



"THE APOLLOS OF THE WEST"
THE LIFE OF JOHN ALLEN GANO



BY
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An Abstract of a Thesis Entitled
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The purpose of this thesis is the presentation of the life of John Allen Gano, a man important in the history of both early Kentucky and the Restoration Movement. Research toward that end resulted in the recovery of many important documents concerning the period. Basic materials are his own writings, whether in his "Biographical Notebook," his frequent letters to the Millennial Harbinger, or that found reported to or copied in other brotherhood papers. In addition, a wealth of secondary sources are utilized to complete the overall picture of his life and times.

Information gathered from primary and secondary sources is presented in a combination chronological-topical order. A presentation of John Allen Gano's early years of preparation is followed by an examination of each of the great events in his life as they chronologically occurred.

Preceding the two chapters on the life of John Allen Gano is an introductory chapter on his family background. This chapter traces the five generations of the Gano family that led to the generation of John Allen Gano, and it provides the historical setting at the time of his birth.

Following the two chapters on the life of John Allen Gano is a concluding chapter on his descendants. This chapter centers around the life of his oldest son, General Richard M. Gano, a man important in the history of the Civil War and early Texas, as well as in the Restoration Movement.

The findings of this thesis show that both John Allen Gano and General Richard M. Gano were men of leadership in the brotherhood and were closely associated with the main problems and discussions of their contemporaries. The thesis demonstrates that both men played prominent roles in the progress of the Restoration Movement in their generations, and that their contributions to this movement have not been fully appreciated by recent historians.

The preaching career of John Allen Gano spanned six decades, and that of Richard Gano covered a period of forty-seven years. Together this father and son team accounted for 107 years of preaching in the Restoration Movement, and this record is unparalleled in the annals of Restoration History.

In addition to the contributions of John Allen Gano and Richard Gano, this thesis also provides information on several members of the Gano family who were associated with the Restoration Movement.

Of these the most important are: Captain Daniel Gano, Mary Goforth Gano, Major Daniel Gano, Mary Gano Burnet, William B. Gano and Maurice Gano.

Information is included on the baptism of General George Washington by Chaplain John Gano near the end of the Revolutionary War.

Special attention is given to tracing the relationship of the famous American businessman, Howard Hughes, to the Restoration Movement.

Altogether this thesis spans ten generations of the Gano family in America, and covers a period of more than 300 years.

"THE APOLLOS OF THE WEST"
THE LIFE OF JOHN ALLEN GANO

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INTRODUCTION

John Allen Gano (1805-1887) established scores of churches and according to his own estimate baptized over 10,000 persons during a sixty year (1827-1887) ministry. His son, General R. M. Gano (1830-1913) also established scores of churches and according to his own estimate baptized over 6,800 persons over a forty-seven year (1866-1913) ministry. Yet, because of the limitations of history their contributions to the progress of the Restoration Movement have been shrouded in obscurity.

This thesis will attempt to demonstrate that Kentucky was the strongest state (numerically speaking) among the ranks of the Restoration Movement from the Stone-Campbell merger in 1832 to the outbreak of the civil war in 1861, and that John Allen Gano was the most successful evangelist in Kentucky during this thirty year period. This thesis will also attempt to demonstrate that General R. M. Gano was an outstanding leader in the Restoration Movement in Texas in the post civil-war years, and that his leadership helped stem the tide of digression that was threatening the church in Texas in the last decades of the nineteenth century.

No previous attempt has been made to record the lifetime contributions of these two outstanding men. Although they have been

mentioned briefly in some widely-scoped histories, their lives have been basically unexplored.

When W. T. Moore produced his Living Pulpit of the Christian Church in 1868 it contained the biographies of twenty-nine prominent preachers in the Restoration Movement of that day, but there was no mention of the Ganos. Frederick Power provided twenty-eight biographical sketches in his Sketches of Our Pioneers in 1898, but the only Ganos mentioned were Reverend John Gano, the Baptist chaplain, (grandfather of John Allen) and Mary Gano the wife of D. S. Burnet. Power produced sketches of the lives of some of the closest associates of John Allen Gano, such as John T. Johnson, Barton Stone, T. M. Allen, John Smith, and Dr. Hopson, and he even confessed that Kentucky was the leading state in his historical survey, but he strangely enough passed over the contribution of John Allen Gano.

F. D. Syrgley gave biographical glimpses into the lives of twenty prominent preachers in his Biographies and Sermons produced around the turn of the century, but although he mentioned several Texas preachers he was silent about General R. M. Gano. In 1932 H. Leo Boles told the stories of ninety-three men in his Biographical Sketches of Gospel Preachers, but there was no mention of the Ganos.

During the past twenty-five years three major histories of the Restoration Movement have been penned, one from each of the three

branches of the movement. The Disciples of Christ - A History by Garrison and DeGroot was a monumental study released in 1948, but despite its exhaustive nature it contained no mention of the Ganos. Christians Only was published in 1962 by James Deforest Murch, and it was considered by many to be the finest history of the Restoration Movement ever written, but John Allen Gano and General R. M. Gano are completely missing from its pages. It was left for Earl West in his Search for the Ancient Order, published in 1950, to give some attention to the Ganos. In his two volume history he mentions John Allen Gano twice, and there are five brief references to General R. M. Gano.

Research on this thesis was undertaken in several states and over a period of five years, and therefore the sources for this study are widely varied. The Abilene Christian College library in Abilene, Texas was very valuable to this project, not only for its complete set of The Millennial Harbinger and other nineteenth century journals, but for its overall holding in Restoration History. A wealth of material was discovered in Dallas, at the home of Mrs. Carl Callaway, a granddaughter of General R. M. Gano, including an unpublished manuscript on the life of the General. Another descendant of the family who lives in Dallas is in possession of the original family Bibles of both John Allen Gano and General R. M. Gano. Original papers were discovered at

the Disciples of Christ Historical Society in Nashville, Tennessee, and at the University of Missouri in Columbia, and at the University of Kentucky in Lexington. The personal "Biographical Notebook" of John Allen Gano was discovered at the College of the Bible in Lexington, as was a sketch on John Allen Gano by W. C. Morro. Other Gano papers were discovered at Transylvania University in Lexington, along with the family Bible of Captain Daniel Gano. A file of 830 items on the Gano family was discovered at the Cincinnati Historical Society, including several personal letters by John Allen Gano and a thirty-seven page sketch on the life of Major Daniel Gano. Original Gano papers were also discovered at the Brown University library in Providence, Rhode Island, relating to the life of Chaplain John Gano. A 1970 history of the Gano family by Howard Lemaster of Carlinville, Illinois, proved to be very valuable to chapter one of this thesis. Several personal interviews and several telephone interviews provided additional primary material for this study. Over fifty periodicals were found to contain material that was pertinent to this thesis. Several unpublished Master's Theses were discovered that were valuable to this study, as were several congregational histories.

From all of these sources an attempt has been made to reconstruct the life and times of John Allen Gano and General R. M. Gano.

The title for this thesis comes from a popular title given to John Allen Gano by his co-laborers. Since Kentucky was in the "West" in those days, and because John Allen Gano had a great talent for being "mighty in the scriptures" and for "eloquence of speech", he was likened to the great preacher in Acts chapter 18, and therefore called "The Apollos of the West". Since General R. M. Gano was later described as the same kind of preacher as his father before him, the title becomes an accurate description for both men, and therefore a fitting title for the study as a whole.

CHAPTER I

THE EARLY GENERATIONS

I. ETIENNE GAYNEAU (1630-1733)

This story has its beginning in seventeenth century France with the life of Etienne Gayneau.

During the seventeenth century Louis XIV revoked the Edict of Nantes, and the attempt was renewed to exterminate French Protestantism. Protestant schools and churches were closed and the pastors were banished. Troops were quartered with Protestant families and encouraged to abuse and outrage women, children, and old people until they were converted to the faith of the "Sun King." Some thirty thousand "conversions" were thus achieved, while a quarter of a million or more of the better educated and more skillful subjects of the king fled for refuge to Prussia, England, and England's American colonies.

Etienne Gayneau, a former Roman Catholic, became a leader of the Protestant Huguenots during the middle of the seventeenth century. On March 16, 1653, Etienne was married to Lydia Mestereau in LaRochelle, France, and their first son, Stephen, was born there in the following year on May 29.¹

¹Howard Marshall Lemaster, Gano Family U. S. A., 1970. (Carlinville, Illinois: Published by the Author, 1970), p. 3.

When persecution came Etienne had either to flee the country or relinquish the Protestant religion. He chose the former. One of his neighbors had been martyred one day, and that same evening it was determined that Etienne would be the victim the next day. He received this information in the dead of the night and immediately chartered a vessel, removed his family on board, and was out of sight of the harbor by morning. By sending his boat ashore at some other Protestant settlements he aided others to escape.²

Etienne and Lydia and their children fled to the Isle of Guernsey and later came to the shores of America. They arrived in America on May 9, 1661, aboard a ship called "De Beaver," and they settled with a community of Huguenot refugees in New Rochelle, New York.³

Through the gradual process of evolution the name "Gayneau" came to be anglicized into "Gano."⁴ This marks the beginning of the history of the Gano family in America - a family that has played a very important role in the annals of American church history.

Stephen Gano, the son of Etienne, was married to Suzannah Usselton on August 1, 1679, on Staten Island, New York, and to this

²Stephen Gano (ed.), Biographical Memoirs of the Late Reverend John Gano. (New York: Printed by Southwick and Hardcastle, 1806), p. 10.

³Lemaster, op. cit., p. 6. ⁴Ibid., p. 4.

union many children were born. Some of these children died in youth, but those who lived to marry were: Stephen, Daniel, Francis, James, John, Lewis, Isaac, and three daughters, Sarah, Catherine, and Suzannah.⁵

For the purposes of this thesis, the genealogical link is traced through the second oldest son, Daniel. Daniel Gano (1681-1767) becomes generation number three in this tracing. Daniel Gano married Sarah Britton, the daughter of Nathaniel Britton, of Staten Island, about the year 1715.⁶ It is interesting to note that Daniel and Sarah were the great, great, great, grandparents of Wilbur and Orville Wright, the inventors of the airplane.⁷

To Daniel and Sarah was born John Gano, who became an eminent Baptist minister. Reverend John Gano becomes generation number four in this genealogical introduction.

II. REVEREND JOHN GANO (1727-1804)

John Gano was born in Hopewell, New Jersey, on July 22, 1727. In his memoirs he describes the religious background amid which he was reared:

⁵Ibid., p. 9.

⁶Frederick A. Virkus, The Abridged Compendium of American Genealogy. (Chicago: A. N. Marquis & Company, Publishers, 1925), p. 116.

⁷Lemaster, op. cit., pp. 188-190.

My mother being a pious Baptist, which she publicly professed in her youth, and my father being a steady Presbyterian, took care that I was made well acquainted with the Westminster confession of Faith and catechism, which before my conversion, summoned my attention to preaching.⁸

John Gano was reared in a religious home, and at an early age he desired to join a church and make public his religious affiliation. In his memoirs he describes the struggles that he went through in trying to arrive at the proper decision on which of the existing churches was closest in pattern to the church of the Bible. In this search he encountered some serious conflicts in Presbyterianism.

For some reasons, I wished to join that of the Presbyterian, and as a communion season was approaching, I expected some examination. I took the Westminster confession of faith, and the Bible, with a view honestly to profess them. The doctrines appeared thoroughly grounded, and perfectly consonant with the Bible, until I came to the doctrine of baptism. The proofs there adduced, fell far short of my expectations, and appeared foreign to the point.

I then took the Bible, especially the New Testament, and searched it for months together; and inquired for, and obtained all the disputes, especially in favor of infant baptism, that I could hear of; I, however, could find nothing that seemed to me to amount to a divine warrant.⁹

Shortly after John Gano reached this conclusion on the subject of infant baptism, he had a lengthy discussion with a minister named Tennant, who was a leading Presbyterian from New Jersey.

Although there is a spelling difference of one letter, it is quite possible that this Tennant was related to William Tennent who founded the

⁸Gano, op. cit., p. 12. ⁹Ibid., p. 21-22.

"Log College" which later became Princeton University. William Tennent, and his four sons, Gilbert, William Jr., John, and Charles, were all leaders in the Presbyterian church in central New Jersey at the time John Gano was having his discussion with the Presbyterian leader.¹⁰

During the conversation Tennant persuaded John Gano of the validity of infant baptism. However, this proved to be only momentary. John Gano describes what took place in his mind after his departure from Tennant's home:

But on my road it turned in my mind, that this was not the way I had obtained the hope of salvation, or consonant with my former resolutions, to make the word of God my only rule of faith and practice.¹¹

Still later he says:

I really think, that if any person was ever induced to take the word of God in hand, with a fervent desire to be free from all prepossessions, to see the truth as it really was, and to let the Bible be their guide, I was.¹²

Ultimately John Gano became satisfied that the peculiar views of the Baptists were fully sustained by scripture, and having obtained his

¹⁰This is further corroborated by William Buell Sprague in his 1860 history of the Baptist denomination in America and of its outstanding ministers, when he says concerning John Gano's views on infant baptism, "there is a tradition that he held a long conversation with one of the Tennents on the subject." Annals of the American Pulpit - Vol. VI - Baptists. (New York: Robert Carter and Brothers, 1860), p. 62.

¹¹Gano, op. cit., p. 22. ¹²Ibid., p. 23.

father's cordial consent to his joining that denomination, he was baptized by immersion and admitted to the Baptist church in Hopewell, New Jersey, his home town. This took place around 1750. John Gano not only followed in the religious footsteps of his mother, but also in those of his maternal grandmother, who lived to the age of ninety-six and was almost all her life a devout member of the Baptist church.¹³

Prior to this time John Gano seems to have been occupied with a farm, but he now began to entertain the idea of becoming a minister of the gospel. It was not long before he had definitely decided to pursue this goal and had begun a course of study preparatory to it. With occasional interruptions, he continued this course of study for two or three years.

Before he was licensed to preach he took a journey into Virginia with two prominent Baptist clergymen, who were going by request to settle some difficulties which are arisen in two infant churches. Before he returned home, a report reached Hopewell that he had, prematurely and without the usual formality of being approved by the church, commenced preaching in Virginia. He was, accordingly, called to an account for what was deemed a disorderly procedure. He acknowledged that he had "sounded the Gospel to perishing souls in Virginia, whose importunities

¹³Sprague, op. cit., pp. 62-63.

to hear it he could not resist," but he justified the seeming irregularity by the peculiar circumstances of the case, which he did not think were likely to occur again. The church, after hearing his explanation, appointed a time for him to preach and to be examined in respect to his qualifications; and the result having been entirely satisfactory to them, he was regularly set apart to the ministry in May of 1754.¹⁴

Soon after being set apart for the ministry, John Gano was confronted with a challenge from the Charleston Association. The Calvinistic Charleston Association in South Carolina had been organized in 1751. It was the second oldest Baptist association in the nation.

In 1755 the Association, taking into consideration the destitution of many places in the interior settlements of this and the neighboring states (then provinces), recommended to the churches to make contributions for the support of a missionary to itinerate in those parts. Mr. Hart was authorized and requested, provided a sufficient sum should be raised, to procure, if possible, a suitable person for the purpose.¹⁵

At the next meeting of the Philadelphia Association messengers from the South were present, who had come to find a minister of the gospel to labor among them. As there was no older and more experienced

¹⁴Ibid., p. 63.

¹⁵David Benedict, A General History of the Baptist Denomination in America and other parts of the world. (New York: Lewis Colby and Company, 1848), p. 707.

minister who could conveniently undertake the mission, John Gano was urged to go. He pleaded his youth and inexperience, but the urgency of the messengers together with the encouragement of his own brethren prevailed over his doubts. Shortly thereafter he set out on his journey southward, together with the Reverend Oliver Hart, who had secured his services for the work in the South.¹⁶

John Gano travelled and preached extensively in the Southern Colonies and went as far as Charleston, South Carolina. His account of the first sermon he preached in the pulpit of the Reverend Oliver Hart of Charleston is as follows:

When I arose to speak, the sight of so brilliant an audience, among whom were twelve ministers, and one of whom was Mr. Whitefield,¹⁷ for a moment brought the fear of man upon me; but, blessed be the Lord, I was soon relieved from this embarrassment; the thought passed my mind, I had none to fear and obey but the Lord.¹⁸

On his return home John Gano continues:

¹⁶O. W. Taylor, Early Tennessee Baptists. (Nashville: The Tennessee Baptist Convention, 1957), pp. 22-23.

¹⁷This could be a reference to the famed George Whitefield (1714-1770), the English evangelistic preacher and leader of the Calvinistic Methodists. He made seven trips to America and was famous from New England to Georgia.

¹⁸Gano, op. cit., p. 67.

I went to Connecticut farms to John Stites, Esq., who was the mayor of the borough of Elizabeth-Town; and having formed a matrimonial engagement with his daughter Sarah, previous to my journey, we were married.¹⁹

John Gano was pastor of the Baptist church at Morristown, New Jersey, for a short time, but in response to repeated solicitations, he was invited to take charge of a church in a place called the Jersey Settlement in North Carolina. This was an infant church which John Gano had been instrumental in planting. His connection with this church continued about two years, during which time the communicants greatly increased, and he labored extensively and successfully throughout the whole region. However, his labors were interrupted in 1760 when the Cherokee Indians invaded the region. He found it necessary to leave the country and returned with his family to New Jersey.²⁰

In 1761 John Gano was sent by the Philadelphia Association to the Sandy Creek Association in North Carolina to look into the state of the Separate (modified Calvinist) Baptists.²¹ He was warmly welcomed by Shubal Stearns, but some of the other preachers had a different

¹⁹Ibid., pp. 79-80. ²⁰Sprague, op. cit., p. 64.

²¹The "Separates" were a product of the Great Revival which swept over the colonies, beginning in New England about 1734. Those caught up in the revival separated themselves from the established churches, and were thus denominated "Separates." Their church government was entirely upon the plan of the "Independents", the power being

feeling toward him.²² O. W. Taylor says that "unlettered ministers often had a strong feeling of inferiority in the company of the educated ones."²³

On the occasion of John Gano's visit to Sandy Creek, Robert B. Semple records:

. . . the young and illiterate preachers were afraid of him and kept him at a distance. They even refused to invite him into their association. All this he bore patiently, sitting by while they transacted the business. He preached also every day. His preaching was in the spirit of the gospel. Their hearts were opened, so that before he left them, they were greatly attached to him. So superior were Mr. Gano's talents for preaching, that some of the young and unlearned preachers said, they felt as if they never could undertake to preach again.²⁴

About this time, the First Baptist Church in the city of New York was organized by the Reverend Benjamin Miller, of Scotch Plains. Also, the pulpit of the church in Philadelphia had just become vacant as a result of the death of the Reverend Jenkin Jones, and John Gano preached alternately in both cities for some time. In the spring of 1762, the congregation in New York City erected a building on Gold Street, and

in the hands of the church. The Sandy Creek church became "the mother, grandmother, and great grandmother to forty-two churches, from which sprang one hundred twenty-five ministers." In 1760 the "Separate" Baptist churches in North Carolina and Virginia formed the Sandy Creek Association and for the next ten years the progress of the "Separate" Baptists is almost unparalleled in Baptist history. Cf William Warren Sweet, Religion on the American Frontier - The Baptists. (Chicago: University of Chicago Press, 1931), pp. 4-11.

²²Taylor, op. cit., p. 25 ²³Ibid., p. 25. ²⁴Ibid., p. 26.

on March 14 the building was officially opened for worship. On June 19, 1762, the church membership having increased to twenty-seven, they asked for letters from the Scotch Plains Church and were formally organized and constituted as the First Baptist Church in the City of New York.²⁵

John Gano was called to the pastorate and began his work with the First Baptist Church in New York City on the day of its organization, June 19, 1762.

Reverend John Gano became the pastor of this infant church at the time of its constitution, and continued in office twenty-six years. Although the church was small and feeble compared with some of the older institutions in New England, New Jersey, Pennsylvania, and some of the other colonies, yet it was in a central position, and Mr. Gano had, for many years, been favorably known as a man of superior talents, and of a somewhat apostolical enterprise. His missionary excursions to the southern colonies, under an appointment from the Philadelphia Association had been reported in their minutes, which had called the attention of the churches to this young divine, and soon he took a prominent stand in the denomination.²⁶

Under the preaching of John Gano, the church grew to a membership of over two hundred within three years. It became necessary

²⁵I. M. Haldeman, A History of the First Baptist Church In the City of New York. (New York: First Baptist Church, 1928), p. 7. Today the current building of the First Baptist Church is on the corner of Broadway and Seventy-Ninth Street, and in the foyer there is a large painting of Reverend John Gano.

²⁶Benedict, op. cit., p. 575.

to enlarge the building, and a Parsonage was erected at the same time.²⁷

The outbreak of the Revolutionary War proved to be a heavy blow to the church where John Gano ministered. When the British occupied the city of New York, many families fled. The men entered the army, and John Gano himself left the city to become Chaplain to the regiment of Colonel Webb, and afterward Brigade Chaplain under General Clinton.²⁸ Concerning the date of John Gano's military involvement, Rebecca Smith Lee writes:

On January 1, 1776, he enlisted as Chaplain of the 19th Continental Infantry following the lead of his second son Daniel, who at eighteen was already a lieutenant in the 1st New York Regiment.²⁹

Near the beginning of the Revolutionary War John Gano was introduced to General George Washington for the first time, and they soon became close friends. It is possible that they became acquainted before they were together driven out of the city by the British in 1776.

The Americans were forced northward from point to point after they left the town. Finally the chief stand was made near White Plains, and a sharp battle was fought on a bluff called Chatterton's Hill.

²⁷Haldeman, op. cit., p. 7. ²⁸Ibid., p. 7.

²⁸Rebecca Smith Lee, "The Reverend Gano's Extraordinary 'Pass': 1755," The National Genealogical Society Quarterly, Vol. 49 (December, 1961), p. 22.

J. T. Headly, the author of The Chaplains and Clergy of the Revolution, describes this conflict and Chaplain John Gano's part in it:

As soon as the British General got his twelve or fifteen pieces of artillery within range he opened on the American lines. The heavy thunder rolling over the heights carried consternation into the ranks of the militia, and as a round of shot struck one of their number, mangling him frightfully, the whole turned and fled . . . After a little time McDougall found only six hundred of the fifteen hundred with which he commenced the fight left to sustain the shock of the whole British army . . . It was on such as this the fearless chaplain (Gano) gazed with bursting heart. As he saw more than half the army fleeing from the sound of cannon--others abandoned their pieces without firing a shot, and a brave band of only six hundred manfully sustaining the whole conflict, he forgot himself, and distressed at the cowardice of his countrymen and filled with chivalrous and patriotic sympathy for the little band that scorned to fly, he could not resist the strong desire to share their perils, and eagerly yet involuntarily pushed forward to the front.³⁰

John Gano himself describes the event very modestly, almost deprecatingly.

My station in time of action, I knew to be among the surgeons; but in this battle, I somehow, got in front of the regiment; yet I durst not quit my place, for fear of dampening the spirits of the soldiers, or of bringing on me an imputation of cowardice. Rather than do either, I chose to risk my fate.³¹

The Americans eventually won the battle of White Plains, and as a result of this battle John Gano became known as "The Fighting Chaplain."

³⁰J. T. Headly, The Chaplains and Clergy of the Revolution. (Springfield, Massachusetts: G. & F. Bill, 1861), pp. 250-272.

³¹Gano, op. cit., p. 94.

We can easily understand that the entire regiment gloried in the bravery of their chaplain. It is a matter of record that General Washington witnessed the battle from his stand on a neighboring hill.³² General Washington chided his chaplain for so exposing himself, but Gano only replied that he did not think of personal danger when he saw the men in danger of being defeated.³³

John Gano served through all the heart-breaking campaign of New Jersey and was with Washington's army in its memorable retreat across the Delaware River. The next year he was at Fort Clinton on the Hudson standing on the breast works with the bullets whistling about him. In 1779 he was in the Western campaign against the Indians, and in 1781 he was at Yorktown to rejoice in the decisive victory there.³⁴

William Warren Sweet, in The Story of Religion In America, mentions John Gano in connection with the Revolutionary War period.

During the whole period of the war the Baptists kept up a continual fight for religious liberty. The Warren Association, made up of Baptist churches in New England, furnished the machinery for the assault while Isaac Backus, President Manning of Rhode

³²L. C. Barnes, "The John Gano Evidence of George Washington's Religion", Bulletin of William Jewell College, Series No. 24, (September 15, 1926), p. 22.

³³Memorial and Biographical History of Dallas, County, Texas. (Chicago: The Lewis Publishing Company, 1892), p. 870.

³⁴Gano, op. cit., pp. 95-115, Barnes, op. cit., pp. 22-23.

Island College,³⁵ John Gano and Morgan Edwards were the leaders in the movement.³⁶

Finally, the victorious hour came for the proclamation of the end of the war. On April 18, 1783, General Washington issued orders for a grand celebration the next day. It was the completion of the long struggle, and the crowning act of the war. It is said that the morning dawned with the booming of the cannon all along the shore from West Point to Newburgh. Accompanying the celebration was all the noise and parade of military jubilation. The high point of this grand occasion was the special worship service that was set for twelve o'clock on the steps of a new public hall in New Windsor. James Thacher, one of the army surgeons, was present on this occasion and he penned the following report in his journal.

³⁵James Manning, D. D., the first President of Rhode Island College (later Brown University) in Providence, Rhode Island, was the brother-in-law of John Gano. Reuben Aldridge Guild, Chaplain Smith and the Baptists. (Philadelphia: The American Baptist Publication Society, 1885), p. 237. John Gano was one of the founding fathers of Rhode Island College in 1764, and he remained as a Trustee of the College until he moved to Kentucky in 1788. Today there is a file of "John Gano Papers" at the Brown University Library, including some letters and a diary expense account for the years 1773-1774.

³⁶William Warren Sweet, The Story of Religion In America. (New York: Harper and Row, Publishers, 1950), p. 183.

On the completion (April 19th) of eight years from the memorable battle of Lexington, the proclamation of the Congress for a cessation of hostilities was published at the door of the public building, followed by three huzzas after which a prayer was offered by the Reverend Mr. Gano and an anthem was performed by voices and instruments.³⁷

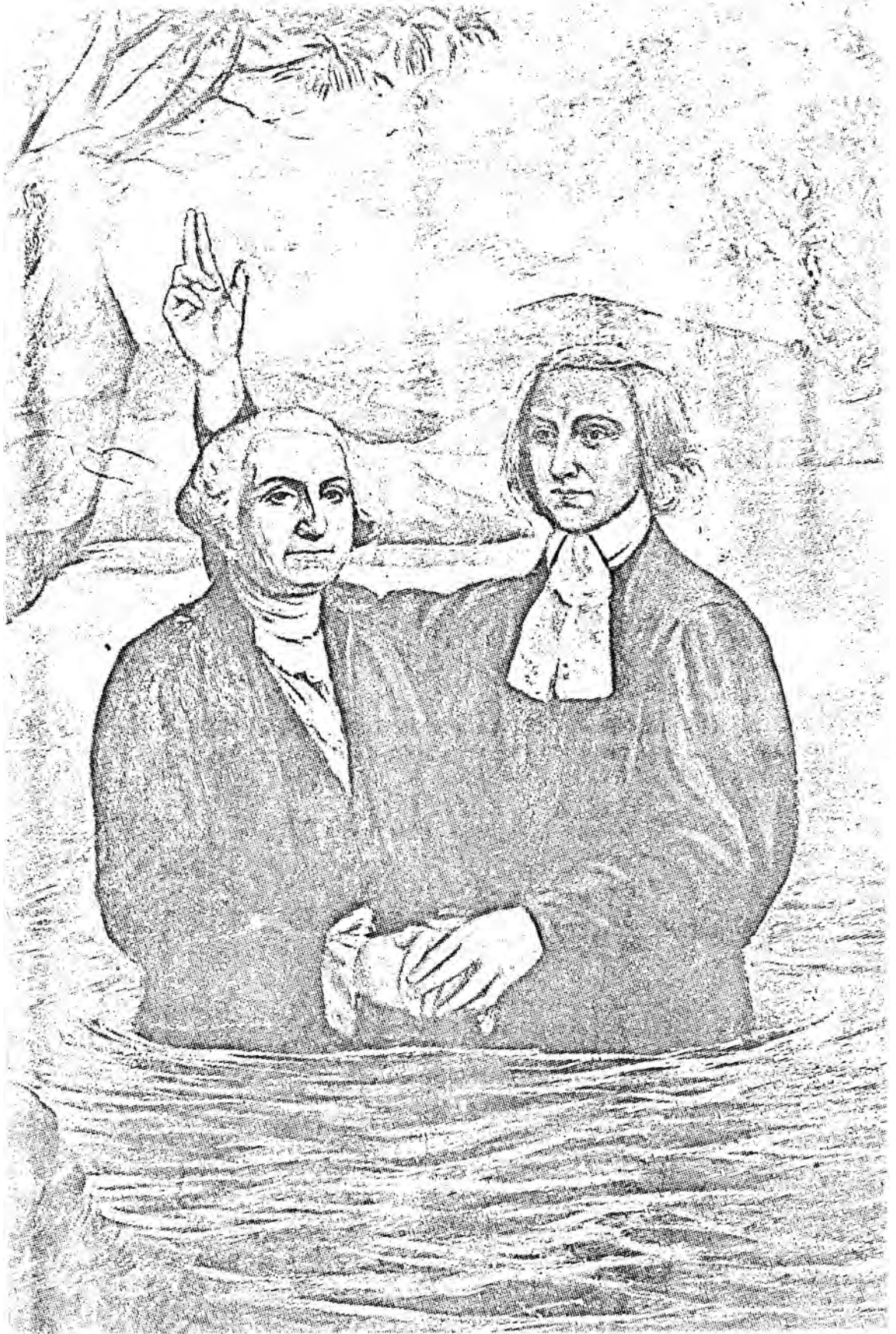
At the supreme moment, when the long deferred hopes of General Washington were at last realized and announced, the man chosen by the General to carry the cause of America to the God of nations in thanksgiving was John Gano.

A very interesting incident occurred while General Washington and Chaplain Gano were still in camp at Newburgh, just prior to the end of the war. General Washington requested Chaplain Gano to baptize him in believer's baptism in the name of the Father, Son and Holy Spirit.³⁸ This incident is unusual because the General was an Episcopalian and the Chaplain was a Baptist.

When he was about two months old, Washington was sprinkled in the "orthodox Episcopal manner", and at the age of thirty-three he took

³⁷Cornelia Vavasour Washburn, "John Gano", The American Monthly Magazine, Vol. 2 (April-June 1893), p. 400.

³⁸In 1908 Reverend E. T. Sanford of Manhattan's North Church commissioned a painting of Washington and Gano waist deep in a river. The painting was taken to the Baptist Church at Asbury Park, N. J., where it hung until 1926. It was then presented by Chaplain Gano's great-granddaughter to William Jewell College (Baptist) in Liberty, Missouri for the dedication of a John Gano Memorial Chapel. A copy is reproduced on the next page.



the oath to conform to the doctrine of the Church of England "as by law established." Throughout his life Washington was seen regularly in church, though his reputation was one of coolness and moderation in religion. During the seven years of the Revolutionary War he was frequently exposed to the preaching of his Baptist Chaplain, John Gano. In 1783, near the end of the war, and while the army was stationed at Newburgh, General Washington made known to Chaplain Gano his desire to be immersed. In an article on this historic event, Time Magazine records:

General Washington one day went to Reverend John Gano, chaplain in the Continental Army, and exclaimed: "I have been investigating the Scripture, and I believe immersion to be baptism taught in the Word of God, and I demand it at your hands. I do not wish any parade made or the army called out, but simply a quiet demonstration of the ordinance."³⁹

John Gano immersed George Washington in the presence of forty-two witnesses. Washington did not give "personal testimony" because he did not want to become a member of the Baptist Church. The evidence that this event actually took place is quite strong in that there are three different strands of evidence that can be traced back to this occasion. The story came down through three different family names, and this would be highly unlikely if the story was a fabricated hoax. There has

³⁹Charles Edward Thomas, "Washington's Baptism", Time Magazine, Volume 20 (September 5, 1932), p. 30.

been some confusion over the river in which the baptism took place. Both the Potomac and the Hudson have been listed in historical records as the wite, but at closer examination it is obvious that it had to have taken place in the Hudson, for that is the river that flows by Newburgh. Evidently the Potomac crept into the historical record accidentally when someone mistakenly assumed that the baptism occurred near Washington D. C. during Washington's residence there.⁴⁰

After peace returned to the nation, John Gano went back to his accustomed field of labor in New York City. During the war the Baptist meeting-house had been used for a horse stable and was almost in ruins. But as soon as the sanctuary could be decently cleaned, John Gano rallied his people and preached to them from the words, "Who is left among you who saw this house in her first glory; and how do you see it now?"⁴¹

The church had once had over two hundred members, but John Gano was able to find only thirty-seven upon his return to the city after the war. Some of the members had died and others had scattered into

⁴⁰Barnes, op. cit., pp. 1-23. L. C. Barnes, "Was General Washington Baptized By Chaplain Gano?", Religious Herald, Volume 6 (Mary 23, 1933), pp. 6-7. Haldeman, op. cit., p. 8. R. M. Gano, "Immersion of General George Washington", The Western Recorder, Volume 128 (January 5, 1953), p.

⁴¹Washburn, op. cit., p. 399.

almost every part of the Union. However, the congregation rapidly increased, and "nearly forty young persons" were added to the church at one time.⁴² John Gano again raised the membership to two hundred within two years.⁴³

John Gano continued as Pastor of the First Baptist Church in New York City until May of 1788, when he made his decision to move his family to Kentucky. His pastorate in New York had lasted twenty-six years, and the congregation was not readily disposed to the idea of his leaving. They offered to increase his salary and offered every inducement they could to detain him.⁴⁴ However, his friends in Kentucky had urged upon him the "necessity of an old experienced minister to take care of a church there," and he was determined to fulfill this need. Consequently, he took his large family and a number of others down the Ohio River on flatboats to settle in the new country.⁴⁵

In Kentucky he preached the gospel diligently with encouraging success to little congregations in the Lexington and Frankfort area. He became the pastor of the Town Fork Church in the neighborhood of Lexington, which was connected with the Elkhorn Association.⁴⁶

⁴²Sprague, op. cit., p. 64. ⁴³Haldeman, op. cit., p. 9.

⁴⁴Sprague, op. cit., p. 64. ⁴⁵Lee, op. cit., p. 205.

⁴⁶Sprague, op. cit., p. 64.

The Kentucky State Legislature met for the first time on Monday, June 4, 1792, and one of its first acts was to appoint John Gano as the first chaplain of the Legislature.⁴⁷

John Gano soon had a large following in Kentucky, and in addition to his ministrations throughout the surrounding country, he was engaged to preach twice a month at the State House.⁴⁸ He spent his final years in this region and continued to preach almost to the end of his life, sometimes speaking as he lay supported in bed.⁴⁹

He died on August 10, 1804, in the seventy-eighth year of his life and was buried in the churchyard of the Forks of Elkhorn church of which he was a member. More than a century later in 1916, his remains and those of a friend William Hickman, and their wives, were removed and re-interred, with tributes of honor and appreciation, to a final resting place in the Daughters of the American Revolution lot in the Frankfort Cemetery.⁵⁰

In his old age John Gano wrote his "memoirs" in compliance with the request of his family that he leave some memorials of his life.

⁴⁷Z. F. Smith, A History of Kentucky. (Louisville: The Courier Journal Job Printing Company, 1886), p. 312.

⁴⁸Ermina Jett Darnell, "Washington's Chaplain", Typed Manuscript, William Jewell College, Liberty, Missouri, p. 2.

⁴⁹Lee op. cit., p. 205. ⁵⁰Darnell, op. cit., p. 3.

He modestly says in the first sentence of this brief autobiography:

I should much more cheerfully undertake the task had I spent my life to better purposes and more faithfully in the services of my God and society, both civil and social, to which I have long since considered myself inviolably to owe every part of it.⁵¹

John Gano need have no regrets, for he was a man of extraordinary gifts who occupied positions of trust and responsibility. His activity during the war, his heroism, and Washington's public and personal recognition of him, gave him a national reputation. He enjoyed the prestige of being a member of the "Society of the Cincinnati."⁵²

When King's College was reorganized as Columbia University, John Gano was one of the first men chosen on the Board of Trustees. Previously the state legislature had made him a regent of the University

⁵¹Gano, op. cit., p. 9.

⁵²The "Society of the Cincinnati" was an order formed by officers of the American Revolutionary Army in 1783, just before their disbanding. Washington was made president of the national society, and auxiliary state societies were organized. Membership was limited to officers of the Continental Army and was to descend through their eldest male descendants. Clarke F. Ansley, (ed.). The Columbia Encyclopedia. (New York: The Columbia University Press, 1942), p. 364. The City of Cincinnati, Ohio, was named in honor of this society of Revolutionary War officers. Membership in this prestigious society passed from Chaplain John Gano to his eldest son Daniel, who was also an officer in the Continental Army.

of the State of New York. He is described in that school's records as "a clerical scholar of rare culture."⁵³

An Episcopalian clergyman, Reverend Penuel Bowen, a contemporary of John Gano, said that "Mr. Gano possessed the best pulpit talents of any man that he ever hear." Henry Clay, no mean judge of public speech, heard John Gano often in Kentucky in later life and said:

He was a remarkably fervent preacher and distinguished for a simple and effective manner. And of all the preachers I have ever listened to, he made me feel the most that religion was a divine reality. I never felt so religious under any one's preaching as under his.⁵⁴

Lemuel Call Barnes, the eminent Baptist historian, called John Gano "the most brilliant preacher in New York City in his quarter of a century" and the "Harry Emerson Fosdick of Washington's day."⁵⁵

A contemporary of John Gano, the famed Dr. Furman (Furman University) of Charleston, South Carolina, said of him, "As a minister of Christ, he shone like a star of the first magnitude in the American Churches."⁵⁶

⁵³Lemuel Call Barnes, "George Washington and Freedom of Conscience", Journal of Religion, Vol. XII, Number 4, (October, 1932), pp. 502-503.

⁵⁴Sprague, op. cit., p. 65. ⁵⁵Barnes, Journal of Religion, pp. 502-503.

⁵⁶Quoted by the Honorable Charles S. Todd, the Ambassador from the United States to Russia, on June 9, 1857, and included in Sprague's Annals of the American Pulpit, (New York: Robert Carter and Brothers, 1860), VI, 66.

Commenting on the death of John Gano, Dr. Furman said:

He lived to a good old age; served his generation according to the will of God; saw his posterity multiplying around him; his country independent, free and happy; the Church of Christ, for which he felt and laboured, advancing. And thus he closed his eyes in peace; his heart expanding with the sublime hope of immortality and heavenly bliss.⁵⁷

We can only conjecture as to what would have been the reaction of this devoted student of the Bible if he had lived long enough to have come into contact with the Restoration Movement, as did his sons and grandsons. With his strong desire "to make the word of God my only rule of faith and practice," and with "a fervent desire to be free from all prepossessions, and to see the truth as it really is," and "to let the Bible be my guide," John Gano would have been an excellent candidate for the movement to restore New Testament Christianity that sprung up on the American frontier at the beginning of the nineteenth century.

Actually he almost came in contact with the beginnings of the Restoration Movement. Barton Warren Stone read "The Last Will and Testament of the Springfield Presbytery" on June 28, 1804, at Cane Ridge meeting-house in Bourbon County, Kentucky, less than a month and a half before John Gano passed away in the neighboring county of Fayette.

⁵⁷Sprague, *op. cit.*, p. 65.

The man who succeeded John Gano as pastor of the Town Fork Church in Fayette County in 1803 was Jacob Creath, Sr.⁵⁸ It is interesting to note that this same Jacob Creath, Sr., was among the leading preachers who came out from the Elkhorn Baptist Association in 1830 to devote themselves to the progress of the Restoration Movement in Kentucky.⁵⁹

Ironically, the turning point in the life of Jacob Creath, Sr., was a conversation he had with John Allen Gano, a grandson of Reverend John Gano who had preceded Creath in the Elkhorn Association. This conversation and its significant results are recorded at the beginning of chapter III in this thesis.

Although John Gano came very close to being in contact with the Restoration Movement, there is no evidence that he ever learned of it. However, his sons and grandsons were destined to know the Restoration Movement and to make significant contributions to its progress. For several generations after John Gano, the Restoration Movement was to be aided by the capable leadership of members of his family.

⁵⁸Robert Richardson, Memoirs of Alexander Campbell. (Cincinnati: The Standard Publishing Company, 1897), p. 117.

⁵⁹Frederick D. Power, Sketches of our Pioneers. (St. Louis: The Christian Publishing Company, 1896), p. 96.

