1938

The History of the Christian Churches in Marion County, Indiana

Perry W. Swann

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The significance of a written history of the Christian Churches or Churches in Marion County, Indiana has been stated on different occasions by many eminent scholars. Dr. J. S. Kerhner, Dean of the College of Religion in Butler University, expressed his desire in May 1936 that some student in the College of Religion might write such a history. The importance of the work, and Dr. Kerhner's suggestion have prompted me to write this dissertation.

By

HARRY WILLIAMS SWAIN

In my investigation, I have been given certain changing views among leaders in different religious groups on the frontier, which had direct influence upon the establishment and growth of the Christian Churches or Churches of Christ in Indiana and Marion County, Indiana. For this reason it was necessary to give particular attention to the tracing of this influence. A thesis submitted in partial fulfillment of the requirements for the degree of Master of Arts in the Christian College of Religion at Butler University in Indianapolis.

Section III.

My method of investigation in Sections I and II was briefly obtaining data with regard to the rise and development of the Christian Church or Church of Christ upon the frontier. My written sources pertaining to general history of the frontier, social histories of Butler College, histories of churches on the frontier, religious periodicals, and biographies of the leaders of the restorative movement, and autobiographies. My data in Section III
PREFACE

The significance of a written History of The Christian Churches or Churches in Marion County, Indiana has been stated on different occasions by many church members. Dr. F.D. Kershner, Dean of the College of Religion in Butler University, expressed his desire in May 1936 that some student in the College of Religion might write such a history. The importance of the work, and Dr. Kershner's suggestion have prompted me to write this dissertation.

In my investigation I found certain changing views among leaders in different religious groups on the frontier, which had direct influence upon the establishment and growth of the Christian Churches or Churches of Christ in Indiana and Marion County, Indiana. For this reason it was necessary to give particular attention to the tracing of this influence to Marion County in Sections I and II of this dissertation. The development of the Christian Church or Church of Christ is shown in Section III.

My method of investigation in Sections I and II was chiefly obtaining data with regard to the rise and development of the Christian Church or Church of Christ upon the frontier from written sources pertaining to general history of the frontier, special histories of different religious bodies on the frontier, religious periodicals and biographies of the leaders of the Restoration Movement, and autobiographies. My data in Section III
was obtained from U. S. Census Reports, Church Records of the
Churches of Christ or Christian Churches in Marion County,
statements and manuscripts of individual members and friends
of these churches, individual written histories of the churches
which had written histories, land records and documents, and
general Histories of Indianapolis and Marion County, Indiana.

The reader will notice the use of the words "has
not been discovered" often repeated in Sections II and III.
The fact that I have not been able to discover certain data
has prevented this dissertation from being more explicit and
definite in these sections.

The writer wishes to express his appreciation to
everyone who has given any assistance in this work.
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Contains Maps Nos. 5, 6, and 7 Which Are Listed Above.
The settlement of Marion County, Indiana, is typical of the second wave of immigration which built the west, and consisted of (a) emigrants from the old east and southwest; (b) and emigrants from the recent or partially settled sections of the west. Examples of the partially settled frontier were: Black County and Fayette County, Indiana. The result of the mingling of these different stocks of emigration was a racial, cultural, and religious diversity.

THE HISTORY OF THE CHRISTIAN CHURCHES

IN MARION COUNTY, INDIANA

With regard to the churches, special attention is given to the early development of the Christian Church in Marion County, Indiana, because its early development was contemporaneous with the early settlement of Marion County. In order to show the relation of the early immigrants to Marion county to the early development of the Christian Church in this county, this subject must be treated in Section I of this dissertation.
SECTION I

BACKGROUNDS

The settlement of Marion County, Indiana, is typical of the second wave of immigration which built the west; and comprises: (a) emigrants from the old east and southeast; (b) and emigrants from the recent or partially settled sections of the west. Examples of the partially settled frontier were: Clark County and Fayette County, Indiana. The result of the mingling of these different streams of emigration was a racial, cultural, and religious fusion.

With regard to the religious fusion, special attention is given to the early development of the Christian Church in Marion County, Indiana, because its early development was contemporaneous with the early settlement of Marion County. In order to show the relation of the early immigrants to Marion County to the early development of the Christian Church in this county, this subject must be treated in Section I of this dissertation.
CHAPTER I.

IMMIGRATION TO INDIANA.

The territory which became the state of Indiana is geographically located so that most of the migrations going westward naturally came within its borders. The population of Indiana is chiefly the result of two streams of immigration. One stream came directly from the east through the state of Ohio. The other stream came from the southeast through Tennessee and Kentucky.

There are two main reasons for the migrations from the east; (a) the result of the passage of the Ordinance of 1787, and (b) the prevention of French and English settling west of the Alleghany Mountains. The cessions of western lands by Virginia, New York, Massachusetts, and Connecticut enlarged the national public domain. Congress passed the Ordinance of 1787 which provided a territorial government for the territory northwest of the Ohio River. Congress appointed a governor, a secretary, and three judges to govern this territory. The governor and the judges had authority to adopt and publish civil and criminal laws, patterned after the laws of the original states, as they judged such laws to be necessary for the district.

The articles of the Ordinance of 1787 encouraged immigration to the Northwest Territory. Article I provided for freedom of worship and religious sentiment. Article II assured the immi-

2. Ibid., p. 23.
3. Ordinance of 1787, Section 5.
grant protection by law. Article III recognized religion, morality, and education as being necessary for good government. Article IV bound the territory closely to the United States. Article V made provision for the territory to be divided into states instead of being a dependent province. Article VI prohibited slavery except for punishment of crime.

The Land Ordinance of 1785 is worthy of attention in connection with the Ordinance of 1787. The Land Ordinance made provision for the western lands to be divided into sections and townships which helped the settler to locate his farm easily and certainly.¹

The second reason for migrations to the northwest was to prevent France and England from settling west of the Allegheny Mountains. France had explored and, to some extent, unified the Mississippi Valley. The French held it until 1762 when, by the treaty of that date, they ceded it to England.² The King of England, in his Proclamation of 1763, forbade any settlement beyond the headwaters of the rivers flowing into the Atlantic Ocean. In 1793 the French revolutionists declared war against England. England won the war and France was forced to cede lands west of the Mississippi. The main issue in this war was not the control of fisheries or the approaches to the St. Lawrence River, but the mastery of the interior basin of North America.

Two years later, in 1795, the United States almost went to war with England because England conscripted American seamen to serve on English vessels. The Jay Treaty prevented war. Moreover, it provided that England give up her posts on the American frontier.

Previous to the American Revolution, and even after the Declaration of Independence, there was a large influx of population from New England to the southern states. Some of the immigrants from New England went southwest into Kentucky as early as 1790. A popular example is the settlement of Booneville by Daniel Boone. The rapid increase of textile manufacturing in New England from 1794 to 1830 encouraged the raising of sheep on a large scale.

There was a desire for more religious freedom among many of the emigrants who were going south. Revivalism in New England had been instrumental in casting off the restraints of the old Congregational views. It had given impetus to the steady growth of denominationalism, which became stronger in the south than in New England and spread with the immigration westward.

The small farmers soon found the large planters of the south to be as strong in acquiring land as the sheep growers of the north. During the second half of the eighteenth century the southern planters bought much land in the interior of the southern states,

2. Turner, Rise of the New West, p.15.
3. Ibid., p.237.
each planter extending his plantation and extending slavery at
the same time. The small farmers were at the mercy of the plan-
tation owners and were almost forced to sell their farms to them.¹

The existence of the large body of unsettled land in the
northwest attracted the attention of these small farmers. At this
time much of the land was offered at a very low price; and, for
this reason, the poorer classes of the south started their migra-
tory march toward the northwest. Land could be obtained for two
dollars an acre and could be occupied by squatters almost without
molestation.² It was certain that settlers would not pay large
prices in the south when they could buy cheaper land in the north-
west.

Scruples against slavery was another cause for people
leaving the south. It was noticed especially among Christian
people. This was undoubtedly true of the Quakers and some Baptists³

Migration which was almost constant from the east and the
southeast rapidly increased the population of the middle west. The
population of the west increased from 110,000 in 1790 to 356,000 in
1800.⁴ Six new states were admitted to the Union between 1812 and
1821: Louisiana, 1812; Indiana, 1816; Mississippi, 1817; Illinois,
1818; Alabama, 1819; and Missouri, 1821. The population of these
states, together with that of Kentucky, Tennessee, and Ohio, grew
from 2,217,000 to nearly 3,700,000 between 1820 and 1830. The
percentage of increase of each state is indicated in the following

¹ Turner, Rise of the New West, p.54.
² Ibid., p.73.
³ Ibid., p.54.
The invention of the steamboat in 1811 gave a great impetus to transportation on water. The pioneers who traveled by land went in wagons drawn by horses or oxen. The people of means took with them horses, cattle, and sheep and sometimes sent their furniture by wagon or steamboat. The poorer classes traveled on foot sometimes carrying their entire possessions in a cart drawn by hand.

The two streams of western migrations from the east and southeast caused a rapid increase in Indiana. The U.S. Census of Indiana Territory in 1800 shows a population of over 5,000. An average of three thousand flatboats descended the Ohio River every year between 1800 and 1820. After Kentucky and Tennessee were settled the need of cheaper land and larger farms caused much of the Mississippi Valley to be settled by emigrants from these states prior to 1830. Many of these pioneers were Germans and Scotch Irish who had gone south in the earlier migrations. Indiana, as late as 1850, showed only ten thousand people from New England. Twenty thousand had come from the southern and middle eastern states. A large number of the immigrants to Indiana were from North Carolina.

Another reason for the rapid increase of population in Indiana was that the national government offered protection to settlers in this section. In 1813, blockhouses were constructed for the safety of immigrants. These forts were constructed within the present limits of Knox, Davies, Martin, Orange, Jackson, Bar-

2. Niles' Register, xxi, p. 320.
5. Turner, Rise of the New West, p. 77.
tholomew, Jennings, Ripley, Franklin, Decatur, and Wayne Counties. A few were located in Gibson, Pike, Clark, and Washington Counties. A Militia and five companies of U. S. Rangers were organized to check and prevent Indian raids on new settlements.¹

A census was taken and the county clerk of each county organized prior to that time made a report of the number of voters and population in his respective county to the General Assembly of the Indiana Territory, December 4, 1815.

The following table shows the report:²

<table>
<thead>
<tr>
<th>Name of county</th>
<th>Voters</th>
<th>Population</th>
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</thead>
<tbody>
<tr>
<td>Clark</td>
<td>1,387</td>
<td>7,150</td>
</tr>
<tr>
<td>Dearborn</td>
<td>902</td>
<td>4,424</td>
</tr>
<tr>
<td>Franklin</td>
<td>1,430</td>
<td>7,370</td>
</tr>
<tr>
<td>Gibson</td>
<td>1,100</td>
<td>5,330</td>
</tr>
<tr>
<td>Harrison</td>
<td>1,056</td>
<td>6,275</td>
</tr>
<tr>
<td>Jefferson</td>
<td>874</td>
<td>6,270</td>
</tr>
<tr>
<td>Knox</td>
<td>1,321</td>
<td>8,068</td>
</tr>
<tr>
<td>Perry</td>
<td>350</td>
<td>1,720</td>
</tr>
<tr>
<td>Posey</td>
<td>320</td>
<td>1,619</td>
</tr>
<tr>
<td>Switzerland</td>
<td>377</td>
<td>1,832</td>
</tr>
<tr>
<td>Warrick</td>
<td>280</td>
<td>1,415</td>
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<tr>
<td>Washington</td>
<td>1,420</td>
<td>7,517</td>
</tr>
<tr>
<td>Wayne</td>
<td>1,225</td>
<td>6,407</td>
</tr>
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Six religious groups were represented in the fusion of population in Indiana. Ministers and other leaders in each group began, at an early date, to organize churches. The growth of population and the desire of the leaders of most of the religious bodies to evangelize enabled each group to become established.

The earliest church organization in Indiana was a Catholic Parish located at Vincennes. Records of it date back to 1749.³ From 1749 to 1834 thirty priests had served in this parish.

1. Esarey, History of Indiana, pp. 224, 225.
2. Ibid., p. 245.
3. Ibid., p. 316.
The early priests traveled over Indiana ministering to the Catholic settlers. The parish at Vincennes became an independent See in 1834. Bishop Brute became Bishop of Vincennes in 1834 and by 1839 had the Catholic Church in Indiana well organized.

The Baptist Church was the pioneer Protestant Church in Indiana. The first church was established at Owen's Creek near the falls of the Ohio River in Knox County, November 22, 1798. The congregation met at Owen's Creek, Fourteen Mile Creek, or Silver Creek. It became a regularly organized church in 1801.

The first Baptist Association was formed at Vincennes in 1809 and was known as the Wabash Association. It included Bethel, Patoka, Salem, Wabash, and Maria Creek Churches. The second Association was an offshoot from the old Miami Association. The third was the Silver Creek Association established in 1813. It included Mt. Pleasant, Fourteen Mile Creek, Knob Creek, Salem, and White River Churches. The Loughery Association was established in 1818.

In 1824, Lost River in 1825, and Indianapolis were formed. In 1833 the Indiana Baptist Convention was formed.

The next Protestant church was the Presbyterian. As early as 1824 Kentucky sent Archibald Cameron from New York to enter Indiana. Their mission was in the vicinity of Lebanon, Ohio, and the Presbyterian Society started work in Kentucky. It was not until 1830 that the Presbyterian Church in Indiana was well established. They had the Catholic Church in Indiana well organized.

The result of this mission was the Silver Creek Association established in 1813. It included Bethel, Patoka, Salem, Wabash, and Maria Creek Churches. The second Association was an offshoot from the old Miami Association. The third was the Silver Creek Association established in 1813. It included Mt. Pleasant, Fourteen Mile Creek, Knob Creek, Salem, and White River Churches. The Loughery Association was established in 1818.

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The result of this mission was the Silver Creek Association established in 1813. It included Bethel, Patoka, Salem, Wabash, and Maria Creek Churches. The second Association was an offshoot from the old Miami Association. The third was the Silver Creek Association established in 1813. It included Mt. Pleasant, Fourteen Mile Creek, Knob Creek, Salem, and White River Churches. The Loughery Association was established in 1818.

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first Presbyterian Church in Indiana, at Vincennes, in 1806.1 The first Presbyterian Society in the state was organized near Vincennes by Samuel B. Robertson, in 1806, and was known as The Church of Indiana. In 1807 Samuel Scott, from Transylvania Academy, became pastor of this church.

Although James McGready, Robertson, Vance, Kemper, Dickey, Bovelle, Lapsley, and Wallace preached in southern Indiana after Scott had started his ministry, not much progress was made until after the War of 1812. Before 1812 all Presbyterian influences came from the south, especially Kentucky.

Previous to this time the Connecticut Society had tried to establish missions on the Western Reserve. The Society could not secure enough missionaries to do this by itself so it appealed to the Pittsburgh Synod for aid. The Synod and the Connecticut Society worked together in establishing Presbyterian Churches in Ohio.

Only one third of the population on the Western Reserve in 1812 was from New England. Almost all of the immigrants to southwestern Ohio were from Pennsylvania, New Jersey, New York, Virginia, and Kentucky. All of the Presbyterian Churches belonged to the Synod of Kentucky.2

Missionaries and ministers from New England did not enter Indiana until 1814. In this year Daniel Smith, from the Massachusetts Missionary Society, and William Robinson, from Lebanon, Ohio, came as missionaries to southern Indiana. In 1816 and 1817 Samuel Shannon, a graduate of Princeton; Nathan B. Derrow, from Connecticut;

1. Edson, Contributions to Early History of Pres. Church in Ind., 36.
2. Gillett, History of the Presbyterian Church, 11, 294.
and Clement Hickman, from New York, came to southern Indiana to become ministers in settled pastorates. In 1818, '19, and '21 others came from New England to Indiana. During these years they settled more in the central part of the state. Among this group of ministers were David Monfort from Princeton, Thomas C. Searle from New York, and Ludwell G. Gaines from Ohio. Rev. Gaines was an itinerant in the vicinity of Indianapolis. The first congregation in Indianapolis was organized in 1823. In the same year a union Sunday School was established in which Presbyterians, Methodists, Baptists, and New Lights participated harmoniously for five years.

Preaching among the Methodist settlers began as early as 1804. Peter Cartwright and Benjamin Lakin crossed the Ohio River where they were preaching in Shelby and Salt River Circuits and began to preach in Clark's Grant Territory about 1804. Peter Cartwright organized the first Methodist Church in southwestern Indiana in Buroe Settlement. Early meeting places were at the homes of the Robinsons and Prathers near Charlestown.

In 1808 the Indiana District organized. It included parts of Ohio, Illinois, Indiana, and Missouri. Josiah Crawford, Moses Crume, Samuel Parker, and William Winans were notable ministers. In 1816 the Western Conference was disbanded. The Whitewater Valley was placed in the Ohio Conference and the remainder of the state was placed in the Missouri Conference. In 1824 the Illinois

2. Indianapolis Gazette, March 6, 1823.
Conference was established. It included Illinois and Indiana. The membership in Indiana in 1826 was 10,840. Dennis Pennington, Ezra Ferris, James Scott, and Isaac Dunn were outstanding Methodist laymen.

Quaker immigrants came to Indiana from Pennsylvania, Ohio, North Carolina, and Virginia. David Hoover migrated from Randolph County, North Carolina, to Indiana in 1806 and settled on the White Water River near Richmond. The same year John Simpson, from Philadelphia Yearly Meeting, visited new settlers along the White Water River and preached to them. In 1807 religious meetings were held and were granted recognition by the West Branch Monthly Meeting in Ohio. About eighty-four Quakers were in this region at this time. The first meeting house was built in this vicinity in 1808 and served the community until 1821. In 1809 the First Monthly Meeting was established in the settlement by the Miami Quarterly Meeting but was subordinate to the Baltimore Yearly Meeting. At this time there were two hundred sixty-five Quakers in the community.1

In 1810 many Quakers came from North and South Carolina and other southern states and settled in southern Indiana. In the same year Friends of Whitewater Monthly Meeting sent a petition to Governor Harrison stating their conscientious scruples against bearing arms. Quaker migrations went westward and settlements were established by the names of Lick Creek, White Lick, Blue River, Middle Fork, and West Grove. After 1813 all meetings in Indiana belonged to the Ohio Yearly Meeting; but in 1821 an Indiana Yearly Meeting

was established on the White Water. About this time two more meetings were established northward from the White Water in the East to White Lick in the West. In 1816 there were one hundred sixty-five families in the White Water Monthly Meeting, most of them from North and South Carolina. Twelve hundred Friends migrated from the southern states, chiefly from the Carolinas, to the White Water region between 1809 and 1819. Between 1800 and 1860 six thousand Quakers came from the South.¹

Settlers affiliated with the Church of the Brethren came to Indiana about the year 1809. They came from Montgomery, Miami, Drake, Stark, Columbiana, and Allen Counties, Ohio. Most of them were from Montgomery County.²

Four Mile Church, in Union and Wayne Counties, was organized in 1809. This congregation helped to establish other churches as the population increased. Hettle Creek Church was established in Wayne and Henry Counties in 1820. Six years later Raccoon Church, now known as Ladoga, was organized in Montgomery and Putnam Counties. In 1829 Pyrmont Church was established in Carroll, Clinton, and Tippecanoe Counties. It seems that the plan was to organize a church for every two counties.

Other religious groups among emigrants going west were Universalists and Unitarians. The early Unitarians tried to get established in the Transylvania Seminary through Joseph Toulman; but were not able to do this on account of Presbyterian strength.³ By 1800 Congregationalism had largely become Unitarianism. The Unit-

². Winger, History of Church of the Brethren, pp. 15, 16.
³. Walker, Class Notes, The Church of the Frontier.
arians were not primarily missionary, but sometimes supported Presbyterian missionaries on the frontier. Although the Presbyterians, Methodists, and Baptists outnumbered the Universalists and Unitarians, these latter appear to some extent in the early history of Indiana.

Some of the emigrants on the frontier made no profession of Christian faith. About 1800 many of the Kentucky Legislators had a tendency to be irreligious; but two members of the group, David Purviance and Breckenridge, did much to quell this tendency. The lack of interest in religion and the tendency toward infidelity were caused largely by French rationalism. The result of infidelity was the lowering of moral standards among settlers professing no Christian faith and an increase of licentious living.

When infidelity became extremely widespread, a renewed interest in religion appeared among the people of the East. This was the beginning of what is known as the Second Awakening. This revival checked infidelity. The Second Awakening continued longer than the Great Awakening and influenced more people. The revival spread rapidly throughout western Pennsylvania, Virginia, North Carolina, South Carolina, Tennessee, Kentucky, and the region north of the Ohio River. The results were both good and bad; but the good predominated. A testimony to this fact is found in the sermon delivered by the Reverend Mr. Rice before the Synod of Kentucky in 1803.

1. Walker, Class Notes, The Church of the Frontier.
4. Ibid., p. 327.
CONCLUSION:

This chapter shows that immigration to Indiana came from the old east, the southeast, and the partially settled frontier which was in Ohio and Kentucky. The early immigrants to Marion County, Indiana, came from these same streams of immigration along with the immigrants from southern and eastern Indiana, as will be indicated more in detail in Section III, Chapter I.

Furthermore, this chapter shows the different religious groups which appeared among the early immigrants in the settlement of Indiana. Individuals and sometimes entire congregations came from these different groups to form the Christian Church in Indiana. Section II deals with this more in detail. Some leaders who were outstanding in the organization of the Christian Church in southern Indiana were also prominent in establishing Christian Churches in Marion County, Indiana. This will be shown more in detail in Section III, Chapter I.

New modes of living in a new section of the country influenced the pioneer's political views. The frontier environment tended to make each man a law unto himself. The frontiersmen lived by their own laws. They resisted any dominating efforts of the older states, and their resistance was so effective that the older states ceased in their endeavor to force their views on the frontier.

2. Thompson, History of the United States, 177.
Chapter II

The Appearance of the Christians and the Disciples of Christ among the Religious Groups on the Frontier.

The daily life of the immigrants coming to Indiana exemplified certain characteristics which prepared the way for the Restoration Movement and fusion of population upon the frontier. The westward movement was characterized by the sturdiness of the pioneers and their optimism. Chapter One shows that the emigrants going west traveled with much difficulty. Nevertheless, the emigrant looked to the west as a new and promised land. "They looked back with a kind of shuddering triumph at what they had accomplished; they looked forward with a trembling hope at what was to come." 1

The act of going west enabled the emigrant to cast aside undesirable customs and habits and adopt more suitable ways of living. Furthermore the existing conditions which they found in living on the frontier demanded new adaptations to this new life. New modes of living in a new section of the country influenced the pioneer's political views. The frontier environment tended to make each man a law unto himself. 2 The frontiersmen lived by their own laws. They resisted any dominating efforts of the older states, and their resistance was so effective that the older states ceased in their endeavor to force their views on the frontiersmen. 3

2. Thompson, History of the United States, 177.
Most of the immigrants to the frontier were middle class farmers, mechanics, and laborers who saw little prospect of acquiring economic independence in their old homes. Contact with each other and with the new conditions under which they were forced to live, lessened the differences among them, and in so doing gave the people traits of character far removed from the traits possessed by any group of them at the time of their emigration westward.

The pioneers experienced more religious freedom in the same manner that they obtained more social and political liberty. The complete separation of church and state following the American Revolution gave the people of the United States religious liberty. However, this freedom was more spontaneous on the frontier not being hampered by the social, political, and religious thought of the East.

A controversy among the Calvinists in the latter part of the eighteenth century had some direct bearing upon the religious thought of the frontier. The Old School Presbyterians opposed revivals; whereas the New School Presbyterians were in favor of revivals. Many of the ministers of the New School Presbyterians or Revivalists migrated with the tide of emigrants going west and preached the gospel on the frontier. McGready, Stone, Crawford, Rankin, Hodge, Houston, McGee, Marshal, McNemar, Dunlavy, and Thompson were some of the frontier ministers of this group.

All of the ministers named above were active in the Great Kentucky Revival in 1800. In 1809 the Reverend Mr. Craighead, a

2. Ibid, 177.
Presbyterian minister in Kentucky, preached a sermon on Regeneration stating "that faith and sanctification are efforts of the written word, apart from any direct agency of the Holy Spirit."\(^1\) This illustrates an attempt toward free thinking which was characteristic of many frontier ministers. The Reverend Mr. Craighead won another minister, John Todd, to his position. Mr. Todd influenced John McClung who later became a follower of Barton W. Stone and one of the first New Light preachers in Indiana.

Constant effort in freedom of religious thought among the Presbyterian, Methodist, and Baptist religious groups led to a growing disbelief in human creeds. "There was manifested in various quarters a general revolt against the existence and multiplication of mutually exclusive sects in the Christian family, each limited by humanly devised doctrinal articles and branded with party names.\(^2\) In 1803 five Presbyterian ministers; Barton W. Stone, Richard McHemar, John Dunlavy, John Thompson, and John Marshall; concluded that they would reject all human creeds and confessions, that they would affirm the independence of each individual congregation and its prerogative for the exercising of all ecclesiastical power, and that they would assume for themselves only the title of the Christian Church. These views would not be tolerated in the presbytery with which they were affiliated and they were forced to leave. They formed the Springfield Presbytery but after further study perceived that there was no scriptural sanction for this organization and dissolved it.\(^3\) Four of these ministers did not follow their

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views very long. McNemar and Dunlavy joined the Shakers. Thompson and Marshall returned to the Synod which they left. Stone was the only one who maintained his position.

In 1793 James O’Kelly, a Methodist minister in Virginia, advocated a more democratic procedure of the appointment of ministers in conference. He stated at the Baltimore Conference in 1793 that the decision of the conference should be more authoritative in the final decision of appointments of ministers than the decision of the bishop. His statement was rejected by the bishop. O’Kelly and other Methodist ministers in sympathy with him tried to maintain this view, but in their effort to do it were forced to leave the conference. They organized a church known as the Republican Methodist. During their first meeting at Old Lebanon Church, Surrey County, Virginia, in August, 1794, Rice Haggard proposed that they take the Bible alone as their only rule for faith and practice; and that they be known as Christians. His proposal was adopted.

A movement in opposition to human creeds arose in Vermont in 1800. Abner Jones, a Baptist minister, concluded that sectarian names and human creeds were not scriptural. The only name which was satisfactory to him, in the light of his reading the Bible, was the name Christian. He organized a Christian Church at Lyndon, Vermont, in 1802. Some Free Will Baptist ministers became associated with him and began to organize churches on the same basis in New England and part of Pennsylvania. Abner Jones influenced Elias Smith, another Baptist, to accept his views. Smith formed a Christian Church at Portsmouth, New Hampshire, in 1803. He organized

another church at Boston, Massachusetts, in 1804. Both Smith and Jones were forced to leave the Baptist Church. They rejected the name Baptist and all human creeds, declared that the Association of Churches was contrary to the New Testament, opposed the necessity of a college education for ministers, and did not sanction missionary societies.  

Thomas Campbell, a minister of the Seceder group of the Presbyterian Church in Scotland, known as the Anti-Burghers, came to Washington County, Pennsylvania, in 1807. He was well received by the Seceder Synod of North America and was assigned to minister to the scattered population in Washington County. Two years later his son, Alexander, and all his family joined him in Pennsylvania. Thomas Campbell had some religious views which were not in accord with the Seceder Synod of North America. For this reason the Synod censored him and finally suspended him in 1809. Many of the congregation to which he ministered believed his views were correct and followed him. They formed an association known as the Christian Association of Washington County, Pennsylvania. A committee was appointed to draw up a constitution. The committee asked Mr. Campbell to form it; the result was his Declaration and Address in 1809. This was adopted as their constitution. The Word of God was their only authority; they opposed human creeds as contrary to the New Testament and Christian unity; they sought unity with all Christians in accordance with the Word of God; and they advocated the autonomy of the local congregation. At this time his son, Alexander, entered heartily into this reformation with Mr.

Campbell. After careful study of the New Testament they discovered that immersion was the only correct form of baptism. In the light of this knowledge they were baptized by a Baptist minister.

Previous mention has been made of the social and political freedom on the frontier. The rejecting of human creeds and partisan names by those mentioned above among the Presbyterians, Methodists, and Baptists indicate the freedom of religious thought on the frontier.

The freedom of social, political, and religious readjustment on the frontier gave ample opportunity for the forming of new activities in the adjustments to frontier life. The log rolling, husking bee, squatters associations, vigilante committees, and gentlemen's agreements are illustrative of new cooperative endeavors in the social and political fields. Rejection of human creeds and efforts toward Christian Union indicate religious readjustment.

Certain efforts toward Christian unity can be found on the frontier. James McGready, the leading minister of the Cumberland Revival in Logan County, Kentucky, was assisted by other Presbyterian and Methodist ministers. Presbyterian and Methodist, as well as Baptist, ministers helped Barton W. Stone during the Cane Ridge Meeting in Bourbon County, Kentucky. Some churches on the frontier bore the name 'Union' or 'United'. The United Presbyterian Church at Mt. Pleasant, Ohio, is an example. It is a union of three religious bodies: the Presbyterians, Congregationalists, and Evangelicals. Sometimes the name 'Union' indicated that more than one religious group was permitted to use the church building. The

building was built for religious purposes, and any religious group was allowed to hold services in it.

The O'Kelly group in Virginia, the Smith-Jones group in New Hampshire and Vermont, and the Barton W. Stone group in Kentucky became aware of their likeness in viewpoint and gradually came together. They were known as the Christian Connection, sometimes designated as New Lights by their opponents.

Alexander Campbell soon heard of the Christian Connection. He corresponded with Barton W. Stone concerning his viewpoint in 1827. At this time Mr. Stone was trying to decide between Calvinism and Arminianism. He almost established a theory on the Atonement as a test of church membership; but, after conferring with Mr. Campbell, he abandoned the idea. Another question which confronted him was the question of baptism. Robert Marshall convinced him that immersion was correct before the time of the Cane Ridge Meeting; but he attached little importance to it at that time. David Purviance, one of Stone's co-workers, submitted to immersion and taught that it was the only correct form of baptism. However, Mr. Stone never realized its utmost significance until Mr. Campbell explained it fully to him. During a large meeting at Concord he said, "Into the spirit of the doctrine I was never fully led, 'till it was revived by Brother Alexander Campbell, some years after."

Alexander Campbell met Barton W. Stone when he was visiting in Kentucky in 1831. After conferring with one another they concluded that their views were practically the same, and decided

to try to form a union between their respective groups. This union was happily accomplished at Georgetown, Kentucky, in 1832.

