor will the two men who have been pastors at Pisgah, and who today are yet on the earth, working happily in other fields, however much their devotion to other people, deny the fact or be offended at this public statement of it, that their love for Pisgah and her people is a thing apart. Of course, it is to be remembered that loyalty does not show itself only in the quiet ways just mentioned. And so we find in the people of Pisgah that the spirit of loyalty issues in a power of strong protest. A widely known attorney, not a native of Pisgah, not having ever lived there, speaking one day of the establishment of the Kentucky Academy there, said to the writer, "Pisgah was a protest." And so, when occasion offers, the spirit of Pisgah can show itself as a power to front injustice or wrong of any sort.

It is the almost universal custom today to consider every country community as behind-hand in all things, and as willingly so. Country people are considered altogether unteachable until they move to town. As a matter of fact, the notion is a baseless superstition. Here at Pisgah it is clearly unfounded. The people are conservative; but they are not retrogressive. They respect the

past. They would save what is worth keeping. But they do not wish to go backward. Nor do they care to preserve relics—except as relics. They are conservatively progressive. In the ranks of the Lord's hosts the Pisgah' church, for instance, may not lead the van; but neither is she of that company whose practice it is "to fire and fall back," nor yet is she of those who "stay by the stuff." But her place is in the center of the firing line. With its advance she moves—and moves forward. This spirit is finely illustrated by two incidents in the life of the church. In the year 1811, we are told, the Presbytery—in a mood of despondency, let us hope—gave official advice to the Versailles, Woodford, and Pisgah churches to unite and build one "commodious house of worship" for all three. Pisgah heard this advice; but she did not heed it. Instead she moved further up her hillside, and built a house of stone—all for herself. And when, in 1868, she went about to remodel that building, she realized the need of a change, dear as the old house was; but she did not fall a victim to mere enterprise. She did not build a structure fitted for the city square, nor yet one for the village street. But she shaped the new roof like the arches of her native woods, planted the clinging ivy about the grey stones dug from the native limestone, and left her sanctuary a shrine in God's "Out-of-doors." The spirit of Pisgah is a spirit of peace, and of prudence; of loyalty and high courage; that hastes not from the old times, yet thankfully moves toward the new.



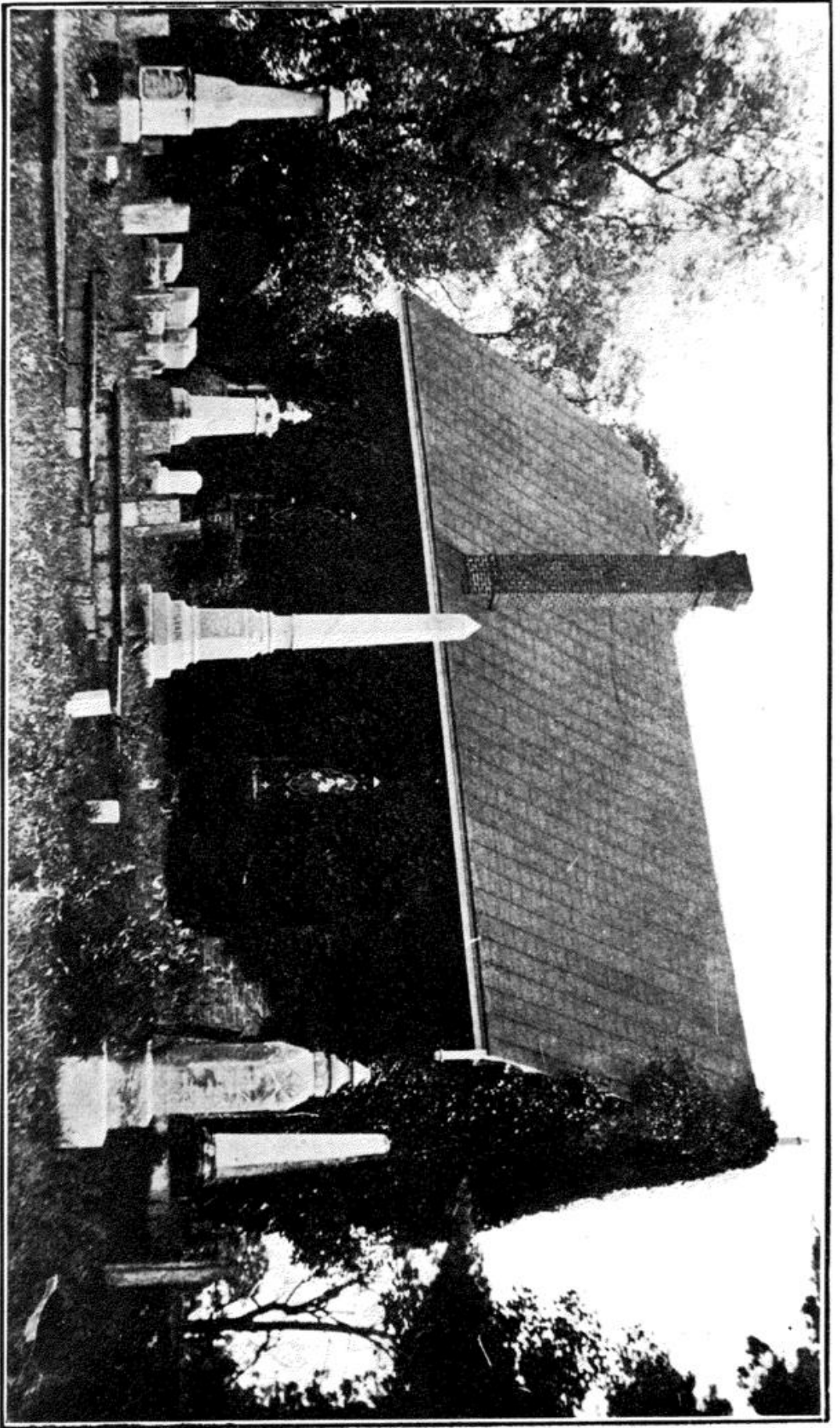
The Pisgah of Today



HERE and there are woodland pastures giving a faint suggestion of the glory of the primeval forest that once crowned the gently rolling lands where the Scotch-Irish from Virginia and Pennsylvania first made their homes in Woodford county, and where their descendants dwell today. But the forest has passed away. It is a land of fertile fields, that instantly, with but the slightest encouragement from the husbandman, go back to rich pastures fit to keep the finest live stock in the world. The comfortable homes of the last generation have not been allowed, by the children, to fall into decay. On all sides they dot the beautiful landscape, their inviting, sheltering appearance only adding the human element that harmonizes with its beauty. Gradually into these homes are coming the modern conveniences to which cities and towns can no longer claim exclusive right.

There is a feature of the landscape which is distinctly modern, and which in late years has been introduced throughout Central Kentucky. It is not a beautiful feature. It is the unsightly "tenant house." This is a part of the result of the culture of tobacco. The house itself is a necessity. But its hideousness is not. The stock-raising fathers of fifty years ago saw to it that no ugly thing in building or fence should mar the beauty of their homesteads, and their Central Kentucky farms attained a world-wide fame. Their sons are making a mistake in not following their example. It is well nigh certain that all over the Blue Grass section this mistake will be seen, and the man who tends a tobacco crop will be given an opportunity to take care of a pretty and comfortable, though not expensive home. And the landlord will see that it is best also for himself.

The old roll of Pisgah church, that of 1808, is extended to include also a list of the families, recording the parents and all the children, whether the latter were in communion with the church or not. We are impressed by the length of those family rolls. Almost every house seems to have been filled with children,



PISGAH.

"In still, small accents whispering from the ground,
A grateful earnest of eternal peace."

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Such is not the case with the native families of the community today. But the life of the community and of the church is vigorous. Neither of them is in a state of decay. The people are not moving away, nor is there any feeling among them that to do so would be either desirable or wise. There is the same spirit among the Pisgah of the present that has been shown by it in the past. And it may be said without qualification, that all that is best in their traditions is not only preserved by them, but is an active and strong force in their lives today. The people of Pisgah are genial, without coarseness; polite, without stiffness; modest, without shyness; simple, without crudeness; refined, without snobishness, and religious, without sanctimoniousness.

