

DEAN MEMORIAL
METHODIST

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DEAN'S CHAPEL

A Church with all the Spirit of Old Time Religion

The church did not have a bell. It would have taken a battery of bells to penetrate the large area of hill farms from whence came the worshipers to Dean's Chapel. Unimposing and barn-like in structure, the big white church stood by the side of the road, and beckoned invitingly to all who came along. And many turned in past the too tall cedar that bowed graciously in the churchyard, eager to join their neighbors in worship.

Dean's Chapel was the meeting-house for a large section of Carroll County's countryside. It also served the adjoining sections of Henry County and Owen County. Each Sunday morning, come rain or shine, it was usually filled to capacity with good, shouting Methodists, and those of other denominations as well.

Before locks and dams were installed in the Kentucky river, country-folk who lived across the river from Dean's Chapel easily forded the stream on horseback. Later, they ferried across, or crossed in john-boats.

A small grandson, who, in this far-off day, learned to tear down the highway in a high-powered car, would then be on his way to Sunday School; clutching to his grandfather on the back of the old red mule, experimentally poking the animal's sides at intervals with his red-topped and metal-toe-tipped boots producing a succession of shivery quakes to pleasantly relieve the slow tedium of the journey.

Women and girls rode horseback, precariously balanced on side saddles; large family groups came in spring wagons; many came on foot and in buggies to Sunday Church services. But there came no such rig as an automobile. Dean's Chapel was one of the last stands of the glorified horse and buggy era.

Dean's Chapel was organized as the result of a camp meeting held at Goose Creek, a hollow back in the hills.

A section of their farm was contributed by the Dean family for the location of the church.

A slight misadventure marked the dedication of the church in 1870. A group of visitors, on their way to the dedication services and address, by Dr. Bob Hiner, were misdirected, and wandered far back in the Carroll County hills before eventually finding their way back to the church, which was only a brief distance down the valley from their point of starting.

Sunday School was the social event of the week. Best clothes were kept tenderly aside to be laundered and loaded with starch during the week, ironed carefully without a wrinkle, and after much time and patience with buttoning down the back, worn with modest pride to Sunday School at Dean's Chapel come a-Sunday.

Lessons were assigned and studied directly from the Bible. A certain number of verses, or chapters, were designated to be discussed each Sunday. Former members declare the classes were the most interesting they ever attended.

The Superintendent of the Sunday School was elected because of his fine, upstanding qualities. Such was the admiration and confidence placed in one very popular Sunday School Superintendent whose name was Mr. Jake Bowie, that he was often in demand as Umpire for the local baseball team--his decisions, without exception, being respectfully accepted as final. As presiding officer of the Sunday School, Mr. Bowie was usually on time at his post on Sunday morning, excepting a few notable instances when fox hunting may have called to him late on Saturday night.

The crowd often overflowed into the yard, what with all the room taken up by hoop skirts, ruffles and bustles, picture hats with plumes, and fancy fans. Gentlemen parked their buggy whips--and, in cold weather, lap-rob--close beside them in the church, for safekeeping.

Occasionally, among those present, there were visiting gentry from New York who had interests in horse-breeding farms nearby. Impressive silk toppers and frock coats made frequent appearances in the congregation.

As to the services--first, last and foremost, came the handshaking. And when greeted, your first name was Brother, or Sister. Wherever else were there such happy smiles of greeting followed so swiftly by such wincing agony when the inevitable grip closed down? There were those among the timid and delicate who shrank in fear at the thought, for such was the nature of some of those wringing, aching handclasps as to impress the services upon a frail person's memory for all time!

() In the general confusion of a handshaking bout, not-on-speaking-terms enemies frequently found themselves linked together in a friendly grip before they quite realized it; and after recovering from the shock of surprise, hard feelings would disappear like a bad dream before the sorrowful apologies in their eyes. Fractious in-laws and neighbors thus made their peace.

After Sunday services, it was the custom for everybody to invite everybody else to go home with them for dinner. It would have been considered rude not to. And likely as not, they would accept. It was not unusual for a generous church member to find that he had invited twenty or thirty neighbors and handshaking acquaintances home to dinner with him.

(The church stood a mile and a half from town; and uninhibited, the congregation lifted their voices as one, giving vent to the great hopes, plans and enthusiasms of the successfully struggling generation to which it belonged. It's sturdy four walls resounded to many a ringing, swaying hymn; many a fervent, heartfelt prayer; many a vigorous shout of triumph; and many a warning exhortation--it is said--to the shame of many a sinner!

