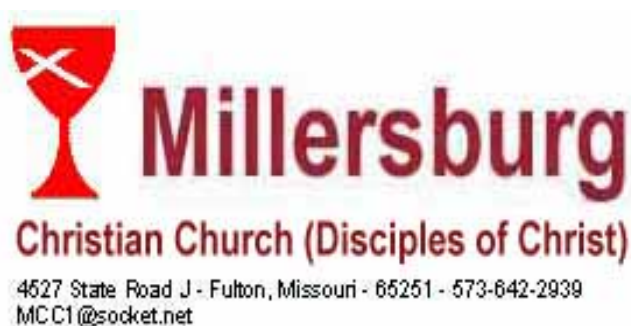


# *History of the Millersburg Christian Church (Disciples of Christ)*

Compiled and prepared in 2008 by  
Jeffrey Moran  
with the help of many  
members and friends of the  
Millersburg Christian Church



Please view our Web site, <http://www.millersburgchristianchurch.org/> , for additional, up-to-date information about this congregation and what we are doing.

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<http://shs.umsystem.edu/index.shtml>

And the many members and friends of the Millersburg Christian Church who have contributed photos to various scrapbooks throughout the years.

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<sup>1</sup> As will be detailed later in this book, this denomination developed from the union of two early 19<sup>th</sup> century movements. The leaders of those two movements had strong convictions about the name and Christian Church (Disciples of Christ) emerged as a compromise. Thus, this denomination is sometimes known as the “people of the parentheses”. Since the Millersburg Christian Church is referred to locally as simply “the Christian Church”, the parenthetical phrase will generally not be added in the text of this history.

## **Preface to the Millersburg Christian Church History**

Barbara K. Gulick, Interim Minister, 2008

*This is the Lord's doing; it is marvelous in our eyes...Psalm 118:23*

It is a marvelous and humbling experience to serve a congregation that has witnessed to the love of God in Christ from the same location for 150 years and ministered to this community since the earliest days of settlement in the Millersburg area, a congregation with ties to the founders of the Stone-Campbell movement. Thanks to Jeff Moran's scholarship and meticulous research, as well as the recollections of members and ministers, this is a remarkable and delightfully readable document of the history of religious practice and expression in the nineteenth and twentieth centuries encapsulated within the accounts of a small but always vital rural church. Millersburg Christian Church's mission as a welcoming and inclusive congregation devoted to ministry within the community and to the world beyond is evident throughout these pages.

And the church in 2008 continues its proud and active traditions.

*You are God's own people, chosen to proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people...1 Peter 2:9-10*

Yet in God's way of counting history, 150 years of ministry is but a preface to the great work that God has yet planned for Millersburg Christian Church. One hundred and fifty years is but the foundation upon which the new work is to be built. So even as we celebrate our past and lift up those who have labored with such devotion in God's Kingdom, here in this corner of the Kingdom of Callaway, today is just the beginning.

*...for the first things have passed away. And the one who was seated on the throne said, "See, I am making all things new." Revelation 20:4b-5a.*

**To God be the glory! Amen!**



# *History of the Millersburg Christian Church (Disciples of Christ)*

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## **Introduction**

This book describes the history of the Millersburg Christian Church of Millersburg, Missouri, as best we know it. Despite its size, this book does not pretend to be a comprehensive history of the Millersburg community, the state of Missouri, or the Christian Church (Disciples of Christ) denomination. Nonetheless, the history of any institution, great or small, cannot be separated from the community in which it exists, and so this book includes some general information about Millersburg, the state of Missouri, and the Christian Church (Disciples of Christ). Even before its incorporation on August 22, 1858, at its present location, this church has been an integral part of the Millersburg community, and in turn has been affected by events occurring in this community, as well as in Callaway County, the state of Missouri, the United States, and the world at large. Sons and daughters of the Millersburg community have served in wars, aided people suffering through natural and man-made disasters all over the world, and have often themselves moved to live in faraway places; and folks from the “outside world” have come to Millersburg and now call it home.

People in the area calling themselves “Christians” (as opposed to “Baptists” or “Methodists” etc.) met in pioneer homes and a log structure about 3 miles south of present-day Millersburg as early as 1817 or 1819, and more formally beginning around 1836,<sup>2</sup> but records of these dates remain vague, uncertain, and often conflicting. Thus, we chose August 22, 1858, as the starting point for our sesquicentennial celebration since several sources cite that date as the official incorporation of the congregation at its present site, as will be detailed later; and it is, after all, 150 years ago.

Millersburg, Missouri, an unincorporated rural community of several hundred persons, lies in western Callaway County at the junction of state roads F, J, and WW, about 10 miles east of Columbia, home of the main campus of the University of Missouri, and 10 miles west of Fulton, the county seat of Callaway County and home to two colleges,<sup>3</sup> the Missouri School for the Deaf, a state hospital, and a maximum security prison facility. About 20 miles to the south of Millersburg, the Missouri River separates Callaway County from the state capital (Jefferson City) and Cole and Osage Counties. Cedar Creek, meandering a couple of miles to the west of Millersburg, forms most of the western boundary of Callaway County, separating it from Boone County; to the north lies Audrain County, to the east Montgomery County. Interstate 70 passes east and west about 4 miles north of Millersburg; the intersection of I-70 and State Road J, which runs through Millersburg, does not have any major development (until recently anyway).<sup>4</sup> Much of the land around Millersburg consists of rolling hills converted to crops and pastures, and now being converted to “country estate” subdivisions; some low bluffs occur along Cedar Creek and some USDA Forest Service land lies nearby. Little Dixie Lake, a 200-acre Missouri Department of Conservation fishing lake created in 1958 with an associated several hundred acre wildlife

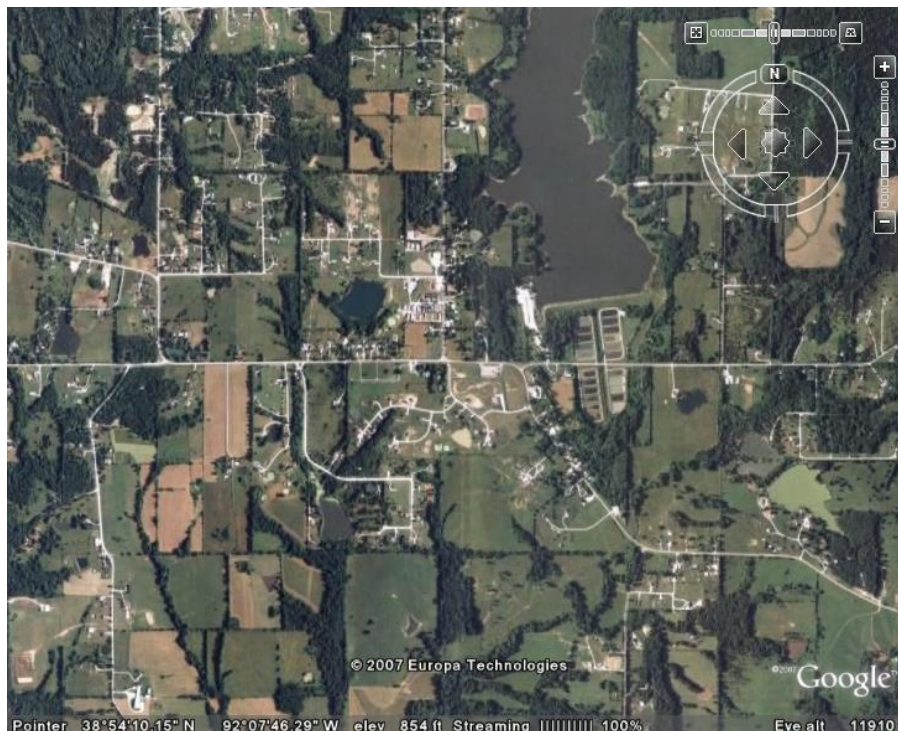
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<sup>2</sup> Peters, G. 1937. *Disciples of Christ in Missouri*. The Centennial Commission.

<sup>3</sup> Westminster College and William Woods University. In 1946, the Westminster College campus also served as the site of Sir Winston Churchill’s famous “Iron Curtain” speech, *The Sinews of Peace*, in which that phrase was first used in a public setting: “From Stettin in the Baltic to Trieste in the Adriatic, an *iron curtain* has descended across the continent.” Before the speech, Churchill dined on ham, twice-baked potatoes, asparagus tips, salad, hot rolls, and ice cream, and reportedly said, “The pig has reached its highest state of evolution in this ham.” That particular ham was cured by long-time Millersburg Christian Church member Dick Scruggs. See Bill Clark’s column in *The Columbia Tribune*, March 4, 2005. <http://archive.columbiatribune.com/2005/mar/20050304feat001.asp>

<sup>4</sup> As of 2008, this intersection/interstate exit had a restaurant/motel, antique mall, music theater, truck sales facility, custom cabinet shop, and several other small businesses along parallel frontage roads on either side of the interstate.

conservation area, occupies most of the northeastern quadrant of the Millersburg area and attracts some visitors to the community.



*Google Earth photo of the Millersburg area.*

Although a few people in the community still make their living from farming, many residents of Millersburg work in Columbia (where the University of Missouri is the largest employer), Fulton, or Jefferson City. As of 2008, the immediate Millersburg area had two convenience stores (one with a gas station, one with a feed store), a restaurant, a veterinary hospital, a bulk mail facility, a quarry, car wash, two preschools, several cottage industries and construction businesses, three auto repair shops, a Lion's Club, and a volunteer fire department (and the World's Worst Farmer<sup>5</sup> and Dr. Chordate<sup>6</sup>). In addition to the Christian Church, the Millersburg community supports the Millersburg Baptist Church<sup>7</sup> congregation; the Prairie Chapel,<sup>8</sup> a United Methodist congregation, is about 4 miles to the northeast. White Cloud Presbyterian Church originated within the Millersburg community in 1831,<sup>9</sup> but built its present building at a location on state road F about 4 miles east of Millersburg in 1888<sup>10</sup>. Central Christian Church<sup>11</sup> is on state road F about 7 miles east of Millersburg and Olivet Christian

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<sup>5</sup> See: <http://www.worldsworstfarmer.com/>; that's Lewis Baumgartner, and he really is the World's Worst Farmer; if you'd seen his wheat crop last year, you'd be thankful that man doesn't live by bread alone.

<sup>6</sup> See: <http://www.tranquility.net/~scimusic/>

<sup>7</sup> The *1884 History of Callaway County* says that this church was first organized around 1840 by Rev. Noah Flood (which sounds like a "stage name" to me).

<sup>8</sup> The *1884 History of Callaway County* says that this church was first organized around 1854.

<sup>9</sup> From the *1884 History of Callaway County*.

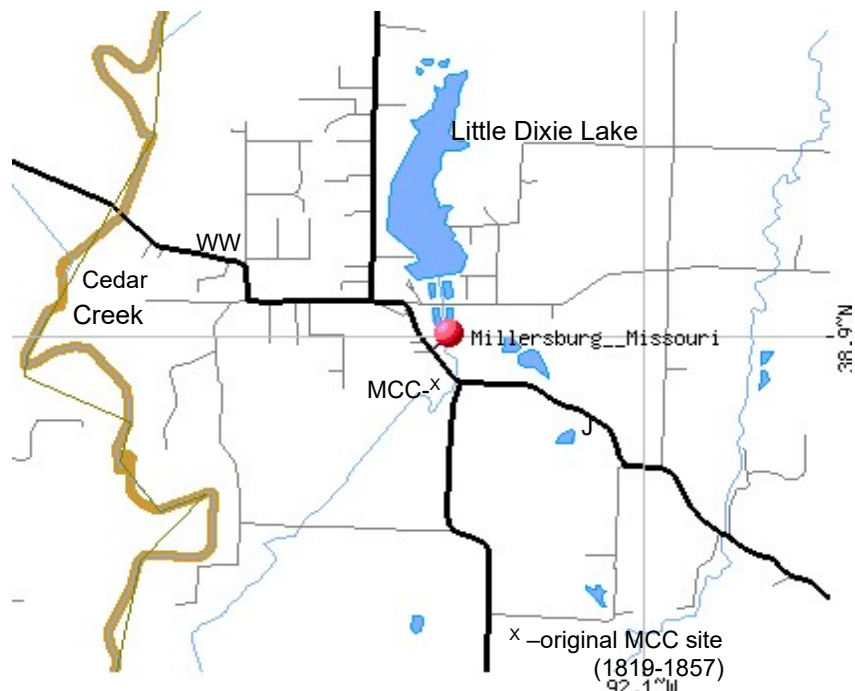
<sup>10</sup> See <http://patriciaspatchwork.com/Cemeteries.htm>

<sup>11</sup> Central Christian Church was founded in 1881 and celebrated its 125<sup>th</sup> anniversary in 2006.

Church<sup>12</sup> is on state road WW about 7 miles west of Millersburg. The Miller's Creek Methodist Church originated about the same time as the Millersburg Christian Church near the site of the original Christian Church building; it held services until 1976 (and was used by our church during the construction of our present sanctuary in 1976), following which that church building fell into a state of disrepair and eventually collapsed; a cemetery remains on that property with grave markers dating from the 1850s (including that of Samuel Miller, one of the founders of the Millersburg community) up to the present day.

For around 30 years, someone in the Millersburg community has published a monthly, or since 2003 biweekly, "newspaper", a four to twenty page document of local news, personalities, birthdays, anniversaries, events, and ads that you won't find in the nearby towns/cities' newspapers. The current incarnation of this newspaper is *The Cocklebur Chronicle*, and for more information about the Millersburg community, visit this website: [www.freewebs.com/cocklebur/](http://www.freewebs.com/cocklebur/)

The Christian Church (Disciples of Christ) denomination grew out of an early 19<sup>th</sup> century effort to be "non-denominational", and the Millersburg Christian Church (MCC) holds to that inclusive tradition as its current or recent membership comes from Presbyterian, Methodist, Baptist, Lutheran, Catholic, Mormon, and other denominational backgrounds, as well as those raised in the Christian Church (Disciples of Christ) traditions.



"Over the course of its 150 plus years in Millersburg, this church has held more than 6,000 worship services attended by well over 200,000 people. We have had at least a thousand pot-luck meals and other fellowship events; over 500 baptisms; countless weddings and funerals, meals shared with the hungry, quilts stitched, camp meetings, vacation Bible schools, and community celebrations...and that's just for starters. If only 200 lives were touched with the love of Christ revealed at Millersburg Christian Church each of the last 150 years, that amounts to 30,000 men, women, and children; or 60,000 hands held in love and welcome and compassion. And how do we begin to count the prayers?"<sup>13</sup>

### In the Beginning . . .

<sup>12</sup> Olivet Christian Church was founded in 1874. See <http://olivetchristianchurch.missouri.org/>

<sup>13</sup>From Rev. Barbara Gulick's sermon, Feb. 3, 2008.

The history of the Millersburg Christian Church began a couple of thousand years ago when . . . OK, we won't go back quite that far. But, the history of the Millersburg Christian Church cannot be entirely separated from the history of the denomination or the Christian church in general. However, far more authoritative texts exist which describe Judeo-Christian history and traditions (that would be the *Bible* and the thousands of associated writings).

The late 18<sup>th</sup> century has been described by some historians as the most immoral period in American history.<sup>14</sup> The colonies which grew into the new nation of the United States had been populated to a large degree by outcasts and rebels seeking religious and political freedom, and after achieving independence from England via the Revolutionary War (1776-1781), some of them became pioneers heading west into unknown, lawless territory. By the 1790s, a few Europeans had been all over North America, mostly folks interested in the fur trade, explorers searching for precious minerals, and missionaries. Nonetheless, at the end of the Revolutionary War, the area west of the Appalachians remained largely unknown and unpopulated by Europeans. However, enough people crossed those mountains following the revolution to make Kentucky a state in 1792, Tennessee in 1796, and Ohio in 1803.

And many brought the tradition of “religious freedom” (or perhaps “freedom from religion”) with them. In 1800 only a small fraction of the people of the United States claimed membership in any church.<sup>15</sup>

Into this arena appeared two independent movements that renounced all denominational ties and later united to become the Christian Church (Disciples of Christ).<sup>16</sup> Barton Warren Stone (1772-1844), the founder of one of those movements, was born in Port Tobacco, Maryland, on December 24. His father died when Barton was a boy, and during the Revolutionary War, his mother moved the family to the wilds of southwestern Virginia to try to escape the conflict. Barton received education at David Caldwell's Guilford Academy of North Carolina, intending to pursue a career in law, but he changed his mind, and after much soul-searching, entered the ministry through the Presbyterian Church. In the late 1790s, he served two churches in Bourbon County,<sup>17</sup> Kentucky: Cane Ridge<sup>18</sup> and Concord, about 20 miles northeast of Lexington.

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<sup>14</sup> See, for example, [www.google.com/books?isbn=1566395526](http://www.google.com/books?isbn=1566395526), [www.mun.ca/rels/restmov/texts/bstone/history.html](http://www.mun.ca/rels/restmov/texts/bstone/history.html), and others.

<sup>15</sup> From one of many examples: “[regarding the early 19<sup>th</sup> century] So the Word of God was a dead letter. The Bible with the multitude was a sealed book, its teachings confused, its dispensations not understood, its word not rightly divided, its commandments made of none effect by human tradition. . . . Sunday-schools and missionary societies were regarded by many as heretical. Unbelief was widespread. . . . the moral tone of the people was low, intemperance was general, and amid the feuds and bickerings of sects and schisms the Church was a barren as she was belligerent.” [www.mun.ca/rels/testmov/texts/fpower/etc/HDDOC.HTM](http://www.mun.ca/rels/testmov/texts/fpower/etc/HDDOC.HTM)

<sup>16</sup> Several other movements of the time also protested denominationalism, including Mormons, Seventh-day Adventists, Jehovah's Witnesses, Independent Christian Churches, and others, collectively termed by historians as “restorationists”; at the same time, revivals were becoming popular on the frontier, including a large one in 1800 at Creedance Clearwater Church in western Kentucky; see [http://en.wikipedia.org/wiki/Second\\_Great\\_Awakening](http://en.wikipedia.org/wiki/Second_Great_Awakening) for more information.

<sup>17</sup> Bourbon whiskey is named for the county, not vice versa; it was first distilled by the Rev. Elijah Craig in the early 19<sup>th</sup> century; [http://en.wikipedia.org/wiki/Elijah\\_Craig](http://en.wikipedia.org/wiki/Elijah_Craig)

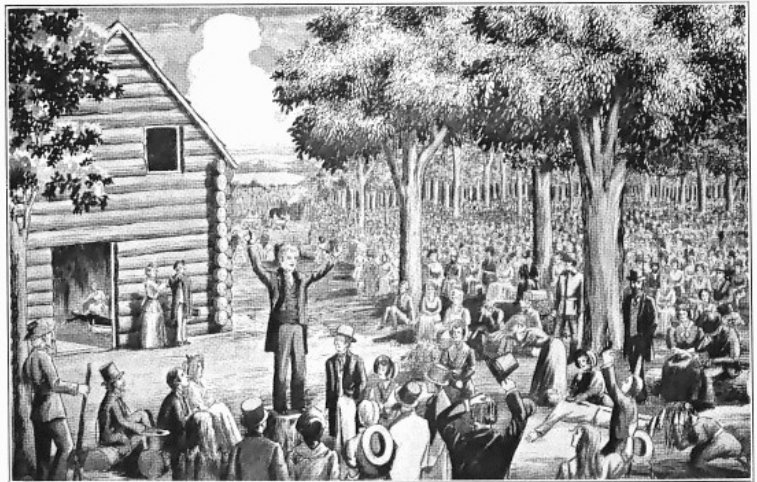
<sup>18</sup> Cane Ridge was named by Daniel Boone who noted while exploring the area the presence of a species of bamboo. The meeting house at Cane Ridge where Barton Stone preached, originally built in 1791, is the largest single room log structure in North America, with seating for 500 people; [http://en.wikipedia.org/wiki/Cane\\_Ridge,\\_Kentucky](http://en.wikipedia.org/wiki/Cane_Ridge,_Kentucky).



Stone became concerned that fighting among different protestant denominations devalued Christianity as a whole, and even at his Presbyterian ordination, he agreed to accept the Westminster Confession of Faith only insofar as it was “consistent with the word of God”.<sup>19</sup> Revivals were becoming popular on the frontier as those with religious fervor tried to get the lost sheep back into the fold, and in 1801 Stone agreed to let his Cane Ridge church serve as the host for a revival that admitted everyone regardless of faith affiliation (or lack of it).



*Cane Ridge Meeting House.*



*Drawing depicting the Cane Ridge revival.*

The Cane Ridge Revival, attended by as many as 20,000 to 30,000 people from Kentucky, southern Ohio, and northern Tennessee, occurred in August of 1801, shortly after Stone’s marriage to his first wife.<sup>20</sup> This attendance is remarkable: although the 1800 U.S. census showed about 220,000 people living in Kentucky, the 1810 census had the nearest cities of Lexington with a population of 4,326 and Cincinnati, 2,540 (each had fewer than 2,500 people in 1800).<sup>21</sup> People had to come from many miles to attend this revival. Presbyterian, Methodist, and Baptist ministers preached.

While Stone’s Cane Ridge church served as the host for this revival, Richard McNemar, another Presbyterian minister, orchestrated much of the planning and the revival services. The Presbyterian Synod of Kentucky brought formal charges against McNemar because of the unorthodox revival and so he withdrew from that jurisdiction. Stone and three other area ministers accepted McNemar’s decision as their own and in 1803 the five of them formed the independent Springfield Presbytery which answered to no synod and renounced all human creeds, appealing to the Bible as the only rule of faith and practice. On June 28, 1804, they dissolved this organization, publishing the *Last Will and Testament of the Springfield Presbytery*, one of the documents central to the development of the Christian Church (Disciples of Christ) [see *Appendix*]. They renounced denominational ties and called themselves simply “Christians”.

<sup>19</sup> *A Short History of the Life of Barton W. Stone Written by Himself*, at [www.mun.ca/rels/restmov/texts/barton.html](http://www.mun.ca/rels/restmov/texts/barton.html)

<sup>20</sup> *A Short History of the Life of Barton W. Stone Written by Himself*, at [www.mun.ca/rels/restmov/texts/barton.html](http://www.mun.ca/rels/restmov/texts/barton.html)

<sup>21</sup> [www.census.gov/population/documentation/twps0027/tab04.txt](http://www.census.gov/population/documentation/twps0027/tab04.txt)

The early years of this movement had considerable rivalry and dissention, with two of the original five ministers returning to their Presbyterian denomination and two others becoming Shakers<sup>22</sup>. But Barton Stone continued to hold to the principles of the *Last Will and Testament* and to preach a gospel of inclusiveness throughout the frontier, establishing “Christian” churches in Kentucky, Indiana, and Illinois. One source says he even held a meeting in Millersburg, Missouri, around 1821,<sup>23</sup> although this incident is not cited in Stone’s autobiography<sup>24</sup> and would have been only a few years after pioneers started settling in the Millersburg area. Stone recognized that even these non-denominational churches still needed some form of communication and collegiality. From 1826 until his death in 1844, Stone published a magazine, *The Christian Messenger*.<sup>25</sup> In the absence of any formal organization among Christian churches, this magazine served as an instrument of unity.

Stone died in Hannibal MO, Nov 9, 1844, while he was returning to Illinois from a speaking engagement at a meeting of Christian Churches of mid-Missouri being held at Bear Creek Church north of Columbia. On an earlier tour through Missouri, he preached around the Fulton area, possibly including Millersburg. A son, Dr. William Stone, was a long time member and deacon at the Fulton MO First Christian Church.<sup>26</sup>

Thomas and Alexander Campbell began a parallel movement in western Pennsylvania. Thomas Campbell (1763-1854) was born in County Down, Ireland. He immigrated to the United States in 1807 and served as a Presbyterian minister. However, Pennsylvania Presbyterian authorities condemned him for refusing to use Presbyterian creeds as terms for communion. In 1808 he and others founded the Christian Association of Washington, Pennsylvania, adopting the motto: “Where the scriptures speak, we speak; where the scriptures are silent, we are silent.”<sup>27</sup>

Campbell’s son, Alexander (1788-1866), immigrated to the United States in 1809 with the rest of Thomas’s family and joined his father in western Pennsylvania. In 1812, Alexander’s belief in immersion led him to join a Baptist congregation, and for a time he affiliated with the Baptist church. But when he preached, he spoke directly from the New Testament and renounced all denominational creeds. Together, the Campbells formed the Brush Run Church in 1815 southwest of Pittsburgh and became part of a nearby Baptist Association. But they differed with Baptists on some key issues and in 1830 dissolved those ties, calling themselves simply “Disciples”.<sup>28</sup>

Like Stone, Alexander Campbell recognized that the independent congregations he helped to establish needed some tool of unity, and he published a newspaper, *The Christian*

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<sup>22</sup> Shakers, also known as Shaking Quakers, were another religious sect holding revivals on the Kentucky/Ohio frontier in the late 18<sup>th</sup>-early 19<sup>th</sup> century, led by a charismatic woman named Ann Lee who believed she was the second coming of Christ and the vital female component of “God the Father-Mother”; their numbers declined dramatically after the Civil War; <http://en.wikipedia.org/wiki/Shakers>.

<sup>23</sup> See [www.piney.com/RMSt+Camp.html](http://www.piney.com/RMSt+Camp.html).

<sup>24</sup> *A Short History of the Life of Barton W. Stone Written by Himself*, at [www.mun.ca/rels/restmov/texts/barton.html](http://www.mun.ca/rels/restmov/texts/barton.html)

<sup>25</sup> See for example <http://www.cccdisciples.org/BStone.html>

<sup>26</sup> <http://www.fcc-doc.org/history.htm>

<sup>27</sup> See <http://restorationplea.com/history.htm> and many other sources.

<sup>28</sup> See <http://www.discipleshistory.org/>



*Baptist*, from 1823-1830, and after dissolution with the Baptists in 1830, that newspaper became *The Millennial Harbinger*.<sup>29</sup> He had no interest in establishing another denomination, writing in 1826 “I have no idea of adding to the catalogue of new sects. I labor to see sectarianism abolished and all Christians of every name united upon the one foundation upon which the apostolic church was founded.” He said that he preferred ministry of laity to ministry of clergy and felt that any congregation could ordain anyone they thought fit to lead the church. Members could administer the Lord’s Supper, teach, and pray.<sup>30</sup> Over the course of his life, Alexander Campbell was a Virginia legislator, political theorist, educational philosopher, lecturer, debater, preacher, and religious journalist.<sup>31</sup> His published writings reportedly fill 60 volumes.<sup>32</sup>

Initially, buildings of both these movements were generally simple in design and construction. Worship was often held outdoors or in tents near creeks or rivers in case there was need of a baptism. Crosses and other ornamentation were not common until the late 1800s. Services typically consisted of praising God in song, reading scripture, praying, taking an offering, the Lord’s Supper, and a sermon, but not necessarily in any particular order.

Through their various writings, Alexander Campbell and Barton Stone became familiar with each other. They mutually agreed that their beliefs were in concert, and on January 1, 1832, Stone, representing the “Christians”, and “Raccoon” John Smith, representing the “Disciples”, met in Lexington and agreed on the basic aims of their movements, uniting with a formal handshake.<sup>33</sup> The leaders of these groups still did not want to form a denomination, calling their efforts a “movement” (or the “Stone-Campbell” movement, as others referred to them) for many years. Nonetheless, some of these independent congregations had local, regional, and state-wide meetings. The first general (or national) convention met in Cincinnati in 1849 as a “society of individuals” and created the American Christian Missionary Society. In 1851, the Stone-Campbell movement dispatched its first foreign missionary: Dr. James Barclay began evangelistic work in Jerusalem. It wasn’t until national conventions in the 1960s that the Christian Church (Disciples of Christ) restructured their loose organization into a more formal denomination.

In September of 1845, Alexander Campbell traveled to St. Louis and then by stage to Columbia where around 150 Missouri Christian churches were holding an annual state meeting, representing about 15,000 people. Campbell made another long tour of Missouri in October of 1852.<sup>34</sup> Since the route Campbell traveled passed through Millersburg, he may have stopped and preached there: “After a most enjoyable stay in Columbia, Campbell headed east and spent the night near Millersburg. The next morning, the party reached Fulton in time for him to address a large crowd gathered at the church.”<sup>35</sup>

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<sup>29</sup> Digital copies can be found <http://www.mun.ca/rels/restmov/texts/acampbell/tmh/MH0100.HTM>

<sup>30</sup> See for example <http://www.mun.ca/rels/restmov/texts/richardson/mac/MAC207.HTM>

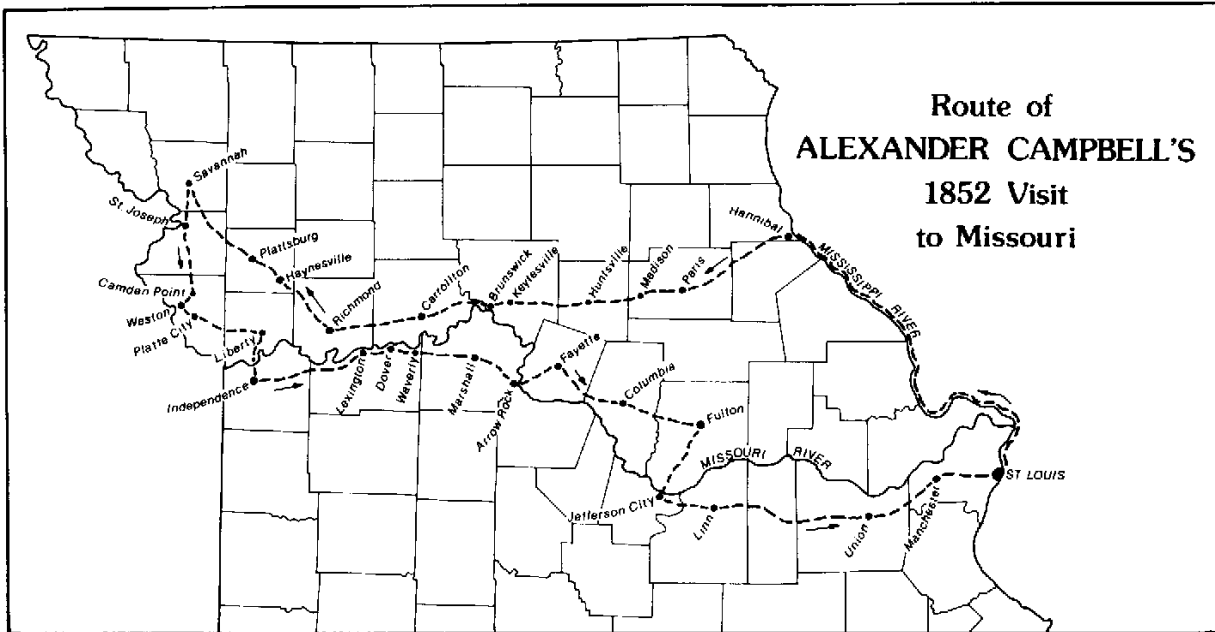
<sup>31</sup> [www.mun.ca/rels/restmov/texts/fpower/etc/HDDOC.HTM](http://www.mun.ca/rels/restmov/texts/fpower/etc/HDDOC.HTM)

<sup>32</sup> [www.1st-christian-church.org/WorshipHistoryPaper.htm](http://www.1st-christian-church.org/WorshipHistoryPaper.htm)

<sup>33</sup> see [http://www.transy.edu/pages/lilly/doc\\_history.pdf](http://www.transy.edu/pages/lilly/doc_history.pdf)

<sup>34</sup> Richardson, Robert. 1869. *Memoirs of Alexander Campbell*. J.B. Lippincott and Co., Philadelphia.

<sup>35</sup> Hamlin, Griffith. 1986. *Remember, Renew, Rejoice*. Sesquicentennial Committee of the Christian Church (Disciples of Christ) of Mid-America.



Courtesy The State Historical Society of Missouri  
Map drawn by Walter A. Schroeder

*Millersburg lies on the line between Columbia and Fulton.*

Walter Scott (1796-1861), an important early figure in this movement, first met Alexander Campbell in the winter of 1821-1822 and quickly discovered that he similarly believed that denominational creed should be abolished. He preached widely in Pennsylvania, Ohio, Kentucky, and Virginia, converting and baptizing many, and writing many articles for *The Christian Baptist* and *The Millennial Harbinger*.<sup>36</sup>

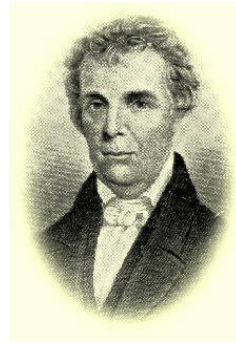
Raccoon John Smith (1784-1868), another important person early in this movement, was born in east Tennessee, and received little formal education. But Alexander Campbell said of him, "He is the only man I ever knew who would have been spoiled by a college education." As a young man, he began reading Campbell's *Christian Baptist*. He had already renounced Calvinism, and he traveled throughout Kentucky preaching and working toward the unification of all Christians. He attended a state meeting of Christian churches in Columbia Missouri in 1858, preaching and evangelizing along the way. After his wife died in 1861, he lived with his daughter, Emily Ringo, in Mexico, Missouri, until his own death.<sup>37</sup>

<sup>36</sup> See <http://www.mun.ca/rels/restmov/texts/wbaxter/lews/LEWS00.HTM>

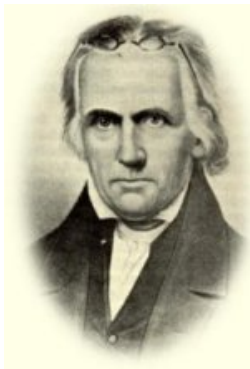
<sup>37</sup> See <http://www.jackmasters.net/raccoon.html>



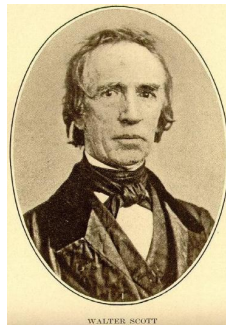
Raccoon John Smith



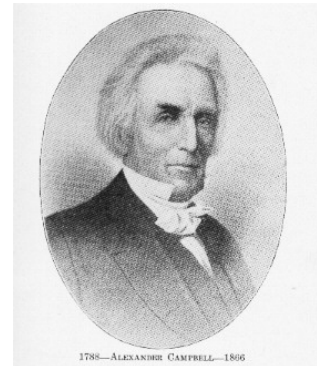
Barton W Stone



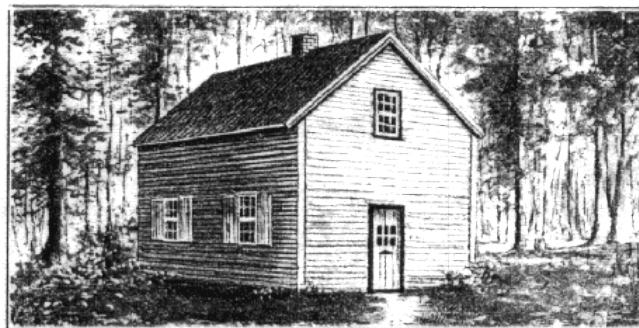
Thomas Campbell



Walter Scott



Alexander Campbell



*Drawing of the Campbell's Brush Run Church.*

## **The Move to Missouri**

Indians have lived in Missouri for as long as 12 to 14 thousand years. During the Mississippian Period of Native American culture (AD 400 – AD 1400) some tribes, particularly

in the southeast Missouri area, established large permanent villages, some with fortifications, temple mounds, plazas, and astronomical observatories.<sup>38</sup> When European explorers first arrived, the central Missouri area was populated primarily by Osage and Missouri Indians.

