

LI. RELIGIOUS ORGANIZATIONS -MEETINGS IN THE WOODS.

Almost immediately after the settlement of the county began, the religious spirit of the people began to manifest itself. There were no expensive church buildings with towering steeples, or even ordinary meetinghouses or schoolhouses then in which public services could be held, and so, when an itinerant preacher came through the neighborhood, an appointment for a meeting on Sunday would be decided upon to be held at a convenient house, and the news would be carried around to all the families far and near.

The first of these meetings that the writer remembers, which may be taken as typical of all that followed for many years, was held at the log cabin of Elder William Thompson, about two miles northeast of Lake Maxinkuckee, who was something of a preacher, or, more properly an "exhorter," as he and his class were designated in those days. Logs and puncheons were placed around in front of the house under the luxuriant shade trees that had not yet fallen under the well directed blows of the woodman's axe. It was a beautiful day in the early summer. The trees were full of blossoms, and birds and squirrels, and that little spot in the wilderness seemed like God's own temple on an enchanted island in a vast ocean. The music of the birds and the humming bees amidst the fragrance of the wild flowers, was a thousand times sweeter and more enchanting than the tones of the \$10,000 organ in the gallery or loft of a \$100,000 church building is, in these days of aristocracy and \$5,000 preachers. It was indeed a place where the spirit of mortal might worship, In the freedom of unwritten creeds, Hearing many and joyous responses, In the music that came from the trees.

Early in the morning the ox wagons began to arrive. Some came on horseback, and many on foot. The audience was not very finely dressed. Nearly all wore homespun clothing. Some were without coats, merely in their shirt sleeves, and even some were bare footed. That made no difference. It was not dress that made the man in those days. It was not the external, but the internal qualifications of a man that recommended him as worthy of consideration among his neighbors. Well, when the hour arrived for the services to begin, the people, who were scattered about in groups under the trees, talking and visiting among each other, took their places on the seats provided, and the preacher, who, on this occasion was Elder Thompson, opened the meeting by invoking the Divine blessing on those present. Then he lined the hymn, line at a time, and those who could sing joined in the song of praise. There were very few hymn books in those days, and so the preacher read a line at a time so the audience could remember the words. When the line had been sung, the singing ceased until the preacher had read another line when the singing would be resumed where it had been discontinued, and this program would be continued to the end, no matter how long the hymn might be. Of course there wasn't very much music in that kind of singing as we look upon church music nowadays, but it answered the purpose then, and as there were many good voices among the singers and a sufficient variety to carry all the parts, if the harmony wasn't

as full and round and smooth as it has since been heard, it made the "welkin ring," and the echo has reverberated all the way along down the crooked path of life until the present time. Those who have never heard this way of conducting church music would be surprised at the religious enthusiasm that can be worked up. Before the close of the hymn, everybody, saint and sinner, who could open his mouth, was sure to be singing with all the lung power at his command.

At the meeting referred to the preacher "gave out"

From all that dwell below the skies-

and then some one was requested to "raise the tune." He didn't quite get the right "pitch," and after struggling through the first line without assistance from any of the congregation, he knew what the matter was, and when the preacher gave out the second line

Let the Creator 's praise arise-

he cleared his throat and took a fresh start. This time he was more successful, and by the time the end of the second line was reached several voices had come to his assistance, and when the preacher had read with a loftier and more devout tone of voice:

Let the Redeemer's name be sung-

half of the congregation had joined in the song line had been given out-

Through every land by every tongue,

the entire congregation had become enthused, and joining in the glad refrain, the woods rang with a melody that can never be forgotten.

