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OF
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FIRST HOUSE OF WORSHIP IN OHIO.

HISTORY

OF THE

MIAMI

BAPTIST ASSOCIATION;

FROM ITS ORGANIZATION IN 1797

To a Division in that Body on Missions, etc.
In the Year 1836.

*With Short Sketches of Deceased Pastors of this
First Association in Ohio.*



Prepared, at request of the Association, at their Session at Lebanon, Oct, 1855

BY

A. H. DUNLEVY,

LEBANON, OHIO.



CINCINNATI:

GEO. S. BLANCHARD & CO., 39 WEST FOURTH STREET

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Introductory Notice.



AT the seventieth anniversary of the Miami Baptist Association, held with the Mt. Auburn Church, September 30, 1868, Messrs. George E. Stevens, John H. Tangeman, and George F. Davis were appointed a committee to provide for the publication of "Dunlevy's History of the Association," the manuscript of which had been placed by the Author at the disposal of the Association. The committee desire, at the conclusion of their task, to express their sense of the high value of this contribution to Baptist historical literature. Its author, though laboring under the infirmities of age, devoted to it much time and toil, seizing the precious moments when many important facts could be verified by living witnesses. It was a generous gift to the Association with which he has been so long identified.

The list of the Associations in Ohio, in 1867, with names of their constituent churches, will indicate the wonderful progress which has been made in seventy years. The list is inserted in the form of an Appendix—the body of the work having been written in 1857.

The frontispiece of this volume is a *fac-simile* of a sketch of the Meeting-House of the Columbia Church, as it stood in 1830. The sketch was furnished by James Givens to a number of the "AMERICAN PIONEER," issued in 1842.

It has been a noble work to rescue from oblivion the memory of the men who so patiently wrought at the foundations, and Judge Dunlevy has merited the gratitude, not only of Ohio Baptists, but of the lovers of truth everywhere. The book will enhance in value with each year that separates us from the beginnings of Baptist growth in the region which our fathers knew as the Northwestern Territory.

GEO. E. STEVENS,

Chairman of Committee.

CINCINNATI, *March 1, 1869.*

Preface,

BY THE COMMITTEE OF REVISION.

THE Committee on Revision, under the direction of the Miami Baptist Association, have the satisfaction of presenting this History to the public, though after many years of delay.

IN December, 1857, a committee of the Association, consisting of Revs. E. Thresher, M. Stone, and J. Stevens, adopted the following resolution:

“*Resolved*, That we accept the proposition of Geo. S. Blanchard for publishing the History of the Miami Association, prepared by A. H. Dunlevy.”

From some cause, not known to us, this resolution was not carried out.

At the commencement of the late war with the South the publication was delayed, on account of the great increase in the cost of materials, and it has, since the war, been delayed from various causes.

The Author prefers that it should not now be published, but as the manuscript had been donated to the Association, he consents to their desire to have it published.

There are some parts of the History which the Author thinks would not be of much interest now, because of the delay of so many years, and desires that they be omitted, but the committee, with all due regard to his convictions, think it best to retain them.

SAM'L TREVOR,

Chairman of Committee.

Cincinnati, November 30, 1868.

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Introductory Historical Facts.

CHAPTER I.

THE first settlement in any part of the territory now comprising the State of Ohio, was made at Marietta, in the spring of 1788. In July, 1787, a contract was made by authority of Congress, with Messrs. Sargent, Cutler, and their associates, for a large tract of land bordering on the Ohio, and extending up the Muskingum River. It had been explored by Gen. Israel Putnam, one of this company, the year previous, and as soon as the contract was perfected a colony, from Massachusetts principally, set out for their new home. They did not reach it, however, that year; but arriving on the Monongahela, near the mouth of the Youghiogeny, at a place afterward called Robbstown, they encamped for the winter. Early in the spring this little colony resumed its journey, and reached the mouth of the Muskingum, now Marietta, on the 7th day of April, 1788. These, however, were but the advanced guard of the colony, and were

not accompanied by their families. Their object was to prepare for the reception of the main colony, which left New England in the spring of 1788, in wagons, with household goods and families, and which reached Wheeling after eight weeks' travel, and soon after arrived by the river at Marietta. This was on the 2d day of July, 1788, and may be considered the first permanent settlement.

John Cleves Symmes, an enterprising and influential citizen of Elizabethtown, New Jersey, in contemplation of planting a colony in the Northwestern Territory, with four companions, had made an exploring tour to the Miamis, in the spring of 1787. In his route he met with Captain, afterward Major, Benjamin Stites, then of Red Stone, Pa., formerly, also, of New Jersey. Captain Stites had descended the Ohio with a boat-load of provisions for the new settlements in Kentucky, and was at Washington, Kentucky, making his sales, when a party of Indians committed some depredations in the neighborhood. Having been accustomed to Indian warfare, Captain Stites volunteered to pursue the Indians, and, if possible, retake the horses which they had carried off. His offer was accepted, and with a small company of men, he pursued the depredators, first along the Ohio River, on the Kentucky side, until they reached a point opposite to the mouth of the Little Miami, where they had

crossed. Following the trail, he pursued them to near Old Town, about four miles north of the present site of Xenia; but, probably from the number of the Indians, Old Town then being a pretty large Indian village, he abandoned the pursuit, and returned to Maysville. In this route Captain Stites was enabled to form a pretty correct opinion of the beauty and fertility of the Miami country, and in the fall of the same year we hear of him visiting Judge Symmes, in New Jersey, and becoming one of his principal associates in the Miami purchase.

In July, 1788, Judge Symmes' first colony left Elizabethtown, New Jersey, and in their route were joined by Captain Stites and some of his friends, at Red Stone, Pennsylvania, in all about thirty persons. They reached Maysville, Kentucky, then called Limestone, in August, and sent out an exploring party, Captain Stites, in the meantime, making preparations to receive the colony at the mouth of the Little Miami, soon after called Columbia, where he had secured, by contract with Judge Symmes, a tract of some ten thousand acres of land, to be laid off, as near as could be, in a square. These preparations being made, the colony landed about one-quarter of a mile below the mouth of the Little Miami, on the north bank of the Ohio, on the 18th day of November, 1788. The families of some, and the wives of others, were left to winter

at Maysville and Washington, Kentucky, until the next spring, when better provision for their comfort could be expected. Among this little band of some twenty-five persons, there were six Baptists. Their names were Benj. Stites, John S. Gano, Thomas C. Wade, Greenbright Baily, Mrs. Baily, his wife, and Edmund Buxton.

Immediately on landing prayer was offered up to Almighty God for his sustenance, guidance and protection, and all united in a hymn of praise on this solemn occasion. A winter of bloody conflict with the Indians was then anticipated; but, contrary to expectation, the colony remained undisturbed during all that winter, and until autumn of the next year. The settlers labored incessantly in building cabins for themselves upon the beautiful plain which lies east of most of the present buildings in Columbia; but on the first of January, 1789, a high flood in the Ohio proved that they had made a bad selection for a town. The whole bottom was overflowed, but one house escaping the deluge. Afterwards improvements were made below, and further from the river, on higher ground; but that flood forever ruined the prospects of Columbia. During the Indian wars many stayed there because they could not move further into the country on account of the savages. But as soon as Wayne's victory, in the fall of 1794, secured the safety of the settlements in more interior localities, the people began to

leave Columbia; and after the treaty of Greenville, in 1795, many more left, and Columbia ever after had the appearance of a deserted town.

Judge Symmes remained at Maysville when Major Stites left for Columbia, waiting some supplies, and did not leave that place, with another part of his colony, until the 29th of January, 1789. He was determined to settle at North Bend, some five miles above the mouth of the Great Miami, where he expected to lay out and build up the great town or city for the Miami country. But Matthias Denman, one of Symmes' associates from New Jersey, had explored the country in 1788, and perceiving that the place where Cincinnati now stands was *the* site for a city, immediately entered into a contract with Judge Symmes for the section and fractions immediately opposite the mouth of the Licking River, Kentucky. He soon after met Robert Patterson, of Lexington, Kentucky, and a surveyor by the name of Filson, and gave each of them one-third in his purchase, they assisting him in laying out the town and settling it. Filson was soon after killed by the Indians, and Israel Ludlow, another experienced surveyor, was selected to take his place, and on the 26th of December, 1788, according to some—28th according to others—a few individuals landed at the present site of Cincinnati, then called Losantiville, but afterward changed to Cincinnati, by Israel Ludlow

on the suggestion of Gov. St. Clair, who laid out the town in the spring of 1789.

Judge Symmes, about the first of January, 1789, with his colony of some fourteen individuals, reached North Bend, about sixteen miles below Cincinnati, and there established the third settlement between the Miamis.

At these four points, Marietta, Columbia, Cincinnati, and North Bend, were the first permanent white settlements made within the present limits of Ohio, and whatever may have been the characters of a few who followed in the wake of these, the leading men in each were persons of talent, information and great energy and firmness of purpose. Many, if not most of them, had been revolutionary soldiers, and had spent their all in that struggle. The republic, then just established, was too poor to compensate them for their services and sacrifices; and they came to a new country, in part, to repair their broken fortunes, and, as it were, to commence life anew. It must be admitted, however, that with some of them, habits, probably acquired in the army, of using ardent spirits as a very common beverage, by many considered essential to health in a new country, formed one dark feature in the character and history of many of them. Some of the noblest of their number, of irreproachable conduct in every other respect, fell victims to intemperate habits, and a few melancholy instances of

this ungovernable appetite were found among those who had made profession of religion, and had been united to some branch of the Christian Church. But again there were many noble examples of men among them, who, if they did not openly advocate entire abstinence from intoxicating drinks, were examples of temperance, and made it a point not to use intoxicating beverages on any occasion.

There was, however, another consideration beside that of acquiring a new home, in a new and fertile country, which brought many of the best citizens to Ohio Territory at an early period. This was the perpetual prohibition of slavery in all the limits of the Northwestern Territory, by the deservedly celebrated ordinance of 1787. This prohibition induced many of the noblest spirits of Kentucky, Virginia, the Carolinas, and Georgia, who had seen the blighting effects of slavery upon the moral, educational, and intellectual condition of the people, to forsake the land of their birth, and the comforts of improved homes, for the wilds of the Northwest, where they and their posterity might enjoy the blessings of pure freedom and really free institutions.

These two traits in the early settlers of Ohio—the spirit of '76, and opposition to slavery, both concurring in their love of the largest liberty of the human family—gave to the pioneers of the Northwestern Territory a dignified and generous

character. In every man they recognized the common rights of humanity and their bearing to all was therefore respectful and kind.

Never was a new country settled, under the same disadvantages, so rapidly, and with so noble a class of men and women. Hence the first public men of Ohio, with all the difficulties which surrounded them in a wilderness country, afford the brightest specimens of talent, integrity and worth. Even the early legislative assemblies, composed, as they mostly were, of farmers and mechanics, exhibited more talent and more correct knowledge of legislation than any similar body of a late date. As fast as the old pioneers disappeared from our legislative halls, legislation dwindled into low political broils and schemes for party and individual advantage in the place of the public good. Either a new race has been engrafted upon us, or the descendants of the first settlers have degenerated. If the latter, it is probably that love of money which so distinguishes the age that has caused the changes. The pioneers were only desirous of making money and property *to live*. Now our people rather *live to make money*. At all events there is a change, whatever may be the cause, and not for the better.

In condensing the brief history of the Miami Baptist Association, whose origin was in the first settlement of Columbia, many of these pioneers of the Northwestern Territory have been brought

up, in review, before my mind, and, for the time engaged in the work, I have seemed to be still living among them—again witnessing that marked courage, energy, and activity for which they were so distinguished. Many of them were familiar to me, and though then but a boy, their appearance and peculiarities are vividly impressed on my memory. The face of the country, as associated with these early recollections, has seemed to put on its primitive appearance, covered with its immense forests, and only here and there, miles apart, broken by a log cabin and a few acres of cleared land. In those humble dwellings, where all classes dwelt, were ever found warm-hearted friendship and hospitality. Neighborhoods then extended for miles around—often five and six—and nothing of interest, of joy, or sorrow, occurred to any which was not known to, and did not affect, all. But these early scenes can not be described. To be fully realized, they must have been witnessed. And I can not better convey even an imperfect idea of them and the early pioneers than by transcribing here the following stanzas, taken from some paper, but by whom written I know not:

Bold forest settlers, they have scared
The wild beast from his savage den;
Our valleys to the sun have bared,
And clothed, with beauty, hill and glen.

^ And never in the battle's van,
Have men at death more calmly smiled,
Than our first settlers, who began
The work of culture in the wild.

The perils of a frontier life,
They brav'd with breasts of iron mold;
And sternly waged victorious strife
With famine, thirst, and pinching cold.

They toil'd that we the prize might share—
They conquer'd that we might possess:
Converting to an Eden fair,
The terrors of a wilderness.

The car of steam now thunders by
The place where blazed their cabin fires;
And where rang out the panther's cry
Thoughts speed along electric wires.

They vanish from us one by one
In death's unlighted realm to sleep;
And, oh! degenerate is the son
Who would not some memorial keep!

CHAPTER II.

THE FIRST BAPTIST CHURCH IN OHIO

Was constituted by the aid of the Rev. Stephen Gano, afterward of Providence, Rhode Island, on

the 20th of January, 1790,* at the house of Benjamin Davis, in Columbia, five miles above the present site of Cincinnati. This was on Saturday, and immediately after organizing the church, then consisting of nine persons, viz.: Benjamin Davis, Mary Davis, Isaac Ferris, Jonah Reynolds, Elizabeth Ferris, Amy Reynolds, John Ferris, John S. Gano, and Thomas C. Wade, Isaac Ferris was appointed Deacon, and John S. Gano, Clerk. The door of the church was then opened, and Elijah Stites, Rhoda Stites, and Sarah Ferris were received on experience, and baptized by Dr. Gano on the next day. Thomas Sloo, a member of Dr. Gano's church, of New York City, and who had come out West with Dr. Stephen Gano, was present. Both Mr. Sloo and Dr. John Gano afterward moved to Kentucky. Soon after three others, Mrs. Meek, Smith, and Baily united by letter; and thus the first Baptist Church in the Northwestern Territory commenced with the above twelve members. On the 24th of January, 1790,* at a called meeting, they gave a unanimous invitation to Rev. Stephen Gano to become their

*These dates are given on the authority of a diary kept by Dr. William Goforth, one of the first settlers in Columbia, and were furnished by his daughter, Mrs. Mary Gano, widow of John S. Gano, one of the first members of the church at Columbia. Mrs. Gano is still living and active, May, 1857. But Dr. Ezra Ferris, of Lawrenceburg, Indiana, lately deceased, and who was present at the organization of the church, is positive it took place on the last Saturday in March, 1790.

pastor; but this he declined. Dr. Stephen Gano was a brother of John S. Gano, before named, and through whose influence, it was hoped, he would accept and come West to live near his brother.

In May following this little church, without any pastor, was visited by Elder John Smith, then residing in Western Pennsylvania, though, by birth and education, a Virginian. His preaching was highly acceptable to the church, and before he left he was invited to become their pastor. This invitation was accepted on condition of being allowed time to settle his business at home. This required a longer time than he anticipated, and he did not take charge of the church until May, 1791.

In the meantime, Daniel Clark, a licentiate from Whitely Church, Pennsylvania, arrived with his own and other Baptist families. Elder Clark was immediately invited to supply the church until the arrival of John Smith. This he consented to do, and not only supplied this year's absence of the pastor, but continued to labor for the church, with Elder Smith, for some five years longer. Their joint labors were harmonious, and a friendship was formed between the two that never was broken. John Smith was a man of fine natural abilities, dignified, affable in his manners, with a most pleasing address in the pulpit. Daniel Clark was a plain man, of great integrity of

character, and, though not eloquent, yet an acceptable preacher.

At the October church meeting, 1791, fifteen persons united by letter and two were received by experience and baptism. In the spring of 1792, the church resolved to build a meeting-house on a lot in Columbia, donated by Major Stites. Until this time, the site had been considered too much exposed to the Indians, as being too far from Fort Miami, the place of refuge and defense for the inhabitants of Columbia when attacked, as they frequently were, by the Indians. The house was so far completed in the spring of 1793, as to be occupied for preaching. The law then required every able-bodied man attending meetings for worship, to carry his fire-arms with him, prepared to defend the inhabitants as well as those at the meeting from any attack of the Indians. On the first day the house was opened for worship, Col. Spencer, one of the early settlers at Columbia, and at that time at the head of the militia, attended the services, and at the close addressed the militia and pointed out the necessity of strict discipline at these meetings. On another occasion, during the same season, when the congregation had assembled for worship, two men came from the woods with an Indian's scalp which they had just taken; and during this and the next year, two members of the church, Francis Griffin and David Jennings,

were killed by the savages. A number more of the inhabitants of Columbia were killed by the Indians during the years of 1791-2, and several taken prisoners; among them, O. M. Spencer, son of Col. Spencer, above named, and long after a well-known citizen of Cincinnati. All their religious meetings, therefore, until Wayne's victory in the autumn of 1794 (and the treaty of Greenville in the next year), had to be guarded by armed men.

After Wayne's victory in the autumn of 1794, the inhabitants of Columbia, most of whom had settled there only temporarily for protection, began rapidly to move to lands they had purchased further in the interior, and in this way a large majority of the members of the first church scattered, within a few years, over the Miami Valley, and soon began to organize other churches in different neighborhoods. In 1795, a number were dismissed to unite with a church on the Kentucky side of the Ohio. In 1797, two other bodies were dismissed from the Columbia Church, one to form a church on the island, some eight miles up the Miami, and afterward called Little Miami Island Church, and another to form a church on Carpenter's Run, some ten miles directly north of Columbia. The meeting-house of this church was situated two miles west of the present site of Montgomery, Hamilton County. Others were dismissed, who settled at Clear Creek, and built a

meeting-house a little north of the present site of Ridgeville, Warren County; at Turtle Creek, now Lebanon, and in the neighborhood of Little Prairie, now Middletown; and soon organized churches at each of these points. As early as 1804, a church was organized at Staunton, about one mile east of Troy, Miami County, and about seventy miles north of Columbia. The origin of all these churches can be traced to members of the Columbia Church, as they scattered themselves through the Miami Valley after the peace of 1795.

On the 21st day of September, 1792, Elder Daniel Clark, before a licentiate from Whitely Church, Pennsylvania, was ordained at Columbia, according to the forms of the Regular Baptist Church. Elders John Smith and Dr. John Gano, recently from New York City, and then settled in Kentucky, officiated at the ordination exercises, which were performed under the shade of some large trees on the bank of the Ohio River. This was the first ordination of a Protestant minister in all the territory of the Northwest.

Elder Clark remained connected with the Columbia Church as assistant of Elder Smith, who was assigned to preach a part of his time at Cincinnati, until the year 1795, when Elder Smith resigned the care of the Columbia Church, and took charge of the Island Church. Elder Clark continued his labors with this church until

the fall of 1797, when he moved about thirty miles northeast, where were organized, first, Clear Creek, and soon after Turtle Creek (now Lebanon) Church. He supplied both with preaching several years, and was the only pastor of the Lebanon Church from its organization in 1798 until about 1829, when he became too feeble to preach. He died December 11, 1834, in the 90th year of his age.

In 1801, Elder Peter Smith, then recently from Georgia, was chosen pastor of the Columbia Church, and continued such until 1805, when he removed to Beaver Creek, some five miles west of Xenia, and organized and took charge of a church at that place, where he remained until his death, about 1812.

In the spring of 1801, there was a large addition to the Columbia Church under the pastoral labor of Elder Peter Smith, assisted by Elder John Smith. In the course of a few months, nearly one hundred and fifty were received and baptized into the fellowship of the church. Among these converts was James Lyon, who has been for many years pastor of the same church, long since removed some two miles north of Columbia, and called Duck Creek Church; Elder Ezra Ferris was another, who, for more than forty years, lived and labored at Lawrenceburg, Indiana, and who died April 19, 1857; another of those then added to the church was

Hezekiah Stites, who has been pastor of a church called Bethel, Warren County, from its organization, in the year 1810, until the present time. To Elder Ferris I am indebted for many of the facts stated in connection with the first settlement and church at Columbia.

The early pastors of this first Baptist Church, and, indeed, the first regularly constituted church of any denomination of Christians in the whole Northwestern Territory, may be stated in the order in which they succeeded each other, as follows: 1st. Rev. Stephen Gano, temporary pastor, who preached at Columbia during a part of the winter, 1789-90, and constituted said church. 2d. John Smith, 3d. Daniel Clark, associate pastors from 1790 to 1797. 4th. Peter Smith. 5th. William Jones. 6th. For a short time, John Clark; and 7th. James Lyon, still living (1857).

In 1808, the place of worship of the first church was removed from Columbia to Duck Creek, about two miles north, and from that time has been called the Duck Creek Church. In 1816, this church, with seven others, to-wit: Little Miami, Clover Fork, Clough, Nine Mile, Union, or Indian Creek, Stone Lick, and East Fork Churches were dismissed, and formed the East Fork Association, in which connection Duck Creek Church has ever since remained. Soon after the formation of the East Fork Association,

James Lyon was called as pastor of this church, and has remained pastor most of the time since. For a few years, B. F. Harmon has been the regular pastor, though Elder Lyon still preaches to the church a part of the time.

This church, from its first organization, has licensed and sent out a number of young men to preach the Gospel. Among the first was William Snodgrass, who, at a very early day, went to the lower Mississippi country, then a Spanish province, and preached the Gospel, perhaps, for the first time, in the neighborhood of Natchez. Next, perhaps, a David Jones, then very lately from Wales, and who afterward became eminently useful as a preacher, but died early at Philadelphia. Among others, by this church licensed to preach, may be added James Lyon, Dr. Ezra Ferris, Hezekiah Stites, and Thomas J. Price. Elders Lyon, Ferris, and Stites all united with the church in 1801, and all lived to preach the Gospel until April 19, 1857, when Dr. Ferris was called to his rest, at Lawrenceburg, Indiana, where he had been pastor of a church for fifty years.

The spot on which the first house of worship of this church stood should be carefully preserved, not only as a memorial of the first planting of the Baptist cause in the Northwestern Territory, but of the ground on which so many Baptist preachers first proclaimed the Gospel message to the pioneers of the wilderness—for in addition to the

pastors of this church whose names are above given, there were many early adventurers in the ministry who are remembered to have preached here to the delight and edification of the first settlers of Columbia. Among these were Dr. Samuel Jones, Chaplain in Wayne's Army, and so long and favorably known at Philadelphia, Drs. Stephen and John Gano, Elders Joshua Carman, and John Mason. The last was a brother-in-law of Elder John Smith, and often preached at Columbia, and, for a time, about 1804, supplied the church.

The house of worship of the Columbia Church, erected in 1792, and finished in the next spring, was the first Protestant meeting-house in the Northwestern Territory. It stood on a little eminence on the north side of Columbia, where may still be seen, on the east side of the Little Miami Railroad, a pile of rocks and a number of ancient graves, some of which are inclosed by decayed palings, but most, only discernible by the little tumuli of earth which mark the resting-place of many of the old pioneers. The house itself was torn or blown down about 1835. A drawing of this house, as it appeared in 1830, taken from the *American Pioneer*, forms the frontispiece to this sketch.

This church at Columbia was the first regularly organized Protestant Church in the Northwestern Territory. Daniel Story, it is true, had preached

at Marietta, as an evangelist, from the spring of 1789, but the first church organized at Marietta was not founded until 1796.* At Cincinnati there was a Presbyterian Church, but its regular organization did not take place for at least twelve months after the church at Columbia.

*American Pioneer, Vol. I., pages 85, 86.

Organization of the Miami Association.

ON the 23d of September, 1797, the following named Baptist brethren, principally from the four churches then organized, viz.: *Columbia, Miami Island, Carpenter's Run, and Clear Creek*, met in conference at Columbia, viz.: JAMES SUTTON, PETER SMITH, DANIEL CLARK, JOHN SMITH, MOSES HUTCHINS, JOHN BEASLEY, ABNER GARRARD, EBENEZER OSBORN, DAVID DAVIS, HERCULES TINNER, WILLIAM MILNER, JOSEPH FRAZEE, RICHARD AYRES, ROBERT MCKINNEY, DAVID SNODGRASS, JOHN BEAL, ABRAHAM BLUE, FRANCIS DUNLEVY, WILLIAM KNIGHT, WILLIAM BUCKLEY, ROSS CROSSLEY, EVAN BAIN, LEWIS JENNINGS, CHARLES REYNOLDS, CLASS THOMPSON, SAMUEL BELVILLE, JOHN FERRIS, ELIJAH SPITES, JOSHUA CARMAN, and JOSIAH DODGE. The two last then lived in Kentucky.

The ministers are designated by capitals from my own recollection and information—members in small capitals. David Snodgrass, named among these pioneers, as has been before stated, was about this time licensed by the Columbia Church,

with the view of his going into a desolate place in the South, Natchez probably, to preach the Gospel; but what became of him is not known.