This is a copy of the text on the plaque in the lobby of The John Gano Memorial Chapel at William Jewell College

JOHN GANO

PREACHER — PATRIOT — PIONEER

Christian Citizen

Born at Hopewell, New Jersey, about 1727 -- Died in Kentucky, August 10, 1804 -- Early missionary in Virginia, Maryland, and the Carolinas, -- Founder of First Baptist Church in New York City -- For seven years chaplain in the Continental Army -- Preacher at Newburgh Peace Celebration, 1783 -- Missionary in Kentucky -- Builder of Churches -- Leader of Men.

This chapel dedicated on September 26, 1926, as a memorial of his life and works, was erected by the college with the generous aid of his great granddaughter, Mrs. Elizabeth Price Johnson, a native of Clay County, Missouri, near whose childhood home, East of Liberty, in the Old Price Family Burial Plot, is the last resting-place of John Gano's daughter, Susan Gano Price.

Of the eleven children born to John Gano and Sarah Stites, only four are of interest in this study. The four, all sons, are: Daniel (1758-1849), Stephen (1762-1828), John Stites (1766-1822), and Richard Montgomery (1775-1815). Their generation constitutes generation number five in this study.

III. CAPTAIN DANIEL GANO (1758-1849)

Daniel Gano was born in North Carolina in 1758 while his father was a missionary in that state. At an early age he entered Brown University in Providence, Rhode Island, where his uncle, Dr. James Manning, was the President. Only seventeen years old, full of promise and about to graduate with high honor, Daniel Gano was inspired by the cause of his oppressed country, and he laid aside his books and enlisted as an ensign of artillery in 1775. At the age of eighteen he was already a lieutenant in the 1st New York Regiment. He marched under General Montgomery to Quebec and was with that officer when he fell. He endured all the rigors of the first severe winter campaign, and after three years of hard service he was promoted to Captain. Despite all of the hardships and sufferings he remained in the Continental Army until the termination of the seven years of the Revolutionary War.⁶⁰

⁶⁰Alexander Campbell, "Obituaries", Millennial Harbinger, Series 3, Vol. 6 (June, 1849), pp. 357-358.

Captain Daniel Gano was a member of the "Society of the Cincinnati" and he left at his death, suspended in his room, the highly prized diploma, signed by his beloved General George Washington, the President of that honorable society. He was probably the last of the officers of the Revolutionary War to pass from the earth. His obituary account in the Millennial Harbinger points out that he was probably "the last of the Cincinnati."⁶¹

Captain Daniel Gano was living in Frankfort, Kentucky in June of 1788 when his father, Chaplain John Gano, arrived in that place as a missionary.⁶²

In 1833 Captain Daniel Gano, the oldest son of Reverend John Gano, obeyed the gospel and was baptized into Christ. He was in his seventy-fifth year at the time of his conversion, and he said that the Millennial Harbinger, which he often read, was instrumental in leading him to this decision.⁶³

When Captain Daniel Gano died at his residence in Scott County, Kentucky, in 1849, he was in his ninety-first year. One account says of his last days:

⁶¹Ibid. ⁶²Darnell, op. cit., p. 2.

⁶³Millennial Harbinger, op. cit., pp. 357-358.

He was blessed to the last with astonishing health and vigor of mind and body, regulating his life most scrupulously by the heavenly volume, enjoying its spirit, cheered by its precious promises, and comforted by its divine consolations, his last days were truly his best days.⁶⁴

Captain Daniel Gano was well known among the ranks of the Restoration Movement, and the news of his death was recorded in two brotherhood journals, the Ecclesiastical Reformer and the Millennial Harbinger.

At his death Captain Daniel Gano left seven children, an aged widow, and many grand-children. An obituary accounts notes that "several of his children had crossed the Jordan before him," and this particular wording might indicate that the Captain's children were also Christians.⁶⁵

IV. DR. STEPHEN GANO (1762-1828)⁶⁶

Stephen Gano was born in New York City on December 25, 1762, while his father was the pastor for the First Baptist Church.

It was the intention of Reverend John Gano that his sons should pursue a collegiate course of education at Rhode Island College (later Brown University), where their uncle, Dr. James Manning, was

⁶⁴Ibid.

⁶⁵Ibid.

⁶⁶This material on Stephen Gano is from two main sources: Sprague, op. cit., pp. 229-235. Benedict, op. cit., p. 456. (Except where otherwise noted, all of the material on Stephen Gano is from Sprague and Benedict.)

President. However, the beginning of the Revolutionary War disrupted the college, and the best Reverend John Gano could do for his son Stephen, then thirteen years old, was to place him under the care of his maternal uncle, Dr. Stites, who lived in New Jersey. Under the instruction of his uncle Stephen was educated for the medical profession, and in June of 1779, at the age of sixteen and a half, he was appointed as a surgeon's mate in the regiment of Colonel Lamb. He served in this capacity for over two years. A letter from the War Department in Washington D. C. gives the following information:

The records of this office show that one Stephen Gano served in the Revolutionary War as a surgeon's mate in the 2 Artillery Regiment, Continental Troops, commanded by Col. John Lamb.

Heitman's Historical Register of Officers of the Continental Army, an unofficial publication entitled to credit, shows: "Gano, Stephen (N. Y.) Surgeon's Mate 2nd Continental Artillery, 15th June, 1779 to May, 1781."⁶⁷

Stephen Gano's "memoirs", written three years before his death, are for the most part a description of these two years of military involvement, which also included a very painful imprisonment.⁶⁸

⁶⁷This letter was issued by the Adjutant General's office on April 23, 1928, and sent to Mrs. Maude K. Hicks of Indianapolis. I obtained a copy through Howard Lemaster, the Gano genealogist.

⁶⁸Cornelia Vavasour Washburn, "Stephen Gano", The American Monthly Magazine, Vol. 5 (July-December, 1894), pp. 61-66. This material is the text of a manuscript written by Stephen Gano on April 11, 1825, from Providence, Rhode Island. It is a brief narrative of events from his birth in 1762 to his marriage in 1782. Mostly it

On October 25, 1782, Stephen Gano married Cornelia Vavasour. They took up residence in the town of Tappan (now Orangetown), in Rockland County, New York, where Stephen was a physician. Although this profession was an avenue to wealth, within a year after his marriage Stephen had set his heart on entering the Christian ministry.

On August 2, 1786, at the age of twenty-three, Stephen was ordained in the First Baptist Church in New York City, by his father, Reverend John Gano, his uncle, Dr. James Manning, and some other clergymen. He was immediately employed as a preacher at Hudson, New York.

While he was at Hudson, his wife, Cornelia, died, leaving two sons and two daughters. Stephen was married to Polly Talmadge at Stamford, Connecticut, on August 4, 1789. There were three daughters and one son born to this marriage.

In 1790, Stephen Gano organized the first Baptist Church in the state of Ohio, at the mouth of the Miami River, where the city of Columbus now stands.

concerns the two years he spent in the Revolutionary Army as a surgeon. These memoirs were written for his children, and in 1894 the original was in the possession of Cornelia Vavasour Washburn, a great granddaughter of Stephen Gano. The manuscript unfortunately ends in mid-sentence, after a statement concerning his marriage in 1782, and the remainder of the manuscript is apparently not extant.

In 1792 Stephen Gano was invited to preach as a candidate for the pastorate of the First Baptist Church in Providence, Rhode Island. His reception was so outstanding that he received a unanimous invitation to the pastorate of that famous church--the oldest Baptist church in America, originally founded by Roger Williams in 1639. Stephen accepted this call, and it was here that he spent the remaining thirty-six years of his life.

When Stephen Gano arrived in Providence in 1792 the town was just beginning to rise from its prostration by the Revolutionary War, and the First Baptist Church embraced only one hundred and sixty-five members. However, there were few churches in the country that enjoyed more frequent or powerful revivals than the First Baptist Church in Providence. During the thirty-six years of Stephen Gano's pastorate, there were nine years in which the church experienced tremendous revivals: 1793, 1794, 1801, 1805, 1806, 1808, 1812, 1816, and 1820. In 1820, one hundred and forty-seven persons were added to the church by baptism, thereby enlarging the congregation to six hundred and forty-eight members. Under the leadership of Stephen Gano the First Baptist Church of Providence became one of the largest in the country.

Even James Deforest Murch, in his history of the Restoration Movement, mentions the role of Stephen Gano in the Great Revival that swept America at the end of the eighteenth century:

The Great Revival in America was preceded by concerted prayer. A group of twenty-three New England ministers, including Stephen Gano, of Providence, and Isaac Backus, of Middleboro, issued a "Circular Letter" calling the ministers and churches to pray for revival.⁶⁹ (this "circular letter" was sent in 1794.)

This "Circular Letter" which Stephen Gano helped pen, contains the following interesting paragraph:

To the ministers and churches of every Christian denomination in the United States, (a call) to unite in their endeavors to carry into execution the humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's Kingdom on earth.⁷⁰

Stephen Gano suffered the loss of his second wife, Polly, in 1797. He was married a third time, on July 18, 1799, to Mary Brown, but she lived only a very short time and died, leaving one daughter. On October 8, 1801, Stephen was married to Mrs. Joanna Latting, of Hillsdale, New York, who survived him many years. At his death Stephen left six daughters, four of whom were married to ministers. These ministerial sons-in-law of Stephen Gano were John Holroyd, Peter Ludlow, David Benedict, D. D. (the Baptist historian), and Henry Jackson, D. D.

⁶⁹James Deforest Murch, Christian Only (Cincinnati: The Standard Publishing Company, 1962), p. 23.

⁷⁰Arthur B. Strickland, The Great American Revival (Cincinnati: The Standard Press, 1934), p. 45.

On August 18, 1828, Stephen Gano passed gently away. The event was immediately made known by the tolling of the city bells in Providence, and the children who had just assembled in the several schools were permitted, out of respect to his memory, to return to their homes for the day. Three days later his funeral was attended by an immense concourse of people, and the eulogy was delivered by the Reverend Dr. Sharp of Boston.

In 1800 Stephen Gano was awarded the honorary degree of Master of Arts from Brown University in Providence. Although he was usually called "Doctor," it was only in reference to his having been in the medical profession. He was one of the "overseers" of Brown University from 1794 until his death in 1828. For nineteen consecutive years he presided over the meetings of the Warren Association, which was made up of Baptist churches in New England.

Reverend Henry Jackson, D. D., a son-in-law of Stephen Gano, said concerning his father-in-law:

My whole impression of Dr. Gano, as a Man, a Christian, and a Minister, has been, from the time that I was capable of appreciating him, most favourable; and had I no other evidence than his character furnished of the truth and power of Christianity, I could never question it.⁷¹

⁷¹From a letter written on April 7, 1856, from Newport, Rhode Island, and reprinted in Sprague, p. 231.

The Reverend Daniel Waldo said of Stephen Gano:

Though he was honestly and strongly attached to the peculiarities of the Baptist denomination, he was far from identifying Christianity with those peculiarities, and wherever he recognized the image of the Savior, there he acknowledged the claim upon his sympathy and brotherly affection.⁷²

An able jurist said of Stephen Gano:

When we consider Dr. Gano's early and surprizing developments, having an extensive and very successful medical practice from his seventeenth to his twenty-third year, and his latest still successful efforts in the sacred profession of his better choice, after forty years of active ministrations at God's holy altar, we may not feel surprized that the precocious boy only matured the man of no common capacity and acquirements, while his truthfulness, from early life until its close, marked the stamp of his moral worth upon all his intercourse with society; and it was not a solitary expression in courts of justice, where Gano was known by different persons, to vouch for a given statement by saying, "It is as true as if Dr. Gano had said it."⁷³

Evidently Stephen Gano was a good influence on his nephew, John Allen Gano, the main subject of this thesis. One year before Stephen's death, in July of 1827, he received a lengthy letter from John Allen addressed to, "Dear Uncle, and Brother in Christ," in which John Allen went into great detail in describing the great religious awakening that was occurring in his own life. The letter was written just eighteen days after

⁷²From a letter written on March 1, 1858, from Syracuse, New York, and reprinted in Sprague, p. 235.

⁷³Washburn, "Stephen Gano", p. 65.

John Allen's baptism into Christ, and he confided to his uncle that he had been baptized and had become a member of the Restoration Movement.⁷⁴

V. MAJOR-GENERAL JOHN STITES GANO⁷⁵

John S. Gano was born in New York City on July 14, 1766, while his father, John Gano, was pastor of the First Baptist Church. On January 31, 1787, at the age of twenty, he was married to Mary Goforth, also of New York City. Soon after their marriage they came to "Western Country" (Ohio). They were among the first party of twenty-six men, women, and children, which landed near the mouth of the Little Miami and took possession of an Indian clearing near Columbia in November of 1788.⁷⁶

⁷⁴This letter was written on July 28, 1827, from Georgetown, Kentucky, and is in the Cincinnati Historical Society in the "Gano Papers".

⁷⁵John S. Gano is the central character of the 830 items in the "Gano Papers" in the Cincinnati Historical Society. They show him to be one of the founders of the city of Cincinnati, and also one of the founders of Covington, Kentucky, across the Ohio River. The city of Columbia mentioned in the first paragraph was the original site of what is now the city of Cincinnati. Today a couple of monuments, with Gano names inscribed, are on the spot where the original party of twenty-six first landed.

⁷⁶Noel L. Keith, The Story of D. S. Burnet: Undeserved Obscurity. (St. Louis: The Bethany Press, 1954), pp. 40-41.

In 1792 John S. Gano became Clerk of the Court of Common Pleas for Hamilton County, of what was then known as the "Miami Purchase" or the "Northwest Territory" (Ohio achieved statehood in 1803). He was also the Clerk of the Supreme Court until 1818.

His military service commissions show that he was appointed Ensign of a company in the city of New York by Governor Clinton in 1787. In 1792 he was appointed as a Major in the First Regiment of Militia in Hamilton County by the Secretary, Winthrop Sargent. In 1797 he was made a Lieutenant Colonel, and the appointment was again made by Winthrop Sargent. Finally, in 1804, he was appointed by Governor Tiffin as Major General of the First Division of the Militia of the State of Ohio.⁷⁷

John S. Gano was an active soldier during the campaigns of St. Clair, Harmer, and Mad Anthony Wayne. He was also very active in the War of 1812. Major-General Gano died in Covington, Kentucky, on January 1, 1822, in his fifty-sixth year.⁷⁸

There is no evidence that John S. Gano was ever associated with the Restoration Movement. However, it is known that his wife,

⁷⁷Eugene F. Bliss, "Preface to the Gano Papers", Unpublished Manuscript, Cincinnati Historical Society, (January, 1901).

⁷⁸Ibid.

Mary Goforth Gano, was baptized into Christ around December of 1824, almost three years after the death of her husband. She was evidently the first member of the Gano family to become associated with the Restoration Movement.

Over two years later, in 1827, Mary Gano, the youngest daughter of Major-General John S. Gano, was baptized into Christ by Jeremiah Vardeman, a preacher in the Restoration Movement. This was the same year that John Allen Gano, a first cousin to Mary Gano, was baptized into Christ in Kentucky by T. M. Allen, another preacher in the Restoration Movement.⁷⁹

Three years later, on March 30, 1830, Mary Gano was married to David S. Burnet, who was destined to become a leading spokesman in the Restoration Movement. Mary Burnet was a devoted wife and a strong support to her husband throughout his ministry. She was a life member of the American and Foreign Bible Society of which her husband was President.⁸⁰

⁷⁹Keith, *op. cit.*, pp. 40-41.

⁸⁰Report of the Proceedings of the General Convention of the Christian Churches of the United States of America, held in Cincinnati, Wednesday, October 23, 1849, together with the Third Annual Report of the American Christian Bible Society, and the Second Annual Report of the Cincinnati Christian Tract Society, with appendices. (Cincinnati: American Christian Depository, 1849), p. 63. This record says that Mary G. Burnet paid twenty-five dollars to become a Life Member of the American and Foreign Bible Society. Her mother, Gary Goforth Gano, was also a Life Member.

Mary Burnet often accompanied her husband on his frequent travels about the country from their home in Cincinnati. She is frequently mentioned in this capacity in the various church journals. An example of this is a letter from T. M. Allen to Alexander Campbell dated June 23, 1858, and published in the September issue of the Millennial Harbinger. Allen was reporting the success of D. S. Burnet's preaching visit to Columbia, Missouri, and in closing he says, "This morning, Brother and Sister Burnet left for Cincinnati, Ohio, with the affection and esteem of the brotherhood, and our community generally."⁸¹

Evidently, Mary Gano's older brother, Lieutenant Aaron Goforth Gano, was also a member of the Restoration Movement, for Alexander Campbell published an obituary account of his death in the Millennial Harbinger. He was born on March 6, 1798, and died on December 2, 1854, in Cincinnati. He was a graduate of the Ohio Cadet Military Academy. It is likely that he was a member of the Eighth and Walnut Church in Cincinnati where his brother-in-law, David Burnet, was the preacher.⁸²

⁸¹T. M. Allen, "Progress of Reform", Millennial Harbinger, Series 5, Vol. 1, (September, 1858), p. 531.

⁸²Lemaster, op. cit., p. 191.

On June 27, 1857, Mary Goforth Gano, the widow of Major-General John S. Gano, passed away in the city of New York. She was in her eighty-ninth year. She had been one of the first residents of the city of Cincinnati and had witnessed the entire growth of "the Queen of the West." She lived to be the oldest pioneer remaining in Cincinnati.

In her obituary account, written by her son-in-law, D. S. Burnet, the following comments are made:

Mrs. Gano was a remarkable woman. . . Her vigorous mind, accurate memory, and peculiarly dignified bearing, were but seldom paralleled. A few days before she died she could have entertained a philosopher or a prince as well as any of her sex now living.

For many years she was a consistent professor of religion. I think she was baptized the same season with myself. She was benevolent and no lover of ease. She reared a very large family, and set them an example of industry, frugality and devotion. This testimony I give from a knowledge of more than thirty years, and an intimacy of twenty-seven, during most of which she has been an inmate of my house, my constant adviser. . . . But she has gone! and her memory is blessed! You knew her well, and can well appreciate the feelings which endite this sad memorial. May we all be as well prepared for our departure as she was!⁸³

This obituary notice was addressed to Alexander Campbell. Campbell published the notice in the Millennial Harbinger and then commented personally on the death of Mary Goforth Gano. He said, in part:

⁸³D. S. Burnet, "Obituary Notices", Millennial Harbinger, Series 4, Vol. 7, (August, 1857), p. 480.

I cannot but sympathize with all the relatives of the much appreciated and beloved sister Gano. I have enjoyed a very intimate acquaintance with her, extended over the area of some thirty years. She was, indeed, a mother in Israel of numerous and various excellencies during the whole period of my acquaintance with her. Sincerely devoted to great and glorious cause of the hero of man's eternal redemption, she took a lively interest in the progress and advancement of it in the whole area of her large and extended acquaintance. She deservedly stood high in the esteem of all her acquaintance, and especially of the Christian family of the Divine Philanthropist. The godly sincerity and Christian philanthropy exhibited in her works of faith and labors of love, were highly appreciated and much admired by all who knew her in the various relations of social and Christian life. Her relatives according to the flesh, and those in the Lord, have no reason to selfishly grieve that she has passed away before them. Assured, as they must be, that she has obtained admission into the high and holy and happy circles of those who have lived and died in the Lord.⁸⁴

The first member of the Gano family to become associated with the Restoration Movement was a dedicated woman, and with her outstanding life we mark the beginning of the Gano family's ties with the movement to restore New Testament Christianity.

VI. BRIGADIER GENERAL RICHARD MONTGOMERY GANO

(1775-1815)

Richard Montgomery Gano was born on July 7, 1775, in New York City, while his father was pastor of the First Baptist Church

⁸⁴Alexander Campbell, "Obituary Notices", Millennial Harbinger, Series 4, Vol. 7 (August, 1857), p. 480.

in that city. On January 25, 1797, he was married to Elizabeth Ewing in Kentucky.

On April 9, 1812, Elizabeth died of consumption in Georgetown, Kentucky, leaving four daughters--Mary, Margaret, Cornelia, and Eliza-- and three sons--John Allen, Stephen F., and Richard M. The death of his wife occurred a short time before Richard Montgomery Gano enlisted in the War of 1812. During this was he rose to the ranks of Brigadier General. Soon after his return from his last campaign in the War of 1812 Richard Montgomery Gano died near Georgetown, Kentucky, on October 22, 1815, in his forty-first year.⁸⁵

The significance of Richard Montgomery Gano to this thesis is that he was the father of John Allen Gano, the central character of this study. Brigadier General Richard Montgomery Gano (generation five) provides the link between Reverend John Gano (generation four) and John Allen Gano the "Apollos of the West" (generation six).

There is no indication that Richard Montgomery Gano or his wife, Elizabeth Ewing, were ever associated with the Restoration Movement.

⁸⁵ M. C. Tiers, The Christian Portrait Gallery. (Cincinnati: Published by the Editor, 1864), pp. 146-147. (From an article submitted by James Challen).

VII. MAJOR DANIEL GANO (1794-1873)

On May 29, 1794, a son was born to John Stites Gano and Mary Goforth Gano who they named Daniel. Daniel's relationship with the Restoration Movement was very significant, and is therefore being treated separately in this chapter.

Daniel Gano was born near the mouth of the Little Miami river in Hamilton County, Ohio, where his parents had been in the first settlement of twenty-six persons. He was reared in the new village of Cincinnati, which was made up at that time of about fifty houses and cabins. At the age of thirteen he rode eleven hundred miles on horseback to Providence, Rhode Island, to reside with his uncle, Reverend Stephen Gano. He entered the preparatory department of Brown University, and in 1811 was ready to enter the university, but was prevented from doing so when he was severely injured in an accident.

When he was sufficiently recovered from his injury, Daniel returned to Cincinnati and was employed in his father's office as an assistant clerk, and continued in this capacity until 1818. On September 25, 1816, Daniel was married in Cincinnati to Rebecca Hunt Lawrence.

Though "Major" was an honorary title, Daniel Gano was a popular citizen of Cincinnati and had achieved this title at the age of eighteen when he served as a clerk with General Findley in the Ohio Militia.

In 1818 when John Stites Gano moved to Covington, Kentucky, his son Daniel was appointed as clerk of the Supreme Court in his place. Daniel continued to serve in this office until his retirement in 1856. In addition to these responsibilities, Daniel Gano was a breeder of fine horses and sheep, a keeper of bees, and had one of the most extensive, early greenhouses in the city of Cincinnati.

Major Daniel Gano became friends with several of the outstanding men of his generation. On July 12, 1824, the famous French Statesman, Lafayette (1757-1834), arrived in New York for a fifteen month tour of America that was to be an uninterrupted triumph. When Lafayette arrived in Cincinnati, Daniel Gano furnished him with an elegant carriage and six of the finest bay horses and an experienced driver. Lafayette was later entertained at the Daniel Gano residence on Court Street, and during the course of the evening he related several incidents involving Daniel's grandfather, Chaplain John Gano. Lafayette and Gano had been together often during the course of the Revolutionary War.

Major Daniel Gano was also acquainted with Zachary Taylor (1784-1850), the twelfth President of the United States, and visited with Taylor in Baton Rouge, Louisiana, just prior to the inauguration in Washington. Daniel Gano was a very close friend to the American Statesman and Senator from Kentucky, Henry Clay (1777-1852), and was with Clay on numerous occasions. When Henry Clay died on June 29, 1852, his body was borne from Washington

to its final resting place in Lexington, and during the course of the journey the funeral procession passed through Cincinnati. When the funeral delegation arrived in Cincinnati there was a special ceremony in honor of Henry Clay, and Major Daniel Gano served as one of the pall bearers on that occasion.

Daniel Gano was also a close friend of Major-General Winfield Scott (1786-1866), the hero of the Mexican Campaign of 1847, and twice a candidate for the presidency of the United States. On one occasion Daniel Gano gave a dinner party in honor of General Scott. This event took place at Daniel Gano's farm residence called "Home Farm", and part of the evening was devoted to an exhibition of fine horses.

Major Daniel Gano also became a close personal friend of Alexander Campbell (1788-1866), the religious reformer. Campbell had a deep impact on the thinking of Daniel Gano, and Campbell personally baptized Gano while the two were together in Washington, Kentucky. Campbell debated a Presbyterian minister, W. L. Maccalla, on the subject of baptism in a famous debate held in Washington, Kentucky, in October of 1823. It is possible that Daniel Gano attended this debate, was impressed by Campbell's logic, and was baptized by him at that time. However, it is more likely that Daniel Gano was baptized in 1827 when Alexander Campbell was engaged in a preaching tour in Kentucky, since there is no evidence that Campbell was baptizing persons prior to 1827.

Alexander Campbell was an acknowledged leader in the movement to restore New Testament Christianity, and frequently he and his associates were called "reformers." One account of Major Daniel Gano says that he was "prominent in the ranks of the reformers," and that his house was a "domicile for preachers and reformers." The wife of Daniel Gano is also mentioned as being sympathetic to these views.

In April of 1829, Major Daniel Gano was selected by Alexander Campbell to be one of his moderators in the famous debate with the noted skeptic, Robert Owen. This debate was held in Cincinnati. The selection of Gano as moderator indicates the respect in which he was held by Campbell. Evidently Daniel Gano was already playing a prominent role in the Restoration Movement.

The Cincinnati Historical Society has in its possession an original letter from Alexander Campbell to Major Daniel Gano. Unfortunately it is undated, but it does show the close relationship between the two men. Campbell closes the letter by saying:

May the good Lord grant that we may act like good soldiers--and seize the crown of immortality which never fades--My Christian affection please tender to Sister Gano and ever regard me as yours in the Lord. A. Campbell⁸⁶

⁸⁶This personal letter is a part of "The Gano Papers" that are housed in the Cincinnati Historical Society in Eden Park. There are 830 items in this collection, and they are the result of two gifts. Mrs. John Armstrong Gano gave a large collection of original papers to the historical society in 1900, and Miss Katherine V. Gano gave two boxes of material in 1943.

It is obvious from this letter that both Daniel and Rebecca Gano were close friends of Alexander Campbell and members of the Restoration Movement.

Daniel and Rebecca Gano were in the group that split off from the old Enon Baptist Church to form the Sycamore Street Church in 1827. Daniel Gano was the biggest financial contributor to the construction of the new church building on Sycamore and Fifth streets in Cincinnati. The building was completed in the fall of 1828, and James Challen and Walter Scott were early preachers for this church. However, the preacher who served this church the longest was David S. Burnet, the brother-in-law of Major Daniel Gano (married to Daniel's younger sister, Mary). In January of 1827 Alexander Campbell debated the Roman Catholic Bishop, John Purcell, in this building on Sycamore Street. Eventually this church moved to a building on the corner of Eighth and Walnut, where the American Christian Missionary Society was launched in 1849. Throughout his lifetime Daniel Gano was a faithful member of this church.

Major Daniel Gano was an extensive land owner in both Hamilton and Champaign counties, and was once a candidate for State Senator in Ohio. He was always a liberal contributor to the Restoration Movement, in money, time, and influence.

It is interesting to note that John Allen Gano, the major subject of this thesis, once spent an entire year in the home of his first cousin, Major Daniel Gano. This occurred in 1822-23 and will be mentioned in the next chapter.⁸⁷

VIII. SUMMARY

This introductory chapter has spanned the six generations from Etienne Gayneau, the Protestant Huguenot, to the grandchildren of Reverend John Gano. We have indicated the leadership of Etienne Gayneau among the Protestant Huguenots and described the results of his love for the Bible. We have highlighted the life of the noted Baptist pastor and chaplain, John Gano, with his strong desire "to make the word of God my only rule of faith and practice." We have attempted to trace the beginning of the Gano family's association with the Restoration Movement, and have introduced six different members of the family in this

⁸⁷The material on Major Daniel Gano is from "A Sketch of Major Daniel Gano" found in "The Gano Papers" in the Cincinnati Historical Society. This unpublished manuscript was a part of the Katherine Gano collection given to the society in 1943. The society believes that the sketch was probably written by Aaron Price Gano, a grandson of Daniel's brother, Aaron Goforth Gano. The society has a typed, double-spaced, copy of this manuscript that runs thirty-seven pages in length. Other sources on Daniel Gano include: Lemaster, op. cit., pp. 191-192. Also a Cincinnati newspaper, The Cincinnati Ohio Enquirer, for Sunday, May 22, 1922, has an article and a picture of Major Daniel Gano.

context. In generation four we have noted the conversions of Mary Goforth Gano in 1824 and Captain Daniel Gano in 1833. In generation five we noted the conversions of John Allen Gano and Mary Gano in 1827, as well as the affiliation of Lieutenant Aaron Goforth Gano with the Restoration Movement. In addition, we have traced the prominence of Major Daniel Gano in the Restoration Movement, and that of his wife Rebecca. Another member of generation five, Stephen F. Gano, the brother of John Allen Gano, was possibly a member of the Restoration Movement and he will be mentioned in Chapter III of this thesis.

With this material as our background, the next two chapters will focus on the tremendous contribution of John Allen Gano, "the Apollos of the West," to the great cause of the Restoration Movement.

CHAPTER II

JOHN ALLEN GANO: EARLY YEARS (1805-1827)

I. BEGINNINGS

John Allen Gano was born in the beautiful village of Georgetown in Scott County, Kentucky, on July 14, 1805. His father, Richard Montgomery Gano, was the son of Reverend John Gano, the famous Baptist minister from New York. At the time of John Allen's birth his father was a merchant in the village of Georgetown.¹

John Allen's mother, the former Elizabeth Ewing, was born in Bedford County, Virginia, on January 12, 1779. Her mother died soon after she was born. Shortly thereafter her father, Caleb Ewing, was killed by lightning, and she, with a near relative, moved to the wilderness of Kentucky, where she married Richard Montgomery Gano in 1797. She died of consumption in Georgetown on April 9th, 1812, leaving John Allen with four older sisters--Mary, Margaret, Cornelia, and Eliza--and two younger brothers--Stephen F., and Richard M.²

¹William Henry Perrin, History of Scott, Bourbon, and Nicholas Counties (Published by the Author, 1882), p. 570.

²Tiers, op. cit., p. 146.

John Allen's father died in his forty-first year near Georgetown on October 22, 1815, soon after his return from his last campaign on the War of 1812.³ So, at the age of eleven, John Allen was left an orphan and was reared by an uncle, Captain William Hubbell, who was an old Indian fighter of early Kentucky days and who also fought in the War of 1812.⁴ John Brown says, concerning the influence of Captain Hubbell upon young John Allen, ". . . under such tutelage you might expect a high strung boy, whose thoughts rather inclined to war."⁵ W. S. Cason says of these early years, "In his youth, Mr. Gano was quick-tempered and impulsive, and rather inclined to be worldly."⁶

Evidently John Allen's religious background was limited to the family's Baptist connections. He was frequently reminded of the greatness of his grandfather. Years later when John Allen took his stand with the Restoration Movement, his sisters, who were still members of

³Ibid., p. 147.

⁴John T. Brown, Churches of Christ, (Louisville: John F. Morton and Company, 1904), p. 421.

⁵Ibid., p. 421.

⁶W. S. Cason, and others, A Souvenir History of the Christian Church of Cynthiana, Kentucky, (Cincinnati: Press of Jennings and Pye, 1901), p. 38.

the Baptist church, were greatly distressed that young John had left the church of his fathers.⁷

John Allen's youngest brother, Richard M., died on June 16, 1814, at a very early age. John Allen's other brother, Stephen F., entered the field of medicine and later became a prominent physician in Georgetown.

The Los Angeles Public Library has an original letter written by John Allen to his mother's brother in Scotland giving a brief summary of the family history. The letter is postmarked from Georgetown and apparently was written while John Allen was living with the Ewing family during the summer of 1827. For its factual content the letter is included here.

Clan of Ewing of Scotland, from Georgetown, Scott County Kentucky. My dear Uncle: Hope you will not think it forwardness of me that prompts me to introduce myself to you by letter. I am the oldest son of your dear departed sister, Elizabeth Gano, who departed this life April 9, 1812, leaving four daughters and three sons. My principal design in this letter is to give you a brief history of our family. Since my mothers death my younger brother, Richard M. Gano, departed this life June 16, 1814. My father remarried a widow of Aaron Goforth in October 1814 and died October 22, 1815.

I have felt the loss of my parents very deeply. My sisters are all married. 1. Oldest sister, Mary, married Captain John C. Buckner. 2. Margaret married Dr. Robert M. Ewing, son of

⁷A letter by Gen. R. M. Gano about his father, entitled, "Sketch of Elder John A. Gano", in James R. Rogers, The CamæRidge Meeting-House, (Cincinnati: The Standard Publishing Company, 1910), p. 107. (This material is from a letter by General R. M. Gano about his father.)

Col. Baker Ewing, with whom I am now living in Georgetown. 3. Cornelia married Captain William Henry who now lives at Hopkinsville, in Christian County. 4. Elizabeth married Daniel Henry, brother of William, sons of Gen. William Henry. Sister Mary has three children. Sister Cornelia one. Sister Elizabeth Henry died in Christian County last August 4, leaving one child. Brother Stephen F. Gano is living near here with Uncle Hubbell. Your nephew, John Allen Gano.⁸

II. EDUCATION

John Allen was anxious to secure an education, and although he did not pursue a collegiate course, he entered some of the best schools that the country afforded. Most of his formal education took place in Georgetown, in the school of Barton Warren Stone and Charles O'Hara and Jesse Olds.⁹ It is well understood that most schools in the early nineteenth century were operated by preachers, because they were better educated and needed extra income to support their families. In this capacity Barton Warren Stone was well-known in central Kentucky as an outstanding teacher. He conducted two private schools that were notable. The first was in Lexington, beginning in 1815, and the second was in Georgetown, after 1819.¹⁰

⁸Los Angeles, California, Public Library, Call No. R. 929.2 E 95.

⁹Richardson, *op. cit.*, p. 378. Tiers, *op. cit.*, p. 147.

¹⁰Colby Hall, "The New Light Christian", (Fort Worth: Published by the Author, 1959), p. 126.

Robert Richardson described John Allen's education in Stone's school as "a good English education and some knowledge of the languages."¹¹ James Challen said of John Allen's education in Georgetown that "together with instruction in the Latin and Greek languages, he received the ordinary course in mathamatics and other kindred branches."¹²

In the eulogy delivered by J. W. McGarvey at the funeral of John Allen Gano, reference was made to Barton Warren Stone's school at Georgetown. McGarvey said:

The name of John Allen Gano has been familiar to my ears from my earliest remembrance of men and things. My mother was his school mate in Georgetown, in the school then taught by Barton W. Stone. From her lips I often heard his name in connection with events of those early days.¹³

On June 22, 1845, John Allen delivered the eulogy for his former teacher, Barton Stone, at the Cane Ridge Cemetery. In the course of the address he reminisced about Stone's talents as a teacher. He said, in part:

The responsible station of an instructor of youth he ever filled with ability and satisfaction. No one I presume ever governed the young more effectually, or advanced his pupils more rapidly, imparting sound knowledge and learning. And yet, all was done by love; whether entreaty, advice, persuasion or reproof were resorted to, his love was manifest. If he wept or grieved at the

¹¹Richardson, op. cit., p. 378. ¹²Tiers, op. cit., p. 147.

¹³J. W. McGarvey, "John Allen Gano", The Christian Evangelist, Vol. 24 (November 10, 1887), p. 719. (This statement was made by J. W. McGarvey in his eulogy of John Allen Gano).

misdeeds of any, the evil-doer generally wept with him, while the language of condemnation fell in deep tones of sorrow from his lips. When he smiled, all rejoiced, for dearly every scholar loved him. I speak from experience. Yes, it was he, who first led my youthful mind to contemplate and admire the beauties of some of the more gifted of the Latin poets. His deportment impressed me with the reality of religion; and after years had gone, he it was who directed my erratic spirit to the book of God. He fixed his residence on a farm near the town, sometimes teaching school, and at others preaching the gospel.¹⁴

It is understandable that some of the young men in Barton Stone's school received more from him than just academic instruction. Several of the young men were inspired to preach the simple gospel message which he himself lived and preached. Among the evangelists Stone produced in his schools were: John Rogers (brother of Samuel Rogers), Leonard J. Flemming, Francis R. Palmer, James Hickman, James Robeson, Hamilton Gray, Harrison W. Osborne, Marcus P. Willis, T. M. Allen, and John Allen Gano.¹⁵ John Rowe says of the men trained by Stone, that they were "--all grand characters--and all of whom, in subsequent years, distinguished themselves as advocates for a restoration of the apostolic order of things."¹⁶

¹⁴John Rogers, The Biography of Elder Barton Warren Stone, (Cincinnati: Published for the Author by J. A. and U. P. James, 1847) p. 140. (Rogers reprints the discourse delivered by John Allen at Cane Ridge.)

¹⁵Hall, op. cit., pp. 126-127.

¹⁶John F. Rowe, A History of Reformatory Movements, (Rosemead, California: Old Paths Book Club, 1957), p. 185. (Whereas Hall listed ten men influenced by Stone, Rowe only lists five, but he still included John Allen Gano.)

John Allen completed his academic course at the school in Georgetown in 1821. Since he was in bad health at this time, he spent part of his time in traveling through the southern part of Kentucky. In 1822 John Allen went to Cincinnati to live with his first cousin, Major Daniel Gano,¹⁷ who was eleven years his senior. At this time Major Daniel Gano was the Clerk of the Court of Common Pleas of Hamilton County, Ohio, and John Allen worked for him in this office for one year. In March of 1823, John Allen returned to Georgetown and began to study law under Judge Warren, a prominent Jesuit of that city. In 1826 John Allen was fully examined, and being found proficient, was officially licensed to practice law.¹⁸

The law was John Allen's favorite study and he was anxious to devote his entire life to it, and since he had manifested some talent as an orator, his future looked bright and promising. But providence had much higher plans for the life of John Allen Gano.

After completing his law studies, John Allen began to make preparations for his future career as a lawyer. Since he had decided to make Texas his new home, he boarded a steamer on the Ohio River bound for

¹⁷This is the same Major Daniel Gano who was discussed in Chapter I.

¹⁸Tiers, op. cit., p. 147. Brown, op. cit., pp. 421-422.

the South. However, during the course of this journey he was suddenly and violently attacked with a hemorrhage of the lungs, and he was put off at some point on the lower Ohio to die.¹⁹ In this serious affliction he called upon God to spare him, and he resolved that if he recovered he would become a Christian and would begin to make preparations to preach the gospel of Christ. John Allen was restored to health and returned home to Georgetown, but his good intentions of seeking God were soon forgotten when he was confronted with the many conflicting religious parties of the day.²⁰

III. CONVERSION TO CHRIST

In the early summer of 1827, John Allen visited Miss Mary Catherine Conn of Centerville, Kentucky. During this visit he was reunited with his former teacher, Barton Stone, who was preaching in the area. During

¹⁹Richardson, op. cit., p. 378. (Richardson says that John Allen was put off at "a village on the Kentucky shore." W. S. Giltner, "Re-Union at Old Union", The Apostolic Times, July 19, 1877, Vol. IX, No. 29, p. 453. (In an address delivered at Old Union on July 7th, 1877, John Allen recalled that when he was put off the streamer at a little town he was cared for in the family of a Dr. Brown

²⁰William C. Morro, "John Allen Gano", Typed Manuscript, Lexington Theological Seminary, (Lexington, Kentucky: 1909), pp. 2-3. Tiers, op. cit., p. 147. Richardson, op. cit., p. 378.

the next few weeks John Allen was exposed to the preaching of Francis R. Palmer, Barton W. Stone, and Thomas M. Allen.²¹

Later in his life John Allen kept a personal journal which he called his "Biographical Note Book."²² Book No. 2 of this journal begins with a description of the mental stages through which his mind passed just prior to his surrender to the will of Christ. It is an excellent treatise on the psychology of conversion. He described the "yawning gulf of despair and condemnation" that overwhelmed him at that time. Finally, on Saturday evening, July 7, 1827, John Allen yielded his stubborn will into the service of Christ. All of those who were present in the room (John Allen names T. M. Allen, William Conn, William Lindsay, Robert S. Russell,

²¹W. C. Morro in his memorial address on John Allen Gano, delivered at the Georgetown Cemetery in 1909, indicated that John T. Johnson also had an important influence on John Allen at this critical time. However, I can find no evidence of this. It wasn't until February of 1831 that John T. Johnson withdrew from the Baptist Church at Great Crossings, Kentucky, and took his stand with the Barton Stone movement. All sources, particularly John Allen's personal Journal, indicate that Barton Stone and T. M. Allen were the key personalities involved in the conversion of John Allen Gano.

²²Biographical Notebook No. 1 has apparently been lost. Biographical Notebook No. 2 is now in file at the Lexington Theological Seminary (formerly the College of the Bible) in Lexington, Kentucky. It covers the years 1827 (beginning with John Allen's conversion) to 1861. However, from 1842 to 1861 it is very sketchy. The Lexington Theological Seminary has a typed copy of this manuscript. On 8 1/2 by 11 inch paper, and double-spaced, it is 30 pages long. It forms the largest collection of extant materials on the life of John Allen Gano, and as such it has proved invaluable in this present project. From this point on in the thesis it will be footnoted simply as Biographical Notebook.

