

The Monticello Circuit of the Methodist Church A Hundred Years of Methodist Progress

By J. MILTON WILLIAMS

The beautiful Tippecanoe River flows beneath overhanging bluffs where clings and climbs Monticello, the county seat of White County, Indiana. Monticello Methodists in the year 1933 observed their own Century of Progress.¹ Away back in the glacial age, nature put on vast engineering projects to create here at Horse Shoe Bend a stage for future social empire. Observing northwestern Indiana with some geographical discrimination, we see three or four gateways between northern and southern areas: Fort Wayne, Logansport, Lafayette, Monticello. Even in the days of the Redman, Monticello was a natural crossing place of the Tippecanoe, a way-station on one of the great Indian trails of the Potawatomi. Tardy in industrial development for almost a century, it is significant that Monticello has commanded notice and gone forward as an agricultural and social center, and also as the center of a noble type of community life. The stage seems to be set for greater things.

In 1835 the Indiana Methodist Conference met at Lafayette. Then Charles Elliott, distinguished Methodist journalist, came to that village for the first time. Pausing with a friend at the top of Oakland Hill, he looked down enrapt, spell-bound on the grand old Wabash River, the hills and forests that lined it, and its fringes of fields and flowers. He exclaimed that heaven itself could scarcely be more beautiful. To one who has seen the Tippecanoe River all the way from Talma to Hog-Point,² and walked on its rocky bed for mile on mile, the beauty and sublimity of the Tippecanoe can be considered second to none. Here is a geographical setting for Hoosier history, and no less for Methodist history for which a century is only an interesting and challenging beginning.

The Catholic in standing for the fundamental relation

¹ This paper, as here published, is an adaptation of an address delivered at the centennial celebration held at Monticello in October, 1933. The writer was at that time the official historian of the Northwest Indiana Conference of the Methodist Episcopal Church.

² Hog-Point is the name which was given by pioneers to the fertile, angular flood-plain between the Wabash and the Tippecanoe above their intersection. Talma is an old village on the Tippecanoe between Rochester and Mentone, in the northeast corner of Fulton County.

between religion and education is more nearly right than the Protestant. It has been said that there is no Christian mathematics, no Christian astronomy, no Christian botany or zoology. More the pity, if so, for there should be. The worm, the reptile, the fox, the bird find a native habitat and establish a vital as well as a mechanical relationship wherever found. Our pioneer fathers and mothers did the same thing, and their love of country and of God permeated their geographical sense, their biological adjustment, their social development, and their ideals of life. Their genius for frontier exploration, for colonization and conquest and for empire was but an expression of the abundant life which the Son of God promised and which our pioneer fathers and mothers possessed.

Monticello became head of Monticello Mission Circuit in 1836. Four years before that time, all Indiana had been separately organized as Indiana Conference with five big districts, as follows: Madison district, reaching from Marion to Madison and covering the country along the Ohio State line; Charlestown district, reaching entirely across the remainder of the southern edge of the state from the Madison district westward; Indianapolis district (Indianapolis was then but eleven years old), reaching from Anderson to Bloomington; and Vincennes district, extending from Vincennes up the Wabash River to Lafayette, stradling the River beyond Attica, and reaching on to Monticello; and the Missionary district, with James Armstrong as superintendent, covering most of the territory lying north of the Wabash River. The work in the last named district was too much for flesh and blood, and Armstrong, the great missionary hero died two years later at Door Village, in La Porte County. The Church should have its own War Cross, and one should be planted over the grave of Armstrong, the Irish immigrant, called to militant evangelistic warfare and to circuit-rider martyrdom. His dust now reposes at Door Village near one of the churches he organized and built.

