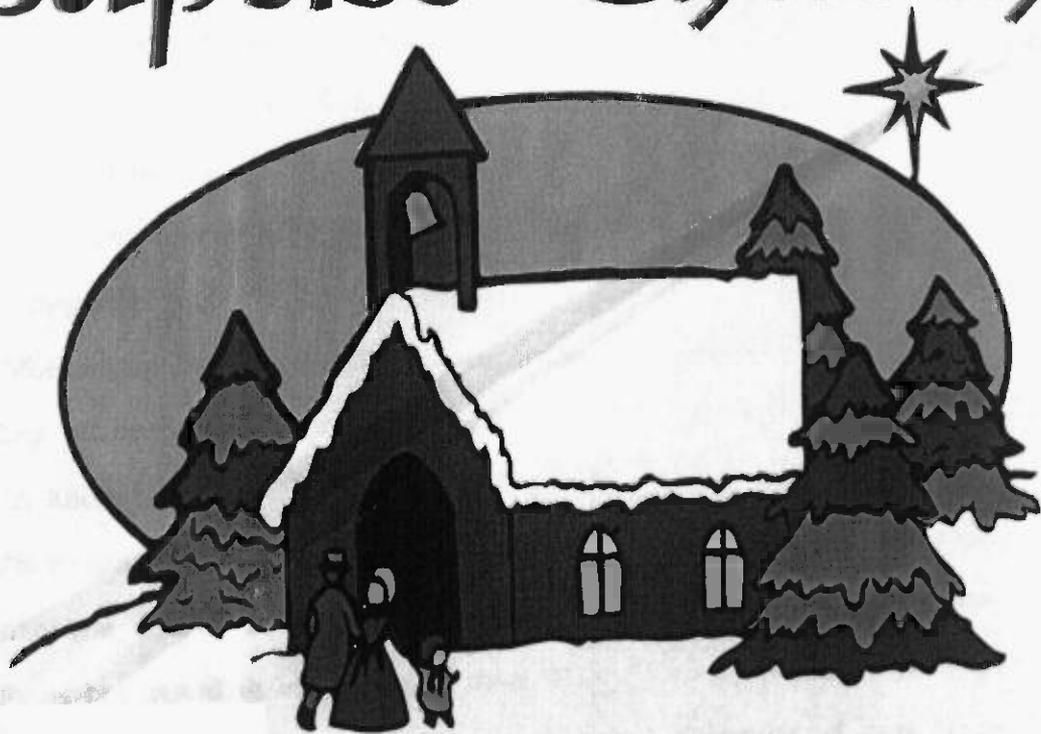


Synopsis of the History of Lone Jack Baptist Church



[Martin Rice]

SYNOPSIS OF THE HISTORY OF
LONE JACK BAPTIST CHURCH

(Read by Martin Rice at the 38th Anniversary of the Constitution of that church, October, 1880.)

In giving the early history of Lone Jack church, I will remark that the name was originally Basin Knob; and it was first located a little southeast of where the present Methodist church of Basin Knob now stands. The church was constituted and its meetings for several years were held in a school house, then known as Fulkersons school house, on the lands and near by where R. B. Fulkerson now lives.

Turning to its earliest records we find the following:

"Records of Basin Knob Church of United Baptists constituted on the 29th of October 1842.

"By previous arrangements and with the consent of Pleasant Garden United Baptist Church of Christ, a few names of us have covenanted to come into a constitution and keep house. Whose names are enrolled as follows:

"Samuel Cunningham, Morris Edwards, Stephen I. Easley, Wilbourne Cunningham, David Lynch, William Hopper, Frances Cunningham, Rebecca Easley, Mary A. Easley, Minerva Alexander, Mahala Fox, Katharine Cunningham, Mary James and Artilla Hopper.

"Whereupon having agreed to the following covenant, Declaration of faith and rules of decorum were constituted into a United Baptist Church of Christ at Basin Knob."

Fourteen names are here enrolled; but one of them, David Lynch, never came into the church fellowship or removed his membership from Pleasant Garden.

From the opening clause just read it will be seen that those thirteen brothers and sisters who on that day covenanted together to keep house for Christ as a Baptist church had previously belonged to another and still older church and that this other mother church Pleasant Garden had consented that this church should be constituted out of a part of its membership.

A few words now in relation to this mother church: this pioneer or first Baptist church ever formed in this part of the country.

Its records were lost during the great Civil War but it is known to have been constituted on the 7th of July 1832 by Elders Enoch Finch and Thos. Stayton. James Savage was its first pastor and Warren P. Reavis, clerk and was known as the United Baptist church at Pleasant Garden and its meetings from 1832 to 1837 were held in private houses, sometimes at the house of Thos. Hamlin (where George Rheems now lives*) and sometimes at the house of Wm. Butler three miles east of Pleasant Hill where brother John Wood now lives. At the time of its organization the nearest church was Little Blue near where the Little Blue church (Old side) now stands. West and South there was none between it and the State Lines.

That church still exists and its house of worship is three miles S.E. of Lone Jack and a few hundred yards from my residence and it is still called Pleasant Garden Baptist church, but it has dropped the word United Baptist and calls itself the Regular Predestinarian Baptist church.