In its last yearly report to Presbytery, that of April 1st, 1909, the church stated its membership as eighty-four, not far from the average for its entire history. The services are well attended, and the spirit of worship that pervades every service (and they are of the simplest sort) does not fail to impress the stranger. The congregation is interested in, and contributes to, all the great work of our Southern Church as a whole. In April of this year she reported for the twelve months previous contributions to all causes, including her own local expenses, to the amount of \$1,160. In the church especially there is a growing determination to receive, welcome, and keep all whom God's providence may send to Pisgah, and to seek and find whatsoever work he has given the church to do.

The Pisgah of today is interested in her past. She has looked into its record, recalled its story, and taken pains to preserve its mementos. But Pisgah is of the present, and she knows it. Likewise, also, she believes—aye, is very sure, that for her there is also a future. To it she looks with equal hope and gratefulness.

THE CHURCH AS IT IS TODAY.

The roll of members appears as a part of the general roll at the end of this book.

OFFICERS

W. O. Shewmaker, Pastor.

Ruling Elders—R. S. Hart, M. D., W. A. Cox, J. W. Garrett.

Clerk of Session—R. S. Hart.

Deacons—P. G. Powell, Sr., J. Horace Gay, R. H. Wason, Jas. T. Cox, Chairman of Board.

Superintendent of Grounds and Buildings—Jas. T. Cox.

SUNDAY SCHOOL

W. A. Cox, Superintendent.

J. Gay Hanna, Secretary.

Miss Katherine Falconer, Librarian.

Miss Mary A. Cox, Superintendent of Primary Department.

Robert Garrett, Assistant in Primary Department.

Miss Margaret Hart, Assistant in Primary Department.

Mrs. Jas. T. Cox, Intermediate Teacher and Home Department Superintendent.

Mrs. Mary McIlvain, Intermediate Teacher.

R. S. Hart, Junior Adult Teacher.

W. O. Shewmaker, Senior Adult Teacher and Normal Class Instructor.

Number of Pupils, seventy-six.

SOCIETIES

The Ladies' Missionary Society.

The Douglas Missionary Band.

SERVICES

Every Sabbath, 11 o'clock, a. m., Preaching.

Every Wednesday afternoon, Prayer-meeting.

Communion Services, once each quarter, on dates announced.

Sunday School every Sabbath, 10 o'clock, a. m., regular session.

Twice each month, at dates announced, the Normal Class.

SOCIETY MEETINGS

Ladies Missionary, last Friday in each month.

Douglas Missionary Band, the fourth Sabbath of each month, in the afternoon.

Session Meetings, once each quarter, prior to Communion.

Board of Deacons, once each quarter.

In addition to the above-mentioned Church organizations, there was formed in 1908 the Pisgah Cemetery Improvement Association. The object of this organization is to give special care and attention to the cemetery and the grounds immediately about the church. It's membership is designed to include not only those who are members of the church, but who may for any reason be interested in the care of the cemetery or the property. It is

organized, however, subject entirely to the authority of the session of the church, the ruling elders of that body being also the trustees of all the church property. They have already in hand a small nucleus of a fund to secure the proper care of the cemetery. It is their purpose to increase this fund until it will yield a considerable income, thus securing the cemetery against the ruin that is the fate of nearly all country grave yards. They are prepared to receive contributions to this fund at all times. The officers are J. Wilmore Garrett, Sr., President, and Miss Mary A. Cox, Secretary-Treasurer, with a board of directors. Jas. T. Cox is Superintendent of Cemetery. The Association meets regularly twice a year at the call of the President.



The Celebration



N October 7th, 1909, the Pisgah church celebrated the one hundred and twenty-fifth anniversary of its founding. The day was perfect. October weather in Kentucky is often as charming as can be found at any season anywhere. The sky was without a cloud, but the bright sunshine fell, softened by the thin haze, which, finer than gossamer, hung over the whole landscape just sufficiently strong in fiber to give faint tints of amethyst and opal to the atmosphere. The pastures were yet green; the trees and vines just touched with the first flush of the colors of the fall. Preparations had been made and plans formed for weeks before. The church was decorated with potted plants of unbroken green. Just to the east of the school house, and somewhat in front of it, a pavilion forty feet wide and eighty feet long had been stretched. Within this there were tables, chairs, plates, and all the equipment of a dining room for the accommodation of three hundred and twenty-five people. At 10 o'clock, a. m., the following program was begun, and carried out without change.

10:00 a. m. (*In the church*).

Doxology.

Invocation—Rev. F. W. Hinitt, D. D., Central University,
Danville, Ky.

Hymn—"All Hail the Power of Jesus' Name."

Roll call of members.

Hymn—"The Church's One Foundation."

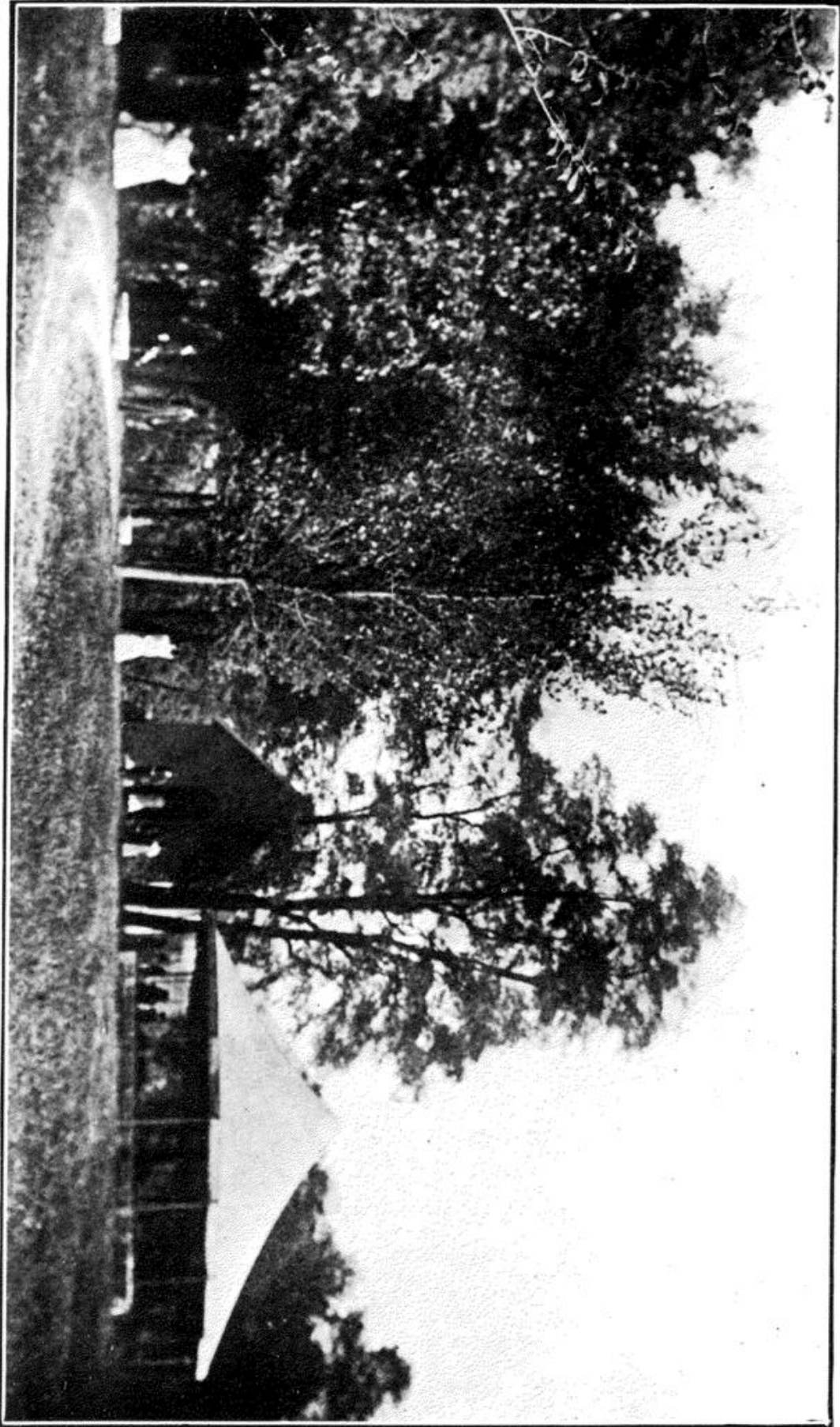
Address: "Pisgah's Past"—Rev. W. O. Shewmaker, Pisgah.