Only two years before that first Indiana Conference, Hackaliah Vredenburg, a descendent of the proud Van Vredenburgs of New Amsterdam, had broken down in the work and sought a refuge where he could convalesce at his own expense. The writer knew Aunt Mary Blind, Aunt Sarah Metzger and

Aunt Sarah Pierce, who became Christians under the leadership of this saintly Soldier of the Cross. They were proud of that plain old man, prematurely old because of hardships, and they loved him. In 1829 he was resting; but the call to battle came. Stephen H. Beggs was leaving Logansport on January 1, 1830, to go to Chicago to found Chicago Methodism, a Hoosier contribution to that city's century of progress in Methodism. That year saw churches founded on Logansport Circuit that still live and grow. In that year, Vredenburg built a log church and parsonage near Thomas Gillam's home, close to the present village of Radnor.³ A few years later, serving at Armstrong, he built another log church and parsonage near Johnson's, in Warren County. At both places he left evidences of his service, for in one place, a child of his lies buried; in the other, his daughter married.

Vredenburg was remembered at Lafayette as long as any man that lived there in his time remained alive. "The path of the just is as the shining light that shineth more and more even unto the perfect day." The reason is clear: only a few years before his coming to Monticello Circuit, Vredenburg went on the Vermillion circuit, but found no parsonage and no house for rent. With winter coming on, he must decide on some place quickly. An empty log-stable was available. With his own hands he speedily cleaned it, floored it and otherwise fitted it for a temporary home. High-browed, petted, self-styled aristocrats may now look askance at that rude domicile of one of our most honored pioneer preachers, with his log-stable parsonage and his saddle-bags for a study. But some of us recall that the creator of our gospel was first cradled in a manger at Bethlehem. In Vredenburg's life we see that gospel toddling away from its cradle, growing into a boy scout, and then going to an army training camp, getting ready for empire. Not many miles away at the very time that Hargrave and Vredenburg, boy preachers, were breaking

³ A little railway station, called Radnor, was established on what later came to be known as the Monon R. R., shortly after this line began to operate trains in 1881 or 1882. The white, frame church ("Palestine"), which had replaced the log church erected under the direction of Vredenburg near the Thomas Gillam home, was moved to the village of Radnor in the spring of 1889 to the site where it still stands. The distance moved was about a half mile. [As a boy, the editor of the *Magazine*, aided in the removal of the building during two pleasant spring days. He donated his labor (?), as his father, a member of the Church, assigned him to the task. A few others donated labor. The contractor, with a paid helper, was employed on this basis as the church was poor. The contractor was of the Dunker sect, at least his coat, hair and beard were worn in the fashion of men of this faith. He was a constant joker and used language in all his conversation that was not in keeping with his appearance. My conclusion as an astonished youth was that he was a "back-slider," a term I had often heard among Methodists and Baptists.—*Editor*].

loose, Abraham Lincoln was studying the Life of Washington and reading Shakespeare and the Bible, lying on a cabin-floor and polishing his gray-matter for future use in the White House. Better days were coming—days of moral issues, days of liberation, days of patriotic and gospel triumphs.

When Vredenburg became pastor of Monticello Mission Circuit, it was his fourth appointment in that section of the state. In 1825 he had been appointed to Crawfordsville Circuit, which reached out to Covington and up the Wabash River to Nebo, which was a few miles above Delphi. In 1829, he was appointed to Logansport Circuit, which reached southward to Middle Fork, on the Michigan Road and westward to Stockwell, and thence to Wild Cat Bluff east of Lafayette. Beggs was removed on January 1, 1830, and Vredenburg, being located, supplied, doing a marvelous year of work. In 1832, Richard Hargrave and Nehemiah B. Griffith served the new Lafayette Circuit, then only one year old. Tradition has it that Hargrave preached as pastor at Monticello. If so, it had to be that very year. Perhaps he did some irregular work there and did not organize. It was in 1833 that Griffith and Vredenburg, a wonderful team, came to Lafayette Circuit. Griffith had served with distinction down at Madison and Lawrenceburg, then at Fort Wayne, at South Bend, and even at Indianapolis. He was a real preacher of brains, eloquence and evangelistic zeal. He was a genuine Christian filled with the hope that purifies. He died only a year or two later, broken down by hard toil and exposure. Yet he was happy, and exclaimed: "Sweet Heaven, I am coming."