I am unable to say of how many members that church consisted at the time of its organization as its records are lost.

But when I was admitted into Fishing River association in Oct. 1833 it numbered 38. And eight years after in 1841 it numbered 106 and its membership was scattered from Oak Grove on the North to Gun City on the South and from Chapel Hill on the East to Pleasant Hill on the West.

The opinion has been generally entertained that the separation of Basin Knob church from Pleasant Garden was on account of the Missionary question which about that time divided several of the churches of Blue River association and divided the association itself. This may have had an influence in bringing about the separation but it was not the sole cause of it. And now that

* Hugh Shepherd in 1887.

this difference on the Mission question may be better understood by those who were not then living here; I will say that at the session of the Association in 1841; one of the churches (Bethlehem) sent to the Association this query. "Is Blue River association in favor of those new institutions commonly called Benevolent or Missionary?"

To which the Association responded that "As an association we will have nothing to do with this matter; and would recommend to the churches and to the brethren composing this body that they let that question alone. But at the same time we recommend that the churches and brethren be left free to act in those matters as conscience may dictate and that it be no bar of fellowship."

Though this answer was intended to harmonize the conflicting opinions of the brethren, it failed to do so. Some of the churches were not satisfied with the answer and within a few months formed another association now known as Mount Zion Regular Predestinarian Baptists.

Next year Pleasant Garden church by a small majority refused to elect or send delegates to Blue River Association and also held aloof from Mount Zion; choosing, as was said, to live and to be independent outside of any association. A short time after that action of the church, the Basin Knob church was constituted. A few of the members who disapproved of the action of Pleasant Garden and those members in Johnson County who were desirous of having a church more convenient to them united to form the new church. It is probable that those members living remote from the meeting house which then stood where the Rheem Cemetery now is would not at that time have asked to withdraw and form a new church if some of the members living nearer the church had not joined in with them in consequence of dissatisfaction relative to the action of the church just mentioned. As it was there was no open rupture or split in the church and the new church was constituted with the

consent of the mother church; and for two years or more Pleasant Garden granted letters of dismissal to any of her members wishing to join Basin Knob. But when at a later period she then declared a non-fellowship and refused to grant letters to join any church in Blue River or other Missionary association.

The records of Basin Knob church show that it was constituted or acknowledged by a presbytery composed of Elders Joseph White, Wm. White, Joab Powell and Henry Farmer. These ministering brethren have all gone to their home in Heaven to receive their reward and of the thirteen brothers and sisters whose names were then enrolled as communicants of this church; only one is now a member of the body - Sister Minerva Alexander, who lives in Johnson County near where the church was constituted. Her name is still upon our roll of members but on account of distance, infirmity or other causes, she has not met with us for many, many years.

On the same day on which the church was constituted (Oct. 29th 1842) an opportunity was offered for persons to unite with the church and David Edwards was received on his Christian experience and he and Miller W. Easley were baptized on the following Friday. These two leading and influential men then living in Johnson County being the first fruits of the new church, or at least the first baptized into it. Brother Edwards still lives some seven miles S.E. of Lone Jack but moved his membership from us some years ago.

On the 15th of November at a meeting near Chapel Hill Jonathan William Shore and his wife Mary Polly were received into the church.

On the 4th Saturday in November, it being the first regular meeting of the church after constitution, Henry Farmer was chosen as Pastor, which position he filled for nearly twenty years; being re-elected year after year till May 1862.

The little band of worshippers thus united together gradually increased in numbers; as the records show that in the first year of its existence, fourteen were received by Baptism and twelve by letter. Of this twenty-six only two remain as members of the church today, my aged mother Mary Rice now in her 89th year being one and our brother A. L. Snow the other.

The following are the names of those who united with the church by baptism during the 1st year in the order of time in which they came in:

David Edward, Miller W. Easley, Jonathan W. Shore, Polly Shore, Edward Carter, Sarah Carter, Thos. Alexander, Lucy Farmer, Elizabeth Edwards, Malinda Edwards, A. L. Snow, Susannah Easley, Sanford Phillips and Lucy Easley.

Those who joined by letter were James Alexander, Wiley B. Farmer, Pleasant C. Easley, John Snow, Frances Snow, Enoch Rice, Mary Rice, Isaac Rice, James Rice, Louisa I. Rice, Nancy Rice and Elizabeth Rice.

At the next session of Blue River association held Sept. 9th 1843 at Lexington, Basin Knob church was received into it as one of the sisterhood of churches with thirty-one members. The messengers sent by the church to the association at that time were Sam'l Cunningham, S. I. Easley, Isaac Rice and David Edwards.

We frequently hear the old settlers in their conversations say that there was more of friendship and sociability and less of selfishness amongst the early pioneers than we see now.

It would seem that the same was true among the early Baptist churches in this part of Missouri.

For a few years after the constitution of this church it was a common thing when our Communion season came round to invite all the neighboring Baptist churches to commune with us and assist with their ministerial and deacon aid. Witness the following extract from the minutes of the March meeting 1844.