Although the 16<sup>th</sup> century Spanish explorers Coronado and de Soto may have ventured from Mexico and Florida as far north as Missouri, the first Europeans to really explore the territory we now call Missouri were French fur trappers, hunters, and missionaries. In 1673 the missionaries Jacques Marquette and Louis Joliet left northern Lake Michigan and traveled westward, then down the Mississippi in hopes that it would lead to the Gulf of California, not the Gulf of Mexico. Along the way, they tried to convert Indians to Christianity.<sup>39</sup> In 1682 the explorer Robert Cavalier claimed possession of the Louisiana Territory for France.<sup>40</sup> Louisiana Territory included a vast area of the interior of North America encompassing much of the drainage of the Mississippi River from the Appalachian Mountains and the Great Lakes to the Continental Divide of the Rockies. Most of the early explorations of that territory followed the major tributaries of the Mississippi and Missouri Rivers.

The French established a fort on the north bank of the Missouri River near the mouth of the Grand River in present-day Carroll County in 1724 (about a hundred miles west of Callaway County), but they abandoned it only a few years later. Some French explorers searched for minerals. They learned of lead and iron deposits in southeast Missouri from Indians, but found little or no precious minerals such as gold or silver. In 1735, the French founded Ste. Genevieve on the west bank of the Mississippi about 70 miles south of the confluence of the Missouri and Mississippi Rivers.<sup>41</sup>

Following the French and Indian War which ended in 1763, France ceded its territory west of the Mississippi to Spain and east of the Mississippi to England. Rather than live under English rule, many French moved to the west side of the river and began establishing towns such as St. Louis (1764), Potosi (1773), and St. Charles (1781). The former French territory east of the Mississippi became U.S. territory following the successful Revolutionary War.<sup>42</sup>

In 1800, Spain returned its portion of Louisiana Territory to France (i.e., that part of the original Louisiana Territory west of the Mississippi) under pressure from Napoleon. When Napoleon planned to invade England in 1803 and needed cash to support that war, he sold that same territory to the United States for \$15,000,000.<sup>43</sup>

The population of Kentucky in 1800 was about 220,000 people<sup>44</sup> (compared to 4,041,769 in the 2000 census), and that was too many people for some with pioneer spirit. Many people began to move farther west, following the Daniel Boone family and other pioneers to parts of the territory of Louisiana, particularly after its purchase by the United States.

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<sup>38</sup> See <http://coas.missouri.edu/mas/articles/articlemotimeperiods.html> and other sources for more details.

<sup>39</sup> [http://www.east-buc.k12.ia.us/00\\_01/Exp/lou/lou.htm](http://www.east-buc.k12.ia.us/00_01/Exp/lou/lou.htm)

<sup>40</sup> <http://emints4.purdy.k12.mo.us/explorers.htm>

<sup>41</sup> <http://www.saintegenevieve-tourism.org/history.htm>

<sup>42</sup> [http://en.wikipedia.org/wiki/Indian\\_Reserve\\_\(1763\)](http://en.wikipedia.org/wiki/Indian_Reserve_(1763))

<sup>43</sup> [http://en.wikipedia.org/wiki/Louisiana\\_Purchase](http://en.wikipedia.org/wiki/Louisiana_Purchase)

<sup>44</sup> <http://www.census.gov/dmd/www/resapport/states/kentucky.pdf>

So when Lewis and Clark began their historic journey up the Missouri River in 1804, other people had already been through much of the territory they were to explore, and early in the journey they met several boats of fur traders coming down the river. But no one had made the systematic observations and notes that they were authorized to perform, and the last settlement of white people they passed was La Charette, a village of a few dozen log structures only about 50 miles west of St. Charles (about where the town of Marthasville is now).<sup>45</sup> For a number of years thereafter, the Missouri River remained the main means of travel to the west.

However, in 1807 (or 1815), a year (or several)<sup>46</sup> after Lewis and Clark's return from the Pacific, Nathan and Daniel Morgan Boone, sons of the famous pioneer, blazed a trail to a salt lick (Boone's Lick Trail) noted by Lewis and Clark some forty miles to the northwest of present day Columbia. That trail passed through the northern part of present day Callaway County. The Boone brothers harvested and sold salt from the lick until 1833 when the salt ran out. But by then the trail had become a route for settlers moving westward, and the town of Arrow Rock,<sup>47</sup> near the salt lick but on the south side of the Missouri River, became a starting point for the Santa Fe Trail.

In December 1811, one of the most powerful earthquakes ever to strike the North American continent occurred with an epicenter near New Madrid in southeast Missouri.<sup>48</sup> According to some accounts, this quake and the aftershocks that followed for several months flattened or damaged every building between St. Louis and Memphis, changed the course of the Mississippi River, and created Reelfoot Lake in northwestern Tennessee. However, loss of life was minimal due to the sparsely settled territory.

A natural event that may have influenced some settlers to move to Missouri was the 1815 eruption of the volcano Tambora in Indonesia. Despite this eruption being on the far side of the world from Missouri, it added an estimated 50 cubic miles of particulate matter to the air. This, along with other major volcanic eruptions in 1812 and 1814, led to the year 1816 being known as the "year of no summer". Even in June, ice an inch thick formed on rivers and ponds as far south as North Carolina and farmers harvested few if any crops in New England and the upper Midwest.<sup>49</sup> Could a year (or several) of bad crops have provided a stimulus for people to migrate further west to seek better conditions?

Henry Rowe Schoolcraft's<sup>50</sup> 1818 description of the interior of Missouri refers to Potosi as the "last village of white inhabitants between the Mississippi River and the Pacific", and in this region even the women could talk of nothing but "bears, hunting, and the like". The Sabbath was not a day any different from the others: "all days are equally unhallowed". Schools were

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<sup>45</sup> [http://lacharrettevillage.blogspot.com/2005\\_12\\_01\\_archive.html](http://lacharrettevillage.blogspot.com/2005_12_01_archive.html)

<sup>46</sup> Different references give different dates for the blazing of the Boones Lick Trail.

<sup>47</sup> The town of Arrow Rock, founded in 1829, is situated near a bluff noted by Lewis and Clark on their journey; its name comes from the abundance of flint used by Indians in making arrow heads.

<sup>48</sup> [Asms.k12.ar.us/armen/richards/](http://Asms.k12.ar.us/armen/richards/)

<sup>49</sup> See <http://www.islandnet.com/~see/weather/history/1816.htm>

<sup>50</sup> Henry Rowe Schoolcraft (1793-1864), a geographer, geologist, and ethnologist, was noted for his early studies of Native American culture as well as for discovering in 1834 the source of the Mississippi River. His work on Native American legends was the source material for Longfellow's *The Song of Hiawatha*; his 1818-1819 expedition from Potosi through south Missouri into Arkansas was the first written account of the Ozarks region.



unknown, with children wholly ignorant of books, not learning even the rudiments of their own tongue. “Thus situated without moral restraint, brought up in the uncontrolled indulgence of every passion and without regard of religion, the state of society among the rising generation in this region is truly deplorable. In their childish disputes, boys frequently stab each other with knives; no correction is administered, the act being looked upon as a promising trait.”<sup>51</sup>

Despite Schoolcraft’s dim view of the Missouri interior, some communities were beginning to form, some with institutions of higher education and government. Columbia, in 2000 a city of nearly 100,000 people, originated in 1818 as Smithton. The University of Missouri in Columbia was founded in 1841, Columbia College (Christian Female College) in 1851, Stephens College (Baptist Female College) in 1855. Cole County was organized Nov. 16, 1820, and after Missouri was admitted to the Union in 1821 as a slave state (Missouri Compromise – Maine admitted at the same time as a free state),<sup>52</sup> a site in the county known as Lohman’s Landing, on the Missouri River, was chosen as the future state capitol. In 1821, Lohman’s Landing was little more than a trading post, but after construction of the capitol and the relocation of state government there in 1826, it became Jefferson City and now has about 40,000 people<sup>53</sup>.

French-Canadian fur trappers established the first community in what is now Callaway County in 1808:<sup>54</sup> Cote Sans Dessein (literally “hill without design” due to the presence of a mammoth rock 60 feet high, 300 feet thick, and a mile long) in the Missouri River bottoms across from the mouth of the Osage River. In the fall of 1815, Jonathon Crow and John Ham settled on land about 10 miles southeast of present day Fulton (Ham’s Prairie) on Big Aux Vasse<sup>55</sup> creek, so called because of Frenchmen getting mired in the mud while crossing it with a wagon train. Subsequent settlers followed from Virginia, Kentucky, and Tennessee, and Callaway County was organized Nov. 25, 1820, formed from part of Montgomery County. Callaway County is named for Captain James Callaway, a grandson of Daniel Boone, killed during a fight with Indians near Loutre Creek on March 7, 1815. Fulton was founded around 1825, a few years after the county organized; the original county seat was Elizabeth (now Ham’s Prairie). Various other towns became established: Pottersville (1826), Reform (1830), Portland (1831), Williamsburg (1836), and New Bloomfield (1836). These and other villages no doubt formed where small communities already existed and are simply the dates that plats were officially filed. Each may have had a mill and a general store, perhaps a church. The 1821 population of Callaway County is listed as 1,797, while the 1830 census showed a population of 6,159.<sup>56</sup>

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<sup>51</sup> Schoolcraft, H.R. 1821. *Journal of a Tour into the Interior of Missouri and Arkansas*. London.

<sup>52</sup> See [www.infoplease.com/ce6/history/A0833427.html](http://www.infoplease.com/ce6/history/A0833427.html) and other sources for more information.

<sup>53</sup> See <http://www.colecounty.org/cole1/cole/History.htm>

<sup>54</sup> The 1884 *History of Callaway County* says this village existed as early as 1803 (or even earlier), but the later date is probably more accurate as Lewis and Clark did not mention this village in their journals, either going up the river in 1804 or their return in 1806. See Ann Rogers, 2002, *Lewis and Clark in Missouri*, University of Missouri Press, Columbia MO, James Harlan and James Denny, 2003, *Atlas of Lewis and Clark in Missouri*, University of Missouri Press, Columbia MO, and others.

<sup>55</sup> *Reviere aux vasse*, literally “river with miry places”.

<sup>56</sup> 1884 *History of Callaway County*.

The Millers for whom Millersburg is named migrated to Missouri from Millersburg KY, a village described at the time as a “family compound” or plantation, founded by Major John Miller, a Revolutionary War veteran, around 1798. The plantation consisted of several Miller and Baker families. Millersburg KY lies in Bourbon County,<sup>57</sup> only a few miles from the Cane Ridge meeting house and it is likely that members of this family participated in the great revival held there in 1801.

There is a lot of conflicting information about the immigration of the Millers of Millersburg KY to the Millersburg MO vicinity. The Millers, along with Bakers, Bedsworths, and McClellans, began moving to the Callaway County area around 1817 or 1819 and apparently established a plantation or family compound near a ford over a creek about 3 miles south of present day Millersburg. A paper in the church files, written by Wilbur Shankland,<sup>58</sup> provides details about one of those Millers: Samuel Miller (1789-1858) served in the War of 1812. He presumably was paid for that service via a land grant in Missouri territory, and a couple of years after the end of that war, he moved to St. Louis County. There he met Polly Mary Ann Hatton, and they were married May 8, 1817. They moved to central Missouri in 1819 where Samuel made a formal profession of faith at a camp meeting on a large nearby creek (Cedar Creek). Shankland’s paper describes Samuel and Polly’s home as serving as the meeting place for Methodists for many years. But by the time Polly died in 1877, a new and complete sanctuary had been built a short distance from the old homestead for the Miller’s Creek Methodist Church.

This same document says, on a page with a Header “Recorder of Deeds, Callaway County, Fulton Missouri. History of Millers Creek [Methodist] Church”: “Samuel Miller emigrated from Kentucky in 1817 and settled in Saint Louis. In 1818 Abram and William Miller came to Callaway County and in 1819 Samuel followed. William settled at Millersburg and for him that place was named. Samuel and Abram settled on Millers Creek, for which likewise the creek was named. Of these three brothers, hardy frontiersmen that they were, Samuel and his faithful wife Polly were the souls in which the living fire of Methodism shone supreme. . . . The first church in this community was a log structure on the Abram Miller . . . place. Mr. Miller gave the land as long as it would be used for church purposes. As Abram Miller was a Christian and Samuel Miller was a Methodist the church was used by both denominations. This church was a large log building . . . 18 by 40 feet.<sup>59</sup> The floor was rough oak and the benches were split logs with wooden pegs for legs. The Reverend G. W. Penn was a boy preacher here at the age of seventeen. [History prepared by the late John Lee Selby.]”

According to various sources, several other Millers from Kentucky came to the Miller’s Creek area, such as Thomas and Rachel (Miller) Baker, and Thomas and Elizabeth (Dodd) Miller (Thomas said by some to have founded and platted the town of Millersburg in 1829 in the east ½ of the east ¼ of section 35, township 48 [Bourbon Township], range 11 of Callaway County<sup>60</sup>).

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<sup>57</sup> <http://www.kyhometown.com/millersburg/>

<sup>58</sup> Shankland, Wilbur. 1970. Samuel Miller 1789 – 1858 Pioneer – Patriot – Inheritor and Veteran of the War of 1812, A Commentary Address.

<sup>59</sup> Archeological excavations have shown that this building was actually much larger: 40 x 66 feet. Dr. Ralph Rowlett, personal communication.

<sup>60</sup> 1884 *History of Callaway County*

One document in a church file cabinet begins with: “Three brothers started it all. Samuel, Jeremiah, and Thomas Miller moved from Millersburg, Kentucky, to a wilderness area with rolling hills and fertile land in what was to become the extreme western edge of Callaway County. From 1817 to 1829, different members of the Miller family settled in the area. Samuel, a devout Methodist, opened his house for Sunday School and church services. Jeremiah Miller arrived in the community. He was a member of Alexander Campbell’s movement in Kentucky and was a member of a sect known as the Christian Church, or Disciples of Christ, or Church of Christ. Thomas Miller came to the area in 1829 and laid out the little settlement and named it after their hometown in Kentucky: Millersburg.”

However, the *1884 History of Callaway County* says: “William Miller, of Pennsylvania, settled in Bourbon County, Kentucky, in 1778. He had Robert, Thomas, William, Motley, Jane, and two others whose names could not be obtained. Thomas married a Miss Dodd and settled in Callaway County, in 1826. He laid off and founded the town of Millersburg. . . . Horace Miller, son of John Miller and Caroline West, of Millersburg, Kentucky, settled in Callaway County in 1834. . . . Stephen Miller, of Maryland, had ten sons and one daughter. Four of his sons came to Missouri. Their names were Phillip, William, and Abraham. . . . William Miller settled in St. Louis County in 1798, and removed to Callaway County and settled in Millersburg in 1831. . . . Abraham Miller settled in Callaway County in 1818. . . . Samuel Miller was a carpenter by trade. He settled in St. Louis County in 1817, where he married Polly A. Hatton. In 1819, he settled in Callaway County, and built the jail at Elizabeth in 1821.”

Information in a 1983 cookbook produced by the Millersburg Christian Church says that Millersburg was “laid out in blocks and lanes by Mr. William Miller, a ranger in Nathan Boone’s company.” This Miller was said to be so large he could hardly pass through a door.

Other sources give yet different information. For example, a book entitled *The Millers of Millersburg*<sup>61</sup> lists the genealogy of the Miller family of Millersburg KY. Included in those who immigrated to Millersburg MO are Benjamin and Jane Miller Baker (1822), Thomas and Rachel Miller Baker (1825), Thomas and Elizabeth Dodd Miller (1826), Orris J and Nancy Jane Miller (1828), Alvin West and Elizabeth Miller (1834), Robert William and Mary Jane Miller (early 1830s), Joseph A Miller (unknown date), and Jeremiah West Miller (immigrated with brother Alvin as a boy of 9). The original land entries for Callaway County<sup>62</sup> in the Millersburg and Miller’s plantation areas included Millers named Samuel, William, Phillip, Abraham, and Noah with dates ranging from 1819 to 1852. William appears to have been the largest land owner, having a full section of parcels acquired at different times, including that tract on which the town of Millersburg was platted. Abraham and Samuel are shown as having the original land entries for the tracts about where the Miller plantation was situated. Samuel and Phillip have the earliest entry dates, March 20, 1819, and March 30, 1819, respectively. *The Millers of Millersburg*, citing a 1927 interview with 85-year-old Mary C Baker of Millersburg MO, further notes that when the gold rush began in California in 1850, many of the young men of Millersburg left on that adventure and never came back. Mrs. Baker remembered as an 8-year-old seeing the covered wagon contingent leaving Millersburg.

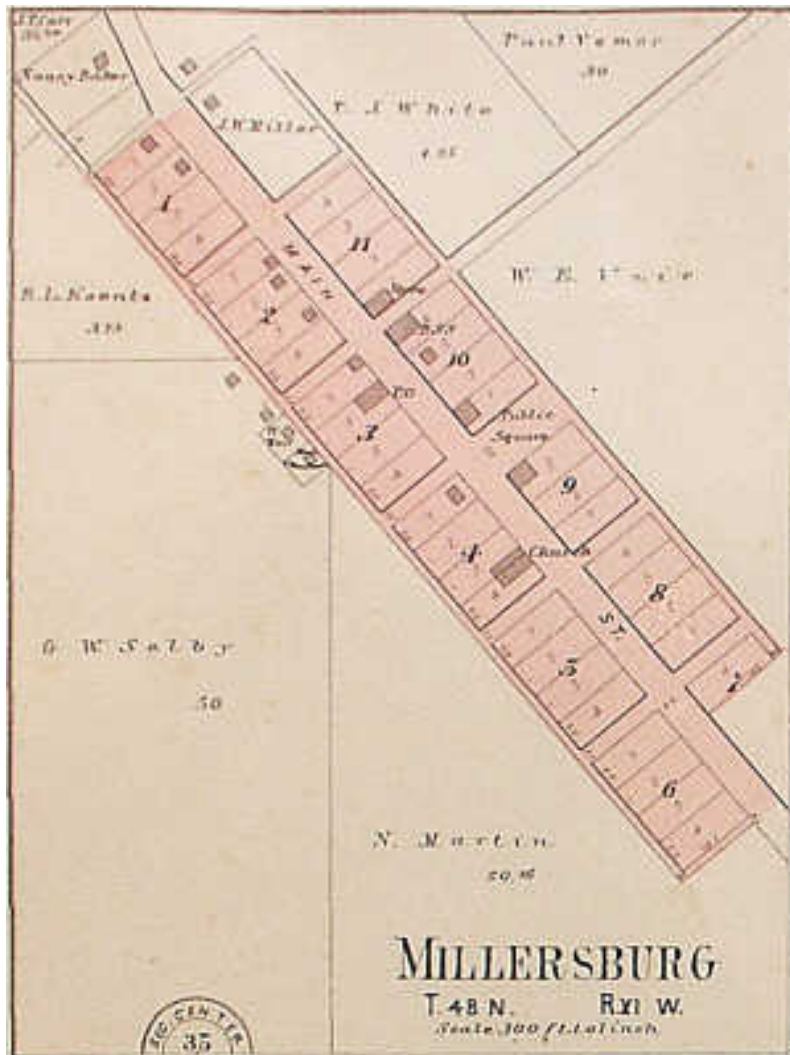
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<sup>61</sup> Hyatt, Harry Middleton. 1929. Self-published.

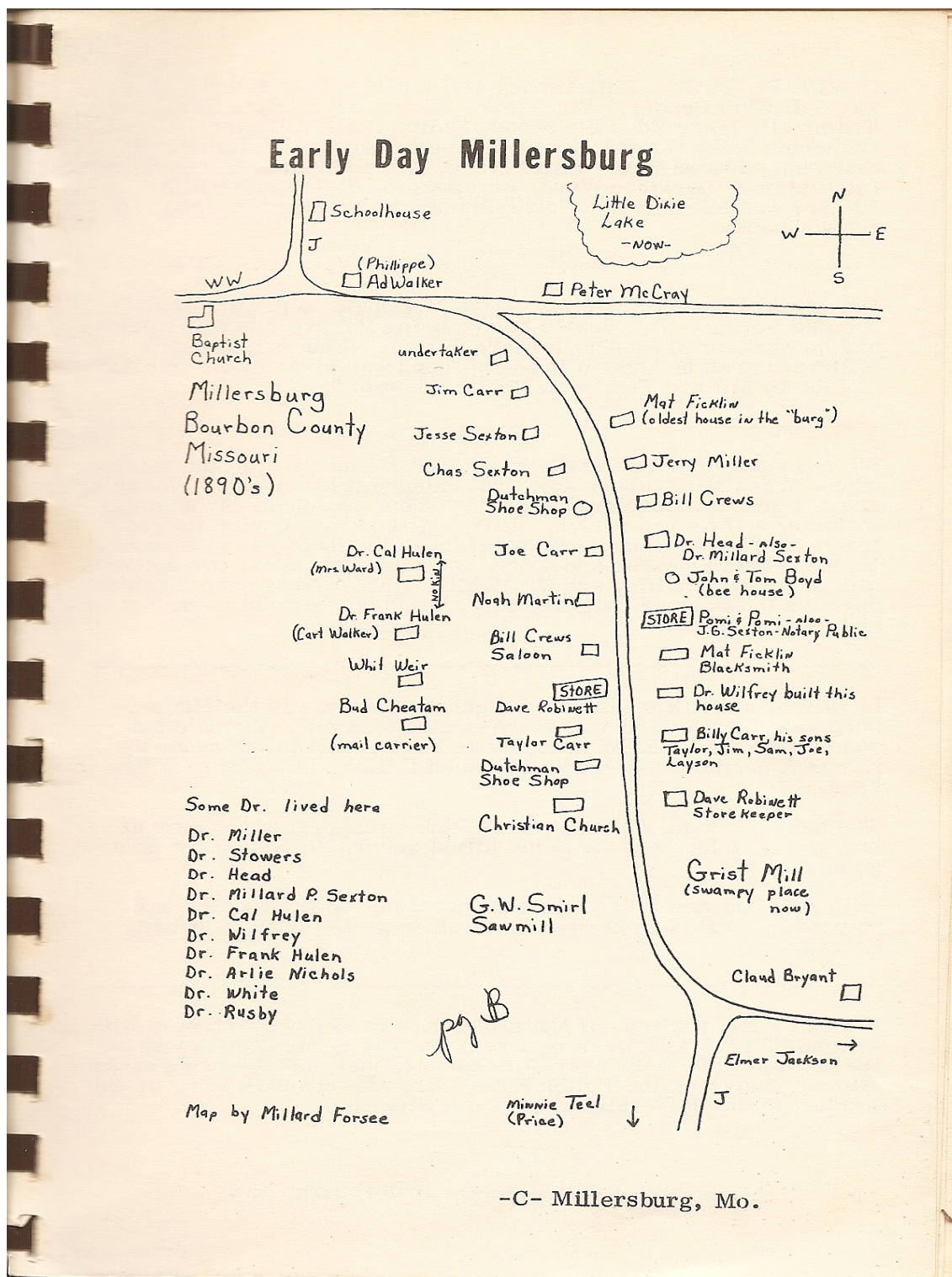
<sup>62</sup> *Original Land Entries for Callaway County Missouri*. Transcribed and published by The Kingdom of Callaway Historical Society, Fulton MO.



Thus, there is some conflicting information about this time period, and it is not always possible to completely sort out what the Miller brothers (variously listed as Samuel, Jeremiah, Abram, Thomas, William, and perhaps Phillip and Noah) actually did. Nonetheless, it is clear that some Millers from Millersburg KY moved to this area, established churches, and laid out the town of Millersburg. Since this town was on the stagecoach route (the main road from Fulton to Columbia), it had a post office as early as 1832. (The post office closed in 1953.)



*Reproduction of the original plat of Millersburg.*

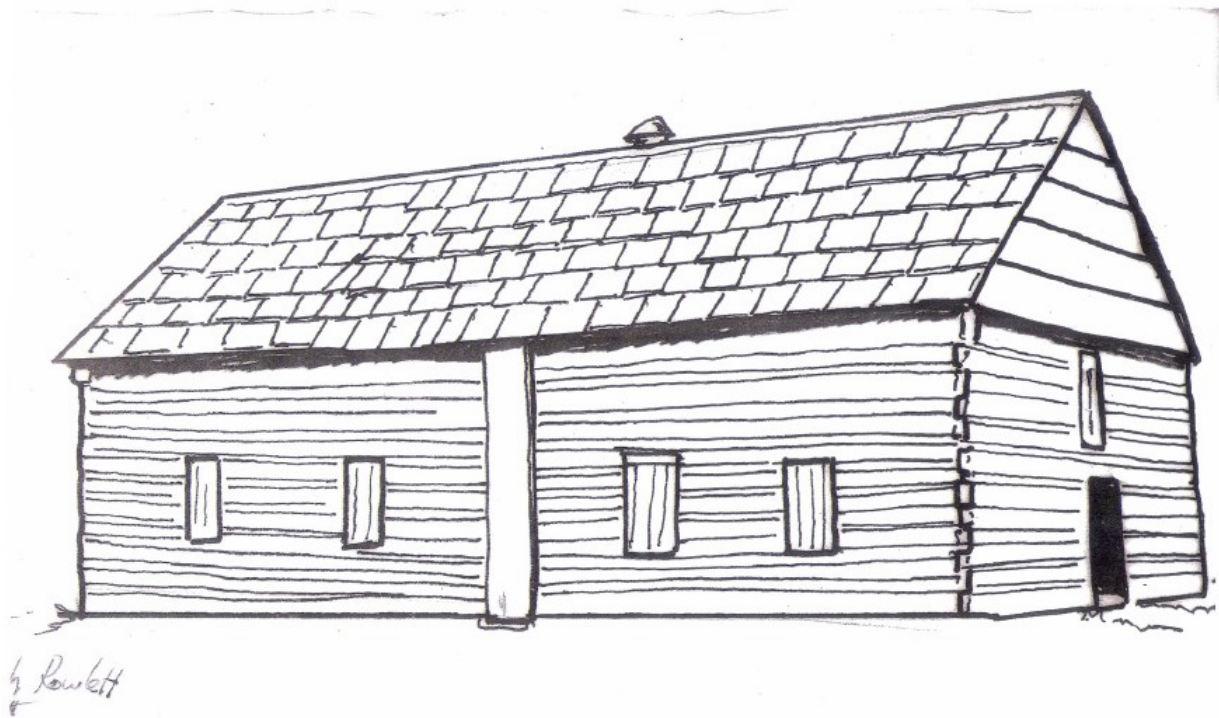


Page from a 1983 cookbook published by the Millersburg Christian Church.



## Beginnings of the Millersburg Christian Church

Before Millersburg was platted by Thomas or William Miller in 1829, church meetings may have been held in people's homes. However, several sources cite the occurrence of meetings in a log building about 3 miles south of the site of the present church building. The land for this structure is said to have been donated by Abram Miller as long as it would be used for church purposes.<sup>63</sup> Some documents have described this building as an 18 x 40 foot log building with rough oak floor and split logs for seats. However, excavations begun in 1996 by University of Missouri archaeologist Dr. Ralph Rowlett<sup>64</sup> have shown that the structure was actually much larger: 40 x 66 feet, about the size of the present sanctuary and large enough for seating for well over 100 people. A ring of foundation stones in the center indicate that a pot-belly stove or something similar provided heat in cold weather. Communionware probably consisted of Blue Willow pottery and the building had glass windows. (See the "archaeological appendix" for further information about recovered items, including the Native American site that this log structure overlay.) A group of worshipers meeting there calling themselves the "Church of Christ" was organized by Jeremiah Miller; a Methodist group organized by brother Samuel Miller met in the same building. The latter later became the Millers Creek Methodist Church in a building about a half mile to the southwest.



*Drawing of the probable appearance of the original log structure (courtesy of Dr. Ralph Rowlett). See the Appendix for more information about this structure and other results of the archaeological investigations.*

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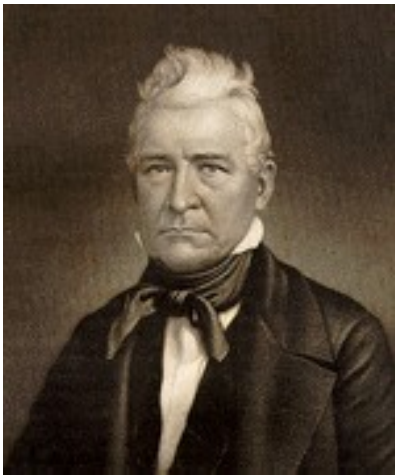
<sup>63</sup> 1884 History of Callaway County.

<sup>64</sup> Personal communication.

The book *Disciples of Christ in Missouri* (by George Peters, 1937)<sup>65</sup> says that the first Christian Church in mid-Missouri was organized at the community of Salt Lick in 1816. This was followed by churches at Red Top (1822), Bear Creek (1826), Antioch (about 3.5 miles south of Williamsburg in Callaway County, 1828), Columbia (1832), Paris (1833), and Fulton (1833). The Millersburg church was “planted” in 1836 with 51 members. A note in the July 22, 1836, issue of Alexander Campbell’s *The Millennial Harbinger* says: “There is a Church organized at Millersburg, which bids fair to prosper, and I trust will prove a blessing to many in its vicinity.” This was written and submitted by Absalom Rice. Millersburg Christian Church was represented at an area-wide (Boone, Callaway, Howard, Monroe, and Randolph counties) meeting of Christian Churches at Bear Creek Church in Boone County on September 22, 1837. Among the names listed as in attendance at that meeting are Jacob Coons and N. Ridgeway, names also on the list of early preachers at Millersburg Christian Church. These annual meetings of Christian Churches continued, with the addition of Audrain County in 1838, and became a state-wide meeting at Fayette in 1841.

Although the Millersburg Christian Church may have been represented at area and state meetings of Christian churches during this time, we believe that they continued meeting in the log structure to the south of Millersburg until the 1850s. A note in the church files dated August 28, 1857, says that “lots 3 and 4 of Block 4, Millersburg [see plat on page 19], were transferred from Nathan and Ann Glasgow (husband and wife) to Joseph M McKim, Wm M Baker, and John B Finley, Trustees and Building Committee of Christian Church for use and benefit of Disciples of Christ in Millersburg” for the price of \$75.00.

Work began on a wood frame structure in 1857 on the site of the present church building. This building was completed in summer of 1858, and the Millersburg Christian Church officially



Thomas Allen

organized by Thomas Allen on August 22, 1858. Thomas Allen [1797-1871] was baptized by Barton Stone in 1823 and began preaching the gospel around Bourbon County KY, perhaps establishing a church in Millersburg. He moved to Boone County, MO, in 1836 and did much preaching, evangelizing, and planting of churches<sup>66</sup>, including at Millersburg. Records indicate that the 1858 Millersburg Christian Church had about 80 members, including 8-10 “coloreds”. (*Were these people slaves or free? Did the Millers et al. bring slaves from Kentucky? Missouri was a slave state, and an article in the August 28, 1857, Columbia Statesman newspaper says that Callaway County had 4,527 slaves at that time, and tax rolls of the time show that various members of the Miller family owned one to several slaves.*) Following the custom of the period for many rural protestant churches, the building presumably had two entrances: one for men, one for women. Inside, women sat on the left side of the sanctuary, men

on the right side; “coloreds” sat in the back of their respective sides. The original membership book reportedly had one page listing men, a second page listing women, a third page listing

<sup>65</sup> Peters, G. 1937. *Disciples of Christ in Missouri*. The Centennial Commission.

<sup>66</sup> <http://www.mun.ca/rels/restmov/texts/jchallen/lcab/ALLENTM.HTM> ,  
[http://en.wikipedia.org/wiki/Thomas\\_M.\\_Allen](http://en.wikipedia.org/wiki/Thomas_M._Allen)

“coloreds”. (See Appendix for a list of the original members of the Millersburg Christian Church.)

Rural churches of this time period were typically built near water, convenient for baptisms. Owl Creek runs a hundred yards to the east and south of the church, but does not today have enough water for total immersion baptisms. However, the dam for Little Dixie Lake, built in 1958, has changed that flow, and perhaps in the 1850s more water ran in the creek. Some long-time Millersburg residents remember Owl Creek flooding the highway at times before the dam. Also, some baptisms occurred in Cedar Creek (and/or other baptismal holes/ponds) before the new sanctuary was built with the “indoor” baptistery.

During the Civil War, the citizens of Callaway County in a sense seceded from both the Union and the Confederacy. When 600 Union forces gathered on the northeastern edge of the county in October of 1861, Jefferson Jones gathered a local militia of about 600 men to defend the county from invasion. This militia was untrained and had only shotguns and other small weapons, but they painted some logs to look like cannons and set them in the brush near wagon wheels. This tactic apparently fooled Union spies, and when Col. Jones sent an envoy to the Federal troops commander, General Henderson was easily persuaded to accept the terms: if the Federal troops would not invade Callaway County nor harm any of its citizens, Col. Jones would disband the militia, in essence signing a treaty giving Callaway County the right to govern itself (“the Kingdom of Callaway”). Nonetheless, impacted musket balls discovered during archaeological excavations indicate that the former church building could have been used for defense later in the War, during the “Battle of Miller’s Plantation”.<sup>67</sup> This would have been after the move to the present location.

Sometime later, the original log building was blown up or destroyed by a tornado: some pieces of wood and glass recovered during excavations were driven straight into the ground.

Following the Civil War, growth of the church was punctuated by hard times. Anecdotal notes indicate that in 1884 there were only seven male members, and two of those were in wheel chairs. A revival during November 1885 increased membership to 50 men; most of the 50 were men whose families were already listed as members.<sup>68</sup>

Because of a large number of Christian Church (Disciples of Christ) congregations in Callaway County (at one time, there were as many as 23 Christian Churches in Callaway County<sup>69</sup>), those churches began meeting collectively around 1897 or 1898 as the Callaway County Convention of Christian Churches. Early on, these annual meetings lasted a full week. The remaining congregations continue to have an annual meeting, usually the last Sunday

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<sup>67</sup> Dr Ralph Rowlett, personal communication.

<sup>68</sup> From Kitty Scruggs’ notes.

<sup>69</sup> Those churches are listed in “A Brief History of Central Christian Church”, written in 2000 by Raymond Miller; those churches (in alphabetical order) and their founding date are: Antioch (1828), Auxvasse (1886), Barkersville (1904), Boydsville (1866), Cedar City (1880s), Central (1881), Dixie (1901), Friendship/Bachelor (1883), Fulton First Christian (1833), Fulton Second Christian (1866), Ham’s Prairie (1864), Hatton (1895), Hickory Grove (1856), High Point (1887), Liberty (1839), Lydia/Stephens (1893), Millersburg (1858), Mokane (1866), Mt. Tabor/east of Dixie (late 1830s or early 1840s), New Bloomfield (1849), Oak Grove (1892), Reform (1848), Richland (1872). Of these, nine churches remain active (underlined) although three of these are now independent.



afternoon in September. Millersburg Christian Church has participated in this convention from the beginning.