It was in Orwig's Tavern that something happened which left a mark on Monticello's religious life. What was the date of the organization? Was it in 1833 or in 1836? When was the church established in Monticello? Dates of organization are easily muddled. The organization date of Monticello Circuit is not in question; that was in 1836. But, as has been shown, Vredenburg was appointed in near-by territory four times. The two earlier dates do not fit at all. The Quarterly Conference Minutes of Upper Wabash Circuit for its one year (a link in Logansport Circuit) reveal only one appointment clearly which was on the north side of the Wabash River at Potawotami Mills, Rochester. In the Quarterly Conference Minutes of Carroll Circuit (actually the first three years of

Delphi Circuit), there is one definite mention of an appointment to the north side of the Wabash, it is George Culp's Rapids of Iroquois, organized in 1833, but not mentioned again in our records till in Monticello Circuit minutes for 1836.

Rensselaer has preserved without contradiction the tradition that the Church there was organized in 1833 by Enoch Long. His real name was Enoch Wood, but he was always known by relatives and friends as Long-Enoch, to distinguish him from Enoch G. Wood, an uncle of Rev. Aaron W. Wood, still well-known. Why does this Class of Rensselaer disappear for two years? First, an Iroquois Circuit was formed in Illinois which could more easily take care of those border settlements. Traditions in Newton County preserve the fact that a Rev. Leander Walker served several of the Methodist local communities there. In the Gary Library is a book in which there is a lengthy treatment of old Iroquois Circuit, with a statement that it reached from the Wabash River to the Kankakee. Since Enoch Wood visited as far afield as Rensselaer, why did he not include Monticello? Since we know that Vincennes and Honey Creek (Terre Haute) circuits were merged and operated together by their preachers, and likewise Eugene and Pine Creek circuits in 1831, is it not possible that Carroll and Lafayette circuits were also worked together? Otherwise, Enoch Wood must be supposed to have cut across Lafayette Circuit or have skirted it around and served other settlements.

There are other facts to be considered. Rev. Horatio N. Ogden, who died on July 20, 1934, at the age of ninety-four, had a splendid mind and a memory richly stored with Methodist traditions. He was sure that Monticello, Prairie Church, Bunnell's, Pretty Prairie and Salem⁴ (possibly other Classes too) belonged to the old Lafayette Circuit. Salem certainly did belong to Lafayette Circuit, for it was built the summer before Monticello Circuit was created. Likewise there were other Classes farther down the Wabash River that once belonged to Crawfordsville Circuit, namely: Sand Ridge, Van Natta's, Holloway's, Boyer's, or Armstrong's, Independence and probably Little's at Union also. These latter churches had been taken over by Pine Creek Circuit in 1831. Admitted-

⁴ Not the town of Salem in Washington County, but merely the name of a local church. The name was later changed to *Cairo*.

ly the disappearance of the minutes of Lafayette Circuit creates much difficulty. But traditions are numerous that Holliday served several Classes on the north side of the Wabash River and the tradition that Hargrave served Monticello can have only one explanation; it was while he was pastor at Lafayette. The tradition that the church at Monticello was organized in 1833 now has reasonable and adequate justification. Vredenburg, co-pastor with N. B. Griffith did organize the Monticello Church and probably several others in that year.

The new Monticello Mission Circuit of 1836, with assortment of its Classes according to their origin, will now be traced. Utmost pains in running down the location of family names, then used to designate Classes,⁵ with care to avoid duplications, has enabled the writer to clear up most of the difficulties. Establishing the dates of settlement of these families has strangely confirmed the other conclusions and traditions.⁶

I. From Lafayette Circuit came the following Classes.

1. Monticello, with Worthington and Cougar Classes somewhat distinct.
2. Nathaniel Bunnell's, at Asbury, near the present village of Reynolds.
3. Best's, the Prairie Church, near the present Brookston.
4. Peleg Babcock's, at Pretty Prairie (later known as Rush's Class).
5. Salem Meeting-house, a predecessor of the present Cairo Church.
6. Sand Ridge (known at different times as Huffman's, Reed's, Mount Pleasant).