The Washington Christian Association organized a church known as the Brush Run Church. The Redstone Baptist Association invited the Brush Run Church to join the association after hearing that the church practiced baptism by immersion. The Brush Run Church accepted, in 1813, under certain conditions, that they might be free to accept new truth as they discovered it. However, it was not long until the Baptists discovered that the Campbells and the Brush Run Church were not in harmony with them, and they took steps to expel them from the association. The Brush Run Church withdrew before it was suspended and joined the Mahoning Baptist Association. This step was a larger move in cooperation. In 1827 Mr. Campbell with the help of a co-worker, Walter Scott, was able to win the entire association to his position.

It was significant to know that when the union between the followers of Campbell and Stone was consummated in 1832, that Marion County, Indiana, was being settled. The influence of both Campbell and Stone was manifested in southern Indiana and in Marion County. Even at the early date when the union between the Campbell and Stone groups was realized a union was being arranged among the members of the first Christian Church organized in Marion County. It was reorganized about 1827 and became known as Union Christian Church. The name indicates the desire for union between the followers of Campbell and the followers of Stone.
CONCLUSION:

This chapter shows the tendency of the emigrants to cast off old customs and restraints in social, political, and religious life of the frontier; and their ability to think freely and make any adjustments that they saw fit in these activities of life. It shows the results of freedom of religious thought among members of the different religious groups on the westward advancing frontier and their religious readjustment toward Christian Union. It shows that Christian Union upon the frontier was contemporaneous with Christian Union in Marion County, Indiana.
The dissatisfaction of human creeds and denominational names which was being agitated among the different religious groups in the old east and southeast and which was evident on the frontier was at the same time manifested in Indiana. Absolute freedom of religious thought, the ability to form new religious associations which was shown by Christian Union elsewhere on the frontier was also made plain in Indiana. In order to show the development of the Christian Church in Indiana this subject must be treated in Section II of this dissertation.
Chapter I

Group One

The first minister of the Christian Church to enter Indiana, according to known records, was John McClung. He was a follower of Barton W. Stone and preached in Jefferson County in 1812. During the following year he organized the Christian Church at Keift, known as the White River Christian Church. He organized another church in 1817 which is now known as Liberty Christian Church. This church still exists in Jefferson County.

McClung's work in southern Indiana ended when he visited some Kentucky friends in Indianapolis in 1821. He preached in Indianapolis the same year and was one of the first ministers in the new settlement. However, according to known records, he never organized a Christian Church in Marion County. He entered land in Marion County in July, 1821. This land was the S. E. 1/4 of Sec. 8, Township 16, Range 4, East, about at 40th and Broadway in the city. Mr. McClung died within a year after he came to Indianapolis.

The early development of the Christian Church in Indiana was the result of the work of five groups of religious workers in five different localities. These workers came from the religious bodies which were represented in the pioneer immigration to Indiana. These were the Baptists, Methodist, Quaker, and the Church of the Brethren. The first group of workers was lo-

2. Sulgrove, History of Indianapolis and Marion County, p. 32.
3. Ibid, p. 69; Original Land Entry Book of Marion Co., Court House.
4. Martindale, MS. History of Old Union Christian Church, p. 3.
located in Clark, Washington, Orange, and Jefferson Counties. The leaders were John Wright in Washington County, Absalom and John T. Littell in Clark County, Joseph Hostetler in Orange County, and Beverly Vawter in Jefferson County.

In 1807 John Wright and his wife migrated from Kentucky to Clark's Grant, Indiana Territory. In 1808 they united with the Baptist Church, and in the same year Mr. Wright began to preach. Two years later he moved to Blue River, four miles south of Salem, in what was then Harrison County but is now Washington County. In a short time his father, Amos, and his brother, Peter, came from Kentucky to live with him in his new home and to help him in the ministry.

In 1810 they were successful in establishing a Free Will Baptist Church in their neighborhood. Between 1810 and 1819 they were able to organize ten churches which they formed into an association known as the Blue River Baptist Association.

John Wright was the first minister in Indiana to come to the conclusion that the Bible alone was a sufficient basis for faith and practice. He always held the opinion that all human creeds were heretical and schismatic. These conclusions were a result of his own reflection on the schisms of the Christian Church.

Mr. Wright detested schisms and loved Christian union. At a regular meeting of the Blue River Church in 1816 he offered a resolution in favor of discarding denominational names and using some name authorized in the Scriptures. He said, "As individuals

1. Franklin, Life of Benjamin Franklin, p.163.
2. Evans, Biographical Sketches of Pioneer Preachers in Indiana, p.31.
we should be called Friends, Disciples, or Christians, and as a body should be known as the Church of Christ or the Church of God." His resolution was adopted, and his suggested changes were accepted without any opposition. The Blue River Baptist Church became the Church of Christ at Blue River.

Having agreed to recognize no authority except the Bible for their faith and practice, the members of this church presumed that they were prepared to plead consistently for Christian Union and to invited others to stand with them upon the same basis. In 1821 so many churches of the Blue River Association were in sympathy with such union that the association was converted into an Annual Meeting. In 1823 "there was scarcely a Baptist Church in all that region."2

Although the Wrights were the first to promote Christian Unity in Indiana, the Littell family preceded them in entering the territory. Absalom Littell and his family came to Clark's Grant, Indiana Territory, in the year 1799. They emigrated from Fayette County, Pennsylvania, and settled on Silver Creek in what is now Clark County.

A year previous to the immigration of the Littells, the first Regular Baptist Church in Indiana was organized. The church was named the Silver Creek Baptist Church, and the church building was erected on Silver Creek. The Littell family selected land near this church. Mr. Littell had three sons; Amos, John T., and Absalom, Jr. He was a Presbyterian but often attended the Baptist Church. In 1813 Amos united with the Baptist Church and in

1. Cauble, Disciples of Christ in Indiana, p.31.
2. Evans, Biographical Sketches of Pioneer Preachers in Indiana, p.32.
1814 John T. did the same, Absalom Jr. did not become a member of the church until 1816.

In the summer of 1816 John T. Littell began to preach the gospel. He moved to the Muddy Fork of Silver Creek where he and others from the Silver Creek Church organized another church known as the Muddy Fork Baptist Church. During the winter of this same year Absalom thought seriously of preaching, but did not make any attempt to do so until April, 1817. At this time his wife died, and he moved to New Albany, Indiana, where he conducted a mercantile business and preached part time. In 1820 he assisted in the organization of the First Baptist Church of New Albany. The Silver Creek Association, which was organized in 1812, received this church into its organization in 1821.

In 1823 some of the Baptist preachers of this region began to read the Christian Baptist, a religious publication published by Alexander Campbell. Many of them became convinced that Mr. Campbell's views were true. These ministers preached this new truth to their congregations; and, often, the majority of the congregation accepted it. Such was the case in the Silver Creek Baptist Church in 1828. It had been founded in 1798, on the Philadelphia Confession of Faith. This Confession of Faith was voted out of the constitution of the church May 23, 1829. The result was a division in the church on the same day. The question of dispute was: Shall a church be governed by the Word of God or by the Philadelphia Confession of Faith? The minority said, "The Philadelphia Confession of Faith"; the majority declared, "The Word of

1. McCoy, History of the Oldest Baptist Church in Indiana, p.2.
Each division maintained that it was the Silver Creek Baptist Church. The majority tried to persuade the minority of their disquieted brethren to accept the Word of God as their only rule of faith and practice. The minority would not do it and withdrew in August, 1829, to join the Lost River Baptist Association. The majority became known as the Silver Creek Church of Christ, now called Stoney Point Christian Church.

Both John T. and Absalom Littell accepted Mr. Campbell's view on recognizing the Bible as their only rule of faith and practice. They heralded this truth to their respective congregations, and the majority of each congregation received it gladly. Moreover, they were influential in emphasizing it in other congregations of the Silver Creek Association; so much so that in 1835 the association disbanded and from that time held an Annual Meeting.

The outstanding leader of group one in Orange County was Joseph Hostetler. He was born in Shelby County, Kentucky, February 27, 1797. Before their migration to Kentucky in 1795, his parents lived in Pennsylvania. Although he was reared in the atmosphere of a Christian home, sometimes he had a tendency toward a wayward life.
caused him to turn from his mischievous living and desire to join the church; but his parents forbade him believing that he was too young to take this step. This caused him to become skeptical in his religious life. However, he was saved by the advice of his uncle, Adam Hostetler, a minister in the Church of the Brethren, who induced him to "ponder the path of his feet". He accepted his uncle's advice and began to read the Bible carefully. His reading soon revealed to him that his skepticism was not based on the Scriptures, but were based on the contradictory theories of professed Christians. He discovered by his own reading what a sinner must do to be saved. He told his uncle, Adam, about this discovery, and his uncle was convinced that he had discovered more scriptural truth. The following Sunday his uncle "taught the people openly that they should repent, confess the Lord Jesus Christ and be baptized in his name 'for the remission of sins'". On the same day Joseph Hostetler confessed his faith in Christ and was immersed. Soon after his baptism he took part in the exhortations and prayers at the regular church services and in 1816 began to preach.

In the fall of 1817 he moved to Washington County, Indiana, and settled upon a tract of land. He preached in this county, but stayed there only two years. In 1819 he moved to Orange County, Indiana, near Orleans. In this same year he and John Ribble, an elder in the Church of the Brethren, established a church. Nominally this was a Church of the Brethren, but from

1. Evans, Biographical Sketches of Pioneer Preachers of Ind., p.60.
2. Ibid, p.60.
its beginning it was founded upon New Testament Christianity.¹

A controversy arose within the Church of the Brethren in Indiana and Kentucky in 1820 concerning the authenticity of tridimensionalism. Abram Kern of Indiana and Peter Hon of Kentucky advocated one immersion. At first they contended against much opposition, but finally many of their opponents were convinced that one immersion was correct. At the same time the Indiana and Kentucky congregations of the Church of the Brethren did not agree exactly with their brethren of Ohio and Pennsylvania with regard to some of the rules of the church. Some of the churches of Indiana and Kentucky wished to form a separate association from those of Ohio and Pennsylvania. Joseph Hostetler, Peter Hon, and John Ribble were much opposed to this action. Since the majority of these brethren in Indiana and Kentucky were in favor of one immersion, and forceful opposition was manifested among them against human regulations governing their church; there was a good opportunity for those who desired Christian Union to make this gesture to them.

John Wright and his fellow workers for Christian Union in Washington County, Indiana, soon made an appeal to them for Unity. Mr. Wright recommended to his co-laborers in their Annual Meeting that they send a letter to the Annual Conference of the Church of the Brethren proposing a union of the two religious bodies. The letter was written. John Wright, his brother Peter, and others were appointed to convey the message to the Conference.

¹ Cauble, Disciples of Christ in Indiana, p.35.
The union was formed. There were about fifteen congregations of the Church of the Brethren which came into the union. They gladly adopted the name Christian, and the Bible as their only rule of faith and practice.

Joseph Hostetler was largely responsible for the union on behalf of the Church of the Brethren. His uncle, Adam Hostetler, had truly impressed him to preach and practice only what he found in the Bible. Later he was influenced to accept Mr. Campbell's views by reading the Christian Baptist. In 1828 he made a definite decision to support the reformation advocated by Mr. Campbell. He preached in Harrison, Clarke, Lawrence, Jackson, and Orange Counties; but most of his work was done in Orange County.

Beverly Vawter was the second leader and organizer of Christian Churches in Jefferson County, Indiana. He was born in western Virginia in 1789. In 1792 his parents moved to Woodford County, Kentucky, and three years later to Boone County, Kentucky. His parents had been reared in the Episcopal Church; but upon moving to Kentucky they united with the Baptist Church.

During a Baptist revival in Boone County his parents wished him to join the church. His mother was certain that she had been able to detect a change in his countenance which was bonafide evidence to the Baptist minister that he had experienced conversion. Although he was received into the church, he never was satisfied that he was converted.

1. Evans, Biographical Sketches, p.33.
2. Ibid, p.67.
3. Evans, Biographical Sketches, p.108.
The opportunity to gain more knowledge concerning conversion came to him one day when he was visiting his sister-in-law. She gave him one of Barton W. Stone's pamphlets which he read very carefully. Soon after that he heard John McClung, a New Light minister, proclaim that the Bible alone was the only sufficient rule of faith and practice. This appealed to Mr. Vawter. He made his confession and was baptised by John McClung in January, 1817. Following his immersion his uncle, Jesse Vawter, persuaded him to enter the ministry. He was ordained in 1819 by Elders J. Crafton and John Henderson.

In the same year he moved to Indiana, four miles north of Madison on the Indian Kentucky Creek. The following year, 1820, he began an itinerate ministry in Monroe County, where he held some very successful evangelistic meetings. He organized a church at Otter Creek in 1824 and, within a short time, established another one at Vernon, Jennings County. He preached in Jefferson, Switzerland, Ohio, Decatur, Scott, and Clark Counties.

He concluded from his careful study of the Bible that 'baptism for the remission of sins' was correct. He came to this conclusion in 1826. Two years later he held an evangelistic meeting at Pleasant Meeting House in Jefferson County. During the progress of this meeting Mr. Vawter was attacked by some of his fellow ministers and some Baptist ministers for preaching and practicing the doctrine, baptism for the remission of sins. Such attacks had no influence upon him. Following this meeting he

1. Evans, Biographical Sketches, p.108.
held another meeting near the home of Thomas Jameson on Indian Kentucky Creek. Mr. Jameson, after hearing him expound the doctrine, agreed with him.

A conference was held near Edinburg, Bartholomew County, in 1828 for the purpose of effecting a union between the New Lights and the united body of Christians led by John Wright and Joseph HOSTETLER. "Sectarianism had done its work so well in that community that, out of fifteen preachers present, Elder Vawter was the only one whose preaching would probably be acceptable to all parties." He was chosen to speak concerning Christian Unity of the two groups and his discourse was so effective that a union was formed. The conditions were: (a) the Bible was their only rule of faith and practice, (b) they were to be known only as Christians.

In 1830 Mr. Vawter was invited to conduct a funeral at White River (now known as Kent); at the close of the services he was requested to deliver a sermon on the government of the New Testament Church and to begin the organization of a church. He complied with the request and organized a church. It is known as the Church of Christ at Kent.

During the summer of the same year Mr. Vawter was asked to attend a monthly meeting of a Separate Baptist Church near the forks of Indian Kentucky Creek. The minister of this church was opposed to Mr. Campbell's views. Mr. Vawter delivered a sermon and four responded to his invitation. The Baptist minister was angered and refused to baptize them. Elder Vawter, therefore,

conducted the service. Much argument followed over the doctrine of baptism for the remission of sins. At the conclusion the church gladly accepted the Bible as its only creed and became known as the Milton Church of Christ.

CONCLUSION:

This chapter shows that the earliest influence of the leaders of the Christian Church or Church of Christ among immigrants to Indiana was within the territory of the counties named in this first geographic grouping. It shows the emergence of these leaders from different denominations to accept the Bible and Bible alone as their only rule of faith and practice. Furthermore, it points out the earliest influence toward Christian Union in Indiana on the basis of the Bible and the Bible alone, which was promoted by the leaders of the first grouping.
CHAPTER II

GROUP TWO

The second group of workers were situated in Monroe, Daviess, Knox, Sullivan, Lawrence, Martin, Pike, and Warrick Counties. The leaders were Joseph Wilson and R. R. Trimble.

Joseph Wilson was born in Camden County, North Carolina, October 3, 1796. His grandparents were Quakers but his father joined the Baptist Church at the age of eighteen and began to preach. Joseph Wilson's parents moved to Hawkins County, Tennessee, and he was educated in the grammar schools of that state.

At the age of fifteen he made some inquiry about becoming a Christian. He was taught that the Bible was a mysterious book to sinners. His father and other Baptist ministers advised him to wait and pray, assuring him that God would, in his own good time, grant him faith and repentance. He examined the Baptist creed to try to ascertain what he must do to be saved, but found no satisfactory guidance. He read the Works of Winchester and followed the Universalist doctrine for four years, but it proved to be lacking in the light of the Bible. After putting aside Universalism he attended Methodist camp meetings. He prayed that some evidence would be given to assure him of salvation. At the close of the prayer service the elders asked how he felt. He replied that he had not experienced any unusual feeling. They asked him if he loved Christ. He answered that he did. They concluded that he was converted and accepted him into the church in March, 1821. 1

1. Evans, Op. Cit. p.188.
concluded that he was converted and accepted him into the church in March, 1821.1

Joseph Wilson was married to Miss Anna Goad in May, 1821. They moved to Greene County, Indiana, in the autumn of that year. He diligently studied the Bible in this new settlement and came to two important conclusions: (a) that the Bible is an intelligent book, (b) and that divisions in the Church of Christ are contrary to the will of God.

About this time some New Light preachers began to preach in Monroe County. They proclaimed that the Bible alone was the only basis upon which Christians should unite. One of the preachers, John Storms, preached in Greene County. Mr. Wilson heard him and decided to join the New Lights. He withdrew from the Methodist Church in 1822; and with nine others organized a Christian Church the same year. He was ordained by John Storms and Judge David McDonald in 1828.

About 1833 Morris R. Trimble, an advocate of the Reformation, began to preach in Sullivan, Davies, Knox, and Greene Counties. Some of the New Lights were skeptical about the Reformers, often called Campbellites, and wanted to oppose them. Joseph Wilson influenced his brethren to hear what the Reformers preached and to compare it with the Bible. They did so and found that the Reformers had many points in common with the Christians. Mr. Wilson entered heartily into the Reformation and was instrumental in teaching many congregations to do likewise.

CONCLUSION:

This chapter shows the progress of the leaders of the Christian Church and Church of Christ moving westward and northward in the state. John Thompson, J. B. New, L. H. Jameson, and R. R. Rosenhour.

John Thompson was born in Washington, D. C., March 6, 1793. His parents moved to Kentucky in 1800 and settled near Cerescentown, Bracken County. His father and mother were Baptists, and his grandfather was a Baptist minister. John Thompson joined the Baptist Church at the age of seventeen and was baptized by his grandfather.

He moved to Rush County, Indiana, in 1821 and joined the Little Flatrock Baptist Church. He soon became the minister of this church. He also preached monthly at Franklin, near Connersville, and occasionally at Ben Davis Creek, Pleasant Run, Blue River, and Antioch. When a delegate from the Little Flatrock Church to the White River Association, which met at Franklin in 1821, he found the association divided into two groups. Some were ultra-Calvinists. They called those who did not agree with them Arminians. Mr. Thompson took his stand with the latter. He often had an honor of writing the 'circular letter'. One of these on Predestination was very influential in modifying the Calvinistic views of his brethren.1

The next year (1822) he organized a church at Rushville and was pastor as long as it was in the Baptist Association. He

The third group of workers were in Rush, Fayette, Decatur, Johnson, Jennings, Dearborn, Switzerland, and Wayne Counties. The leaders were: John Thompson, J. B. New, L. H. Jameson, and S. K. Hoshour.

John Thompson was born in Washington, D. C., March 6, 1795. His parents moved to Kentucky in 1800 and settled near Germantown, Bracken County. His father and mother were Baptist, and his grandfather was a Baptist minister. John Thompson joined the Baptist Church at the age of seventeen and was baptized by his grandfather.

He moved to Rush County, Indiana, in 1821 and joined the Little Flatrock Baptist Church. He soon became the minister of this church. He also preached monthly at Franklin, near Connersville, and occasionally at Ben Davis Creek, Pleasant Run, Blue River, and Antioch. When a delegate from the Little Flatrock Church to the White River Association, which met at Franklin in 1821, he found the association divided into two groups. Some were ultra-Calvinists. They called those who did not agree with them Arminians. Mr. Thompson took his stand with the latter. He often had the honor of writing the 'circular letter'. One of these on Predestination was very influential in modifying the Calvinistic views of his brethren. 1

The next year (1822) he organized a church at Rushville and was pastor as long as it was in the Baptist Association. He

began to subscribe for the Christian Baptist in 1826 and learned from it much about the progress of the Reformation. Later, while visiting in Kentucky, he was won to the Reformation by the preaching of Raccoon John Smith.

When Mr. Thompson returned to the Little Flatrock Church he preached this doctrine to the congregation. His preaching aroused opposition; but it also provoked a new interest in the study of the Bible. The Little Flatrock Church soon divided. This division resulted in the formation of the Church of Christ at Orange, Fayette County, and the Church of Christ at Little Flatrock.

Two miles north of the location of the Little Flatrock Church was a congregation of New Lights. This congregation desired to have fellowship with the newly organized congregation of Reformers. At first the Reformers did not permit the New Lights to partake at their communion table since this offended some. Mr. Thompson, pastor of the Reformers, and Mr. John Longley, pastor of the New Lights, conferred about the matter and were able to bring their congregations into friendship and unity.1

This union influenced Mr. Longley and his followers to come into the Reformation. About the same time immigrant Disciples of Christ came into this section from Kentucky and helped to strengthen the cause. Benjamin Reeve was among this group of immigrants.2

Benjamin F. Reeve was born in Prince William County, Virginia, October 28, 1798. When he was six years of age his parents moved to Mason County, Kentucky. His father did not profess the Christian religion and neither did the son until thirty-

After careful study of the Bible and hearing Jesse Holton, a Reformer, expound the Scriptures, Benjamin Reeve was baptized in 1829. He joined the Bracken Baptist Church; but this church divided on the Reformation in 1830-31. Mr. Reeve was chosen to be one of the elders of the Reformer group. He moved to Rush County, Indiana, in 1833 and became a co-worker with John Thompson. A year before Mr. Reeve moved to Indiana, John O'Kane, a forceful evangelist, became associated with Mr. Thompson in Rush County. He was born in Culpepper County, Virginia, in 1802. He had joined the New Lights at an early age in Virginia. Between 1825-30 he moved to Lebanon, Warren County, Ohio. While living in Ohio he was won to the Reformation by his effort to answer an article written by James M. Mathes, a Reformer, concerning the Plan of Salvation. After writing his first article in answer to Mr. Mathes, Mr. O'Kane discovered that Barton W. Stone was defending Mr. Mathes in his position. Mr. Stone convinced John O'Kane that the Reformation was right, and from that time he was a Reformer.

He moved to Milton, Wayne County, Indiana, in 1832, and in the same year crossed over into Rush County. He became associated with John Thompson in this county and helped to organize churches in Rush, Fayette, and Decatur Counties. Mr. J. B. New was the outstanding leader of the Reformation in Ripley and Jennings Counties. He was born in Guilford

2. Ibid, p.333.
County, North Carolina, November 7, 1793. His parents were Baptists and he joined the Baptist Church at about the age of sixteen. Moving to Cynthiana, Kentucky, in 1813 he worked at the cabinet making trade. Two years later he moved to Madison, Indiana, because he preferred to live in a territory free from slavery. He joined the Baptist Church at Mt. Pleasant, near Madison. About the year 1818 he believed that he was called to the ministry and began to preach.

The Mt. Pleasant Baptist Church asked him to serve on a committee to amend and enlarge the church government. He asked if the church was willing to take the Bible as its rule of faith and practice. All agreed to do it. Even at this early date, about 1819, Mr. New had come to the conclusion that the Philadelphia Confession of Faith was not sufficient for a church creed.

He moved to Vernon, Jennings County, in 1821. He joined the Baptist Church at Vernon; but many of the members soon attacked him claiming that he was an Arminian and a Campbellite. In the midst of this opposition he and eleven others withdrew from the Vernon Church and organized a separate church in 1831, known as the Church of Christ at Vernon. This was the beginning of his organization of churches. About a year later he organized a church at Coffee Creek, which was about twelve miles from Vernon. He and Carey Smith organized a Church of Christ at Madison, Indiana, in November, 1832. He organized a church five miles south of Greensburg in 1840 and another at Napoleon, Ripley County.

2. Ibid., p.90.
in the same year.

The third leader of this group was Love H. Jameson. He worked chiefly in Dearborn and Switzerland Counties.

He was born in Jefferson County, Indiana, May 18, 1811. His parents migrated from Virginia to Kentucky about 1800. Ten years later they moved to Indiana Territory and settled on Indian Kentucky Creek. His father was Scotch Presbyterian and his mother was a member of the Church of England. They both joined the Christian Church in 1816 as a result of the preaching of John McClung.

Mr. Jameson subscribed to the Christian Baptist in 1826. His son became interested in it. Its influence and the preaching of Beverly Vawter, who preached at the Jameson home in 1829, gave Love Jameson splendid knowledge of what to do to be saved. He was baptized by Beverly Vawter in the fall of 1829. He was encouraged to enter the ministry by Mr. Vawter. On Christmas Eve, 1829, he preached his first sermon.

Mr. Love Jameson was mostly an assistant to other evangelists in the early years of his ministry. He assisted Walter Scott and John O'Kane in many meetings near Harrison, Ohio. He helped John O'Kane in a meeting at Connersville, Indiana, in 1835. Following this meeting they went to Rushville and from there to Indianapolis. He visited Fairfield, Wilmington, Maysville, Mayslick, Minerva, Carthage, Harrison, Connersville, Rushville, Greensburg, Indianapolis, and other points in Ohio, Indiana, and Kentucky.¹

Samuel K. Houshour was the leader in Wayne County, Indiana.

He was born in York County, Pennsylvania, December 9, 1803. He was reared a Lutheran and joined the church at the age of eighteen. Being well educated in a Lutheran Seminary he was soon called as minister at Hagerstown to the leading Lutheran Church in Maryland.

While serving this church he came in contact with the Christian Baptist and a Reformer who was preaching in his vicinity. Mr. Hoshour examined the Bible to discover the truth of what this new minister was saying about baptism. He found every passage to be in favor of immersion. Even his Lutheran commentaries taught that immersion was the correct form. The result was that Mr. Hoshour was immersed and entered the Reformation.

This action raised such opposition among the Lutherans that he was compelled to leave Maryland. He went to Centerville, in Wayne County, Indiana, October 16, 1835. He established the Church of Christ at Centerville soon after his arrival. Most of the Baptists at Centerville united with the Church of Christ.

CONCLUSION.

This chapter shows the continued movement of the leaders of the Christian Church and Church of Christ northward and eastward in Indiana in their progress of establishing churches. Moreover, the chapter shows another satisfactory effort of Christian Union, namely, the union of the Reformers led by John Thompson and the New Lights led by John Longly. These leaders were outstanding in the counties of this third grouping.


CHAPTER IV.

GROUP FOUR.

The prominent leader of the fourth group of workers was J. M. Mathes. He preached in Clay, Owen, Monroe, Morgan, Putnam, and Laurence Counties.

J. M. Mathes was born in Jefferson County, Kentucky, July 8, 1808. His parents were Presbyterian, but became Baptists early in the nineteenth century. Later they were not satisfied with the Calvinistic teachings of the Baptists and joined the Christian Church in 1825 in Owen County, Indiana.

Mr. J. M. Mathes was not inclined toward the Baptist Church and became somewhat wayward early in life. Finally he decided to dismiss from his mind all former religious teaching and read again the New Testament as though he had never read it. The result was that he was much enlightened concerning the religion of Christ. He learned how to obtain pardon from sin and the plan of salvation. He was assisted in his search for religious truth by the Christian Baptist. John Henderson, a minister of the Christian Church, baptized him at Old Union Meeting-House in Owen County, October, 1827.

Soon after uniting with the Christian Church he began to preach. He led the church at Old Union into the Reformation in 1831. His itinerary for preaching from 1830 to 1838 was confined mostly to Clay, Owen, Monroe, Morgan, Putnam, and Laurence Counties. During his preaching tours he was engaged in many debates. He debated with a man by the name of Buberage in 1833.

The following year he debated with Lorenzo D. Smith of the Methodist Church. His next debate was with James Scott, another Methodist minister. This debate was held at Martinsville, Indiana, in 1842. Most of his debates were with the Methodists; but in 1843 he debated with Erasmus Manford, the Universalist, at Green castle.

Mr. Mathes joined the Reformation about 1831. He was successful in publishing a religious magazine, beginning in 1843, known as the Christian Record. He published the progress of the Restoration Movement in this periodical; and its widespread circulation over the state informed the people of the increasing influence of the Movement to restore the New Testament Church.

CONCLUSION:

This chapter shows the progress of the Restoration Movement north and westward beyond the territory of Group Two. The Christian Church before Michael. This caused Michael to live more heed to reading the Bible. Soon he understood the way of salvation and was baptized by David Purviance about 1822.

He moved to Montgomery County, Indiana, in 1826 and entered eighty acres of land near Crawfordsville. At that time there was no church in the neighborhood, so Mr. Cones ministered to the people. He was ordained by Jesse Hughes and Jesse Fra...
CHAPTER V.

GROUP FIVE.

The fifth group of workers labored mostly in Montgomery, Putnam, Hendricks, Hamilton, Marion, and Morgan Counties. The leaders were Michael Combs, Thomas Lockhart, and Jesse Frazier.

Michael Combs was born in eastern Tennessee, February 17, 1800. His mother died when he was young and he was left largely in the care of his uncle who was a Baptist. His father married again and moved, with his family, to Ohio. He could not find land which satisfied him so he moved to Wayne County, Indiana, and from there to Preble County, Ohio, near the Indiana line.

David Purviance was the minister of a Christian Church near the Combs farm. Michael Combs went to hear him and was very much impressed with his sermons. His brother, Job Combs, joined the Christian Church before Michael. This caused Michael to give more heed to reading the Bible. Soon he understood the way of salvation and was baptized by David Purviance about 1822.

He moved to Montgomery County, Indiana, in 1826 and entered eighty acres of land near Crawfordsville. At that time there was no church in the neighborhood, so Mr. Combs ministered to the people. He was ordained by Jesse Hughes and Jesse Frazier at Old Union Church in Owen County soon after moving to Montgomery County. After his ordination he organized a church near his farm. Later the organization was moved to Crawfordsville and became the beginning of the Crawfordsville Christian Church.

Alexander Campbell visited Indiana in 1826. Mr. Combs heard him speak and later subscribed for the Christian Baptist. This publication enabled him to learn more about Mr. Campbell's views and he entered into the Reformation in 1833.

During the same year Michael Combs made a visit to Bartholomew County and met Joe Fassett, the minister of the New Hope Christian Church. They discussed the possibility of uniting the work among the Disciples of Christ of Montgomery County and the Christians of Bartholomew County. A meeting of the two groups was held at the Bluffs of White River in Morgan County and the union was successfully formed. Later Mr. Combs was invited to a meeting of the Christians near Bloomington. Distinguished ministers like Frank Palmer and Raccoon John Smith were also invited but failed to appear. Mr. Combs was the only visiting minister who spoke; but his message in behalf of the Reformation was so effective that many from Monroe County joined the Reformation that day. His brother, Job Combs; J. Secrest; and Lewis Comer came from Ohio to help him in his evangelistic work. It was Mr. Combs who first impressed Benjamin Franklin while he was on one of his evangelistic tours through Henry County.