*Photo dated September 14, 1897.*

The above picture has been hanging on the wall of our church “forever”, and most people assumed that it was in fact a picture of our church from 1897. Eula Baumgartner’s scrapbook has a copy of the same picture in it with the note that “This is how the church looked when Walter and I joined in 1925.” However, it doesn’t look like any of the few pictures we have of our church from the 1930s. We thought perhaps it might be a picture of the first Callaway County Convention of Christian Churches at wherever that first meeting was held. But an article in the *Fulton Telegraph* for September 14, 1897, says that a Rev. Phillips of Fulton was holding a protracted meeting at the Christian Church in Millersburg with great success. So, it remains another mystery for us (and an interesting picture nonetheless).

## Twentieth Century

Naturally, we have more information about 20<sup>th</sup> century church events than the 19<sup>th</sup> century, although the early part of that century also remains sketchy.

Earliest “records”, from September 9, 1915, show the following officers appointed: Elders – Haden Duncan and J. L. Morris, Deacons – J. G. Duncan, J. G. Baker, W. T. Truitt, Maurice Truitt, Ed Coons, C. K. Gillum, Superintendent of the meeting.

Although historically, the Christian Church (Disciples of Christ) promoted and encouraged the role of women in positions of responsibility in the church,<sup>70</sup> it was not until 1920 that the first woman held a Millersburg Christian Church office. In November of that year, Mrs. Elsa Scruggs, a granddaughter of Jeremiah and Mary (Baker) Miller (members of the founding family of Millersburg), was elected “Secretary of the Treasury”. She continued being an important member of the church for many years. Deaconesses began serving following an October 1928 church meeting.

Kathleen (Kitty) Scruggs, whose husband was a cousin of Elsa’s husband, moved to the Millersburg community in 1924 following her marriage to Richard (Dick) Scruggs. She wrote many poems and newspaper articles during her life (two of her poems are reproduced in the Appendices). One newspaper article written in July of 1980 (*Fulton Sun*) describes a little of her early life in Millersburg: “When a person has lived to be 80 years of age, they are bound to have seen many changes. During that time, I can recall a drastic change in the manner in which a death in a family is handled. I remember as a child my parents and grandmother taking over the management of households and sitting up with the dead until the funeral was in their home. When I married and came to the Millersburg community more funerals were being held in churches. There were four churches of different denominations not too far apart in the neighborhood. Millersburg Christian Church was luckier than the others. We had a good pianist. The others had someone who could play sometimes but more often had no one. We also had some good singers, so it was usually MCC that was called on to provide the music whenever a funeral was being held. Our pianist, Grace Walker, was usually called on to get the music. She will tell you it was not always easy—Finding the ones available to sing, and finding and maybe rehearsing special requests. During the years we were fortunate to have had in our singing group Annie Hubbard, Leona Kennett, Nettie Montgomery, and from the Baptist Church, Mrs. Allie Walker and from the Methodist Church, Mrs. Poxie Sampson and her daughter, Bessie. . . . It

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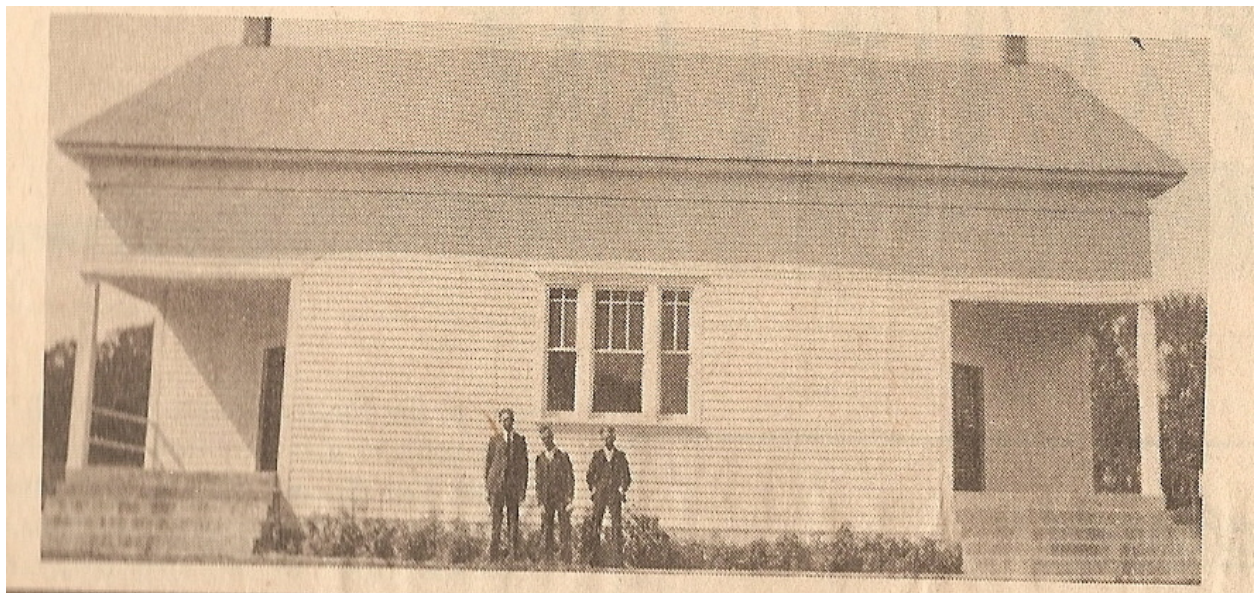
<sup>70</sup> For example: It was in 1874, that Caroline Neville Pearre wrote letters to nearly a dozen of her women friends across the country to explore their interest in organizing women to support mission. The Christian Women’s Board of Mission which resulted did so much to further the spread of the love of God across the globe that the men of the church later co-opted it. Isaac Errett, of The Christian Standard, supported the women publicly. During that same period, Carrie Nation quite publicly fought for the cause of temperance as did Zerelda Wallace — a little more gently. In the late 1800’s, the first Disciples women were ordained. (Admittedly, this was more a testament to our low theology of ordination than our high view of women, as ordination brought cheaper fares for Christian workers traveling on the railroad.) Watkins, Sharon. 2000. *Women and Leadership in the Christian Church (Disciples of Christ)*. Council on Christian Unity. Even earlier, Emily Tubman, a wealthy widow from Augusta, Georgia, greatly admired the teachings and writings of Alexander Campbell and used her wealth to fund the organization of several Disciples of Christ schools.



was not until the 40s or 50s that funeral parlors added chapels and began having funerals so that our services were no longer needed.”

During August through October of 1929, an extensive remodeling of the original frame building occurred to provide more seating in the sanctuary and some Sunday School classroom space, with a rededication on the 4<sup>th</sup> Sunday of October. A brief newspaper article (unknown source) provides this information about this project: “An audience which filled to overflowing the Millersburg Christian Church was present at the rededication services and home-coming held at the church Sunday to celebrate the completion and improvements which have turned the old church building into a modern structure. New hardwood floors, new ceiling, plastering, papering and paint are included in the interior remodeling, while fresh paint, new windows, new roof and two new entrances, replacing the one main entrance, add to the attractiveness of the building from the outside. The pews have also been done over, and other minor improvements have been made. No effort was made Sunday to raise money, as the church was rededicated free of debt, sufficient funds having been raised for the improvements which cost about \$2,000 before the rededication service was held. Quantities of beautiful fall flowers were used in decorating the building Sunday, and an impressive program was carried out. Lunch served under the trees in the church yard at noon, in which other churches of the community assisted, was the occasion for many former members at Millersburg renewing acquaintances, as quite a number were present for the home-coming. The Rev. R. C. Abrams, pastor of the church, preached at both the morning and afternoon services, taking for his subject ‘The Homecoming’.”

Some of these details would contradict earlier information, particularly the “. . . two new entrances, replacing the one main entrance . . .” Most sources indicate that 19<sup>th</sup> century rural protestant churches had two entrances, one for men and one for women.



*Photo of Millersburg Christian Church circa 1930.*



Kitty Scruggs' notes indicate that the church has actually been remodeled several times, with the pulpit facing three different walls of the church at various times. However, records from before 1950 are scarce. Some speculate that a fire may have destroyed these records, but that cannot be verified.

Baptisms August 10, 1930, included Jewell Kennett, Ruth Kennett, Josephine Turley, Francis Baker, Lois Selby, Lois Wilkerson, John Hiram Wilkerson, Marcus Wilkerson, Berry Martin, Bessie Lee Martin, Jake Martin, and Nelson King. We have some Sunday School records from as early as 1931, at which time there were primary, junior, senior, and adult Bible classes.



An interesting incident is cited in the August 4, 1932, edition of the *Ashland Bugle*: “Flying potato bugs of the old-fashioned kind almost broke up a preaching service in Millersburg. After the lights were turned on, the bugs swarmed the building by the hundreds. The walls of the Christian Church were soon covered. . . . The Rev. R. C. Abram was able to continue his sermon, however. Many of those present were nursing blisters the next day.” (Reprinted in the July 29, 2007, *Columbia Daily Tribune*, Bill Clark’s This Week in Local History column.)

The Callaway Rural Electric Co-op formed in 1936 and began running lines to remote parts of the county. Co-op records show that the church building wiring was inspected in September of 1937, and we assume the church was hooked up shortly thereafter to the rural co-op electric lines. Heat still came via oil furnaces which had to be fired up during cold weather events.

Women’s groups of the Millersburg Christian Church met at least as early as 1939, as the Millersburg Council of the United Christian Missionary Society and after 1950 as the Christian Womens Fellowship (CWF). Minutes of their meetings are about the only records we

have of the mid-20<sup>th</sup> century time period. The ladies of that time had afternoon or lunch time meetings, with programs concerning local, national, world affairs, and missionary projects. They contributed to various charitable causes (e.g., October 19, 1939: “a barrel of canned fruit to the Orphans Home”; and July 17, 1941: 35 garments were donated to the Orphans Home) and arranged at least some of the church property upkeep (June 20, 1940: “It was voted to pay Mr. King 50 cents each time he mowed the grass . . . There was also a discussion on securing a janitor for the church . . .”) Some late 1940s CWF notes talk about giving money for the “gas heating system”.

Minutes of the Oct 17, 1940 meeting:

*The Council met with Miss Marian Duncan and finished the pansy quilt. Elsa Scruggs led the devotional meeting and the missionary program. There were several interesting talks given from articles in the World Call. At the business session Elsa Scruggs was voted substitute president until Clara can take over again. It was voted to continue sending the same as last year to State and United Missions. It was also voted to send \$7.50 to Orphans Home this year instead of the usual Thanksgiving barrel of fruit. Besides the 10 members present there were 6 visitors Mrs. Vernon Shouse, Mrs. E. A. McCray, Mrs. Albert Bergman, Mrs. Dr. Getz, Mrs. G. McCubbin, and Barbara Baker. Dues collected: 50 cents.*

Minutes of the July 21, 1949, meeting:

*The regular meeting of the Millersburg Christian Council was held on July 21, 1949, at the home of Mrs. Walter Willing. Ten members and five visitors were present. The president opened the meeting with a song, “Yield not to Temptation”. She then read an article on “Talents”. Roll call was answered as usual by a verse of scripture. Discussion of the clothes project which was delayed because of the joint meeting at Mrs. Tenney’s, was held. Mrs. Walker invited all interested to meet with her the evening of July 26, to pack the box. It was decided the package again be sent to Hazel Green Academy, Kentucky.*

*Mrs. Walker made motion that sandwiches, pie, and cold drinks be served at Rovira Allen’s sale Aug 4. Motion carried. Details were left with the regular committee for sale dinners, Mrs. Walker, Mrs. Reuben Fisher, and Mrs. Cyril Wilkerson. After taking the offering, which totaled \$1.60, Mrs. Baumgartner turned the meeting over to the program leader, Mrs. N Allen.*

*The program began with a song, “What a Friend”, led by Mrs. Raldo Haden. Mrs. Vesta Baker read the scripture and Mrs. R. W. Scruggs assisted with the devotional. Articles from World Call were given by the following: Mrs. Nelson Baker, Women in American Church Life. Mrs. Myron Tenney, Lesson Christian Living and the Church and Youth. Mrs. Charles Walker, Global Facts. Miss Marion Duncan, Christian Prospects in China. A news item, by Mrs. Cyril Wilkerson about Dr. Albert Schweitzer. A connect on questions and answers from World Call. The next regular meeting to be held at Mrs. Rovira Allen’s was announced by Mrs. Baumgartner. The council benediction dismissed the meeting.*

*Wilma Allen, Sec.*

Shortly before his death in 1950, Sydney Loyd, a member of the Methodist Church, presented Mrs. Kitty Scruggs, church treasurer at that time, with a check for \$500, a gift in memory of his long-time friend and brother-in-law, Jefferson Lee Morris, a member of the Christian Church. Spurred by this memorial gift, members of the Christian Church added to it (for example, by hosting a mutton supper fund raiser) and in 1952 used the money to build a

fellowship hall and kitchen. An article in the Fulton newspaper from December 15, 1952, says that an estimated 175 persons attended Homecoming services to participate in the dedication of the new Loyd-Morris Fellowship room, completed in June, with Rev. Daniel Craig, pastor (since 1950), presiding. The new addition had a knotty pine paneled kitchen and dining room, typical of the 1950s. At that time, Douglas McClellan was superintendent of the Sunday school; Mrs. Reuben Fisher was president of CWF. At the dedication ceremony, Jerry G. Baker was honored for being the oldest current member (in years of membership), Mr. and Mrs. Harris Wilkerson were the oldest couple, and Mrs. Morris (Annie Kennett) Truitt of Hollywood CA was the member who traveled the greatest distance for the homecoming and dedication celebration. In preparation for this "homecoming celebration", the ladies of the CWF put new wallpaper in the church, upholstered chairs, and sanded the wood floors. CWF also purchased Venetian blinds for the new fellowship hall and dishes and stainless steelware.



*Sidney Loyd*



*Jefferson Morris*



*Millersburg Christian Church after addition of fellowship hall (on the left).*





*The 1953 wedding of Earl and Pat Landrum in the new fellowship hall, the knotty pine paneling visible in the background.*

In April 1952, CWF bought a new Bible for the church. We believe it is the one that is still sometimes used on the pulpit. That Bible has a 1952 print date and a dedication plaque inside the front cover.

An October 17-23, 1954 revival meeting added 17 new members to the church. Rev. Wade Scott from Lathrop MO presided.

In 1955, the Millersburg Christian Church voted to join a pastoral unity with three other churches sharing one pastor, each church having services twice a month. The other churches were New Bloomfield, Hams Prairie, and Dixie. Pastor Rev. Ralph Taylor served the unity.

Note that MCC always had Sunday School each week, even during periods when preaching didn't happen each week.

### ***Fifty Years Ago: 1958***

We tried to find out what was going on at Millersburg Christian Church exactly fifty years ago (1958), and came up with this information:

Since Millersburg Christian Church was a part of a “pastoral unity” at that time, the church made a monthly contribution of \$70.84 to pastoral compensation: \$58.34 for salary and \$12.50 for rent. Other regular expenditures included mowing (Joe Ed McCray getting \$4 each time he mowed) and cleaning (Iona Atkins getting roughly \$10 per month). O. H. Wilkerson received \$33 for firing up the stoves, one dollar each time he performed that task; he donated \$25 of that money back to the church. State Farm Mutual Tornado Insurance cost \$16.20 that year, and fire insurance cost \$28.35. Rev. Wayne Parke received a \$25 Christmas gift that year. Also, in 1958 there was some guttering work (\$79.85 to Kimball’s Sheet Metal for the materials) and L. G. Calvert dug and walled a well (\$125, plus \$56.35 to Columbia Brick and Tile for materials). In August, the church bought \$107 worth of mutton from Hagan’s Market for a fund-raising mutton supper, and the church netted \$324.98 on that event.

Another interesting entry in the records for 1958 shows that the church paid Rueben Fisher \$45 for “combining” and received \$206.76 from MFA for wheat. Current oldtimers at the church have a recollection of a fire that year destroying a local farmer’s barn and combine. He donated his wheat crop that year to the two local churches (Millersburg Christian Church and Millersburg Baptist Church) if they would pay for the combining. Millersburg Christian Church’s share of the profits was enough to pay the church’s share of the pastoral compensation for a couple of months.

A choir was organized in October 1958 with Clarence Kennett leading the music.

Curiously, although 1958 would have been exactly 100 years following incorporation, we cannot find anything about a centennial celebration during that year.

In 1959, Millersburg withdrew from the pastoral unity and formed a new unity with Central Christian Church. A student from the Missouri School of Religion, Rev. Wayne Parke, served followed by Rev. Stanley Williams. Bookkeeping notes indicate that in 1959 around \$1500 was pledged from members toward a new kitchen.

A note on the July 1, 1960 – June 30, 1961 Christian Women’s Fellowship annual report says: “We have just completed remodeling of our church” [signed by Mrs. G. P. McCubbin]. At this time, the entrance to the church closest to the highway may have been “walled in” to make an additional Sunday School classroom area.

We have heard rumors of a time capsule created by the youth of the church sometime in the early 1960s and buried under the outside sign (see Virginia Williams’ memories in the Appendix), but no one now seems to remember where it might be.

In 1964 new seats for sanctuary (and they are still the pews currently in use) were purchased from a church in Columbia.

Rev. Harold Reisch led a revival in 1965. Rev. Reisch returned in 2001 to serve as interim pastor of Millersburg Christian Church for several months.

In 1967, an annex was added to the fellowship hall which included bathrooms and a kitchen. And it was at this time that the church first got running water. Prior to this time, there was a cistern from which water could be drawn (and boiled) when needed for dinners or other fellowship events. Outhouses were located to the west of the church until this time.



*Millersburg Christian Church, photos outside and inside at the time of the last service before construction began on the new sanctuary in 1976. See the Appendix for a key to all of the people in this photo.*

In 1968 Millersburg Christian Church adopted a constitution and by-laws. In Nov 1969 the church voted to enclose the front porch. Millersburg Christian Church sponsored a week-long revival in August of 1970. In 1971, the unity with Central Christian Church dissolved.



In 1973, while the Rev. Dale Angel was serving Millersburg Christian Church, some men of the congregation crawled under the sanctuary to try to determine why one part of the floor seemed to be sinking. They discovered that the well over 100-year-old log foundation was rotting. After some discussion and debate, the congregation voted to build a new sanctuary. Peggy Rose, church treasurer from 1964 to 1989 (and still an active member of the congregation in 2008) recalls thinking that this project reeked of foolishness, as the church had only a few dollars in its bank account. But all the members of the church, as well as friends from the Millersburg community, pitched in to do what needed to be done.

#### Chronology of building of new (current) sanctuary:<sup>71</sup>

- Sept. 1973 – first congregational meeting to discuss plans for the new sanctuary
- Dec. 1973 – consultation with Mr. Wayne Doolen, Board of Church Extension
- Jan. 1974 – Study and Planning Committee appointed
- Sept. 1974 – architect Gordon Thompson employed
- Jan. 1975 – Preliminary plans sent to Indianapolis
- June 1975 – construction drawings completed
- July 1975 – bids for construction
- Sept. 1975 – loan application filed with Board of Church Extension
- Feb. 29, 1976 – last service in old sanctuary; 116 people signed the register that morning (and perhaps a few more were in attendance that did not sign); a dinner and dedication followed the service; newspaper photos show members carrying out all the things that needed to be saved.
- April 1976 – ground breaking for the new sanctuary
- Nov. 28, 1976 – first service in the new sanctuary; Rev. James Turner preaching
- April 10, 1977 – the first baptisms in the new church – Patty Ann McCray, Jessica Culimore, Bryan Milner
- June 5, 1977 – dedication of new sanctuary

<sup>71</sup> See newspaper articles: Fulton Sun-Gazette, Nov. 1976, Columbia Daily Tribune, 2/28/76. Fulton Sun-Gazette, 3/1/76, Fulton Sun-Gazette, 4/12/76, Kingdom Daily News, 2/27/76.





*After the last service in the old sanctuary, February 29, 1976, members carried out all of the Bibles, hymnals, pews, and other items for transport to Millers Creek Methodist church where they would be stored and/or used until the completion of the new sanctuary.*



*The above 4 pictures are of the demolition (begun March 6, 1976) of the Millersburg Christian Church sanctuary.*



The demolition of the old sanctuary and construction of the new sanctuary involved some property issues clarifications and transactions. As detailed in the original plat of Millersburg, the driveway into the parking lot was actually a street and the drive around the back of the church to the secondary exit (also a street) was an alleyway. These issues were clarified, including clear ownership of the entry to the parking lot and transfer to the church of lot #4 of the block (the Mitchell Stephens lot with an old house that adjoined the church property on the northwest).



During this time, in 1974, the congregation also began having services each Sunday rather than twice a month, with the pastor (Rev. Dale Angel) receiving about \$4500 annual salary. Also during this time, a revival was held October 5 through 11, 1974. At the last service of the revival, on Saturday the 11<sup>th</sup>, the Woodhaven Bell Choir played, Rev. Carl Smith, Director of Wood-haven Learning Center was the evangelist, and Clarence Kennett led songs with Mrs. Charley Fisher playing the piano. Each evening service had special music and a children's sermon. The theme for the revival was "A New Experience on an Old Road", and a fellowship hour followed each service. This was the last revival in the old church building.<sup>72</sup>



*Miller's Creek Methodist Church.*

From March through November of 1976, while the new sanctuary was under construction, the congregation met at the Miller's Creek Methodist Church building, about 3 miles south of Millersburg, near where the original Millers from Kentucky had established a community. That Methodist congregation, which originated at the same time as the Christian Church around 1819, had disbanded but the building was still serviceable. That building has since collapsed.

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<sup>72</sup> Fulton Sun-Gazette, October 8, 1975.



By June of 1977, when the new sanctuary was dedicated, the Millersburg Christian Church had achieved national denominational attention and acclaim. Under the leadership of Lawrence Forsee, the President of the Board of Directors, and the pastors, Revs. Dale Angel and James Turner, the new sanctuary, classrooms, and fellowship hall were built at a cost of over \$78,000. This involved the effort of every member of the congregation in design, fund-raising, and other activities, with the twin themes of “United We Stand” and

“Let’s Move Ahead”. The roots of the past are on display each Sunday in the new sanctuary: under the direction of Ed Bright and utilizing the woodworking skills of Clarence Kennett and Dick Baker, a wooden cross was made from two solid oak roof supports from the original church sanctuary.

Fund-raisers included old-fashioned country bazaars, ice-cream socials, mutton roasts, cutting firewood (current member Ken Bright remembers spending many weekends cutting cord after cord of firewood to sell), etc.

One interesting document details the construction of a special table lamp made of 20 different woods sold at one of the fundraisers. (This is just an example of the sort of effort individuals made in order to pay for the construction of the new sanctuary):

1. Center of lamp made from a center leg of an old grand piano.
2. Black walnut from a building built by John W. Curry’s grandfather with slave labor in the early days when we had no sawmills. Boards were split out, hewed on both sides, and hand planed.
3. Hondurs from South America. (?)
4. Hickory from part of a tooth of an old-time bull rake.<sup>73</sup>
5. Walnut out of an old table originally owned by Thomas Fisher, an early settler of Callaway County.
6. Wild cherry from a table taken in on a debt transaction.



<sup>73</sup> A *bull rake* was, in the old days, a machine used to gather mown hay to bring to the stackers.

7. Native black walnut.
8. Native white oak.
9. Black walnut from an ox cart box that rolled from Alexandria, Virginia, to Callaway County in 1843.
10. Local sugar maple.
11. White oak from a tree grown and made into barn wood in the Millersburg community, on a farm owned by the Jim Carr family, then by Clarence and Leona Kennett.
12. Black walnut, a part of the railing around the jury box of the old courthouse.
13. Green poplar, a part of an old pool table belonging to the Dorese family, who had the first liquor store in Callaway County.
14. Local wild cherry.
15. Black walnut from a stair railing out of the old jail house in Fulton.
16. Native white ash.
17. Red cedar from the under structure of an old building located across the street from the Kroger store (Fulton).
18. Bow-dock, or hedge, such as we used to build old time hedge fences (Osage orange).
19. Native red cedar.
20. All of the above mounted in and on a piece of one of the original center posts in the Millersburg Christian Church, which was built in 1857, and which is now being replaced by a new church located on the same building spot.

Mr. John Lawson made this lamp and donated it to the Millersburg Christian Church Bazaar. Several members of the church pooled money to purchase this lamp at via a silent auction, and the lamp remains in the church to this day.

From the dedication of the new sanctuary program, June 5, 1977: “The sanctuary we dedicate today contains approximately 2600 square feet of ground floor space, with a full basement and is connected to a pre-existing fellowship hall. The sanctuary seats about 120 people. The pulpit and choir is lighted with a combination of from one to 24 different lights. The baptistery is centered behind the “stage”, with dressing rooms and a hallway behind the pulpit and baptistery. The nursery is located above the foyer<sup>74</sup> with a sound system and a full view of the sanctuary through a pane of glass. The foyer, in addition to leading to the sanctuary, minister’s office, supply room, and fellowship hall, is designed to seat additional people when needed. The minister’s office is located on the front end of the connector that joins the sanctuary and fellowship hall. The outside wall of the office is plate glass and provides an excellent view of the surrounding landscape. The walk-in basement, when completed, will serve as the fellowship hall, Sunday School rooms, and other activities, with two restrooms behind a kitchen area. The entire building is heated electrically and the newer part is air-conditioned. The ‘A’ type construction of the sanctuary is modernistic in design with laminated beams and decking.”

Following completion of the sanctuary, the full basement still needed to be finished. This took another several months and resulted in two bathrooms, a kitchen, storage closets (one large enough to be used as a Sunday School classroom, and a fellowship hall with accordion partitions that could section off three areas for classrooms or meeting space.

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<sup>74</sup> The nursery is now located in the area formerly occupied by the pastor’s office and this upstairs area can be used for a classroom or youth group meeting.

Dolores Thielbar Tennenbaum has provided the following information about another fund raiser during this time period, and one that may be unique to our church:

“My parents, Russell and Grace Thielbar, moved to Callaway County in 1961. Wayne and Marie Latty were their nearest neighbors and Marie invited them to Millersburg Christian Church. Dad did not seem to need to attend church, but it was very important to my mother and she attended there until the end of her life in 1988.

“One of her big worries was how the membership could pay for a new building. Being a victim of the ‘Great Depression’ when it was hard to put food on the table and shoes on the feet of one’s children, she thought it was an overwhelming task. However, she joined the membership in fund raisers and everyone worked hard.

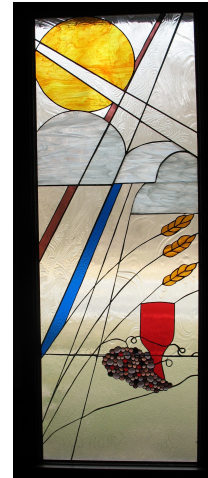
“Mom’s lucky break came via my son-in-law who worked for the Miss Elaine lingerie company. Their seconds that could not go to the stores were being sold in bales of recycled cloth. Harvey saw possibilities, so he brought boxes full of seconds to my mother for her to use as she saw fit. She fixed damages, sewed open seams, and repaired wherever necessary, and offered the gowns, negligees, and robes at \$3.00 each. They sold like hot cakes and every penny went to the church. This lasted a few years until the manufacturers discovered that they could sell seconds at outlet stores near their factories. The source dried up but it was a good fund raiser while it lasted.”

In the early 1980’s some Millersburg families gathered to organize a parent cooperative preschool for children ages three to five. Several families of Millersburg Christian Church were “charter” members of what became Millersburg Preschool, Inc. (“A Joy Place”) in 1984. The parents hired Dr. Sherri Griffin (a.k.a. Miss Sherri) as the instructor for the preschool, and she continues in that capacity today, nearly 25 years later. The preschool typically meets Tuesday and Thursday mornings with parents helping in the “classroom”. The cooperative added the Millersburg Alumni School a few years later to provide kindergarten and early elementary school age graduates of Millersburg Preschool an opportunity to come together to socialize and learn about specific, child-selected topics. The alumni school meets for 6 weeks during the summer on Tuesday and Thursday afternoons, and weekly on Thursday evenings during the school year.

The preschool benefits from Miss Sherri’s affiliation with Central Methodist University in Fayette MO where she is a professor, teaching graduate and undergraduate courses, supervising student teachers, and serving as an advisor. Under Miss Sherri’s direction, Millersburg Preschool, Inc. is the only preschool in Callaway County that meets the standards to qualify for Accreditation for Early Childhood Education.

A committee consisting of Marilyn and Dennis Bettenhausen, Brenda and Danny Rose, Vicki Fritz, and Mike Bethel completed the design of an outside play-structure that was built in 1984-1985. Donations from CWF and the Turley and Walker memorials covered the costs of this structure, which is still in use today.





The stained glass window over the main entrance to the church was added in 1986. Stained glass windows on the road side of the church were added in 2007. The latter were designed and made by Susan Kay Berkeley of Sassafra Moon World Gifts, Hallsville MO, daughter of Rev. Harold Reisch (who, along with his wife Bess, provided the funding) and sister-in-law of then MCC pastor Fred Erickson.



In 1986, local brick layer and house builder Mike Duenow built an outside sign to replace the old wooden one. It included an old school bell (found by Clarence Kennett) that is rung at the beginning of services.



*Sign during the 1970s.*



*New sign built in 1986.*

Discovery of termite damage in the spring of 1997 prompted remodeling of the old fellowship hall (the structure added to the old sanctuary in 1952). We held many meetings to determine the best way to remodel the area and decided on a meeting area, pastor's office, and new handicap accessible restrooms. We hired Architect Daniel Karlov to design the project, and Glidewell Construction Company, Columbia, did the work at a cost of about \$80,000, and included a new sewer and leachfield, handicap accessible restrooms, and new stairs. This work was paid for by pledges from members and friends of the congregation, and generous contributions from the Lois Fisher and Ida Adair estates allowed us to borrow only \$20,000 from the Christian Church Board of Church Extension (BCE). Fund raisers included an auction; soup/chili supper; Christmas tree, pecan, and cookbook sales; and hymnal angels. This work was completed by summer of 2001 and interim pastor Rev. Bob Green led the dedication ceremony on October 7, 2001. The loan from BCE was paid off in less than three years.





### Chronology of remodeling of the old fellowship hall:

Spring 1997: discovery of the termite damage in the southwest corner of the old fellowship hall, an area used by the Millersburg Preschool and used by MCC for preschool Sunday School classes.

Spring 1997 – January 2000: many, many planning committee meetings

January 2000: plans finally completed for the design of the renovation project

May 1, 2000: fund raising kick-off celebration

November 2000: entered into a design/build contract with Glidewell

December 4, 2000: remodeling began

Summer 2001: project completed

October 7, 2001: dedication celebration



People providing leadership for the project included Rita Adams, Ken Bright, Patty Eggleston, Nancy Giofre, Tina Mann, Barbara Moran, Joe Newberry, and Mary Tucker.

*Compare this photo to the one on page 31 with the knotty pine paneling.*

We were fortunate on September 30, 2000, to be a recipient of a Christian Church (Disciples of Christ) Northeast Area (Missouri) Miracle Day work project. A large group of people came from all over mid-Missouri to replace carpet, paint, and do other repair/ maintenance work around our church, as well as replacing the roof on the outside play structure.

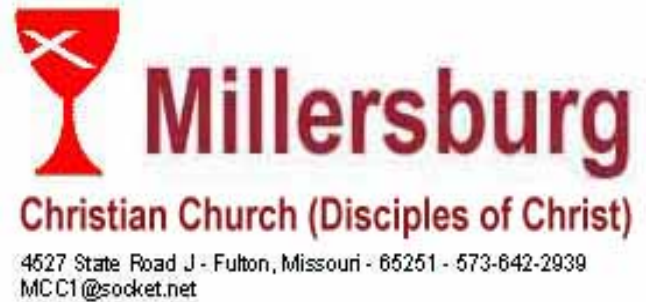


Our heating/cooling system, added when the new sanctuary was built in 1976, had been operating by the grace of God for several years, and in 2005 we finally had to replace it with a new HVAC system. This cost about \$16,000, and we were able to pay for it without borrowing any money. We had a variety of creative fund-raisers (Sara and Otmar Stephens letting us use their collectibles store for the weekend and keep all the sales money, Lynn and John Reynolds contributing the money from the sale of a used car, Art and Amanda Smith donating money from taking photos of members and friends, the Moran's Christmas tree sales, a Rita Adams hosted Cookie Lee Jewelry party, a pie auction, a donation from the Jean Bryant memorial, and a donation from the Millersburg Preschool) and pledges from members and friends of the church to pay for most of the expense.

Brenda and Peggy Rose have provided the following information about some of the items in the church:

- Clarence and Leona Kennett donated the piano in the sanctuary
- Martha Fisher donated the organ when the new sanctuary was built (there was no organ in the old church)
- the current pews were bought in the 60s from another church which was getting new pews; these pews were stored during construction of the new sanctuary; cushions were added to these pews in around 1990
- the communion table and chairs have been there "forever", but were refinished when the new pews were purchased
- the pulpit came from the Millers Creek Methodist Church (and our old pulpit went to a church in Auxvasse)
- the library table in the narthex was donated by Leona Kennett (and refinished by Clarence Kennett) when the new sanctuary was built
- the flags on either side of the communion table were a gift in memory of Reuben Fisher
- the cross over the baptismal and the clock in the sanctuary were gifts in memory of Nelson Baker
- the glass fronted bookcase in the mezzanine area came from Irene Crockett
- the communionware were a gift in honor of George and Floy Mae Bright
- a lighted picture of Jesus surrounded by children from the Turley memorial

Any individual thing by itself may be unimportant. But collectively, these things show how a small country church gets by: members make significant contributions of elements of worship, and we don't always have to have brand new stuff: we can use things (like the pews) that someone else was going to get rid of.



## Who We Are Today

In trying to prepare this chapter, we began with the premise “What will people 50 years from now want to know about us?” Who are we in 2008?

A lot of current information about Millersburg Christian Church can be found in parts of the Appendices. However, in general, after 150 years, we are still a small country church: as of 2008, we have about 50-60 active members, and our annual church budget is around \$50,000, most of which goes to administrative expenses (e.g., pastoral compensation) and building upkeep. We don’t owe anybody any money, i.e., our property is entirely paid for (of course, we’ve owned it since 1857, which is plenty of time to pay off the mortgage), and we commit 12% of our offerings to mission and outreach work, plus there are numerous collections for special causes and other mission projects.

The governing body of the church is the Board of Directors, currently made up of six Elders and eighteen Diaconate (when all the positions are filled). Six functional committees attend to different aspects of church life: (in alphabetical order, not necessarily order of importance) Christian Education, Membership and Evangelism, Missions and Outreach, Property, Stewardship and Finance, and Worship. In addition, a Pastoral Relations Committee meets with the pastor regularly to discuss concerns of both the congregation and the pastor about things going on in the church. Sometimes special committees are organized to deal with specific things, such as a Pastoral Search Committee and the committee that is putting together this history of the church for the Sesquicentennial and planning for the celebration in August 2008.

We’ve always been mission oriented. In the last 20 years we have served monthly at soup kitchens in both Fulton and Columbia, participated in the Festival of Sharing, donated 10-12% of our pledges/offerings to mission efforts, and had members/pastors participate in mission trips to the Congo and Latin America.

We have been fortunate over the years to have had as members or friends many accomplished musicians who regularly share their talents. Currently, we have the J.O.Y. (“Just Older Youth” – for those from 9 to 90) choir singing special music every other Sunday (ably directed by Amanda Smith), and excellent piano players accompanying the choir and playing hymns each week. Carolyn Bethel retired last year after contributing her talents as a piano player



for 26 years. Beth Haas and Barbara Moran currently provide piano (and occasionally organ) music during worship.