II. From Iroquois (Illinois) Circuit came the following:

1. Rensselaer.
2. Gillam's, later known as Independence, and still later as Palestine, was this year (1836) organized by Vredenburg in that territory. (In 1889 this

⁵ The term *Class* is used by Methodists to designate a local group of organized church members whether having a church building and pastor or not.

⁶ The list of Classes following was compiled from the data included in complex records covering a period of years. The writer's purpose is to furnish information in simple form. Possibly there were a dozen other Classes not designated, and there may be some duplications.

Church was moved into the nearby town of Radnor).

3. Barkley, known as Parkinson's, or Tanner's, was organized the next year in the same territory.

III. New appointments were the following:

1. Rawl's School-house, later known as Mt. Zion, near Montmorenci.
2. West Union school house, near the home of Dr. William Sims, which was near Battle Ground.
3. Caster's, near West Lafayette, organized in 1837.
4. Pittsburg.
5. Lockport (Emory's).
6. Schultz, at Farmington, later known as Burnettsville.
7. Cornell's and Williams' at Pike Creek.
8. Monong School-house, north of Guernsey.
9. Metamonong, near Francesville.
10. Davis Smith's at Spring Creek.
11. James Spencer's, Big Creek, Chalmers.
12. Morgan's.
13. A. Buchanan's.

A separate and continuous list of the ministers who have served Monticello Circuit and Monticello Church is presented here.

With Lafayette Circuit: 1832, Richard Hargrave, Nehemiah B. Griffith; 1833, Nehemiah B. Griffith, Hackaliah Vredenburg; 1834, William Clark, William Watson, Wesley Wood; 1835, Charles M. Holliday, John Richey, Benjamin Griffith. With Monticello Mission: 1836, Hackaliah Vredenburg; 1837, John H. Bruce; 1838, Enoch Wood; 1839, Joshiah J. Cooper; 1840, Jacob Colclazer, Samuel Reed (serving as junior first quarter); 1841, Enoch Wood, John Richey; 1842, Benjamin T. Griffith; 1843, John Edwards; 1844, Allen D. Beasley (six months), George W. Warner (twelve months). With Monong Mission: 1845, Nathaniel S. Worden; 1846, James W. Burns. With Monticello Circuit: 1847, Samuel N. Campbell; 1848, Matthew Fenimore; 1849-1850, John Leach; 1851, Robert H. Calvert; 1852, Lucas Nebeker; 1853-1854, Jacob Cozad; 1855-1856, Martin L. Green; 1857, Harvey S. Shaw; 1858, Thomas E. Webb; 1859, Andrew J. Sheridan; 1860, B. Wilson Smith; 1861, Caleb B. Mock; 1862, Ferris

Pierce; 1863, Samuel M. Hays; 1864-1865, John H. Cissel; 1866, John L. Boyd; 1867, Enoch Holdstock; 1868, John B. De Motte; 1869, John E. Newhouse; 1870-1871, David Holmes; 1872, James A. Clearwaters; 1873-1874, Henry C. Neal; 1875-1876, Oliver C. Haskell; 1877, William G. Vessels; 1878-1879, Conrad S. Burgner; 1880, Thomas Mason; 1881-1883, James Johnson; 1884-1886, William Penn McKinsey; 1887-1888, Worley B. Slutz; 1889-1893, Charles A. Brooke; 1894-1895, Isaac Dale; 1896-1900, Albertus T. Briggs; 1901, Arthur H. De Long; 1902-1905, Samuel P. Colvin; 1906-1907, J. Montcalm Brown; 1908-1910, J. B. Rutter; 1912-1914, Henry L. Kindig; 1915-1916 Richard H. Crowder (one year and three months), F. L. Hovis (nine months); 1917-1919, Frank L. Hovis; 1920-1921, Thomas J. Bassett (with T. J. Reder, last two months); 1922-1924, Clifford C. Jordan; 1925-1927, James G. Campbell; 1928-1933, Ulysses G. Leazenby.