There was very little ceremony connected with these early religious gatherings. There was a prayer; then singing as related; reading of a text from scripture, and then preaching from the text. The text generally had reference to "hell-fire and brimstone," "the lake of fire," "the unquenchable fire!" "the eternal and everlasting punishment of the wicked." At that time "conversions" were made by holding up to the sinner the most horrid and ghastly pictures of torment that the "inspired" preacher could conjure up. That was the entire stock in trade, and many's the convert that was made solely from fear that if he did not "profess religion" he would be cast into "the lake of fire and brimstone " and would there roast and bake, and boil and stew and writhe and wriggle in the most intense agony through all eternity. The preachers of all the various shades of belief were in perfect accord in regard to the question of the future punishment of the wicked, and everybody was considered "wicked," no matter how exemplary his life might be, if he was not "converted," and declared that he "believed" all that they told him to believe as necessary to salvation. He was expected to believe in the incomprehensible doctrine of the "Trinity" that there are three Gods in one; in the "Immaculate Conception," the "Atonement," the "Immortality of the Soul," "Original Sin," "Baptism as a Saving Ordinance," that the Christian flew away to glory as soon as the spirit left the tenement of clay in which it was housed, that there would be a general resurrection, and somehow, the body would be raised and united with the

spirit, and would forever after walk the golden streets of the New Jerusalem, while the wicked would go away into everlasting punishment. Of course the average convert knew nothing about the metaphysical and finespun theories except what the "inspired" preacher told him, and so he accepted them, nolens volens, as gospel truth.

The denominations that had representatives among the people were the Baptists, the New Lights, Christians, Campbellites, Methodists, Presbyterians, etc. It was many years, however, before any of these denominations succeeded in forming a local organization. Along in the '40s the followers of Alexander Campbell began to make considerable of a stir, and for a time those who were converted to that belief were more numerous than those of any of the other denominations.

Alexander Campbell was an Irishman, having been born in Ireland in 1786, and was educated in Glasgow. He came to America in 1809, and took up his residence in Washington county, Pa., where, at that time, many of the early pioneers of Marshall county resided. Afterwards he removed to Bethany, West Virginia, which became his home. For a short time he was pastor of a Presbyterian church, from which denomination he soon separated, on the ground that the Bible should be the sole creed of the church. In 1810, he and his father organized a new society, and two years later he became convinced that immersion was the only mode of baptism and in accordance with this belief, he and his entire congregation were immersed. They united with the Baptist association, but still protested against all human creeds as a bond of union in the churches. He and his followers were in time excluded from fellowship with the Baptist churches, and in 1827 began to form themselves into a separate organization which extended rapidly into Virginia, Kentucky, Tennessee and Indiana, and in 1864 it numbered 350,000. He published the Millennial Harbinger, which at one time had an immense circulation, and in 1840 established Bethany college, of which he was president at the time of his death. He had numerous debates, among the most noted of which was that with Archbishop Purcell in 1836, on The, Infallibility of the Church of Rome.

In 1843 the coming of Christ and the end of the world was predicted. Those who remember back that far will recollect what a wonderful excitement this prediction created. Even those who had no faith couldn't help being interested in it, and until the predicted time had passed, the whole country was in a frenzy of excitement. About that time Ephraim Miller and E. Hoyt, Second Adventists (not Seventh Day) came along with charts upon which were painted the "Beast with seven heads and ten horns ;" "the man of clay, brass and iron," etc., etc., with an array of figures pointing to the year 1843 as the winding up of all things; and drawing such inspiration from the Book of Revelation as "made each particular hair stand on end like quills on the fretful porcupine." This excitement passed away,

but was renewed again in 1847. Miller and Hoyt again returned with a revised chart showing wherein mistakes had been made in calculations, and confidently predicting the end of the world about that time. It didn't come, however, and fixing a definite time for the coming of Christ and the end of the world was abandoned. But out of it grew what is now known as the "Christian Adventists.

They believe in the personal coming of Christ to the earth, and that

that great and important event is not far distant and may occur at any time, but they do not believe it is possible to fix any definite date. They do not believe in man-made creeds, and take the Bible as it reads as the only bond of union. They believe that the Bible teaches that man is a mortal being; that immortality is a thing to be sought after, and can only be attained by complying with the conditions prescribed in the Bible; that immersion is the only mode of baptism; in the doctrine of the unconscious state of the dead, and that, when Christ comes to the earth again there will be a general resurrection and judgment in which the righteous shall be rewarded by being clothed with immortality and eternal life, that the finally impenitent shall not attain to: immortality, but will be destroyed, "burnt up root and branch," and when the wicked are cut off, and the earth is renovated and purified and brought back to its Eden state before "the alleged fall of man," then the earth is to be Christ's kingdom; he is to be the king and ruler, and the righteous are to be his children and subjects forever.