Prayer of Thanksgiving—Lead by Dr. D. Clay Lilly, Nicholasville, Ky.

Hymn—"For All The Saints."

Reading of Scripture—Psalms 148 and 149.

Solo: "Come Unto Me All Ye that Labor and are Heavy Laden"—Miss Beardsley, Kansas City, Mo.



WHEN WE CELEBRATED

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Sermon—Rev. J. S. Lyons, D. D., Louisville, Ky. Text,
Is. 32:2.

The Pisgah Memorial Hymn—By Mrs. Douglas.

Prayer and Dismissal—Led by Dr. Edwin Muller, Lexington, Ky.

II.

12:30 p. m. (*At the table*).

Lunch.

Greetings—

From the First Presbyterian Church, Lexington, Ky.—

Mr. T. T. Forman, Lexington, Ky.

From the Presbytery—Rev. W. O. Cochrane, Georgetown, Ky.

From Absent Friends—Letters read by Dr. R. S. Hart.

Centennial Poems, by Mrs. Douglas—Read by Mr. Desha Breckinridge.

(a) The Church.

(b) The School House.

III.

3:00 p. m. (*The audience being too large for the church, the dining tent was now used*).

Hymn—"O, Could I Speak the Matchless Worth."

Solo: "The Plains of Peace"—Mrs. Cannon, Midway, Ky.

Address—Rev. F. W. Hinitt, D. D., Danville, Ky.

Subject: "Religion and Education."

Prayer—Led by Dr. Lyons.

Announcements.

Hymn—"O, God of Bethel."

Benediction—Rev. L. H. Blanton, D. D., Danville, Ky.

The lunch was served in successive "tables," fully seven hundred people in all partaking, including the Pisgah people themselves. There were at least five hundred guests. The Memorial Hymn mentioned above, as well as the Centennial Poems, were written by Mrs. Rutherford Douglas, wife of Dr. Douglas, whose pastorate of the church was the longest in its history. She is also the daughter of the famous President of Centre College, the late Dr. John C. Young, her mother being a Breckinridge. She is the mother of Rev. Rutherford E. Douglas, D. D., of Macon, Ga. All

of these relationships, besides her own membership in Pisgah, make it appropriate that she should contribute the verses of the Pisgah Hymn. It is as follows:

PISGAH MEMORIAL HYMN

(Tune: "America.")

Church of my ancestry,
Spot ever dear to me,
Of thee I sing.
Church of their life-long pride
Where they in death abide;
From hill and valley wide
Let our songs ring.

Sing of our fathers bold,
Who in the days of old
Sought the far west.
Knightly of soul they were,
"Without reproach or fear,"
Counting their lives not dear
In their high quest.

Here—the long journey done—
Here, with the victory won,
Where they found rest,
Stands their loved church today,
Ivy crowned, old and grey,
In her prosperity
Blessing and blessed.

Father in Heaven, do Thou,
As in Thy temple now,
Humbly we bend,
Teach us Thy name to bless,
Fill us with thankfulness
For all the happiness
Which Thou dost send.

Our Father's God, we lay
This, their memorial day,
Low at Thy feet.
Crown it with peace and love
From Thy bright courts above;
Let it a blessing prove,
Hallowed and sweet.

Of the occasion one who was present, and who knows whereof he writes, wrote the following which, since it is as much a tribute to guests as to hosts, is here quoted in full:

(Editorial in Lexington Morning Herald October 8, 1909)

“WE ARE SORRY FOR YOU.”

“We are sorry for all of you who did not go to the celebration of the one hundred and twenty-fifth anniversary of the founding of Pisgah church yesterday. You may have somewhere gone to some celebration or entertainment you thought delightful; you may sometime in the future go to some other celebration which will be charming; but if you missed the celebration yesterday you will never have an opportunity to attend another just so delightful and so charming.

“More perfect days may have been. It is possible, we doubt not, for the Lord to make a more perfect day than was yesterday. But He never has yet. In the exquisite setting of woodland and Blue Grass with which Pisgah is surrounded, there were gathered together between five and six hundred of those who have ties to that church, a body of men and women that can not be surpassed—we do not believe equalled—by a similar body of equal numbers in any State in the Union. From far distant neighborhoods came those who, because of ancestral ties or childhood memories, hold sacred the traditions of the church which is unique in Kentucky.

“We are not so familiar with the history of the churches of Kentucky that we may speak with authority, but we believe Pisgah to be the oldest country church in the State; we have never heard of another church where the pastorate of two men covered a period of nearly three-quarters of a century, as did the pastorate of two of the ministers at Pisgah. The neighborhood of which Pisgah is the center, founded as it was by the most stalwart and most God-fearing type of pioneer immigrants from Virginia, has maintained more than almost any other neighborhood in Kentucky the character impressed upon it by the first settlers.

“Every time we have the privilege of mingling with a crowd of the country gentlemen and gentlewomen of the Blue Grass, we are impressed, and we were more deeply than usually impressed yesterday by the wonderful character, bearing, intelligence, education, and social ease of the people of this region. We do not believe that in any section of America, whether in city or in country,

there could be gathered together a like number of people under like circumstances, as were those gathered at Pisgah yesterday, the average of whom would be as high in all the graces of social life blossoming upon as sturdy character and as real kindness. They know no superior save God; they treat no one created in the image of God as inferior. The evidence given of executive capacity in the arrangements for caring for the comfort of those who attended and in providing a dinner which was both delicious and over-abundant, with old ham, mutton, chicken, salads, beaten biscuit, rolls, cakes, pies, coffee—everything in profusion, with no definite knowledge of the number who would attend—there were no R. S. V. P.'s on the invitations—was an evidence of the high order of ability of those in charge of the celebration.

“We do not comment at the present upon the speeches delivered, of which the news columns of this and other issues of *The Herald* will tell. We write this simply to express our profound sympathy for all of you poor people who were not so fortunate as to be there.”

Pisgah Papers

I. The Records of a Century.

“A Session Book or Register of the Church of Pisgah, commencing from the beginning of the Year of Our Lord 1808, etc., etc. This church at the period above mentioned consisted of the following members in communion, to-wit: First, Church Session as follows. James Blythe, Pastor; Francis Allen, James Martin, James Wardlaw, Hugh Ferguson, Isaac Stevenson. Secondly, all other persons in communion, as follows.”

Thus opens the earliest known record of Pisgah church. The names on the roll are given in the general list later in this book. There are fifty-seven members besides officers. The total membership, according to this roll, being sixty-two. Then follows the list of communicants who are heads of families, and their children. Then the old clerk writes: “Next follows in order the proceedings, etc., of said church, Births, Baptisms, Marriages, Deaths, Renewals, etc;” and he is faithful to this. The first entry is, “James and Sally Armstrong, children of John Armstrong, baptized August, 1808.” There is a blank between the month and year.

He intended to get the date exactly from some one who remembered the day. A century has gone, and there the blank is still unfilled; the Armstrong infants having long since grown up and gone the way of all the earth.

The first death recorded is the next entry, that of William Stevenson, Sr., on July 12, 1808. In the early portion of this book the minutes of the session are but poorly recorded, but the births, marriages, deaths, etc., seem to be carefully put down. The first minutes of Session stands thus: "May 7th day, 1809. Session met agreeable to appointment; present, James Blythe, mod., together with all the elders. Nancy Kirkham, widow, received in communion on examination."

The first statistical report recorded in the session book is that of September 20th, 1816. It is as follows:

Total in communion per last report.....	42
Added on examination	2
Died	2
Dismissed	2
Total in communion	41
Baptized since last communion.....	1
Adults	6
Infants	7
Total	7

The yearly report is copied into the book for nearly every year until 1866, when it abruptly ceases to appear. But again we find it regularly recorded each year, beginning with 1892.