The original Monticello Mission was divided in the fall of 1846, Newton and Jasper counties, with a narrow slice from Western Pulaski being made into Iroquois Mission. This Mission was continued the next year as Jasper Mission and a year later as Rensselaer Circuit. Iroquois Mission removed from Monticello Circuit the following Classes: Rensselaer, Barkley, Gillam's, and Metamonong and Knowland's; probably the following Classes were added that year to Iroquois Mission: Iroquois, Salem, State Line (Whiteman's), Sayler's, Bard's, Bowling Green, Blue Grass, Mason's, Saltillo and Medaryville.

Released from the vast territory to the northwest, Monticello Mission seems to have reached into territory east and south more intensively. Wilson's appears on the Circuit in 1840 as a new appointment. But in 1842 another excision took place and Pittsburg Circuit was created, taking over the following Classes: Pittsburg, Lockport, Burnettsville, Pike Creek, Wilson's, a little later adding Georgetown, Lake Cicot, Indian Creek (White Oak), Leazenby's.

In 1845 another big division occurred, with the creation of Harrisonville Circuit, which included the following; Harrisonville, Prairie Church, Geneseo, Pretty Prairie, Spring Creek, Salem Meeting House, Rawl's (at Mt. Zion), Denton's, Dr. William Sim's, Caster's, Pretty Prairie, Little Pine (Montmorenci), Sand Ridge, and Gay's school house. The name of

the Monticello Mission Circuit was now changed to Monong Mission and included the following: Monticello, Big Creek, Bunnell's, West Point, and Monong School-house. We do not have the records for this period, but Dyer School-house, Seafeld and Wesley soon appear as added appointments, as well as Norway and Patton.

In 1847 Monticello Circuit became a permanent charge, rounding out a century in 1933. The Monticello Church seems to have been regarded by some as a station receiving a minister's full time and having morning and night preaching every Sunday from 1861; but to the writer's knowledge the pastor served two churches outside in 1886, White Oak and Patton. Since that time its pastors have actually given all their time to the Monticello Church.

It is fitting and necessary in a sketch like this to give some attention to several of the men who have served during the century. Richard Hargrave was the greatest camp-meeting preacher of his generation. John H. Bruce, who followed Vredenburg, was a young man of outstanding ability as a preacher and leader. A few years after his period at Monticello, while serving a district, he went from a revival meeting out into the night and was thrown from his horse. He was so seriously injured that he died. Enoch Wood served in Indiana for many years, but finished his work in Iowa many years later. Josiah J. Cooper rounded out his career in the North Indiana Conference, a neighboring Conference (to the Northwest Conference) on the east. So also did Jacob Colclazer, one of our great pioneer Methodist circuit riders. John Richey spent his last years at Logansport and is buried there. He served only a few years and in an irregular way. Benjamin Griffith served but a few years. John Edwards was an immigrant from Wales. He was a very devoted and useful, though plain man, who gave a life of service to Methodism, all on small circuits.

Allen D. Beasley was an outstanding man of his generation, though he served but a few years on big circuits. He retired to a farm near West Point, Indiana, where he died. His saintly wife died only a few years ago at the home of Dr. George Beasley in Lafayette. George W. Warner served but a few years, rose to prominence rapidly, and died young. John Leach, who was pastor when the first Monticello Church

was built was a very eccentric man. William B. Rippetoe told me how he looked on one occasion, with a stove-pipe hat, holding his sun-umbrella and wielding a palm-leaf fan. Nevertheless he had ability to preach and to lead, and rose above the average. Robert H. Calvert was a man of ability, devotion and usefulness. Lucas Nebeker who was a brother of Enos Nebeker (once Secretary of the Treasury of the United States), was a man of fine character and noble mind. He spent his last years at Battle Ground. Martin L. Green was a Hendricks County product—a fine man who left a good record. Harvey S. Shaw spent most of his life in Illinois. Thomas E. Webb was a man of considerable austerity, stern morals, and intense and radical devotion. In early life he was evangelistic. Andrew J. Sheridan was an Indiana Asbury University product, devoted and able who died young, leaving a lovely wife and children to bless the world. His son Wilbur F. Sheridan rose to great distinction in the ministry. Next to John Purdue, Rev. B. Wilson Smith did more for Purdue University than any other man. He possessed great intelligence, tact and eloquence. Caleb B. Mock was a man of unique personality, with hard sense and noble principles. He was loved by many and did a large amount of good. Ferris Pierce was a plain, devoted, lovable man. An old acquaintance told the writer that the whole life of the Rev. Pierce was devoted to praying, preaching, and telling others of Christ. Samuel M. Hays was trained at Indiana Asbury University. With a fine mind and fine education he combined a conscience and a love of people that made him a power for good. John H. Cissel was one of the great Methodist preachers and presiding elders of his time.

