



## Rev. Dr. Anthony L. Dunnivant Honored

In recognition of the 25th Anniversary of the death of the Rev. Dr. Anthony L. Dunnivant on February 8, 2001, his siblings, Kay D. Slonaker, Terry A. Dunnivant and Nellie D. Durham, have established the *Anthony L. Dunnivant Memorial Fund* at the Christian Church Foundation with the annual distribution to be shared by the Disciples of Christ Historical Society, Lexington Theological Seminary and The Cane Ridge Shrine, Inc.

Tony was a distinguished scholar in the Stone-Campbell movement, editing and contributing to many publications including *Cane Ridge in Context* and *The Encyclopedia of the Stone-Campbell*



*Kay D. Slonaker, Terry A. Dunnivant and Nellie D. Durham, Siblings of Tony Dunnivant at the door of Ledbetter Christian Church, Meherrin, Virginia where grandfather Ellis Dunnivant was a founding member in 1916.*



*Tony Dunnivant (right) with former curator Franklin McGuire, in front of the Cane Ridge Shrine in the late 1990's.*

*Movement.* From 1990 until his untimely death at the age of 46 in 2001, he was Professor of Church History at Lexing-

ton Theological Seminary and for many years was on the board of the Cane Ridge Shrine. His was the last burial allowed at the Cane Ridge Cemetery.

Contributions to the memorial fund in his memory may be sent to the Christian Church Foundation, 1099 N. Meridian St., Suite 700, P.O. Box 1007, Indianapolis, IN 46206-1007. Make checks to Christian Church Foundation with the notation: for the Anthony L. Dunnivant Memorial Fund.

## Painting Donated to Museum

Earlier this year, Jan and Ken Cottrell, of Lexington, donated this painting of the Cane Ridge Meeting House to the Cane Ridge Museum.

The painting is by Millersburg, KY, artist Gaylen "Frosty" Rankin, who often paints local historic sites and churches, often with classic cars.

It had been given to Tony Dunnivant (see above article), sometime in the 1990's. His wife, Jan, had kept the painting since his

death in 2001. Jan and her husband, Ken, donated the painting to the Cane Ridge Museum earlier in 2025.

The painting will be on display in the Museum when we open in the spring.



## SPEAKER

The Curator is available to preach or speak to a fellowship group about Cane Ridge throughout the year. Please contact Cane Ridge to schedule a speaking engagement as early as possible. Honoraria or Donations for the ministry of Cane Ridge are expected, and, depending on the amount of travel required, mileage and housing may be necessary.

## GIFTS TO CANE RIDGE

Gifts to continue the mission and ministry of Cane Ridge should be sent to:

Cane Ridge, P.O. Box 26, Paris, KY 40362-0026

*The address at the right was offered at the closing day service at Cane Ridge on October 31, 2025.*



# Notes from the Ridge

## By James H. Trader, II

## Moses Easterly Lard, Noted Evangelist and Author

Moses Easterly Lard was born near Shelby, in Bedford County, Tennessee on October 29, 1818. It has been reported that Moses grew to be six foot three and 200 pounds. He had a ruddy complexion and black hair and eyes. Sometimes, in the publications of the day, Lard's name is spelled Laird. This may be a simple mistake, but it may be that Lard and Laird are of the same family.

With his father Leven Lard, he moved to the Ray County/Clinton county line, Missouri about 1829 where the game was plentiful. His father died a young man, of smallpox, leaving 6 children: Moses, John, William, Elizabeth, Polly Ann and Jenny. One biographer notes that Leven Lard's last words to his wife were, "Mary, if thus far through our hard life I have ever wounded you or treated you amiss, forgive me now." He then addressed his small children, "Farewell, poor, helpless little things. In a few moments, I shall be gone."

The family was later evicted from the farm they had established by a ruthless neighbor who used legal, but unethical means to take the improved property.

In 1835, Moses was apprenticed to a tailor and had to teach himself to read in that time.

