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## Methodism In Southeastern Indiana

(For the Western Christian Advocate)

By ALLEN WILEY

THE LATE REV. ALLEN WILEY

The following account of the life and labors of the Rev. Allen Wiley is taken from a sermon preached on the occasion of his death, by Rev. F. C. Holliday, in this city on the 20th of August, 1848.

Allen Wiley was born in Frederick County, Virginia, January 15, 1789, and emigrated with his parents to the State of Kentucky in 1797, and to Dearborn county, Indiana, in 1804. In 1818 he was married to Margaret Eads. He joined the Methodist Episcopal Church April 18, 1810, as a seeker of religion, under the ministry of Rev. Moses Crume, and made a profession of religion in the June following. He was licensed to exhort, September 10, 1811, and licensed to preach, July 10, 1813, by Rev. Moses Langdon. He commenced traveling the first of December, 1816. He was ordained a Deacon by Bishop McKendree, August 25, 1818; and ordained an Elder by Bishop Roberts, August 13, 1820.

The following is a list of the appointments which he filled during his ministry: In 1817 he was appointed to Lawrenceburg Circuit, where he had traveled the preceding eight months under the direction of the Presiding Elder. In 1818, he traveled Whitewater Circuit; 1819, Oxford; 1820, Madison; 1821, Whitewater; 1822 and 1823, Miami; 1824, Madison; 1825 and 1826, Charlestown; 1827, Lawrenceburg; 1828, 1829, 1830 and 1831, Madison District; 1832, Indianapolis District; 1833, 1834 and 1835, Madison District; 1836, stationed in New Albany; 1837, Presiding Elder on Crawfordsville District; 1838 and 1839, stationed in Indianapolis, 1840, Presiding Elder in Greencastle District; 1841, stationed in Madison; 1842, 1843, 1844 and 1845, Presiding Elder on Brookville District; 1846, stationed in the Centenary Church, New Albany. October, 1847, he took a superannuated relation, and removed his family to Vevay in Switzerland county, Ind., where he died after a brief illness of four days, on Sabbath, July 23, 1848, in the 59th year of his age, and the 31st of his itinerant ministry.

Eleven years of his ministry were spent in traveling extensive and laborious circuits, the streams unbridged, bad roads, and frequently none at all. Fourteen years he was Presiding Elder, and a part of that time his district extended from the Ohio river to the lakes, and required an amount of energy, sacrifice, and toil, of which it is now difficult to conceive. Five years he spent in our principal towns as a stationed preacher, and no station ever had a more faithful pastor than Allen Wiley. Besides the above appointments, he was elected and served as a delegate in the general conferences of 1832, 1836, 1840, and 1844. When Bro. Wiley entered the ministry in 1817, the membership in the Methodist Episcopal church, North of the Ohio river, in the territory extending from the Eastern line of the State of Ohio, to the Province of Texas, was less than 22,000. When he died, that same territory contained eight annual conferences, exclusive of the two in the State of Missouri, and the Indian Mission conference, and contains a membership of 215,000 and more than 2,000 local preachers, besides the traveling ministers. In this rapid extension of the Redeemer's kingdom, he bore a very conspicuous and an efficient part. It was once remarked by an intelligent lawyer, not a member of the Methodist church, that Allen Wiley had done more to improve the manners and morals of Indiana than any other citizen in it. In 1825, Illinois and Indiana were separated from the Missouri conference, and formed what was then denominated the Illinois conference, and contained a membership considerably less than 10,000; now the same territory contains between 80,000 and 90,000 Methodists. When the Illinois conference was formed in 1825, Bro. Wiley became a member of the Illinois conference; and when the Indiana conference was formed in 1832, Bro. Wiley fell within the bounds of the Indiana conference; and although he had been a member of the Ohio and Illinois conferences, Indiana was his principal field of labor, for out of 30 appointments, 27 of them were exclusively in Indiana. When the Indiana conference was organized, in 1832, it contained a membership of but little over 19,000; now the Indiana conferences contain a membership of 58,000. And that Bro. Wiley contributed considerably to this numerical increase, is apparent from the success that attended his ministry while engaged as a circuit preacher. During the first four years of his ministry, the net increase on his fields of labor was 1,189. He formed the first Bible societies in Indiana, and early formed his quarterly meeting conferences into Temperance societies. Frankness, conscientiousness, decision, perseverance, and industry, were prominent traits in his character. His sermons were principally doctrinal and practical. He was a man of facts and not of fancy. There was but little of the flower of poetry or the grace of rhetoric about his sermons, but the hearers who were not too lazy to think, and who had the patience to follow him through his sermons, and the intelligence to appreciate them, always heard him with profit.

*Tri-Weekly State Journal.*

August 28, 1848.

## No. I

MR. EDITOR—You are aware, from a previous notice and several conversations with you, that I have purposed, for some time, to present the public with some notice of the commencement and progress of Methodism in the southeastern part of Indiana. I am impelled to this from several considerations. First, the public ought to have the information. Secondly, I have had personal knowledge of much of the country and the progress of society in it, for more than forty years. Thirdly, I have traveled, as a minister, all the country bordering on the Ohio river from the Little Miami in Ohio down to New Albany in Indiana, extending back into the country a distance varying from twenty-five to near two hundred miles. Fourthly, there is no other man living, who has had so long and intimate acquaintance with the matters connected with this subject as myself, to perform the labor of collecting and arranging the information.

As I shall have to depend on my memory alone for much of the matter in these numbers, there must, unavoidably, be many omissions, and defects, and some mistakes. But even these imperfections of my performance may do good by moving others to correct them, so that between us the truth will be more fully exhibited. You perceive that I virtually invite corrections, which will not offend me if they are made in the spirit of kindness. In all cases, if convinced of mistakes, retraction will be made; but if not convinced, I shall abide by my statements.

One thing, however, will be to me exceedingly mortifying, and that is, having been so long and intimately and extensively connected with the progress of the country and the work, I shall have to give myself a prominence which I do not like. I will endeavor, however, to avoid egotism, and present others as prominently as I can.

The notice which I may take of the southern part of the field over which I propose to travel, must of necessity be very superficial, from that want of full information to make it otherwise; and I shall not feel at all mortified if I provoke

some brother to travel over the same ground, and do it more ample justice than I can at present.

Although you have, from time to time, urged me to this work, yet I fear, if I can keep up my courage, and overcome my almost unconquerable reluctance to write, especially for the press, you will find too much of it for your paper. Of this, however, you must be the judge.

In presenting this subject to the public, I deem it expedient to take some notice of the early settlement of the country. Up to the year 1800, all that part of the country north of the Ohio river, and south of Canada, from Pennsylvania on the east, to the Mississippi on the west, and to the Lake of the Woods on the northwest, was called the Northwestern territory. On the 4th day of July of this year, the territory was divided by Congress into two parts, the line beginning on the Ohio opposite the mouth of the Kentucky river, and running east of north to Fort Recovery, and from thence north to the Canada line, thus leaving most of Switzerland, the whole of Dearborn, a part of Franklin, a part of Wayne, and a part of Randolph counties, now in Indiana, in connection with the now state of Ohio. The western was called the Indiana territory, embracing the now states of Indiana, Illinois, Michigan, and the Wisconsin territory. In 1802, the Northwestern territory became the state of Ohio, and a line due north from the mouth of the Great Miami became its western boundary, so that the tract east of the line from opposite the mouth of the Kentucky river to Fort Recovery became a part of Indiana. A part of the public lands in this tract came into market in 1800 or 1801, and another part farther west in the fall of 1804. Subsequently a purchase was made which we have commonly known as the Fifty Mile purchase. This purchase lies west of the line commencing opposite the mouth of the Kentucky river. At what time it was brought into market, I do not know. After this, a narrow purchase was made, being twelve miles wide, beginning south of the west fork of White Water river, and running east of north until it reached the Ohio state line. This purchase was offered for sale in 1811,

and much of it sold very readily as it was a valuable body of land.

Near the Falls of the Ohio river, there was a tract of land of one hundred and fifty thousand acres, designed to be bounty lands for the soldiers under the command of General Clark. This tract was called Clark's Grant. The first settlement in the southeast part of Indiana, was made at Clarksville, near the lower part of the Falls, nearly opposite Louisville. It is said to have been made in 1785.

The next settlement in the east of Indiana, was made in what has been long known as the Big Bottom, above the mouth of Tanner's creek. At what time this part began to be settled, I know not; but I remember when my father moved from Frederick county, Virginia, and settled, in the month of May, 1797, where Petersburg, Kentucky, now is, there were two or three families on this side of the Ohio river. Between the time last mentioned and the sale of the lands in 1800 or 1801, several families had settled in the Big Bottom and in the lower part of the White Water valley. Among others, Mr. James Eads, the father of my wife, with his family settled about three or four miles below where the town of Harrison now is, in about 1799. Whether any families settled on the Indiana side of the state line on White Water so early, I am not informed; but from the apparent ages of many of the farms when I first became acquainted with them, I should suppose they had been settled as early as 1800.

Since writing the above, I have learned several families settled prior to 1800.

I have stated, that my father settled where Petersburg now is, in 1797. After remaining there a year and a half, he moved to Fayette county [Kentucky] eight miles from Lexington, where he remained until the autumn of 1804, when he came to Indiana, and settled about three miles above where Harrison now stands, I being then in the latter part of my sixteenth year. The country was then somewhat densely settled along the river, up to what was called the lower narrows, six or seven miles above where White Water leaves Indiana and enters Ohio. As well as I remember there was one family

on the southwest side of the river opposite the before-mentioned narrows; another family on the same side opposite the narrows above the present town of New Trenton; and another on the same side in the bottom below the present town of Rochester. Three-quarters of a mile above Big Cedar Grove creek, Mr. John Conner, an Indian trader (and who afterward laid out the town of Connersville, the county town of Fayette county) had a store kept by a Frenchman; hence, the store was called the French store. I have now gone to the *ultima thule*, or farthest verge of the white population in the White Water valley in 1804. There were a few families on what was called Johnson's Fork, a small stream which empties into the river about three miles above its entrance into Ohio.

In the spring of 1805, two settlements were formed on the east fork of White Water. The one a little south of the present town of Richmond, in Wayne county, was called the Kentucky settlement, because most of the families were from Kentucky. The other was some distance above the present town of Brookville, near where Fairfield now stands and was called the Carolina settlement, because most of the families were from South Carolina. The same spring Mr. William Tyner, a respectable Baptist minister, settled about one and a half miles below Brookville, and Mr. Thomas Williams, one mile above, on the south side of the west fork of the river. At that time, I presume the land on which the present flourishing town of Brookville now stands belonged to the government. At the period of which I now write, the only mill for all the upper White Water country was on the edge of Ohio, owned by a Mr. Thomas Smith of Kentucky, so that the Kentucky settlement had to travel some fifty miles to mill, and the Carolina settlement twenty-five. Sometimes, perhaps, the former settlement went across the country through a wilderness to Four and Seven Mile creeks, near the Great Miami, because they were some nigher.

In all the upper White Water country, the aboriginals were numerous who used to come among us for the purpose of traffic, but their great headquarters for that purpose was the before-named French store, owned by Mr. Conner. When the

Indians visited us, they behaved themselves civilly, and we had no difficulty with them at that time.

In 1802, the Indiana territory contained four or five counties, Indiana proper three, and Illinois one or two. The three in Indiana were, one on the Wabash, called Knox, being much the oldest settlement in Indiana; another on the Ohio, near the Falls, called Clark, after the general of that name; and another partly on the Ohio, above the mouth of the Kentucky river, and partly bordering on the west line of Ohio state, and extending as far north as the northeast corner of the present county of Randolph, in Indiana, called Dearborn. Of the line of demarkation between Knox and Clark, I know nothing. This civil division in the Indiana part of the territory remained until 1808, when Harrison county was created out of Knox and Clark; and in November, 1810, a law was passed, creating Jefferson county out of Clark and Dearborn; and the same month, a law passed, creating two new counties out of Dearborn and Clark, to be called Franklin and Wayne; so that in February, 1811, there were added three new counties to the former four. How Clark county had any connection with the now territory of Franklin and Wayne, I know not, unless the before mentioned fifty-mile purchase was a part of Clark county; for the northeast corner of that purchase is included in the southwest corner of Franklin county. It would be foreign from my purpose to say anything about that part of the territory of Indiana now included in the present state of Illinois.

When Congress passed the ordinance in 1800, separating the Indiana territory, it ordained that whenever the territory should have five thousand free white male inhabitants over twenty-one years of age, the territory should be entitled to a delegate in Congress, which right we did not enjoy until 1808, (if my memory be correct, for I have no document on the subject) when Jesse B. Thomas (now a judge in Illinois) was sent as said delegate. I find, by examining the laws of this year, that Mr. Thomas was speaker of the House of Representatives of the territory, on the 24th of October; and Mr. General Washington Johnson occupying

the same post on the 25th of the same month so that I infer that the legislature elected Mr. Thomas to Congress and thereby vacated his seat in the legislature. Not having the journal of that day, I have to mix inferences with remembered facts.