At this conference, John Smith was chosen Moderator, and David Snodgrass, Clerk; and, after consultation, it was resolved, "That the churches in this Western Territory, and those adjacent, of the Baptist order, should meet at the Baptist Meeting-house, in Columbia, on the first Saturday of November, ensuing."

Pursuant to this resolution, on Saturday, the 4th of November, 1797, all the above-named Baptist members of the above churches, with the addition of JOHN MASON, JOHN BUCKLEY, BAMBO HARRIS, JOHN McGRUE, LEVI JENNINGS, HENRY TUCKER, WILLIAM BUEL, MORRIS OSBORN, JONATHAN GARRARD, and THOMAS SHIELDS, met at Columbia. After electing the same moderator and clerk, it was resolved, That arrangements be made to form an association; and a committee, consisting of PETER SMITH, JOHN MASON, JAMES SUTTON, RICHARD AYRES, WILLIAM MILNER, and JOHN SMITH, was appointed "to draw up general principles of faith, practice, and decorum, to be laid before the several churches for their inspection, as the basis of an association," and an associational meeting was appointed to be held at Columbia, on Saturday before the first Sabbath of June, 1798. On that day, delegates met at Columbia from the four churches above named,

but the number of members is not given—of either church. The committee appointed to draw up general principles of faith, practice, etc., was modified—the first committee having never met—and JOHN SMITH and PETER SMITH were chosen from Columbia Church, WILLIAM MILNER, from Miami Island, *Richard Ayres*, for Carpenter's Run, and *James Sutton*, for Clear Creek. to constitute said committee. Another association was appointed, and met on the 20th of October, 1798, with the Miami Island Church. At this association, the same churches were represented, but no statistics given of members. JOHN CORBLY was chosen Moderator, and David Snodgrass, Clerk.

Rules of *order* and *decorum*, for the government of the Miami Association, appear to have been adopted at this meeting, and were ordered to be recorded at the beginning of the association records. Some of these it may be proper to copy here as showing the views of the pioneer Baptists, as to the object and sphere of associated action, and the independence of churches. The 9th rule provides, that

“Every request for advice, or query, sent from any church in the union, is to be read and put to vote; and if carried, shall be investigated; provided, always, those be first considered which affect the union of churches.

10. “But no query shall be received by the association except inserted in a letter from some

particular church, after having first been debated in the church from whence it came.

13. "No vote or advice is to affect the independence of churches.

14. "Churches to be received or excluded at the option of two-thirds of a majority."

At the next meeting of the Miami Association, at Columbia, Friday, September 6, 1799, six churches were represented and reported their members respectively, as follows: *Columbia*, 35; *Miami Island*, 62; *Carpenter's Run*, 32; *Clear Creek*, 20; *Middle Run*, 15; *Straight Creek*, 21; Total, 185.

The circular letter of this year is wholly occupied in urging upon the members the duty of supporting pastors in their arduous duty of preaching the Gospel. "While," says the letter, "the laborers are few, and these few have their difficulties; we hope, dear brethren, you will relieve them as you have ability. Remember these are the ministers and servants of the Most High God, who show unto you the way of salvation; and if they sow unto you spiritual things, you ought not to be backward in making them partakers of your temporal and earthly things. We advise you to read 1st Cor., 9th chapter, and you will plainly see a great Christian duty, and they who neglect it, may as well neglect any other duty. Besides, how can you pray the Lord of the harvest to send more laborers into the harvest,

when those now in His employ are neglected to the distress of their common circumstances as men." These are but extracts from this letter, which, throughout, makes a strong appeal to members of churches for a faithful discharge of their obligations to contribute liberally to the ministers of the Gospel.

This association appointed 'quarterly meetings to be held at various destitute places, and designated the preachers who should attend each. This had been done, to some extent, from their first organization, and continued to be practiced for many years. It was an essential arrangement for a new country, and, doubtless, might still be practiced with good results. Dense as our population is, there are vast numbers of citizens of every county in the state without any stated preaching. Even in the oldest settlements, nearly one-half of the people are without any regular religious meetings, and from a knowledge of the early state of things in the Miami Valley, I think there is as large a portion of the people now without preaching as at any former period. Itinerancy in preaching is, in a great measure, given up even by our Methodist brethren in the older settlements. These associational appointments among Baptists for destitute neighborhoods have been long discontinued, and there is no organization in any religious denomination by which these places are reached. In early times, minis-

ters frequently visited such places, and preached in private houses in cold weather, and in warm weather in the woods; but now private houses are not open, and in whole neighborhoods there is not interest enough on the subject of religion to invite preaching among them, even where there are school-houses or other convenient places to hold such meetings. If but one or two could be found in each neighborhood of our thickly settled portions of the state who would invite preaching among them, even occasionally, it would soon be attended with most beneficial results. A taste, a desire for the preached word would soon be created which would never be satisfied until permanent arrangements were made for its constant supply.

I have before referred to the organization and location of Miami Island and Carpenter's Run Church. This year, 1799, the three following churches were added: Clear Creek, in the neighborhood of the present Ridgeville, Warren County, and of which Turtle Creek (now Lebanon Church) was a branch, Middle Run, some five miles northeast of Clear Creek, now in the south part of Greene County, and Straight Creek, now in Brown County. Clear Creek lost its identity from about the time of the division in the churches on the missionary question, in 1836. Middle Run is now united with the anti-mission association, and Straight Creek, a few years after, was dismissed

to unite with Scioto Association. Miami Island Church seems to have changed its name to *Little Miami*, and afterward, *Miami*, by which it is still known.

At *Miami Island*, John Smith, who had a mill at that point on the Miami, and lived there for a time, served as pastor from 1802 until 1804, and in 1807, Moses Frazee became pastor, and continued such until the church was dismissed, with seven others, to form the East Fork Association, in 1816.

The association, in 1800, met at Turtle Creek (now Lebanon), then a branch of Clear Creek Church. Four new churches were added, viz.: *Fairfield*, *Sugar Creek*, *Beaver Creek*, and *Elk Creek*. The first was located some four miles north of Hamilton, Butler County. Soon after the division, in 1836, it united with the anti-mission party, and since 1854, has not been represented in their association. It has, therefore, probably lost its visibility. Elk Creek was first located on the creek of that name a little west of Trenton, in Butler County, but, afterward, their meeting-house was built in the latter named place, then, and for many years afterward, the residence of Elder *Stephen Gard*, who was pastor of the church, with the exception of about two years of absence, until his death, about 1840. Sugar Creek was at Centerville, Montgomery County, and still exists; and Beaver Creek was

situated near the line between Montgomery and Greene, on a creek of that name. This was the residence of Elder *Peter Smith* from 1805, and he officiated as pastor until his death, about 1812. It had no representation in the association after 1811.

The circular letter of this year, in urging upon the churches and members the proper and scriptural observance of the Sabbath, as divinely instituted for a day of rest from all secular labor, and for religious worship and meditation, says: "The Sabbath is useful to our spiritual and heavenly comforts. How great the happiness of the Christian to be withdrawn from worldly cares and employments that he may rest with God, and while yet on earth have a pledge and foretaste of heaven.

The association this year adopted the following resolution, which will account for the custom of Western Ohio and Indiana in designating their preachers *Elders*.

"Resolved, that in future, the title of *Reverend*, as applied to ministers, be laid aside, and that of *Elder* be substituted in its place."

The association, in 1801, was held at *Carpenter's Run*. Three new churches presented letters and delegates, viz.: *Bethlehem, Prairie*, sometimes called *Little Prairie*, and *Poplar Fork*. *Prairie* has since become *Middletown*, Butler County. *Poplar Fork* was situated in Clermont County, near

Williamsburg, and still exists in connection with the anti-mission Baptists. Bethlehem Church was in Brown County, as since organized.

The association now consisted of 13 churches, and contained 467 members, of whom 131 had been baptized during the associational year.

The circular letter of this year exhorted the churches to strict Gospel discipline, urging them "to be careful not to let sin rest upon a brother." A resolution was also adopted, requesting "each church and congregation to make a collection for the benevolent purpose of sending missionaries to instruct the native Indians," and directing "that the money be paid to the treasurer, to be at the disposal of the association."

In 1802, the association met with the Columbia Church at Duck Creek Meeting-house, and in 1803, with the Sugar Creek Church. Eight churches had been added since 1801, viz.: *Pleasant Run*, about six miles below Hamilton, near the south line of Butler County, which, in 1836, went with the anti-missionary division, but was dissolved, or lost its visibility about 1852. *Nine Mile*, in Clermont County, which soon after united with the East Fork Association. *Old Chillicothe*, which only appears in the minutes up to 1805. It was located at a place by that name about five miles northwest of the present city of Chillicothe. As the Scioto Association was organized this year, it, no doubt, united with that

association. Messengers from this association were received by the Miami Association that year (1805), with a letter, and Elder John Mason appointed to reply to it. *Turtle Creek*, also, now Lebanon, which had before been a branch of Clear Creek, was organized in 1803, into a distinct church, and united with the association. *Dry Fork, of White Water*, was another of these new churches. It was in the northwest corner of Hamilton County; in 1836, it united with the anti-mission association, and seems to have lost its visibility since 1853. *Cæsar's Creek Church* was also added, and was situated on the head waters of Cæsar's Creek, some seven miles east of Xenia, and still retains its name and existence. For many years this church enjoyed the pastoral labors of Elder *William Sutton*, who still lives (1857), at an advanced age, though he has been measurably lost to the church by a partial loss of his sight for several years.

In 1804, three new churches were added, *Muddy Creek*, in Warren County, which still exists, and "the church below the mouth of Mill Creek." The latter seems to have had but a short existence, as it does not again appear in the minutes—*Staunton Church* was also received this year. Staunton was the oldest town in Miami County, situated about a mile nearly east of the present site of Troy, and after the location of the seat of justice at Troy, Staunton went down. A

church on Lost Creek, a little east, and at Troy west, long since absorbed the members of the Staunton Church. But lately this church has worshiped at Cassville, a point between Staunton and the old Lost Creek Church. At the meeting of the association of this year, a letter and messengers were received from the North Bend Association, Kentucky, requesting correspondence, but this was declined, and a letter and messenger sent to them to inform them of the reasons for refusing correspondence. Though the minutes do not state the reasons, they were, doubtless, founded on the practice of slavery. On this account, there never was any regular correspondence between the Miami Association and any others in the Slave States, with the exception of a temporary correspondence with a small body of anti-slavery Baptists in Nelson County, Ky. These, however, could not live in the midst of slavery, and were soon dispersed and settled in different parts of the Northwestern Territory. A few years afterwards, in 1807, in answer to a question from a church, the association advised *that caution be used in admitting among them those who held the sentiment and practice of hereditary slavery.*

We have now passed through six associational meetings, during as many years, in which period the churches had been increased in the Miami Valley from 4 to 21, and the membership from 185, in 1799, to 656, in 1805. Early in this period,

but the precise time can not be ascertained, the association adopted articles of faith, which are found prefixed to the first records on a separate sheet, and which are copied below.

1. We believe that the Scriptures of the Old and New Testaments are the Word of God and only rule of faith and practice.

2. We believe there is one only living and true God, and that there are three persons in the Godhead—the Father, Son, and Holy Ghost—which three are one of the same substance, equal in power and glory.

3. We believe that God created our first parents upright, yet they did not long abide in that honor; but did willfully transgress the law of creation in eating the forbidden fruit, and by their sinful rebellion, they fell from their original righteousness and communion with God; and all we in them become dead in sin and wholly defiled in all our faculties, both mental and bodily; our first parents being the root, and by God's appointment standing in the place of all mankind, their corrupt nature was conveyed to all their posterity—so that we are all by nature children of wrath, servants of sin, subjects of death, and misery, temporal and eternal. By this original corruption we are wholly indisposed to good and prone to evil.

4. We believe that before the foundation of the world God did elect a certain number of the

human race to everlasting life and salvation, and, in pursuance of this gracious design, did make a covenant of grace and peace with his Son Jesus Christ, on behalf of those persons who were committed to his care, with all spiritual blessings.

5. We believe that Jesus Christ, being from everlasting the mediator of the new covenant, did engage to be the surety of his people and in fullness of time really assumed human nature—in which nature he really suffered and died as their substitute, in their room and stead, whereby he made all that satisfaction for their sins which the law and justice of God required, as well as procured all those blessings which are needful both for time and eternity.

6. We believe that the eternal redemption Christ obtained by the shedding of his blood is special and particular, that is to say, it was only intended for the elect of God or sheep of Christ, as they only enjoy the special and peculiar benefits of it.

7. We believe that the justification of God's elect is only by the righteousness of Christ, imputed to them without the consideration of any works done by them, and that the full and free pardon of all their sins, past, present, and to come, is only through the blood of Christ according to the riches of his grace.

8. We believe that faith, conversion, regenera-

tion, and sanctification are not acts of man's free will and power, but of the efficacious grace of God.

9. We believe that a full assurance of faith is attainable in this life, and that it is a duty highly incumbent to labor after it with all diligence; though we by no means look upon assurance to be of the essence of faith, but one of the consequences and delightful effects of it.

10. We believe that all those who are chosen by the Father, redeemed by the Son, and sanctified by the Holy Ghost, shall certainly and finally persevere to the end, so that none of them shall perish, but have eternal life.

11. We believe that Baptism and the Lord's Supper are ordinances of Christ to be continued till his second coming, and that the former is requisite to the latter, viz.: that those only are to be admitted into the communion of the church, who upon profession of faith have been baptized, by immersion, in the name of the Father, Son, and Holy Ghost.

12. We believe the Lord's day is to be set apart for holy purposes—that it is our duty to assemble together on that day for the public worship of God, by prayer, giving of thanks, preaching, hearing the Word of God, and singing psalms, hymns and spiritual songs.

13. We believe there will be a resurrection of the dead, both of just and unjust, and that

Christ will come a second time to judge both quick and dead—to receive the righteous to everlasting happiness, and sentence the wicked to punishment of the same duration.



CHAPTER III.

NEW LIGHT REVIVAL.

WE have now come to the period when the great "New Light Revival," sometimes called Kentucky revival, reached its highest stage in the Miami Country. It began in Kentucky, in 1800, first in the bounds of the Cumberland Presbytery, in the southern part of Kentucky, soon extended to Fayette, Scott, Bourbon, and other counties, but did not reach Ohio until the winter of 1801-2. It began in the Presbyterian Churches first, both in Kentucky and Ohio; but in its progress embraced, to some extent, individuals of other denominations. In the winter of 1801-2, Richard McNemar and John Thompson, both Presbyterian clergymen from Kentucky, visited the Miami Valley, and preached frequently, and with wonderful effect in different places, but more especially, at first, at Springfield, Hamilton County, now called Springdale, where Thompson soon

after settled, and at the Turtle Creek Presbyterian Church, to which Richard McNemar soon after removed. This was the first Presbyterian Church within the bounds of Warren County. Their meeting-house was erected in 1798, on the ministerial section, a little south of the present site of Union Village, otherwise called Shakertown.

The effects of this *Revival* can only be glanced at here. Indeed the reality would hardly be credited now. New as the country was, congregations of one, two and even three thousand often collected at different points, and even evening meetings, at private houses, not unfrequently had such crowds that they were compelled to remain out of doors during the services. In cold weather, it was not uncommon to build large fires round the house, of logs, then very easily had, in order to the comfort of those outside of the house. At first the excitement was distinguished by the *falling* exercise. This was marked by loud breathing at first, and growing more and more rapid until the subject of it seemed to swoon, then fall, and lie apparently without breathing for some hours. Hundreds would thus be seen prostrated in a few moments, and, sometimes, nearly every adult in the meeting, preacher and all, would be down at once; some silent, with scarcely the appearance of life, others apparently recovering and either crying for mercy or praising God, with loud voices. Even wicked men who went

to scoff, I have known to *fall* like others, wholly unable to control themselves, for a longer or shorter time. On the recovery of these they would be unable to account for the effect on them, and in some cases such persons thus fell without producing even seriousness, more than for a few minutes, or hours, at the furthest. In most instances, however, this *falling* was attended with strong convictions of sin, which resulted in permanent conversion. The falling exercise was succeeded by the *rolling* exercise, which consisted in being cast down in a violent manner, and rolling over and over like a log. The next in time was the *jerks*. These were attended by violent twitchings of the muscles of the neck, arms, and, sometimes, of the whole body. The head would frequently be thrown from one side to another, backwards and forwards, so forcibly as to appear to threaten dislocation of the neck. A fourth exercise was what was called the *barks*. The individual affected by this would bark like a dog, and often move about on hands and feet as if imitating that animal in its motions as well as sounds. Another was the *whirling* exercise, spinning round like a top. These all had their day, and passed off in a few years, except the *jerks*, which continued with some for many years. These exercises were considered by the New Lights as supernatural and intended to humble their natural pride of heart, and debase, in their

own estimation, the subjects of them. Though I give no opinion, these were sometimes difficult to account for on any known principles of psychology. There were instances, and many of them, where persons would lie as if dead, with scarce the slightest appearance of life, for days together, without motion, or any other signs of life, unless an almost imperceptible pulsation and breathing.

These people were called New Lights, because they taught "that the will of God was made manifest to each individual who honestly sought after it, by *an inward light*, which shone into his heart, and hence they received the name of New Lights.*

This revival carried off the great body of the Presbyterian Church in the Miami Valley, with a number of their preachers, as it did in Kentucky and Tennessee, Southwest Virginia and Northwest North Carolina. In 1803 they separated from all connection with the regular Presbyterial organizations—formed new Presbyteries and protested against the doctrines and government of the old ecclesiastical organization. Rejecting all creeds, confessions, forms of worship, and rules of government as invented by men, they "held that all who received the *true light* of the Spirit in the inner man, and faithfully followed it, would naturally see eye to eye and understand the Spirit

*Short History of Kentucky Revival, by Richard McNemar, p. 29.

alike, without any written tenet or learned expositor. That all who received this light would plainly see the purity of God—the depravity of man—and the necessity of a new birth, and of a sinless life and conversation to evidence it." The great mistake they made was, that they had no means of testing this *true inward light*. As each one judged for himself, every man was infallible, in his own eyes, and hence, instead of seeing eye to eye, they soon began to differ more and more widely. On the character of Christ, whether divine or angelic, and the nature of his atonement, there soon sprang up every shade of opinion, from orthodox Trinitarianism, to extreme Unitarianism. The largest number, however, adopted a medium course, holding to a subordinate divinity of Christ, inferior to God, the Father, but yet a Divine Being, and the only Savior of sinful men.

The Shakers, who had then had societies in Eastern New York and Connecticut for some twenty five years, learning some of the features of this New Light revival in the West, in 1804, sent three missionaries, who visited first Kentucky and then Ohio, and soon succeeded in building Shakerism on the foundation already prepared for it in the New Light views. In Kentucky and the Miami Valley many of them became Shakers. This breach in the New Light ranks, though by no means affecting the great body of

them, yet embraced many and even most of their eminent preachers, and from this time their progress was checked. They still, however, continued their church organization, have had many truly pious and excellent preachers among them, and yet remain a distinct people, spread over all the eastern and western country, and, in many places, in considerable strength. At first, coming out of the Presbyterian Church, they were all Pedobaptists, but since about 1815, they have held and practiced believers' baptism alone, and that by immersion. They now bear the denominational title of Christians.

Baptists in the Miami Valley were very little, if any, affected by the New Light revival. I can find but one allusion to it, and no difficulty growing out of it in the records of the association. It is merely mentioned that in the Carpenter's Run Church there were some instances of the *falling* exercises. But two or three Baptists within my knowledge were carried away by this excitement. Further than this, I have no personal knowledge or authentic information of its interference with the Baptist Churches in the Miami Association.

It was in this revival that the Cumberland Presbyterians had their origin. Its first signs were seen, as before said, within the bounds of the Cumberland Presbytery, and it rapidly embraced nearly the whole of the Presbyterian Churches in that section of Kentucky. They continued for some years afterward their connection with the

regular Presbyterian Synod, but their practice of licensing young men to preach without the requisite learning first gave rise to remonstrances on the part of the Synod. As early as 1805, the late Dr. Joshua L. Wilson, of Cincinnati, was, with others, deputed to labor with them on this irregularity. But the Cumberland Presbytery continued to license unlearned men, on the ground that the destitution of the country required it, as others, with the necessary learning, could not be had. In doctrine, too, they gradually departed from the Presbyterian canons, especially in those termed Calvinistic. About 1806 they became an independent body, and still continue such. They are now quite strong in most of the Western and Southwestern States.



CHAPTER IV.

IN the year 1805, the Scioto Association was first organized, and messengers from the incipient form of that body, called "A General Conference of a few Baptist Churches on the Scioto," were received at this year's session of the Miami Association, and a correspondence opened. How many churches composed that association at their organization does not appear;

but as after this year Old Chillicothe, Straight Creek and Bethlehem do not appear on the minutes of the Miami Association, it is probable that they united with that body.

In 1806, five new churches were added to the Miami Association, to-wit: Union, on Indian Creek, East Fork of Elkhorn, both in Indiana; Cedar Grove, near Brookville, Indiana, and King's Creek and Union, both of the Mad River country. King's Creek still continues a large and flourishing church. Total churches in 1806, 25; members 813; and three churches not counted and probably dismissed to unite with the Scioto Association.

In 1807, two churches, Mad River and Mount Happy, were added, and in answer to a question for advice contained in the letter of the Elkhorn Church, the association said: "We advise that caution be used by the churches that they do not admit among them those who hold the sentiment and use the practice of hereditary slavery; but yet that occasional communion from time to time be permitted, as brethren feel freedom." And in answer to another question from Union Church, on Indian Creek, "Whether the washing of saints' feet be an example left on record for the professed followers of Christ, to be continued in his church?" the association, after laying it over until this year, answered as follows: "We consider every church independent;

and if the church on Indian Creek, or any other one, agree among themselves on this point, it will not affect their fellowship with their sister churches."

In 1808, five new churches were received into the Association, viz.: Lawrenceburg, New Hope, Mount Bethel, Twin Creek and Salem, all in Indiana except Salem; the certain location of the latter I do not know.

The year 1809 was the first decade of this association, in which ten years the churches had increased from four to thirty-one, and members from 185 to 1,123; and five churches not included, to-wit: Cæsar's Creek, Muddy Creek, Straight Creek, Bethlehem and Old Chillicothe, all of which, except the two first, do not afterward appear on the minutes, and probably united with the Scioto Association.

At this session the following eight churches were dismissed to form the White Water Association in Indiana Territory, to-wit: Dry Fork of White Water, East Fork of Elkhorn, Cedar Grove, Mount Happy, Lawrenceburg, New Hope, Mount Bethel and Twin.

In 1810, Bethel Church was added. This church still exists in connection with the anti-mission association. In two years after its organization *Hezekiah Stites* became their pastor, and has been continued such to this time, 1857. At this session a letter from the "Emancipating Baptist

Society or Association" was presented by Brother Barrow for the purpose of opening a correspondence, but their request could not be complied with; and Elders Daniel Clark and Moses Frazee were appointed to bear a letter to them to be drawn up by Elder Frazee informing them of the reasons for not complying with their request. This was the second attempt made on the part of Kentucky Baptists to hold correspondence with the Miami Association; but the latter could not justify slavery so far as to correspond with those who held slaves in any manner, though avowedly, and no doubt sincerely, advocates of gradual emancipation.

In 1811, two churches, Todd's Fork and Mill Creek, were added, the first in the eastern part of Warren, and the last in Colerain Township, Hamilton County. Both adhered to the anti-mission side, and the last lost its visibility several years since. At the same session six churches, to-wit: Big Beaver, Little Beaver, King's Creek, Mad River, Union and Bethel, all in the upper Little Miami and Mad River country, were dismissed, and formed the Mad River Association.

In 1812, Bethlehem Church was received. Elder *Peter Poyner*, was for many years its pastor. It was situated in Butler County, I think, but its precise location I do not know. The minutes show a church of that name years before, but I

presume it was a different one, and I think in Clermont County, at a place still called Bethel. The association, this year, recommended to the churches that the next 4th of July be observed "as a day of humiliation and thanksgiving."

In 1813, messengers from Straight Creek Association presented a letter, and requested union and correspondence, which were agreed to. From this statement in the minutes, it is presumed that the Straight Creek Association had been recently organized, but its strength and boundaries I do not know. It probably included Brown, Highland and Adams Counties as now laid off.

In 1814, there were three churches added, viz.: Tapscott Meeting-house, west of Franklin, in Warren County, still existing in connection with the anti-mission party—First Cincinnati and Stone Lick, in Clermont County. First Cincinnati is still known by the same name. It is a prosperous body with a good house of worship on Catharine Street. Total members of the association reported this year 1050, churches 26, and about 20 churches had been dismissed to form White Water, Scioto, Straight Creek and Mad River Associations.