The Campbellites all, or nearly all, easily drifted into this new organization, being in accord with the most important points of belief. Some of the members of the old Christian church, and also some of the Baptists, became converts to the new organization. About this time the Methodists, Wesleyans, and Presbyterians began to organize societies in various parts of the county, but the reminiscence related above was, probably, the most important and striking event in its results of anything of a religious nature that has ever occurred in the county.

Organization of First Religious Societies.

It would naturally be supposed that it would be an easy matter to gather the statistics of the churches, and trace the rise and progress of religious matters since the organization of the county, but such is not the case. Like everything of a secular nature, the records, such as have been made at all, have been poorly kept, and an examination, for information, of such as are at hand, is of a very indefinite and unsatisfactory nature. Rev. Warren Taylor, an itinerant of the Wesleyan persuasion, attempted before his death many years ago to place upon record such reliable information as he was able to gather at that time concerning the introduction and progress of religion in the county up to the time he wrote. Such portions of his sketches as are applicable to the subject under consideration are herewith appended. He said:

"Ministers of the gospel of different denominations appear to have preached to our earliest settlers almost immediately after the latter located themselves in the count). These religious meetings, however, at the first, were like angel's visits-few and far between. In 1836 Rev. Stephen Marsters was, by the Indiana conference of the Methodist Episcopal church, appointed to a mission which embraced the counties of Marshall, Fulton and Kosciusko. In Marshall county he had four appointments, one at the house of Stephen Farnsworth, about six miles northwest of Plymouth; one at the house of George Vinnedge in North township; one at the house of Sidney Williams, where Argos now stands, and one at his own residence, which was then on the Michigan road, about one mile north of the Fulton county line. In Fulton county he had four appointments, and in Kosciusko two. During the year he organized societies at the most or all of these appointment

except at George Vinnedge's, where a society had been previously organized by a minister from St. Joseph county. Mr. Marsters was succeeded in the circuit or mission by Rev. Wm. Fraley." Mr. Taylor being unacquainted with the talents or the labors of this gentleman, passed him by without comment.

"The successor of Mr. Fraley," says Mr. Taylor, was Rev. Thomas Owens, who probably commenced laboring on his work in the fall of 1838. Mr. Owens, with a pleasing demeanor, possessed also fine natural abilities, and gave strong indications of rising to eminence as a minister of the gospel, both in talents and usefulness. But his career was short. Possessing a constitution that predisposed him to consumption, his disease was, in all probability, accelerated by the hardships of an, itinerant life, and in two or three years after closing his labors on this circuit he sank into the grave, lamented by all who knew him. Mr. Owens was succeeded by Rev. Boroughs Westlake. He was at this time an elderly man, somewhat illiterate, but possessing much energy, and was, apparently, a devout Christian. He afterwards became presiding elder and died at Logansport about 1847. His successor was Rev. J. B. Mershon, who commenced his labors on the circuit probably in the spring of 1840, or possibly in the fall of 1839. Mr. Mershon was not at that time distinguished for his abilities as a speaker, being young in the ministry, but the excellence which his character exhibited secured to him great esteem. Many who peruse these lines will recollect' his affectionate and winning manner. Among those who followed Mr. Mershon for several years afterwards were Revs. I. M. Stagg, William J. Forbs, Erastus Doud, L. Monson, A. Bradley, J. C. Robbins, Z. Hancock, E. Hall. Since those days many noted preachers have labored in the Methodist vineyard, but, except those of later days, all have passed away and taken their places in the silent halls of death, leaving behind them pleasant memories of "well done, good and faithful servants."