We find the first reference to "the Missionary Society in Pisgah Church" in April, 1831, but there is no account anywhere of its organization. Nor is there any account in the records of the beginning of the weekly prayer-meeting, although there is frequent mention in the earlier record of the "concert of prayer" for foreign missions, which used to meet on Sunday afternoon each month just before the first Monday in the month. But the reason for mention of this is doubtless the fact that it was customary at these meetings "to lift a collection." The Sunday school is not mentioned except as it begins to appear in the reports to Presbytery. Nor is there any record of the organization of the Young People's Society.

Curious entries to us of today, and destined to grow more so as the generations pass, are such as those notices of members

that are thus recorded, for instance, "Billy, a slave," or "Lucy, a woman of color, belonging to so-and-so."

Later on these records show a greater correctness as to form, but their content is often so little as to disappoint us. For instance, the record of removals and marriages almost ceases for a long period. We learn from them that the membership of the church has never been large, the very largest ever recorded being 150, in 1847, the average being somewhere in the neighborhood of 90. The cash salary paid the pastors begins with \$130, as recorded, ascends by degrees to \$1,000, descends to \$800, and then drops to \$600, where it has remained for about twelve years. The church has always responded to calls for contributions to the general work of the church. Pisgah sends commissioners with almost unbroken regularity to the church courts, and her records, though for a long period not before the Presbytery, are as a rule approved when reviewed.

The clerks, whose diligence has kept these records of a century, have been:

Nathaniel Ferguson, January 1, 1808—September 21, 1836.

Rev. Jacob F. Price, September 21, 1836—June 3, 1847.

Eben Milton, June 3, 1847—April 10, 1853.

Dr. R. H. Wason, April 10, 1853—September 9, 1891.

Dr. R. S. Hart, September 9, 1891—

Mr. Ferguson, Mr. Price, and Dr. Wason all died in office. Mr. Milton resigned. Dr. Hart is the present clerk.

Spread upon the minutes of the church is the following pathetic paper:

2. The farewell letter of the Rev. Joseph P. Cunningham.

"25th August, 1833.

"To the Dear Brethren of Pisgah Church:

"The long looked for, and on my part dreadfully painful hour has come. We must separate as Minister and People. To human appearance it is impossible to hope that I can serve you any longer in the Gospel. I fear my days on earth are well nigh numbered. Thru grace I am able to contemplate my latter end with composure. I know in whom I have believed. 'I know that my Redeemer liveth,' that is all sufficient.

"It would be improper to keep you bound or restricted from procuring another minister, whom you so much need, when it is

almost certain I can never serve you again. I trust God will especially direct and bless you in making another selection. You will never admit an unsound or even doubtful man into your pulpit. By the Spirit bring them to the standard—God's Word and the confession of your church. During the four months I served you my uniform and earnest effort was to present the plain, prominent and essential truths of the Gospel. I was always gratified to see, as I hoped, such truths acceptable to the congregation. But you have been well indoctrinated in former years if you have attended to the things you have heard. Brethren continue in the faith rooted and grounded, let no vain Jangler deceive you; go on in your long established method of doing all things in peace and the God of Peace will be with you. If I live I shall rejoice to hear of your order, harmony and firmness in the faith and your abounding in all good works. Don't forget the cause of Christ and don't give up this indispensable evidence that you are a Church of Christ.

“That man may last, but never lives,
Who much receives, but little gives,
Whom none can love, whom none can thank.
Creation's blot, Creation's blank.’

“Christ shed his blood freely for you, not with silver and gold, shining dust merely, but with the heart's blood of God's Son were you redeemed.

“I do think that the abundance of worldly good things and the great excitements to the amassing of wealth are the dangers which most beset you now. Remember who said, ‘Ye cannot serve God and mammon,’ again, ‘How hardly shall they that have riches enter into the Kingdom of Heaven.’ Again it is impossible to guard against rancor of the soul. As a tender mother in Israel don't forget your children—when they cry for bread, feed them. By the hope of the church and of society, by the value of immortal souls, I charge you not to neglect the Sabbath school.

“My dear impenitent friends, seek the Lord while he may be found, call ye upon Him while he is near. I call the Lord to witness that I have warned you of the danger to come and urged you to flee to the stronghold. Brethren, we have lived in peace and we part in peace. With a heart too full to see you and a

hand too feverish and feeble to meet yours, I write farewell to the dear, beloved brethren of Pisgah Church."

"J. P. CUNNINGHAM."

3. There are, also, in these records resolutions passed at such times as the resignations and deaths of pastors. And there two interesting sets of resolutions of the session passed and recorded at different times, but both during the pastorate of Mr. Price. They each are a faint echo of the controversy between "Old School" and "New School," and are both strong indorsements of the preaching and character of their pastor. Now and then also is a record of some case of discipline, the intense feeling and grave issues involved in them being shown by the full record of the testimony of witnesses. The reader of today looks upon these records of real tragedy with wonder, not unmixed with amusement.

4. A summary of Gospel Doctrine and Christian Duty being a Sermon delivered to the Church and Congregation

at Pisgah

on the resignation of the pastoral charge after a connection of forty years.

By James Blythe, D. D.

Published by request of the Church.

Such is the title of a pamphlet of sixteen closely-printed pages, four by six inches, printed by Thomas T. Skillman, Lexington, Ky., in the year 1832.

It is accompanied by an introductory note, which is as follows:
Pisgah, November 6, 1832.

Rev. and dear Sir:

Sincerely approving the doctrines and counsel contained in your farewell sermon to the Pisgah congregation, and from a wish expressed by many of our people, we are induced to ask you to furnish us with that sermon for publication. Believing it will not only be useful to this church, but to the community at large.

Very affectionately yours, etc.,

N. Ferguson,

Jas. Marten,

Jas. Stevenson,

John Milton,

J. S. Berryman,

Rev. J. Blythe, D. D.

Pisgah Session.

Dear Brethren:

I received your note requesting a copy of my last sermon among you, for publication. I will furnish a copy, because I hope the discourse contains nothing but Gospel truth, and such pastoral counsel as may be beneficial to you and your children. I also feel desirous that the churches in Kentucky among which I have labored so long, should be furnished with a succinct view of what I deem to be the doctrines of the Bible and our standards. Praying that God may bless you, and make the sermon promotive of truth and piety, I subscribe myself, dear brethren, yours in the bonds of Christian affection,

JAMES BLYTHE.

Then follows the text: "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."—2 Corinthians, 13:11.

We transcribe a short synopsis of the sermon.

It opens thus: "To recount the past struggles, temptations and felicities of our Christian course, and, with confidence in God to look forward to those that may come, form at once the duty, happiness and safety of the Christian." Then, quoting the language of Paul, "And now I go bound in the Spirit unto Jerusalem," etc., the Doctor adds, "Let the Apostle's conduct be our example today. While we take a hasty view of the way in which God has led this church and myself, we will be of good comfort. Let us also recount some of the duties which lie before us; and thus close that delightful relation which has subsisted between this church and myself for forty years. The remembrance of the first day I came among you has always been to me a delight and the cause of gratitude. I found this church in a divided and distracted condition. Though but a youth and a stranger, God so blessed my feeble efforts that peace and concord were restored.

At that time I had not the most distant idea of ever being a citizen of this State, yet, perhaps, the events of that day led ultimately to the union between this church and myself, which has been so protracted, and so delightful. I became your pastor. For forty years I have labored to know nothing among you but Jesus and Him crucified. * * * * I feel desirous that this, my last sermon among you, should not be a mere effusion of feeling, but should contain something that, when I am no more with you, may serve the people whom I love more than any other people on earth, as a criterion of truth and a guide in duty. Therefore: I. I

shall in the first place briefly state what I have labored to preach among you, and, II, Throw together a few directions as to your future duty. I pursue this course that you may be of good comfort of mind and that you may live in peace."