The second prominent leader in the fifth group was Thomas Lockhart. He was born in Patrick County, Virginia, in 1793. His parents were Baptists. They moved to North Carolina when their son was thirteen years old and stayed there until he was of age.

Thomas Lockhart migrated in the fall of 1817 and settled in Washington County, Indiana. He was very anxious to become a Christian but found no satisfaction among the different denominations. Finally he visited the Christian Church. He noticed that they were good students of the Bible, and he began to study it himself. His careful study taught him the way of salvation.

He moved from Washington County to Hendricks County and soon joined the Christian Church. He was baptized by Lewis Comer. After uniting with the church he began to accompany John Hadley, a Christian preacher, on evangelistic tours. Later, in 1833, he made his own appointments to preach. The following year he was appointed by a cooperative meeting to travel as an evangelist with John L. Jones. They preached in Marion, Hamilton, Hendricks, and Morgan Counties. During 1837 and 1838 Mr. Lockhart extended his travels to Boone and Clinton Counties.

The special feature of his ministry was the conducting of Investigation Meetings. Anyone attending the meetings was permitted to make inquiry about any religious views. The study of the Bible, which prepared those attending the meetings to understand the way of salvation, was emphasized. Mr. Lockhart held regular monthly meetings from 1838 to 1850. Most of his work was done in Hendricks County.

Jesse Frazier was born in Chatham County, North Carolina, April 7, 1790. Mr. Milton Hussey of Zionsville, Indiana, says that Mr. Frazier was a Quaker before he united with the Christian Church, the first Christian Church organized in Marion County. Very little has been found about Mr. Logan's early life. Records in the Shelby County Court House show that he owned land in Shelby County as early as 1830. He sold this land while living in Chatham County in 1830. Indications are that he visited Mississippi in 1840. His date of birth is in doubt.
Christian Church. Mrs. Steinman of Prairie City, Iowa, states that Jesse Frazier and Samuel Frazier were brothers and both were reared as Quakers.

The exact date when Jesse Frazier came to Indiana has not been discovered. However, land tract records show that he owned land in Shelby County, Indiana, as early as 1823 and 1824. The date when he united with the Christian Church has not been discovered. The exact date of his coming to Marion County, Indiana, is not known; but he was one of the organizers of Union Christian Church in Marion County in 1826, which indicates that he might have come to Marion County from Shelby County.

He was a member of the first conference of the Elders and Brethren of the Christian Churches in the Eastern District of Indiana which met at Pleasant Meeting House on Indian Kentucky Creek, August 2, 1827. Mr. Frazier was associated with Henry Logan, Elijah Goodwin, Persias E. Harris, and others in this conference in the promoting of the work of the Restoration Movement in Marion County.

Henry Logan assisted Jesse Frazier in establishing Union Christian Church, the first Christian Church organized in Marion County. Very little has been found about Mr. Logan's early life. Records in the Shelby County Court House show that he owned land in Shelby County as early as 1824. He sold this land while living in Rush County in 1836. Indications are that he visited

Marion County with Jesse Frazier, either from Shelby County or Rush County. The exact time when he united with the Christian Church, or who influenced him to join the church have not been discovered.

Elijah Goodwin was born in Champaign County, Ohio in 1807. His religious background was Methodist. He migrated to Davies County, Indiana in 1813. He united with the Christian Church in Indiana in 1823. He attended the Indiana Christian Conference in Monroe County Sept. 6, 1827. He assisted Persias E. Harris in a protracted meeting at Union Christian Church in Marion County in the summer of 1827.

The date and place of the birth of Persias E. Harris are not known. His religious background is unknown. The date when he united with the Christian Church has not been discovered. However, he attended the Southern Indiana Christian Conferences; and was ordained to the ministry at the Christian Conference held in Monroe County Sept. 6, 1827.²

B. K. Smith was born in Spartansburg, S. Carolina in 1807. His religious background was Baptist. He migrated to Wayne County, Indiana with his brother, Carey Smith, in 1817. They both were won to the Restoration Movement by the influence of the Christian Baptist in 1823.

CONCLUSION

This chapter shows the union of the Christians in Bartholomew County led by Joe Fassett, and the Disciples of Christ in Montgomery County led by Michael Combs. It shows the range of counties in which the leaders worked, including Marion County.

2. Ibid.
SECTION II
CONCLUSION

This section gives a brief life sketch of the leaders of the Christian Church and the Church of Christ on the frontier showing their migration to Indiana.

It shows the geographic locations where the leaders and their coworkers of the Christian Church and the Church of Christ labored in establishing churches. This geographic grouping shows the rapid progress of the establishment of Christian Churches and Churches of Christ moving northward in Indiana to Marion County. This rapid progress is shown by the rapid progression northward of the leaders of the different groups. This progression northward was accomplished so quickly that the establishment of the Christian Church in Marion County might be termed contemporaneous with that of southern Indiana. (see table IV) The ministry of John McClung, first minister of the Christian Church in Indiana, who visited Marion County to preach to the earliest settlers in 1821, also shows this rapid progression northward in the state.

Furthermore this section shows the direct and indirect influence of Campbell and Stone upon the leaders in the establishment of churches in the state. It points out the leaders who entered the Restoration Movement as a result of their own thinking.

The efforts among these leaders toward Christian Union of the Christian Churches, Churches of Christ, and the Church of the Brethren are shown as the leaders moved northward to Marion County establishing churches.

The following table shows the direct and indirect in-
fluences upon the leaders of the five different geographic groups to enter the Restoration Movement: Table III.

<table>
<thead>
<tr>
<th>Stone</th>
<th>Campbell</th>
<th>Own Thinking</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. McClung</td>
<td>J. Wright</td>
<td>J. Wright</td>
</tr>
<tr>
<td>B. Vawter'</td>
<td>J. Littell</td>
<td>J. Hostetler</td>
</tr>
<tr>
<td>J. O'Kane</td>
<td>A. Littell</td>
<td>J. B. New</td>
</tr>
<tr>
<td>L. Jameson'</td>
<td>J. Hostetler</td>
<td>J. Mathes</td>
</tr>
<tr>
<td>J. Mathes'</td>
<td>J. Thompson'</td>
<td></td>
</tr>
<tr>
<td>N. Combs'</td>
<td>B. Reeve'</td>
<td></td>
</tr>
<tr>
<td>T. Lockhart'</td>
<td>J. O'Kane'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>J. New'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>L. Jameson</td>
<td></td>
</tr>
<tr>
<td></td>
<td>S. Roshour'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>J. Mathes'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N. Combs</td>
<td></td>
</tr>
</tbody>
</table>

Apostrophe ' shows indirect influence of leader named.

(Influences of Campbell and Stone upon Jesse Frazier are not known.)

Early efforts and accomplishments in Christian Union as the different group leaders moved northward from southern to central Indiana (Marion County) are shown in the following table.

Table IV

<table>
<thead>
<tr>
<th>Leaders</th>
<th>Religious Groups</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. Wright</td>
<td>Church of Christ</td>
<td>1823</td>
</tr>
<tr>
<td>J. Hostetler</td>
<td>Church of the Brethren (The name Christian was adopted for this union.)</td>
<td></td>
</tr>
<tr>
<td>J. Wright &amp; J. Hostetler</td>
<td>United Christian Group</td>
<td>1826</td>
</tr>
<tr>
<td>B. Vawter</td>
<td>Christian (New Light)</td>
<td>1826</td>
</tr>
<tr>
<td>J. Thompson</td>
<td>Church of Christ</td>
<td>between 1828-33</td>
</tr>
<tr>
<td>J. Longley</td>
<td>Christian (New Light)</td>
<td>1833</td>
</tr>
<tr>
<td>N. Combs</td>
<td>Church of Christ</td>
<td>1833</td>
</tr>
<tr>
<td>J. Fassett</td>
<td>Christian (New Light)</td>
<td>1833</td>
</tr>
</tbody>
</table>

The last three accomplishments in Christian Union were chiefly the results of the direct or indirect influence of Alexander Campbell on the leaders promoting the unions.
The following table shows the migrations of the leaders of the five groups from other states to Indiana, the dates when they entered Indiana, the state where they joined the Christian Church or Church of Christ, and the dates when they organized churches in Indiana.

Table V.

<table>
<thead>
<tr>
<th>Name</th>
<th>From</th>
<th>To. Ind.</th>
<th>Joined Church</th>
<th>Estab. Ch.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First Group</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>J. McClung</td>
<td>Kentucky</td>
<td>1812</td>
<td>Kentucky</td>
<td>1813, 1817</td>
</tr>
<tr>
<td>J. Wright</td>
<td>Kentucky</td>
<td>1807</td>
<td>Indiana</td>
<td>1819</td>
</tr>
<tr>
<td>Littells</td>
<td>Pennsylvania</td>
<td>1799</td>
<td>Indiana</td>
<td>1829</td>
</tr>
<tr>
<td>J. Hostetler</td>
<td>Kentucky</td>
<td>1817</td>
<td>Indiana</td>
<td>1819</td>
</tr>
<tr>
<td>B. Vawter</td>
<td>Kentucky</td>
<td>1819</td>
<td>Kentucky</td>
<td>1824</td>
</tr>
<tr>
<td><strong>Second Group</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>J. Wilson</td>
<td>Tennessee</td>
<td>1821</td>
<td>Indiana</td>
<td>1822</td>
</tr>
<tr>
<td>E. A. Trimble</td>
<td>1833</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Third Group</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>J. Thompson</td>
<td>Kentucky</td>
<td>1821</td>
<td>Kentucky</td>
<td>Assisted Thompson</td>
</tr>
<tr>
<td>E. Reeve</td>
<td>Kentucky</td>
<td>1833</td>
<td>Kentucky</td>
<td>1831, 1832, 1840</td>
</tr>
<tr>
<td>J. O'Kane</td>
<td>Ohio</td>
<td>1832</td>
<td>Ohio</td>
<td>Assisted O'Kane</td>
</tr>
<tr>
<td>J. B. New</td>
<td>Kentucky</td>
<td>1815</td>
<td>Indiana</td>
<td>Assisted O'Kane</td>
</tr>
<tr>
<td>L. Jameson</td>
<td>Born in Indiana</td>
<td>1835</td>
<td>Indiana</td>
<td>Assisted O'Kane</td>
</tr>
<tr>
<td>S. K. Hoshour</td>
<td>Maryland</td>
<td>1835</td>
<td>Maryland</td>
<td>1835</td>
</tr>
<tr>
<td><strong>Fourth Group</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>J. H. Mathes</td>
<td>Kentucky</td>
<td>1825</td>
<td>Indiana</td>
<td>1831</td>
</tr>
<tr>
<td><strong>Fifth Group</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M. Combs</td>
<td>Ohio</td>
<td>1826</td>
<td>Ohio</td>
<td>Assisted J. Jones</td>
</tr>
<tr>
<td>T. Lockhart</td>
<td>N.Carolina</td>
<td>1817</td>
<td>Indiana</td>
<td>Assisted J. Frazier</td>
</tr>
<tr>
<td>Jesse Frazier</td>
<td>N.Carolina</td>
<td>1823</td>
<td></td>
<td>Assisted J. Frazier</td>
</tr>
<tr>
<td>Henry Logan</td>
<td></td>
<td></td>
<td></td>
<td>Assisted P. Harris</td>
</tr>
<tr>
<td>Elijah Goodwin</td>
<td>Ohio</td>
<td>1813</td>
<td>Indiana</td>
<td></td>
</tr>
<tr>
<td>Persias Harris</td>
<td>S. Carolina</td>
<td>1817</td>
<td>Indiana</td>
<td></td>
</tr>
</tbody>
</table>
After the New Purchase in 1818 Marion County, Indiana, became a favored pioneer settlement area. Immigration to the county was so rapid that the influence of the Restoration Movement here was contemporaneous with that in the early settlements of southern Indiana. The establishment of Christian Churches or Churches of Christ in Marion County followed the trend of population in the county. The establishment of the majority of these churches was justified with regard to the growth of population in all sections of the county. The central location of Indianapolis in both Indiana and the United States has attracted the establishment of the offices of different organizations of the Disciples of Christ, and the city is sometimes called the Hub of Disciplesdom.
CHAPTER I.

THE SIGNIFICANCE OF MARION COUNTY AS A FACTOR IN THE DEVELOPMENT OF MIGRATIONS IN INDIANA.

Governor Jennings, Benjamin Parke, and Lewis Cass succeeded in purchasing almost all of the land south of the Wabash River in 1818. This land was commonly known as the New Purchase. In September, 1820, Judge Parke negotiated a treaty with the Kickapoo Indians which opened more territory as far as the town of Lafayette, Indiana.

The acquisition of the New Purchase induced settlers in the southern part of the state to move northward. Palestine, one of the first settlements of Lawrence County, was settled in 1818. Benjamin Parke sold the first town lots in Bloomington, Monroe County, May 5, 1818. The Haw Patch, Jonesville, and Flat Rock settlements were established near the present location of Green castle. Four years later settlers had penetrated as far as Craw fordsville. John Whetzell and John Vawter were the earliest settlers in Johnson County. Two main roads led to this county: Whetzell's Trace from the Whitewater country; and the Three Notch Road, an old Indian trail from the Falls of the Ohio River. The migrations up the Whitewater River kept pace with those farther west. Town lots were sold in Richmond in 1816. It was the seat of the Annual Meeting of the Friends in 1822.

The opening of the New Purchase was an inducement to

1. Madison Indiana Republican, October 17, 1818.
2. Western Sun, May 16, 1818.
4. Niles' Register, February 9, 1822.
5. Richmond Intelligencer, August 28, 1822.
immigration from out of the state as well as migrations within the state. The Richmond Ledger, October 22, 1825, indicated that there was much immigration from Ohio to Indiana. These immigrants appeared to be of the thrifty class and brought some household goods and live stock with them. The Indiana Journal of Indianapolis, October 11, 1825, gave an account of twenty to thirty families passing through Indianapolis daily, during the preceding five weeks, coming from Ohio and going as far as the Wabash River.

As long as the Indians possessed most of the land in the state no selection was made for the permanent site of the capital; but, in 1820, after the New Purchase was made, the Indiana General Assembly appointed a commission of ten men to select a site. These men agreed upon a central location in the state, which is the present site of the city of Indianapolis. Their selection was ratified by the General Assembly January 6, 1821. On the same day the General Assembly appointed another commission to lay off the new capital site into town lots. This same commission was given authority to name the town. Indianapolis was adopted as the most appropriate among many names suggested. General John Carr was the first land agent for Indianapolis, and he conducted the first land sale October 9, 1821.  

The selection of Indianapolis as the state capital location and the selling of town lots caused a rapid increase in population in the settlement from Ohio, southern Indiana, and the southeastern states. Three hundred and fourteen lots were sold at the first land sale in October, 1821. Most of the lots which were

1. Esrey, History of Indiana, V. I, p.270.
According to known records, a complete list of people buying town lots at the first land sale cannot be composed. However, the following list of sixty-seven has been made from available records:

<table>
<thead>
<tr>
<th>NAME</th>
<th>PLACE</th>
<th>DATE</th>
<th>NATIONALITY</th>
<th>OCCUPATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. Pogue</td>
<td>Connersville, Ind.</td>
<td>1819</td>
<td>Dutch</td>
<td>Blacksmith</td>
</tr>
<tr>
<td>F. Finch</td>
<td></td>
<td>1819</td>
<td></td>
<td>Lawyer</td>
</tr>
<tr>
<td>J. McCormick</td>
<td></td>
<td>1820</td>
<td>American</td>
<td>Tavern</td>
</tr>
<tr>
<td>James McCormick</td>
<td></td>
<td></td>
<td></td>
<td>'Squire</td>
</tr>
<tr>
<td>J. Maxwell</td>
<td></td>
<td></td>
<td></td>
<td>Farmer</td>
</tr>
<tr>
<td>J. Cowan</td>
<td></td>
<td></td>
<td></td>
<td>Chairmaker</td>
</tr>
<tr>
<td>R. Harding</td>
<td></td>
<td></td>
<td></td>
<td>Farmer</td>
</tr>
<tr>
<td>Van Blairicum</td>
<td></td>
<td></td>
<td></td>
<td>Farmer</td>
</tr>
<tr>
<td>S. Davis</td>
<td></td>
<td></td>
<td></td>
<td>Farmer</td>
</tr>
<tr>
<td>J. J. Corbagey</td>
<td>N. Carolina</td>
<td></td>
<td></td>
<td>Farmer</td>
</tr>
<tr>
<td>H. Wilson</td>
<td></td>
<td></td>
<td></td>
<td>Miller</td>
</tr>
<tr>
<td>M. Nowland</td>
<td></td>
<td></td>
<td></td>
<td>Mason</td>
</tr>
<tr>
<td>S. Mitchell</td>
<td>Kentucky</td>
<td></td>
<td></td>
<td>Doctor</td>
</tr>
<tr>
<td>T. Anderson</td>
<td>Kentucky</td>
<td></td>
<td></td>
<td>Wagonmaker</td>
</tr>
<tr>
<td>A. Halston</td>
<td></td>
<td></td>
<td></td>
<td>Surveyor</td>
</tr>
<tr>
<td>J. Coe</td>
<td>New Jersey</td>
<td>1821</td>
<td></td>
<td>Doctor</td>
</tr>
<tr>
<td>J. B. Hall</td>
<td></td>
<td>1820</td>
<td></td>
<td>Carpenter</td>
</tr>
<tr>
<td>A. Byrne</td>
<td></td>
<td>1821</td>
<td></td>
<td>Tailor</td>
</tr>
<tr>
<td>K. Ingalls</td>
<td></td>
<td>1820</td>
<td></td>
<td>Druggist</td>
</tr>
<tr>
<td>E. Scudder</td>
<td></td>
<td></td>
<td></td>
<td>Baker</td>
</tr>
<tr>
<td>C. Brussell</td>
<td></td>
<td></td>
<td></td>
<td>Plasterer</td>
</tr>
<tr>
<td>W. Davis</td>
<td></td>
<td></td>
<td></td>
<td>Squire</td>
</tr>
<tr>
<td>S. Morrow</td>
<td>Southern Indiana</td>
<td></td>
<td></td>
<td>Teacher</td>
</tr>
<tr>
<td>J. Monlvain</td>
<td></td>
<td></td>
<td></td>
<td>Grocer</td>
</tr>
<tr>
<td>E. Harding</td>
<td>Connersville, Ind.</td>
<td>1821</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mr. Lawrence</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. Larkins</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. Bayse</td>
<td></td>
<td></td>
<td>Swedish</td>
<td>Merchant</td>
</tr>
<tr>
<td>R. Wilmot</td>
<td></td>
<td></td>
<td></td>
<td>Shoemaker</td>
</tr>
<tr>
<td>J. Mittleman</td>
<td></td>
<td></td>
<td>Scotch-Irish</td>
<td>Miller</td>
</tr>
<tr>
<td>A. Wilson</td>
<td>Pennsylvania</td>
<td></td>
<td></td>
<td>Chr. Minister</td>
</tr>
<tr>
<td>J. McClung</td>
<td>Kentucky</td>
<td></td>
<td></td>
<td>Farmer</td>
</tr>
<tr>
<td>D. Shaffer</td>
<td></td>
<td>1820</td>
<td></td>
<td>Butcher</td>
</tr>
<tr>
<td>J. Johnson</td>
<td></td>
<td>1821</td>
<td></td>
<td>Lawyer</td>
</tr>
<tr>
<td>W. Reagan</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Q. Foote</td>
<td></td>
<td></td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>C. Fletcher</td>
<td>Ohio</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

During the year 1820 the New Purchase formed part of Delaware County which was at that time unorganized. It consisted of most of the northern and central portions of the state and was attached to Wayne and Fayette Counties for judicial purposes. The settlers of the Whitewater Valley were not satisfied to pay high taxes to these counties which were sixty miles from them. Furthermore, the officials of Wayne and Fayette Counties doubted the validity of the appointments of Maxwell and McIlvaine as justices of the peace for Indianapolis. ²

Disputes of county jurisdiction caused the citizens of

2. Ibid, p. 34.
Indianapolis to appoint James Blake and Dr. S. G. Mitchell representatives of the settlement to attend the next session of the Legislature at Corydon as lobby members to secure an organization of a county closer to Indianapolis. The Legislature desired to encourage the population growth of Indianapolis and passed an act December 31, 1821, organizing Marion County and requiring the organization to be completed by April 1st, 1822. Indianapolis became the county seat.

About fifteen families had settled at the mouth of Fall Creek before the commissioners selected the central site for the state capital. The heads of some of these families were John and James McCormick, George Pogue, John Maxwell, and John Cowan who came in March, 1820, and settled near the present site of the State House. Henry and Samuel Davis located in the Fall Creek bottom where Walnut Street crosses the creek. Robert Harding and his mother settled near the McCormicks. Robert Barnhill and his son-in-law, Jeremiah Corbaley, settled on Fall Creek above Indiana Avenue.

Indianapolis passed through four stages of development from the time it was a small village until it became a city. From 1820 to 1824 was the first period of development. The Capital was moved from Corydon to Indianapolis in 1824. From 1824 to 1847 the village grew to be a large town due to the locating of industries there. The third period began with the building of railroads to the town in 1847 and continued until

2. Dunn, History of Indianapolis, p.36.
4. Ibid.
Wards as of 1868 (City Plan Commission)

Maps No. 2

The larger black numbers indicate the locations of the different Christian churches in the order of their establishment. The small black numbers above the larger black numbers indicate the change of position of these churches and the number of times which the location has been changed.

City limits of 1858 (City Plan Commission)

Original donation line of the city and city limits in 1821 (City Plan Commission)

The larger black numbers and the small black numbers above the larger black numbers indicate the same as in Map No. 2, p. 22.
the beginning of the Civil War in 1861, the free school system was established in 1853; iron, lumber, grain, and pork industries were established; the population increased a hundred per cent. During the forty years following as the population, the population has increased; the city has been rebuilt. Indianapolis has become the largest city in the United States.  

Suburbs grew along with the city's development. One of the earliest was Waterloo, which was the region between the Bluff Road and the river bottom south of the Belt Road. Cotton Town was on the west side of the canal near Sixteenth Street. In the early 1850s correspondent was the name given to the region near North Broadway Street where many German immigrants settled. Stringtown was the name of settlements along the National road west of White River. Sycamore was the name of the race near the canal. A new west of the canal. Bedee was the name of settlements near the canal.  

The suburbs were not independent of government. However, certain settlements adjacent to Indianapolis, having governmental incorporated in Indianapolis as the city grew in population between 1862 and 1863. The settlements along various counties were Indianapolis, which was south of Old Avenue and west of the river; Hulbertville, which was west of White River and north of the National Road; North Indianapolis, which was north of Hulbertville and west of White River; Brightwood,  

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1. Map No. 4, p. 65, War of 1812.  
3. P. A. M. Grant, Chicago, 1820.  
the beginning of the Civil War in 1861; \(^1\) the free school system was established in 1853; iron, lumber, grain, and pork industries were established; the population increased a hundred per cent. During the fourth period, from 1861 to the present time, the population has continued to increase. \(^2\) More railroads have been built. Indianapolis has become the largest inland city in the United States. \(^3\)

Suburbs grew along with the city's development. One of the earliest was Waterloo, which was the region between the Bluff Road and the river bottom south of the Belt Railroad. Cotton Town was on the west side of the canal near Sixteenth Street. In the early fifties Germantown was the name given to the region near North Noble Street where many German immigrants settled. Stringtown was the name of settlements along the National Road west of White River. Bucktown was the name of the negro settlement near Indiana Avenue west of the canal. Pedee was the early name conferred on Pike Township. \(^4\)

The suburbs never had independent town governments. However, certain settlements adjacent to Indianapolis, having town governments became incorporated in Indianapolis as the city grew in population and in size. The settlements incorporated were: Indianola; West Indianapolis, which was south of Oliver Avenue and west of White River; Haughville, which was west of White River and north of the National Road; North Indianapolis, which was north of Haughville and east of White River; Brightwood,

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2. Maps 3 & 4, pp. 62, 63, Thesis; Maps 5, 6, 7, Appendix C.
which is in the extreme northeastern part of the city; and Irvington, which is in the extreme eastern part of the city. Woodruff Place is within the city but is not incorporated in the city.

Pogue's Creek caused natural divisions of the early settlement of Indianapolis. It flowed in a southwestern direction through the village and divided it into southeastern and northwestern portions. There was more population in the northwestern part. This continued to be so during the growth of population in the city.2

The same tendency to a denser population growth in the western and northern parts of Indianapolis during the early settlement of the city is found during the early settlement of the county. This trend of population growth is indicated by the land entries from 1821 to 1831 in the different townships of Marion County.3

The following table shows the number of land entries in each township. The townships having the larger number of land entries are located in the southern, southwestern, center, western, and northern parts of the county.4 Center, Wayne, and Washington Townships, having a larger number of land entries than the other townships, show that the county was more thickly settled in the central, western, and northern portions.

<table>
<thead>
<tr>
<th>Township</th>
<th>Land Entries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pike</td>
<td>104</td>
</tr>
<tr>
<td>Wayne</td>
<td>208</td>
</tr>
<tr>
<td>Decatur</td>
<td>173</td>
</tr>
<tr>
<td>Washington</td>
<td>208</td>
</tr>
<tr>
<td>Center</td>
<td>137</td>
</tr>
<tr>
<td>Perry</td>
<td>36</td>
</tr>
<tr>
<td>Lawrence</td>
<td>83</td>
</tr>
<tr>
<td>Franklin</td>
<td>36</td>
</tr>
</tbody>
</table>

2. Ibid, p. 11.
3. Ibid, pp. 58, 68.
4. Map 5, App. C
All of the townships in Marion County were established as separate townships April 16, 1822. However, at this time Center Township was the only township which had a sufficient population to maintain the organization of a separate township. Townships which were not separate on account of lack of sufficient population were joined together in groups of two or three for judicial purposes.

The grouping of the different townships, until the beginning of their existence as separate townships, gives some indication to the population in each township and the trend of population in Marion County. Decatur, Perry, and Franklin Townships were united as one township until August, 1823, when Decatur was separated from the other. Perry and Franklin remained together until May 12, 1824. Lawrence was joined to Washington Township until September, 1826. Warren was joined to Wayne Township until May, 1824.

The growth of population increased in all of the townships of Marion County between 1830 and 1840 except Center Township. This township shows a decrease during this decade of three hundred people. Previous to 1847 the immigrants to Marion County were largely homesteaders, and they settled on farm lands instead of city lots. This accounts for a more rapid growth of population outside of Indianapolis than in the city proper. Wayne, Washington, Pike, and Perry Townships show a faster gain in population than the other townships during this ten year period.

2. Table IX, Chap. III, Sec. III, Thesis.
Franklin, and Warren Townships show a rapid gain in population from 1840 to 1860. Decatur Township shows the least gain of all the townships up to the year 1860.\(^1\)

**CONCLUSION**

This chapter shows the national territorial expansion affecting the territorial expansion of the state of Indiana. In the progress of this expansion the chapter shows how Marion County became especially attractive to settlers as they migrated northward and westward from within and without the state.

The chapter also shows the population trends in the town of Indianapolis and in other parts of the county indicating that the trend was to the western and northwestern sections of both the town and county; and that the population growth of the county was faster in the sections outside the town of Indianapolis previous to 1847.\(^2\)

Between 1840 and 1860 August Christian Church was organized in Pike Township. Two Christian Churches, the Clermont Christian Church in Wayne Township and Buck Creek Christian Church in Franklin Township, were organized in the county between 1850 and 1860. Allisonville Christian Church was organized in Lawrence Township previous to 1855, but the exact date is not known. This indication of the establishment of these churches shows that the churches were organized in the more thickly populated townships, beginning in the western and northwestern townships and following the population trend.

\(^1\) Table IX, Chap. III, Section III, Thesis.

\(^2\) See Table VIII, Chap. III, Sec. III.

The establishment of Christian Churches and Churches of Christ in Marion County previous to 1860 followed the trend of population in the county. There were two Christian Churches organized in the county between 1820 and 1830: one was Union Christian Church in Wayne Township; the other was Williams Creek Christian Church in Washington Township. Three more churches were organized in the county between 1830 and 1840. They were: First Church of Christ in Indianapolis in Center Township; Ebenezer Christian Church in Pike Township; and North Liberty Christian Church in Pike Township. Sometime previous to 1833 Liberty Baptist Church in Perry Township was led into the Restoration Movement by John L. Jones and a Mr. Thompson. Between 1840 and 1850 Augusta Christian Church was organized in Pike Township. Two Christian Churches, the Clermont Christian Church in Wayne Township and Buck Creek Christian Church in Franklin Township, were organized in the county between 1850 and 1860. Allisonville Christian Church was organized in Lawrence Township previous to 1853, but the exact date is not known. This indication of the establishment of these churches in the county in each decade from 1820 to 1860 shows that the churches were organized in the more thickly populated townships, beginning in the western and northwestern townships and following the population trend.

The charter membership lists of the Christian Churches

1. See Table VIII, Chap. III, Sec. III.
2. F. M. Wiley, Ms., Hist. of Central Christian Church.
and Churches of Christ organized in the county before 1860 indicate a rapid increase in population coming into the county after 1821. These lists show that the majority of the charter members of these churches, excepting Union Church, did not enter land between 1821 and 1831; this was especially true in Pike and Franklin Townships. Since it was the object of the pioneers settling in the rural sections of the county to become homesteaders, the logical conclusion is that the majority of charter members came to Marion County after 1831. Furthermore, the charter membership lists reveal the tendency of the people to migrate within the county; especially from the center to the northwest. For example, the Barnhills and Corbaleys went from Center to Wayne Township. The son of Robert Barnhill went from Wayne to Washington Township. The Fraziers, Loftins, and Sarah Jones left Wayne Township to go to Pike Township.

J. P. Martindale in his historical sketch of Union Christian Church mentioned that immigrants settling near Clermont held religious services in their homes as early as 1825. A year later a church was organized in this vicinity known as the Union Christian Church. The charter members of this church were: Martin and Elizabeth Martindale, Jordon and Barbara Wright, David and Jemima Warner, John and Maria Barnhill, William and Nancy Dodd, Joel and Catherine Conarroe, Sarah Barnhill, George Cossell, Jesse and Margaret Frazier, Caleb and Nancy Railsback, Matthew and Sarah Railsback, Jesse and Jane Johnson, Dorcas Pugh, and Sarah Jones. The Martindales, Conarroes, Corbaleys, Sarah Barnhill, and Dorcas Pugh were in the community of Clermont as early as 1821.