The first Methodist church building erected in Plymouth was built in the later' 40s, on the middle of the lot on the west side of Center street, between Washington and Adams streets. It was used for the regular meetings of the congregation until about 1868, when the present brick structure on the corner of Center and La Porte streets was erected, and the old building was sold and removed to the old fairgrounds north of Plymouth, where it still remains in a "fair" state of preservation. There are many pleasant recollections clustering around this old church building. At that time there were no halls in Plymouth suitable for public gatherings and so the Methodist congregation kindly allowed the use of their auditorium for concerts, lectures and social gatherings having a high moral tone. In the' 40S and early' 50s what was known as the "Old Continental Vocalists" made annual concert tours through the west, and Plymouth was one of their yearly stopping places. There was no railroad here then, and the vocalists had to come through from La Porte, South Bend or Logansport by stage or private conveyance. They secured the Methodist church for their concerts. Their program was made up of the old-time patriotic songs, Such as "Hail Columbia," "Star Spangled Banner," "Red, White and Blue," etc., and familiar melodies, including "Blue Bells of Scotland," "Annie Laurie" and many others. They carried with them an old-fashioned church organ, an instrument no one here had ever seen

or heard, as they had only about then been invented, and had not found their way so far west as Plymouth. The performers were all dressed in the old Continental uniform, with knee buckles and cocked hats, and when they came to the front of the platform and took their places, and the organ and the singers broke forth in one grand burst of harmony as they sang,

Maxwelton's banks are bonnie,
Where early fa's the dew,
And 'twas there that Annie Laurie
Gave me her promise true;

the thrill of the melody charmed with ecstasy the entire audience, and like the fire that came down from heaven once upon a time as recorded in the Bible, "the glory of the Lord filled the whole house." To those still living who heard these concerts, they are yet fresh and green in their memories, and will linger while life shall last, Mr. Taylor continues:

"During the winter of 1836-37 the Christian church was organized in the neighborhood between Lake Maxinkuckee and what is now Wolf creek mills. This church embraced from the first a large membership, among whom were several ministers of the gospel, viz. : Elders William Thompson, Henry Logan and Abram Voreis. These Christian fathers were among the first settlers of Union township, who came in July, 1836. They were the first who brought Christianity into this region. They were not only Christians in name but Christians in fact. They preached in the "wilderness" without money and without price, and left behind them when death ended their labors an unblemished record of unselfish labor in the interest of humanity, well and faithfully done.

"Several of the earliest settlers before they came here were members of the Presbyterian church. In May, 1838, a Presbyterian church was organized in Ply1outh, which at the first numbered twenty-two members, and several others joined soon afterward. Of the meeting which was held at the formation of this organization Rev. W. K. Marshall, of LaPorte, was moderator. About the commencement of 1839 Rev. E. W. Wright became the pastor of this church and acted in that capacity about one year. Mr. Wright possessed excellent abilities as a preacher, and was apparently a worthy young man. For several years after Mr. Wright left the church was without a pastor. During the year of 1843-44, Rev. William Westervelt preached in Plymouth for a few months with much acceptability, and then returned to Oberlin college, Ohio, of which institution he was at that time a student. In 1845 the Presbyterian church of Plymouth obtained a pastor in the person of Rev. John M. Bishop, who had just then graduated from Lane seminary. Mr. Bishop possessed learning, fine abilities, and other characteristics that were calculated to make him highly useful in the ministry. His stay of two years is remembered by many with great pleasure. The successors of Mr. Bishop came to Plymouth about in the following order. Revs. D. C. Meeker, N. L. Lord, J. B. L. Soule, Mr. Campbell, J. H. Spellman, N. Armstrong, William Porter, William Lusk, J. E. Chapin, A. Taylor, George A. Little."