Among the items of business at this session is one of importance, and I state it in the precise language and words of the records of the association—"The association received by one of their members the constitution of the American Missionary Society, constituted for the purpose of

spreading the Gospel in heathen lands, and order the articles to be printed with the minutes this year, and do solicit the several churches to take the matter into serious consideration, and exert their efforts with our brethren in other parts, bringing the proceeds of our liberality to the association next year, when proper persons shall be appointed to receive the same and forward it to the General Assembly at Philadelphia." Then follows on the same page of the records of the association, as also published in the minutes of this year, the "Constitution of the Baptist Missionary Society" the preamble to which is in the following words as copied from the original records of the Miami Association—"We the delegates from missionary societies and other religious bodies of the Baptist denomination in various parts of the United States met in convention in the City of Philadelphia for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen and to the nations destitute of the pure Gospel light, do agree to the following rules or fundamental principles, viz.:

1st. This body shall be styled "The General Missionary Convention of the Baptist denomina-

tion in the United States of America, for Foreign Missions."

2nd. "There shall be a triennial convention, hereafter held," etc. This was the first formal organization of a general missionary society among Baptists in the United States. From this constitution it was usually called the Triennial Convention, or Baptist General Convention. Now the proper name is "American Baptist Missionary Union." The proceedings and constitution thus recorded in the minutes of the Miami Association are signed by *Richard Furman*, President, and *Thomas Baldwin*, Secretary, names well known in Baptist history.

In 1815, three new churches were added, to-wit: Wolf Creek, some ten miles west of Dayton, and which has recently become extinct, East Fork of Little Miami, Clermont County, and West Mill Creek, Hamilton County. At this meeting it is stated in the records that "the first annual report of the Baptist Board of Foreign Missions for the United States, was received," and "Elder John Mason was appointed corresponding secretary to correspond with said board. "On motion," it was also "agreed that we form ourselves into a society called a Domestic Missionary Society," and Elders Lee, Gard and Mason were chosen by ballot "to draft a constitution for said society, and present it to the next association."

In 1816, eight churches were dismissed to form

the East Fork Association, viz.: Duck Creek, Little Miami (same as Miami Island and now Miami), Clover Fork, Clough, Nine Mile, Union, on Indian Creek, Stone Lick, and East Fork of Little Miami—and one church, Springfield, in Hamilton County, was added.

The committee appointed the year before to draft a constitution for a missionary society reported, at this meeting, and the constitution thus reported was accepted. It is published in the minutes of that year, preceded by the circular letter of the association, both of which I copy, as many suppose that missions were unknown to the Miami Association until about the time of the division on this question in 1836. These early records, too, will show who it was that departed from the principles and practice of Regular Baptists, in the division of 1836, and about that time, throughout the country.

CIRCULAR.

THE MIAMI BAPTIST ASSOCIATION,

*To the Churches of Which it is Composed, Sends
Christian Salutations:*

Dear Brethren

“In the Lord—as you will expect an address from us, at our annual meeting, in conformity

to our usual custom, we take pleasure in gratifying your reasonable expectations, and have chosen, for the basis of our epistle, the important subject of missionary establishments.

“When we take into consideration the state and situation of mankind in general throughout the world it furnishes an extensive field for the Christian contemplation. Has not every Christian in this Gospel land the greatest reason to bless and adore Zion’s King for having favored us above any nation on the earth; that he has not left us to roam the fields of nature without the advantages of civilization and education; but that we are highly favored of the Lord, in that we have the Gospel preached, in its purity, and have free access to the written revealed will of God, and every means necessary (agreeably to God’s appointment) for the furtherance and advancement of the Gospel? Notwithstanding we are blessed in so peculiar a manner, there are thousands of the human race that are left in the wilds of nature on our frontiers with no other guide or direction than that of instinct, while many more who have the advantages of science among them are deprived of the blessings we enjoy, by their lots being cast in remote regions, where the blissful sound of salvation has but seldom, if ever, been proclaimed; in addition to these, there are almost innumerable multitudes who are led astray by the cunning artifices of fanatic teachers, who

go about to establish their own righteousness, which is calculated to allure the world in general, and, if it were possible, to deceive the very elect. Ought we not, brethren, who are so distinguishably favored, to try to unite our energies and use every means within the compass of our power for the advancement of the Redeemer's kingdom, by establishing institutions, and casting our mites for the support of missionaries, who are willing to go forth and proclaim the joyful sound of salvation to the heathen, or any of the human family who shall be destitute of a preached Gospel, whether saint or sinner.

“Who knows but the Lord will crown our attempts with success, in bringing sinners from darkness into light, and from the power of the anti-christian reign to the liberty of the true Gospel? Our brethren in many parts of the United States, and in Europe, have set us laudable examples, and we have heard with inexpressible joy some of the success of their efforts. We have heard good news from Burmah, and that the Lord has blessed their labor in the conversion of some ignorant Hindoos, and our prayer is, that Zion's King may conduct their missions, and bless their efforts to the bringing of thousands of benighted inhabitants of the East to the true light and liberty of the Gospel.

“While our brethren in different climes are thus engaged in trying to promote the Redeemer's

cause and kingdom, shall we be idle, or shall we not rather unite our efforts and use every means in our power, and pray God to crown our attempts, to the bringing of thousands to the fold of Jesus; such as he will delight to own in the day when he maketh up his jewels?

“The promulgation of the Gospel of Jesus Christ ought to be the ruling object of every Christian who wishes his fellow-beings well, or who has the cause of Zion at his heart. When our Savior was on earth he sent forth his disciples to proclaim salvation to the dying world.

“The apostles, after his ascension, were zealously engaged in spreading the Gospel of their crucified Lord, and it appears that the labors of the apostles and their successors were blessed to the conversion of multitudes of the human family, and religion, while established on its true basis, flourished as far as the Gospel was proclaimed by those inspired teachers.

“But we have to lament that the mother of harlots and abominations of the earth has been permitted, for wise purposes, to retard the progress of the glorious Gospel; and had not God in his providence prevented it, would have obliterated the name of Christians from the face of the earth. But the Lord had a remnant that had not bowed to the image of Baal, and in his own due time, began to work their deliverance. He has placed his appointed means (to deliver his children from

under the tyrannic reign of Satan, and the anti-christian power) in the possession of his church, and when his appointed time arrives, the means will be blessed to the salvation of the bride, the Lamb's wife. We know not when, nor in what manner, the Lord designs to bring about his glorious work of grace; let us, therefore, exert our power and all the means in our possession, and look to the Lord to bless our endeavors.

“Dear Brethren, be instant at the throne of Grace, pray God that he may send us more laborers into the work of the ministry, for truly the harvest is great and the laborers few; and now may the God of all grace so reign, rule, and overrule all our efforts and attempts to do the will of our glorious Redeemer in that way that shall best redound to his own honor and glory.”

STEPHEN GARD, *Moderator*

R. AYRES, *Clerk.*

CONSTITUTION.

“The Miami Baptist Domestic Missionary Society, realizing the situation that many of our fellow-creatures are in, who have seldom, if ever, heard the sound of the glorious Gospel, and who,

inhabiting these western frontiers, have not the advantage of Gospel light:

“We, who profess to know the Lord and to love his truth, have felt it our indispensable duty, and have, therefore, by his grace made this feeble attempt, in this western part of the world, to form a missionary society, to throw in our mites for the promotion of so laudable and desirable a work. We, therefore, whose names are hereunto annexed, do cordially unite as a society for the purpose of promulgating the Gospel in these parts of our country where they are destitute of the word of life which we so richly enjoy; and do mutually agree to be governed by the following constitution, viz.:

“1st. This society shall be known by the name of the Miami Baptist Domestic Missionary Society.

“2nd. Its avowed object is to support Baptist missionaries, in preaching the Gospel in destitute places in this western country.

“3rd. The immediate management of this society shall be vested in a board, consisting of a president, vice-president, recording and corresponding secretaries, treasurer, and nine directors six of whom shall form a quorum for business—who are to be chosen by ballot, and continue in office until their successors are duly elected.

“4th. This society shall meet annually on the Saturday before the second Lord’s day in June, at Lebanon, when and where officers of this board

shall be elected by a majority of the subscribers present. Any subscriber may vote by proxy, by producing satisfactory evidence to the board, that such proxy is duly authorized to give his vote.

“5th. The board of trustees shall also meet the second Saturday in November, annually, but the president shall have power to call an extra meeting whenever he shall judge the interest of the society requires it, or whenever a meeting is requested by three of the trustees or directors.

“6th. The president shall preside in all meetings of the board of this society, but in case of his absence, the vice-president shall fill his place, and discharge his duties.

“7th. It shall be the duty of the recording secretary to attend all meetings of the board and society, and faithfully record their proceedings, in a suitable book, provided by the society, which shall be open to their inspection at all times; he shall also register the subscribers' names.

“8th. The corresponding secretary shall open a correspondence with such societies, churches, or individuals, as he or the board may think proper, with a view to promote the object of this institution, and use all laudable means to gain subscribers to the same.

“9th. The treasurer shall faithfully keep the money paid into his hands, and be ready, at any time, to deliver the whole, or any part thereof, to the order of the board of trustees. His book

shall ever be open to the inspection of any of the society, and sufficient security shall be required by the trustees for the money that shall be intrusted to his care; it shall also be his duty to be present at the annual meetings of the society, and to render an exact account of the state of the funds.

“10th. This society shall consist of all such persons as subscribe and pay one dollar, or more, into its treasury annually, and any subscriber may withdraw his name at pleasure.

“11th. No person shall hold an office in this society but members of the Baptist churches.

“12th. Any alteration may be made in this constitution, at the annual meeting of this society, by two-thirds of the members present.”

The following ministers were messengers to and members of this association, and there does not appear to have been a dissenting voice to the adoption of the circular letter, or the constitution of the missionary society, above given: *James Lee, Stephen Gard, James Abrams, William Robb, Wilson Thompson, Daniel Clark, David Layman, Hezekiah Stites, Peter Poyner, and Jacob Layman.*

We have seen that the constitution of the missionary society, adopted at this session (1816), only provided for domestic missions, but at the associational meeting, in 1818, the following resolution was adopted.

“Resolved, That the association recommend to

the members of the missionary society, to alter, at their next annual meeting, their constitution, so as to embrace foreign as well as domestic missions."

At the meeting, in 1818, there is also this entry on their records: "Received the Constitution of the Ohio Baptist Education Society, which was read: and resolved, that this association approve of the measure, and request the churches to aid in the laudable undertaking, and direct Elder Jones to write an answer to said society." At the meeting of the association, in 1819, in answer to a request from Sugar Creek Church, it was entered in their minutes, "This association advise the churches to become a board auxiliary to the Baptist Board of Foreign and Domestic Missions at Philadelphia." Elder G. Evans, an agent of the Baptist Board of Missions, at Philadelphia, was present, appointed to preach on Sabbath, and a collection was taken up for Foreign Missions as well as for the Indian Mission of Elder Isaac McCoy, then established near Fort Wayne. Afterward this mission was moved to different points but sustained as long as the Indians remained east of the Mississippi. Since their removal west of the Mississippi, various other missions have been sustained among the Indians by Baptist societies. But Elder McCoy's, I think, was first among Baptists. It was located on the Wabash, near Lafayette, then near Fort Wayne, and afterward near Michigan City.

In 1819, Mount Pleasant Church, Butler County, was received into the association, and in 1820, Providence Church, Warren County. The first is connected with the anti-mission association—the last has long since lost its visibility. In 1821, Mercer's Run Church was received. It was situated in the lower part of Greene County, consisted then of but 14 members, and existed but a few years.

At this association (1821) a resolution was offered "that this association recommend to the churches composing this body to form societies to co-operate with the Baptist General Convention of the United States," and was negatived. Here appears the first intimation of opposition to Foreign Missions, though nothing more appears than is gathered from the vote.

In 1822, two churches were received, viz.: Beulah and Lytle's Creek. The first was soon dissolved. The last, soon after, was removed to Wilmington, Clinton County, and still exists, though, from 1830, it was dropped from the association as having embraced Campbellism. But a Regular Baptist Church has been re-organized at Wilmington, and is known by the same name.

At this session a letter from Elder McCoy, of the Indian Mission, and one from the Baptist Board of Foreign Missions, were received. The last was ordered to be answered, but how, does not

appear, and the association decided "That under present existing circumstances, this association will not *answer* Brother McCoy's request, and that Elder Wilson Thompson write to Brother McCoy, and explain to him these circumstances." This is all that appears on the records, on these subjects, at this session.



CHAPTER V.

THE difficulty heretofore referred to in the Sugar Creek Church resulted in a permanent division of that body after 1824, though efforts were made to unite the two parties for some years after. The trouble extended to several other churches which complained of the action of the association in receiving the minority for the church, and these complaints were so warmly pressed that, in 1827, Middle Run and Mercer's Run Churches were excluded from the Miami Association. For several years the controversy ran high between Elders Thompson and Mason, but the former had great influence over the masses and in the associations, and always carried his point. Elder Mason, in 1826, moved within the bounds of the White Water Association, and preached there until his death, a few years

after. The precise date of his death I do not know.

In 1824, the Dayton Church was first received by the association, yet, with the addition of that church, the membership had been reduced in two years from 812 to 739. This was doubtless, the effect of the difficulties growing out of Elder *Thompson's* "SIMPLE TRUTH," followed as it was, shortly after, by another called "TRUMPHS OF TRUTH," reaffirming and elaborating the doctrines inculcated by the first. The last work was provoked by several strictures upon "SIMPLE TRUTH." Among these one was by Elder Clark and a Mr. Horniday, Baptists, then engaged in teaching at Oxford; and another by Elder John Mason.

In 1820, the Enon Church, of Cincinnati, was organized and united with the East Fork Association. A difficulty seems to have been created by its organization with the First church which came before both associations. The name of the First church does not appear in the minutes after 1829, but in 1831, the following entry is found on the records. "The First church in Cincinnati having united with the newly constituted church under the care of Elder S. W. LYND, the united church adopting the name of *The Sixth Street Baptist Church*, the name of First church is dropped from the minutes." It was at the session of the association this year, that *Sixth Street* and

Race Street church, also in Cincinnati, were first received into the association; the first with 70, and the second with 32 members. Enon Church, in 1837, was incorporated as the First church of Cincinnati. In 1829, the *Hamilton Church*, and, also, *Ebenezer Chapel*, had been received. The last seems to have existed but about three years. The former, in the division in 1836, united with the anti-mission association. The old church is called *Hamilton* and *Rossville* in the minutes from 1833.

The seeds of division having thus been sown by the two books of Elder Thompson, before named, and the answers and exceptions thereto, they soon began to show their fruits in opposition to Mission, Bible, Education, Sabbath-school and Temperance Societies. The Baptist State Convention was organized at Zanesville, in 1826, and no exceptions to it had been manifested in the association up to 1832. At this association the records state that "a collection was taken on Lord's day to assist the Baptist convention in supplying the destitute in this State with the preached Gospel." But at the same session the following resolution was adopted, and, no doubt, was intended by the individual who offered it as a basis of that opposition which soon manifested itself: "*Resolved*, That this association recommend to all the churches in her body to send a delegate to the Baptist convention for this State, to meet at

Lebanon, Warren County, in May next, so that each church may become properly acquainted with the object and movements of the convention and board of managers."

In 1833, the circular letter adopted was mainly pointed, in rather obscure language, against all benevolent societies, too plainly, however, to be mistaken. The corresponding letter of the next year was still more pointed against *all means*. It was intended evidently to prepare the way for that open opposition which at the next session was manifested. At the session of the association at Lebanon, in 1835, a motion was made to admit a new church called "Mount Zion" which had declared non-fellowship with all the societies and institutions of the day, called benevolent societies, and objection, on account of this declaration of the church, was made to her reception. On the question of admitting this church the subject of Missions, Bible, Tract and other societies was so fully discussed as to show a separation inevitable. The question as to the reception of this church was, therefore, laid over from Saturday until Monday, and to bring the matter of division to a decision at once, the following preamble and resolution were offered: "Whereas there is great excitement and division of sentiment in the Baptist denomination relative to the subject of benevolent institutions of the day (so-called), such as Sunday-schools, Bible, Missionary,

Tract, and Temperance Societies: Therefore, *Resolved*, that this association regards these said societies and institutions as having no authority, foundation, or support, in the sacred Scriptures; but we regard them as having had their origin in, and belonging exclusively to the world, and as such we have no fellowship for them, as being of a religious character." After this resolution had been debated some time, and many of its advocates and opponents had expressed their opinions that a separation of the two parties was essential to peace, it became evident, also, to the friends of missions, that such division was inevitable. The object of both parties then appeared to be to separate in a friendly way, and so as not to impose difficulties on members of churches holding sentiments on these subjects different from the majority of their churches. At the suggestion, therefore, of the clerk for that year, *Isaac T. Sanders*, who espoused the anti-mission side, Elder *Daniel Bryant*, a friend of missions, offered the following amendment to be added to the foregoing resolution: "But we do not hereby declare non-fellowship with those churches and brethren who advocate them." With this amendment the resolution, after a warm debate lasting from 10 o'clock, A. M., until sundown, was adopted by a vote of 40 for, and 21 against it. Two other resolutions were, on Monday, afterward adopted—one granting

churches friendly or opposed to missions, etc., the liberty to withdraw and form a new association, and the other advising the churches to grant letters of dismissal to such of their members as may be dissatisfied with the doctrine and practice of the church to which they belong on these subjects, and wish to go to other churches where they can be better suited.

The leaders on the two sides in this debate, as far as I can state, were Dr. S. W. Lynd, then of Sixth Street Church, Cincinnati, and Elder Daniel Bryant, then of Middletown, now of King's Creek Church, on the side of missions, and Elder Stephen Gard, of Elk Creek, and Elder T. Childers, then of Mount Pleasant Church, on the side of the anti-mission party. Other ministers may have taken part, but Elder Thompson had before this moved to White Water, and my impression is that these were all the ministers who took much part in the debate. What lay messengers engaged in it I cannot state.

The next year, 1836, the association met with the Dry Fork of White Water Church, Hamilton County. In the letters of several of the churches, the association was requested to drop from their minutes all the churches in their body which "advocate or support as religious institutions any of the societies for which the association declared non-fellowship at her last session." Thereupon, Sixth Street, Cincinnati, Middletown,

Lebanon, and Dayton churches were dropped from their minutes, and directly in the face of the amendment of the resolution adopted the year before, by the approbation of both parties, the following resolution was at this session carried:

“Resolved, That the association advise such of the brethren in the churches which were dropped, yesterday, from our minutes, as are not advocating or supporting any of the societies which were denounced by this association at her last session, as being unauthorized by the Scriptures, to embody themselves together and exclude from their fellowship all such as they cannot retain by Gospel discipline, and at our next session to report the result of their labors to the association.” This resolution was not acted upon, it is believed, in any of the four excluded churches, unless at Middletown, and Hamilton. At Lebanon, the church, by mutual consent, was dissolved, and the clerk directed to give letters to any of the members on either side to form new church connections as they might wish. The anti-mission party formed a new church, and called it “West Lebanon.” The mission party formed one, and called it “East Lebanon.” The division as to members was nearly equal. The property of the church was divided, both retaining a joint use of their burial ground, and with a very few exceptions, the best spirit was manifested on both sides. In the Sixth Street,

Cincinnati, there was great unanimity in favor of Missions, and for Sunday-schools, Tract and Temperance Societies. It was soon after called, and is now, Ninth Street Church, and has ever been one of the most active and liberal churches in the West in sustaining, by their efforts and purses, every object calculated to do good and bless the world. For many years after, this church was under the care of Dr. Lynd, since of Dr. E. L. Magoon, now of Albany, New York; then, for a time, of Dr. Robinson, now of Rochester University; and for several years past, of Elder W. F. Hansell. Under all these pastors its course has been onward and marked with great usefulness at home and abroad. The Dayton Church, too, were very generally united on these questions, which were the immediate cause of separation; the friends of missions being greatly in the majority they gave letters to such as sided with the anti-mission party, and this church, too, has been greatly blessed. Left few and feeble some ten years before by the withdrawal of their pastor with a majority of the members who united with the Campbellites, and deprived of their meeting-house by this schism, they were then indeed weak. But, first, by the aid of the State Convention, they were supplied by the labors of Elder Samuel L. Clark, and, after his decease, of Elder John L. Moore, and the church

rapidly grew; and out of it a second church, the Wayne Street, sprung up, and both are doing a good work in the city of Dayton.

The Middletown Church, too, has prospered, and continues to exert great influence in all that section of the country. While the Lebanon Church, called now East Lebanon, though at first rendered feeble by the withdrawal of one-half of her members, has gradually increased, and still retains a commanding position among the churches of the Miami Association. The *four* churches thus dropped from the association, in 1836, have all been evidently blessed, and, in point of members and strength, long since have gone ahead of the whole Miami Association of 1836.

Immediately after the action of the association on the subject of missions, etc., the messenger from Wolf Creek Church requested the letter which he had handed in from that church to be returned to him, but this was refused until the church should express the desire to withdraw from this new body. The messengers also from Mad River Association, Elders John L. Moore and Thomas J. Price, refused to deliver their corresponding letter, and for that reason, and because said association, the minutes say, "has opened a correspondence with the Oxford Association composed of churches not in fellowship with this association," therefore, correspondence with Mad River Association was drop-

ped. The messenger also from East Fork Association, Elder J. B. Cook, refusing to deliver the corresponding letter of his association, the question whether said association would approve of their messenger's course was referred to it. It did concur with the course pursued by the messenger and was afterward dropped from correspondence.

A separation thus made, directly in opposition to the sentiments expressed by the association of 1835, and against all the early practice of the association in supporting, encouraging and promoting the spread of the Gospel through the aid of Mission and Bible Societies, and against, as was contended, the original platform adopted by the association at its organization, the messengers from the churches thus dropped, and some of these from Fairfield and Muddy Creek Churches met together at the village of New Haven, near by, and organized as "The Miami Association," electing Elder S. W. Lynd, Moderator, and Daniel Bryant, Clerk. After thus organizing, they adjourned to meet at Middletown on Saturday, October 29, 1836. Had the messengers from the churches thus dropped been permitted to vote, the resolution to drop them would not have been carried, but this not being permitted, the majority had it their own way. In the discussion which preceded the vote on the above resolution of exclusion, it was not only shown

that the proposed movement was in direct opposition to the practice of the association, approved by many of the then messengers, in supporting Mission and Bible Societies, but it was also contended that the action of the association was in direct opposition to the uniform principles of Baptists on the subject of the independence of churches, and in violation of the constitution of the association, by the 13th rule of which "no vote or advice is to affect the independence of churches," and by the 14th, which provides that "Churches are to be received or excluded at the option of two-thirds of a majority." To evade the last rule, the messengers of the churches intended to be dropped were first prohibited from voting, on the resolution of exclusion, so that in effect the last rule was abrogated by the action of a part of the association. That this movement was in direct opposition to the early and long established practice of the association, the preceding pages will amply prove—and whether not in violation of the constitution of the association, by which it had been governed then for forty years, each must judge for himself.

When the Mission Association met at Middletown, 29th October succeeding, messengers from the following churches were received. It will be seen that in addition to the four churches so dropped, Muddy Creek and Fairfield are represented. These churches, as well as the Lebanon

Church, had divided, under the resolution providing therefor, as adopted in 1835, and therefore represent but part of those churches. At Dayton and Middletown also, in pursuance of said resolution of 1835, letters had been given to such members as sided with the anti-mission movement. The minutes of this year in the Mission Association report the following churches and members :

MIAMI ASSOCIATION, (MISSION,) 1836.

Sixth Street, Cin., total members,	249
Middletown, " "	77
Dayton, " "	38
Fairfield, " "	16
Muddy Creek, " "	17
East Lebanon, " "	44
	Total, 441

MIAMI ASSOCIATION, (ANTI-MISSION,) 1836.

The following is the abstract of this Association for the same year, as shown by their minutes. Elder Stephen Gard was chosen Moderator, and Isaac T. Sanders, Clerk :

Elk Creek, total members,	113
Pleasant Run, " "	25
Muddy Creek, " "	44
Mill Creek, " "	37
Bethel, " "	47
Tod's Fork, " "	31

Miami Association, (Anti-Mission,) 1836—Continued.

Tapscott, M. H.	total members,	44
Wolf Creek,	“ “	51
Mount Pleasant,	“ “	16
Springfield,	“ “	57
Providence,	“ “	10
Dry Fork, of }	“ “	28
Whitewater, }	“ “	
Mount Bethel,	“ “	23
Hamilton and }	“ “	47
Rossville, }	“ “	
Sugar Creek,	“ “	47
Clear Creek,	“ “	24
Fairfield,	“ “	39
Winchester, for- }	“ “	10
merly Bethlehem, }	“ “	
Mount Zion,	“ “	13

Total, 706

The minutes for 1856, just twenty years after these proceedings, show in the Miami Association (Mission) a total membership of 1964. These churches are as follows: Ninth (formerly Sixth) Street, Cincinnati; Middletown; First Church, Dayton; East Lebanon; Lockland; Mount Carmel; Muddy Creek; First Church, Cincinnati; Freeman Street, Cincinnati; Franklin; Hamilton; Welsh Church, Cincinnati; High Street, Cincinnati; Wayne Street, Dayton; Miami Church; and German Church, Dayton. Three churches, Sugar Creek, Wilmington, and Xenia, had been

dismissed, to unite with a new association called *Cæsar's Creek*.

