

EARLY HISTORY OF PRESBYTERIANISM IN THE WHITEWATER VALLEY.

BY REV. L. D. POTTER, ABOUT 1855

[A paper written about 1855 by the Rev. L. D. Potter, an early Presbyterian minister in the Whitewater Valley, and for a long time President of Glendale Female College, Glendale, O. This account is an excellent supplement for the ground it covers to H. A. Edson's Early Indiana Presbyterianism, and valuable in the study of Indiana church history, a rather neglected field in most histories of the State. For the manuscript we are indebted to Mr. Harry M. Stoops, of Brookville.]

IT is proposed in this brief record to preserve some reminiscences of the efforts, successful and unsuccessful, to plant a Presbyterian Church in Brookville, and to rescue from oblivion, before it is too late, some facts which may be of interest, not only to us but to those who come after us. It is hoped that additions may hereafter be made to these scattered fragments of history and that our efforts in this respect may stimulate others to carry forward the work thus commenced.

The town of Brookville being laid out in that narrow strip of country known as "the first purchase," began to have a "local habitation and a name" in the earliest records of the territory lying west of the State of Ohio. The first settlement in this vicinity was made about the year 1800, after which time the tide of emigration seems to have increased for several years. Brookville having been early selected by the United States Government as a paying station for the American Indians, increased rapidly in population from 1810 to 1816, when the territory became a State, at which time it is supposed the number of inhabitants was nearly as great as it is now.

After the second purchase of land was made, and especially after the complete division of the country into counties, a large number from the town and vicinity moved away into the newer portions of the State. Among these were several who afterward rose to distinction as professional men and politicians.

After this the population decreased, owing to the fact above stated and to the extensive prevalence of sickness, until about the year 1833, at which time, and for some years previous, more

than one-half of the houses in the town were tenantless and dilapidated. From that time to the present the population has increased more or less from year to year.

Like most other portions of the western country, this region was settled by persons from various sections of the United States, and of various religious views. The majority, however, appear to have been from the Southern States, and the prevailing religious denomination was the Baptist.

The first Presbyterian minister of whose labors we have any authentic record in this region was the Rev. Samuel Baldrige, a native of Virginia, who first removed to Tennessee and afterward to this State, and who is still living at an advanced age. He organized a church of seventeen members in 1811 at the house of John Allen, near Harrison, and preached to that church steadily until 1814. From 1810 to 1814 he labored as an itinerant missionary in the Whitewater valley, having various preaching stations from Lawrenceburg to Dunlapville. He preached here and at Robert Templeton's, but more frequently at John Templeton's and Mr. Hanna's, near Hanna's creek. At that time there were several families here who were either members or adherents of the Presbyterian church. Among these were Mr. and Mrs. — Barbour, from Ireland; Judge Arthur Dixon and wife and brother, from Harper's Church, Washington county, Virginia; Mr. — Young, who kept what has since been known as the "old yellow tavern," and who was from Pennsylvania; Mr. John Vincent and wife; Mr. Robert Templeton and wife; the parents of Mrs. Ryburn; the Knights, and Mr. and Mrs. William McCleery, who were from Frederick, Md.

All of these resided in the town except Mr. Templeton, the parents of Mrs. Ryburn, and one of the Dixons. The latter lived on the Rushville road at the foot of "Boundary Hill." He afterward moved to a farm near Connersville, and a few years later united with a Methodist Episcopal Church. Arthur Dixon was a blacksmith. He removed to Connersville in 1823, and his wife was one of the early members of the church organized there.

After the removal of Mr. Baldrige from Harrison there was occasional preaching in Harrison, Brookville, Somerset, and the region adjacent, by Rev. — Robertson, of Kentucky, Rev.

James Dickey, of Ohio, and others, but no regular supply at either place for four or five years. During that time, however, several Presbyterian families, mostly from New Jersey and Pennsylvania, moved to Brookville and Mt. Carmel, and from 1816 to 1825 efforts were made to gather the scattered members into churches, which resulted in the formation within a few years of four churches, viz.: Brookville in 1818, Mt. Carmel in 18—, Somerset about 1823, and Bath in 1825.

During this period, besides occasional supplies from Presbytery and various itinerant clergymen, the friends of Presbyterianism were much encouraged by the faithful and zealous labors of two young ministers who came from the East as domestic missionaries. These were Adams W. Platt, of New York, and William B. Barton, of New Jersey. After spending three or four years traversing the country from Lawrenceburg to Richmond, these brethren, to the great grief of the people, saw fit to return to their native States. Mr. Platt afterward preached in several different places in New York, and Mr. Barton settled as pastor at Woodbridge, N. J., where he remained until his death in 1850.