The singing of hymns was a popular feature of the services. The two prime favorites, "Bringing in the Sheaves," and "When the Roll is Called Up Yonder," often rolled and vibrated past the rafters of the Chapel, in accompaniment to the inspiring tones of the organ. And if a tired and overworked farmer nodded off into light slumber, he would invariably wake up with a start in time to join the rising swell of the final chorus.

On occasion, a cornet-playing country boy came to the aid of the organist in guiding the voices of the singers.

() This extraordinary church won a warm and reverent place in the hearts of the people it served. On special church days, and on convention days--sometimes there were four in succession--the congregation brought their dinners along in baskets, and spread the food upon white tablecloths on the grass in the churchyard. Sometimes the boys' Sunday School class treated themselves to a fish fry on the river bank nearby.

(Much to-do was made of Children's Day. One lady, a former organist at Dean's Chapel, says in speaking of Children's Day, "The house was full, the yard was full, and Oh, the grub that was brought there!" For the event, little girls wore white ruffled dresses with wide sashes. Their hair was skinned back and plaited in two painfully tight "pigtails", tied at the ends with bright ribbon bows. The boys were almost as beruffled as the girls. They were often dressed in ruffle-trimmed white blouses; worn with gay Windsor ties and velvet pants. And some of the little dears wore long curls!

(The verses recited by the children were often very melancholy in theme. Two well-remembered ones were titled, "Poor Little Jim," and "Prayer and Potatoes." The latter verse told the story of a conscience-stricken deacon and an old woman, that,

"For days and for weeks her only fare
As she sat in the old armed chair
Had been potatoes."

"Curfew shall not ring tonight", was a children's favorite, recited with all gestures possible.

Protracted meetings were frequent and long; and as one lady remembers, "They were rousing big meetings." One of these old-fashioned revivals, held in 1895, by Brother J. A. Walker, lasted seven weeks, with services each day and night. The congregation threw themselves into the spirit of a "meeting" with active abandon. There were times when, it is said, in a pitch of religious zeal, a chair may have been thrown across the pulpit. And if, as sometimes happened, an enthused convert removed his coat, or broke into a general hand-shaking up and down the aisles, nothing much was thought of it. Luckily, the furnishings of the church were sturdily built, as oftentimes a prayer was interspersed by an emphatic Bang! of a fist on a bench.

However, squeaky shoes were not well tolerated. It is recalled that on one occasion "one of the McGuire boys" was prompted right sharply by the preacher to find a seat for himself as quickly as possible as he was squeakily making his way down the aisle during services.

Quiet, but restive, children sitting on a back bench marked solemnly on the margin of a song book for each repetition of a phrase used in a prayer, with no thought of irreverence, keeping score on the deacons.

A man by the name of Will Jacoby was a religious enthusiast of the times in the early days of Dean's Chapel, but it was denied that he had any connection with Dean's Chapel. At one time, it is related, Mr. Jacoby announced his intention to ascend into the beyond from the leading platform of the L & N depot at Worthville, and appeared on that dramatic spot across

the street from the hotel veranda, on the date selected, attired in a new blue uniform with brass buttons, made especially for the occasion. Just what took place is difficult to ascertain but from best accounts, he was dissuaded from the venture.

Preachers must have appreciated the responsive attention of the crowded Chapel. Brother Joe Jones was a devoted pastor there for a time. It is told that he kept his audience in a receptive mood by telling an occasional humorous tale to illustrate his text. On one unforgettable cold Sunday, a Brother Crutchfield walked from Port Royal, a village six miles away, through the snow to Dean's Chapel to keep his engagement to preach there on that day.

Visiting preachers were the guests of any of the Church's members who wished to "entertain" them. They were made very welcome and enjoyed many elaborate meals. But some of the ladies must have tired of cooking during the long meetings, because eventually the secret came out that one day when two ladies, who had other plans, saw a preacher coming to their house for dinner, they ran over to a neighbor's home and hid themselves in the attic. And were they sorry and ashamed! For while in the attic, they disturbed a wasps' nest and were severely stung. And soon after they had returned home, the preacher came right back again to dinner. A story with a double moral!

A fine dependable church member was a lady known thereabouts Aunt Bettie Bailey. She often had a drove of company at her home for Sunday dinner. They tell that after dinner one day, a preacher guest asked for the family Bible from which to read a short text at the table, and in her confusion, Aunt Bettie handed him the Cook Book. The preacher gallantly carried on and read a recipe from the Cook Book. Aunt Bettie's was a household of plenty, and guests were often made welcome.