The church serves as a meeting place and community resource for a variety of organizations. In addition to the Millersburg Preschool, Inc., which has met at the church since 1984, the Millers Creek Extension club, Cub Scouts, Campfire Boys and Girls, exercise classes, and others have used the facilities for meetings. Occasionally when the community has some general concern (such as proposals for a large hog farm operation, land farm, or the building of an international race track near the interstate exit), the church is used for meetings. The church has served as the polling place for Bourbon Township since the Millersburg School closed in the fall of 1979. We hosted annual Red Cross Blood Drives from 1984 through 1993.

We send care packages to our college students just before spring semester finals and to people serving in the military. In addition to our other mission and outreach efforts, we contribute money to all sorts of special events, from Hurricane Katrina relief to helping defray costs of heart surgery for the granddaughter of a long-time member.

More information about what we do as a church has been cobbled together from our last annual report (2007):

- We produce a monthly newsletter that goes to about 200 members and friends.
- We have a variety of fellowship and other special events:
  - March 17 – potluck dinner and white elephant bingo
  - March 18 – dedication of stained glass windows
  - April 1 – Palm Sunday luncheon and Easter egg hunt
  - April 8 – Easter sunrise service, following which the men of the church cooked and served breakfast
  - April 14 and October 13 – trash pick-up along our adopted section of highway (which we have been doing for about 20 years)
  - April 21 – we put together care packages for the college and professional students to help them through final exams (something else we have doing for about 20 years)
  - May 20 – special music Sunday where the choir sings their favorite anthems from the previous year, and the congregation chooses their favorite hymns to sing
  - August 11 – potluck supper and pie auction
  - And other events associated with missions, youth, and Christian education
- Our mission efforts in 2007 included:
  - February – received a special offering for Week of Compassion (which goes to support the work of Church World Service)
  - March – our first quarter local outreach projects were the Central Missouri Community Action and Rainbow House
  - April – received a special Easter offering for the Disciples Mission Fund
  - June – our second quarter local outreach projects were Kingdom Respite Care and Hospice and Haven House; also in June, we began collecting items for “Backpacks of Love” to take to the Festival of Sharing in October
  - September – our third quarter local outreach projects were the Adult Day Care Connection and Missouri Center for Rural Ministry; we also received a special

reconciliation offering; in addition, two of our members (Jeff and Barbara Moran) were members of a Methodist Volunteers in Mission trip to Quito, Ecuador, where they helped in construction of a ecumenical church in an impoverished area of the city; finally, also in September, MCC participated in the CROP Walk to raise money for Church World Service; we also had a special evening focusing on mission efforts, including presentations on Rev. Fred Erickson's trip to the Congo and the Morans' trip to Ecuador.

- October - When Pastor Fred Erickson retired in October, MCC collected \$600 from members and friends to donate to DARF/UCAN (Disciples Amateur Radio Fellowship/United Church Amateur Network<sup>75</sup>), an organization of which Fred is a member and with which he has made two trips to the Congo to set up communications networks for rural communities; we also took several Backpacks of Love to the Festival of Sharing.

- November – received a special Thanksgiving offering which goes to the Disciples Mission Fund; we collected Thanksgiving food for two needy area families

- December – received a special Christmas offering sent to support programs of the Northeast Area and Mid-America Region of the Christian Church (Disciples of Christ); we adopted a needy family of five and provided clothing, gifts, and food; one of our members (Amiria Harper-Rose) traveled with a Volunteers in Mission group to Belize between Christmas and Epiphany and worked with local youth; and our fourth quarter local outreach program was SERVE

- Year round mission collections include food for the SERVE food pantry; serving at Loaves and Fishes in Columbia and the Fulton Soup Kitchen in Fulton; receipts from two local grocery stores which pay back 1% of the purchases (money which we send on to Callaway Action Network ); glasses for the Lion's Eye Bank.

- In total, the monetary value of all these mission efforts was well over \$10,000.

And how do we count the lives that we may have affected?

- Sunday School/Christian Education – we offer classes for preschoolers, kindergarten through third grade, upper elementary, middle school, high school, and adults each Sunday morning

- We have monthly Youth Group (Grades 3 through 12) activities led by adults including Jeff and Barbara Moran, Lisa Bright, and Terri Collins; activities for 2007 included:

- January – pizza, games, and planning for the year

- February – a fund-raiser meal of pit-roasted pork, baked beans, slaw, etc.

- March – Barbara Moran took two youth to the Chi Rho retreat in Columbia

- April – met to plan the youth led laity service (which happened in May); we also toured Rainbow House in Columbia and the youth used some of their February fund-raiser money to purchase swimsuits for Rainbow House as the director there had said that swimsuits was one of their urgent needs.

- May – youth led a church service

- August – youth met at the Moran's for a picnic and various water activities

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<sup>75</sup> See <http://www.markwarmack.com/2c4m/Trip%20aids%20Congo.pdf> for an example of the sort of work this organization does, including a photo of Rev. Erickson.

- October – we took two youth and the Backpacks of Love to the Festival of Sharing where the youth participated in worship and various service projects.
- November – the youth hiked around Little Dixie Lake and had a picnic.
- December – for many years we have had a Christmas program, usually performed primarily by the youth of the congregation; it is a different pageant each year, but typically involves a lot of singing, acting, creation of a nativity scene, and a candlelight closing.
- Christian Women’s Fellowship meets monthly including:
  - January – “Oh the possibilities” program and salad supper (keep track of your joys)
  - February – Movie (“An Inconvenient Truth”), discussion, and salad supper
  - March – Benefits of Tai Chi and salad supper
  - May – Made mosaic stepping stones and salad supper
  - September – planning meeting and salad supper
  - October – tour of SERVE and pizza
  - December – the annual cookie exchange
- Since Pastor Fred Erickson retired in October, we initiated the process of searching for a permanent pastor. We were glad to call Rev. Barbara Gulick as our interim minister and guide through that search process!

Of course, most of these activities continue through the 2008 calendar year and hopefully far into the future; we just won’t have the 2008 annual report until January 2009.

*May this summary of our history highlight the many blessings that have occurred at Millersburg Christian Church and serve to remind us of our heritage. God’s works surround us. Here’s to the next 150 years!*

## Appendices



## **The Chalice and Cross of the Christian Church (Disciples of Christ):<sup>76</sup>**

The chalice and St. Andrew's Cross, symbol of the Christian Church (Disciples of Christ) adopted by the church's 1971 General Assembly, is a registered trademark with the United States Patent Office. It is in the interest of the church to use the symbol with dignity and propriety to maintain the respect due an identifying mark of an institution.

The chalice points to the centrality of the Lord's Supper in the life and worship of the Disciples. The Cross of St. Andrew, national cross of Scotland, focuses attention on the Presbyterian roots of the Disciples. St. Andrew has been identified with the laity and with evangelism, both of which have been prominent Disciples' emphases. The color red signifies vitality, spirit and sacrifice.

Recommendations for appropriate use:

- Maintain proportions and style;
- Use in an upright position for artistic integrity and maintenance of the St. Andrew's Cross;
- Deep red, PMS 185 (Pantone system), is the preferred color.

Appropriate use should focus on the unity of the Disciples of Christ and pride in identification with that body. The symbol shall not be used as an endorsement by groups outside the denomination.

See <http://www.disciples.org/CM/chalice.htm> for more information.

## **LAST WILL AND TESTAMENT OF SPRINGFIELD PRESBYTERY.**

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<sup>76</sup> The chalice here should be deep red (PMS 185, as described above). It is black here because of the printing in black and white.



FOR where a testament is, there must of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all, while the testator liveth. Thou fool, that which thou sowest is not quickened except it die. Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifies the removing of those things that are shaken as of things that are made, that those things which can not be shaken may remain.--SCRIPTURE. [19]

## Last Will and Testament, &c.

THE PRESBYTERY OF SPRINGFIELD, sitting at Caneridge, in the county of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily, and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die and considering that the life of every such body is very uncertain, do make and ordain this our Last Will and Testament, in manner and form following.

*Imprimis.* We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one body, and one spirit, even as we are called in one hope of our calling.

*Item.* We will, that our name of distinction, with its *Reverend* title, be forgotten, that there be but one Lord over God's heritage, and his name one.

*Item.* We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that, the people may have free course to the Bible, and adopt *the law of the spirit of life in Christ Jesus*.

*Item.* We will, that candidates for the Gospel ministry henceforth study the holy scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, *with the Holy Ghost sent down from heaven*, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take *this honor to himself, but he that is called of God, as was Aaron*. [21]

*Item.* We will, that the church of Christ assume her native right of internal government--try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will that the church of Christ look up to the Lord of the harvest to send forth labourers into his harvest; and that she resume her primitive right of trying those *who say they are Apostles, and are not*.

*Item.* We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free will offering without written *call* or *subscription*--admit members--remove offences; and never henceforth *delegate* her right of government to any man or set of men whatever.

*Item.* We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose: for it is better to enter into life having one book, than having many to be cast into hell.

*Item.* We will, that preachers and people, cultivate a spirit of mutual forbearance, pray more and dispute less; and while they behold the signs of the times, look up and confidently expect that redemption draweth nigh.

*Item.* We will, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and wot not what is now become of it, betake themselves to the rock of ages, and follow Jesus for the future.

*Item.* We will, that the Synod of Kentucky examine every member, who may be *suspected* of having departed from the Confession of Faith, and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of Gospel liberty. [22]

*Item.* We will, that Ja-----, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy *partyism*--We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not.

*Item.* Finally we will, that all our *sister bodies*, read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

Springfield Presbytery, } (L. S.)  
June 28th, 1804. }

ROBERT MARSHALL,  
JOHN DUNLAVY,  
RICHARD M'NEMAR,  
B. W. STONE,  
JOHN THOMPSON,  
DAVID PURVIANCE, } *Witnesses.*

*THE END* \_\_\_\_\_

The text of Thomas Campbell's 1809 *Declaration and Address*, another document central to the development of the Christian Church (Disciples of Christ), will not be reproduced here as it would double the length of this already lengthy book. However, hardy readers may find that document at [http://www.newantiochcoc.org/declaration\\_and\\_address.htm](http://www.newantiochcoc.org/declaration_and_address.htm) and other Web sites.

### **Famous “Disciples”:**

James Beauchamp "Champ" Clark, 1850-1921, U.S. Representative from Missouri; he served as Speaker of the House of Representatives, as well as Minority Leader when Republicans had control of the chamber; in 1912 he sought the Democratic Party's nomination for the Presidency but narrowly lost to Woodrow Wilson.

James Garfield, 1831-1881, 29<sup>th</sup> president of the United States. Born in Ohio, he attended Hiram College and later taught classical languages there before deciding the academic life was not for him. He passed the Ohio bar and entered politics just before the Civil War. He served 8 terms in the US House of Representatives, and then was elected President in 1880. He was assassinated 6 months after taking the oath of that office.

David Lloyd George, 1863-1945, Prime Minister of England, 1916-1922.

W. H. Hoover, 1849-1932, founder of the Hoover Company (vacuum sweepers) and ordained minister of Community Christian Church, North Canton, Ohio.

Lyndon Johnson, 1908-1973, Senate majority leader and 37<sup>th</sup> president of the United States.

Jim Jones (well, maybe we don't want to claim him)

Joseph R. Lamar, 1857-1916, U.S. Supreme Court justice

James C. McReynolds, 1862-1946, U.S. Supreme Court justice.

Thomas Hunt Morgan (winner of Nobel Prize in Physiology, 1933); 1866-1945; born in Lexington, Kentucky, he came from a long line of southern aristocracy: one of his great-grandfathers, John Wesley Hunt, was the first millionaire west of the Allegheny Mountains; another great-grandfather was Francis Scott Key, author of the lyrics for *The Star Spangled Banner*; and uncle, John Hunt Morgan, was a general and hero in the Confederate army during the Civil War. After earning a Ph.D. at Johns Hopkins University in 1895, Morgan became one of the rediscoverers of Mendel's earlier work on inheritance and he went on to show that chromosomes carried the inheritable material, for which he won the Nobel Prize.

John Muir, 1838-1914, conservationist and founder of Sierra Club.

Carrie Nation, 1846-1911, temperance reformer.

Ronald Reagan, 1911-2004, actor, governor of California, and 40<sup>th</sup> president of the United States.

Colonel Harlan David Sanders, 1890-1980, founder of Kentucky Fried Chicken.

Ike Skelton, 1931-present, U.S. Representative (D) from Missouri's 4th District (1977 - present)

Lew Wallace, 1827-1905, Civil War general and author of *Ben-Hur*.

Harold Bell Wright, 1872-1944 (author of *The Shepherd of the Hills* and other popular early 20<sup>th</sup> century novels). In his autobiographical work, *To My Sons*,<sup>77</sup> Wright says that he spent much of his early adulthood as a drifter, working at odd jobs, and seeing and participating in the worst parts of humanity. At one point he was working as a painter in a town in Ohio when a Disciples of Christ evangelist came to town and hired him to paint posters for advertising a revival and for the inside of the tent where the revival was to take place. Wright attended the revival meetings and was astonished “to learn that one might be a Christian without subscribing to the distinctive doctrines of any particular one of the many warring denominations. In other words, one might become a Christian without becoming a Methodist, a Baptist, a Congregationalist, a Presbyterian, or anything else.” Wright went on to attend Hiram College<sup>78</sup> for a short time, and a few years later became a preacher in a series of Christian Churches in Pierce City, Missouri, Pittsburgh, Kansas, Kansas City, and Lebanon, Missouri. When his health became so poor due to recurring tuberculosis that he could not carry on the work of a preacher, he turned to writing the moralistic novels for which he became so famous.

### **Archaeology:**

The original church site (circa 1819), about 3 miles south of Millersburg near a ford across Millers Creek, overlies a Native American site. Professor Ralph Rowlett, an archaeologist at the University of Missouri (now retired), has been leading digs at this site since 1995. According to Dr. Rowlett, settlers from Millersburg, Kentucky, built the structure in 1819 near the convenient ford. The archaeological dig revealed remains of a limestone foundation overlying an Indian village site dating to about 2,000 years ago (Middle Woodland-Hopewellian culture of the Iowa, Ohio, Illinois, and Missouri River valleys). Other finds include thousands of window glass fragments, a glass pitcher handle, a blown glass chalice, a bi-metal book hinge, fragments of Blue Willow pottery and early 19<sup>th</sup> century glazed ceramics, and an impacted lead musket ball. Indian stone tools recovered include hide scrapers, stone spikes for war clubs, and spear points.

### **THE PREHISTORIC HOPEWELLIAN INDIAN SETTLEMENT**

I. Stratigraphy: Village area partly underlies original church, but main center of it extends north of the original church.

A. Both components have good access to the Miller's Creek Ford

B. Indian site also extends south of Miller's Creek

II. Village remains include many large limestone blocks.

III. Artifacts:

A. Sources of Stone

1. Local flint and chert

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<sup>77</sup> Wright, Harold Bell. 1934. *To My Sons*. Harper and Brothers, Publishers.

<sup>78</sup> Hiram College was founded in Hiram OH in 1850 by Amos Sutton Hayden of the Disciples of Christ as the Western Reserve Eclectic Institute and rechartered under its current name in 1867. Early on, its primary focus was to train people for Christian ministry.



2. Exotic flint and chert

a. Imports

b. Glacially deposited flints

B. Flaked Stone artifacts.

1. Snyder spear heads
2. Dixon spiked club heads.
3. Snyder shaped drill tips
4. Borer tips
5. End scrapers (superficially similar to French gunflints
6. Side scrapers
7. Flake knives
8. Notches
9. Retouched flakes
10. Cores
11. Flaking debris

C. Polished stone tools

1. Axes
2. Polishers
3. Manuports

D. Shell artifacts

E. Pottery

F. Faunal remains.

G. Burial mounds close to church baptismal hole on Cedar Creek

IV. Summary: A village of the Mokane Group of the Missouri Valley Hopewellian

THE ORIGINAL MILLERSBURG CHRISTIAN CHURCH HOUSE ARCHAEOLOGY

I. The Setting

II. Foundations and Structure.

III. Roadway to ford.

IV. Artifacts

A. From construction of church

1. Iron forge
2. Nails
3. Other metal
4. Window glass accidents

B. From use of church

1. Repair nails
2. Glass
  - a. Window glass
  - b. Vessel glass
  - c. Goblet glass
3. Miscellaneous artifacts
4. Book cover
5. Euro-American Pottery
  - a. American made
  - b. Imported English pottery
6. Gunflints
  - a. French style
  - b. English style

C. Firearm projectiles

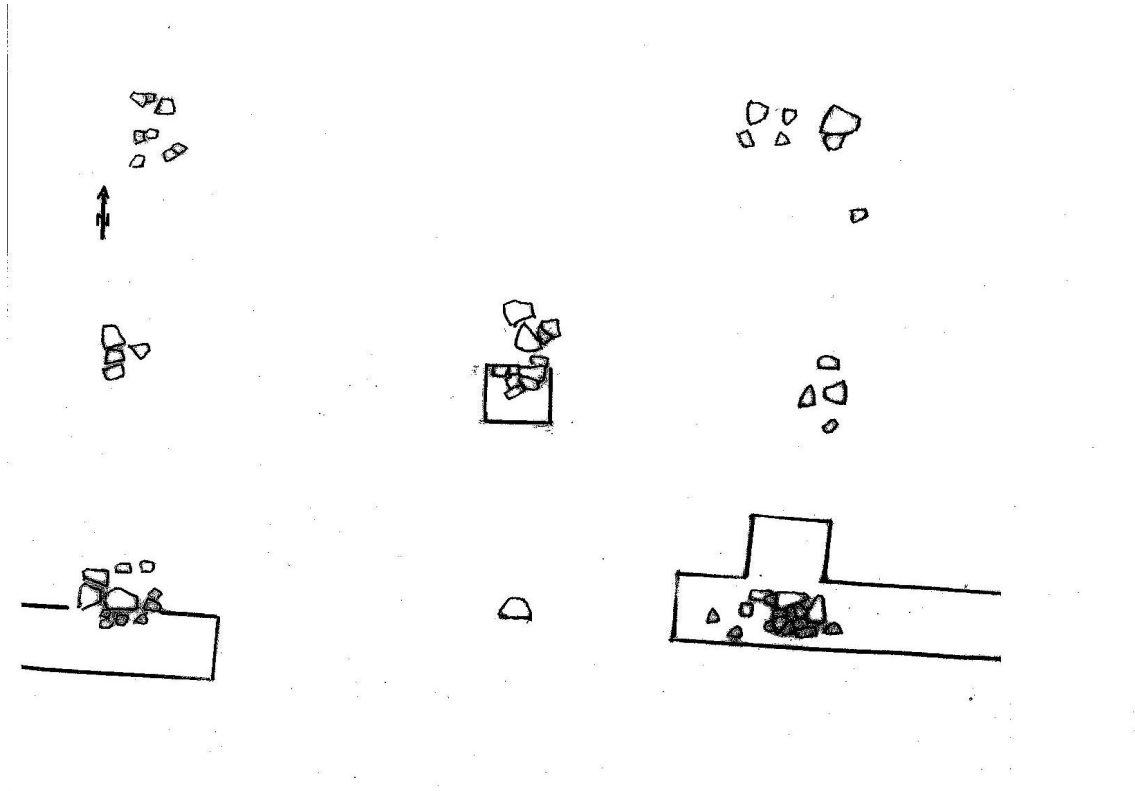
- D. Fuels - wood and coal
- E. Faunal remains
- V. Baptismal Hole
- VI. Cemetery
  - A. Euro-American burials
  - B. Afro-American burials
  - C. Probable attendance by both Euro-Americans and Afro-Americans
- VII. Historic Indians
  - A. Textual evidence--Kickapoo, Sauk-Fox, Shawnee, Wasage (=Osage)
  - B. Archaeological evidence?
- VII. Decommission of the Church house and move to downtown Millersburg (1840)(1857?)
- VIII. Battle of Miller Plantation
  - A. Textual evidence
  - B. Archaeological evidence
  - C. Reconstructions
  - D. Long term effects
- IX. Collapse of the Original Church House (this needs a lot of work—it looks like either an explosion or a vicious storm destroyed the building rather than a gradual collapse and fall down.)

When the idea of archaeological excavations of the original church site came up in the mid 1990s, Lawrence Forsee knew where the site was and guided Dr. Rowlett to it. Preliminary investigations indicated that the site partially overlay a Native American site (mostly to the north of the church structure).

The photos show some of the archaeological dig site and members of the original “church” archaeology team.



*Drawing depicting the location of foundation stones for the original church building (1819-1857). Sleeper beams probably went across these stone piles. "North" is the top of the page. The stones in the middle of the structure probably supported a stove and chimney. The entrance of most rural churches faced west (the left hand side of the page in this drawing). This building likely had a balcony for slaves, similar to Barton Stone's Cane Ridge Church. The heavy lines show areas of more extensive excavation.*



*Some Indian points found during the archaeology dig.*



*The baptismal hole on Cedar Creek during an underwater archaeology survey.*

## Original membership of Millersburg Christian Church:

A book in the church's safe deposit box, saying inside the front cover: "A Book for the Church of Christ at Millersburg, Callaway County, Missouri, Augt 22<sup>nd</sup> 1858", lists the following:

"We whose names are hereunto annexed, agree to unite together as a Church of Christ, hereby giving ourselves to one another and the Lord, & taking his word as the rule of our faith and practice. Done in the Christian meeting house in Millersburg, Callaway County, Missouri, this 22<sup>nd</sup> day of Augt. 1858.

### Members Names:

William M Baker	Nancy A Arthur	Martha Ann Price
John B Finley	James Collier	Julia F King
Isaac H Baker	Joseph J Collier	Elizabeth Jane Gillispie
Ann Baker	Hannah A Collier	Eliza C Stewart
William O Turley	Jessee M Vincent	Martha Ann Divers
Joel J Adcock	Jane Vincent	Catherine M Holliday
Elizh Ann Adcock	Mary Cruse	Jos H Pemberton
Mary Susan Adcock	Paulina Jane Cruse	Eliza Maddox
Abram L Adcock	Jno W Coons	Robert S Bruner
Joel M Adcock	Aquilla Divers	James M Howe
Robert Gillispie	Robert A Coons	Ann C Howe
Sophia Gillispie	Walter Bradley	G W McKim
Hubbard Williams	Mary E Bradley	Robert J McKim
Sarah W Williams	Irvine Barnes	George T Duncan
Alfred Williams	David Doyle	Mary Ann Phillips
Sarah Ann Williams	Berry Divers	Joann Ann McKim
Eliza Williams	Turley Cheatham	Nancy Duncan
John M Scott	Mary D Cheatham	Sarah Arthur
Dorothy Turley	Emily Cheatham	Eliza Jane Vivion
Francis F Turley	Martha Baker	Margaret Baker
Sarah D Turley	Sarah L Barnes	Lucretia Coons
Peter Fort	Martha M Coons	William H Coons
Julian Barnes	Sarah Jane Carroll	Lucretia Baker
Thomas Barnes	Ann A Duncan	Elizabeth Baker
Sarah M Adair	Mary F McCrea	Dorcas Wilson
John M Baker	Nancy Jane McCrea	Catharine Freeland
America S Baker	Eliza Miller	Amy Randolph
Benj Thos Baker	Nancy J Miller	Jno F Coons
John Baker, Sen	Martha Divers	Jane Miller
Amanda M Adcock	Sarah C Steele	Robt E Baker Jr.
Isaac F Coons	Angeline Duncan	Nancy E Sims
Jno H Adcock	Mary T Miller	Sarah A Meados
William Arthur	Margary Wagoner	Jesse D Meados
Winnyfred J Mosley	Eliz King	Ama Neill
Talitha Herreford	Nancy Howard	Evaline Bruner



Mary Norton	John Coons	Lum Finley
Elvira Kerns	Eliza Arther	Joseph Adair
Nancy H Holliday	Catherine Russel	John C Curd
Julia McKim	Hannah Neil	Thomas Miller
A W Miller	Ralfy Curtis	John Wise
Marion Loyd	Isack Mode	Mildred Wise
Sarah Price	Nehemiah Hunley	Samuel McUne
Benjamin Baker	Eliza Truet	Harriet McUne
Elizabeth Vinson	Thomas J Marlow	George C Gough
George D Miller	Susan Johnston	Matilda Gough
John Carrol	Benjamin Adair	Mary C Miller
Sarah Elisabeth Baker	Martha Hutton	Mary Marlow
Caroline M Leach	B G Jones	Mary Baker
William E Leach	Sarah L Henley	Martha Henley
Franky Collier	Margaret J Kimbrough	Marz E Duncan
Squire Turner	Martha Howe	Sarah G Cheetam
Martha Turner	Sarah Ramsey	Amanda Coons
Lafiatt V Roland	Martha J McCim	Sarah R Price
Ann E Roland	Elizabeth Kimbrough	Bernetta Divers
Joseph M McCim	Zerilda Spiers	Mary E Miller
Marry McCim	K D Bright	Molly C Holliday
Thomas Turner	John Baker	Mary Vinson
Lucindia Turner	Wm Hutton	Sarah E Miller
Edward T Bruner	Rebecca E Baker	Milly Vinson
Caroline Bruner	Sarah T Baker	Lelia Gough
Cornelia Darby	Margery Baker	Mary M Harris
Celia Darby	Thomas Maffitt	Sarah E Adair
Agnes Honley	Rebecca Frashier	Mary E Crews
James Coons	Hubbard Miller	Sanders Purdy
Louis Hunt	Marion Loyd	Joseph H Howe
Ann Neil	Jerry Miller	Irvin C Vivion
Jerry King	Elizabeth F Balding	David R Vivion
Julia Ann Hunly	Peter McCray	Frazier McKim
Jane Miller	John Thornton	
Nancy Miller	Lucy E Douglas	

This list is not “80” as other records indicate was about the number of the original membership. In fact, there are 211 names on this list and both sexes are on the same pages; three of the names are identified as “colored”. Some names are followed by the notation “letter granted”, “excluded”, “membership removed to Boidsville”, “dismissed by letter”, “died”, “supposed to be killed”, etc., with dates as late as 1876. All the names are in the same handwriting (as are other pages in this book with later dates), so this book was probably copied from other sources. Nonetheless, this list shows names of the early people in the history of Millersburg and of Millersburg Christian Church, and some of those families still live in the area. It is interesting

that at least 15 of the women are named “Elizabeth (or Eliza)” and several others have “E” for a middle initial.

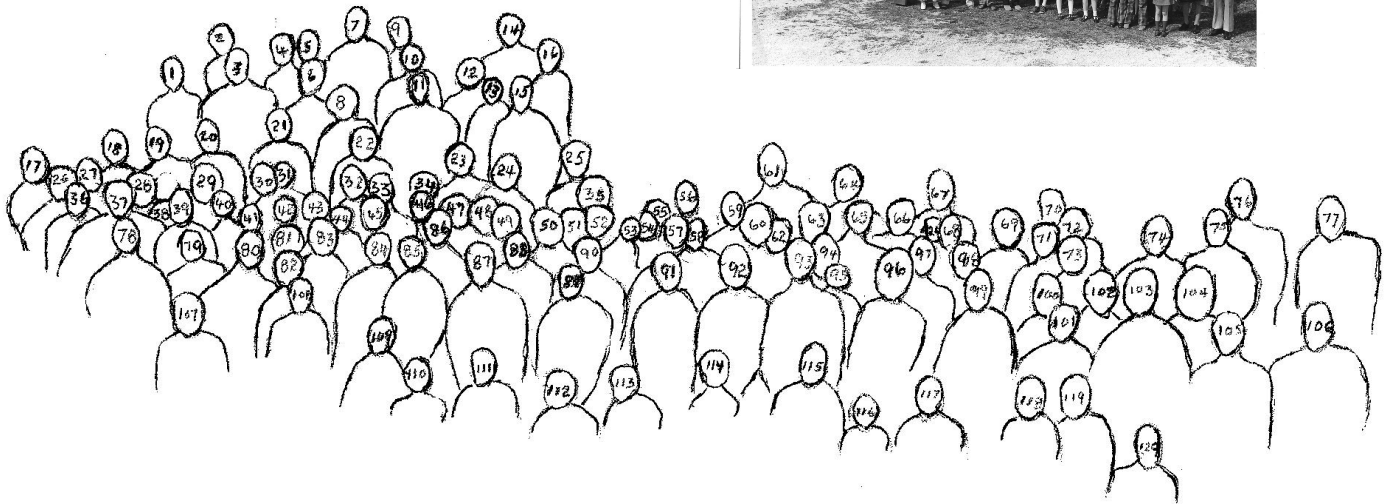
Another page in this book begins:

“Joel Haden years work 1890

Jim Duncan	\$12.00	Mrs Nannie Baker	
John Frost	6.00	Mrs J W Duncan	
Dave Harvey	2.00	Mr G T Duncan	7.00
James Martin		Mrs E Bruner	7.00
W M Newland	7.00	Mrs C V Darby	
J H Wilkerson	6.00	Mrs E Harvey	
J F Haden	7.00	Mrs N Loyd	1.00
Sextin	.50	Mrs M E Sheets	2.00
W Adcock	.50	Mrs Bette Wilkerson	
Joel Adcock	.25	Mrs Sue Duncan	1.00
Tuttle	.25	Mrs Demfy Haden	2.00
Mrs W O Turley	.25	Mr W B Adcock	3.00
J J Morris	2.00	Mr J W Duncan	10.00
Wallace Coons	.30	Mr K Duncan	7.00
Mollie Criswell		Mrs M Newland	<u>2.50</u>
Mrs G Crews			86.55

We assume this was the pay for the preacher for that year, although Joel Haden is not on a list of preachers that we have.

**Photo from page 33:**



- |                         |                        |                         |
|-------------------------|------------------------|-------------------------|
| 1. Jessie Forsee        | 24. Kitty Scruggs      | 47. Eula Baumgartner    |
| 2. Lillie Forsee        | 25. Lawrence Forsee    | 48. Jeanne Miller       |
| 3. Gene Musbach         | 26. Carl Milner        | 49. Ray Cullimore (?)   |
| 4. Maude Bedsworth      | 27. Kenneth Fisher     | 50. Una Kennett         |
| 5. Mrs. J. H. Stidham   | 28. Bertha Milner      | 51. Ethel Forsee        |
| 6. Betty Rose Musbach   | 29. Roberta Fisher     | 52. Ray Kennett         |
| 7. Rev. J. H. Stidham   | 30. Errol Pahl         | 53. Heather Forsee      |
| 8. Shirley Bright       | 31. Elmer Baumgartner  | 54. Sue Forsee          |
| 9. Rev. Clifton McCoy   | 32. Floy Baumgartner   | 55. Kathy Bright        |
| 10. Charley Fisher      | 33. Walter Baumgartner | 56. John Wilkerson      |
| 11. Douglas McClellan   | 34. Grave Haden        | 57. Mike Duenow         |
| 12. Martha Fisher       | 35. Marie Latty        | 58. Janet Kampschroeder |
| 13. Gina Franklin       | 36. Lester Turley      | 59. Marla Hatfield      |
| 14. Claude Baumgartner  | 37. Hugh P Williamson  | 60. Mike Taylor         |
| 15. Eddie Forsee        | 38. Iona Atkins (?)    | 61. Art Bedsworth       |
| 16. Peggy Rose          | 39. Randy Pahl         | 62. Ruth Forsee         |
| 17. Janet Welsh         | 40. Hazel Pahl         | 63. Leona Kennett       |
| 18. Warren Welsh        | 41. Cheryl Pahl        | 64. Danny Forsee        |
| 19. Maxie Truitt        | 42. Eric Pahl          | 65. David               |
| 20. Martha Turley       | 43. Cindy Pahl         | Kampschroeder           |
| 21. Jim Cullimore       | 44. Aaron Turner       | 66. Clarence Kennett    |
| 22. Brenda Rose         | 45. James Turner       | 67. Rodney Latty        |
| 23. Jennie Lee Sturgeon | 46. Lee Cullimore      | 68. Terry Hawkins       |

69. Esther Phillippe  
 70. W. J. Phillippe  
 71. Albert Kennett  
 72. Linda Kennett  
 73. Don Mills  
 74. Floy Bright  
 75. George Bright  
 76. Edward Bright  
 77. Bill Gentzsch  
 78. Nadine Gentzsch  
 79. Mrs. Hugh  
     Williamson  
 80. Wilma Allen  
 81. Ola Mae Fisher  
 82. Ruby Bullard  
 83. Sally Turner  
 84. Marcia Cullimore  
 85. Rose Milner  
 86. Douglas Milner

87. Mabel Fischer  
 88. Marvin Fischer  
 89. Wanda Angel  
 90. Dale Angel  
 91. Nancy Duenow  
 92. Florence Wilkerson  
 93. Lois Jean Long  
 94. Mrs. Mike Taylor  
 95. Nathan Taylor  
 96. Patty Baumgartner  
 97. Larry Baumgartner  
 98. Linda Hawkins  
 99. Sara Guse  
 100. Carol Mills  
 101. Moneta Belcher  
 102. Donnie Landrum  
 103. Sam Belcher  
 104. Bill Bright  
 105. Hylda Belcher

106. Jack Scruggs  
 107. Brian McAtee  
 108. Jessica Cullimore  
 109. Wendy Mills  
 110. Julie Mills  
 111. Katrina  
     Kampschroeder  
 112. Jason Bedsworth  
 113. Brent Long  
 114. John Cullimore  
 115. Julie Seip (?)  
 116. Sharon Angel  
 117. Shea Gentzsch  
 118. Kevin Angel  
 119. Bryan Milner  
 120. Melissa Springer  
 121. J. H. Long

## Those who served in 2008:

Elders:	Ken Bright	Lynn Reynolds
	Lois Long	Brenda Rose
	Carol Cox	
Deacons:	Rita Adams	Tom Haas
	Carolyn Bethell	Elaine Long
	Kristen Bright	J. H. Long
	Lisa Bright	Barbara Moran
	Patty Eggleston	Jeff Moran
	Vicki Fritz	Ralph Rowlett
	Beth Haas	
Executive Board:	President – Barbara Moran	
	Vice-president – Brenda Rose	
	Secretary – Elaine Long	
	Treasurer – Lisa Bright	
	Assistant Treasurers – J H Long, Carol Cox	



## **Members and Friends of Millersburg Christian Church in 2008:**

Karen Ackley  
Stan & Rita Adams  
Nichole Adams  
Bill Anderson  
Jerry, Tina, Nick & Mattie Arnold  
Jim Baumgartner  
Larry & Pat Baumgartner  
Mike, Cindy, Casey & Cody Baumgartner  
Jason, Shelly, Kate & Paige Bedsworth  
Carolyn & Ashley Bethell  
Lance, Rose, Hunter, Savannah & Miles  
Bethell  
Frances & Jimmie Bittle  
Ken, Lisa & Kristen Bright  
Allen Bright  
Ed Bright  
Kerry, Jana (Fritz) & Ava Bush  
Walt & Marla Carlson  
Harold Case  
Dan, Linda, Kristen, Alyssa & Danielle  
Cassidy  
Terri, Justin & Jordan Collins  
Carol Cox  
Jeremy, Melanie (Long) & Brooke Czeschin  
Gary & Patty Eggleston  
Esther Phillippe Flaigle  
Chris, Kim (Adams) & Huston Force  
Ruth Forsee  
Terry, Vicki & Dustin Fritz  
Rev. Barb & John Gulick  
Tom & Beth Haas  
Jay & Anna Sue Harmon  
Jimmie & Sherry Hoesche  
Bill & Jeanette Hudson  
Julie, Katie & Rileigh Huffman  
Wayne Latty  
Brent, Tracy, Hayden & Hollis Long

Gary & Elaine Long  
JH & Lois Long  
Lance, Kim, Grace & Gabriella Loyd  
Randy & Marsha Loyd  
Shirley Martin  
Samantha Mielke, Kali Wagner &  
Alexzander Mielke  
Jeff, Barbara, Brent & Courtney Moran  
Amanda & Kamden Nolte  
Linda Oberman  
Ken, Debbie & James Owens  
Errol & Hazel Pahl  
Jim & Cheryl Pardue  
Luella & Dylan Randolph  
John & Lynn Reynolds  
Danny & Brenda Rose  
Matt, Amiria (Harper-Rose), Lauren, Mason  
& Kinleigh Rose  
Peggy Rose  
Ralph Rowlett  
Yolanda Schafer, Paul Arnell, Chelsey  
Bowles & Jimmie Schafer  
Angie Schermerhorn  
Joyce Schermerhorn  
Richard & Pat Shores  
Marshal, Amy (Anderson) & Riley  
Simmons  
Art, Amanda & Michael Smith  
Otmar, Sara & Maggie Stephens  
Linda & Glenn Stiers  
Mary Belle Streit  
Robert & Marilyn Thomas  
D.J. Tucker  
Haley Whitworth (Linda Stier's  
granddaughter)  
Steve, Meghan (Rose), Aiden & Cooper  
Whitworth

Many other people come to Millersburg Christian Church for a variety of reasons (e.g., meetings, fellowship events, weddings, funerals), and we consider all of them "friends" as well.