"On motion appointed May meeting for Communion season and that we apply to Union, Blackwater, Pleasant Garden and Salem and that Brother Samuel Cunningham visit Pleasant Garden; brother John Snow, Union; brother Wilbourne Cunningham, Blackwater and brother Enoch Rice, Salem; to invite those churches to our communion and to solicit ministerial and deacon aid."

And be it remembered that this was not because the church had no Pastor or deacons of its own. Enoch Rice and Samuel Cunningham had been deacons in Pleasant Garden church and were recognized and acted as such in the new organization. David Edwards and M. W. Easley, the two first members received by baptism, were the two first elected deacons being elected April 1847; Brother A. L. Snow was chosen July 1852; Brothers Alvis Powell and Wm. Davis in 1874; Stephen I. Easley was the first clerk and served as such until April 1850 when he resigned and Jas. C. Martin was elected to fill his place which he did until Sept. 1855 when he resigned and was succeeded by the present incumbent (myself).

As was said at the commencement of this sketch, our church was first known as Basin Knob and its meetings were held at the school house near that place, with occasionally a meeting in some private house until 1849 and I think it may be said with truth that those seven years were the most prosperous years in the history of the church.

In 1846 so many of the members of the church were in the vicinity of Lone Jack that in October a resolution was passed to hold the meetings through the winter, alternately at the school house near Basin Knob and at the house of brother Galen Cave (where brother Hunt now lives).

At the August meeting 1847 a committee was appointed to select sites for building a meeting house and propose plans, etc. That committee being Enoch Rice, Samuel Cunningham, S. I. Easley, Martin Rice and Daniel Horn. The committee reported at the next meeting and it was referred to the October

meeting 1847 and the report acted upon and a site was selected on the land of Enoch Rice a few hundred yards north of my present residence and the building of the house was postponed till after the general election in August 1848. This was done because there was a proposition for a new county to be voted on at that election and it was hoped that a county seat might be located within the bounds of the church and some were desirous that the church should be in the town. The proposition, however, was voted down at the August election by the counties interested and the new county failed.

At the first meeting after the election on the 4th Saturday in August 1848, the church decided not to build on the site selected and passed a resolution to meet on the 5th Sabbath in September and constitute a new church at Lone Jack thus dividing the church into two. But at the next regular church meeting on the 4th Saturday in September, that resolution was rescinded and the church resolved to move to Lone Jack and build a house of worship there.

M. W. Easley, Samuel Cunningham, Galen Cave, John Snow, Enoch Rice, Martin Rice, Henry Long, Daniel Horn, Moses Bailey, I. W. Shore, Alvis Powell, Medford Rowland and David Edwards were appointed to prepare a plan and get subscriptions for that purpose. They reported at the next meeting and Galen Cave, Henry Long, Stephen I. Easley, John Snow and Daniel Horn were appointed a committee to superintend the building and a few meetings after Enoch Rice and Caleb Winfrey were added to that committee. In the meantime the meetings of the church were held at the house of brother Galen Cave or in the grove and the time of holding the meeting was changed from the 4th to the 2nd Saturday in each month.

The name of the church was changed from Basin Knob to Lone Jack at the Sept. meeting 1849 and the house so far completed as to be used for preaching about the same time. This stand from which I am now reading was put into the house by brother Galen Cave the the first sermon preached from it in April 1850.

Thus for seven years the church had been (if I may so express it) traveling from place to place and worshipping as the ancient Israelites did in tabernacles before a sanctuary or place of worship was built in which the brethren could assemble themselves together.

And now let us take a brief review of the church during those seven years of its infancy, before it had any temple in which to worship that God whose first temples were not built by men.

It has already been said that during the first year, twenty-six were added to the church of whom but two remain. During the next year, thirty-four were added to the church of whom 27 were by baptism and seventy (by letter). Of that 34 only three are members of the church now. I am one and Jeremiah James and his wife, Louisa, are the others. During the 3rd year we had an increase of 39. Twenty by baptism and 19 by letter. Of all that number only two remain as members now, Alvis Powell and Polly Phillips. Her name still stands on our rolls as a member of the church though she has resided away from us for 30 years or more.

In the 4th year (from Nov. 1st 1845 to Nov. '46) there were added ten. Seven by baptism and three by letter. Sister Susannah Cave is the only one of that number remaining with us.

During the 5th year there were added 22. Eighteen by baptism and four by letter, Brother Moses Bailey is all that is left to us of that number.

In the 6th year of its existence (from Nov. 1st 1847 to Nov. 1848) there were added to the church 56, all by baptism except 3 by letter and one restored; and of the 56 only six remain. These are Medford Rowland, Orleana Yankee, Thomas G. Smith, Lucienda Smith, Eleanor Rhodes and Rachel James.

During the next year thirteen were added and of that thirteen, brother and sister Davis are all that remain with us; and of the 22 who joined us in 1850, the names of only two are upon our rolls now; and one of them has

been many years in California; the other is our sister Sarah Martin. Of the 257 who had up to the close of the year 1850 attached themselves to the church: 187 were yet members at that date. Thirty years have passed since then and of that 187, twenty of us have our names today upon our church book as members of the Lone Jack church, only twenty, and one half of that number from age, infirmity or distance never meet with us. What a commentary is this upon the vicissitudes and changes of human life.