2. Ibid, pp. 62, 63.
Mr. and Mrs. Martindale were born in South Carolina and were originally Quakers. They migrated to Ohio and from there to New Castle, Indiana. They moved from New Castle to Wayne Township in 1821. Jeremiah Corbaley was born in the state of Delaware, but early in life he moved to Cecil County, Maryland. In 1816 he moved to Hamilton, Ohio. While living in Ohio he was married to Jane Barnhill, a daughter of Robert Barnhill who was living near Hamilton. Both families moved to Indianapolis in 1820 and then entered land in Wayne Township the next year. The Barnhills were originally from North Carolina. Jesse Johnson was born in Grayson County, Virginia. He moved to Butler County, Ohio, and came as a settler to Wayne Township, Marion County, Indiana, November 16, 1826. Dorcas Pugh is said to have been a daughter of Isaac Pugh who migrated from Chatham County, North Carolina. Jesse Frazier also was originally from Chatham County, North Carolina. He moved to Fayette County, Indiana, and from there to Wayne Township about 1826. When he lived in Chatham County, North Carolina, he was a Quaker. Joel Conarroe was born in Burlington County, New Jersey, and came to Wayne Township in December, 1821. David Warner was born in Chatham County, North Carolina, in 1795. His wife, Jemima, was born in the same place in 1796.

Records concerning the birth place or religious affiliations of the other charter members of the Union Christian Church before coming to Marion County, Indiana, have not been discovered. The lack of records obscures the time when Martin Martindale left the Quaker Church and joined the Christian Church. When Jesse

1. Statement by Harry Martindale.
2. Statement by Mrs. Melissa Vance Crask.
Jeremiah Corley came to Marion County; he was a minister in the Christian Church. Again no record has been discovered indicating when he left the Quaker Church and became affiliated with the Christian Church. The influence of the Christian Church upon Jeremiah Corley, the Barnhills, the Varners, Jesse Johnson, Dorcas Pugh, and Joel Conarroe before their arrival in Marion County is not known.

Robert Barnhill, the son of Robert Barnhill who entered land near Clermont, entered land in Washington Township, Marion County, near Williams Creek and bordering Hamilton County. Some of the early settlers living near Mr. Barnhill wished to establish a Christian Church in that vicinity. They organized the church in 1830. Mr. Barnhill permitted them to build a log church building on his land near Williams Creek but did not sell the land upon which the building was built to the congregation. The church was named Williams Creek Christian Church because of its location. This was the second Christian Church organized in Marion County. The church records before 1870 have not been kept, and for that reason a list of the charter members has not been obtained.

John McClung, a follower of Barton W. Stone, came to Indianapolis in 1821 and was the first Christian minister to preach in that village. John O'Kane preached in Indianapolis in January, 1833. He was formerly a follower of Stone and had been convinced by Stone to join the Restoration Movement about 1832. During this visit to Indianapolis Mr. O'Kane was asked to preach for worship services held in the homes of individuals. The Legislature offered him the use of the Court House for religious services for one Saturday evening and the Sunday following. Some people con-

1. Statement by Milton Hussey.
3. Rumpler, Ms., History of Central Christian Church.
fessed their faith in Christ at these services, and Mr. O'Kane baptized them.¹

"In May, 1833, the Little Flat Rock Church called a conference of the churches of Fayetteville, Connersville, Columbia, and Clarksburg to plan for a missionary venture. They decided to sustain Elder John O'Kane as an evangelist for one year.² They did not assign him to a special field in which to work so Mr. O'Kane chose as his field Indianapolis. He was successful in organizing the first Church of Christ in Indianapolis June 12, 1833. The covenant of the congregation is as follows:

"It has been the custom and we think the duty of all Disciples or followers of the Saviour, from the time His Kingdom was first set up in the world, to meet and form themselves into churches for the purpose of worship. Therefore we, whose names are here registered, in like manner agree to constitute ourselves into a church or congregation, designated by the name of 'the Church of Christ in Indianapolis,' taking the New Testament as our only system of practice, agreeing to make it the rule of our lives, and as such to the exclusion of all others, and that as often as we can meet conveniently on the first day of the week to do so for the purpose of worshipping God."

The charter members of this congregation were: John H. Sanders, Polly Sanders, Samuel Fleming, Serena Fleming, James For- see, Zerelda Sanders, C. G. McHatton, B. K. Smith, Sarah Smith, Hester J. Council, Nancy Boston, Edmund Boston, Catherine McGee, Peter H. Roberts, Sally H. Roberts, Benjamin Roberts, Eliza Roberts, Rebecca Smith, Ebenezer Barnes, and Elizabeth McDowell.³

The Maxwells, McIlvaines, and Peter Roberts were some of the followers of Stone among the earliest settlers in Indianapolis.⁴ John H. Sanders came to Indianapolis in 1830. He was

1. Rumpler, Ms., History of Central Christian Church.
2. Ibid.
3. Ibid.
a convert of Barton W. Stone and was chosen to be the first elder of the Church of Christ in Indianapolis. The church was organized in the home of Benjamin Roberts, brother of Peter Roberts, located on the northeast corner of Illinois and Market Streets. 

B. K. Smith and his brother, Carey Smith, moved to Indianapolis about 1829. They were Baptists, but about 1823 began to read the Christian Baptist. They were convinced that Mr. Campbell's views were correct and entered the Restoration Movement. Soon after they came to Indianapolis they joined Liberty Baptist Church which was located on the Bluff Road about six miles south of the town. This church was no longer in the Baptist Association. It had assumed an independent form of church government under the leadership of an Elder Thompson and John L. Jones, taking the New Testament alone as its rule for faith and practice. B. K. Smith retained his membership in this church until 1833 when he became a charter member of the Church of Christ in Indianapolis. The religious affiliations of the other charter members before their coming to Marion County are not known. B. K. Smith influenced other members of the Liberty Church to unite with the Church of Christ in Indianapolis.

The fourth Christian Church organized in Marion County was the Ebenezer Christian Church. It was organized by Jesse Frazier, who led in the organization of Union Christian Church.

The charter members of this church were: Alexander Miller, Mary Miller, Sally Jones, Annie Wilson, David Barnhill, Elizabeth Barnhill, Lewis Mitchell, Chesley Ray, Jane Ray, and Nicholas Hightshue.

Sally Jones was the wife of Craig Jones. Her maiden name was Sally Speer, and she lived near the Union Christian Church before her marriage. After her marriage in September, 1830, she and her husband moved to Pike Township. Chesley and Jane Ray emigrated from North Carolina and settled in Pike Township, Marion County, Indiana, in the winter of 1822-23. Nicholas Hightshue was born in Germany in 1794. He settled in Maryland in 1805. From there he moved to Perry County, Ohio. In 1829 he emigrated with his family to Pike Township. The religious affiliations of Mr. and Mrs. Chesley Ray and Mr. Hightshue before coming to Marion County are not known. Annie Wilson’s maiden name was Annie Railsback, and she was perhaps related to the Railsbacks near Union Christian Church.

The name of the Ebenezer Christian Church was later changed to Traders Point Christian Church. The church building is located on Federal Highway No. 52 in the settlement of Traders Point.

The North Liberty Christian Church, the fifth Christian Church to be organized in Marion County, is in Pike Township. It is located about one half mile west of Road 52 near Fifty-Second Street. The church was organized by Thomas Lockhart, an evangelist of the Christian Church, from Hendricks County, Indiana, and a convert of Lewis Comer. The names of charter members were as follows: Asa Hollingsworth, Susannah Hollingsworth, Deborah Hollingsworth, Ira Hollingsworth, Jonathan Hollingsworth, Kuhn Hollingsworth, Daniel Hollingsworth, Emily Hollingsworth, Samuel Frazier, Martha Frazier, James Haines, Mary Haines, Allison Pollard, Mary

Pollard, Thomas Turley, Mary A. Turley, John Fox and wife, William Draper and wife, Mary Draper, Mrs. Andrew Avery, Constantine Evans and wife, Leonard West, Anna West, Harrison Denny, George L. Sanders and wife, Martha Finney, Amanda Jones, William Starkey, Nancy Starkey, Rebecca Temple, and Elizabeth Hawkins.¹

Asa, Ira, Jonathan, and Daniel Hollingsworth were born in North Carolina and emigrated to Randolph County, Indiana, about 1832.² Their ancestors were English Quakers who came to America with William Penn. Asa, Ira, Jonathan, and Daniel were Quakers until they joined the Christian Church. The date of this action is not known.³ Samuel Frazier was a brother of Jess Frazier, who organized Union and Ebenezer Christian Churches. Allison Pollard and Mary Pollard emigrated from Kentucky to Pike Township, Marion County, but the date is not known.⁴ John Fox moved to Pike Township from Wayne Township between 1821 and 1839. He entered land in Wayne Township in 1821.⁵ The religious affiliations of Allison Pollard, Mary Pollard, and John Fox before they came to Marion County are not known. Records concerning the genealogy and migrations of the other charter members have not been discovered.

The records of the original land entries of Pike Township show that none of the charter members of the North Liberty Christian Church were among the first settlers who entered land in this township. The church was organized in 1839 and the entire charter membership was composed of immigrants to this section of the township between 1821 and 1839.

2. Statement by Mrs. Victoria Davenport.
3. Ibid.
The Old Augusta Christian Church was the sixth Christian Church organized in Marion County, and it is located in Pike Township on Road 29 near Seventy Fifth Street. This church was organized in 1846, the day and month are not known. According to Thos. W. Council a Christian church building was built in Augusta May 12, 1846. Mr. Council's brother held a protracted meeting there on the same date with the help of Samuel Frazier and Asa Hollingsworth, members of the North Liberty Christian Church. Thomas W. Council was a charter member of the Old Augusta Christian Church, but there is no known record of the religious affiliations of his brother.

The charter members of this church were: Joseph Loftin Sr., Mary Loftin, T. W. Council, Hester J. Council, E. F. Berry, and wife, Simeon Head, Malinda Head, John Sheets, Mary Sheets, John Moss, Peter Daubenspeck, Alexander West, Temperance West, and Thomas Reveal and wife. Joseph Loftin was born in North Carolina and emigrated to Wayne Township, Marion County, Indiana, about 1826. In 1830 he moved from Wayne Township to Pike Township. His religious affiliations before he came to Marion County are not known. Peter Daubenspeck was a member of Little Flatrock Christian Church before coming to Marion County. Records concerning the genealogy and migrations of the other charter members have not been discovered.

None of the charter members of the Old Augusta Christian Church are named among those entering land in Pike Township, which shows that they came to the township between 1821 and 1846.

The Clermont Christian Church was the seventh Christian Church organized in Marion County. The organization of this church was the result of a disagreement on Christian doctrine among the members of the Union Christian Church. Some of the members, J. W. Bywaters, J. C. Stephenson, and Nathan Horniday advocated the doctrine of Soul Sleeping. It caused a doctrinal controversy in the church. Those in favor of the doctrine remained in the Union Christian Church building; those opposing the doctrine withdrew and organized a Christian Church at Clermont August 1, 1853, known as the Clermont Christian Church.

The charter members of this church were J. P. Martindale, William P. Long, Joel and Catherine Conarroe, Mary J. Martindale, Squire and Sarah Smith, Arnold and Nancy Call, V. J. Brown, Susan Brown, Isaac S. Long, Rebecca David, Gaten Menifee, Zerelda Menifee, Rodney Gibbons, Sarah Gibbons, Isaac Wiler, John Barnhill and Maria Barnhill.

The eighth Christian Church organized in Marion County was the Buck Creek Christian Church. The church was organized in a log school house about one and one half miles northeast of New Bethel in Franklin Township by a man named Brown. The present location of the church is near the junction of Vaudergriff Road and Sensur Road which is northeast of New Bethel.

The charter members of this church were: Mr. and Mrs. George B. Richardson, Mr. and Mrs. Henry Richardson, Mr. and Mrs. Ashley Sutherland, Mr. and Mrs. James Eaton, Mr. and Mrs. William Eaton, Mr. and Mrs. James Allen Eaton, Oren Bailes, Mr. and Mrs. King Parriah, Mr. and Mrs. Henry J. Toon, Mr. and Mrs. Richard
Serrour, Mr. and Mrs. Helms, Mrs. Elizabeth Tuttle, and Mrs. Levira Anderson.¹ Sulgrove, in his historical sketch of the church, lists six others who were charter members: Catherine Helm, Isabelle Hall, Sarah Hittle, Nancy Mathews, Nancy J. Baker, and Zerviah B. Anderson.² The last named person may be the same as Mrs. Levira Anderson.

None of the names of the charter members are listed among the names of the early settlers who entered land in Franklin Township. No records have been obtained concerning their religious backgrounds and their migration to Franklin Township. Since the Buck Creek Christian Church was organized in 1859 it is logical to conclude that these people came to Franklin Township between 1821 and 1859.

The Allisonville Christian Church was organized sometime between 1845 and 1853. Perhaps the church was organized by some of Barton W. Stone's followers, who came to Allisonville about 1845.³ It is listed in the Christian Record as one of the organized churches of Marion County in 1853.⁴ Exact information concerning the origin and date of organization of this church has not been discovered.

CONCLUSION

This chapter shows the establishment of Christian Churches and Churches of Christ in Marion County between 1821 and 1860. It indicates that the churches were organized in the more

³ Statement by Mrs. Margaret More Starky.
thickly populated townships, beginning in the western and north-western townships and following the population trend in the county.

The chapter reveals that the majority of the charter members of these churches did not enter land between 1821 and 1831, but they were later immigrants. The short historical sketches of the charter members of the churches which are named in the chapter show that they migrated to the county from the East, the Southeast, and the counties of Indiana south of Marion County. The religious backgrounds of some of the charter members reveal that they came from other religious groups, even though the definite time when they united with the Christian Church has not been discovered.
CHAPTER III


It will be observed that only one Church of Christ, the First Church of Christ in Indianapolis, was established in the town of Indianapolis before 1860. All other Christian Churches followed the population trend in the settlement of the county before this date and were organized in the more thickly settled rural sections of the county. On the other hand after the year 1860 only one church, the New Augusta Christian Church which was organized in 1872, was established in a rural section of the county. All other Christian Churches or Churches of Christ were organized within the city limits of Indianapolis, or in suburbs of the city which received their increase of population from the rapid growth of the city.

Chapter I of this section points out that Indianapolis passed through certain stages of development from the time it was a village until it became a city. Indianapolis became a city at the beginning of the third stage of development from 1847 to 1861 due to a large influx of population. This increase of population accordingly increased the membership of the first Church of Christ in Indianapolis; but did not immediately stimulate the organization of another Church of Christ. The establishment of other Christian Churches or Churches of Christ did not begin until after 1860 during the fourth period of the development of the city. The establishment of all of these churches is justified by the growth of
population in the district wherein they were organized except the Mars View Christian Church which was organized as a result of schism from the Mars Hill Church of Christ in the Mars Hill District. If a schismatic condition had not arisen in the Mars Hill Church of Christ, the Mars View Christian Church would not have been organized.

The chief cause of the population growth in the town and county was the building of the railroads into the town about 1849. The railroads provided quicker transportation which was an aid to the rapid increase of population in the town and county. Quicker and better transportation encouraged the growth of business, and growing enterprises induced the growth of population.

The growth of population in the town called for a better arrangement of taxation which was presented in the new City Charter, February 13, 1847. This charter was ratified March 27, 1847, and was certified by the governor March 29 in the same year. Indianapolis was no longer a town; it had become a city.

The city was conducted under the charter of 1847 until 1853. "In 1852 the Legislature adopted a general law for the incorporation of cities, which was more liberal than the charter, particularly in the matter of taxation." Any city could adopt this law as a charter, and this action was taken by Indianapolis March 7, 1853. The general incorporation law, which served as a charter was amended at every session of the Legislature after 1867 until 1891. The amendments did not cause any general revision of the law. Most of the changes were to regulate business

1. Dunn, History of Indpls., V.I, pp. 254, 255.
2. Ibid, pp. 344, 345.
4. Ibid, p.159.
and extension of authority of officials.¹

The results of the population growth of the city were reflected in the growth of the Church of Christ in Indianapolis. First, there was an increase of more than five hundred additions to the congregation between 1846 and 1853.² Second, this growth called for a larger church building. Since Indianapolis had become a city, the new buildings which were being erected were of the latest materials and architecture. Many in the congregation were no longer satisfied with pioneer plainness, but wished to build their new church home of the best and latest materials. The new church building was built at Delaware and Ohio Streets in 1852. The Indianapolis congregation was originally known as the Church of Christ in Indianapolis. As the population of the city increased the members of the congregation realized that other churches would be organized in the city within a short time. As early as 1840 they had lost some members from their congregation due to the shifting population of the town.³ For this reason the congregation decided to change the name of their church to Central Christian Church. This change was made in 1869.⁴

The Central Christian Church continued to grow with the population growth of the city. The congregation sought another location for their church and bought a lot on the corner of Seventeenth and Walnut Streets. They built a brick edifice upon this lot and dedicated it in 1893. Some of the congregation thought this location was too far from the city at that time. However,

3. Ibid.
4. Ibid.
5. Ibid.
after twenty years the people living near the present location of the church began to move farther north for their residence. At the present time only a few of the members live within a close radius of the church.

Between 1860 and 1866 the colored population of Indianapolis increased very rapidly. The Central Christian Church started a mission for colored people at Fourteenth and Illinois. The missionary leaders of Central Church were Mrs. Sally McGill, A. C. Shortridge, Samuel Ashby, and George Snyder. This mission was organized as Second Christian Church in 1866.2

The Fourth Christian Church grew rapidly after its organization and became one of the outstanding churches of the city. It continued to grow until about 1900 when many colored people moved into the district where the church building now stands at 819 North West Street. Due to this fact the members of the church decided to disband and form a church in another locality. Since many of the members lived on the east side of the city, this section was considered to be the most advantageous for a location of the church. They organized a church in November, 1908, known as Centenary Christian Church, in the Odd Fellow's Hall at East Tenth and Rural Streets.3

The members of the Olive Branch Christian Church decided to move the location of their church in 1908, on account of the population growth in the southern part of the city. They bought three lots on the southeast corner of Pennsylvania and Haymond

1. Statement, Mrs. Maude Rumpler.
Streets and erected a one room frame building. It was only a few years until this building was inadequate for the increase in the membership of the church; and for this reason the congregation decided to build a basement which would serve for worship services and later become the foundation for a larger church edifice. In 1916 the present worship auditorium was built on this foundation.

In 1909 a church known as the Columbia Place Christian Church was organized at Cornelius and Bernard Streets. During the ministry of Earl Griggs in 1920 the congregation decided to secure a better location. The location chosen was Fortieth Street and Capitol Avenue. Under the leadership of Mr. Briggs the first unit of the new church edifice was built. When this unit was completed the church changed its name to Capitol Avenue Christian Church.

In 1926 Gerald K. Smith was called to the pastorate of the Capitol Avenue Christian Church. He desired to change the location of the church to Forty Sixth and Capitol Avenue. However the influence of the recent financial depression was felt at this time, and this change was not effected. Mr. Smith was called to Shreveport, Louisiana, about 1929. The members of University Park Christian Church, which had been organized in 1897, and the members of Capitol Avenue Christian Church desired to unite. This union was effected in January, 1930. Morning services were held in University Park Church, and evening services were held in Capitol Avenue Church until 1936. At the present time all services are held in the University Park Church at Twenty-Ninth and Kenwood Streets.

Some of the members of the Capitol Avenue Christian Church were reluctant to unite with the University Park Christian Church because they maintained that the population had increased sufficiently in the vicinity of Capitol Avenue and Fortieth Streets to warrant the establishment of a Christian Church in this district. However, it is the opinion of other members of the Capitol Avenue Christian Church, members of the University Park Christian Church, and the Indianapolis Christian Church Union that the University Park Christian Church adequately cares for the members of the Christian Church in the two districts.

In 1918 the North Side Christian Church located at Forty-Seventh and Guilford Streets was making slow progress. The church board notified the Indianapolis Christian Church Union that the North Side Christian Church organization would unite with any other Christian Church which might be organized within the vicinity of the present location of the church.

The population was growing rapidly in this section of the city and the Christian Church Union recognized the importance of a Christian Church in this district. The Church Union assisted in organizing a church in 1920 known as the Northwood Christian Church. Most of the members of the North Side Church of Christ, often called the North Side Christian Church, united with this new church. The church property of the North Side Church of Christ was sold for twelve hundred dollars and the money was used to buy a lot for the erection of a new building for the Northwood Christian Church. The location selected was the southeast corner of

1. Statement by U. S. Johnson and Mr. Todd.
Forty-Sixth and Central Avenue. The present building was built, and the congregation occupied it in December, 1920.

Mr. B. L. Allen organized a church known as the Montrose Church of Christ at Forty-Fourth and Baltimore Streets in the Montrose district August 17, 1924. The population in the district grew, and the residential section moved northward until the center of this district was about Forty-Ninth and Schofield Streets in 1927. The location of the church was moved in the summer of 1927 to Forty-Ninth and Schofield Streets. The Indianapolis Christian Church Union assisted the church to secure the lot upon which the new church building was built and helped in the dedication of the building. At this time the name of the church was changed to East Forty-Ninth Street Christian Church.

The following table shows the churches which have been organized as a direct result of the population growth of the city and county; the churches organized as a result of schism, but which are justified by the population growth in the districts wherein they are established; and the church which was organized as a result of schism but is not justified by the population growth in the district wherein it is established.

<table>
<thead>
<tr>
<th>Direct Result of pop. growth and justified by pop. growth</th>
<th>Result of schism, justified by pop. growth</th>
<th>Result of schism, not justified by pop. growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Union</td>
<td>Clermont</td>
<td>Mars View</td>
</tr>
<tr>
<td>2. Williams Creek</td>
<td>Oaklandon</td>
<td></td>
</tr>
<tr>
<td>3. Central</td>
<td>West Morris</td>
<td></td>
</tr>
<tr>
<td>4. Traders Point</td>
<td></td>
<td></td>
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<tr>
<td>5. North Liberty</td>
<td></td>
<td></td>
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<tr>
<td>6. Old Augusta</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. Mrs. B. L. Allen, Ms.
Table VIII, cont.

<table>
<thead>
<tr>
<th>Location</th>
<th>Result of schism, justified by population growth</th>
<th>Result of schism, not justified by population growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buck Creek</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Second</td>
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<tr>
<td>Third</td>
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<tr>
<td>Fourth</td>
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<tr>
<td>Sixth</td>
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<td>Seventh</td>
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<tr>
<td>Eighth</td>
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</tr>
<tr>
<td>Ninth</td>
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</tr>
<tr>
<td>Hillside</td>
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<tr>
<td>Englewood</td>
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<tr>
<td>Broad Ripple</td>
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<tr>
<td>University Park</td>
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<tr>
<td>West Park</td>
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<tr>
<td>Centenary</td>
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<tr>
<td>Columbia Place</td>
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<tr>
<td>Beach Grove</td>
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<tr>
<td>University Heights</td>
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<tr>
<td>North Side</td>
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<tr>
<td>Fairfax</td>
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<tr>
<td>Linwood</td>
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<tr>
<td>Bethany</td>
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<tr>
<td>Speedway</td>
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<tr>
<td>Garden City</td>
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<tr>
<td>Northwood</td>
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<tr>
<td>Capitol Avenue</td>
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<tr>
<td>Warfield Park</td>
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<tr>
<td>South Side (Fountain Square)</td>
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<tr>
<td>Brightwood</td>
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<tr>
<td>Fleming Gardens</td>
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<td></td>
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<tr>
<td>East 49th Street</td>
<td></td>
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<tr>
<td>East 38th Street</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ben Davis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meadowlawn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Speedway (Reorganized in same district)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Golden Rule</td>
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<tr>
<td>Mars Hill</td>
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<td>East 36th Street</td>
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<tr>
<td>Berea</td>
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<tr>
<td>Memorial</td>
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<tr>
<td>Drexel Gardens</td>
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</tbody>
</table>

The individual histories of the Christian Churches of Marion County show that there was a demand for the churches named in this table as having been organized as a direct result of population growth.
ulation growth by members of the Christian Church living in the respective districts in which these churches were organized. Tables are included in this chapter showing the United States census reports of the increase in population in the city and county taken at each census period from 1830 to 1930. These tables show the population by townships and by wards in the city beginning with the 1860 census report.

Maps are included in the appendix which show the numbers of the wards and their boundaries as defined at the time of each census period from 1860 to 1930. The numbers in red ink on each map show the order in which each church was organized and the place in the county where each was established. The small numbers in red ink above the large red numbers indicate the changes in location of the churches.

After knowing the location of each church, the census of each ward, and the boundaries of each ward at the close of each census period it is possible to determine more definitely the population within the radius of each church. Careful investigation of the amount of population in the districts where the Christian Churches of the city and county are located reveals that the churches having been organized as a direct result of the population growth in the districts where they are located are justified of their establishment with regard to the amount of population in each district where a Christian Church is located. Although Clermont, Oaklandon, and West Morris Christian Churches were organized as a result of schism the districts in which they are located are sufficiently populated to justify their establishment. The Mars
View Christian Church was organized as a result of schism but is located only four blocks from the Mars Hill Christian Church. According to the population of the Mars Hill district the Mars View Christian Church is located too close to the Mars Hill Christian Church to justify its establishment.

The following table shows the number of Christian Church-organized in each decade in Marion County from 1820 to 1938.

<table>
<thead>
<tr>
<th></th>
<th>1820</th>
<th>1830</th>
<th>1840</th>
<th>1850</th>
<th>1860</th>
<th>1870</th>
</tr>
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<tbody>
<tr>
<td>1880</td>
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<td></td>
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<td></td>
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<td>1890</td>
<td>4</td>
<td>3</td>
<td>8</td>
<td>14</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>1900</td>
<td>1</td>
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<td>5</td>
<td>10</td>
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<tr>
<td>1910</td>
<td>5</td>
<td>3</td>
<td>8</td>
<td>14</td>
<td>3</td>
<td></td>
</tr>
</tbody>
</table>

This table shows that more churches were organized between 1910 and 1930 than any time previous. The extra increase in the establishment of churches in these two decades was due to the large increase of population in the city and county during this time. Much credit is due to B. L. Allen, T. J. Legg, W. B. Ingle, J. A. Joyce, C. M. Hamilton, Englewood Christian Church, and the Indianapolis Christian Church Union for the splendid work which they all did in organizing and maintaining churches in districts where they were needed during these two decades.
TABLE X

<table>
<thead>
<tr>
<th>Township</th>
<th>1830</th>
<th>1840</th>
<th>1850</th>
<th>1860</th>
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<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Center</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indianapolis Ward 1</td>
<td>1680</td>
<td>1380</td>
<td>1687</td>
<td>18113</td>
</tr>
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<td></td>
<td>2</td>
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<tr>
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<td>7</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>Warren</td>
<td>618</td>
<td>1374</td>
<td>1733</td>
<td>2168</td>
</tr>
<tr>
<td>Cumberland</td>
<td>983</td>
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</tr>
<tr>
<td>Washington Allisenville</td>
<td>823</td>
<td>1503</td>
<td>1802</td>
<td>2040</td>
</tr>
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<td>Millersville</td>
<td>628</td>
<td>916</td>
<td>1006</td>
<td>1387</td>
</tr>
<tr>
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1. U. S. Census of 1830. This was the first national census after the organization of Marion County. It is taken from Indiana Hist. Soc. Publications, V. IV, pp. 342, 370.
4. U. S. Census of 1860, pop. of civil divisions less than counties in Indiana, Table III, p. 127.
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<td>3,667</td>
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<tr>
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<td>4,069</td>
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<td>15</td>
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<td>2,996</td>
<td>4,568</td>
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<td>17</td>
<td>2,135</td>
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<td>3,889</td>
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<td>Irvington Town (part)</td>
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<td></td>
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<tr>
<td>Woodruff Town</td>
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<td>161</td>
<td></td>
</tr>
<tr>
<td>Haughville Total in Wayne and Warren and Center in Indianapolis</td>
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<td>650</td>
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</tr>
<tr>
<td>North Indianapolis Town</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>West Indianapolis Town</td>
<td></td>
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</tr>
<tr>
<td>Decatur Township</td>
<td>1,559</td>
<td>1,647</td>
<td>1,155</td>
</tr>
<tr>
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<td>2,376</td>
<td>2,609</td>
<td>2,555</td>
</tr>
<tr>
<td>Acton</td>
<td>210</td>
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</tr>
<tr>
<td>Lawrence</td>
<td>2,360</td>
<td>2,579</td>
<td>2,567</td>
</tr>
<tr>
<td>Perry including Southport</td>
<td>2,452</td>
<td>2,598</td>
<td>2,448</td>
</tr>
<tr>
<td>Southport</td>
<td>388</td>
<td>324</td>
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</tr>
<tr>
<td>Pike</td>
<td>2,206</td>
<td>2,423</td>
<td>1,999</td>
</tr>
<tr>
<td>Warren, including part Irvington, part Irvington, part 2,291</td>
<td>3,107</td>
<td>2,854</td>
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<tr>
<td>Irvington, part</td>
<td>563</td>
<td>2,400</td>
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</tr>
<tr>
<td>Washington</td>
<td>2,439</td>
<td>2,399</td>
<td>7,949</td>
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<tr>
<td>Wayne</td>
<td>3,738</td>
<td>4,792</td>
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<tr>
<td>Irvington, in Center &amp; Warren</td>
<td></td>
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<td>652</td>
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1. U. S. Census of 1870, Pop. of Civil Divisions, p.127.
2. U. S. Census of 1880, Pop. of Civil Divisions, p.152.
## TABLE XII

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<th>Townships</th>
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<td>&quot; 2</td>
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<td>18,479</td>
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<td>13,988</td>
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<td>&quot; 13</td>
<td>9,371</td>
<td>19,576</td>
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<td>&quot; 14</td>
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<td>&quot; 15</td>
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Beech Grove, part of, Total Center, Franklin, Warren, Perry, Irvington, Total Warren and Center 1,799

Woodruff Town 279,562 477

Ward 1 | 633 |
Ward 2 | 246 |
Ward 3 | 290 |

Decatur 1,550 1,594

Franklin, including part of Beech Grove 2,178 2,337

Lawrence, including Caselton 2,372 2,295

Castleton 199 194

Perry, including Southport, University Heights, part of Beech Grove. 6,225 4,091

Beech Grove, part of Southport 399 355

University Heights, Inc., 1907 102

Pike 2,006 1,944

Warren, including part of Beech Grove, part of Ward 9, Indianapolis 3,942 6,093

Beach Grove Ward 9 3,606 3,679

Washington including Broad Ripple 3,238 2,295

and part of Ward 4 Broad Ripple 467 770

Ward 4 1,004

Wayne including Clermont, parts of 11,146 20,131

Wards 4, 14, 15. 205

Clermont 5,662 14,776

1. U. S. Census 1900, Pop. Minor Civil Divisions, p. 140.
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<td>&quot; 15</td>
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<td>295,596</td>
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<td>448</td>
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2. U. S. Census of 1930, Pop. for cities of 50,000 by wards, p. 744.
CONCLUSION

This chapter shows the chief cause of the increase of population in the city and county, and the result of this increase on the growth of the Christian Churches of the county after 1860. It shows the effect of the shifting population which caused some churches to change their location. It shows that fifty-one churches are justified in their location and establishment with regard to the increasing population of the city and county and the Christian Churches in Marion County because it shows the Christian Churches in Marion County were as early as to form localities in southern Indiana. According to a statement made by Mr. F. M. Wiley, the Liberty Baptist Church was organized by an elder Thomas and John Jones about the same time as Julian Christian Church was organized. The Liberty church had entered the Restoration Movement previous to 1829. The exact date when this church was formed the Restoration Movement has not been discovered, but it can be stated that the influence of the Restoration upon this church was almost as early as that of Union Christian Church. Lewistown listed a church in Marion County as the Christian Church in 1808 by the name of Liberty Christian Church. After entering the Restoration Movement the Liberty
CHAPTER IV

THE SIGNIFICANCE OF CHRISTIAN UNION UPON THE
ESTABLISHMENT OF CHRISTIAN CHURCHES AND CHURCHES OF CHRIST IN MARION COUNTY.