Around this time, Moses and his brother William, were provided a home and a small wage by Austin R. King, who employed them on his farm while they studied in his academy.

Inaccurate lore has surrounded Lard regarding his education. Many said he was illiterate until his early twenties. Though he did teach himself to read and later to write, he did receive an excellent education from the King Academy, learning English literature, History, Mathematics, Latin, Greek and science.

Moses had been confused by the Baptist and Methodist preachers who were largely uneducated and inconsistent in their study of the Bible. Finally, he heard a preacher named Jerry Lancaster who preached a new kind of message about free will and love. Lancaster would introduce him to the evangelist,

Walter Scott's, book "The Gospel Restored."

Lancaster would come from Kentucky and become one of the great revival preachers of Missouri, but like

many others he was attracted to the gold rush in California. Failing to strike it rich he became a gambler, a drunkard and an adulterer. Losing everything he returned to Missouri where he became a law partner in New London, Missouri. He confessed his sins before the church and although he would not again evangelize, he was a faithful member of the church.

Moses was baptized in 1841, after which he began to preach.

He married Mary Riffe on August 15, 1842.

By the fall of 1843, he had seen over 100 additions to the church in Ray County, MO. In Richmond, MO, in 1844, it was reported that upwards of 100 bowed to Jesus under Moses' preaching.

Lard attended Bethany College in 1845, after

marrying and fathering two children. After three years, he received his Master of Arts and was named class valedictorian. Because he was one of the few married students, he and his wife were given quarters in the old print shop, where Campbell had previously produced "The Millennial Harbinger."

At the 1846 graduation, Lard presented a speech on the "Success of the Gospel in Oregon" and a speech on "The Comparative Merits of Sacred Literature."

In 1847, he was listed as being graduated from the Cicero Class and the Junior Greek class. He also received the First Degree of Merit in Geometry. Then, in 1848, he was a graduate of Greek, Chemistry and Sacred Literature. He gave the valedictory address and received the Bachelor of Arts in 1849.

Lard was classmates with many who would go on to be preachers in the Stone-Campbell churches, including J.W. McGarvey and Thomas N. Arnold, both of whom would later preach here at Cane Ridge.

After he graduated, Moses wrote to Alexander Campbell and those who helped with his education, "Four years and four months ago, strange, homeless, penniless and untaught, I landed a stranger at Bethany College. It was my fixed purpose, though encumbered



## Moses Lard (continued)

with the responsibilities of a family, to qualify myself for more extended and enlightened usefulness. The object, the first and nearest to my heart, I wanted the means to accomplish. For the interested and cordial manner in which you so often aided me when want bore heavy on me, I owe you the feelings of gratitude which I have no power to express.”

He returned to Missouri in 1849, where he preached to great acclaim, serving the congregation at Independence.

While he attended Bethany, his mother passed away in 1847.

In one form or another, churches have been dividing for centuries, for as many reasons as there are churches. For many it was about whether we should have one or more churches in one city. An early controversy in Lexington involved that very issue, yet in many growing cities it became even more necessary as one building couldn't always hold the size of congregations.

A church in Lexington, Missouri was facing a division in 1850 and two congregations were being formed. A committee consisting of members of both churches, noted individuals from other churches and area ministers was formed. Moses Lard was among those who eventually decided that the two churches should remain as separate bodies although they did determine that the minority group which seceded did so improperly.

Not eight years later, another division in Camden Point, MO, occurred. Two congregations, with yet another committee determined to unite the two bodies and create one congregation as reported by Moses Lard in the *Millennial Harbinger* of 1858.

A meeting in Haynesville, MO, in 1850, went on for 15 days with 67 additions, 5 or 6 from the Baptists, and 7 or 8 from the Methodists. A meeting at Liberty, MO, later had 40 additions.

He received the Degree of AM (Master of Arts) from Bethany in 1854 and in 1855 he was to preach a lengthy revival but was prevented by serious sickness.

Between the towns of Camden and Liberty, in 1858, Moses helped to constitute a congregation of some 84 members.