From the foregoing statement, the reader must perceive that the country settled very slowly to require eight years for this great western region to have five thousand free white males of full age. The following facts will account for this slow progress: First, the Indian title being extinguished only on a few tracts on the borders of Indiana and Illinois; secondly, the high price of the government land being at the lowest two dollars per acre; thirdly, the absurd manner of selling those lands. At first, they were sold only in sections of one mile square; afterwards in half sections; and in 1804 in quarter sections. The purchaser paid one-fourth in advance, another fourth in two years; another in three years; and another in four. If in any case he failed to make payment at the time, he was charged six per cent interest from the date of his entry. If he failed to complete his payments at the end of the fourth year, he was allowed one year of grace, the interest, however, accruing all the time; and he lost what he had paid, and all his labor of improving his land. Fourthly, Ohio being an older country attracted more of public attention. The wonder is, that the country improved as fast as it did, under the grinding process of the land sales; particularly in view of the then scarcity of money in the west in general.

In the winter of 1809, Congress divided the territory into two parts—the Indiana and Illinois territories, which “raised the dander” of some of us, as we were anxious to become a state which we despaired of doing soon, after being divided; and when Mr. Thomas returned home we complained to him about his course in this matter; but he pleaded the original ordinance of Congress for his justification, which declared the Northwestern territory should be three or more states.

In 1810, Indiana was promoted to a higher grade of territorial government, the people being permitted to elect their



delegate to Congress. Under this form we remained until 1816, when the territory became a state. Before this period, however, there was formed in 1814 a new county out of Jefferson and Dearborn, called Switzerland, because there was in it a considerable settlement of sober, harmless and industrious Swiss, who had somewhat extensively cultivated the grape above the mouth of Indian creek, opposite the Kentucky river. At a later day there were organized two new counties in the White Water valley, one embracing the west and the other the east fork—the one called Fayette, and the other Union; also another partly in the White Water valley, and partly on the upper waters of the west branch of White river, called Randolph. I mention these counties now, as I may have occasion to refer to them in the course of this narrative. I shall mention their county seats, when I come to my main object, in detailing the commencement and progress of Methodism in the parts of the country which I propose to notice.

A few more words on the general features of the country, and I shall have done with this part of the subject. That part of Clark's Grant which lies on the east of Silver creek, contains a large amount of most excellent land, which induced an early emigration from Kentucky and other parts. That part of Dearborn county on the Ohio river, and in the White Water valley, which was first settled, is among the most fertile parts of the country. The country between the Grant and Dearborn is more diversified in soil, and was settled at a later period as were the poorer parts of the Grant and Dearborn.

Friday, August 15, 1845.

## No. II

With the character of the first inhabitants in Clark's Grant, I am not so well acquainted; but from the specimens of them which remained when I traveled Charlestown circuit during two years, commencing in the summer of 1825, I should judge they were a sober, harmless, enterprising, and

industrious people, who formed a good moral soil for the reception of Gospel seed, which was first sowed in that part of Indiana. They had many descendants remaining in that section of the country when I traveled there, who were a most estimable people, and who seemed disposed to copy the worthy example of the venerable pioneer patriarchs, some of whom still remained to bless the rising race; but they are now mostly gone. A very few, here and there one, still linger on the verge of time, kindly left by Providence, to show the present generation a specimen of what their fathers were.

The early settlers on the Big Bottom were, in the main, a shade inferior to the Grant people in intellectual and moral worth; and the fertility of the soil, and the facilities of trade, have so tended to accumulate the wealth of the owners of the land, that literature and moral culture have been too much neglected, in a most absorbing devotion to mammon. How this state of things is to be bettered, I cannot see; for this wealth and the strong desire for it, descend from father to son, and there is a prospect that they will continue to do so for some generations yet to come. There are, however, some exceptions to this too general state of society.

The first settlers in the White Water bottoms (for few settled elsewhere) were in many respects a charming people. When I became acquainted with them in 1804, they were generally a sober, industrious, harmless, and kind-hearted people. It is true, they had not much literature or religion, but for natural amiableness, I doubt whether any other part of the world could present a superior or even equal number of such persons, in an equal amount of population. Circumstances had much to do in making them what they were.

In the first place, most of them came there with moderate means, being only able to pay one-fourth on their land. They then had to fell the dense forest, build their cabins, and till the soil, with a view to support their families, and pay the remaining three-fourths on their land in the coming four years, which many of them were not able to do, but were necessitated to sell to the new comers. By this means, many of them were able to pay for a tract of land farther in the

wilderness. Thus many a noble but poor man had to settle twice, or more, in the forest, before he had a home which he could call his own.

A second cause of the good state of society was owing to their dependence on one another. As little use was then made of cattle, or horses, in rolling logs, it required many men to roll the logs in the heavily timbered clearings in the rich White Water bottoms; so that between log-rollings and cabin-raising, we were together several days in each week for a month or two in the spring of the year. There was another cause of gathering us together in the fall season. The rich, fresh bottoms yielded such amounts of corn as the natives of older and poorer parts of the Union would have been astonished to see. I know this was the case with myself, although I was from the rich Elkhorn land in Fayette county, Kentucky. Well, this corn was pulled from the stalks, and it required a tall man to reach many of the ears, and if he were a low man, or a boy, he had to pull the stalks down to himself. When pulled, it was hauled into large, long piles to be stripped of its husks at night: hence, almost every night in the week, except Sunday night, we were at a cornhusking in the corn gathering time. At these cornhuskings, there was much good feeling and innocent humor. Generally the corn heap was divided into two parts, by laying rails or poles across the heap, as nearly equal as could be guessed at, and two respectable men constituted captains, who, by alternate choice divided the men and boys into two equal companies, and then we went to work with as much earnestness as the French and allied armies at the battle of Waterloo, but with none of their unkind feelings and murderous purposes; and this good-natured strife would last without one minute's intermission from three to six hours; for, sometimes when there was a prospect of finishing a large pile, we would work till near midnight. Another thing which made these spring and fall gatherings most interesting and pleasant, was the number of females which attended them; not, however, to roll the logs, raise the cabin, or husk the corn, but to assist in preparing the food for those who were doing the out-door work; so that

when the men and boys came in at meal-time they found the long temporary table spread, and smiling women and girls to welcome them to wholesome, plain food. And although there was but little of that shyness and restraint imposed by the conventional rules of what is called refined society, yet, I must say, I fully believe there never was the same number of truly virtuous and kind men and women, lads and lasses, in any settlement of the same size on this green earth, as then lived in the White Water valley.

One thing more made our fall meeting most delightful. In the early settling of the country, the luxuriant vegetation in a state of decay, and the dense fogs in August and September, gave many of us the ague, which we generally permitted to take its own course, and leave us of its own accord. Sometimes, however, we used to take pills made from the inner bark of the white walnut, or butternut, as some call it, and drink some kind of herb tea. Reader, did you ever have a long siege of the ague, when in its latter stages you could have the chill or shake in the morning, the fever about noon, and toward evening eat like a half-starved dog? If you have never had this experience, you never knew what a pleasure it is to eat fat pork, wild turkeys, venison hams, pumpkin pies, and good corn bread, after the ague has wholly left you about corn-husking time.

It will be perceived, I say nothing about harvest gathering, and for this good reason, we had none, or nearly none; for our bottoms while fresh, though they would bring cords of straw, would not yield good wheat.

The aristocratic feelings produced by unsanctified wealth on the one hand, and the envy and jealousy of the evil part of the indigent on the other, which make two castes in older communities, and that hateful political chasm, as deep, and wide, and vile as ever intervened between the Jews and Samaritans, which now divides the Whigs and Democrats of our day, were then unknown. So that when we met at any of our business meetings, or social meetings, or religious meetings (for we sometimes had these) we felt as a band of brothers and sisters. If the males could get good wool

hats, good common shoes, (for I suppose there was not a pair of fine boots in all the settlement) and homespun clothes, we felt as well contented, or more so, than in the richest costume of the present day. If the females could get good calico sun-bonnets, or something a little in advance of these, good cotton gowns, in most cases the work of their own hands, from the picking, carding, spinning, dyeing and weaving, up to making, and other things in keeping with these, they would have felt themselves prepared for the respectful attentions of any gentleman in these United States. Indeed, I have seen the most worthy of both sexes at meeting with moccasins on their feet. Gentle reader, the most perfect in the symmetry of their persons and most accomplished in their minds, (for to some extent they had mental accomplishments) would as soon have thought of drowning themselves in White Water as to have cramped the free breathing of their lungs, and the healthy flow of their heart's warm blood, by the present foolish, wicked, and most suicidal practice of tight lacing and other kindred vices of modern times. And, be it remembered, they enjoyed the comfort and utility of their wise course; for many of them, when they became mothers, could spin, weave, knit, sew, wash, mend and cook for large families, and be cheerful and merry at night and vigorous and lively in the morning. When I see many poor languid females of the present day, that are mere apologies for wives and mothers, who, if they have to take care of one or two children without a nurse and make a few calico gowns (and some of them not even these) and do a few other small matters, seem to think they are about to die with hard times, I feel almost irrepressible emotions of indignation and pity—indignation at the injury which folly and false kindness have done them, and pity for the real sufferings of the poor, unfortunate, unhappy creatures. Let the thoughtful reflect and avoid misery by avoiding its cause; for none can do violence to nature without suffering the penalty of that violence; nature will avenge her injured rights.

From the foregoing statements, the reader must perceive, that there was but one thing wanting to make us as happy as

human beings can be in this probationary world; and that thing was, true, vital godliness, some of which was enjoyed in that day, but not under the form of Methodism. In my next I will endeavor to take some notice of the religious aspects of the country.

Friday, August 22, 1845.

No. III

In taking a view of the religious aspects of the country, I will have to cross the line into Ohio, and look at the state of things always much connected with eastern Indiana in its religious movements. The people west of the Miami in Ohio and Indiana were from various parts of the world, and consequently there was no sameness of views and feelings among them on the subject of religion. But as the larger portion of them were from the south portion of the land, especially from Kentucky, where the Baptist denomination was then dominant, that became the prevailing denomination of this new country. Another circumstance tended to the same result. In a very early day in the latter part of the eighteenth century, several popular and influential Baptist ministers settled in Boon county, Kentucky, contiguous to this new region. These ministers were successful in raising up a very large church of their own order, many of whom became ministers, who frequently visited the White Water valley and other parts. Indeed, nearly all the preaching on this side the Ohio and Miami was by these Kentucky preachers, both before and for sometime after my acquaintance with the country. In that early time, so exclusively was our preaching of the Baptist order, that I remember but one exception and that was only occasionally. The exception was Mr. John Brown, of Cincinnati, a Congregational, or Independent minister, I think, who used to preach to us sometimes. He was regarded as a very talented man, but not very deeply pious. Mr. Brown published a newspaper called the *Liberty Hall*, which, I think, was the second paper in that then small town. Mr. Henry Harding, the original proprietor of Hardings-burg, near Lawrenceburg, was a member of the Baptist church, at whose

house there used to be preaching in those days; but I think there was no church organized. The first meeting-house, it is presumed, ever built in the White Water valley was on Lee's creek, a small branch of the Dry Fork of White Water. The house was about three miles east of the present town of Harrison. It was a small log house; and, if I remember right, had a puncheon floor and clapboard roof. I used to attend there frequently, though it was six miles from home; for, although not religious, all my educational prejudices were in favor of the Baptist church. I can remember hearing Dr. [Ezra] Ferris, now of Lawrenceburg, preach there at a very early period. His text was, "As the mountains are round about Jerusalem so the Lord is round about his people." Of course, he gave us the views of his church on final perseverance. Who was the pastor, and what was the strength of the church, I know not: it must, however, have been pretty strong for the time; for it used to be a place of holding Associations occasionally.

The next place of holding meetings was at Mr. Jacob Hackleman's, a very worthy man from South Carolina, of German descent. Mr. Hackleman's house yet stands a little on the rise of the hill, about one mile and a half above Johnson's Fork. Here a church was constituted in the spring or summer of 1805, and Mr. Tyner, (before named) the son-in-law of Mr. Hackleman, became pastor. There is an impression on my mind, that he afterward became the pastor of the Lee's creek church also; but this may not be the fact. Mr. Tyner had not had the advantages of an extensive literary training; but he was a warm-hearted, honest, active, good man, who preached with great zeal, and some success. He is yet living, far advanced in life, but still preaches in the southwest of Decatur county, where he now lives. Were he dead, I would say much more in his praise; for he was a useful man; but would have been much more so, if his views of predestination had not greatly neutralized his warm sermons and exhortations.