It must not be understood, however, that all those brothers and sisters have been removed from us by the hand of Death. Many have died it is true. Many have been dismissed from us and have moved to other countries, some have been dismissed from us to constitute other churches more convenient to them. Concord, New Liberty, Elm Spring, Chapel Hill, Kingsville, Strasburg, Willow Spring and Sni Mills have each taken some of our members from us and many who formerly worshipped the Master with us here are, we trust, doing good service for Him in other fields of labor. In 1851 a number of our members moved to California, Oregon and other places which reduced the number reported to the association that year to 170. In 1852 from the same and other causes the number was further reduced to 161 and in 1853 the number was still further reduced to 149. In 1854 our number reported was 166. In 1855 it was 175 and in 1856 it was the same, in 1857 it was 178. In 1858 it was 180. In 1859 it was 215 and in 1860, 194.

During all this time we had the same Pastor who attended the meetings with great punctuality and regularity, very rarely being absent. During his twenty years pastorate there were received into the church 378 persons of which number 275 were baptized into the church and of that 275 persons baptized by him, only twenty-four are now members of this church.*

*I am sorry that I did not while writing from the records give the names of that 24, but those burned records will not give their names now and I could only give it partially from memory.

Although brother Farmer was our Pastor for so many years, he was not the only minister who ministered to the church. He was sometimes assisted by Elders Wm. White, Joab Powell, Jeremiah Farmer, Edward Wood, George Minton and others. Besides the church had her own licentiate preachers at different times authorized to preach. Isaac Rice, one of my younger brothers, was licensed to preach in October 1843. His health, however, was such that he scarcely ever spoke in public after, and in the following spring was carried off by consumption. Wiley B. Farmer, a relative of Henry Farmer, our Pastor, was licensed to preach in January 1844 and preached for some years; but becoming dissatisfied with some part of the faith or practice of the church, he laid down his gift and was permitted in Sept. 1846 to withdraw from the church.

In February 1845 Wm. White, one of the presbytery which constituted the church, moved into its bounds and united with it. But in December after, he with several other members were dismissed for the purpose of constituting a church at Concord; where an arm of Basin Knob had been extended in the July before. In April 1897 brother Moses Bailey joined this church by letter having previously been licensed to preach by Union church and was invited and requested to exercise the privileges of a licentiate in this (church) which, I am sorry to say, he has very seldom done. John Hunt, a brother of our present moderator, was also given a license to preach and soon after in 1852 was removed by death.

S. F. Thompson, a noted minister now I believe of Kentucky, was licensed to preach by Lone Jack church in 1851, but left us a short time after to go to school and never returned.

In 1853 James C. Cawood appears to have joined the church and in a short time obtained permission to preach, but he also left us soon and went to Oregon.

Later in our history in 1874 brethren W. I. Brown and George H. Noel* were licensed and ordained by the church who are yet preaching the gospel in other fields but very seldom at Lone Jack which church first sent them to the work.

As the resolution of the church with which I am endeavoring to comply only called for a sketch of the early history of the church, and as I have now glanced over the principal incidents in its history down to 1860, I might now claim that my task was done: But perhaps it will not be amiss if the patience of the audience is not too much wearied to make a few additional remarks and reflections. As has been said, at the close of the year 1860, the strength of the church membership was near 200. You all know what occurred in the early part of the next year (1861) and how the calamities of that Civil War told upon our church as well as upon all others in this part of the country. But notwithstanding the turmoil and excitement incident to a state of war in our midst, a war in which the sympathies of the brethren were enlisted on different sides of that momentous and bloody question, the church continued to hold its regular meetings during the year 1861. And our Pastor whose sentiments and sympathies were in opposition to a large majority of the members of the church continued to preach the gospel of peace while the land was wasted by war and violence: and there is nothing in the records of the church from which anyone could infer that all was not well. No allusion is made to the troubles until January 1862 when the record simply says, "No meeting on account of disturbances in the neighborhood." And again the next month it simply says, "No meeting."

In March 1862 a meeting was held and the usual routine of business was gone through with.

In April, "No meeting,"

* Brother Brown has since died and Brother Noel has almost, if not quite, abandoned the ministry.

May was the usual time of electing Pastor and Moderator; Brother James C. Martin was chosen Moderator; but no person having received the required majority of votes for Pastor, the election was postponed to the June meeting. The Communion was also postponed to the same time, and as the church was without a Pastor, Brothers Jeremiah and Henry Farmer and George Minton were requested to attend. At the June meeting when the reference was called up and a motion made to go into the election of Pastor, it was voted down and the election indefinitely postponed. Leaving the church without a Pastor and too divided to elect one, the next entry upon the church book I will read entire just as it stands upon the record;

"In consequence of the church having no Pastor and also in consequence of the torn and distracted condition of the country incident to a state of war in our midst, there was no regular meeting of the church membership for many months after June 1862. Some of the members by the dangers and disturbances of the War being driven from the country, others owing to those dangers and disturbances, fearful to assemble. It was seldom that any of the brothers and sisters met for worship and but seldom that the Word was preached in the vicinity. Brother Henry Farmer preached for us on a few occasions on the Sabbath, but no business meetings of the church were held until 1863.