After the organization of this church its meetings were held for several years in a one-story frame building which stood on the ground now occupied

by the Plymouth city hall. It was also occupied during the week for public gatherings of one kind or another, principally for Wasingtonian temperance meetings, which for a number of years about that time were held always weekly, and often two or three times a week, just as the spirit moved them, or when some of the enthusiastic members concluded it was time to get up a temperance revival. The city of Plymouth purchased the lot and also the house in 1876, and sold the house to Arthur L. Thomson, who removed it to his lot across the street east of the Vandalia station. On the lot the city erected the present engine house and city hall. But prior to this time, probably as far back as 1853, the Presbyterian congregation had built a large and commodious church building on the lot immediately south of the court house square on Center street. It was provided with a choir loft, splendid pulpit and seats, and was the finest room for public services in town at that time. This the Presbyterians used for church purposes until February 18, 1886, at 2 :30 p. m., when it caught fire and, the city having no waterworks then, before assistance could reach it, it was entirely destroyed. Later another lot was purchased, and the present handsome church structure erected thereon, since which time the congregation has worshiped there.

The Baptists have had two or three congregations since the settlement of the county, but at present no organization of that kind exists so far as is known. Elders Ewal Kendall and Moses Leland preached the doctrines of that faith in an early day in the southern part of the county. Several Baptist ministers, besides the two whose names are mentioned, preached in these parts to a greater or less extent since their day, prominent among whom was Elder James Maxwell. This gentleman lived in Plymouth for several years, during which time he was actively engaged in his ministerial duties, preaching at numerous appointments, the most of which were at a considerable distance from each other. He was very industrious as a minister, his preaching was well received, and his labors were crowned with considerable success.

The Wesleyans in 1843 organized a church numbering fourteen persons in the neighborhood of Plymouth. Rev. Mr. Rains, the first pastor of this church, came to this field of labor in 1844-45. His immediate successors were Rev. William Gladden, Amos Finch and Elias Masters. Since that time several organizations and a few church buildings have been erected in various places throughout the county, the particulars of which the writer has been unable to obtain. There is an organization in Plymouth owning a church building, but does not employ a minister regularly.

The Mormons. In Polk township the first religious organization has been said to have been the Mormon belief. This was in a very early day, and the writer after diligent inquiry has been unable to trace the statement to any satisfactory conclusion. If there ever was such an organization there, the society did not hold together as a church organization and has long since passed away. At that time the Mormons had not embraced polygamy in their creed, and it was considered one of the coming popular church organizations of the country.

The next church organized in Polk township was the United Brethren, in 1850, but where it was locate4 is not known; this was followed the same

year by the organization of a Methodist church, both of which were not long afterwards abandoned. The United Brethren chrl'ch was organized in Tyner, in 1858, by David Ross, with twelve members. It has continued uninterruptedly to the present time, and has a large and growing membership. A Methodist church was also organized in Tyner, in 1860, with nine members. It has continued to the present time and has substantial and growing membership" In 1860 Rev. Warren Taylor organized a Wesleyan congregation with a few members, but it is now extinct.

The Church of God organized a society in 1870 at Morris' schoolhouse with a membership of about twenty. There was organized many years ago, at Blissville and West York, a society of Dunkards, but no information has been obtained as to whether it is still in existence or not. In West township there is one German Reformed church, having an estimated membership of over 100. There is also a large Dunkard- congregation, numbering over 150 members, and a large church building capable of seating 200 or 300 people, surrounded by beautiful shade trees, with temporary shelter for man and beast in case of storm. It is situated about the center of the township on the road leading from Plymouth to Knox. '

The United Bretr'l, l'en have a congregation and a handsome brick church building with all modern conveniences at Donelson. The Wesleyans also have an organization in this township, but no particulars in regard to it have been received.

In Center township there are several church organizations, most of which are in Plymouth, as follows: Methodist, Presbyterian, United Brethren, Episcopalian, Catholic, Reformed, Wesleyan, Church of God, Christian. All these own church buildings and are out of debt.