The fire at Bethany College in 1858 nearly destroyed the college and agents around the country were sought to help raise funds. Moses was one of the agents in Missouri to help with this effort.

Moses would become acquainted with an evangelist named Mason Summers who had been born near May's Lick, Kentucky, influenced heavily by Walter Scott. Summers would move to Missouri where he would assist Moses with his first two-week protracted meeting. Summers was an excellent song leader as well as an evangelist.

Summers opposed musical instruments in worship. He believed that the only use for an organ was to make bad singing palatable. He conducted singing schools among the churches

to improve congregational singing.

In March of 1864, Moses would openly oppose instrumental music in the church in an article. Among his concerns, Organs should be put away but “[a church} will part with everything and anything rather than its infamous box.... 1. Let every preacher in our ranks resolve at once that he will never, under any circumstances or on any account, enter a meeting house belonging to our brethren in which an organ stands... This and like evils must be checked.... 2. Let no brother who takes a letter from one church ever unite with another using an organ. Rather let him live out of a church than go into such a den 3. Let those brethren who oppose the introduction of an organ first remonstrate in gentle, kind, but decided terms. If their remonstrance is unheeded, and the organ is brought in, then let them at once, and without even the formality of asking for a letter, abandon the church so acting; and let all such members unite elsewhere. Thus these organ-grinding churches will in the lapse of time be broken down or wholly apostatize and the sooner they are in fragments the better for the cause of Christ. I have no sympathy for them, no fellowship for them, and so help me God never intend knowingly to put my foot into one of them.”

Summers would hold Confederate sympathies and during the war would move south, returning only after the war was over.

Another influence was the preacher, Thomas Gaines, who had been born in Lincoln County, Kentucky. Gaines lived in Lawrenceburg, before moving to Missouri. His encouragement for Moses to preach helped to make him a true student of the Bible. Gaines later moved to Versailles during the Civil War but returned to Missouri after the war.

Like Summers, Gaines opposed instrumental music in worship and the introduction of Missionary Societies to the church.

In 1857, Moses moved to Camden Point, Platte County, Missouri, where he became president of the Missouri Christian Academy for Girls.

The American Christian Missionary Society met in Cincinnati in 1857 and Moses was one of the preachers for the event. He was elected vice-president of the ACMS for Missouri. He was also to preach at the ACMS meeting in St. Louis in 1860.

Moses wrote to the *Millennial Harbinger* in that year that he had received a letter from someone in Mississippi requesting guidance on several issues regarding baptism and communion. He came down hard on the side of communion solely for those in Christ's Kingdom, those who have baptized by immersion. And, baptism is only by immersion of a believing penitent.

In this period, Moses determined to never again use notes during his preaching. Though he devoted serious time to Bible study and constructed outlines, he committed his words to memory.

Raccoon John Smith preached in Missouri and heard Moses preach as well. He is reported to have said of Moses' preaching, that he was the best pulpit man he had ever heard.

In 1853, Moses was to preach at Richfield, Missouri. When he arrived, a black man said to him, “You do not know me, but I know you and have known you for a long time. My name is Dick; I once belonged to the church at Stanley where old brother Warriner used to preach and near where he is buried. Since his death the church has gone to pieces and I have been long without its privileges. I have come fifteen miles today to hear you preach and have brought with me my young master, Thomas. He is a good boy and I think would be a Christian if he knew how.” Dick introduced the 16-year-old Thomas. That day Moses preached as if only to Thomas. Later he says, “I borrowed clothes for Thomas and immersed him that evening. He and Dick retraced those fifteen miles, but in what mood, the true heart needs not be told. The day had been a glorious one to me and I returned home happy and thankful.”

From October 8 through 18 of 1860 Moses debated a Methodist minister named William G. Caples in Brunswick, Charlton County, Missouri, twice daily, in a tobacco warehouse, as many as 3000 in attendance. The debates covered the Design of Baptism. 35 other gospel preachers were in attendance, including Raccoon John Smith and J.W. McGarvey.