The way being prepared for the organization of a church at Brookville, Judge Loughlin, at the request of several citizens, members and others, met the Presbytery of Cincinnati in the spring of 1818 and requested them to visit the place for that purpose. The Presbytery accordingly appointed Rev. Joshua L. Wilson, D. D., of Cincinnati, to perform that service, and a church was organized by him in the court-house, then nearly finished, in May of the same year. The able and eloquent discourses preached by this eminent servant of God are still remembered with lively interest by some who heard them and who still survive in this vicinity. About the same time a small Methodist class was formed, of which Samuel Goodwin was the leader, and previous to this two flourishing Baptist churches were in existence, one three miles south of Brookville, which still exists, and one three miles west, near the residence of Fielding Jeter, deceased, which was disbanded many years ago.

The church above referred to was organized under very favorable auspices and at first was in a promising condition, but for reasons which we will hereafter give, it went down about the

year 1821 or 1822. There was at the time no regularly organized church in the town and no house of worship. It is to be regretted that sessional records are lost, and after the most diligent search no trace of them can be found. It is supposed, however, that they were in the possession of Judge Loughlin, whose papers were burned with the house of Job Pugh, Esq., of Rushville, administrator of his estate. We present such facts in reference to the history as we have been able to glean from various sources.

The number of members at first is supposed to have been about twenty, whose names as far as can be ascertained are as follows: William B. Loughlin and his wife; James Goudie and Mary, his wife; Neri Ogden and Mary, his wife; Obadiah Bennett and Ruth, his wife; William Rose and wife; Andrew Reed and Rebecca, his wife; Joseph Goudie; John Cummins and Martha, his wife, and two daughters, Lucinda and Mary; Mrs. Oliver, wife of Dr. Oliver; John Huston and Sarah, his wife; George Wallace and Eveline, his wife; Thomas Selfridge and Mary, his wife; John Vincent and wife; the parents of Mrs. Ryburn (names not known); Mrs. Henderson, wife of John Henderson; Robert Templeton and wife; Mrs. Westcott; Mrs. Murdock; Mrs. Drew; and Jane and Eliza Armstrong. Some of these probably joined after the organization.

The following adherents and attendants were trained in the faith of the Presbyterian church and were probably baptized members, but not communicants: James Wallace and Sarah, his wife, now living at the village of Union; John Huston and Sarah, his wife, now living in the bounds of Rushville congregation and members of that church; — Huston (father of the last mentioned) now a member of the Connersville church; Mr. Meeks and wife (the latter still living here); Arthur Dixon and wife; George Hammond, Mr. Westcott, Mr. McGinnis, Mr. Adair and wife (the latter still living in Brookville); Mr. Barbour and wife; William Butler and wife (now living near Brookville); and Mrs. Martin, mother of Amos and Mrs. William Stoops.

The places from which they came, as far as can be ascertained, were as follows: Andrew Reed and Mrs. William Butler were from Laurel Hill Church, Washington county, Pennsylvania; the Goudies and John Cummins were from Tyrone Church, West-

moreland county, Pennsylvania; Huston from Green county, Pennsylvania; Selfridge from Indiana county, Pennsylvania; Loughlin from Pennsylvania; Ogden, Bennett and Rose from Fairton Church, Cumberland county, New Jersey; Henderson was also from New Jersey; George Wallace from Huntington county, Tennessee; Dixons from Harper's Church, Washington county, Virginia; Templeton from South Carolina; Meeks and Adair, not known; Oliver from Cincinnati; Vincent from Fayette county, Kentucky; Westcott from New Jersey; Murdock, Hammond, Drew and Armstrongs, not known; McGinnis and Butler from Pennsylvania; Barbour from Ireland. Several of these, however, had resided in Cincinnati or the vicinity a short time previous to their coming here and were known to Dr. Wilson.

The session consisted of five ruling elders, viz., William Rose, William B. Loughlin, James Goudie, Obadiah Bennett and Neri Ogden.