The Anti-Mission Association for the same year, (1856,) consists of the following churches: Elk Creek; Bethel; Tod's Fork; Tapscott, M. H.; Mount Pleasant; Sugar Creek; Winchester; West Lebanon; Mount Bethel; and Middle Run—10 churches and 343 members reported.

Thus ended a controversy, arising out of the relation of the church to the world, which had been insidiously growing up in the West for more than ten years. The publication of Elder Thompson's "SIMPLE TRUTH," and the split in the Sugar Creek Church, consequent thereon, were only the occasions which developed this difference of views in relation to the duty of Christians to send the Gospel to all the world, and to unite in every effort to inculcate a knowledge of God's Word, whether by circulating the Bible through societies established for that purpose, or teaching the youth everywhere in Sabbath-schools. The primary causes of this division, however, lay far back of these, and may be found in a tendency to extremes in all ages. Ultra Anti-nomianism and Arminianism have ever been the forms assumed on both sides. Some minds are constitutionally inclined to one or the other of these extremes. The one side looks at God's sovereignty alone, and not being able to comprehend how God can be sovereign and man free and accountable

they conclude this to be impossible and settle down in Anti-nomian security. Man, they say, can do nothing, and it is vain, if not presumptuous, to make the effort. The other side, looking principally at man's duty as prescribed by the Word of God, and the many exhortations to him to cease from evil and learn to do well, reject the doctrine of God's sovereignty in man's salvation, as wholly inconsistent with these duties and exhortations, and consider man as possessing within himself all the powers necessary for his salvation. These are the extremes, and between them, in all ages, have men oscillated and struggled, on one side or the other, to demonstrate problems and remove difficulties, which lie beyond their comprehension. From causes which can never be fully understood, at times, one or the other of these views has seemed to pass over the religious world, like a mighty wave, sweeping away in its course almost every seeming barrier. But so great a change from one extreme to the other, lays the foundation for reaction in the other direction. So in individuals. The strongest Arminian, when he changes, almost uniformly runs into extreme Antinomianism; and Antinomianism, if it ever changes, runs into similar extremes, most generally Universalism. One of these floods of extreme Arminianism had swept over the western country, in the great Kentucky Revival, as it was called, commencing at the be-

ginning of the nineteenth century, but widening and extending onward for some ten years after. Though it more particularly affected the Presbyterian churches, yet it everywhere brought up the question of Calvinism and Arminianism. Baptist preachers, and such Presbyterian clergymen as still stood firm in their ancient faith, were compelled to combat what they considered the dangerous and unscriptural doctrines taught so generally among the New Lights. This doubtless led early in the Baptist churches to the common practice of preaching so much and so generally, the stronger doctrines of Calvinism, and though these were strictly scriptural, it was an error to preach these alone, almost to the exclusion of man's duty and responsibility, equally as clearly taught in God's Word. Added to these, and probably the result of them, about 1828, as near as I recollect, one Elder Parker issued a monthly paper, entitled "Church Advocate," in which was openly advanced the *Two Seed Doctrine*, viz.: *that one part of mankind, the elect, are the work and children of God—while all the rest are the children of the Devil, and forever must remain without the possibility of salvation.* This paper was extensively circulated, and being ingeniously written, carried away many weak minds; some few permanently, but most of them, only until sober second thoughts corrected the error. Missions, at home and among the Indian Tribes, had, from the

organization of the Miami Association, engaged their attention, and were without exception, so far as the records show, approved, until a few years before the division in the association, as above noticed. About 1814, the subject of Foreign Missions generally was presented to the Baptist churches in the West, in connection with Dr. Judson's Mission in Burmah. It then met universal favor, as far as the records show, in the Miami Association; and for about ten years after, I have no recollection of hearing even intimations of doubt, as to the duty of the churches in sending the Gospel to heathen lands. But the frequent, urgent, and, as many began to think, the *heavy* calls made upon the churches for money to support the Burmah Mission, gradually excited those feelings of covetousness so universal among men, and especially those who had never been educated to devise liberal things. If missions were to be thus supported, they could see no end to the demands upon their pockets. These had not yet learned that their property as well as themselves belonged to Christ. Objections naturally sprung up under these feelings. Boards were too costly and missionaries were extravagant. In the very beginning of this opposition, Mrs. Judson returned from Burmah, wearing an expensive—some said \$500—shawl, and though known to be a present, this fact was seized upon, first in private circles, and then spoken of in the pulpit, by those who

could not see why missionaries required more support in India than their own pastors here. Soon this growing opposition, fostered by the various causes referred to, began to show itself in the association, and resulted in the separation in the Miami Association, as detailed in the previous pages.

It may be well here in the close of this review of the progress of the Miami Association, to notice the introduction of Campbellism into some of the churches. About 1823, Alexander Campbell visited Wilmington, Clinton County, and preached there a few times. His views were cordially received by most of the members of that church, not thinking there was anything in his preaching at all different from Baptist sentiments. All that time Mr. Campbell, I believe, was in union with the Red Stone Association, Pa., and had not fully divulged, probably had not in his own mind framed, the peculiar doctrine since known as Campbellism. In 1826, he visited Lebanon and Cincinnati, and preached at both places. At Lebanon he made no converts, with perhaps one exception, but at Cincinnati, the Sycamore Street Church, then but recently formed, but in a most flourishing condition, under the pastoral charge of Elder James Challen, now of Philadelphia, nearly all embraced Mr. Campbell's views, as also did a large majority of the church at Dayton, then under the pastoral care of Elder

D. S. Burnet. The Sycamore Street Church still exists in the same connection. The Dayton Campbellite Church has become quite a feeble body, though they still maintain a church organization and have recently purchased a new and commodious place of worship. These, with the Wilmington Church, already mentioned, are the only instances in the Miami Association where Campbellites materially interfered with Baptist churches. There were two preachers besides, who adopted Campbellite views—Elder A. Crichfield, then pastor of Beulah Church near the line between Greene and Clinton counties, and Elder Corbly Martin, living in the bounds of, and perhaps a member of, the Lebanon Church, at the time, though not preaching to any particular church. The latter had also been connected for some years before with Elder Isaac McCoy's Mission among the Indians.

So far as I am aware, this is the extent of Dr. Campbell's inroad upon Baptist Churches in the Miami Valley; though in other churches, more particularly the New Light, within the same bounds, there have been many who have adopted his views.

I have now given a short history of the Miami Association, from its organization in 1797 to the unhappy division in it on the missionary question in 1836, a period of forty years. Though this was the first Christian organization, beyond a church,

in the Northwestern Territory, it grew from a single church of about nine members, in a few years afterward, to include so many as to make it necessary, for convenience, to form out of it new associations East, West and North, and from which again other associations have been formed. To pursue the history further would be coming so near the present time as to make it uninteresting now, and, therefore, I prefer to stop here, merely adding the names of all the pastors who, up to 1836, were connected with the churches in this association ; and of such of these as were best known to me, and of others where I could obtain the requisite information, I have added short biographical sketches. These biographical sketches are, however, limited to such as have departed this life.

Before concluding, however, it may be well to give a statement of all the troubles which occurred in the Miami Association up to the division in 1836, and to add a few words as to church

GOVERNMENT AND DISCIPLINE.

Having now reviewed the progress of the Miami Association—the first—yet a large body of Christians in the Northwestern Territory, governed by no other laws (except of mere order in the transaction of business) than those furnished by the New Testament, it may be well to look to

their sufficiency as exemplified in this association, and the churches of which it was composed. The efficiency of discipline in Congregational churches has been frequently called in question; and though a direct comparison between these and other Christian churches, with different forms of government, may not be often made, yet we occasionally see allusions to the evil results of Congregational government.

This history of the Miami Association, covering a period of forty years, and including in its union, for the greater part of the time, from twenty to thirty churches, spread over the whole Miami Valley, may throw some light on this subject. The records of their proceedings for this whole period are complete, and I have examined them particularly in reference to this question. These records show that in all this period, and among so many churches, there were no difficulties, which did not arise out of such questions as removals of places of worship, and such like disagreements, that in any serious way affected the harmony of the churches, and even these were all settled by councils. The difficulties which finally, in 1836, divided the Association, were of a doctrinal nature, however they may have put on the form of missions and antimissions, and were such as churches have been liable to in all periods—difficulties which are beyond the reach of any form of Government, or Confession of faith, hav

ing their foundation in man's imperfect nature, ever liable to err, and strangely prone to extremes in every system.

The records of the Miami Association show a difficulty in the Columbia Church in 1804. Though the minutes do not state the nature of this, as it was just after the erection of a meeting-house at Duck Creek, and when the removal of the Columbia Church to that place was agitated, it no doubt originated in that movement. It was amicably settled by a council before the meeting of the association the next year. One more is shown by the records in the same year, between Elk Creek and Little Prairie churches. These two early churches were within four miles of each other, and of course occupied, in part, the same field, and out of their close proximity this difficulty no doubt originated. This, too, though presented to the association in their annual letter for 1804, was peaceably settled by themselves soon after. In 1809, the church at Mount Bethel asked advice of the association as to the arrangement of some difficulties among themselves. The church was advised to call aid from sister churches in the vicinity for that purpose; and there appears the end of that matter. In 1816, a dispute, the nature of which is not shown by the records, but which, from the mode of its adjustment, I cannot doubt also grew out of a difference of opinion as to the best site for their house of wor-

ship, occurred in the 1st Cincinnati Church. This seems to have resulted in the separation of the church for a time, six members, with their pastor, Alex. Denniston, on the one side, and all the other members on the other. Both claimed for a time to be the First Church. But the association, having, by a committee, examined the matter, re-organized the majority as the church. The seceders for a time adhered together, calling themselves the First, but afterward, the Enon Church. Under this last name they united with, or asked to be received by, the East Fork Association. In 1825, Miami and East Fork Associations each advised the two bodies to call a council to settle their difficulties. In 1831, this seems to have been effected at last by the union of both parties in the organization of the Sixth Street Baptist Church. Afterward, in 1837, a number of Baptists re-assumed the name of First Church, and as such were incorporated and still exist, a large and flourishing body.

With the exception of the secession to Campbellism, in three churches hereinbefore mentioned, the above paragraph presents all the difficulties which existed in this association up to the time when the seeds of that doctrinal disagreement in relation to missions, etc., began to develop their fruits, and which resulted in the division in 1836. This assumed the form of objections to missions, etc., but it was really no more nor less than the

difference between higher and lower Calvinistic views. A like division, from similar causes, took place in the Presbyterian churches about the same time, into the Old and New School.

In the churches of other Christian denominations, in the Miami Valley, during the same period covered by this history of the Miami Association, there have been more difficulties than among an equal number of Baptist churches. With one of these, the second Presbyterian Church organized within the limits of the Northwestern Territory, and called the Turtle Creek Presbyterian Church, in Warren County, I have been intimately acquainted almost from its constitution, and know that in it alone more and greater difficulties have occurred than in all the Miami Association during the same period, from 1798 to 1836. In that church, three times were pastor and people separated by difficulties—once almost every member was carried off by the New Light excitement, and the church for a time broken up—and afterward, in 1835, about the same time with the division of the Baptist churches, on the question of missions, this church was separated by internal disputes, a large number of its members seceding and combining to form a Cumberland Presbyterian Church at Lebanon. In the same place, the Methodist Episcopal Church, though younger in date than either the Miami Association or said Presbyterian church

by some twelve years, has been frequently rent with disputes of long standing among members which could not be allayed by any rules of discipline in that community. On account of these, it, too, has long since been divided into two bodies of nearly equal size, the seceders withdrawing and forming a Methodist Protestant Church.

On the whole, therefore, it is evident that the Baptist congregational government, and especially their principle of the independence of churches, is not attended with the evils which other Christian churches have supposed. Though Baptists have no book of discipline but the New Testament, they have found this sufficient for all cases. They have not been compelled, from year to year, and from century to century, to legislate for the better government of the church. They regard Christ Jesus, and his inspired apostles under his guidance and direction, as the only legislators for the church; and they believe, that in all matters necessary for its government and discipline, the New Testament contains ample and explicit provision. They do not recognize the right of any uninspired men—whether popes, cardinals, bishops, councils, conferences, or general assemblies—to legislate for them. These church dignitaries, in their variously constituted councils, have been legislating for the church for nearly fifteen hundred years, and yet the ecclesiastical code requires, in their judgment, from time to time, new

laws and new rules for its government. At this rate, a Baptist asks, when will the church be supplied with a perfect code?

“At the general conference of the M. E. Church at Indianapolis, in 1856, a member of that body made a motion which is thus stated in the proceedings as published in the daily reports of their doings :

“S. W. Coggeshall offered a resolution, which, after reciting that the law of the Bible, on the subject of divorce, was not recognized by all Christian States, and that there was no law in the discipline by which church members violating it could be tried, asks that the Committee on Revisals be instructed to frame a section to be inserted in the discipline, embodying the law of our Savior, as set forth in Matthew, v. 31-32, so that persons living in violation of the seventh commandment can be properly dealt with. Laid on the table by 99 to 75.”

One would suppose that in so important a matter as adultery, no law but the plain declaration of Christ would be necessary to cut off the offender. But it seems not, in the opinion of nearly one-half of that great church judicatory, composed of bishops and ministers from all the Northern States. Does this vote amount to a tacit acknowledgment that only so much of the New Testament as has been formally indorsed by conference is of force in the M. E. Church? Or can we

account for the tabling of this resolution from a disposition of the majority of the conference to truckle to the South, where the strict doctrine of the New Testament, on the subject of divorce and adultery, would have a very inconvenient application ?

The assumption to legislate for the church, as if Christ had left his work imperfect, is the very error out of which all the Papal abominations have originated. The Pope of Rome has, from the days of the first Pontiff, Boniface, A. D. 606, claimed to be the Vicar of Christ, and head of the church universal, and, as such, to possess the right, not only of making laws for the church, but of dispensing with those already given in the New Testament. Other denominations of any antiquity, except Baptists, being all seceders from the Roman church, while they do not go so far as their Roman mother, in claiming legislative power over the church, still insist that, on different points, they can legislate in addition, though not contrary to, the precepts of the New Testament. Thus has canon been added to canon, in a part of the Protestant church, until the ecclesiastical code has become almost as intricate and voluminous as the civil. These canons, too, are changeable. Those of one year are superseded, repealed and altered by those of another, so that nothing is ever settled by them, and at the middle of the 19th century there is as much need of new canons as at any

other period. Is it any wonder, in this view of the church, as the creature of ever-varying laws, framed by men at all times imperfect, and often very bad, that so many, in all communities, have adopted the opinion that religion is a mere system of forms and ceremonies, without any vitality or power ; and have either rejected its claims altogether, or become mere formalists, for the sake of subserving worldly interests ?

Nothing but the acceptance of the New Testament as a perfect, sufficient and inviolable rule of faith and practice for the Christian church, can save it from these injurious and oppressive encroachments of human authority. Every candid student of church history knows how many things were thus introduced into the church that had no other authority than men's notions of improving the church, or mistaken apprehensions of the system of revelation. Thus came sprinkling for baptism, and thus infants, as well as believers, were constituted by men, members of the household—not of faith—but of the church ; and many erroneous dogmas were imposed on the world as religious truth, under the anathemas of self-constituted councils.

But Baptists have ever rejected these canons of men, under whatever name, as unscriptural and mere usurpations, and have suffered martyrdom in every country and in every age since Constantine, rather than submit to human authority in

matters of conscience. They have ever made the Bible their only standard of doctrine, and the New Testament their rule of practice and discipline. Recognizing in each individual the right of private judgment, and the church in its isolated capacity as the highest ecclesiastical judicatory known to the New Testament, they have yet held a faith more uniform, and have lived in more harmony, as a body, than any other denomination not even excepting Roman Catholics. This may be questioned by some, but on a full and fair investigation it will be found correct. Baptists have the example of the primitive church, and follow it as their guide. The first council at Jerusalem was formed by apostles, elders, and *the whole church*. The *whole church* united in the advice or opinion which was given in relation to the difficulties which had sprung up at Antioch—and while Romanists and Episcopalians call this the first Council, Presbyterians the first General Assembly, and the Methodists the first General Conference—it was simply the application of one church to another for advice, precisely as is now and has ever been practiced in Baptist churches; nothing more. If any difficulty arise—whether of doctrine or discipline—which from its importance or other circumstance, cannot be safely and harmoniously settled by the judgment of a majority of the church, it is the regular practice to ask counsel from one or more sister churches. Their

decision, though in no way authoritative, gives greater weight than if they acted alone.

This independence of churches and the scriptures—particularly the New Testament—as the only rule of faith and practice, are the characteristic traits of Baptist congregational government, and this is the only church government which can long be in use without invading the divine prerogative, and trampling on the liberty of conscience. This independence renders it impossible to involve more than the single church in any case of discipline or question of doctrine. Many churches may raise the same or similar questions about the same time, but the same case can affect directly but the individual church in which it originated. Hence Baptists have ever had more quietness in their churches than any other denomination; more perfect unity of faith and practice it is believed, with perfect church independence.

But as there are other churches which agree substantially with us on church government and discipline, the most distinguishing feature of Baptists is the tenacity with which they have adhered to the primitive rite of baptism, in its original purity, as to mode and subject. It was from this strict adherence that they were first called *Baptists*; and this very fact, to an unprejudiced mind, would go far to prove that they alone *baptized*, in the original meaning of that term. Others *sprinkle, asperse* and *pour* water on their disciples,

and call it baptism. But the untaught masses will call this but sprinkling and pouring. The word *baptize*, too, in the original, never means to pour or sprinkle, as all learned men agree, and the great results of conversion—the washing of regeneration, the death to sin, burial and resurrection to newness of life here, and everlasting life hereafter—of which baptism is everywhere in the Scriptures the figure, are only answered by *simple baptism*—by immersing the whole body in water, and raising it out of the water. So Baptists believe, and act accordingly.

Baptists have been charged with want of charity and liberality in thus rejecting all other baptism but that of willing believers, and that alone by immersion. But it is not either want of liberality or charity which induces them thus to exclude themselves in some measure from Christians of other denominations. With them it is a sense of duty and obligation alone. They dare not touch the ordinances of the church of Christ in any way to modify them to suit present times, particular places, or change of customs. They recognize Christ as the sole King and Lawgiver in Zion, and what he hath done by himself, and through his inspired apostles, in laying down laws for his church on earth, they consider unalterable by any other power. With them, therefore, expediency, convenience, popularity, difficulty or disgrace, as attached to this or any other ordinance

or law established by Christ, have no place in their ecclesiastical vocabulary. They are wholly bound by the law and the testimony, as given in the New Testament, and they believe they have no more right to change than to abrogate them. It is on this account that Baptists cannot receive into the church, or at their communion table, those who have not obeyed Christ by being baptized as he commanded. If they could overlook this evidence of simple obedience, they might countenance any other departure from the directions of the Scriptures, until we know not the extent of such departures. It is purely on this ground, and because they feel bound by allegiance to Christ to obey him implicitly, that they reject all who do not submit to the ordinance as established and enjoined in the household of faith,



CHAPTER IV.

The following list of the names of pastors in the Miami Association up to 1836, with the places at which they preached, the death of such as are known to be deceased, and places of residence of such as are living, it was supposed would be an acceptable part of this history:

ELDER JOHN SMITH, the first permanent pastor of the First Baptist Church in Ohio, or the Northwestern Territory, was a Virginian by birth and education. He was a man of a vigorous mind, and though without a liberal education, by great industry, soon acquired a good degree of general information, and a respectable knowledge of letters. He was a man of unusually fine appearance, of easy and agreeable manners, and a natural orator. His voice was remarkable for its power and compass as well as for its peculiar sweetness. As out-door preaching was common in his day, when there were few meeting-houses, his voice was admirably adapted for such service, and I have heard it said he could be distinctly heard in preaching on these occasions at the distance of half a mile.

His pleasing and popular manners, as well as preaching talent, led to his entrance into public life. He was returned as one of the members of the Territorial Legislature for the Northwestern Territory in February, 1799, and on the organization of a State government in 1802, he was chosen a member of the Constitutional Convention, and by the first Legislature of Ohio was elected one of the Senators of the State in Congress. In the Senate he became acquainted with Aaron Burr, the then Vice-President and presiding officer of that body. Thomas Jefferson was then President, and John Smith, who was a warm

Republican, as then distinguished from Federalist, and had been a great advocate of his election, became a favorite with him. The President made him quite a confidant on the subject of our relations with Spain, out of which difficulties were soon expected to arise. The truth, no doubt, was that Spain owned the country at the mouth of the Mississippi, known as Louisiana and Florida, and our government wished by some means to possess all or a good part of it. John Smith, as a contractor for the supply of the United States troops west of the Alleghanies, had occasionally visited the forts on the Mississippi, and had also, for the purpose of getting some supplies, visited New Orleans and some other places in the Spanish dominions. Jefferson, aware of this fact, had advised with him as to the friendly disposition of the inhabitants of the country toward the United States, and on one occasion, in the summer of 1805, as Smith stated, and of the truth of which there is no doubt, had induced him to visit New Orleans and other places in the South, and ascertain with more certainty what the principal public functionaries and inhabitants generally would think of annexation to the United States. He had made this beginning, and found the governor, inferior officers, and inhabitants generally, not only friendly to, but anxious for annexation. This was reported to Jefferson at the December session of Congress, 1805. Soon after a warlike message

against Spain was sent confidentially to Congress. The fact of such a message being sent soon leaked out, however, and the country for a year or more was in expectation of war very soon, with Spain. But negotiations succeeded soon after, and war was prevented.

In the autumn of the next year, Colonel Burr visited the West, and having been acquainted with Senator Smith, in the Senate, called on him at Cincinnati. Smith was a real Virginian, with all their warm hospitality, and, as a matter of course, invited Burr to make his house, his home during his stay. Here he remained some ten days, and left for Kentucky. At this time, early in October, 1806, there were comparatively slight rumors of Burr's movements being hostile to the union, and Senator Smith, from his disposition to think the best of all men until proof to the contrary, could not give any ear to these whispers. Besides, Burr was so fair and plausible as well as insinuating in his address, that he removed every suspicion from the minds of those who listened to him. Smith therefore considered the rumors afloat without foundation, and from his nature would not desert one whom he thought unjustly impeached. This friendly treatment of Burr was construed into connection with him in his plan, whatever it was, though even that could never, until this day, be certainly determined.

A few individuals, of very bad character, at

Cincinnati, who had themselves been intimate with Burr, and several of whom it was believed had been fully committed to his plans, when the clamor became great, withdrew their familiarity with Burr, and, to screen themselves, joined in accusing Smith of connection with him. Party political strife at that time ran high, and at Cincinnati a secret organization was formed, and oaths of inviolable privacy were taken. The crimination of Senator Smith originated with this secret society. Its members were the principal witnesses against him, and refused, on his trial, to answer any questions except such as they pleased, and as they supposed, no doubt, would afford evidence against him.

After Burr left Cincinnati for Lexington, these rumors against him increasing, Senator Smith, on the 23d of October, wrote to Burr : "I beg leave to inform you that we have in this quarter various reports prejudicial to your character. It is believed by many that your design is to dismember the Union. Although I do not believe that you have any such design, yet I must confess, from the mystery and rapidity of your movements, that I have fears, let your object be what it may, that the tranquillity of the country will be interrupted unless it be candidly disclosed, which I solicit, and to which I presume you will have no objections." To this letter Burr promptly replied on the 26th of October. After denying most emphati-

cally that he had any intentions against the integrity of the Union, and that any attempt to effect such a separation by force would be as ridiculous as vain; "that all the armies of France could not effect such a separation," he adds, "I have no political views whatever. Those which I entertained some months ago, and which I communicated to you, are abandoned. Having bought of Col. Lynch 400,000 acres of land on the Wachita, I propose to send thither this fall a number of settlers, as many as well can go and labor a certain time, to be paid in land and found provisions for the time they labor—perhaps one year. Messrs. J. Breckenridge, Adair and Fowler, have separately informed me it was the strong desire of the administration that American settlers should go into that quarter, and that I could not do a thing more grateful to the government. I have some other views which are personal merely, and which I shall have no objection to state to you personally, but which I do not deem it necessary to publish. If these projects could in any way affect the interests of the United States, it would be beneficially; yet I acknowledge that no public considerations have led me to this speculation, but merely the interest and comfort of myself and friends."

On the 14th day of December, 1806, the proclamation of President Jefferson reached Cincinnati, declaring the opinion that Burr's movements were hostile to the country, and calling aid of all to

arrest and suppress them. From that moment Senator Smith, supposing, as he declared at the time, that the President had much more information than he had on the subject, exerted himself in every possible way to arrest the expedition. The keeper of the arsenal at Newport, Ky., refusing to deliver arms to volunteer companies who offered their services to the government, Smith prevailed upon him, by entering into bonds with security in \$10,000 to indemnify the keeper of the arms, in delivering as many as could be spared or were required, and in every way from that time Smith gave every aid he could to arrest Burr's movements.