For many years, Moses preached throughout Missouri and gained a great reputation as both a teacher and a preacher.

His opposition to slavery influenced much of his ministry. He did, however, say “Where is the virtue of your opposition to slavery when you refuse to accept your black fellow being as an equal among men?” He often pointed out the hypocrisy of abolitionists who did not believe in equality.

Despite his sincere beliefs, he did not believe that politics should enter into the pulpit of the church.

In 1863, the military government in Missouri banned church services and made free passage impossible.

In Missouri, clergy were required to take the “Missouri Test Oath” to swear allegiance to the Union. Although this oath would be declared unconstitutional by the Supreme court.

He moved to Canada briefly at the beginning of the Civil War, to Oshawa, Ontario. He said that he would only stay in Canada “until the troubles in the United States end.”

Later he moved to Georgetown, Kentucky and then to Lexington.

In 1854, a book was published called “Campbellism Examined” by Jeremiah Jeter, a Baptist minister. In the 1820's the churches which were strongly influenced by Alexander Campbell among the Baptists began to

## Moses Lard (Continued)

have doubts about this influence. The Baptist churches withdrew fellowship from Campbell's congregation and he began using the name "Disciples of Christ." His followers were often referred to as Reformed or Reforming Baptists. Those who disparaged his teachings called them Campbellites.

Like Stone, who didn't desire to start something new when he left the Presbyterian church, Campbell probably preferred to remain with the Baptists. However, his mark had been made within the Baptist churches.

Jeremiah Jeter's animosity toward Campbell and his followers led to the book which was meant to sound the death knell for this new movement. Jeter would also author a book called "Campbellism Re-Examined."

Campbell appealed to his former student, Moses Lard to respond to Jeter's books with a book titled, "Review of Campbellism Examined." Although many thought Moses was not the right person to defend Campbell's position, the book established him as one of the movement's staunchest defenders.

The response by Lard was praised in the Millennial Harbinger by a minister named H. Hussey, saying, "I should imagine Mr. Jeter will not be very well pleased with this exposure of his sophistry and misrepresentations. It is a great pity to see these misnamed Doctors of Divinity, 'darkening counsel by words without knowledge,' but, on the other hand, it is pleasing to the lovers of truth to find that there are men 'mighty in scriptures,' who can 'contend for the faith which was once delivered unto the saints.' Where this is done ably, yet humbly, much good is sure to be accomplished on behalf of the cause of truth and righteousness."

He soon became the editor of his own journal, titled "Lard's Quarterly" in 1863. The journal would be printed between 1863 and 1868, a difficult period for publishing and mailing due to the Civil War. He first printed the journal in Georgetown and then in the period between 1864 and 1868 Lexington.

Lard strongly opposed instrumental music, suggesting that those who used instruments in worship be shunned. He also believed that churches should be called "Church of Christ" even though both the terms "Christian Church" and "Church of Christ" were used interchangeably at the time.

Missouri was a dangerous place during the Civil War. Union army patrols harassed traveling ministers and in many areas churches were prohibited from gathering. Moses' old friend J. W. McGarvey had recently left Missouri to preach at Main Street in Lexington. Moses wrote McGarvey about his concerns and was encouraged to come to Kentucky where the work was plentiful and the danger far less.

Moses and family first moved to Georgetown, a relatively central place for a Kentucky evangelist to be based. Despite the claims of safety in Kentucky, while Moses preached in Georgetown one Sunday, he heard cries coming through the open windows, "Here they come!

Here they come!" His congregation quickly vanished, but they were too late as Morgan's raiders were in the process of taking the church members horses from outside while they were retreating from their defeat in Cynthiana. The women of the church and community hastily organized food for the rebel soldiers as they sought to pacify the soldiers.

Moses was a pacifist and, though opposed to slavery, he favored neither side in the conflict. He wrote in 1866 in an article titled, "Can We Divide?" where he argued that we, as a church, would never divide over opinion. He called for every Christian in both North and South to "show himself a master in efforts to heal whatever of alienation may yet remain. Let not a word be said in any pulpit, not a remark be dropped in the social circle, not a paragraph or sentence be written in any paper, that can chafe or wound. And if heretofore we have known it let us never more know any North or South in our ranks."