In May a few of the brothers and sisters met and after worship agreed to meet on the 2nd Saturday in June and take measures for resuming the regular meetings and business of the church.

That meeting was held as agreed upon and our former Pastor, Henry Farmer, and our former Moderator, James C. Martin, were elected. In July another meeting was held and I as clerk was instructed to place upon the records this account of the causes which prevented the meetings of the church for the year past.

The next entry upon the records was made more than two years after and reads thus:

"The church meetings were resumed in June 1863 to be discontinued under more distressing circumstances. At our meeting time in August no meeting was held on account of the great disturbances incident to a state of War. And on the 25th of August an order* was issued from the Military headquarters of the district requiring all the citizens of Jackson and some other neighboring counties to vacate their homes and remove to military posts or elae from the district. In consequence of this order, the country by the 15th of Sept. was destitute of inhabitants save at the garrisons or military posts and so remained for many months and the members of our church were scattered, as it were, to the four winds.

A few citizens returned to their homes in the spring of 1864, but no church meetings were held and no baptist preaching in the neighborhood till the spring of 1865 when, several others having returned to their homes, Brother Kimbro Thompson preached for us occasionally through the summer of that year and on the 6th day of August commenced a meeting at a school house on the northern edge of Cass County which continued for two weeks and was abundantly blessed. Other denominations of Christians joining in it and assisting and on the 25th of August, an opportunity was afforded at the same place for the converts of said meeting and others to unite with Lone Jack Baptist church, when the following named persons related their Christian experience and were on the same day baptized and received into the fellowship of the church, viz., Jeremiah Bailey, Bluford Estes, Isaac L. Rice, Alvin Rice, John H. Martin, Shadrach Martin, John Aldridge, Taylor Aldridge, John Read, Robert Pilchery, Margaret Baily, Caroline Estes, Parthenia Estes, Pairlee Estes, Dorothy Estes, Kitty Alexander, Nancy Rice, Martha Jane Martin, Mary Ann Snow, Lucy Golding, and Elizabeth Franklin. And on the day following the church membership met again at their house of worship at Lone Jack and after preaching, commemorated the death and suffering of our Lord Jesus Christ

and agreed to meet on the 2nd Saturday in Sept. to effect a more perfect organization of the church by electing a Pastor and Moderator.

On the 9th of Sept. 1865 a part of the membership met and elected Noah Hunt, Moderator and postponed the election of Pastor indefinitely.

Though the war was now over and a good number of the citizens and church members back at home, they found it a difficult matter to elect a Pastor of the church. The new constitution of the state adopted that year forbade any person to preach the gospel who had not taken a prescribed oath of loyalty.

Many of the members of the church were so much opposed to that oath and the principle of it that they would not ask any preacher to act as Pastor who would take the oath. Others were loth to ask an elder to act as Pastor and preach contrary to the laws of the land. The regular business meetings of the church, however, were held with an occasional sermon from visiting elders. And at the December meeting 1865 brother Samuel Sheppard attached himself to the church and preached for us as occasion served.

At the May meeting 1866 an effort was again made to elect a Pastor and during the discussion of the question, the following resolution was offered:

Resolved, that believing that the end and object for which churches are constituted requires that every church should have a Pastor and whereas we, the Baptist church at Lone Jack, have been without a Pastor for more than two years, during which time we have not exerted the influence that we should have done, and calling to mind now the faithful services of our former Pastor who served us so acceptably and so profitably for a period of twenty years, and under whose ministry the church was built up and so abundantly blessed, and believing as we do that said Pastor is as willing and as able to serve us now as he ever was, and that God is as able to bless his labors now as in times past; We do, therefore, ask Brother Henry Farmer to serve us again as our Pastor for the ensuing year. This resolution was voted down, and another

was offered and passed that the Pastor who may be elected will not be required or expected to preach without taking the Constitutional oath unless he does so on his own responsibility. The church then went into an election and after two unsuccessful ballots referred the matter to the next meeting.

At the June meeting the reference was taken up on Jeremiah Farmer (and) was unanimously elected. He was re-elected in May 1867, and again in 1868, and served the church acceptably and profitably. When elected in 1868 he accepted with the understanding that he should be released so soon as the church could secure another acceptable Pastor. At the next meeting (June, 1868) Abram Weaver, a minister just from N.C., united with the church and Elder Farmer reminded the church that the time had now come for him to resign and his resignation was accepted and Elder Weaver was elected, which position he held until 1870 when he removed from us and was succeeded as pastor by A. M. Johnson, who served until May 1871. In June 1871 Wm. H. Farmer was chosen and served one year. Solomon D. Brown was our Pastor for 1872 and brother J. B. Jackson was elected in May 1873 and again in May 1874. In May 1875 Brother George H. Noel (a minister ordained by our own church) was elected but refused to accept the charge and Elder Isaac N. Newman was chosen in July and served the church as Pastor till January 1878 when he resigned and was succeeded by J. B. Jackson who served us until April 1879, when he resigned and our present Pastor, Wm. Leonard was called as his successor.