St. Michael's Catholic congregation was organized in Plymouth in 1862, a little after the beginning of the war of the Rebellion. Up to this time Plymouth was only a missionary station, visited from Valparaiso and South Bend. In 1862 the congregation purchased an eligible location on Center street, near the courthouse square, and in 1863 built on it a substantial frame church. The members being few and of the poorer class, the progress of the congregation was slow for some years until a new impetus was given in 1870 by the erection of a new brick schoolhouse, which was christened St. Michael's Academy." It was placed in charge of the Sisters of the Holy Cross, from St. Mary's, at Notre Dame, who have greatly assisted in the prosperity of the congregation. Good, respectable and well-to-do Catholics, farmers and business men have since taken up their residence here, and increased the numbers to such an extent that the church building is almost too small to hold its members. The number of Catholic families in Plymouth and vicinity is about 140. There are some Catholics in almost every town and village in the county.

The German Lutheran congregation was organized in Plymouth about 1864, at which time or shortly after it erected a large and commodious brick church building on the northeast corner of Center and Adams streets. It has a membership estimated at about 100.

St. Thomas' Episcopal Church. Prior to about 1863 there was not an Episcopalian organization in Marshall county. About the date named

cottage services were held in Plymouth by rectors from La Forte and other places, especially Rev. Mr. Gregory, of La Forte, who, during the war period, and later, held services at the home of Mr. Joseph Westervelt, whose wife was a devout member of that organization. Bishop Upfold made an occasional visit to Plymouth, and he, with the assistance of Rev. Mr. Gregory and Mrs. Westervelt, John C. Cushman, M. A. O. Packard, G. S. Cleaveland, and the few other members of that denomination residing at Plymouth at that time formed an organization which was called St. Thomas' Episcopal Church. A lot on Center street was purchased and a small frame church building erected, in which services were held until the summer of 1907, when a large and commodious stone structure was erected through the untiring exertions of the rector, Rev. W. S., Howard, on the south part of the lot adjoining the old building. This is the finest church structure in Plymouth, as well as in the county. From a small beginning the congregation has grown until it is one of the strongest in the county. The first rector regularly stationed here in charge of the congregation was Rev. Louis Phillip Tschiffely, or at least he was one among the first. He was intellectually bright. He was a young man, just married, and St. Thomas was his first charge as a rector. He remained here a few years, when he was called to a large church in Louisville, Kentucky, where after a brilliant career as rector of a few years he died suddenly. He was followed, not in regular order perhaps, by Rev. J. E. Portmess, Rev. A. Youndt, Rev. William Lusk, Rev. J. N. Hume, Rev. J. J. Faude and several others, among whom is well remembered Rev. W. W. Raymond, who was succeeded by the present rector, Rev. W. S. Howard.

The Methodists, Presbyterians, Catholics and United Brethren have church buildings in Bourbon, and each except the Catholics have large and flourishing Sunday schools. The United Brethren commenced missionary work in and about Bourbon in 1849 and 1850. Rev. B. S. Clevenger, H. M. Hicker, J. D. Plummer, P. Coons, John S. Todd and H. A. Snapp were the first to preach the gospel according to that faith in that region. one of the places where meetings were held was a log schoolhouse that stood near the residence of the late James O. Parks, now within the corporate limits of Bourbon. These missionary efforts resulted in the organization of the United Brethren church, which has continued to the present time. A few years afterwards the town of Bourbon was located where it now stands. A larger and more commodious schoolhouse was erected, which was occupied by the church until 1857 or 1860. About this time the congregation built their first meetinghouse at a cost of \$2,500 a very good building for the times and circumstances of the people. But it did not stand long. A few years later it was fired by some enemy (it was thought) and entirely destroyed. This sad calamity cast a gloom over the entire congregation, but they rallied again and erected a building on the ruins in 1864 at a cost of \$3,500. Since that time the organization has gone on fulfilling its mission without anything occurring to mar its onward progress.