The appearance of Christian Union in the establishment of Christian Churches or Churches of Christ in Marion County was very early. Mr. J. P. Martindale, in his historical sketch of Union Christian Church, claims that the reorganization of this church in 1828 was the result of the influence of the Restoration Movement upon the leading members of the church. This date was four years before the formal union at Georgetown, Kentucky, in 1832, and may be recognized as a very early date for Christian Union in Marion County. It will be noted that the results of Christian Union in Marion County were as early as in some localities in southern Indiana.

According to a statement made by Mr. F. M. Wiley, the Liberty Baptist Church was organized by an Elder Thompson and John L. Jones about the same time as Union Christian Church was organized. The Liberty Church had entered the Restoration Movement previous to 1829. The exact date when this church came into the Restoration Movement has not been discovered; but it can be noted that the influence of the Restoration upon this church was almost as early, if not as early, as the influence on Union Christian Church. J. M. Mathes listed a church in Marion County in the Christian Record in 1853 by the name of Liberty Christian Church. After entering the Restoration Movement the Liberty

Baptist Church perhaps changed its name to Liberty Christian Church. This was the common procedure of many churches of other religious groups which entered the Restoration Movement. Very little is known about Elder Thompson and John L. Jones. Evidently Mr. Jones entered the Restoration Movement with other members of the Liberty Church. He was one of the co-workers assisting in the organization and the growth of the First Church of Christ in Indianapolis in 1833. ¹ Later he traveled in Hendricks County, Indiana, as an evangelist of the Christian Church with Thomas Lockhart. ²

The leaders who promoted Christian Union in southern Indiana were careful not to wound the feelings of one another with regard to their opinions and stressed the many things which they had in common. This same spirit was emphasized among the followers of Stone and Campbell in Marion County. The followers of both Stone and Campbell assisted in the organization of the First Church of Christ in Indianapolis. John O'Kane, John H. Sanders, Peter Roberts, B. K. Smith, and John L. Jones worked harmoniously together in the organization and growth of this congregation which manifested the spirit of Christian Union. This church was established in 1833, a year after the formal union of Campbell and Stone. This also is an early date showing the results of Christian Union in Marion County.

Generally speaking the followers of Campbell preferred the name Church of Christ; whereas the followers of Stone preferred the name of Christian Church. From the time that the

2. See Sec. II, p.50, of this Thesis.
first Christian Church was organized in Marion County until the present time the name Christian Church has been more commonly adopted by organized churches of the Restoration Movement than the name Church of Christ.

The First Church of Christ in Indianapolis was more popularly known as the Christian Church. The name of this church was changed, in 1869, to Central Christian Church. The name of Downey Avenue Christian Church was given to the First Church of Christ in Irvington about 1893. Mr. B. L. Allen, who led in the organization of nine of the Christian Churches of Marion County, preferred the name Church of Christ. However three of the nine churches; Linwood, Headlawn, and Bethany; were organized under the name Christian Church. North Side Church of Christ disbanded in 1920, and some of the members joined Northwood Christian Church. Montrose Church of Christ was given the name Forty-Ninth Street Christian Church in 1927. The name Brightwood Church of Christ was changed to Brightwood Christian Church in 1936. Only three churches of the nine; Mars Hill, Berea, and Drexel Gardens; retain the name Church of Christ. They are the only three churches bearing the name Church of Christ in Marion County which advocate instrumental music.

CONCLUSION

The chapter points out the early appearance of Christian Union in Marion County and points out that it was as early in Marion County as in some localities in southern Indiana. The chap-

ter shows the harmonious spirit of the followers of Campbell and Stone in organizing churches, and shows that the name Christian Church has been more commonly adopted by the majority of the churches in Marion County proposing to restore the New Testament Church. The united efforts of the followers of Campbell and Stone with regard to evangelism in Marion County will be shown in Chapter V of this section.

The followers of Campbell and Stone in their study of the New Testament were inspired by the teachings of Jesus in the Gospels. The four Gospels were written to show that Jesus was the Christ, the Son of God. Moreover the Gospels show how God would have men to learn the truth of what Jesus taught and in what manner His followers should follow. The followers of Campbell, in their effort to support their doctrines, taught that the New Testament Church was the only Church that would receive the Holy Spirit. To support this fact, they taught that followers in the New Testament Church should be baptized (by immersion) in the name of Jesus only.
CHAPTER V

THE IMPORTANCE OF EVANGELISM IN THE ESTABLISHMENT AND GROWTH OF THE CHRISTIAN CHURCHES IN THE CITY AND COUNTY.

The evangelism of the followers of Campbell and Stone was much different from the evangelism of the denominations. Denominational evangelism was the product of human creeds and ecclesiastical government; the evangelism of the followers of Campbell and Stone was the clear teaching of the New Testament in all its simplicity.

The followers of Campbell and Stone taught what Jesus and the apostles taught. The four gospels in the New Testament reveal the teachings of Jesus. The four gospels were written to show that Jesus was the Christ, the Son of God. Moreover the gospels show what manner God would have man to learn this truth; in what manner Jesus taught it; and in what manner the apostles taught it. The followers of Stone and Campbell, in their effort to present the teachings of Jesus and his apostles, taught that it was a fact that Jesus was the Son of God and that the first step in salvation was to believe this fact. They presented the New Testament evidences to support this fact, they taught that believers in Christ would repent, that they should be baptized (by immersion) for the remission of sins, then the convert would receive the gift of the Holy Spirit and enjoy eternal life.

The followers of Campbell and Stone had a good knowledge of the scriptures. They advocated that those to whom they preached have this same knowledge.

The perfection of Christian intelligence is a knowledge of the holy scriptures and no christian is in-

telligent, but as he knows the scriptures. The de-
sideratum then, is a plan for teaching them to the
people. By commencing with the four evangelists and
abiding by them until they are relished and understood,
we learn, chief of all things, that Jesus is the Christ.

This intelligent evangelism appealed to many on the fron-
tier. The biographical sketches given in Section Two of the fol-
lowers of Campbell and Stone show how they left other religious
groups or skepticism and entered the Restoration Movement. These
men were faithful in preaching the Word of God in southern Indiana.
Some of them traveled northward in their itinerant preaching and
preached in Marion County.

Evangelism, which was emphasized in the counties south
of Marion County by the followers of Stone and Campbell was also
stressed in Marion County. All of the ministers who labored in
the establishment and early development of the churches of Marion
County were primarily evangelists. Their effective work is mani-
fested in the growth of the churches of the county.

All of the Christian Churches which were established in
Marion County before 1860 were outside of the city except Central.
Nlijah Goodwin cooperated with another evangelist, Persias E. Har-
riss, and held a protracted meeting at Union Christian Church in
the summer of 1827.2 Jesse Frazier, Henry Logan, James McVey, J.
Matlock, Andrew Prater, Thomas Lockhart, L. H. Jameson, George W.
Smiddy, and J. L. Rude were evangelists who continued the work of
evangelism as long as the church existed.3

Many of the evangelists who worked in the growth of Old
Union were also active in the development of Ebenezer (Traders
Point), North Liberty, Old Augusta, and Buck Creek Churches.

2. H. Martindale, Ms. History of Old Union Christian Church.
Jesse Frazier organized the Ebenezer Church in 1834. No written records of the church have been found for the space of time between 1834 and 1853. However, from 1853 until 1860 protracted meetings were held by Aaron Walker, L. H. Jameson, Samuel Frazier, Reuben Brewer, John Brown, I. P. Scott, John A. Campbell, William Tague, and Elijah Goodwin.

The organization of the North Liberty Christian Church was the result of a protracted meeting held by Thomas Lockhart and Jefferson Matlock. Mr. Lockhart continued to minister to this church for thirty years. Other evangelists were L. H. Jameson, Elijah Goodwin, J. M. Mathis, John O’Kane, W. R. Jewell, J. B. New, Nathan Hornaday, Aaron Walker, B. K. Hoshour, and George W. Snoddy.

Thomas Lockhart and L. H. Jameson held another meeting at North Liberty Church in August, 1860, and had eight additions.

Most of the evangelists who held protracted meetings at Ebenezer and North Liberty Churches were prominent in the work at the Old Augusta Church. W. R. Jewell held a protracted meeting at the Buck Creek Christian Chapel soon after it was organized in 1859.

The Church of Christ in Indianapolis (Central Christian Church), the first Christian Church established in the city, was organized following an evangelistic meeting held by John O’Kane in June, 1833. Thomas Lockhart and Michael Combs ministered to this congregation soon after it was organized. Thomas Lockhart was the first evangelist to hold a protracted meeting after its
The first ministers of this congregation were visiting evangelists. Three faithful evangelists; John O'Kane, John L. Jones, and Thomas Lockhart; were instrumental in settling some differences of opinion among members of the congregation which threatened to check the growth of the church in 1838. The nature of these differences is not known.

The evangelist, Love H. Jameson, was the second settled pastor of the Church of Christ in Indianapolis. During the time he was pastor, from 1842 to 1853, the church grew from sixty two to three hundred seventy five active members. The population of the city was increasing rapidly at this time. Over five hundred were added to the church roll; but many did not remain active.\(^2\)

Elijah Goodwin became pastor of this church in 1856. When the new brick building was erected in 1852, some of the members thought it was too fashionable and withdrew from the church. Mr. Wiley states in his History of Central Christian Church that Mr. Goodwin, in his congenial way, was able to heal the breach.

C. A. Burgess followed Elijah Goodwin as pastor. He was successful in continuing the work of Mr. Goodwin. The church membership doubled during his ministry. From 1859 to 1868 one thousand, one hundred and sixty seven names were added to the church roll. Although there were many additions during his ministry only five hundred and fifty one could be accounted for when the church roll was revised in 1868.\(^3\)

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3. Ibid.
The members of the Church of Christ in Indianapolis started a mission among the colored people of the city during the ministry of Mr. Burgess. Mrs. Sallie McGill, Mr. A. C. Shortridge, Mr. Samuel Ashby, and Mr. George Snyder were leaders in this work. This mission grew and was organized as the Second Christian Church in 1866.

Joseph B. Cleaver became pastor of the Central Christian Church following O. A. Burgess. He attracted large crowds, and many were added to the church, but his ministry was hampered by the financial depression of 1877.

The Seventh Christian Church was organized as the result of a protracted meeting held by J. K. Canfield in 1883. Previous to this meeting union religious services of all Protestant religious bodies had been conducted in the township school located at 30th and Northwestern. Mr. Canfield always desired to preach the gospel wherever he could. At the close of his protracted meeting there were sixty two additions, which group was the nucleus of Seventh Christian Church. Gerald K. Smith held a protracted meeting at Seventh Christian Church about 1916-17. The result was over seven hundred additions.

Amos Clifford, an elder of the Fourth Christian Church, who had been conducting a Sunday School in a frame building on Prairie (Walnut) and King Streets, engaged T. H. Kuhne, State Evangelist of Indiana, to hold an evangelistic meeting in this building in February, 1889. At the close of the meeting Mr. Kuhne organized a church known as the Haughville Christian Church.

2. Ibid.
4. Ibid.
Another Bible School was conducted in 1892 on Hillside and Nineteenth Streets. Some of the people in this section expressed their desire to start a church. Mr. J. M. Canfield heard of this and held a protracted meeting in Hanneman's grocery store, where the Bible School had been meeting. Mr. Canfield organized a church at the close of the meeting known as the Hillside Christian Church. Cecil Sharp held a protracted meeting in 1911. Two hundred were added during this meeting.

About the year 1903 J. M. Canfield and Albert Martin canvassed the territory west of Belmont and north of Jackson Street to Michigan Street. The Big Four Railroad was the southern border of this territory. The purpose of their canvass was to discover how many people of the Christian Church were living in this section. They found about eighty living there. Mr. J. M. Canfield, with the help of Dr. J. B. Brill of Central Christian Church, held a protracted meeting there in a tent during August, 1904. The result was the organization of a church known as West Park Christian Church. T. J. Legg held another protracted meeting in this church in 1906. The result was one hundred additions to the church.

About June 1, 1897, J. M. Canfield made a canvass in the North Park section of Indianapolis which was north of Fall Creek and west of Meridian Street. He found Mr. and Mrs. George H. P. House and Mrs. Jennie Doles who were instrumental in finding others. Mr. Canfield started an evangelistic meeting in Reel's Hall which was located on 30th and Illinois Streets. At

2. Ibid.
the end of the meeting he organized a church. The congregation named it the North Park Christian Church.1

The growing Bible School which was organized in January, 1909, in the rear of a grocery store at 41st and Cornelius Streets was an encouragement to the organization of a church. Austin Hunter, who was pastor of the North Park Christian Church, held a protracted meeting in the grocery store where the Bible School met. He assisted in organizing a church at the conclusion of the meeting.2 The church took the name of Columbia Place Christian Church. Later the name was changed to Capitol Avenue Christian Church.

C. M. Hamilton, who was living in the Beech Grove district in 1910, was able to interest some of the people who were members of the Christian Church in starting a church in that section. Mrs. Bodenhamer, Mrs. Fred Long, and Mrs. Bert Long secured enough money by subscription to buy a tent. Aubrey Moore was engaged to hold a protracted meeting. At the close of the meeting a church was organized known as the Beech Grove Christian Church.3

E. L. Allen, an evangelist, canvassed in different parts of the city in 1915 securing subscriptions for the Christian Standard. While working in the extreme north section of Indianapolis in the vicinity of 48th and College Streets, he found many people who desired an organized church in that section. Mr. Allen; with the help of M. B. Ingle, another evangelist; started a protracted meeting. At the end of the third week of the meeting a church was organized known as the North Side Church of Christ.4 This church was disbanded in 1919. Most of the members united with

the Northwood Christian Church.

As early as January 14, 1912, a Bible School was organized in the Fairfax section of the city. Franklin Huffert, a member of the Church of the Brethren, organized this Bible School. There were more Disciples of Christ than any other religious group in this Bible School, as revealed by the report of the Comity Committee of the Indianapolis Church Federation. The Comity Committee recommended that the Disciples of Christ establish a church in this section. The Indiana Christian Missionary Association sent the state evangelist, T. J. Legg, to this district to establish a church. He held a protracted meeting in a tent on the corner of North and Berwick Streets during September and October and organized a church, the Fairfax Christian Church, October 3, 1915.

Linwood, Meadlawn, Bethany, Brightwood, Montrose, Mars Hill, Berea, and Drexel Gardens Christian Churches were established by B. L. Allen. He followed the same procedure as he had in organizing the North Side Christian Church. Linwood was organized in the Tuxedo District. The church building is located on Linwood and East Michigan Streets. The building of the Meadlawn Church is 3817 Fletcher Avenue. Bethany Church's building is located at Minnesota and Quill Streets. The location of Brightwood is 2900 North Denny. The first location of the Montrose Church was 44th and Baltimore Streets. Its second and present location is 49th and Schofield Streets. At the time of changing location the name was changed to East 49th Street Christian Church. The location of the Mars Hill Church of Christ is Crandall and First Avenue in East Mars Hill. The Berea Church of Christ was organized.

1. E. L. Day, Ms., Hist. of Fairfax Christian Church.
2. Mrs. B. L. Allen, Ms., Hist. of Linwood Christian Church.
by Mr. Allen April 12, 1934. At first church services were held in the homes of the members. Later the congregation built a frame building on Dryer Street which is the present location.

E. A. Kirk of Englewood Christian Church organized a Bible School January 4, 1925. The Englewood Church sponsored a protracted meeting held by J. S. Raum from March 8 to 29 in the same year. At the close of the meeting a church was organized known as the Ben Davis Christian Church with forty-six charter members.

Churches established as result of protracted meeting. Outgrowth of Bible School.
1. North Liberty Third
2. Central Fourth
3. Seventh Olive Branch
4. Eighth Sixth
5. Hillside Eighth
6. West Park Hillside
7. North Park Englewood
8. Columbia Place Broad Ripple
9. Beech Grove Columbia Place
10. North Side Fairfax
11. Fairfax Speedway
12. Linwood Garden City
13. Meadlawn Brightwood
14. Bethany East Sixteenth
15. Brightwood Ben Davis
16. Montrose Meadlawn
17. Mars Hill Golden Rule
18. Berea Mars Hill
19. Drexel Gardens East Thirty-Eighth
20. Ben Davis Drexel Gardens

This table shows the effectiveness of evangelism and Bible Schools in the establishment of Christian Churches in Marion County.

The church records of the Christian Churches of Marion County do not show the losses of members following the protracted meetings as compared to the losses following personal evangelism.

This is largely due to the fact that records of early evangelistic efforts are not available. From 1859 to 1868 one thousand, one hundred and sixty seven names were added to the roll of Central Christian Church. The protracted meeting was the type evangelism used during this time. Then the church roll was revised in 1868 only five hundred and fifty one could be definitely located. One hundred and two could not be found, eleven needed salutary discipline, one had gone to the Presbyterians, and another to the penitentiary, six had been excluded. The remaining four hundred and fifty one had died or had been dismissed by letter. During the ministry of Love H. Jameson from 1846 to 1853 there were over five hundred additions to this congregation; but many were never active. Most of the additions during this time were by letter, a result of the influx of population at this time.

The church records of the Christian Churches of Marion County indicate that some churches began to adopt different methods of evangelism after the year 1910. More thought was given to methods of personal evangelism instead of stressing mass evangelism. The ministers made personal contact with prospective members and urged their congregations to do the same. Personal instruction was given to prospective members teaching them the fundamentals in accepting Christ as their Saviour. Personal instruction was continued after they became members in teaching their Christian responsibility. The ministers often combined their personal evangelism with a protracted meeting. After careful personal work, they held protracted meetings to give the prospective members opportunity to make their confessions.

2. Ibid.
An interview with each of the ministers of the Christian Churches of Marion County concerning their present methods of evangelism shows that the majority use the combination of personal visitation and instruction in connection with the protracted meeting. The churches using this combination at the present time are: Traders Point, Clermont, Second, Fountain Square, Seventh, West Morris, Hillside, Englewood, Centenary, Beech Grove, University Heights, North Liberty, Fairfax, Garden City, Garfield Park, Fleming Gardens, East 16th Street, Brightwood, East 49th Street, Meadlawn, Ben Davis, Mars Hill, Drexel Gardens, Golden Rule, Mars View, East 38th Street, Oaklandon, Memorial, Buck Creek, Berea, and Bethany.

The churches which use only the personal type of evangelism are: Olive Branch, Central, University Park, Downey Avenue, West Park, Linwood, Speedway, Northwood, Third, Broad Ripple, Eighth, Williams Creek, and Augusta. These churches emphasize personal visitation on prospective members by the pastors and members of the congregations. Prospective members are personally instructed by the minister or qualified members of the congregation concerning their acceptance of Christ as their Saviour and becoming members of the church. No protracted meetings are held although Linwood, Speedway, Third, Broad Ripple, Eighth, and Williams Creek stress the Christmas and Easter seasons as special times of decision for people to confess Christ as their Lord and Saviour and join the church.

The churches which lead in the number of additions to their respective congregations among the churches which employ the combination of personal evangelism in connection with the pro-
tracted meeting are: first, Englewood; second, Centenary; third, Seventh; fourth, West Park. The churches leading in the number of additions to their congregations among the churches which employ only the personal evangelism are: first, Third; second, Olive Branch; third, Central; fourth, University Park. The churches employing the combination of personal evangelism and the protracted meeting have more additions to their churches each year than those using only the personal type of evangelism. Englewood Christian Church leads all others in Marion County in the number of additions to the church.

Although some Christian Churches in Marion County have made good gains in membership from 1927 to 1937 the total number of additions to all the Christian Churches of the county have been decreasing during the decade except in the years 1930 and 1931. The majority of the ministers of these churches feel that this decrease is due to the religious indifference and the lack of evangelistic zeal on the part of nominal Christians. The following table shows this decrease.

**TABLE XV**

<table>
<thead>
<tr>
<th>Year</th>
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<tr>
<td>1927</td>
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<td>1936</td>
<td>1381</td>
</tr>
<tr>
<td>1937</td>
<td>1325</td>
</tr>
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</table>

The evangelistic program of the West Side Mission is a combination of social service, evangelism in sermon, and Christian education. The social service part of the program is providing for the needy. This provision increased attendance at the mission. Every sermon preached here has an evangelistic appeal to win souls for Christ. The converts are carefully and personally instructed to become strong Christians.

The organization of Bible Schools in different parts of the city was an aid to evangelism. The Bible Schools were good locations for evangelists to hold protracted meetings. After the meetings the evangelists usually helped to organize churches in the Bible School buildings. In this way the Bible Schools assisted in the growth of the number of churches in the city.

Members of the Christian Church living near Butler University, when it was located at 13th and College Avenue, decided that the distance to Central Christian Church at Delaware and Ohio Streets was too far for their children to walk. Consequently they started a Bible School in the university building. The first superintendent was A. C. Shortridge. The outgrowth of this Bible School was the organization of the Third Christian Church in 1868.¹

A short time before 1866 a prayer meeting group, similar to the Christian Endeavor of today, had been started by the students of Butler University.² About 1866 this prayer meeting group was strengthened in numbers by university students who united with the church during a protracted meeting held in the University Chapel.

At this time the prayer meeting group decided to pay

dues in order to have a definite treasury. When the dues had accumulated to fifteen dollars some of the group suggested that they help one of their group, George Snyder, who was conducting a Bible School. This suggestion was accepted and they gave the money to Mr. Snyder to promote the work of the school.

The outgrowth of the Bible School conducted by George Snyder was the organization of the Fourth Christian Church. As soon as the prayer meeting group had accumulated another fifteen dollars from the payment of dues they donated it to start a Bible School on South Meridian Street. This Bible School became Olive Branch Christian Church.² Mr. Walter Scott Smith relates in his autobiography that this method was used to establish other Bible Schools which eventually became church organizations but does not indicate the names of the churches.

There are other Christian Churches which are outgrowths of established Bible Schools. Some of these are: Sixth, Eighth, Hillside, Englewood, Broad Ripple, Columbia Place, Fairfax, Speedway, Garden City, East Sixteenth Street, Ben Davis, Meadlawn, Golden Rule, Mars Hill, East Thirty Eighth Street, and Drexel Gardens Christian Churches.

The only known records of the early Bible Schools are the records of the Olive Branch Sunday School. These records show the methods used by the leaders in conducting this school. It was divided into classes according to age, and there were only three main group divisions: the primary, young people, and adult. The classes were designated by letters of the alphabet. Teachers were chosen for each class. The hour began with opening exer-

² W. S. Smith, Ms., Autobiography.
cises, in a general assembly of all classes, led by the superintendent. Following this period the classes went to different parts of the building for special study of the scripture lesson. The teachers used the lecture method. During this session each pupil reported the number of chapters and verses of scripture which he had read during the week. At the conclusion of the study period the classes reconvened. The total attendance was announced and the total number of chapters and verses from all classes was reported. Often the superintendent would give his comment upon the scripture lesson for the day and then announce the scripture for the following Sunday's lesson. Occasionally an evangelist would visit the Bible School and hold preaching services after the close of the school hour. These preaching services gave splendid opportunity to promote a church organization.

The superintendent of the Olive Branch Sunday School was J. Finney. Other leaders and teachers were L. H. Jameson and daughters, I. Hollowell, A. Hollowell, Mrs. Black, Miss Secrest, Miss Allredd, Miss L. Lindley, Mrs. J. Jameson, and Miss L. Wallace. The leaders in other Bible Schools which became organized churches were: George Snyder, W. S. Smith, Amos Clifford, Joseph A. Brown, George W. Knepper, Mr. and Mrs. Willis Cunningham, and Jim Rhodes, who is now Mrs. Badger.

Research shows that nineteen of all the established churches of Marion County are outgrowths of Mission Bible Schools. The Bible School was not only an aid to evangelism but was an important factor in establishing churches in Marion County.

This chapter shows the evangelistic efforts of the followers of Campbell and Stone, and the importance of their work in the establishment of Christian Churches or Churches of Christ in Marion County. It shows the importance of evangelism in the organization of churches by evangelists after the pioneer period.

The effectiveness of the different types of evangelism used by the followers of Stone and Campbell is shown. It is pointed out that the combination of personal evangelism and the protracted meeting is employed by the majority of Christian Churches in Marion County. The results of this combination reveals that it is more effective than the use of either type alone.

The chapter shows the effective use of the organized Bible School as an aid to evangelism and as a help in the establishment of Christian Churches in Marion County.

It is also pointed out that there was a decrease in the total number of additions to all the churches in Marion County between 1927 and 1937 excepting the years 1930 and 1931.
There were certain seisms in some of the Christian Churches of Marion County. The causes of the divisions can be classified as follows: theological or church polity. The cause of schism in Union and North Liberty Christian Churches was theological; whereas the cause in Central, Seventh, Sixth, South Side, Brightwood, and Mars Hill Christian Churches and in Blaine Avenue Church of Christ was church polity.

A short time before 1852 J. W. Bywaters, J. M. Stephenson, and H. V. Reed, who were members of the Union Christian Church, began to advocate the doctrine of Soul Sleeping. They were followers of Dr. Nathaniel Field. Mr. Bywaters, Mr. Stephenson, and Mr. Reed were influential in winning other members of the church to the views of Dr. Field. Their efforts were so successful that they caused a division in the churches about 1852. "Dr. Field advocated the annihilation of the wicked, and the unconscious sleep of the dead; soul, body, and spirit, from death until the resurrection. He was a materialist and commonly called a Soul Sleeper." Dr. Field debated with Thomas P. Connelly on the subject, The State of the Dead, in the summer of 1852. The division in the Union Christian Church occurred between 1851 and August, 1853.

Those advocating Soul Sleeping remained in the church building for worship; but those opposing it organized a new congregation at Clermont August 1, 1853, known as the Clermont Christian

1. Mrs. A. N. Miller, Ms., History Union Christian Church.
The doctrine of Soul Sleeping caused a division in the North Liberty Christian Church soon after the schism in the Union Christian Church. Not so much is known about this division except that the Soul Sleeping group was led by Nathan Hornaday. In this case those opposing Soul Sleeping kept possession of the building.

The congregation of the Church of Christ in Indianapolis grew rapidly. It was necessary to build a larger church building in 1851. The new building was a substantial brick building, fifty five by eighty feet. The new building was dedicated April 11, 1852. Samuel K. Hoshour preached the dedicatory sermon.

On that day of dedication there was some discord among the congregation. Some sincere souls were disturbed by the change to a new and more elegant environment. They took up the lament that the church was becoming worldly and fashionable. Then there was a debate over the question of a minister. Many thought that a new man should be in the pulpit. Still others wanted a change in the management of the society. As a result of these causes of dissension a considerable faction withdrew and as the Second Church of Christ held services for some three or four years in a hall at Meridian and Washington Streets. The ministers of this church are not known.

Rivalry between the two groups almost threatened disaster to the progress of the Church of Christ in Indianapolis.

4. Ibid.
Love H. Jameson, who was pastor of the church during this division, resigned in 1853. J. M. Mathes succeeded him for a two year period. Elijah Goodwin became pastor following Mr. Mathes. He was able to promote harmony among the people of the two groups. Mr. Goodwin's leadership was influential in reuniting the two church groups.1

About the year 1891 a discussion arose among some of the members of the Seventh Christian Church concerning the propriety of using musical instruments in the church. Some of the members introduced a reed organ and band instruments in the church service. One of the elders of the church, Mr. Newton Davis, and other members of the congregation opposed the use of musical instruments in connection with church services on the basis that such usage was not scriptural. Controversy followed between those who claimed that the use of musical instruments in church services was not contrary to the scriptures and those who insisted that it was. The result of the controversy was that those opposing the use of musical instruments in the church services withdrew from the Seventh Christian Church and organized a church in the summer of 1891 known as the North Side Church of Christ.2 Mr. Davis was the leader in this organization. Those who withdrew from the Seventh Church and became charter members of the North Side Church were: Newton Davis; Elide Davis, his wife; Flora Crist; John Gasper; Mary Gasper, his wife; Robert Bell, his wife and daughter; Doctor Snowden and wife; Tracy Price; Oliver De Hart; Pauline De Hart, his wife; and Andrew Payne.

2. Mrs. Oliver De Hart.
Another group who were dissatisfied with the leadership of the Seventh Christian Church withdrew from it about 1892. They held church services in Greenleaf Hall located at Rader and 28th Streets. Later this group returned to the Seventh Church.

Certain members in the Blaine Avenue Church of Christ approved the use of musical instruments in church services. They also desired to organize a Sunday School and be active in organized mission work. These views were opposed by other members of this church. Those advocating instrumental music and organized mission work withdrew from this church January 18, 1890. The following Sunday they met at Reisner and West Morris Streets and marched in a body to a hall which they had rented for church services on River Avenue and West Morris Street. They organized a church this same Sunday, January 25, 1890, known as the West Indianapolis Church of Christ. The charter members of this church were Dr. and Mrs. Bartley Smith; Mr. and Mrs. Wm. McKee and daughter, Cora; Mr. and Mrs. Seth Burnett; Mr. and Mrs. Sarah Blake; Mr. and Mrs. James Beeson; Mr. and Mrs. Charles Ludlow; and Mr. and Mrs. John Deer. Later the name of the church was changed to West Morris Christian Church.