It was then that the churches of Canada, England and Australia had invited him to join them. He chose Canada.

During his time in Canada, he continued to publish his quarterly. In January of 1865, Moses appealed for a monument to Walter Scott who had died in April of 1861. The monument was to be in May's Lick, where Scott had preached for many years. Moses wrote of Scott, "He was himself a poem, great and small, sublime and tame; but with a spirit as pure and aims as high as ever fall to the lot of men. With a mind singularly formed for large generalization, he yet combined traits strangely weak, while with an utterance rich even up to a gorgeousness, he would still mingle sayings insipid as those of a housemaid. In two respects only did Walter Scott never become a common man—in profound, exhausting admiration for the Savior, and in love of truth. Here he will never be excelled."

In 1864, Moses wrote about his regular activities, "From April, 1863, to April 1, 1864, I preached about three hundred and seventy discourses. These averaged one hour and fifteen minutes each in length; that is, I stood in the pulpit four hundred and sixty-two hours in one year. The result of this labor was about three hundred and fifty confessions.... To this is to be added writing for the "Quarterly," correcting proof, traveling, and heavy domestic duties."

At the end of the war, he proceeded to return to America. Central Kentucky, like much of America, had seen much damage from the war, particularly of the church buildings. He knew he'd have a lot of work to do.

After moving to Lexington, he held over 440 meetings, and baptized 290 people in the course of a year. He worked particularly in South Elkhorn Church, Old Union, Grassy Spring and the church in Lexington.

He was known to be away from home for seven or eight months each year.

The Millennial Harbinger reported in

1865, that Lard, though ill with a serious cold, had over 100 converts in Bowmanville and Oshawa, Canada.

In 1866, Lard held a protracted meeting at the North Middletown Christian Church, where there were 50 additions to the church.

He proposed the production of a series of New Testament commentaries. Six were produced: Matthew-Mark by J.W. McGarvey, Luke by J.S. Lamar, John by B.W. Johnson, Acts by J.W. McGarvey, Hebrews by Robert Milligan and Romans by Moses Lard.

In the late 1860s he helped found the Hocker Female College, later known as Hamilton College, which, even later, became a part of Transylvania University.

Lard held a protracted meeting at the Christian Church in Cynthiana in November of 1866.

In 1866, Kentucky had about 450 congregations and a combined membership of about 50,000, more than any other state.

At North Middletown in April of 1868, Lard held a protracted meeting, he had about 30 additions to the church.

The last issue of Lard's Quarterly was published in 1868.

Later he became the editor of "The Apostolic Times" along with J.W. McGarvey, Robert Graham, Dr. W.H. Hopson, and L.B. Wilkes.

In October of 1869, Lard joined with 22 other clergy to reform the Missionary Society. This was called "The Louisville Plan" having been established while meeting in Louisville.

A Masonic procession and basket dinner was held at the lodge near Old Union Church in June of 1870 with a sermon given by Rev. Moses E. Lard.

In October of 1870, Elder Moses Lard preached at Cane Ridge on Saturday and Sunday, October 22 and 23.

During 1870 Lard preached at Clintonville on the second Sunday each month and at North Middletown on the third Sundays.

In 1871, he became the pastor of the Main Street Christian Church in Lexington. The church was in turmoil. The church in 1870 was filled to overflowing every Sunday. For a brief time, an overflow crowd met in a separate location. Soon the meeting house of the Presbyterian Church at the corner of Second and Broadway became available and the Main St. Church bought it. Problems with the leadership of Kentucky University were involved with the problems of the church as well. Moses agreed to pastor the Main Street church even as the Broadway church established itself as a separate congregation.