Members lived their lives in compliance with the moral principles of the church, with perhaps a few rare exceptions. If a member experienced a moral lapse, he was punished by being "left out" of the most important social function of the neighborhood; and was no longer on good terms with his fellow men. Often, after a little of such treatment, he would be penitently willing to live right again, and possibly make a generous contribution to get back in the good graces of the church. But if an offense was considered serious, the Church Court took the case in hand and sternly meted out suitable punishment in the form of rules, reprimands, banishment, or a wedding brought to time, as the case may have warranted.

In one instance, however, an Old-timer recalls that a member who had shocked the conscience of the church by taking to drink was tried by a Jury. A committee of indignant members was appointed to call upon the backsliding brother and advise him of his wrong-doings. After talking things over, the accused agreed to submit to a trial.

The trial was held in the church. Brother Roland, then the pastor, presided as Judge. One member in good standing was appointed for the prosecution and another for the defense of the case. A Jury was selected and the trial proceeded. The Jury found the defendant guilty as charged, and sentenced him to banishment from the church. And, it is said, that this severe punishment proved effective in purpose, as the accused lived a better life thereafter, and was eventually reinstated as a member.

Devotion to the church was strong and many of its good members were buried in the churchyard.

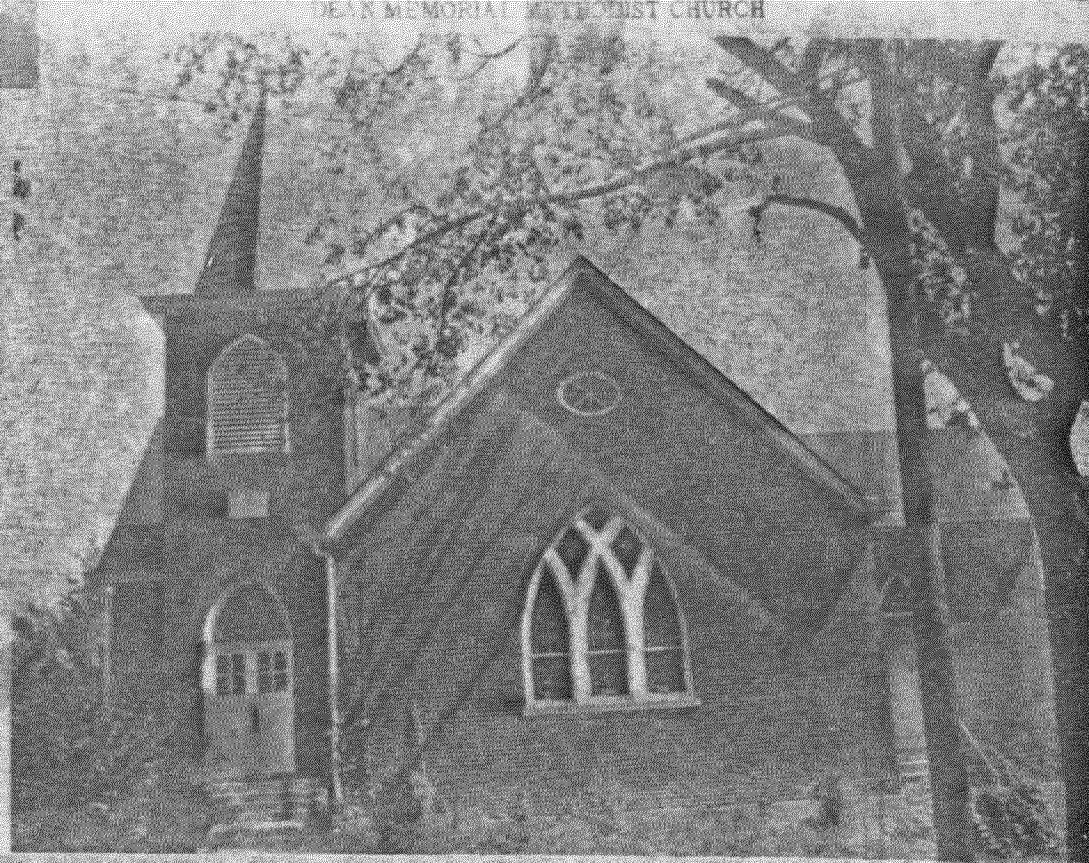
Evidently there was no little apprehension and concern among the church members regarding the wrongful use of tobacco,

(smoking and chewing), by gentlemen members of the church. In this rich tobacco growing region, it was indeed a moral question on which to ponder! They do tell that one old fellow, by name of William Holt, openly renounced the "tobacco habit" and shouted an unwavering "Good-bye" as he threw all the tobacco in his personal possession, including that in his mouth, out of the open window of Dean's Chapel into the night. But, it is said that after the services were over, he was seen searching the churchyard carefully with a light.