During the ministry of J. Ray Fife (1918-22) at the Sixth Christian Church, the church building at Pine and Elm was sold. The congregation held church services in a hall at Fountain Square for a while. Later they met in a dwelling on the east side of Olive Street south of Prospect Street. Plans were made to build a new church building near Olive and Prospect

1. Mrs. E. E. Shelton, Ms., Hist. Seventh Christian Church.
2. G. Cook, Ms., Hist. Fountain Square Christian Church.
Some of the members became dissatisfied with the new location and the policies of leadership. They withdrew from the congregation, bought the old building at Pine and Elm Streets, and organized another church known as the South Side Christian Church.

In 1926 this church was named the Fountain Square Christian Church.¹

The majority of the congregation of the Sixth Christian Church which was meeting at Olive and Prospect Streets joined the South Side Christian Church after it was organized. Some of the members of the Sixth Christian Church claimed that they were not invited to join the South Side Christian Church.² For this reason they organized a church known as the Garfield Park Christian Church at Bradbury and Boyd Streets in September, 1921.³

On account of disagreement among the officers in retaining the minister of the Mars Hill Church of Christ, six of the members withdrew. They met in the home of George Linker January 23, 1929, and organized a church known as the Mars View Church of Christ.⁴

In the latter part of 1932 some members of the Brightwood Christian Church began to oppose instrumental music in the church and the giving of suppers for profit in order to pay church expenses. For these reasons they withdrew and organized the Brightwood Church of Christ.

The Oaklandon Christian Church was organized by a group of people who withdrew from the Oaklandon Methodist Church. This schism is different from those mentioned above because it was a

¹ E. L. Day, Ms. Hist. Fountain Square Christian Church.
² Mrs. H. Barnes, Statement.
³ Hist. Garfield Park Christian Church.
⁴ Roy Johnson, Ms., Hist. Mars View Church of Christ.
division in the Methodist Church. Mrs. Doris Klepfer, in a short historical sketch of the Oaklandon Christian Church, gives the cause of the schism in the Methodist Church. "The Christian Church originated out of trouble caused from the playing of a violin (fiddle as then called) at an entertainment in the Methodist Church. The violin playing was looked upon as being evil by some because it was played at dances. The members disapproving of the violin broke away from the Methodist Church and formed the Christian Church. This movement was led by Christopher Apple." Mrs. Klepfer, in a conversation, mentioned that the people withdrawing from the Methodist Church had previously accepted the doctrines of the Christian Church which had been taught by itinerant Christian preachers in that community. They regarded the playing of the violin in the Methodist Church as an excuse to leave the church.

CONCLUSION

This chapter shows that eight churches were organized as a direct result of schism. The names of these churches are: Clermont, West Morris, South Side, Garfield Christian Churches, and North Side, Brightwood, and Mars View Churches of Christ.

It is indicated that most of the causes of schism in the Christian Churches and Churches of Christ were the differences of opinion among the members with regard to church polity. The divisions in Union and North Liberty Christian Churches were the only schisms caused by theological disagreement. The enthusiasm of conjecturing upon the state of the dead gradually subsided.

The church which advocated Soul Sleeping, meeting in the Union
Christian Church building "dwindled away and ceased to exist". The same is said about the Soul Sleeper group withdrawing from North Liberty Christian Church.

The causes of division in the Christian Churches and Churches of Christ named in this chapter show the distinction between the two groups. The Church of Christ maintains that instrumental music used in connection with church services is not scriptural; therefore it should not be tolerated. The Church of Christ is opposed to organized societies for promoting church work. On the other hand the Christian Church takes the position that the use of instrumental music in services is not contrary to the scriptures, and that organization which helps to promote the work of the church is not contrary to scriptures.

<table>
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<tr>
<td><strong>Position of Church of Christ</strong></td>
</tr>
<tr>
<td>1. No instrumental music.</td>
</tr>
<tr>
<td>2. No organized societies.</td>
</tr>
<tr>
<td>B-Bible classes, no school.</td>
</tr>
<tr>
<td>3. No church activities for pecuniary profit.</td>
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It is significant that the theological question of the State of the Dead subsided and that the Church of Christ and the Christian Church stand united theologically. The distinction between them is found in their church polity.

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<th>Table XVII</th>
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<td><strong>Church organized as a result of schism from Christian Church.</strong></td>
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<td>Traders Point Church of Christ</td>
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<td>North Side Church of Christ</td>
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CHAPTER VI

THE SIGNIFICANCE OF RELIGIOUS ORGANIZATIONS WITH REGARD TO THE HISTORY OF THE CHRISTIAN CHURCHES IN MARION COUNTY.

Previous to 1839 the organization of the Christian Churches in Indiana was centered in District Conferences which were held annually in different parts of the state. Most of the conferences were held in districts south of Marion County. Evangelists ministering to the Christian Churches before 1839 attended these conferences.

By 1839 many Christian Churches had been organized in different parts of Indiana. There was a growing desire among the church leaders for a state meeting. The object of the meeting was stated in the March issue of the Heretic Detector, 1839. "The object of said meeting will be to promote the general prosperity of the good cause in Indiana to endeavor, by a free interchange of views, to bring the united energies of the Disciples to bear upon the accomplishment of the desirable objects; such as the procuring and sustaining of efficient and faithful evangelists; the promotion of the cause of education in general, and religious in particular."

Preparation for this state meeting was made, and it was held in Indianapolis in June, 1839. Plans for assisting and supporting evangelists in the state were discussed; evangelists were urged to become better educated and to encourage their children to do likewise.

Many of the Christian Churches were represented at this state meeting. Such a meeting met the approval of all the delegates attending. Another meeting was planned for the following year. These meetings grew in popularity and a state meeting of the Christian Churches of Indiana has been an annual affair since 1839. In that year the Mount Pleasant Christian Church which had been recently organized sent a deputation to help plan the meeting.

Ways and means of supporting the evangelists of the Christian Churches of the state were discussed during each state meeting following 1839, but no definite plan was adopted until 1842. At that time the state was divided into four districts corresponding to the four quarters of the state. An evangelist was appointed for each district with instructions to visit all the churches in his territory and obtain, if possible, their cooperation in the work and a pledge of the amount each church was willing to give. The state organization helped to supply ministers in places where the population was sparse. It was recommended at the State Meeting in Indianapolis October, 1849, that The Indiana Christian Home Missionary Society be organized for this particular purpose. This society was organized in Indianapolis October 6, 1849.

The accounts of many of the District and County Cooperative Meetings in Indiana are mentioned by Mr. J. M. Mathes in the Christian Record. However he gives only a few records concerning the County Cooperative Meetings in Marion County, Indiana. His first mention of a County Cooperative Meeting in Marion County, Indiana, was in 1849.

was in 1844, when Love H. Jameson was requested to give the pro-
cceedings of the brethren in Marion County before the State Meeting
in session at Indianapolis August 31, 1844.¹ The reason for dis-
continuing the Cooperative Meetings has not been found. No more
records of cooperative meetings in Marion County are given until
1853. In that year the Mount Pleasant Christian Church which had
been recently organized in Marion County, asked Mr. Mathes to help
the church to secure an evangelist from some of the county churches.
Mr. Mathes made a strong appeal for evangelistic aid for this con-
gregation. Moreover he made an appeal to the county churches to
resume their county cooperative work. "Nothing of this kind has
been done in the county for some years; and the result is a gener-
al state of lukewarmness. The church in Indianapolis and those
in the county should be Model Churches."²

His appeal was very effective. A Cooperation Meeting
was held at Union Christian Church June 18, 1853. Five hundred
and seventy-five dollars and twenty-five cents had been raised
before this meeting convened for the support of two or four evang-
elists in Marion County.

John O'Kane proposed four resolutions at this meeting.
The county cooperative work among the churches to which Mr. Mathes
referred was, no doubt, unorganized. Mr. O'Kane indicates that
this is the first organization in the county. His resolutions
are as follows:

(a) That in organizing the churches of Marion County
into a regular and standing County Cooperative Society for
the preaching of the gospel in all parts of the said county,

each church shall be entitled to two delegates,
(b) That the delegates, when in convention assembled, shall have the selection of all evangelists required by the liberalities of the churches to be sent out to labor in the Marion County field, and the disbursement of the funds for that purpose appropriated,
(c) That each evangelist, selected as above, shall devote all of his time to the work assigned him, in visitation and public preaching, and make, in a monthly report to each congregation, a full statistical exhibit of his labors,
(d) That when this meeting adjourns it will adjourn to meet in Augusta on Saturday before the fourth Lord's Day in July, 1853, at 10 1/2 A.M.

This Cooperation Meeting was held as scheduled. Corbally Martin had collected one thousand, three hundred and thirty-six dollars for the support of evangelists. J. D. New, G. L. Tude, and John Brown were elected county evangelists. The Church of Christ in Indianapolis took the responsibility of supporting Love H. Jameson as an evangelist and gave three hundred and ninety dollars to the general evangelistic fund. About two thousand dollars was paid into the general fund that season for evangelistic support. Marion County, including the city of Indianapolis, had a membership in the Christian Churches of six hundred and four at this time.

Emphasis was laid upon provision for education at the State Meeting held at Indianapolis in 1849. The delegates agreed that they should establish "an institution of learning of the highest class, for the education of the youth of all parts of the United States and especially of the States of the North West; to establish in said institution departments or colleges, for the instructing of the students in every branch of liberal and professional

and ministers of the Christian religion work for general academic education.” Since the university was to be established in what was the northwest section, at that time, and was to be founded and maintained by the Christian Churches, it was named the North Western Christian University.

J. H. Bramwell’s resolutions, that the university be founded at Indianapolis, was adopted at the State Meeting in 1842. Some of the brethren desired that the university be located at Bedford, Indiana; but Ovid Butler pointed out that Bedford was not a central location and was not suitable for a large North Western Institution. Furthermore, “Indianapolis is emphatically the City of Railroads, and of course easy of access to the whole country.”

Mr. J. M. Mathes was constantly urging the necessity for the heavy expenses of those who lived outside the county. He pointed out that in 1851 the Christian Church was the largest denomination in Indiana and so large a denomination would be entitled to a university by ministering in the churches in Marion County. It was “in numerical strength far ahead of every denomination in Indiana and taking an active part in the larger denominations.”

The higher education of that time was centered in denominational schools and not the state public schools. Therefore it was essential that an institution be established by the Christian Church for education.

After the location was definitely decided and seventy-five thousand dollars raised for incorporation of the institution, the North Western Christian University was established in Indianapolis at what is now known as Thirteenth Street and College Avenue. This university was established more for the instruction of teachers to the churches of the county. Because of its location, the

1. Act of Incorporation, North Western Christian University, Sec. 3.
and ministers of the Christian religion than for general academic instruction. Instruction began in November, 1855. In the summer of 1875 the location was changed to Irvington on University Avenue. Two years later, February 28, 1877, the name was changed to Butler University, honoring Ovid Butler, who had contributed much toward founding the institution. In 1928 the university was moved to its present location at Fairview Campus in north Indianapolis.

Since Butler University has been located in Marion County from the time of its establishment, the Marion County Christian Churches have received special benefit from it. Students in Indianapolis and the county would attend the university without incurring the heavy expenses of those who lived outside the county. The university professors did much to strengthen the Christian Churches in the county by ministering in the pulpits of the smaller churches and taking an active part in the larger churches. A. R. Benton, Ryland T. Brown, Samuel K. Hoshour, John C. Miller, O. A. Burgess, and Jabez Hall were some professors of Butler University who labored with the county evangelists in strengthening the county churches in the early history of the institution. The students as well as the professors of Butler University soon began to help the churches in Marion County. Mention is made in Chapter Four of the Prayer Meeting Group of Butler University which was active in organizing Bible Schools in Indianapolis. Students ministered to the churches of the county. Because of its location, the county churches easily obtained services of university students.

The university afforded a meeting place for the Bible School which later became Third Christian Church when it was located at Thirteenth and College. During the time it was located in Irvington the Church of Christ in Irvington was organized in the recitation room of Prof. J. O. Hopkins. This church is now known as Downey Avenue Christian Church. 1

The professors and students of the College of Religion in Butler University have continued to assist the Christian Churches in Marion County in every way possible. Dr. F. D. Kershner, Prof. Bruce Kershner, Dr. D. E. Walker, Dr. Ross J. Griffeth, Dr. Arthur Holmes, Dr. Toyozo Nakarai, Dr. William Moore, Dr. Ludwig von Gerdtell, Dr. G. I. Hoover, Dr. W. A. Shullenberger, and Mr. T. K. Smith are members of the faculty of the College of Religion at the present time who gladly assist not only the Christian Churches of Marion County but any churches in need of aid.

The growing desire of many churches to organize Bible Schools in different parts of Indiana had direct bearing upon the organization of a State Sunday School Association at the annual state meeting in 1867. Its purpose was to enlist all the churches in Indiana in an effort to promote the interest in Sunday Schools. 2 This organization was instrumental in securing books and teaching material which were suitable for the different age groups in the school. It has also given careful study to the construction of church buildings in order to obtain the best arrangements for the use of the Bible School. "In 1851 no Sunday School books, literature, or helps were obtainable in the city of Indianapolis.

1. Mrs. E. S. Connor, Hist. Downey Avenue Christian Church.
At this time all church buildings were erected with the sole idea of providing a place for preaching. Since the organization of the State Sunday School Association the Christian Churches of Marion County have advanced in the arrangement of their buildings and the teaching program of their Bible Schools.

In 1896 the Christian Churches of Indianapolis realized the need of a united effort of all the Christian Churches of the city and vicinity "to preach the gospel, organize churches and Sunday Schools, conduct religious meetings and services, maintain said churches and Sunday Schools, in the city of Indianapolis and vicinity, to employ ministers and all necessary persons in the conduct of said matters." On December 4, 1896, an organization for this purpose was established by the Christian Churches of Indianapolis known as the Christian Church Union of Indianapolis.

In 1905 the records begin to show the activities of the Christian Church Union in harmony with its stated object. There are definite reports of assistance being given to Olive Branch, Hillside, West Park, and Second Church. This aid was in the form of offerings taken from other Christian Churches of the city and gifts solicited from individuals to support preaching and to help pay accumulated debts of these churches.

From 1905 to 1919 there were no reports of meetings of the Christian Church Union, and no definite records of assistance being given by the Union to the churches of the city. However, from 1919 to 1925 there were regular meetings of the Church Union Board. The functioning of the churches through the Union was

2. E. L. Day, Ms., Christian Church Union of Indianapolis.
3. Ibid.
more unified. The services being rendered by the Church Union to the churches were in the nature of financial assistance to the weaker churches and counsel in calling of ministers to their church. As the city grew in population more churches were organized. The demands upon the Church Union were so multiplied by 1925 that a full time secretary was needed. Mr. Virgil P. Brock was called to this office. At this time the contributions from the stronger churches for the support of the weaker churches were larger. Two churches, Speedway and East 49th Street, formerly known as Montrose, were reorganized.

When Mr. Brock became Secretary-Evangelist of the Christian Church Union new by-laws were adopted by the Union. Provision was made for the representation of every church in Marion County. The minister, chairman of the church board, the Bible School superintendent, and a representative for every three hundred members of the church were to represent each church. The representatives from all of the churches comprised a Delegate Council. This Delegate Council meets every three months to hear the report of the secretary-evangelist, the Church Union board, and the standing committees on Works, Building and Grounds, and Finance.

The Church Union received splendid financial support from the churches until the financial depression. Mr. Brock resigned as secretary-evangelist in June, 1934. During the latter part of 1934 voluntary services were rendered by members of the Church Union board.

Mr. E. L. Day was called to the office of secretary-

evangelist of the Church Union February 1, 1935. He made a survey of the needs of the churches. Some of the churches had almost lost their property on account of the financial depression. Mr. Day is endeavoring to lead the churches in an effort to refinance their church debts. 1 The Church Union board and the delegate council are cooperating with him in this effort. They are achieving splendid results.

The Marion County Church School Association, Inc., is an outgrowth of the Superintendents and Workers Church School Union of Marion County, Indiana. The superintendents and workers organization was formed by sixteen Christian Church Schools of Indianapolis with the definite objective of doing better church school work with a united effort. This organization was formed in the fall of 1909. 2 In the spring of 1934 this workers union was incorporated and is known as the Marion County Church School Association, Incorporated.

The church schools of the Christian Churches of Indianapolis desired to do some social service work among foreign people in Indianapolis. Upon investigation they discovered that they would be compelled to employ workers in this field who were not members of the Christian Churches of the city because no worker in the churches could speak the necessary languages. For this reason this project was not pursued.

About 1910 Ray O'Haver, a member of the North Park Christian Church, and James H. Eaves, a member of Central Christian Church, were teaching in a W. C. T. U. Mission located at 1314 West Washington Street. These men informed the Workers Union that this

mission needed financial aid and was at the point of closing. They also pointed out the possibilities of the mission. The W. C.T.U. permitted the Workers Union to take over the work of this mission in February, 1910. When the Marion County Christian Church School Association was incorporated the work of this mission was perpetuated through this agency.

The Indianapolis Christian Church Union and the Marion County Christian Church School Association are integral parts of the Indiana Christian Missionary Association, a state organization. They endeavor to do intensively in Marion County what the state association does in the state.

The Board of Church Extension of the Disciples of Christ has extended loans to six Christian Churches of Marion County to assist them in the erection of their church buildings. A loan of eight thousand dollars was made to the North Park Christian Church on January 1, 1910. This loan was made to help erect the present church building at 29th and Kenwood Avenue. The loan was paid in full February 12, 1912. A loan of nine thousand dollars was made to Northwood Christian Church December 1, 1921, for the purpose of helping to erect the present church building. This loan was paid in full December 8, 1937. A loan of sixteen thousand dollars was made to University Place Church June 1, 1922, to aid in erecting the church building at 40th and Capitol Avenue. This debt has not been paid in full. A loan of seven thousand dollars was made to Fairfax Christian Church September 1, 1923, for the purpose of helping to erect the present church building. This loan was paid in full October 26, 1925. A loan of thirteen thousand dollars was made to the East Marion Christian Church March 2, 1931, for helping the church build its present church building. P. A. Wood, Op. Cit.
hundred dollars was made to the Vernon Christian Church (now East Thirty-Eighth Street Christian Church) October 1, 1929 to aid in erecting a church building which was moved and attached to the present church property at Pendleton Pike. This loan was paid in full June 27, 1935. A loan of seven thousand five hundred dollars was made to Broad Ripple Christian Church March 2, 1931, for helping to erect the present church building. This loan is being liquidated at the present time.\(^1\)

Indianapolis is known as the Hub of Discipledom. This is due to the fact that the headquarters of most of the Brotherhood Agencies of the Disciples of Christ are located in this city.

CONCLUSION

This chapter traces the rise of county cooperative efforts in evangelism from unorganized efforts as early as 1853 to the well organized work of the present time. It also traces the many influences and the assistance rendered to the churches by Butler University.

The effective work being done by state and county Christian Church organizations is illustrated in the citations of purpose and completion of projects by these organizations.

The Brotherhood Agency most prominently identified with the growth of physical holdings of the Christian Churches has undoubtedly been the Board of Church Extension, one of the many brotherhood organizations to make its headquarters in the city and lend its influence to the Christian Churches in Marion County.

\(^{1}\) W. T. Pearey, Ms.
The backgrounds of this dissertation point out the reasons for a great westward movement by people from the old east and the southeast. The demand for more political and religious freedom was more prevalent among these pioneers, which was favorable for the rise of the Christian Church or Church of Christ on the frontier.

On account of its geographic location the state of Indiana was in the direct path of these migrations. The dissertation shows the early appearance of the Christian Church or Church of Christ in Indiana as it was established by individuals from these two streams of immigration mentioned above. The rapid progress of the Christian Church or Church of Christ moving northward in the state is shown, pointing out that the development of the Church was so rapid that its establishment in Marion County was contemporaneous with some localities south of Marion County.

The dissertation shows the desire and efforts in Christian Union among the leaders of the Christian Church, Church of Christ, and Church of the Brethren; pointing out that such united efforts kept pace with the development of the Christian Church or Church of Christ in Indiana, and revealing a very early date for Christian Union in Marion County.

The dissertation emphasizes: (a) that the establishment of Christian Churches or Churches of Christ in Marion County was largely in the rural sections of the county previous to 1860, (b) that the progress establishment was chiefly in the city of Indianapolis after 1860, (c) that the establishment of local churches followed the trend and increase of population in the county.
The dissertation points out the harmonious and faithful work of the followers of Campbell and Stone in the early establishment of churches in Marion County; and the evangelistic work of the leaders following them.

In the main the dissertation shows: (a) the rise of the Christian Church or Church of Christ on the frontier, (b) the early appearance and progress of the Christian Church or Church of Christ in Indiana moving northward to Marion County, (c) and the establishment and progress of the Christian Church or Church of Christ in Marion County.
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VERBAL STATEMENTS

Mrs. Oliver DeHart
Mrs. H. Barnes
Mrs. Victoria Davenport
Mr. U.S. Johnson
Mr. W.R. Todd
Mrs. Maude Rumpler
Mrs. Margaret More Starky
Mr. William Pollard
Mr. Milton Russey
Mrs. Malissa Vance Crask
Mr. Harry Martindale

ARTICLES


Union Christian Church

It is difficult to ascertain the number of people who were members of the Christian Church among the early pioneers coming to Marion County, Indiana. However, members of the Christian Church among the earliest immigrants to Wayne Township, Marion County, Indiana, began to meet in one another's homes for religious services as early as 1825. A year later, due to the increase in number of worshipers, they built a large shelter of rough boards for a place of worship.

A church was organized under the shelter in 1826 known as the Union Christian Church, popularly called Old Union. According to known records the church was known as Union Christian Church both under this organization and its reorganization in 1827. This reorganization was the result of the influence of the Restoration Movement upon the congregation. The charter members of this reorganized church were: Martin and Elizabeth Hartindale, Jordan and Barbara Wright, David and Jemima Varner, John and Maria Barnhill, William and Nancy Dodd, Joel and Catherine Conarroe, Sarah Barnhill, George Cassell, Jesse and Margaret Frazier, Caleb and Nancy Hailsham, Jesse and Jane Johnson, Dorcas Pugh and Sarah Jones.

Jesse Frazier and Henry T. Logan organized the Union Christian Church and were the first ministers of the congregation. Other ministers were James McVey, Andrew Prater, Thomas Lockhart, Love H. Jameson, J. Matlock, and George W. Snoddy.

This church was the first Christian Church organized in Marion County, Indiana; and the first church of any religious group to be organized in Wayne Township. The first church building was
a log structure. In 1850 or 51 it was replaced by a frame building.

The church grew steadily until 1852 when some of the members; J.W. Bywaters, Nathan Hornaday, and J. C. Stephenson; began to advocate the doctrine of Soul Sleeping. A debate concerning this doctrine by T. P. Connelly and Dr. Nathaniel Field was held in this church in the summer of 1852. The controversy between the members of the church advocating Soul Sleeping and those opposing it was so intense that it caused a division in the church.

Those who advocated Soul Sleeping remained in the Union Christian Church building; those opposed to this doctrine withdrew and organized another Christian Church known as Clermont Christian Church. The doctrine of Soul Sleeping gradually lost its influence and the organization meeting in the Union Christian Church building soon ceased to exist. When those advocating Soul Sleeping abandoned the building it was used only occasionally for funerals. The building finally became decayed and was removed.

The church building was located near the Old Union Cemetery. This cemetery is located two and one half miles southeast of Clermont near the Indiana Girls School. This cemetery is kept up by an association known as the Old Union Cemetery Association.
Williams Creek Christian Church

The second Christian Church organized in Marion County was Williams Creek Christian Church. This church was organized in the summer of 1830. The congregation celebrated its Centennial in 1830.

According to the Memoirs of Mrs. Melissa Barnhill Vance Crask, this church was known only as the Campbellite Church until about 1870. After this date it was named the Williams Creek Church. Mr. Milton Hussey states that the original church building was built of logs, and stood on the west side of the road near the present site of the church building. The first log building had only a dirt floor. Later another log building was built which had a puncheon floor. In the early fifties this second log building was replaced by a frame building. This building served the congregation about forty-five years. The present building was built and dedicated in 1899.

This church was built on the farm of Robert Barnhill, Jr., the son of Robert Barnhill who entered land near the Union Christian Church. Robert Barnhill, Jr. permitted the congregation to erect the church building on his farm; but never sold the building lot to the congregation. This was bought after Mr. Barnhill's death.

The writer has been able to discover only one charter member of the church, Mrs. Jane Stoops Barnhill, the grandmother of Mrs. Crask. Evidently this church practiced foot washing soon after its organization. Mrs. Jane Stoops Barnhill told her granddaughter that Abraham Bowen withdrew from the church in its early history because it ceased to practice foot washing.

The writer of this short sketch was the minister of this congregation for two years. I regarded it as a privilege to serve
this fine congregation of Christian people. Mr. Julian S. Linkous is the present pastor. The membership of the Williams Creek Church is growing rapidly. This church is one of the strong rural Christian Churches of Marion County.

The congregation met in the log cabin home of Benjamin Roberts until 1839 when a stone church was necessary. The church has been located at the following places:

Central Christian Church

In May, 1833, the Little Flat Rock Church of Christ called a conference of the Churches of Christ at Fayetteville, Connersville, Columbia, and Clarksburg to plead for mission work in Indiana. They decided to sustain John O'Kane as an evangelist for one year. They did not assign him a field in which to work so he chose to return to Indianapolis where he had previously conducted a protracted meeting and had baptized some people.

Mr. O'Kane met with a group of people June 12, 1833, in the log cabin of Benjamin Roberts on Illinois and Market Street to hold a communion service and organize a church. A church known as the Church of Christ in Indianapolis was organized with the following charter members: John H. Sanders, Polly Sanders, C. G. McHatton, B. K. Smith, Sarah Smith, Samuel Fleming, Serena Fleming, Hester J. Council, Nancy Boston, Edmund Boston, Zerelda Sanders, James Forsee, Catherine McGee, Peter Smith, Ebenezer Barnes, Elizabeth McDowell.

This congregation plainly stated their purpose for organizing which is as follows: "It has been the custom and we think the duty of all Disciples or followers of the Saviour, from the time His Kingdom was first set up in the world, to meet and form themselves into churches for the purpose of Worship. Therefore, we whose names are here registered, in like manner agree to constitute ourselves into a
church or congregation designated by the name of the Church of Christ in Indianapolis, taking the New Testament as our only system of practice, agreeing to make it the rule of our lives, and as such to the exclusion of all others, and that as often as we can meet conveniently on the first day of the week to do so for the purpose of worshiping God.

The congregation met in the log cabin home of Benjamin Roberts until 1839 when the log cabin became so crowded that a larger building was necessary. Due to population growth of the city and growth of membership in the congregation the group built a new church building at Delaware and Ohio Streets in 1851. The location was changed again in 1893 on account of population growth toward the northern part of the city. The location selected was Walnut and Delaware Streets, and a new brick edifice was built on this location. An educational unit was added in 1923.

The first convention of organized state missions met in the Church of Christ in Indianapolis in 1839. Delegates from one hundred and fifteen churches were present. Barton W. Stone and Elijah Goodwin were speakers. Alexander Campbell visited Indianapolis in 1850. He spoke in the Church of Christ and also was invited to lead in prayer at the opening of the state legislature.

The Church started a mission for colored people in the old Camp Carrington barracks at 14th and Illinois in 1868. This mission became Second Christian Church. On account of the possibility of other churches being organized in the city the Church of Christ changed its name to Central Christian Church in 1869. Since this date the city has grown in all directions. Many Christian Churches have been established in the growing districts, until it may be truly said that Central Church is located in their midst.
Traders Point Christian Church

This church was organized in the spring of 1834 by the Rev. Jesse Frazier. Alexander Miller, one of the charter members, named the church Ebenezer Christian Church at the time of its organization; but many years later the congregation adopted the name Traders Point Christian Church. The charter members were: Alexander Miller, Mary Miller, Annie Wilson, David Barnhill, Elizabeth Barnhill, Lewis Mitchell, Chesley Ray, Jane Ray, and Nicholas High- turc.

The first church building was built in 1834. Annie Wilson donated the land for the building and her husband donated the lumber. The location of this building was on what is known now as the Glidwell farm just south of Fishback Creek on the east side of the Dandy Trail or Creek Road. This building served the church until March 22, 1856, when the congregation decided to build a new building. This building was completed in June, 1859. In February, 1886, the congregation decided to move this building to a more desirable location. Accordingly, a lot was bought at Traders Point Road 52. The building was moved to this location in March, 1886. Two rooms were added in the rear of the building. The building has been repaired and remodeled at different times until 1925. It is now standing on the Traders Point location.

Protracted Meetings have helped the growth of this church. Some of the outstanding evangelists holding these meetings between 1853 and 1860 were Aaron Walker, Samuel Frazier, Love H. Jamison, Ebenezer Brewer, John Brown, I. F. Scott, John A. Campbell, William Iague, and Elijah Goodwin. This church has had a gradual growth ever since its organization and is one of the strong rural churches of Marion County.
North Liberty Christian Church

The North Liberty Christian Church, fifth Christian Church to be organized in Marion County, is in Pike Township. It was organized by Thomas Lockhart at the close of an evangelistic meeting June 6, 1839. The charter members were as follows: Asa Hollingsworth, Ira Hollingsworth, Jonathan Hollingsworth, Kuhn Hollingsworth, Susannah Hollingsworth, Deborah Hollingsworth, Daniel Hollingsworth, Emily Hollingsworth, Samuel Frazier, Martha Frazier, James Haines, Mary Haines, Allison Pollard, Mary Pollard, Thomas Turley, Mary A. Turley, John Fox and wife, William Draper and wife, Leonard West, Anna West, Harrison Denny, George L. Sanders and wife, Martha Finney, Amanda Jones, William Starkey, Nancy Starkey, Rebecca Kemple, and Elizabeth Hawkins.

The first church building was a log structure. This building stood on the land which is now used for the new section of the church cemetery. This log church was replaced in 1860 by a frame building. Regular services were held in this building until 1877. From 1877 to November, 1885, only occasional church services were held. The members felt that it was necessary to reorganize the church in 1885. This was done November 16, 1885, with the assistance of Abram Plunkett of Crawfordsville. In 1900 the frame church building was moved about two hundred yards north to clear the land which is now the newer part of the church cemetery. Regular services were held in the frame building after 1885 until the present brick building was built and dedicated March 26, 1911. Services were discontinued in this building from 1925 to 1929. Mr. B. L. Allen revived the interest in the church during a protracted meeting in 1929. Since this time regular meetings have been held.