John B. DeMotte was a scholar, a saint, a Christian gentleman, who lived a whole generation ahead of his time. He gave to the world an illustrious son, Prof. John B. DeMotte, distinguished as a teacher and on the lecture platform. David Holmes was at his best as an educator. James A. Clearwaters gave over half a century to the Methodist ministry and also gave to our church one of its strong ministers, the Rev. John F. Clearwaters. Henry C. Neal was a man of fine scholarship, an educator, a fine preacher, and a Christian gentleman. Indiana Asbury University gave us Oliver C. Haskell, an excellent man, highly respected and greatly loved.

William G. Vessels had a princely intellect, was a brilliant preacher and distinguished editor. Burgner was a man of hard sense and a hard worker. As a man of diligence, "He stood before kings." James Johnson was much like him. Uncle Pete McKinsey, a product of Thorntown Academy, with his devoted wife, had no superiors in devotion, accessibility and usefulness. He was a pastor and evangelist. He was spiritually dynamic and socially inspiring. He made his hearers want to be good. He made them try to be good.

W. B. Slutz spent only a few years in the Northwest Indiana Conference, rose rapidly and transferred to Ohio, where he died a few years ago. Charles A. Brooke spent over half a century in the ministry and had the highest position and honor among the ministers of the Conference. Isaac Dale finished his career on South Bend district. He was the son-in-law of John L. Smith. Albertus T. Briggs is now on the retired list having served some of our best churches and twice served on districts. Arthur De Long served some of our best churches but was transferred to Missouri several years ago. Henry L. Kindig was one of our best men who served our best churches. Richard Crowder is still serving, having for years past filled pulpits in some of our best churches. Frank Hovis is a splendid pastor, a wonderful gentleman, a very useful minister. Dr. Bassett first distinguished himself as principal of our Academy at DePauw University. He then served several of our best churches. While serving his second year at Monticello, he went to his long home. He was a great Christian and a great leader. Clifford C. Jordan is a devoted, dependable, useful man. Dr. James G. Campbell is a scholar, a teacher, a master of church-architecture, and a Christian business man. He has served some of our great churches. Dr. U. G. Leazenby, taking him altogether, is the equal of any man who ever served in this Conference. He served twelve years (two terms) as district superintendent and headed the Bunster Mission in South America, the only self supporting Methodist Mission in the world. With real preaching ability, devotion to pastoral work, grasp of Church business and power to lead men, he combines with all these the spirituality of an old mystic. Best of all, he grips men's hearts. When a train hit him a few years ago, it seemed to drive him closer to the Rock of Ages and to the hearts of all his brethren.

Attention will now be turned to membership. In 1837, at the end of the first year of Monticello Mission, the membership was reported to be 142, with twenty-one appointments. Two years later, the membership mounted to 382. In 1841, a year after Iroquois Mission had been detached, membership had climbed again to 492. In 1843, a year after Pittsburg Circuit had been detached, a net loss of only fifty-four is shown. In 1850, when the first Monticello Church had just been built, with five or six outside churches attached, the membership (including sixty probationers) was 310. In 1862 the membership had declined fifty per cent. By 1865 it was only 75. These two reports undoubtedly indicate some results of the Civil War. John B. DeMotte, who served Monticello Circuit in 1868, left behind a diary. It indicates that Monticello Circuit in that year was a very hard field for religious work. Brookston Circuit had been formed several years before and Chalmers, Prairie Church and West Point had been attached thereto; Monong had been attached to Francesville and Medaryville. However, Monticello Circuit, still retained Asbury, Reynolds, Norway, Pike Creek and Wesley. By 1870 these outlying appointments were detached. By 1880 the membership of the Monticello Methodist Episcopal Church had crept up to 151. By 1885 it was 170, and by 1890 it was 330. The increase continued to be encouraging. In 1895 the membership was 345, in 1900 it was 416, and in 1930 it was 632. The depression has caused only a moderate slump.