## Memories of some people active in the life of the church:

These brief memories have been taken from a collection made around 1982.

*Wilma Allen* – Wilma lived in the Millersburg community all of her life. As her two boys grew up, she realized their friends were at Millersburg Christian Church and so decided to transfer her membership from Millers Creek Methodist Church when her son, John, joined our church. For many years she served as chairperson of the Food Committee and organized many meals, including our first smorgasbord.

*Eula Baumgartner* – Miss Eula lived in the Millersburg community for more than 60 years. She and her husband, Walter, joined MCC in 1925. In 1958 Miss Eula began a 16-year career as the dietician and cook for the Millersburg School, and became famous for her rolls. She remembers “Brother Abram” standing out as a minister and how much he loved to sing. Longtime and still current member of MCC, Lois McClellan Long, wrote this poem about Miss Eula:

### *The Gift of Miss Eula*

She was a teacher to many—Her life, an example for us all.  
Though she dreamed of being a preacher, for a woman, it was not the time.  
She was a Christian, always doing for others.  
She read her Bible and lived her faith each day.  
She worked every day keeping her home in order.  
She felt it was wrong to worry and rarely complained of pain.

She never said, “I can’t”, she just did what needed to be done.  
She was a wonderful cook, feeding family, friends, or a school.  
She was a master baker. Her bread could draw a crowd.  
She added a special ingredient. It was LOVE, kneaded into the dough.  
She patiently peeled apples from the tree in her back yard.  
Then she turned them into good things—apple sauce, apple cake, apple pie.  
She tried new recipes and ideas, always the adventurer in her kitchen.  
She gave some love away in every pie or cake or roll.

She rarely let her hands be idle unless she sat to rest.  
She would plan for months ahead to make each grandchild a Christmas gift.  
She made quilts and pillows, dolls and bears, and gave most of them away.  
She made her home inviting and welcomed us all at the door.

She had friends of all ages and was patient with them all.  
She knew how to make things grow—vegetables enough for the winter.  
Or flowers to decorate her home and take to church on Sunday.  
She was faithful in her church, serving in many ways.  
As an elder and a Sunday School teacher, she set a good example.  
She rarely missed a Sunday or any other church activity.

She did what brought her joy, like fishing or gardening.

She was a person of strength, always there for family and friends.  
She was a good listener, and would offer some advice.  
Like yeast in her bread, she put love in each relationship.

This love gave rise to what fills us.  
So, as she loved us, we have loved her.

Thank you, God, for the Gift of Miss Eula.  
In loving memory, Lois Long, 6/15/2004

*Raymond Berry* – Raymond transferred his membership to MCC when his daughter (Brenda Berry Rose) was baptized. He has been a deacon and served on the Board of Directors.

*George and Floy Mae Bright* – The Brights have been members of MCC for more than 40 years. George was a deacon and Floy Mae an elder.

*Martha Fisher* – Martha came to Millersburg in 1944 and was a member of CWF and a counselor for the CYF. She played the piano for services and sometimes played the organ (which she donated to the church). She gave piano lessons, even past the age of 75.

*Ola Mae Fisher* – Ola Mae was a member of Millersburg Christian Church for more than 60 years. She joined at the age of 18 and remembers that it was a cold Memorial Day when she was baptized in Cedar Creek. She taught Sunday School for 20 years and served as president of CWF during which she organized a mutton supper where over 600 people were served using only the old fellowship hall as a serving area (and that was before the bathrooms, sandbox, and kitchen area were added!).

*Lawrence Forsee* – Lawrence was president of the board of directors during the time when the new sanctuary was built. This is the text of a newspaper article he wrote about that time period:

The building of a new Sanctuary on the Millersburg Christian Church property began in August 1973. One night in August four members were under the old building trying to raise and level the floor so some new timbers could be installed to more adequately support it. These efforts seemed useless because the old joists and sills were decayed and termite-eaten to the extent they could be picked to bits with bare hands. After some time working in the miserable place the group crawled out to rest and cool some in the fresh air. One of the group said, "We should build a new church." Other statements similar to this one were made by the others present. The Chairman of the Board was in the group and he asked "Are you asking that a special board meeting be called to bring up the new church question?" Their answer to the question was yes. The Board meeting was held in September 1973. The condition of the old building was discussed, then the question was asked, "Do we want to build a new church?" Naturally the answer to the question was yes. The answer to the next question of where and how to raise the finances wasn't quite that simple, and an attempt or two to answer the question failed.

It was suggested the Finance committee and building committee meet with the District minister and discuss the subject. This meeting was held on October 18. During the meeting the District minister informed the group of the services of the Board of Church Extension (BCE) in Indianapolis. They assisted churches in building or remodeling projects, and suggested that the

church contact the organization. The results of this meeting were given at the Church board quarterly meeting held October 22. Enthusiasm really picked up momentum through the Board meeting. The Board approved having services four Sundays a month instead of two Sundays and using lay people, youth, and others through the 60 day trial of having services every Sunday. The Board approved contacting the consultant from BCE and having him meet with certain board and committee members at the earliest possible date.

The first meeting with BCE was held on December 18, 1973, with seven church members plus the minister and District minister. The services BCE offers were outlined to the group. A general consultation report was received from BCE in a few days. The report estimated through a three-year pledge period (beginning June 1, 1974, and ending May 31, 1977) the Church would receive \$24,000 and would receive an additional \$7500 from special projects. The report outlined the many various meeting dates for Committees through the next three years if the Church wanted to follow their plan, and outlined BCE's financing plan if the Millersburg Church wanted to use it. The various Board and Committee meetings were discussed with the church membership at a special congregation meeting held on December 23, 1973. A quarterly board meeting was held on January 21, 1974. The board accepted the general consultation report from BCE, approved 10 names submitted for a Study and Planning Committee, approved appointment of a fund raising committee, and approved securing an assistant from BCE to help in the fund raising project.

The representative from BCE met with 16 members of the church on April 18, 1974. The financial drive took place between this date and an all church dinner held on May 29. Events that took place between these two dates would answer the question of "Where and how to raise finances for a new sanctuary." Organization of the church membership into a united effort by the BCE representative was unbelievable. Every church member was involved. There is no way to estimate the number of hours that were spent planning and the number of committee meetings that were held during this time. There are two quotes that describe the feeling of members during this period: "United we stand" and "Let's move ahead." The climax of the financial drive was the all-church dinner held on May 29<sup>th</sup>. The 96 people present received pledge cards and were instructed by the representative from BCE on filling out the cards showing their pledge from June 1, 1974, through May 31, 1977. The total on the cards was \$33,697.

The enthusiasm and determination of the Church membership increased from that moment on. While the fund raising committee continued their task, the main emphasis of the program shifted to the Study and Planning Committee. The first decisions from the Committee were: the new sanctuary would be constructed approximately in the same location as the old one; there would be a walk-in basement; and it would be desirable to attach the new building to the old fellowship hall. The question of the Church boundaries was discussed at a Board meeting February 27, 1975. It seemed obvious there were discrepancies in what were used as boundaries and where the legal boundaries should be. The property was surveyed and the boundaries moved according to the survey. The Church purchased an additional lot along its north side. With completion of the survey and purchase of the lot, the Church owns all of Block No. 4 described in the original plat of Millersburg. On advice from an attorney, the Church voted to form a non-profit corporation on March 16, 1975. The preliminary plans as prepared by the architect were approved by the Board on February 27, 1975. Many meetings were held by the Study and Planning Committee to discuss and plan the many details for the new building. The final plans, with a \$69,469 estimated cost, plus 10 per cent inflation, were approved by the Board on February 20, 1976, and approved by the congregation on February 24, 1976. The final service



was held in the old sanctuary on February 20, 1976, and the church started having services in the Millers Creek Church building on March 7. The old sanctuary was removed during the month of March, and construction of the new one started in April 1976. Ground breaking ceremonies were held at the site in April. The first check written on the cost of the new sanctuary was dated May 10, 1976. The total cash received for the project as of March 31, 1976, was \$54,818.75.

Construction progressed on schedule through the summer of 1976 and the congregation held its first service in the new sanctuary on Nov. 28, 1976. As of March 25, 1977, the total cash received for the project was \$70,344.80 and the total building expense was \$78,682.42. The church had borrowed \$10,000. With the project practically completed and the excellent financial status of the Church, emphasis shifted from money raising and planning meetings to the building of a stronger congregation to utilize and make use of the efforts of so many for over three years of dedicated hard work. As this article is being written the final stage of the project, that is, the building of the congregation, is certainly off to an excellent start. We recognize it will take time to complete, yet with the unity, devotion, understanding, and hard work that prevails in the congregation the job will be completed.

When we analyze this tremendous project, perhaps one question stands out above all others. How did the amount of funds given for the project more than double the expectations of anyone? The answer has to be, "God guided us all the way."

*Clarence Kennett* – Clarence was born and lived his entire life in Millersburg, except for a few years following his marriage to Leona Forsee in 1936. The Kennetts moved back to Millersburg in 1940 and Clarence worked at a variety of jobs, including Judge of the Western District County Court. Clarence joined MCC in 1943 and served on the Board of Directors for many years and has been a deacon, elder, Superintendent of Sunday School, pulpit committee, led singing, and was chairman of the Board for 15 years.

*Leona Forsee Kennett* – Leona was born just west of Millers Creek Methodist Church, but joined MCC with Clarence in 1943. At MCC she has been secretary-treasurer, elder, Sunday School teacher, and in CWF.

*Douglas McClellan* – Douglas joined MCC around 1934. He farmed until 1979. At MCC, he served as Sunday School Superintendent, deacon, elder, and on various committees.

*Carl and Bertha Milners* – The Milners moved to the Columbia/Millersburg area from Montgomery County in 1940. Carl was a welder and Bertha a homemaker. They raised two sons and a daughter. They both served on the Board of Directors of MCC and enjoyed their participation in the church, with a special fondness for revivals and fellowship meals.

*Kathleen (Kitty) Scruggs* – Miss Kitty moved to the Millersburg community in 1924 following her marriage to Richard Scruggs. She wrote many newspaper articles and poems. She also played and taught piano for more than 50 years, including playing at many weddings in MCC. She sang in a quartet, served as CWF president (at least 3 times), taught Sunday School, and even substituted for ministers on several occasions.

*George and Jennie Stewart* – The Stewarts became members of MCC around 1940. They worked at the Stephens Post Office and ran the Stephens General Store for many years.

*Grace Thielbar* – Miss Grace’s early years were spent in South Dakota, Minnesota, Arkansas, Montana, and Washington. She and her husband, Russell, moved to Missouri in 1945 and then purchased a farm near Millersburg in 1961. She was active in MCC from that time until her death. She taught Sunday School, served as CWF service chairperson, elder, and she made the cloth for the communion table. She also delivered many carloads of clothing, toys, and household items to various needy families and agencies over the years.

*Grace Walker* – Grace was born and lived her whole life in Millersburg. She along with 24 other people were baptized in Cedar Creek when she was 18. She and her husband owned Walker’s Store in Millersburg for 40 years. At MCC she taught Sunday School for many years.

### **Notes and memories from current members and friends:**

*Rita Adams* -

1. Outdoor Easter Sunrise Service when Rev. George & Jenny Mummert were serving our congregation. We met on the north side of Little Dixie Lake on a warm Easter Sunday morning gathering together for prayer before splitting into groups to talk & share. Larry Baumgartner & I were paired together. George brought his jam box so at the end of the service *The Hallelujah Chorus* was playing when all of a sudden the geese that had been swimming on the lake took flight, the sun rose & in the sky a cross magically formed from clouds in blue sky! Experiencing that Sunrise Service really affirmed that “Yes-the Lord had risen”!!
2. Christmas Program Memories:
  - a. Christmas Play 1978, when our youngest daughter Nikki was 2 months old. Stan & I were fairly new to the church but we were asked to portray Mary & Joseph with Nikki being baby Jesus.
  - b. The year Nikki & Billie Jean Anderson wore a donkey suit (one being the head & the other being the body), we all had lots of fun watching & laughing as they worked diligently making the head & hind quarters work together!
  - c. Kim being “Mary” & Nikki being an angel. Years later enjoying seeing grandson Huston be Baby Jesus & later an angel too.
  - d. Each & every Christmas dinner & program at our church with the kids being the center of the Christmas story, adult choir singing & the MCC orchestra playing. If I’m not able to attend this special evening each year, it just doesn’t feel like Christmas to me.
3. Fellowship Events & Day-to-Day Life At MCC:  
Camp Outs, Float Trips, Youth Dinners, White Elephant Bingo, Old Fashioned “Box Supper”, Old Fashioned Pie Auction, Senior Recognition Receptions, Military Recognition, Special Music Groups invited to be our “worship”, Smorgasbords, Fall Soup Fundraisers & Bazaars (Miss Eula’s homemade wheat rolls-the best ever!!!), Christmas Tree Fundraisers & Bazaars, Christmas Caroling to Miss Claudia McCray’s,

The Milner's, The Forsee's, Miss Eula Baumgartner's. Ice Skating at Susan & Ken McCarty's.

Hayrides each fall on the Bright or Cassidy Farms, talent shows with the "Old Traveler" (aka Oliver Jones), Rev. Larry Brown's beautiful gift of voice & guitar shared regularly in worship, outdoor worship at Little Dixie Lake & at the Moran's followed by a picnic & fishing, Early Summer Outdoor Worship on the Basketball Court wearing our shorts & sipping our coffee. Being a member of the J.O.Y. (Just Older Youth) choir for 30 years- lots of good times & enjoy sharing music with the congregation, miss Sara Guse our 1<sup>st</sup> member to pass away since I joined MCC. The beautiful piano music shared by Carolyn Bethell, Beth Haas & Barbara Moran! Music Sunday, Weekly Communion.

CWF meetings during the day at MCC where us young Mom's brought our kids! Miss Grace Thielbar's sale of lingerie as an ongoing fundraiser for CWF mission work, working farm sales, Community Bible School with the Baptist Church, alternating Easter Sunrise Services with the Baptist Church (Larry Brown would preach at the Baptist Church & our choir would sing & the next year MCC would be host & Rev. Bob Fry would preach & their choir would sing always followed by a nice fellowship breakfast!)

4. The Church as the heart of the Millersburg Community
  - a. Millersburg Preschool-youngest daughter Nikki a charter member. Lots of good memories plus lots of work parent helping since it's a parent cooperative!
  - b. Enjoyed the years of aerobic exercise classes with Robyn Seip Frame leading not only us church members but others from the community.
  - c. Millersburg Creek Extension Club was hosted on the 1<sup>st</sup> Wed. of each month for many years at our church.
  - d. Casting our ballots at all elections!

*Larry Baumgartner* – In the spring of 1956, the old Millersburg school burned down. We finished the last two weeks of school at the Christian church.

*Lewis Baumgartner* – I remember going to school at this church after the Millersburg school burned down in March of 1956. We had about two weeks of school left (there were only eight months of school in those days).

I remember in the second grade, our teacher Mrs. Craig (wife of MCC pastor Dan Craig) had our class up in front of the entire school. (Then, there were 8 grades in a one-room school.) Mrs. Craig was asking us if we were Christians (you couldn't do that today), and I knew that several of my friends went to the Christian Church, and they all answered "Yes." But when she asked me, "Lewis, are you a Christian?", I said, "No, ma'am. I'm a Baptist!"

(Editor's note: Lewis Baumgartner is in fact a Baptist, but also a good friend of MCC, and we are glad he contributed this story. He is also the World's Worst Farmer.<sup>79</sup>)

*Patty Thomas Brugler* - I am Robert's older sister and we, Robert, Lillian and I, grew up in the big village of Millersburg. There was even a general store at that time that we loved to go to and

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<sup>79</sup> See: <http://www.worldsworstfarmer.com/>; that's Lewis Baumgartner, and he really is the World's Worst Farmer; if you'd seen his wheat crop last year, you'd be thankful that man doesn't live by bread alone.

spend our nickel. The Christian Church, Walker's Store and our 4H groups were pretty much our life during our school years.

Lillian and I were both married in the old church building before the present one. The pastor was Brother Abram and he was there during our grade school years. He preached once a month and the members would take turns having him to dinner and he would spend the day as he preached again that evening. My sister can remember him moving from behind the pulpit to stand with one hand on it and the other raised in the air at the end of the service to give the benediction and the way he said it, she thought he must have been God himself. She also said that she and her girlfriend would make a bet on which of the two older members (men) fell asleep first. We enjoyed going to Sunday School every Sunday and seeing all our friends of the church family was certainly part of our week. We did a lot of fun things with our youth group and I remember our leaders.

I am so glad that someone is taking the time to make a book and have a celebration for the 150 years. I doubt if I will be able to come as I am a caregiver but thanks for the information. Thank everyone for their time given to this project. Wish I had more to tell.

*Carol Cox* – My first memory of attending Millersburg Christian Church was of Pastor Larry Brown breaking bread for communion. It was the first time I had ever seen it done and it had a big impact on me.

To see children participate in service was another first and I was delighted that this church was so family oriented that all could participate and feel a part of the service of the church.

I've enjoyed the fellowship dinners where you had the chance to get to know one another. Needless to say, the home-cooked food was delicious and recipes were shared with one another. It was also nice to see everyone chip in to help clean up afterwards, not just the ones on the committee. When I saw a couple of men take turns washing or drying dishes, I was equally amazed and pleased. Miss Eula's rolls and sugar cookies, Rita Adams' slaw, Shirley Bright's cherry chocolate cake, and Peggy Rose's meatloaf are a few of the tasty dishes I've enjoyed through the years.

The children's time on the steps with the pastor is another first and enjoyable moment that I'd not seem before. I've always enjoyed the learning experience of those moments and have taken many notes throughout the years to remember because the memory banks are getting shorter all the time.

The flowers from Elaine Long or Pat Baumgartner's yards that are shared in front of the church are so beautiful and thoughtful.

The piano and organ music performed for us by Sara Guse, Carolyn Bethell, Barbara Moran, and Beth Haas through the years have also been a huge blessing for us all. Barb and Jeff Moran's leadership qualities with music, Christmas programs, and youth programs are another blessing we've all enjoyed, including Courtney and Brent Moran's music abilities. The band music was inspirational. I miss it. I also loved hearing Larry Brown sing and play his guitar. Music is so uplifting to our souls.

The gatherings for BBQ, white elephant bingo, pie and ice-cream socials, chili and soup dinners have all been delightful and laughs shared feel good.

The care of one another through health struggles, our prayers for one another give us strength to keep going.

Art Smith playing his horn or dressed in Scottish attire playing the bagpipes. Allen Bright and Dusty Baumgartner playing saxophone, or Melanie Long, Angie Schemerhorn, James Owens,

Kristen Bright, and others playing musical instruments for God and our enjoyment, lifting our spirits and hearts in joy.

Preparing and serving food at Loaves and Fishes in Columbia and the Fulton Soup Kitchen along side Jeff Moran, J. H. and Lois Long, and Tom Haas. Reaching out and helping others through missions with Elaine Long leading the way. Our church congregation helps our Mission committee by furnishing money and purchasing items for Thanksgiving dinners for needy families, then giving us the fun and privilege of buying gifts at Christmas other needy families. We also get together health kits for those in need around the world, or school supplies for children, and also collecting snack items for our college kids taking exams or sent to our kids in the military.

These memories of sharing with others throughout the years have felt good, but also are learning experiences for our children to continue throughout their lives and influence others to share in this experience.

*Wenju Cui* – It's April 5<sup>th</sup>, 2008, an ordinary Saturday, but also a special one. I'm an international student from China (mainland). It's my first time to be in this great church, and I suppose this is also the church's first time to have a Chinese girl here. Thinking like this makes me feel really happy and fun.

I know new people here and make new friends. I've really enjoyed the wonderful home-made food here. People here are so nice, which is out of my expectation, since before I enter the door, I was so nervous and worried about my poor English. But now, I feel like at home.

Thanks to Professor Rowlett, he invited me here and it's a great honor for me to be here and join you all. I wish my English could be better, so I can express how grateful I am now. I know "thank you" is not enough, but I would very much like to say "Thank you so much!"

It's a great honor to know everyone here and my name is Wenju Cui. I'm from China (mainland), Liaoning province, Dalian (my home town).

(Editor's note: Wenju Chi accompanied Dr. Ralph Rowlett to a Soup and Chili Cook-Off we had the evening of April 5, 2008. She may be the person from farthest away who has visited our church, although we have had Disciples of Christ missionaries from Leosotho visit us, and several church families hosted young women from Japan a number of years ago. We are glad to have Wenju's "memories" included here.)

*Samantha Eggleston Mielke* – Bible camp, dinner fundraisers, white elephant bingo, favorite song Sundays, choir, children's time during services, playing on the outdoor play structure, "ghost in the graveyard" (when parents were in meetings after dark), church cleaning days, trash pick-ups, trip to a St. Louis Cardinal's game, volleyball games, BBQs, finding spiders in the cry room, watching the church change with remodelings, my daughter's dedication.

*Vicki Fritz* - These are a few things I have jotted down. When I think back on my years at Millersburg Christian Church it truly was home away from home. I came to this church when Jana was about 2 years old. That was about 1981. The first year we spent in the indoor sand box (the nursery at that time) with Hazel Pahl as the nursery school teacher because Jana was so shy she wouldn't let me out of her sight. I soon advanced out of there to the adult Sunday School class with Bob and Mary Flanagan. We talked about current events and how they related to Christian life today. Then in 1982 our son Dustin was born. I raised both kids in this church. We were very involved in lots of different functions that were housed in this building. We attended



C.W.F. in the day time. It was very structured at that time. I remember the good meals and the good cooks. Mrs. Fisher, Mrs. Thielbar just to name a few. We also attended Extension Club here in this building for many years. We did aerobics three times a week in this building. My kids also attended the Pre-School that is in this building today. What a wonderful experience this building has provided for them through out the years.

As much work as the Chili suppers and the Smorgasbord were, I kind of miss the coming together that those events brought about. The country store was a lot of work but always a lot of fun. Sometimes after the event was over and most people were gone a few of us would stick around and visit just for fun. Nowadays we all seem to be in a hurry to get home. I kind of miss that too.

My kids took part in the Christmas programs which was always a big deal. I also remember getting together as young mothers with our kids and cleaning the kitchen while the kids played out side. We also made that a fun day.

A lot of things have changed, my kids have grown up and are no longer here in this Church, but I have my memories and have always liked our Church for being so open to all kinds of events and community happenings.

These are just a few of my memories.

*Anna Sue Harmon* – I have so many lasting memories of my early years in the church that I don't know where to start. My siblings and I walked three miles to attend Sunday School and church every week. Sometimes we had to leave after Sunday School because there was always work to be done on the farm.

I joined the church in 1946. I remember George Bright and myself were baptized on the same Sunday at the Christian Church in Fulton by Brother Abram. Our Christian Youth Fellowship was very large. We met each Sunday evening. We helped the adults when the church had the annual Mutton Supper and home-made ice-cream social. Tables were carried out on the lawn, which is now the parking lot, and our job was to serve the guests. We had lots of hayrides that took us to Millers Creek (where the quarry is now), built a bonfire, and had weiner roasts.

I remember one Sunday, my sister, who is 8 years older than me, and her friend, Gloria Terrain List, came to church in slacks. They had spent the night together and didn't bring dresses for church, and rather than miss church they decided to attend in their slacks. I thought they were going to be kicked out of the church. There was a lot of whispering among the congregation, but Brother Abram praised them for not missing church.

*Jeanette Hudson* – One of my memories was when Brenda (Berry) Rose, Jerry Kennett, and I joined the church and we had to go to Fulton to the First Christian Church to be baptized. Another was listening to Clarence Kennett sing. His voice was wonderful. It was fun when we had the fund raisers. I helped with the desserts and you wouldn't believe how many people that came in to see what kind of pies we had. I would have all these slices of pies saved back with peoples names on them.

*Barbara Moran* - We began attending MCC when I was pregnant with our son, Brent. I fondly remember when the women I had met at the church organized a baby shower for us, newcomers to the community. Courtney arrived a couple of years later, and Grace Thielbar came to our house with a pink blanket so Courtney didn't have to use "all blue."

Our children grew up in MCC, and each of us has grown spiritually with guidance from ministers and fellow worshippers. Each minister has had his/her special gifts and a unique way to show the love of Christ. I grew up in a Methodist church that had the same minister for most of my youth. I guess my kids' will have similar memories with Larry Brown here during most of their childhoods. But we've had eleven ministers at MCC during our twenty-four years here, and I've enjoyed the variety. And who knows what talents and spice our next minister will bring?

I've enjoyed particularly the opportunity to be intimately involved in the workings of the church. I was oblivious to such things prior to joining MCC. I think I've served on each of the committees and held all of the offices except Treasurer, and I've watched many other members do the same as we rotate through the chairs to function as a community of believers. Whose turn is it to be Board President next year?

Our family enjoyed participating in the annual Christmas program, even when Director Jeff said repeatedly "louder, slower." So many people worked to pull those productions together, and each year the children of the church illustrate the love of God here on earth. Our family enjoys music and the church gave us the opportunity to share singing and playing instruments together. It brought me special joy to be directed in choir by our children, first Brent, and then Courtney. Where else would they have had that opportunity to test their talents?

I've played music at MCC with several great musicians as we've made a joyful noise unto the Lord. The congregation has always been patient and appreciative of our efforts to add to the worship experience, even as we try to communicate over the span between the organ and piano. I feel richly blessed to have had the opportunity to share at MCC what gifts and talents God has given me. What joys will the next 24 years bring?

*Brent Moran* – Growing up in Millersburg Christian Church afforded me countless memories, some of which I'd like to share with the reader. I remember playing basketball on the concrete pad outside. I remember playing games of "two-square" in the basement during adult choir practice. Larry Brown, pastor at the time and director of the choir, would stomp so enthusiastically in time with the music that we could occasionally see dust drifting down from the drop ceiling in the basement. I remember how afraid I was of the cry room above the sanctuary when the lights were turned off. I remember that with the security of illumination, however, I loved the view of the sanctuary from that room.

One memory I can recall in great detail is of a candlelight Christmas program evening service. Dustin Fritz was sitting on the front row, dripping wax on his hand to the solemn yet dulcet tones of the congregation murmuring its way softly through "Silent Night". Apparently dissatisfied with the amount of wax dripping its way from the candle to the growing puddle in his hand, Dustin tilted the candle further towards upside down, so as to cause more flame to envelop the wax itself and create more drippings. I remember watching in perverse anticipation, wondering how much wax Dustin could drip into the puddle before it would burn his hand. Suddenly, to my great surprise, horror, and delight, flame enveloped the paper shield around the neck of the candle. The third verse of "Silent Night" was suddenly sucked backward into 50 mouths at once in one of the largest collective gasps of horror I've ever witnessed. As a 10-year-old boy, it seemed Christmas candlelight service had suddenly become worth the price of admission. Dustin, realizing the paper shield was now more of a liability to his hand than a protector, let out a yelp and threw what was quickly becoming a melting, burning ball of goo to the floor. At this point, I believe I was checking for a clear path to the nearest exit. Suddenly, in a surprising display of gymnastic ability for a cowboy-boot shod pastor, Larry vaulted the pulpit

towards the miniature bonfire. Perhaps fearing some sort of retribution for attempting to ruin the carpet and the candlelight service, Dustin backed away, stumbling over a pew. Luckily for Dustin, Larry used his prodigious stomping ability (see first paragraph) to snuff the fire. As I watched my pastor stomp out the symbol for the light of Jesus in the world before it consumed the church, I remember thinking it would be a long time before I attended a church service to best this one. Luckily, the extinguishing of the symbolic flame had no effect on the flame in the hearts of the congregation, and in their company I had the pleasure of creating many other meaningful memories in the years to come.

*Courtney Moran* - I have many good memories of growing up at Millersburg Christian Church, but I especially remember all of the good times I had in the youth group. When I was in high school, William Brown became the youth group leader while he was a student at the University of Missouri-Columbia. I was always impressed that he was able to make time for us even with his busy schedule at school. He had such a positive attitude and seemed to smile constantly. He made our youth group events fun, but still focused on God. Sometimes the only youth at our weekly meetings were my brother, Brent, and me, but William still managed to make them fun and interesting.

One weekend, the youth group had a retreat at Fred and Sally Erickson's house in the woods. It was a great experience to meditate and learn more about God in a peaceful, natural environment. We also played games and bonded with the other youth. I also remember the fun times we had at the smaller events, simply playing basketball outside or having dinner with the youth group.

I'm so glad that I was a member of the youth group at MCC. I can honestly say that these experiences helped shape the person I am today.

*Jeff Moran* - I had been unchurched for several years before I married Barbara, only occasionally going with friends to a Unitarian service or Quaker meeting, perhaps accompanying my grandparents to the Presbyterian church they attended. When we moved to Millersburg in 1983, we church shopped some and found MCC to our liking: at that time, lots of young couples with young children, and a friendly, inviting atmosphere. We didn't know anything about the Christian Church (Disciples of Christ) denomination, but they accepted us for who we were, a Methodist and a Presbyterian. Our children, Brent and Courtney, were born and raised in this church and baptized by Martha Carroll.

I have a lot of memories of church services, youth group meetings and activities, Christmas programs, singing in the adult choir (which both Brent and Courtney directed before they graduated from high school), serving at Loaves and Fishes with Larry and Linda Brown, John and Bunny Baxter, Lois and J H Long, Carol Cox, and others, and many fellowship events. One thing I will certainly never forget: a CWF meeting at our house; I was helping some of the women fish in our pond; "Miss" Eula Baumgartner (about 90 years old at the time) was sitting in a chair on our dock fishing for bluegill, and catching them one after the other; she caught about 20 all together with Lois Long helping take them off the hook and handing Miss Eula another worm; it seemed like only a few seconds before she would be bringing in yet another fish.

This church has been blessed with a series of pastors all of whom give excellent sermons and do other good work both inside and outside the church. We always have good piano players (Carolyn Bethel, Sara Guse, Connie Gresham, Susan McCarty, Barbara Moran, Beth Hass) and a

core of good singers in the choir. Over the years we have welcomed many new people into our fellowship and said good-bye to many good friends.

Working on this history has certainly been memorable. After nearly 25 years of membership in this church and denomination, I am finally learning about some of the foundations and people involved. Reading other folks' memories has made me laugh and cry.

*Peggy Rose* – It's difficult to choose favorite memories from the 52 years I have been a part of this church. So many of my friends who were in my age range are gone and I miss them so much. A lot of good times (and hard work) went into the mutton suppers, huge bazaars, smorgasbords, wood cutting days, and many other fundraisers and fellowship events. The Bloodmobile visits were interesting and Marie Latty and I always had a nice long visit as we served the refreshments to all the donors. One happening I remember involved John McCray bringing his young grandson with him and when they put John on the cot to donate blood, Lucas was so scared they were going to hurt his grandpa, so it took some time explaining before he was convinced everything was OK. Cookies also helped.

I recall different things about all our ministers and their families and their visits to our home. One sort of funny story: Dean Grafft came one afternoon and I asked, "What is Ruby [his wife] doing?" He told me she was not in a very good mood as she was sewing on a dress with trees in the print and discovered that on the entire back of the dress the trees were all upside down. (Be very observant when cutting out a garment.) On a more recent occasion when Fred Erickson came to prepare some information for Don's funeral, he was surprised to know that Don had a connection with the U-505 German submarine which is now on display at a museum in Chicago. He and David had both visited the museum so I enjoyed listening to them relate the whole story of the capture, etc.

It would take a book to mention all of my memories but I would like to mention how happy I was to have my sister, Betty [Newberry], and her husband, Joe, as members of MCC. They truly loved the church and made the 50 mile round trip every Sunday they were able. She had so much fun helping with the pies at the smorgasbords and kidding everyone who came back for a second helping (or third sometimes). I miss them so much.

That's probably enough from me but I'll finish by saying I'm so glad to be in this church with all the friendly, helpful people and that our boys had the opportunity to grow up in the Millersburg Christian Church.

*Erik Rowlett* – One of my earliest memories of the Millersburg Christian Church was that I was surprised that the communion bread changed each week. I asked my parents about this and they told me that each week someone from the congregation brought the communion bread. This made me think deeply for the first time about what communion was, what the word really meant, and about the symbolism that it conveyed. I talked more with my parents about communion and this was probably my first serious conversation about Christianity. One could say that that community participation led directly to my earliest personal feelings of being Christian.

*Helen Rowlett* – The most interesting times at the church were when we had the "Market Place 30 A.D." A lot of people in the church would make some craft from Judea in ancient times. Some would make rope, mud bricks, soap, and perfume. I was still a kid then, but I would make vases and pots and make bronze jewelry with my daddy. (Editor's note: the "Market Place" is one of the many Vacation Bible School programs we have had over the years.)

*Ralph Rowlett* – My favorite memories of the church primarily relate to the special music presentations. I especially liked a dulcimer recital of “He’s Alive” in the spring of 1990. It was the first time I had heard applause in a church. It was also fun to do under-water archaeology at the old baptismal pool in Cedar Creek. We found a few American Indian artifacts as well as a few lost items from the baptized converts, plus a shoe from a horse. (Editor’s note: Ralph is the University of Missouri archaeologist [now retired] who has been leading digs at the original church site south of Millersburg for a number of years.)

*Marilyn and Robert ‘Buddy’ Thomas* – On May 28, 1988, Robert and I were married in the church by Pastor Larry Brown. I would learn that my husband and his family had been active in this church for many years. It was obvious that the church has helped shape the man he had become.

On September 18, 1999, the church would play a very sad role for us, as we gathered here to say goodbye to my daughter, Karla. Though I can hardly remember that painful day, I do remember the ladies in the church making this wonderful meal for us after the funeral.

We remember Mrs. Floy Mae Bright, grandmother of Ken, as we learned of Robert’s colon cancer in 1992. She assured us that he would survive this and she was so positive that it surely helped him more that we could ever tell her. Her faith brought great comfort to us.