The Old Augusta Christian Church

The Old Augusta Christian Church was organized in 1846. An exact day and month of the year are not known. According to Thomas W. Council, a charter member of this church, a Christian Church building was built in Augusta May 12, 1846. This church is located in Pike Township on Road 29.

While the building was being built, Mr. Thomas Council's brother held a protracted meeting at the Old Augusta Church. Asa Bellingsworth and Samuel Frazier, members of the North Liberty Christian Church, helped Mr. Council in the meeting.

This church has made a gradual growth in membership during its organization. Mr. Julian Linkous, a ministerial student at Butler University, is the present pastor. Preaching services are held on the first and third Sundays of the month.

Clermont Christian Church

Some of the members of the Old Union Christian Church: J. W. Bywaters, J. C. Stephenson, and Nathan Hornaday advocated the doctrine of Soul Sleeping. This caused a doctrinal controversy in the church. Those advocating Soul Sleeping remained in the Old
Union Church building; those opposed to it withdrew and organized a church at Clermont August 1, 1853, known as the Clermont Christian Church.

The charter members of this church were: J. F. Martindale, William P. Long, Joel and Catherine Conarroe, Mary J. Martindale, Squire and Sarah Smith, Arnold and Nancy Call, V. J. Brown, Susan Brown, Isaac S. Long, Rebecca David, Gaten Menifee, Eldred Menifee, Rodney Gibbons, Sarah Gibbons, Isaac Wiler, John Barnhill, and Maria Barnhill.

The first church building was a frame structure. Later this was replaced by the present brick edifice, which is located on Road 34 in the town of Clermont.

Buck Creek Christian Church

The Buck Creek Christian Church was organized in 1859 in a log school house located near the home of John Baer now stands. It was organized by a man named Brown with the following charter members: Mr. and Mrs. George E. Richardson, Mr. and Mrs. Henry Richardson, Mr. and Mrs. Ashley Tutherland, Mr. and Mrs. James Eaton, Mr. and Mrs. Wm. Eaton, Mr. and Mrs. James Allen Eaton, Oren Bailes, Mr. and Mrs. King Parrish, Mr. and Mrs. Henry J. Toon, Mr. and Mrs. Richard Scurrie, Mr. and Mrs. Helms, Mrs. Elizabeth Tuttle, and Mrs. Levira Anderson.

The membership and attendance of Buck Creek Church grew so fast during 1860 that it was necessary to build a church building. Alexander Helm donated some land upon which a frame structure was erected. Attendance and membership continued to grow until it was necessary to build another building in 1880. This building is the brick structure in use today. It was dedicated by J. H. Can-
field and L. L. Carpenter. The location of this building is near the junction of Vandergriff Road and Senour Road which is northeast of New Bethel. The rapid increase of membership and attendance at this time was due to evangelistic meetings largely. W. R. Jewell frequently held protracted meetings here. Occasionally Slid Billy Wilson preached in this church.

Before 1900 the peak of success had been reached at Buck Creek Church. Strong leaders in the church had died, young people had married and moved away. Interest in the work of the church was at a low ebb. The doors were closed in 1914. An effort to open the church by Herbert Buchanan, minister of the Christian Church at New Palestine, failed. The church was closed until 1917 when T. J. Legg held a meeting there and opened it again.

The period of readjustment was slow. C. M. Hamilton from Beech Grove ministered to the church and assisted in reorganization of the church. Other leaders from Beech Grove helped him until the people could promote the work of the church alone.

Loyal members of the Buck Creek Church have always done much to build the Kingdom of God in this community. The increasing interest in the church, which has been manifested in recent years, promises greater work to be done in the future.

Second Christian Church

The Second Christian Church (colored) was organized in 1866 by members of Central Christian Church in their first missionary venture. Some of the missionary leaders who were active in establishing this congregation were: Mrs. Sallie McGill, Mr. A. C. Shortridge, Mr. Samuel Ashby, and Mr. George Snyder.
The first church building was built on the corner of 16th and Illinois Sts. The lumber for the building was taken from the barracks of old Camp Carrington. The first public school instruction for negroes in Indianapolis was given in this church building. Later the building was moved to 13th and Missouri Sts. In 1913 the present church building was built at 9th and Camp Sts.

Dr. Rufus J. Conrad was one of the first negro physicians to come to Indianapolis. He served as a teacher in the first negro school which met in the first church building. Moreover, he was the first pastor of the church. After Dr. Conrad, the following men served as pastors of this church: Geo. W. Reed, James Dorsey, Leroy Redd, Alexander Campbell, Mr. Womack, and H. L. Herod. Mr. Herod was the third negro graduate of Butler University and served this congregation thirty-five years.

The present membership of the congregation is "two hundred and fifty prosperous, intelligent negroes who are proud of their history and background."

Oaklandon Christian Church

The village of Oaklandon was first named Oakland. Later the name was changed to Oaklandon. Likewise, the name of the Christian Church was Oakland. When the name of the village was changed, the name of the church was also changed.

The Oaklandon Christian Church was organized May 1, 1866, with one hundred thirty-eight charter members. This is the largest number of charter members of any Christian Church in Marion County. The charter members are as follows: Christopher Apple, Catherine Apple, Henry Apple, Sarah Apple, Joseph Apple, Catherine Apple, J. J.
Harington, Clark Wait, Nancie Wait, Manervay Wait, Joseph Wait, Hannah Witham, and P. P. T.-quitt.

The basic reason for the organizing of this church was that those advocating the Restoration Movement had been preaching and teaching with much force in the community. Many members of the Methodist Church were convinced that the Restoration Movement was correct. It is said that the origin of the Christian Church was due to the playing of a violin in the Methodist Church at an entertainment; the playing of the violin was regarded by some as being evil because it was played at dances. The members disapproving of the violin playing withdrew from the Methodist Church and formed the Christian Church, this movement was led by Christopher Apple.

The first church building was a frame building 34 by 60 feet with two doors in front. Mr. Christopher Apple contributed all the material with which the building was erected. He also gave three hundred dollars in money. This building became inadequate for the congregation in 1908 due to growth of membership. It was sold to the I. O. O. F. Lodge. A new frame church building was built in 1909. This building is still used by the congregation.

Third Christian Church

About the year 1866 the population in the city of Indianapolis was moving northward very rapidly. Northwest Christian University was opened for instruction in 1855 at 13th and College Avenue. Some families living in this vicinity who had been attending Central Christian Church thought the walk to Central Church was too far for their children to attend Bible School. Consequently they organized a Bible School in the chapel of Northwest Christian University. Later a church known as Third Christian Church was organized in the university chapel on Dec. 10, 1866. This church organiz-

The congregation purchased a lot near the university campus at 15th and Ashland, and built a frame church building upon it in 1870. This church building was dedicated by Isaac Errett, editor of the Christian Standard, in the same year. By the year 1886 the membership of this congregation had grown so rapidly that it was necessary to build a new building. A lot adjoining the first was bought. A new church building was built upon this lot and was completed in 1886. This new building was dedicated by Z. T. Sweeney.

The congregation continued to grow and by 1910 it was necessary to build another new building. The property at 15th and Ashland was sold and new property was bought at 17th and Broadway. A new brick building, which is the present church home, was completed in 1910.

Perhaps the main reason for the rapid growth in membership of this congregation is the fact that many people from out of the state and within the state moved to Indianapolis and made their homes near Northwest Christian University in order to educate their children. The majority of these people transferred their membership to the Third Christian Church. The membership of the congregation in 1866 was 350, in 1888 it was 350, in 1893 it was 670, in 1894 it was 707, in 1895 it was 803, in 1896 it was 880. The following table shows the number of additions in membership from 1903 to 1936.

<table>
<thead>
<tr>
<th>Year</th>
<th>Additions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1903</td>
<td>160</td>
</tr>
<tr>
<td>1904</td>
<td>101</td>
</tr>
<tr>
<td>1905</td>
<td>106</td>
</tr>
<tr>
<td>1906</td>
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</tr>
<tr>
<td>1910</td>
<td>92</td>
</tr>
<tr>
<td>1911</td>
<td>86</td>
</tr>
<tr>
<td>1913-2</td>
<td>147</td>
</tr>
<tr>
<td>1913-2</td>
<td>120</td>
</tr>
<tr>
<td>1914</td>
<td>39</td>
</tr>
<tr>
<td>1915</td>
<td>132</td>
</tr>
<tr>
<td>1916</td>
<td>186</td>
</tr>
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</table>

*# Protracted Meeting by Charles R. Scoville.*
The protracted meetings which were sponsored by this congregation did much to increase the membership. There were twenty-eight additions to the church during a protracted meeting led by E. B. Brown from Feb. 6 to Feb. 26, 1905; and forty-eight more additions during the meeting held by Karl Wilfly from Nov. 26 to Dec. 13, 1905. Seventy-six of the total of one hundred six additions for the whole year were gained during these two protracted meetings. A meeting was held during the year 1906 by Charles R. Scoville. Five hundred and seventy-seven were added to the church during this meeting, which was also the total number added to the church during the entire year. The protracted meeting was the chief factor in evangelism used by the congregation until about the year 1910. After this time different types of personal evangelism have been employed.

The ministers of this congregation from the time of its organization to the present time are as follows:

<table>
<thead>
<tr>
<th>Minister</th>
<th>Period</th>
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<tbody>
<tr>
<td>Austin Council</td>
<td>October 5, 1889-June 26, 1876</td>
</tr>
<tr>
<td>Elijah Goodwin</td>
<td>July 25, 1870 - September 1, 1871</td>
</tr>
<tr>
<td>John C. Miller</td>
<td>September 1, 1871-January 1, 1877</td>
</tr>
<tr>
<td>Ryland T. Brown</td>
<td>January 1, 1877-January 1, 1878</td>
</tr>
<tr>
<td>J. L. Parsons</td>
<td>January 1, 1878-July 1, 1878</td>
</tr>
<tr>
<td>William Holt</td>
<td>September 26, 1878-November 1, 1879</td>
</tr>
<tr>
<td>O. A. Burgess</td>
<td>January 1, 1880-January 1, 1881</td>
</tr>
<tr>
<td>A. J. Franke</td>
<td>January 1, 1881-January 1, 1883</td>
</tr>
<tr>
<td>R. T. Mathews</td>
<td>January 1, 1883-June 30, 1883</td>
</tr>
<tr>
<td>S. E. Moore</td>
<td>January 1, 1883-May 1, 1884</td>
</tr>
<tr>
<td>D. R. Van Buskirk</td>
<td>May 11, 1884-April 1, 1896</td>
</tr>
<tr>
<td>Burris A. Jenkins</td>
<td>July 12, 1896-May 1, 1899</td>
</tr>
</tbody>
</table>
U. C. Rowlinson  

June 4, 1899 - August 31, 1902

C. E. Newman  

January 4, 1903 - March 31, 1907

Harry G. Hill  

April 7, 1907 - July 1, 1912

H. W. Grafton  

July 1, 1912- July 1, 1927

Wm. F. Rothenburger  

September 1, 1927 ---

The constant increase in membership has enabled the Third Christian Church to become one of the largest congregations among the Christian Churches of Marion County. The Bible School is always one of the first three in attendance. By good Bible teaching and personal contact many are led in the Bible School to unite with the church.

Fourth Christian Church

The Fourth Christian Church was organized June 23, 1868, by the people who formerly constituted the membership of the Salem and Bethlehem Christian Churches. Very little data has been discovered concerning the organization of the Bethlehem and Salem Churches. The Salem church building was sold and both congregations met for a while in the Bethlehem church building. The location of this building has not been discovered. However, it was moved from wherever it was located to 619 N. West Street.

All of the names of the charter members have not been discovered. The following people and their families are known to be among the group: Mr. and Mrs. Harmony Morris, Mr. and Mrs. Wm. P. Smith, Mr. and Mrs. Amos Clifford, Mr. and Mrs. Gossom, Mr. and Mrs. Cox, Mr. and Mrs. Pepple, Mr. and Mrs. Thompson, Mr. and Mrs. Barnes, Mr. and Mrs. Curns, and Mr. and Mrs. Jacob Woods.

The ministers who served the congregation are as follows: Isaac C. Tomlinson, Charles W. Mertz, Lewis A. Pier, Elias P. Wise, R. E. Perkins, W. J. Russell, Robert Hall, Charles M. Sharpe, John R. Roberts, George E. Karr, and many others.

The church was organized in 1868 and has been a flourishing church in the community ever since.

At one time the Fourth Christian Church was one of the fastest growing churches of Indianapolis. It continued to grow in membership until the colored people entered the district where the church building is located. Most of the members sought other locations in the city for residence. Some of them joined Sixth, Olive Branch, Central, and other Christian churches in the city. This loss of membership caused the church to disband. The majority of the members moved into the vicinity of 11th and Oxford Streets. There was no organized Christian Church in this district. These members helped to organize a church known as Centenary Christian Church. It is the successor to Fourth Christian Church.

The congregation grew rapidly and within a few years this building became inadequate. Consequently the congregation constructed a new building which served for worship purposes and later would be called the Fruit Street Church. It was dedicated in 1875. Another building was added to this building in 1882.

Olive Branch Christian Church

A mission known as the Olive Branch Mission was started by Central Christian Church about 1870 in a room over the Rolling Mill Grocery Store on the corner of South Street and Capitol Avenue. The oldest written record which has been discovered with regard to the origin of this church is the first Bible School record of the Olive Branch Mission. This record was made in 1870 and states that church services were held following the Bible School session. The exact date of the organization of this church in 1870 has not been discovered. However, Mr. Roscoe Kirkman states that Love H. Jameson, who was at that time pastor of Central Christian Church, organized this church in this mission; and it took the name Olive Branch Christian Church. This was the fifth Christian Church to be organ-
The increase of membership made it necessary to abandon the room above the Rolling Mill Grocery. The congregation obtained a new location on South Meridian Street between Merrill and McCarty Streets. Mr. Kirkman states that William H. Black donated the lot to the church and the congregation built a frame church building upon it. Mr. Will Canfield states, before his death, that this church lost this building about 1882 and temporarily united with the Butler Mission which was meeting in a building on Fletcher Avenue. The union of these two groups organized the Sixth Christian Church. However, the Olive Branch group did not remain with the Butler Mission. They soon moved to a building on South Meridian near Wilkins Street.

In 1906 Indianapolis began to build farther south. The congregation bought two lots at the corner of Pennsylvania and Raymond Streets and built a one room frame church building upon the rear of the lots. The congregation grew rapidly and within a few years this building became inadequate. Consequently the congregation constructed a basement which served for worship purposes and later would become the foundation for a more permanent structure. In 1916 the present worship auditorium was built upon this foundation. The gradual growth in membership from 1916 to 1928 demanded new educational equipment. A new unit was added to the auditorium in 1928 and is thoroughly equipped for Christian education.

The charter members of this church are not known. Some of the ministers of the congregation are as follows: Love H. Jameson, J. C. Burkhart, Roderick McCurdy, W. E. Ingle, R. Melvin Thompson, and Ephraim D. Lowe.
Mr. Lowe has been the pastor of this church since November, 1921. He has emphasized the importance of Christian Education and the work of personal evangelism during his ministry at this church. This is another of the largest Christian Churches in Marion County and has a membership of over one thousand people.

New Augusta Christian Church

The facts concerning the organization of this church have not been discovered. Mr. J. H. Cropper, who has lived in New Augusta since he was a small boy, says that the church was organized by certain members of the North Liberty Christian Church; but he does not remember the names of the organizers. He also said that the church was organized about 1870.

Mr. Henry Pollard furnished the lumber for the church building which was located north of Clark Pollard's gas station in New Augusta. This building served the congregation until they disbanded and joined other Christian Churches. The building blew down about thirty-seven years ago in a hard wind. It was never rebuilt.

Some of the prominent members of this church were: Mr. Pollard, Ashby Pollard, Henry Pollard, and Milo Johnson. Some of the ministers who served the church were Aaron Walker, Abram Flunkert, Brother Crouch, L. R. Jameson, Thomas Lockhart, E. E. Smith.

Sixth Christian Church

About the year 1870 some students of Butler University started a Mission Bible School in a frame building on Fletcher Ave. near Cedar Street. This mission united with the Olive Branch Christian Church February 14, 1875, and this union became known as Sixth Christian Church, agreeing that a new location should be found for
the new combined church about half way between the Fletcher and Meridian Street locations.

In March, 1883, George Snyder gave a small lot to the church. This lot was located at Pine and Elm streets. Evidently this location was not suitable for the Olive Branch group because they soon obtained a location for themselves. The Butler Mission group continued as Sixth Christian Church and built a frame church building on the lot at Pine and Elm streets about 1886. During the ministry of J. Ray Fife (1910-1922) the congregation decided to obtain a new location at Olive and Prospect Streets. The church building at Pine and Elm was sold. The congregation met in a hall at Fountain Square for a while; later they met in a dwelling on the east side of Olive Street, south of Prospect. Some of the members became dissatisfied with the location and the policies of the church. This group bought the old church building at Pine and Elm and organized another church known as the South Side Christian Church. The group which remained at Olive and Prospect under the name of Sixth Christian Church did not remain organized very long. Some of them returned to the old location with South Side Church; others helped to organize the Gerfield Park Christian Church. The number and names of the charter members of the Sixth Christian Church have not been discovered. The corner of Downey Avenue and Julian Avenue in 1896.

A record of the ministers of Sixth Christian Church is as follows:

- 1876-1877: Charles C. Caton
- 1883: Walter S. Tingley
- 1883-1884: William E. Parker
- 1885: Charles M. Hartz
- 1888: William J. Russell
- 1889-1890: J. M. Canfield
- 1891: O. L. Jennings
- 1892-1893: A. L. Ward

Members called to serve during this period were:

- William A. Thomas, Otis A. Whitaker
- Robert H. B. Thomas, A. L. Ward
- J. H. Geiger, J. M. Canfield
H. A. Turney 1894-1895
D. R. Lucas 1896-1897
O. W. McGeough 1896-1897
A. L. Croutt 1904-1905
N. P. Nickoff 1907-1908
C. H. Cauble 1909
George W. Clark 1912-1917
J. Ray Fife 1913-1922

Downey Avenue Christian Church

Like Third Christian Church, Downey Avenue Christian Church was organized within the walls of Butler University. Butler moved to its second location in Irvington in 1875. Downey Avenue Church was organized Dec. 5, 1875, in the recitation room of John O. Hopkins, Professor of Greek in Butler University.

Some of the leaders in the organization of this church were S. M. Houston, J. O. Hopkins, J. M. Tilford, and J. W. Chambers.

There were eighty-seven charter members of this church. Some of them are as follows: Ella McCollough, J. V. Coombs, M. S. Moffett, Margaret E. Tibbott, Anna Tibbott, Dr. J. M. Tilford, William M. Thrasher, Henry R. Pritchard, Silas Laughlin, and John T. Burton. Records of the other names have not been discovered.

This church was organized under the name of First Church of Christ of Irvington. This name was changed later to Downey Avenue Christian Church. Bible School and church services were held in the halls of Butler University until a brick edifice was built on the corner of Downey Avenue and Julian Avenue in 1893. The educational building was added in 1914.

Before 1892 the ministers of the congregation were chiefly professors of Butler University. Some of these men were: A. L. Thomas, Otis A. Burgess, Professor Hopkins, E. W. Sverest, A. E. Benton, H. E. Garvin, and John Young. The first regular minister called to serve the church was E. L. Frazier in 1892. Those who followed as regular ministers are: J. W. Comfort, E. P. Wise,
Early church records recount the importance of evangelism in the history of the church. John C. Miller held the first protracted meeting February 10, 1877. There were eight confessions during this meeting. The second meeting was held March 9, 1879, by O. A. Burgess, who was assisted by J. A. Roberts. Forty-six people were added to the church by baptism and five by letter. Mr. Burgess held another meeting February 16, 1880, and was assisted by Robert S. Blount. There were eight people added to the church by confession of faith. T. D. Garvin held a meeting in 1883. Thirty-six people were added to the church. Other evangelists holding protracted meetings were: Dr. E. Morgan, B. B. Tyler, H. J. Rader, H. J. Spencer, A. B. Philpott, and Charles A. Young.

Several protracted meetings have been held by pastors themselves; especially by brethren Norton and Winders. The influence of Butler University and the stress of evangelism have been contributing factors in the growth of this congregation since its organization. It is continuing to grow and is one of the larger congregations of the Christian Churches in Marion County.

The Seventh Christian Church was organized in the summer of 1883 as a result of a protracted meeting held by J. H. Canfield in North Indianapolis. This meeting was held in the township school building which was located on Northwestern Avenue south of Thirty-third Street. The evangelistic meeting was in progress for two weeks. Sixty-two people confessed Christ as the Son of God during the progress of the meeting. Those making the profession were baptized in the canal.
After the organization of the church, plans were made to build a church building. In September, 1883, the congregation built a one room frame church building on the corner of U-dell and Annette Streets. The property on which the building was erected was donated by Charles Crensh. In 1898 this frame building was moved to the rear of the lot and a new brick building was built. This is the present church home.

A complete list of charter members of this congregation has not been obtained. Some of the charter members are: J. B. Tyler, Mrs. William Davis, Mrs. Henry Davis, Mrs. Etta Stroud, and Mrs. Silas Moore.


There were two divisions in this church occurring about the same time. One group opposed the use of musical instruments in the worship services. The other group was not in accord with the officers of the church. Those opposing the use of musical instruments in the services withdrew and organized the North Side Church of Christ in 1891. The other group withdrew and met in Greenleaf Hall on Twenty-eighth and Fisher Streets. Later many of this group reunited with the Seventh Church. The church has made steady growth since this reunion.

Graded lessons were introduced in the Bible School at Seventh Church in 1908. It is said that this was the first Bible school of any Christian Church in Marion County to adopt these graded lessons.
Eight Christian Church

Amos Clifford, an elder in Fourth Christian Church, was maintaining a Bible School in a one room frame building on Frasier (now called Walnut) and King Streets. In February, 1869, Mr. Clifford engaged T. H. Nunne, who was the state evangelist of Indiana, to hold a protracted meeting in this frame building. At the close of this meeting a church was organized by T. H. Nunne known as the Haughville Christian Church.

The charter members of this church are as follows: M. B. Ingles, wife and daughter Hattie; William Hardie and wife, William Robertson and wife, William Ryster and wife, Samuel McCormick, Jacob Stamps, David Stamps and wife, Alonzo Armstrong and wife, Asa Combs, Harrison Hulse, Henry Wagner and wife and daughter Francis, John Carr and daughters Hattie and Flora, Mr. and Mrs. Robert, John T. and Ida Draper, William Carlock and wife.

Amos Clifford and M. B. Ingles were elected elders. W. D. Bramwell, Asa Combs, Harrison Hulse and John W. Draper were elected deacons. Amos Clifford, M. B. Ingles, and John Draper were elected trustees.

In May, 1889, a building committee was elected to consider the erection of a church building. A lot was bought at 709 I. Disnark (now named Pershing) for two hundred and twenty five dollars. A one room frame church building was built upon this lot and was completed in September, 1889. During the following ten years the Bible School and church grew rapidly and by 1899 a larger church building was needed. In 1902 a full basement was built under the building and two Bible School rooms were added to the rear of the building. Constant growth called for more room
by 1924. A new lot was secured at Fourteenth and Belleview. A new three-story brick educational unit was built on this lot during the course of the next four years. Both the Bible School and church services are held in this building. The congregation expects to add an auditorium to this building.

This congregation had only quarter- and half-time preaching until 1899. The ministers who served the congregation up to this date are as follows: W. B. Ingles, 1889; T. H. Rhune, 1890; G. M. Shutts, 1891; Charles Stevens, 1892; J. F. Finley, 1893; Oran Orness, 1894; Homer Burrell, 1895; Mr. Morris, 1896; Mr. Parker, 1897; J. M. Canfield, 1898; G. F. Powers, 1899. Full-time pastors were called to this field as follows: Charles O. Lee, 1902; Mr. Tinsley, 1904; Stanley McGauhey; Mr. Hilligan, 1906; Vernon Foster, 1910; R. R. Catlin, 1924; Linn Tripp, 1925; Glenn Nell, 1926, and Edward Russell, 1929. During its early history Love Jameson, Dr. Lucas, Jabez Hall, Aaron Walker, and a Mr. Murdock preached for this congregation.

Sheepard Street was loaned to the church for a building lot. The name of the church was changed from Haughville to Bismark due to the change of its location about 1894. During the World War the name of Bismark Avenue was changed to Pershing. After the name of the street was changed, the church voted to change its name to Eighth Christian Church.

A new frame building was built upon this lot which was dedicated in 1920. This is the present West Morris Street Christian Church.

A group of people desiring to organize a Bible School and do organized missionary work withdrew from the Blaine Avenue Church of Christ. They rented a hall on the corner of River Avenue and West Morris and organized a church in this hall on January 25, 1890 known as the West Indianapolis Church of Christ.

The charter members of this church are as follows:
Dr. and Mrs. Bentley Smith, Mr. and Mrs. William McKee and daughter Cora, Mr. and Mrs. Seth Burnett, Mrs. Sarah Blake and son William J. Blake, Mr. and Mrs. James Beason, Mrs. Edward Russell and daughter Cora, Horod L. Scotten, Mr. and Mrs. Charles Ludlow, and Mr. and Mrs. John Deer.

Dr. Bentley Smith was elected elder. Charles Ludlow, John Deer, Seth Burnett, James Beason, and William McKee were elected deacons. Charles Ludlow was clerk, and John Deer was Bible School Superintendent.

The hall at River and West Morris Street burned three months after the church started meeting in it. The congregation met in different homes for six or seven months. Then the Redmen's Hall at Harding and W. Morris Street was secured for church services. Within two years this hall blew down during a strong wind. The congregation then met in different homes until they secured the Odd Fellows Hall for worship services. About 1896 a lot at 1331 Shepherd Street was loaned to the church for a building lot. The congregation built a tabernacle on it and worshiped there for two years. The tabernacle was then sold, and the congregation returned to the Odd Fellows Hall for worship services. While meeting in this hall the church bought a lot on the corner of West Morris and Blaine Avenue. They built a new frame building upon this lot which was dedicated in 1900. This is the present church home. J. E. Canfield, Ira J. Chase, U. C. Brewer, and L. L. Carpenter were among the ministers serving the congregation before 1900. After this date the ministers are as follows: E. L. Allen, 1901; M. A. Blake; W. A. Haush; Oliver K. Doney, 1908-1915; M. V. Foster, 1916; R. M. Ball, 1918-1919; R. C. Smith, 1920-
1922; Dr. William J. Montgomery; Dr. W. C. Horro, 1923-1926; M. Y. Barney, 1926-1927; Lonnie Gray, 1927; Lynn Tripp, 1927-1928; Late Hoff, 1928-1929; Virgil F. Brock, 1930-1936; Carry L. Cook, 1930-1937; and Kenneth Thorn, 1938.

Hillside Christian Church

In the summer of 1892 some of the members of the Christian Church who were living near Hillside and Nineteenth Streets expressed their desire to establish a church in that community. A Bible School was organized in Hanneman's Grocery on Hillside and Nineteenth Streets. J. H. Camfield held a protracted meeting in this store room in August, 1892, and organized a church with twenty-five charter members.

Decision was made at once to build a church home. A double lot north of Nineteenth Street on Hillside was bought and a church building erected. It was dedicated by L. L. Carpenter. The quick growth of the congregation demanded another building in 1911. Lots were bought at Ingram and Nevada Streets and a large tabernacle was erected in one day on April 6th. At the same time plans and work on the present brick structure were pushed forward. On September 4, 1911, the tabernacle was torn down. Services were held on the following Sunday in the basement of the present building. The edifice was completed and dedicated by George J. Unive-ly on April 14, 1912.

The ministers of this congregation are as follows:

Englewood Christian Church

In the spring of 1891, a truckster by the name of Joseph A. Brown saw the need of a mission Bible School in the suburbs of East Indianapolis. He secured a location in a vacant store room on Rural Street near Washington Street. He interested George W. Knepper who was then a student in Butler University in the work of the mission. These men organized this mission Bible School in the store room in 1894.

Soon after the organization of the mission A. L. Orcutt, a minister of the Christian Church, began to hold preaching services in the building of this mission on Sunday afternoons. During the course of a year many people attending the preaching services expressed their desire to organize a church in the mission building. Plans were made for this organization; and on November 21, 1895, thirty-six people signed the articles of incorporation and charter. The charter members are as follows: R. Roberts, Birdie Roberts, Martin Banzhaf, Ida M. Banzhaf, Ben F. Geng, Nannie Geng, George Tate, Laura B. Tate, Henry Holt, Pearl Holt, F. D. Hobson, Ola J. Hobson, Joseph A. Brown, Ida Brown, L. A. McCammon, Mary J. McCammon, Mrs. Emma Howard, Mrs. Emma Rayer, Lottie Harris, E. L. Howard, Mrs. Jennie Rutter, Clara Rutter, Mrs. Susal Light, Mrs. H. A. Ryan, Alva C. Ward, Mrs. Martha J. Ward, Elsie Ward, Emma Ward, Mary E. Mack, Leonora Mack, Jennie Bozell, Harry Rutter, Nelson H. Jackson, John W. William, Ida William, Mrs. Helen K. Jackson.

Immediately after the church was organized two lots were bought near Washington and Rural Streets. The erection of a
church building was started. The first unit was dedicated by Z. T. Sweeney in 1896. In 1911 another unit was completed and dedicated. This unit is used as an annex for Bible School and additional auditorium. In 1922 another lot was purchased which is north of the first building unit. The new auditorium was built on this lot and was dedicated in November, 1922, by O. W. Cauble. At the same time a seven room cottage was moved to the rear of the church property to be used as a custodian's home. A heating plant was installed near the cottage which heats both the church buildings and the cottage. In 1923 work was started on the building of a parsonage which was completed and dedicated by O. A. Trinkle in 1924. This is the first parsonage owned by a Christian Church in Indianapolis. In 1927 a frame building was built for the Men's Bible Class in the rear of the church building. In 1929 plans were made for the erection of the second story over the community hall. The financial depression prevented the completion of this building. The total value of the church property is $100,000.