Thompson Ware, Cassandra Ware, Mr. B. B. Ford, and Mary Catherine Conn) rejoiced greatly, and John Allen says: ". . . we sung praises to God until a late hour of the night."

Continuing the narrative in his journal, John Allen writes:

The following day being Lord's day July 8th, 1827, Sister Cassandra Ware and I, with some others in the neighborhood joined the Christian Church at Union. I was anxious to be immersed without delay, but concluded from advice, to postpone it until I returned to Georgetown, the theatre of my former wickedness, hoping by my example to benefit my early associates in sin and folly. Sisters Ford and Mary Catherine Conn soon after put on Christ by immersion. I was immersed July 10th with brothers John and William Stone, both very young.²³

John Allen was baptized into Christ by Thomas M. Allen on Tuesday, July 10. The baptismal site was at a place near the Old Union church building about eight miles out of the city of Georgetown.²⁴

The following day Thomas M. Allen wrote a letter to the well-known religious reformer, Elias Smith, in Boston, Massachusetts, in which he mentioned the conversion of John Allen Gano. Smith published the letter in his newspaper, The Morning Star and City Watchman, under

²³Biographical Notebook.

²⁴Most sources just say simply that John Allen was baptized at Georgetown. However, the original source would be T. M. Allen, who did the baptizing, and he indicated that the baptism took place in the vicinity of the Union meeting house. The site of the Union meeting house was about eight miles from Georgetown.

the title "Extract of a Letter from an Elder in Kentucky, to the Editor, dated July 1827." In part, Allen wrote:

While you and your brethren are industriously engaged in winning souls to Jesus in the East, we are not idle in the West. Never have I seen such a general concern manifested about the salvation of souls, as at present pervades our country. Many are finding and putting on Jesus, and many yet mourning his love to know. Yesterday seven united with the Christian Church, in this neighborhood, (Union Meeting house) and a vast number came forward weeping to join us in prayer.

One of the persons who joined the church yesterday was a Mr. Gano, a nephew to the Baptist preacher you mention in your life, as having met in an association in the East, who resided in Kentucky. He is a young man of fine mind, classical education, much esteemed, and of great promise. I trust the Lord will find him an humble instrument in promoting his cause, and advancing the interest of the Redeemer's Kingdom.²⁵

Thomas M. Allen also kept a personal journal in which he recorded the highlights of his ministry. On this occasion he wrote:

Met the church at Union with Brother Stone, and had a good meeting. This evening several of us went to Brother T. Ware's. A young man by the name of John Gano, Miss Cassandra Ware and Miss Mary A. Conn professed religion. Never did I see such a meeting as this was for the number. Every one present was either rejoicing in God or weeping and mourning his love to know.²⁶

Fifty years later on July 7; 1877, a reunion was held at Old Union in honor of the fiftieth anniversary of the conversion of John Allen Gano.

²⁵T. M. Allen, "Letter to Elias Smith," The Morning Star and City Watchman, Vol. I (Edited by Elias Smith, Boston, Mass., July, 1827), pp. 86-87.

²⁶Thomas Preston Haley, Historical and Biographical Sketches of the Early Churches and Pioneer Preachers of the Christian Church in Missouri, (St. Louis: The Christian Publishing Company, 1888), p. 156.

By a remarkable coincidence, July 8th that year also fell on a Saturday, as it had in 1827. The featured speaker for this occasion was the son of John Allen Gano, General R. M. Gano. W. S. Giltner submitted an article to The Apostolic Times describing the events of this notable day, in which he included a summary of the address delivered by John Allen at the close of the program. He opened the summation with these words:

Brother Gano, then, with deep emotion, which was fully participated in by the audience, said that on July 7th, 1827, fifty years ago today, on Saturday, the same day of the week, I first acknowledged Jesus as my Savior, and on Sunday, the following day, in my imperfect way, began first to speak for Jesus and advocate the claims of my Master. Ever since I have been trying to serve him, and my only regret is, that I have served him so poorly.²⁷

Soon after his confession of faith in Christ, John Allen relinquished his once fondly-cherished idea of the practice of the law and determined to preach the gospel of Christ at all costs. On August 24th, 1827, John Allen received from the church in Georgetown "a unanimous recommendation to exercise his gift as a preacher wherever Providence might lead him."²⁸ With that recommendation John Allen Gano was launched upon a preaching career that was to span sixty years. Robert Richardson,

²⁷Giltner, op. cit., p. 453.

²⁸Tiers, op. cit., p. 148.

the biographer of Alexander Campbell, said that John Allen Gano

" . . . was destined to exert no inconsiderable influence upon the progress of truth in Kentucky. "²⁹

The Cincinnati Historical Society contains an original letter written by John Allen to an uncle on July 28, 1827, in which he vividly describes the ecstasy of his new-found faith in Christ. In the middle of the letter John Allen records a very moving prayer to God in which he offers himself unconditionally into God's hands. He says, in part:

Oh may I love Thee more and more and serve thee better, do Thou enable me; Fill my soul with gratitude to Thee, banish oh banish all else than Christ from this bosom, May I live in him and he in me; Oh God of all virtue and perfection take and make me thine forever. I ask through Christ Jesus--Amen.³⁰

Near the end of the letter John Allen says: "I am now studying my Bible, precious golden treasure, at Doctor Ewing's as he has given me a home."³¹ Dr. Ewing was John Allen's brother-in-law who was married to Margaret, his older sister.

²⁹Richardson, op. cit., p. 378.

³⁰This letter is on file at the Cincinnati Historical Society in Eden Park. It is listed as being a letter to John Allen's uncle, Rev. Stephen Gano, in Providence, Rhode Island. This is the same Stephen Gano discussed in Chapter I. This letter was written from Georgetown, Kentucky.

³¹Ibid.

Earlier in the summer of 1827, John Allen had moved into the home of his former teacher, Barton Stone. Stone was at this time living in a house outside Georgetown. John Allen had his own private room in the home, and he referred to this special place as his "happy retreat".³² Of these influential months spent in the house of Barton Stone, John Allen said:

During Elder Stone's residence near Georgetown, in 1827, my mind became deeply impressed with the importance of religion. I appealed to him in my distress for religious advice. Never can I forget the lessons which fell in deep and solemn tones upon my ear and heart, and which the blessing of God, aided in bringing my under the guidance of his word and Spirit.³³

When John Allen had first arrived at the home of Barton Stone, Stone, had said to him: "Here, Brother Gano, is a room you can occupy to yourself; there is a Bible, read and examine it prayerfully and with attention, and no one will molest or disturb you."³⁴

However, in late July John Allen moved into the home of his brother-in-law, Dr. Ewing of Georgetown. In his journal John Allen explained that he made this move "rather than hurt the feelings of my relatives." It is important to remember that after his baptism on July

³²Biographical Notebook.

³³Biographical Notebook

³⁴Biographical Notebook.

John Allen was not immediately accepted by his family, and he says of Dr. Dwing that "he was the first of my connections who had offered me a home."³⁵

IV. MARRIAGE AND FAMILY LIFE

On September 28, 1827, John Allen went to Paris, Kentucky, and obtained a marriage license, and the following Tuesday evening, October 2, he was married to Miss Mary Catherine Conn of Centerville, Kentucky. The wedding was performed in the Conn residence by John Allen's beloved teacher, Barton Warren Stone. Mary Catherine was the only child of Captain William Conn and the former Frances Webb. Her father was born in Culpepper County, Virginia, on August 7, 1784, and her mother was born in Frederic County, Virginia, on December 20, 1791. Mary Catherine's mother passed away in Bourbon County, Kentucky, on September 23, 1826, just one year before her daughter's wedding.³⁶

³⁵Biographical Notebook.

³⁶All of these dates are contained in the original Family Bible of John Allen Gano. The Bible was published by Kimber and Sharpless, No. 8 South 4th Street in Philadelphia. No date of publication is given. It is a stereotype edition, and stereotyped by E. White, N. Y. This Bible is now in possession of Mrs. Raymond M. Potts (nee Martha Scurry) 3208 Princeton, Dallas, Texas.

As a wedding present Captain Conn gave the young couple the farm that was situated across the road from his own, which had been settled by his father, Thomas Conn, around 1787. Thomas Conn had lived on the farm until his death in 1811. After the death of Thomas Conn, his son James Conn lived in the home for several years and then sold the farm to his brother, Captain William Conn.

In his history of Bourbon County, Perrin says of Thomas Conn:

. . . he came from Culpepper County, Va., and owned a landed estate around him here of two thousand acres of land. His son, John M. Conn, came to Kentucky before the family, and with servants to assist him, prepared the ground and raised a crop, before the removal of his father's family; this was a very hazardous undertaking as the Indians were about, and one had to watch with his trusty rifle, while the others plowed.³⁷

Shortly after the Thomas Conn family arrived they built "Bellevue," a two-story red-brick Georgian structure which is still standing (see pictures¹). The house is located in Bourbon County near the village of Centerville. The house is on the Georgetown to Paris road, about twelve miles northeast of the Lexington city limits.³⁸

³⁷Perrin, op. cit., p. 571.

³⁸"Bellevue" was built sometime around 1788. It was owned by the Conn family until John Allen Gano moved into the house in 1828. The Gano family owned it until 1895, when it was purchased by V. W. Ferguson, and renamed "Arcadia". It remained in the Ferguson family until 1969, when it was sold to a family from Tennessee. The new owners are only the fourth owners in the 180 plus years existence

For the first year of their marriage, John Allen and Mary Catherine lived with Captain William Conn who was a widower now and lived alone. Then in November of 1828, they moved into "Bellevue," the farm across the road where Thomas Conn and his son James Conn had lived since 1787. "Bellevue" was home for John Allen and Mary Catherine for the next fifty-nine years until John Allen's death in the autumn of 1887. Mary Catherine continued to live in the home until her death in 1891.

Nine children were born to John Allen and Mary Catherine Gano. The names of the children and the dates of their births were as follows: William Conn, born at the residence of Captain William Conn, September 23, 1828; Richard Montgomery, June 18, 1830; Frances Conn (called "Fanny"), March 24, 1832; Robert Ewing, June 1, 1834; Stephen F., April 25, 1836; Franklin M., December 11, 1839, Eliza G.,

of the house. The two-story Georgian structure contains four bedrooms upstairs, and one downstairs. There are two big back porches--one upstairs and one downstairs. The downstairs part of the house contains a library, a parlor, a drawing room, and a kitchen. The modernized version of the home contains a bath downstairs and a bath and a half upstairs. There is some evidence that John Allen continued to expand the facilities during his sixty years in the house. For example, in his journal for October, 1841, he says that he built a stone spring house. The surrounding countryside is the typical rolling blue grass hills of the Lexington area. The house sits on a hill and is visible far down the road. There is a stone wall around the property, and a long driveway ending in a circle leads to the front door. During the days of John Allen Gano many well-known persons spent the night at "Bellevue".

October 19, 1841; John Allen, Jr., July 21, 1845; and Mary Eliza (called "Mollie"), June 10, 1848. Each of the last eight children were born at Springdale. Three of the children, Robert, Stephen, and Eliza, died in early infancy. So John Allen and Mary Catherine reared four sons and two daughters.³⁹

John Allen's oldest daughter, Frances (called "Fanny"), was married to Noah Spears Jr., a graduate of Bethany College on February 27, 1849. The following year, on February 4, 1850, just prior to her eighteenth birthday, Fanny died. William Conn Gano, the oldest son and a graduate of Bethany College, died at Rural Glen in July of 1863 at the age of thirty-four. T. M. Allen happened to be in Kentucky at the time on a visit, and he was present when William C. passed away. Allen wrote in his journal, "Under all the surroundings, it was one of the most afflictive visitations I ever witnessed." Allen wrote of William C., "He was devoted to his parents, and particularly attentive to his dear mother; he seemed to live almost entirely for the happiness and benefit of others."⁴⁰ William C. had been a faithful Christian since the age

³⁹Perrin, op. cit., p. 571. John Allen Gano Family Bible.

⁴⁰Alvin Ray Jennings, "T. M. Allen, Pioneer Preacher of Kentucky and Missouri." (unpublished Master's thesis, Butler University, Indianapolis, 1951), p. 213.

of twenty when he obeyed the gospel. The funeral was preached by T. M. Allen at "Bellevue" to a large and solemn audience.

Mrs. Mary Eliza Buckner (called "Mollie"), the baby of the family, died at "Bellevue" on August 4, 1877, at the age of twenty-nine. She was survived by her husband, John Buckner, and four children. Franklin M. Gano died near Taylor, Texas, in February of 1881 at the age of forty-one. So John Allen and Mary Catherine outlived all but two of their children. Richard M. and John Allen Jr., were both living in Texas at the death of their parents.

In his journal for May, 1831, John Allen reported that the uncle who had reared him, Captain William Hubbell, had passed away near Georgetown "at an advanced age and after severe afflictions."

Mary Catherine's father, Captain William Conn, died at "Bellevue" on August 7th, 1872, the day he was 88 years old.

When John Allen Gano died on October 14, 1887, he was not only survived by his wife, Mary Catherine, and two sons, Richard M. and John Allen Jr., but also by his sister, Margaret Ewing, and his brother, Dr. Stephen F., both of whom were living in Georgetown at the time of his death.⁴¹

⁴¹"Death of Elder John A. Gano", Obituary Account, Georgetown Times, (Georgetown Kentucky, October 19, 1887).

CHAPTER III

JOHN ALLEN GANO: PREACHER AND EXHORTER (1827-1887)

I. CONVERSION OF JACOB CREATH, SR.

John Allen Gano was a tall, well-proportioned handsome gentleman, of commanding presence and fine address, who stood about six feet high. A contemporary of John Allen said of him, "As a speaker, there is a peculiar power in the earnestness of his manner and magic ring of his rich, clear-toned musical voice, as he dwells in deep pathos on the redeeming love of God."¹

John Allen Gano began preaching the gospel of Christ on the same day he was baptized into Christ. He records in his journal:

On the 10th of July as already stated I was immersed in Georgetown, by Elder T. M. Allen, before we proceeded to the water I addressed a very large concourse of persons in the Christian meeting house, I endeavoured now to persuade my former associates to serve and obey the living God; the assemblage of persons was vast, the sleepers or timbers which supported the floor having decayed for want of air, the weight of the congregation broke some of them during worship and caused great tumult and consternation, many silly and superstitious remarks arose from this very simple circumstance; fortunately no one was seriously injured. After the immersion I became extremely happy, indeed my joy was continual and uninterrupted. I

¹Tiers, op. cit., p. 152.

attended public meetings day and night and enjoyed much of the good Spirit of my Lord, I read my Bible day and night and was happy; indeed I now determined to give myself wholly unto the Lord whose I was and hoped ever to continue. Religion became now the chief and great concern of my life. I surrendered my earthly all into his hands. My Bible became my chief, continually looking to God for aid; Religion was the theme on which I delighted to converse go where I would. I remembered my once violated promise made to the Almighty on a bed of sickness and rejoiced that I now had it in my power to redeem that promise.²

During the summer of 1827, John Allen's Christian commitment was severely tested by members of the Baptist community. He said, "I was sometimes told, that my Grandfather (John Gano) was a celebrated Baptist preacher and that I ought to follow his example; this I considered addressed more to my feelings than reason."³ On another occasion John Allen was accosted by an elderly Baptist lady in Georgetown, who reminded him "that the sinking of the floor, the day you joined the Society in Georgetown was intended as a warning or judgement." John Allen responded to this type of mentality by writing in his journal:

Oh laughable superstition! though I, in a day of light such as this to address the intellect of anyone with such chaff--Praised be the Almighty, I feel happy and untrammelled by any superstitious fears. Yes, nations, empires and individuals may perish, the works of their hands may crumble and decay, worlds may

²Biographical Notebook.

³Biographical Notebook.

dissolve and melt in old and wondrous confusion; But the Church of Christ, founded on the everlasting rock shall stand unhurt amidst the way of the worlds.⁴

Later in his life when he penned a brief sketch of his life for The Apostolic Times, John Allen vividly recalled the animosities of his first summer as a Christian, when he wrote:

The 10th of July, 1827, being near twenty-two years of age, I was immersed on a public confession of my faith in Christ. Leaving our family religion, my law books, and many of my former associates, I chose a place among that persecuted people, every where spoken against . . . We were stigmatized by the enemies of the Cross as Stoneites, Newlights, and Heritics.⁵

When John Allen was baptized in the summer of 1827, his sisters, who were much older than he, were greatly distressed, thinking that young John had fallen into some kind of heresy. They sent a messenger seventy miles to find an old Baptist preacher named Jacob Creath, Sr., asking him to come and win their brother back to the Baptist Church. Creath was a well-known and highly respected preacher in the state of Kentucky and had established many Baptist churches throughout the region. He had been an associate of the famous Baptist chaplain, John Gano, and he had succeeded Reverend Gano as Pastor of the Town Fork

⁴Biographical Notebook.

⁵John Allen Gano, "Sacred Memories", The Apostolic Times, Vol. 2, No. 8, (February 24, 1870), p. 365.

in Fayette County, Kentucky, in 1803.⁶ Since Creath was very confident of the correctness of his religious views, he gladly consented to ride seventy miles on horseback to win John Allen Gano back to the church of his fathers.

John Allen's son, General R. M. Gano described what took place when the two men met for the first time.

Entering his room and finding him seated at a little table with his Testament, Mr. Creath said: "Brother John, I am glad you have determined to devote your life to the service of Christ, but I think you had better have taken your stand with the church of your fathers; your family have been identified with the Baptist Church for probably a hundred years, and your grandfather, John Gano, was an eminent Baptist minister and chaplain in the Revolutionary War under George Washington, and immersed General Washington during that war." John A. Gano replied: "If you will show me in this Book," laying his hand upon the Testament, "where it says, 'Deny yourself, take up your cross and follow your grandfather, ' I will follow mine while I live; but I read it, 'Deny yourself, take up your cross and follow Christ, ' and I intend to follow this teaching if it separates me from all the kindred on earth."⁷

The two men diligently engaged in conversation for the next twelve hours, and the next morning they continued the conversation where they had left off.⁸ Finally, the aged Creath rose up and took John Allen by the hand and said, "Brother John, you are right, and I will take my

⁶Richardson, op. cit., p. 117.

⁷Rogers, The Cane Ridge Meetinghouse, p. 107.

⁸Brown, op. cit., p. 422.

stand with you and will preach the Scriptures as the only rule of faith and practice, and the name of Christ the only name to be worn by his followers, and this is to be the only ground of Christian union."⁹ R. M. Gano concludes this narrative by saying, "And he kept his word. I heard him preach at Cane Run Church in Mercer County, Kentucky, when he was entirely blind. He continued thus to preach until his death."¹⁰

Frederick Power says that Jacob Creath, Sr., was among the leading preachers who came out from the Elkhorn Baptist Association to devote themselves to the progress of the Restoration Movement in Kentucky.¹¹ So, in his first summer as a Christian, John Allen Gano was showing promise as a significant personality in the progress of the Restoration Movement in Kentucky.

II. PREACHING IN 1827

The sixty year preaching career of John Allen Gano began at his baptism. He says, "Immediately I began to exhort sinners to repent and turn to God. My membership was in the Church of Christ at

⁹Rogers, The Cane Ridge Meetinghouse, p. 107.

¹⁰Ibid. ¹¹Power, op. cit., p. 96.

Georgetown."¹² Encouraged by the church at Georgetown, John Allen began to preach throughout the area.

During the summer of 1827 John Allen Gano and T. M. Allen were frequently together preaching for the churches in the vicinity of Georgetown. John Allen said, concerning his co-workers, that:

The most efficient laborers in and about Georgetown at this time were Barton W. Stone, Francis R. Palmer, Thomas Smith, Thomas M. Allen, L. Flemming, and farther east, brothers John Rogers and John Roberts and Joshua Irvin.¹³

However, John Allen's closest traveling companion was T. M. Allen.

Alvin Jennings, the author of an M. A. thesis on T. M. Allen, said,

"The two names Allen and Gano, were commonly seen together in subsequent reports of the Kentucky ministry until 1836."¹⁴ Although they were subjected to vigorous opposition, Allen and Gano were a victorious combination. John Allen wrote in his journal:

At this period, August 1827, the cause in which we were embarked met with violent and unmerited abuse, opposition and persecution in many places, our names too were cast out as evil. But the cause daily advanced in spite of the powerful and excited exertions of sectarians.¹⁵

It was during the summer of 1827 that John Allen assisted in establishing congregations in Cynthiana and Paris. The church in

¹²John Allen Gano, "Sacred Memories", p. 365.

¹³Biographical Notebook. ¹⁴Jennings, op. cit., p. 27.

¹⁵Biographical Notebook.

Cynthiana was established on July 24th with eleven charter members.

In the written history of the church in Cynthiana, W. S. Cason includes the following paragraph.

In a letter to Mr. W. L. Northcutt, John A. Gano says that after its organization, up to 1831, he was much with the Church; sometimes in connection, and sometimes alternating with T. M. Allen, and that other men were also here, among them John Smith and John Rogers.¹⁶

The church in Paris was established in September of 1827 when John Ellen Gano and T. M. Allen conducted a meeting in the Court House. From this meeting the nucleus of a church was formed. The history of this church records that:

All churches in the town had refused use of their buildings except the Baptist, whose minister, William Bryan, kindly offered their church; but as some of the members raised objections, the offer was refused.¹⁷

Later, in the autumn of the same year, when Allen and Gano were again preaching in Paris, "a definite effort was made to gather a church."¹⁸ The original membership of the Paris church was six--all women. Just for encouragement to these women, John Allen added his name to the list of members.¹⁹ A book entitled Sketches of Paris, Bourbon County,

¹⁶Cason, op. cit., p. 21.

¹⁷Lorine Letcher Butler, History of First Christian Church Paris, Kentucky, (Lexington: The Keystone Printers, Inc., 1960) p. 13.

¹⁸Perrin, op. cit.,

¹⁹Butler, op. cit., p. 13.

Kentucky contains a letter from John Allen concerning the establishment of the church in Paris.

It was there (Paris) late in the year 1827, under the joint labors of T. M. Allen and myself, that a few disciples were gathered together as a church, . . . Elder Allen and I preached either separately or together regularly every month or oftener for this little band, in the Court House. Brother Allen was the principal laborer and it was mainly through his instrumentality and influence that the church increased in numbers and a house of worship was erected in 1838, and dedicated by Elders T. M. Allen and John Rogers . . . My labors were volunteer and frequent as an Evangelist. In those days we never dreamed of demanding or receiving any salary. I do not remember to have received during the first six years of my arduous labors, more than ten dollars, and that was presented by Noah Spears, the same kind friend who subsequently gave me a nice saddle mare.²⁰

The church in Paris grew so rapidly that a small brick church building was erected on the corner of Main and Eighth Streets in 1828.²¹

Perrin's History of Bourbon County, published in 1883, contains a sketch of the history of the church in Paris written by John Allen Gano. He states in the article that it was written at the request of the members of the church at Paris, thereby demonstrating that the church in Paris had remained close to the heart of John Allen Gano throughout his lifetime.

²⁰G. R. Keller and J. M. McCann, Sketches of Paris, Bourbon County, Kentucky, (published by the Authors, 1876), p. 37. (It was the son of Noah Spears who later married "Fanny", John Allen's oldest daughter.)

²¹Butler, op. cit., p. 14.

John Allen wrote in his journal for the summer of 1827, "Our meetings about this time were frequent and glorious, many were daily immersed and added to the Church."²² Typical of his entries in the journal at this time is the following excerpt:

I visited brother Ware's near Union where I preached the next day on Lord's Day September 9th. One of brother Ware's daughters (Lucy) professed faith. I preached the same day to a large audience at a stand near Union meeting house. On the 12th of September I visited a poor black man condemned to be hung in a few days; in the Georgetown prison I saw him, prayed and sung for him. I visited him afterwards several times and before his death, and was encouraged by his humility and composure. On the 15th visited Paris with brother Allen where we preached to a good audience. On Lord's Day 16th, brother Allen again preached and afterward immersed Mrs. Williams, as she came up out of the water her mother (Mrs. Mary T. Webb) approached brother Allen, "Here is water" said she, "what hinders me from being baptized"? "If thou believest thou mayest" announced he. "I believe that Jesus is the Christ the Son of the living God", she replied. He straightway immersed her. Truly, thought I, this looks like the case of Philip and the eunuch.²³

In December of 1837 John Allen was invited by the Masonic Lodge in Georgetown to deliver a religious address at their meeting. He said of this discourse:

The position I assumed was this: Every Christian is not of necessity a mason, but every real mason must of necessity be a Christian, and from this I exhibited Christianity and exhorted each individual to its embrace.²⁴

²²Biographical Notebook.

²³Biographical Notebook.

²⁴Biographical Notebook.

This is a significant statement in view of the fact that John Allen was apparently a Lodge member throughout the ante-bellum period,²⁵ and his youngest daughter Mary Eliza ("Mollie") was later to become the editor of a Masonic Lodge paper.²⁶

In his concluding statement in his journal for the year of 1827, John Allen wrote:

I now labored regularly at Union and Georgetown and frequently at Antioch, Paris, and Cynthiana, preaching regularly at least two and frequently four discourses every week. I taught publicly in and around Centerville, in the neighborhood where I now resided and elsewhere through the country, intending to extend my labors as I might be enabled.²⁷

²⁵David Edwin Harrell, Quest for A Christian America: The Disciples of Christ and American Society to 1866. (Nashville: The Disciples of Christ Historical Society, 1966), p. 213. In this social history of the Restoration Movement, David Edwin Harrell includes this line: "As a matter of fact, a number of preachers, including Alexander Graham of Alabama, Thomas W. Caskey of Mississippi, and Winthrop Hopson and John Allen Gano of Kentucky, were lodge members throughout the ante-bellum period." Harrell got his information from an undated letter written by M. A. Feris and William Craig to John Allen Gano. The original letter is in the John Allen Gano papers at the Disciples of Christ Historical Society in Nashville, Tennessee.

²⁶This information is from an obituary account in the Kentucky Gazette printed shortly after Mary Eliza Buckner's death on August 4, 1877. This newspaper clipping is in the Family Bible of John Allen Gano, which is now in possession of a woman in Dallas, Texas.

²⁷Biographical Notebook.

III. THE IMPACT OF ALEXANDER CAMPBELL

The two great personalities in the Restoration Movement in pre-Civil War days were Alexander Campbell and Barton Stone. When their respective movements united in 1832, they formed one of the largest religious bodies in America, and one that was destined to become the largest religious communion indigenous to North America.

John Allen Gano was intimately acquainted with both Campbell and Stone. This present research has already highlighted the relationship between Barton Stone and John Allen Gano. They evidently met for the first time in 1819 when John Allen was a student at Stone's school. As a teacher and preacher, Barton Stone had a powerful influence over young John Allen Gano. John Allen lived in Stone's home for awhile, and later when John Allen married, it was Stone who performed the wedding.

It was in 1827 that John Allen Gano first met Alexander Campbell. Robert Richardson, the biographer of Alexander Campbell, has preserved that occasion in his memoirs of Campbell. Concerning John Allen, Richardson wrote:

Possessed of warm feelings and great readiness of expression he could not refrain from urging the claims of the gospel upon the people, both at the time he confessed his faith and at his immersion, and soon became fully engaged in the work of the ministry, in which he was eminently successful. It was in the year of his baptism that he first saw and heard Mr. Campbell, and was at

once impressed by his preaching and teaching, which he thought excelled anything he had ever heard.²⁸

The source that best describes the impact that Alexander Campbell had on John Allen Gano, is a personal letter written by John Allen and reprinted by Richardson:

I sought him out at the residence of Brother John T. Johnson. I feared I should be overawed in the presence of one so gifted. But I found him so easy of access, so kindly attentive to every question, such Christ-like humility and benevolence breathing in every word and manifest in every action, that I soon felt myself at home with him. I do not remember to have seen so much of heavenly wisdom and true dignity of character, blended with such child-like simplicity and meekness, except in the beautiful life of his co-laborer, Barton W. Stone. I wondered that anyone could see and hear him and not admire and love him. After this I read his writings with great interest and profit. Since then I have had the pleasure of his company at our home and elsewhere, more or less through a period of nearly forty years. I have always found him the same truly courteous, affable, Christian gentlemen--pure, chaste and dignified in deportment and conversation--a model of piety and devotion to God. Oh it was always a rich treat to listen to his words of wisdom and divine instruction, drawing as he ever did from the Book of books his lessons of truth and love! . . . I owe to this great and good man much indeed. And amongst the things not the least, the lesson that enabled me to distinguish the gospel, in its facts, commands and promises, from the opinions and speculations of men about them--the one the power of God unto salvation, the other powerless, empty and vain.²⁹

The friendship of Alexander Campbell and John Allen Gano lasted nearly forty years, until Campbell's death in 1866. Whenever Campbell came to central Kentucky, he would always spend some time at "Bellevue."

²⁸Richardson, op. cit., pp. 378-379.

²⁹Ibid., p. 379.

John Allen was a solid supporter of Bethany College, and for awhile served as an "agent" for the college.³⁰ Two of John Allen's sons, and one son-in-law, were graduates of Bethany College.³¹ John Allen was a strong advocate for union of the Stone and Campbell movements, and he played a prominent role in the accomplishment of that task. John Allen corresponded frequently with Campbell through the years, and his name often appears in the "news from the churches" columns of the Millennial Harbinger. In fact, the name of John Allen Gano appears in every volume of the Millennial Harbinger from 1836 to 1863 (twenty-eight consecutive volumes).³²

IV. SUMMARY OF 1827

The year 1827, in which John Allen Gano reached his twenty-second birthday was perhaps the most influential year of his entire life.

³⁰Millennial Harbinger, Series 3, Vol. 4, (April, 1847), p. 241. (An "agent" was similar to a student recruiter, except that they did not necessarily have to put forth any initiative in recruiting. They simply reported to the "General Agent" the names and addresses of students from their respective areas. John Allen was the "agent" for the Centerville, Kentucky, area.)

³¹Millennial Harbinger, Series 3, Vol. 4, (August, 1847) p. 467. The name of W. C. Gano and R. M. Gano are listed as graduates in Physiology. Noah Spears (who married "Fanny"), is listed as a graduate in Algebra, Geometry, and Logic.

³²John Allen Gano, John T. Johnson, and T. M. Allen are all frequent contributors to the "News from the Churches" columns, and John Allen is often mentioned in letters written by Johnson and Allen.

He had begun the year in the depths of despair, but he concluded the year as a person who had found direction and purpose in life as an ambassador for Jesus Christ. He had begun the year as a restless, wandering young man with no roots, but he concluded the year as a happily married family man who had inherited a beautiful Kentucky farm.

Although he had known Barton Stone six years earlier, it was in 1827 that John Allen was deeply influenced by both Barton Stone and Alexander Campbell. These great co-laborers were worthy examples of Christian leadership, and they implanted in young John Allen a dynamic love for the preaching of the gospel.

It was in 1827 that John Allen first met Thomas M. Allen and John T. Johnson, the two men who were destined to become his closest companions. From 1827 to 1836 Allen and Gano rode side by side as co-laborers in the preaching of the gospel. When Allen moved to Missouri in 1836, John Allen Gano became more intimately associated with John T. Johnson. For twenty years (1836-1856), John Allen Gano and John T. Johnson labored together in a ministry that saw thousands brought to Christ.

It was in 1827 that John Allen began a remarkable ministry in which he was personally to baptize more than 10,000 persons, and to establish scores of churches.

It was in 1827 that John Allen planted the seed of restoration thinking in the heart of Jacob Creath Sr., who was later to play a significant part in the progress of the Restoration Movement in Kentucky.

It was in 1827 that John Allen began to make his own significant contribution to the progress of the cause. T. M. Allen had spoken with prophetic accuracy in his letter to Elias Smith when he said that John Allen Gano was a young man with great promise.

V. JOHN ALLEN GANO'S FIVE CHURCHES

During the course of his sixty-year ministry John Allen Gano established very close ties with several churches. His close affiliation with the churches in Paris and Cynthiana has already been noted. In particular, however, John Allen gave most of his life to the service of five churches. During the entire sixty years of his ministry, John Allen's base of operations was "Bellevue," the beautiful Georgian home located in the village of Centerville, Kentucky. Understandably, the majority of his ministry was confined to that section of the state. Alonzo W. Fortune in The Disciples in Kentucky credits John Allen with having the longest ministry in the state. Fortune writes:

John Allen Gano gave most of his life to the service of four churches, preaching a fourth of the time at each. He preached for the Leesburg Church fifty-nine years in a continuous ministry. He

preached for the Old Union Church fifty-five years, for the Newton Church thirty years, and served the Antioch Church for a long period.³³

In his memorial address at the Georgetown cemetery in 1909, W. C. Morro said of John Allen, "There are four churches that are inseparably connected with the name and labors of this sainted man. They are Leesburg, Old Union, Newtown, and Antioch."³⁴ Morro went on to say:

Brother Gano commenced to preach in the neighborhood of Leesburg during the first year of his ministry. At that time no church was in existence there, but after some two or three years preaching the present church was organized. I have in my possession a copy of the first minutes of that church which tells of the organization of the congregation. It was written and signed by Brother Gano himself. Ten persons constituted the charter members of this church. That was in 1828 and from that year on Brother Gano continued to preach for the church at Leesburg without intermission or break until the year of his death in 1887. Thus for fifty-nine years he was the regular preacher for this church. He had preached in that neighborhood for some two years before the organization of the congregation and these make an almost unprecedented ministry of sixty-one years. For Old Union he preached fifty-five years. The Newton church was organized in 1857 and the following year Brother Gano preached the dedicatory sermon of its present structure according to the statement of the church records now in the possession of the church secretary, Brother Philip Murphy. He continued to serve Newtown until his death. I am not informed as to his length of service for Antioch, the fourth of his group of churches.³⁵

³³Alonzo W. Fortune, The Disciples in Kentucky (Lexington: The Convention of the Christian Churches in Kentucky, 1932), p. 389.

³⁴Morro, op. cit., p. 1.

³⁵Ibid., pp. 4-5.

In addition to these churches there was one other church that was particularly close to the heart of John Allen Gano, and that was the famous church at Cane Ridge. The Cane Ridge meetinghouse, which is still standing, was the base from which the Barton Stone movement had its beginnings. In a very real sense, the Cane Ridge church was the mother church for the entire Stone movement. James Rogers in The Cane Ridge Meeting House gave a concise summary of the men who had served in this famous pulpit and paid a special tribute to the contribution of John Allen Gano. Rogers wrote:

Cane Ridge Church was erected as a house of worship by the Presbyterians and a church constituted on the Westminster Confession of Faith in 1791, and chose Robert W. Finley as pastor. He continued to perform the duties of that station until the year 1796, when he was suspended and removed to the territory of Ohio. Barton Warren Stone was then elected pastor, and continued as such until the year 1803. He then left the Presbyterians and in the year 1804, on the 28th day of June, he constituted and organized a church of the apostolic order. Stone continued as minister of this church, with about two years' intermission, until the year 1822. Francis R. Palmer was then engaged as minister until the year 1836. After him, Leonard Fleming served about two years. Then came the noble, imposing silver-tongued evangelist, John Allen Gano, whose teaching from her pulpit was of thirty years duration. Continuing the succession were John Rogers, Benjamin Franklin, Dr. L. L. Pinkerton, Samuel Rogers, Aylette Raines, R. M. Gano, John I. Rogers, Moses E. Lard, Jesse Holton, Thomas N. Arnold, Samuel Crutcher, Benjamin Ricketts, McDermott, Clinton Lockhart, Harding, Dixon, Farleigh, L. H. Reynolds, J. W. McGarvey, J. T. Sharrard, Nathan Brooks, Charles Brooks, Milton Elliot, C. H. Dick, Professor Buffington, and perhaps others.³⁶

³⁶Rogers, The Cane Ridge Meetinghouse, p. 78.

Of the thirty names mentioned in connection with the Cane Ridge church, Rogers reserved his superlatives for John Allen Gano by calling him "the noble, imposing, silver-tongued evangelist." No such adjectives were used to describe the talents of such outstanding men as Barton W. Stone, Benjamin Franklin, Dr. L. L. Pinkerton, Aylette Raines, Moses E. Lard and J. W. McGarvey. Later in the book Rogers makes reference to John Allen again when he says, "That noble character of the ministry, John Allen Gano, who loved Cane Ridge and its church, and whose people revere his memory, filling her pulpit at intervals for thirty years . . ."37 Still further along in the book Rogers reprints a letter from General Richard M. Gano, a son of John Allen Gano. The purpose of the letter was to give a sketch of the life of John Allen Gano. R. M. began the sketch by saying, "My father, John Allen Gano, whose life was more intimately connected with the old church than any other minister, except Barton W. Stone . . ."38

R. M. Gano described in some detail the relationship between the Cane Ridge church and his father. He said in part:

He succeeded Elder Francis R. Palmer, who was successor to Barton W. Stone in his labors at old Cane Ridge, and continued to labor for that church many years, and received into the fellowship of that congregation a greater number than any person that ever labored there. He also married more couples and was known to

37 Ibid., pp. 86-87.

38 Ibid., pp. 104.

have married five generations in one family, e. g.; the Rogers family; and he was better acquainted with the history of that church and better identified with its member, much more so than any one who ever preached there. When Barton Stone died and they brought his remains back to Cane Ridge to be buried, John Allen Gano preached his funeral. He was the proper man to take the place of the great reformer, B. W. Stone, at Cane Ridge. . . . The labor of John A. Gano for many years at Cane Ridge made that church a strong and earnest congregation, and one, that made its impress upon the churches throughout Kentucky.³⁹

R. M. Gano followed in his father's footsteps and later preached for the church at Cane Ridge for a period of about two years. He wrote:

I labored at old Cane Ridge about two years, and gathered into that church a goodly number. The love and interest the members there showed for me was, I thought, in a great measure due to the devotion they had for my dear father, John A. Gano.⁴⁰

Evidently John Allen's thirty year association with the Cane Ridge church was between the years 1838 and 1868. In his journal at the beginning of 1839 John Allen wrote:

I omitted to state that the church at Cane Ridge in the summer of 38 requested me to preach for them. My time being nearly all taken up I consented to give them four days whenever a 5th Lord's Day occurred and accordingly commenced in September to serve them, and expect to serve them in this way one year.⁴¹

From this last comment it would appear that John Allen had no idea that he was beginning a thirty year association with the church at Cane Ridge.

³⁹Ibid., pp. 108-109.

⁴⁰Ibid., p. 109.

⁴¹Biographical Notebook.

In addition to these five churches just discussed, there was one other church with which John Allen labored a long time, Cooper's Run in Bourbon County. In John Allen's journal, Cooper's Run is mentioned consistently from 1830 to the point where the journal ends in 1861. So it would appear that John Allen's ministry with this church also extended over a thirty year period.

VI. PREACHING (1828-1830)

In a brief summary statement of his preaching in the year of 1828, John Allen wrote:

Through the winter, spring and summer of 1828 I continued teaching the religion of Jesus so far as I had learned it, in the places aforementioned, churches in the meantime having been planted in Paris and Cynthiana and increasing in numbers monthly. Much opposition and angry spirit manifested itself among the other denominations. And yet the more did the cause prosper and advance.⁴²

At the end of the year of 1828 John Allen named some specific towns that he had visited that year during the course of his travels through the state. His journal entry records:

During the past year I visited Mercer County and discoursed in and about Harrodsburg. Also at Republican meeting house beyond Lexington, and at Kententown, below the Blue Licks. Later in the Spring of 1829 with my family, I again visited Harrodsburg and addressed the people several times . . . After our return from Mercer I continued my labors at Union regularly.

⁴²Biographical Notebook.

Sometimes at Paris, Antioch, Mt. Carmel, Cynthiana, Georgetown, Bethel and Lexington. I had some appointments occasionally through the country and particularly on funeral occasions. I discoursed regularly for awhile to the people in Centerville, and some additions were made at Union.⁴³

James Challen, a contemporary and close friend of John Allen, says that in December of 1828 John Allen "was regularly ordained to the Gospel ministry, by Elders B. W. Stone and T. M. Allen, at Union Church, in accordance with the unanimous voice of that Church."⁴⁴

In his journal for 1829 John Allen refers for the first time to an annual meeting for the churches in his part of Kentucky. This new development in the organization of the churches was evidently being criticized by some, for John Allen goes on to defend this practice. He writes:

In September 1829 I attended our annual or Big meeting for Worship at Berea, on Cane Run, and much good resulted from the meeting. I considered and still regard such meetings, when held for the purpose alone of worship, such as God has authorized or enjoined and conducted in the Spirit and Light of the Gospel, to be right and proper, productive of much good and beneficial to Zion.⁴⁵

It would appear from these remarks that John Allen would not have personally sanctioned an annual meeting that would have produced a policy-making council. He regarded the annual meeting as a time for edification and worship.

⁴³Biographical Notebook. ⁴⁴Tiers, op. cit., p. 148.

⁴⁵Biographical Notebook.