I remember Mrs. Louise Baumgartner, mother of Larry, Lewis and Jim, and how when I met her, she told me how many times she wished she could have spanked my husband when he was a little boy and playing with her little boys. That’s hard to imagine, hah!

Robert (Buddy) joined the church at age 12 with the gentle persuasion of his mother. After spending 7 years in the Navy and being away from Millersburg for years, he did return to his roots and his church. You can take the boy out of Millersburg, but not Millersburg out of the boy.

Robert’s two sisters both were married in the Millersburg Christian Church. Patsy and Lillian both were members and went to church and Sunday School here. Robert’s mother was Miss Clara and his father was Cotton, both long time members. Robert’s aunt Wilma Allen was also a very active member in this church, and both his first cousins, Johnny and Jimmy Allen, were members.

Robert likes to remember the ice cream socials and mutton suppers. The whole community would come and help prepare the food and the activities.

There have been many life long friends from the Sunday School and time spent in the youth group at church. One of Robert’s favorite memories of the youth group was when Clarence Kennett took them to the St. Louis zoo and he got to ride in Clarence’s Studebaker. What a memorable occasion that was! Robert’s favorite Sunday School teacher was Mrs. Esther Phillippe. Childhood friends like Hazel Phillippe Pahl, Lois McClellan Long and her sister Nadine, Earl Bryant (brother of Anna Sue Harmon), and Carol Phillippe Terrell, just to name a few, played a large role in the life of a young boy growing up in this community and the Millersburg Christian Church.

I hear the stories that Robert tells from time to time and have to envy him somewhat. It must have been a great time to grow up in this community and always have the comfort of the church and so many friends there when you need them.



*Fay Vargas* – In the mid-1930s I moved from the country into the town of Millersburg. Grace and Cart Walker were the owners and operators of the Millersburg Store. They took me to Sunday School and church at the Christian Church. “Miss” Grace played the piano and I got to sit next to her, so that was a special day. Miss Allie Walker, Mr. Walker’s sister, also attended the services. During the week she was the Postmistress, located in the back of the store, so I thought she was a very important lady. It was a pleasant time in my life going to church with Miss Grace every Sunday. *(In phone conversation, Fay also reports remembering being warned about the “gypsies” and hiding in the house whenever they came through town.)*

**An interesting letter found in one of our file cabinets:**

Columbia, MO  
Dec. 14 – 1983

Dear Mrs. Rose-

Somehow I feel that you are still in office and remain treasurer of the Millersburg Christian Church. Lately I have been so busy and not feeling too well, it has been impossible to attend any church service but if I continue to improve I will make you a visit before too long. Therefore I am enclosing my check for \$250.00 payable to the church and in the event you are not still the treasurer, am certain that you will get it to the right person.

My sincere regards to you and family, also best wishes to all my friends in the church and trust to make a visit soon.

Merry Xmas and Happy Holiday season to all.

Yours very truly,  
Thomas G Walton

P.S. I will be 92 years old next June. I am a colostomy patient, worst type, also about 8 other ailments.

*Note: Thomas Walton was the father of Wal-Mart founder Sam Walton. Mr. Walton was a friend of the Millersburg community, visiting occasionally and contributing to both the Christian and Baptist churches. Peggy Rose recalls Sam Walton accompanying Thomas to church and on one occasion scolding Lois Long in the parking lot for not having enough clothes on daughter Melanie, an infant at the time, for the cool weather.*

## Poetry by Kitty Scruggs:

Mrs. Kathleen (Kitty) Scruggs wrote many newspaper columns and poems. Two of her poems are printed here.

### *Life Begins Each Morning*

Yesterday is dead, today is alive;  
God gave me this day, What shall I do with it?  
Will I show a kindness to any human being?  
I cannot live this day to myself;  
I must do what I can to help another;  
Oh, Lord, see that I do it.

Will I lighten a burden or soften a grief?  
Don't let me neglect or defer it. Now the day is ending.  
I didn't do so good, did I, Lord? I got too busy.  
May I have another day, Lord? Please!

### *A Psalm for Growing Older*

The Lord is the keeper of my life, I shall not rush.  
He maketh for me the zest of living with each new day!  
He fills my day with the rush of doing things.  
He restores my serenity with the calmness of the night.  
Yea, tho I walk down the paths of frustration, His presence is my guide line.  
Even tho my days are crowded, I will not fret. He leads me into tranquility.  
His guidance is my path.  
He anoints my head with the freshness of His spirit.  
My cup runneth over with joy at the miracle of His love.  
Surely fellowship and friendship shall be mine.  
Through all the days that are left to me.  
And I shall be a dweller in the House of the Lord, throughout that Eternal day.

## **The famous Millersburg Juicy Burger recipe (as documented by Peggy Rose) and other recipes:**

### *Millersburg Juicy Burger:*

These juicy burgers have been a staple served at numerous local auctions and other events all over the area for many years.

1 pound hamburger	2 T. mustard
2 T. brown sugar	1 T. vinegar
½ cup catsup	chopped onion
Salt	pepper

Brown hamburger, salt, pepper, and onions.  
Add remaining ingredients and simmer 20-30 minutes.  
Serve on hamburger buns.

### *Miss Eula's Bran Rolls (Mrs. Eula Baumgartner):*

Add 1 tablespoon yeast to 1/3 cup warm water. Add 1 cup boiling water to 1 cup all bran, ½ cup sugar, ½ cup lard, 1 teaspoon salt. Cool this enough to add to yeast mixture.

Mix, adding flour until nothing sticks to bowl.

Turn out onto bread board cleaning crumbs into mound of dough.

Knead, adding in flour until smooth.

Pour small amount of lard into bread bowl, smooth side down, turn to coat mound of dough.

Cover with wet cloth, let rise about 1 hour until doubled in size.

Turn onto bread board, pinch off dough to make rolls.

Dip in lard and turn in pan. Let rise again until double; cover with wet cloth.

Bake at 375° until brown.

### *Millersburg Christian Church Punch:*

3 pkg black cherry Kool Aid, 3 pkg raspberry Kool Aid, 3 pkg strawberry Kool Aid, 3 pkg orange Kool Aid, 2 large cans pineapple juice

5 lb sugar

Juice of 1 dozen lemons

Combine all ingredients. Add water to make 4 ½ gallons punch.

Just before serving, add 4 large bottles ginger ale (or 7 Up).

### *And now, the new (and easier) punch:*

½ gallon any flavor sherbet

2 2-liter bottles white soda

Mix together just before serving.

In mixing bowl:

2 cups sugar    1 teaspoon baking soda    2 cups flour    ½ teaspoon salt

In saucepan, melt:

2 sticks oleo

Add 1 cup water and 4 tablespoons cocoa

Bring to boil and pour into first mixture

Add:

2 eggs                      ½ cup buttermilk                      1 teaspoon vanilla

Beat and pour into greased shallow cookie sheet.

Bake at 350° 10 to 15 minutes.

Icing:

Melt together 1 stick oleo and 4 tablespoons cocoa.

Add 6 tablespoons buttermilk and bring to boil.

Pour over 1 lb box powdered sugar.

Beat 1 cup chopped nuts and 1 teaspoon vanilla into mixture.

Spread over baked cake.

(Note: Miss Claudia baked 2 of these at a time for fellowship meals and other events at church, as well as for serving at the Loaves and Fishes soup kitchen in Columbia.)

### *Grace Haden's White Cake:*

½ cup butter (not margarine)      1 ½ cups sugar      4 egg whites

2 ½ cups flour                      1 cup water                      pinch of salt

$\frac{1}{2}$  tsp vanilla                      3 tsp baking powder

Cream butter and sugar. Add unbeaten egg whites to creamed mixture. Stir alternately flour and water. Add salt, vanilla, and baking powder. Bake in 2 greased and floured layer pans 350° for 20 minutes.

*Ola Mae Fisher's Barbecue Sauce:*

1 quart vinegar                      1 tsp garlic salt                      4 medium onions

1 large can tomato juice      ½ pound butter or oleo      2 cans tomato paste

Juice of 2 lemons or 1 small can frozen lemon juice

3 cups brown sugar      1 Tbsp black pepper      ½ tsp red pepper

1 Tbsp liquid smoke      3 tsp salt

Mix and simmer until onions are done.

## Pastors of Millersburg Christian Church:

In the early years, pastors included Thomas I Allen, J Maslow, John O White, Jacob Coons, Elder Ridgeway, Elder Dennis Grandfield, Elder Childers, N M Davis, Frank J Nichols, Efgon Herndon, S O Banks, Edmund C Wilkes, John Stidham, and Dean Edwards. We don't know with any certainty the dates of service of these pastors, and some are referred to as "elder".

R. C. Abram – 1926 – 1948

W. H. Scott – 1949

R. C. Abram – 1950

Don Hutson - 1953

C. B. McCraig – 1952 – 1956 (Dan Craig?)

Ralph L. Taylor – 1956 – 1957

Wayne B. Parke – 1957 – 1960

Stanley Williams – 1961 – 1965

Dean Grafft, pastor of Millersburg and Central Christian Churches, 1966 – 67



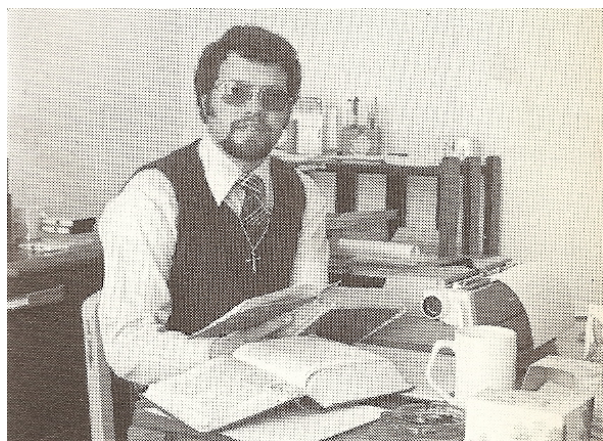
Billy Bailey – 1968 – 1969

Students and faculty of Missouri  
School of Religion – 1970  
– 1973

Dale Angel – 1974 – 1976

Frank Infield – 1976

James Turner – 1976 – 1977



Robert Flannagan – 1977 – 1982





Mary Flannagan – co-pastor with Robert in 1982

*Robert and Jeremy Flanagan*



*Mary Flanagan as a character in a “mortgage burning” skit following retirement of all debts for the new sanctuary.*

Paul Ehly – 1983 interim

Myron Neal -1983 – 1985



*Myron Neal and children’s time.*

Paul Ehly –  
1985 –  
1986,  
interim



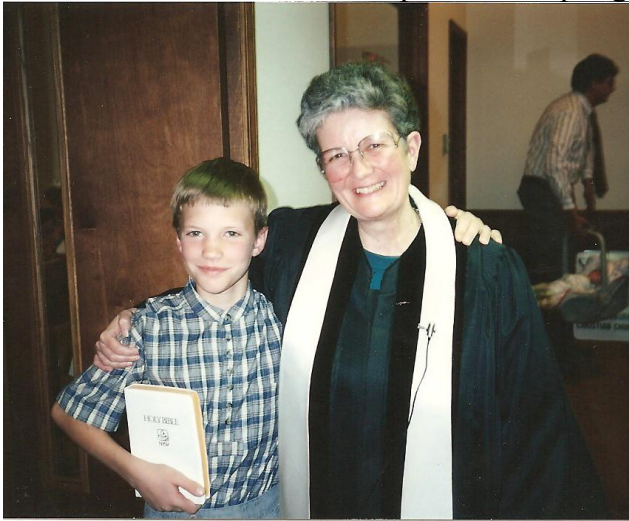
*Paul and  
Esther Ehly*

Larry Brown – 1986 – 1996

*Larry Brown at the pulpit.*



Martha Carroll -1995 sabbatical replacement, spring semester



*Martha Carroll with Brent Moran.*



Paula Ritchie –1996 – 1997 – interim

George Mummert – 1997 – 1999



Robert Green – 2000 – interim

Jonelle Loehnig – 2000 – 2001

Harold Reisch –2001 – 2002, interim



*Harold and Bess Reisch*



Fred Erickson – 2002 – 2007



Barbara Gulick – 2007 – 2008, interim



## **Questionnaire for former pastors at Millersburg Christian Church:**

What were the dates of your service at MCC?

What prompted you to answer the call to pastor MCC?

What memories do you have of your service to MCC?

What was your favorite (or most memorable) service or event at MCC?

Please add any additional historical or anecdotal information you think might be interesting or useful for the history of MCC:

### **From Edith Taylor, wife of former pastor Rev. Ralph Taylor (1956-1957):**

Edith Taylor wrote the following history from the period when her husband, Ralph, was pastor at Millersburg. She sent it to Lois McClellan Long to submit for the history of MCC. Edith wrote:

I have been having trouble with my limited computer abilities plus eyesight problems in recent weeks. I'll try talking about my memories of the period of my life as pastor's wife of the Callaway Pastoral Unity during 1956 and 8 months of 1957.

Dear Lois,

We first arrived at Millersburg with our 4 children--Charles, 10, Alice, 8, Stephen, 4, and Nancy 14 months--with a farm truck of our furniture at the Scruggs house on a very cold, snowy day in January or February. I loved the house as it topped a hill. It had been vacant for some time but the committee who welcomed us - I remember the McClellans and the Kennetts--had fires warmly started in living room baseburner propane gas stove and the coal range in kitchen. Your mom (Amanda McClellan) whisked the two little ones off to your home for you and Nadine to care for. I think Alice, too. Charles went to Kennett's with their boys. (I had grown up in a farm house in Arkansas and so was accepting of a house without bathroom and indoor water.) There was a fireplace in the dining room. The boys' bunk beds were in an upstairs bedroom while

Alice had a studio couch in the living room until spring weather warmed the attic which we converted into a bedroom for her. I asked her what she remembered and she told of a bird nest she watched from her window. She learned about phoebes that spring. Another memory was of some chimney swifts that came in via the fireplace flue and the fun of finally getting them out the door. I made a garden and we had a few hens for eggs. I remember driving to Fulton for a help yourself Maytag laundry and bringing clothes home to dry on outdoor lines; and the many suppers Amanda fed us; also the one room school (Duncan School) for Charles, fourth grade and Alice, second grade. Mrs. Claudia McCray was the teacher who picked our kids up at Millersburg store (Ralph had left them there on his way to classes at Missouri School of Religion). She let them out at the intersection of the little road and route J.

There were some apple trees in the old orchard and a path through the field to Kitty Scruggs' house. She, Mr. Scruggs and their son (Jack) were related to the builder of the house we lived in. We saw and identified so many song birds while we lived there. That's enough about living in house on the hill. Next installment will be about the church.

Love, Edith Taylor

*Second installment:* I've made two attempts to say how we came to come to Millersburg as part of the Callaway Pastoral Unity of Christian churches. After almost four years at Baseline C. C. (near Little Rock) we were told to resign because of our refusal to fight integration of public schools after the court's decision. After communication with Missouri staff of Christian Churches and Missouri School of Religion, Ralph, came to Columbia to interview at a rural church. They did not feel that they could support a minister with four children. Rev. Harold Reisch (then at Missouri School of Religion) and Rev. Jack Bodard who worked with Rev. Reisch to recruit seminary students and Rev. Lester Rickman who was the regional minister for the state got up the plan of four rural churches working together: Millersburg, Dixie, Hams Prairie, New Bloomfield. Each would have ministry one Sunday each month--morning and evening services. They would work with Missouri School of Religion and provide for a student to be pastor for the unity. I did not see any of the churches and I'm not remembering if Ralph had before we moved up to the Scruggs house near Millersburg that the unity had rented for a parsonage.

We had one car and could not afford another. With our four young ones under 10 years old, we didn't consider me working outside the home in those days. So, to keep preacher's kids in SS and church, we all had to go to the church where Ralph was ministering that day. It was a lovely way to really get acquainted with families because some family in the church for the day needed to provide food and a naptime for Steve and Nancy so they would behave during evening service!!

On Millersburg day we could go home with -- I remember so many Sunday dinners -- at Douglas and Amanda McClellan's, Clarence and Leona Kennett's, Rovera and Wilma Allen's, Raymond and Betty Berry's, Walter and Eula Baumgartner's, Charley and Martha Fisher's, and Dick and Kitty Scruggs'. Other churches had farm families as welcoming. They were a blessing to us--and I know it was a burden also.

My first impression of Millersburg Christian Church, aside from the friendly people, were of the church building--the textured metal ceiling, I had never seen before and the musical accompaniment of Miss Kitty and Martha Fisher. One event I remember especially was the Mutton Barbe-

que. I remember the tub of cabbage slaw. I had often taken part in bake sales, or craft bazaars as fund raisers, but the big meals for raising funds--especially giving politicians a chance for meeting voters, were new to me. Another thing I remember about Millersburg was the CWF. I was given a job on the study committee. The programs were based on words from a hymn, I think it was "Guide me, O Great Jehovah".

A group of us picked blackberries in the edge of the woods and field and contributed jars of jam and jelly to be taken to Lenoir for the retired ministers and missionaries who lived there. By then the Taylors had moved to the Mustain place on Rangeline Road (in Boone County) and Ralph was delegated to take the jelly and jam to Lenoir. The kids were with us and were as welcomed as favorite grand kids. We got acquainted on that errand and later made visits for pleasure..... And 50 years later, I'm living in a cottage on Lenoir grounds that was only the Manor then.  
Love, Edith

**From Virginia Williams, wife of former pastor Rev. Stanley Williams (1961-1965):**

*What were the dates of your service at MCC?* July 1961 – August 1965

*What prompted you to answer the call to pastor MCC?*

Rev. Williams and family came to Missouri from Oregon so Stanley could attend seminary at the Missouri School of Religion. The families we met at Millersburg and Central—the choice was easy to be a part of these two churches. Stanley was the second minister to serve the Millersburg-Central unity.

*What memories do you have of your service to MCC?*

The many weeks of revival meetings during the summer time. These meetings with the 5 Christian rural churches in the area. Wonderful music, sermons and the fellowship.

*What was your favorite (or most memorable) service or event at MCC?*

The youth group at Millersburg while we were there was one of the largest around in Callaway County. We had fun singing, reading scripture, playing games, lots of wonderful fellowship with the future of Millersburg Church.

*Please add any additional historical or anecdotal information you think might be interesting or useful for the history of MCC:*

During Stanley's service to the unity, we went from having church every other Sunday to having church every Sunday. Early service at Central and later service at Millersburg. The youth group filled a box of things that were current at that time. They put the box into the sign they were building for the outside of the church. That box may still be waiting to be found. (Note: no one now seems to know what happened to this "time capsule", but we would sure like to find it!)



## **Recollections of My Ministry at Millersburg Christian Church, from Dale Angel (pastor 1974-1976)**

Wanda and I served the Millersburg Christian Church in the early 1970s. Up until that time, the Millersburg and Central Christian Churches had been served by the same minister. He would preach first at the Central Church and then have 30 minutes to go to Millersburg to preach. When the minister resigned, the Area Minister, Clifton McCoy asked me to preach one Sunday at the two churches. At the end of the service at Millersburg, Clarence Kennett told me that the Millersburg Church wanted to withdraw from the unity services with the Central Church. Instead of having services every Sunday, they wanted to have a minister preach two times a month. Clarence asked if I would consider being their minister. I promised to fill in one or two Sundays until they could find someone else. However, Wanda and I stayed until plans had been made and a financial drive had been held for construction of a new sanctuary.

Only a few young families were attending church services when we began our ministry at Millersburg. We learned that many young families resided in the area and that several of them were related to members of the church. Some had attended the church as youths then left for college, gotten married, and returned to the Millersburg area to live and raise their families. Unfortunately, they rarely attended church, if at all. We started a social for young families of the community. It was held at the church once a month. Around 10-15 young couples attended. Soon several of them started attending church services. The older members not only welcomed the younger families, they encouraged them to become active by assuming leadership roles. As a result, the church benefited from the stability provided by the older members plus the energy and enthusiasm provided by the younger ones.

The energy of the younger members was especially appreciated on work days when needed repairs were made on the church building. On one work day, Art Bedsworth, along with others, crawled under the church to determine why the floor was sinking down in one area. They discovered that the over-one-hundred year old log foundation had become rotten. They told Lawrence Forsee, the board chairman, that they felt it would take a major renovation to correct the problem and that it would be better to build a new sanctuary. Lawrence responded by saying, "You're serious, aren't you?" Thus began the concept of a new sanctuary.

The congregation utilized the services of the Disciples Church Extension to guide it in the initial fund raising. We were told by the Indianapolis staff that we could expect to raise about \$24 thousand. Even though the concept of pledges was new to most members, when the drive was completed around \$36 thousand were committed. (My memory may not be accurate on these figures, but the financial campaign did exceed expectations by about 50%.) The financial commitments required sacrifices. One family even gave up soft drinks in order to give as much as possible. The remaining funds needed to finance the new sanctuary were borrowed. Through continued sacrifices and special fund raising events, the debt was paid off within five years for the time the concept of a new sanctuary was first conceived.

The success in building and paying for a new sanctuary was achieved because of the dedication of the members. Everyone in their own way made contributions. In one of the many meetings, Doug McClellan stated: "I have trees on my farm that can be cut and sawed into timbers for

framing the church.” After some discussion it was decided that only finished lumber would be used. Doug seemed somewhat disappointed, but he was not defeated. At the next meeting, Doug stated: “I have some trees on my farm that can be cut and sold as firewood.” This offer was readily accepted. Weekend after weekend several members would meet at his farm and cut trees suitable for firewood. Several members brought their pickup trucks to haul the wood to customers. A craft sale was also held to provide funds for the building. Clarence Kennett had a hobby of attending auctions to buy antique furniture which he would refinish and sell. He donated several pieces of furniture for the craft sale. Several members joined Clarence in refinishing the furniture for the craft sale. I’m sure every family provided crafts and/or worked to make the sale a great success. I can still remember the aroma of Eula Baumgartner’s dinner rolls, and can almost taste Martha Fisher’s candy. Peggy Rose provided a beautiful baby blanket and Leona Kennett arranged dried flowers in a blue vase which we bought at the sale and still have on display in our home. These are only a few examples of the many crafts provided for the sale and of the spirit and cooperation achieved by members working together to retire the church debt.

Numerous meetings were held to determine what style and features members wanted incorporated in their new sanctuary. Members of the building committee visited several churches to get ideas to share with the congregation. Ed Bright contacted an architect to develop building plans based upon concepts shared by members. My only input was to show a possible layout for a baptistery. I also supported the “cry room” where parents could be with their infants and toddlers and still observe the church service.

Soon after the congregation decided to build a new sanctuary, several members concluded that it did not seem right to build it and only have services twice a month. I responded that as I had a full time job and did considerable traveling I could not commit to more than 3 Sundays a month. The members decided that they would conduct the service once a month. This was one of the most positive things to occur during our ministry at Millersburg. Usually two or three persons would jointly provide the service, with one leading the service, another giving the morning prayer, and a third delivering the sermon. These outstanding services demonstrated how fortunate the Millersburg Christian Church was to have such a talented and dedicated lay membership.

The planning for the new sanctuary and the financial campaign required numerous meetings, sometimes two or three a week. These, plus my full-time job, were requiring considerable sacrifices for me, my wife, and our two small children. Once the financial campaign was completed and the building phase was about to begin, I realized that I could not do justice to the church during that vital time while at the same time be fair to my family. Therefore with a heavy heart I resigned, ending a most pleasant ministry. Fortunately the church was able to hire a young minister who served them very ably. While the old sanctuary was being torn down and the new one being built, the congregation met a few miles down the road in the old Methodist church. While worshipping there they conducted a mini weekend revival. I was pleased to have been invited to preach at one of the services.

Wanda and I have many fond memories of our service at Millersburg. Many of those are recounted above. But there were others—new members joining the church, a children’s

dedication service, a wedding in which the “minister was more nervous than the bride.” And several funerals in which we shared the pain of loss along with the families involved. One memory that stands out was a compliment received on the last Sunday of our ministry. Ruth Forsee told me: “One thing I appreciated about you was that you never took sides and never showed favorites.”

Relying upon the memory of events that took place over 30 years ago can lead to some distortion of facts. No doubt there are some lapses in my memory. I hope the distortions are minimal and the lapses are viewed as non-intentional. Fortunately there are many current members who were members during the time of my ministry who can correct or add to my recollections.

**From Rev. Bob Flanagan (pastor 1977-1982):**

What were the dates of your service at MCC? October 1, 1977 - December, 1982

*What prompted you to answer the call to pastor MCC?*

I accepted the call to M.C.C. for two reasons: (1) the proximity of the church to our residence, and (2) the interesting mix of people of all ages and varied experiences who constituted the congregation.

*What memories do you have of your service to MCC?*

My most positive memories come to focus in caring relationships developed with older people, especially the community of widows who were such a vital part of the church while Mary and I were there. I also remember having fun with people, learning a lot about myself, and expanding my first-hand familiarity with the rewards and disappointments of ministry.

*What was your favorite (or most memorable) service or event at MCC?*

I especially enjoyed the fellowship of men working on projects for the annual bazaar, the after school program for elementary school children, and the opportunity to work with an exceptionally thoughtful and talented group of women who were my age or a little younger.

*Please add any additional historical or anecdotal information you think might be interesting or useful for the history of MCC:*

I would like to express my congratulations to the Millersburg Christian Church for its continuing life, and its continuing commitment to being a community of grace in western Callaway County. I don't know if I ever told anyone at M.C.C. that I closed the two churches where I was pastor before I came to Millersburg; however, that's exactly what I did. So, on the long list of things of which you can be proud, you might want to add: surviving Bob for more than twenty-five years. I hope that you continue to survive and thrive for decades and centuries more.

Bob Flanagan

**From Larry Brown (pastor 1986-1996):**

*What were the dates of your service at MCC?* July 1986 – July 1996

*What prompted you to answer the call to pastor MCC?*

MCC appeared to have an open and progressive spirit, willing to grow, ready for new approaches to mission, and a strong community base. Its location between Fulton and Columbia gave it the best of rural and urban connections. It seemed that the congregation's needs and my talents and interests would be a good match.

*What memories do you have of your service to MCC?*

There are so many positive memories of worship, fellowship, education, and outreach! They include: the serendipity box and other children's times in worship; Christmas Eve communion; sharing with adopted families at Christmas and Thanksgiving, Easter Sunrise (with breakfast) with the Baptists; early Sunday outdoor worship; Claudia's chocolate sheet cakes for Loaves and Fishes; Christmas programs with puppets, plays, and foil stars.

*What was your favorite (or most memorable) service or event at MCC?*

Two memories are at the very top. First, the overall experience with the Adult Choir was so enjoyable, rewarding, and inspirational. We accomplished some difficult music, often added multiple instruments, and shared a great variety of anthems. MCC had such wonderful talent. Second, when we started Labor Sunday observances by wearing our work clothes and bringing a tool of our trade, I'll never forget Clarence Kennett in his rocking chair with a fly swatter.

*Please add any additional historical or anecdotal information you think might be interesting or useful for the history of MCC:*

The August Intergenerational Sunday School, especially the Bible Olympics; caroling (visiting and eating our way across the community); highway litter pick up; Crop Walks (especially the one Linda and I rode our horses); the hayrides and campfires; being moved to Millersburg by Raymond Berry and Oliver Jones; the Sunday after Christmas stories; everything about preschool (i.e., Larry "Bingo") -finding the old church site -participating in EM-and a whole lot more!

**From Martha Carroll (sabbatical pastor, 1995):**

*What were the dates of your service at MCC?* 1995. Martha and Kate attended MCC from Fall 1990 through Fall 1996. Sandra was a member from Fall 1992 through winter 1996.

*What prompted you to answer the call to pastor MCC?*

It was a great way to serve a church I really loved while Larry [Brown] was on sabbatical.

*What memories do you have of your service to MCC?*

Meeting with the Elders/Board and deciding to baptize two babies. Their families were Methodist, and there was no Methodist church, so they came to Millersburg Christian and loved

being there, but really wanted to follow UMC tradition of baptizing their babies. I remember the long conversation with the leadership at MCC. What was finally decided was, as a church that is truly ecumenical and has no creed but Christ, we could best minister to these families by accepting their beliefs and responding on that basis. It made me, once again, so happy that I became a Disciple of Christ. Also, teaching Vacation Bible School and enthraling the kids with a glow-in-the-dark star display on the ceiling of the classroom (Martha and Sandra); singing in the choir and playing the piano (Sandra); the celebration of Larry's ministry when he left (Sandra); the acceptance of us as a couple that we felt from the congregation (Martha and Sandra).

*What was your favorite (or most memorable) service or event at MCC?*

Baptism of Brent and Courtney Moran.

*Please add any additional or historical information you think might be interesting or useful for the history of MCC:*

White elephant sale; CWF meetings and friendships; Brenda Rose was a part of my "Healing Circle" after I was diagnosed with breast cancer, and she was so important to me during that time (Martha), to both of us, really; the children and grandchildren of MCC, and the love that community had for the children of the church. It's been great to get the newsletter and see pictures and read about them as they have grown up since we've been gone.

**From Paula Ritchie (interim pastor 1996-1997):**

*What were the dates of your service at MCC?* June or July 1996 into 1997

*What memories do you have of your service to MCC?*

Your grace toward me at the time of my mother's death. You were very clear that you thought I should be with her, not with you preaching. You extended the compassion of Christ to me.

*What was your favorite (or most memorable) service or event at MCC?*

The Christmas band, Gwendolyn [Scott] playing a very pregnant Mary in the children's program, how very bright and energetic all the kids were.

**From Fred Erickson<sup>80</sup> (pastor September 2002 – October 2007)**

As the current minister of the Millersburg Christian church, my observations and remembrances are more in the category of "the present" rather than "history", but so as not to just be one of those who "didn't respond," I'll share a couple of little tidbits.

First of all, I think a commendable characteristic of the Millersburg Christian Church, which is an ironic observation for a history, is that it doesn't live in the past. It lives in the present, and

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<sup>80</sup> Rev. Erickson was our pastor when we began the process of planning for the Sesquicentennial, and so wrote this as the "current minister".



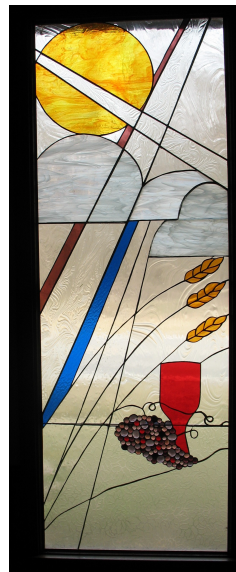
tries to best reach out in a loving way to fulfill the ministries of Christ left in our care—thus building a better future.

Millersburg Christian Church takes seriously Christ's mandate to love God and to love neighbor. It puts its faith to action by being a mission-oriented congregation. We designate 12% of our offerings for mission. In addition to those funds contributed through our regular offerings, Millersburg contributes beyond the congregation in many other ways. It serves in two soup kitchens, one in Fulton, and one in Columbia. We regularly prepare more health kits for the Festival of Sharing than our average Sunday morning attendance. The congregation weekly collects food for the SERVE food pantry. We support five special offerings to support the general ministries of the Christian Church (Disciples of Christ). We collected school supplies that were sent with one of our members traveling on a mission trip to Honduras, and took up a special offering for Katrina victims. We supported the CROP walk, and collected Best Choice labels and Moser receipts which were used for local relief. We also collected eyeglasses and printer cartridges which were turned in to support outreach causes. We also adopted families at Thanksgiving and Christmas providing clothes and food for families that would have to do without. The various constituency groups within the congregation also reach out in mission. The Christian Women's Fellowship regularly collects food for SERVE. The youth help prepare the kits for the Festival of Sharing and made gift baskets for our shut-in members. The membership committee coordinates picking up roadside trash along the highway near our church.

When it is all put together, we send more than 20% of our offerings beyond the congregation for human needs around the world. For a congregation as small as ours, that is a worthy accomplishment. When the congregation decided to put on a weekend community-wide block party to showcase what we do and are as a congregation, we first studied who we were—our "self image." We concluded that we are a mission-oriented congregation, and that was the story we told. We made a positive witness, and a new family joined our congregation.

So, what do I remember about Millersburg Christian Church? I remember it as a congregation that does not sit on its laurels, it doesn't pat itself on the back, or just sit around enjoying each other's company. Sure, it gathers together for strength and encouragement, then it gets down to the business of being the church and spreads the love that gave it strength, and shows forth the light that gives it inspiration.

In His service, Fred H. Erickson, Minister



*History of the Millersburg Christian Church: 1836 – 2011*  
*175 Years of Serving Christ in the Millersburg Community*

**Supplement to the book prepared for the 150<sup>th</sup> anniversary in 2008**

Hopefully, many of you reading this will remember that Millersburg Christian Church (Disciples of Christ) celebrated its 150<sup>th</sup> anniversary in 2008. And so the question must be immediately answered: Why are we celebrating our 175<sup>th</sup> anniversary just three years after celebrating our 150<sup>th</sup>? Answer: In researching the history of MCC in 2008, at least two references noted the planting of a church in Millersburg in 1836. Of course, 2011 would be 175 years from that date.

Please read (or reread) the book prepared for the 150<sup>th</sup> anniversary for most of the details of the history of this church. We chose the 2008 date for a sesquicentennial celebration based on documentation of when a church building was first built on its present location in “downtown” Millersburg. We believe that the 1836 “planting” of the church occurred on Millers Creek, about 3 miles south of the present location, as detailed in the Archaeology section of this booklet. Thomas Allen, an important religious figure of mid-19<sup>th</sup> century Missouri, dedicated the church on its present site on August 22, 1858. However, page 18 of our sesquicentennial history book<sup>81</sup> cites a contribution by Absalom Rice, dated July 22, 1836, to Alexander Campbell’s *Millennial Harbinger*: “There is a Church organized at Millersburg, which bids fair to prosper, and I trust will prove a blessing to many in its vicinity.” The 1937 book *Disciples of Christ in Missouri* says that the “Millersburg church was planted in 1836 with 51 members.”<sup>82</sup> Thus, 2011 is 175 years later, and a good time for another celebration.

In addition, this gives us the opportunity to correct a few factual and typographical errors that appeared in the 150<sup>th</sup> anniversary book. And we thought it might be an opportunity for people who did not contribute memories to the original book (or wanted to change the ones they did contribute) to make those contributions.

So the date of 1836 is the time of the official “planting” of Millersburg Christian Church, planting being the process that results in the establishment of a new church congregation. The early 19<sup>th</sup> century was a time of westward movement into the relatively uncharted territory of the interior North American continent. As communities grew, planting of churches occurred. The Christian Church and the Disciples of Christ, two independent religious movements that joined in 1832 with a handshake between Barton Stone and Alexander Campbell in Lexington, Kentucky, figured prominently in the planting of churches during the early 19<sup>th</sup> century westward American expansion.

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<sup>81</sup> Moran, J. 2008. History of the Millersburg Christian Church (Disciples of Christ), August 1858 – August 2008.

<sup>82</sup> Peters, G. 1937. *Disciples of Christ in Missouri*. The Centennial Commission.

Have we learned any historical information since 2008? Yes: one thing available now that was not available three years ago (as far as we know) is a searchable internet database of Campbell's *Millennial Harbinger* magazine.<sup>83</sup> This allowed entering "Millersburg", "Callaway County", and other words as search terms, and the following several items resulted, usually from sections of issues of that publication entitled "News from the Churches".

