



CHRISTIAN CHURCH  
Demolition of the old  
Lester Hogge House beside  
the Christian Church

10/07

MAIN ST

AT

NORMAL

From The Collection Of:  
Dr. Jack D. Ellis  
552 W. Sun St.  
Morehead, KY 40351  
606-784-7473



CHRISTIAN CHURCH

Tearing down of the

old Lester Hogge Home NEXT DOOR

10/07

MAIN ST AT

NORMAL

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Demolition of the old  
Lester Hogge Home Beside  
the Christian Church MAIN ST AT NORTH MAIN AVE

10/07

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ESTABLISHED 1880S  
MOREHEAD UNION CHURCH  
MAIN ST

LATER BECAME  
DISCIPLES OF CHRIST  
CHRISTIAN

I @ @

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Dr. Jack D. Ellis  
552 W. State St.  
Morehead

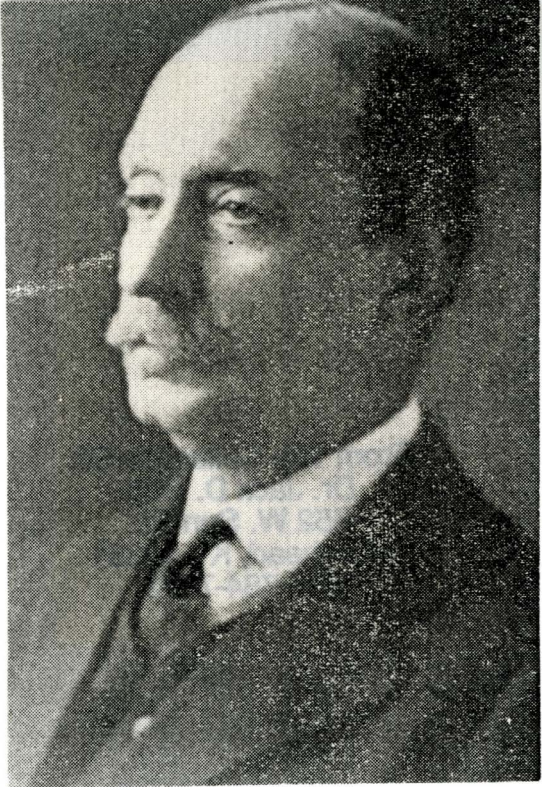


Photo (Aishah)

Mz. P

From The Collection Of:

Dr. Jack D. Ellis

552 W. Sun St.

Morehead, KY 40351

606-784-7473

1. FIRST  
D CHRIS!

FRANK C. BUTTON,  
EDUCATOR - MINISTER -  
FOUNDER OF THE  
MOREHEAD NORMAL  
SCHOOL - (1887)

I(4)

col

ΣL





CHRISTIAN CHURCH



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1965

4 A Now; MOREHEADS' FIRST  
CHRISTIAN CHURCH ON  
MAIN STREET NEAR OLD  
COURTHOUSE - ON THE SITE  
OF THE OLD UNION  
CHURCH

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# Echo Recall...







Old Cane Ridge Church—as it looks today

CHRISTIAN CHURCH





## Significant Dates to Disciples Women

- 1874 - Christian Woman's Board of Missions Formed
- 1919 - CWBM merged with other church mission boards to form The United Christian Missionary Society
- 1949 - Christian Women's Fellowship organized
- 1953 - International Christian Women's Fellowship (Canada and United States) formed
- 1955 - World CWF organized; Fellowship with women in 16 countries
- 1957 - Women's offerings became part of general offerings through Church Finance Council (first known as Unified Promotion)
- 1957 - First ICWF Quadrennial Assembly held
- 1973 - Department of Christian Women's Fellowship becomes the Department of Church Women
- 1982 - International Christian Women's Fellowship Cabinet was formed

*(Photo of Christian Woman's Board of Mission breaking ground in 1907 for College of Missions, now the General Office of the Christian Church (Disciples of Christ).*

**Women  
With A  
Rich Heritage**





MOREHEAD FIRST CHRISTIAN CHURCH

~~Church Group~~ <sup>WOMEN</sup> at the home of Mary Jo Blair <sup>1940</sup>  
 Mrs. Yount who had lived here during WWI was a special guest.

Standing (1 to r)

- Mrs. H. B. Wilson, Mrs. J. B. Calvert, Mrs. Callie Caudill, Mrs. Lige Hogge, (Nina) (Sally) (Maggie)
- Mrs. C. W. Waltz, Mrs. H. C. Willett, Mrs. Issac Blair (Ora) (Clara Knapp) (Hannah)

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Seated (L. to r)

- Mrs. A. B. McKinney, Mrs. Dee Simms, Mrs. C. O. Pratt, Mrs. H. Yount, Mrs. Sam Bradley, (Kate) (Ethel)
- Mrs. Everett (Mary Jo) Blair, Ella Tolliver, Mrs. A. L. Miller, Mrs. Pope (visitor, Mrs. Miller's sister)
- Mrs. C. E. Bishop (Mrs. Bert Tolliver) (Hattie) (Jimmie)

988

[Seated]  
 Paul Blair Don Blair  
 (Children of Dr. Everett Blair + Mary Jo Wilson)

Mary Jo Blair

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JACK ELLIS

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See photos in Attached

114

Back Row

L to R

Mrs. A.B. McKinney  
Lena Wilson

Mrs. — Calvert

Callie Calvert Caudill

Maggie Hozze

Mrs. — Waltz

Mrs. Hannah Blair

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Front Row

? — Maude Adams

? —

? —

Mrs. — Bradley

Mrs. Mary Jo Wilson Blair

Mrs. ~~Ellen~~ Sullivan

Mrs. Hattie Miller

Mrs. —  
Miss Summie Bishop

Atty  
Boys: Paul Blair  
Dr. Don Blair

Location: Home of Mrs.  
Everett Blair. (Present  
site of Dr. Don Blair office)

Circa 1940

(A) (B)





Christian Church - Main St. - Morehead, Ky

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Women's Meeting - 1920<sup>2</sup>  
Morehead Christian Church

Note: all women are wearing hats

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# 7th Commandment Misinterpreted, Not Understood, Dietze Points Out

The following is a reprint of a sermon delivered at the Morehead Christian Church by Pastor Charles E. Dietze. It is reprinted here at the request of many of the congregation, and is offered to the readers of the News as a frank discussion of this topic which is often mistakenly avoided.