In August, 1807, bills of indictment for treason and misdemeanor were found in the Circuit Court of Virginia against Burr, Smith, and several others. Burr was afterwards tried and acquitted, and the prosecution of Smith and others abandoned. In the mean time, on the 27th of November, 1807, a resolution was offered by John Quincy Adams, then a member of the Senate of the United States, "to inquire whether it be compatible with the honor and privileges of this house that John Smith, a Senator from the State of Ohio, be permitted longer to have a seat therein." Adams had recently become a member of the Republican, then the Jefferson, party, and no doubt, from a weakness incident to the greatest men, felt it incumbent on him to show his allegiance to the re-

publican administration. This he could not better do than to be active in sympathizing with his hostility to every person intimate with Burr. I doubt not, too, that he labored under prejudices toward John Smith, as a Baptist. He frequently, in his subsequent life, exhibited such a feeling against Roger Williams, the Baptist pioneer of New England.

On the 31st of December, 1807, Adams, as chairman of the committee under this resolution of inquiry, made a long report distinguished as assuming that the Senate was not bound by any rules of investigation, on motions to expel, which were recognized in the courts of justice, but that only such evidence as raised a strong presumption of guilt was necessary. At this time Burr had been acquitted and *nolle prosequis* had been entered on the bills against Smith and others. Of course the guilt of Burr or any of the others could not be established on *legal* grounds, and it became necessary to assume, first, *that Burr's expedition was treasonable, contrary to the decision of the court at Richmond; and next, that a connection with this treasonable design could be established against others, so far as necessary to satisfy the Senate, by evidence insufficient to convict any of them in a court of law.* This rule left Smith at the mercy of his enemies, and every act of his, in his intercourse with Burr, whether friendly or hostile, was construed to establish his connection with him. Even his exer-

tions to arrest Burr's expedition after the arrival of the President's proclamation, were considered the highest evidence of guilt, though it was also admitted, by at least one member of the Senate who argued the case, that had he manifested indifference and stood idle after Jefferson's proclamation, that too would have been still stronger proof of his criminality; so that whatever Smith did, under this mode of proof and trial, only afforded evidence against him. Jefferson was bent on the destruction of all who showed countenance to Burr, and suspicion of intimacy being the ground of conviction, there was no hope of escape. Rumor, fear and prejudice had magnified every thing into evidence overwhelming. The administration took advantage of this, and though on the final vote Smith was not expelled by a constitutional majority, yet so many voted against him, that he at once resigned his seat. It was a party vote. The friends of Jefferson—those who belonged to the republican party of that day—perhaps without exception, voted in favor of his expulsion, while the other members of the Senate could see no evidence of guilt, and voted against Mr. Adams' resolution. Senator Smith was not only ably defended by counsel, but by the most talented members of the Senate. Hillhouse of Connecticut, Giles of Virginia, and Pope of Kentucky, made most able speeches, dissecting

the evidence produced against Smith, and showing that laying aside the evidence of Smith's first and principal accusers, whom he had shown were not only unworthy of credit, but had themselves been very intimate with Burr until the rumors of his treasonable designs became rife, there was no proof of any improper intimacy with Burr, whatever might have been the object of the latter.

It is also worthy of remark, and shows how little reliance can be placed in the most distinguished politicians, as to their estimate of what is or is not patriotism or treason, that Senator Smith was condemned for a mere *suspicion* of being concerned with Burr in an attempt to invade Mexico, and revolutionize a part of it at least, if not annex it to the United States. At this day, 1856, members of that Senate have openly avowed their connection with an expedition, fitted out in this country, to invade, revolutionize and annex Cuba, a part of that same kingdom on which Aaron Burr had probably fixed his eyes; but now, such an effort is not only innocent but praiseworthy and patriotic, with a large portion of the people of the United States. In this way too, Texas was revolutionized and annexed, the very thing, in all probability, which Burr intended, and the principal actor in that revolution has been highly honored by the administration and now holds a seat in that very

Senate from which it was attempted to expel Smith, for a suspicion of favoring that which has since been considered to be laudable and patriotic.*

Though these charges against Mr. Smith had not been sustained, either in the Senate, by a constitutional majority, or before the court at

* The following notice of Mr. Smith is from Burnett's Notes on the Northwestern Territory, 2d ed. pp. 294-5. Judge Burnett was well acquainted with Mr. Smith; a shrewd observer, and belonging to the opposite party in politics from Mr. Smith, he cannot be accused of partiality. Speaking of the first Territorial Assembly, of which Mr. Smith was a member, he says:

“John Smith, of Hamilton County, was scarcely excelled by any member of either House, in native talent and mental energy. He felt very sensibly the want of an early education, yet the vigor of his intellect was such as measurably to overcome that difficulty. His ambition to excel, urged him to constant application, and soon raised him to a fair standing among the talented and influential leaders of the day. In 1803, he represented the State in the Senate of the United States, and stood high in the confidence of Mr. Jefferson. Subsequently, however, his intimacy with Colonel Burr put an end to all intercourse between him and Mr. Jefferson. When the Colonel was on a tour through the Western country in 1806, he spent a week or two in Cincinnati. Mr. Smith was then a Senator, and had been a member of that body when Mr. Burr presided in it as Vice-President of the United States. He therefore very naturally invited him to his house, and tendered to him its hospitality during his stay in the place.

“This act of respect and kindness, dictated by a generous spirit, was relied on as evidence that he was a partisan of the Colonel, and engaged in his project. A number of persons

Richmond; and although those who had best and longest known him did not believe he was guilty of any thing more than indiscretion in treating Burr with civility and giving too easy an ear to his plausible pretenses, yet the public mind had been greatly excited against Burr, and any suspicion of even friendship for him was enough to destroy any man's reputation. This prejudice fell on Mr. Smith with more destructiveness on account of his being a Christian minister. Besides this, his extensive business operations had com-

then residing in Cincinnati, who were in constant and intimate intercourse with Burr, and who were universally believed to be engaged in his undertaking, whatever it might have been, deserted him as soon as the storm began to gather. Some of them figured in the trial at Richmond, in 1807, as patriots of spotless purity. When the Governor of Ohio made his communication to the Legislature on the subject, which was the commencement of the military movement, familiarly called at that day, 'The Burr War,' it was amusing to see those men who had been so recently the most devoted attendants on the Colonel, and the most vocal in his praise, denouncing him as a traitor, and tendering their services to the Governor of the State, to arrest the culprit and bring him to justice. Mr. Smith was a firm, consistent man, not easily alarmed. He solemnly affirmed his belief that Colonel Burr was not engaged in any project injurious to the country, and refused to join in the outcry against him, or to aid in the measures that were taken to procure his arrest. The consequence was, he was denounced himself, and a bill of indictment found against him, which, however, was abandoned without any attempt to bring him to trial."

pelled him to solicit credit, and he was still more involved by the great expense he had been put to in collecting evidence and making his defense before the Senate. The confidence of his creditors, which had been unlimited, was now withdrawn, and he was pressed for all the claims against him at once. This he could not immediately meet. His property therefore was seized, and in a great measure sacrificed to pay his debts, and he soon removed to St. Francisville, Louisiana, in the neighborhood where he had many years before purchased a tract of land. There he continued to live from about the spring of 1808, to his death in 1824, in great obscurity, taking no part in public affairs, and for several years without any connection with the Church. But he could not live at peace without preaching, and while his reputation was so clouded with the charges which had been made against him, he did not feel it worth his while to attempt to preach. But from exhorting, first the slaves in his neighborhood, and then congregations of white people, he afterwards resumed the preaching of that Gospel which had ever been dear to him, and from which he derived his only consolation in all the troubles and persecutions to which he had been subjected.

His removal to a Southern climate probably brought sickness upon his family. Several of them died in a few years after he reached St.

Francisville—and afterwards his companion and wife, for whom he always had the most tender affection. This seemed to be the severest stroke in his chequered life. He felt his loss deeply; but this affliction came not alone. An only daughter whom he had left in Ohio, in the last stages of consumption, attempted to reach her parents, and with her mother to leave her three children for protection, when she should be called away, which she knew must be soon, died on her passage down the river nearly at the same time with Mrs. Smith. Thus misfortunes and afflictions gathered about him with unusual frequency and severity; yet was he able to stay himself on his God. As the tempest gathered about him in darker and darker hues, he clung with stronger and stronger faith to that Ark of safety which could bear him up amid the dark waters which surrounded him. That Ark was Christ, the Savior. To him he fled for refuge amid the windy storm and tempest, and was safe. He continued to preach the Gospel with greater zeal, from year to year, and at last was taken sick suddenly on his return home from preaching at one of his stations, in 1824, and died after a short illness, at St. Francisville, Louisiana.

Thus ended the mortal career of the first pastor of this First Church of the great Northwestern Territory. He was a remarkable man in many respects. His native talents were uncom-

mon—talents which fitted him for every place, and rendered him everywhere distinguished. In his person, and in his bearing and demeanor, there was ever an air of dignity. He was a natural orator. His flow of language was free and pure; his elocution clear and distinct; his voice peculiarly pleasant and of great compass; and his action natural and graceful. As a preacher, he commanded great respect and attention from all; and to the experienced Christian his sermons were spiritual feasts. I speak from the impressions I received from many of his early neighbors at Columbia, some members of his church, and others not connected with any church, and, so far as I know, such was their uniform testimony.

But John Smith yielded to the fascination of fame and was led from one step to another, farther and farther from his pledge to preach the Gospel, to which he had felt, and always believed, he had been specially called. He had many misgivings as to his course, when he took his seat in the Senate of the United States, and these were strengthened by letters from an endeared wife urging him to abandon political life and again assume the humble pastorate of the church where he had so many evidences of being blessed in his work. The terrible persecution which followed on the charge of connection with Burr, though believed to be entirely groundless by those who knew him best, seemed to his friends, if not to himself, to be a

judgment against him for his unfaithfulness to that work of preaching the Gospel, which he had in early youth espoused.

Added to this charge of connection with Burr, his enemies have been industrious in heaping upon his memory other delinquencies, and even many years after his decease they have been increased in number and malignity. In a late work, purporting to contain the life, character and services of the Hon. Thomas Morris, late of the United States Senate, deceased, Smith is represented, on the authority of one Judge Pollock, of Clermont County, Ohio, as "*first in the log-rolling, first in the horse-race, and first in the pulpit; and, as clandestinely leaving the country in 1807.*" With those acquainted with Judge Pollock, a wag, this statement would have little weight, but these are now few. There are, however, some living who contradict every charge of the kind, and bear testimony to the uniform Christian bearing and behavior of John Smith in every condition and sphere of life. One of these is John Webb, of Newtown, Hamilton County, a man of irreproachable character, who knew Smith well from the time he first came to Columbia until he left. In a letter to me, dated 1856, he says: "I was acquainted with John Smith from the time he first came to Columbia until he left, and that personally. All that time I heard him preach. I have been with him at log-rollings, house-raisings and

barn-raisings, and have worked for him and with him, and never saw anything in his deportment but what I thought correct. It was impossible for any one to hear him and be with him and not love him." To the same import is a letter from Dr. Ezra Ferris, of Lawrenceburg, Indiana, dated November 5th, 1856. Dr. Ferris came to Columbia in 1789, was present, though a boy, at the constitution of the Columbia Church, and knew John Smith from that time until he left Cincinnati, in 1807, or 1808. He says: "I lived with my father, a near neighbor to him (Smith), and felt almost as much at home in his house as my father's, and knew he was very reserved in his character, as a Christian in his family, and feel persuaded he never visited a horse-race, neither did he approve of such sport. And until his enemies began their persecutions against him on Burr's account, few men in the sphere in which he moved were more exemplary." And as to the charge of fleeing the country in dishonor, Dr. Ferris says in the same letter—"It was a matter of public notoriety that he was going when he went."*

* Since this sketch was written, the Rev. B. F. Morris, author of his father's biography, above referred to, has admitted to me that he had been misled by Judge Pollock's statement, which he has given; that he knew nothing of Pollock; had no idea that he was a wag and infidel who took pleasure in ridiculing all religion, and regrets the quotation of his remark as doing Smith injustice.

I have not stopped here but have pursued my inquiries as to John Smith's deportment after he left Cincinnati, and settled near St. Francisville, Louisiana, and find, without any contradiction, that though humbled by persecution, on account of supposed friendship for, and connection with, Burr, yet he ever maintained his Christian deportment, and in his family and to his neighbors recommended the Bible truths and precepts as worthy of all acceptance. For a time John Smith resided in the family of the father of Mrs. Challen, wife of the Rev. James Challen, now of Philadelphia, while Mrs. C. was a young girl. Afterwards Mrs. C. remained a near neighbor to Mr. Smith until his death, and her testimony is the same with that of John Webb and Dr. Ferris, as to his Christian deportment at all times and under the most trying afflictions. Though on account of the persecutions which followed him, and the public rumors of his connection with Burr, he for a number of years withdrew from the church, yet afterwards he felt himself so strongly called upon to preach again, that he sought a restoration, which was readily granted, and the last few years of his life were devoted zealously and successfully to preaching the same gospel which he had proclaimed in his early career. Having in his intercourse with the South acquired a knowledge of the Spanish language which enabled him to speak it with considerable

ease, he once attempted to make a missionary tour through a part of Texas, but he found the intolerance of Catholicism an effectual barrier to any successful effort to preach in that country. In addition to all this, I have the assurance of a brother Eastman, communicated to Dr. Ezra Ferris, that during the last three months of Mr. Smith's life he traveled with him, and that Elder Smith was entirely devoted to his work of preaching. Elder Smith, after traveling some time with this early Baptist missionary, suddenly complained of being unwell, and left him for home, where he was taken down and died in a few days, as he understood, in the triumph of strong faith.

I have thus given a longer account of Elder Smith than may appear to many necessary. But as he was a Pioneer Baptist preacher of great distinction, first in the church, and then in the political world, and afterwards became the object of a relentless, and, as all those who best knew him considered, an unfounded persecution, I thought it proper to bestow particular notice upon him. Of his trial before the United States Senate I can only give a brief outline. Those who wish to examine it more particularly may consult the published *annals* of the first session of the Tenth Congress. But to form a proper estimate of the merits of the charges against John Smith, it is necessary that his persecutors—those who brought the first charges against him, should

be known and their characters and conduct weighed against those who still retained their confidence in Smith, notwithstanding the charges of his accusers. The disparity was great, and their testimony as opposite as their characters.

Elder Smith's great error was in leaving the pulpit—first but for a time as he supposed, but gradually he was drawn further and further into the vortex of worldly business and ambition, until he found himself overwhelmed with a storm which he could neither escape nor control. To this terrible mistake he attributed all his misfortunes. In a letter to the Columbia, Lebanon and probably other churches, where many of his early brethren and acquaintances had their membership, written about 1819, he fully confessed this great error, and expressed deep penitence on account of it—but denying all criminal designs against his country—and desiring once more to return to the church, and be permitted again to preach that gospel which had been his only permanent solace in all his trials, persecutions and afflictions. In answer to this letter, I have been assured the Columbia, then Duck Creek, Church most heartily and gladly accepted his assurance of penitence, and restored him to their confidence. This letter returned John Smith to the church, and though before this he had often preached in a private way to his neighbors and among the slaves in the vicinity, he now publicly proclaimed

the gospel to several churches, through a considerable district around St. Francisville, as long as he lived, and in 1824 returned home sick from a preaching tour, never more to rise from his couch.

We insert here an extract from a letter of Mrs. E. Challen, of Philadelphia, to Mrs. Mary Gano, giving an account of the last years of Elder Smith. Mrs. C. lived in the immediate neighborhood of Elder Smith, from the time he reached St. Francisville, Louisiana, until his death—and part of the time Elder Smith lived in her father's family:

“A Mr. Taylor, of Cincinnati, published a little work entitled ‘The Victim of Intrigue,’ which gave a correct history of his (John Smith's) life. But I rejoice to say his last days were his best days. His return to the fold from which he had long strayed was accompanied with bitter repentance and deep humility. He felt himself unworthy the honor of proclaiming the gospel again, but was constrained to attempt it, first among the poor blacks, with whom he was very acceptable. I presume he was the first Protestant who went to Texas with the intention of preaching. But, I think, the Catholics did not suffer him to speak at all; but he was not to be hindered. He set out with the determination of redeeming the time he had lost, and was indefatigable in his endeavors to do good. Indeed, I must do him the justice to say this always seemed to be

his aim. When in our family he always tried to teach us the way to heaven, but we were all in hot pursuit of the pleasures of this life, and gave little heed to his instructions, till his wife—who was a most excellent woman—came to live with us. Though not what we call a zealous Christian, she was very consistent—of a meek and quiet spirit. She opened her mouth with wisdom, and in her tongue was the law of kindness. She bore with our youthful follies and participated in our amusements, especially novel reading, which occupied a great portion of our time, but not to the exclusion of more solid literature. Indeed, when Mr. Smith was there, we had a regular school. He gave me my first lessons in Geography, Astronomy, and Chemistry. The Spanish language, which he learned himself, he taught to us. My brother David perfected himself in it, so far as to be able to translate it correctly, which proved of great service to him when he practiced law in New Orleans. Their sojourn in our family was a blessing to us all. We had little need of seeking pleasure from home while we had their society, and that of their sons. Their deaths seemed the principal means of his perfect recovery from his wanderings. Never have I known a more friendly and attached family, and never have I seen more unreserved submission when they were taken away. The first one that died was named Louis. He and his father had taken a trip to Pensacola,

and on his return he was seized with yellow fever, which proved fatal in a few hours. His father was not aware of his danger, though he was not insensible to it himself, remarking to some around, while his father was out of the room a few moments, that 'he felt himself dying, but could not bear to mention it to his father,' adding 'he will know it soon enough.' When the poor afflicted parent returned home he seemed to be completely subdued in spirit. "Pity me, oh my friends, for the hand of God has touched me," were his first words on entering, and at family worship he read the twenty-ninth of Job. This was a favorite portion of the Scriptures. He frequently read from Psalms, and those passages that he read in such a touching tone of voice are still very dear to me. He was a most beautiful reader, and a fine speaker, though, like many others, he got too loud and vociferous as he proceeded. This used to annoy his wife very much as she was of a very nervous temperament, and easily affected with noise. Though of very opposite characters they lived in great harmony and affection. When absent, he wrote every spare moment in the most lover-like style. I have often heard him regret not having followed her advice which would have prevented all misfortunes. She strongly opposed his leaving the ministry of the word to engage in political life. He had preserved her letters addressed to him at Washing-

ton, begging him to return to his duty as a parent, in assisting her to bring up their children in the nurture and admonition of the Lord. No doubt it added tenfold to his sorrow when they were so suddenly snatched away. Mrs. Smith and my mother were on a visit to an old friend, and while they were gone (only two days) her youngest son, John, was taken so ill that the doctor sent for her; but he was insensible when she arrived, and expired almost immediately. She repeated Job's words: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord,' closed his eyes in death, and went composedly and got his grave clothes ready. It was a great comfort to her that in their last conversation, the night before she left the house, he had avowed a fixed determination to lead a new life. There had been for some time a decided change in his temper, which was naturally violent, though always kind and affectionate, especially to his mother whom he almost worshiped, as they all did. All of our neighbors loved and respected her, and solicited her visits. She was not fond of society and went sometimes, but always returned expressing her greater satisfaction in my mother's company. They loved each other as sisters, and contributed very much to each other's happiness. When she died it made a great blank in my mother's affections which no one else could fill. When mother found she was dying she asked

her if she was aware of it. For a moment she seemed naturally shocked and startled; but recovering herself immediately, said: 'No, I did not know it; but it is what we must all come to. "Jesus, Master, receive thy servant."' She lingered on much longer than we expected, but said little. We were all watching her, but, overpowered with sorrow and fatigue, fell asleep. I was awakened by her speaking to me, and felt as though those words of the Savior in a like situation were addressed to me: 'What, could you not watch with me one hour?' I slept no more that night.

"I regretted very much that I was denied the privilege of being with my beloved old friend in his last moments. Though not more than a quarter of a mile off, he was taken so violently, that he was obliged to stop at a Dr. Balfour's, who was also a preacher, but being absent until a short time before his death, he was unable to render him any aid. His remains were brought to our house, and laid beside his wife's and sons'. How often have I visited those graves, and rejoiced in the indissoluble union between the Savior and his members."

ELDER JAMES LEE was one of the pioneer Baptist ministers of the Miami Association, and deserves a much fuller notice than I can give for want of a better knowledge of him and his history. I

refer to him now in connection with the Miami Island Church, which was the second church constituted in the Miami Association, and of which Elder Lee was pastor from 1799 to 1801. He was by birth a Virginian, and was raised to manhood without any education, being scarcely able to read at his majority, and until near that period of life had never heard a sermon. The circumstances of his conversion I cannot give; but soon after he was licensed to preach, having then moved to some part of Kentucky, he made an exploring tour to the Miami country, and called on Elder John Smith, at Columbia. This was in 1793, and on Saturday evening. On Sabbath morning, as he accompanied Elder Smith to meeting, he happened to say something that led the latter to believe he was a minister, and though dressed in his traveling suit in which he had traversed the wilderness some weeks, and therefore dirty, if not ragged, he was pressed strongly by the pastor to preach. With much reluctance, and after many apologies for his condition, etc., he consented. Though at this time scarcely able to read intelligibly, his sermon surprised and even astonished the audience. There was a power in it which evidently did not proceed from that untutored man, and a richness of Christian experience which had not been acquired from books or sermons. In the evening he preached again at the house of John Ferris, one

of the pioneers of the Columbia Church, and the same evident marks of spiritual light and guidance attended his sermon here. From this time, until 1818, Elder Lee was a leading spirit and prominent minister in the Miami Association. He was naturally an orator, but there was a pathos and earnest solemnity in his discourses which no mere power of oratory could give him. His sermons were generally distinguished for three things: the richness and depth of his experience, the delight with which he spoke of the rest and glory which remain for the people of God, and ease with which he transported the pious mind from earthly to heavenly things, so that they seemed a present reality; and, thirdly, the power with which he made the threatening of God's wrath against the stubborn and rebellious sinner, to affect the impenitent. Often they literally trembled in their seats under his preaching, and many thereby were made to flee from the wrath to come. He preached while at Miami Island Church, a part of the time at Carpenter's Run, and a part to a church on the south side of the Ohio, in Kentucky. His labors were everywhere blessed.

In 1802, he was called as pastor to the Elk Creek Church. There he remained most of the time, and preached to that and other churches in the neighborhood, until 1818. In that year he removed with his family to Crawfordsville, Indiana,

and soon after died at a good old age. The particulars of his death are not known, except that he died peacefully, as he had for many years lived in the full assurance of faith. As a token of love and respect for him in the Miami Association, the following resolution was adopted and ordered to be placed on the minutes of their meeting, in September, 1819: "This association deeply lament the loss of their much esteemed Father in the Gospel, Elder James Lee, who has been removed (we trust) from the church militant to the church triumphant. But this association does rejoice in being informed, beyond any possible doubt, that our aged and faithful brother departed this life full in the faith of the doctrine he long labored to inculcate—salvation through the redemption that is in Christ Jesus, according to the eternal love of the Father in the predestination, calling, justification and glorification of the church chosen in time before the world was."

ELDER PETER SMITH.—Though Elder Peter Smith was last connected with Beaver Creek Church, some six miles northwest of Xenia, yet as he was the second regular pastor of the First or Columbia Church, I notice him here. Elder Smith was a native of New Jersey. His parents were members of the Baptist Church at Piscataway, New Jersey, and when quite a lad he united

with the church there, and soon after manifested a desire to preach. He was, therefore, placed at a school, at New Hope, under the care of the Rev. Isaac Eaton. This was the only school then known as a Baptist school, in the United States, and here it is said the project of the college at Providence, Rhode Island, was first suggested. Afterwards he went through a theological course of study, under the instruction of the Rev. Samuel Jones, of Lower Dublin, near Philadelphia, to whom many early Baptist ministers in this country were indebted for their preparation for the ministry. Elder Smith began to preach about the beginning of the Revolutionary War, and intended to remain in Jersey, where he married, but finding the troubles of the war constantly embarrassing him, he removed his family to Georgia, where he remained and preached until 1800. He, in that year, removed to Columbia, and on John Smith's resignation, about that time, he was chosen pastor of the Columbia Church, and remained such until 1804. In 1805 he removed to Beaver Creek and became pastor of the church there, where he remained, until his death, about 1814, as near as recollected.

Elder Peter Smith was an efficient and successful preacher, of more than ordinary talents, though in his delivery there was something rather unpleasant to those not accustomed to hearing him.

In the year 1801 he baptized about 130 into the fellowship of the church at Duck Creek. His education and general information were far in advance of most Baptist preachers of his day. He ever bore the reputation of a good man and warm-hearted Christian, and was devoted to the work of the ministry. He left one son, Rev. Hezekiah Smith, now of Shelby County, Indiana, and long a pastor in the association, and two daughters.