The entire entry from Absalom Rice for July 22, 1836, partially quoted above, reads: "We are progressing as usual in the reformation—still receiving additions, and those intelligent and some quite influential persons; so that the prospect seems to brighten. Being scattered over a large territory, the brethren thought it would be more profitable to divide—so there is a church organized at Millersburg, which bids fair to prosper, and I trust will prove a blessing to many in its vicinity. Old brother Stone has visited us in this section last Spring, and immersed several, and I trust his labor will not be in vain amongst us, but will be like 'bread cast upon the waters—found again after many days.' We are to have a two days' meeting, commencing tomorrow at brother Peter Mason's, at which we expect several of the proclaimers, and trust that it will not be long until the public mind will be disabused even in Missouri."<sup>84</sup>

This confirms the 1836 date cited earlier from primary source material. And the entire passage implies that prior to 1836, Christians/Disciples of Christ in Callaway County may have met irregularly and/or at only one or two locations in the county. Christian churches had previously been planted at Antioch in 1828 (about 3 miles south of present-day Williamsburg) and in Fulton in 1833<sup>85</sup>, and Absalom Rice appears to have been one of the elders (preachers) at the church in Fulton.<sup>86</sup> "Old brother Stone"<sup>87</sup> in this passage refers to Barton Stone (1772-1844), one of the Christian Church founders who lived in Jacksonville, Illinois, at the time, but he also traveled widely in the Midwest and Upper South preaching and evangelizing.<sup>88</sup>

A few months earlier, dated March 12, 1836, Absalom Rice wrote to the *Millennial Harbinger*: "The reformation is progressing slowly among us, and the disciples are making their way through much opposition from the sects towards the kingdom of Jesus Christ. We have every thing to bear here that our brethren in other states bore a few years ago; but I trust we have in some measure learned to fight the good fight of faith, and to bear evil treatment and misrepresentation with becoming fortitude. We have profited from experience; therefore, being reviled and calumniated, we bear, knowing that many who oppose know not what they are opposing and I have been for some time persuaded that the more the brethren can bear and the

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<sup>83</sup>Alexander Campbell (1788-1866), one of the founders of the Christian Church (Disciples of Christ), published a newspaper/magazine called *The Christian Baptist* from 1823 to 1830 and *The Millennial Harbinger* after 1830.

<sup>84</sup>Campbell, Alexander. 1836. *The Millennial Harbinger*, Vol. VII, Number XI, page 526.

<sup>85</sup>Peters, op. cit.

<sup>86</sup>Around 1830, four families from central Kentucky, including the Absalom Rice family and the Coons and Wills, moved to the Fulton area and formed the nucleus of the Christian Church in that town. History page of the First Christian Church of Fulton. [www.fcc-doc.org/history.html](http://www.fcc-doc.org/history.html)

<sup>87</sup>Note that "old" in this context was meant to be complimentary and not necessarily referring to someone being of an old age.

<sup>88</sup>One of Barton Stone's sons was also a long time member of the Fulton First Christian Church.

less they say about the sects, the better. For we must not, if we wish to benefit them, rouse their prejudices and prepossessions; for if we do, we shut up the avenue of their understanding. Besides, we must take into consideration the circumstances over which they have had no control, (I mean the prejudices of education) which seems to have so much influence that but few, comparatively speaking, ever can surmount it. The people, I mean the professors here, as in other places, are very much under the influence of their priests, and their *ipse dixit* is paramount to the best authority. We still have a few accessions, so we number near 80 at this time; and I am persuaded if you could find it convenient to visit our new settled country and spend a month or two, that it would advance the cause in this country very much indeed.”<sup>89</sup>

Even earlier, August 8, 1835, Brother J Coons of Calloway [*editor's note: sometimes "Callaway" is misspelled as "Calloway" here and elsewhere*] County wrote to the *Millennial Harbinger*: “That the good cause is prospering in this region. A church constituted about two years ago, with nine members, now numbers upwards of seventy. Brother M P Wills has immersed fourteen latterly.”<sup>90</sup> This would be in reference to the Christian Church in Fulton.

On December 24, 1836, Absalom Rice wrote to the *Millennial Harbinger*: “We are progressing as usual, still receiving some from the different sects, and some yet have the moral courage to make the good confession; and amongst those who unite themselves with us, we have the consolation to know that the greater part of them are people of standing and intelligence. We number at this time near one hundred, besides what have gone to Millers-burg; and I think there are from forty to fifty members in that church. The time I trust is not far distant when churches will spring up in many neighborhoods in Missouri and ‘when the wilderness and solitary places will bloom and blossom as the rose’.”<sup>91</sup>

Thomas Allen, who officially dedicated Millersburg Christian Church in its present location in 1858, contributed this to the *Millennial Harbinger*, dated April 22, 1837: “I came to this country last Fall, and have settled not far from Columbia . . . I have also labored considerably in the congregation of Millersburg, Callaway County: several have recently been added to that church by faith and obedience. Elders Jacob and Joseph Coons, and Daviess labor to good effect with the brethren there.”<sup>92</sup>

Thomas Allen contributed to the *Millennial Harbinger* again, dated June 14, 1837: “On the first Sunday of this month two confessed Jesus, and were baptized at brother A Miller’s, in the church of Millersburg. The Bible cause is evidently on rising ground in this part of Missouri; and all, in my humble opinion, that is wanting to make it triumphant, is a sufficient number of efficient Christian teachers and faithfulness on the part of professors. May the Lord enable us to be faithful, and grant that much good may be done in the name of Jesus!”<sup>93</sup>

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<sup>89</sup> Campbell, A. 1836. *The Millennial Harbinger*, Vol. VII, Number V, page 238.

<sup>90</sup> Campbell, A. 1835. *The Millennial Harbinger*, Vol. VI, Number XI, page 569.

<sup>91</sup> Campbell, A. 1837. *The Millennial Harbinger*, Vol. VIII, Number II, page 92.

<sup>92</sup> Campbell, A. 1837. *The Millennial Harbinger*, Vol. VIII, Number VII, page 325.

<sup>93</sup> Campbell, A. 1837. *The Millennial Harbinger*, Vol. VIII, Number VIII, page 381.



Joseph Coons wrote to the *Millennial Harbinger*, December 16, 1838: “The cause of truth is still on the advance in this quarter. About twenty have been added to the Millersburg church during the year, which has nearly closed.”<sup>94</sup>

Yet another contribution from Thomas Allen, dated July 19, 1839: “The churches of Christ in the counties of Callaway, Boone, Howard, Randolph, Monroe, and Cole will hold an annual meeting at Fulton, to commence on Friday before the 2<sup>nd</sup> Lord’s day in October next. It is expected that each church will make a communication, and state when they were constituted, and with how many members, and what the present number, etc.”<sup>95</sup> Millersburg reported at this meeting having 96 members.<sup>96</sup>

Thomas Allen wrote on September 4, 1839: “At a meeting which closed yesterday, near Millersburg in Callaway County, I am told there were ten who obeyed the Gospel.”<sup>97</sup>

At the state meeting of churches of Christ in Fayette in September of 1841, Millersburg reported having 110 members, with 10 new members being added that year. Joseph and Jacob Coons served as elders.<sup>98</sup>

Joseph Coons made this contribution to the *Millennial Harbinger*, dated June 21, 1842: “The gospel has been gloriously triumphing in [Millersburg]. I have lately baptized 23, and have witnessed the confession of six others, some of whom have since been baptized by Brother Rice; the rest will be baptized shortly.”<sup>99</sup>

Abram (or Abraham) Miller seems to have been a prime mover in the Christian Church in Millersburg. He apparently gave the land for the construction of the original church building on Miller’s Creek. He is also mentioned in biographies of one Dr. Winthrop Hartly Hopson, MD<sup>100</sup>. Winthrop was born April 26, 1823, in Kentucky, but his family moved to Montgomery County, Missouri, when he was two years old. The Hopsons did not like that location, and after a year moved to Callaway County, eventually locating to Fulton. His parents sent young Winthrop to school in Carrolton IL and then to Jacksonville IL where he lived with Barton Stone’s family and attended meetings of the Church of Christ there. He made a public confession of his faith and was immersed in 1836.

When he returned to Fulton, Winthrop was placed at Bonne Femme College near Columbia. Thomas Allen lived in that neighborhood, and they became good friends. He also came under the influence of men such as Absalom Rice, Jacob and Joseph Coons, and Marcus Wills, all mentioned in this historical summary. His father wanted him to study law, but he felt it his duty

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<sup>94</sup> Campbell, A. 1839. *The Millennial Harbinger*, Vol. III, Number VII, page 284. This note goes on to say that “Brethren Jones and Jacob Coons, with myself, held a two days’ meeting on Nine Mile Prairie. Five made the good confession; and notwithstanding the weather and the ice upwards of two inches thick, three had sufficient moral courage to induce themselves to be immersed.”

<sup>95</sup> Campbell, A. 1839. *The Millennial Harbinger*, Vol. VII, Number XI, page 428.

<sup>96</sup> Campbell, A. 1840. *The Millennial Harbinger*, Vol. IV, Number, page 40.

<sup>97</sup> Campbell, A. 1839. *The Millennial Harbinger*, Vol. III, Number X, page 470.

<sup>98</sup> Campbell, A. 1841. *The Millennial Harbinger*, Vol. V, Number, page 527.

<sup>99</sup> Campbell, A. 1842. *The Millennial Harbinger*, Vol. VI, Number, page 431.

<sup>100</sup> <http://www.therestorationmovement.com/hopson/ch01.htm>

to preach the Gospel, and in 1839, at his home in Fulton, he delivered his first public exhortation to sinners. At that time, “Christians” were few and mostly despised by denominations. They were ostracized by other churches and called “Campbellites, Stonites, New Lights, anything but the name they chose to wear and strove to honor.”<sup>101</sup>

After prayerful consideration, Winthrop chose to devote his life to preaching the Gospel. There were no seminaries for training, so his only recourse was “to sit at the feet of some Godly man who was able to teach others how to tell the story of the cross”. Thus, he spent several months with Brother Abram Miller of Millersburg, learning what to preach and speaking when opportunities were offered. In 1840, Winthrop approached Brother Samuel Rogers<sup>102</sup>, who wrote: “I was approached by a tall, spare youth of about 18 summers . . . . He bore letters from Abram Miller of Callaway County, recommending him to me as a pious youth, who desired to devote his life to the work of the ministry, and who wished to place himself under my care.”

Winthrop also saw that he would not be able to support himself and a family making only \$50 a year as an itinerant preacher, so he studied medicine in St. Louis while preaching, and graduated as a doctor in 1846. But after just a few years, he gave up the practice of medicine for full-time preaching, being, among other things, the state evangelist from 1851. A note to the *Millennial Harbinger* written by Thomas Allen, dated April 1, 1851: “Bro. W. H. Hopson, in a letter dated ‘Hannibal, March 18, 1851’ says: ‘Since I commenced my duties as State Evangelist, on the first of January, I have preached more than one hundred sermons . . . .’”<sup>103</sup>

During the same period that Alexander Campbell published the *Millennial Harbinger*, Barton Stone published the *Christian Messenger*. In a note in that magazine dated May 26, 1843, Thomas Allen reported from a state meeting of Christian churches that the Millersburg church had 221 members and were being served by evangelists Joseph and Jacob Coons and Marcus Wills.<sup>104</sup>

All of these passages taken together help begin to form a picture of the Millersburg Christian Church prior to 1858. Following the 1836 planting on Millers Creek, the congregation appears to have grown, particularly if the 1843 figure of 221 members is accurate. Some references in these (and other) passages in the *Millennial Harbinger* describe the early Christian Church working against the great prejudices of various denominations toward a church that lets everyone in. Thomas Allen and Absalom Rice have many other entries in these volumes of the *Millennial Harbinger*, but none specifically dealing with the congregation in Millersburg. The people in Millersburg itself seem not to have written anything that has survived the passage of time.

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<sup>101</sup> Ibid.

<sup>102</sup> <http://www.therestorationmovement.com/rogers,samuel.htm> Samuel Rogers was a prominent evangelist for the early Christian church movement. He was baptized by Barton Stone, traveled with Alexander Campbell, and he is reputed to have baptized Benjamin Franklin (among thousands of others).

<sup>103</sup> Campbell, Alexander. 1851. *The Millennial Harbinger*, Vol. I, Number VII, page 417.

<sup>104</sup> Stone, Barton. 1843. *The Christian Messenger* 13(3): 94-95.

Rev. Larry Brown, former pastor at MCC, has provided some additional information about the Abram (Abraham) Miller family based on research he has conducted:

The “Millers of Millersburg” family went from Pennsylvania to Bourbon County, Kentucky, and founded Millersburg, Kentucky, then later some of them moved to Missouri and founded Millersburg, Missouri. They were:

Abraham Miller was born 4 Jul 1786 in Holmes, Delaware County, Pennsylvania, died 22 Dec 1862 in Fulton, Callaway County, Missouri. Abraham married Polly Rule 25 May 1813 in Bourbon Co, Kentucky She died in 1848 in Missouri. Their Children:

1. John Warden MILLER b: ABT 1814 in Bourbon County, Kentucky
2. William Byram MILLER b: 14 Jun 1817 in Kentucky
3. Minerva MILLER b: Aug 1821 in Missouri
4. James Walker MILLER b: 4 Aug 1821 in Missouri
5. Noah Worcester MILLER b: ABT 1824 in Missouri
6. Leander Caruth ( Lee ) MILLER b: 29 Oct 1828 in Callaway County, Missouri Lee died 2 Aug 1913 in Chicago, Illinois. He was buried in Knob Noster Cemetery, Johnson County, Missouri, with his second wife Mary Ellen. He was married three times.

Wife 1: Belle Shanks (d. 1860), child: William E. Miller

Wife 2: Mary Ellen Nesbit (d. 1881) Two children:

Minnie B.- b. Oct. 1861 married L. W. Dallas (Shelby Co., Mo.)

John W. Miller (lived in Chicago in 1913)

Wife 3: Emma T. DODDS Married: 27 Aug 1889

7. Lycurgus MILLER b: 20 Aug 1832 in Callaway County, Missouri
8. Vernile MILLER b: 1835 in Missouri
9. Ulysses Telemachus MILLER b: 7 Jul 1826 in Callaway County, Missouri

History of Johnson County, Missouri 1881:

L. C. MILLER, physician, was born in Callaway County, Missouri, October 29, 1836. His father, Abraham Miller, a native of Kentucky, emigrated to Missouri in 1818 and settled in Callaway County in 1819, and continued to reside there until his death in 1862. The doctor's mother was also a native of Kentucky. Born and raised in Bourbon County. She died in 1848. The doctor spent his youth on a farm, and his first lessons were taken in the common school and afterward he attended the high school at Independence, Jackson County, Mo. After quitting this school he went to California, where he remained five years. Returning, he then entered the Jefferson Medical College of Philadelphia, graduating 1857. Returning to his native state he located in Shelby County and at once entered upon his practice and in a short time he was in the enjoyment of a lucrative practice, it extending into Jackson and Cass counties. In 1876 he came to Knob Noster and resumed his practice. The doctor has been twice married, first to Miss Shanks. She died in 1860, leaving one child, William E. For his second wife he married a Miss Nesbit of Shelby County, and in 1881 she died, leaving two children: Minnie B. and John W.

History of Johnson County, Missouri 1918

Dr. L. C. Miller, a native of Callaway County, Missouri, born October 29. 1836. engaged in the practice at Knob Noster in 1876. He graduated from the Jefferson Medical College at Philadelphia, Pennsylvania, in the class of 1857. and was engaged in the practice of his profession in Shelby County prior to coming to this state.

## Memories

Jeanette Hudson, Joyce Schermerhorn, and Brenda Rose, July 19, 2011,  
as recorded by Barbara Moran

Hub McCray grew up a member at Millersburg Baptist Church and his wife, Claudia, was a member of Ebenezer Baptist Church. Their daughters, Jeanette and Joyce, wanted to go to Millersburg Christian Church because that's where most of their friends went. Claudia started attending MCC with Jeanette, Jim, Joe Ed, and Joyce so that they could be with friends, and eventually all of the family became active members of MCC. When they were young, Joyce and Jeanette remember that there was no youth group at MCC, so they went to the Millers-burg Baptist Church youth group. They met on Wednesday nights: GA (Girls Auxiliary) and RA for the boys (Royal Ambassadors). Grandma Jones, in charge of the youth group at that time, looked at least 100 years old with all white hair. When she blew the whistle she always carried, you stopped dead in your tracks. That spry old lady played ball and jumped rope with them. Jeanette, Joyce, and Brenda couldn't reach agreement on her age (70? 80?), but she sure looked old to the children and they all called her Grandma.

Each summer Jeanette and Joyce went to the Baptist church camp on Hillers Creek for a week. The camp had Bible study, crafts, swimming, and a talent show. Jeanette never stayed a full week because she got homesick. Each church that had a child at camp (many community children from different churches attended) would provide a meal for the camp. On the night that Millersburg Baptist Church served the meal, Jeanette rode back to Millersburg with them. Brenda said that Millersburg Baptist Church, the only Baptist Church between Fulton and Columbia, had a large congregation and lots of room. Christian churches dotted Highways F and WW, with a church every 6 miles or so, and therefore had much smaller congregations.

Vacation Bible School was held at Millersburg Baptist Church. It involved the whole community. School age children, up to 100 some years, came from areas around Duncan School (located south, on what is now County Road 344), Truitt School (across from where Al Baker's auto repair shop is now on Route J; it was moved to become a residence and now a veterinary hospital, still on Route J), McClellan School (northeast, on what is now County Road 230 east of County Road 257 [the building no longer exists]), and Stephens School (north). Baptist church members led the VBS. At the end of the two weeks, the children marched in a parade down the hill to Claude Bryant's store to get ice cream. A scoop cost a nickel at that time. Then they paraded back to the Baptist Church. It was a big deal to be the one to carry the American flag, Christian flag, or the Bible to lead the procession, exercises each day, or the parade at the end of VBS.

Brenda remembers when a neighborhood girl, Barbara Baker (Dexter), drove a Studebaker to pick up her at home on County Road 257 (now the Theilbar place), Lou Rees (who lived on property now owned by the Morans), and, when Claudia didn't go, the McCray kids (Jeanette, Joyce, Jim, and Joe Ed) and take them to Sunday School at MCC. Ola Mae Fischer was their

Sunday School teacher for many years. Jeanette remembers her as a sweet lady, but some-times she asked you to read aloud from the Bible. When Clarence Kennett served as Sunday School Superintendent, he often would ask one of the children to lead the prayer, and Brenda was terrified that he would ask her. Others attending in those years were: Lois McClellan (Long), Nadine McClellan (Gentzsch), Carl Wayne McClellan, Nancy Wilkerson (Duenow), Linda Wilkerson (Hawkins), Jerry and Albert Kennett, Danny and David Rose, Carol Phillippe, Hazel Phillippe (Pahl), Leo Adkins, Gene, Leroy, Larry and Karen McCubbin, Melvin Fisher, Joe Ed, Jeanette, Jim, and Joyce McCray

Sunday School opening included singing a hymn, a scripture reading, a prayer, and collection of an offering kept separate from the church treasury. The mini-worship format had been in place since the time when MCC didn't have worship service every Sunday. The Sunday School opening format continued long past when MCC held weekly worship services.

Rev. Dale Angel, in the mid-1970s, felt Millersburg had grown to a size that it needed a full time minister, and he preached every Sunday. But he was bi-vocational, and worked for one of the insurance companies in Columbia. He felt a full-time minister would help MCC grow to full potential. He and Wanda continued to come to MCC for awhile after he was no longer serving the church. Jim Turner, our next minister, preached every Sunday, and drove a school bus to help make ends meet.

Joyce remembers the summer Joe Ed mowed the church yard. One time a bolt came off a wheel and hit her leg. He used their tractor and a skid to haul the mower to the church.

At the spring smorgasbords, Claudia McCray and, later, Jeanette and Joyce often worked with the desserts. Jeanette remembers that they would try to save one of Leona Kennett's pies so at the end of the dinner someone could buy the whole pie. To their amazement, Leona would move a knife at four points around the edge, hit the bottom, and the whole pie would pop out of her glass dish intact for transfer to a disposable pie plate. Leona Kennett and her sister, Marie Latty, often made and brought gooseberry pies.

Mutton suppers were huge fundraising events. They were held in the summer and attract-ed politicians. Brenda thinks in some years they served up to 500 people. Most of the men helped cook the sheep and set up tables and chairs. In the 1950s and early 1960s, that may have included Nelson Baker, Cotton Thomas, Reuben Fischer, Charlie Fischer, Clarence Kennett, Lawrence Foresee, Gersham "Mac" McCubbin, Hub McCray, Jay Phillippe, Cyril Wilkerson, George Bright, Stanley McCray, Don Rose, Raymond Berry, Douglas McClellan, and others. They cooked 10-12 sheep in large black kettles over an open fire and grilled on a brick fireplace built by Peggy Rose's dad. They would start the fire at 4:00 a.m. and let the meat cook all day. They boiled the meat in large pans first to tenderize it, and then grilled it over a wood fire. The women made huge batches of coleslaw, cut with a kraut cutter. Brenda still has Wilma Allen's recipe to make coleslaw for 100 if you need it. They cooked the potatoes in the mutton broth after they removed the meat. People brought onions, tomatoes, and green beans from their gardens to serve. They served the meat and slaw from large galvanized wash tubs. Families each brought two pies. The men made their own secret barbeque sauce for the mutton. Iced tea was made in a #13 crock (13 gallons).



The kids would play (and get in trouble) while the adults worked, but by the time you were 12-13 years old you helped too: serving cold drinks out of sweating metal pitchers, cleaning up, shooing flies from food, etc. The suppers raised money for projects such as building the bathrooms off of the knotty-pine-paneled fellowship hall. The event was a long, hot day and lots of work. As they had more competition from other groups doing similar events, MCC eventually discontinued the mutton suppers.

Brenda remembered becoming active again at MCC when she helped with the fund- raising bazaars shortly after Matt was born in 1973. Crafters would work together in the old fellowship hall (or basement when it was completed) until late on many nights, making items to sell. Another group met Wednesday evenings at Clarence Kennett's shed refurbishing antiques collected over the year to sell at the fall bazaars. The bazaars also had large displays of Miss Eula's (Baumgartner) candles and the incredible number of dozens of her rolls baked and sold throughout the day. Peggy Rose sewed children's clothes and ladies gowns for weeks before each bazaar.

Brenda recalled when her son, Matt, and Aaron Turner (the preacher's son) were about three years old. They would go back to the refrigerator in the old kitchen and open it. One would lift the other up so he could take a swig from the communion grape juice container. Then the other would lift his friend so that he could get a swig, too. Walter Baumgartner and George Bright, visiting in the corner, just watched them and laughed. No one knows how long this conspiracy lasted before the children's mothers became aware.

When the Millersburg School burned in 1956, Clarence Kennett was on the school board and active at MCC. MCC offered their building for classrooms. The school met for about 6 weeks in the knotty-pine room, with a divider set up to screen off a separate area where they ate lunch, until a new school was constructed.

Brenda remembers during the time that Stanley Williams served as minister, she and Danny attended youth group on Sunday nights. Other kids she remembers that attended included Stanley's daughter, April, David Rose, Albert Kennett, Nancy Wilkerson, Linda Wilkerson, and Susan Kennett. Brenda remembers playing "Duck, Duck, Goose", and she fell and tore a good pair of wool pants. At each meeting they said the pledge to the Christian flag and the American flag (it was the early 1960s), and had structured activities and topics. Moms took turns supplying a light supper for the group. The Missouri School of Religion (now at the Rickman Center in Jefferson City MO) was on the University of Missouri campus. Stanley Williams was a student at MSR while he served at MCC and supplied as chaplain for Woodhaven.<sup>105</sup> The MSR provided students as preachers for many area churches. Millersburg shared a circuit with Central, Dixie, and New Bloomfield Christian churches. In the early 1970s the churches hired their own ministers.

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<sup>105</sup> Woodhaven is a Christian Church (Disciples of Christ) affiliated, community-based, supported living facility for disabled individuals in Columbia MO.

Brenda recalled going to CWF, and taking her baby, Matt. Brenda was the youngest woman there and Matt became the CWF mascot. When Matt was only 18 months old, he pushed a chair over to the dessert table and by the time he was discovered had eaten a couple of cups of filling out of the center of a chocolate pie made by Ola Mae Fischer. Ola Mae loved to tell that story, since he picked her pie. Brenda added that anyone would have done the same thing with enthusiasm for one of Ola Mae's chocolate cream pies. Brenda had to wash Matt up in the sink before taking him home.

Brenda mentioned the big, old, heavy tables that were hard to move around in the knotty pine room. Some men cut the legs off the tables and put them in the ceiling over the rafters to make a floor in the attic. That made it easier to run the wiring to install ceiling fans. Are those old tables still up there? One of the smaller tables ended up in our current kitchen as a work table, still used during fellowship meals today.

And there was no air conditioning at MCC until the new sanctuary was built in 1970s.

Brenda also contributed these written memories: "CWF (Christian Women's Fellowship) was the "benevolent" arm of the church, serving funeral dinners, doing mission work, etc. They also made lap robes for nursing homes, tore bandages strips for Red Cross and Church World Service for 3<sup>rd</sup> world countries, made school bags to ship to overseas ministries, sent cards to shut ins and those ill or who had suffered a loss, collected clothes to distribute through CWS (until it was no longer cost effective to ship clothes from the mid-west). With MCC located in the midst of and part of the westward expansion of Disciples congregations, there was also the privilege of having National Benevolent Association homes here: Woodhaven and Lenoir, both a part of the larger congregational ministries. MCC visited both institutions many times, offering many different support activities over the years.

"CWF took a leadership role in serving farm sale lunches with much help from the congregation. Funds went into the CWF treasury and contributed to many mission activities and later to the building fund to support new building construction. Lots of coffee, juicy burger and pies were served over time at auctions in the Millersburg community. I remember specifically the farm sale of the Bylo family, when it was bitterly cold and snowy. Over 28 pots of coffee were made and served that day and lots of food prepared and eaten.

"By the time my son, Matt, was older and Meghan came along, more young mothers who worked at home started attending CWF. It was a great group of women: the fellowship and mentoring of faith was wonderful and inclusive for ladies 25 - 90 years old. We had a great time! From the 70's - 80's, I remember Grace Theilbar, Ethel Forsee, Wilma Allen, Kitty Scruggs, Jennie Lee Sturgeon, Francis McCubbin, Marilyn Bettenhausen, Linda Hawkins, Carolyn Bethell Anderson, Peggy Rose, Martha Fisher, Shirley Bright, and many others. The configuration of folks changed periodically and many newer folks came and went with time. The loss of our older ladies was of particular sadness. Over time CWF moved to evening meetings to include those working away from home. As women became more involved in full leadership of the congregation, the role of CWF changed as well. It is and always has been a source of strength, fellowship and faith nurturing for me (and others)."

*Note that memories of many other persons are included in the 2008 history book. Please refer to that publication for those remembrances.*

## **Corrections to the History Book published in 2008**

Several people pointed out errors or omissions in the previously published book, and so I will try to correct those here:

Page 29 refers to Peggy Rose as the long-time treasurer of Millersburg Christian Church. However, Nadine Gentzsch served as treasurer of the Building Committee during the time that the new sanctuary was being built and paid for. Also, Roger Craig Construction Company built the new sanctuary, hung the cross (with help), and built the new sign, for which Mike Duenow helped set and do the brickwork. This sign, which includes a bell tower, was in memory of Wilma Allen.

To page 32 should be added that Don Rose arranged for the church to purchase a wood splitter from Danuser Machine Company at cost, and he and all the men of the church spent many hours splitting wood. Some of the women helped load wood on trucks after serving lunch to everyone.

The list of items at the church on page 38 should include that Esther (Flaigle) Phillippe donated shrubs, hearing devices for the pews, and the communion chalice in memory of W. J. Phillippe. Also, Clarence and Leona Kennett donated the pew cushions. The trays in the kitchen came from the Millersburg School after it closed in 1981.

The 2008 history book provided few details about the stained-glass window over entrance to the church. Many people contributed to this project in memory of George W. Bright. George was the father of Betty Rose Musbach and Ed Bright. Gene Musbach was instrumental in the completion of the project. The artwork says “Ehrhard Stained Glass 1987”. This is a beautiful piece of art. Please take time to study it.

Lewis Baumgartner’s “memory” on page 62 says: “. . . Mrs. Craig (wife of MCC pastor Dan Craig) . . .” Mrs. Craig was Reverend Craig’s mother, not wife. That was an error on the part of the editor, not Lewis.

The last name “Bethell” was misspelled more than once in this book as “Bethel”, and the last name “Haas” misspelled as “Hass”. I apologize for those errors.

## **Archaeology**

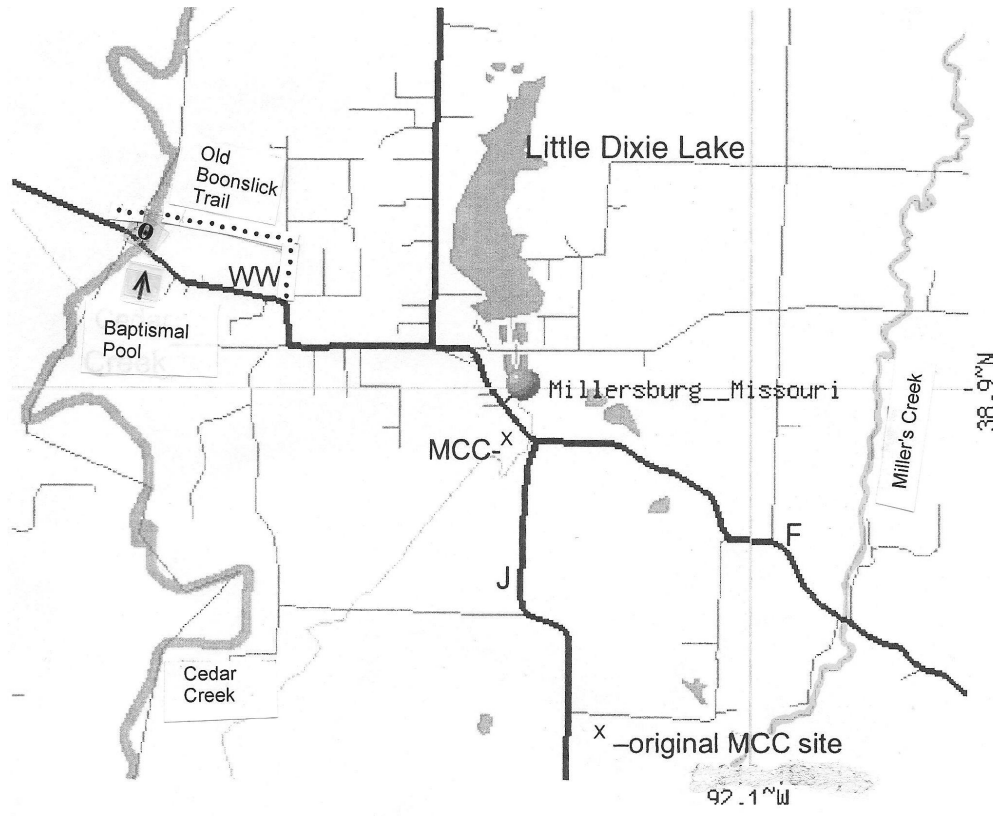
One thing Millersburg Christian Church has that is not available to many small rural congregations: a professional archaeologist as one of its members. Professor (now retired) Ralph Rowlett was a faculty member at the University of Missouri for 40 years. The next section of this booklet details some of the results of archaeological investigations at the original church site, dating from 1836 and located about 3 miles south of the present location. While it would be nice to have some additional documentation of our early history via submissions to the 19<sup>th</sup> century journals published by Alexander Campbell and Barton Stone, these archaeological investigations flesh out the details of a lot of the origins of MCC in the areas of the nature of the building that housed the church, the kind of church services that were held in that building, and so on.

### **ARCHAEOLOGICAL INSIGHTS AT THE ORIGINAL SITE OF THE MILLERSBURG CHRISTIAN CHURCH**

Preliminary Report by Ralph M. Rowlett

By 1995 several members of the Millersburg Christian Church congregation yearned for the archaeological investigation of the original site of the church on Route J in southern Millersburg. Church member Lawrence Forsee knew where the old site was, so he guided archaeologist Prof. Ralph Rowlett, of the University of Missouri and the Millersburg Christian Church congregation, to the location on the farm of Gary Ryan of Millersburg. A surface inspection of the site (Fig. 1) near a natural crossing of Miller's Creek from the north side revealed traces of a Euro-American structure, which upon archaeological excavation does appear to be the remains of a church or meeting hall and not of a residential house or barn. Archaeological excavation, under the direction of Prof. Rowlett, started there in the fall of 1996 with many volunteers from the adults and youth (Fig. 2) of the Millersburg Christian Church, assisted by a small number of anthropological archaeology students of the University of Missouri-Columbia. One of these, John Rucker, served as Assistant Field Director. A Romanian archaeologist also provided some critical advice for interpreting some of the remains. Among the set of very enthusiastic volunteers, Samantha Eggleston, a young student at the time, spent as many hours doing the fieldwork as Prof. Rowlett himself! Excavations continued on Saturdays in the spring and fall until 2001, with accumulation of thousands of finds, almost all of them broken, which needed to be curated and studied. The study continues at present although the lack of a suitable space to do so, after the retirement of Prof. Rowlett from the university, greatly hampers this activity. The most common artifacts categories are iron nails, broken window glass, and prehistoric stone tools. Eventually the archaeological exploration of the site should be resumed, since not all the site has been dug. For example, the cornerstones at the northwest and northeast corner of the church house have not been deeply explored, and more investigation needs to be done at the entrance. This report amplifies the archaeological results presented in outline form in Moran, et al. 2008: 47-50.

*Figure 1: Map of the Millersburg MO area, including the locations of the present church, the original church site, and the baptismal hole.*



*Figure 2: Volunteers at the MCC original church site archaeological dig.*





*Figure 3: Some of the Indian points found during archaeological digs, representing the Mokane group of the Hopewellian Indians. The “St. Charles” point to the right is the typical spear and dart point of this culture. The stemmed “Dickson” point in the middle is probably the spike for a war club. On the left, the small point with the “St. Charles” configuration must be one of the oldest true arrowheads in Missouri.*

The excavations quickly revealed that the Euro-American building overlaid an important Native American habitation site, for hundreds of stone tools were found underneath and around the church. These stone tools include spear thrower bifacial dart points with corner notches and stemmed war club spikes (Fig. 3) indicating that the Indian residence goes back to about AD 700, long before the American settlers arrived. This evidence assigns the pre-historic Native Americans to the Mokane Group of the widespread Hopewellian Areal Culture of the Ohio, Missouri, Illinois, and Iowa River valleys. Most of



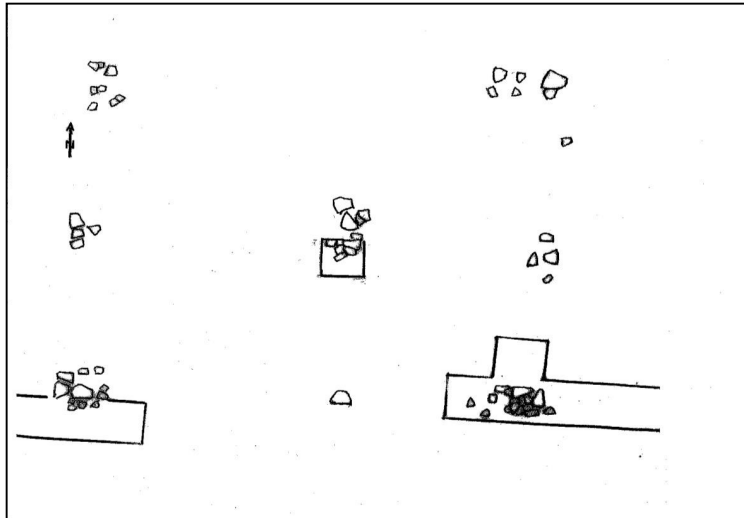
the zone of the Indian village lies north of the church, extending down to the Millers Creek ford, and it deserves a further investigation and report as well. At the time of the original Euro-American settlement, the church location was technically near the southern limit of the tribal region of the so-called Missouri Indians, or Niutachi as they called themselves in their own Siouian language, although no remains of the historic tribe were uncovered at the locale. For this 175th anniversary volume, we will concentrate primarily on the original Millersburg Christian Church, said by the historical record to have been built about 1836 when Abram Miller and his brother Samuel helped establish the frontier community of Millersburg in the very heart of Little Dixie (History of Callaway County, 1884). It must be thoroughly understood that these early settlers were not merely just from Kentucky, like Daniel Boone, but from the Bluegrass region of central Kentucky, with its tradition of Daniel Boone, rifle marksmanship, fine pasture, fine horses, mint juleps, Southern belles, and early Christians of the Disciples of Christ movement. The author of this article is from this background himself, with relatives and ancestors from the Missouri Ellis family, so I know the general ambience of these settlers well.