Shortly, after the church was organized at the house of Mr. Hackleman, either in the fall of 1805, or summer of 1806,

the members of the church and the citizens built a log meeting-house in old style with a gallery in it. The house was on the southwest corner of Mr. Hackleman's land. If ever the reader should travel the road from Harrison to Brookville, he will see an old house to the right of the road, where he turns a right angle to the north, and where there is a small graveyard inclosed to itself. That old house is the first meeting-house ever built in the White Water valley on the Indiana side of the line. To the great disgrace of somebody, for I know not who, that old house is now desecrated by being turned into a barn, with a stable attached. That house ought to be handsomely inclosed, and permitted to stand till the hand of time demolishes it. It makes me feel mournful and sad when I see that old house in its present condition. Many of the members, who used to worship in this church, are scattered, some by death, and others by removal. Only a very few of the original pillars remain; but others have joined them; and they now have a good brick church a little way below Johnson's Fork; but whether they have a regular pastor of stated services, I am not informed.

The next place of worship erected, and not long after the last noticed, (for the country filled up with much rapidity to the river) was a small log house on the hill, a little below Little Cedar Grove creek, about three miles below Brookville. The house stood a few years, and was burned down; after which a medium sized brick house was built on the same ground. Here there still remains a Baptist church, respectable for numbers and standing. Whether Mr. Tyner, or Mr. Dewese, was their early pastor, I cannot say; but the probability is, the former; for the latter did not move to the White Water region until several years after; but he visited it frequently.

Mr. Dewese was a most estimable man. His preaching was short, and full of good manly sense, and withal truly evangelical. Although he was firmly established in the doctrines of his church, yet there was so little of sectarian bigotry in his preaching, that all denominations were fond of hearing him. Perhaps no man ever lived in Franklin county, who



maintained a more unblemished character than Lewis Dewese. If Pope is right in saying that

“An honest man’s the noblest work of God”,

he should be ranked among the noble works of God’s grace. He lived piously, and died suddenly, and, doubtless, rests in peace. He was a great ornament to his denomination. Mr. Wilson, another of this order, who came from Virginia to this country rather early, and settled two miles above Brookville, was a very popular preacher among his own people, and did much to advance the interests of his church.

Several of the families in the Kentucky settlement, before described, were in communion with the Baptist church; and, soon after their arrival at their new homes, were organized into a church, and prospered. At what time they built their meeting-house on Elkhorn, in Wayne county I cannot say; but from the appearance of the house, and the graveyard, which is inclosed with a good stone wall, it must have been long since.

The Carolina settlement were partly Baptists and partly Presbyterians in their preferences, but I think they formed no early church organizations; the Baptist part of them united with neighboring churches. All the churches noticed were organized and in successful operation before our denomination had any existence in the country. Indeed, it will be perceived that our Baptist friends were in possession of the country long before any other denomination had a place for the sole of its foot; and doubtless much good was done by the numerous ministers, visiting and resident, of that order. At the present, compared with some other denominations, the Baptist church is on the background. The reader may be ready to inquire, why this is the case, when they had the start of all others? Without intending anything invidious, or wishing to hurt the feelings of any man, a candid answer shall be given.

First, the time has passed by for the peculiarities of Calvinism to be received by the public at large, with any degree of cordiality. The ministers, however, of this order have

preached these peculiarities with more untiring zeal than almost any other. Secondly, the undue stress laid on water baptism causes them to neglect the constant inculcations of the more weighty matters of Christian morality. Thirdly, the neglect of, if not, in some instances, the direct opposition to, the benevolent enterprises of the day in Bible, tract, missionary, temperance and Sunday school associations. Fourthly, the followers of Mr. Alexander Campbell have rent many of their churches into fragments. Upon the whole, I see nothing awaiting the "old Baptist" churches but utter annihilation, when the present membership dies off, but their places will be occupied by a new and more catholic race, who will go in for all the benevolent operations of the times in which we live.

Whether the same orders were the early occupants of Clark's Grant I have no means of ascertaining; but from the number of families who were members of that church, and partial to it, when I traveled in the grant, I should suppose they were among the first who made a religious commencement in that delightful region; especially as many of the people came from Kentucky, where the Baptists were once more numerous, perhaps, than all other denominations together.

In all the county bordering on the Ohio river between the mouth of the Miami and the Grant, the Baptists were the prevailing denomination in the first settlements formed in consequence of their contiguity to Kentucky, which abounded in ministers of that order, of almost all grades of talent, who came over the river, and zealously taught their doctrines and usages with considerable success. But from the causes already named, this people are greatly on the wane, relatively in this section of the land, also. Not that they are actually fewer in numbers and influence, so as to leave them in the rear, but others have advanced in numbers and influence.

When I speak in this number of the prospective annihilation of the old Baptist churches, I more particularly mean the country churches; for the all-controlling influence of circumstances will modernize their churches in the towns and

cities, where they have to commingle with other denominations in the cause of benevolence in its various forms. If the ministers and churches in the cities would take much pains in a prudent way with the ministers and churches in the country, by diffusing among them literary and religious periodicals so as to let them know what is going on in the world, and thereby stir up their friends, so as to induce them to feel a deep interest and take an active part in the benevolent doings of the truly Christian community, they might prevent the doom which I have said awaits them. I hold it as a matter of fact, in this, the nineteenth century of the Christian era, that no church can be indifferent and neutral in regard to the world's conversion, and be innocent before God, and be prosperous as a church. No, no, it can never be, as results will prove to all.

Although I differ from the Baptist church in many things, yet there are fond recollections which give me a lively interest in it. I look back seventy-seven years, the second day of next month, when my father was born; and I fancy I see my grandfather a large resolute man, whose name I bear, at that very time standing at the window of the prison in which he was confined for nonconformity to the Episcopal church, in the colony of Virginia, and preaching in peals of thunder to the thronging crowds collected outside of the house. I think of James Ireland, the first preacher I ever heard, so far as I remember, confined about the same time, and for the same cause, almost suffocated to death, from the smoke of sulphur matches, which a wicked man burned under the prison. I think of my grandfather and mother, and great-grandfather and mother on my mother's side, and how strict they were in rearing their children. Among my first recollections, I remember to have seen my uncles kneeling by their beds in prayer before they laid down, as they were taught by their parents and when one of them was humming a few words, which I do not remember, another told his father, that his brother was singing carnal songs on Sunday. O, ye Baptists of this day, imitate these examples, and God will bless you.

Brookville, Ia., July 19, 1845.

## No. IV

Having noticed the early settlement of the country, the state of society, and the pioneer influence of the Baptists, I will now pursue my main design, to give an account of the doings of the Methodists. Not having the information which I hope to receive concerning the introduction of Methodism in Clark's Grant, which was its early cradle, I will treat, in the present number, concerning its introduction in the White Water country, and parts contiguous.

When I came to White Water in the fall of 1804, there were only two men on it, so far as I know, who had ever been Methodists, and these were Mr. James Cole and Mr. Benjamin M'Carty. In the fall of 1805 or winter of 1806, another man by the name of Enoch Smith came and lived on my father's farm. Cole was an illiterate, excitable man, who frequently involved himself and others in unpleasant collisions, which more than once procured his expulsion from the church; but, upon the whole, I think, he meant well, for when convinced of his faults, he would repent and reform, and try the good old way again. M'Carty had been an exhorter or local preacher in Tennessee, from whence he came, but he was originally a Virginian. He settled on White Water in the summer of 1803, but as there was no Methodist society in his vicinity, and as he was rather fallen from his religious enjoyments, he did not exercise his gifts as a religious teacher, for sometime after he came to the country. He was a respectable man, of good common sense, with a moderate share of literary acquirements. He afterward became a local preacher of medium talents, and for several years occupied a seat on the bench of the county court of Franklin county, as one of the judges. He lived a number of years, as a member of the Methodist Episcopal church and an approved local preacher; but from some small differences of opinion and practice from his church he withdrew, and connected himself with the United Brethren, in which communion he died a few years since. Smith was sincerely attached to the church of his choice, but not very zealous. His wife, however, was a most devoted

and pious woman, who was one of the main pillars in the church after its formation. These persons, with a few others, met together and drew up and sent a memorial, or petition, to the Western conference, or to John Sale, of precious memory, who was presiding elder on the Ohio district in said conference; which then embraced the Holston, Cumberland, Kentucky, Ohio, and Natchez districts. The Ohio district then embraced all the settled country in Ohio, east of the Great Miami, and two circuits in western Virginia. In their petition, they asked for a regular traveling preacher to be sent to them to preach and form societies. After the petition had been sent on, Mr. M'Carty commenced preaching in different parts of the neighborhood, and the people began to learn something of Methodist doctrines, but nothing of the economy and usages of Methodism as there were no societies formed, and of course no class meetings and other kindred institutions of the church.

In March, 1806, John Sale, the presiding elder on the Ohio district sent Joseph Oglesby (now Dr. Oglesby, of Madison, Ia.) from the Little Kanawha circuit, to form a new circuit west of the Great Miami, to be called White Water circuit. Brother Oglesby, in a short communication drawn up in a hurry for my use, says, he was sent from Marietta circuit; but as I find no circuit of that name on the Minutes at that time, I suppose Marietta formed a part of the circuit before named; and as he probably set out from Marietta, his mind would be impressed that that was the name of the circuit.

Brother Oglesby writes to me, that he commenced his labors at the house of Moses Crume, (who will be more particularly noticed in these sketches) who was a local preacher that moved first from Virginia to Kentucky, and from Kentucky to Butler county, Ohio, and settled on Cotton Run, a few miles north of Hamilton, the county town of Butler county, then called Fort Hamilton, doubtless after that distinguished statesman, Alexander Hamilton. A few miles from Crume's lived a substantial farmer by the name of John Gray, on Four Mile creek, four miles from Hamilton. Brother Oglesby went there to hunt a preaching place, but Mr. Gray

was not at home. Mrs. Gray consented that there might be preaching at night, for although she and her husband were not religious yet they had been used to Methodist preaching in the state of Delaware, from whence they came.

When Mr. Gray came home in the afternoon, and learned the arrangement which his wife and the preacher had made, he was much disconcerted, as it would conflict with some business arrangement which he had made. He, however, was a man of too much good feeling and taste to treat his wife and the preacher rudely, and concluded what could not be cured must be endured; and he determined, as he had lost his sleep the night before, to go to bed and sleep. The word, however, kept him awake, and reached his heart, so as to awaken him thoroughly to a sense of danger; and he became the friend of the preaching and preacher, and his house remained God's temple to the day of his death; and his woods, and pastures, and cribs, were freely used many years for the benefit of camp and quarterly meetings. When I traveled Oxford circuit in the fall of 1819, and the summer of 1820, brother Gray gave me in detail, what I have stated briefly. Brother Oglesby obtained another place to preach at, not far from the other two just named, and also another southwest from the former, on Indian creek. This last he obtained with some difficulty; but soon formed a society, which continued to flourish for a long time. He then went to the house of a Presbyterian gentleman, by the name of Richardson, who with his family, treated him kindly, but he was unable to form a class. He then directed his course somewhat northward, until he fell on General Wayne's old road from Hamilton to Fort Wayne, which seemed still fresh and plain. This he pursued till he came to a Mr. Taylor's, in whose vicinity several families then lived, who were called Newlights. He says, they had shouting times, but he could not form a class.

Near this place, he fell on an Indian trace which led him to Indiana, to the Kentucky settlement which I have before described, in the now county of Wayne. Here he preached at the house of Mr. Cox, on Elkhorn, a tributary of the East Fork of White Water, where he formed a small society. The

society was small of necessity; for there were but few people living there; and, as I stated before, a large share of them belonged to the Baptist church. The next preaching place was at Mr. M'Carty's more than forty miles distant, down White Water. Why he passed the Carolina settlement without preaching, I know not, unless he could not obtain a preaching place. Mr. M'Carty's house was near the bank of the river, about seven miles above its entrance into the state of Ohio. At this place he formed a flourishing society, which remained many years, being afterward removed to Mr. Richard Manwaring's, a little farther down the river. Mr. Manwaring joined the church at an advanced period of life, but became a steady, established member, who kept the preachers and preaching a long time. He afterward moved some short distance above Brookville, and died in a good old age, having been the kind husband of four wives. It was in his house, the writer of these numbers found the Lord. But more of this in some future number.

From M'Carty's, he went about eleven miles down the river to the house of a Mr. Thomas, where another society was formed. It remained at Thomas' for sometime, but was subsequently moved to the house of a brother Thomas Williams; and after a meeting-house was built in Elizabethtown, it was moved thither. From thence he went to the house of one Hays (the given name I do not know), in the Big Bottom, between where Elizabethtown now is and Lawrenceburg, and formed a society which remained at different private houses many years, but after the houses for preaching were built at Elizabethtown and Hardingsburg, part of the society went to the one, and part to the other, so that the preaching and society at private houses, between the places named, were discontinued. He also preached at Lawrenceburg, the county town of Dearborn county, Indiana. This town had been laid out in 1802, and had been settled by a very heterogeneous mass from different parts of the world. Religion made slow progress here for some time. The widow [Mrs. Elijah] Sparks who has lived in and near Lawrenceburg more than thirty-nine years, thinks there was no class formed there in

1806; but the few members about there went to class at a brother Finley's near Hardingsburg. From Lawrenceburg, the preacher started north, up the Miami, preaching at some places on the east, as well as the west side of the river, until the time to start to the Western conference, which was held that year at Ebenezer, (I suppose a meeting-house of this name) on the Nollichuckie, in the state of Tennessee, September 15, 1806. By looking at the Minutes of the conferences for that year, it will be found that this indefatigable man, in the sparse settlements through which he traveled, collected into church fellowship sixty-seven members in the six months which he traveled in this region. The societies then formed constituted the hives out of which many thousands have since swarmed. Many of them are safely lodged in heaven, but many still remain in this and other parts of the earth. Districts, circuits, and stations not a few, have been formed out of the territory then known as the White Water circuit.