ELDER JOHN CLARK, was for about eighteen months, from the autumn of 1814, to the spring of 1816, pastor of the Duck Creek Church. I refer to him here, as several others connected with this church, at an early day, will be noticed as pastors of other churches, where most of them labored, and where most of them closed their days and ministry. Elder Clark, about 1816, removed to Illinois, where I have only been enabled to learn, that he labored with zeal and success for some years, and until his death. Even the place of his labors, or precise length, in Illinois, I have failed to ascertain.

ELDER DAVID JONES was one of the young men whom the Duck Creek Church licensed to preach, at an early day. He was a poor young man, who emigrated from Wales, about 1805, with Judge Hughs, as afterwards called, long known in

Hamilton County, and at one time Associate Judge. Young Jones was an orphan boy, who had been raised by a pious aunt in Wales to manhood, and then had intelligence and energy to emigrate to the United States, where he knew there was a better chance for a poor laboring man to get through the world, than in his native land. He paid the expense of his voyage, after he arrived, in labor for his kind friend, Judge Hughs, who had assisted him in crossing the Atlantic and coming to the West. Afterwards he hired as a common laborer with John Ferris, in the vicinity of Duck Creek Church, while Elder William Jones, also from Wales, was pastor. Though a pious and exemplary young man, raised in a Pedobaptist church, he soon after attending Elder William Jones' preaching, became dissatisfied with infant sprinkling, and united with the Duck Creek Church. He was soon after licensed to preach, and I well remember he spoke the English language with so much of the Welsh brogue as scarcely to be intelligible to me. But he soon convinced all who became acquainted with him, that he possessed more than ordinary talents. On account of his promise of usefulness and want of education, Elder Ezra Ferris, who recently died at Lawrenceburg, Indiana, and who was teaching a school at Lebanon, generously proffered him a home, books and tuition, free of charge.

He here remained some one or two years, and applied himself indefatigably to study. In 1810 he accepted a call from the Beaver Creek Church, and was soon after ordained by Elders Smith and Ferris. After remaining here for a short time, and to the satisfaction of the church, Elder Peter Smith received a letter from Dr. Jones, of Lower Dublin, near Philadelphia, requesting him, if he knew of any pious young men, that were preachers, and who had the talents to improve, but lacked the means of obtaining an education, to send them to him. Elder Smith at once urged Elder David Jones to accept this offer, and immediately he left for Lower Dublin. There he was received in Dr. Jones' family, and under his tuition David Jones became quite an eminent scholar and divine. He not only passed the usual theological course, but became a good Hebrew, Greek, and Latin scholar. He was afterwards, for a time, pastor of a church in Frankford, Pennsylvania, then in Newark, New Jersey, where he continued to preach with great success, until a short time after the death of Dr. Samuel Jones. After Dr. Jones' pulpit had been filled for a short time by Dr. Joshua Slack, formerly of Cincinnati, Elder David Jones was called to the pastorate of Dr. Jones' Church. But he did not long continue. In the prime of life, and in the midst of his usefulness and reputation as a learned, able and successful minister of the Gospel, he was attacked with a

cancer of the throat, and died about the year 1830. His labors at Lower Dublin continued for some six or seven years, and when called to his rest he left a memory embalmed with the purest fragrance of love and veneration.

PASTORS OF CARPENTER'S RUN CHURCH.

This church, though the third organized in the Miami Valley, never enjoyed for any great length of time the regular labors of a pastor. In 1800, and 1801, one *John Soward*, or *Seward*, preached to them, but he turned out very badly. Though of good family, respectable education, and well connected by marriage, yet he soon became a victim of that fell destroyer, intemperance—lived in disgrace, and died at an early age. As the use of intoxicating drinks was then very general, the victims of this desolation were often found among the class of men who had property, and means of indulgence, which poorer men had not; and the early history of Ohio afforded many sad spectacles of men of talent and influence becoming a prey to that love of ardent spirits, which still ruins tens of thousands in our country every year. That taste for intoxicating spirits, when once firmly established, is ungovernable, and hence I cannot but in charity believe, that many good men, especially in times past, when the use of ardent spirits was supposed not only innocent, but necessary to health, have unintentionally,

and almost unconsciously, fallen irrecoverably into the snare of intemperance from which they were never able to rescue themselves.

In 1803, *Elder Gard*, so long afterwards pastor at Elk Creek Church, preached for a short time, not a year, it is believed, for this church.

About 1811, *Cyrus Crane* was licensed by this church, and afterwards was ordained to the work of the ministry, and was pastor of this church until 1826, with the exception of about one year (1814), in which *Abraham Griffiths* seems to have been pastor. After this time the church does not appear to have existed. Of *Elder Griffiths* I know nothing. *Elder Crane*, though a man of little pretensions and humble talents, was a very exemplary man, and esteemed a real disciple of the Lord Jesus. He died, I think, about the time this church lost its visibility. His death, and the removal of the family of *Richard Ayres*, the elder, the founder of this church, left them no strength.

Mount Carmel Church, in the association at that time, and whose place of worship is but a short distance south of the old site of *Carpenter's Run Meeting-house*, has since taken the place of this pioneer church.

ELDER JOHN MASON, as one of the early pioneer Baptist ministers in the Northwest Territory, deserves a notice here. He was a brother of

Elder John Smith's wife, a Virginian by birth and education. Elder Mason was a man of natural parts, and though his opportunities of intellectual improvement in Virginia, at that early day, were not great, he was a man of general information and respectable education. Through his ministry, he was distinguished for his correct and strictly orthodox theology. He not unfrequently, therefore, detected departures of every shade from the acknowledged standards of Baptist faith and practice. As a speaker his voice was good, his manner natural and easy, and his language pure and chaste. On the whole he was an attractive preacher. Possessing a warm, generous and affectionate heart, his sermons were distinguished for the evidence of deep sympathy for the moral and spiritual prosperity of his hearers.

Elder Mason preached at the First Church in Columbia, at a very early day. He was present at the organization of the first Association. This was in October, 1798. He was appointed to preach on Sabbath, and, also, on a committee with John Smith, Joshua Carman and Francis Dunlevy, to prepare some articles of order to be observed in these associations. In 1804 he was appointed to write the circular letter, and superintend the printing of the minutes. But not until 1806, does he appear on the minutes as one of the delegates, and then was pastor of Sugar Creek Church, where he remained many years; but in 1823 a

difficulty took place in that church which led to his removal, in 1824, to Indiana, somewhere in the bounds of the White Water Association. The difficulty originated in Elder Mason's dissent from the doctrines and views expressed in a small volume written by Elder Willson Thompson, and published in 1801, entitled *SIMPLE TRUTH*. The doctrines of this book Elder Mason, no doubt, condemned in the pulpit, as unscriptural; and as Elder Thompson had many devoted friends in that church, this denunciation of his book caused great dissatisfaction with them. The difference grew into an open rupture in that body, and in 1823 the friends of each presented distinct letters, both claiming to be the church. The larger part of the church adhered to Elder Mason and his views, but the association, under the undue influence, as was generally believed by those disinterested, of Elder Thompson, in that body, decided the majority should unite with the minority. This not only gave dissatisfaction to the majority in Sugar Creek Church, but great offense to several other churches, as afterwards expressed in their letters. The Sugar Creek Church, from that time to the present, has been divided, forming two churches since 1836; the Mason party adhering to the friends of missions, the other to the anti-missions. Some think this was the beginning of the anti-mission movement in 1836. But there were other causes which preceded the gen-

eral movement which have been noticed in previous pages. This was one of the incidents of a more wide-spread influence, and, no doubt, hastened the split in the Miami Association, though without this difficulty at Sugar Creek, that division must soon have come.

Of Elder Mason's life and labors after he left and settled in Indiana, I know but very little. He died about 1835, when he obtained a good old age.

ELDER MOSES FRAZEE was also a pioneer preacher. His name first appears in the records of the association in 1801, as the pastor and messenger for Poplar Fork Church. This church was in Clermont County, near Williamsburg, and still exists in connection with the Anti-Mission party. As early as 1808, Elder Frazee became pastor of Little Miami, or Miami Island Church, and remained such until that church united, in 1816, with the East Fork Association. He soon after removed to the Mad River country, and preached there successfully, and with great zeal, until his death, about 1840, in the 79th year of his age.

Elder Frazee was in many respects a remarkable man. He possessed great energy of mind and body. He was ever plain, open, candid, and to one unacquainted with him, he appeared unjustifiably abrupt and blunt. Though he possessed nothing more than a plain, self acquired English

education, he was esteemed an able preacher wherever he went; and a most excellent man and exemplary Christian. With him, like many a pioneer Baptist preacher, the Bible was *the book*, and the only book, frequently, from whence they derived their theological views, and which alone they acknowledged as authoritative. With the Bible, Old and New Testaments, Father Frazee was familiar, and these were the rich fountains of spiritual knowledge from which he drew so copiously in his sermons, and which flowed so bountifully to every thirsty soul who heard him. It is the testimony of one who long and intimately knew him, and was in every respect competent to judge, in a letter to me, in relation to Father Frazee, "He was one of the best men and preachers I ever knew."

ELDER JOSHUA CARMAN was another of the pioneers in the Northwest Territory. He, too, was present at the General Conference, in 1798, at which the Miami Association was organized, and was there, apparently, as a messenger from an association of Emancipation Baptists in Nelson County, Kentucky, who solicited union as a part of the Miami Association, or, at least, correspondence with them. Such letter of correspondence was on that occasion prepared and sent to the Nelson County brethren, by the hands of Elder Carman. He then resided in Kentucky,

though, I think, a native of Virginia. He was one of the first avowed advocates for the universal abolition of slavery, and, I have understood, attended the first meeting to organize the Miami Association, with a view, principally, to prevent the newly organized association from holding any correspondence with slaveholders. He, however, moved to the Northwestern Territory in 1801. In 1802, he became pastor of Middle Run Church, six or eight miles southwest of the present site of Xenia, Greene County, where he remained, I think, until his death, as near as I can recollect, about 1840, in a good old age. From age and isolated situation, living on a farm, near no leading road, Elder Carman mingled little with society for a number of years before his death. In his more youthful days he used to travel and preach much in the new settlements, by which he was surrounded on every side. The Baptists of the Miami Valley were then familiar with him, and no preacher, I think, was ever more cordially received. There was in his very countenance something peculiarly pleasant, which at once gave a favorable impression that was increased by acquaintance. He was an easy, fluent and pleasant speaker, and bore the reputation generally of an able and efficient pulpit orator. When I heard him I was too young to judge of the matter of his sermons. I only recollect that his manner, voice and language were highly pleasing, and al-

ways commanded great attention. Dr. Ezra Ferris, who was older, and heard him when he first came to this State, in 1801, in a letter to me last fall, says: "He (Elder Carman) preached at Duck Creek the morning I was baptized, and made me wonder how sinners could possibly stay away from Christ. I thought, for the time, his sermon was worth all I had ever heard before. I often heard him afterwards, and was always pleased with his preaching."

If I am not much mistaken in my recollection, the secret of Elder Carman's power in preaching is alluded to in the above extract. He delighted to dwell on the love of God to sinners as manifested by the gift of Jesus Christ, that whosoever believeth on him shall be saved. I have some recollection of a difference, on some points of doctrine, in later years of Elder Carman's preaching, with some of his brethren in the ministry, but cannot give them with any accuracy. They consisted however of those usual differences between middle and higher Calvinism, and such like, but not interfering with Christian esteem and regard.

ELDER JOHN GUTRIDGE was the first Baptist preacher in the upper Mad River country, and may be noticed here. He was born in Washington, Mason County, Kentucky, as early as July 23, 1776. His opportunities of acquiring an edu-

cation, at that place, in so early a day, were of course very limited, and he owed most of his moral instruction, if not literary, to a pious mother. He married when a little over nineteen, a Miss Margaret Parkinson, of Washington, Kentucky, and who is still living at Fairfield, Greene County, Ohio (1856), at an advanced age, but enjoying all her strength of mind and memory. Soon after Elder Guttridge's marriage, he moved across the Ohio and settled in what is now Brown County.

About this time, Elder Guttridge was brought to see and feel himself a great and helpless sinner, and that without a change of heart he must be forever lost; but not until 1801 did he find peace in believing. This was under the preaching of one Elder *Hiram Curry*, by whom he was baptized in the Ohio River soon after, near, and, I presume, in fellowship with, Brook Church, three miles above Maysville. In 1805, he removed to Champaign County, Ohio, with his father's family, and settled on King's Creek, north of Urbana. In 1806, he, with others, feeling their destitution without a church, procured an Elder John Thomas to organize a church there. This was the beginning of King's Creek Church, which has so long been the leading Baptist church in the Mad River country. It was then composed of but eight members, including Elder Guttridge and wife.

Soon after the constitution of this church, Elder Guttridge began to exhort, and in 1807 was licensed to preach. He remained within the bounds of the King's Creek Church and preached to them until 1818, when he removed to Zanesville, Logan County, and then preached for Tharpe's Run, Mill Creek, Stony Creek, as well as King's Creek, churches until 1826. He then moved back to Champaign, and preached for Nettle Creek, Staunton, Bethel, and King's Creek churches till 1828, when he removed to Fairfield, Greene County, nine miles east of Dayton, and there preached for the Fairfield, Bethel, Stillwater, and another church, the name of which I cannot learn, until August 22, 1829, when his work being done, he fell asleep in Jesus, aged 53 years and 28 days.

I have been particular in giving the field of Elder Guttridge's labors, to show how much was performed by the pioneer preachers of this State. To realize this more fully, it must be borne in mind, that all was then a wilderness, and the pastor's journeyings must all be performed on horseback or on foot, through a wilderness, with nothing often but traces for roads, and in the winter and spring the whole country was frequently deluged with water, and always at that season exceedingly muddy and full of swamps; yet, in this state of the country, Elder Guttridge preached to three or four churches at a time. This neces-

sarily greatly increased the labor of travel, at that day, at times, a difficult matter, as streams and swamps were without bridges.

Elder Gutridge was a most useful man. Though he had no pretensions to literature or science, he was a man of solid sense, had made the Bible his *vade mecum*, and by its instructions, under the influence of that spirit which first awakened him to see his lost condition by nature, he made a very acceptable preacher, as may plainly be seen by the calls for his services by so many churches at the same time.

ELDER JACOB GRIGG appears as a visiting minister in the records of 1804, and, with Elders J. Sutton, John Mason, J. Sackett, W. Herbert, and ——— Russ, was invited to a seat and to aid in counsel. Of the three last I know nothing more. Elder Grigg, about the beginning of this year came to Lebanon and opened a classical school, where he continued, preaching generally on Sabbaths, until the fall of 1807. He had a brother who preceded him at Lebanon, the late John Grigg, and no doubt this fact directed his course here from Kentucky, where he had for some years before lived.

Elder Grigg was born in Cornwall, England, June 19, 1769; was educated at the Baptist Academy at Bristol, then under the charge of Dr. John Ryland, for whom he bore a most affectionate

memory, and after whom he named his eldest son. On the completion of the course of his study he was ordained, and soon sent as a missionary to Sierra Leone, in Africa. There he remained some eighteen months, laboring to promote the interests of the benighted inhabitants. In attempting to ascertain, more satisfactorily, the true condition, customs and language of the natives, that he might more efficiently adapt his labors to their necessities, he made frequent journeys through the country, sometimes on foot, and on some occasions to the distance of two hundred miles. But his health soon failed under the intense heat of the climate and his over-exertion, and compelled him to desist. He sailed for America after eighteen months' labor, and landed at Norfolk, Virginia, in 1797. Here he preached with success for some time, but how long I cannot learn, and was, while here, married. His wife was a Miss Littledike, who accompanied him in his migrations afterwards as long as he lived, and survived him several years.

Having contracted the habit of wandering, as his family thought, in his missionary life, he moved from Norfolk to Wilmington, North Carolina, from thence to Kentucky, and then to Lebanon, Ohio, as above noticed. At each place he taught as well as preached. He had a great love for teaching, and possessed, in no ordinary degree, the peculiar talent, as well as qualificati on

for that business. In his school, in Lebanon, some of our most distinguished citizens were first brought out and evinced the talents which they afterwards displayed. From Lebanon, about 1807, he removed to Richmond, Virginia, at the earnest solicitation of his wife's widowed mother, then Mrs. Anna Goodwin, having been twice left a widow. After staying here, and, as I have understood, teaching a large school for some years, he moved to Pennsylvania, settling at Holmesburg, ten miles north of Philadelphia. Here he preached and taught two years more, when he was invited to take charge of a church in the city, soon after its organization, called the New Market Street Baptist Church. After he was called to this church, they built a new house, on the corner-stone of which his name, as pastor, was inscribed. Here he labored with uncommon energy; and probably by overwork laid the foundation of a distressing nervous disease which soon followed. His eldest daughter, Mrs. Anna G. Burr, now of Missouri, was then required to keep a record of his daily labors, and furnishes me with one day, as follows: "Baptized fourteen persons; preached morning and afternoon, then married three couples. Administered the sacrament of the Lord's Supper; on returning home, found three other couples waiting. Married them, and thus closed the labors of that one day." This, however, was an unusual and extreme case; but

the record shows great energy and activity in the discharge of daily duties at this time, 1819. For a short time after the death of Dr. Samuel Jones, as noticed in the sketch of Elder David Jones, Elder Grigg officiated in his pulpit at South Dublin, in the suburbs of Philadelphia, but the precise time, or how long, I can not state.

But here, as I must give a faithful sketch of those whom I notice, as deceased ministers of the Miami Association, I mention with regret a time of Elder Grigg's apparent contradiction of his whole former life. Depressing disease, as his family supposed the result of over-exertion, added to other domestic afflictions, led to the use of stimulating liquors, which had been prescribed by his physician, and affording temporary relief. As the custom was then universal, in all circles, whether professors of religion or not, to make use of these, in the family as well as in social visits, it is not strange that Elder Grigg should make use of them, especially in his sickness and troubles; but the practice begat the habit, which increased until, to the great mortification of his friends, his character was lost, and all his usefulness apparently forever destroyed. I am assured, however, that in these times a perceptible aberration of mind usually preceded, sometimes for days, his yielding to the destructive indulgence. From this fact, we may charitably hope, that the habit of indulgence in ardent spirits was rather the re-

sult of aberration of the mind, than the cause of it. But even during this dark night of Elder Grigg's life, I have the assurance of one who waited upon him in this terrible sickness, that he then often mourned over it in the depths of sorrow and self-abasement of spirit. But, I rejoice that Elder Grigg's life did not end—that his sun did not set, in this dark cloud. By the blessing of God he was enabled to burst the fetters which had for a time bound him, and to arise from this abyss of humiliation and devote himself anew to the service of his Redeemer. To him that precious promise was most manifestly fulfilled: "Though he fall, he shall not be utterly cast down." Rescued from the arm of the destroyer, Elder Grigg became an ardent advocate and an active and efficient supporter of the cause of temperance. For some time he traveled much and lectured on this subject.

For a short period before his death, Elder Grigg acted as agent for Columbia College, Washington City, and, while thus employed, he took sick and died at the house of a friend in Virginia, September 27, 1835, in the sixty-seventh year of his age, and the forty-seventh of his ministry. His last hours were spent from home, and the circumstances of his death are unknown, but one who had the best opportunity of knowing him during the last few years of his life, says to me: "Though I am ignorant of his frame of mind at the time

of his decease, from my knowledge of his integrity of purpose and steadfast faith in Christ, I think I have good grounds for believing that 'all was well with him.' ”

Thus ended the checkered life of Elder Grigg—a life varied with great changes of place and circumstances. There were some periods of flattering prosperity in the course of his eventful journey, but most of his path was darkened by adversity in various forms of poverty, sickness, and frequent domestic afflictions. None but a man of indomitable energy and activity could have endured what he did, and accomplished what he achieved, under the pressure of so many and varied trials.

ELDER DANIEL CLARK was a native of Pennsylvania, and licensed to preach in the Whitely Church, but at what time I do not know. He moved to Columbia in 1790, the spring after the constitution of the First Church, and not long after Elder John Smith was called to the pastorate. The latter being detained in Pennsylvania, settling his affairs for a year after his call, Elder Clark was invited to preach to the church until Elder Smith reached Columbia. This he did; and so acceptably, that after Elder Smith took charge of the church in 1791, Elder Clark was retained as assistant pastor for several years. In September, 1792, as before noticed, Elder Clark was or-

dained at Columbia, Rev. Dr. John Gano assisting Elder Smith on the occasion. This was the first ordination of a minister in all the Northwestern Territory.

After remaining at Columbia until after the peace, and such time as he could safely settle on a farm in the interior, in 1797, Elder Clark removed to a little tract of land purchased by him, about four miles northeast of Lebanon, as now known, then, a perfect wilderness all around him. The Clear Creek Church, seven miles north of Lebanon, was constituted about that time, and for a short period, at first, was under the care of Elder James Sutton; but soon after Elder Clark took charge of this church and organized a branch of it at Turtle Creek, now Lebanon. He continued to preach at these places alternately, until 1803, when the Turtle Creek branch was constituted into an independent church,—and then, to the latter as long as he was able to preach. About 1820, then upward of seventy-five years of age, and living some five miles from the place of worship, his strength was not sufficient for the discharge of all the duties of pastor, and the church called Elder Wilson Thompson, then preaching at Pleasant Run Church, near the north of Hamilton County, as assistant pastor at Lebanon. Elder Clark preached occasionally for several years after, sitting, as I remember, during the delivery of his last sermons. He gradually declined until

1834, when he fell asleep in Jesus, in the ninetieth year of his age.

In the church at Lebanon, from the time of its first organization even as a branch, in 1798, until their deaths, there were three rather remarkable men, agreeing in the strong points of their character, but differing somewhat in others. These may be considered the strong pillars of this church amid many trying storms in its earlier career, and I choose to name them jointly here in this connection with the Lebanon Church. These individuals were Elder Clark himself, Judge Francis Dunlevy, and Judge Matthias Corwin. The first about seven years older than the two last, who were nearly of the same age, and all of them in the prime of life. They were alike in possessing original and independent minds, which never received anything without sufficient evidence, but with such evidence received any truth however unpopular, and therefore opposed to individual preferment. They were alike, too, in unyielding integrity and honesty of purpose, which never for a moment gave way to popular outcry or artful seductions of temporary policy or of designing men. They seemed to have an intuitive perception of the interior of men, however plausible their professions and external deportment for the time. This decision of character, often rejecting temporary schemes and expediency which seemed to most

others to promise nothing but good, gave to each of them apparent harshness of temper and arbitrary assumption of decisive authority in matters not exclusively under their jurisdiction. But when they were well-known and understood, nothing was further from the character of either. They were liberal in sentiment where they could be without sacrificing principle; and never were men more truly tender, affectionate and kind. They all lived in harmony in the same church for thirty years, entertaining during all that time the most unbounded confidence in, and respect for, each other.

With these three men in the Lebanon Church she remained unmoved and unshaken by the great excitement which everywhere existed around her in the early part of her career, first from the New Light revival of 1801, and some years succeeding; then from Shakerism, which sprung up in the neighborhood a few years after. The first carried off every member of the Presbyterian church at Turtle Creek, constituted about the same time with the Baptist, with two or three exceptions; while not one member of the Baptist church here was affected by it. So of Shakerism. It did not touch the Baptist churches, though in its influence, it should be remarked, it was almost exclusively confined, at first, to the New Light Church; but afterwards made inroads into other churches to some extent.

Elder Clark possessed little human learning. As a pulpit orator, though not particularly attractive, he was always acceptable as a preacher. His sermons were plain expositions of Scripture, illustrated and confirmed by frequent and ready quotations from the Bible. With this book, and with this alone, excepting, perhaps, "Pilgrim's Progress," Elder Clark was familiar. His excellence consisted in showing, in a way that made every one feel, man's total depravity by nature and his inability himself to remedy his condition. In doing this he did not refer so much to out-breaking wickedness in men's lives, but seemed to penetrate the very secrets of the heart and expose that pride, selfishness, and irreconciliation to God which belong to all by nature, in so clear a manner as to make his hearers oftentimes see themselves as they never had before. Having thus convinced of sin and guilt, he had prepared the way to exhibit Christ as his only hope. In his deportment Elder Clark was grave and dignified; and his very countenance indicated uncommon solemnity. In his society one could not but be impressed with the conviction that the momentous concerns of eternity were ever in his thoughts. He seldom indulged in levity, and though social in his disposition, and fond of good society, he generally gave to the conversation, on these occasions, a religious or moral bearing. His life, conduct, and uniform deportment in the

varied scenes of his history, commanded the respect and confidence of all, whether they regarded religion or not; and I recollect to have heard a man of the world wholly, who had known Elder Clark even from early manhood, declare "*that he was the only real honest man he had ever known, who could be seduced by no temptation however strong,*" and then gave incidents in his life which he considered full proof of his position. His long pastoral charge at Lebanon, though marked by few, if any, revivals, was attended with regular additions; and in thirty years of his charge here there were very few cases, comparatively, of discipline.