J.W. McGarvey told a tale, possibly apocryphal, that Moses stood before the Main Street congregation one Sunday and proclaimed that he would be preaching a sermon for the 5<sup>th</sup> time, but that it had taken 20 years to master it, so hearing it for the 5<sup>th</sup> time should not be considered unreasonable.

## Moses Lard (Continued)

In July of 1871, he preached at the Butler School House.

In 1873, Silas Woodson, husband to Jenny Lard, who was the daughter of Moses and Mary Lard, became the 21<sup>st</sup> governor of the state of Missouri.

Also in 1873, Lard withdrew from editing the *Apostolic Times* to focus on his commentary on Romans.

The “Louisville Plan” ended with the birth of the Foreign Missionary Society. Lard ceased to be active with any of the Societies, having believed them only good for evangelism.

When Lard resigned his position as pastor in Lexington in 1873, he began preaching at North Middletown on the second and fourth Sundays of each month. He was known to have preached at the Paris Christian Church in November of 1876.

Moses Lard wrote a letter to the *Kentuckian-Citizen* of Paris in July of 1874. He sings the praises of the Patterson Institute (what would later become the Kentucky Classical and Business College.) He wrote in part, “I respectfully ask leave to call attention of your readers to one of the very best female schools it has ever been my lot to know. I mean the Patterson Female Institute, located at North Middletown....I speak of this school on its merits, and speak unsolicited by its Principal. I have known the school, and known it intimately for ten years, have had in it my own daughters, and consequently speak advisedly.

“A more lovely rural spot cannot be found. It is the very home for health and jolly school girls. The table is the best I ever saw set in a female boarding school....In hours of relaxation the school has all the appearance of a merry, happy home. Never have I seen brighter faces than here. The birds that sing in the boughs seem not more joyous than the girls that mock them in their songs.

“One thing I wish especially to notice—the healthy religious influence of the Institute—Here girls are taught to revere with their whole hearts, the religion of Christ. They are not taught that it is innocent to dance, masquerade and waltz—The licentiousness of the day finds no countenance in this home of pure religion and pure morals.” His praise continues for many paragraphs.

He was praised for his writing and his editing and he was a strong proponent of education. Prior to the official separation of the Church of Christ in 1905, Lard and many others were writing and preaching about many of the issues that would be a part of that division, including organs, missionary societies, located preachers, premillennialism, Sunday schools, benevolent societies and Bible colleges. He was also steadfast that the name of the church should be Church of Christ and not Christian Church. He did hold that opinions as tests of faith were not proper.

Lard was conducting a protracted meeting in the new meeting house in Centreville, along with R.M. Gano, in September of 1875.

Lard conducted meetings in St. Joseph, Missouri in February of 1876 where at least 20 additions were made to the church.

In May of 1876, Lard conducted a funeral for Mrs. Margaret Brown and for Mason Talbott at the North Middletown Christian Church. Brown was the grandmother of the honorable John Young Brown, a governor of Kentucky and Talbott was a relative of the Hon. A.G. Talbott. Lard preached at North Middletown for four years.

Willie J. Lard, son of Moses and Lizzie L. Huson were married in New Albany, IN in January of 1877.

In May of 1877, Lard held a two-week meeting at Danville before he had to leave due to sickness.

In 1877, the division within the College of the Bible at Kentucky University (the renamed Transylvania University) caused, for a time two Colleges of the Bible. Lard became the president of the old College of the Bible and the new College of the Bible was headed by James W. McGarvey. A notice in the Paris newspaper in August of 1877 notes that Lard had communicated about his acceptance of the Presidency that, “He is going to stick.” By 1878, following major changes within the dueling boards and the faculties, the two Colleges were re-united under McGarvey’s leadership. The reputation of Lard suffered but he and McGarvey reconciled.

Lard held standing room only meetings in the church in Louisville in March of 1877.