Several things then combined to induce many to attend the preaching. A Methodist circuit rider, as the traveling preachers were then called, was a new thing among us Indians, for hoosier was then unknown among us, as it should be so still. The person and endowments of the preacher were also causes of attracting attention. Although thirty-nine years have rolled away since, I still have a vivid recollection of the man, and his manner then. He was a tall, slender young man, in the prime and vigor of his life. His hair, which was inclined to be fair, was clipped short from the forehead about half way to the crown, and the remainder turned back, and suffered to grow eight or ten inches long, so as to reach down to the shoulders, about which it hung loosely and gracefully. His voice was stentorian, forming a full bass, but nothing in it harsh or grating to the nerves of the hearers, and having a great command of words, he poured forth his thoughts and feelings with great volubility and zeal; and being prayerful and pious, the Lord owned and blessed his labors. Although I was not religious at the time, and not even inclined that way, yet the voice and manner of the man greatly excited my emotions, but in no degree operated on my moral feelings.



I well remember his last sermon in our neighborhood, delivered from a stand in the woods. He chose for his text, the words of Abraham's servant, to Rebecca and her friends, "If ye will deal kindly and truly with my master, tell me, and if not, tell me, that I may turn to the right hand, or to the left." This brother still lives, and retains, in a great measure his bodily strength, and his wonderful voice, and yet preaches with zeal and energy. O, that his sun may decline in smiles, and bring a pleasing night.

Brookville, Ia., September 16, 1845.

#### No. V

One of the prominent instruments of the planting, spread, and symmetry of Methodism in this part of the land was Elijah Sparks. He was born in Queen Ann's county, Virginia, about 1770. Of his parentage and early training I know nothing. At the age of nineteen or twenty he became a professor of religion; and in 1792 became a traveling preacher. There is great confusion in the bound *Minutes* in reference to his case. It is stated in 1792, that he remains on trial; but there is no account of his reception, or of any appointment for him the preceding year. In 1793 he is said to remain on trial; but there is no mention of his name in connection with any field of labor; he did travel, however, as his widow informed me not long since. The first year he is put down for Rockingham circuit. As I supposed the *Minutes* would give me all the information I wanted, I did not inquire of Sister Sparks about his second circuit, so that I must leave it blank. In the course of this year, 1793, he married Miss Elizabeth Weaver, which was in that day, equivalent to desisting from traveling; for the opinion prevailed generally with preachers and people, that no young man ought to marry and remain a traveling preacher; and if this had not been the opinion, the means of support were so very limited, that necessity would have driven such to desist from the work. Whether the opinion of that day, which will tolerate a ministerial boy without a beard, to

marry the first or second year of his traveling, without much, if any, loss of ministerial standing, is the correct opinion, who shall determine? I believe they are both wrong, and that the truth is between the extremes. He, however, was in his twenty-third year. What his success was as a traveling preacher, I have no means of knowing.

After he ceased to travel, he went into mercantile operations; with what success I know not; but I presume not very great, as his circumstances were moderate when he moved to Lawrenceburg in 1806. In 1798, he moved to Kentucky with some law books, and commenced the study of law; and in the fall of 1800, he commenced practice in Campbell county, Kentucky. How successful he was, I have not learned; but from his known talents, it is presumed his success was encouraging. In 1806, he settled contiguous to Lawrenceburg, and commenced the legal profession in Dearborn and adjacent counties, in the then Indiana territory, which he pursued for a number of years with much popularity and success. In 1814, he was appointed circuit judge for the Third circuit in the Indiana territory, which office he held with great credit until his death in 1815. Frequently were his decisions afterward quoted as good authority.

When Brother Sparks settled in Indiana, he was in rather a languid state of religious enjoyment; and had formed the opinion that ministers need not excite the passions of their hearers; but simply present truth and the reasonableness of Christianity to the understandings and judgments of men, and they would become religious: hence, his sermons were wholly argumentative from beginning to end. How a man of his sense could lose sight of man's constitution, which embraces a world of passion, and regard him as wholly intellectual, is hard to conceive; and how a man of his ardent temperament could preach in his purely argumentative manner, is still more difficult of comprehension. His case will prove the wonderful influence which a man's theory will have on him, and should admonish us to examine our theories well, that we may not be injured by those which are erroneous. He pursued this course of preaching for some years; but

it is presumed he had not one seal to his ministry during the time he continued thus to preach. I think it was the first year Walter Griffith was on Enon (afterward Lawrenceburg) circuit, Brother Sparks became greatly revived in his religious feelings, and excited to zeal in preaching. He, however, had been on the increase in piety and zeal for sometime before, in a gradual way. But after this time, wonderful was the change in the man and the effects of his preaching. Now he could reason as lucidly as ever, but his reasoning was mixed with the most powerful appeals to the conscience, and the most powerful addresses to the passions; and great was his success in winning souls to God, and in establishing them in truth.

As a preacher, I am at a loss for language to portray the man, the minister. At that day, on account of the popular prejudice against lawyers it was very hard to make the multitude believe that a lawyer could be even a Christian; but for such to be a Gospel minister was deemed the height of absurdity, if not downright profanity. With all this popular prejudice against him, the intellectual and moral worth of this man of God gave him the most extended popularity, as a minister, of any in the circle of his influence. At a camp meeting, let a man arise a little above the medium height, rather slender, with a dark skin, and most piercing black eyes, and a head rather prematurely gray, immediately in the inner circle of the congregation, the whisper would go round it is Brother Sparks, and in the outer circle the same remark would be made, with the substitution of Mr. for brother. Immediately all placed themselves in the best possible attitude to hear, and so remained unless the performance drew the whole multitude unconsciously to their feet in a crowded mass, as close as they could get around the stand. If his subject were doctrinal, you might hear the being, attributes, and government of God, the atonement of Christ, and the influences of the Holy Spirit in the sinner's awakening and regeneration, presented with a sublimity of thought, a dignity and simplicity of style, and a pathos, which enchained his attentive audience. If his subject were experi-

mental religion, you would hear a lively description of the various exercises of the human heart, under a deep conviction of man's depravity and condemnation as a guilty sinner before God; the contrition and deep mourning which succeed such conviction, the struggles and despondencies, which alternately encourage and depress the soul, until by a simple act of faith in the merits of Christ, and the truth of the divine promises, the sinner ventures his all upon God, and is pardoned and regenerated; the earnest hungering and thirsting of the new-born soul for that full measure of righteousness, which will fully renew the man in the whole image of God. If the subject were of a practical kind the multiform duties of men, in all the relations of life were presented with a lucid detail, and with such an accumulation of motive to duty, that every one felt as if he would never relax in its performance, but to the utmost of his power he would abound in every good work.

The readiness with which he could command his thoughts and feelings was wonderful. After having spent the whole day in the most important and intricate cases in court, in addressing the court on questions of law, and juries on questions of law and facts, with the most accurate details, in summing up the multifarious statements of numerous witnesses, he would say to some friends toward evening, if you will give the people word, I will preach to them to-night. Soon there would be a rush to the school-house, or court-house, (for churches we had none) and he would preach to them, with as much clearness and zeal, as if he had spent the whole day in his study and closet, in deep thought and prayer for God's blessing.

I know not that he ever published more than one of his sermons, and that one was on the atonement, which was much mooted by the followers of Marshall and Stone, commonly called "Newlights", who were much inclined to the errors of Arius. The sermon is now very scarce, only a few brethren retaining it as a memento of the preacher. He gave several of his brethren manuscript sermons in a condensed form.

As a husband and a father he was most affectionate and kind, and did all that his means and opportunities permitted to make them wise, pious, and happy: hence, his family felt his loss in no ordinary degree. As a Christian, after the renewing of his religious feelings, (which I before mentioned) his experience in the things of God was deep, abiding, onward to the last. As a friend to the traveling and local preachers there were few equal, and none superior. With all his varied treasures of knowledge, he was condescending and kind. There was nothing magisterial about him; but in the most mild and modest manner, he would impart to the ignorant that instruction which they needed in such a prudent manner, that there was no painfully mortifying sense of inferiority on the part of the instructed, but all that ease which an affectionate son would feel in receiving instruction from a tender father. The varied circumstances in life in which he had been placed and the diversity of experience through which he had passed, prepared him to sympathize with his brethren in all their diversified states of sorrow and joy. The preachers who had the privilege of being acquainted with him will bless God forever, for that providence which granted them such a privilege; and these preachers were not few in number; for his attendance on many courts and at many popular meetings brought him into acquaintance with many of them.

Having a large family to provide for, and being somewhat advanced in life when he commenced his professional career, he never advanced in temporalities beyond a present competency, or he would doubtless have given the church and the public his whole time and talents. Shortly before his death, a relative of his wife left her eight or ten thousand dollars, which would have made him and his family easy and comfortable in their circumstances. In the spring of 1815, he went east to attend to this legacy, and to visit his brother Robert, a traveling preacher of many years standing in the Philadelphia conference, who had located in 1812, and was living on the Eastern Shore of Maryland. After attending to his business in Pennsylvania, he started to his brother's, and went as far as the heart of the Elk, when he became sick

and confined, and after lingering a few days, expired far from home and wife and friends. Among the last things which he did a few hours before his death, was the writing of an affectionate letter to his wife, (partly of a business character) which he commenced by saying, "Before this reaches you, I shall be in eternity", and he continued to write until the writing was hardly legible.

How mysterious are the ways of divine Providence! Here is a man superior in piety, gifts, and usefulness, intending to adjust his temporalities so as to devote the evening of his days wholly to the interests of religion and God's glory; but just when everything seemed to say, he may go abroad in the vineyard of the Lord, death overtakes him far from home, his family, and friends. While one of his children lies dead, and the burial is delayed, so that he might see the body of his beloved child before it is consigned to the grave, he being expected home every minute, a letter arrives informing his wife and children, that her husband and their father is no more an inhabitant of this world, and letting the church know that her most zealous champion is no longer on her walls, to repel her foes, and encourage her in the ways of truth, and holiness, and usefulness.

He died when we did not expect it, and the whole country, embracing the pious and the wicked, seemed astounded, that a man so talented and useful should be taken away from us, when his body was yet vigorous and his mind yet capable of much more expansion. Notwithstanding he died in his palmy days, his spirit, and influence, and usefulness, did not die with him; but still live in the noble structure of Methodism, which he helped to found and build up in this country.

His widow, now between seventy and eighty, after a widowhood of more than thirty years, still lives at Lawrenceburg, in possession of her mental powers very little impaired, and respected by all who know her, and an ornament of that Church which has been her home for more than fifty years. Most of his children are members of church, and on their way to heaven. May almighty God bless and save them all.

Brookville, Ia., September 17, 1845.

P. S. I would have preferred placing this number farther in advance, but as I have it prepared, and have not time to prepare any more before our conference, I concluded to send it now.

## No. VI

In these numbers, there will be found frequent reference to the *Minutes* of the conferences. I wish, therefore, that the reader would particularly observe that the Western and Ohio conferences were held in the fall of the year preceding the date of the *Minutes*. Take, as an example, the *Minutes* for 1806, and it will be found the Western Conference was held October 2d, 1805.

My fourth number gives the state of Methodism on White Water circuit in the autumn of 1806, when Joseph Oglesby, who formed the circuit, went to conference at Ebenezer, Nol-lechuckie, Tennessee. Next year the circuit (doubtless through mistake) is called White River on the *Minutes* instead of White Water, and Thomas Hellums and Sela Paine were appointed to it. If Paine ever came to the circuit, I have no knowledge of the fact; for I have no remembrance of the man, though from the *Minutes* I find he traveled nine years as a probationer and member of the Western and Tennessee conferences. I well remember the person and preaching of Thomas Hellums, who was a most grave, zealous, affectionate, and weeping preacher.

How many new preaching places were occupied this year, I know not, but doubtless there were several. Brother Hugh Cull, a local preacher of Wayne county, thinks that it was this year, under the labors of Hellums, that the society was permanently established in the Kentucky settlement. Brother Cull says he went to Four Mile creek in Ohio to mill, and met the preacher, and conducted him through the wilderness to his house and neighborhood, and he formed a class and appointed Hugh Cull leader. In the spring of this year, 1807, Charles Waddle, and two or three other families, settled in the eastern part of what is now Union county, Indiana, and formed themselves into a class; but I think Brother Waddle

told me, they had no preaching until Joseph Williams came on in the fall. From the *Minutes*, I find there was an increase of ninety-eight whites and one colored under the labors of Hellums.