It is an odd commentary on our religion that it is religion itself which has caused at least a partial eclipse of one of the Ten Commandments, the seventh — "Thou shalt not commit adultery." It is concern for righteousness, the Church has shied away from the mention of anything connected with sex and has thereby almost sold its birthright to say what it should say about this most fundamental of all human drives. It has been reticent about sexual matters because it has traditionally regarded sex itself as sinful. It has relegated the seventh commandment to a special category—that of a law which is accepted only because it is found in the Bible, but one which should not be discussed in decent company, public or private. Because of this squeamish attitude, the seventh commandment has often been little understood and frequently misinterpreted.

Originally, the commandment was limited in its application, and was made to apply only to the keeping of the marriage relationship. It made the violation of marriage a crime, but stopped there. Any sexual act performed by a married woman with any man was interpreted as adultery, while a man was guilty only when the offense was against another man's wife. Furthermore, in the early days adultery was regarded almost as much of an offense against property as against moral principles. A man's wife was considered his property, and an offense against a married woman was interpreted as an offense against her husband, more than it was considered as an offense against her.

Although sometimes modified to apply to violations of the marriage on the part of wife and husband, this general standard was accepted when Jesus came. But Jesus raised the level of the meaning of the commandment by insisting that the cardinal sin is lust, not adultery. By taking for granted that he meant sex when he said lust, we have shied away from both the commandment and what it is primarily aimed at, and have therefore almost defeated the purpose of the commandment. The purpose of the commandment, it seems to me, is not simply the preservation of an institution — marriage — but the preservation of the kind of decent relationship which makes marriage a bond which "unites two loyal hearts in endless love" — to use the very words that are used to describe marriage in the wedding ceremony.

If the purpose of the commandment is the preservation of such a relationship, what is its fundamental teaching? Its fundamental teaching is that adultery is wrong because sex is primarily something sacramental. That word is the only word I know to describe what I mean. Sacramental means sacred, or something which is dedicated to high and lofty purposes, as an offering becomes sacred when it is dedicated to a worthy cause. If this is so, then sex is some-

thing that should not be avoided as a topic of discussion if it is discussed in the right spirit and in the proper atmosphere. Because it is most frequently discussed otherwise, it seems to me that the Church is the place to discuss it as it should be discussed.

## I

Consider first, then, that sex is not moral or immoral in itself, but becomes one or the other in the way in which it is used. This sounds like a contradiction of what I have just said, but it isn't. Anger, for instance, is not bad or good, but becomes one or the other in the way in which it is used. Anger can be destructive, but if properly channeled, it can become a driving force to accomplish great ends. So it is with sex. Properly understood and properly used, sex is the most potent driving force that man has at his command. There is no shame in sex; there is shame only in using it in the wrong way.

To get at the matter in its proper relation, then, let us ask: What is the primary function of sex in human life? We have been taught that it is for the purpose of reproducing the race. That is one of its functions, but that is also the function of sex in animals. If man is an animal and that's all, we have to say that that is the purpose of sex in the human species. But man is not merely an animal. He is a being endowed with a spirit. Sex, therefore, cannot be limited to physical purposes, but has something to do with matters of the spirit. Its primary purpose is the physical welding together of two lives into one. Ralph W. Sockman, in his "Morals of Tomorrow," has expressed it in a clear statement:

"Sex, viewed in its integral relationship to the whole self, is realized as something sacramental. Apart from love, it is gross and may even be repulsive; but blended with love it is the summoning of passion into a unity of life. What has been hitherto an emotion of the heart becomes the tumultuous activity of the whole being and drives the two personalities together into a oneness of the flesh."

But not only does it weld two people together, it also enriches the life of each one—if it is properly directed.

So is it that when sex is seen in that light, it is clear that it is something that has to be directed if it is to serve its highest purpose. It is thus a means to an end, and not an end in itself. Human personality is the end, and when sex is employed to enrich that, it serves its most lofty purpose. When it is viewed as a mere satisfaction of selfish desires, it degrades personality. That is why adultery is always wrong and that is why prostitution is not just wrong because it is adultery but because it violates personality for both parties.

One of the strange enigmas of our time is that we look down upon a woman who sells her body but we do not frown upon a man who buys it. In this sense, it is the man who is the greater sinner, because he not only spoils his own life by using sex as an end in itself, but he degrades a woman from an end in herself to a means to an end. He uses her as a thing, and does not respect her as a person. When parents allow their children to get all their sex education on street corners or from the movies, they aren't likely to get this in-



Rev. Charles E. Dietze

sistency cleared up. The matter is aggravated by the fact that not many parents see it as they should.

We are ready now for the second fact that we cannot escape.

## II

It is that sex does not have to have a physical expression in order to serve its primary purpose, which is to enrich life.

There seems to be two schools of thought in regard to sex expressions. One is that sex has to be expressed physically if one is to be a normal person, while the other is that if it cannot be expressed physically in socially accepted ways, then it must be repressed. Note the emphasis on the physical in both cases. Both schools of thought fail to take into account that sex can be expressed in ways other than the physical. That it can be so expressed, and that such an expression is not only normal but often more enriching to one's experience than the physical expression is now taken for granted in modern psychology. Psychology has coined a term to express the meaning of such extra-physical functions of sex. It calls them "sublimation" and even before the term was coined many creative people had found its use and through it gave the world new ideas, new masterpieces in music, art and literature. The sex urge is a creative urge, and it is not limited to physical creation. When that is thwarted for some reason or other, it can function on creative levels in other realms of life. Even married couples have discovered that the physical urge is diminished in proportion to their activities in other directions.

The old idea that sex must be expressed physically, therefore, is not only out of date, but out of keeping with human nature as we have come to know it. "Sowing wild oats" can no longer be defended. To young people who are physically mature before they are economically independent enough for marriage, many sensible things can be said, and I shall call in the testimony of one far better prepared than I to say it. Dr. Harry Emerson Fosdick, in his "On Being a Real Person," has this pointed paragraph:

"... Many sensible things can be said: that chastity is not debilitating and that sexual indulgence is not necessary to health; that distracted attention and absorbed interest in competing concerns are good therapy; that the general unrest accompanying unsatisfied sexual tension can often be relieved by vigorous action,

fatiguing the whole body; that sexual desire is natural and right, to be accepted with gratitude and good humor as part of our constitutional equipment and not sullied with morbid feelings of guilt at its presence; that nature, when left to itself, has its own ways of relieving the specific sex-tensions; and that in difficult special cases good psychiatrists and physicians can often be of help."