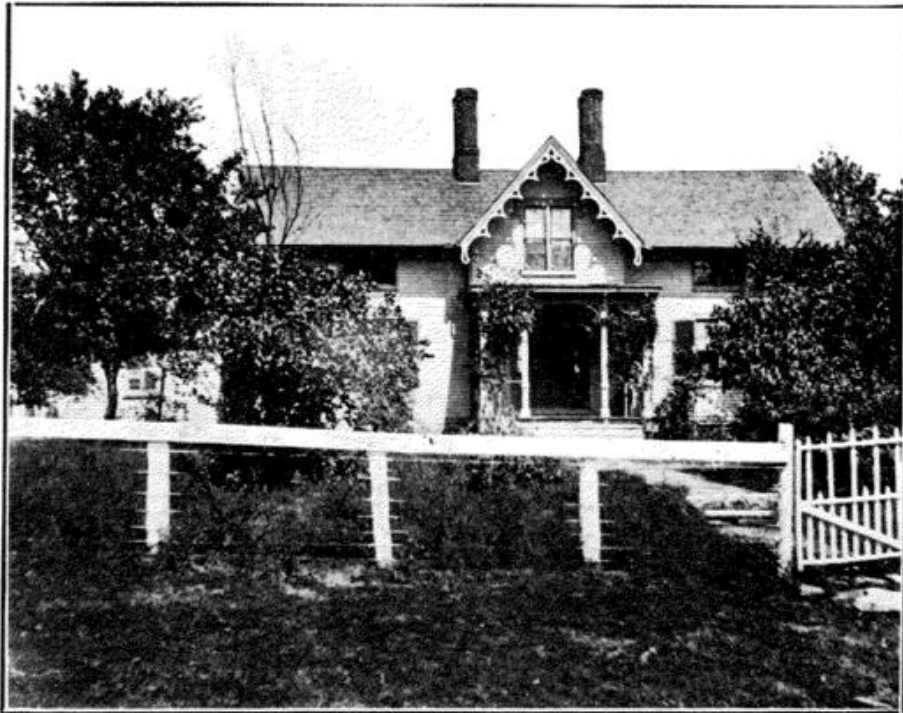
Under the first head he reminds them that he has always taught the following doctrines:

1. "Human nature as it is depicted in the Bible."
2. "The doctrine of imputation."
3. "That intimately connected with man's total depravity, and necessarily growing out of it, his utter inability to help himself."
4. "The Spirit, the third person in the Trinity, as operating a part as important and distinctive in the economy of grace as that performed by the Savior Himself."
5. "I have labored to draw you near the cross."
6. "I have held up Christ to you as a sufferer."

In division II. he gives them directions as, first, members of the church at large, to contend earnestly for the truth, never bitterly. Second, As Presbyterians, against heresy and against disorder. Third, "As private Christians," "Be perfect," "Be of good comfort," "Remember the duties of the closet," "Remember the duty of family religion," "Remember the duties you owe to your children and servants," "Remember the duties you owe to this church in particular." "Be of one mind, live in peace."

He closes with a tender prayer for "this dear church" in the words of the Apostle Paul, "the God of love and peace shall be with you."





THE PARSONAGE.

"The red breast loves to build and warble there."

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Centennial Poems

THE CHURCH

(BY MRS. C. Y. DOUGLAS.)

A hundred years have come and gone,
With their alternate light and shade
Since from the Fort at Lexington
Rode out one morn, a cavalcade.

A band of sturdy pioneers,
With hearts of oak and limbs of steel,
With wives who had left home and friends
To follow them for woe or weal.

Dunlaps and Stevensons and Gays,
Kindred and friends in the days of yore,
Brothers in heart in this far off land,
With a love they had never known before.

And from the Fort their ranks to swell,
Adventurous spirits, true and tried,
Came others—lured from distant homes
By the call of the wild, from the forest wide.

Wasons and McIlvains and Stones,
Allens and Trimbles, men of might,
Whose sires had braved the stormy seas
For freedom to worship God aright.

Age and manhood and youth were there,
And happy childhood with the rest,
And one—a tender infant smiled
Upon its mother's sheltered breast.

We know not if the sun shone fair,
Or if the twittering birds of spring
Made vocal all the balmy air
With their sweet songs of welcoming.

But even though the wild March winds
Moaned 'neath a sky of leaden hue,
We know their hearts were light and gay,
Were not their homes almost in view?

Forgotten were their wanderings
O'er mountains high, through forests drear,
Their perils by the swollen stream
Their nightly vigils kept in fear.

O'er hill and dale they made their way,
Forest and stream and canebrake passed;
Each pulse leaped high, each eye grew bright,
For home, sweet home, was won at last.

And then as the patriarchs of old,
Those steadfast souls kneeled on the sod.
"And the dim aisles of the forest rang"
As they reared an altar to their God.

'They laid foundations broad and deep,
In humble, earnest, constant prayer,
And on them reared, in faith and hope,
The towers of Pisgah, proud and fair.

They lived no lives of sloth and ease,
Those sturdy tillers of the soil.
The desert blossomed as the rose
Beneath their faithful, patient toil.

Their lives were much as ours are now,
Pain and pleasure—and strength as their day,
And one by one, their life's work done,
They passed from the scenes of earth away.

Where are they now? Those grassy mounds
In yon churchyard the tale will tell.
They all are laid beneath the shade
Of the church they built and loved so well.

The infant of the Fort was brought,
A lonely woman worn and old,
In after years from afar to rest
With her kindred dust in the church-yard mold.

The storms and snows of ninety years
Had bowed her form and blanched her head,
How well that the last of all should lie
With the loved and the lost of long ago.

Peace to their silent sleeping dust,
Their memories shall never die.
In the sacred shrines of our innermost hearts
We will keep them green forever and aye.

And so we lay a wreath today
On the graves of our heroes unknown to fame,
Who have left to their posterity
Their church, their lands, and their spotless name.

The years shall come and the years shall go,
In their ceaseless flight and their silent sweep
While the worthy sons of their honored sires
Their sacred heritage shall keep.

THE SCHOOL HOUSE

(BY MRS. C. Y. DOUGLAS.)

Beneath the shadows cold and dim,
Of many a gnarled and twisted limb,
With hoary walls all grey and grim
The ancient school house stands.
Silent save for the night wind's moan,
Round its deserted walls and lone—
Fashioned a century ago
"By long-forgotten hands."

Encrusting mosses thickly rest
Upon its roof. With tranquil breast,
The timid bird above her nest,
 Beneath the sheltering eaves,
Broods in the solitude profound,
The solemn hush that reigns around,
Lulled by the low and murmurous sound
 Of softly whispering leaves.

Oh! Where are all the spirits bright
Who filled these halls with life and light,
And went to battle for the right,
 With faith and courage high?
Alas! How in the strife they fell,
How few returned the tale to tell,
And 'mid the scenes they loved so well,
 In Death's long sleep to lie.

Some heard in youth their country's call,
And sprang to arms, to fight, to fall,
Giving for her their life, their all,
Wrapped in the soldier's crimson pall
 On many a field they lie.
From where the stormy North Winds blow,
O'er rockbound coasts and wastes of snow,
To where the gulf's bright waters flow,
Chanting in numbers soft and slow
 A hero's lullaby.

Some from these classic shades have gone
In splendid line from sire to son,
And from a Nation's heart have won
 A Nation's love and trust.
Writing high on the roll of Fame
The sage's, statesman's, patriot's name
In letters that will flash and flame
 When these grey stones are dust.

And some of Love and Faith possessed,
With burning zeal and dauntless breast
Into the world's broad field have pressed,
 Embassadors of Peace.
Bearing aloft in all men's sight
Their banner, Christ's evangel bright,
Inscribed in characters of light
 With messages of Grace.

And some, Oh! sweet and blessed life,
Far from the mad arena rife,
With pain and passion, sin and strife,
 Their quiet years have passed.
Have lived, and loved, and passed away
To mingle with their kindred clay
"Until the shadows flee away
 And the day break at last."

Come weal! Come woe! Whate'er betide
Out on Life's ocean wild and wide,
They fought and fell always beside,
 Then, Life's brief pageant o'er,
Each weary heart sinks down to rest
As infant on its mother's breast
(Or when or where? God knoweth best)
In dreamless slumber deep and blest,
 Till time shall be no more.

Peace to their dust! Where'er they lie
'Neath ocean's wave or sunny sky,
Their names, we would not let them die
 As they had never been;
But gathering from far and near
On this fair spot, to all so dear,
A hallowed altar would we rear
 To keep their memories green.

And when we in our turn have done,
With all that lies beneath the sun,
When pilgrims' feet the race have run
And longing hearts the goal have won,
 Softly and reverently
Others with gentle hands shall come
To bear us to our last long home,
And light above each silent tomb,
To gild with radiance its gloom—
 The torch of Memory.