I have no distinct recollection of any of the quarterly meetings while Oglesby and Hellums were on the circuit. I remember once being at a meeting, (and it was probably a quarterly meeting) in the grove of sycamore trees, which then stood in the low bottom, near the residence of Thomas Williams, about a mile and a half above where Elizabethtown now is. This meeting was superintended by John Sale, the presiding elder, and it does seem to me that it was in Oglesby's time; but of this I cannot be certain. I well remember, Sale gave the congregation distinct notice, that if any person misbehaved, he would expose and sharply reprove such; but such was our respect for ourselves, that there was no occasion to expose or reprove us. I would be glad if we could always say the same of modern congregations, in these days of supposed refinement. I have no distinct recollection of any of the preaching, except one sermon of considerable ability, preached by the Rev. William Lines, of Cincinnati, to prove the depravity of human nature. Perhaps I remember that sermon more particularly, in consequence of the peculiar English pronunciation of the preacher, as such pronunciation was then new to me. As an example the preacher quoting Isaiah i, 6, said, sole of the fute for foot. The sermon was strongly Antipelagian, and well calculated to convince that congregation, that man was fallen, and deeply depraved and guilty before God, and much needed pardon and regeneration.

The doctrines and usages of Methodism now began to be some better understood and appreciated by the observing friends of the church; but there was still a strange misapprehension of these things by the professors of religion of other denominations. I will relate the substance of a conversation which took place several years subsequent to this time, to show how slowly the Methodists were understood in their doctrinal views. Myself and another were conversing about the *Arminian Magazine*, and especially about the strong doc-



trine of free grace which pervade the pages of that publication, when a stranger, who was present, and who seemed to be an amiable and somewhat intelligent member of the Baptist church, appeared surprised that we should talk about the doctrines of grace as connected with Arminianism, and told us, with candor, that he had always understood the term Arminian to mean, one who trusted in an arm of flesh for salvation. Sometimes the Methodists were reviled in public companies.

I remember, once in the harvest field about those times, a young man was reviling these people, when a brother, John Brison, who was then and still is a worthy member of the church, mildly admonished the young man; he seemed to start up with fury, and wished to enter into a doctrinal discussion, and with much pertness and great spleen, asked Brison, if he believed a Christian could fall from grace? Brison mildly replied, when you obtain grace I will talk with you on that subject. This mild answer completely confounded the pert young man. Although I had no religion, and at that time was not partial to the usages and view of the Methodists, yet I thought the young man had been treated most discreetly by the brother. Often were the views of these people misrepresented, even by godly ministers, who were wholly unacquainted with their doctrinal opinions. They were supposed to deny the entire depravity of the human heart—the utter helplessness and lost estate of man, and to believe that they could work themselves into the favor of God, and by their own works merit heaven. To those who live in the present day it may seem strange, passing strange, that their views were so entirely mistaken; but I state sober facts as they were. It is not to be wondered at, that good and religious men opposed them, as the opinion was current, that should their doctrines prevail, the cause of true religion would sustain great injury. If their opponents were to blame, it was not for using the means which were accessible to ascertain their true sentiments, before a crusade was commenced against them. One of the consequences of this opposition was to make their preaching controversial in its general aspect, which was not

calculated to conciliate, but to keep them and their opposers in antagonistic attitudes. Foster, in his description of an English Methodist, says, among other things, "A Methodist finds himself in a pushing world, and he is disposed to push with the foremost." This disposition to push was forced on these people by their opposers; and it remained with them until they gained their present standing; and they now pursue the even tenor of their way, and seldom think of preaching a controversial sermon, unless it be to expose those glaringly heterodox views which are destructive of all genuine religion, both in form and power. They now find themselves acknowledged as orthodox Christians by other orthodox churches of the land; and it is to be hoped that the present state of fraternal feeling will be perpetuated.

I will finish the present number with a brief notice of the second traveling preacher on the White Water circuit. The time and place of Thomas Hellum's birth, and his early training, are wholly unknown to the writer. The first notice which I find of him is in the fall of 1805, when he was received on trial by the Western conference and appointed to Red River circuit, in the Cumberland district, with William M'Kendree, afterward Bishop M'Kendree, for his presiding elder. I presume he, as any other young man would, esteemed it a kind Providence to be placed under the charge of a man so intellectual and pious, and discreet, as was his elder. Perhaps there are few young men fully prepared, at the time, to form a just estimate of the advantage of the right kind of an elder in the early part of their itinerant life; but in future years they will consider this matter aright. His second appointment, in 1806, was to White Water circuit, Ohio district, under the supervision of John Sale, another excellent elder, who endeavored to train all his young men to industry and system in all they did. His third appointment, in 1807, was to Shelby circuit, Kentucky district, under the charge of William Burke, who was then in his best days of bodily and mental vigor. His fourth appointment, in 1808, was to Natchez, Mississippi, district, John M'Clure, presiding elder. His fifth field of labor, in 1809, was Nashville circuit, Cumberland district, Learner

Blackman, presiding elder. Blackman was a man of superior talents for popularity and usefulness. He was subsequently drowned in crossing the Ohio at Cincinnati. In 1810, he was appointed to Tennessee Valley circuit, Holston district, Frederick Stier, presiding elder. In the fall of 1813, he located. The winter or spring after his location, he came to Brookville, Franklin county, Indiana, and commenced reading law. He was lister of the taxable property for a part or the whole of Franklin county, in the spring of 1814. With whom he read law, I have not been able to learn. The next that I heard anything particularly about him was, in the summer of 1817 when he lived at Port William, now Carrollton, Kentucky, where he was very useful in a glorious revival in that town and vicinity. Whether he had then entered on the practice of law, or not, I cannot say. Afterward I heard of him as a practicing lawyer in Illinois. If my memory be correct, Brother David Sharp, now of the Pittsburg conference, the presiding elder of the Illinois district, Missouri conference, was my informant, who told me that his refined and delicate feelings unfitted him for many of the rough and vulgar cases which he had to manage in that new country, so that he was quite an unhappy man. The next information which I had of him was, at a meeting on either the Arkansas, or Red River, when there were some slight symptoms of mental alienation. He started to go to some place, not now recollected, and was never heard of afterward.

He was a tall, raw-boned, hollowed-eyed man, who dressed according to the Methodist preacher fashion of that day, namely round-breasted coat, long vest with the corners cut off, short breeches, and long stockings, with his hair turned back, from about midway between the forehead and the crown, and permitted to grow down to the shoulders. He had a most solemn and impressive countenance, and his subjects of discourse were usually of a grave and pathetic cast; and they were rendered much more pathetic by his manner of delivering them. The intonations of his voice were as solemn as death, and usually the large tears dropped from his face most of the time while he was preaching. So far as I can

judge, his piety was deep and abiding, and his talents I should think were above mediocrity. He was a useful man in his ministerial labors, and had he possessed good health, so that he could have continued in the regular work, he doubtless would have become very eminent; but his health was very poor all the eight years of his itinerant life. Such was the tenderness of his feelings, and such the independence of his spirit, that he was unwilling to receive a superannuated relation and lean on the conference for support; consequently when he was unable to do the full work of a traveling preacher, he located and turned his attention to a secular calling, which, although honorable and lucrative, was not congenial to a man of his peculiar delicacy, hence a kind Providence removed him from the evil to come, and, I trust, safely housed him in heaven. His bones may be bleaching in the dense forest, or on the open plain, or covered by the river's sand; but that God, who looks down and watches all the dust of his servants, till he shall bid it rise, will in due time gather up these bones, and rebuild a glorious house with them, fitted for his glorified spirit.

I never had but one interview with him after I became religious, and that was in my own cabin, and at my own table, in the eastern part of Franklin county, when he was lister; yet I love to think about him as the pious minister who used to preach to me, an unconverted boy, but who was as innocent and happy as an unconverted and irreligious boy could well be. Should my soul be numbered with the blessed, I hope to enjoy the society of Thomas Hellums, that pious, grave, sweet-spirited man of God.

I would be glad if I had the materials to present a better, a more full drawn portrait of that meek, but somewhat pensive man, who passed through many tribulations to the land of sweet rest. Little did I think thirty-nine years ago, when he came to this county, that this poor hand would try to rescue his memory from oblivion. "The righteous shall be in everlasting remembrance."

Brookville, Ia., Nov. 6, 1845.

## No. VII

Since writing the last number, I remember a two days, or quarterly meeting, I know not which, held at Mr. M'Carty's in the latter part of 1806, or the beginning of 1807, which was attended by Benjamin Lakin, who preached very impressively. On Sabbath, he was preaching with great earnestness, when he suddenly paused, and said, in a most solemn manner, "I feel an impression that there is some young man, or young woman, in this house, who will be tramping in hell before this time next year." As sudden as thought, all the young persons whom I could see became deathly pale; and I suppose myself among the rest; for although I could not see myself, I know I felt as awful as death, judgment, and eternity, could make me. For several weeks, the attenuated thread of human life, and of my own life in particular, appeared ready to sunder almost every moment. I could see dangers standing thick through all the ground, to hurry me to the tomb. My feelings were dreadful; but as I had no love for God, or holiness, or religion, I kept them to myself, and did what I could to resist the feelings, and finally succeeded. I have never seen the venerable preacher since that day; but doubtless his labors, at that interesting meeting, were owned by God, and will be had in remembrance in the day of eternity; for there must have been seals to his ministry; but my soul was not of the number. O, that it had been; for it would have saved me from much sin.

In the fall of 1807, Joseph Williams was sent to White Water circuit in the Ohio district, John Sale still presiding elder. The country between the Miami on the east and the Indian land on the west, had now considerably filled up with many new settlers, so that many new neighbors were taken in as preaching places, and the number of appointments was now largely over twenty, and Hugh Cull, before named, was employed to assist Williams in the work. He was not a strong preacher, but he had a most useful talent for exhortation, which he used to great advantage in his Master's cause. He had a most burning zeal against all sorts of sin, which he

used to depict in its most horrid aspects; and then most pathetically exhort sinners to flee from it, and turn to God, and seek salvation; and great was his success. Hugh Cull, or Hugh O'Cull, as his name was originally, could exhort most feelingly, and weep showers of tears all the time; so that he made powerful impressions on the people in this new country, where they had not much able preaching.

The reader must be aware, from the description of these men, that, with Heaven's blessing, they must have a revival; and so it was; for the membership was more than doubled, being increased from one hundred and sixty-six to three hundred and fifty-two. I have been hoping that Brother Williams would furnish me with some valuable information concerning that year's work; but he has not done so; and I have to do as well as I can from my own recollections. Sometime in the winter of this year, I attended another popular meeting at Mr. M'Carty's, when they had a great excitement on Sabbath, particularly after preaching. Some were weeping with bitter grief, and some were leaping and shouting with triumphant joy. Never shall I forget my feelings on that day. All these exercises seemed to me as the veriest enthusiasm and wild-fire that could be. This meeting was a few weeks before my marriage; and she who is now my wife was in attendance, and stood in another part of the house just beyond the persons who were exercised as before described. I looked at her, and thought within myself, I would not see you in that way for all this world. Little did I think that in a few years, my anxiety to see her religiously impressed would be as strong as my aversion was then.

My personal knowledge of the doings and progress of the Methodists, after the middle of the winter of 1808, was less for about one year, than it was before and after that time. After my marriage, I went but seldom to Methodist meetings, as the Baptists had meeting much nearer my residence and I and my wife attended their ministry for sometime; consequently necessity will compel me to give a more meagre account of this interesting year than any other. Should Brother

Williams, or any other person, furnish me any useful information, I will try to interweave it into some future number.

According to the *Minutes*, in the fall of 1808, William Houston and John Sinclair were appointed to the Cincinnati circuit, in the Miami district, with John Sale on it, and Hector Sandford and Moses Crume to the White Water circuit, in the Indiana district, with Samuel Parker on it. I infer, however, that the bishop himself made a change shortly after conference, or permitted the presiding elders to do it, as Crume did not travel White Water that year, but Sinclair did. Sandford remained on the circuit until near the close of winter when he left it and Hezekiah Shaw came on in his place, much to the disappointment and grief of the people; for Sandford was one of the most popular and successful preachers of his day in this section of the country. His zeal and success spread his fame abroad, so that whenever he preached the people flocked out to hear him in crowds, and many were his seals in almost all parts of the circuit, from Wayne county down nearly to Vevay, in Switzerland county, although Switzerland county was not then organized, and Vevay did not then exist. I am not positive, however, that Sandford went so far down; but Sinclair preached at a brother Demare's within less than three miles of the site of Vevay in the course of the year. A brother, near Brookville, told me not long since, that the first Methodist preaching which he heard in this neighborhood was by Sandford, at a school-house near the East Fork Forks. This preaching was sometime before there was any Brookville thought of. The brother said, all the people about the Forks went to hear him, and great was the shaking among them. I never heard Sandford except once, and then he was sick, and did not succeed very well. Many of his converts are still living in different parts of the state, and are worthy members of the church to this day.