In another place, Dr. Fosdick has a very thoughtful statement well worth our most earnest consideration:

"So far as the sex life is concerned the central consideration to be kept steadily in mind is that the personality as a whole ought to be satisfied by its expression."

That is to say, only as one's manner of expressing sexual desire is in keeping with his whole life is he able to derive the most benefit from it.

We are ready now for the final consideration, which naturally follows.

## III

Only as one channels his sexual desire into an expression which enriches both his own life and the lives of others can he fulfill the purpose for which it was intended.

How I would like to burn that into the minds of our generation, print it in bold letters on wedding licenses, and make a footnote of it on every film that comes out of Hollywood! If we learn that simple lesson and learn it well, the moral structure of marriage would be built on a firm foundation and personal sexual problems would be half solved. More than that, half of the hypocrisy of "mental cruelty" in divorce would be avoided.

When sex is seen in its proper light—as a drive which can, if properly directed, enrich life—we see how fundamentally important it is, not only to one's own welfare, but the welfare of the race. It is the foundation—in this larger sense—of all one's relationships in the family and in our society as a whole. When one gets this thing straight in his own life and therefore treats others as they should be treated because they are persons, not things, the levels of our corruption is one of the most important symptoms of a decaying society. When we let the bars down



MOREHEAD CHRISTIAN  
CHURCH

MINISTERS  
(1887-1998)

F.C. Button	1887-1892
Ralph Julian	1892-1895
F.C. Button	1895-1901
J.B. Dickson	1901-1903
H.B. Wade	1903-1904
D.G. Combs	1904-1906
W.F. Smith	1906-1909
F.C. Button	1909-1911
George Farley	1911-1914
Wesley Hatcher	1914-1915
N. Carpenter	1915-1920
W.S. Irvin	1920-1926
C.B. Cloyd	1926-1930
Robert Riddell	1930-1932
Gilbert H. Fern	1933-1937
Arthur Landolt	1938-1943
Charles Dietze	1943-1946
Elmore Ryle	1947-1951
Miller Dungan	1951-1955
Ray Allen	1956-1960
Charles Brooks	1961-1966
G.C. Banks	1966-1961
Alvin Busby	1967-1969
G.C. Banks	1969-1970
Roy Roberson	1970-1984
Tom Phelps	1984-1985
Harold Tackett	1985-1997
Bill Watson	1998-



**MOREHEAD'S FIRST CHURCH**—Church records do not disclose the date this church was built, but it is known that it was Morehead's first. The building was on about the same lot as the Christian Church now stands and it was used back about 75 years ago by all denominations. The building was torn down in 1925.

## First Building For Worship In Morehead On Site Of Present Christian Church

The first services of the Morehead Christian Church in common with other church organizations of the community were held in the courthouse. From 1884 to 1887 all church services in the town were intermittent and irregular. Dr. Gueran, a Presbyterian minister, finally succeeded in persuading the people of the community to erect a Union church building, in which, at stated times, the various church groups might hold their services.

This Union church building stood on the site of the present Christian Church structure. Finally the Christian Church congregation, by purchase, came into possession of the Union church building, which, with repairs and alterations, served as its house of worship and teaching until the erection of the present building in 1925.

In 1887 Mrs. Phoebe Button and her son, the Rev. Frank G. Button, D. D., established what was called the Morehead Normal School, of which they were the teachers, and which opened the first day with one pupil. This school was established and supported by the Kentucky Christian Missionary Society, an organization of women in the Christian churches of Kentucky. Rev. Button served as minister of the Morehead Christian Church as well as head of the school for many years.

For 13 years the school and church were supported to a large extent by the Kentucky Christian Missionary Society. In 1900 the Kentucky Society transferred its interests in the school and church to the Christian Woman's Board of Missions, a national organization of women of the Christian Church.

The present Christian Church building was formally dedicated on Sunday, May 17th, 1925, by Dr. F. W. Burnham, president of the United Christian Missionary Society. This building was constructed under the guidance of Rev. W. S. Irvin, who was minister of the church at that time, and the Church Board which is made up of laymen of the church. Rev. Irvin was instrumental in

structed of red brick with stone trim. The sanctuary will seat about 350. It has eight Sunday school class rooms, pastor's study, church parlor, choir room, prayer room, and in the basement a kitchen and recreation room, which serves as dining room, meeting place for community affairs, Girl Scout and Boy Scout meetings, and houses the blood-mobile unit, as well as serving the social functions of the church.

The church has a membership of about 200. It is governed by a Church Board which is made up of Elders, Deacons and Deaconesses. These are selected from the membership. The program of the church is administered by the following working committees: Worship and Devotional; Christian Education; Evangelism and Membership Development; Missions and Benevolences; Stewardship and Property.

The women of the church are divided into three study groups known as the Christian Women's Fellowship, Circles I, II, and III. These groups meet the first, second and third Thursdays of each month. They do missionary work and help with the general upkeep of the church as well as their class work prescribed by our United Christian Missionary Society.

We have four youth groups that meet every Sunday afternoon at the church under the leadership of our pastor and adult leaders of the church. These groups range in age from the junior group to the college level. These young people are being trained to perform various duties in the church.

The church has had much help and cooperation from the Kentucky Christian Missionary Society, Christian Women's Board of Missions and the United Christian Missionary Society. It has enjoyed the leadership of the following ministers: Rev. Frank C. Button, Rev. Paph Julian, Rev. Carl Wade, Rev. John B. Dixon, Rev. W. F. Smith, Rev. Mr. Farley, Rev. J. W. Hatcher, Rev. W. O. Lappin, Rev. N. C. Carpenter, Rev. William Durham, Rev. W. S. Irvin, Rev. C. B.

Morehead Christian Church, the Kingdom of God.

May 1, 1956 brought a minister to our church, the Ray Allen of Lexington, 1956 graduate of the College of the Bible. He will make his in Morehead after June 1st.