Soon after the organization of the church a flourishing Sabbath school was commenced, in which nearly all of the members of the church engaged as teachers. It is believed to have been one of the first Sabbath schools, if not the first, established in the State, and was continued until most of the members had removed from town. One or two of the Methodist brethren assisted occasionally in the school. After this was discontinued, no other was attempted for several years. The members of the M. E. Church started one occasionally, which was at times in a good condition and at times abandoned altogether. After the reorganization of the Presbyterian Church, and about the commencement of the labors of Rev. William J. Patterson, the two churches formed a union Sunday-school, which was, however, soon divided, and the two have been in successful operation from that time to the present.

About the year 1820 an effort was made to erect a house of worship. A lot was selected adjoining the old graveyard and near the place where the Catholic Church now stands, a subscription raised to pay for it, and the timbers brought on the ground, but before anything further was done, nearly all the members had left town and the people began to be discouraged. Not a single trustee was a member of the church, the people were dis-

satisfied with the minister, Rev. G. G. Brown, who had been preaching since before the organization of the church, and the town was decreasing rapidly in population. Under all these unfavorable circumstances the project was finally abandoned, and the frame, after lying a long time on the ground, was sold. It is now supposed to form a part of Mrs. Meek's stable, and the lot has long since fallen into other hands.

The failure in building the house was an exceedingly unfortunate blow to the interests of Presbyterianism in this place, inasmuch as the erection of a house would in all probability have given perpetuity to the church, notwithstanding the adverse influences which were at that time in operation against the town and church. About this time the church was dissolved and soon after stricken from the roll of Presbytery. Three causes may be assigned for this deplorable result in a church which was at first one of the most promising in the State:

First, the removal of the members. All of them except Mrs. Oliver and one or two other females left the place, most of whom went so far away as to be entirely out of the bounds of the congregation.

Second, the character of the minister, Rev. Guernsey G. Brown. He was not a genuine Presbyterian, either in feeling or sentiment. He was born in New England, educated in the Congregational Church and licensed by an association in Connecticut for two years, according to a custom which then prevailed in that church. Under the operation of the "Plan of Union" adopted by the General Assembly in 1801 and abrogated in 1837, he was received as a licentiate by the Presbytery of Cincinnati in the fall of 1817 and allowed to labor in their bounds. Unfavorable reports soon reached the Presbytery respecting his orthodoxy and ministerial character, but not sufficiently tangible to furnish grounds for specific charges against him. At the expiration of the two years, he applied to the Presbytery for a continuance of his license to preach. Influenced by his importunity, his humble acknowledgments and his faithful promises to correct some inconsistencies in his ministerial deportment, they reluctantly consented to continue his license for another year, but at the expiration of that

time recalled it and refused to allow him to preach longer. He was a man of inferior talents, trifling in his deportment, unsound according to the Presbyterian standards in his religious creeds, and was considered by some as even of doubtful piety. He consequently lost the confidence of the church and of the reflecting portion of the citizens. He bought (in April, 1818), a lot of Allen in the town plot called after his name, and built the house for many years occupied as a residence by William Beeks. It was sold under execution by Noah Noble, sheriff, in November, 1823. He was for a time assistant editor of a paper then published in Brookville. He afterward removed to Berksville, Cumberland county, Kentucky, where by some means he succeeded in gaining admittance to the Baptist Church.

Third, the efforts made to organize other churches east, west and north of Brookville. From fragments of this divided congregation were formed in part three other churches, viz., Mt. Carmel, Bath and Somerset. The Goudies, Reed, Sering, Selfridge, Cummins, James Wallace, and perhaps some others went to Mt. Carmel. Several Presbyterian families had come into the region east of Brookville, so much scattered that it was difficult to fix upon a suitable location, and they held their services for a long time in private houses, barns, and in the woods. No less than seven sites were selected, six of which were afterward abandoned. They were the following: (1) Near the Big Cedar Baptist Church. Here they built a small log church which stood for several years after it was abandoned as a place for Presbyterian preaching. (2) Near Nimrod Breckney's, on the hill east of Big Cedar creek. (3) On the land of the late Peter Mills-paugh. (4) On the land of James Goudie, Sr. (6) On the farm of James Thompson, east of Mr. Breckney's. (7) On the spot where it now stands, which was at that time in the woods. The church was organized some time before the house of worship was erected.

Another church was organized about the year 1823 in Somerset, now the suburbs of the town of Laurel. They never had a house of worship, but held their services in different places, most frequently at the house of David Watson. The number of mem-

bers was at one time about twelve or fifteen and the session consisted of David Watson, — Reed, and Mr. Van —. All of them removed in a few years except Mr. Watson, who subsequently united with Mt. Carmel, and afterward with this church (in 1841), in which connection he remained until his death.