Sunday School enrollment shows a gradual and steady growth since 1855. With two schools then, the enrollment was 103; in 1860, with five schools reported, the enrollment was 220. In 1880, with the one Church and one school, the enrollment was below 100; in 1885 it was 250 and the possibility of building a new church was being agitated. In 1900 the enrollment was 240; in 1920 it was 376; it is now (1933) 350. Because of the inclusion of Cradle Roll and Home Department enrollments in later years, a comparison with former years can not be strictly made. Attendance has kept pace with enrollment and made relative gains.

Building and material equipment have attended the program of this church through the years. Beginning in the Worthington and Cougar Classes, with the first public meeting in the Orwig Tavern, Methodists still had church services

for years in homes and then in the school house, which was open to all denominations. It was in 1849, with the coming of John Leach to Monticello Circuit as pastor, that agitation for a church building was begun. The following year the first Methodist Church was built and dedicated, at the corner of Main and Marion streets, at a cost of \$1,500. Revivals being frequent, the membership grew and in 1887, following a great revival under the Rev. William P. McKinsey, the second church building was erected four blocks south of the old site. It was dedicated on November 27, 1887, by Chancellor Charles N. Sims, D.D., of Syracuse University. The cost of this fine structure was \$8,735.22, mostly provided in advance by subscriptions and through the sale of the old building to the Disciples Church. All indebtedness was met at the time of dedication.

In 1917 a basement and one ground-floor room were added to the plant and in addition a steam-heating system. The total cost of these improvements was \$7,000. This was during the pastorate of the Rev. Frank L. Hovis. Besides the material improvement, the year 1917 was marked by a gracious revival accompanied by a considerable gain in membership. The bell of the old church still rings in the tower of the present church-home. During the pastorate of the Rev. James G. Campbell, who furnished the architectural designs, very radical and extensive changes were made in the church edifice. Much additional room was provided, together with a splendid new arrangement of the interior and outside features adding to the charm and beauty of the architecture. The cost was kept down, but the church is now (1933) valued at \$60,000.

As in all statistical matters, the record of salaries paid to ministers has varied so with changing conditions through the years, that it lacks value for comparison. From 1869 to 1882 the salary, including house rent, was stationary at \$700 per year. After that the salary climbed to \$1,000, and even reached \$1,239 under Dr. Charles A. Brooke. During the five years following his pastorate, it was \$900 and house. J. M. Brown was paid \$1,000 and house; J. B. Rutter, \$1,200 and house. With the coming of the Rev. Frank Hovis there began a steady upgrade movement of salary—\$1,400, \$1,500, \$1,600, \$1,800. With Dr. James G. Campbell the salary rose

to \$2,000 and house. The depression has forced the salary down somewhat, but this Church still holds its own in loyal support of the pastor.

Benevolences have had their share in this Church's history. Since 1911, the total paid for benevolences has never gone below \$1,000 per year. In 1922 the total was \$3,300. Since the year 1902, the total given by this strong church for benevolences has amounted to \$51,158.

The Monticello Methodist Church was the eighth in world-wide Methodism to organize an Oxford League, Chapter VIII of that organization being chartered in the fall of 1887. It was succeeded in due course by the Epworth League, which is still an active force in the Monticello Church. The Foreign and Home Missionary Societies of the Methodist women were also early in the field, and rank among the strongest in the Conference. Mrs. Ida Cline, Conference Secretary of the W. F. M. S. is one of the outstanding women of Methodism. G. A. Stephan of the Monticello Church is one of the leading men in State Sunday School work. Only lack of space forbids a large extension of this sketch and the mention of a really splendid group of men and women among the laity of the Monticello Church. A hundred years of Methodist history at Monticello have well prepared the Church there to begin its race for another and a better Century of Progress.