The Morehead Christian Church is affiliated with the Brotherhood known as the Disciples of Christ, and committed to historic principles of this whose local congregation variously known as Churches, Churches of Christ, Disciples of Christ.

The purpose of this shall be as revealed in the Testament to win people to in Jesus Christ and committed actively to the church, to them grow in the grace knowledge of Christ that increasingly they may know do His will, and to work unity of all Christians as them engage in the common building the Kingdom of God.



**BORN 135 YEARS**  
Margarette Todd Dillon  
born Dec. 15, 1822 and  
many descendants in I  
County. She was the father  
Michael Dillon and  
father of C. E. Dillon.





Our first Christian Church was housed in a frame building on East Main Street of Morhead on approximately the same land as the present church edifice.

The Christian Church was the largest in Morhead because our Morhead Normal School, supported by the Christian Women's Board of Missions, was affiliated with our church. Almost all of the dormitory students and also teachers, who mostly came as missionary teachers of the boys and girls of Appalachia, came to our church.

One of the first ministers whom I recall was the Rev. J. Wesley Hatcher who also served as head of the Morhead Normal School.

One of the experiences that I remember vividly was that Arthur Brodley, son of Mr. and Mrs. Hiram Brodley, and I sang a duet, standing in front of the pump organ played by Mrs. Jodie Havens, mother of the late Frank Havens. A choir was organized soon after that. But often times a quartet made up of Mrs. Hawana Lewis, Arthur Blair, Luster Blair and myself sang for the Sunday morning service.


May I say in closing that some of most pleasant memories that I have are those of my early girlhood in the Morhead Christian Church.

February 1987

Olive Day Caudill

# *The Morehead Christian Church*

## A BRIEF HISTORY

 HE history of the Morehead Christian Church dates back many years. The first services of the church, in common with other church organizations of the community were held in the Court House. From 1884 to 1887 all church services in the town were intermittent and irregular. Dr. Guerant, a Presbyterian minister, finally succeeded in persuading the people of the community to erect a union church building, in which, at stated times, the various church groups might hold their services.

This union church building stood on or near the site of the present Christian Church structure. Finally, the Christian Church Congregation, by purchase, came into possession of the union church building, which, with repairs and alterations, served as its house of worship and teaching until the erection of the present structure in 1925.

In 1887 Mrs. Phebe Button, and her son, the Rev. Frank C. Button, D. D., established what was called the Morehead Normal School, of which they were the teachers, and which opened the first day with one pupil. Dr. Button was also interested in the Church, and for many years served as minister of the Christian Church.

For thirteen years the school and Church were supported to a large extent by the Kentucky Christian Missionary Society. In 1900, the Kentucky Society transferred its interest

(CONTINUED IN BACK OF BOOK)



## CHRISTIAN CHURCH HISTORY

(CONTINUED FROM FRONT OF BOOK)

in the school and Church to the Christian Woman's Board of Missions, a national organization of women of the Christian Church.

The present Christian Church, constructed at a cost of \$32,000, one-third of which sum was given by the national missions society, was formally dedicated on Sunday, May 17th, 1925, by Dr. F. W. Burnham, president of the United Christian Missionary Society.

In its first years, services were on a part-time basis. But as the years passed, financial help from the Kentucky Christian Missionary Society enabled the Congregation to have regular preaching and ministerial oversight. The Church has grown steadily through the years until its membership now numbers 260.

The present building, freed from all indebtedness on October 15th, 1941, provides an adequate and beautiful sanctuary of worship, and modern facilities for a church school. It is equipped for all types of religious activities. The parsonage of the Church, located on Second Street, behind the building, is a seven room house with modern conveniences.



*We must grow in the stature of His Likeness*

them,  
rt of them,  
ings to do,  
g them true,  
ess, fear,  
ng it here.

them,  
and the hope

CEY R. PIETY.



*Opposition to the A. C. M. S.*

There was opposition to the American Christian Missionary Society in Kentucky, just as there was in other sections. There were many who followed the Alexander Campbell of the *Christian Baptist* rather than the Alexander Campbell who was president of the American Christian Missionary Society. In an attempt to counteract this opposition the name of the American Christian Missionary Society was changed in 1869 to the General Christian Missionary Convention. This did not accomplish the desired purpose, for the opposition continued.

Although Thomas Munnell, who helped to establish the Kentucky Christian Missionary Society on a firm basis, was the secretary of the general society, its income was so small that it was necessary to abandon much of the work that had been started. In the convention of 1866 W. K. Pendleton gave a gloomy picture of the situation. He said, "Instead of a steadily swelling treasury our contributions have become less and less liberal; instead of establishing new missions, we have allowed some of those that were started with enthusiastic zeal to perish in our hands."<sup>24</sup> It should be remembered, however, that this was shortly after the Civil War, when it was difficult for churches to finance their programs.

*Foreign Christian Missionary Society*

There was a growing feeling in the early seventies that the work of foreign missions should be revived by the Disciples. They had sent out three missionaries. Dr. J. T. Barclay reached Jerusalem, February 7, 1851, and continued until October 11, 1861. Alexander Cross reached Monrovia in January, 1854 but died after two months of service. J. O. Beardsley began work in Jamaica in 1858, and continued a little more than eight years. His work was a success, but it had to be abandoned for





FRANK AND PHEOBE BUTTON ARRIVED  
AT MOREHEAD IN SEPTEMBER, 1887  
By Harry C. Mayhew

In 1887, William T. Withers of Lexington became interested in starting a school for Rowan County. He secured funds for buildings and maintenance from the Women's Board of Missions of the Christian Church.

When the call was made to establish the Morehead Normal School, Frank Button, a recent 23 year-old college graduate, and Phoebe Button, an experienced teacher from what is now Midway College, answered the call and moved to Morehead in September of 1887.

These educational pioneers brought with them a great deal of spirit, interest and enthusiasm. Their careers were characterized by learning and devotion. After arriving at Morehead, Frank and Phoebe became the first two teachers at the Morehead Normal School. Frank also accepted the position of Minister of the First Christian Church. Before this time the Church had had only short-term ministers.