The Bath Church, two miles east of Fairfield, was organized in 1825, and soon after was erected the house of worship, which still stands upon the same spot. Ogden, Bennett and Rose, all of whom were ruling elders in the Brookville church, united with it and were immediately chosen to the same office there.

After the dissolution of the old church in Brookville, no energetic effort was made to organize another until the spring of 1839. During the interval, however, there was Presbyterian preaching occasionally, as will be mentioned hereafter, and several of the prominent citizens exerted themselves at times to secure the regular ministrations of some one of our branch of the church. The state of religion was very low, and universalism and infidelity prevailed to a considerable extent. Intemperance, profanity and Sabbath breaking were for many years alarmingly prevalent.

The Methodist Episcopal Church, which commenced its existence in April, 1816, with a class formed by the late Samuel Goodwin, accomplished much for the spiritual interests of the community, but its number of members was small for many years. It began to increase rapidly, however, soon after the organization of this church in 1839, and has ever since, as is well known, been in a flourishing condition.

For many years a few of the citizens of the town attended more or less regularly the services of the Little Cedar Baptist Church, below Brookville, which was in a prosperous condition and enjoyed the faithful and efficient ministrations of Rev. Mr. Tyner and Rev. Mr. Dewees. During the interval above referred to, a few other Presbyterian families moved into the town or neighborhood, but subsequently united with other churches, or remained still in connection with the churches from which they came. Among these were Mrs. Clarkson, who retained her connection with Mt. Carmel until 1840; Mrs. Wise and Miss Ogden, now of Harrison; Mr. John C. Conrad, who moved three miles

north of Brookville. He and his wife were members of the First Presbyterian Church in Cincinnati. There being no church here, he united with the Methodist Episcopal Church. Robert W. Halsted emigrated from New Jersey, remained for a time in Cincinnati, where he was connected with Dr. Wilson's church, and removed to the West Fork, three miles west of Brookville. He also joined the Methodist Episcopal Church and later his wife also. Mr. Hendrickson moved from Warren county, New Jersey, to his farm three miles west of Brookville. He and his wife were brought up in the Presbyterian Church but were never members. The same may be said of Mr. John Warne and his mother, who came from the same region of the country. Mrs. Hendrickson afterward joined the Methodist Episcopal Church.

The following ministers preached in Brookville from time to time during that long period: David Monfort, D. D., occasionally from 1822 to 1830. (He was settled at Bethel Church, Ohio, and once a month itinerated in this region. He preached here several times with great acceptance, in some instances by request on special subjects. At one time he was waited on by Mr. R. John, Mr. Noble and other prominent citizens, who promised him, in behalf of the citizens, one-half a support if he would preach for them every other Sabbath.) Rev. Archibald Craig, for several years pastor of the church at Mt. Carmel; Rev. Isaac Ambrose Ogden, pastor of Bath Church, who was also for a time teacher in the county seminary; Rev. Mr. Boardman, of whom nothing further is known; Rev. Mr. Brich, who died in Illinois sitting at the root of a tree while his horse was grazing near; Rev. Alexander McAndless; Mr. Duncan; Rev. J. Dickey, a singularly eloquent, eccentric and attractive preacher, whose praise is in all the western churches; Mr. Jabez Porter, a young minister from the Theological Seminary at Andover, Mass. Mr. Porter was in feeble health, taught for a time in the seminary about the year 1829 and preached occasionally. He organized a Sunday-school and tract society and was regarded a most estimable young man. He was importuned to remain and make an effort to raise a Presbyterian Church, but preferred to return to New England.

Rev. David M. Stewart came here as a teacher in 1834 and pursued his theological studies at the same time. He was licensed in October, 1835, and preached nearly every other Sabbath until April, 1836, when he removed to Rushville, where he now resides. He was licensed in the middle of his school year and requested the trustees to release him that he might devote himself to the preaching of the Gospel. The board consisted of J. A. Matson, R. John, William McCleery, and others. They refused to release him on the plea that they needed his services as a preacher as well as a teacher. He also preached at the mouth of Duck creek (now Metamora) in Mr. Watson's house, where there were still two or three members of the Somerset Church.

It may be proper to append here brief sketches of a few of the persons mentioned in the above history so far as anything concerning them is known. In doing so we observe no particular order as regards the date of their settlement, etc.