Sandford was admitted on trial into the Western conference in the fall of 1810, so that he only traveled four years. He settled in Chillicothe and went into business extensively; but with what success I am not informed. The last I heard of him, if I remember aright, he was among the Protestant

Methodists. It appears to me a great pity, that a man so useful should ever locate, or waiver in his mind or aberrate in his course.

Sinclair was a modest, diffident man, of feeble health who desisted from traveling at the end of the year, and after remaining in this country sometime, went south for the benefit of his health, and what became of him is unknown to me. While he remained in these parts, his meek spirit and devout life did much good in the families where he staid, and the people loved to have him about their houses, and to hear him preach, although he was a feeble preacher.

Hezekiah Shaw was admitted the same fall that Sandford was. He had only traveled something over two years, when he came to the White Water circuit, and had been in charge of a circuit only a few months. He was not a very strong preacher, and was rather wanting in zeal, and so great was the contrast between him and his predecessor, that the people were not prepared to estimate him at his real worth, or to treat him with that kindness and respect which he deserved. Hence, his condition was rather unpleasant. I have always supposed Shaw was a well meaning little man, but wanting in judgment. After traveling a few years, he returned to the Miami country, and married, and became a local preacher; and what has finally become of him I know not.

This year witnessed the first camp meeting which was ever held in the White Water country. The meeting was near where the canal now is, a little below the Lower Narrows, or about five miles above Harrison. This meeting was superintended by Shaw, who injudiciously put up written advertisements in different parts of the country, threatening the people with three dollars fine for sundry breaches of order, to be assessed by a worthy justice in the vicinity, by the name of Adair. These written threats made many of the people go to the meeting with feelings of insubordination. I know this was the case with myself, notwithstanding I had been a praying man for some time. Brother Robert Breckenridge, now of Fort Wayne, who was apparently a very grave man, but was really a humorous and witty sinner, got hold of one



of these advertisements, and paraphrased it in a poetic effusion, every stanza of which ended with the words, "three dollars fine". One of the preachers on his way to the camp meeting got hold of the piece of poetry (for it too was stuck up against a tree) and it afforded the clergy some amusement at Shaw's expense. With all the bad feeling beforehand, the meeting passed off finely, and much good was done; for a goodly number were converted, and some joined the church. I do not remember now what preachers were present except a few.

Among the most prominent, was William Houston, then of Cincinnati circuit, now of the Baltimore conference. I first knew Houston of Kentucky as a school-teacher, from whom I received a part of my early education. He began to exhort or preach in the summer of 1804, and commenced traveling in the fall. He was now a preacher of nearly five years' standing. Throughout the meeting, he preached in the afternoon, and the people who did not camp would wait to hear him preach; and I know not that I ever knew a preacher who would interest an audience more than he did; and it was some gratification to me to find my former teacher so good a preacher and so popular, and withal so successful in winning souls.

There were some circumstances of interest connected with this meeting. A man of learning, by the name of Mervin, whose prepossessions were in favor of the Presbyterian church, and who lived near where Harrison now is, came up to the meeting, and while Houston preached about the whole armor of God, the word reached his heart, and he became much excited. He went home in the evening, and went to bed, still thinking and feeling about his soul's salvation. All at once, light broke into his mind, and love flowed into his heart, and he felt as if in a new world. He began to shout aloud, and spent most of the night in rejoicing in God, his Savior. He spent some months in making up his mind what church to join, and finally became a Methodist, and remained steadfast for sometime in the doctrines and usages of the church of his own choice; but as his first love declined he wavered and fin-

ally withdrew, and joined the church of his early preferences. He has been dead some years, and I trust safely landed in a world of rest. Another, honest soul went forward to join, and being asked by the preacher, whether he was willing to renounce the devil and the world, answered in the simplicity of his heart, "I am willing to do anything you tell me."

It was at this meeting where the writer of these numbers first went forward publicly to the altar of prayer on Sunday night, to have the benefits of the prayers of the church and the instructions usually given by the ministers on these occasions; but he did not then experience regenerating grace.

I suppose about these times the Gospel began to be preached and societies to be formed by Methodist preachers, about the Hogans and other parts below Lawrenceburg. By references to the *Minutes*, it will be found that the circuit now numbered four hundred and eighty-four, being an increase of one hundred and thirty-two, so that the course of Methodism was still onward.

Brookville, Ia., November 7, 1845.

#### No. VIII

In the autumn of 1809, according to the *Minutes*, Solomon Langdon and Moses Crume were appointed to the Cincinnati circuit, and Thomas Nelson and Samuel H. Thompson to the White Water circuit, with John Sale for presiding elder, both circuits being now in the Miami district. Nelson and Thompson had both just been received on trial by the Western conference. I never saw Nelson, as he remained but a short time on the circuit until he was removed, and Crume came on in his place. Crume had occasionally visited the White Water country at popular meetings, as he lived on Cotton Run, in that part of the circuit which borders on the Great Miami river; but he had not before traveled regularly in this region. Early in this year, I became acquainted with him and attached to him. Our acquaintance commenced in the following way: He had preached at Mr. Manwarring's, whose house was the regular preaching place for our vicinity, and after preaching

wanted to go somewhere on the upper waters of Dry Fork, a tributary of White Water, but was unacquainted with the nearest way, it being only a pathway. I volunteered to pilot him about seven miles on his way. During our travel, we had much grave conversation on the subject of religion. At parting, I proposed to purchase the small *Scriptural Catechism* published by the church, and which he carried for sale. He, however, declined selling, but gave me one; and this very small book laid the foundation of my present theological knowledge.

The White Water circuit then went as far north, I think, as Eaton in Ohio, and above where the National Road now runs through Wayne county, Indiana, down to Loglick and Indian creeks in the present county of Switzerland, and included all the country between a line from the mouth of the Kentucky river to Fort Recovery, and the Great Miami. There are now about fifteen circuits and stations in the Indiana part of the circuit, and several in the Ohio part. This field of labor, Crume and Thompson traveled every four weeks. This was a year of prosperity on the circuit. Crume was not a zealous energetic preacher but he was a good pastor, and kind nurse of young converts. Thompson was young, and zealous, and powerful in winning souls. Sometimes, however, he would doubt his call to the ministry, and even his conversion to God, and then he was gloomy and discouraged, and had but little energy. In numerous parts of the circuit there were good revivals of religion, and the membership increased from four hundred and eighty-four to six hundred and thirty-two, being an increase of one hundred and fifty-four. Crume and Thompson are both gone, so that minute information concerning the work in that year cannot now be had. Very seldom did two men labor together in more harmony than did Crume and Thompson, the one as a father, the other as a son. If I had room in this number, I would be glad to portray Sale, Langdon, Crume, and Thompson, who are all dead; but I must reserve this to a future occasion.

This was a year of great importance to the writer of these numbers. In the latter part of December, 1808, his father-in-law died, and two of his sons, who were professors of re-

ligion, visited their mother and the remainder of the family. During their stay, one of them attended family prayer with much gravity and devotion. This example so impressed the mind of the writer, that he resolved to become religious, and he began to read the Bible; and after returning home with his wife and child he attempted family prayer, which was the first time he ever kneeled down to pray in all his life. He continued this course for some months, with much increased desire for salvation; but his desire fluctuated, as he endeavored to travel alone in this new way. From the teaching which he had received, mostly from the Baptists, he thought it wrong to join any church until he had an experience of a gracious work in his heart. His predilections had been to the Baptist church but now his mind wavered. While unconcerned about religion, he had been a confirmed fatalist; but when made to feel the full force of moral obligation and a deep conviction for sin, he could no longer believe fatality, or even unconditional election and reprobation. While in this dreadful state of indecision and suspense he had well nigh ceased to pray, except occasionally. Just at this critical juncture, his acquaintance commenced with Crume, who told him that neglect of duty was the cause of his mind being so harassed and perplexed. He now commenced with more earnestness than ever to seek the Lord; but still it was in great darkness and feebleness. He had none of his friends to counsel and encourage him, for none of them were religious, except the two brothers-in-law before mentioned, and they were living a hundred miles distant. He at length borrowed a Methodist *Discipline*, which had the explanatory notes of Coke and Asbury. This he read with great care and found some fault with a few things in it, and stated his objections to Crume, who, by mild statements and reasons, removed them, and he finally concluded to join the Methodist Episcopal Church which he did with much fear and trembling, on the eighteenth of April, one thousand eight hundred and ten, in the twenty-second year of his age. After much mental exercise on the subject of baptism he became satisfied that infant baptism was proper, and sprinkling, or pouring, a valid mode; and he and his two oldest children were

baptized by Moses Crume, by pouring, about one year after he had joined the church.

When he joined the Methodists, he well knew that this course would subject him to much reproach, which, however, was the very thing he needed, as it cut him off from the world, and brought him in closer intercourse with the people of God. Sometime in the summer after he joined the church, at a love feast, under the concluding prayer, he trusts, God forgave his sins, and made him measurably a new creature; but he did not receive that bright and strong evidence of his gracious state that many do; but his assurance was a gradual work, and continues to increase to the present day. When he travels from Brookville down to Harrison or elsewhere, and sees the old house yet standing, in which he was blessed of God, he feels mournful, yet glad—mournful to see the old house decaying, but glad that the Lord converted him in it. It is the same house in which Moses Crume received him in church more than thirty-five years ago, and where, he trusts, his name was registered in the Lamb's book of life.

Shortly after this change, he began to feel impressions that he would be called to preach. Strange as it may seem, even when he was wicked, the thought would flit through his mind occasionally, that he would be a preacher, and he would sometimes say so to his friends, not that he had any desire for such an event. In the fall of 1811, just before Crume left the circuit (for he was two years on it), he gave the writer a written permit to exhort (for Crume and the people were persuaded he would be a preacher), and this permit, or license, was renewed the next year by the quarterly meeting conference, and in July, 1813, he was licensed to preach. So far as he knows, he was the first person who was both converted and licensed to preach in Indiana. There may have been some converted and licensed in Clark's grant, or about Vincennes, before him, but if so, he does not know it, and would be glad to know.

When he joined the church, there was one whole circuit in Indiana called Silver Creek, in the Grant. One about Vincennes, which, he supposes, was partly in Indiana and partly

in Illinois, and one called White Water, partly in Indiana and partly in Ohio. The membership in Indiana could not have been more than eight or nine hundred; and the whole membership in America, not more than one hundred and eighty thousand.

The writer hopes the reader will pardon this small amount of personal history. Indeed, he told him in the beginning, that the very nature of the case would require him to present himself more prominently before the public than is desirable.

There were two interesting camp meetings on the circuit this year (1810), the one in the Kentucky settlement, in the present county of Wayne, and the other in the Big Bottom, about one-half mile, or a little more, from where Elizabethtown now is, on the land of old Brother Scoggin. I was not at the one in the Kentucky settlement, and can say nothing from personal knowledge; but all my information went to say, it was a most glorious meeting for the church and the cause of God in that part of the work. Many sinners were converted and many Christians made unspeakably happy, and doubtless some of them filled with perfect love. There was, however, one melancholy case after this meeting. A good sister, the wife of a local preacher by the name of Jeremiah Meek, became ecstatic in her feelings, perhaps little inferior to the ecstasy of heaven. She continued in this state about three weeks, day and night, in which time she scarcely ate, drank, or slept any. This state, however, was too much for a mortal body with brain and nerves; for it was found when her ecstasy began to subside, her mind was unbalanced, and she became a maniac, and so remained for many years. I became acquainted with her nine or ten years afterward, when she had, in some measure, recovered her reason, but not her former religious enjoyment. Her mind was gloomy, and her countenance sad, and still bearing the marks of a wrecked mind. I trust, however, she was sufficiently pious to be saved. This case should be a warning to all highly excitable people, not to neglect their ordinary food and rest, whatever may be the state of their feelings.

I was at the meeting in the Bottom a part of the time, and I found it a meeting of great interest. For the age of the country, the congregation was very large, and there was a good supply of most able preachers. Among them were John Sale, the presiding elder, John Langdon, Adbell Coleman, Elijah Sparks, John Collins, and the preachers of the circuit. John Langdon preached a good sermon from 2 Timothy ii, 19. Coleman preached a most charming sermon from Judges v, 20, in which he showed, how God in his providence, employed everything in the universe to oppose sin and sinners, and to protect and bless the good who trust in him. His sermon was most impressive in the grave manner of his delivery. I do not remember Sale's text, but the sermon was rich in most instructive matter. But the crowning sermon for popularity and effect was preached by Collins, from the words of Paul to Timothy,

Lay hands suddenly on no man, neither be partakers of other men's sins.