The Rev. George H. Thayer, one of the earliest itinerant Methodist preachers in Marshall county, long a resident of Bourbon and vicinity, furnished the editor of this work with the following historical sketch of the

introduction of religion into that part of the county, some time before his death several years ago. He said: "To write the religious history of any township in almost any county in the West is a difficult matter, mixed, as it necessarily is, with that of other townships in the same county. Usually religious organizations are commenced at the county seat, and from thence radiate out to the different parts of the county. Enterprising men of marked religious character usually enter these new fields and lay the foundation of future churches and religious associations, and they are usually pushed forward with the more energy on that account, and hence the way is soon opened for the more regular operation of the churches." The history of religion in Marshall county, or of Bourbon township, furnishes no exception to this rule. Private enterprises or missionary effort took the lead here. But denominational enterprise was soon apparent, which, though usually operating in harmony and with friendly feelings, yet, from that ambition and preference which each has for his own, developed considerable activity. Hence Presbyterians, Wesleyans, Methodists, Baptists, Disciples and United Brethren sprang up in rapid succession, and the fields were soon white for the harvest, of which each gathered its share. In Bourbon township, Methodists first broke ground in 1839; the United Brethren organized in 1849, the Presbyterians in 1860, German Baptists a few years earlier, Albrights a few years later, and Lutherans, Catholics and Disciples brought up the rear. There may be fragmentary portions of other churches, but no organized bodies except Seventh Day Adventists, who effected an organization in 1865. A Baptist church had an organization in Center township and the minister in charge preached occasionally in Bourbon, but had no organization there. It had one organization in Bourbon township effected in 1851. All these churches have held their ground with more or less firmness, and with their usual and characteristic activity have done much toward humanizing society, and enlightening and evangelizing the people among whom they are laboring, and there is a healthy tone to religious society. Intelligence, as it always does, keeps even pace with moral improvement, and society in Bourbon compares favorably with any other part of the state.

Union township has about six churches and a total membership in the township of about 300. The Evangelical Association has two churches, German Reform, Methodist Episcopal two, Methodist Protestant, etc.

Green township has two Methodist, one Christian and one Presbyterian church, with a total membership of about 200.

Walnut township has six church organizations with a total membership of about 300, two Methodist, one Christian, one Church of God (Advent), one Wesleyan, one Dunkard.

In German township the German Evangelical church, organized in 1849 by Rev. C. Plotz with sixteen members, now has over 200 members and a large Sunday-school. The Evangelical Emanuel church was organized by Rev. P. Wagner, in 1857, with fifteen members. The Evangelical church, Bremen, was organized by Rev. Earnst Kent, of Michigan City, April 12, 1874, with ten members. The United Brethren in Christ, organized by Rev. Am sly Lamb, December, 1849, with eleven members. The Evangelical Lutheran St. Paul's C. U. A. Confession, organized in the year

1846 with eight members by Rev. G. K. Shuster, who presided as pastor of the church twenty-three years. The Church of God has also an organization; with a number of members. There are a number of Catholics here who own a church building, but do not hold regular services. In Tippecanoe township, about 1850, a schoolhouse was built at Tippecanoe town, which was also used as a place of worship and is being used as such at the present time. Here the first church was built in 1850 by the United Brethren denomination on the lot that is now occupied as a cemetery' It was afterwards torn down and the timber used in building the schoolhouse at that place. The Wesleyan Methodists now use the school- house as a place of worship. The next church building was erected on the farm of Daniel R. Wood, three miles south of Bourbon. It was a union church when built, but is now owned and controlled by the Wesleyan Methodists. The next church building was erected in 1886, at Tippecanoe, by the Methodist Protestant denomination, which owns and controls it at this time. The next church was built at Summit Chapel, and the next at Tippecanoe by the Dunkards in 1900, making in all four churches in the township.

Religious Discussion.

A religious discussion was indulged in between two writers of considerable force in the Pilot of August and September, 1851. One assumed:

First - That the mind is not immaterial.

Second - That the mind becomes unconscious at what we call death - the death of the body.

Third - That immortality is conditional and that the wicked are not immortal.

The other disputant propounded these questions :

First - Will both the righteous and the wicked be resurrected ?

Second - Will the same identical body which was laid in the grave be raised up at the resurrection ?

Third - Will the same mind which ceased to exist when the body died be remitted again to this body at the resurrection ?

Fourth - What will become of the righteous ?

Fifth - What will become of the wicked ?

After the lapse of more than half a century the questions and assumptions are still unanswered.