In the fore part of this sketch the progress of the church for the first seven or eight years was given; up to the time it was moved to this place and this house of worship was built.

The next year 22 were added to the church, of which number, our present moderator, Noah Hunt, and Sister Mary Cox are the only ones remaining with us. The next year 1852 nine were added to the church and of that nine, Sisters Sarah Hunt and Malinda Underwood still remain with us.

In 1853 twenty-five were received into the fellowship of the church of which 25, the name of only one stands on our rolls now and she has been for some years in California, Frances Oldham nee Hutchins.

Of the nine who joined in 1854 not one remains with us now and of the sixteen who joined in 1855 none remain; and of the 17 who joined in 1856 none remain with us now. Of the 27 who united with us in 1857 Sister Frances Snow, Sophronia Dedman and Sarah Powell are with us yet. In 1858 there was no addition to the church, it being the first year in which there was no income. In the next year, however, (1859) there was an addition of 42 of whom Mary Rhodes, Phebe Ann Rhodes and Virginia Easley are yet members with us. Of the fourteen who joined in 1860 none remain with us now.

The history of the next five years during which time we were scourged and devastated by war has already been given. Since the close of the war the church has received into its fellowship 232 members of whom 84 have a place in the church yet.

Of the six hundred and ten members who at different times during the 38 years of the church's history have attached themselves to it, ninety-nine have died in the fellowship of the church. Their names are as follows:

Samuel Cunningham, Mahala Fox, Katharine Cunningham, Frances Cunningham, Miller W. Easley, John Snow, J. W. Shore, Polly Shore, Edward Carter, Sarah Carter, Enoch Rice, Isaac Rice, James A. Rice, Nancy Rice, Elizabeth Snow, Mary Rice, jun., America Easley, Calvin Shore, Martha A. James, Dicy (servant of N. Hunt), John (servant of J. Snow), Elizabeth Smith, Lilly Powell, John Hunt, Susannah (servant of J. W. Shore), Joel Hutchins, Galen Cave, Mahala Bailey, Elizabeth Reynard, Lilpah Long, Jonathan York, Nancy Reynard, Elizabeth James, Susan Howard, Dorha Halcomb, Lucinda Rowland, James Reynolds, John M. Smith, Susannah Rice, Nancy Smith, James C. Martin, Caleb Haynes, Juda (servant of M. W. Easley), Wm. Powell, Rebecca Frost, Nancy E. Cave, Wm. Cave, Nancy Frank-

lin, Oliver I. Maxwell, Margaret E. Maxwell, Elias Doors, Elizabeth Doors, Mills Smith, Barbara Ann Smith, James F. Underwood, Nancy Estes, Elizabeth Powell, Nancy Faulk, Sarah Ann Estes, Martha I. Rice, Wm. Smith, Effie Skaggs, Wiley Johnson, Isaac Winfrey, Sarah Powell, Elizabeth Easley, Jane Strickland, Oliver Powell, sr., Luce (?) Smith, Asbury Humphreys, Caleb Davis, B.F. Thomas, Pryor L. Rice, Wm. Easley, Allen Rhodes, Davis Smith, Sarah Easley, Elizabeth Edwards, Aly (servant of M. W. Easley), Mary M. Benton, Drury Keirse, Malinda (servant of R. Bledsoe), Delilah A. Long, Betty (servant of J. Blevans), Parthenia Estes, Henry Franklin, Henry Payne, Mary Benton, Susan Hooper, Frances Hunt, Mary K. Stalnaker, Lilly Powell, jun., Alice Lindley, Alice Hunt, Elijah Hooper, Elizabeth Cheatham, Robert Potter and Emma Powell.

Three hundred and thirty have been dismissed by letter, seventy-five are marked Excluded. Our present number, Oct. 1850, is 113.

Continuation of the History

When I wrote the preceding sketch of history, I was acting as clerk of the church and had for more than twenty years kept its records and had them in my possession: and writing from those records was enabled (as I think) to write authentic history. And I am sorry now that I did not write more fully from those records.

But now in attempting to write the subsequent history; the history of the last seven years; it is different. I continued to act as clerk a few months longer when the church accepted my resignation and elected brother Joseph A. Jackson as clerk who kept the records till something over a year ago when he resigned and was succeeded by brother Daniel Ragsdale in whose store or office the records of more than forty years were lost.

It was said by brother Duncan in his history of Missouri Baptists that no man should attempt to write history from memory alone; and I will add that no man of my age (72) should think of such a thing; and as all the records of Lone

Jack church from 1858 to 1887 have perished in the flames, no full and authentic history can ever be written. But in writing the history of the last seven years, if I cannot make it full, I shall endeavor to make what little I do write authentic.

Brother F. W. Leonard continued to act as Pastor of the church until the spring of 1882 when he resigned and left us; having served us with profit and acceptability.