In the spring of 1884, there came a "rise" in the Kentucky river, higher than any previous, or any since until 1937, according to all available records; and Dean's Chapel, situated almost on the river bank, was flooded with about four feet of water. When the flood went down, it was found that by some freak play of chemistry the muddy water had etched colorful and fascinating designs, outlined on the calcimined inside walls of the church. A crowd gathered to see the awe-inspiring murals, and to pray and wonder about them. It must have made an eerie scene at night in the glare and shadow of the coal oil chandeliers. They do claim it was a beautiful sight. Many believed them to be Biblical scenes and pointed out imaginative outlines with religious interest. Curious folk came from great distances to see the mystifying pictures on the walls. For a few days, Dean's Chapel basked in the spotlight of newspaper publicity.

As might be expected, the church prospered mightily; and enough money was contributed to build a branch church high up in the hills. They named the new little church Marvin's Chapel. It is a small country church, typical of its kind; nesting in a lovely setting of trees and breezy hilltops. It is popular and well attended today.

And in 1909, a new brick Methodist Church was built in the nearby town of Worthville, and Dean's Chapel was forsaken and torn down. But there were many who wistfully prophesied that never again would such spirit prevail as in the day of Dean's Chapel.



Dean's Memorial Methodist Church Has Had Long And Useful Service In County

1967

Dean's Memorial Methodist Church at Worthville had its beginnings at old Gilead church (the oldest in Carroll County) and later after the War Between the States at old Dean's Chapel Church on the Carrollton-Worthville Road.

Soon after the Civil War meetings of Methodists were held at the old Green Hill School house, because Gilead had been abandoned due to the troubles of the war period. Such interest was manifested in the revival effort, where Brother Bristow did the preaching and his son Frank, furnished the music on a stringed instrument, that plans were made for building a church in the community. Rev. E.L. Southgate, then pastor of the Carrollton Methodist Church, helped in the organization.

In the beginning there were only about 14 charter members (four of these from Gilead) Barzilla Baird, William McCreary, Wesley Haines, William McBurney, Merritt Lewis, Chatz Dean and other members of their families.

Mrs. Sidney Dean Whittaker, who was very ill at the time the church organization was being formed, had her brother Chatz Dean, Sr., promise he would bury her where they built

the Methodist Church. Her sister, Mary Dean Goodwin (commonly called "Aunt Pop"), gave the land for the church site, and Chatz T. Dean gave \$500 for the erection of the building which was to be known as Dean's Chapel. Mr. Dean also furnished the inside of the church with seats and pulpit set. The two big rocks that made the steps for Dean's Chapel were taken from the Dean farm. Chatz Dean gave a stone mason \$75 for dressing and placing the step rocks.

The Dean's Chapel Church was built in 1870 and dedicated the same year. Rev. J.C. Miller preached the dedicatory sermon. Mrs. Sidney Dean Whittaker's son, commonly known as "Shuck", gave the big pulpit Bible and presented it the day the church was dedicated. Lonnie Phillips gave the silver communion set; consisting of a pitcher, two goblets, walter and baptismal bowl.

Rev. Bristoe was pastor from 1870-71 and preached once a month. In the fall of 1871, the members petitioned the annual conference to send W.T. Rowland for three Sundays at Dean's Chapel and one Sunday at Ghent. Rev. Rowland served the church from 1871-74. Mr. and Mrs.

Dean gave Brother Rowland a home and a horse to ride. Then followed Rev. Spears and Rev. L.D. Shaw, who were good and useful men of undoubted piety; great preachers of their day. They served the church until 1882. J.N. Currant was pastor from 1882-84 and was followed by Rev. W.T. Rowland for his second pastorate from 1884-88.

During the early days, Dean's Chapel was on a circuit with Port Royal, Pleasant Union, Bethel and Turner's; and so remained until 1909, when Dean Memorial and Marvin's employed full time, with the pastor living in Worthville.

T.P. Tallafarro served the church from 1888-90 and was followed by G.W. Crutchfield (1890-93) who added 33 members during his stay; among them being J.H. and Mary Tingle, Betty and Alva Jackson, Ella Langstaff, Curtis Jackson, Bessie Dean (organist for 28 years), E.O. Pollard and wife Mollie Pollard.