Fortune says that these annual meetings usually lasted two or three days and were attended by those who were supporters of the plea for restoring the "ancient order of things". He goes on to say that these annual meetings were for "fellowship, mutual encouragement, and the promotion of their cause. The most effective evangelists were the speakers, and these yearly meetings resulted in many additions."⁴⁶

Concerning his travels in the next year John Allen wrote:

During the year 1830 I laboured regularly at Union and Antioch, sometimes at Leesburg, Paris, Mt. Carmel, Cynthiana, Cooper's Run, Lexington, Georgetown, Centerville, Newtown and in September I attended the annual meeting at Cane Ridge.⁴⁷

The decade of 1803 to 1840 was a glorious one for the progress of the Restoration Movement in Kentucky. Earl West said that this decade was "the golden era for the cause of primitive Christianity in Kentucky."⁴⁸ West also pointed out that John Allen Gano was "among the popular Kentucky preachers of the day."⁴⁹

⁴⁶Fortune, op. cit., p. 197.

⁴⁷Biographical Notebook.

⁴⁸P. Donan, Memoir of Jacob Creath, Jr. (Cincinnati: R. W. Carroll and Company, 1872), p. 8. (This material is from a supplement to this book by Earl West entitled The Iron Duke.)

⁴⁹Ibid., p. 9.

VII. GANO'S WEALTH

John Allen Gano was one of the wealthiest men in the state of Kentucky. Through his marriage to Mary Catherine Conn he had inherited a prosperous farm and a beautiful home. J. W. McGarvey referred to John Allen as "the one rich man among Kentucky preachers."⁵⁰

John Allen Gano was a prominent stock breeder, and according to David Edwin Harrell, he helped introduce agricultural fairs into Central Kentucky.⁵¹ John Allen was also prominent in the Lexington, Kentucky area as a "raiser of fine horses."⁵² An obituary account referred to John Allen as "a fine farmer and a breeder of fine cattle."⁵³ John Brown said that John Allen Gano "was also an importer of Shorthorn cattle from England, and made that profitable."⁵⁴ Perrin, in his History of Scott

⁵⁰J. W. McGarvey, The Autobiography of J. W. McGarvey (Lexington: The College of the Bible, 1960), p. 74.

⁵¹Harrell, op. cit., p. 188. (Harrell says: "Some early church leaders, such as Tolbert Fanning, John Allen Gano, and Thomas M. Allen, were prominent stock breeders and leaders in the introduction of agricultural fairs into their communities." His source is the John Allen Gano papers at The Disciples of Christ Historical Society in Nashville.)

⁵²Walter Prescott Webb (ed.), The Handbook of Texas, (Austin: The Texas State Historical Association, 1952), p. 669. (from an article on John Allen's son, General R. M. Gano of Texas.)

⁵³"Death of John Allen Gano," The Lexington Transcript, Lexington, Kentucky, (October 15, 1887).

⁵⁴Brown, op. cit., p. 422.

County, says that Gano was "a man well known, not only in this county, but throughout the surrounding counties, as a stock raiser and breeder, and one has paid great attention to the science of agriculture."⁵⁵ Perrin's history includes a lengthy article by John Allen on the agriculture of Scott County.⁵⁶

As a result of his wealth, John Allen did not think it would be right for him to accept financial remuneration for his preaching. He wrote in his journal for 1831:

I had now been endeavoring in my feeble manner (looking to the Lord for aid continually) to proclaim the Gospel for more than four years, and I felt a satisfaction in looking back to realize I had laboured sincerely without being in the least burdensome to the Churches. I had often experienced the hospitality of many of their members, but their money or goods I had never asked, or received because I did not need them. I had ever acted on the principle of the Apostle Paul, that when in our power, it was far better to give than receive, to labour with our hands, than render the Gospel a burden or rather the minister a burden to the Churches. Nevertheless, I was convinced that Paul himself had taught that ministers or teachers, overseers and evangelists were entitled to support; that the labourer was worthy of his hire, that they who preached the gospel should live of the Gospel, that the ox while treading out the grain should not be muzzled and that he that was taught in word should communicate unto him that taught in all good things. Yet such was my situation that I could with a little exertion easily support my family and then publicly labor in the cause of Christ as much probably as my strength of body would allow. It would therefore have been wrong in me or anyone similarly situated to have received or expected anything from the churches, to my heavenly father I looked with a confident assurance that

⁵⁵Perrin, op. cit., p. 162.

⁵⁶Ibid., p. 163.

I should receive a liberal and glorious reward at the last day, if I continued faithful to the end.⁵⁷

The availability and generosity of John Allen Gano was well known among the Kentucky churches, and there were many who abused the privilege. McGarvey said of John Allen:

Being wealthy he could not demand of the churches for which he labored the usual compensation, and the result was that they promised little and paid less. He was accused by other preachers of spoiling these churches; but he could not find it in his heart to insist upon their doing their full duty financially.⁵⁸

In his memorial address on John Allen, W. C. Morro talked about all the churches that John Allen served and then he said:

For all of these churches he preached without any stipulated salary, taking whatever was in the heart of the members to give. His financial condition was such as to enable him to imitate the Apostle Paul in this respect and his generous nature led him to proclaim God's truth without money and without price. It was truly noble on his part, but I question whether it was wise for the churches . . . Some of the older members of these churches for which Brother Gano preached have testified to me that it has a depressing effect upon the liberality of the church. I do not say this to detract from the memory or praise which is due Brother Gano. If mistake it was, it was a mistake of the heart and mistakes of this kind are often more to a man's credit than unvarying correctness. All credit is due Brother Gano and I would that all Christian men who hear me today were willing to pattern after his spirit of self-sacrifice and devotion.⁵⁹

⁵⁷Biographical Notebook.

⁵⁸McGarvey, Autobiography, p. 74.

⁵⁹Morro, op. cit., pp. 5-6.

It was to be expected that there would be some years when John Allen's financial situation was not as comfortable as usual. Such was the case in 1835 when John Allen wrote in his journal that:

Preaching the gospel gratuitously for about six years I became somewhat in debt as my family wants increased; and I concluded as I now devoted more of my time in preaching that when any one who was able voluntarily offered to aid me that I would receive it but not otherwise.⁶⁰

VIII. ARTICLES ON "THE LORD'S SUPPER"

In 1831 John Allen engaged in the ministry of writing for the first time in his life. He stated in his journal, "my examination of the Scriptures, under practical applications, particularly in regard to the order and worship of the churches began deeply to engage my mind and enlist my feelings."⁶¹

Barton Stone had been publishing The Christian Messenger in Georgetown since 1826, and he had probably asked John Allen on several occasions to submit articles for this monthly paper. The availability of this paper gave John Allen an opportunity to put his recent thinking into more permanent form. Consequently, in the February, 1831 issue, John Allen contributed a very significant article on

⁶⁰Biographical Notebook.

⁶¹Biographical Notebook.

"The Lord's Supper."⁶² The importance of John Allen's article was his argument in favor of a weekly celebration of the Lord's Supper on the first day of the week. In the next issue (March, 1831) John Allen's position was opposed by a brother John G. Ellis.⁶³ However, John Allen was adamant in his position, and in the April issue he submitted a second article on the Lord's Supper, reaffirming his original argument, and claiming that Ellis had not answered any of his arguments.⁶⁴

There were no more articles submitted on the subject, but when Barton Stone was asked for his opinion of the discussion between Gano and Ellis, he replied:

It must be acknowledged that but little is said in Scripture with reference to the weekly communion, but all must acknowledge that it was the practice in the first centuries of the church. Let us never make this subject a cause of debate and contention among us. My mind has been long in the belief that weekly communion was according to truth.⁶⁵

The importance of the Gano articles cannot be dismissed lightly. That these articles appeared less than a year before the Campbell-Stone merger on January 1, 1832, is a significant point in itself. The

⁶²The Christian Messenger, Vol. V, (February, 1831), pp. 30-34.

⁶³The Christian Messenger, Vol. V, (March, 1831), pp. 61-63.

⁶⁴The Christian Messenger, Vol. V, (April, 1831), pp. 79-82.

⁶⁵The Christian Messenger, Vol. V, (June, 1831), pp. 134-135.

Campbell movement had been practicing weekly communion for about twenty years. Alexander Campbell himself had been influenced in this direction through his association with the Haldane brothers and Greville Ewing during his one year stay at Glasgow in 1808. However, the Stone movement, for all of its affinity with the Campbell movement, still did not practice the weekly celebration of the Lord's Supper on the first day of the week. Therefore, it is possible that the Gano articles, and the resulting discussion, were decisive in leading the Stone movement gradually to adopt the practice of weekly communion. They certainly helped pave the way for a merger with the Campbell movement in the months ahead.

R. M. Gano said of his father that:

He was the first man to advocate communion on the first day of every week. This was afterwards adopted by the Christians throughout Virginia and Kentucky, until now millions are remembering Christ in this Christian ordinance every first day of the week.⁶⁶

After writing on the Lord's Supper in The Christian Messenger, John Allen began confining his preaching on Sundays to those churches that were celebrating the Lord's Supper on that day. He wrote in his journal:

⁶⁶Rogers, Cane Ridge Meetinghouse, p. 109.

I now confined my labors chiefly being invited to Leesburg Church, the Silas Reformed Church and the Church at Union; I concluded in my mind not to attend anywhere on the first day of the week, where I must neglect a conscientious duty, if I could possibly reach any other place where I could attend to it, I mean, the weekly celebration of the Lord's Supper. For this reason my labors at Union were less frequent, they not attending to it even monthly in that Church.⁶⁷

In September of 1831 John Allen attended the annual meeting at Cynthiana where he "was much edified and refreshed."⁶⁸ For the second straight year John Allen delivered what we would call the keynote address. He referred to it as the introductory discourse and admitted that he "felt humbled and benefitted by the strength of talent that surrounded me."⁶⁹ When T. M. Allen left for Virginia on a visit shortly after the annual meeting, Gano's labors were multiplied. He wrote:

I undertook the supply of the churches in which he laboured, viz, Antioch, Cynthiana and to aid at Paris, during his absence which was until the ensuing winter. Early in the winter of 1831 the Silas Reformed Church being dissolved, most of the members joined the Christian Church at Leesburg which last mentioned church I agreed to supply, the Lord willing, every 1st Lord's Day in each month, and on that day with them regularly expect to remember the Lord Jesus in the Institution of the supper.⁷⁰

⁶⁷Biographical Notebook.

⁶⁸Biographical Notebook.

⁶⁹Biographical Notebook.

⁷⁰Biographical Notebook.

As the tie with the church at Union was growing weaker because of their infrequency in celebrating the Lord's Supper, the link with the church at Leesburg appeared to be growing stronger because of their willingness to celebrate the Lord's Supper on the Sunday that John Allen was with them each month.

However, the move towards weekly communion was agonizingly slow for the church with which John Allen was working. Three years later, in 1834, after reporting in his journal that he was still laboring with the churches in Leesburg, Mt. Carmel, and Paris, John Allen wrote:

These churches were now prospering and in peace although they had not as yet any one of them practically attained to that order which in theory nearly all agreed in private chats was scriptural and desirable. So hard is it to reform the order of religious societies not organized according to the word of the Lord at their birth.⁷¹

John Allen was obviously still perplexed that his own churches had not yet officially adopted weekly communion, even though he had been so outspoken in its support.

However, John Allen's influence was gradually being felt. The next year, 1835, John Allen reported in his journal that "Union church now met monthly to celebrate the Lord's death and were disposed to

⁷¹Biographical Notebook.

meet oftener if encouraged."⁷² So throughout the decade of the 1830's the voice of John Allen Gano in support of weekly communion was gradually having its effect upon the churches of Central Kentucky.

IX. THE CAMPBELL-STONE UNION

Since the Campbell and Stone movements had their closest relationship in Kentucky, it is not surprising that the first efforts at uniting the two movements came in that state. As the decade of the 1830's dawned on Kentucky, the "Reformers" of the Campbell movement and the "Christians" of the Stone movement were becoming more and more aware of the similarities of their respective views. In some parts of the state they began to worship with each other.

One of the first meetings held for the purpose of accomplishing a union was in Paris in January of 1831. T. M. Allen recorded in his Journal that:

Brothers Stone, Palmer, Rogers, Gano, Irwin, Parker, and myself and brothers John T. Johnson, John Smith and Batson attended the meeting. The three last named brethren were of the 'Reformed Baptists,' but are now emphatically Christians, a complete and cordial union having taken place in this section of the country between the Christian Church and Reformers.⁷³

⁷²Biographical Notebook.

⁷³Haley, op. cit., pp. 157-158.

John Allen's presence at the Paris meeting was indicative of his keen interest in a possible Campbell-Stone merger. John Allen was associated with the Stone movement, but for the past four years he had been a close observer of the Campbell movement. It was men like John Allen Gano who were close personal friends of both Campbell and Stone who played the leading role in bringing about union. In his history of the Restoration Movement, W. T. Moore acknowledges the role of John Allen in the union, and says that he "was a great exhorter with remarkable persuasive powers."⁷⁴

When the Campbell and Stone movements publicly united on New Year's Day of 1832, it was in some respects a union of heart and mind, of emotion and reason. For as Alonzo Fortune has pointed out, "The Disciples had a tendency to be intellectual, and there was a warmth and fervor in the Stone movement which was needed."⁷⁵ Whereas Campbell had produced some great thinkers, Stone had produced the evangelists who were capable of winning the frontier. One of the evangelists that the Campbell movement gained on January 1, 1832, was twenty-six-year old John Allen Gano, whose greatest years were still ahead of him.

⁷⁴William T. Moore, A Comprehensive History of the Disciples of Christ (New York: Fleming H. Revell, 1909), p. 285.

⁷⁵Alonzo W. Fortune, Origin and Development of the Disciples, (St. Louis: The Bethany Press, 1924), p. 107.

B. A. Abbott has selected "the eight most prominent men who gave the temper, the direction, and the pace" to the Restoration Movement during its early days. He included four men from the Campbell movement: Thomas Campbell, Alexander Campbell, Walter Scott, and Robert Richardson. His choices from the Stone movement were: "Barton W. Stone, the pioneer and editor; Samuel Rogers, the crusader and evangelist; his brother, John Rogers, the interpreter and biographer; and John A Gano, the indefatigable evangelist."⁷⁶

As a result of the union with the Stone movement, the Campbell movement gained about eight thousand additional members in Kentucky,⁷⁷ and according to Fortune ". . . among these were many strong preachers besides Stone, such as John Rogers, Samuel Rogers, Thomas M. Allen, and John Allen Gano."⁷⁸

In his journal for 1832, John Allen wrote:

The cause of Christian union, truth, and liberty now advanced with accelerated speed, hundreds from among the various sects but particularly the Baptists embraced this cause, the labours of our brethren B. W. Stone and Alexander Campbell as editors of the Christian Messenger and Millennial Harbinger greatly aided

⁷⁶B. A. Abbott, The Disciples, An Interpretation, (St. Louis: The Bethany Press, 1924), pp. 19-20.

⁷⁷Walter Wilson Jennings, Origin and Early History of the Disciples of Christ, (Cincinnati: The Standard Publishing Company, 1919), p. 194. Fortune, op. cit., p. 107.

⁷⁸Ibid.

in producing this result, by leading the people more closely to read and examine the Bible for themselves.⁷⁹

John Allen described some of the differences between Stone and Campbell, such as their preference for a name (Campbell preferred "Disciples" and Stone preferred "Christians"), and their respective views on the atonement. Then he added:

Notwithstanding these differences between these two able Christian editors, for the Bible, as the only standard of Truth, the rule of our faith and manners they both contended; a spirit of inquiry was aroused through the land; the spirit of religious liberty struggled, the claims of despotism, the fetters of partyism were burst asunder (the bible prevailed). Creeds, confessions of faith and books of discipline, all of human origin fell, we trust never more to rise. Life and Love prevailed through the churches at the earnest request of the churches and their elders in several counties around.⁸⁰

For John Alien Gano the merger of the Campbell and Stone movements was the realization of a four-year dream. The "golden era" had begun.

J. H. Garrison noted the far-reaching effect that the addition of the Stone movement had on the Campbell movement, when he wrote:

The influence of such men as Samuel and John Rogers, J. A. Gano, T. M. Allen, Henry D. and Francis R. Palmer, in addition to B. W. Stone, himself, was a tremendous gain, and its effect was felt widely through Kentucky, Indiana, Illinois and Missouri.⁸¹

⁷⁹Biographical Notebook.

⁸⁰Biographical Notebook.

⁸¹J. H. Garrison, The Story of a Century, (St. Louis: The Christian Publishing Company, 1909), p. 148.

X. THE SMITH-ROGERS MINISTRY

As a result of the unity meeting in Lexington on New Year's Day, the churches selected "Raccoon" John Smith (from the Campbell movement) and John Rogers (from the Stone movement) to ride through the state of Kentucky in 1832 as evangelists. Their primary object was to unite the Campbell and Stone churches in each village throughout the state, but they also used the opportunity to champion the Restoration Movement before thousands of new listeners. John Allen wrote of their labors:

This year was marked with the most signal and unparalleled success, hundreds were added to the various congregations around, to the churches at Paris, Mt. Carmel, and Leesburg in which I laboured stately, large, numerous and encouraging additions were made. Our annual or Big meeting held this year at Clintonville was large, well attended and interesting. The same brethren (Smith and Rogers) at the urgent request of the Elders and brethren present consented to continue as evangelists for the year of 1833, during which in different sections of the country the same glorious success of truth was visible.⁸²

Evidently these annual meetings were still the target of some opposition, for John Allen was still in the habit of defending them in his letters to various church papers. Fortune wrote of the meeting at Clintonville:

After the first few months the union made rapid progress in Kentucky. John A. Gano, who had been a preacher in the Christian

⁸²Biographical Notebook.

Church, wrote to the Christian Messenger about a general meeting of the churches at Clintonville, Bourbon County, in October, 1832. Instead of being a Christian Church conference, it was a yearly meeting of the churches. The meeting was held on the invitation of the Clintonville Church. This would indicate that they had adopted the plan of the Disciples rather than the Christians. At this yearly meeting communications were received from the churches and John Smith and John Rogers reported their work.⁸³

The above mentioned letter to the Christian Messenger was written by John Allen on October 15, 1832, one week after the annual meeting at Clintonville. He goes to some length to establish the scripturalness of the meeting, by showing that the church at Clintonville was the host church and that they had invited everyone else to be their guests at the meeting. Therefore, the elders of the Clintonville church (actually there was just one elder - Thomas Smith) presided over the meeting just as they would have over a regular meeting at their building. To show the unanimous approval of this arrangement, John Allen wrote that, ". . . not a single objection was made; on the contrary numbers expressed aloud their approbation."⁸⁴

In the course of this three page letter, John Allen described some of the evangelistic success that was reported at the meeting:

⁸³Fortune, Disciples in Kentucky, p. 128.

⁸⁴John Allen Gano, "letter", The Christian Messenger, Vol. VI, November, 1832), p. 348.

Several oral communications were made by brethren from a distance, both interesting and cheering; the accounts, given by Brethren John Smith and John Rogers of their travels and of the success of the truth, were truly gratifying to the friends of a thorough reformation, in the last few months it appeared, that several hundreds, in a few counties around had been publicly immersed into Christ.⁸⁵

Despite the outstanding success that Smith and Rogers had experienced in their travels, the first whisperings of opposition arose. There were some who were saying that Smith and Rogers were in "a hireling system,"⁸⁶ and others were claiming that they were being overpaid. Ware says, "By the time this insinuation reached Alabama it was reported that the missionaries were each receiving seventy-five dollars per month."⁸⁷ However, the truth of the matter was that they were each receiving twenty-five dollars per month. In fact, this figure had been made public in the pages of the Christian Messenger, the leading journal supporting the Smith-Rogers ministry.⁸⁸

When the Smith-Rogers ministry came under attack, it was John Allen Gano who rallied to their defense. In his letter of October 15, already noted, he revealed the opposition to Smith and Rogers and then vigorously defended them. He wrote:

⁸⁵Ibid. ⁸⁶Ibid., p. 349.

⁸⁷Charles Crossfield Ware, Barton Warren Stone-Pathfinder of Christian Union, (St. Louis: The Bethany Press, 1932), p. 288.

⁸⁸The Christian Messenger, Vol. VI, (October, 1832), p. 286.

In relation to the two worthy brethren, just mentioned, as some very erroneous impressions may have been produced on the public mind, I beg leave to remark; that when it is asserted, that they were induced by the offer of a stipulated sum to engage in the public and daily exhibition of the truth--nothing could be farther from the truth or more slanderous--indeed, a mere knowledge of the men is sufficient to defeat the design of such a report:--But for the benefit of those, at a distance, who do not enjoy the pleasure of a personal acquaintance with them, I would state, that I was with them, when they were first urged to engage in this most noble and glorious work: they each expressed an entire willingness to do all in their power, they had, each of them large and dependent families, and their circumstances were quite limited; the brethren, who urged them to go, were fully apprized of all this, but they too were in very ordinary circumstances; they could not offer, what they had not. -- This is in substance; about what was said; "Brethren we are aware of your situation; we do not ask you travel by night and by day; to deny yourselves the pleasures of your homes, in order to proclaim far and near the Gospel of Christ, and leave your families to suffer; no--it cannot be; there is too much virtue and intelligence among the brethren generally, to permit either them or you to want. -- The cause is a glorious one, you are both well qualified greatly to advance it, and now is the time to be up and doing. -- Your reward at the judgment seat, must prove your high incentive--but let not your minds be uneasy about your families. -- They will certainly be provided for." Suffice it to say; they resolved to go forward casting themselves thus, entirely into the hands of Him whose cause they had espoused; for the salvation of their fellow creatures, they have thus far earnestly laboured, their very best exertions have been put forth, to benefit the people of God and advance the glory of his cause. Whatever has been given by any one, to aid them in this most noble enterprize, has been regarded solely as a free will offering--and now where is the honest man that would not blush to call this a hireling system--Brethren let us be diligent, and in spite of all opposition, if we persevere and are faithful--the cause of Christianity must soon triumph--Let us unitedly do our part and the brethren will be enabled to ride another year.⁸⁹

⁸⁹The Christian Messenger, Vol. VI, (November, 1832), pp. 348-349. (there is also an account of the meeting in Clintonville in: John Augustus Williams, Life of Elder John Smith (Cincinnati: R. W. Carroll and Company, Publishers, 1870), p. 491.

With the support of John Allen Gano and other influential men, the Smith-Rogers ministry withstood the attacks of the critics, and the two men went forth to ride side by side again in the year of 1833. The role of Smith and Rogers in uniting the Campbell and Stone movements in Kentucky cannot be overstated. Their ministry was invaluable to the future of the cause in Kentucky.

XI. PREACHING (1833-1836)

In June of 1833, a plague of the Asiatic cholera broke out in Central Kentucky and spread rapidly. John Allen wrote, "Thousands died, all business was suspended and the country presented one universal scene of distress and suffering."⁹⁰ However, as a side effect of the plague there was an increased receptivity to the gospel of Christ on the part of many persons, causing John Allen to write, ". . . then the most stubborn seemed to relent, and vast multitudes became obedient to the gospel."⁹¹ Except for three of his servants who died, no one in John Allen's immediate family perished during the plague. However, he said, "We were all more or less, physically affected by it."⁹²

On July 29, 1833, John Allen wrote a letter to Barton Stone and John T. Johnson, who were then co-editors of The Christian Messenger.

⁹⁰Biographical Notebook.

⁹¹Ibid.

⁹²Ibid.

After saying that he had "some joyous intelligence to communicate," he gave the following information. T. M. Allen had baptized three at Union, and John Allen had baptized seven at Leesburg. On the following Lord's Day John Allen had preached at Mt. Carmel and six had come forward. During the following week John Allen preached at Sugar Ridge, where three confessed Christ as Lord, and Joshua Irvin preached at Paris, where two obeyed the gospel. Then John Allen preached at Paris on the next Lord's Day and baptized seven more. Then John Allen closed:

I expect to be at Leesburg on next Saturday and Lord's Day; come brethren, one or both of you; do try and meet me there: the conquests are extensive and glorious. The higher the opposition rages, the brighter the truth and its effects appear in contrast. Let us continue humble and quiet in heart and life, and our labors and exertions in the Lord are sure to be crowned with the very happiest results. Please publish in the next Messenger, the time when the annual meeting is to be held in Georgetown. Yours, in Christian love, John A. Gano.⁹³

In keeping with John Allen's request, the Editors gave the annual meeting a push, and urged everyone to attend.

On September 17, 1833, John Allen wrote another letter to Stone and Johnson, bringing them up to date on his travels and triumphs. On the first Saturday and Sunday in August he had baptized six at Leesburg. On Sunday evening he went to the residence of a Mr. T. Palmer, where two more confessed faith in Christ. During the week one more was

⁹³Christian Messenger, Vol. VII (September, 1833), pp. 249-250.

baptized, and then on the following Saturday and Sunday fifteen additions were made at Union. On the same day T. M. Allen baptized ten near the residence of a brother Russell. During the week brother Flemming had five additions at Union, and John Allen baptized ten in the vicinity of his own home. During the next Saturday and Sunday at Mt. Carmel there were thirteen more additions. During the next week John Allen and T. M. Allen preached at Union where two confessed Christ publicly, and then John Allen immersed three more at Centerville. There was one addition at Paris and five at Carlisle over the weekend. On Monday John Allen came back through Paris and four responded to his preaching--and he baptized them the next morning. During the next week John Allen baptized one at Wilson's tan yard, two at brother Harcourt's, six at Mt. Carmel, and four more at brother Harcourt's. John Allen brought the letter to a close by saying:

Truly we may say, the truth is mighty, and will prevail. I think; however, I see a storm of persecution gathering around us; let us endeavor to live more and more circumspectly; to watch and pray continually--leave the recompense of Injuries with the Lord, who has declared, "vengeance is mine, I will repay." Let us rather endeavor in love, meekness, and all humility, to persuade our fellow beings to prepare to meet God in peace. But one thing is necessary to ensure the success of that good cause, we advocate--it is this, the cultivation in our hearts and lives, of that blessed principle, so forcibly inculcated by the saviour--love--love to God, and love to man. I remain your brother in Christ the Lord. JOHN ALLEN GANO.⁹⁴

⁹⁴Christian Messenger, Vol. VII (October, 1833), pp. 280-281.

In October 1833 the annual meeting of the churches was held in Georgetown. John Allen reported that it was well attended, and that many exciting addresses were delivered about the spread of the gospel in Kentucky. John Allen said that "love, harmony and union prevailed amongst the friends of Bible reformation." John Smith and John Rogers were present at the annual meeting, and before the meeting adjourned, the churches unanimously requested that Smith and Rogers continue their ministry throughout the year of 1834. The two men consented to spend a third year in riding through the state.⁹⁵

In the early months of 1834 John Allen's travels were limited due to the illness of his wife. In June she delivered a still-born child, and later in that month she became so ill that John Allen thought she might die. The two doctors who attended her were Stephen F. Gano, John Allen's younger brother, and R. M. Ewing, John Allen's brother-in-law with whom he had once lived. Eventually Mary Catherine was restored to good health, and John Allen began to travel some more. He wrote, "I still continued my preaching labours regularly every week as far as the situation of my family would permit."⁹⁶

In the fall of 1834, the annual meeting was held at Leesburg, one of the churches for which John Allen preached. For John Allen it was

⁹⁵Biographical Notebook.

⁹⁶Ibid.

an emotional occasion, because Barton Stone was preaching his farewell sermon to his friends in Kentucky. Stone was preparing to move to Illinois just a few days after the close of the annual meeting. John Allen wrote, "To see the aged, hoary headed veteran, who had breasted the storm in Kentucky in the cause of the gospel liberty and union, now about to seek a home in the far west, filled us all to overflow."⁹⁷

In October of 1834 John Allen and Mary Catherine went to Cincinnati "for health sake and to see our connections." They were accompanied on the trip by John Allen's aunt, Margaret Hubbell, and sister Buckner and Miss Herndon. John Allen had the opportunity to preach while he was in the Queen City, and there were some who obeyed the gospel.⁹⁸

In 1835 John Allen began preaching for the church at Cooper's Run, near Paris, once a month. In order to make room in his schedule, he discontinued preaching for the church at Paris. John Allen's motive in making this switch reveals the unselfishness of his character. The church at Paris was prospering greatly, but the church at Cooper's Run had dwindled to seven members, and they had requested John Allen's help. John Allen willingly made the change.⁹⁹

⁹⁷Ibid.

⁹⁸Ibid.

⁹⁹Ibid.

In February and March of 1835, John Allen became so seriously ill that he thought death was imminent. He gave no indication of what caused his illness, but he said "the Lord still continued my stay here and I wish to show my gratitude by usefulness in his cause."¹⁰⁰

In July of 1835, John Allen and Mary Catherine, along with Stephen (John Allen's brother) and his family, visited the "Olympian Springs." John Allen wrote, "We enjoyed the trip very much."¹⁰¹

In the fall of 1835 the annual meeting of the churches was held at Mt. Carmel, but the weather was bad and the brethren were forced to shorten the meeting.¹⁰²

In November of 1835, John Allen began preaching for the church at Union again. They were now celebrating the Lord's Supper on a monthly basis, and so John Allen agreed to preach for them one Sunday a month. At this point John Allen was preaching for Leesburg, Union, Mt. Carmel, and Cooper's Run, all on a monthly basis. The churches make it a practice to celebrate the Lord's Supper on the Sunday that John Allen was with them, and so John Allen was able to fulfill his strong personal desire for a weekly celebration of the Lord's Supper.¹⁰³

John Allen's nine year association with his co-laborer, T. M. Allen, was about to come to an end, as Allen was preparing to move

¹⁰⁰Ibid. ¹⁰¹Ibid. ¹⁰²Ibid. ¹⁰³Ibid.

to Missouri in the fall of 1836. However, during the first part of 1836 they continued to ride together as co-workers for the Lord. John Allen wrote, "The cause of the Lord continued to flourish and especially in the Spring of 1836; brother T. M. Allen and I labouring considerably together were much blessed in seeing our neighbors turn to the Lord."¹⁰⁴

In September of 1836 the annual meeting was held at Republican. John Allen reported that it was well attended and that there were many additions. However, it was another sentimental occasion for John Allen, as T. M. Allen and Francis R. Palmer were delivering their farewells prior to their removal to Missouri.

Reflecting sadly on Allen's departure, John Allen penned these touching words on September 15, 1836, to his old beloved teacher, Barton Stone, in Illinois.

My very dear Brother Stone--It has been a long time since I had the pleasure of addressing you, and much longer since I was addressed by you. I am no flatterer when I say, that good times refreshing seasons from the presence of the Lord, bring you up daily fresh in my remembrance, and remind me that one at least lives, who always would be delighted to hear from me at such times. Our beloved brother Thomas M. Allen (who yesterday started with all his, to Missouri) about three months ago informed you of the happy state of affairs at old Union. In August we had our talented brethren Walter Scott, Aylett Rains, and James Challen, with brother Allen and myself at Union, the week after the second Lord's Day. Five confessed the Lord before their arrival and five after, before the close of the meeting.

¹⁰⁴Ibid.

Last Lord's Day we have a most affecting and interesting time-- Brother and Sisten Allen took their leave of us, receiving from the church a letter of commendation. Brother Allen on Lord's Day preached his farewell discourse. His feelings were so powerfully wrought upon, as almost to prevent his proceeding. The whole audience, and large one it was, was deeply affected. To give up a long tried, faithful public servant, and one too who had laboured so extensively and profitably, and now almost worn out by the public service, like yourself in some degree, about to seek a home in a distant state. I rejoice that on that day our labor was not in vain; in the close, six new ones came forward and several more received the hand of fellowship.'

Last Monday week I returned from our annual meeting at Republican. Never did I see more love, harmony and peace prevailing among God's people. . . . But oh! brother Stone, imagine if you can my feelings in parting one by one with those who have comforted, advised, and aided me in my journey to a better world. Well, soon we shall be done with the sorrows of time and those aching heads and hearts will ache no more. I have the same kind Heavenly Father, the same Savior and the same Bible and good Spirit to aid and comfort me. Pray for me, brother Stone, that I through Christ may conquer. Yours most affectionately, JOHN ALLEN GANO¹⁰⁵

Stone had continued publishing The Christian Messenger in Jacksonville, Illinois. After Stone's departure, John T. Johnson joined editorial hands with B. F. Hall in publishing the Gospel Advocate from Georgetown. However, the Advocate only lasted two years, 1835 and 1836. Although missing several years of publication, Stone later reissued the Messenger and published it until his death in 1845.

In September of 1836, John Allen turned over the labor of the Mt. Carmel church into the hands of brother J. Irvin and began to preach for

¹⁰⁵Christian Messenger, Vol. X (November, 1836), pp. 257-258.

the church at Antioch. T. M. Allen had previously labored with the church at Antioch, and they were left without a preacher when Allen moved to Missouri. So John Allen was now preaching every first Sunday of the month at Leesburg, every second Sunday at Union, every third Sunday at Antioch, and every fourth Sunday at Cooper's Run. It was also John Allen's pattern to labor in these respective areas on the Saturday before as well.¹⁰⁶

John Allen continued to report enthusiastic growth in each of the churches that he served. To Stone he wrote:

But do not suppose that this state of things is confined to Union. At Leesburg every time I can visit them, I am encouraged. The work there is advancing as rapidly, all things considered, as at Union. At a recent meeting there, seven or eight were added, and at each subsequent meeting several have stepped forward, who are likely to prove ornaments to the cause. At Mt. Carmel, before I left them (brother Irvin having agreed to serve them) to preach at Antioch, for several meetings we were much revived to see sinners turn to God, I introduced several into the kingdom and heard the profession of others before leaving. At Cooper's Run our labors are also much blessed. The little vine grows, and has doubled its size in the last year. The Lord be blessed forever! At Antioch under the labors of brother Allen much has been effected: several recently added, and an immense concourse induced regularly to attend. O Lord, make thy poor servant a blessing to the people! Keep him humble near thy feet, and take from him every thing that may jeopardize his own or his hearers' salvation--clothe him with every thing that may advance either.¹⁰⁷

¹⁰⁶Biographical Notebook.

¹⁰⁷Christian Messenger, Vol. X (November, 1836), pp. 257-258.

W. D. Frazee said that John Allen Gano was one of the men who "were making it lively for the enemy in Kentucky" during the 1830's.¹⁰⁸

XII. "THE APOLLOS OF THE WEST"

On September 14, 1836, T. M. Allen moved his family to Missouri. Since he had baptized John Allen Gano on July 10, 1827, he and Gano had been constant travel companions in the work of the Lord. After Allen's departure, John Allen entered a new chapter in his life. Within days after the departure of Allen, John Allen Gano was preaching side by side with John T. Johnson in an exciting meeting in Madison County, Kentucky. A brother reported this meeting to Alexander Campbell in a letter in the Millennial Harbinger for December, 1836. This marks the first time that the name John Allen Gano appeared in the pages of the Harbinger, but certainly not the last. John Allen's name was to appear in the next twenty-seven volumes of the Harbinger as well. The letter describing the meeting in Madison County was written on October 19, so the Gano-Johnson meeting took place in the first month after T. M. Allen left for Missouri. It is the first record of Gano and Johnson working as co-laborers in a meeting, and it marks the beginning of a twenty year ministry in which Gano and Johnson were to be the closest of

¹⁰⁸Elder W. D. Frazee, Reminiscences and Sermons, (Nashville: Gospel Advocate Publishing Company, 1892), p. 75.

co-workers. The letter implies that John T. Johnson was the leader in the meeting, and that nearly 100 persons had been immersed into Christ.

Then the author of the letter says:

John Gano was present with him at said meeting, and acquitted himself like an approved servant of Christ. This person is justly esteemed an accomplished evangelist and a faithful and zealous minister of Christ.¹⁰⁹

In the December, 1836, issue of the Gospel Advocate, which he co-edited with B. F. Hall, John T. Johnson informed his readers that he had recently been preaching with Walter Scott and John Allen Gano. He wrote:

W. Scott, J. A. Gano and myself, attended a meeting at Leesburg, and were rejoiced at the submission of nine souls to Jesus. In Madison County we labored ten days, and succeeded in persuading twenty to submit to the government of our Lord.¹¹⁰

John Allen Gano had known John T. Johnson for over nine years. In 1827 he had met Alexander Campbell for the first time at the home of John T. Johnson. They had been together in Paris at the unity meeting of January of 1831. They were together in Lexington when the Stone and Campbell movements united. They both gave vigorous support to the Smith-Rogers ministry, and they both played important roles in the growth of the Campbell-Stone movement in its first years of union.

¹⁰⁹Millennial Harbinger, Series 1, Vol. 7 (December, 1836), p. 569.

¹¹⁰Gospel Advocate, Vol. II (December, 1836), p. 189.

Therefore, it is not surprising that with T. M. Allen's removal to Missouri, John Allen Gano would begin to labor more frequently with his near-neighbor, John T. Johnson of Georgetown. Johnson's home would have been approximately the same distance from "Bellevue" that Allen's home was. The twenty year co-ministry of Gano and Johnson (1836-1856) ended with the death of John T. Johnson in 1856.

John Rogers, the biographer of John T. Johnson, acknowledges his indebtedness to John Allen Gano (along with eight others) in his "preface" to the biography of Johnson. John Allen had contributed some valuable documents and materials, mostly in the form of personal letters, to Rogers to enable him to write a more complete biography of Johnson.¹¹¹

Gano and Johnson worked easily together despite the fact that they were not in the same generation. When they began preaching together in the fall of 1836, John Allen was thirty-one years old, but John T. was just turning forty-eight and was far more experienced. Johnson had served several years in both the Kentucky state legislature and the United States Congress. His brother, Richard, served as Vice-President of the United States during the presidency of Martin Van Buren (1837-1841).

¹¹¹John Rogers, The Biography of Elder J. T. Johnson (Cincinnati: Published for the Author, 1861), p. iii.

It was John T. Johnson who first gave John Allen Gano the colorful title of "The Apollos of the West." In a letter to Alexander Campbell on April 13th, 1838, Johnson referred to Gano as "the Apollos of the West," and the phrase did not go unnoticed, because Campbell printed the letter in the Harbinger.¹¹² Evidently the title stuck, because seventy years later John Allen was still being referred to in this way. In 1909, on the the one hundredth anniversary of the Campbell movement a Centennial Convention Report was published giving the history of the movement. In an article "Heroes of the Faith in the South," Philip Y. Pendleton referred to John Allen Gano as "the Apollos of the West."¹¹³ Fifty-five years later in December of 1964, R. L. Roberts called John Allen Gano "the Apollos of the West" in an article in The Christian Journal.¹¹⁴ So 125 years after Johnson's letter to Campbell, history was still remembering John Allen Gano as "the Apollos of the West."

Rather than discuss the Gano-Johnson ministry at this point, we will continue to follow a chronological-topical methodology, and the

¹¹²Millennial Harbinger, Series 2, Vol. 2, (June, 1838), p. 285.

¹¹³Philip Y. Pendleton, "Heroes of the Faith in the South", Centennial Convention Report, (Cincinnati: The Standard Publishing Company, 1909), p. 374.

¹¹⁴R. L. Roberts, "General R. M. Gano", The Christian Journal Vol. 6 (December, 1964).

items pertaining to Johnson will be brought into the thesis as they appear chronologically.

XIII. WALTER SCOTT AND BACON COLLEGE

It was in the state of Kentucky that the Restoration Movement made its first effort to establish a Christian college. Four years before Alexander Campbell founded Bethany College, the Christians in Kentucky organized Bacon College at Georgetown. It was established on November 10, 1836, and began classes on November 14. It then secured its charter from the Kentucky legislature on February 23, 1837. It originated as the result of a split with Georgetown College, a Baptist institution. The split arose over the resignation of a professor of mathematics, Thornton Johnson, who was also a member of the Church of Christ in Georgetown. Johnson led the way in establishing another college when he learned that Georgetown College had come under strict Baptist control.

The name, Bacon College, was an obvious tribute to the scientific method of Lord Francis Bacon. By a unanimous vote Walter Scott was invited to become the first president of Bacon College. Within four months the school had more than 130 students.

At the end of 1836 John T. Johnson and B. F. Hall had suspended publication of the Gospel Advocate, and now at the beginning of 1837,

Johnson teamed with Walter Scott to edit a new journal called the Christian which was also to be issued from Georgetown. Walter Scott had been publishing the Evangelist since 1832, but evidently this new journal took its place for one year.

Unfortunately, the Christian was never much more than a propaganda agency for Bacon College. In the very first issue, (January, 1837) Thornton Johnson contributed an article on the origin and history of Bacon College. From that point on, Bacon College dominated the journal.

Scott had consented to be president of Bacon College on a temporary basis until a more permanent president could be found. Consequently, he served for one year before being replaced by David S. Burnet in December of 1837. During this one year Walter Scott and John T. Johnson traveled together on behalf of the college, raising money and enrolling students. They were successful in both of the ventures, and by the end of the term there were 203 students.