Elder Clark left a widow who survived him and died at an age over ninety, and a family of children. No one of them, the sons at least, seem to have inherited his mantle, unless it be a grandson, Elder Lewis Osborn, for some years past of Mt. Sterling, Illinois, who was licensed to preach in the Lebanon Church about 1838, and has long since been ordained, and preached in various places as an acceptable minister.

FRANCIS DUNLEVY was one of the early Baptists in the Northwestern Territory, and in its early history took an important part. He became a member of the Columbia Church in 1792: was one of the conference which took the first steps toward organizing the Miami Association,

and, it was said, long after, drew up the articles of faith agreed upon by the association. The same, probably, contained in the foregoing pages. He continued an active member of the church in the Miami Valley until his death, November 6, 1839, a period of forty-seven years, and had been a member of the Baptist Church some five or six years previous to his uniting with the Columbia Church.

Mr. Dunlevy's ancestors were originally from Spain, from whence they were compelled to fly from the terrible persecutions of the Catholics, to France, where, at that time, Protestants enjoyed comparative liberty under the Edict of Nantz. The name which was properly Donlevy, has since been written variously, according to the vowel sounds of the different countries into which the family was scattered—sometimes Donlevy, by others Dunlevy, and again Dunlavy. On the repeal of the Edict of Nantz, and the re-enactment of the severe penalties against Protestant Huguenots, as they were called, the grandfather of Mr. Dunlevy escaped to Ireland, which he reached about 1688. He there lived many years, dying at near one hundred, and leaving a large family, especially of sons. One of these, Anthony, father of the subject of this notice, came from Ireland to the American provinces about 1745, and settled in Virginia, near Winchester, where he married Hannah White, sister to the late Judge Alexander

White, of that State. Of this marriage Francis Dunlevy was the eldest of four sons and four daughters, except one, all of whom attained maturity and left families, except one sister, who died without issue.

The parents of Francis Dunlevy were zealous and rigid Presbyterians, the father almost inheriting a constitutional hatred of Catholicism from the persecutions by which his father and ancestors had suffered so much and so long; and the mother was not less zealous in her views, descended as she was from an old Scotch Presbyterian ancestry. Francis, as the first-born son, was early intended for a minister. But the revolutionary war breaking out about the time he should have been at college, seemed for some years to threaten the frustration of all their plans. At an early day, in 1772, or about that time, the family removed from Winchester to what was supposed to be Western Virginia, on the west of the Allegheny Mountains, and settled near to the place where Washington, Pennsylvania, now stands. The running of Mason and Dixon's line soon afterwards left them in Pennsylvania, much to their mortification, having contracted great love for the Old Dominion. In this frontier settlement, when the revolutionary war broke out, they were greatly exposed to Indian depredations; and the men of the new settlements were almost constantly called upon to serve in longer

or shorter campaigns, considered essential to the safety of the frontiers. When Francis was but fourteen years old, though not liable to military duty at that age, he volunteered to take the place of a neighbor who had been drafted, and, having a family, could not well leave home. Raised as he was in the backwoods, and early accustomed to hardships and dangers, he satisfactorily discharged the duty of a soldier in that campaign. He served also in four or five others, and from 1776 to 1782, was almost constantly in the service of his country. He was with the detachment which built the first fort on the northwest side of the Ohio—long and well-known as Fort McIntosh. He also assisted in erecting the first block-house at Mt. Pleasant, at the mouth of the Great Kanawha. He was also in Crawford's defeat in 1782, and being on the extreme western flank engaged in conflict with Indians until dark, when the army retreated, he was left with but one or two more, to make their way, as best they could, from Sandusky plains to Pittsburg, through an Indian country. As the Indians, in large numbers, pursued Crawford's retreating army, it was impossible for those separated to join the army, as the enemies' forces intercepted them.

As soon as the peace of the country permitted him Judge Dunlevy was sent to Dickinson College to prepare for the ministry. Here he made

rapid progress in science, and at the second commencement might have graduated, but thinking his course too short, and having little respect for titles of all kinds, he refused his diploma, though filled up and offered him; and which was thrown about the college many years afterwards. Leaving college he became a student of divinity under the Rev. James Hoge, then of Winchester, Virginia. Dr. Hoge was an uncle of his by marriage, and was esteemed one of the most eminent divines of that day in the United States. It was of him that John Randolph said in Congress, about 1822, that "since the death of Dr. Hoge he had never heard the gospel preached in its purity."

Here Judge Dunlevy studied the Scriptures more carefully, and could not avoid the conclusion that pedobaptism and sprinkling, or pouring, instead of immersion, were unauthorized by the New Testament. Contrary to his own expectation, and much to the mortification of his parents, as well as brothers and sisters, he was compelled by his conscience to become a Baptist. He, however, was of that resolute and independent disposition, that when he saw what he believed to be his duty, he never hesitated to follow in its path, however unpopular or injurious to his own worldly prospects.

At the same time his study of the Scriptures opened to him more perfectly the system of sal-

vation as therein revealed, and he became convinced that unless called of God, as was Aaron, he ought not to officiate in holy things. He therefore gave up his plans of preaching, believing he had not evidence of a special call to that work, and betook himself to teaching for a living. He taught a classical school for some time after in Virginia, and several men who afterwards were distinguished for their learning and talent were among his pupils. One of these was the late Philip Doddridge, the distinguished lawyer, late of Wheeling, Virginia.

After leaving Virginia he came with his father's family to Washington, Kentucky, or to that neighborhood, about 1790, where his father bought some lands, but the title proving defective, after much trouble and loss on this account, he became disgusted with the insecurity of land titles in Kentucky, and returned to Virginia. His son Francis, however, had early manifested great opposition to slavery, and had determined, from the adoption of the ordinance of 1787 prohibiting slavery in all the Northwestern Territory, to settle within its bounds at the first opening for a school. With this view he came to Columbia, near Cincinnati, in 1792, and in connection with the late John Reily, of Butler County, Ohio, opened a classical school, which was continued for several years, and was the first good school in the territory.

Judge Dunlevy was twice a member of the Legislature of the Northwestern Territory; afterwards a member of the Convention which formed the first Constitution of Ohio. He was also a member of the first State Legislature, and then was elected Presiding Judge of the Court of Common Pleas, whose circuit included, at that time, all the Miami Valley from Hamilton and Clermont Counties on the south, to Miami and Champaign on the north. Here he served as judge for fourteen years, and though he had at that time to cross both Miamies at every season of the year, then without any bridges, in all that time he never missed more than one court. He often swam these rivers on horseback when very few others would have ventured to cross them. In his various campaigns and extensive travels in new countries he had become so expert a swimmer that he thought nothing of swimming the Ohio in its greatest floods.

At the close of his term as Presiding Judge, being poor and having involved himself as security for some of his friends, Judge Dunlevy felt himself compelled to engage in the practice of the law for the means of sustaining a large and dependent family. For more than ten years he was indefatigable in his legal pursuits, attending the courts of several surrounding counties. For eight or more years before his death, however, he retired from business, and indulged himself in

reading such books—mostly religious—as his engagements had before prevented him from studying with care and attention. During these last years of his life, however, the Bible was his daily book, and being so familiar with the Latin language as to write and speak it with ease, he preferred, before the English, Castellio's Latin translation of the Scriptures, a copy of which he always kept by him.

Judge Dunlevy possessed a remarkable memory, retaining whatever he heard or read with great accuracy. His knowledge of the Bible was, therefore, uncommonly correct, and ever enabled him to detect the slightest errors in quotations made from it, in the pulpit or on other occasions. He had in this way acquired a clear and comprehensive view of the doctrines and practice of the various religious sects of his own and past ages, and was able to class them whenever their peculiar views were propagated, as new or old, in their proper category. In the great Kentucky or New Light revival of 1801-2, which carried off all the Presbyterians in his neighborhood, he at once saw the similarity of their views to Shakerism, and then told some of them that they would all be Shakers. Four years afterwards this actually occurred, though at the time of this prediction scarce one of them had ever even heard of Shakers.

In his doctrinal sentiments Judge Dunlevy was

steadfast and unchanging. He was a Calvinist, firm and unyielding, but without any tendency to Antinomianism. In the church at Lebanon, Ohio, where he had his membership for more than forty years, he at several periods discovered tendencies to Antinomianism sometimes, and at others toward Arminianism, and often pointed them out that they might be avoided. He considered each equally dangerous, and constantly to be guarded against. In the division of the church at Lebanon, in 1836, on the missionary question, he made a long and earnest appeal to the members, giving the history of the church from its organization, and showed how often they had inclined toward one and then the other of these extremes. The anti-mission movement was but Antinomianism, he said, in principle, and a step in contradiction to the whole history of the Baptist denomination in Ohio, as he proved by ample references to facts which fully appear in the preceding history of the Miami Association. He warned the advocates of this anti-mission movement of the destructive consequence upon them as a Christian denomination. He told them that he had seen a similar stand taken by Baptist churches in Virginia, fifty years before that time, and the result was that in twenty years, or less, those churches had become almost extinct and that the same consequences would as surely befall those churches who adopted these anti-missionary sentiments.

How nearly his prediction has been verified the preceding pages will show.

Judge Dunlevy was an early and uniform opponent to slavery in every form. Though born and partly raised and educated in a slave State he never, in any way, approved or justified it. When but a youth he used to express opinions of the wrong and iniquity of slavery, which then surprised his acquaintances. Slavery then was permitted and practiced to some extent in all of the North American provinces, and the great majority of persons had never heard its right, perhaps, even questioned. Even at this day, in many places in the South, numerous individuals may be found who never heard the justice of slavery questioned, or had a thought that it was wrong. But this universal acquiescence could not satisfy his inquiring mind. He received nothing upon trust, but for everything affecting man's moral conduct he appealed to the law and the testimony in his Bible.

An ardent advocate of the universal freedom of man, he warmly espoused the cause of liberty in our revolutionary struggle, and through life indulged the confident expectation that the doctrines of the Declaration of Independence would ultimately, and at no distant day, be adopted by every people. The tenacity with which the South adhered to slavery and sought its extension was the principal drawback to these fond an-

ticipations. But still he continued to believe that a sense of justice and humanity would finally triumph over selfish schemes of interest and power, and slavery, sooner or later, be forever abolished. Being among the first thus openly and publicly to avow the equality of all men, white or black, he was subjected thereby to much odium and abuse. But none of these things moved him. He never flinched from embracing and avowing the truth, however unpopular; and seeing the disposition so general, if not to trample upon, at least to turn away from the oppressed and downtrodden, he seemed to take delight in espousing their cause and identifying himself with them, whatever the consequence to himself. Being a member of the first Constitutional Convention of Ohio, he was one of those who advocated the most liberal civil, religious and political privileges for all citizens, of whatever name, country, color or religion. The persecutions which his ancestors suffered in consequence of their opposition to Catholic tyranny in Europe, and somewhat similar disabilities, though by no means so great, to which Baptists had been subjected in continental Virginia, and in New England, no doubt had their influence in giving this prominent trait to his character—a trait which can only be fully expressed by a determined opposition to every form of oppression on any pretext and toward any race of men.

Judge Dunlevy retained his mental faculties in undiminished strength to the last, and apparently was a victim to his unconquerable love of books. Having been attacked with pleurisy, in October, 1839, which, after a few days, seemed to yield to medical aid, his physician supposed him out of danger; but a few days before his death he sat up much longer than was intended, his thoughts being engrossed with reading, and brought on a relapse, which was unmanageable, and terminated fatally on the 6th of November, 1839, in the 78th year of his age. He was perfectly rational to the last—was sensible of his approaching dissolution, and talked of it as calmly as of any other event. To his friends, who came round him during the last few days of his life, he said that “for forty years I have never had any fears of death; and the day of judgment has long appeared to me as the most glorious feature in the moral government of God. Then and there all seeming mysteries in God’s providence will be made so plain that all will acknowledge the justice as well as mercy of his administration. Then the truth, about which men differ so much here, will be made clear. The innocent and oppressed, too, however calumny and abuse have been heaped upon them here, shall be cleared from every unjust imputation, and the wrong-doer, of every grade, stand convicted in his own conscience, and in the eyes of an assembled world.” Soon after

these and similar expressions he fell asleep in Jesus as quietly as he had ever taken his natural rest.

MATTHIAS CORWIN was another pioneer lay Baptist, who exerted a great influence in the Miami Association, and deserves a more extensive notice than can now be furnished. He came to the Northwestern Territory in 1798, the same year of the first fully organized Miami Association, and from that time identified himself with the Baptist cause in the Miami Valley. He was immediately from Kentucky, but had lived previously in the Redstone country, Pennsylvania, and was originally from New Jersey. The family is said to be of Hungarian origin, where the name was spelled Corvinus, and it is not improbable that the Matthias Corvinus of Hungarian history was one of their line of ancestors.

Judge Corwin was a member of the Lebanon, first called Turtle Creek, Church, from the time he came to Ohio in 1798 until his death in 1829, a period of thirty years. During most of that time he was the principal and most active deacon of that church. When at home he was always at his post; and so constant was his attendance upon its meetings that if he was missed at any time, when at home, it was known that something unusual had detained him. He was frequently one of the messengers of the church in

the association, often a messenger of the association to some corresponding body, and on several occasions was appointed to prepare circular and corresponding letters of the association, as well as the letter of his own church. In looking over the minutes of the Miami Association I find the name of no layman which occurs so frequently, nor any who seemed, from designations of various duties, to have acted as important a part as Judge Corwin.

Judge Corwin was a man of unusual sound common sense. Though he made no pretense to literature and science, and only possessed an ordinary English education, he had that discriminating mind which enabled him always to detect pretended from real science, in every department of professional life. For ostentatious display or claims of learning or skill, he had an instinctive contempt, and if on any occasion his language or treatment of any one appeared harsh or severe it was manifested toward such pretenders. He was through life distinguished for his probity. He carried his notions of honesty much further than men generally do, condemning every shade of concealment, or act calculated to deceive, as no better than direct fraud. As a matter of course such a man, in the usual pursuits of life, never could acquire much property, even if he desired it. He was too honest to trade to advantage, and all speculation, in the

common acceptation of that term, was in his view wrong. He lived, as a matter of choice, on a farm, and took great pleasure in making it a pleasant home and principal supply for the sustenance of his family. In his habits he was industrious, regular and abstemious, and did not permit any under his control to spend time idly. By this industry he was able to raise and educate a family of nine children on one farm, the principal property he ever owned. But to do this, economy as well as industry were necessary, and with Mr. Corwin, under any circumstances, these would have been a duty.

Judge Corwin was elected by his acquaintances a justice of the peace, at a very early day in the history of Ohio. The selection was made with reference, *emphatically*, to the title. No man better deserved such an appellation, whether elected or not, to the office of justice of the peace; for he was always a *peacemaker*, and very often selected as an arbiter to settle disputes between neighbors. All had the fullest confidence in his integrity in every business of life. The office of justice of the peace, therefore, he restored to its original intention of settling disputes, as well as justly constraining peace; and sometimes to effect this object he resorted to measures which, if not strictly legal, were always really just. It is told of him, and doubtless truly, that a suit once being brought before him by a man who had been

grossly defrauded in a trade of watches, he required both of the watches to be placed on the table before him, as the evidence was given in; and the fraud being palpable, as he gave his decision he took up the two watches, declared the contract of exchange void on account of fraud, and then returned to each his original watch. Such plainness was borne with from him when any attempt to exercise similar authority by others would have been resisted.

Judge Corwin was also elected by the citizens of Warren County, at various times, to a seat in the Ohio Legislature, where he was more than once chosen speaker. As a member of the Legislature for many years few had more influence, than most members, and still fewer exercised it so judiciously and disinterestedly. His sole object seemed to be, and no doubt was, to promote the public good. Office, emolument or honors he never sought. His public duties were conferred upon him for his known worth and integrity, unsought and undesired by himself; but yet he served the public faithfully.

In the later years of Judge Corwin's life he was elected by the Legislature one of the Associate Judges of the County Common Pleas. In this capacity he served the public acceptably for many years; and was also appointed by the Governor one of the appraisers of damages on the Miami Canal at its first construction.

These facts are mentioned simply to show that Judge Corwin had the confidence of all who knew him from his first settlement in the county of Warren until his death. As in society at large, so in the church of which he was so long a member, the greatest confidence was placed in him, and much deference was yielded to his opinions. He possessed that firmness and independence of mind which led him to investigate all opinions for himself before he adopted them. He was slow, therefore, to receive any new dogma on any subject. This gave him, in the eyes of those not well acquainted with him, the appearance of bigotry and prejudice; but such was not his character. Few men possessed more real charity than Judge Corwin, and none more true kindness or warmer affections.

In the autumn of 1829 Judge Corwin was attacked with an obstinate bilious fever, very common at that time, and after lingering some two or three weeks, at last, on the 4th of September, 1829, sunk under it. Though his sufferings were long and severe, he complained not. With one who had been so long and so faithfully devoted to his Master's service there was no wavering in prospect of death—no fears of the future. He departed this life in the triumph of a faith which was full of immortality—a blessed hope, which sustained him in the darkest hours of adversity.

The following extract from an obituary notice

of Judge Corwin written, I have no doubt, by Judge Francis Dunlevy, who knew him so long and so familiarly, will confirm my estimate of his character, as given above. Judge Dunlevy was not a man to flatter the living or the dead, and what he has said on this subject was undoubtedly literally true:

Judge Corwin, no doubt, partook of the frailties belonging to fallen humanity; but we think we have never known one within the range of our knowledge who had fewer faults. If we should search for them we know not where we would find one. He was not great nor learned; nor possessed of any other dazzling talents to attract the admiration of the world. But he had qualities much more enviable and endearing. He was the friend of the friendless—the comforter of the disconsolate; the affectionate and kind neighbor and relative; and connected, as he was, through life with religious, social and political communities, he was a guide and pattern in each. * * * Such was the candor, the mildness, the uniformity of his conduct, and so unexceptionable his walk and conversation that even amidst party strife and sectarian controversy, the deceased never met an enemy. By all his name was respected; by those who knew him best and longest, we might say, *venerated*.

As he lived, he died, a Christian. Death had no terrors for him—the grave had lost its victory. To the latest hours of his life faith in his Redeemer triumphed over every fear, and enabled him, without one regret, to bid adieu to the affectionate and weeping ones around him.

His death occurred in the 69th year of his age.

STEPHEN GARD was an early Baptist preacher in the Miami Association. He was pastor of the Carpenter's Run Church in 1803, but soon after removed to Elk Creek Church, and lived there from that time until his death, about 1840, with the exception of some four years spent at Lebanon, from 1816 to 1820. Elder Gard deserves a more extended notice than I am able to give for want of proper information.

He was a native of New Jersey, and when he came to Ohio, in 1803, was in the prime of life. Though only possessing a common English education he was a good preacher and exerted great influence, in his pulpit addresses, over his hearers. From the constitution of his mind he was inclined to search into, and dwell upon, the deep mysteries of religion; and the chief topics of his sermons, in the last years of his life, consisted of the strong doctrines of Calvinism. He was, therefore, among the first in the association who rejected all means for the spread of the gospel, except preaching, under whatever name or organization. Though until 1816, and for a few years after, he united in missionary efforts, foreign and domestic, from about 1825 he gradually withdrew from all missionary meetings, and

finally, in 1836, renounced all fellowship for those who advocated them.

JARED RILEY appears, from the minutes, to have been the pastor of the church called Union or Indian Creek, from 1806 for some years afterwards.

JACOB COZED appears to have been pastor of Mad River Church from its constitution in 1804 to its dismissal to form the Mad River Association in 1811.

JAMES SUTTON was one of the early Baptist preachers in the Miami Association. He was present at the first General Conference, at Columbia, in 1797, at which the Miami Association was organized, and at the first meeting of the association in June, 1798, as a messenger from Clear Creek Church, the fourth Baptist church organized in the Northwestern Territory. Of this association, Elder Sutton was chosen moderator, and also appointed on a committee of one from each of the churches to draw up rules for the regulation of business before associational meetings. In 1799 he took charge of Fairfield Church, then recently constituted, and he continued to preach for this church, and a part of the time for Prairie Church, some ten miles north of Fairfield, until about 1807. I have the im-

pression that from near this time until his death, Elder Sutton was measurably laid aside on account of sore eyes. The date of his death I can not give.

JOHN CORBLY came to the Northwestern Territory about 1800, and soon after settled on the Little Miami, a few miles below the present site of Milford. He was a Pennsylvanian by birth and education. He first preached a short time for Miami Island Church. In 1803 he was chosen pastor of Clough Creek Church, then just constituted, where he remained until his death, in 1814. He was one of the victims, I think, of the "cold plague," of that year—a disease which carried off more, in the same time, according to population, than any other sickness which has prevailed in the West, before or since, not even excepting cholera.

Elder Corbly was the son of a Baptist minister of the same name, an early resident of Western Pennsylvania, who, in the year 1782, while on his way to his meeting-house on Sabbath morning, with his son and two daughters, was waylaid and attacked by the Indians. The father and son escaped. The two daughters were seized, tomahawked, scalped, and left for dead, but both survived. One entirely recovered, after many years and great suffering, and lived to

rear a large family of children. She and her husband, Levi Martin, Esq., were early settlers in Miami County, and were active in forming the first Baptist church in that county. The other daughter lived for some years, in pain and suffering, and finally died of the effects of her wounds.

Elder Corbly died in the prime of life and apparent usefulness. He was much esteemed as a man and a preacher. In person he was a large and fine looking man, with a countenance expressive of great amiability.

MOSES HUTCHINS was pastor of Mill Run Church, constituted about 1802. This church was near to, and principally composed of members who took letters from, Miami Island Church. Soon after Clough Creek Church was organized, in part also of members from Miami Island. Though for a time this dispersion of members from Miami caused the latter almost, if not entirely, to lose its visibility, its members worshipping with Mill Run or Clough, yet a few years afterwards Miami was resuscitated and Mill Run was abandoned, and all the members united with one or the other of the two last-named churches, both of which still exist—the last being called Miami Church. I find nothing of Elder Hutchins after 1804.

WILLIAM ROBB was pastor of the Nine Mile Church, whose place of worship, at an early day,

was where Withamsville, Clermont County, now stands. He was reared and educated in that vicinity, and had the reputation of a good and zealous preacher.

MORRIS WITHAM also appears to have been pastor of the same church at Nine Mile, in 1803. His name does not appear on the minutes after 1805.

NATHAN CORY was the first pastor of Old Chillicothe Church, five miles northwest of the city of Chillicothe. This church was one of those which first formed the Scioto Association, and Elder Cory was its pastor for many years after the organization of the Scioto Association.

EZRA FERRIS was a licentiate of Duck Creek, or Columbia, Church. He was an early pioneer in the Northwest Territory, having emigrated from Long Island, with his father's family, in 1789, and being but a lad when his father came to Columbia in that year. He united with the Columbia Church in 1801, some five years afterwards was licensed, and then ordained. For some years he taught school at Lebanon, then moved to Lawrenceburg, Indiana, where he preached for many years to the church at that place. He also studied medicine, and practiced as a physician at Lawrenceburg for a

long time, but still continuing to preach. During his later years he was engaged in the drug business. He died at Lawrenceburg, May 29, 1857, at a good old age, having been pastor of the Lawrenceburg Church for about fifty years.

Elder Ferris was a highly useful man, and his labors deserve an extended notice. This has been promised by Elder E. P. Bond, for some years associate pastor with Elder Ferris of the church at Lawrenceburg. I, therefore, only mention him in this connection as one of the early pastors in the Miami Association, merely adding that he died, as he had lived, in the unwavering confidence of salvation through Christ his Redeemer. "I am aware," he said to Elder Bond, in the last moments of his life, "of no change—of no faltering."

To Elder Ferris I am indebted for many of the facts connected with this history. To no one living could I apply with so much confidence of obtaining the information I desired, and having known him since I was but a boy, I had every assurance, not only of the correctness of his memory, but of the candor of all his statements. He was not a man to be prejudiced, as is too often the case, so as to form unjust opinions or give undue coloring to any transactions related by him.

Elder Ferris knew more of the early history of the Miami country than any man living at

the time of his death, and it is hoped he may have left some valuable notes of the events of this early period.

JAMES JONES appears to have been a pastor of Little Miami Church in 1816. But no more is known of him.

WILLIAM JONES was pastor of the Duck Creek Church from about 1805 to 1816. About the last date he settled on the waters of Mad River, some six miles east of Springfield, where he lived from that time until his death in 1842, in the 82d year of his age. Elder Jones was by birth and education a Welshman, though for a number of years before he came to America he had lived in London. It was there he united with the church when quite a young man. Having strong convictions of duty to preach the gospel, for which, from education and language, he thought himself unqualified, he came to the United States, near the close of the last century, in part, it is believed from his statements, to escape these convictions which followed and troubled him for many years. He first settled in this country in Ontario County, New York, and united soon after with the church at Palmyra, where he was first licensed and then ordained. About 1800 he came to the Miami country and settled near Cincinnati. In 1803 he was chosen pastor of the Duck Creek

Church, where he remained until 1816, and then removed to Mad River country, as above stated. The greatest field of his labors was at the latter place. When Elder Jones took up his residence on Buck Creek the country around him was destitute of preaching, and for many years he labored intensely in preaching to destitute neighborhoods, where in time several churches were established.