J.S. Walker was pastor from 1893-95 and was succeeded by George W. Boswell. Among 35 members added to the roll were Virgie O'Neal, J.P. Fuller, Salbe Suter, T.D. and Lucy Sims,

Dean's Memorial

1967

Nellie Stout Clubb, Mamie and J.R. McDonald, Carrie Pollard and Jesse Mitchell.

Next came J.H. Williams who stayed one year; but during that time a few substantial members were added, including George and Susan O'Neal, W.H. and Martha Stafford and three children, Johnnie, Minnie and William Stafford.

Traveling in a buggy made to order, drawn by a big white horse, was the preacher and his wife of very portly dimensions; R.B. Baird, he weighing more than three hundred and his wife tipping the scales at more than two hundred pounds. His second quarterly report on general state of Dean's Chapel of the Port Royal Circuit included: "Have received into the church, by baptisms and certificate, the following: Caddie Jackson, Matilda Stout, Wendall Nash, Stella Nash, Ira Blake, Lillie Brock, Carrie Lewis, Josie Stout, Beulah Stout, Charles Stout, Flora Wilson, William Mitchell, Joseph Hayes, Clinton Pollard, Virgie Smoot, Nellie O'Neal, John R. Stout, Flora Bishop, Emma Jackson, Ira E. Hicks,

Ruth Mitchell, Zora Lewis, Herman Medly, T.D. Bickers, Luventa Bickers, Chatz Dean, Elizabeth Stout, Nannie Stout, Alice Haynes and Merritt Lewis. Sister Ettie Mitchell has died during the quarter."

Rev. J.M. Mathews served from 1900-04, with 36 new members added. The period of 1904-07 was one of unrest. The question, "Shall Dean's Chapel be moved to Worthville?" was ever in the minds of the congregation. Rev. J.R. Nelson was pastor during those years.

One of the most beloved pastors that ever served the church was W.R. Clure. He, his wife and five children, were the first to live in the parsonage. It was during his pastorate--1907-11, that major changes were made in the church's history. Dean's Chapel was sold to C.M. Dean and the new church, Dean's Memorial, in Worthville, was built in 1909, with special services held at they laying of the cornerstone. The new church was dedicated on June 19, 1910, Rev. George Mann, O.A. Baught, presiding elder and Rev. W.L. Clark, taking part in the services.

The following account appeared in the June 23 issue of the Carrollton Democrat:

"The new Methodist Church at Worthville was dedicated last Sunday, a crowd estimated at 1,500 being present."

During the ministry of Rev. McClure, 116 were added to the church.

In the next five years, five preachers served Dean's Memorial: C.H. Grier, J.J. Dickey, H.C. Wright, J.W. Carter and B.F. Cosby. After preaching one Sunday in February, 1914, on the text, "I've finished the fight and Kept the Faith," Brother H.C. Wright returned to the parsonage, ate heartily of dinner, suffered an attack of acute indigestion, and passed into eternity.

J.W. Carter was sent to finish out the conference year and was followed by B.F. Cosley. Rev. Josiah Godby served the church from 1915-19 and 36 were added to the church roll. Some of them were Mr. and Mrs. S.W. and Virginia Bevarly, Robert and Mary Stout, Alton May, Donna Dean, Dr. and Mrs. E.B. Driskell, Mary Elizabeth and Roy Pollard, Alma Bowle, Josephine Booth, Clarence and

Claude Bruce, Mr. and Mrs. H.A. Tharp.

E.C. Hardin was pastor from 1919-22 and the church grew and prospered. A total of 74 were added to the roll, among them Mr. and Mrs. Louis Ralsor, Ben, Lucille and Anthony Ralsor, Cora McCreary, Philip and Raymond Bevarly, Mr. and Mrs. Louis Cull, Perry Dean, Mrs. Gran Mefford and John Henry Meacows.

Rev. J.S. Eagan followed Hardin and served for a year and then Rev. W.A. Wells came and under his ministry the church grew numerically and spiritually. New members at that time were Gran Mefford, Mrs. Claude Bruce, Mr. and Mrs. Jeff Perkins and Maurine Perry. Rev. P.C. Pillow was pastor from 1925-27. Next pastors were R.F. Johnson, D.L. Rothweller of Kansas who went back to his home state before he finished his second year. During this time Mrs. D.W. McDanell, Mrs. John F. Meadows, Florence Jacoby, came into the church.

From 1930-34, the pastor was Rev. M.H. Richardson. Twenty-seven came into the church, including Miss Kate Shively, Jennie Gardner, Mrs. J.P. Schenck, and Roy Stivers.

Other pastors after this were Revs. E.M. Armitage, J.W. Gilbert and E.K. Meyers.