The very first Christian college in the history of the Restoration Movement was off to a very fine start, and the future looked bright. However, there was one man who envisioned some serious dangers ahead in the relationship between the church and the college, and he did not share the new excitement over Bacon College. John Allen Gano was rather disturbed over the prospects for the future. On July 5, 1837 John Allen

revealed some of his misgivings about Bacon College in a letter to Alexander Campbell, which was reprinted in the Harbinger. John Allen wrote:

I wish well to the Institution in Georgetown, (Bacon College). If freed from all sectarian influence, and the morals of youth are strictly attended to, it cannot but prove a blessing to society; but I fear that its interests and its prosperity are becoming too closely identified with the interests and prosperity of the cause of Christ in Kentucky. I have all affection for, and confidence in brothers Scott, Johnson, and Hunter; but I am unwilling, when I consider the party and personal opposition and ill-will, excited too by various causes, at the birth of that Institution, that it shall be viewed as a part or even an appendage of the reformation for which we plead. The cause of Christ in one thing--the College another--as essentially distinct as the church of Christ and this republican government. Let every Christian parent bring his or her children to the Lord's house on the Lord's day, and teach them the Lord's word. This is the school of Christ--this is training children up in the nurture and admonition of the Lord. The College, if they want, should have a paper of their own. The Christian should plead for Christ. JOHN ALLEN GANO¹¹⁵

John Allen's letter was critical, but it was also tempered with loving concern, and he always remained the closest of friends with both Walter Scott and John T. Johnson. Looking back from the historical perspective of 1970, it is easy to see that John Allen Gano was indeed a prophetic voice, for the relationship of the church to the college has been a sensitive issue for over 130 years. In reality, all contemporary critics of church-related colleges among the Churches of Christ must

¹¹⁵Millennial Harbinger, Series 2, Vol. 1 (August, 1837), pp. 383-384.

trace their roots back to John Allen Gano, for his voice of protest on this issue was one of the first to be heard in the public forum.

XIV. PREACHING (1827-1840)

John Allen continued to work with his four churches. In his journal he wrote, "These labours were enremittingly continued through all kinds of weather during the year of 1837."¹¹⁶ During the month of July one of John Allen's negro servants died. He was evidently much loved, for John Allen records his death in his journal, and says that he was "a pious colored man named Moses whom I had hired for many years."¹¹⁷

Early in September the annual meeting of the churches was held at Old Union in Fayette County. Gano reported to Alexander Campbell that "the weather was most propitious, and an immense concourse assembled from day to day." The results were encouraging, for thirty-four came forward to confess Christ. The field was so ripe in that vicinity that John Allen was encouraged to stay on even after the close of the meeting. He says to Campbell:

The good impression made on the minds of the people was so apparent that after the close of the meeting, although nearly

¹¹⁶Biographical Notebook.

¹¹⁷Ibid.

exhausted, I resolved with the help of the Lord to hold the truth steadily in their view. Aided by G. W. Williams we held several meetings in close succession. The effect was most excellent; eleven more obeyed the Lord--making in all forty-five in less than two weeks past. Experience and observation have convinced me, that, in order to do permanent good, after such a time, we must go on and carefully teach them to observe all things that the Lord has commanded. --We will, then, by the aid of the Lord, endeavor to instruct, enlighten, build up, establish and confirm their souls with the powerful Word.¹¹⁸

Early in the month of October, 1837, John Allen and Mary Catherine accompanied by their little daughter Fanny, made a journey to Princeton, Kentucky. Their purpose was to visit with a Dr. Webb and family in Princeton, and then with John Allen's sister, Cornelia Henry, and her family, in Christian county. As expected, John Allen used the opportunity to preach Christ to new listeners. He wrote, "I preached in Princeton and Hopkinsville only, but with good success."¹¹⁹

The year 1838 was a happy one for John Allen. He wrote, "Our family during 1838 was blessed with good health."¹²⁰ However, equally important to John Allen was the triumph of the gospel, and in 1838 the Restoration Movement was winning the day in Kentucky. When the new year dawned, Gano was thirty-two years old and just beginning his most productive years.

¹¹⁸Millennial Harbinger, Series 2, Vol. 1 (November, 1837), p. 527.

¹¹⁹Biographical Notebook.

¹²⁰Ibid.

He wrote in his journal, "I continued my labours in 1838 and indeed from the 1st of January laboured in conjunction with brother J. T. Johnson far and near incessantly."¹²¹ As Gano and Johnson wandered far and near through the state of Kentucky, they met with unprecedented success, causing John Allen to write, "Hundreds obeyed the Lord. Such a state of things had never before been witnessed in Kentucky. The cause of Christ triumphed in almost every direction."¹²²

On February 8, 1838, Johnson wrote to Campbell from Georgetown, where he and John Allen had just completed a thirteen day meeting, "Brother Gano was the speaker, while the brethren with one accord held up his hands. We had 39 added to our congregation." Johnson went on to say that altogether there had recently been fifty-five additions in Georgetown, 117 in Paris, and thirty-four in Millersburg. The Kentucky woods were ablaze with the Gospel of Christ! When Johnson ended the brief letter by saying "Praise be the name of the Lord," Campbell followed it with a parentheses saying, "(Amen!--A. C.)."¹²³

On March 27, 1838, a brother in May's Lick wrote Campbell to inform him of the progress in that part of the state. Several meetings were going on, and he mentioned that John Allen Gano had been

¹²¹Ibid. ¹²²Ibid.

¹²³Millennial Harbinger, Series 2, Vol. 2 (March, 1838), p. 142.

preaching in one of the meetings, but had to return home because he was not well.¹²⁴

John Rogers, in his biography of Johnson, says, "The year 1838 was a glorious year for J. T. Johnson and the cause he plead. Perhaps no previous year of our history, in Kentucky, witnessed so many accessions to our cause as the year 1838." Rogers goes on to say that Johnson left a brief sketch of his life, in which he says that "some seven hundred were added to the churches under his labors during the year 1838."¹²⁵

On May 24, 1838, Johnson wrote a letter to Gano from Georgetown, agreeing to his suggestion to preach a meeting at Clintonville in June. Then he adds:

I was highly gratified at your success at Antioch. Indeed the entire community is ripe for the harvest, and it is much to be regretted that we have not more laborers. I have just returned from Harrodsburg, where 35 were added to the congregation of the faithful. It was a most triumphant and glorious meeting. From being under the greatest depression, our friends are on the housetop. We organized a congregation of 81 members of the first order, and we are now defended by all the impartial, high-minded and intelligent men and women, young and old, about the place.

We got a few Methodists from their ranks of the best sort, and others are expected to unite. Harrodsburg is a central point

¹²⁴Millennial Harbinger, Series 2, Vol. 2 (May, 1838), p. 237.

¹²⁵Rogers, Biography of Johnson, p. 133.

for the state, and we ought to go there in July. Say the word and I am with you. It would be a favorable time, when the people of the south reach there.

To show you what has been achieved there, our friends say that a great victory has been obtained in revolutionizing public sentiment, independent of the number that submitted to the Saviour. We have not a bad member of the 81 who congregated themselves together. The prominent men of the place defend us with all their power. Come to town and see me. My wife's health is bad, and I fear it will cripple my future operations. I shall be at Dry-Run on Lord's day. Come and join me, and let's hold a protracted meeting. Most affectionately yours, J. T. JOHNSON¹²⁶

Campbell printed a letter from Johnson dated April 13 in the June, 1838 Harbinger. Johnson said in this letter:

Brother J. A. Gano, the Apollos of the West, met me at Cane Ridge, where we exerted ourselves until Thursday forenoon meeting. Here the gospel proved the power of God to the salvation of 56 who confided in it. We gained 10 the last day at Cane Ridge, and the prospects were better at the termination than at any other period of the meeting. But we were compelled to yield to other present engagements.¹²⁷

Johnson referred to John Allen Gano in a slightly different way in a letter of April 24, 1838, written again to Campbell. Instead of calling him "the Apollos of the West," he called him "the Apollos of Kentucky."¹²⁸

¹²⁶Personal Letter. (John Allen Gano made several personal letters from John T. Johnson available to John Rogers when Rogers was collecting material for a biography on Johnson shortly after Johnson's death. From now on these will be documented simply as "Personal Letter" - Reprinted in Rogers-Johnson).

¹²⁷Millennial Harbinger, Series 2, Vol. 2, (June, 1838) p. 285.

¹²⁸Ibid.

The July, 1838 issue of the Millennial Harbinger contained a lengthy letter from John Allen written on March 23rd. The letter is filled with optimism over the inevitable triumph of the gospel, and for the first time John Allen uses the expression "a restoration of the primitive gospel," as opposed to a "reformation." In his exuberance over the success of the gospel in Kentucky, John Allen extends his deep appreciation to Campbell for his journalistic efforts. He writes:

It is now the sixteenth year of your editorial labors in this best of causes; the seed has been sown from year to year; the leaven of simplicity has been at work silently among the people; the fields are now white to harvest; tired of disappointment both in the political and commercial world, the light meanwhile increasing, the public mind everywhere has at length turned to the Lord. Only observe the effect of truth, where presented in simplicity and the brethren turned away from unholy "debates about words to no profit", since November last:--110 at Nicholasville; 120 in Paris; more than 40 in Millersburg; about 60 in Georgetown; 185 at North Middletown; 125, or more, recently at May's Lick and Poplar Run; and still more recently, about 125 at Mount Sterling. Many of these triumphs were effected in a few days; for instance, that at North Middletown, in ten or twelve days. To the Lord be all the praise, both now and forever!

Many smaller conquests have been achieved, and are being made, all around here: The whole land is lighted up. . . . May the Lord still wonderfully sustain you in your labors of love, and bless you with his Spirit! Pray for me that I may finish my course with joy. Yours respectfully, JOHN ALLEN GANO¹²⁹

John Allen preached in a brief five day meeting at Republican, five miles out of Lexington, June 9-13. The field was ripe, and forty-three

¹²⁹Millennial Harbinger, Series 2, Vol. 2 (July, 1838), p. 333.

were immersed into Christ. Thomas Smith was present at the meeting, and assisted John Allen in the preaching. When he reported the success of the meeting to Campbell, Smith said, "I have often been blessed at Republican, but never before saw a more interesting meeting at that place." Smith added, "Brother Gano is a powerful proclaimer; he seems to have the spirit of the Good Book, both in public and in his private intercourse."¹³⁰

John Allen also reported the Republican meeting in the Harbinger and said, "I regretted that another appointment at a distance forced me away, as the field all around appeared suddenly very ripe to harvest; and could we have remained, I verily believe one hundred might have been added." To establish his point, John Allen quoted Jacob Creath, Jr., as saying that six more had been baptized at Republican since the close of the meeting.

John Allen reported some additional statistics. He had just baptized ten in the vicinity of Antioch, and before that he had been in a meeting in Lexington with John T. Johnson, John Smith, and B. F. Hall, where more than thirty had obeyed the gospel. He reported that Johnson was the "chief laborer" in the meeting and adds, "May the

¹³⁰Millennial Harbinger, Series 2, Vol. 2, (August, 1838), p. 383.

kind Lord preserve, sustain, and abundantly bless him! I am happy to inform that the unfortunate breach, or rather hurt, is in the way of being most happily healed."¹³¹ Almost one full year had elapsed since John Allen's letter about Bacon College had been written, and perhaps this last comment is a reference to the "hurt" feelings between Gano and Johnson over the attention given to Bacon College. Whatever John Allen was referring to must have been public knowledge, for Campbell printed the letter as written with no explanation.

On May 16th, 1838, John T. Johnson wrote a brief but exciting letter to Campbell. Johnson had just returned from a ten day meeting at Harrodsburg where he had met with tremendous success. He wrote:

Kentucky presents the finest theatre for an Evangelist in the known world. O! that we had ten to one in the field at this time! The sects are trembling. They will have to surrender. It is a hard struggle, but die they must.

Johnson concluded, "Brother Gano has just closed a meeting at Antioch, where thirty obeyed. Praised be the name of the Lord!"¹³²

Late in June, John T. Johnson kept his promise to meet John Allen at Clintonville for a protracted meeting. Writing on July 6, Johnson informed Campbell of the results:

¹³¹Millennial Harbinger, Series 2, Vol. 2 (September, 1838), p. 428.

¹³²Millennial Harbinger, Series 2, Vol. 2 (July, 1838), p. 333.

I returned home and met our talented and much beloved brother Gano at Clintonville, 8 miles south of Paris. We labored hard for six days and obtained forty additions. The prospects were still very good, but we were obliged to return home and meet our engagement at Leesburg, 10 miles from this place (Georgetown). We labored hard for seven days, including the 4th of July, and obtained fifty-nine additions. Oh! the times were most joyous! On the 4th of July sixteen bowed to the Lord.

Oh! that you could be with us while the field is so white for the sickle! You would do more good in Kentucky at this time than at any former, and perhaps after period of your life.¹³³

One month later, on August 6th, Johnson wrote Gano informing him of a change in date of a meeting at Sugar Ridge. The brief letter closed with Johnson's customary zeal. He said, "I want to see you badly. We ought to be at the Lancaster Yearly Meeting the 3rd Lord's Day. I have immersed about 30 recently."¹³⁴

The annual meeting of the churches was held at Cooper's Run near Paris in early September, 1838. This was one of the four churches for which John Allen was preaching on a monthly basis.

On September 11th, 1838, John Allen brought Campbell up to date on the recent progress of the cause in Kentucky, including the results of the annual meeting which had just closed the night before. "The gospel of our blessed Lord still continues to triumph gloriously in

¹³³Millennial Harbinger, Series 2, Vol. 2 (September, 1838), p. 429.

¹³⁴Personal Letter, Reprinted in Rogers-Johnson, p. 136-137.

Kentucky," wrote John Allen, as he informed Campbell of recent meetings in which more than thirty had been added at Sugar Ridge, thirteen at May's Lick and two at Millersburg.

John Allen said that some "competent persons" had estimated that at least 1,000 persons had celebrated the Lord's Supper on Lord's Day at the annual meeting and that the total attendance was "about 4,000." However, John Allen cautiously adds that there were "probably not so many." John Allen reported that:

There were present members from very many churches in this and surrounding counties, who brought us a vast amount of written or verbal intelligence with regard to their numbers, increase, order, condition, and prospects. It appeared that the total increase in those heard from just around here, was more than 1300.¹³⁵

On October 29th, 1838, John Allen wrote a lengthy letter to David S. Burnet, the editor of The Christian Preacher, in response to a plea by Burnet for statistical information on the origin and growth of churches. John Allen's letter contained valuable information on the four churches that he was serving at that time - Cooper's Run, Union, Antioch, and Leesburg. John Allen reported that when he began preaching for the church at Cooper's Run in 1835, there were just eight members. Since that time five of those original eight had passed away, and one had moved away, leaving only two original members. However, John Allen said

¹³⁵Millennial Harbinger, Series 2, Vol. 3 (January, 1839), p. 47.

that the church now numbered thirty-five members, and that fifteen of that number had been added in the past year. The church at Cooper's Run met in a nice brick building about three miles north of Paris, in Bourbon County. Concerning the church at Union, John Allen said that it now numbered 154 members, and that forty-eight of that number had been added in the past year. This congregation met in a nice brick building about two miles south of Centerville, in Fayette County. Of the church at Antioch, John Allen said that it now numbered 100 members, and that forty-five of that number had been added in the past year. This church had a good brick building located near Moreland's on the Maysville and Lexington road, in Bourbon County. The church at Leesburg, in Harrison County, was the largest of John Allen Gano's four churches. He reported that it had 214 members, and that 107 of that number had been added in the past year. John Allen said this church owned an "excellent" brick building in Leesburg. John Allen had been preaching at Cooper's Run for about four years, at Union more than eleven years, at Antioch two years, and at Leesburg about nine years. Of their present state, he said, "I can say as to their condition, that they are all doing well." Concerning the frequency with which they celebrated the Lord's Supper, John Allen reported that Leesburg and Antioch now met weekly,

and that Union celebrated the supper twice a month, and Cooper's Run once a month. ¹³⁶

On December 3, 1838, a brother Runyan reported to Campbell that John Allen Gano and R. C. Ricketts had just closed a meeting at May's Lick in which there were five public responses. ¹³⁷

In 1839 John Allen continued to work with his four churches, and in addition he now preached for the church at Cane Ridge every fifth Sunday.

In late January of 1839 John Allen became ill and "was long confined." ¹³⁸ He does not describe the illness, nor does he give the length of the confinement. Also in 1839, John Allen obtained the services of brother L. C. Linn as a teacher for his three children. Linn moved into "Bellevue," much to the delight of John Allen, who found this situation to be one of "great convenience" for everyone concerned. ¹³⁹

On March 28th, 1839, John T. Johnson wrote a brief, but urgent letter to John Allen from Georgetown. Johnson began:

When can you visit our town? Now is the time; we can succeed if you will come. I will assist you all that I can. I have a mind to

¹³⁶The Christian Preacher, Vol. IV (May, 1839), pp. 113-114.-

¹³⁷Millennial Harbinger, Series 2, Vol. 3 (June, 1839), p. 284.

¹³⁸Biographical Notebook.

¹³⁹Ibid.

commence this Friday night, and hold on for quantity. Can you come?

Johnson then gives an account of his recent Louisville meeting and appeals to John Allen to help him in a meeting in Louisville and also in one at Mount Vernon. He says:

Now, will you go with me there (to Louisville!), and give them another trial? We can do more than has been done. You must be with me, without fail, at Mt. Vernon, on to-morrow week, to hold a protracted meeting. Come! You must help me. All the brethren say come.¹⁴⁰

John Allen preached in a five day meeting at Nicholasville, Kentucky, June 7-12, 1839. In a letter to David Burnet he said that "more than 20 in all" publicly responded to the invitation of Christ.¹⁴¹ J. G. Chinn, in reporting the same meeting, placed the number who responded at "about twenty-seven."¹⁴² John Allen also reported in June that "more than one hundred have put of Christ" in this section of the country in recent weeks.¹⁴³

¹⁴⁰Personal Letter, Reprinted in Rogers-Johnson, pp. 151-152.

¹⁴¹The Christian Preacher, Vol. IV (July, 1839), p. 153.

¹⁴²Millennial Harbinger, Series 2, Vol. 3 (July, 1839), p. 334.

¹⁴³The Christian Preacher, Vol. IV (July, 1839), p. 153.

During 1839 the church at Old Union for which John Allen preached on a monthly basis, raised the money to build themselves a new meeting-house. ¹⁴⁴

The great cause of the Restoration was still spreading through Kentucky like a prairie fire in 1839. Looking ahead to the annual meeting scheduled for Millersburg in September, John Allen Gano conceived of the idea of inviting the highly esteemed Alexander Campbell to attend. John Allen felt that the time was ripe for a visit from Campbell and that Campbell's impact on the already-exploding movement in Kentucky would be a solidifying factor. With these thoughts in mind, on July 23rd, John Allen penned an urgent letter to Mr. Campbell.

John Allen began his letter by describing some of the recent progress in the state and then presented his idea to Campbell:

Oh! that you could favor us with your company there! Vast I expect will be the concourse from all quarters; and although violent opposition has raged just there, I think a better day is about to dawn on that part of our country. The impressions left by your discourses in Kentucky, so far as I can see and hear, was unprecedented, and particularly favorable in Bourbon county. Do, then, come to the yearly meeting; thousands would flock to hear you, the weather favoring; and rain or shine, we should be thronged. You could there have an opportunity of seeing most of the evangelists and many of the elders who labor in word and doctrine on the north side of Kentucky river; and believing that you could effect

¹⁴⁴Biographical Notebook.

indeed through them in getting the churches of God in this section in more perfect order, I the more earnestly plead with you to come. ¹⁴⁵

John Allen mentioned the frailness of his health at the close of this letter. Earlier John Allen had made some references in his journal to being ill on occasion, and there were two places in journals where it was mentioned that John Allen had to return home in the midst of a meeting due to poor health. However, John Allen's endurance through a sixty-year ministry is a matter of record, and his death at the age of eighty-two indicates that his health was not too poor. Nevertheless, he says to Campbell:

Feeble as I have been occasionally for years, I feel about as well as usual, and more determined than ever to preach the gospel of Christ until I die, the Lord willing and his grace attending. ¹⁴⁶

Despite Gano's urging, Campbell was not able to attend the annual meeting in Millersburg. There is a strange silence about the annual meeting in the writings of John Allen; it is not mentioned in his journal and for the first time there are no letters in the journals about the results of the meeting.

In the late months of 1839, a brother N. L. Lindsay compiled a list of Churches, preachers, and members in Bourbon County, Kentucky,

¹⁴⁵Millennial Harbinger, Series 2, Vol. 3 (October, 1839), p. 469.

¹⁴⁶Ibid.

the home of John Allen Gano. He reported the results in a letter which Campbell published in the Harbinger. There were nine congregations in Bourbon County, and a total of 1,535 members of the church living in the county. Since Leesburg (Harrison County), and Union (Fayette County) were so close to the county line, he also included some information on them, separate from the other nine congregations. Of John Allen's four churches, Antioch and Union were the same size, but Cooper's Run now had forty members, and Leesburg was up to 253.¹⁴⁷

John T. Johnson wrote two letters to John Allen Gano from Georgetown during October, 1839. In the first, Johnson urges Gano to join him in Georgetown for a protracted meeting and adds, "The brethren unanimously want you to preach for them once a month for a year, holding each month a three or four days' meeting." In the second letter, it appears that John Allen has made the journey to Georgetown, but no account is given of the results of the meeting, and the meeting is apparently still in progress. In this second letter, Johnson continues to urge Gano to labor one year with the churches at Georgetown and Dry Run.¹⁴⁸

¹⁴⁷

Millennial Harbinger, Series 2, Vol. 3 (November, 1839), p. 552.
Millennial Harbinger, Series 2, Vol. 4 (January, 1840), p. 41.

¹⁴⁸ Personal Letters. Reprinted in Rogers-Johnson, pp. 156-157.

However, John Allen could not fit Georgetown into his schedule on a monthly basis, for he records in his journal for 1840 that he continued to labor with the churches at Leesburg, Union, Antioch, and Cooper's Run. Nevertheless, John Allen must have travelled to Georgetown frequently, for he says:

I preached much at Georgetown, my native place, at Maysville, Bethlehem, Dry Run, Lexington, Stamping Ground, Mayslick, Paris and Millersburg, at all which places we had churches and were more than compensated in seeing good done.¹⁴⁹

In 1840 John Allen had his three oldest children attending the school of brother John M. Taylor. Of Taylor, John Allen said he was "a truly affable and gentlemanly person, well qualified to teach."¹⁵⁰

John Allen's journal for 1840 contains a statement describing his greatest motivation in life. He says:

This narrative being made out from very meagre reminiscences of the past can only embrace a few items in each year in my not remarkably eventful life. With me the service of God has ever been chief and prominent matter of life since I embraced a crucified saviour and I can say with truth I have never yet seen the moment when if a present religious duty was impressed on my mind that I did not at once make all other interests bend and yield to that.¹⁵¹

On April 29th, 1840, John T. Johnson said in a letter to Alexander Campbell:

¹⁴⁹Biographical Notebook.

¹⁵⁰Ibid.

¹⁵¹Ibid.

I returned yesterday, through the rain, from Antioch, where we had a meeting with brethren Gano and Scott, of seven days. We had a most joyous time of it; for we obtained twenty-one additions to the good cause which we plead - ancient Christianity.

Johnson went on to say that they had stopped at Union on the way home and spent two days there and obtained two more additions.¹⁵²

On July 22, 1840, John Allen sent a brief note to Campbell summarizing his past month of activity. He wrote:

I was at Georgetown a few days, embracing the second Lord's day in June last, and immersed four -- two also joined by letter. At Paris the third; immersed two - several others added. At Cooper's Run the fourth -- I immersed six there on Monday. At Leesburg the first Lord's day in July; one immersion. At Georgetown again the second; one immersion. At Antioch the third; one immersion. At Cynthiana next day to meet Brother Scott; four in all, but not all yet immersed.¹⁵³

On August 11, 1840, John T. Johnson wrote to Campbell saying that he had gone to Cynthiana to replace John Allen in a meeting. John Allen had already gained thirteen additions but had to leave to meet his appointment in Georgetown. Johnson continued the meeting at Cynthiana and gained eleven more additions. Johnson closes the letter by saying, "Since the first of March we have obtained upwards of 100 additions at Cynthiana. The cause is succeeding wherever it is plead in a proper spirit."¹⁵⁴

¹⁵²Millennial Harbinger, Series 2, Vol. 4 (June, 1840), p. 277.

¹⁵³Millennial Harbinger, Series 2, Vol. 4 (September, 1840), p. 423.

¹⁵⁴Millennial Harbinger, Series 2, Vol. 4 (October, 1840), p. 478.

One week later, on August 18th, 1840, John Allen wrote a lengthy letter to Arthur Carihfield, editor of The Heretic Detector. John Allen had just come from a meeting in Bethlehem where he had obtained six additions. He also informed Carihfield of the thirteen additions at Cynthiana and of the three additions at Georgetown. In addition he said that he had been involved in a meeting at Union along with three other preachers, and that twenty-four had rendered obedience to the gospel. But the main thrust of John Allen's letter was a defense of the name "Christian" as the proper name for the followers of Christ. Barton Stone had always preferred the name "Christians," but Alexander Campbell had preferred "Disciples" as the most appropriate term for the followers of Christ, and their disagreement on this point had repercussions throughout the brotherhood. It is interesting to see that John Allen did not remain neutral on this issue, despite his intimate friendship with both Stone and Campbell. John Allen was adamant in his position that "Christian" is a name and not a title, and that all followers of Jesus should be proud to wear this name.¹⁵⁵

¹⁵⁵Christian Messenger, Vol. XI (September, 1840), pp. 196-199. (This article was originally published in The Heretic Detector, edited by Arthur Carihfield in Middleburgh, Ohio.

On September 20, 1840, John T. Johnson sent Alexander Campbell a summary of the reports given at the annual meeting which was held that fall at Dry Run in Scott County. John Allen was listed as being the evangelist for five different congregations, and for the first time in several years he was not listed as preaching for the church at Antioch. John Allen's five churches, and their membership as of September, 1840, were: Union in Bourbon County - 198; Cooper's Run in Bourbon County - 50; Cane Ridge in Bourbon County - 260; Cynthiana in Harrison County - 184; and Leesburg in Harrison County - 245. Johnson estimated that there were 5,658 members of the church in the eight counties represented at the annual meeting.¹⁵⁶

In a letter dated October 17, 1840, Johnson informed Campbell that he and Gano had just completed a seven-day meeting in Georgetown, in which there were twenty-five additions and several restorations. Johnson said, "It was one of the best meetings we have ever had in this place." He went on to say that over sixty persons had obeyed the gospel in the vicinity of Georgetown in recent weeks.¹⁵⁷

On December 11, 1840, Johnson wrote Gano saying that he could not meet him in Paris for a meeting as previously planned. However, he said, "I hope it will be in your power to be there, and maintain the truth against

¹⁵⁶Millennial Harbinger, Series 2, Vol. 4 (November, 1840), pp. 514-515.

¹⁵⁷Millennial Harbinger, Series 2, Vol. 4 (December, 1840), p. 565.

the mighty tide of opposition. My judgment is, that you could succeed."

Johnson promised that he would join Gano at Paris later in the meeting.¹⁵⁸

From a letter dated January 4th, 1841, and published in the Harbinger, it is clear that Johnson kept his promise. Johnson wrote to Campbell:

I have just reached home from a tour of 12 days, spent partly at Paris, Cane Ridge and Millersburg. I met brother Gano at Paris, and in a few days we gained 5 additions. We parted on Saturday morning - he for Millersburg, and I for Cane Ridge. Brother Ricketts met me at Cane Ridge, where we gained 8 additions by Thursday morning. Brother Gano had by that time gained 21 at Millersburg, and 5 more were added. The weather became very severe, and the meeting closed very differently from what we expected. The year 1840 went off finely in that section -- 39 were added to the faithful. The year 1841 ought to inspire us with renewed zeal, and courage, and diligence in this good cause. And we ought to learn wisdom at protracted meetings-- short sermons, short exhortations and many of them-- short prayers and many of them, with much singing, constitute the life and soul of a good meeting. The truth thus put forth would conquer the world.¹⁵⁹

XV. THE CAMPAIGN IN MASON COUNTY, KENTUCKY

When John Allen Gano and John T. Johnson set out for May's Lick in Mason County in February of 1831, they were ready to preach the

¹⁵⁸Personal Letter, Reprinted in Rogers-Johnson, pp. 170-171.

¹⁵⁹Millennial Harbinger, Series 2, Vol. 5 (February, 1841) p. 91. Christian Messenger, Vol. XI (November, 1840), p. 252.

truth in such a manner that it "would conquer the world." On Friday, February 19th, 1841, Gano and Johnson rode into May's Lick, Kentucky, to proclaim the gospel of Christ to the residents of that region. One week later, when they proceeded to Washington, Kentucky, they left behind eighty-one new additions to the church in May's Lick! By the time the campaign in Mason County was completed, there had been 105 additions to the body of Christ.

The readers of the Millennial Harbinger heard about the success of the campaign in Mason County in the April issue. Campbell published a letter from Johnson, dated March 4 from Washington, Kentucky, in which he described the results. Johnson wrote, "We gained 81 additions, to the joy and astonishment of all. It seemed as if every person was prepared to bow to the Lord." Johnson then related how they had traveled to Washington and had six more additions. Johnson said:

We have the respect and affections of almost the whole community. May the Lord bless us all in the good work! This is a glorious new year's gift. I take fresh courage and resolve to exert myself afresh for 1831.¹⁶⁰

Gano had an article in the following issue of the Millennial Harbinger entitled, "The Campaign in Mason County, Kentucky, Early

¹⁶⁰Millennial Harbinger, Series 2, Vol. 5 (April, 1841), p. 191.

in 1841." John Allen wrote that he had just returned the day before, so the campaign had lasted less than a month. He reminded Campbell that the campaign was conducted in the same region as that of the Campbell-Maccalla debate in 1823.

John Allen informed Campbell that "the large brick meeting-house at May's Lick" was occupied alternately by the Baptist church and the Christian church. When Gano and Johnson arrived on Friday the 19th, a Baptist meeting was just closing, but another Baptist meeting was due to begin on the following Saturday. So Gano and Johnson were limited to seven days for the use of the community meeting-house. After obtaining eighty-one additions in seven days (twenty-nine on the last day), Gano and Johnson had to give way to the Baptist meeting, so they rode on to Washington, eight miles away. In the next five days they obtained six more addition, and then on Wednesday, March 3rd, John Allen returned home to get his wife and Mrs. Johnson. He returned to May's Lick on Sunday morning, March 7th, with his wife, but Mrs. Johnson had been unable to accompany them due to illness. Johnson returned home to be with his wife, but John Allen labored for five days at May's Lick and saw fourteen more persons render obedience to the gospel, making ninety-five in all at May's Lick.

On Friday the 12th, John Allen left his wife with friends, and journeyed to Maysville. He preached there for three days and obtained

four more additions. On Monday morning March 15th, John Allen and Mary Catherine arrived back home at "Bellevue". It was not easy for them to leave their friends in Mason County, and John Allen said that they were:

. . . much pained at the thought of leaving our fellow-laborer R. C. Ricketts to carry on the work alone, and to tear ourselves away from friends so kind; having while in the county taken the hands of one hundred and five volunteers, we bade them adieu.¹⁶¹

The campaign in Mason County had lasted approximately three weeks, and co-laborers Gano and Johnson had been instrumental in persuading 105 persons to render obedience to Christ.

XVI. THE LEXINGTON CONFERENCE ON UNITY

During the early years of the Restoration Movement one of the most significant conferences was the conference on unity held in the Christian meeting-house in Lexington, April 2-5, 1841.

Alonzo W. Fortune says:

Its significance was not in the numbers that attended, or in what was accomplished. The attendance was not large, and there were few present who were not Disciples. Nothing of any practical significance was accomplished by the conference. It was, however, a meeting of tremendous value, because of its spirit and purpose.¹⁶²

¹⁶¹Millennial Harbinger, Series 2, Vol. 5 (May, 1841), pp. 209-212.

¹⁶²Fortune, The Disciples in Kentucky, p. 149.

John T. Johnson had first suggested the idea of a conference on unity in a letter of January 4th, 1841, to Alexander Campbell. Johnson envisioned a conference that would include representatives from all of the religious bodies in Central Kentucky and one that would be characterized by an intelligent discussion of the validity of the principles of union. Campbell responded to this proposal by writing, "Beloved brother Johnson, your motion is an excellent one, and I will travel one hundred miles out of my way to attend such a meeting in Kentucky, on my return from Nashville the ensuing spring." Campbell went on to say, "Let us have a real big meeting on the subject of union, on Truth, and in Truth."¹⁶³

In the May Harbinger, Campbell penned a brief news article entitled "Union Meeting at Lexington" in which he summarized the conference. According to Campbell there were twenty-five persons who were active in the discussions. This figure included Campbell and twenty-three preachers in the Restoration Movement. The only person from outside the ranks of the Restoration Movement who took an active part was Dr. James Fishback, who was wavering between the Baptist church and the Restoration Movement.¹⁶⁴

¹⁶³Millennial Harbinger, Series 2, Vol. 5 (February, 1841), p. 92.

¹⁶⁴Millennial Harbinger, Series 2, Vol. 5 (May, 1841), p. 237.
The Disciples in Kentucky, p. 152.

The significance of the Lexington conference for this thesis was the presence of John Allen Gano as one of the active participants. Ten years earlier Gano and Johnson had been in attendance at the Paris unity conference and the Lexington unity conference that had paved the way for the union of the Stone and Campbell movements. Now ten years later the co-laborers Gano and Johnson have enlarged their vision to include the possibility of a larger union.

In his article on the campaign in Mason County, John Allen indicated that he and Johnson had the Baptist churches in that county on the verge of union but that the Baptist preachers would never have permitted it. Johnson wrote to Campbell (concerning the success of the campaign in Mason County):

I expect a union with a majority of the Baptists at that place, upon the Bible alone, within a few weeks. We have reached a new crisis in Kentucky, and the Baptists can do themselves eternal honor, and advance the cause a hundred fold. In my judgment the people will make a movement, even if they have to leave the preachers behind.¹⁶⁵

History has shown that Johnson and Gano played a prominent role in the Campbell-Stone union, but that their vision of a larger union of various religious communions upon the Word of God was too idealistic.

¹⁶⁵Millennial Harbinger, Series 2, Vol. 5 (April, 1841), p. 191.

No such major union ever matured during their lifetimes. Although the Lexington conference of 1841 did not make any practical contribution to the cause of union, there was general satisfaction over the results of discussion.

Two years later, in 1843, Dr. James Fishback left the Baptist church and came out publicly in favor of the Restoration Movement. And in the ensuing years, Johnson and Gano continued to plead for a wider union of the religious people of Kentucky upon the basis of the Word of God.

XVII. PREACHING (1841-1843)

In 1841, John Allen Gano continued to preach regularly at Leesburg, Union, Antioch, and Cooper's Run, "unless forced away to other points in cases of greater emergency as where the greater good of the cause of Christ demanded."¹⁶⁶

On June 2, John Allen wrote to Campbell, bringing him up to date on the events of the past two months (since the close of the Lexington conference). John Allen said that he had been preaching publicly for fifteen of the last eighteen days, and that during that time thirty-two

¹⁶⁶Biographical Notebook.

persons had responded to the preaching of the gospel. John Allen closed this letter on a note of triumph by writing:

The Lord being, as he has been, my Almighty helper, I want, when you hear of my falling into my tomb, should you survive me, that you should also hear I fell triumphing in the hope of a joyous immortality.¹⁶⁷

In October of 1841, John Allen was instrumental in organizing a Church of Christ in Ruddel's Mills, Kentucky. A historical sketch of that congregation provides the following information.

The Church of Christ was organized at Ruddel's Mills in the Fall of 1841, in the month of October. The foundation was laid under the following circumstances: Brother James Fisher was on his death bed, and being what was called a radical Methodist, by his reading of the Scriptures was convinced of the truth of the Reformation. He sent for Brother John A. Gano, and on his bed of afflicting confessed the Savior, and expressed a wish to have a church established at Ruddel's Mills upon the Bible and the Bible alone.¹⁶⁸

The sketch continues on to name the persons who made up the first congregation of Christians in that place, and then adds that "William Fisher, the father of Brother James Fisher, confessed the Savior, but refused to submit to immersion, therefore was not received into the Church."

¹⁶⁷ Millennial Harbinger, Series 2, Vol. 5 (July, 1841), p. 334.

¹⁶⁸ Arthur K. Brooks, Historical Sketch of the Ruddles Mills Christian Church (Bourbon County: published by the Author, 1904), p. 7.

On December 6th, 1841, a brother William Begg wrote to Campbell that he had just come from Georgetown where a meeting had just closed in which John T. Johnson, John Allen Gano, A. Kendrick, and R. C. Rice had done the preaching. There had been thirteen additions.¹⁶⁹

For 1842, John Allen wrote that he "preached regularly at Georgetown, Union, Antioch, and Cooper's Run."¹⁷⁰

In early February, one year after the Mason County campaign, Gano and Johnson returned to May's Lick for a meeting, and gained twenty-four additions.¹⁷¹

In the succeeding months John Allen preached at Paris, Falmouth, and New Town, in addition to his regular duties. In early April, Gano and Johnson held a brief three-day meeting at New Town that resulted in nine additions.¹⁷²

During the month of May, Gano and Johnson labored together again in a meeting at Antioch. Johnson wrote to Campbell, "In a few days we received sixteen additions."¹⁷³

¹⁶⁹Millennial Harbinger, Series 2, Vol. 6 (February, 1842), p. 92.

¹⁷⁰Biographical Notebook.

¹⁷¹Millennial Harbinger, Series 2, Vol. 6 (March, 1842), p. 142.

¹⁷²Millennial Harbinger, Series 2, Vol. 6 (May, 1842), p. 237.

¹⁷³Millennial Harbinger, Series 2, Vol. 6 (June, 1842), p. 274.

On June 2nd, John Allen reported on eight weeks of preaching in a letter to Campbell. He began, "I reached home last evening, much exhausted and worn down from the almost incessant labors of the last eight weeks, devoted to the cause of our blessed Master." For the month of May, John Allen reported a total of forty-seven additions. He closed the letter by writing, "My throat, thank the Lord is again so well that I can plead his cause--indeed I never lost one Lord's day, that I remember, on this account." To this he added a personal note to Campbell, "I rejoice to learn that Bethany College is prospering. May the Lord preserve your life, and still make you a blessing to thousands."¹⁷⁴

In a letter of June 7th, Johnson mentioned to Campbell that he had been with John Allen that week in a meeting at Georgetown, and that there had been six additions. Johnson felt that more could have been accomplished by John Allen and G. W. Elley (who was also with them in this meeting), but that "other engagements" had called them away.¹⁷⁵

¹⁷⁴Millennial Harbinger, Series 2, Vol. 6 (July, 1842), p. 322. (John Allen also mentioned in this letter that he had expected to meet Jacob Creath, Sr., at Cooper's Run, but that they had failed to make connection. It is interesting to note that John Allen was not only instrumental in the conversion of Jacob Creath, Sr., but that they later labored together on occasion in the preaching of the gospel.)

¹⁷⁵Millennial Harbinger, Series 2, Vol. 6 (July, 1842), p. 323.

On June 16, a brother John Curd wrote to Campbell concerning a protracted meeting he had just attended at Republican Meeting House about six miles from Lexington. He said, "Truly I can say I never witnessed such a meeting in all my life." He reported that "Brother John A. Gano was the principal speaker," and that seventy-four persons had rendered obedience to the gospel in five days. At the time that Curd wrote to Campbell the meeting was still in progress, and Curd said, "I would not be at all surprized if more than a hundred were to be buried with Christ in baptism."¹⁷⁶

After the close of the annual meeting, which was held that fall at Bethel in Fayette County, John Allen penned Campbell a brief letter describing his recent preaching. During the third week in August, he

¹⁷⁶Millennial Harbinger, Series 2, Vol. 6 (July, 1842), p. 323.

(One month later, on July 22, John Allen wrote to Campbell to inform him that the Republican meeting had closed with ninety additions. From there, John Allen had gone on to New Union, where he had sixty more additions. From there he went to Old Union, where fifty-six more were added to the church. From there John Allen traveled to Macedonia, where he obtained twenty-one more additions. He wrote to Campbell: "The whole country seems to be aroused, and hundreds are turning to the Lord. May heaven grant that they may brightly display in life the religion they profess. Thus in five or six weeks we have witnessed the surrender of 227 persons to the Lord. Praised be his holy name! The cause of the Bible, Christian Union, liberty, and love will prevail." JOHN ALLEN GANO.)