The Roll Call of a Hundred Years

MEMBERS OF PISGAH CHURCH 1808-1909

The following names are all those that appear upon the church records written the dates named. No earlier roll than that of January 1st, 1808, is known to exist. Names are copied as they are on the record.

Moses McIlvain	James Stevenson
Margaret McIlvain	Joshua Whittington
Wm. McIlvain	Mary Stevenson
John Armstrong	Sarah Dunlap
James Ritchie	Archibald Kinkead
Jane Ritchie	Wm. Stevenson
Phebe Ferguson	Susanna Stevenson
Arthur Campbell	Martha Martin
Elizabeth Campbell	Susanna Aikin
Joseph Robb	Mrs. Sarah Gay McIlvain
Mrs. Elinor Robb Logan	Sarah Gay
Alexander Black	Abram, (a slave)
Agnes Black	Lucy, (a slave)
Agnes Steele	1809.
Polly Steele	Nancy Kirkham
Wm. McPheeters	Agnes Marshall
Hugh Muldrow	
Jane Muldrow	1813.
Samuel Stevenson	—— Brown
Jane Stevenson	—— Brown
Mary Stevenson	1814.
George Campbell	Mrs. Mary Lackland
Nancy Campbell	Mrs. Jane Carr
Nancy Kirkham	
James Rennick	1816.
Mary Rennick	Mrs. Mary Smith
Lydia Rennick	Col. Tunstall Quarles
Margaret Rennick	
John Elliott	1817.
Ellender Elliott	Mrs. Mary Gordon
Rebecca Allen	Jane Allen
James White	Rebecca Gay
Elizabeth White	
John McMahan	1818.
Mary McMahan	Cornelius Hoolman
Benj. Stevenson	Jane Carr
Mary Stevenson	Mrs. Campbell
Mary Long	Mrs. Polly McCullough
Joanna Campbell	Mrs. Catherine Milton
Margaret Stevenson	Mrs. Frances Armstrong
Mary Stevenson	Mrs. Nancy Quarles
Elizabeth Elliott	Livy Bohannon
James Stevenson, Sr.	

George Burgen
Rebecca Burgen

1819.

Mrs. Margaret Compton
Wm. R. Thompson
Wm. (L.) Breckinridge

1820

Willis Green
Mrs. Myra Maddison Alexander
Chas. Marshall
John McClung
Wm. Marshall
James Boardman
Lewis Green
Thomas Taylor
Billy (a man of color)
America Mattox
Mrs. Rachel Muldrow
Mrs. Mary Allen
Mrs. Matilda Berryman
Mrs. Jane Harris
Samuel P. Menzis
Thos. (Little) Lytel

1821

Mrs. Mary Martin
James Stevenson, Jr.
Mrs. Martia Hamilton

1822

Mrs. Nancy Watson
Mrs. Anny Buford
John K. Lee
Eliza Raleigh
Ailey (a woman of color)
Robert Elliott

1823

Sarah Williams
Mrs. Isabella Scott

1824

Mrs. Sarah McClure

1825

Wm. Shaw
James Elliott
Mrs. Mary Cox

1826

Eliza Jane Stevenson
Samuel Shaw
Mrs. Sarah Elliott

1827

James S. Berryman
Sarah Armstrong
Mrs. Susan Hart
Mrs. Margaret Thompson

Samuel Thompson
Kinkead Gay
Robt. E. Schrogan
Eve (colored woman)
Mrs. Jane Worley
Mrs. Jane Gay
Mrs. Eliza Jane Stevenson
Harriet Scrogan
Mrs. Ann Scrogan Collins
Mrs. Nancy Young Winkfield
Hetty (colored person)
Davie (colored person)
Hannah (colored person)
Elizah Milton
Frederick Waltz
Wm. Allen
John Milton
Louisa Milton
Mrs. Mary Catherine Taylor Berry
Wm. Stevenson
Jane Stevenson
Bushrod Milton
George Lingenfelter
Mrs. Jane Martin
Hannah W. Blair
Lucy (colored woman)
Daniel Orr
Mima (colored woman)

1828

Lancelot Clark
Mrs. Elizabeth Ann Stevenson Cooper
Mrs. Sarah Elliott
John W. McIlvain
(Irene) Hensley
Jane Eliza Orr
Marth Martin
Robt. Martin
Samuel Aikin
Mrs. Elizabeth Clark
Mrs. Sarah Bohannon
Isaac (colored man)
Mrs. Ann Aikin
Sophia M. Frazier
James Gay
Mrs. Catherine Gay
Jane Young
Elizabeth Waltz
Mrs. Lucinda Young McMillan
Minerva Scrogan
John Buford
Emily Stevenson
Wm. Rankin
Mrs. Margaret Rankin
Mrs. Sarah Williams
Mrs. Jane Allen Hedger
Mrs. Ittaly Martin
Mrs. Mary Burnum
Andrew Z. Sowin
Dabby (woman of color)
John Steele

Wm. Wallace	Mary F. Aikin
Isaac (colored man)	Martha Ann McCrosky
John Martin	Mrs. Sophia Smedley
Jane Simonton	James Martin, Jr.
Margaret Hammons	
James Williams	1836
Mrs. Sarah L. Frazier Logan	America Gaines
Robt. Harvey Wason	Samuel Schrogan
Wm. H. Burnum	John W. Stevenson
Mrs. Margaret S. Stevenson Wason	Edmund (colored man)
Emaline J. Broughton	M. S. Robinson
John Martin, Jr.	Chas. W. Castleman
Luther C. Schrogan	
Milly Davis	1837
Elizabeth Schrogan	Ralph E. Smith
Stephen (colored person)	Catherine Hunter
Mrs. Mary J. Ritchey Pearson	Dr. Lewis Marshall
	Agatha Marshall
1829	Geo. Parsons
Mrs. Sarah Ann Young	Miss Eliza Alexander
	Rebecca McIlvain
1830	
Mrs. Elizabeth Waltz	1838
Frederick Bush	George C. Spencer
	Amelia Spencer
1832	
Mrs. Mary Stevenson	1839
Mrs. Elizabeth Stevenson	Mrs. P. Craven
Martha McClure	Louisa Bohannon
Mrs. Emily Milton	Mrs. Mary Ann Phillips
Sarah Cligget	Miss Nancy McClure
	Agatha Marshall
1833	Cyrus Hedger
Samuel Aikin	
Ann Aikin	1840
Mrs. Elizabeth Cunningham	Alexander Dinsmore
John } Slaves of Mrs. Cunningham	Mrs. Mary Bissell
Winnery }	Mrs. Wm. C. Bissell
Mrs. Mary Clagget	1841
Mrs. Sally Elliott	Mrs. Matilda Cox
Ann Elliott	E. F. Easton
Mrs. Elizabeth Bush	Amanda Easton
Mrs. Jane Berry	Ebin Milton
Hetty (colored person)	Hugh Allen, Jr.
Thos. Wason	Augustus Bailey
Jack (colored person)	James Wardlow
Nancy (Colored person)	Ann L. McGee
Mrs. Jane Ritchey	Dr. Reuben Berry
Mary Ann Carlisle	Gillead Polk
Walter C. Ferguson	Eliza B. Milton
Ferabanite Hensley	Bushrod Castleman
Mrs. Juliet N. Jackson	Alexander Stevenson
	Thos. P. Allen
1834	Garrot Young
Elizabeth Alexander	Polly Allen
	Eliza Ann Sullivan
1835	Malinda Rennick
Mrs. Nancy Ann Milton	Eliza McCrosky
Mrs. Elizabeth Milton	William Colman
Jane Morgan	Elizabeth Kent Alexander
Mrs. Jane Sandusky	Ann Smedly

Catherine Burrier
 William Burrier
 Rebecca Burrier
 William Milton
 Henry Berry
 Hannah E. Castleman
 Louisa C. Milton
 Martha Ann Aikin
 Samuel Aikin, Jr.
 Harlow Spencer
 Susan Risk
 John A. Stogdel
 Martha J. Irvine
 Thomas Young
 Archimedes G. Elliott
 Martha Allen
 John Milton, Jr.
 Stephen G. Tutt
 Hulda Ann Elliott
 Zerilda Sanders
 Amanda D. Risk
 Elizabeth Milton
 Nancy Stogdel
 John J. Reid
 Margaret C. Reid
 Robert Allen
 William H. Martin
 John Neet
 Columbia Offet
 Alice Ann Allen
 Jane Abraham Hunter
 John P. Aikin
 Samuel Ritchie
 Elizabeth L. Hunter
 Mary William Elliott
 Glass Marshall
 Mary P. Thompson