William B. Loughlin was from Pennsylvania. He settled on what has since been called the Flint farm, on the high ground between Pipe creek and the mouth of Snail creek, March 1, 1816. He taught school in Brookville and on December 31, 1820, removed to Rushville as a surveyor and laid off a large part of the second purchase in Rush and the adjoining counties, and was for some time district judge. His descendants still reside in Rushville.

Neri Ogden and Obadiah Bennett (brothers-in-law) came, as already stated, from Cumberland county, New Jersey, and afterward removed to Bath. The wife of Mr. Ogden (now Mrs. Elwell) still resides in Fairfield. Mr. Bennett died in Cuba, West Indies, whither he had gone on a journey on account of his health. His widow now lives in Jennings county at an advanced age.

General William Rose came from the same church in New Jersey and settled on a farm three miles east of Dunlapville, and afterward joined the Bath Church. His descendants still remain there. Though fifteen miles distant, he was one of the most regular attendants at the services on the Sabbath, coming down usually on Saturday and remaining until Monday. Weather which usually detains others from going less than half a mile to the sanctuary did not prevent him from traveling fifteen.

John Cummins built a saw-mill at the south point of Boundary Hill and resided there. He removed into the bounds of Mt. Carmel congregation.

Robert Templeton, Sr., settled three miles above Brookville in 1806, coming from South Carolina. During the latter part of his life he had no connection with any church, yet still maintained a consistent Christian character and a family altar until his death. His reason for not uniting with the Bath Church, to which he was sufficiently convenient, is not known. His sons, Robert and David, and the widow of James, still reside on the same farm.

John Vincent and wife came from Virginia, settled in Fayette county, Kentucky, then in Harrison, Ohio, and removed to the West Fork in 1800. They were both members of the old church, but after it went down joined the Baptists. Their daughters, Mrs. Robert Stoops and Mrs. E. Wilson, still live in our midst.

Mr. Martin and wife came from South Carolina and settled on the West Fork in 1809. Mr. Martin was a member of the Pendleton Church in that State. Two of their sons, William and Amos, were members of this church at the time of their decease, the latter a ruling elder. Mrs. William Stoops, also a member, still lives in our midst.

David Watson was born in Scotland in May, 1763, and came to America in 1801. He was a ruling elder in the church in Dundee before he left the old country. After living fourteen years in West Chester county, New York, he removed to Rising Sun, Ind., in 1815, and to the mouth of Duck creek (now Metamora) in 1816, where he remained until his death, which occurred July 25, 1850, at the age of eighty-seven years. As before stated, he connected with Mt. Carmel Church after the dissolution of Somerset, and then with Brookville. He was a plain but a very intelligent man and ardently attached to the Presbyterian Church, though charitable to those who differed from him in doctrine and religious sentiment. During all his life, and especially the latter part of it, he was a remarkable reader of the Scriptures. The last time that he was privileged to engage in family worship (a few days previous to his death) he read with much feeling parts

of the fifteenth and sixteenth chapters of I Corinthians, and what was still more worthy of notice, narrated the substance of a remarkable dream in which the Savior appeared to grant him special tokens of his kindness in consequence of his early consecration to His service, promising to take him immediately to Himself. This was before there were any indications of special sickness or of his being near his end. After this beatific vision he set his house in order, waited anxiously for the hour of his departure and fell asleep in Jesus after a very brief confinement to his bed. His house was a stopping place and a home for Presbyterian ministers and a preaching station for ministers of all evangelical denominations for thirty-five years. His three daughters still live in Metamora.

Samuel Sering was born in Westmoreland county, Pennsylvania, August 17, 1781. His father emigrated to Maysville, Ky., in 1788, removed to the mouth of the Little Miami in 1789, and was one of the eight who united in forming the First Presbyterian Church of Cincinnati. In 1798 he removed to Turtle creek, near Lebanon, Ohio, and became a ruling elder in that church. In the great revival of 1801-'05 he first joined the New Lights, and afterward, with nearly all his family, except Samuel, entered the Shaker community at Lebanon, where he died. Samuel moved to the farm now occupied by Silas and Abner, his sons, in 1819, and soon after joined Mt. Carmel Church, then removed to Bath, in both of which churches he was a ruling elder. He and his wife united with this church in 1842. Mrs. Sering died in the spring of 1850 and Mr. Sering in the fall of 1851.