Twenty-three days of preaching, over a five week period, in four different locations, had resulted in 227 additions. As John Allen reached his 37th birthday on July 14, 1842, he had just hit the peak of his personal career as a preacher of the gospel. This five week period was the period of greatest numerical growth that ever resulted from the preaching of John Allen Gano.)

and John Rogers had conducted a meeting in Bethlehem and thirteen persons had confessed their faith in Christ. There had been a quick trip to Clintonville where two more had rendered obedience to the gospel of Christ. At the beginning of September, a brief meeting in Georgetown had resulted in four additions. John Allen then attended the annual meeting, where he was one of the public speakers. Among the other public speakers in attendance were: Dr. James Fishback, Dr. L. L. Pinkerton, and John T. Johnson. There were nine additions to the body of Christ during the annual meeting. From there John Allen had gone to Antioch where he had "two immersions."¹⁷⁷

In 1843, John Allen continued to preach at Leesburg, Union, Georgetown and Cooper's Run, but his wife's poor health restricted him from a wider circuit. From the notations in his journal, it would appear that John Allen's wife was in a low state of health throughout this entire year. Nevertheless, John Allen mentioned that he was able to preach at May's Lick, Republican, and South Elkhorn during the course of the year.¹⁷⁸

¹⁷⁷Millennial Harbinger, Series 2, Vol. 6 (December, 1842), p. 559.

¹⁷⁸Biographical Notebook.

On March 31st, 1843, Johnson wrote a short letter of exhortation to John Allen concerning the upcoming meeting at Georgetown. Johnson felt that the meeting would likely be "one of the most important we have had here for many years," and he urged John Allen "you must come prepared to stay as long as you can."¹⁷⁹ Johnson also urged Gano to go to St. Louis with him, but John Allen was unable to make the trip due to the illness of his wife.

Although 1843 was not an eventful year for John Allen, due to the restrictions on his travel time, it was significant in one way. It was in 1843 that Lexington hosted the well-advertised debate between Alexander Campbell and Nathan L. Rice, a Presbyterian minister, and it was during that debate that Campbell made a comment about Barton Stone that was not received kindly by John Allen Gano.

XVIII. THE CAMPBELL-RICE DEBATE

The Campbell-Stone union had been in effect for more than ten years, when Campbell made an unwise comment about Stone during his debate with N. L. Rice that resulted in considerable dissatisfaction among the friends of Stone. If the comment had been made a few years earlier when

¹⁷⁹Personal Letter. Reprinted in Rogers-Johnson, pp. 199-200.

the union was not as solid, it might have seriously damaged the movement. Fortunately, the movement was now bigger than Campbell.

Campbell left the implication in the statement in question that it was Stone who had compromised his views in order to achieve union with the Campbell movement. The public took Campbell's comment to mean that he had saved Stone from error, and that their union was not a mutual meeting on common ground, but rather that Stone had surrendered his personal views to those of Campbell. When the published version of the debate was released with these comments included, the friends of Stone felt compelled to reply. The September, 1844, issue of the Millennial Harbinger contained two letters addressed to Campbell from Kentucky. Both were openly critical of Campbell's implications. The first letter, written on July 8, 1844, was signed by John T. Johnson. The second letter, dated July 15, was signed by thirteen men, but it was known to have been written by John Allen Gano. Significantly, it was Johnson and Gano, the intimate friends of both Campbell and Stone and prominent forces in the Campbell-Stone merger, who were quick to refute Campbell's implication of superiority.

For the purposes of this study, John Allen's letter will be included in an appendix. Although the letter was signed by thirteen men, including four evangelists and nine elders and deacons, it was common knowledge that Gano was the author. John Rogers, who was also one of the signers,

reprinted this letter in his biography of Barton Stone and said, "It may be proper to say that the above letter was written by Elder John A. Gano."¹⁸⁰

Included in the Gano letter was a request that Campbell publish two letters in the Harbinger that had previously been published in the Christian Messenger. One was from the pen of A. Kendrick, and the other was a reply from the pen of Barton Stone. John Allen evidently felt that the publishing of these two letters in the Harbinger would silence the voices of the enemies of the Restoration Movement who were taking advantage of the situation. However, W. D. Frazee wrote in his Reminiscences:

Did Brother Campbell ever publish the letter of Brother Stone's on the Trinity, as he was requested by these brethren? I think not. Did he retract that part of the Lexington speech that gave offense? No, he had nothing to retract.¹⁸¹

XIX. THE GROWTH OF A MOVEMENT

When the Campbell and Stone movements united in 1832 they collectively comprised around 20,000 members. Even at the time of merger Kentucky was the numerical stronghold of the new movement, and it

¹⁸⁰John Rogers, The Biography of Elder Barton Warren Stone. (Cincinnati: Published for the author by J. A. and V. P. James, 1847), p. 345.

¹⁸¹Frazee, op. cit., p. 106.

continued to be the leading state up to the civil war thirty years later. The story of the Restoration Movement during these thirty years was a story of remarkable numerical growth, and the story of Kentucky was the most remarkable of all.

The Restoration Movement increased so rapidly during the first decade of its existence after the merger that it became one of the leading religious communions in the country. In 1842, the Millennial Harbinger published a list of the largest religious communions in the United States, and according to this report the Restoration Movement was the fifth largest with a total membership of 200,000. Of this figure, Alonzo Fortune has written, "While this number was somewhat an estimate, it was perhaps as nearly correct as it would be possible to be considering the unorganized condition of the churches."¹⁸²

Of the seven years from 1844 to 1851, Samuel Rogers wrote:

I can not now recall the fact whether these years were seven years of scarcity or plenty, in a temporal sense; but I well remember they were years which yielded a copious harvest of souls throughout Kentucky. Those were the palmy days of Johnson, Gano, John Smith, Ricketts, Rice, Hall, Raines, Tompkins, Morton, John Rogers, and others, who spent much of their time in evangelistic work.¹⁸³

¹⁸²Fortune, Disciples in Kentucky, p. 165.

¹⁸³John I. Rogers, (ed.), Autobiography of Elder Samuel Rogers, (Cincinnati: The Standard Publishing Company, 1880), p. 191.

In 1844; the Christian Journal published the findings of a brother S. M. Scott who had been collecting statistics on the number of members in the state. Scott claimed that there were 50,000 members in Kentucky. Campbell published Scott's statistics in the Harbinger, and said, ". . . we have no hesitation in saying, from the information he has collected, that we number Fifty Thousand in this State." Other reports indicate that Fayette and Bourbon were the leading counties in Kentucky as far as number of members was concerned.¹⁸⁴

All of this serves to highlight the contribution of John Allen Gano. Part of the purpose of this thesis is: (1) to establish the fact that Kentucky was the numerical stronghold to the Restoration Movement from 1830-1860; and (2) to establish the fact that Central Kentucky, in the Lexington area of Fayette and Bourbon Counties was the numerical stronghold of Kentucky; and (3) to show that John Allen Gano was one of the most prominent preachers of Central Kentucky during the years 1830-1860.

¹⁸⁴Millennial Harbinger, Series 3, Vol. 1 (November, 1844), p. 525. Fortune, Disciples in Kentucky, p. 166. (Fortune cites a statistical report in the Gospel Proclamation for 1847).

XX. THE DEATH OF BARTON WARREN STONE

On November 9, 1844, Barton Stone passed away at the residence of his daughter in Hannibal, Missouri. When John Allen Gano received the sad news, it brought back memories of his final visit with his beloved teacher during the summer of 1843.

For the summer of 1843 Barton Stone planned a final three-month tour in the sunset of his life, to see for the last time the scattered friends that he cherished so much. He spent the majority of this time at the home of a daughter near Lexington. From this base he made two visits to Cane Ridge, and it was during one of these visits that John Allen Gano saw his beloved teacher for the last time. Barton Warren Stone and John Allen Gano spent a night with each other at the home of William Rogers, and on the following morning an incident occurred which moved John Allen very deeply. John Allen tells the story as follows:

The morning came, and after many happy social hours together, we were soon to separate; again with the family we bowed in prayer; this being ended, Elder Stone sat beside the stand on which lay the Book of God, his long tried companion; with that familiar inclination of the head forward, he asked us to sing that good song, "The Family Bible That Lay on the Stand." Some excellent singers were present, and while the song was being sung, I observed his hoary head bowed upon the stand, and his hand resting on the Bible, while the tears gushed from his eyes, he exclaimed, "blessed, blessed, much neglected Book."¹⁸⁵

¹⁸⁵Ware, op. cit., p. 318.

When Stone died he was buried in the locust grove west of his cabin home on Diamond Grove Prairie. In January of 1846 his body was removed to the cemetery of Antioch Christian Church, seven miles east of Jacksonville, Illinois, on the old Springfield trail. Finally, in the spring of 1847, the Kentucky friends of Barton Stone, moved by an irresistible sentiment, brought the body of Barton Stone back home to Cane Ridge.

The death of Barton Stone signaled the occasion for three separate memorial services. The first was held at Concord, a few miles south of his prairie home. The second was held at the church building in Jacksonville, Illinois, where Stone had labored for several years after leaving Kentucky. The third memorial service, and the largest one of all, was held over seven months later in the summer of 1845 at the historic Cane Ridge meeting house.

On June 22, 1845, "before a vast audience" at Cane Ridge, John Allen Gano delivered the funeral oration for Stone which has been preserved for us by John Rogers in his biography of Stone. This eulogy of Stone comprises the largest piece of writing that has been preserved for us from the pen of John Allen Gano. This document is significant in several ways, and will be included in an appendix to this thesis.

When the body of Barton Stone was removed to Cane Ridge and a monument was erected in 1847, John Allen Gano took a pine tree from his own yard and planted it near the base of Stone's grave. James R. Rogers in his book, The Cane Ridge Meetinghouse, includes a picture of Stone's gravesite, with John Allen's pine tree nearby. In his description of Stone's gravesite in the Cane Ridge cemetery, Rogers includes this statement as a testimony to John Allen:

Overshadowing its summit towers a lofty pine, pine planted by the hand of his loving pupil, Elder John Allen Gano, the most successful evangelist of his day, possessing the most charming delivery of any speaker I have ever heard from the pulpit.¹⁸⁶

Unfortunately, in later years the lofty pine planted by John Allen began to damage the base of the memorial to Stone. Rogers wrote, "It was found that the tree planted by the reverent pupil Gano had thrown out a main supporting root beneath the structure and with its increasing growth was gradually tilting the shaft."¹⁸⁷ Today the pine is missing from the Cane Ridge cemetery, but the slight tilt of the base of the Stone memorial is still evident.

¹⁸⁶Rogers, Cane Ridge Meetinghouse, p. 42.

¹⁸⁷Ibid., p. 48.

XXI. PREACHING (1846-1849)

In his journal for 1846, John Allen said that he "arranged this year to preach regularly at Leesburg, Union, Georgetown, and Cynthiana, a change from Cooper's Run." In addition to these regular duties, notations in the journal indicate that John Allen also preached at Mt. Sterling in January, North Middletown in February, Paris, May's Lick, and Stamping Ground in March, Mt. Carmel in May, Millersburg in June, Bethlehem in July, Flemingsburg in September, Mt. Sterling and Carlisle in October, Republican in November, and Winchester and New Union in December. ¹⁸⁸

Campbell published a letter from John Allen written on April 3rd. He had just returned from a nine day meeting at May's Lick, where he had "witnessed the addition of about twenty members to the body or church of Christ there."¹⁸⁹

On August 29th, John T. Johnson contributed a brief report to Carroll Kendrick, the editor of The Christian Journal. Johnson had just returned from Cynthiana, where he and John Allen had preached for five days and had obtained thirteen additions. ¹⁹⁰

¹⁸⁸Biographical Notebook.

¹⁸⁹Millennial Harbinger, Series 3, Vol. 3 (May, 1846), p. 299.

¹⁹⁰Rogers, Biography of Johnson, p. 258.

On September 18th, Johnson submitted a report to Campbell on the highlights of the annual meeting of the churches. The annual meeting was held at Cane Ridge that fall, and both Johnson and Gano were present. They remained at Cane Ridge for a brief seven-day meeting after the close of the annual meeting, and Johnson reported, "We had a most delightful meeting, which resulted in thirty-four confessions and baptisms!"¹⁹¹

From Cane Ridge, Johnson and Gano went immediately to Georgetown for an eleven-day meeting. On September 29th, Johnson wrote to Carroll Kendrick saying that John Allen had done the preaching in the Georgetown meeting, and that twenty-two had obeyed the gospel. Johnson felt that the meeting was just reaching its peak when "brother Gano was compelled to leave."¹⁹²

However, Johnson and Gano were not separated for long. On October 10th, Johnson reported that he and Gano had just completed a meeting at Leesburg, and they had gained "15 valuable additions."¹⁹³ Johnson and Gano were traveling rapidly. Four days later, on October 14th, Johnson again wrote to Kendrick saying that he and John Allen,

¹⁹¹Millennial Harbinger, Series 3, Vol. 3 (October, 1846), pp. 598-599.

¹⁹²Rogers, Biography of Johnson, p. 260. ¹⁹³Ibid.

along with "Raccoon" John Smith, had held a brief meeting at Old Union which resulted in five more additions. As he closed the letter, Johnson mentioned that he and Gano were now on their way to Mt. Sterling.¹⁹⁴

On the evening of October 16th, the co-laborers Johnson and Gano began their labors at Mt. Sterling. Six days later, on October 22nd, Johnson wrote a letter to a brother T. C. Kelley, in which he said, "Up to last night, we have had 52 most excellent additions. Indeed, it has been one of the best meetings, thus far, that I have ever witnessed." He went on to say, "Brother Gano has left this morning; but I have concluded to remain a few days longer, in the hope of gaining a few more, who are on the eve of obedience."¹⁹⁵

In 1847 John Allen arranged to preach on a monthly basis for Cynthiana, Union, Cane Ridge, and Cooper's Run, and on five-Sunday months at Republican. In addition to these labors, his journal indicates that he once again traveled far and near in Central Kentucky.¹⁹⁶

The January, 1847, issue of the Millennial Harbinger carried a "prospectus" on the upcoming biography of Barton Stone by John Rogers. Part of the selling point for the book was the inclusion of John Allen's

¹⁹⁴Ibid.

¹⁹⁵Ibid., p. 261, (cf Millennial Harbinger (March, 1847) for additional information.

¹⁹⁶Biographical Notebook.

funeral discourse delivered at Cane Ridge. Included in the "prospectus" was this statement, "It will also contain a funeral discourse, delivered on the occasion of the death of that excellent Stone, at Cane Ridge, Ky., by the pious and talented Elder J. A. Gano."¹⁹⁷

On January 18th, 1847, John T. Johnson penned a short letter to Arthur Carihfield, who was now editing The Christian Journal and Union. Johnson reported to the readers of the Journal, that a meeting had just closed in Georgetown with six additions. He said, "Brother Gano was the laborer, and exerted himself most faithfully. His efforts were, as usual, happy and successful."¹⁹⁸

In 1847, John Allen had Walter Scott as an overnight guest. Gano and Scott had been co-laborers on occasion in Kentucky, but now that Scott had moved his family to Pittsburgh, the visits to Central Kentucky were rare. On this occasion, Scott was preaching in Central Kentucky and his travels brought him to Paris. He intended to go on to Lexington, but hearing that a meeting was in progress at Union, he detoured in that direction. Scott wrote to his wife Sarah in Pittsburgh:

I turned aside and spent the night under the hospitable roof of the beloved in Christ, Elder J. Gano. Next morning this excellent

¹⁹⁷Millennial Harbinger, Series 3, Vol. 4 (January, 1847), p. 60.

¹⁹⁸Rogers, Biography of Johnson, p. 264.

brother, with his lady, the meekest of women, were to go to Georgetown, so that I had the pleasure of journeying thither in their company.¹⁹⁹

During 1848, John Allen made arrangements to preach regularly at Oxford, Union, Cane Ridge, and Cooper's Run. The year 1848 also found him preaching at Winchester in June, Antioch in July, Bethlehem in August, Indian Creek in September, Dry Run and North Middletown in October, Richmond in November, and Paris and Antioch in December.²⁰⁰

John Allen was in good spirits when he wrote to Campbell on July 21, 1848. He had just come from a meeting at Antioch, where twelve additions had been obtained. John Allen was especially thrilled over the great number of young people who were devoting themselves to the Restoration Movement. He wrote, "The cause is destined to a glorious triumph."²⁰¹

In 1849, John Allen again labored with the same four churches that he had served in the previous year and once again tirelessly pursued a

¹⁹⁹William Baxter, Life of Elder Walter Scott, (Nashville: The Gospel Advocate Company, no date), p. 334. Dwight E. Stevenson, Walter Scott - Voice of the Golden Oracle, (St. Louis: The Christian Board of Publication, 1946), p. 192.

²⁰⁰Biographical Notebook.

²⁰¹Millennial Harbinger, Series 3, Vol. 5 (December, 1848), p. 703.

wide circuit of preaching. March found him in Mt. Sterling and Georgetown. In April he went to Bethlehem. A visit to Owingsville came in May. In June, John Allen was back in the familiar surroundings of Leesburg. July occasioned a visit to Dry Run. In September he preached in Lexington. In October he returned to Dry Run and Indian Creek. In his journal for this year, John Allen mentioned for the first time that he was also in demand for funerals.²⁰²

John T. Johnson corresponded with Campbell on September 12 of this year to inform him of a meeting in Georgetown that had met with "most glorious success." John Allen Gano and J. A. Dearborn had been doing the preaching, and Johnson said, "Their labors have been crowned with 23 additions thus far, and more is expected to be done."²⁰³

Alexander Campbell visited Kentucky during the winter of 1849-1850, and Thomas Grafton said "he was cheered and encouraged at every turn by the Old veterans who had supported him and the cause of reformation in the days of small things." As Campbell traveled through the state, Grafton said that:

²⁰²Biographical Notebook.

²⁰³Millennial Harbinger, Series 3, Vol. 6 (October, 1849), p. 597.

. . . the stages of his journey were punctuated by pleasant evenings with John T. Johnson, John A. Gano, John Smith, John Rogers, Walter Scott, L. L. Pinkerton, and others by whose talents and energy the movement had been made popular throughout the state.²⁰⁴

Campbell visited "Bellevue" some time in the spring of 1850, after John Allen's daughter, Fanny, had suddenly died on February 4. Robert Richardson wrote of this visit:

After visiting Madison county, he returned again to Lexington and Midway, and thence to Old Union, where he spent a pleasant time with the excellent J. A. Gano, who had recently been bereaved of his beloved and only daughter, the amiable wife of Noah Spears who had been a student at Bethany College.²⁰⁵

XXII. LOUISIANA TRAVELS

The farthest that John Allen Gano ever traveled in his life-time was to the state of Louisiana. John Allen made this journey on two occasions, first in the early months of 1848 and again in the early months of 1852.

John Allen, along with his family, set out for Louisiana late in 1847. They spent a month at Lake Providence and on Joe's Bayou,

²⁰⁴Thomas W. Grafton, Alexander Campbell (St. Louis: The Christian Board of Publication, 1897), p. 200.

²⁰⁵Richardson, op. cit., p. 587.

before John Allen left the family and traveled to Baton Rouge in hopes of establishing a congregation of New Testament Christians. He found a few brethren in Baton Rouge, including G. G. McHatton and his wife. Through the influence of these persons, John Allen was able to secure the use of a meeting-house, and he organized a congregation of eleven members. James Challen said that this was the first congregation of the church of Christ planted in this city.²⁰⁶

John Allen traveled on to New Orleans from Baton Rouge, where his preaching "introduced ten or twelve more into the ancient faith."²⁰⁷

John Allen then returned to Baton Rouge and remained for some time with the small church he had established until it grew to a membership of about forty-five. At this point he returned to Lake Providence for his family, and in late March they were on their way home to Kentucky.²⁰⁸

²⁰⁶Tiers, op. cit., p. 150.

²⁰⁷Ibid. (also - the March, 1848, issue of the Millennial Harbinger contains a lengthy article written by John Allen from the city of New Orleans, on January 14, 1848. His motivation for the Louisiana journey is given when he says, "Having been induced to visit Louisiana and winter here in the hope of improving the health of my wife, I have not been idle in the vineyard of our Master." Concerning those who were baptized in New Orleans, John Allen wrote, "Hundreds came to witness the immersions, walking a considerable distance." (pp. 170-171)

²⁰⁸Millennial Harbinger, Series 3, Vol. 5 (March, 1848), pp. 169-170. Tiers, op. cit., p. 150.

After his labors in New Orleans and Baton Rouge, John Allen wrote a letter to Campbell on February 11, 1848, from Lake Providence. He was happy about the prospects in both cities and wrote:

The church at New Orleans cannot but prosper with such choice and devoted spirits as there are in that body. I was pleased to see that much attention is paid in the congregation to the study of the scriptures.

Of the work in Baton Rouge, he said, "At the close of my second visit to Baton Rouge, having labored in all only nine or ten days, I had the pleasure to see a congregation of more than forty gathered where there was previously none." John Allen's health would not permit a longer ministry in Louisiana, causing him to say, "Would that my health and circumstances would have permitted me to remain longer." In closing, John Allen urged Campbell to consider the possibility of a visit to that area. He specifically mentioned Memphis, Lake Providence, Vicksburg, Natchez, and Baton Rouge as important cities for Campbell to visit, feeling that a visit from Campbell would have a powerful impression on the people of that region. As an afterthought, John Allen wrote, "Some of those immersed at Baton Rouge were Romanists, and I was told that quite a favorable impression was made among them."²⁰⁹

²⁰⁹Millennial Harbinger, Series 3, Vol. 5 (March, 1848), pp. 169-170.

In the June, 1848, edition of the Christian Magazine, a brother A. Padon of Port Gibson, Mississippi, contributed the following letter to editor Jesse Ferguson.

On the 2nd inst. I visited the beautiful city of Baton Rouge, Louisiana, and found a company of excellent Brethren, numbering about thirty, who had been gathered together by brother John Allen Gano, during his recent visit to the South. He immersed more than half of them. The brethren meet every Lord's Day to show forth the death of their Redeemer, to read his word, and to teach one another the ways of righteousness.²¹⁰

John Allen Gano visited the state of Louisiana again in January of 1852. When he arrived in Baton Rouge, he found John A. Dearborn preaching there, and for awhile they labored together. James Challen said, "Many additions, by their mutual efforts, were made to the congregation, and steps were taken to purchase a lot, and erect a suitable building for the brethren." Concerning John Allen's part, Challen said, "With his accustomed liberality, he gratuitously gave his labor to the cause."²¹¹

On February 9, 1852, John A. Dearborn corresponded with Alexander Campbell and informed him of the influence of John Allen Gano in the city of Baton Rouge. He and Gano had preached in a ten-day meeting. John A. Dearborn said of John Allen:

²¹⁰Christian Magazine, Vol. I (June, 1848), p. 190.

²¹¹Tiers, op. cit., p. 150.

. . . though much enfeebled in health, he was enabled to present the truth in a light so convincing, and in a manner so persuasive, as to induce some 30 persons to desert the ranks of the Adversary and rally around the standard of our Prince.

Dearborn went on to say, "The brethren will, ere long, have a neat and commodious house of worship erected, which will doubtless tend to promote the interests of the good cause throughout the state."²¹²

John Allen returned to "Bellevue" on February 12, 1852, satisfied that he had been used by God in strengthening the church in Baton Rouge, Louisiana.

XXIII. THE AMERICAN CHRISTIAN MISSIONARY SOCIETY

Perhaps the most significant conference of the nineteenth century for the Restoration Movement was the one that convened in Cincinnati, Ohio, in October of 1849. For it was here that the American Christian Missionary Society was born (hereafter referred to as the A. C. M. S.).

It is not the purpose of this thesis to trace the controversial development of this prominent society, but rather to show the role that John Allen played, if any, in its ill-fated history.

For some unknown reason, John Allen Gano chose not to attend "The General Convention of the Christian Churches of the United States of

²¹²Millennial Harbinger, Series 4, Vol. 2 (April, 1852), p. 236.

America." There were 156 persons, representing ten different states, who did show up for the convention, including many of the prominent preachers of the day. The result of the six-day convention was the formation of the A. C. M. S., and a constitution was written which stated that the object of this society would be "to promote the preaching of the gospel in destitute places" throughout the world. The body of the society was to include "annual delegates," "life members," and "life directors". Any congregation could send an "annual delegate" to the convention by contributing \$20 to the Society. Any individual could become a "life member" of the Society by contributing \$20 to the Society. Any individual could become a "life director" of the Society by contributing \$100 to the Society. The official officers of the Society were to consist of a President, twenty vice-presidents, a corresponding secretary, and a treasurer.

Interestingly enough, the minutes of the convention reveal that the church at Georgetown contributed \$40 to make John Allen Gano and Charles Carlton "life members" of the Society. Then a contribution was taken to make John T. Johnson a "life director." Johnson and Carlton were present at the convention, but Gano was not.²¹³

²¹³ Report of the Proceedings of the General Convention of the Christian Churches of the United States of America. Held in Cincinnati, Wednesday, October 23, 1849, together with the Third Annual Report of the American Christian Bible Society, and the Second Annual Report of the Cincinnati Christian Tract Society, with Appendices, p. 27.

John Allen's closest friends were associated intimately with the Society. Alexander Campbell was elected President, and among the twenty vice-presidents were John T. Johnson, Walter Scott, and D. S. Burnet. James Challen was made corresponding secretary.

However, John Allen Gano could hardly be described as an active life member of the Society, for according to the minutes of the annual conventions, he was never in attendance until 1859, and after that appearance, his name is not found again.²¹⁴

Research has been unable to discover any public statement that John Allen ever made concerning his position on the scripturalness of the missionary society, but perhaps some significance can be seen in the fact that his son, Richard Gano, was a leading opponent of the A. C. M. S. in the state of Texas.

At any rate, John Allen's life and ministry were completely unaffected by the establishment of a missionary society. He seems never to have paid any attention to it.

XXIV. PREACHING IN THE PRE-WAR DECADE: 1850-1860

A journal entry for 1850 says that John Allen "agreed to preach monthly this year at Oxford, Union, Cane Ridge, and Cooper's Run."

²¹⁴Minutes of the Annual Meetings of the A. C. M. S.

By special invitation John Allen also visited Antioch and Dry Run in March, Republican and Dry Run in June, and Georgetown in December.²¹⁵

Some additional travels for this year are supplied in a letter from J. Henshall to Alexander Campbell on August 13. Henshall said:

I have been to Midway, Nicholasville, and Mt. Sterling; to Bethlehem, in Bourbon county, and to Old Jassamine. I had the happiness of meeting with Bros. John A. Gano, T. G. Tompkins, L. L. Pinkerton, John Smith and John Rogers. With pleasure I have labored in company with these brethren at the above places, and am gratified to say of each and all of them, that they are workmen that need not be ashamed.²¹⁶

On October 4, 1850, John Allen wrote Campbell to tell him about the results of the Annual Meeting held in Clintonville. John Allen said that "some thirty-seven became obedient to the faith, nearly all new converts." John Allen was still preaching at Cooper's Run on the fourth Sunday of each month, and he closed this letter to Campbell by saying, "Several were baptized at Cooper's Run, in this county last (4th) Lord's day."²¹⁷

In a letter of December 14, 1850, J. Henshall informed Campbell of a good meeting in the city of Georgetown. He wrote:

²¹⁵Biographical Notebook.

²¹⁶Millennial Harbinger, Series 3, Vol. 7 (October, 1850), p. 596.

²¹⁷Millennial Harbinger, Series 4, Vol. 1 (January, 1851), p. 55.

On the Monday after the first Lord's day in December, I went to Georgetown to meet Bro. Gano. On arriving, I found Bro. J. T. Johnson also there, and with their co-operation, we continued the meeting for ten days. Bro. Gano was called off twice, two days each time, and we had the hardest weather of winter during almost all the time; but, notwithstanding these drawbacks, the attendance increased to the last, and 20 additions crowned the efforts of the church through the preached word.²¹⁸

In 1851, John Allen "arranged with the churches to preach monthly this year at Oxford, Union, Leesburg and Cooper's Run." He visited Covington, Kentucky in June and again in July. He also preached at Bear Grass in September and at Cane Ridge in November.²¹⁹

A lengthy letter from James Henshall to Alexander Campbell on August 20, 1851, provides some additional information on the ministry of John Allen Gano. Early in the year John Allen had assisted in a month-long meeting in Lexington in which there were fifty-five additions. During August, John Allen had participated in a meeting at North Middleton that resulted in twelve additions.²²⁰

At the beginning of 1852, John Allen made his second visit to the state of Louisiana, which has been alluded to previously.

²¹⁸ Millennial Harbinger, Series 4, Vol. 1 (February, 1851), p. 116.

²¹⁹ Biographical Notebook.

²²⁰ Millennial Harbinger, Series 4, Vol 1 (October, 1851), p. 597.

For 1852, John Allen noted in his journal that, "Leesburg, Antioch, Dry Run and Cooper's Run churches engaged my services."²²¹

In the February, 1852, issue of the Millennial Harbinger, Campbell reprinted a lengthy news article from the Western (Ky.) Recorder, entitled "Bible Union Meeting in Georgetown." It began, "The friends of a revised and corrected version of the English Scriptures, held a meeting in the Baptist Church, in Georgetown, on Wednesday evening, January 7th, 1852." The article then says that Dr. S. F. Gano was called to chair the meeting. This was John Allen's younger brother. The featured speakers for this occasion were supposed to have been John Allen Gano and John L. Waller. Waller was present, and he addressed the meeting in a speech of two hours. However, John Allen was unable to attend because of his Louisiana plans. Therefore, on January 3, 1852, John Allen wrote a lengthy letter of apology, that was read at the meeting.

This letter is one of the most significant that John Allen ever wrote. The main thrust of the letter is that John Allen found the King James translation to be "seriously objectionable," and he said:

We desire and greatly need a version more faithful and accurate, made under the influence of a spirit more truly catholic; a version

²²¹Biographical Notebook.

conveying to us the mind of Deity as nearly as learning, talent, piety, and devotion to God and his truth can make it.²²²

John Allen and his brother Stephen were included among the persons who were appointed delegates to a national meeting in Memphis, but they evidently were not able to attend.

On March 11, 1852, John T. Johnson penned the following urgent letter to John Allen Gano. The letter was postmarked from Paris, where Johnson was enroute to May's Lick.

Dear Brother Gano -- I have just reached here to take the stage this afternoon for Mayslick, to commence a meeting of days. The brethren are remarkably anxious that you should be with me. I know you are their first choice. Can't you strain a point, and come on tomorrow? I pray the Lord that it may be in your power to come. I have labored so hard for the last three months that I need relief. The Flat Rock meeting closed last night, with 84 additions. It was a great triumph. We gained almost all the young men. The brethren at Paris, I feel confident, would let you off to be with me. The Mayslick church needs aid; and I feel confident you can render them most effectual service. Most affectionately, J. T. JOHNSON²²³

Apparently John Allen was unable to answer this urgent call from his co-laborer, for there is no record of his preaching at May's Lick during this time.

However, John Allen did meet Johnson in Georgetown about three weeks later. Gano teamed with C. J. Smith in a protracted meeting

²²²Millennial Harbinger, Series 4, Vol. 2 (February, 1852), pp. 105-107.

²²³Personal Letter, Reprinted in Rogers-Johnson, p. 313.

at that place, and Johnson wrote to Campbell, informing him of the results.

He wrote:

The cause was most ably vindicated and sustained, and the congregation was made to rejoice in one of the best and most successful meetings we have ever had. The Lord greatly blessed the speakers and their labors, and 37 were added to the church. Fathers and mothers, sons and daughters, were made to rejoice in the conversion of their kindred and others. We have not words adequately to express our gratitude to the speakers for their labors of love in our behalf. We pray the Lord to grant them health and long life, that they may continue to advance the cause of Reformation as long as they live.²²⁴

After Thomas M. Allen moved to Missouri in the fall of 1836, he returned to Kentucky on several occasions to preach in extended meetings. Allen returned to Kentucky in 1852, 1857, 1858, 1862, and 1863.²²⁵ The campaign in 1852 lasted seven weeks, and after its completion Allen wrote to Campbell on July 23, to give him a summary of the results. He wrote:

I had a delightful visit to Kentucky, and was almost entirely occupied while there in preaching the word of life, to listening drowds, for seven weeks . . . I never spoke so much, in the same length of time, before.

Allen said, "Brother John A. Gano was with me at nearly every meeting, as zealous, efficient, and useful as ever." The seven weeks of preaching produced "upwards of 60 additions."²²⁶ So after more than fifteen

²²⁴Millennial Harbinger, Series 4, Vol. 2 (June, 1852), p. 353.

²²⁵Jennings, T. M. Allen, p. 202.

²²⁶Millennial Harbinger, Series 4, Vol. 2 (September, 1852), pp. 536-537.

years the team of Allen and Gano was heard in Kentucky again during the summer of 1852.

In a journal entry for 1853, John Allen said, "I agreed to preach this year regularly at Leesburg, Union, Antioch and Cooper's Run." In addition to these labors, John Allen preached at Republican in June, Cynthiana in July, Dry Run in August, Nicholasville and Republican in September, and Ruddles Mills in December.²²⁷

In September of this year, Johnson wrote to Gano from Ruddles Mills, where he had just completed a meeting. Johnson was excited about the great prospects, and he urged Gano to visit Ruddles Mills soon. Johnson wrote:

We want you to come at your earliest convenience. We can do a great work. Do come. Now is the time. A very few days will do the work. I shall go to Indian Creek this morning, but I shall be here nights. Come by Sunday night, if not sooner. Do not fail to come.²²⁸

Whether or not John Allen was able to visit Ruddles Mills at that time is not known, but a journal entry says that John Allen did visit Ruddles Mills on December 18th of this year.²²⁹

²²⁷Biographical Notebook.

²²⁸Personal Letter, Reprinted in Rogers-Johnson, p. 332.

²²⁹Biographical Notebook.

For 1854, John Allen "agreed to preach monthly this year at Leesburg, Union, Antioch, and Cooper's Run and when a 5th Lord's day occurs to go to Cane Ridge." John Allen was also found preaching this year at Owingsville in May, Millersburg in July, Dry Run in September, and Clintonville in October.²³⁰

The March, 1854, issue of the Harbinger contained a belated note from John Allen concerning meetings at Georgetown and Cane Ridge the previous October (1853). The Georgetown effort had resulted in twenty-four additions, and there had been seven more at Cane Ridge.²³¹

On August 11, 1854, John Allen informed Campbell that he had just completed a six-day meeting at Millersburg with "36 valuable additions." In addition, John Allen reported on a meeting at Old Union, with twelve additions, and a meeting at Cane Ridge with three more.²³²

In 1855, John Allen preached on a monthly basis for Leesburg, Union, Antioch, and Cooper's Run. John Allen also preached at Sharpsburg, Millersburg, Ruddles Mills, Pleasant Grove, Mt. Sterling, and Winchester during the course of the year.²³³

²³⁰Ibid.

²³¹Millennial Harbinger, Series, Vol. 4 (March, 1854), p. 174.

²³²Millennial Harbinger, Series 4, Vol. 4 (September, 1854), p. 534-535.

²³³Biographical Notebook.

John Allen received a letter from Johnson under the date of July 25, 1855. As usual, Johnson was urging Gano to assist him in several meetings that he had scheduled in the near future. He suggested that John Allen spend the month of August with him in Madison County. Perhaps he knew that John Allen would not be able to make it, so he adds, "Be sure to be at Lexington at our district meeting, on Friday before the first Lord's day, September. You can help the cause greatly." At this point in the letter Johnson makes an appeal for the recently formed Kentucky Christian Education Society, and he says:

Let us enter upon the work of educating pious young men for the Christian ministry, in the right way; and we can accomplish wonders. We want the advice of prudent men. Our funds must be held sacred, and we must be guarded as to the persons selected, and the kind of education to be bestowed. I feel deeply interested in having such a school as I suggested to you; and we can accomplish it as easy as we please . . . Brother Gano, we ought to undertake the superintendence of this matter and exert a controlling influence in its management. Let us leave something behind us that shall be worthy of this cause and of us, when we are dead and gone. . . . Your active cooperation in the work, should gratify the brethren beyond measure; and an impetus would be given to the work which you can not anticipate. I hope to meet you at Cane Ridge.²³⁴

Bacon College was now nearly twenty years old, and the heart of John T. Johnson was still close to it. However, he is now involved in

²³⁴Personal Letter. Reprinted in Rogers-Johnson, pp. 348-349.

the solicitation of funds for the educating of young men for the ministry, and it is not clear if this is to be intended for Bacon College, or for a new school. Regardless of that, the significant point is that he is now urging John Allen to become more active in Christian Education, even though he obviously remembers that John Allen had been critical of Bacon College in the beginning.

In November of 1855, Gano and Johnson labored together in a meeting at Winchester. Johnson wrote to Campbell:

We sent for Bro. J. A. Gano, to aid us in the good cause. He came, and refreshed and inspired all of us by his heart-cheering and overpowering appeals. It was a most glorious meeting, resulting in 39 additions to the congregation.

In a postscript to this letter, John Allen wrote, "After Bro. Johnson left, we continued the meeting until to-night (Nov. 29), having increased the number of accessions to 62."²³⁵

Just prior to the time that Gano joined Johnson in the above meeting at Winchester, Johnson had raised \$1,000 for the "Preacher's Fund", which was what he called his project for raising money to educate young men for the ministry. There is never any indication of whether or not Gano supported the "Preacher's Fund".

²³⁵Millennial Harbinger, Series 4, Vol. 6 (March, 1856), pp. 176-177.

In 1856, John Allen preached on a monthly basis for Leesburg, Union, Cane Ridge, and Cooper's Run. He noted in his journal that there were not as many travels during this year, as he "attended more closely to home churches at Leesburg etc. . ." However, John Allen did preach at Dry Run in October.²³⁶

On April 8, 1856, John T. Johnson corresponded with Benjamin Franklin, the editor of the American Christian Review. Johnson reported that he and Gano had just closed a meeting at Leesburg with eight additions. Johnson was equally excited over the generosity of the church at Leesburg, for they had contributed liberally to his fund for educating young men to the ministry.²³⁷

With this meeting at Leesburg, the twenty-year co-ministry of John T. Johnson and John Allen Gano came to an end. There is no evidence that they labored together again. Less than nine months later, on December 18, 1856, John T. Johnson passed away while visiting in Lexington, Missouri.

On July 12, 1856, John Allen informed Campbell of another meeting at Leesburg. This one was held in June, and brother Ricketts

²³⁶Biographical Notebook.

²³⁷Rogers, Biography of Johnson, p. 359.

had assisted John Allen. John Allen reported, "about 10 persons hearing, believed and were baptized--14 in all were added to the church."²³⁸

In 1857, John Allen returned to his more accustomed schedule of frequent traveling. He preached regularly this year at Newtown, Union, Cane Ridge, and Cooper's Run. In addition, John Allen visited Leesburg and Sharpsburg in May, Bedford and Williamstown in June, Lexington in July, Millersburg and Clintonville in August, New Castle in September, Mt. Sterling in October, Antioch in November, and Shelbyville in December.²³⁹

The August, 1857, issue of the Millennial Harbinger, carried the following news item:

Bro. John Allen Gano, writing from Centerville under the date of June 29, reports the result of his labors in Grant county since the 1st of May to the time of his return home, the 18th of June, some 44 accessions.²⁴⁰

The Kentucky Observer and Reporter, published in Lexington, carried the following news item on July 15, 1857: "Elder John Rogers will preach in the Christian church in this city on Friday evening

²³⁸Millennial Harbinger, Series 4, Vol. 6 (September, 1856) p. 537.

²³⁹Biographical Notebook.

²⁴⁰Millennial Harbinger, Series 4, Vol. 7 (August, 1857), p. 477.

next (17th inst.) at eight o'clock." Immediately following this statement was another item relating to the same church, which read, "On the following Saturday and the Lord's day at eleven o'clock A. M. and eight P. M. Elder John A. Gano and Thomas M. Allen of Missouri will preach in the same place." One week later, on July 22, the same newspaper carried a progress report on the Gano-Allen meeting which said, "Elder T. M. Allen of Missouri and Elder John A. Gano are conducting an interested protracted meeting at the Christian Church in this city. Preaching every day . . ." On August 1, the same paper carried another report which said, "The protracted meeting in the Christian meeting house is still in successful progress."²⁴¹

On August 27 of this summer, T. M. Allen wrote to Campbell saying, "I expect to join the beloved Bro. Gano, and old Bro. Smith at Georgetown, on Saturday, the 20th inst., in a several days meeting."²⁴²

Under the date of December 20, 1857, Allen again corresponded with Campbell, writing "yesterday two weeks I came to this city,

²⁴¹Kentucky Observer and Reporter, (July 15, July 22, August 1, 1857).

²⁴²Millennial Harbinger, Series 4, Vol. 7 (October, 1857), p. 598.