## **The Church Building**

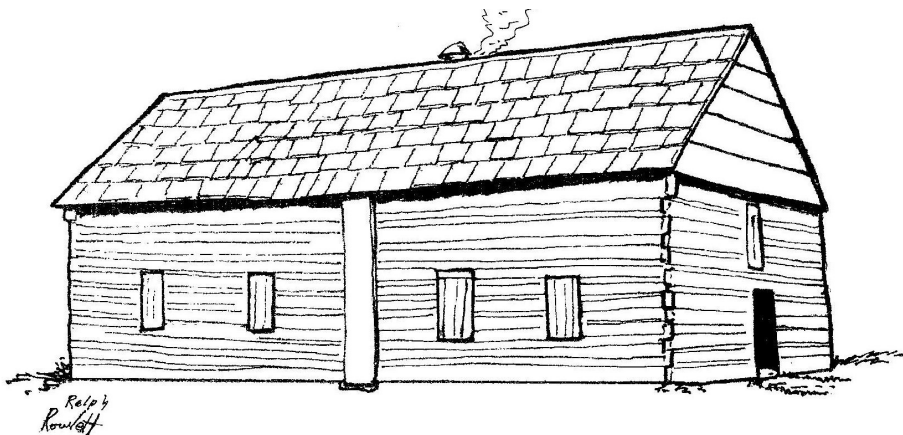
The original Millersburg Christian Church site lies about 3.3 miles south of the Boonslick Trail, which roughly follows Routes WW and F. The historic evidence (History of Callaway County, 1884) maintains that the church was made of logs and had a rough oak floor and pews made from split logs for seats. The archaeological evidence is consistent with this description, since the stones on which were set the sleeper-beam logs delineate the outline of the church (Fig. 4). The sill stones midway of the west and east ends reveal the position of the entrances. The absence of darker post holes in the light-brown, slightly sandy soil is consistent with the logs

upon sleeper beams construction. When a wider area of the floor is dug, one should be able to estimate from the positions of artifacts that have fallen through the spaces between the logs just how wide were the oak flooring logs.

The flattish stones supporting the sleeper beams and the corners were of local Mississippian Epoch limestone. Since archaeology is a scientific study, the metric distance between the corner stones on east-west sides is 12.25 m, with the north-south distance being 8.2 m wide. This converts to a building that was 40 feet long by 26 feet wide. Midway between the 40-foot corners is a stone support to hold up the sleeper beams where they join. The church must have been built with 20-ft-long logs that join in the middle of the 40-ft length.



*Figure 4: The excavated area, revealing the corner stones of the church and the sill stones of the entrances.*



*Figure 5: Drawing of a reconstruction of the original Millersburg Church.*

The reconstruction drawing (Fig. 5) shows the logs squared off, as in the old photographs of the early Christian church at Cane Ridge in Bourbon County, Kentucky. We have modeled the wooden shingles of the roof and the clapboard shutters on the basis of the Cane Ridge Church, which was as theologically influential as it was architecturally influential. At an early date the windows were glazed with a high-quality flat glass, still crystalline transparent, averaging 2-3 mm thickness.

Most of this glass, studied by UMC student Circe Valenzuela, is slightly greenish, while other fragments are slightly bluish, and a few more either totally clear or iridescent. Since this is a Protestant Church from the Upper South emphasizing a direct communion with God, stained glass would not have been necessary for them. A refitting together of the thousands of glass fragments will eventually establish the size(s) of the window panes. More study needs to establish if there was glass in the front door--the church at Cane Ridge did not have door glass, but Alexander Campbell's early Christian Church at Brush Run, Pennsylvania, had six small panes of glass in a 3-over-3 arrangement. Most of these early churches have the doorway in the west, where certainly there were the more regular and attractive sill stones at Millersburg. These churches did not yet have the two entrances, one for men and one for women, so common in the later Victorian-era church houses built not long after the original Millersburg church house.

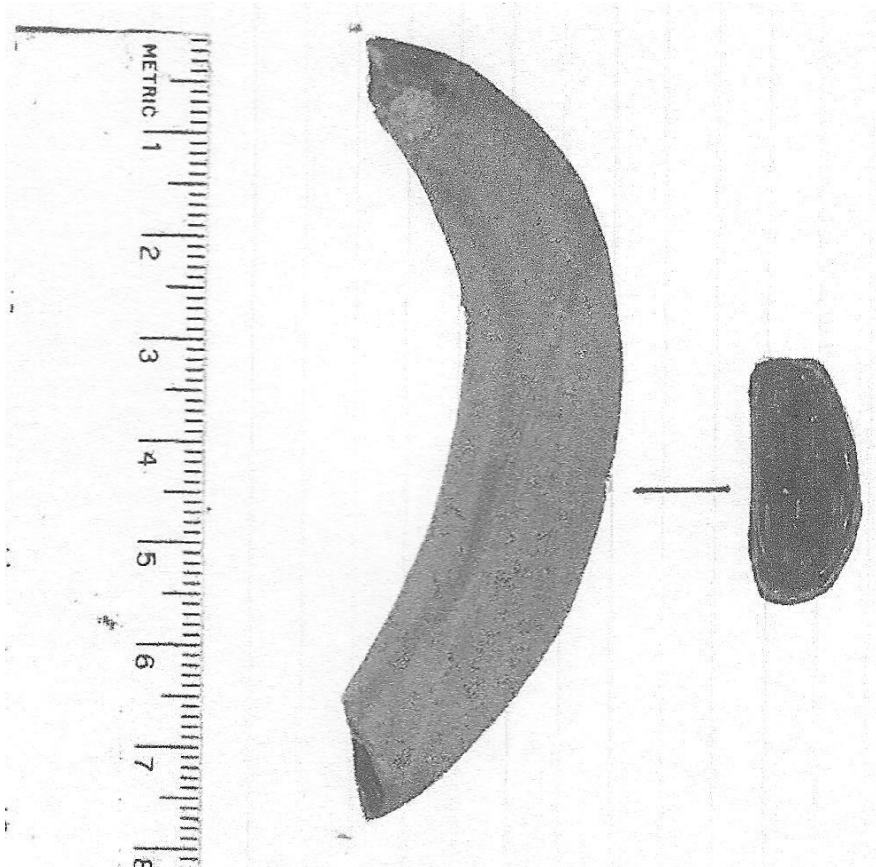
Archaeologically, there is hardly a trace of a heating system in the church. There are no concentrated traces of burning or ashy residues left behind, nor is there stone or brick for a fireplace. There is however, a set of stones right in the middle of the floor (Fig.3). This is even a more heavy stone concentration than at the corners. The limestones are slightly more pinkish and grayish than the corner stones. From this we infer that these central stones provided the emplacement for a potbelly cast iron stove to provide heating in inclement weather. Of course, this heating arrangement demands a smoke exit right over the stove, because the photographs of the Cane Ridge Church or Alexander Campbell's early church at Brush Run in Southwestern Pennsylvania have closed eaves so that the smoke cannot escape that way. Since no stone or brick chimney survives, a metal stove pipe should be inferred to carry the smoke to the flue. Small fragments of burnt wood charcoal and coal lumps found about the floor indicate that both wood and local coal resources were used to fire the stove. Commercially significant coal deposits lay on the west side of Miller's Creek near the Boonslick Trail. The church did not burn down, because there is a great insufficiency of charcoal to infer that it did, although there is plenty of other evidence as to how the building came down after 1857 as will be discussed at the end of this article.

Traces of an ironsmithy for forging steel tools and objects were found immediately east of the church, with several fragments of iron and iron ore around it. The forge was used to manufacture iron nails with square cross sections for the construction of the church and apparently also other pieces of flat metal, such as joiners and connectors. Slag from the iron production is common too. A surprising amount of window glass was found around the forge, implying that there must have been an accident near the forge involving a shipment of glass. Within the church were also found a few wire nails with round cross sections which must have been added later while making repairs. The nails, studied by UMC graduate student John Rucker, are second only to glass fragments as the most frequent Euro-American artifacts.

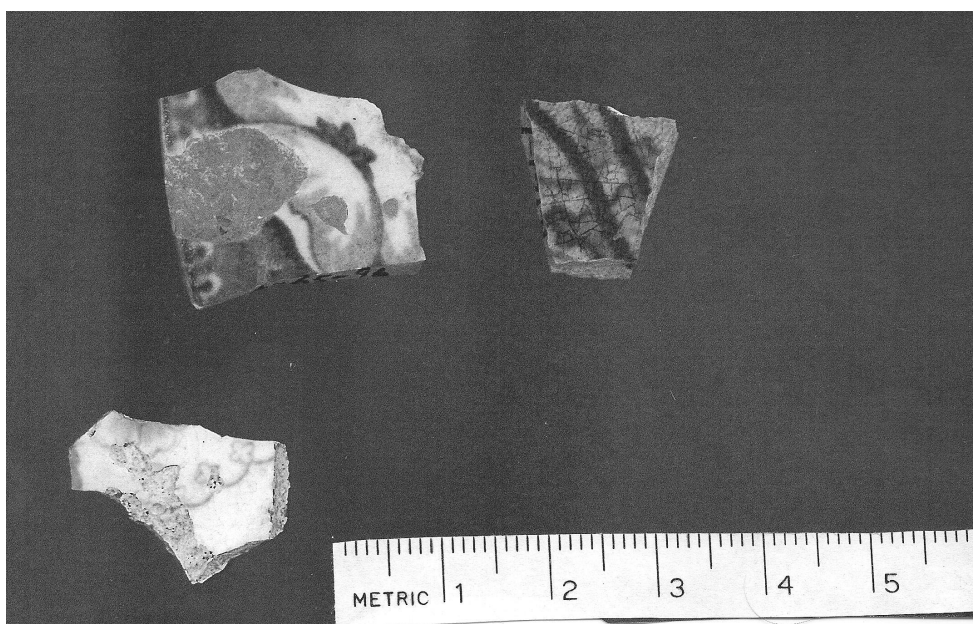
### **Artifacts from Within the Church**

Besides the window glass, quite a bit of vessel glass was recovered. Some of it is tinted glass from bowls and vessels, while other seems to be goblet glass, judging from the rims. There is an exquisitely delicate chalice of blown glass, as well as a frosted glass pitcher handle (Fig. 6). One gets the impression that wine was poured from a glass pitcher into glass chalices to serve communion. The handle was broken from the glass pitcher by a blow to the top of the handle

where it joined the pitcher body. The communion bread was not necessarily served on glass platters: there are plenty of pieces of broken ceramic flat dishes which would have been suitable for serving the communion bread. A microscopic examination for the



*Figure 6: Frosted glass pitcher handle from the original MCC site.*

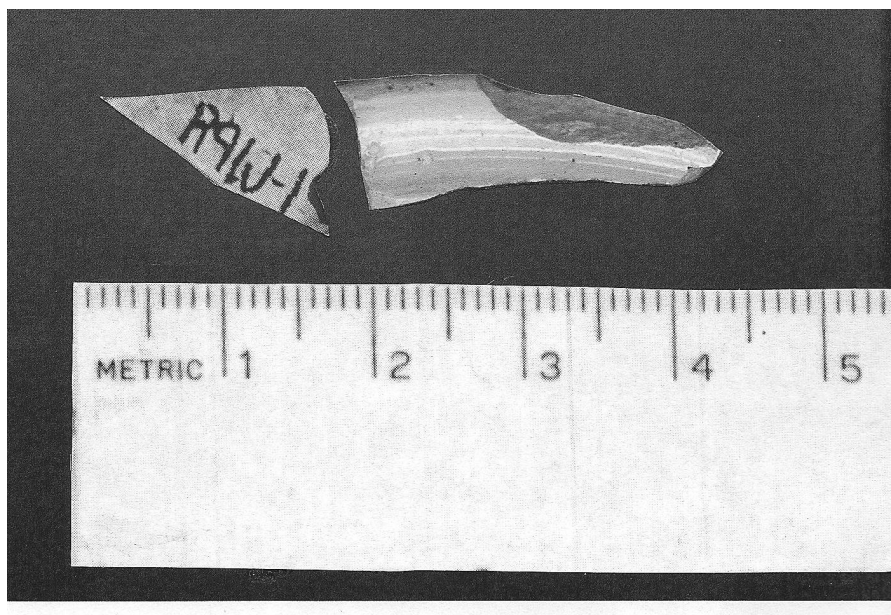


*Figure 7: Sherds of blue transfer pottery used for communion-ware at MCC, found at the original MCC site.*

phytoliths of wheat, maize corn, and other grains will help identify exactly which dishes were used to serve communion bread and what kind of bread represented the host. Local wild grapes have been used for making red wine in North America since late Viking times.

The Euro-American pottery at the old church site came from two different origins. Some dark glazed bowls were American made, but there were an even larger number of sherds of very expensive white porcelain pottery with blue transfer designs, which had recently been invented in England, and the sale of which contributed to the prosperity of 19th century Britain. These blue transfer plates (Fig. 7), which must have seemed exquisite on the American frontier in the early 19th century, included designs with flowers, leaves, garlands, and other designs, some of which may have been abstract. Two even show fragments of the pseudo-legend of the Blue Willow Ceramic design.

At first I was surprised by the presence of such exuberant fancy pottery, and I had begun to wonder if there had not been some mistake and that the building was not a church house after all. While doing archaeological research in Romania in the summer of 1997, I told Romanian colleagues about my quandary. Fortunately there was on the archaeological crew of Prof. Dragos Gheorghiu, a young woman, Ioana Rica, who had just resigned from a nunnery of the Eastern Orthodox Church in order to pursue graduate study in prehistory at the University of Constantza in Romania. When I told the Romanians about the numerous blue transfer potsherds in a putative church, Ms. Rica observed that she had seen a large collection of such ceramics in her nunnery museum. She went back to her former nunnery and interviewed the older nuns there, who reported that in the early 19<sup>th</sup> century the blue transfer pottery was considered so beautiful and elegant that it was deemed totally appropriate all over the Western world to serve communion on such exquisite ceramics for the glory of Christ and God. So now we can infer that the communion bread was indeed served on blue-and-white blue transfer plates and that some things were up to date even in frontier Millersburg. Most of the sherds we found, analyzed by Dr. Terisita Majewski of Statistical Research, Inc. of Tucson AZ were small chips from the edges of the expensive blue transfer plates.



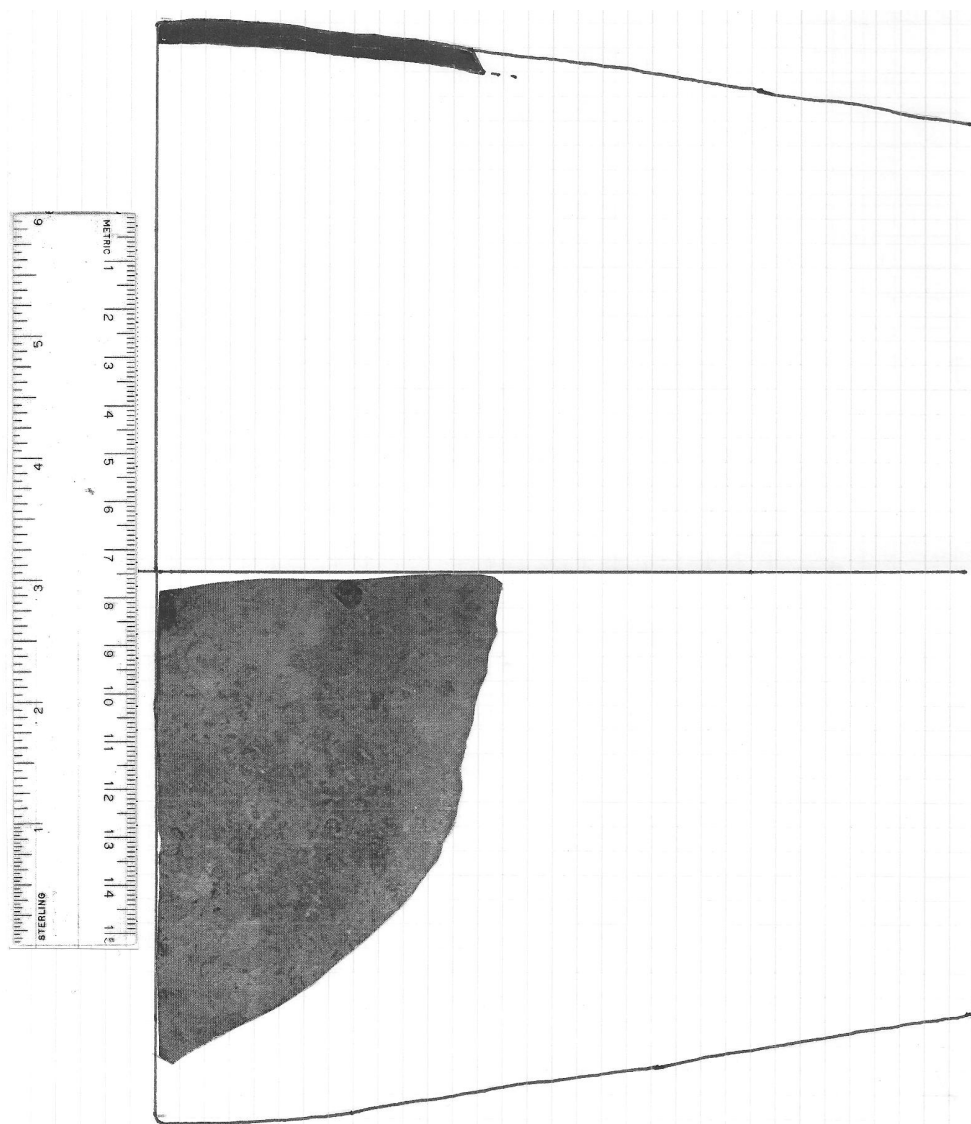
*Figure 8: Vase foot from the original MCC site.*

One find still slightly enigmatic among the fine pottery



sherds is the foot of some kind of small vessel (Fig. 8). Since it has a pale blue circle on the exterior, perhaps it is from a blue transfer tea cup. Another remarkable find is the fragment of an iron book hinge or book mark which had been gilded. This hinge may have been from the cover of a Bible, which was worn out and thus only the metal hinge was attempted to be salvaged. Given its destruction, it looks almost like the leftovers of an attempt at theft. Hardly anything found so far can easily be recognized as children's playthings, but one small (1/2 in.) pottery beetle model, with striped wing covers, has on the ventral side a fingertip impression, 1/4 in. wide, which must be that of the child that made it. While there is plenty of pottery and glassware, very few bones give little evidence of an “all day meeting and dinner on the grounds”.

The call to worship seems to have been made with a large hammered iron bell, of which part of the lower rim has been found (Fig.9). The rim was left unknurled. The mouth of the bell can be estimated to be 9 in (23 cm) in diameter. At the edge the bell was 5 mm thick (about 1/4 in) but already at 2.75 inches up the side of the bell it was reduced to 3 mm thick.



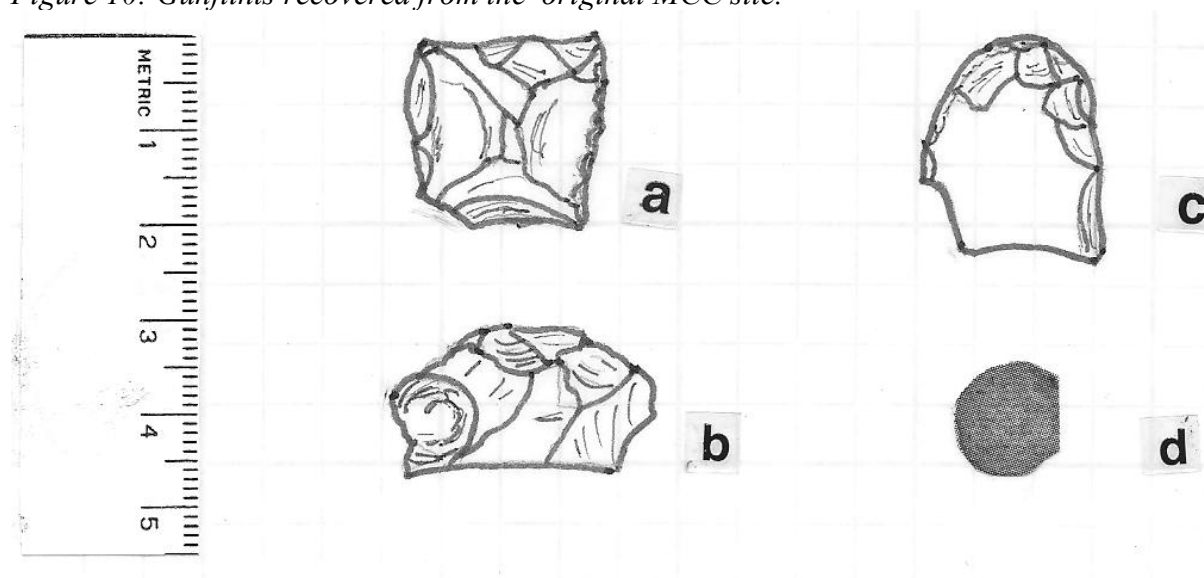
*Figure 9: Piece of wrought iron church bell from the original MCC site.*

The curvature of the side of the bell has a

length of 63 mm for 60 mm of linear distance. Such a simple bell would be easy to replicate.

Gun flints from flint-lock weapons, pistols and/or rifles, also occur in the church deposits. Weapons must have been continuously at hand, and the gun flint, which can easily become dislodged, lost. The English-style gun flints are readably recognizable, because they have a square form (Fig. 10a), and some of them are made on blue-black European Cretaceous flint. There seem to be some French-style gunflints as well (Fig. 10b) but these have the same rounded-nose shape as prehistoric endscrapers for defleshing mammal hides and only microscopic examination will allow the distinction of the two. The gun flints have more shattered and splintered edges such as the extensively used French gunflint in Fig. 10b, while the hide scrapers have a polished, smoothed-off appearance on the rounded scraping edge (Fig. 10c). The French-style gunflint has a burnt, shattered look from having experienced too many flashes in the pan.

*Figure 10: Gunflints recovered from the original MCC site.*



## **The Baptismal Pool**

The archaeological investigations also included an underwater survey of the traditional baptismal hole (Figs. 1 and 11) in a deep part of Cedar Creek. This pool is fortuitously situated just south of some shallows, where the Boonslick Trail crossed Cedar Creek before the modern construction of the Cedar Creek bridge for Route WW. As can be seen in this photo, the hole with chest-high water is only a few yards south of a terrace in the stony creek bed where the water normally runs only knee-deep in the summer. This survey found at the bottom of the baptismal hole a few Euro-American items, perhaps dropped during baptism by complete immersion, as well as a draft horse's large horseshoe (Fig. 11) which was probably lost at the Boonslick Trail Crossing and then the stream current carried it down to the deeper and quieter water in the hole. Some Indian stone artifacts were found at the bottom of the pool too, although nothing which is diagnostic of a particular time period or cultural affiliation. The baptismal pool continued to be used for outdoor baptisms even after the decommissioning of the original church

building in 1857, four years before the commencement of the war of the secession, since it was even more convenient from the replanted Millersburg Christian Church location.



*Figure 11: Underwater survey of the baptismal pool in Cedar Creek, with recovered draft-horse shoe. The standing researcher is John Rucker.*



## Evidence of the Final Years of the Old Church Building

The old church building was decommissioned in 1857, at which time it was approximately 21 years old, when a new, more modern white wooden church was replanted in downtown Millersburg at the present location of the brown brick Millersburg Christian Church. Apparently the older building sat empty for at least 5-7 more years.

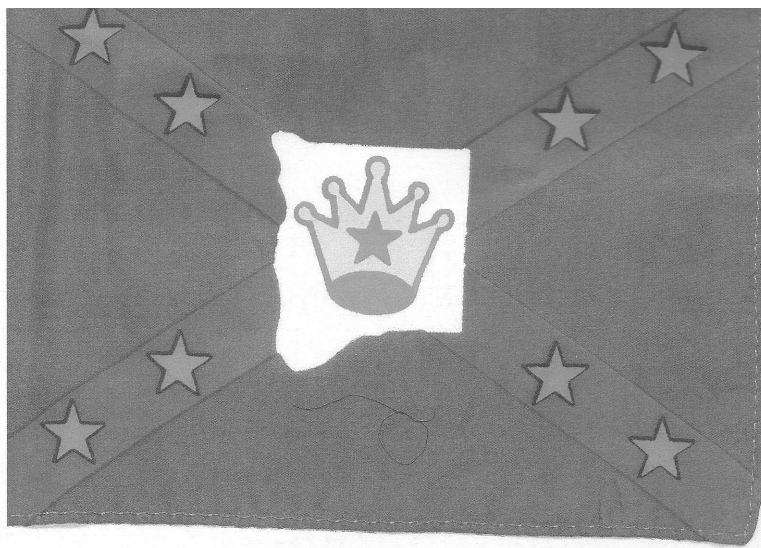
Notably, the finished church depicted in Fig. 5 included from the beginning African-Americans among its members, which should not be surprising to those who know well the history of the Little Dixie area before the revisionists of the last century put their particular spin on the interpretations of the war for secession. As late as the mid-1960s, a black man occasionally attended church services at the Millersburg Christian Church. The Callawegians were such strong secessionists that they seceded from both the Confederate States of America and the United States of America, forming their own independent polity called “The Kingdom of Callaway”. They even adopted their own flag (Fig. 12). In October 1861 the Union army under the command of General Henderson initially assured Colonel Jefferson Jones, the leader of the Callawegian militia, that the Federals would not invade Callaway. Eventually the Federal armies ignored their previous agreement and invaded anyway, so that a battle was fought in and around the old church house which had been abandoned in 1857.

This “Battle of Miller’s Plantation” was a significant skirmish, although largely passed over by later historians. However, archaeology provides some new information. Several bullets were recovered from the excavations inside the church. Most of these bullets show signs of impact, so they were not just lost rounds of ammunition. Bullet sizes found include 50, 45, 30 and 22 calibers. There is one musket ball about a half an inch in diameter after flattening by impact (Fig. 9d). The fighting at the old church “blockhouse” must have been intense, judging from the number of bullets found in such a small area excavated. For comparison, on the Titelberg in southwestern Luxembourg, only four 50-caliber machine gun bullets from World War II were found in an excavated area five times the size of the Millers-burg excavations and over two meters (5 feet) deep (Rowlett, Thomas, and Rowlett 1983).

Local folklore relates the battle to the raids and recruitment campaigns of Missouri-native Confederate Colonel Joseph C. Porter, who made his move into Missouri from farther south (Dahling 2011a:13; Mudd 1909). This battle must have been in the summer of 1862, when Callaway County was occupied by Union troops, who chafed severely the local population since anyone suspected of being sympathetic toward an independent Dixieland was shot on sight, even if wearing a Confederate uniform (Brownlee 1958: 81). The Union troops occupied the Missouri School for the Deaf and the State Lunatic Asylum. Of the local young men of military age, three out of four fought for the Confederacy (Dahling, 2011b). The Confederate Colonel Joseph C. Porter entered Missouri from the south in July 1862 and his cavalry troop moved all the way to Memphis, in Scotland County, Missouri, before they were detected by Union forces. Then Porter and his 275 cavalry men (Dahling, 2011a) moved down to Moore’s Mill on Route J just south of the present-day Interstate 70. There they were met by 733 Union cavalry under the command of Col. Odon Guitar. After a fierce four-hour battle, the outnumbered Confederate sympathizers were forced to withdraw, but Guitar’s troops were too decimated to pursue immediately and

local Callawegians provided medical services for the wounded Confederates (Brownlee 1958: 87-88).

*Figure 12: The official flag of the independent "Kingdom of Callaway." This reproduction is in black and white, but the colors should be: a red star on a gold crown set on a white background that is roughly the shape of Callaway County; red stars on a blue cross on a wine-colored background.*



As Porter's cavalry troop retreated to the south towards Arkansas, they were pursued from the north by other Federal forces. The Battle of Miller's Plantation must have occurred when Porter was retreating. For this battle, it is unclear who occupied the old log church using it as a blockhouse. The Union armies were in the habit of using churches for fortifications, as at Mt. Zion Christian Church in Richmond KY, so maybe they set up an ambush for Porter and his men at the Miller's Creek crossing, but the subsequent fate of the church building does not completely accord with this scenario. The original log building was dramatically destroyed shortly thereafter. Whatever force destroyed the building, it blew the walls outward, with traces of decayed wood, scorched wood, and numerous glass sherds outside the foundation's perimeter all driven straight into the ground vertically. The building was thus not left to rot and collapse inward from decay.

It seems doubtful that Porter's cavalry forces carried with them enough gun powder to blow up the entire building, which mitigates against an interpretation of Federals using the old church as a blockhouse fortification. The Federal forces had artillery with them, so perhaps they blew up the church building if the embattled Dixielanders sought cover there. On the other hand, if the Federals used the church as a fortification, as per their practice, perhaps Confederate gunfire ignited the ammunition stores of the Federal troops. Hopefully further excavations at the site will clarify who used the church as fortification and who or what expelled them. It seems an unlikely coincidence that a tornado would have come through southern Callaway so soon after the battle and passed directly over the center of the church.



## Prospectus

Archaeological investigation have served to confirm the size and general appearance of the original Millersburg Christian Church. It suggests that the faithful rapidly adopted some elegant accouterments for the worship inside the church. Further study of the already recovered evidence and new excavations can expand these interpretations and clarify some of the issues, including both the nature of the church house, the ritual that went on there, the neglected “Battle of the Miller Plantation” and how the building was eventually destroyed. There should be some more exciting news to come from both the church location and the Baptismal Pool produced by additional archaeological investigation.

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## Who We Are in 2011

Have we changed any since 2008? Perhaps. We have lost several members of our extended church family and we have seen the births of two children and several new members, and a baptism. We have the same pastor (the Reverend Barbara Gulick) and much of the membership is the same. We do many of the same activities, but we also try new things from time to time. We have special services for Holy Week and other important dates in the church calendar: our Easter Sunrise Service is growing each year. The men of the congregation have enacted "The Living Last Supper" on Maundy Thursday for the last two years. We do fundraisers and support mission work locally and around the world. Listed below are some of the things we have done so far in 2011:

We still sponsor the Millersburg Preschool; this falls starts the 27<sup>th</sup> year. The parent cooperative contributes a monthly fee to help support building operations and maintenance. In February, we had a Chili, Cheese, Chicken, Cherries, Chestnuts, and Chocolate fundraiser, a smorgasbord fundraiser in May, and a garage sale fundraiser in June. The JOY (Just Older Youth) choir provides special music for services two or three times a month. MCC serves as the polling site for Bourbon Township, and hosts other community meetings and activities.

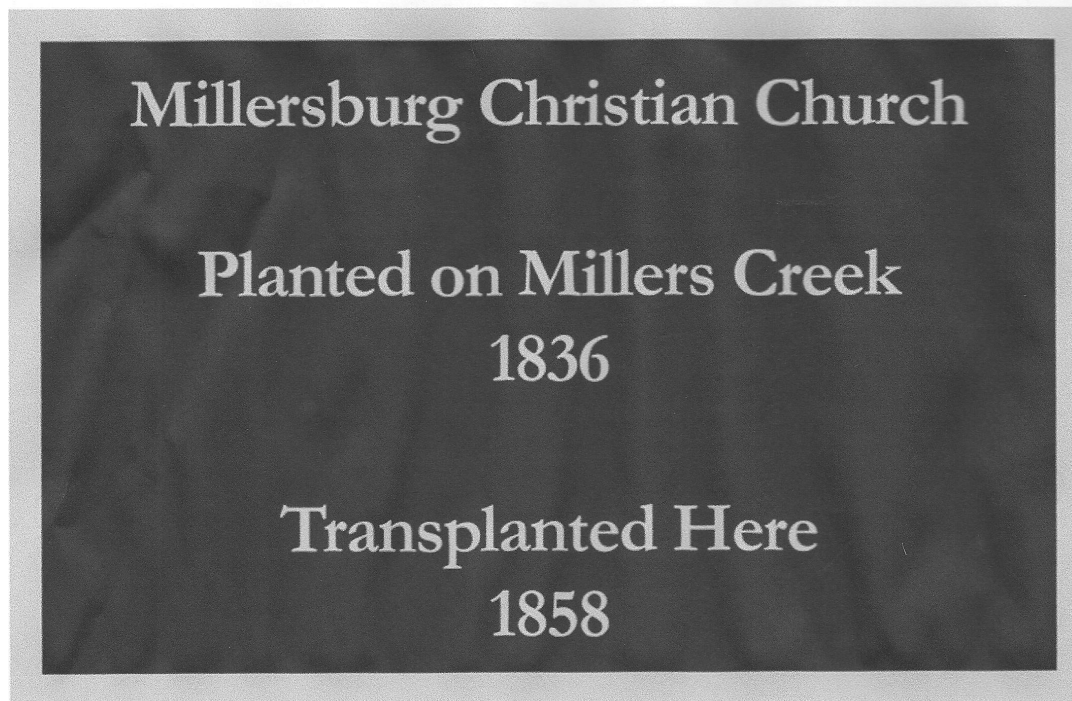
Two weddings happened at MCC in August. Sadly, we have also had two funerals at MCC this year, and celebrated the lives of those individuals.

During the last three years we have made a renewed effort to be more inviting and inclusive of the entire community. We have had a blood drive and a community-wide Summer Family Fun Fest, a Blessing of the Animals and a December Parent's Morning Out. Our Award Winning Floats continue to be a high light of the Millersburg Parade each July. We continue to offer Vacation Bible School each summer. We recently signed an easement agreement with Socket Telecommunications (Columbia MO) to put a telecommunications hut on church property that will bring high-speed internet capability to the Millersburg community.

We have annual Laity Sundays when the congregation takes charge of the worship.

And, of course, the celebration of our 175 years in the Millersburg community on August 27.

We look forward to another 175 years of service  
to Millersburg and the world!



*Commemorative plaque for the 175<sup>th</sup> anniversary celebration.*



Millersburg Christian Church  
(Disciples of Christ)  
[www.millersburgchristianchurch.org](http://www.millersburgchristianchurch.org)