Frank Button's work at Morehead spanned a period of 28 years, although not continuously. Button Auditorium at Morehead State University honors Button, who headed the Morehead Normal School and who was selected to be President of the Morehead State Normal School and Teachers College

in 1922. Prior to being named President of the newly-created Morehead State Normal School and Teachers College, Button had been employed as a Rural School Supervisor by the State Board of Education.

The Buttons were from Illinois. \_\_\_\_\_ was a widow and taught at Kentucky Female Orphan School in Midway, now Midway College. Frank attended the school where his mother taught and had the distinction of being the only male graduate of the school. Frank was a graduate of the College of Bible of Kentucky University, now Lexington Theological Seminary and Transylvania. In addition to Bible, Frank completed an English course of study.

As the Morehead Normal School grew, Frank became Principal. He resigned in 1892 because his mother was ill. Phoebe died in 1892.

Early meetings of the Christian Church, as was the case of other churches as well, were held at the Courthouse. For a period of time this Church shared ownership of a building with the Methodist Episcopal Church and the Presbyterian Church. The Christian Church bought the building and the present building was completed before Dr. Button retired.

Canned 4/3

" IN THE BEGINNING..."

A SERIES OF ARTICLES EXAMINING THE RICH  
HERITAGE OF OUR SPIRITUAL ROOTS IN MOREHEAD

100 YEARS AGO

FIRST CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

by Jack D. Ellis

"IN THE BEGINNING"... "DARKNESS WAS UPON THE LAND."

FAITH'S FLAME FLICKERED FAINTLY

Darkness was upon the land of Morehead from 1884-1887. The flame of faith was flickering faintly. Morehead was a town terrorized by a bloody feud between family factions and political parties. Innocent people were caught in the middle and were afraid to leave their homes at night. There were four saloons doing business openly in town, and not one of them legally authorized to sell whiskey. There were gunfights in the saloons, gun battles in the streets, and frequent assassinations. So because of booze, battles, and bullets, schools, courts, and churches were closed. Many citizens moved out of Morehead for safety. There was no law in Morehead, except the law of the gun. Church services were few and far between.

~~TEMPORARY PEACE COMES TO MOREHEAD~~

See Page 1-A

~~A fragile peace was negotiated between the feuding factions in April, 1885. It lasted two months before being broken. Both sides hired gunfighters with questionable reputations. The fighting escalated, and the National Guard was called to Morehead on July 1, 1885. The shooting stopped as long as the National Guard patrolled~~

TEMPORARY PEACE COMES TO MOREHEAD

A fragile peace was negotiated between the ~~feuded~~<sup>feuding</sup> factions in April 1885. It lasted less than a month before being broken. Both sides hired gunfighters with questionable reputations. The fighting escalated, and many people were being killed or wounded. Therefore, at the request of many prominent Rowan County citizens, Governor Knott reluctantly ordered 100 fully armed troops to Morehead in July, 1885 to restore order. The men were from Company F of the 2<sup>nd</sup> Regiment under the command of Lt. R.D. Williams, Cpt. Cockerill, Cpt. Smith, Cpt. Veach and Major McKee. They were in Morehead for two months and bivouacked in the Courthouse yard. The men were given a unit citation for their exemplary behavior and restoring the peace while stationed in Morehead.

There would be peace in Morehead only as long as the troops remained. But as soon as they left, the fighting would escalate. For the next two years the citizens of Morehead were afraid for their lives. Many prominent people moved away. Those that remained were afraid to leave their homes after dark. Therefore church services were rare, and when services were held, they were held in the Courthouse.

The flame of faith flickered faintly from 1884-1887.



the streets. But ~~as soon as they left, the fighting would begin~~ again.

#### PERMANENT PEACE COMES TO MOREHEAD

In June, 1887, after the Governor refused to send troops to Morehead a third time, the good citizens of Morehead decided to act. They armed themselves, and on June 22, 1887, after a bloody gun battle that resulted in four people being killed, peace came to Morehead.

From August, 1884 through June 22, 1887, <sup>20</sup>~~twenty~~ people were killed and 16 wounded.

IN THE BEGINNING, GOD SAID: "LET THERE BE LIGHT."

#### FAITH'S FLAME GLOWS MORE BRIGHTLY

In the 1800's there was no problem with the "Church and State" issue, so church services were frequently held in Kentucky Courthouses. From 1884-1887, church services in Morehead, because of the terror that grasped the town, were infrequent and intermittent. Whenever church was held it was in the courthouse, since there were no church buildings in Morehead at that time.

It was during this time (1884-1887) that a young teenager by the name of Frank C. Button was studying at Midway College (then a college for girls) and he was given special permission to attend. His mother, a widow, was a teacher at Midway. After he completed his studies at Midway, he attended Lexington Theological Seminary.

It was during this period of time Frank and his mother, Phoebe, would read the papers, and listen to the talk about the need for missionaries in Morehead. After much prayer, they decided to act.

In late September, 1887, Frank Button and his mother, Phoebe, with a deep faith that Jesus Christ was the great "Peacemaker," and that education and salvation was the answer to the Rowan County troubles, they arrived in Morehead. Their vision was to open a school and found a church. The Kentucky Christian Board of Missions (Disciples of Christ) provided the support for this school. It was intended that young Frank C. Button (age 23) act as principal, and Phoebe serve as a teacher. Also, Frank was to serve as Pastor of the new Christian Church.

IN THE BEGINNING...AND THERE WAS LIGHT.

THE CHRISTIAN CHURCH AND NORMAL SCHOOL GROW TOGETHER.

The Morehead Normal School was born ~~October~~ 3, 1887 with one student, in a small frame building near where the old Rowan County Jail is located. The parents of this "frail school" with such a humble beginning could never have dreamed of the giant institution it would become. But I am convinced that what brought Frank C. Button to Morehead, was his missionary zeal to bring Christ to the community, peace to the people, and education for the future.

IN THE BEGINNING: A UNION CHURCH ESTABLISHED

THE PEOPLE WORSHIP TOGETHER

In 1888, a Presbyterian preacher by the name of Dr. Guerant, began to hold services in the Courthouse in Morehead. Since there was no church building in town, he succeeded in convincing the Christian (Disciples of Christ), Methodists, and Presbyterians to build a "Union" Church located on the present site of the Christian

Church. Each church would hold services at their scheduled time. Since church services were being held intermittently, this arrangement worked well. The Kentucky Conference of the Methodist Church in 1890, mentions that the Methodists have a mission church in Morehead, and hold a one-third interest in a church there, along with the Presbyterians and Disciples of Christ. Let it be said that Morehead was the cradle of ecumenism.