How he used the text for a practical purpose, I do not now remember, but I recollect, after briefly stating that Paul intended to admonish Timothy, not to ordain men to the whole ministry prematurely, he gave the text some accommodated meaning, which had a powerful effect on the people. Those who knew the man in his lifetime, remember his very curly head, a little inclined to gray at that time, his peculiar eyebrows, his keen blue eyes, his fair skin, the loss of his fore teeth, but, above all, his shrill voice, and pathetic manner. Perhaps all these things never appeared to better advantage than on that occasion. In his sermon, he stated that he had formerly gone from orthodoxy into Universalism, and from Universalism into deism, and just as he was going to hell, God saved his soul. This short account of his own experience thrilled the congregation.

This meeting made a very powerful impression in favor of religion in general, and of Methodism in particular. O, the solemnity of my feelings, while I looked at the dense crowd of human heads, as the people all stood up to sing, which they did with great earnestness. If the Methodists have lost any

of their glory, it is that of their most earnest powerful congregational singing, when there was not a ditty, or foolish thing, sung among them; but they sang the rich hymns in their hymn book; and their singing was as the sound of many waters. O, that we had our good singing back again. I think the meeting described was the first of a series of camp meetings, which were held on the same ground for a number of years in succession. In this, however, I may be mistaken. If I am mistaken I would be glad if some person of a better memory than my own would correct me.

After this number, there will be a little more diversity in the scene, as I shall have two circuits to describe instead of one, for White Water circuit was divided in the fall of 1810, and the lower part was called Enon. The name is scriptural, and intended to be descriptive of the country which abounds in many waters. Let any man travel that country when the Ohio river is full, and the water extends back into the country from three to eight miles, and he will have his heart's content of water and ice, especially as it was then when there were few ferryboats and no bridges, and he would have to swim his horse by the side of the canoe, or skiff, as I have done at the risk of my life, or cross on a swimming horse without any canoe or skiff, as others have done. Just let me name the principal creeks from Lawrenceburg to Madison, and then the reader will see why the circuit was called Enon. Tanner's and Wilson's creeks, the two Hogans, which came together near the river, Laughery's, Arnold's, Grant's, Bryant's, Loglick, Plum, and Indian cheeks, and Indian Kentucky, making in all twelve troublesome streams when the river is swollen, besides other smaller streams which are inconvenient when the river is very high. Many times also, the river overflows its own banks and bottoms, so that it is impossible to travel up or down it by land. Sometimes, if the preaching places were five or six miles apart, the preacher would have to travel ten or twelve or more miles to get to his appointment and this extra travel was over high and steep hills, often without a road or even a path. Since many of the circuits are divided by the



most inconvenient streams, the brethren traveling them cannot realize the inconveniences of former times.

It was soon found, however, that this vague name, Enon, did not answer a good purpose, as there was no post-town of that name, and it was changed to that of Lawrenceburg, and so remained until the town of that name became a station, and the name was lost from the circuit. The old circuit is now divided into four stations and seven circuits, in which are employed about fifteen traveling preachers, and the membership are several thousands more than there were then hundreds, and the prospect is still onward.

Brookville, Indiana, November 8, 1845.

#### No. IX

The fall of 1810 completed four years for John Sale on the Miami district, and he was removed to the Kentucky district, and Solomon Langdon, a native of New England, succeeded him on the Miami district with Moses Crume on the White Water circuit, and Walter Griffith on the Enon circuit. Crume and Thompson had finished their labors on the undivided circuit with much acceptability and usefulness, and had gone to conference, having a strong hold on the affections of the people whom they left behind; hence, when Crume returned to White Water, he found a warm-hearted and loving people, who received him kindly as an affectionate father; but as he was not a warm preacher, and being alone on the circuit there were some fears that we should have a languid year.

Langdon, the presiding elder, was an entire stranger to all the people and he, also, was not a very warm preacher, but a very grave, sound, and talented divine. The first quarterly meeting for the year was at Manwarring's, the preaching house for our neighborhood. Some of us, however, had to go four miles, or more, to preaching, and class and night prayer meetings. Langdon being a stranger to us, we observed him closely and I found he was a thoughtful and prayerful man of God. His preaching, as I have observed, was not warm, but it was well studied, and very evangelical, and directed to the

judgment and consciences of the hearer, and admirably calculated to enlighten the inquiring mind, and to console and establish the feeble and trembling soul, as mine then was. His sermon on Saturday was from Revelation xvi, 15, from which he showed our perilous condition in this world, and the absolute necessity of constant watchfulness. On Sabbath, he preached from Lamentations iii, 26, from which he exhibited most clearly God's plan of salvation and presented to the audience the true Methodistic view of the economy of human salvation, and very much disabused the public mind, so far as that mind had been led to think the Methodists believed they could save themselves by their own works.

This quarterly meeting was very edifying, but not very successful in the awakening and conversion of souls. This was the first meeting at which I was present where the holy sacrament was administered after I had joined the church. For fear of eating and drinking unworthily, I did not approach the holy table; and my heart seemed as if it would burst with grief, and my eyes poured forth fountains of tears; and in the midst of my weeping, I thought of that passage which says,

Esau found no place of repentance, though he sought it carefully with tears.

This passage well nigh drove me into despair. On Sunday evening, there was a meeting near where I lived, at the house of Mr. Merrin, before mentioned. After meeting I remained, and told the preachers the distress of my soul; and Langdon soon showed me that I had wholly mistaken the meaning of the apostle, who simply meant that Esau could not change the mind and purpose of his father, Isaac, so as to obtain the blessing of the first-born, and that it did not apply to my case in any way; for I did repent of my neglect of duty.

I mention this case for three reasons. First, there may be other souls as ignorant as I was, who may be troubled by a similar mistake. Secondly, to encourage all such to go to their godly ministers with their difficult cases of conscience. Thirdly to remind ministers, that they should well understand the holy Scriptures, so as to be prepared to instruct, relieve, and console the ignorant and desponding. I am sure a week's

preaching could have not done me the good which I derived from the two or three hours' conversation which I had with the men of God who were present on that occasion.

In the spring, the presiding elder sent a man by the name of Homes to travel with Crume on the circuit. Homes had no family, except a wife who, for the most part, traveled with him on the circuit. She was an almost incessant smoker, and her husband would have to stop frequently at houses to light her pipe. So often had he to do this that I became disgusted with her, as I used to pilot them in strange ways when they first came on the circuit. In the families where they were entertained, she would take the liberty to tell how they fared as to food and lodging at such and such places; and the people justly inferred that as she talked to them about others, she also talked to others about them, so that her itinerancy was by no means desirable to the circuit. I then learned what I have never forgotten: first, that it is a matter of very great importance for a traveling preacher to have the right kind of a wife for his work; for if he have not, she will blast his usefulness; secondly, I learned that, although the people may be pleased to see the preacher's wife occasionally, they have no wish that she should become extensively itinerant. Homes himself was rather a feeble man in intellect, but was a very zealous man in prayer and declamation, and was exceedingly popular with the multitude. He was, to a considerable extent, useful on the circuit and had he been unencumbered, and wisely advised, he might have made a valuable man. What became of him after the year ended, I know not but I was told he did not turn out well. With Crume at the helm, he and Homes were successful, and the year passed off well in everything but support, which was very small, as was usual in these early times; and it would be well if that state of things had passed by at the present day.

This year, also, there were two camp meetings on the circuit. One was near Manwarring's, not far from the one held by Shaw in the summer of 1809. When it was resolved to hold this meeting, we were devout in all our operations. It was on Home's preaching day that we met to prepare the ground. After preaching we went to the woods and knelt down on the

ground, and Homes prayed most fervently, and our hearts were in perfect unison with his in this matter. After prayer, we worked in the fear of the Lord, and made good preparation for that early day; for we had not the lumber to make such comfortable establishments as are made at the present time at many camp meetings. When the camp meeting came on, we had much ministerial help of the right kind. Among the popular and useful preachers were Elijah Sparks, Cajet M'Guire, who had formerly traveled, but was now local, John Collins, Walter Griffith, and other of less note. Crume's wife was there; and, what was at that time rather a rare thing, she professed to enjoy the blessing of perfect love, and she was a great blessing to the meeting, especially to the sisterhood. Who can remember that intelligent, modest, gifted woman, without devout thanks to God for that providence which permitted him to become acquainted with such an angel in human form? Although she was a small woman, and disfigured by the loss of one eye, yet her person, and features, and manners were agreeable, and her spirit of prayer made her uncommonly interesting. She has been some years safely housed high up in heaven, and has left few superiors, or even equals in this world.

The meeting was attended with much of the divine power and blessing, and many souls were awakened and converted. At this meeting I learned some lessons of importance. During the first part of the meeting, I viewed the altar exercises in a cool, stoical manner, until my heart became hard, and my mind skeptical, to such a degree, that my soul was as miserable as it could well be out of hell. In the midst of my dreadful distress, Crume came to me, and asked me how I felt? I told him of my misery, and he invited me to come into the altar, and hear the mourners weep and pray, and join in prayer with and for them. With much reluctance, I consented, and the snare of the devil was broken in five minutes, and his poor prisoner released from his misery. Here I learned that a neglect of duty, and cold criticisms on the work of God's grace, were not good for the soul.

My wife, although very moral, had never manifested much concern for religion, but now she seemed to be thoroughly

broken up, and wept most bitterly, when the sisters persuaded her to go into the altar, and almost immediately her tears were gone and her heart almost as hard as it ever was. From this I learned that although the altar, crowded with many penitents, is a good place for thousands—perhaps the majority of seekers, yet there are some who can be better composed, and seek the Lord to better advantage elsewhere than in the crowded altar, where the exercises are so diversified: hence, I never press persons to go into the altar against their inclination.

About this time, persons, in what are called the higher walks of life, became religious and joined the Methodists. I remember one, a Miss Mildred Watts, the daughter of a Baptist preacher, who broke through all the restraints of educational prejudice, and became a most meek, devout, and decided Methodist. She lived in Kentucky but had her membership on this side the river, is I mistake not. She was at this meeting, and was most happy. I do not know whether Judge Dunn, of Lawrenceburg, and his excellent wife, had then joined; but I remember he was at this meeting, and his feelings were mellow, and his former prejudices giving way very fast. About the same time, or a little before, a most estimable family by the name of Morehead, living near Indian creek in Butler county, Ohio, joined, and their house became a preaching place for many years. It was in their house, I was licensed to preach in 1813. I may say in a few words, that this camp meeting did more or less good from the Forks of White Water, where Brookville now is, down to Lawrenceburg, and even to the shores of Kentucky, a distance of more than thirty miles. There were many objections and cavilings against the preaching and doings of this meeting, especially by people of other denominations; but the church never heeded them, and the cause of God, under the form of Methodism, still grew and prospered.

The second camp meeting for this year was held about four miles from Hamilton, the county town of Butler county, Ohio, near Four Mile creek, on the premises of John Gray, mentioned in my fourth number. This meeting was the fourth quarterly meeting for the conference year, and I attended it,

having been made one of the circuit stewards. Solomon Langdon presided in the quarterly meeting conference with great dignity, and Elijah Sparks, the talented lawyer and preacher, described in my fifth number was in attendance from Enon circuit, and acted as secretary, and Moses Crume represented the cases of the local preachers, exhorters, stewards, and leaders (for then it was customary to examine the leaders), with so much wisdom, prudence, and piety, that it was a privilege to sit in such a quarterly conference. I well remember it was objected to one leader, that he did not shut the door when he met his class, and it was voted that he be admonished, and if he did not amend, the preacher was requested to remove him. This course was sharing the odium with the preachers that sometimes ensues when a leader is removed for not adhering strictly to the rules of *Discipline*.

The public exercises of this meeting were very interesting. The preaching was of a superior cast; and how could it be otherwise, when such master-spirits for talents, piety, zeal, and usefulness were in attendance as Solomon Langdon, Elijah Sparks, John Collins, and others not inferior to good medium preachers. Arthur W. Elliott, of the Ohio conference was then commencing to exhort, and delivered an exhortation one night at this meeting. I feel some hesitancy to state the convictions of my mind, but it seems to me, that he could have been heard distinctly one mile in every direction, on that still night. He, of course was not then very intellectual, but his exhortation had a powerful effect on the people. John Collins, however, was the one to melt men's souls. He preached from Isaiah lv, 6, a most solemn sermon. I have since read Saurin's sermon, and I suppose Collins obtained a great deal of the matter of the three divisions of his sermon from the three sermons, of that admirable divine on the same text. If Collins did borrow much of his matter then, the manner and spirit were all his own. I think I learned the great secret of his power to melt an audience; for while he was talking in the preacher's tent to another preacher about the engagedness of the mourners, the tears ran down his face: hence, I am sure the feelings of the man's heart were the secret of his great power to move others. This meeting, like the other, wound

up with great good to the surrounding country and the year closed most delightfully.