Elder Jones was an earnest and affectionate preacher. All his sermons and his intercourse with his fellow men were marked with deep solicitude for their spiritual welfare. Though to the last his language was much tinged with the Welsh brogue, yet he was always a welcome preacher, and, with all the disadvantages he labored under from this source, he was eminently useful. His sermons were distinguished for the richness of real Christian experience, of which, in his long and diversified life, he had been the subject, and which found its prototype in the scriptures of truth.

Elder Jones was a resident of London in the days of Wesley, and had heard him and many of his distinguished cotemporaries of different denominations preach, and, though he made no pretensions to any regular theological education, he had a very general knowledge and most accurate perception of the various shades of faith which divide the religious world into sects and de-

nominations. His sermons were, therefore, instructive for the information which they contained on these subjects, as well as edifying from his experimental illustrations, which gave force and clearness to his expositions.

Elder Jones left no children. He adopted his sister's son, THOMAS J. PRICE, when the latter was quite a lad, and left him his property, and, as far as he could, his ministry. For about thirty years Elder Price has labored in the same field where he and his uncle so long and successfully toiled together.

WILLIAM TYNER was pastor of the Cedar Grove Church, near Brookville, Indiana, from 1805 until that church united with the White Water Association in 1809, and for many years after.

JOHN THOMAS was the first pastor of King's Creek Church, in 1806, and continued such for some years after, and until Mad River Association was formed, in 1811.

HEZEKIAH STITES has been the pastor of the Bethel Church, six miles east of Lebanon, from about 1812, to the present time, 1857. He is mentioned in connection with the Columbia Church, where he was baptized in 1801. In early times, he preached a short time for the

Staunton Church. He is now aged, and lame from a fall, but still preaches occasionally.

HEZEKIAH SMITH was a licentiate of the Lebanon Church. He preached several years for the Muddy Creek Church about 1820, perhaps, and some years after. Since then he resided a part of his time at Oxford, and preached there for some years. From thence he removed to Indiana, where he is still living near Shelbyville.

ABRAM GRIFFITH appears to have been pastor for some years at Carpenter's Run and Mill Creek churches, and again afterwards at Tod's Fork, about 1834.

PETER POYNER was pastor for many years of Bethlehem Church, near Winchester, Preble County.

JACOB LEMON was a long time pastor of Stone Lick Church, Clermont County. And his brother, DAVID LEMON, was pastor of Muddy Creek Church at the division in 1836. He had been there for six or eight years before, and continued to preach to the part of this church which united with the anti-mission party for a number of years after 1836. Both of the pastors in the church united in erecting a new meeting-house, which was occupied alternately by each, as long as the

anti-mission church continued. But for some three years that body has lost its visibility.

ALEXANDER DENNISTON was pastor of the First Cincinnati Church as early as 1814. In 1816, some difficulty originated in the church, which has heretofore been referred to, by which it was separated into two bodies claiming to be the First Church, Elder Denniston uniting with one of them. This body soon after took the name of Enon Church, and united, or attempted to unite, with East Fork Association. About 1826, Elder Denniston joined himself to the Campbellites, in which connection he remained until his death, at Cincinnati, early in 1857, at an advanced age. He was a man of considerable talent, and a good preacher.

ELDER JOHN BOYD was pastor of Enon Church a short time, but not finding his name on the minutes of the association, I can not state the time.

WILSON THOMPSON was well known in the Miami Association from 1816, when he became pastor of Pleasant Run Church. In 1820 he was called as assistant pastor of the Lebanon Church. Here he remained until 1835, when he moved near to Connersville, in Indiana, in the White-water Association, where he still lives. He took

an active part in the anti-mission movement in 1835 and 1836, so far as his views were made known in the Miami Association. Though, with Elder Gard, he had for many years, from 1816 to 1826, or about that time, warmly advocated Mission and Bible Societies, and was himself a life member of the latter, yet, for some reasons, his views were changed, and he became very hostile to all religious or moral associations, except the church. Elder Thompson has exerted a powerful influence, at times, over the churches of the Miami Association, and by all was admitted to be a man of talents.

BENJAMIN STITES was, for many years, a preacher in the Miami Association. He was the only son of Major Benjamin Stites, the original proprietor of Columbia. He has been dead many years.

JOSHUA SLACK was the pastor of the First Church of Cincinnati, in 1815-6. He was the first regular successor of Dr. Samuel Jones, of South Dublin, near Philadelphia, but accepted the call of the Cincinnati Church. Soon after he reached Cincinnati he took the small-pox and died.

ELDER SAMUEL EASTMAN also preached for the Enon Church a short time, before Dr. Slack re-

moved to Cincinnati. The doctor having neglected to answer their call, or to advise them of his acceptance of it, found, on his arrival, that the church had called Elder Eastman. As Dr. Slack had a family, and had removed so far, with the expectation of settling as pastor of the church, Elder Eastman, who was a young man, at once resigned to give place to Dr. Slack. Elder Eastman afterward traveled extensively through the Western States as agent, I believe, of the Baptist Foreign Mission Society; then preached in different places, until his death, at Elkhorn, Wisconsin, April 27, 1838, aged eighty years.

WILLIAM JONES appears on the minutes as an ordained minister, first, of the First Cincinnati Church, in 1820, and for a few years after; and in 1827, of the Springfield, Hamilton County, Church. I have no other account of him.

DAVID S. BURNET was pastor of the First Church, Dayton, from about 1827 to 1829. About this latter date, he, with a large majority of the Dayton Church, adopted the views of Alexander Campbell. In this connection he remains, and now lives in Cincinnati.

AMOS WILSON was pastor of Lytle's Creek Church, afterward called Wilmington Church, about 1827, and for a short time after. He has

been dead many years. He was highly esteemed as an exemplary Christian and preacher of the Gospel.

H. MUGGRIDGE appears to have been pastor of the First Cincinnati Church in 1826-7.

LEMUEL COTRAL was pastor of Mercer's Run Church in 1826-7. This church was in the south part of Greene County.

ARTHUR CRICHFIELD was pastor of Beulah Church, also in Greene County, in 1827-8. He afterward united with the Campbellites; but has been dead for a number of years.

THOMAS CHILDERS was pastor of Mount Pleasant Church, in 1832, and some years after. He and his church went with the anti-mission party, in 1836. He is still living, though, from age, measurably laid aside from preaching.

DR. GEORGE PATTERSON was pastor of the Race Street Church, Cincinnati, from its constitution, in 1828, until his death, in 1832, of cholera. He was a practicing physician, and exerted himself greatly in his profession, during the prevalence of cholera in the city, and fell a victim to that strange disease. Race Street Church soon after dissolved, and the members united with Sixth

Street. I hoped to get the materials for a short sketch of Dr. Patterson, but failed; and not knowing much of his history myself, am compelled to omit it.

JAMES CHALLEN was pastor of the Sycamore Street Baptist Church, in 1826, and after. He, with most, if not all, of his church, united with Dr. Campbell, in 1827-8. After preaching at Cincinnati, a few years after, he went to Philadelphia, where he still lives, and preaches to a Campbellite Church.

JACOB MULFORD was pastor of Wolf Creek Church from its organization, in 1815, and for several years after. In 1823 he was pastor of Tapscott Meeting-House Church. In 1828, of Middletown Church, where he remained until 1835. He died soon after. Though not a man of much talent or learning, he was a meek and humble Christian, exemplary in all his walk and conversation.

JOSHUA BRADLEY was a member of the Middletown Church, and taught an academy, and preached there occasionally, and at other places in the vicinity, from about 1830 to 1832. He was a graduate of Brown University, and a man of considerable science. He preached and taught in many places in the United States during his long life, and died in the winter of 1856-7, at St. Paul, Minnesota, upward of eighty years of age.

GEORGE HILDRETH was pastor of Hopewell Church from 1817 to 1829, when this church seems to have lost its visibility.

NATHANIEL TIBBETS was pastor of the First Church of Cincinnati, in 1822 and 1823. He died, soon after, in the prime of life and apparent usefulness. He was a man of considerable talents, of great energy of character, and a warm and able preacher.

JAMES ABRAMS appears to have been pastor of Clover Fork Church from 1810 to 1812.

WILLIAM BRUCE was an ordained minister from England, I should think. He resided many years in and about Cincinnati, preaching at different places in the vicinity, but having his home, most of the time, in the Sixth Street Church. He went, about 1837, to Wilmington, Dearborn County, Indiana, where he died some twelve years since. He was a very earnest and fervent exhorter.

WILLIAM BASCOM was pastor of the Fairfield Church from 1829 to 1831. He was called to his final home in the latter year. He was a young man of more than usual promise.

D. S. ROBINSON was pastor of the Hamilton and

Rossville churches for a time, about 1833, and was for some years afterward connected with the Mount Pleasant Church. He still preaches in the anti-mission connection.

J. FLINT was pastor of Mount Zion Church, in 1835, when the church applied for admission into the association, with an express avowal of disfellowship for all who advocated Mission, Sunday-School, Tract, and Temperance Societies. He is still living, and continues his opposition against these societies, I believe, with unabated prejudice.

DANIEL BRYANT was first pastor of Mill Creek Church, in 1823; at Muddy Creek, in 1827; at Hamilton, in 1829; at Middletown, from 1831 to 1836. Since then he has been pastor at Lockland, Fifth Street Cincinnati, and Urbana, and now supplies King's Creek Church, six miles north of Urbana.

SAMUEL W. LYND became pastor of the Sixth Street Church, Cincinnati, in 1830. He was born in Bordentown, New Jersey, in 1796. The church, in 1836, erected an edifice on Ninth Street, and its name was changed to the Ninth Street Baptist Church. Here Elder Lynd labored with great success for fifteen years. An excellent preacher and a judicious pastor, he had the

pleasure of welcoming hundreds into the church during his pastorate. He commanded the respect and confidence of all, and the cause in Cincinnati owes its progress and present prosperity largely to his efforts. In 1845 he became pastor of the First Church, St. Louis. Subsequently, he assumed the Presidency of the Western Baptist Theological Institute at Covington, Kentucky, and later, was President of Georgetown College, Kentucky. In 1850 he removed to Lockport, Illinois, where he now resides. Elder Lynd took an active and decided part in the anti-mission troubles, of 1835-6. He was the principal leader on the side of missions, and much is due to his ability, firmness, and great forbearance on that trying occasion.

A. WATERS was pastor of Wolf Creek Church, in 1835-6. He was afterward, for a few years, at Jonah's Run Church, Warren County. Some ten years since he removed to Northern Indiana, where he lately died. Elder Waters, though he made no pretensions to talents or learning, was a faithful preacher of the Gospel and a most exemplary man.

JOHN L. MOORE first preached in the Miami Association, at Hamilton, in 1830, then recently from New York. He has since become extensively known to the Baptists of Ohio as an evan-

gelist, and occupying various important positions connected with the state convention, ministerial, educational, and denominational colleges. In the very commencement of his ministry, while at Hamilton, he accidentally fell into the fire, and thereby received such injuries as would have laid aside almost any other man for life. But with all the disadvantages and difficulties attending these injuries, Elder Moore has done more, perhaps, than any one else in the state in building up the Baptist cause. He still is engaged in that same work, though from age he is not able to labor as he has for the last twenty-five years.

JOHN BLODGET came to Ohio, in 1835, from the State of New York, where he had preached in different places many years. He first settled at Lebanon, and the church there being then without a pastor, he preached for them occasionally from that time until the division in the association which occurred the next fall. The church at Lebanon, being pretty equally divided, by common consent dissolved and gave letters to each member to form such church connection as he thought his duty. The mission party formed the East Baptist Church, and selected Elder Blodget as its pastor. Here he labored successfully, until his health failed him, in 1841. He has since measurably recovered, has preached at various places in Ohio and Indiana, and at this time, 1857, is pastor of the Franklin, Ohio, Church.

Thus have I named all the ministers whose names appear on the minutes of the Miami Association, from its origin, in 1795, to the anti-mission separation of 1836.

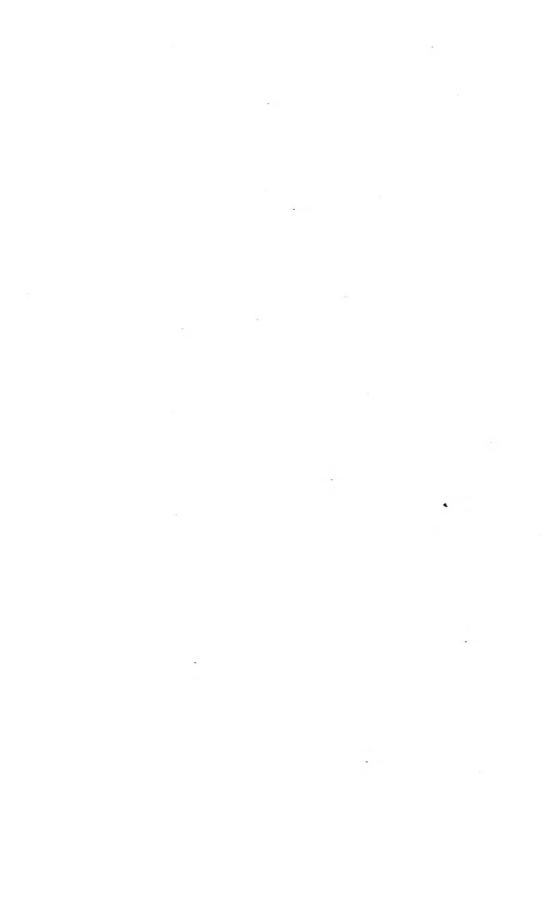
It will be an item of interest to notice the establishment of the first weekly Baptist newspaper west of the Alleghanies. The first number of what is now the *Journal and Messenger* was issued July 6, 1831, under the title of

“THE BAPTIST WEEKLY JOURNAL OF THE MISSISSIPPI VALLEY.”

It was published under the auspices of a committee of six brethren. The name indicated the intended field of circulation. There was then no other weekly Baptist paper west of the mountains. John Stevens, who has ever since been prominently identified with the Baptist cause in Ohio, was its editor. He was graduated at Middlebury College, Vermont, in 1821, and at the time of his removal west was principal of an academy at South Reading, Massachusetts. From 1832 to 1838 the paper was conducted by Noble S. Johnson as publisher, John Stevens continuing as editor. Though published for years at a pecuniary loss, it has been in all its history a decided power for good throughout Ohio and adjoining States.

APPENDIX.

THE Committee of Revision, with the consent of the Author, append the following tables of the names of the Baptist Associations in Ohio, with the date of their organization, in numerical order; and also the names of the churches in each Association, as they appear in the "Forty-second Annual Report" of the State Convention for 1867.



Ohio Associations in 1867.

MIAMI ASSOCIATION.—ORGANIZED 1799.

CHURCHES.—Ninth Street, First, Second, Freeman Street, Welsh, German, and Mount Auburn, of Cincinnati, Camden, Cheviot, Columbia, Franklin, Hamilton, East Lebanon, Lockland, Miami, Middletown, Mount Carmel, Muddy Creek, Pleasant Ridge.—19.

SCIOTO ASSOCIATION.—ORGANIZED 1806.

CHURCHES.—Bristol, Ebenezer, Fairfield, Groveport, Kirksville, Lancaster, Licking, Mt. Zion, Newark, New Lexington, Pleasant Rock, Salem, Straightsville, Uniontown, Walnut Creek.—15.

MAD RIVER ASSOCIATION.—ORGANIZED, 1811.

CHURCHES.—Bellefontaine, Bethesda, Big Darby, Bethel, Bloomingsburg, Concord, De Graff, Gordon, Greenville, Harmony, Honey Creek, Lena, Lost Creek, Mackacheek, Mill Creek, Mechanicsburg, Mt. Pleasant, Milford Centre, Mt. Zion, Myrtle Tree, New Bloomington, Pisgah, Philadelphia, Pleasant Run, Quincy, Rush Creek, Scioto, Thorp's Run Union, West Mansfield.—30.

STRAIT CREEK ASSOCIATION.—ORGANIZED 1813.

CHURCHES.—Berryville, Bethany, Camp Creek, Crooked Creek, E. F. B. Creek, Lick Fork, Mowrytown, New Market, Pebble, Rockville, West Union, Winchester.—12.

EAST FORK ASSOCIATION.—ORGANIZED 1817.

CHURCHES.—Bethel, Duck Creek, First Ten Mile, Georgetown, New Richmond, Newtown, Nicholasville, Olive Branch, Poplar Fork, Second Ten Mile, Stone Lick, Withamsville.—12.

COLUMBUS ASSOCIATION.—ORGANIZED 1819.

CHURCHES.—Alexandria, Berlin, Columbus, Delaware, Granville, Genoa, Jersey, Johnstown, Liberty, Sunbury, Welsh Hills.—11.

MOHICAN ASSOCIATION.—ORGANIZED 1820.

CHURCHES.—Bucyrus, Bloomfield, Greentown, Galion, Johnsville, Loudonville, Lucas, Mifflin, Mansfield (Central), Mansfield (First), Providence, Perrysville, Springfield, Windsor.—14.

OHIO ASSOCIATION.—ORGANIZED 1821.

CHURCHES.—Beulah, Gallipolis, Guyan Valley, Hales Creek, Harmony, Hopewell, Ice Creek, Ironton, Mt. Zion, Myrtle tree, Ohio, Palestine, Pine Grove, Providence, Providence Bethel, Ridge, Saloday, South Point, Submissive, Symmes' Creek, Sand Fork, Union, Zoar.—23

SALEM ASSOCIATION.—ORGANIZED 1821.

CHURCHES.—Athens, Bedford, Bethlehem, Canaan, Pome-roy, Racine, Rutland, Second Troy, Tupper's Plains.—9.

HURON ASSOCIATION.—ORGANIZED 1822.

CHURCHES.—Auburn, Bellevue, Berlin, Bronson, Clinton, East Townsend, Hartland, Huron, Monroeville, New Haven, New London, Norwalk, North Fairfield, Peru, Ripley, Sandusky, Savannah.—17.

ASHTABULA ASSOCIATION.—ORGANIZED 1826.

CHURCHES.—Ashtabula, Andover and Williamsfield, Cherry Valley, Conneaut, Colebrook, Denmark, Geneva, Jefferson, Kingsville, Madison, Perry, Richmond, Sheffield, Thompson.—14.

MEIGS' CREEK ASSOCIATION.—ORGANIZED 1826.

CHURCHES.—Bethesda, Beverly, Brookfield, Brownsville, Caldwell, Corinth, Cumberland, Good Hope, Graysville, Lawrence, Liberty, Little Muskingum, Lowell, Manchester, Marietta, McConnellsville, Metamoras, Muskingum Valley, Newcastle, New Harmony, Newport, Road Fork, Unity, Valley, Watertown, Woodsfield.—26.

ZOAR ASSOCIATION.—ORGANIZED 1827.

CHURCHES.—Beaver, Clear Fork, Corinth, Ebenezer, Harmony, Jefferson, Martinsville, Morristown, Mt. Moriah, New Trenton, Pine Run, Stillwater, Union.—13.

CLEVELAND ASSOCIATION.—ORGANIZED 1832.

CHURCHES.—Chardon, Chester, Cleveland (First), Cleveland (Erie Street), Cleveland (Third), Cleveland (Shiloh), Columbia, Euclid, Granger, Medina, Painesville, Richfield, Royalton, Seville, Strongsville.—15.

PORTAGE ASSOCIATION.—ORGANIZED 1833.

CHURCHES.—Akron, Auburn, Aurora, Bedford, Brimfield, Garrettsville, Kent, Mantua, Northampton, Streetsboro, Twinsburg.—11.

SENECA ASSOCIATION.—ORGANIZED 1835.

CHURCHES.—Amanda, Attica, Blanchard, Clyde, Findlay, Jackson and Liberty, Lodi, Madison, McComb, Mill Grove, Reed, Republic, Tiffin.—13.

PROVIDENCE ASSOCIATION (COLORED).

ORGANIZED 1836.

CHURCHES,.....10.

MAUMEE ASSOCIATION.—ORGANIZED 1839.

CHURCHES.—Ayersville, Bryan, Defiance, East Toledo, Gilead, Maumee, Mill Creek, Middleton, Napoleon, Perrysburg, Richfield, Spencer, Toledo, West Barre, Wauseon.—15.

LORAIN ASSOCIATION.—ORGANIZED 1839.

CHURCHES.—Avon, Camden, Elyria, Henrietta, Huntington, La Grange, Litchfield, N. Amherst, Oberlin, Penfield, Sullivan.—11.

TRUMBULL ASSOCIATION.—ORGANIZED 1840.

CHURCHES.—Hubbard, Mecca, Middlefield, Orangeville, Southington, Warren, Youngstown.—7.

WILL'S CREEK ASSOCIATION.—ORGANIZED 1840.

CHURCHES.—Antrim, Beaver, Bird's Run, Brushy Fork, Cambridge, Church in Cambridge, Centre, Elizabethtown, Mt. Zion, New Concord, Otsego, Salem, Salem Township, Salt Creek, Salt Fork, Sarchet's Run, White Eyes Plains, Will's Creek.—18.

WOOSTER ASSOCIATION.—ORGANIZED 1841.

CHURCHES.—Alliance, Canton, Canaan, East Union, Green Township, Millbrook, Mohican, Moscow, New Philadelphia, Wooster.—10.

MOUNT VERNON ASSOCIATION.—ORGANIZED 1843.

CHURCHES.—Amity, Beulah, Brandon, Bryn Zion, Chester, Chesterville, Franklin, Fredericktown, Harmony, Homer, Martinsburg, Milford, Mt. Gilead, Mt. Vernon, Norton, Olen-tangy, Owl Creek, Prospect, Radnor.—19.

UNION ASSOCIATION (COLORED).—ORGANIZED 1843.

CHURCHES.—Beaver Creek, Bellefontaine, Bloomingsburgh, Brush Creek, Columbus, Cincinnati (Zion), Circleville, Chilli-cothe, Clear Creek, Ebenezer (Brown County), Ebenezer (Logan County), Felicity, Greenfield, Harveysburg, High-banks, Hillsboro, Loramie Creek, Lebanon, Ludlow, London, Leesburg, Middle Creek, M₂ Vernon, Mill Creek, Marysville

Mt. Zion, Massieville, Martinsville, New Richmond, Pee Pee, Piqua, Portsmouth, Ripley, Sandusky, Springfield, South Salem, Shiloh, Truro, Urbana, Union, Washington, Wilmington, Williamsburg, Xenia, Yellow Springs, Zanesville.—46.

COSHOCTON ASSOCIATION.—ORGANIZED 1846.

CHURCHES.—Butler, Clark (J. P.), Darling's Run, Dresden, Harmony, Jefferson, Lewisville, Mill Fork, Mohawk, Monroe, Perry, Pleasant Valley, Rock Hill, Tiverton, Tomaka, White Eyes.—16.

AUGLAIZE ASSOCIATION.—ORGANIZED 1846.

CHURCHES.—Ada, Bethel, Chickasaw, Dixon, Harrison, Kalida, Kenton, Lima, Amanda Branch, Marion, Mt. Gilead, Mt. Zion, New Hampshire, Newburgh, Pleasant View, St. Marys, Van Wert, Wapakoneta, Waynesfield.—18.

CLINTON ASSOCIATION.—ORGANIZED 1847.

CHURCHES.—Cæsar's Creek, Cedarville, Centerville, Cowan's Creek, Good Hope, Greenfield, Hillsboro, Jonah's Run, Little Miami, New Vienna, Pleasant View, Port William, Roxabelle, Sugar Creek, Todd's Fork, Washington, Wilmington, Xenia.—18.

MIAMI UNION ASSOCIATION —ORGANIZED 1855.

CHURCHES.—Casstown, Covington, Dayton (First), Dayton (Wayne Street), Dayton (German), Fletcher, King's Creek, Little Beaver, Mt. Zion, New Carlisle, Piqua, Port Jefferson, Spring Creek, Springfield, Tippecanoe, Troy, Union, Urbana, West Jefferson.—19.

ZANESVILLE ASSOCIATION.—ORGANIZED 1858.

CHURCHES.—Adams Township, Ark Spring, Blue Rock, Duncan's Falls, Oakfield, Rockville, Washington Township, Zanesville (Market Street), Zanesville (First), Zanesville (Berean).—10.

CENTRAL ASSOCIATION.—ORGANIZED 1859.

CHURCHES.—Bloom, Center Point, Evergreen, Gallia, Huntington, Jackson, Madison, Mt. Vernon, Macedonia, Olive, Patriot, Salem, Scioto, Springfield, Spring Run, Thurman, Vernon, White Oak.—18.

PORTSMOUTH ASSOCIATION.—ORGANIZED 1867.

The churches composing it originally belonged to the Ohio Association.

CHURCHES.—Ironton, Portsmouth.—2.