In 1892 the Presbyterians moved out of Morehead, and in 1896 the Methodists built their own building. The Christian Church then acquired sole ownership of the Union Church. They quickly repaired and renovated this building and the congregation grew rapidly.

From 1887 to 1900 was a period of rapid growth for the Christian Church and the Morehead Normal School. Students began arriving on foot, horseback, wagon and by train. With the financial support of William T. Withers of Lexington, and the Kentucky Christian Missionary Society, more land was acquired, buildings were constructed, and faculty was added.

In 1896, <sup>50</sup>~~fifty~~ acres of land in Morehead was deeded to the Kentucky Christian Women's Board of Missions by Colonel Warren M. Alderson (the writer's great-great grandfather). This land was "between the Bishop, Trumbo, and Dormitory land", and is located in the heart of today's Morehead State University.

As the Normal School grew the Christian Church grew. Those employed as teachers, and even the students had to maintain high moral character, Christian principles, and attend church regularly. Students were required to attend Chapel services each day. Most faculty members were faithful workers in the Church. The Christian



Church (Disciples of Christ) grew to become the largest church in Morehead before 1900.

"Brother" Button as he was affectionately known throughout this community was the first "Shepherd of the Flock" at the First Christian Church in Morehead. (He served as Pastor for a total of 21 years on three different occasions. His long and distinguished service as the first Principal of the Morehead Normal School, and first President of Morehead State College, has been well documented in many other sources and need not be recounted here.

IN THE BEGINNING...AND THE LIGHT WAS GOOD."

THE VISION BECOMES REALITY

Brother Button's vision to establish a school at Morehead has succeeded beyond, I'm sure, his wildest dreams. Our great university is a magnificent monument to that vision. Also, he had another vision -- that of establishing a church to provide for the spiritual welfare of the community. (After ~~one hundred~~<sup>100</sup> years, as we look at these two institutions, we would say that today's university far over shadows the Christian Church. But when we remember the vision Brother Button and his mother had for Morehead was to bring:

- (1) Christ to the community (there was no church then).
- (2) Peace to the people (people were being killed).
- (3) Education for the future (most schools were closed)

We can say all three of these goals were achieved.

Throughout the past one hundred years, hundreds of dedicated faculty members have worshipped in the Christian Church. Also,

thousands of the prominent citizens of Morehead have worshipped there. The church now has a membership of 150. As they examine their heritage, may they continue the same vision Brother Button had for their community.

During the past ~~one hundred~~<sup>100</sup> years there have been ~~twenty-five~~<sup>25</sup> pastors that have served this church. (This writer has been privileged to know 13 of them, beginning with Gilbert Fern and extending to Rev. Bill Watson). May Brother Bill Watson and these people keep the flame of faith burning brightly.

From The Collection Of:  
Dr. Jack D. Ellis  
222 W. 2nd St.  
Morehead, KY 40351  
808-794-7478