In May or June 1882 the church called Elder P. M. Best to the pastoral charge and he commenced his labors in July or August and labored with us and for us with much ability and profit until January 1887 when he resigned and at our last meeting in May '87 brother (blank) Jones of Fayetteville in Johnson County was elected as our Pastor. God grant that his labors may be blessed and that his services may be as profitable to the church as have been any of our former pastors.

When brother Best took charge of the church, we were still meeting and worshipping in the old house built in 1849 N.E. of the village and in the early part of his ministry (in Sept. I think) the question was raised as to the expediency of changing the site, disposing of the old house and building a more commodious and comfortable house of worship in a more desirable locality.

Two questions or considerations were involved in the discussion of this matter. First, the financial ability of the church to build a new house; and 2nd, the justice and legal ability to sell or dispose of the old one.

Another denomination of Christians claimed to have, and did have, an interest in that house. The Deciples or Christian church had the right and privilege guaranteed to them by our church to occupy the house for worship, one week in each and every month; and the question was whether the Baptist church could sell without the consent of the other party. The church, however, resolved to raise the means, if possible, to build, and also to sell the old site with the house thereon.

The necessary means, or what was thought to be so, were soon subscribed and a building committee appointed to purchase a site, and superintend the building of the house. That Committee being composed of brethren Noah Hunt, Wm. Thompson, Anderson Long, Alvis Powell, Bluford M. Rowland, Ambers Graham, and Charles Rheem.

The Committee in a short time purchased from Jesse Lester, a part of two lots in Winfrey's and Easley's addition to Lone Jack; and preparation was made for building thereon and the old house was sold for \$110.00.

In July 1883 the house being completed and paid for; it was dedicated on the 5th Sunday of that month. Elder A. C. Rafferty of Greenwood, preaching the dedicatory sermon; and our regular meetings have been held therein with a very marked degree of success and prosperity during the whole of Brother Best's Pastorate; preaching for the last two years, two Sabbaths in each month. A successful and flourishing Sabbath school has been kept up winter and summer ever since the house was occupied. On the 1st Sunday in July 1883 we vacated the old house. It was then that we held the last service in the house which some of us in our youth had assisted in building, and where we and our fathers, and mothers, our brothers and sisters, our sons and our daughters, had worshipped together and together enjoyed the influences of our holy religion. It was a solemn and a touching parting to some, at least, of the members.

As one of the oldest members of the church, I was again requested to prepare and read some reminiscences of the past history of the church and the old house. I did so, but have no copy of that reading and have but a faint recollection of what it was. I can only repeat the closing words--a stanza or two in verse:

"Before from the old house we go
Before from this place we depart
Sing one of the songs of long time ago
That so often has thrilled every heart
Let all join in singing the old and the young
That the music may roll as a flood
The song that our fathers and mothers have sung
A fountain, a fountain of blood.

Sing, "There Is A Fountain Filled With Blood."

That good old song was sung and listened to with much feeling, but its effect upon some of the older members was less than it would have been if it had been sung, as of old, without any instrumental accompaniment. Some of our old-fashioned Christians preferring to sing with the spirit and with the understanding rather than to sing in harmony with the organ.

It may be proper to mention here another bit of history connected with the Lone Jack Church and with its old house of worship. It was charged by some that we had acted in bad faith and with injustice to the Reformed Christian church on selling the old house which both churches had so long occupied in common as a place of religious worship. And it was said that we had turned them out of doors and deprived them of any place of meeting; after having for a valuable consideration guaranteed them the use of the house for one-fourth of the time.

Perhaps this charge may be revived and repeated again and again, after we who were the actors in that transaction, have all gone. In order, then, that our children, our grand children, and those who may fill our places in the church when we are no more may have all the circumstances in the case and be enabled to judge of the right or wrong in the matter; let it be stated that the old church house was built upon a lot of ground donated to the church by Warham Easley for the purpose; with the express understanding that whenever it should cease to be occupied by the church as a house of worship, it should revert to him, the said Easley, or to his heirs. In 1852 the plastering of the house having fallen off; and it being necessary to replaster the house, the following article of agreement was entered into between the Baptist and Christian churches at Lone Jack, To wit:

This agreement, this day made and entered into by and between Samuel Cunningham, James C. Martin and Martin Rice, trustees of the United Baptist church of Christ at Lone Jack in the county of Jackson

in the state of Missouri, of the first part and John S. Cave and Solomon Stewart, for and in behalf of the church of Christ known as the Reformed Christian church, at Lone Jack in the county and state aforesaid, of the second part, witnesseth that the said party of the second part have and by these present do agree to furnish material and to plaster in a good and workmanlike manner the meeting house; which said plastering to be done and completed on or before the 1st of December A.D. 1852.

And the said party of the first part, for and in behalf of the said Baptist church and in consideration of the plastering of the house aforesaid, have agreed and by these present do agree and bind the said Baptist church, themselves as trustees thereof, and their successors in office to guarantee the use of the said house to the said Christian church to be occupied and used by said church for purposes of religious worship on the 4th Sabbath in each month, as also the day preceding and the five days immediately succeeding the said 4th Sabbath.