My personal knowledge of the state of things on Enon circuit that year was very limited, and most of the interesting events of those days must remain forever unknown in this world; for the prominent actors are all gone, and there are none to tell their deeds. Langdon, Sparks, Griffith, and the fathers in the societies, are all gone to their long homes; and I can only say a few things from shreds of information derived from the people, by being their preacher in after years, when I had not thought of committing anything of this nature to paper. My information was, that it was a year of great success in the Big Bottom, and Lawrenceburg, at Tanner's creek, the two Hogans, Loglick and Indian creek. In that day, and for many years after, there was not much impression made on Laughry. When I commenced traveling in December, 1816, there was a small and feeble society at the Widow Brinton's, at the foot of the hill, a little below and on the opposite side of the creek from where Hartford now is. I should have concluded that Griffith went as low as Madison, were it not that I have interesting written documents informing me otherwise.

Walter Griffith was then in the prime of life, and just admitted into the traveling connection on trial, and was full of zeal, and had an excellent helper in Elijah Sparks, who lived contiguous to Lawrenceburg, the only town in the circuit. There were also some exhorters who were useful in the lately formed but rising societies. What number of members fell to each circuit when White Water was divided, I have no means of ascertaining, so that I cannot give the increase of each circuit separately this year; but I find at the close of the year, there were on the two circuits eight hundred and seventy-three, being an increase of two hundred and thirty-five, which was a good increase in this new country. The reader should bear in mind the kind of country (described in a former number) the preacher had to travel over on Enon circuit. Most of this region, except the Big Bottom, was more sparsely settled than the White Water and Miami regions and the difficulties of traveling consequently much more. The country

being more recently settled, and the people less cultivated, and the accommodations in all respects inferior, with the small exception already made, Walter Griffith, who was in easy circumstances, and had a most charming and pious wife at home, must have felt it no small cross to be a traveling preacher among these creeks and high and numerous hills; but his burning zeal and indomitable resolution, sustained by the grace of God, supported him, and he traveled with much cheerfulness, while God owned his labors; and long did his name live with the people of that circuit. Even to this day, there are some who have a fond recollection of the man and his preaching on that new and wild field, of labor.

Brookville, Indiana, November 13, 1845.

No. X

Having brought down my sketches to the autumn of 1814, I now approach a period of great interest to the Church and the nation. For some years the commanders of English warships had been in the practice of searching American vessels, and seizing men, claiming them as British subjects and deserters from their government. In the course of these seizures many of our countrymen were pressed into the service of a foreign and rival nation. In addition to these outrages, the commander of a British ship had fired into an American ship in time of peace, not far from our own shore, and killed several Americans. About this time the Indian tribes on our borders seemed to be placing themselves in a hostile attitude, being excited thereto, as was currently believed, by British agents under pay and instructions from their government. All these things, with a lively remembrance of the injuries of the Revolution tended to make the American people exceedingly sore and belligerent in their feelings. Late in the fall General Harrison, governor of the Indiana territory, was sent by the constituted authorities of the general government, with a small army of regulars and militia, to the town of a pretended Shawnee prophet on the Tippecanoe river, to ascertain the designs of the Indians. In the latter part of the night, just



as the general and his aids were getting ready to call up the men who had been ordered to sleep on their arms, the Indians made a furious and simultaneous attack on several parts of the lines doubtless intending and expecting to drive Harrison and his men out of the narrow strip of woods, in which they had encamped, to the open prairies, while the Indians would occupy the woods, and deal death at every fire of their rifles; but in consequence of the courage and promptness of the general and his noble officers and men, the Indians failed in their expectations, and lost more of their own warriors than had been usual in their battles with the whites.

This was, however, a sore battle to our people; for many of them fell, and the bones of many a brave man now lie enclosed and buried on that ground. Often have I stood on it, and passed by it, and felt mournful and sad. This battle and slaughter of our men produced one simultaneous feeling in favor of war almost all over the nation, but particularly in the western country, where many lived who had never forgiven the Indians the loss of their friends in former Indian wars, nor the English for encouraging the savages in their ruthless slaughter of men, women, and children.

Doubtless there are circumstances which will justify civilized and even Christian nations in going to war; and such were the circumstances in the American Revolution and the War of 1812. In general, however, a war spirit is to be deplored, as the greatest calamity which can befall the morals and religion of any nation, but more particularly a nation with a republican form of government; for under such a form of government, the mass of the people feel its demoralizing effects. In monarchies, where they have standing armies, it is somewhat different; for the mass of the people feel very little concern about the wars which may be carried on, as they are to be managed and fought by the standing armies. This is always the case unless the nation is in imminent danger of invasion. No Christian man can think about war, with its concomitants, without the utmost horror, even if it be a justifiable one. The sufferings, and groans, and death of the soldiers, horrible as they may be, are the least of the injuries of the people at large. The unholy desire for gain, produced by

the lavish and often injudicious expenditure of the public treasure, makes a nation of covetous and reckless speculators, whose moral principles are ruined.

But the great injury to religion is found in the desecration of the holy Sabbath and a disregard for its services. The day of judgment alone will tell the mischief done in this way. Often conscientious men are placed in circumstances, that they have to do what they would never do under other circumstances. When I became religious I took Isaiah lviii, 53, for my rule of observing the Sabbath; but after holding meeting as an exhorter, in the spring of 1812, I went home and made a scabbard for my butcher-knife and made other preparation to march, as I expected an officer every moment to call us to the frontier, where the Indians had been killing and scalping some of the citizens. I mention this circumstance merely to show the evils of war to religion by its Sabbath profanation. This was the last work of a secular kind which I have done on the holy day.

The war spirit, however, continued to increase, until Congress declared war, having failed to obtain redress of grievances in any other way. Now we went to war in earnest, with all the bad blood common in time of war. It is strange to think, at this distance of time, of the kind of preaching which was not then uncommon. William Burke preached to the soldiers in Cincinnati on their march north from Joel iii, 9, 10, and Joshua L. Wilson from Jeremiah xlviii, 10, and Elijah Sparks at Lawrenceburg, to a company of volunteers, from 1 Samuel xvii, latter part of the 47th verse. When we consider the nature of Christ's kingdom and the character of the ministry of reconciliation, we must say, such sermons have very little of the spirit or work of a Gospel minister in them; and it is to be hoped that we shall never again see the times which seem to call for such apparent desecration of the holy ministry which these excellent men then perpetrated. If Jesus said to a man in his day, follow thou me, and let the dead bury their dead, surely Gospel ministers should let the potsherds of the earth strive with the potsherds of the earth, but they should preach the unsearchable riches of Christ to the citizens and soldiers while they are soldiers; but if nations

and individuals would repent and cease from sin, there would be no soldiers, for there would be no need for any. I cannot help thinking that the very existence of the expensive war department in a Christian nation is a reproach to such nation.

I am not so much of an enthusiast, however, as to think that the United States could do without this department, while other powers retain theirs. When Christianity shall have imbued this world with its benign spirit, wars will cease to the ends of the earth. I hope the reader will pardon this digression, if indeed it be a digression, for it seems to me every speaker and writer is in the direct course of duty, when he does all that he can, to root out the savage spirit of war from the earth.

The reader will doubtless think that Methodism was used up on the White Water and Enon circuits, as they were frontier regions. This, however, was not the case, for God, in his divining providence, prepared strong preventives. In the first place, the pious and patriotic Langdon was continued on the Miami district, and Robert W. Finley sent to White Water circuit, and Walter Griffith reappointed to Enon circuit the name being changed to Lawrenceburg. These men began their labors with great zeal and with an expectation of success. Finley was quite an old man, and to human appearance, one stormy winter would send him to his grave; but this appearance was quite a mistake, for he could preach and pray and exhort day and night the year round. His preaching was of the most terrific character, calculated to awaken the most hardened sinner. Griffith's preaching was pointed and powerful, and calculated to be successful; but the malign war spirit, which seemed to be needed in our circumstances, would have neutralized their efforts, if God had not made the earth help them.

The same fall in which these men came on the circuits named, and in which the battle of Tippecanoe was fought, the whole western country was shaken by earthquakes of a severe kind. These earthquakes lasted the larger part of a year, in which we would have occasional shakes; but they were not so severe after the winter passed by. The first shock was on Sunday night, or rather Monday morning. I and my family

were sound asleep when the cracking and jarring of the house awakened us, and I saw the cradle rocking in the midst of the floor without any hand touching it. I was then living in a part of my father's house, and I and my brothers started up to search for a file of newspapers, in which we remembered to have some articles on earthquakes. We found the articles, and they assured us there was no danger from this phenomenon, unless in mountainous regions, and we went to bed and slept again quietly, at least I did. When day arrived, I felt anxious to have another shake that I might witness its appearance in daylight, and I was soon gratified, for after I and my brothers had finished feeding the animals, I was leaning against the fence, and I felt it begin to shake, and looking at the barn, I saw it shaking fearfully. This shake satisfied my curiosity, and I would have been glad for this to be the last; but the thing having begun, did not end so readily; for in February, we had shakes still more terrible. For some time after these earthquakes began, we were at a loss to conjecture where they had their seat of empire. We were sure from the movements, it could not be in the Alleghany mountains, as we supposed the Rocky mountains were too far off to produce so sensible an effect where we lived. After some weeks of painful suspense we learned the seat of the ruin was in the low Mississippi valley and even under the mighty river in the vicinity of New Madrid. This fact destroyed the theory of our writer about the danger of earthquakes being only in the region of mountains. We began to think if fire and ruin could burst up from under the Mississippi river, the same might occur under the Ohio, the Miami, or even White Water, and the whole country became alarmed and the most vile and hardened sinners began to tremble and quake, and go to meeting, and weep and pray. Now every preacher, traveling and local, with the exhorters, began to hold meetings with more earnestness than ever, in almost all directions, and Baptist ministers did the same, and it seemed as if almost everybody would become religious that winter and spring. Some men were converted and became preachers, whose conversion I had been in the habit of regarding as almost as hopeless as the conversion of the devil himself.

There was one man by the name of William Ramsey, whom I had regarded as the most profane and wicked man I ever knew; who became as tame and timid as a lamb. A few months after he was soundly converted, he became a useful preacher, and continued so for years, while he remained in our part of the country. He afterward moved to Illinois, and became, as I have been informed, a Newlight, or follower of Barton W. Stone, formerly of Kentucky, afterward of Illinois. Time would fail me to tell of the individual and family hard cases that became members of the church and many of them truly converted; many of them, however, were only scared from their sins for a season: not being renewed in their hearts, they endured but for a season.

After the earth ceased to shake much, and the war began in earnest, we began to feel the pressure in matters of religion. But such was the impetus given to the church by the causes named, that we hardly felt the reaction while Finley and Griffith remained on the circuits. O, how Langdon and others used to pray for our men, especially our brethren who were in Hull's campaign, that God might preserve their lives and piety; and in this matter their prayers were heard; for perhaps there were never so few lives lost as in that unfortunate and unsuccessful campaign. Indeed, the whole church used to feel the need of sustaining grace, and prayed for it much.

The last quarterly meeting for White Water circuit was a camp meeting held on the land of Mr. Thomas Williams, Sr., between three quarters and a mile from Brookville. The grove in which the meeting was held is long since gone, and the tall corn now grows on the ground where pious hundreds worshiped God most devoutly. When I passed up and down the river, I look at the sacred spot, and think of the days of other years, and am tempted to be sad. Langdon, the presiding elder, preached a most excellent and instructive sermon from I Timothy i, 15, in which he showed most clearly that the Scriptures teach a four-fold salvation. First, an initial salvation, in which all infants and idiots share. Secondly, a salvation embracing pardon and regeneration, in which the penitent and believing sinner shares. Thirdly en-

tire sanctification, in which the persevering Christian shares. Fourthly, eternal glory, in which dying infants and idiots, and all believers who hold out to the end, share. William Lines, who was introduced to the reader, in the sycamore grove, at the upper part of the Big Bottom, was present and preached usefully. Old brother Finley preached the first whole sermon on baptism, which I ever heard preached by a Methodist preacher, at this meeting on Sabbath. The text was Matthew xxviii, 19, literally rendered from the Greek, using the word disciple for the word teach. The sermon was strongly controversial and was a little more strongly anti-immersion than the Methodist *Discipline*. I well remember one expression of the preacher, which was,

"I will not say that any man who baptizes by immersion is an indecent man, but I will say, he has been guilty of an indecent act."

Upon the whole, whether the sermon did good or harm, or whether it was time and talents and labor thrown away, I cannot say. We sometimes are compelled by circumstances to preach for hours on the subject of baptism, as a matter of controversy, but such necessity is to be deplored and the persons who cause it are much to blame. How our immersion friends and their antagonists account to God for the time lost and the bitter feelings engendered about a mere circumstance of religion, I cannot tell. There must be utterly a fault about this matter somewhere.

The success of this year was very great, for the White Water circuit increased from five hundred and sixty-seven to eight hundred and forty-seven, being an increase of two hundred and eighty; and the Lawrenceburg circuit increased from three hundred and six to four hundred and eighty-nine, being an increase of one hundred and eighty-three, so that notwithstanding the antagonistic influences named, this year was a most glorious one for the church. It is true, the high pressure movements of this year were succeeded with a sad reaction the next year, and it was some years before the church was as healthy and vigorous as she had been.

Brookville, Ia., November 15, 1845.

(To be continued.)