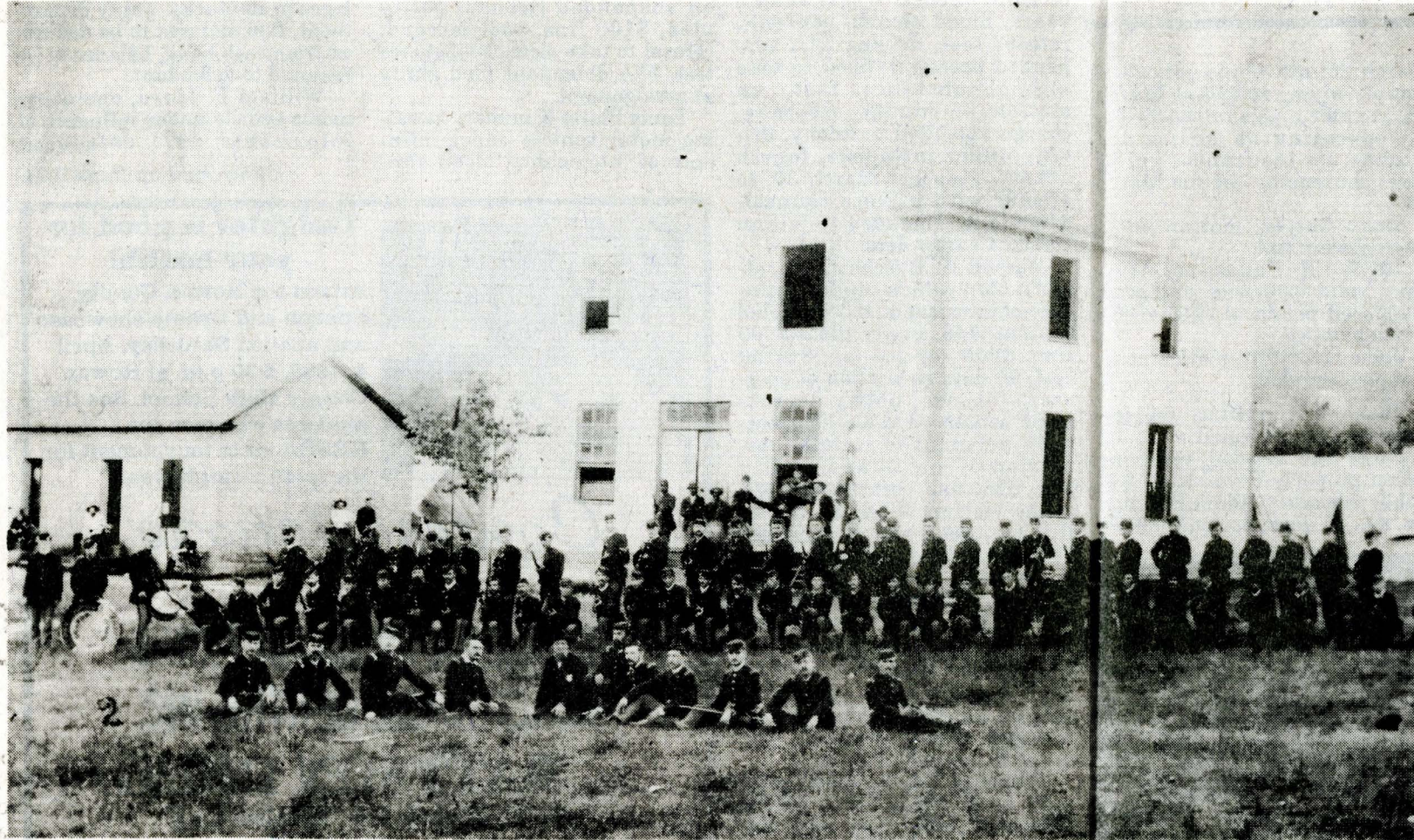
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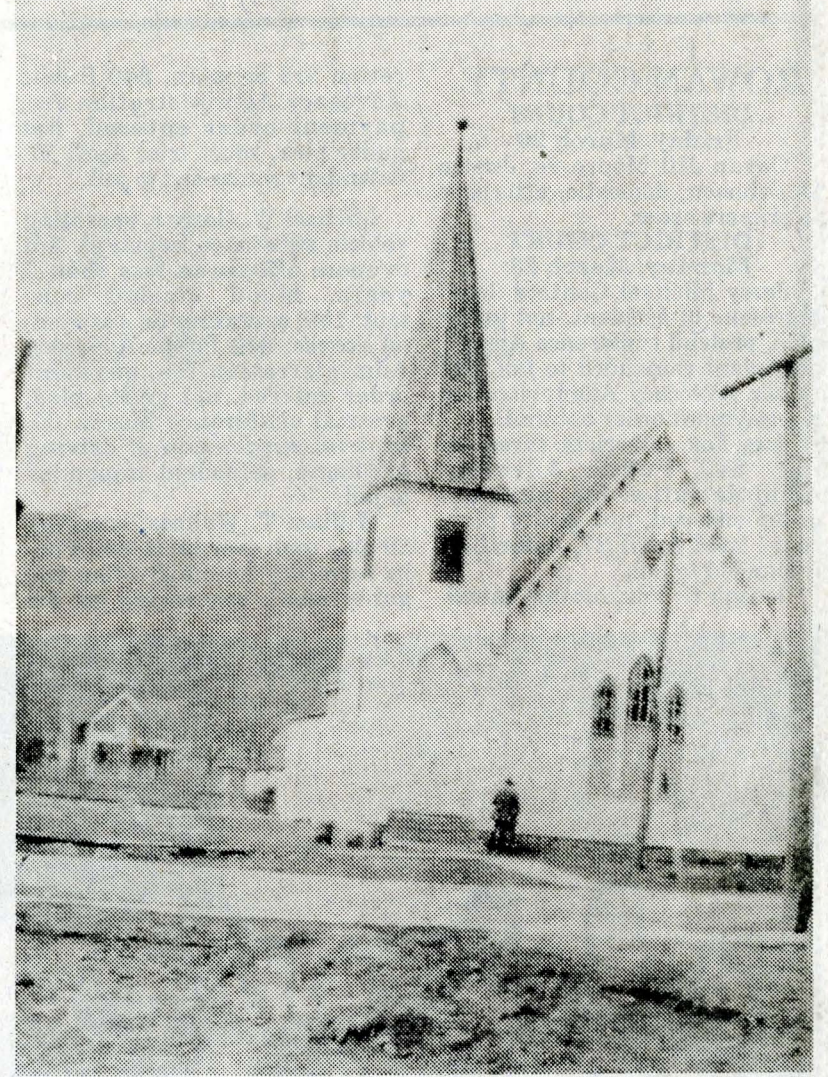
- (1) Journal of the Kentucky House of Representatives, 1885;
- (2) Kentucky Adjutant General's Report, 1887;
- (3) Rowan County News, 1956;
- (4) The Morehead Christian Church: A Brief History, nd.



# First Morehead church rises from 'law of the gun'



Troops stand on guard at the Rowan County Courthouse, July and August 1885. They were in Morehead for two months and camped in the Courthouse yard. The men were given a unit citation for their exemplary behavior and restoring the peace while stationed in Morehead. (Photo courtesy of Juanita Blair and Fred Brown Jr.)



The Morehead Union Church was built in 1889 and later used as the First Christian Church. It is located on the site of the present First Christian Church. The church was torn down and replaced by the present structure in 1925.

In the beginning ...

## First Christian (Disciples of Christ)

*(Editor's Note: The following is the first in a series of articles examining the rich heritage of spiritual roots in Morehead 100 years ago. It is written by Dr. Jack Ellis, retired director of libraries at Morehead State University and a retired Methodist minister)*

By Jack Ellis

### "Darkness was upon the land."

Darkness was upon the land of Morehead from 1884-1887. The flame of faith was flickering faintly. Morehead was a town terrorized by a bloody feud between family factions and political parties. Innocent people were caught in the middle and were afraid to leave their homes at night.

There were four saloons doing business openly in town, and not one of them legally authorized to sell whiskey. There were gunfights in the saloons, gun battles in the streets, and bullets, schools, courts, and churches were closed. Many citizens moved out of Morehead for safety. There was no law in Morehead, except the law of the gun. Church services were few and

### More Brightly

In the 1800's there was no problem with the "Church and State" issue, so church services were frequently held in Kentucky courthouses.

From 1884-1887, church services in Morehead, because of the terror that grasped the town, were infrequent and intermittent. Whenever church was held it was in the courthouse, since there were no church buildings in Morehead at that time.

It was during this time (1884-1887) that a young teenager by the name of Frank C. Button was given special permission to attend. His mother, a widow, was a teacher at Midway. After he completed his studies at Midway, he attended Lexington Theological Seminary.

It was during this period of time Frank and his mother, Phoebe, would read the papers, and listen to the talk about the need for missionaries in Morehead. After much prayer, they decided to act.