1842

Joseph Frazier
 Robert Wilkerson
 Addison Milton
 Elizabeth Florida Milor
 Sarah Elizabeth Castleman
 Wm. M. Scott
 Friend Perin
 John Jackson
 Mary Berry

1843

Eliza (a colored woman of E. Fields)

1844

John Valentine

1845

C. M. Dermont

1846

Mary Jane Sullivan
 Robt. Stevenson

Robt. Stevenson, Jr.
 Margaret McKing
 Mary Jane Neet
 Rebecca Allen
 Mary Allen
 Louisa Allen
 A. Cox

1847

James Graves
 Martha E. McPheeters
 Virginia Berry
 Elizabeth W. Stevenson
 Davidella H. Neet
 Elizabeth S. Berry
 Robt. L. Haney
 Davis S. S. McPheeters
 Mrs. Isabella Parsons
 Sarah C. Stevenson
 Lucy Berry
 Wm. H. Stevenson
 Charles W. Price
 G. Bushrod Stevenson
 James P. Gay
 Tarlton C. Miles
 Mary Waltz
 Virginia L. Neet Moore
 Clarinda E. Stevenson
 Lucy Ann Stevenson
 Nicholas Warden
 Sarah P. Milton
 Mary Milton
 Mary E. Wason
 Mrs. Margaret Gay Wason
 Martha C. Castleman
 Walter Ferguson
 Mrs. H. C. Bohannon
 James H. Henderson
 Chloe J. Price
 Eliza (colored)
 Eliza (slave)
 Judy (slave)
 Louisa (slave)
 Harriet (slave)
 Jacob (slave)
 Thornton (slave)
 Hetty (slave)
 Sally (slave)
 Huldah (slave)
 Mary Jane (slave)
 Henry (colored)
 David Riley
 Martha Riley

1848

Guy P. Hamilton
 Marcia Hamilton
 David Smith
 Joseph M. Dean
 Agnes Gay
 Robert Garret

1851
Mrs. H. Wheeler

1852
Watson Gay
Mrs. F. J. Patrick

1853
Tidbault Milton
Harlow Spencer
Mrs. F. J. Patrick

1854
James Allen
Eliza Allen
Margaret A. M. Allen
Mrs. Sarah Stevenson
T. J. Settle
Jas. Hale
Miss Lucinda Haney

1855
Emily (colored)
Dr. W. Douglass Gay
Mrs. Kate Gay
Mrs. Anne Wheeler
Miss Jennie Worley
Miss Jennie Walker
Rebecca W. Gay
C. T. Cox
Hugh Hedger
Flem Hedger
Wm. Dunn
James B. Milton
Harvey Doggins
Wm. T. Smith
Eben Taylor
James A. Wason
John Scearce
Esther (colored)
Bushrod Castleman
Ebin Milton
Isabella Alexander

1856
Mrs. Theodosia Hall
Miss Maria Sackett
Mrs. Mary Jane Spencer

1857
Robt. Hedger
Wm. T. Wason

1858
Sarah Bettie Gay
Mrs. Mary Bosworth
Wm. Martin
Andy (colored)
Miss Ann D. Martin

1860
Mrs. Caroline Douglas
Mary Louisa Castleman

1861
Miss Mary Ellen Hedger
Miss Anna M. Wason
Mrs. N. M. Douglas
Mrs. E. Coffman

1863
Miss Mary Caroline Allen
Mrs. Nannie James

1864
Geo. B. Waltz
Mrs. Mary Waltz

1865
Berry Stevenson
Chas. Hedger

1866
Mrs. Kate Garrett
Walter F. Bohon
Miss Jessie Neet
Samuel Holloway
Wm. A. Hall
Miss Florence Bohon
Miss Belle Hall
Miss Bettie Hall
Rebecca W. Wason
Miss Bettie Allen
Wm. Wright
James Stevenson, Jr.
J. Smith Taylor
Hugh Allen
Will Henry Lasing (colored)
Miss Sallie E. Stevenson
James E. Neet
James Garrett
Mrs. Lucinda Cassell
Col. Oliver Anderson
Mrs. Louisa Anderson
Mrs. Kate Akers

1867
J. R. Stockdell
Nancy Stockdell

1868
John Evans
A. Spencer

1869
Jane Spencer
Mrs. Sallie Falconer
Jane McEachin
P. G. Powell
Mrs. Henrietta Powell

1870
J. W. McIlvain
Mrs. Mary McIlvain
1871
George L. Douglas
Wm. A. Cox
Mary Rebecca Wright
Maggie Gay
James L. Gay
Theo. H. Wallace
Mrs. Sallie McEachin

1872
Kate C. Wason
Lon E. Rennick
Henry Mehring
Maggie Cheney
Carrie D. Wason
Charles Hieber
Miss Annie Spencer
John Lafon
Watson Gay

1873
Dr. William Brother
Mrs. C. E. Brother
Miss Mary Cox

1874
Miss Mary McEachin
Miss Bettie Powell
William Gay
Thos. Shelby
Charles Wallace
J. A. Falconer
Mrs. Jane Holloway
Ella Wallace
Derrill Hart
Lou Hart

1875
R. S. Hart
Mrs. Eliza Stanhope
Miss Lula Stanhope
Miss Mollie Settle
Miss Mattie A. Settle
J. Wilmore Garrett

1876
Miss Lucy A. Armistead
Maggie Burrier
Nancy Arnsparger
Miss S. F. Arnsparger
John Arnsparger
Mary T. Dillard
Mary Hieber
Charles A. Stevenson
John T. Wason
Sue Ann Giltner
Robt. H. Wason, Jr.
Mrs. C. A. Stevenson

Miss Kate Hall
James Gay
Miss Stella Knobe
Eliza Watkins
Elijah Watkins
Mrs. Bettie Gay
W. A. Slaymaker
Mrs. H. C. Slaymaker
Hunter Brother
Jake Sandusky
Caroline Sandusky

1877
Richard Kirby Stanhope
G. A. Spencer
Mrs. Jane Spencer
Miss Annie Spencer

1878
Mrs. Betty Sandusky
Laura Bohon
Kitty Sandusky

1879
Alline Brother
Lewis N. Van Meter
Mary E. Worley

1880
James Cox
Mary Lee Gay
Michael Powell
Robert James
Joseph Garrett
Rutherford E. Douglas
Charles Powell
A. E. Spencer
Anna M. Worley
Mrs. Sallie Gay

1881
Mrs. Susie L. Sandusky

1882
Miss Matilda Cox
Miss Carrie Rutherford Gay

1883
H. W. Worley
Miss Bessie Falconer
Miss Bessie Sandusky
Miss Kate Falconer
Francis Douglas
J. E. Boatwright

1884
Miss Mary L. Gay
Miss Julia Sandusky
Miss Drusilla Douglas
Miss Laura Arnsparger
Mrs. Ruth E. Hieber

Mrs. Hattie Littrell
Horace Gay
Mrs. Mary Hieber
Charles Hieber
Kirby Grimes
Miss Mollie Dole
Richard Hieber
B. R. Marshall
Caesar McIlvain (colored);
John Reese

1885

Miss Eugenia Stout

1886

Mr. Wm. Laurie
Mrs. Wm. Laurie
Mrs. S. McCrohan

1888

Mrs. Virginia Gay

1890

Mrs. Hannah A. Cox
Miss Dora Hieber
John Falconer
James Smith
Majeau Burrier
Hattie Smith
Paul Brother
Zachariah Wardle
Mary F. Wardle

1891

Miss Anne Stoakley
William Hicks
Mrs. Hattie Newman
H. Q. Newman

1892

Lillian McPhail Ervin
Peter G. Powell, Jr.
Mary Ervin

1893

Mrs. Mary Smith
Mrs. Emma A. Powell
Mrs. Alma Brooks Wason
J. Tyler Nash
Thomas L. Nash
George P. Nash
Mrs. Mantha Littrell
Miss Bertie Carrel
Mary Kate Hieber
John Hieber
S. M. Stedman
Miss Eliza Redding
John W. Ervin
Charlton Morton
Benjamin R. Hart
Mr. Martin