John Henderson emigrated from New Jersey and settled in Brookville before the organization of the old church. He was a shoemaker and pursued this occupation for some time, but subsequently studied law. Soon after his admission to the bar he removed to Mississippi, where he rose rapidly to eminence in his profession, and was for many years a distinguished United States Senator from that State.

The first efforts toward the organization of the present church were made in the fall of 1838. It ought, perhaps, to be here acknowledged that the persons who took the lead in the prelimi-

nary steps were not impelled to it by a sincere desire to promote the spiritual interests of themselves or of the community, but rather by a spirit of opposition to some measures connected with the erection of the Methodist Episcopal Church, at which certain persons not connected with any church had taken umbrage. It is hoped, however, in the spirit of charity that there were other reasons of a purer kind which were not apparent upon the surface, as some of these persons were known to have had previous partialities for the Presbyterian Church. There were five persons residing in Brookville who had been members of the Presbyterian Church elsewhere, who expressed a wish to have a church of their choice here, but took no part in those first efforts which were connected with the opposition to the other church. At the suggestion of John A. Matson, Richard Tyner and others, Jeremiah Woods addressed a letter to Dr. John W. Scott, then professor in Oxford College, requesting him to come over and preach. As the result of this and subsequent efforts, Dr. Scott, Rev. W. W. Robertson and Rev. William Graham preached here occasionally for upwards of six months until the summer of 1839.

In the spring of 1839 some of the brethren of Oxford began to open the way for the organization of a church by making regular appointments here, and on the 8th of August Revs. John W. Scott, W. W. Robertson (now in Missouri) and William Graham (now in New Jersey), commenced a protracted meeting, intending to form a church before it closed, should the way be clear. On Sabbath, the 11th, they received four by letter and thirteen by examination, formed them into a church and administered to them the sacrament of the Lord's supper. M. W. Hail and William McCleery were chosen and ordained to the office of ruling elder. In October of the same year the church solicited the services of Rev. William J. Patterson, a licentiate of Madison Presbytery, and he commenced his labors on the last Sabbath of January following (1840). He was elected pastor in the early part of the next autumn and was ordained and installed by the Presbytery of Oxford, November 19, 1840.

He continued pastor of this church until his death, September

20, 1844. Possessed of respectable talents, of sound judgment, of deep and ardent piety, and of lovely and attractive manners, he won the affection and esteem of all who knew him, and died in the midst of his days, lamented by all the friends of true religion in this community and by his brethren in the ministry. None saw him but to love, none knew him but to praise. The savor of a blameless life, of a godly walk and conversation, and of a deeply religious spirit still remained, and his name still lingers in the memory of an affectionate flock. Truly may it be said of him to this day, "His works do follow him." Truly it may be said of him, as of his Master, that even those who watched his words and conduct with an evil eye "could find no occasion against him." His remains are buried in the graveyard belonging to the church.

Soon after the commencement of his ministry, the congregation purchased and fitted up the house formerly occupied by the Methodist Episcopal Church, and received as a donation from William W. Butler a piece of ground adjoining it for a burying place. During the four and a half years that he labored here there were added to the church, on examination 26, on certificate 16, infant baptisms 10, adult baptisms 12. The total number of communicants at his death was about 45. Five ruling elders were added to the session, viz., William Patterson (father of the pastor), John Adams, Ephraim Bennett and Amos D. Martin.

Early in the winter of 1844-'45, Rev. John Gilchrest commenced his labors as a stated supply in this church, and continued until the spring of 1847, dividing his time for the first few months between Brookville and Greensburg (where he resided during the winter) ,and afterward between Brookville and Bath. He removed to Dunlapsville, of which church he is still pastor. During his ministry the church at Pennsylvaniaburg was dissolved and the members were received to this church. Including these there were added on examination 3, on certificate 9, infant baptisms 15, adult baptisms 2.

Rev. L. D. Potter commenced his labors November 20, 1847, and removed to Dunlapsville to take charge of the Presbyterial

Academy located in that place, September 1, 1853. He divided his time for one and a half years between Brookville and Bath; for one and a half years after this between Brookville and a missionary field west and south until the organization of the Metamora Church; then between Brookville and Metamora. He was installed pastor of the united churches in the fall of 1851.

The present house of worship was commenced, enclosed and the basement occupied previous to his removal. There were added during his ministry of nearly six years, on examination 68, on certificate 20, infant baptisms 40, adult baptisms 33.