(Louisville) and have had large and attentive congregations with eight additions by baptism, and one reclaimed. Bro. John A. Gano assisted."²⁴³

In the year of 1858, John Allen preached regularly at Newtown, Georgetown, Cane Ridge, and Cooper's Run, and on five-Sunday months he preached at Leesburg. Brief notations in his journal indicate that he visited Berea in January, Eminence in May, New Union and Ghent in June, Carlisle in July, Sharpsburg in August, and Newcastle in September.²⁴⁴

The Berea meeting in January of 1858 was reported by T. M. Allen in the pages of the Harbinger. The meeting had lasted two weeks and had resulted in forty additions. Allen wrote:

At this meeting, I had the pleasure to meet and labor with my old, beloved, and faithful brethren, J. Rogers, and J. A. Gano, who have known me from the beginning, and who met me with a generous affection and devotion, becoming them as Christian ministers. Their cares at home, compelled them to leave three or four days before the meeting closed, but while present, they were as zealous, able, and successful as they have ever been in the glorious cause, to which they have so long and usefully devoted their lives and talents.²⁴⁵

²⁴³Millennial Harbinger, Series 5, Vol. 1 (March, 1858), pp. 174-175.

²⁴⁴Biographical Notebook.

²⁴⁵Millennial Harbinger, Series 5, Vol. 1 (March, 1858), pp. 174-175.

As an addition to this report, Allen wrote:

During the progress of the meeting, I accompanied Bro. Gano to the residence of Mr. Downing, who is eighty-three or four years of age, His health would not permit him to attend the meeting, but he confessed the Saviour and was immersed by Bro. Gano.²⁴⁶

Further in this report Allen added:

I am truly thankful to the Heavenly Father, that he has permitted me to return to this land, endeared to me by so many pleasing reminiscences of bygone days, and to be allow the pleasure of laboring again with the beloved Gano and Rogers . . .²⁴⁷

John Rogers wrote to Campbell on July 28, from Carlisle, where a meeting had been in progress for ten days. He reported:

. . . we have, up to this morning, received fifty-nine accessions to the good cause. Brethren Gano and Raines have been the speakers. They have fully sustained their reputations as able ministers of the New Testament.²⁴⁸

During the year of 1858, Isaac Errett visited the state of Kentucky on behalf of the General Missionary Society, and raised about \$4,000 in cash and pledges. He reported that "the missionary cause is especially indebted to brethren Gano, Rice and Robbins, for their persevering efforts and manly appeals."²⁴⁹ This is the only time that John Allen is mentioned in connection with the missionary society.

²⁴⁶Ibid. ²⁴⁷Ibid.

²⁴⁸Millennial Harbinger, Series 5, Vol. 1 (September, 1858), p. 535.

²⁴⁹Millennial Harbinger, Series 5, Vol. 1 (November, 1858, pp. 640-641.

The November issue of the Harbinger for 1858 carried the following brief news release:

Bro. John Allen Gano, Oct. 12th, reports 150 additions, made within the period of about six weeks, ending on the 1st of September. Most of these were gained at Carlisle and Sharpsburg, and forty-four at Newcastle.²⁵⁰

On December 10, 1858, T. M. Allen wrote Alexander Campbell a lengthy correspondence from "Bellevue," where he was the guest of John Allen Gano. Allen and Gano had held a meeting at Antioch, and had baptized twelve. After the meeting, Allen accompanied Gano back home to "Bellevue," where Allen said he "was received, as ever, with all Christian kindness, by his amiable and beloved family." From there they had preached at Newtown and Union, and were now making plans to commence a meeting in Georgetown the next day.²⁵¹

John Allen was, of course, thrilled to be with his father in the faith again, and he said it "was truly like living over the past."²⁵²

On December 27th, 1858, Allen wrote to Campbell from Louisville, to inform him that the meeting with Gano in Georgetown had resulted in five additions.²⁵³

²⁵⁰Millennial Harbinger, Series 5, Vol. 1 (November, 1858), p. 657.

²⁵¹Millennial Harbinger, Series 5, Vol. 2 (January, 1859), pp. 56-57.

²⁵²Jennings, T. M. Allen, p. 208.

²⁵³Millennial Harbinger, Series 5, Vol. 2 (January, 1859), p. 57.

In 1859, John Allen agreed to preach monthly at Newtown, Georgetown, Cane Ridge, and Cooper's Run. During the month of January he visited North Middletown. A journal notation says that John Allen "was crippled in April and for six months mostly confined." Nevertheless, John Allen preached at Paris in August and Newcastle in October. In November he visited Alexandria and Winchester.²⁵⁴

The gospel message was still exploding through the woods of Kentucky in 1859. At the annual meeting of the missionary society that year, John Rogers reported that "about Ten Thousand were added to the ranks of the faithful" during the past year.²⁵⁵

In the year of 1860, John Allen Gano preached regularly at Newtown, Cooper's Run, Cane Ridge, and Berea. In May, John Allen visited Alexandria, and in November he visited Newcastle.²⁵⁶

However, John Allen's major journey of 1860 was his visit to Missouri in August. A brief journal entry reads, ". . . to Missouri in August, by Hannibal to Paris, Mexico, Sturgeon, Columbia, Rocheport, Mt. Pleasant, Richland, Glasgow, and home."²⁵⁷

²⁵⁴Biographical Notebook.

²⁵⁵Millennial Harbinger, Series 5, Vol. 2 (December, 1859), p. 698.

²⁵⁶Biographical Notebook.

²⁵⁷Ibid.

The Seventh Annual Convention of the Churches of Christ, in the 2nd Congressional District of the state of Missouri, was held at Paris, in Monroe County. It began on the Friday before the third Lord's day in August, at 11 o'clock in the morning. John Allen Gano was present at this conference as "the guest of brother T. M. Allen." On the Lord's day, John Allen addressed the assembly at the Christian Church in Paris.²⁵⁸

XXV. THE CIVIL WAR YEARS

The final paragraph in John Allen Gano's personal journal is for 1861. He wrote, "I am to preach this year regularly at Newtown, Cooper's Run, Leesburg, and Berea." With the shadow of war falling over the country, John Allen continued to travel as much as possible. He was at Lexington in March, at Midway in April, at Poplar Plains and May's Lick in May, at Alexandria in June, at Carlisle in July, and at Sharpsburg and Macedonia in October.²⁵⁹

On June 14, John Allen reported the results of several meetings to the readers of the Harbinger. The meeting at Midway in April had

²⁵⁸Millennial Harbinger, Series 5, Vol. 3 (June, 1860), p. 357. Haley, op. cit., p. 582.

²⁵⁹Biographical Notebook.

resulted in forty-three additions. The meeting at Poplar Plains in May had produced twenty-one additions. The effort at Alexandria in June had been rewarded with six more additions. Among his regular churches, John Allen also reported one addition at Berea and four at Leesburg within the last three weeks.²⁶⁰

A letter of December 23, 1861, from John Allen to Campbell disclosed that a recent meeting at Cooper's Run had closed with twelve immersions. John Allen also reported that he had labored in a meeting at Cynthiana with Samuel Rogers and John I. Rogers, and that there had been twenty-four additions.²⁶¹

With the nation plunged into a fierce civil war, the minds of the people turned from religion to politics. The only reference to the preaching of John Allen Gano in 1862 is found in the writings of Dr. W. H. Hopson's widow. She recalled that Hopson had teamed with T. M. Allen and John Allen Gano in a protracted meeting at Old Union during the early days of July that summer. She said that it was "one of those glorious meetings everybody loved to be at." There were rumors that General John Morgan was marching into Kentucky, but despite that excitement, Mrs. Hopson said that "the meeting was

²⁶⁰Millennial Harbinger, Series 5, Vol. 4 (August, 1861), p. 480.

²⁶¹Millennial Harbinger, Series 5, Vol. 5 (February, 1862), pp. 95-96.

growing in interest", and "many were coming to Christ", when twenty-five or thirty of Morgan's men rode up in the middle of a sermon. The meeting was dismissed immediately, and Dr. Hopson and T. M. Allen went home to "Bellevue" with John Allen Gano.²⁶²

John Allen remained a pacifist throughout the war, but his son, Richard, became a General in the Confederate army. David Edwin Harrell says, "Some young Christians were probably influenced not to enter the conflict by a pacifist minister--and yet, Campbell, Richardson, Gano, and a host of other pacifist preachers had sons in the war."²⁶³ Harrell goes on to point out that most Christians reacted sectionally to the war. John Allen was in a buffer zone that for the most part was neutral, whereas his son Richard was living in Texas in the years before the war.

Although John Allen was a pacifist, he was also a slave-owner. Both Barton Stone and Alexander Campbell had emancipated their slaves many years before the Civil War, and their example had influenced many members of the Restoration Movement. However, both T. M. Allen and John Allen Gano had kept their slaves. From the

²⁶²Ella Lord Hopson, Memoirs of Dr. Winthrop Hartly Hopson, (Cincinnati: The Standard Publishing Company, 1887), pp. 104-105.

²⁶³Harrell, op. cit., p. 152.

few references in his journal, it would appear that John Allen was very close to his slaves and treated them well. Harrell writes:

Among those church members who retained their slaves, such as John Allen Gano and Thomas M. Allen, the humanity of their religion unquestionably did a good deal to ease the most brutal facets of the slave system.²⁶⁴

The only reference to the activity of John Allen Gano during 1863, apart from an incident with his son Richard that will be mentioned in the next chapter, is in a letter of July 28, 1863, from T. M. Allen to Alexander Campbell. In this letter Allen informed Campbell of the death of William Conn Gano, the oldest son of John Allen Gano. Allen said that John Allen had taken this death very hard. Allen also pointed out that rebel raids in the area had seriously curtailed the preaching of the gospel.²⁶⁵

Throughout the remainder of the Civil War there is no evidence available on the preaching of John Allen Gano. There is, however, one interesting story in connection with Dr. Hopson. Just before the outbreak of the Civil War, John Allen gave a calf to Dr. Hopson. However, Dr. Hopson was arrested soon after by the Union men for his Southern sympathies. Therefore, John Allen raised the calf himself, and

²⁶⁴Ibid., p. 130.

²⁶⁵Millennial Harbinger, Series 5, Vol. 6 (August, 1863), pp. 374-376.

eventually sold it for \$100.00. When the Civil War was over, John Allen insisted that Dr. Hopson take the money that the calf had brought. Morro says of this good deed, "It was a delicate and tactful way to help a brother who was in some financial straits."²⁶⁶ Dr. Hopson's widow said of this gesture:

Brother Gano raised the calf, sold it, and compelled the Doctor to take the \$100 it brought. He did this besides contributing liberally towards the expenses of the meeting. His friendship has ever been a precious boon to us. He is now in his eighty-second year. May God long spare him to the world, where he is still so useful. Sister Gano, one of the loveliest characters I ever knew, is still spared to him, and is five years his junior. It is a pity for the world that such people should ever die.²⁶⁷

XXVI. THE AGED WARRIOR: 1866-1887

The Restoration Movement entered a new chapter in its history with the termination of the Civil War. For sixty-year-old John Allen Gano, the close of the war also signaled the beginning of the final chapter of his life. Although John Allen was to live twenty-two years into this final chapter, they were to be years marked by a slower pace, and less and less travel.

²⁶⁶Morro, *op. cit.*, p. 6.

²⁶⁷Hopson, *op. cit.*, p. 175.

In June, 1877, John Allen was invited by the "members of the Church of Christ at Old Cane Ridge" to return for a speaking appearance. He gladly fulfilled this promise, and then submitted an article to The Apostolic Times describing the occasion.²⁶⁸

The following month, a reunion was held at Old Union in honor of the fiftieth anniversary of the conversion of John Allen Gano in July of 1827. John Allen's son, Richard, who was then a minister of the gospel of Christ, was one of the speakers on this happy occasion. Then John Allen recounted some of the events of the summer of 1827 when he had committed his life to the preaching of the gospel. A brother W. S. Giltner, who was present on this occasion, submitted an article to the Times entitled "Re-Union at Old Union."²⁶⁹

XXVII. THE DEATH OF JOHN ALLEN GANO

In early October of 1887, John Allen Gano became seriously ill. His discomfort was verified by J. W. McGarvey, who paid a visit to John Allen shortly before his death. McGarvey said, "Brother Gano's last sickness was very painful. I made a visit in the midst of its

²⁶⁸The Apostolic Times, Vol. IX, No. 29 (July 19, 1877), p. 454.

²⁶⁹Ibid., p. 453.

greatest severity, and found him, as was to be expected, full of joyful anticipations respecting the future."²⁷⁰

John Allen was still preaching for Newtown, Old Union, and Leesburg at the time of his death. His last sermon was preached at the Leesburg church. John Allen's last journey away from "Bellevue" was a brief one, as he went to visit a poor widow who lived on his farm. This short visit was too much for him, and out of weakness and exhaustion he fell. As a result of this fall, John Allen received a severe shock. The final words of John Allen were directed to a Mr. Sweeny who had come from Paris to see him. John Allen whispered, "I am almost home."²⁷¹

J. W. McGarvey wrote of John Allen's passing, "When the end came I had the sacred privilege of commemorating his virtues before a large concourse of brethren and sisters who loved him as they loved no other man."²⁷²

Writing further of the death of John Allen Gano, J. W. McGarvey penned the following words:

²⁷⁰McGarvey, Autobiography, p. 75.

²⁷¹Morro, *op. cit.*, p. 7.

²⁷²McGarvey, Autobiography, p. 75.

In the month of October, 1887, the churches in Central Kentucky experienced a heavy loss in the death of John Allen Gano. He was one of the handsomest men that I ever saw. Considerably over six feet in height, graceful in every motion, with a beaming countenance and lofty bearing, he stood as a prince before men.²⁷³

On the day following John Allen's death, The Lexington Transcript reported that he had been hopelessly ill for about ten days.²⁷⁴

John Allen Gano passed away at 6:00 A.M. on Friday, October 18, 1887, at the age of eighty-two. The funeral service was held at "Bellevue," at 2:00 P.M. on Saturday, October 19. J. W. McGarvey was selected as the main speaker on this occasion. McGarvey wrote of the scene at "Bellevue:"

The churches which he had served for a life time were close about his home, and the members thereof, together with the citizens generally, for many miles around, came together and made up one of the largest audiences ever seen at a funeral in a country place. The large rooms and halls, and even the stairway, were packed with people, both sitting and standing, and an eager throng of listeners crowded about the front door.²⁷⁵

During the course of the funeral address (which was reprinted in the Apostolic Guide and the Christian-Evangelist), McGarvey said,

²⁷³Ibid., p. 74.

²⁷⁴"Death of John Allen Gano," The Lexington Transcript, (October 15, 1887).

²⁷⁵The Christian Evangelist, Vol. XXIV (November 19, 1887), p. 719. (This article, written by J. W. McGarvey, was first published in the Apostolic Guide, a paper edited by McGarvey.)

"Almost everywhere in the northern portion of Kentucky his voice was heard in the great meetings, and he has estimated the number turned to the Lord under his ministrations, at about ten thousand."²⁷⁶

The sub-title of the obituary account in the Lexington Transcript said, "The Oldest and Most Zealous Minister of the Christian Church Passes to His Reward." The text of this account says that at the time of his death, John Allen Gano was the second oldest preacher in the Restoration Movement, behind Philip S. Fall, who was about ninety years old. However, there is evidence that there were other preachers older than John Allen. This account says further:

If the number of marriages, baptismal and funeral services he has performed were added to the sermons he has preached, it would make an aggregate not equaled by any man in the State and by but few in the United States.²⁷⁷

The Georgetown Times said:

Probably ten thousand persons have been brought into the church under his ministration. Throughout Central Kentucky his name was as "familiar as a household word," and his death is mourned in hundreds of families. He died with the harness on, and his good deeds will live after him.²⁷⁸

²⁷⁶Ibid.

²⁷⁷"Death of John Allen Gano," The Lexington Transcript, (October 15, 1887).

²⁷⁸"Death of Elder John A. Gano", Obituary Account, Georgetown Times, (Georgetown, Kentucky, October 19, 1887).

In addition to J. W. McGarvey, J. S. Sweeny of Paris, J. B. McGinn of Versailles, and Mark Collis of Midway, participated in the funeral service for John Allen Gano. After the services, the body of John Allen Gano was borne to the Georgetown Cemetery. The pall-bearers were the elders of the churches at Newtown, Old Union, and Leesburg, where John Allen was the preacher at the time of his death.²⁷⁹ In the weeks after John Allen's passing, memorial services were conducted in his memory in all of the churches where he had preached for so long.²⁸⁰

After the death of John Allen Gano, a distinguished Baptist preacher named Morgan Wells, who was then living in Fort Worth, Texas, but who had formerly resided in Georgetown, said that John Allen had "done more to build up the church of Christ, and to make peace among men, and to unite the Christian world, than any six ministers of his acquaintance."²⁸¹ And General Richard M. Gano wrote the following tribute to his father:

As a father, husband, neighbor, friend and minister, he had few equals, for which reason he was so highly esteemed and loved by the churches at Cane Ridge, Old Union, Leesburg, Cooper's Run, Antioch, Mt. Carmel, Dry Run, Paris, Cynthiana, Lexington, Providence, South Elkhorn, and, in fact, all over

²⁷⁹Ibid. ²⁸⁰Morro, op. cit., p. 7.

²⁸¹Rogers, Cane Ridge Meeting-House, pp. 109-110.

central Kentucky. These churches and the thousands who heard him preach will long remember him as a great reformer, and a power in the restoration of primitive apostolic Christianity. His last words were, "I am almost home." At home he is now waiting the coming of all those who love Christ and honestly struggle to obey his commandments, however weak and humble their efforts may be.²⁸²

²⁸²Ibid., p. 110.

CHAPTER IV

THE RECENT GENERATIONS

I. GENERAL R. M. GANO

Richard Montgomery Gano was born on Friday, June 18, 1830, in Bourbon County, Kentucky. He was the second child and the second son born to John Allen and Mary Catherine Gano, and he was named for his paternal grandfather who was a Brigadier-General in the war of 1812.

Richard Gano was reared in a deeply religious home. His father was a popular preacher in the Restoration Movement, as well as being a successful stock breeder and agriculturalist. His mother was a Godly woman who instructed her children in the principles of the Christian faith. The great truths of the Bible were rooted deeply in the mind of young Richard Gano, and they remained unshaken throughout his long and active life. Richard was baptized into Christ at the age of ten by his father. This significant event took place in a beautiful stream called the North Elkhorn that flows near the Old Union meeting house

in Bourbon County, and was evidently in the same vicinity of the site where John Allen Gano was baptized thirteen years before.¹

In his early years Richard Gano was educated in country schools near "Bellevue", and by private tutors that his father boarded in his home from time to time. At the age of twelve Richard was sent to Bacon College in Harrodsburg, Kentucky, for one year of studies. Later Richard travelled to Bethany, Virginia, to study at Bethany College under the famed educator, Alexander Campbell. At Bethany Richard completed his academic course, and he was graduated on July 4, 1847, along with his older brother William, with a "First degree of Merit" in Physiology.²

The relationship between Campbell and his students was a close one, and many were inspired to preach through this association. Of this relationship one record says:

The men trained in Bethany caught his spirit and went out as propagandists in all directions. Such men as . . . R. M. Gano . . . went out to hold what was gained and to set up their banners in new territory in the name of the Lord.³

¹C. R. Nichol, Gospel Preachers Who Blazed The Trail. (Austin: The Firm Foundation Publishing House, 1911), no page number given.

²Biographical Notebook. Webb, op. cit., p. 670. Millennial Harbinger, Series 3, Vol. 4 (August, 1847), p. 467.

³Archibald McLean, "Thomas and Alexander Campbell", Centennial Convention Report. (Cincinnati: The Standard Publishing Co., 1909), p. 30.

From Bethany, Virginia, Richard Gano returned to Louisville, Kentucky, where he enrolled at Louisville Medical University. At the age of twenty (probably in the early months of 1851 prior to his twenty-first birthday on June 18) he was graduated with honor at the Louisville Medical University. This is somewhat unusual in that the laws governing this institution required a graduate to be at least twenty-one years of age. However, Richard's age was not brought under consideration, and "his diploma was granted by the unanimous vote of the faculty, composed of Dr. Gross and other eminent physicians."⁴

Richard Gano decided to locate his practice in Baton Rouge, Louisiana, and consequently he moved to this area soon after his graduation at Louisville. Three years earlier, in January and February of 1848, Richard's father had been instrumental in establishing the first Restoration Movement congregation in the city of Baton Rouge. In his obituary account of Richard Gano in the pages of the Gospel Advocate, David Lipscomb recalled that Gano had been a real strength to the church in Baton Rouge during his days as a physician in that city. Upon reaching Baton Rouge, Richard advanced quickly in his profession, and before his twenty-first birthday he was appointed a physician to the penitentiary hospital. In

⁴Biographical Encyclopedia of Texas. (New York: Souther Publishing Company, 1880), p. 316. Memorial & Biographical History of Texas. (Chicago: The Lewis Publishing Company, 1892), p. 999.

this environment he was exposed to yellow fever, small pox, and cholera, but he "passed the ordeals with unflinching nerve."⁵ One account of these days says:

So well established did he become that when Dr. Harney, of the United States army (brother of General W. S. Harney) was taken sick he not only turned over his hospital patients to Dr. Gano, but adopted him with flattering expressions of confidence as his own physician.⁶

On March 15, 1853, Richard Gano was married to Martha Jones Welch of Crab Orchard, Kentucky, in Lincoln County. A notation in John Allen Gano's Journal says: "My son Dr. R. M. Gano married Miss Martha J. Welch 15 of March at Mr. B. Jone's in Garrard County, Kentucky."⁷ Martha's father was Dr. Thomas Welch, a prominent physician in Lincoln County, and her brother, Dr. Samuel G. Welch, was a prominent physician in Galveston, Texas.⁸ Possibly Richard was introduced to Martha through some medical affiliation with her father and brother. One account says of Martha that she was "a lady of culture and refinement, having graduated with class honors from Greenville Institute in 1851."⁹

⁵Biographical Encyclopedia, op. cit., p. 316. ⁶Ibid.

⁷Biographical Notebook.

⁸Dallas County, op. cit., p. 1000. Biographical Encyclopedia, op. cit., p. 316.

⁹Dallas County, op. cit., p. 1001.

As a wedding present, John Allen Gano gave Richard and Martha a family Bible. On the front page he inscribed these words: "Presented to Richard M. and Martha J. Gano, by their father, John Allen Gano, intended as a token of unfeigned affection, A. D. 1853."¹⁰

To the union of Richard and Martha Gano were born twelve children. Their names and dates of birth are as follows: William B., February 20, 1854; John Thomas, May 16, 1856; Clarence Welch, April 18, 1858; Samuel E., November 24, 1859; Kate Montgomery, January 20, 1862; Fannie Conn, February 21, 1864; Maurice Montgomery, March 23, 1865; Robert Lee and Sidney Johnston (twins), February 22, 1867; Emma W., July 19, 1869; Frank Allen, March 31, 1871; and Mattie C., March 26, 1873.¹¹

After their marriage, Richard and Martha lived for awhile in Bourbon County, Kentucky, and their first two children were born in this county. However, in 1856 they began to formulate plans to move their family to the new state of Texas. In the early fall of that year Richard set out for Texas to find a new homestead for his growing family. He was

¹⁰Today this family Bible is in the possession of Mrs. Raymond Potts (nee Martha Scurry) who lives at 3208 Princeton in Dallas, Texas. She is also in possession of the John Allen Gano family Bible cited previously in this thesis. The Richard Gano family Bible was printed in 1853 by J. A. & U. P. James Company, of Cincinnati, Ohio.

¹¹Richard Gano Family Bible.

accompanied on this journey by his brother Frank, and his brother-in-law Dr. Samuel Welch, and also by some servants. They took with them several horses and other stock, as Richard did not want to pursue his medical career but preferred to develop a fine stock farm.

The plan was for Martha and the two boys to make the trip to Texas about one month after Richard's departure. They were to be accompanied by Martha's father, Dr. Thomas Welch.

Richard and his party traveled to the Dallas area, and finally settled on Grapevine Prairie in Tarrant County. Richard was able to purchase land from Judge J. T. Morehead with improvements on the place and 60 acres in cultivation for \$10.00 per acre. Since Richard had been able to sell his land in Kentucky for \$100.00 per acre, the move to Texas proved to be a profit-making adventure. Richard's new farm was located twenty-three miles northwest of the city of Dallas, in the northeast corner of Tarrant County, near Denton Creek. One month later, in the late Fall of 1856, the rest of the family arrived from Kentucky.¹²

¹²This material is from a fifty page typewritten manuscript on the life of Gen. R. M. Gano. The document begins with page thirty when Richard is traveling to Texas, and most of the document centers around Civil War activities. The first twenty-nine pages are no longer extant. The document is in the possession of Mrs. Carl Callaway of Dallas. From now on we will refer to this as the Richard Gano Manuscript.

Richard now devoted his time to raising horses and farming. However, the death of the only physician in the community gave him a large professional practice.¹³ Although he was not a preacher of the gospel at this time, Richard was influential in establishing a church in his new community.

During 1858 Richard became involved in Indian-fighting for the first time in his life. The Comanche Indians were raiding through North Texas, and they had attacked settlers in Parker and Wise counties. Richard assisted in organizing a company of twenty-six men who went in pursuit of the Indians. This campaign against the Indians lasted for a month, and during this time Richard distinguished himself as a brave soldier in the company. When Richard returned home, the citizens of Tarrant County honored him by presenting him with a beautiful and costly sword for gallant and courageous conduct during the Indian campaign.¹⁴

During the next year there was a great deal of excitement over the political issues of the day, and Richard was persuaded by his friends

¹³This information is found in a Chronological history of Fort Worth and Tarrant County, and is a part of the Texas Writers Project. The material on R. M. Gano is in Volume 3, page 1218. The Fort Worth Public Library (Main Branch located downtown) has a typescript copy.

¹⁴Richard Gano Manuscript. Dallas County, op. cit., p. 999.

to run for election to the state Legislature as the representative from Tarrant County. Richard's opponent was a lawyer from Fort Worth named Julius Smith. The election was not very close as Richard was elected by a margin of slightly more than two to one.¹⁵

It is interesting to notice that in the same year that Richard was elected to the state legislature, Abraham Lincoln was elected to the presidency of the United States. Richard's opponent in the election, Julius Smith, had been an outspoken supporter of secession for Texas. However, Richard had warned the people that secession from the union would throw the nation into a bloody civil war, and he had urged his fellow Texans to support the union. Nevertheless, when the war broke out it was Richard Gano who went to war in support of the South, and not Julius Smith. Smith wanted secession, but when it came he never fought in any of the resulting battles.¹⁶

Richard represented Tarrant County in the Ninth State Legislature during the sessions of 1860 and 1861. However, in January of 1862 he resigned his seat in the Legislature after receiving an order from General Albert Sidney Johnson. The Johnson and Gano families were close friends from Kentucky days. General Johnson asked Richard to organize two companies of Texas Cavalry, and to bring them to meet him at

¹⁵Richard Gano Manuscript.

¹⁶Ibid.

Bowling Green, Kentucky, where he was engaged in battle. Richard responded by organizing two companies of men that numbered 180 together. These men in turn selected Richard as their Senior Captain and Commander in charge of both companies. Consequently these men became known as the Gano Battalion, the Gano Squadron, and the Gano Guard. (These terms are all used in historical records, and they seem to be interchangeable, referring to all of the men who fought with Richard Gano). One record says that by September of 1862 the Gano Battalion numbered 500 men.¹⁷

By the time these men were organized, Johnson had sent word that he was leaving the Bowling Green area and marching toward Shiloh and for the Gano Squadron to meet him there. Richard's men headed for Shiloh, but one day before they arrived they received news that General Johnson had been killed in the now-famous battle of Shiloh. The death of Johnson created an immediate change in plans for the Gano Squadron, and they proceeded eastward to join forces with General Morgan at Chattanooga.¹⁸ One account of their arrival in Chattanooga says: "Gano surprised Morgan by arriving with as many Yankee prisoners (captured

¹⁷Stephen B. Oates, Confederate Calvary West of the River. (Austin: University of Texas Press, 1961), p. 44.

¹⁸Richard Gano Manuscript.

along the Tennessee River) as he had soldiers."¹⁹ Altogether Richard Gano served with Morgan for fifteen months during 1862 and 1863, and was elevated in rank rapidly during this period of continuous fighting. At first he was only in charge of his group of Texas Rangers, but then he was put in charge of a regiment, and finally he was made a Commander of an entire brigade. Within one year he was made a Major in command of four companies, and then a Colonel in command of ten companies. One account says: "His record as a dashing cavalry commander was not surpassed by any one in that department of the service."²⁰

In June of 1863 illness forced Richard Gano temporarily to withdraw from active service and to return home to Texas. However, he returned quickly, and upon his return he was fortunate to be transferred to the department of the Trans-Mississippi just prior to Morgan's disastrous Ohio raid.²¹

In the Trans-Mississippi department Richard was assigned to General Kirby Smith, who put him in charge of two brigades of Texas Cavalry operating in Arkansas, Indian Territory, and Missouri. Gano's

¹⁹Webb, op. cit., p. 669.

²⁰Dallas County, op. cit., p. 1000.

²¹Miss Mamie Yeary, Reminiscences of the Boys in Gray, 1861-1865. (Dallas: Smith and Lamar Publishing House, 1912), p. 250.

men were so effective in their military campaigns, that he was recommended for promotion to Brigadier General by General Kirby Smith.²²

During the course of the civil War Richard Gano fought in seventy-two battles against the northern armies and was victorious in sixty-eight of them. Richard was never captured by the enemy throughout the duration of the war and was wounded on only one occasion in a battle near Camden, Arkansas. He was wounded when an Indian shot a minie ball through his left elbow breaking the bone and rendering him helpless. The Indian heeded no calls to surrender but kept trying to shoot Richard. At this critical moment, Lieutenant John Gano (Richard's younger brother) rode up and shot the Indian. The Indian's wound was not fatal and he was able to escape, but the Lieutenant's presence at that crucial instant undoubtedly saved Richard's life.²³ In addition to this close call, there were five other occasions when Richard had a horse shot out from under him.²⁴

Richard Gano's most famous episode during the Civil War was his involvement in the famous million-dollar wagon train raid in Indian

²²Ibid.

²³James R. Wilmeth, "Thoughts and Things as they Occurred in Camp, 1864." Unpublished Diary, Abilene Christian College Library, Abilene, Texas.

²⁴Dallas County, op. cit., p. 1000.

Territory. This raid took place in September of 1864 in what is now Northeastern Oklahoma. The prize in this battle was union army wagons laden with all kinds of valuable supplies with an estimated value of more than one million dollars. The three confederate leaders who successfully accomplished this raid were Richard Gano, Charles DeMorse, and Stand Watie.

Although DeMorse was older and more experienced, General Kirby Smith had assigned Richard Gano as Brigadier General, while DeMorse remained a Colonel. One account says of this situation:

When Gano was assigned to DeMorse's brigade, Kirby Smith named him "acting brigadier general." This situation might have rankled a smaller-minded man than Charles DeMorse, who was fifteen years older than Gano and had fought alongside Sam Houston for Texas independence. Colonel DeMorse, however, was more interested in victory than command, and he had the highest regard for Acting Brigadier General Gano.²⁵

In the wagon-train raid the combined forces of the confederate brigades was about 2,000 men. Brigadier-General Stand Watie's brigade consisted of 800 Cherokees, Creeks, and Seminoles. Brigadier-General Richard Gano's brigade consisted of 1,200 Texans, including DeMorse's 29th Texas Cavalry Regiment, the 30th Texas Cavalry Regiment, four

²⁵D. Alexander Brown, "The Million-Dollar Wagon Train Raid", Civil War Times Illustrated, Volume VII, Number 6 (October, 1968), pp. 3-6.

fragmented companies of Texas Cavalry, and Captain Sylvanus Howell's Texas battery of six artillery pieces.²⁶

After a six-hour battle from three until nine on the morning of September 19, the union forces guarding the wagon-train were finally routed. Richard described the Union retreat as a great victory: "At 9 o'clock (six hours after the first volley was fired) the field was ours with more than \$1,000,000 worth of Federal property in our hands. We burned all the broken wagons and killed all the crippled mules. We brought off 130 wagons and 740 mules."²⁷

The great wagon-train raid has been described in some historic journals as being the most important engagement that took place in Indian Territory during the Civil War. "From Indian Territory to Richmond the feat was hailed as a great victory for the combined Texan-Indian brigades."²⁸

In an account of his war experiences, however, Richard was quite humble about this great victory, saying simply, "We had quite a battle in the Indian Territory, captured a Federal wagon train valued at more than a million dollars."²⁹

²⁶Ibid. ²⁷Ibid. ²⁸Ibid.

²⁹Yeary, op. cit., p. 251.

In a summary report of the wagon-train raid, Richard wrote:

We were out fourteen days, marched over 400 miles, killed ninety-seven, wounded many, captured 111 prisoners, burned 6,000 tons of hay and all reapers and mowers -- destroyed all together from the Federals \$1,500,000 worth of property, bringing safely within our lines nearly one-third of this amount (estimated in greenbacks). Our total loss was six killed, forty-eight wounded -- three mortally . . . General Watie was by my side at Cabin Creek, cool and brave as ever . . ."30

In talking about the great wagon-train victory, General Maxey referred to "the leadership of the gallant and chivalrous Gano."31

Although Richard was made a Brigadier-General by General Kirby Smith, he later received an official appointment to this rank by President Jefferson Davis himself on March 17, 1865.³² In addition, there are two separate strands of evidence to support the fact that near the end of the Civil War Richard Gano was commissioned a Major-General by Robert E. Lee, but that the messenger bearing this news was killed, and that Richard did not know of this commission until after the war when he was informed of it by Lee himself. Richard refused the commission, saying that he had fought under the realization that he was a

³⁰Frank Cunningham, General Stand Watie's Confederate Indians. (San Antonio: The Naylor Company, 1959), p. 158.

³¹Ibid.

³²Ezra J. Warner, Generals in Gray. (Baton Rouge: Louisiana State University Press, 1959), p. 96.

Brigadier-General and not a Major-General and that he could not justify the commission.³³

Throughout the duration of the Civil War, Richard Gano was not only a great military leader, but he also made use of his medical talents, and he presented his men with an example of Christian character.

R. L. Roberts said of Richard Gano, "During the war he led his men, doctored them when they were wounded and preached to them on Sunday."³⁴

Richard and his men constructed a meeting house of cedar logs during the winter of 1863 while they were stationed on the Red River just west of Texarkana. Several preachers in the Restoration Movement preached at this log meeting-house. R. C. Horn, a young soldier who served under General Gano and who later became a prominent minister in the Church of Christ, said of this log building that "it was patterned after the old Cane Ridge church in Kentucky."³⁵

³³This information has come down to us through the descendants of Richard Gano. This incident was related to me by Mrs. Carl Callaway of Dallas, who is a granddaughter of Richard Gano. She had also heard this information related publicly by another source, who was not a member of the Gano family.

³⁴Roberts, op. cit. Lawrence W. Scott, (ed.), The Texas Pulpit of the Church of Christ. (St. Louis: Christian Publishing Company, 1888), p. 398.

³⁵Horn, op. cit., p. 51.

The strong leadership qualities that were evident in General Richard Gano have been cited by many historical writers. One account says, "His promotions sprang from fidelity to duty, unshrinking courage, and the strong hold he had upon the affections of his men."³⁶ Another says, "While in the army, brother Gano resolved to devote himself to the preaching of the gospel, and gave many religious talks to his men."³⁷ After the war when many of the Confederate soldiers were reburied at the Georgetown, Kentucky, cemetery in the special Confederate burial grounds, it was General Gano who was asked to be the honored speaker on that occasion.³⁸ As one man said, "He was loved and honored by the men in his command, and is yet."³⁹ Gano's Christian character was even attested to by the men who became his prisoners of war. One historical record says:

The survivors of those who served under him yet retain the warmest friendship for him, and bear testimony to his consistent Christian character throughout the war; and the prisoner who fell into his hands had abundant evidence of his humanity and magnanimity. When, at the close of the war, it was reported that all officers of certain rank would be arrested, he was advised to leave the country,

³⁶Biographical Encyclopedia, op. cit., p. 316.

³⁷Scott, op. cit., p. 398.

³⁸Richard Gano Manuscript.

³⁹Scott, op. cit., p. 398.

at least for a time. He declined, saying that if arrested he would ask a Federal jury of those prisoners who had been in his charge.⁴⁰

As far as can be determined, Richard Gano only saw his parents on one occasion during the Civil War years. Shortly after his thirty-second birthday, in July of 1862, Richard surprized his parents by riding up to "Bellevue" to have supper with them. Dr. W. H. Hopson had been in the midst of a protracted meeting with the church at Old Union (located about two miles from "Bellevue"), when the news came that General Morgan and his men were coming through the area. The meeting was terminated at once, and Dr. Hopson and his wife went home with John Allen Gano and Mary Catherine Gano. Thomas M. Allen was also with them, since he was on a preaching tour in Kentucky and had stopped by to visit the Old Union meeting.

In the memoirs of her husband, Mrs. Hopson described what occurred on this sentimental occasion.

After supper we were sitting out in the yard, under the trees, all silent, and thinking of what the day had brought forth. Twilight had gathered about us, when the tramp of horses and rattling of sabers announced the advance of soldiers, but on which side we knew not.

They came down the long avenue leading to the house, and as they entered the last gate a few rods away, the leader spoke. Dear Uncle Billy Conn (John Allen's father-in-law) spoke first: "That is Dick's voice." Almost simultaneously Dr. Hopson said:

⁴⁰Biographical Encyclopedia, op. cit., p. 316.

"That is General Gano." In a moment he was in his father's arms, and surrounded by the whole family. They had not seen him for two years. Brother Gano stood for a moment looking at Dr. Hopson, and said: "They may send me to prison if they want to, but I will give Richard his supper."⁴¹

Concerning this incident, Richard wrote:

I went home one evening to see my parents and took supper with them. My mother told me with tears in her eyes that the Yankees were at Lexington, Paris, Cynthiana and Georgetown. I was completely surrounded by the Federals, and to let her hide me away until the next day, as I could not get out. I told her to suffer no more uneasiness, that I got in there, and I could get out.⁴²

That evening after Richard and his men had left, John Allen and Mary Catherine were enveloped in the deep loneliness that comes to parents whose boys are at war. Mrs. Hopson wrote: "I shall never forget that hour. When we gathered about the family altar that night there were two sons less in the family group. Brother Allen was the only one who could lift his voice in prayer."⁴³

There is one other brief incident during the war years that deserves mention. The night before Richard returned to serve in the Trans-Mississippi Department, he spent the night with Dr. Hopson and his wife. The date was April 2nd, 1863, and Richard had been fighting with General Morgan in the McMinnville, Tennessee, area where the Hopson's were then living. Mrs. Hopson described what it was like

⁴¹Hopson, op. cit., pp. 104-106. ⁴²Yeary, op. cit., p. 250.

⁴³Hopson, op. cit., p. 106.

when Richard announced that he was going to the Trans-Mississippi.

It was a course of deep sorrow to the Doctor, who loved him very much, and disliked to lose him and his influence for good.

He and his two brother brothers, Frank and John, spent the night before they left with us. We sat up till a late hour, and talked of the past, with its pleasures; the present, with its trials; and the future with its uncertainties.

They retired about eleven o'clock. The Doctor and I still sat by the fire, and talked some time. Just before we laid down, the Doctor said, "Let us look on the boys once more," We crossed the hall, and looked into the room where they lay sleeping. They were all three stretched out on the floor, with a blanket for a bed and a knapsack for a pillow. We turned sadly away, thinking of the dear mother and father in the "Old Kentucky Home" who were praying for these loved ones, and asked God to spare them all to return safely to their homes.⁴⁴

When the war was over, General Gano had his family join him in Bourbon County, Kentucky, where he decided to rebuild his broken fortunes. He returned to stock raising and farming, but soon his thoughts turned to the Christian ministry.⁴⁵

On Sunday, July 1, 1866, Richard and his family were in attendance in a vast assembly that gathered to hear Dr. Hopson preach at the Old Union meetinghouse. John Allen Gano estimated the crowd that day at from 2,000 to 2,500. The large pulpit window was taken out, so that Dr. Hopson could address the hundreds who were sitting

⁴⁴Ibid., pp. 127-128.

⁴⁵Webb, op. cit., p. 670. Dallas County, op. cit., p. 1000.

on the lawn outside. At the close of the sermon, Richard and Martha, along with Richard's younger brother, John Allen Jr., placed their membership with the Old Union church. On the following Sunday, July 8, 1866, Richard was ordained to the ministry by his father and Dr. W. H. Hopson, amidst fasting and prayer and the Old Union Meetinghouse.⁴⁶ Richard was getting a late start in the ministry as he had passed his thirty-sixth birthday the month before, but despite his age his ministry was to last for more than forty years.

Richard began preaching immediately. On the following Lord's Day, July 15, he preached his first sermon at Leesburg, replacing his father who had accompanied Dr. Hopson to Georgetown.⁴⁷

Concerning his decision to enter the ministry, Richard wrote, "After the close of the Civil War I laid down my sword of steel and took up the word of God as the weapon of my warfare."⁴⁸

It is not clear where Richard first preached on a regular basis. A history of the church in Ruddles Mills, Kentucky, says, "During the 60's . . . R. M. Gano preached regularly."⁴⁹ Since Richard was

⁴⁶Hopson, *op. cit.*, pp. 174-175.