DEAN'S MEMORIAL M.E. CHURCH

From a history prepared by Mrs. Perry Dean for the Homecoming July 12, 1936, of Dean's Memorial Methodist church, the following excerpts are taken. The home-coming was a decided success, due to the efforts of Mrs. John M. Lewis, chairman of the committee:

The Methodist church was born in England on that night of May, 1738, when John Wesley felt his heart strangely warmed. Twenty-five years later the Methodist movement reached America, when Robert Strawbridge came to America in 1763, and gathered together a group of 14 persons, and organized the first Methodist society in America in the backwoods of Maryland.

Among the first Methodist families to come to Kentucky and possibly the first, were the families of Francis Clark and John Durham. They were neighbors and friends in Virginia, and on reaching Kentucky, they bought land and made settlement in what is now Boyle county, just west of Danville. Clark organized the first Methodist society or church in Kentucky in 1783. To these two early settlers, Methodism in Kentucky owes much. Mrs. J.H. Spillman, of Harrodsburg, Ky., who is so well known throughout our church and State for her brilliant services in the pulpit and on the platform, is a great-granddaughter of Francis Clark, and H.C. Morrison, D.D., president of the college at Wilmore, and who has a worldwide reputation as preacher, is a great-great-grandson of John Durham.

Wouldn't it be interesting to know who were the first Methodists to come to Carroll county? But who they were, where they came from and where they settled are matters of buried history. This we know—the first Methodist church built in Carroll county was Gilead. Erected over a hundred years ago, exact date not known, on the farm known for many years as the Baird farm, now owned by Mr. A.D. Jones. The disturbances of the Civil War caused the abandonment of Gilead.

Immediately after the war, protracted meetings were held in Green Hill school house. Such interest was manifested in the revival effort, where Brother Bristow did the preaching and his son, Frank, furnished the music on a string instrument, that plans were made for the building of a church in the community. Rev. E.L. Southgate, then affiliated with the Methodist work in Carrollton, helped in the organization.

There were in the beginning only some 12 or 14 charter members (four of these from Gilead) Barzilla Baird, William McCreary, Wesley Haines, William McBurney, Merritt Lewis, Chatz Dean and other members of their families.

Mrs. Sidney Dean Whitaker, who was very ill at the time the church organization was being agitated, had her brother Chatz Dean, Sr., promise he would bury her where they built the Methodist church. Her sister, Mary Dean Goodwin (commonly called "Aunt Pop"), gave the land for the church site, and Chatz T. Dean gave \$500 to the erection of the building, which was to be known as Dean's Chapel. Mr. Dean also furnished the inside of the church with seats and pulpit set. One of the chairs is now in the possession of Mrs. Clarence Dean, of Ghent. The two big rocks that made the steps to Dean's Chapel were obtained from the Dean farm. Mr. Dean gave a stone mason \$75 for dressing and placing the step rocks.

The church was built in 1870, and dedicated the same year. Brother C.W. Miller preached the dedicatory sermon. Mrs. Sidney Dean Whitaker's son, commonly called "Shuck", gave the big Bible and presented it the day the church was dedicated. Lonnie Philips, Caddie Whipple's husband,

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E. H. (1890) CLARK

gave the silver communion set, consisting of a pitcher, two goblets, waiter and baptismal bowl.

Brother Bristow was pastor from 1870-1871, and preached once a month. In the fall of 1871 the members petitioned the annual conference to send W.T. Rowland for three Sundays at Dean's Chapel and one Sunday at Ghent. Brother Rowland pastored the church from 1871 until 1874. Mr. and Mrs. Dean gave Brother Rowland a home and a horse to ride. Mr. Dean passed away September 12, 1937, while Brother Rowland was at Conference.

Later, Mrs. Evelyn Limerick, daughter of Mary Dean Goodwin ("Aunt Pop"), gave a dramatic entertainment to buy a carpet for the rostrum and paint the church inside. Those taking part in the entertaining were Mrs. Nannie Bates, Mrs. George Rosselle, Mrs. Amanda Dean Scott, Florence White, Mellie Barwise, Lou Goodwin, Polly Ames, Betty Bailey, George W. Scott, John Wilson, "Buggy", Clarence and George Dean, Mr. Brock James Stout, Alva Anderson and John Goodwin. Miss Lucia Blaine furnished the music for the entertainment. The proceeds were sufficient to do what they had planned.