It is, moreover, expressly understood and agreed that the above guarantee shall extend so far only as the said Baptist church may be interested or concerned, and furthermore, if the said party of the second part shall fail to perform their agreement as above specified then the above guarantee to be void and of none effect.

It is further understood that by consent of the contracting parties or their successors any other day or days may be substituted in lieu of the 4th Sabbath in each month as above specified.

In testimony whereof the parties above mentioned have hereunto set their hands and seals the 7th day of August in the year of our Lord eighteen hundred and fifty two.

(Signed) Martin Rice, James C. Martin, John S. Cave,
Solomon Stewart

This agreement was carried out in good faith by both the contracting parties. The house was plastered according to agreement and according to agreement the brethren of the Christian church occupied or had the privilege of occupying the house one-fourth of the time for thirty years. The brethren of one church frequently joining with those of the other in their religious services.

In 18__ (blank) Warham Easley, who donated the house site to the church, died; leaving among other things in his last will the following provision, relative to the one acre of ground donated to the church; viz.

Whereas I have heretofore conveyed by deed to the Lone Jack Baptist church, one acre of ground upon which their church house now stands; which by the terms of said deed will revert to me or to my heirs whenever it shall cease to be occupied or used by said church as a place of worship. Now should the said Baptist church resolve to abandon the said site and build upon some other, my will is that they sell the said one acre and apply the proceeds to the building of a new house* upon some other site.

It will be seen from the agreement between the trustees of the two churches that the guarantee to the Christian church extended so far only as the Baptist church was interested, or in other words, so far only as they had the power to guarantee. It will also be seen by the terms of the deed that whenever they ceased to occupy the site as a place of worship, they lost all rights, powers and privileges that they could claim under the deed; and by the terms of the will they obtained but one right or one power and that was to sell the house and the site on which it stood and apply the proceeds in a certain prescribed way. This we did, honestly believing it was all we could legally do in the premises.

But some have said we should have sold our interest in the house to them, or paid them for their interest in it. If I recollect rightly, we proposed to

*I may not have the exact language of the will, but having written the will myself, and having seen a copy of it within the last week, I am sure that I have the purport and substance if not the exact words.

do this; but they refused to buy, saying that they already had our guarantee for the use of the house one week in each month which was all they needed and all they wanted. But that the(y) did need and did want that privilege, and would not part with it. Our trustees by order of the church proceeded to sell the house and land at public sale hoping that the Christian church would buy; preferring to see the house we had so long worshipped in used still as a temple of worship; rather than devoted to some ignoble purpose. But our Christian brethren made no bid for it and it was purchased by George H. Shauhen and is at present used as a tobacco factory.

It will be seen from the agreement on the last page that the trustees at that date, 1852, were Samuel Cunningham, James C. Martin and myself. Brother Cave died in 1851 and Brother Martin was appointed, Brother Cunningham died in a few months after that agreement was made and Noah Hunt was appointed in his place. After the death of Brother J. C. Martin, Brother Wm. Davis was appointed and the deed for the old house was made to Mr. Shauhen by Martin Rice, Noah Hunt and Wm. Davis, since then, Brother Davis has been dismissed from us and I believe his place has not been filled.

In 1882 we lost by death one of our Deacons, A. L. Snow, a prominent member of our church and at the time of his death the one of longest standing in the church: he having joined it in 1843. Since then another, Wm. Davis, has been dismissed and in their places we have Nathan Kinman and (Isaac W.) May who have moved into our bounds, joined our church by letter and on the credit of their letters been recognized as. Our Deacons now being Noah Hunt, Alvis Powell, N. Kinman and (I. W.) May.

Though the records kept by the church clerks for near 30 years are all lost, we have some written data from which to compile this history in part for those years.

It is the custom of all associated Baptists at each session of the association to send to the meeting of the association a number of delegates or

messengers bearing a letter from the church giving in part a statement of its year's work. The number of baptisms; the number received by letter; dismissed by letter; restored; excluded, or called away by death; also the total number in fellowship; which letters are tabulated and the principal facts published in the minutes of the association. And having now in my possession all the minutes of the Blue River association from its organization in 1834 to the last meeting at Harrisonville in 1886, I am able to give the increase and decrease, not only of Lone Jack church, but also every other church in each year of its connection with the association and am also enabled to give the names of the messengers sent by the church at each annual meeting of the association.

It would be a matter of interest could I give the name of each brother and sister who united with the church during each of those years and in what manner their connection with us was dissolved if not yet with us, but that is now an impossible task. Perhaps no one member of the church or no committee of a dozen members could make a correct list of the 166 who were reported at our last association, but each one of them knows for himself or herself whether he or she is still a member of Lone Jack church and it is hoped and desired that each one will report to the clerk, Daniel Ragsdale, his or her name and date of uniting with the church in order that a complete roll of our membership may again (be) obtained.

In point of age the oldest member now in fellowship is Sister Susannah Cave. The next oldest is Sister Louisa James, who has not met with us for 30 years. The next oldest is Sister Rachel. Next, I am the oldest male member of the body and Brother Moses Bailey comes next.