⁴⁷*Ibid.*, p. 175. Dallas County, *op. cit.*, p. 1000.

⁴⁸Rogers, *Cane Ridge Meeting House*, p. 109.

⁴⁹Brooks, *op. cit.*, p. 9.

the last of six names mentioned in this reference, it could be that he preached at Ruddles Mills near the end of the decade. Most likely, the first church that Richard preached regularly for was the famous church at Cane Ridge. He says, "I labored at old Cane Ridge about two years, and gathered into that church a goodly number." He goes on to say, "The love and interest the members there showed for me was, I thought, in a great measure due to the devotion they had for my dear father, John A. Gano."⁵⁰ Evidently Richard preached for the church at Cane Ridge between 1866 and 1868, and for the church at Ruddles Mills from 1868 to 1870.

In January of 1870 the Broadway Christian Church of Lexington, Kentucky, came into existence as a branch from the old Main Street Church. On May 1, 1870, this new congregation moved to its new location on the corner of Second and Broadway, where it was to become one of the most powerful churches in the brotherhood. The church started with 125 members and grew rapidly through the 1870's. After their move to the Broadway location, the church selected the highly esteemed J. W. McGarvey to be their preacher, and he remained with this church until 1881. During the McGarvey years several outstanding

⁵⁰Rogers, Cane Ridge Meeting House, p. 109.

gospel meetings were held. One record says that successful protracted meetings were held by such men as "Dick" Gano.⁵¹ So although Richard Gano entered the ministry at a relatively late age, he was soon preaching at some of the largest churches in the brotherhood and was laboring with some of the great men of his generation. Obviously his reputation as a distinguished General in the Civil War did not hurt his drawing power as a public proclaimer of the gospel. As David Lipscomb observed, "His reputation as a soldier commended him to the mass of the people in this country."⁵²

On May 1, 1871, Richard wrote to the editors of The Apostolic Times from his home in Centerville, Kentucky. He informed them that he had just closed a meeting at midway, Kentucky, that had resulted in thirteen additions from the world and in several restorations. He also mentioned how impressed he was with the orphan school that the brethren were operating in Midway.⁵³

Two weeks later, on May 15, 1871, reported a meeting in which he and his father preached together. He wrote: "I closed a meeting

⁵¹Clare Belle Walton, "A Study of the Christian Church in Lexington (Kentucky), 1825-1914," (unpublished Master's thesis, Transylvania University, Lexington, 1914), p. 60.

⁵²David Lipscomb, "General Gano", The Gospel Advocate, Volume 55 (May 29, 1913), pp. 514-515.

⁵³The Apostolic Times, Volume III (May 4, 1871), p. 30.

at Cynthiana on Saturday last, with thirty additions. My father was with me several days during the meeting, and aided us, as did our aged brother Samuel Rogers, with earnest and stirring appeals."⁵⁴

The July 6 issue of The Apostolic Times carried a letter from a brother J. S. Bell in which he mentioned the above meeting at Cynthiana. He said, "Thence I proceeded to Cynthiana, where I had the pleasure of meeting and listening to brother R. M. Gano, a highly esteemed Disciple and an efficient preacher."⁵⁵

The August 10 issue of the Times contained an article on some ministerial changes in the state of Kentucky. Moses Lard had just moved to the Main Street Church in Lexington, and J. W. McGarvey had just begun at the Broadway Church of Christ in Lexington. The article also included some recent information on R. M. Gano. He had just resigned at Georgetown and was now preaching for South Elkhorn, Providence and other churches.⁵⁶

During the first week in August of this summer Richard preached in a meeting in Bethlehem, Kentucky, and also at Lair's Station.⁵⁷

⁵⁴The Apostolic Times, Volume III (May 25, 1871), p. 54.

⁵⁵The Apostolic Times, Volume III (July 6, 1871), p. 99.

⁵⁶The Apostolic Times, Volume IV (January 11, 1872), p. 315.

⁵⁷The Apostolic Times, Volume III (August 10, 1871), p. 142.

A letter written on September 2, describing a meeting at Old Union in Fayette County, was published in the September 14 issue of the Times. There had been twenty additions in the twelve day meeting, and the letter described the preaching as follows:

Brother Hopson did the preaching and Brother R. M. Gano did most of the exhorting. In the absence of Brother Hopson, Brethren R. M. Gano and the old pioneer, Samuel Rogers, did the speaking. We had several very fine exhortations from Brother Samuel Rogers. Brother J. A. Gano attended most of the time, and aided greatly in the meeting. He is the regular preacher of the congregation.⁵⁸

Richard Gano penned the following letter to Dr. Hopson from Louisville on September 29, 1871.

I closed my meeting at Edgefield, Tennessee, last night, with twenty additions, fifteen in the city, four at McWhertorsville, and one at Gallatin. Great good was accomplished in getting the ears of many who had never listened patiently to the discussion of our position before, and many expressed themselves satisfied, that the Word of God is the guide in religious matters, and this the only positions where the friends of Christ can unite.⁵⁹

The Fall of 1871 found Richard Gano preaching in a meeting in the Odd Fellow's Hall in East Nashville, Tennessee. Among those who welcomed the arrival of Gano to Nashville were the distinguished editors of the Gospel Advocate, David Lipscomb and E. G. Sewell. Lipscomb

⁵⁸The Apostolic Times, Volume III (September 14, 1871), p. 182.

⁵⁹The Apostolic Times, Volume III (October 5, 1871), p. 206.

considered this meeting by Gano to be the impetus "which gave the churches of Christ a start in East Nashville."⁶⁰ It was during this time that James F. Lipscomb and Horace G. Lipscomb were making their home with David Lipscomb's family, as was a woman named Mrs. L. V. Clough, and it was during the course of this gospel meeting that all three of these persons, along with several others, were baptized into Christ.⁶¹

Lipscomb, Sewell and Gano were often together during the course of this meeting, and their association together was mutually edifying. When Lipscomb wrote a tribute to Gano on the occasion of his death in 1913, he remember this meeting forty-two years earlier, and he eulogized Gano's character in the following illustration.

I became well acquainted with General Gano during the meeting and learned to respect and honor him for his earnestness and fidelity to what he thought was right. I used to boast sometimes of abstemious habits: that I had never drunk a cup of coffee, smoked a cigar, or took a chew of tobacco or a drink of spirits as a beverage. I told this to the General. If I mistake not, he added that he never had drunk a cup of tea, in addition to my restraints. I yielded the palm of praise to him, as he had been through the war, and especially as he had been in the Legislature. He was entitled to higher credit that I could claim.⁶²

⁶⁰Lipscomb, op. cit., p. 514.

⁶¹Ibid. Earl Irvin West, The Life and Times of David Lipscomb. (Henderson, Tennessee: Religious Book Service, 1954), pp. 143-144.

⁶²Lipscomb, op. cit., p. 514.

During the post-war years of 1866-1873 Richard Gano made his home in Kentucky, but he continued to make trips to his former home near Dallas, Texas. One account of the growth of the church in the Dallas area during the post-war years records the following information.

Such families as the Colby Smiths, the Peeks, the Ganos, the Barkleys, the Morrows, the Beemans, the Wheats, the Fletchers and some others banded together and built the first protestant church to be erected within the corporate limits of the Town of Dallas. One gave cedar poles for rafters and joists, another timber for sills and shingles, another gave twenty acres of land the proceeds of which were used to pay for the employed labor. Some gave what means they could possibly spare from their scanty incomes and in 1867 the Disciples had the honor of owning a church building in what is now the 700 block on Ross Avenue.⁶³

Melvin J. Wise, in his history of the Pearl and Bryan Church of Christ in Dallas, credits Richard Gano with playing an important role in establishing the church in post-war Dallas and says that Richard held a meeting in Dallas during the summer of 1866.⁶⁴ It is also implied that Richard preached in the Fort Worth area, and one account specifically says, "At the close of the War, General R. M. Gano came over from Dallas, where he was living, and shared his time with the Fort Worth

⁶³Kenneth M. Hay, The Life and Influence of Charles Carlton: 1821-1902. (Fort Worth: Texas Christian University Press, 1939), p. 67.

⁶⁴Melvin J. Wise, A History of the Pearl and Bryan Church of Christ. (Dallas: Pearl and Bryan Church of Christ).

church."⁶⁵ Gano also preached around Dunnville and Grapevine Prairie after the war, and R. L. Roberts says, "Just how much Gano had to do with the beginning of the church in this area is not known, but his influence must have been considerable."⁶⁶

The January 25, 1873, issue of the Fort Worth Democrat contained information about the possibility of a county in the state of Kentucky being named for General R. M. Gano.⁶⁷ However, this proposal was evidently defeated in the state legislature, as there is no Gano County in Kentucky today.

In the fall of 1872 Richard Gano preached in a meeting with the church in Dallas, and he "received thirty-two converts into the church" at that time.⁶⁸ It was also during 1872 that the Pearl and Bryan church initiated missionary efforts west of the Trinity River that resulted in the establishment of the Western Heights congregation. Concerning these

⁶⁵Colby D. Hall, Texas Disciples. (Fort Worth: Texas Christian University Press, 1953), p. 355.

⁶⁶Roberts, op. cit.

⁶⁷Fort Worth Democrat, (January 25, 1873), p. 3.

⁶⁸Stephen Daniel Eckstein, Jr., History of the Churches of Christ in Texas - 1824-1950. (Austin: Firm Foundation Publishing House, 1963), p. 98.

efforts Jesse P. Sewell credited two civil war friends, General Richard Gano and Major B. F. Johnson, with conducting the first meetings in the old Mt. Airy school house. As a result of these meetings over fifty persons were baptized into Christ in nearby Coombs Creek.⁶⁹ In addition, R. C. Horn records in his memoirs that he heard Richard Gano preach during the state meeting that was held in Dallas in October of 1872. He mentions that Richard had just arrived from Kentucky.⁷⁰ It was during the year of 1873 that Richard Gano moved his family from Kentucky to Dallas, Texas.⁷¹ For the last forty years of his life Richard Gano was to make this city his home.

In May of 1875 General R. M. Gano had the privilege of speaking at a gathering which included the former President of the Confederacy, Jefferson Davis. On this occasion the General was a featured after-dinner speaker, and his speech "was loudly cheered."⁷² It was also in 1875 that Gano began a series of meetings in Galveston, Texas, that helped to establish the church in that locality. R. C. Horn recorded in

⁷⁰John Wilson Bowyer, and Claude Harrison Thurman, (Arrangers), The Annals of Elder Horn. (New York: Richard R. Smith, Inc., 1930), p. 160.

⁷¹Richard Gano Manuscript.

⁷²Ibid. C. W. Raines, (ed.), Six Decades in Texas, or Memoirs of Francis Richard Lubbock. (Austin: Ben C. Jones Company, 1899), p. 610.

his diary that the church in Galveston was organized in 1877 by R. M. Gano and C. M. Wilmeth.⁷³ On July 7, 1877, Richard Gano was the featured speaker at a reunion at the Old Union meeting house in Fayette County, Kentucky. The occasion was the fiftieth anniversary of his fathers conversion to Christ.⁷⁴

The rise of "State Meetings" plays a very significant part in the history of the church in Texas, as it was the development of these state-wide organizations that eventually produced a serious cleavage in the ranks of the church. Along with many others, Richard Gano did not see the potential danger of these organizations during his early affiliation with them. Richard not only spoke at the "state meeting" in 1872, but during the next years he became a prominent fixture. R. C. Horn reported that when "the State Meeting was fully organized" in 1875, it elected Richard Gano as "Chairman."⁷⁵ This was quite an accomplishment for a man who had been preaching full-time less than a decade and who had moved into the state only three years before. The lack of Biblical authority for such an organization and such a designation had

⁷³Eckstein, op. cit., p. 142. Hall, Texas Disciples, p. 374.

⁷⁴Giltner, op. cit., p. 453.

⁷⁵Hall, Texas Disciples, p. 125.

not yet occurred to Richard, but the day was to come when he would sadly repent of his role in the rise of state-wide organizations.

As it had in other states, the issue of instrumental music soon came to be championed by those who were also pushing for strong state-wide organizations for the churches. It was probably this development which first led Richard Gano to see the potential dangers inherent in an authoritative state-wide organization for the churches.

The earliest division of a church in Texas over these issues was that which occurred in Dallas, in August of 1877, and it is interesting to see the emerging leadership of Richard Gano as a champion for the conservative viewpoint. An indirect reference is made to this division in the following excerpt from a letter written by F. L. Colley, the preacher for that congregation:

When the division came he (R. M. Gano) took his stand for the truth and saved the property for the Church which has never used the instrument or had organized societies; however it has been called the First Christian Church and is so listed on the records, but it has for the past few years been called the Pearl and Bryan Church of Christ.⁷⁶

From this time on Richard Gano became a leading spokesman for those who were trying to stem the tide of digression. In 1880 the State

⁷⁶Hall, Texas Disciples, p. 146. This is an excerpt from a letter to Jewell Matthews (in reply to his inquiry) from F. L. Colley, the preacher for the Pearl and Bryan Church.

Meeting was held in Waxahachie, and William E. Hall, of Austin, offered a resolution proposing church co-operation in a state-wide missionary effort. There were some speeches given in favor of this type of organization, but then one record says that "General R. M. Gano opposed it in a fervent speech."⁷⁷ When the vote was taken only six persons favored the resolution, and the majority opposed it. However, the seed for a state-wide missionary organization had been planted, and it was only a matter of time before the plan would come to fruition. The victory of Richard Gano at Waxahachie would prove to be only temporary.

In 1881 the State Meeting was held at Bonham, and in 1882 at Fort Worth. In the meeting at Fort Worth, F. D. Srygley, of Paris, proposed a plan that both individuals and congregations be encouraged to place funds in the hands of a local congregation (to be selected at the State Meeting) for use in a state-wide missionary effort. The plan was adopted, and those assembled selected Waco as the local church to be in charge of handling the money for state missionary work. Of this procedure, one account says: "Dr. Thomas Moore was in reality 'the board', though no one dared to use such a word. He employed C. M. Wilmeth as evangelist. The work accomplished but little, because we were a set of infants in such matters. However it was the germ of co-operation."⁷⁸

⁷⁷Ibid., p. 36.

⁷⁸Ibid., p. 36.

For several years the tensions over a potential missionary society in the state of Texas festered, and then in 1886 they finally erupted. The State Meeting that year was called for Austin on July 8-9, and approximately eighty "delegates" attended, representing twenty-five churches. Early in the meeting W. K. Homan of Dallas, a leading pro-society advocate, was appointed "chairman," and from that moment on the conservatives were without a voice. Richard Gano was one of several men who attempted to voice their opposition to the missionary society and were consistently ruled out of order by the chairman. Finally, the inevitable occurred, and the missionary society was adopted by a majority. J. D. Tant, one of the conservative leaders, later described the situation from his point of view at the moment the vote was announced.

At this moment I witnessed a scene almost equal to the crucifixion of the Son of God; a scene great enough to cause angels to weep, whereas the demons of hell would shout for joy. As soon as the society vote carried, one woman shouted out, "Thank God! We have a society at last!" Another yelled, "All is peace on the Potomac tonight!"

McPherson started up the old song which was written to honor God, but there used to please the devil, "All Hail The Power of Jesus' Name." Amidst the cheering, stamping of feet, and clap of hands, this song was sung--while such godly men as C. Kendrick, W.H.D. Carrington, J.A. Clark, C. M. Wilmeth, and R. M. Gano, and others sat weeping like children at the burial of their mother. I hope never to witness another such scene.⁷⁹

⁷⁹Firm Foundation, Vol. 26 (March 23, 1909). Fanning Yater Tant, J. D. Tant - Texas Preacher. (Lufkin: The Gospel Guardian, 1958), p. 69.

When the frenzy of the moment subsided, the conservatives walked out of the auditorium and conducted their own meeting in the basement of the building. Richard Gano was in the group that departed from the meeting, and for all practical purposes this was the end of his association with the pro-society people. Chalmers McPherson, one of the liberal leaders, was conscious of the loss of Richard Gano when he wrote: "Brother Gano met with us the next year for the last time."⁸⁰ His reference is to the State Meeting held near Richard's home in Dallas in 1887. From being "chairman" of the State Meeting in 1875, to the time he officially severed his relationship with the supporters of a missionary society in 1887, Richard Gano had traveled a unique path.

After the historic State Meeting in Austin in July of 1886, C. M. Wilmeth came back to west Dallas and founded Nazareth University in August of that same summer. He called upon his close friend and co-laborer, Richard Gano, to serve as one of the three trustees of the school, and Richard accepted and served in that capacity for four years, until Wilmeth moved the school to Arkansas.⁸¹

⁸⁰Chalmers McPherson, Disciples of Christ in Texas. (Cincinnati: Standard Publishing Company, 1920), p. 46.

⁸¹Firm Foundation, Vol. 50 (November 14, 1933).

Richard Gano was mentioned in the Dallas Daily Commercial in the issue of February 13, 1886. The issue contained a letter written from Austin on February 11, saying that a petition had been signed by about 500 persons asking for the formation of a new county to be called "Gano" county in honor of General R. M. Gano. The petition proposed that the new county be formed from parts of Tarrant, Denton and Dallas counties.⁸² Although the petition was not instrumental in creating a new county, it does show the high respect in which Richard Gano was held by many of his neighbors.

Although Richard Gano must have been tremendously grieved over the cleavage in the ranks of the church in Texas, he nevertheless continued to spend himself in the service of the kingdom. In 1888 he traveled to Houston to help the small band of Christians that were meeting in that city. His meeting, held in the Spring, resulted in ten additions to the small congregation.⁸³ The churches in the western part of the state came into existence during the last decade of the nineteenth century, and Colby Hall credits Richard Gano with establishing the church in Alpine in 1890.⁸⁴ In addition to his travels,

⁸²Dallas Daily Commercial, (February 13, 1886).

⁸³Earl Irvin West, The Search for the Ancient Order. (Indianapolis: Religious Book Service, 1950), p. 416.

⁸⁴Hall, Texas Disciples, p. 405.

Richard Gano continued to serve the Pearl and Bryan church in Dallas in the capacity of elder and preacher. By 1885 this church had grown in its Sunday School attendance to two hundred, but one record says that in "the following year, minister Gano spent so much time in protracted meetings that the congregation had little preaching and lapsed into indifference."⁸⁵ Soon after this time Richard stepped down from the pulpit of the Pearl and Bryan church, but he continued to serve this church as one of its elders until his death. One account says that he served as an elder of the Pearl and Bryan church for over thirty years.⁸⁶ During the 1890's the Pearl and Bryan church experienced good growth, and one record says that "the Pearl and Bryan church, led by elders R. M. Gano, A. T. Sitz and William Lipscomb, made excellent progress" during the years at the turn of the century.⁸⁷

During the summer of 1891 Richard Gano preached in a meeting in Decatur, Texas, and he received much favorable attention in the Wise County Messenger. The June 20 issue contained an announcement of the approaching meeting, saying that the speaker was to be "General R. M. Gano, an old confederate soldier." The July 4 issue urged:

⁸⁵Eckstein, op. cit., p. 100.

⁸⁶West, Search For the Ancient Order, p. 418.

⁸⁷Eckstein, op. cit., pp. 101-102.

"Go and hear Elder Gano expound the Gospel," and noted that "General Gano, the veteran soldier and preacher has had crowded audiences this week at the Christian Church." The July 11 issue reported that "General Gano addressed the Ben McCullough Confederates at the Courthouse, and the speech was frequently applauded." In the same issue, William Forster, the editor and proprietor of the paper, said "General Gano has been preaching some excellent sermons and is making many friends here."⁸⁸

In 1896 Richard Gano preached in a meeting at Elm in Denton County in which there were 112 additions to the church.⁸⁹ In 1900 he preached in a meeting at Bedford in Tarrant County in which there were forty additions to the church.⁹⁰ In that same year he preached in a meeting at Birdville that caused the Fort Worth Register to comment after one week, "considerable interest is being taken in the effort to save souls."⁹¹

There were also occasions when Richard ran into opposition from the society and organ people. In 1901 in Commerce, Texas, the

⁸⁸Wise County Messenger, (June 20, July 4, July 11, 1891).

⁸⁹Eckstein, op. cit., p. 261. Richard Gano, "Growth of the Word", Gospel Advocate, XXXVIII (September 10, 1896), p. 589.

⁹⁰Eckstein, op. cit., pp. 111-112. ⁹¹Ibid., p. 185.

progressives were allowing the conservatives to use their building on Sunday afternoons. When the conservatives announced in April that Richard Gano was coming to preach in a meeting in June, the progressives promptly refused the use of their building and changed the locks on the doors. A turmoil resulted when an old sister in the church, ready to demonstrate her loyalty, tore down the door with an axe to let the brethren in to worship.⁹²

On February 1, 1902, Jesse P. Sewell began his ministry with the Pearl and Bryan church in Dallas. Sewell was preaching for the church at Bonham, when the invitation came from the elders of the Dallas church. W. B. Gano, the oldest son of Richard Gano, was the man sent to Bonham to personally invite Sewell to be the preacher for the Pearl and Bryan church.⁹³ Three of the sons of Richard Gano, W. B., Maurice, and Lee, were graduates of the College of the Bible in Lexington, Kentucky, and they were all Bible teachers in the Pearl and Bryan church. During his years with the Pearl and Bryan church, Jesse P. Sewell was closely associated with the Gano family. He considered the three Gano brothers to be "very good" Bible teachers, and

⁹²Ibid., pp. 281-282. West, Search for the Ancient Order, p. 428.

⁹³Personal Interview, Jesse P. Sewell, June 4, 1966.

he thought Richard Gano to be a very fine elder in the church.⁹⁴

In 1874 Richard Gano began the importation of fine livestock into Texas, and one account says of his efforts:

He has imported probably more blooded stock into the State than any other one man, and has done much to turn the attention of the people of Texas to the importance of improving the breeding of their live stock. His efforts in this direction have borne fruit, and today North and Middle Texas stock grazers can show fancy breeds of Shorthorn, Jersey and Holstein cattle and standard-bred horses, which will compare favorably with those of Kentucky and Illinois.⁹⁵

Richard Gano was also a successful businessman, and a History of Dallas County compiled during his lifetime says of him:

He is at present Vice-President of the Estado Land and Cattle Company, and a director in the Bankers and Merchants' National Bank, he having been an important factor in the organization of both institutions. Since his return to Texas his many friends have importuned him to enter public life, but he has declined, preferring to devote his life to the Christian ministry and his private affairs.⁹⁶

The above account ends with the statement, "General Gano as a business man has been successful, and his time, when not engaged in active church work, is occupied with his large business interests in Texas and Kentucky."⁹⁷

When General Gano returned to Texas after the War, he was urged by the Greenbackers of that state to run for Governor, but he

⁹⁴Ibid. ⁹⁵Dallas County, op. cit., p. 1000. ⁹⁶Ibid. ⁹⁷Ibid.

re fused. Of this decision the Christian Preacher wrote, "Brother Gano could do more good preaching the gospel than ten Congressmen could making laws, even if they always made good ones. The Gospel of Christ is superior to the Greenback gospel."⁹⁸

Richard Gano was a strong moralist, and as such he was always an avowed enemy of the saloon. During the heated prohibition campaign in 1887, Richard Gano took the stump and advocated the adoption of the constitutional amendment prohibiting the manufacture and sale of intoxicating liquors in the State.⁹⁹

A business partnership evolved between Richard Gano and two of his sons, John and Clarence, under the firm name of R. M. Gano & Sons, Dallas, and in this capacity he profitably located and sold considerable amounts of Texas lands.¹⁰⁰ One newspaper account says that "General R. M. Gano is reported to have accepted land certificates for his surveying services and gained control of most of the area," referring to 74,000 acres in far West Texas.¹⁰¹ With his business

⁹⁸West, Search for the Ancient Order, p. 197.

⁹⁹Dallas County, op. cit., p. 1000.

¹⁰⁰Biographical Encyclopedia, op. cit., p. 316.

¹⁰¹San Angelo Standard-Times, (July 17, 1968).

interests and his evangelistic missions, Richard Gano was a frequent traveler over the state of Texas, and one account says he "traveled much over the State, and did much to invite immigration to it."¹⁰²

In February of 1866, Richard Gano was aboard the ill-fated steamer "W. R. Carter" when it exploded at Vicksburg, and as a result he was severely scalded. For five weeks he was in critical condition before he finally began to recover. His physician expressed the opinion that his life was saved by the exceptionally good condition of his body, which had resulted from his strong moral habits of not drinking intoxicants or smoking tobacco.¹⁰³

As a preacher of the gospel Richard Gano was likened to his famous father. Neither man was noted for scholarly preaching, but rather for emotional exhortation. Richard Gano's preaching was characterized by its great qualities of emotion and its depth of appeal. Colby Hall referred to Richard Gano as "an eloquent pulpiteer."¹⁰⁴ J. W. Holsapple said that "Gano was all pathos."¹⁰⁵ R. C. Horn said of Richard Gano: "Brother Gano, though not one of our finest scholars, is one of our most successful evangelists. His style is very persuasive

¹⁰²Biographical Encyclopedia, op. cit., p. 316. ¹⁰³Ibid., pp. 316-31

¹⁰⁴Hall, Texas Disciples, p. 356. ¹⁰⁵Ibid., p. 206.

and his heart speaks to the people."¹⁰⁶ T. W. Caskey told the story of the time he was preaching in a meeting and Richard Gano was in the audience. At the close of the sermon the invitation was met with no response, and so Gano came to the front and delivered an emotional exhortation mingled with tears which streamed down his cheeks. At this point a number of men and women pressed eagerly forward and gave their hands to the preacher. Brother Caskey looked on with amazement, and after the confessions had been taken, he said aloud, "Brother Gano, cry some more."¹⁰⁷

Richard Gano was held in high esteem by all who knew him. Chalmers McPherson said, "Many times have I heard old soldiers who had served under him speak of him in terms of tenderest affection."¹⁰⁸ McPherson himself said of Gano's preaching ability, "Many responded to the gospel invitation from his lips."¹⁰⁹ In a tribute written at Richard Gano's death, David Lipscomb said:

There was a year's difference in our ages. He spent the years of the war in fighting for his country and took an active interest in the political affairs of the country: I spent the years of the war in teaching that Christians cannot fight for the kingdoms of earth

¹⁰⁶Bowyer, op. cit., p. 119. ¹⁰⁷McPherson, op. cit., pp. 166-167.

¹⁰⁸Ibid., p. 163. ¹⁰⁹Ibid., p. 164.

or give their lives for building up these kingdoms. I trust God for approval of my course. I hope the General may be justified and saved. This may seem strange, "but with God all things are possible" (Matt. 19: 26). The last years of his life he served as an elder in the church of Christ in Dallas, Texas, and died respected and honored by those who knew him.¹¹⁰

An account written near the end of his life said of Richard Gano, "Though he will soon have finished his work in this life, he will live in the hearts and memories of those who have been taught the Truth by him."¹¹¹

In his post-war years, Richard Gano took an active part in the United Confederate Veterans and survived all other Confederate officers of equal or higher rank.¹¹² General Gano was the featured speaker at the eighth reunion of the United Confederate Veterans held in Austin in 1899.¹¹³

The estimates on how many persons Richard Gano baptized into Christ runs from 4,000 to 16,000.¹¹⁴ However, by his own estimate Richard placed the figure at about 6,800. In a letter written for publication he made the following statement:

¹¹⁰Lipscomb, op. cit., p. 514. ¹¹¹Nichol, op. cit.

¹¹²Webb, op. cit., p. 670.

¹¹³Richard Gano. Papers. (Abilene, Texas: Abilene Christian College Library, Microfilm Positive Copy).

¹¹⁴Dallas County, op. cit., p. 1000. (reports 4,000 baptisms)
Webb, op. cit., p. 670. (reports 16,000 baptisms).

After the close of the Civil War I laid down my sword of steel and took up the word of God as the weapon of my warfare; I proved to be more successful in my labors than I had anticipated, and have buried with Christ about sixty-eight hundred persons.¹¹⁵

In another account Richard repeats this figure when he says:

At the close of my evangelistic service my record shows that I have baptized more than 6,800 into the church. On all occasions I have tried to do my duty, and should all my converts remain faithful, when I reach heaven I will meet an army of soldiers of the cross.¹¹⁶

In the post-war years when Richard Gano moved his family back to Texas, he eventually established his residence on Preston Street in Dallas. In 1880 the General's real estate and other property in the city and county of Dallas was valued at forty thousand dollars. In addition Richard still owned a blue grass farm in Kentucky valued at fifteen thousand dollars.¹¹⁷

Richard Gano died in Dallas on March 27, 1913, three months before his eighty-third birthday, and is buried in that city, in Greenwood cemetery.

¹¹⁵Rogers, Cane Ridge Meeting House, p. 109.

¹¹⁶Yeary, op. cit., p. 251.

¹¹⁷Biographical Encyclopedia, op. cit., p. 317.

II, THE CHILDREN OF GENERAL R. M. GANO

Richard and Martha Gano had twelve children, three of whom, Samuel, Fanny and Frank, died in infancy. The surviving nine were: William B., John T., Clarence W., Katie M., Maurice D., Robert Lee and Sidney Johnston (twins), Emma W., and Mattie C. Gano.

Two of the older sons, John and Clarence, were civil engineers who formed a business partnership with their father in a land surveying firm known as R. M. Gano & Sons of Dallas. These two brothers were only two years apart in age, and they were students together at Bethany College in West Virginia. They both graduated from this school which was also the alma mater of their father. Biographical sketches of these two men in the History of Dallas County reveals them to be very successful businessmen. In addition they were both active members of the Pearl and Bryan church where their father was a preacher and an elder. John was the treasurer of the Pearl and Bryan church.¹¹⁸

Katie married a Dr. Hugh McLaurin and settled in Dallas. Maurice earned the B. A. degree from the University of Kentucky, and the B. L. and M. A. degrees from the University of Texas. Lee also

¹¹⁸Dallas County, op. cit., pp. 760-761. Dallas County, op. cit., pp. 1000-1005.

earned degrees from the University of Kentucky and the University of Texas. William B. was also a graduate of the University of Kentucky. These three brothers, W. B., Maurice and Lee, all attended the College of the Bible in Lexington before crossing the street to attend the University of Kentucky. W. B. went on to Boston, where he graduated from the Harvard Law School in the class of 1877. When these three boys had finished their schooling, they returned to Dallas and became partners in a law firm known as Gano, Gano & Gano. W. B. was later elected president of the Bar Association of Dallas. W. B. was married to the former Jeannette "Nettie" Grissim of Fayette County, Kentucky. It is interesting to note that she was a granddaughter of Barton Warren Stone.¹¹⁹

Sidney, Lee's twin brother graduate from the University of Pennsylvania with a medical degree and then set up a practice in the city of Dallas. Emma was a graduate of Hamilton College in Kentucky, and of the Conservatory of Music at Cincinnati. Mattie was also a college graduate. Every member of the family was a member of the Church of Christ, and most of them were closely affiliated with the Pearl and Bryan Church of Christ in Dallas.¹²⁰

¹¹⁹Ibid.

¹²⁰Ibid.

Of the children of General Richard Gano, Jesse P. Sewell considered W. B. to be "the outstanding man of his generation." However, he considered all three of the law partners, W. B., Maurice and Lee, to be "very good" Bible teachers in the Pearl and Bryan church. He remembered Lee as a man who had an early drinking problem, but who later gave some forceful talks in favor of prohibition. When Lee died his funeral was preached by Jesse P. Sewell and L. S. White. Sewell considered Lee to be the best speaker of the Gano boys, but he recalled a powerful speech delivered by W. B. that prevented the Pearl and Bryan church from bringing in instrumental music. When Childers Classical Institute was founded in 1906 (later to become Abilene Christian College), the charter for the college was handled by the Gano, Gano, and Gano law firm of Dallas. The actual charter that launched the college was penned jointly by W. B. Gano and Jesse P. Sewell.¹²¹

This generation continued to be associated with the "conservative churches who did not support the missionary society or instrumental music. For example, in 1919 Maurice D. Gano was one of the principle speakers at the annual Abilene Christian College Bible Lectureship. His lecture was entitled, "The Verbal Inspiration of the Scriptures."

¹²¹Jesse P. Dewell, Personal Interview, June 4, 1966.

Upon hearing this address one of his colleague's in the law profession said of it, "I consider the most valuable hour of my life so far the hour I spent listening to Maurice Gano deliver his address on the inspiration of the Bible."¹²²

However, this was the last generation of the Gano family to be affiliated with the Churches of Christ. Beginning with the grandchildren of General R. M. Gano, the Gano family in Texas has been connected with the Conservative Christian Churches of the state who favor instrumental music. In the recent generations family loyalty has gradually switched from Abilene Christian College (associated with the Churches of Christ - non instrumental music) to Texas Christian University in Fort Worth (associated with the Disciples of Christ and Christian Churches).

When Freed-Hardeman College of Henderson, Tennessee, (associated with the Church of Christ) opened their new cafeteria in 1968, it was interesting to note that it was named "The Gano Memorial Cafeteria." Through correspondence with that school it was learned that the money for this building had come from a Gano family in Florida who also

¹²²William S. Banowsky, The Mirror of a Movement. (Dallas: The Christian Publishing Company, 1965), p. 80.

descended from the family line of John Allen Gano.¹²³ However, this is the lone exception of any of the current Gano family being connected with the Church of Christ.

III. HOWARD HUGHES (1905 - 19__)

On July 14, 1883, a daughter was born to W. B. and Nettie Gano in Georgetown, Kentucky, that they named Allene. Allene was married to a Howard Hughes in Dallas, Texas, on May 24, 1904. In the following year, on Christmas eve, a son was born to this union. The date was December 24, 1905, in Houston, Texas, and the son was aptly named Howard Hughes, Jr.¹²⁴

It cannot be determined whether General R. M. Gano ever met this great grandson. When the General died in March of 1913, his great grandson was over seven years of age, so it seems probable that the General would have seen him and been with him on some occasions.

¹²³Mrs. Alice Gano, Telephone Interview, February 25, 1969. The Gano family who gave the funds for the building of the cafeteria make their home in Leesburg, Florida.

¹²⁴John Keats, Howard Hughes. (New York: Random House, Inc., Publishers, 1966), p. 14.

Howard Hughes Jr. , was destined to become the wealthiest man in the world during his lifetime, and a man acclaimed by Fortune Magazine to be one of the richest men in the history of the world. His fame has consistently grown during the twentieth century, and his mysterious exploits are frontpage stories around the world.

The significance of Hughes to this thesis is not in any religious contribution he might have made, or in any connection with the Restoration Movement, but rather to acknowledge his genealogical connection with W. B. Gano, Richard Gano, John Allen Gano, and Chaplain John Gano.

It is worth noting that the great great grandfathers of the richest man of the twentieth century were Barton Warren Stone and John Allen Gano.

This concludes our survey of ten generations from Etienne Gayneau, the seventeenth century French Huguenot, to Howard Hughes Jr. , the richest man of the twentieth century.

CONCLUSION

This concludes our study of the Gano family and the Restoration Movement. Altogether our study has spanned ten generations from Etienne Gayneau the French Protestant Huguenot to Howard Hughes the American billionaire-industrialist. In tracing the Gano family from its French origins, this study has covered a period of more than 300 years.

For the most part our study has been limited to exploring the relationship of the Gano family to the movement that sprang up on the American frontier to restore New Testament Christianity. Our research reveals that several members of the family were prominent in the progress of the Restoration Movement, and that the contributions of John Allen Gano and General Richard M. Gano were particularly outstanding.

The purpose of this study has been accomplished, and the thesis has been well verified. We have effectively demonstrated a strong relationship between the Gano family and the Restoration Movement. Our reconstruction of the life and times of John Allen Gano and his son General Richard M. Gano has proven to be more than expected. By examining their combined ministry of 107 years of preaching in the Restoration Movement, we have demonstrated clearly that John Allen

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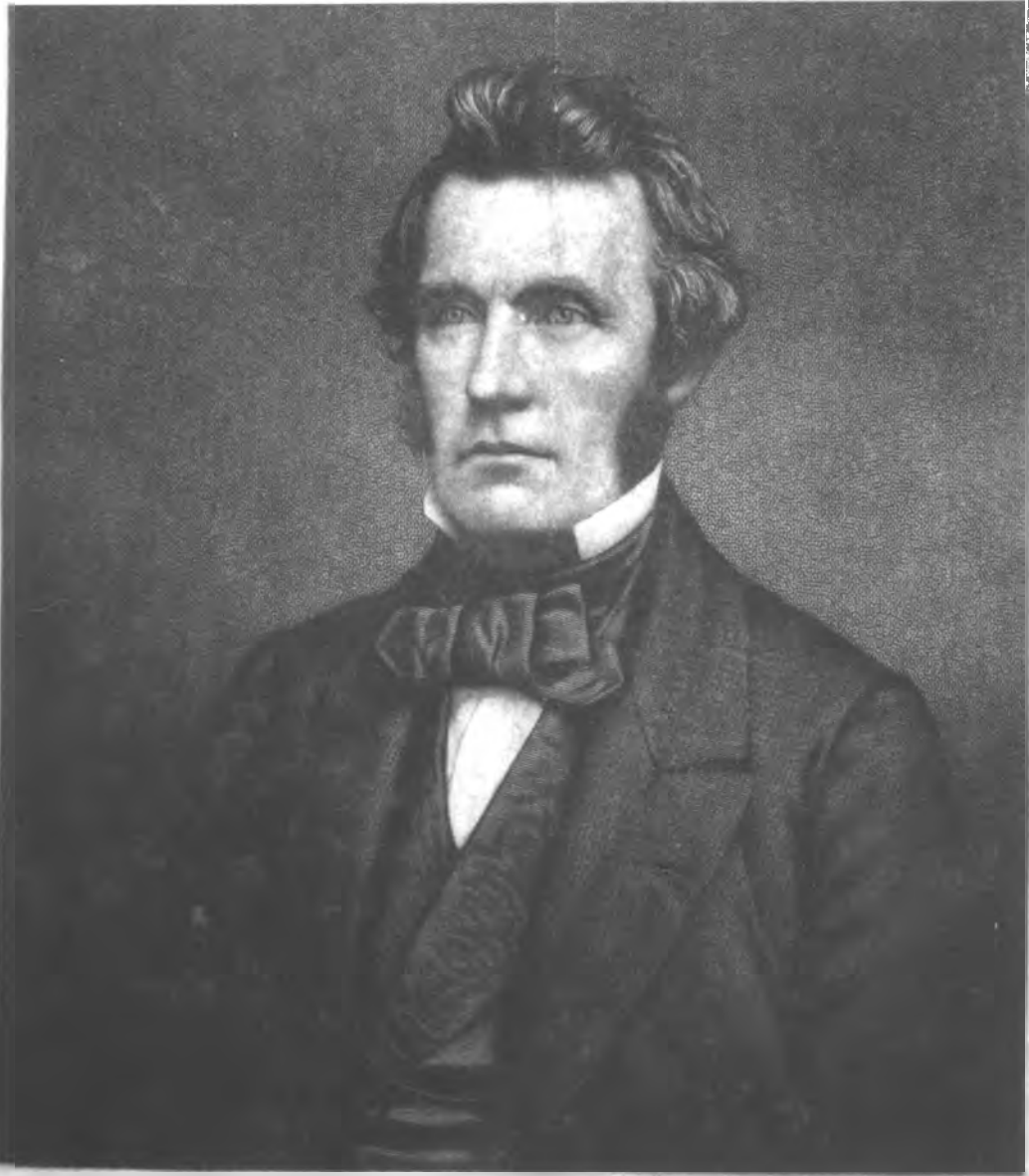
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ENGRAVED BY DANIEL SARGENT FROM A PHOTOGRAPH

affectionately Yours.
J. Allen Gano

NEWTOWN CHURCH BUILDING

THIS BUILDING COMPLETED IN
1857 - THIRTY YEARS BEFORE
JOHN ALLEN'S DEATH

OLD UNION CHURCH BUILDING

THIS BUILDING COMPLETED IN
1875 - TWELVE YEARS BEFORE
JOHN ALLEN'S DEATH

LEESBURG CHURCH BUILDING

THIS BUILDING COMPLETED IN
1888 - WAS CONSTRUCTED DURING
THE FINAL YEAR OF JOHN ALLEN
GANO'S LIFE



PHOTOGRAPHS TAKEN DURING THE
SUMMER OF 1971



"BELLEVUE" - SUMMER OF 1971





"BELLEVUE" - AROUND 1950





GANO FAMILY PLOT

GEORGETOWN CEMETERY, GEORGETOWN, KENTUCKY
 THE PLOT IS DOMINATED BY THE 22-FOOT MONUMENT
 TO JOHN ALLEN AND MARY CATHERINE, AND MANY OF
 THEIR CHILDREN ARE BURIED AROUND THEM





GENERAL RICHARD MONTGOMERY GANO



Richard M. Gano



John A. Gano



Richard M. Gano



Maurice D. Gano