Then followed Brother Spears and L.D. Shaw, who were recognized as good and useful men of undoubted piety -- great preachers of their day. They served the church until 1882. During their ministry many people made the profession and were added to the church. Among them were Martha Schenck, Mary Jackson, H.T. Mitchell, Clarence Dean, Joseph Lewis, Jacob and Lucy Bowie, Alva and Elize Lewis, Ashton Langstaff, John Fred Williams, and such up and doing, "never say die" members as Bettie Bailey, who came into the church, by certificate, June 7, 1879.

J.N. Currant served the church as pastor from 1882 to 1884. He is remembered as an intrepid, laborious, persevering and useful preacher. D.W. McConnell, who has always lent a helping hand to advancement of his church, came by profession during Current's ministry as did Mahala Hicks, Mary Jane Cornelius, Henry Skidmore and others.

W.T. Rowland served again as pastor from 1884-1888. He was a man of highest type, a sterling Christian gentleman, a strong preacher, all relations perfectly reliable. All Carroll county loved and respected Brother Rowland for he lived and died among us.

During the early days of the church, it was in a circuit with Port Royal, Pleasant Union, Bethel and Turners, with the parsonage at Port Royal. Dean's Chapel remained in this circuit until 1909, when Worthville and Marvin's Chapel employed full time, with the preacher living in Worthville.

T.P. Toliaferro served the church from 1888-1890. He was of Italian descent and had an interesting family of wife and two talented daughters. One later became an actress of note. Only two, Rebecca Williams and James Hall, were added to the church during his stay.

From 1890-1893 the church was served by G.W. Crutchfield; thirty-three members were added to the church, among them being J.H. and Mary Tingle, Bettie and Alva Jackson, Ella Langstaff, Curtis Jackson, Bessie Dean, who served as organist for the church for 28 years, E.O. Pollard, who came in by profession, and his wife, Mollie Pollard, was received by certificate from Carrollton.

J.S. Walker next served the church for two years, 1893-1895. He was always lamenting spiritual deadness, and we note no special growth during his ministry.

From 1895-1897, George W. Boswell, served Dean's Chapel as pastor. Among 35 members added to the roll were Virgie O'Neal, J.P. Fuller, Sellie Suter, I.D. and Lucy Sims, Nellie Stout, Clubb, Mamie and J.R. McDonald, Carrie Pollard, Jesse Mitchell.

Next came J.H. Williams, who stayed one year, but during that time a few substantial members were added including George and Susan O'Neal, W.H. and Martha Stafford and three children, Johnnie, Minnie and William.

DEAN'S MEMORIAL M.E. CHURCH (cont)

Traveling in a buggy made to order, drawn by a big white horse, was the preacher and his wife of very portly dimensions, R.B. Baird, he weighing more than three hundred and his wife tipping the scales past the two hundred mark. His second quarterly report on general state of Dean's Chapel of Port Royal circuit is as follows: Have received into the church, by baptisms and certificate, the following, Caddie Jackson, Matilda Stout, Wendall Nash, Stella Nash, Ira Blake, Lillie Brock, Carrie Lewis, Josie Stout, Beulah Stout, Charles Stout, Flora Wilson, William Mitchell, Joseph Hayes, Clinton Polard, Virgie Smoot, Nellie O'Neal, John R. Stout, Flora Bishop, Emma Jackson, Ira E. Hicks, Ruth Mitchell, Zora Lewis, Herman Medly, T.D. Bickers, Luvenia Bickers, Chatz Dean, Elizabeth Stout, Nannie Stout, Annie Stout, Alice Haynes, Merritt Lewis, Sister Ettie Mitchell has died during the quarter.

1900-1904 found Brother J.M. Mathews serving Dean's Chapel. Thirty-six were added, among them T.D. Evans, wife and two children, Cora Lewis, Sue May, Lula Oak, Lillian Pollard, Leslie McCreary, Kelly Cornelius, Corinne and Gladys Langstaff.

The period 1904-1907 was one of unrest. The question, "Shall Dean's Chapel be moved to Worthville?" was ever in the minds of the members. J.R. Nelson was pastor during these years. Ida Warren Green, who has ever been a most useful, devout member and her three children, Cora, Dan and Bess, were added to the church as were our beloved Ella Therp Booth, J.W. and Docia May.

One of the most beloved pastors that has ever served our church was W.R. McClure. He, his good wife and five children, were the first to live in our present parsonage. It was during his four years, 1907-1911, that big changes were made in the church history. Dean's Chapel was sold to C.M. Dean and we find the sills, rafters, siding, steps, etc., now in the home occupied by J.L. Bowie. The new church, Dean Memorial, was built in 1909, with special services being held at the laying of the corner stone. June 19, 1910, the church was dedicated, Brother George Mann, O.A. Baught, the presiding elder at that time, and Brother Clark taking part in the dedicatory service. The following is a copy of what appeared in the issue of June 23 of the Carrollton Democrat:

"The new Methodist church at Worthville was dedicated last Sunday, a crowd estimated at 1,500 people being present."