A notice appeared in the Paris Paper in November of 1878, that Moses E. Lard, the senior member of Lard and Mitchell, special agents and supervisors of the Royal Insurance Company, of Liverpool, for Kentucky, had been in the area on business for the company. It states, “Let it be distinctly and most emphatically understood, Mr. Lard’s connection with the Royal does not conflict or interfere in the very least possible manner with his ministerial duties.” In 1879, it was reported that Lard, state agent for the insurance company, was making a canvass of the county in the interest of the company.

The Paris paper reported in July of 1879, that “Eld. Moses E. Lard had 7 acres clover burned by sparks from locomotive on L.L. & C. Railroad.

Lard wrote in the journal, “The *Apostolic Times*,” in January of 1879, “Within the past twelve months my voice has so far failed me that, although I speak regularly to two churches, I must desist from holding protracted meetings Whether my voice is permanently or only temporarily gone I can not at present tell.”

In 1880, Lard had determined that the family would return to Missouri and began to make preparations to sell his property.

The *Kentuckian-Citizen* of Paris reported in June of 1880, that Moses E. Lard was seri-

ously ill.

Lard, aged 62, passed away in Lexington, on June 17, 1880 of Cancer. His final words were reported as, “There is not a cloud between me and my Heavenly Father.” W.H. Hopson preached the funeral at the Main Street Church. He was first buried in the Lexington Cemetery but later he was buried in St. Joseph, Missouri. Mary Ann died in July and was buried beside her husband.

Church historian, Thomas P. Haley once called him “That Prince of Preachers.”

An odd story appeared in the August 29, 1891 *Kentuckian-Citizen*. I quote, “Mrs. Ida Burgess Lard, wife of Woodson K. Lard, of the Merchant’s bank of St. Joseph, MO, recently left home mysteriously, taking her trunk to the depot. She is a sister-in-law of ex-Gov. Silas Woodson. She went to Kansas City where she was found and in a few days returned to her father’s in St. Joseph. Her husband, W.K. Lard is a son of the late Eld. Moses E. Lard, of the Christian Church.

Maggie Judy, daughter of Moses Lard, passed away at the age of 48 on September 27, 1904.

Another daughter, Emma Lard Longan, authored a book called “Parliamentary Rules Made Easy,” which had more than six editions and sold around the world. She had been a student at the Patterson Institute in North Middletown and as of 1909, resided in Kansas City, MO. Emma died in May of 1909.

## Item Donated to Cane Ridge Museum

Below is Frank Turner of Georgetown. Frank and Kaye donated the miner’s breastplate which attaches to the existing auger in the Museum’s collection. Shown at left is the breastplate and at the right Frank models how a miner would place the breastplate against their chest or belly and insert the auger into the socket. Pushing against the auger with the miner’s bodyweight, he would then crank the auger, using both hands, to drill into the coal seam so that dynamite could later be placed into the drilled hole. We thank the Turners for their generous donation.



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#### CURATORIAL STAFF

Curator: James H. Trader, II  
Assistant Curator: Linda Faris

#### SCHEDULE

Summer Season-April 1-October 31  
Open Monday-Saturday - 9 am-5 pm  
Sundays 1-5 pm

Winter-November 1-March 31  
Open by appointment and when  
curatorial staff is available.

## Cane Ridge Closing Day Service Honors Moses Lard



The Closing Day service was held on a chilly October 31 morning with around 25 in attendance. The Curator



presented an address on Moses Lard, one of the preachers who filled the pulpit at Cane Ridge. See the address starting on page 2.

For a larger photo of the painting at the far left on this page, turn to page 1.

Join us for our opening day service on April 1, 2026 at 10:00 am.

*1. Guests view painting donated to Cane Ridge, including Charlie Heaberlin at left and Ken Cottrell at right, who donated the painting with his wife Jan. 2. Chuck Kemp, pastor of Clintonville Christian Church (Disciples of Christ) with Assistant Curator Linda Faris. 3. Curator James Trader with chair of the Cane Ridge Board and Associate Regional Minister of the Christian Church (Disciples of Christ) In Kentucky.*

To donate to Cane Ridge online, go to

<https://www.givelify.com/donate/MzcxNTg=/selection>

or scan the QR code at right