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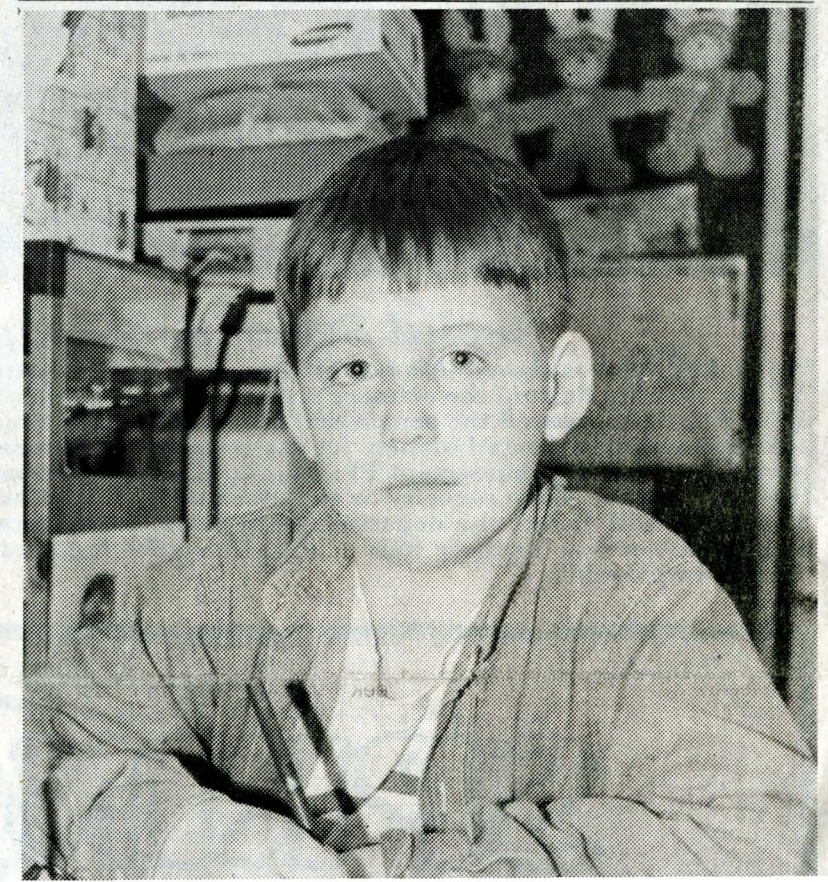
In 1896, 50 acres of land in Morehead was deeded to the Kentucky Christian Women's Board of Missions by Colonel Warren M. Alderson (the writer's great-great grandfather). This land was "between the Bishop, Trumbo and Dormitory land," and is located in the heart of today's Morehead State University.

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#### Temporary Peace Comes To Morehead

A fragile peace was negotiated between the feuding factions in April 1885. It lasted less than a month before being broken. Both sides hired gunfighters with questionable reputations. The fighting escalated, and many people were being killed or wounded. Therefore, at the request of many prominent Rowan County citizens, Governor Knott reluctantly ordered 100 fully armed troops to Morehead in July, 1885 to restore order. The men were from Company F of the 2nd Regiment under the command of Lt. R.D. Williams, Cpt. Cockerill, Cpt. Smith, Cpt. Veach and Major McKee. They were in Morehead for two months and bivouacked in the Courthouse yard. The men were given a unit citation for their exemplary behavior and restoring the peace while stationed in Morehead.

There would be peace in Morehead only as long as the troops remained. But as soon as they left, the fighting would escalate. For the next two years the citizens of Morehead were afraid for their lives. Many prominent people moved away. Those that remained were afraid to leave their homes after dark. Therefore church services were rare, and when services were held, they were held in the Courthouse.

The flame of faith flickered faintly from 1884-1887.

#### Permanent Peace Comes To Morehead

In June, 1887, after the Governor refused to send troops to Morehead a third time, the good citizens of Morehead decided to act. They armed themselves, and on June 22, 1887, after a bloody gun battle that resulted in four people being killed, peace came to Morehead.

From August, 1884 through June 22, 1887, 20 people were killed and 16 wounded.

**God said: "Let There Be Light." Faith's Flame Glows**

### Coming next week

Jack Ellis details the origins of the Morehead First Baptist Church.

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#### "And There was Light." Christian Church and Normal School Grow Together

The Morehead Normal School was born Oct. 3, 1887 with one student, in a small frame building near where the old Rowan County Jail is located.

The parents of this "frail school" with such a humble beginning could never have dreamed of the giant institution it would become.

But I am convinced that what brought Frank C. Button to Morehead, was his missionary zeal to bring Christ to the community, peace to the people, and education for the future.

#### A Union Church Established

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Sources include: *Journal of*



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### First Christian (Disciples of Christ) ministers

F.C. Button	1887-1892
Ralph Julian	1892-1895
F.C. Button	1895-1901
J.B. Dickson	1901-1903
H.B. Wade	1903-1904
D.G. Combs	1904-1906
W.F. Smith	1906-1909
F.C. Button	1909-1911
George Farley	1911-1914
Wesley Hatcher	1914-1915
N. Carpenter	1915-1920
W.S. Irvin	1920-1926
C.B. Cloyd	1926-1930
Robert Riddell	1930-1932
Gilbert Fern	1933-1937
Arthur Landolt	1938-1943
Charles Dietze	1943-1946
Elmore Ryle	1947-1951
Miller Dungan	1951-1955
Ray Allen	1956-1960
Charles Brooks	1961-1966
G.C. Banks	1966-1967
Alvin Busby	1967-1969
G.C. Banks	1969-1970
Roy Roberson	1970-1984
Tom Phelps	1984-1985
Harold Tackett	1985-1997
Bill Watson	1998-



Kim Hamilton photo

### School studies

Clay Caldwell, a second grader in Terry Cornett's class at Morehead Elementary School, hits the books to study. He is the son of Laura and Jeff Caldwell of Morehead.

## Clearfield students named to honor roll

Fourth and fifth graders earning the all "A" Honor Roll for the third grading quarter at Clearfield Elementary School are Nathan Adams, Aaron Alfrey, George Eklund, Mark Rhodes, Sarah Shay, Brent Staton, Samantha Thomas, Heather Buckner, Melissa Ellington, Daniel Trenalone and Alex Collins.

Students earning the "AB"

Honor Roll were Kendra Bonta, Michelle Cassity, Emily Hansen, Savannah Kissick, Wesley Mason, Craig Stevens, Brittany Williams, Timothy Barker, Keisha Owens, Timothy Staton, KaSandra Stone, Robert Sweeney, Suzanne Brown, Justin Hamilton, Canon Mahaney, Ashley Prather, Cassandra McGuire and Kelly Crawford.

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