In the same issue of the Carrollton paper, we find this report of the Missionary society:

"The Woman's Home Missionary society of Dean's Memorial church, South, at Worthville, is doing great work. It has 13 active members."

During Brother McClure's four years' ministry, 116 were added to the church.

We pause here to pay tribute to those who have labored with us in revival efforts: Rowland, Godbey, States, Bedinger. Williams, Maxwell, Charles Hill, Chandler, Newsome, Doney, Minor Clark, Howard Callis, Wesley Clark, M.H. Richardson, R.A. Young, C.W. Neal, A.P. Jones, R.D. Houston, E.O. Hobbs, Brother Thomas, Hopkins, Walker, Parker and Grant.

During the next four years we had five preachers, C.H. Grier, J.J. Dickey, H.C. Wright and J.W. Carter and B.F. Cosby.

We find that R.C. Ellis and Bessie Clifton were added to the church along with eight others during Brother Grier's pastorate.

After preaching one Sunday in February, 1914, on the text, "I've finished the fight and kept the faith", Brother H.C. Wright returned to parsonage, ate heartily of dinner, suffered an attack of indigestion, and passed into eternity.

J.W. Carter was sent to finish out the conference year, and during the year's labor, our number increased eight. Like Mrs. Dickey, Mrs. Carter and Mrs. Wright, were great workers in the missionary society and the church in general.

B.F. Cosley came next and we gained five members—one devoted, consecrated Christian, Miss Lou Stratton. The amount of good she did will never be known until God comes to pass His final judgment on the acts of men.

Brother Josiah Godby served the church four years, 1915-1919, and during that time, we find 36 added to the church roll, some of whom were Mr. and Mrs. S.W. and Virginia Bevarly, Robert and Mary Stout, Alton May, Donna Dean, Dr. and Mrs. E.B. Driskell, Mary Elizabeth and Roy Pollard, Alma Bowie, Josephine Booth, Clarence and Claud Bruce, Mr. and Mrs. H.A. Tharp.

From 1919-1922, the church was pastored by E.C. Hardin. The church grew and prospered; 74 were added to the roll, among them Mr. and Mrs. Louis Raison, Ben, Lucille and Anthony Raison, Cora McCreary, Philip and Raymond Bevarly, Mr. and Mrs. Louis Cull, Perry Dean, Mrs. Gran Mefford and John Henry Meadows.

Although Brother J.S. Ragan lived among us for just one year, he is remembered as an able, useful minister.

Again the church grew numerically and spiritually under the leadership of W.A. Wells (1923-1925) and his consecrated companion. Gran Mefford, Mrs. Claud Bruce, Mr. and Mrs. Jeff Perkins and Maurine Perry came with us.

Our number increased six during the two years' ministry of P.C. Pilow, 1925-'27

Here we wish to state that no church history is complete without giving credit to the Sunday school, prayer meeting and missionary societies. All these we acknowledge as chief members in the life and growth of Dean's Chapel and Memorial church, which has enrolled 789 members, and now has a membership of 185. Our oldest member is Mrs. Mollie Pollard, next in line are Mr. Bowie and Mr. McDanell.

R.F. Johnson was another minister who only stayed one year. He is the son of a preacher, W.R. Johnson, now of LaGrange.

D.L. Rothweiler and family hailed from Kansas and before he finished his second year's work, they went back to their native state. Mrs. D.W. McDanell and Mrs. J.H. Meadows, Florence Jacoby came into the church. Rev. I.H. Driskell, of Trimble county, finished Rothweiler's year.

From 1930-1934, Rev. M.H. Richardson pastored the flock. Twenty-seven came into the church, Miss Kate Shively, Jennie Gardner, Mrs. J.P. Schenck, Roy Stivers among others.

Rev. E.M. Armitage came in 1934. Eleven more have been added to church during his stay.

All honor to these local preachers and their consecrated wives, who loved so well the cause of Christ, and gave such splendid service in building the Kingdom here in Worthville!

Since Mrs. Dean's report the church has had two ministers. Revs. J.W. Gilbert and E.K. Meyers, the latter now in charge of the church. The work continues to go forward in a promising way.

W. H. BRYAN

WILLIAM B. ARL

GEORGE A. BRYAN

W. H. (BOS) GREENE