Mrs. Lucy Jones Marks

1894

Mrs. Susan Smithers
Miss Catherine Shaw
Mr. A. M. Brock
Miss Alice Brock
Miss Elizabeth Carpenter
Mr. Hughes
Miss Katherine Gay
Mrs. Sarah M. Powell
Mr. Henry Smithers
James Smithers
Mrs. Ella Smithers
Mrs. Elizabeth Parker

1896

Mr. Claude Kendall
Mrs. Laura A. Kendall
Roger H. Smith
Morgan Smedley

1897

Mrs. Mary E. W. Groves
John E. Groves
Mrs. Bettie H. Groves
Mrs. Fanny Van Pelt Groves
Mrs. Katherine Clarke Garrett
Mrs. Mary Talbott Wason
Oliver Higgins Farra
Miss Mollie E. Daugherty
Mrs. Mary Caroline Parker
George L. Douglas
Andrew Bowman
Catherine Reed Bowman
Margaret Wason Garrett
Robert Garrett
Margaret Rebecca Hart
Robert S. Hart, Jr.
Mrs. Mary H. Powell
Richard Hieber, Jr.
Martha Virginia Hieber
Catherine Coleman Smedley
Addie Lee Parker
Amelia Marion Groves
Mrs. Mary A. J. Powell

1898

Miss Margaret M. Littrell
Miss Lulie Littrell
Miss Mattie Mary Littrell

1900

Rosa Kaenzig

1901

Charles T. Cox
Mary W. Hart
Ella L. Carpenter
Wm. Smith

1902
B. F. Wise
A. H. McCray
Sallie James Hanna
John Gay Hannah
Maria Louise Hanna
Maud D. Cox
Ida W. Cox
J. Wilmore Garrett, Jr.
Bessie Harris
Newton Gay
Mr. Tom Littrell
Mrs. Julia Spurgeon
John A. Jackson
Derrill Hart

1903
Harvey W. Smedley

1905
Mary Louise Garrett

James Douglas Garrett
Harrison Littrell
Annie Hieber
Mrs. Viola Lyons

1907
George W. Smedley
Jesse H. Burrier

1908
Robert McDonald Garrett
James Robert Cox
Lewis Gay Nash
Mrs. Nancy Parker
Mr. Clinton Parker
Electra Woodhall
J. Tyler Nash, Jr.
Cora Littrell
Odell Littrell.

“For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia!”





THE PASTURE AT THE PARSONAGE.
"Far from the madding crowd's ignoble strife."

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The Men Who Have Served Pisgah

THE MINISTERS

The dates given cover the entire period of connection with the church, in each case.

1784—1792	Adam Rankin; deposed.
1791—1832	Jas. Blythe, D. D.; resigned.
1832—1833	Joseph Cunningham; died in office.
1834—1847	Jacob F. Price; died in office.
1848—1852	S. M. Bayless; resigned.
1852—1853	W. C. McPheeters; stated supply, only.
1853—1857	Robert W. Allen; resigned.
1857—1890	Rutherford Douglas, D. D.; died in office.
1890—1897	Erasmus E. Ervin; resigned.
1897—1903	Coleman O. Groves; resigned.
1903—	W. Orpheus Shewmaker; present pastor.

Ruling Elders known to have served:

Wm. Scott, Francis Allen, Alexander Dunlap, Isaac Stevenson, James Wardlow, Hugh Ferguson, Nathaniel Ferguson (the two seem to have probably been the same man), James Martin, John Allen, John Stevenson, Sr., J. S. Berryman, William Allen, John Neet, John Martin, Dr. Louis Marshall, Dr. Rob't. H. Wason, Chas. T. Cox, Almon Spencer, Dr. Rob't S. Hart, J. Wilmore Garrett and Wm. Allen Cox. The three last are still serving. The rest have all passed to the General Assembly on high.

Deacons known to have served:

Robert Allen, J. A. Elliott, Wm. Burrier, Jno. Valentine, James R. Gay, Chas. T. Cox, Elijah Watkins, Robert Garrett, Joseph W. Garrett, Chas. Mc. Powell, Peter G. Powell, Rob't H. Wason, J. Horace Gay and Jas. T. Cox.

The last four constitute the present Board. Mr. Chas. M. Powell has removed from this community, and from this church. The others have been called up higher.

THE REV. JOHN BROWN—AND PISGAH.

NOTE—There is a widely current, and somewhat persistent, report (it can scarcely be called a tradition) that the Rev. John Brown, familiarly known as “Parson” Brown, was once a pastor of Pisgah. He is usually referred to in this connection as the first pastor. It will be noticed that his name does not appear in the list of pastors given above. And these are the reasons for that omission. It is known certainly that the Rev. John Brown lived at “Sumner’s Forest,” his home, within three miles of Pisgah church, the property to-day still being in possession of his kindred; that he came here in 1797, from Virginia, and that when he died in Frankfort in 1803 his body was brought to the Pisgah church yard and buried there, being afterwards moved and reinterred in Frankfort. Now it will be remembered that in 1797, when Mr. Brown came, Pisgah church was already thirteen years old. Adam Rankin had been in charge of it from 1784—1792. And Dr. Blythe had been serving it as pastor and stated supply together for about six years, and continued, as he tells us in his farewell sermon, “an unbroken connection” with the church until 1832. In the meantime John Brown died in 1803. Thus there is no place for his pastorate.

Besides that, Mr. Brown was a very eminent minister in his day. His sons also were distinguished men. Of them James Brown and John Brown, became the one minister to France, and the other United States Senator; while Dr. Samuel Brown was a distinguished member of the Medical Faculty of Transylvania University, when its school of medicine was famous. It is then very easy to find out certainly the main facts of his life. When he moved to Kentucky he had already been in the ministry forty-four years, was sixty-nine years of age, and, as Davidson, the historian, says of him, was “in the decline of life.” When he resigned his charge in Virginia to come to Kentucky it meant his retirement from the active ministry.

Besides these facts, his name does not appear as a member of either Transylvania, or West Lexington, Presbytery. And, as is well known, he could not have been a pastor of Pisgah without being a member of the Presbytery to which it belonged. It is altogether probable that he occasionally, and perhaps frequently as his strength permitted and circumstances gave opportunity, preached at Pisgah. But however much Pisgah may desire to claim as part of her history a place in the ministry of so eminent a man she is prevented from so doing by the facts and the record.

Conclusion

It is a conviction of the writer and compiler of these pages that our people of Central Kentucky need to be reminded of, and taught their own history. We have been brought up on boasting as to our past. What we need is not to be taught to be proud of it (that will take care of itself) but to know it. We need to find out what it was. Especially is this true in the case of our local church history. No other churches have quite such an advantage in the matter of being able to furnish interesting history as the churches in the country. Their life as institutions is not overshadowed by, or combatted by other institutions. And there is not an old country church in our region, of whatever denomination, that could not write an interesting, instructive and inspiring history. And these histories should be written for the sake of them who can be thereby taught and inspired.

Whatever may be in store for the country communities, and the churches in them and of them, Pisgah, though in times past stronger in numbers, and much stronger in material wealth, looks yet forward. For her name is the same as that of the Mount of God from whose peak Moses looked out upon the Land of Promise, which was to hold the great future of his people. And in this she reads an omen—or, rather, sees a token.

A Last Word, and one that is Personal

Those who turn the foregoing pages must bear in mind that while this volume is called "The Pisgah Book," and while the sale of it is conducted by the Ladies' Missionary Society of the church, and whatsoever profits may come from the sale are to be used for the benefit of the church, yet the book is not at all an enterprise of the church. It is entirely the author's own. He alone is responsible for the presentation of these pages, which were prepared for publication without advice or assistance from any one of the members of Pisgah Church. So then, if certain passages are found in the book which seem to sound the praises of Pisgah, let it be remembered that these are not instances of self-praise, for it is not the people who are writing. And, in this connection, the author will say further that whatsoever of esteem for Pisgah's people is herein expressed is but that which has uttered itself after his most determined effort at self-restraint.

THE END

DOXOLOGY

"Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now and for evermore. Amen."—Jude 24-25.