The ministers who have served this church are as follows: A. L. Orcutt, 1895-1900; S. W. Brown, 1901-1903; C. W. Harvey, 1904-1905; Maurice F. Murphy, Sept. 1905-Oct. 1906; O. E. Tomes, Oct. 1906-Sept. 1908; E. E. Hoorman, Dec. 1908-Oct. 1919; F. E. Davidson, Nov. 1919-June, 1923; O. A. Trinkle, Sept. 1923 to the present time.

Evangelism has always been stressed in the growth of this church. This is especially true in the present ministry of Mr. Trinkle. He employs personal evangelism with the protracted meeting. At the beginning of each calendar year Mr.
Trinkle carefully selects certain members of the Englewood Church who have been well established in the Christian religion to do personal work. After the group has been selected he teaches them for a period of six weeks how to proceed in doing personal evangelistic work. When he conducts a protracted meeting the personal work of this group is manifested. The personal work of each worker prepares the convert to accept Jesus Christ as his Lord and enter the church. Although there are people joining the church every Sunday at Englewood, the protracted meeting is a special concentrated effort in evangelism. Four thousand, five hundred and sixty-one people have been added to the Englewood Church since its organization. Two thousand, two hundred and eighty-five of this number have been added to the church during Mr. Trinkle's ministry. This church led in the total number of additions to the church among all the Christian Churches in Marion County in the year 1937.

Broad Ripple Christian Church

In 1896 the town of Broad Ripple had not been annexed to Indianapolis. J. L. Tyner, a minister of the Christian Church, discovered many people in the town who were members of the Christian Church although there was no organized church in the town. He called the people together in a meeting hoping that they could organize a church. A Bible School was organized as a result of this meeting. This Bible School met in a hall above Watt's Drug Store. The Bible School attendance grew rapidly. Ministers from Indianapolis and other places preached following the Bible School session. The growing interest in the Bible School induced the people to or-
ganize a church March 6, 1896, known as the Broad Ripple Christian Church.

The following quotation is taken from the minutes of the first meeting of the church. "We, the undersigned in called meeting assembled, do hereby, affixing our names, become charter members of the Broad Ripple Christian Church, organized the 6th day of March, 1896, at the residence of Mr. and Mrs. John L. Tyner and by so doing bind ourselves in compact union for the purpose of promoting and upbuilding the cause of Christ in this community and pledge ourselves to use all our energies and influence by the help and guidance of Almighty God to this end and purpose." James Hawley, Marion Whitsell, Lucinda Whitsell, Margaret Campbell, Belle Watts, John L. Tyner, Anne Tyner, Fanny Kelso, Frances Pudder, Ella Florander, Mary Day, and Anna Jackson.

The church first met in the Bible School room over Watt's Drug Store at 64th and Bellefontaine Streets. This building was destroyed by fire in 1899. Fortunately some building lots were donated to the church by Schwartz and Cassandra Mustard. These were located on 61st and Cornell Avenue. A one room, frame church building was erected on this property. An addition to this building was built in 1916 on account of increased attendance. Broad Ripple was annexed to Indianapolis in 1922. In the same year the Indianapolis School Board bought this church property for the location of a school. After this sale the congregation rented a hall for church services. The young people met in the Masonic Hall at 60th and College Avenue. In 1929 the congregation bought a lot on the corner of 62nd and Cornell. Under the direction of
A committee composed of George Hawkins, Clarence Atkins, and Herbert DeVault the present building was erected. It was dedicated February 15, 1831. Mr. John Booth, Secretary of the Board of Church Extension, delivered the dedicatory sermon.

Evangelism had an important part in the growth of this church. A man by the name of Hesslage started a protracted meeting in the church in November, 1896. He was not able to continue the meeting but was able to secure Mr. J. M. Canfield to continue it. More than thirty-five new members were added to the church during this meeting.

Mr. Luke Butterfield occasionally preached for the congregation before a regular pastor was called. J. M. Canfield was the first regular minister. The ministers who succeeded him are as follows: J. Turney, Earl Daniels, Bruce Black, O. B. Tomes, Louis Hopkins, R. A. Thomas, M. Cornelius, Earl Farmer, J. Bunker, W. W. Gwynn, R. Graham, James H. Tilsley, and John Ray Clark.

University Park Christian Church

About June 1, 1897, Mr. J. M. Canfield, who was always active in starting new Christian Churches, came into the North Park section of Indianapolis searching for members of the Christian Church living in this district. He contacted Mr. and Mrs. George H. F. House and Mrs. Jennie Doles. These people helped to contact others. Soon Mr. Canfield started an evangelistic meeting in Pool's Hall on 30th and Illinois Streets. After a week a Bible School was organized. Mr. A. F. Garriott was elected superintendent. At the end of three weeks, June 20, 1897, a church was organized with thirty charter members. The church
was given the name of North Park Christian Church.

The list of charter members is as follows: Mrs. Mary L. Bishop, Harry Bishop, Wm. A. Bramwell, Mrs. Wm. A. Bramwell, Mrs. E. Chaney, Mrs. W. C. Conover, Ira Crouch, Mrs. Ira Crouch, Mrs. M. Doles, Mrs. Isaac H. Doles, Mrs. W. A. Foster, A. F. Garriott, Dr. N. H. Hart, Dr. George H. F. House, Mrs. George H. F. House, Allie House, L. C. Johnson, Mrs. L. C. Johnson, Mrs. Sadie Jones, Thomas Kessler, Mrs. Thomas Kessler, B. F. Long, Mrs. B. F. Long, J. D. Parrish, Mrs. J. D. Parrish, Mrs. Effie Toon, Mrs. Nina Toon Hiatt, Mrs. Mary J. Crouch, and Captain J. E. White.

The Bible School and church membership increased steadily. By the end of the first year the church membership was seventy-two. Pool's Hall was not large enough to accommodate the growth of the church. A new location was secured for the church on the southwest corner of 29th and Kenwood Avenue. Money was raised for the building, and the building, which was frame, was soon built. The congregation soon outgrew the building. Consequently a lot was bought on the northwest corner of 29th and Kenwood. A new building, the present brick structure, was started about 1902 but was not completed until 1910. It was dedicated January 14, 1910, by F. M. Rains.

The Columbia Place Christian Church, which was organized in 1909 and located at Cornelius and Bernard Streets, later secured a location on 40th Street and Capitol Avenue. During the building of a new brick edifice at this location the congregation decided to change the name of the church to Capitol Avenue Christian Church. This was about the year 1922. This church and the North Park Church decided to unite and form one large church in this district
in January, 1930. This new union called for a new church name and the name adopted was University Park Christian Church. This church has become one of the strong Christian Churches of the city. Many of the faculty and students of Butler University, as well as the regular residents of the district, constitute the congregation. Since this church is the union of two churches it is necessary to list the ministers under the name of the church which they served. The ministers of the North Park Christian Church were: J. M. Canfield, 1897-99; C. M. Watson, 1899-1900; J. P. Heyers, 1900-1902; Austin Hunter, 1902-09; George B. McKee, 1909-11; E. L. Day, 1911-16; J. D. Garrison, 1917-23; J. A. Long, 1924-29. The ministers of the University Park Christian Church are: Frederick W. Burnham, 1920-31; D. Lee Sadler, 1931-33; James H. Tilsley, 1933-35; S. Grundy Fisher was called to the pastorate October 1, 1935. The church has made good progress under his ministry.

West Park Christian Church

About the year 1903 Mr. J. M. Canfield and Mr. Albert Martin made a canvass from Belmont Street west to Jackson Street, then north to Michigan Street, and south to the Big Four Railroad, to discover the number of people living in this district who were members of the Christian Church and found about eighty people. These people expressed their desire to have a Christian Church organized in this district.

Mr. Canfield, with the assistance of Dr. J. H. Brill, a member of Central Christian Church, secured a tent and started a protracted meeting, August 9, 1904. The meeting continued until
August 30, 1904. During the progress of the meeting a church was organized known as the West Park Christian Church. The following people were the charter members: Mr. and Mrs. W. P. McQuinn, Mr. and Mrs. A. H. Martin, Mr. and Mrs. Elihu Dagg, Mrs. W. E. Lemon, Ina Lemon, Emma Lemon, Mr. and Mrs. Joseph Goddard, Mrs. Henry Cook, Mr. and Mrs. George E. Coffin, Mr. and Mrs. Grafton Caplinger, Miss Mary Love, Mrs. Charles Boschee, Mr. and Mrs. Cassius D. Hauger, Mrs. Jennie Chapman, Mr. and Mrs. James E. Utterback, Miss Mae McCaslin, Mr. and Mrs. Charles Campin, Fred Campin, Mrs. Kate Davis, Mr. and Mrs. J. A. Dean, Mr. and Mrs. Rufus Noblin, Mr. and Mrs. Edward Faller, Mr. and Mrs. Henry F. Huster, Mrs. Alice Jones, Miss Ethel Jones, Mr. and Mrs. Daniel H. Plake, Mr. and Mrs. John P. Smith, Mr. and Mrs. W. E. Smith, Mrs. W. E. Watson, Mr. and Mrs. John L. White, Mr. and Mrs. Leslie C. Wilson, Mr. and Mrs. George Youngman, and Fred Click. (The names of the people underlined came from Eighth Christian Church.)

The tent was the place of worship for a period of six weeks. Then the Bible School was held in the different homes of the members of the congregation until about November, 1904. At this time the congregation secured the old West Jackson Street School House for a place to worship. While worshiping in this building the congregation bought a lot on Addison Street near W. Washington Street and started a basement for a church building. By November, 1905, the basement was completed and the congregation used it for worship services. In February, 1906, the building was completed. The church grew rapidly. By 1909 it was necessary to add a new auditorium to the former building. The Bible School continued to grow until it was necessary to add more rooms.
for its increasing attendance.

The pulpit was supplied by different men from other Christian Churches of the city until June, 1905. Franklin P. Smith was called to be the first pastor of this church June 11, 1905. C. G. Backer succeeded Mr. Smith. W. G. Bartel was the third pastor. A man by the name of Fife followed Mr. Bartel. Joseph Pritchard was the fifth pastor. N. L. Collins was the sixth pastor, and John A. Farr was the seventh. Kenneth Thorne, eighth pastor, left the church in 1939.

Centenary Christian Church

About the year 1908 many negroes began to settle in the vicinity of Fourth Christian Church. For this reason the church decided to move to the east side of the city, where many of the members lived.

The first worship service was held in the Odd Fellows Hall located at East Tenth and Rural Streets, on the first Sunday in November, 1908. The congregation decided to reorganize and received charter members until October 3, 1909. By this time the number of people who had become charter members was seventy. A list of these members has not been secured. Since 1909 marked a century of growth and development of the Disciples of Christ, and since the centennial of this religious group was celebrated that year, the congregation decided, in honor of this event, to name the church Centenary Christian Church.

During October, 1909, two lots were purchased at 11th and Oxford Streets for the erection of a church building. Work
was started on the new building, and the first unit was finished and dedicated February 25, 1912. The auditorium unit of the building was finished between 1920 and 1924.

The ministers of this congregation are as follows: W. E. Smith, 1908-09; Raymond A. Smith, 1909-12; G. C. Stearn, 1912-16; Milo J. Smith, 1916-19; C. R. Piott, 1919-20; W. J. Montgomery, for a short period; A. E. Smith; Howard A. Blake, 1924-25; V. F. Brock; D. H. Richardson; T. W. Grafton; C. E. Wagner; R. T. Gwyn; and Harry T. Bridwell, the present pastor.

During the past thirty years the Centenary Christian Church has grown from seventy to fourteen hundred in membership. Evangelism has always been a strong factor in the growth of the church. The evangelistic efforts of Mr. Bridwell have placed this church third with regard to the number of additions to the church as compared to the additions to the other Christian Churches in Marion County.

Columbia Place Christian Church

The Columbia Place Christian Church was an outgrowth of a Bible School. The Bible School was a result of four little girls playing Bible School. They were able to engage a teacher, Miss Osa Rhoades, and a Bible School was started. At first it met in the Williams' home at 42nd Street. This interest in a new Bible School attracted workers from Sixth, Olive Branch, and North Park Churches to assist in the work. Formal organization of the work was in January, 1909, in the rear of the J. Demaree Grocery on 41st and Cornelius Streets.

The work and growth of the Bible School encouraged the
organization of a church. Austin Hunter, pastor of North Park Christian Church, held a protracted meeting in the grocery store where the Bible School met. At the close of the meeting a church was organized known as the Columbia Place Christian Church. It received its name from Columbia Place, the name of that section of the city. The church was organized about June, 1909. Mr. and Mrs. Eldon Wright, Mr. and Mrs. Reynolds, Mr. and Mrs. Harry Williams, Mrs. James Demaree, C. E. Wood, Mrs. Anna Cain, and Miss Jennie Cain were some of the charter members. Others have not been discovered.

A lot was purchased on the corner of Cornelius and Bernard Streets. A new church building was started in January. The corner stone was laid July 7, 1909; and the building was completed October 27, 1909. L. L. Carpenter dedicated the church building. Under the second ministry of Earl Griggs the congregation bought property at 46th Street and Capitol Avenue. A brick church building was built on this property between 1920 and 1922. About the same time the name of the church was changed to Capitol Avenue Christian Church. Gerald L. K. Smith was called to the pastorate of this church in 1926. The church membership increased rapidly under his evangelism. It was necessary to add a tabernacle built of wood to the brick building for worship services. The overflow of zeal led to the acquisition of future building property at 46th Street and Capitol Avenue due to the fact that the city was growing that way and that this location was nearer Butler University. Before this new building plan could be realized, the depression suddenly gripped the whole nation. Gerald Smith was called to a
pastorate in Shreveport, Louisiana. Many of the congregation decided that, under the circumstances, it was wiser to unite with the North Park Christian Church and build one strong church than to try to continue as a separate church under adverse financial conditions. This union was consumated in January, 1930. This new union took a new name, that of University Park Christian Church.

The ministers of this church are as follows: John W. Tyner, Edward Clifford, Dr. T. F. Reavis, Perry Case, Mr. Smiley, Don. McKinnon, S. H. Creighton, Mr. Hayden, Earl Griggs, Ralph Austin, Mr. Thompson, and Gerald K. Smith.

Beech Grove Christian Church

In 1910 Mr. C. M. Hamilton believed that there were people living in Beech Grove, Indiana, who desired to organize a Christian Church in that vicinity. He, with the help of Fred Long, Bert Long, Fred Parker, R. F. Turner, Newton Griggs, members of the Christian Church elsewhere in Indiana, made plans to organize the church. Mrs. Bodenhamer, Mrs. Fred Long, and Mrs. Bert Long circulated a subscription to raise money to buy a tent for a protracted meeting. The money was raised and the tent was bought. Mr. Aubrey Moore was secured to hold the protracted meeting. Mr. Fred Wolfe was engaged as song leader.

At the close of the meeting a church was organized known as the Beech Grove Christian Church. The charter members are as follows: Mr. and Mrs. Fred Long, Mr. and Mrs. Wm. Binwiddie, Mr. and Mrs. Thomas Bodenhamer, Mr. and Mrs. Thomas H. Kil, Mr. and Mrs. C. M. Kline, Orien Kline, Mrs. Guy Rutledge, Lula Rutledge,
Mrs. Charles Howell, Mr. and Mrs. Bert Long, Mr. and Mrs. Ben Dennis, Mr. and Mrs. Fred Parker, Mrs. D. P. Smith, Marguerite Smith, Mrs. Isabelle Wheatley, Lilly Wheatley, and Beatrice Heightschew.

The congregation met in various places and obtained the services of different ministers for a period of about five years.

Mr. A. W. Crabb of Chicago held a protracted meeting for the church. He assisted the congregation in buying two lots at 75 E. 16th Street in Beech Grove, and helped with the excavation for the church building. The basement of the church building was built and dedicated in January, 1916, by C. W. Cauble. Ten years later the remainder of the building was built and dedicated by Mr. Cauble.

The ministers of this church are as follows: Mr. Eline; E. Lester; Mr. Franklin; L. R. Gray, 1923-24; Kenneth Thorne, 1927-28; Virgil P. Brock of Indianapolis Church Union, 1930-31; Morris Schollengerger, 1931-35; Edward E. Russell, 1935-38; Eugene Timbrook, present pastor.

University Heights Christian Church

About the year 1912 there was a population growth in the section south of the city of Indianapolis known as the University Heights section. Many people who were members of the Christian Church moved into this section. These people met in different homes for prayer, the breaking of bread; and, as W. T. Pearcy states it, "We met to worship our Lord as we understood the Divine Word."

Mr. M. B. Ingle, minister of the Olive Branch Christian Church, frequently visited the gatherings of these people. He
instructed them and encouraged them to organize a Christian Church in their vicinity. At one of these group meetings in the home of a Mrs. Hoggie, the people decided to organize a Christian Church. A committee was appointed to decide upon a meeting place. M. B. Ingle and W. T. Pearcy assisted with the organization of the church which was organized in 1912.

The organized church first met in Karstedt's Hall located on the corner of Shelby Street and Hanna Avenue. In 1920 the congregation decided to build a church building. A lot was bought on the corner of Shelby Street and Castle Avenue. The church building was erected on this lot and dedicated January 15, 1922, by Z. T. Sweeney, who was assisted by C. W. Cauble and B. I. Allen. In the fall of 1934 it was necessary to enlarge the church on account of the growth of membership.

Protracted meetings were an outstanding method of evangelism in the growth of this church. T. J. Lebge held a protracted meeting in this church in 1913. He was assisted by C. W. Cauble, L. E. Ingle, Otto Suhr, and a Mr. Woodruff. J. W. Parker held a protracted meeting in the church in 1920 and Ephram Lowe held another in 1922. Another evangelistic effort was led by L. E. Grosbore about 1924. The church made large gains in membership in all of these protracted meetings.

The ministers of this church are as follows: Otto Suhr, Glenn Mcalister, C. E. Guthrie, Glenn Tudor, Urban L. Ogden, and Jonas E. Collins.

During the past four years the church has made constant growth. Mr. Collins, the minister, says that the rapid growth
North Side Church of Christ

Mr. E. L. Allen, while making his regular calls in soliciting subscriptions for the Christian Standard, found many people living north of the city of Indianapolis who wished to organize a Christian Church in their vicinity. Mr. Allen engaged Mr. W. A. Fisher to make a more thorough canvass of this north side community. They found many more people who were interested in establishing a Christian Church.

They rented a vacant store room at 48th and College Avenue where they conducted preaching services and a Bible School. Mr. Allen also secured the help of M. B. Ingle and started a protracted meeting March 14, 1915. According to a manuscript written by Mrs. B. L. Allen, a church was organized during the third week of this meeting known as the North Side Church of Christ. It was organized April 2, 1915, with thirty charter members. The charter members have not been discovered.

During July and August church services were held in a tent placed on a lot on Ashland Avenue near 48th Street. The congregation bought a lot at 47th Street and Guildford Avenue and started to build a basement for a new church building September 6, 1915. The church services were held in the different homes of the members of the congregation until the basement was finished. The basement was completed and dedicated October 31, 1915. Church services were held in the basement during the remaining time of the church's organization.
The regular ministers of this church were: H. C. Badger, E. L. Allen, and J. M. Dawson.

After much endeavor to make progress in the basement building of their new location, the congregation expressed the desire to unite with another Christian Church if such a church should be organized in the same community. The official board voted to turn over the church property at 47th Street and Guilford Avenue to the Christian Church Union of Indianapolis, provided that the Church Union purchase lots suitable for church purposes within the bounds of 52nd Street on the north, 44th Street on the south, College Avenue on the east, and Pennsylvania Avenue on the west.

The Church Union made a survey in this north side section and decided to organize a church in the area specified by the North Side Church of Christ. When the location was definitely decided the trustees of the North Side Church of Christ deeded the church property to the newly organized church which was Northwood Christian Church. The North Side Church of Christ disbanded. Some of the members joined Northwood Church. Others joined other Christian Churches of the city.

Fairfax Christian Church

According to a statement by Mr. E. L. Day, as early as January 14, 1912, a Bible School known as the First Fairfax Christian Sunday School was organized in the Fairfax section of the city. The organizer of the Sunday School was Mr. Franklin Pierce Huffert, a member of the Church of the Brethren. The first session of the Sunday School met in a residence on the corner of North and Rochester Streets, January 21, 1912.
In 1915 the Comity Committee of the Indianapolis Church Federation reported that a recent survey revealed that there were more members of the Christian Church in the Fairfax section than any other religious group. For this reason the Church Federation recommended that a Christian Church be organized in this district. The Indiana Christian Missionary Society accepted this recommendation and sent T. J. Legg into the district to start a protracted meeting.

Mr. Legg started the meeting in September in a tent located at North Street and Berwick Avenue. He continued the meeting about six weeks. He organized a church called the Fairfax Christian Church October 3, 1915. Only a certain number of the charter members have been discovered. They are as follows: Mr. and Mrs. J. O. Hartley, Mr. and Mrs. Thomas Hartley, Mr. and Mrs. John Bradford, Mr. and Mrs. Marion Bryan, Mr. and Mrs. C. W. Kalfus, Mr. and Mrs. James Mount, Mr. and Mrs. J. W. Pedigo, Mr. and Mrs. Charles Urban, Mr. and Mrs. Thomas Feistser, Mr. Land and daughter, Mrs. Elsie Trotter, Bernice Urban, Mrs. James McCleary, Mrs. Madge McCleary, Elizabeth and Beulah Pedigo, Frank and Fred Eastwood, Mrs. Fred Eastwood, Gladys Urban, Kenneth, Harry, and Floyd Hartley, Bess Hartley, Alta Hartley, and Lillian Kalfas.

A Building and Grounds Committee was appointed soon after the organization of the church. This committee, with the consent of the congregation, bought a building lot on the corner of North Street and Berwick Avenue. Plans were drawn for the church building, and work was started on the basement. The basement was completed at the end of the year 1915. The remainder of the brick building was completed in August, 1923, and was dedicated by C.
W. Cauble.

The ministers of this church are as follows: Robert Lemmon, H. A. Tumey, Urban Ogden, Frank Summer, Julian Stewart, Virgil Brock, I. J. Kerrick, Robert Hanson. E. L. Day, secretary evangelist of Marion County, is now the acting pastor. Mr. Day stated, "Special effort is being made at the present time to have the membership of this church to take a new evaluation of itself, its powers and possibilities, and gird itself anew for the greatest work of its history. It is one of two churches in this growing section of Indianapolis, in the midst of five thousand people, it is believed that its best days are ahead."

Linwood Christian Church

While taking subscriptions for the Christian Standard in the Eastern Heights district of Indianapolis, which is now known as the Linwood district, B. L. Allen found many members of the Christian Church living there. These people expressed their desire to organize a Church of Christ in this district.

In response to their desire Mr. Allen held a protracted meeting in a tent on a corner lot at New York and Linwood Streets. According to a statement made by Mrs. B. L. Allen this meeting was held in July, 1916. At the close of this meeting a church was organized July 13, 1916, called Eastern Heights Church of Christ. Later in 1925, the name was changed to Linwood Christian Church. There were sixty-five charter members in this church, forty-two of which were men. Only seventeen of the sixty-five have been named at the present time. They are: Mr. and Mrs. John Davis, Mr. and Mrs. John Knapp, Mr. and Mrs. Bert Garwood, Mr. and Mrs.
Guy Boaz, Mr. and Mrs. L. B. McLeod, Mrs. Edward Reed, Mrs. Charles Cooper, Rev. and Mrs. Sumner, Mr. and Mrs. Richards, and Miss Denney.

In October, 1916, the congregation built a church building at 633 N. Linwood. The gradual growth of the congregation demanded the erection of another church building in 1925. This is the present building.

The ministers of this church are: William M. Cunningham, E. C. Hendrick, Charles M. Fillmore, Thomas Hill, Oscar W. Riley, Elvin Daniels, Homer Boblitt, and E. E. Hoorman.

Bethany Christian Church

Mr. B. L. Allen canvassed the vicinity of Minnesota and Quill Streets to discover how many members of the Christian Church were living in this district. He found many living here, so he started a prolonged meeting in a tent on the corner of Minnesota and Quill Streets. The meeting continued eight weeks, beginning July 16, 1917.

At the end of the meeting, a church was organized August 29, 1917, called the Bethany Christian Church. The number of charter members was one hundred and seventeen, which is the second largest charter membership of any Christian Church in Marion County. The names of the charter members have not been obtained.

A committee was appointed to select a lot for a church building. The lot selected was on the corner of Minnesota and Quill Streets. A frame church building was erected on this lot and was dedicated March 31, 1918, by J. V. Combs. The congregation grew until this building became inadequate. A brick building was started in February, 1926. The basement unit was dedi-
located July 11, 1926, by C. W. Cauble. The building was completed and dedicated January 27, 1929, by Mr. Cauble.

The four consecutive pastors of this church following Mr. B. L. Allen were student ministers in the College of Missions at Irvington. Thomas C. Perry served the church from January 1, 1918 to January 1, 1919. He later went as a missionary to Porto Rico. J. McCallum served from September 10, 1919, to January 1, 1920. He went as a missionary to China. Howard Holroyd served from September 23, 1920, to July, 1922. He went as a missionary to South America. W. H. Fonger served from August 28, 1922, to August, 1923. He went to the Philippine Islands as a missionary.


Speedway Christian Church

In the fall of 1917 Mr. Willis Cunningham visited Mrs. Ida Marvel in the community of Speedway and suggested that a Bible School and an organized Christian Church were needed in the community. Mrs. Marvel agreed with him and they made plans to organize the Bible School.

Mr. Cunningham and Mrs. Marvel organized a Bible School November 17, 1918. They also organized a church called the Speed-
way Christian Church in the same month of that year. The names of the charter members which have been discovered are as follows: Mrs. Ida Green, Mrs. Ollie Phillips, Mrs. Carrie Smith, Mrs. Hattie Carnell, Miss Alice Phillips, Mrs. Ida Marvel, Mr. John Marvel, Mr. Sparks, Mr. John Ennis, Dan. Pierce, Harold Marvel, Freda Robbins, Faye Robbins, Edith Gracie, and Lillian Gracie.

The ministers of the church are: Mr. Willis Cunningham, Mr. Gonzolas, Richard Lentz, Harry Davis, and Clarence Baker.

The Bible School and church used the public school house at 10th and Auburn Streets for worship services.

Speedway Christian Church (Reorganized)

The Speedway Christian Church did not progress very rapidly and had practically disbanded by 1926. In August, 1926, the City of Speedeauy was incorporated. The Speedway Reality Company offered a building lot to the first church which would organize in the new city.

The Indianapolis Christian Church Union took advantage of this opportunity. Under the leadership of Virgil R. Brock, Secretary-Evangelist of the Union, a worship service was held in the public school house at 10th and Auburn. At the close of this service the Speedway Christian Church was completely reorganized. Services were continued for two nights. The results were so gratifying that a tabernacle was erected, and Gerald R. Smith was engaged to hold a protracted meeting for three weeks.

At the close of the protracted meeting the congregation decided to use what material could be obtained from the tabernacle and build a permanent church building. The church received the
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building lot from the Reality Company; plans were drafted by A. A. Honeywell, church architect of Disciples of Christ; and work on the new building was started September 6, 1926. When the building was completed Howard Anderson was called to the pastorate in December, 1927. Much progress has been made during his ministry. The entire building debt was paid in December, 1936.

Garden City Christian Church

According to a statement by Mr. H. B. Utterback, the Garden City Christian Church was organized as early as 1919. The first board meeting was held October 3, 1919. Bible School and church services were held in the old No. 8 School House. This information is all that has been discovered about this first organization.

The Garden City Christian Church was reorganized in the home of Mr. and Mrs. Cephas Bingman, September 15, 1925. Mr. H. B. Utterback stated that the charter members are as follows: Mr. and Mrs. Cephas Bingman, Flora Gehle, Mrs. Gilkey, James Cosse, Mr. and Mrs. Chappel, Mrs. Hunt, Mrs. Hill, Mr. and Mrs. H. B. Utterback, La Verne Utterback, Mr. M. E. Ingle, Mr. and Mrs. Hartley Seymour, Mr. and Mrs. Al Seymour, and Marie Seymour.

According to the church records plans for a church building were discussed December 1, 1925. The congregation decided to buy two lots on the corner of Myron Avenue and Rockville Road. The contract for the new church building was given to H. E. Culbertson, April 13, 1926. The plans for the basement were taken from the arrangement of the Beech Grove Christian Church. The basement of the Garden City Christian Church was finished and is the place of
Northwood Christian Church

Early in the year 1920 the Indianapolis Christian Church Union made a survey of the north side of the city with regard to establishing a church in this section. Those making the survey invited all members of the Christian Church, living in this district, who were interested in organizing a church in this vicinity to attend a meeting to discuss plans for the organization.

About fifteen people responded to the call of this meeting. A church was organized during the meeting. The exact date of the meeting has not been discovered, but it was in the early spring of 1920. There was much discussion as to the name to be given the church. Some suggested that the name Fourth Christian Church should be resumed. Others felt that a new location called for a new name. In accordance with this suggestion the name Northwood Christian Church was adopted.

Five years previous to the organization of the Northwood Church another church known as the North Side Church of Christ was organized in this vicinity by Mr. B. L. Allen. By 1920 this church was not progressing and agreed to turn over its church property to the Northwood Church. This church property was sold for twelve hundred dollars (1200). A lot was purchased at 46th Street and Central Avenue. Plans were drawn up for a new church building. These were adopted by the congregation and work was started on the building. It was completed and dedicated May 1, 1921, by Dr. Jab- az Hall. According to Mrs. George Wood, who has supplied all the information concerning the history of the Northwood Church, the
charter membership roll was kept open until the dedication day of the church building. When it was closed there were one hundred and nine names on the roll. This is the third largest charter membership of all the organized Christian Churches in Marion County. The charter membership roll has been misplaced, and for this reason names of charter members can not be given.

The ministers of this church are as follows: Dr. Howard E. Jensen, Professor of Sociology in Butler University, was the first minister, but he was not a permanent minister. R. Melvyn Thompson was the first regular minister from 1921 to 1924. Dr. C. H. Winders was the second pastor serving from 1924 to 1929. Dr. T. W. Grafton served from 1929 to June 31, 1931. Mr. Herbert Wilson, assistant pastor of the church, served until January, 1932. R. Melvyn Thompson was called again to the pastorate in 1932 and served until December, 1936. Theodore Fisher, a student of Butler University, served as ad interim pastor until W. E. Carrol was called to the pastorate in the fall of 1937. Mr. Carrol is the present pastor.

Garfield Park Christian Church

During the ministry of J. Ray Fife at Sixth Christian Church the church building at Pine and 11th was sold and building lots were bought near Olive and Prospect Streets. The congregation met in a dwelling on Olive Street near Prospect Street while plans were being made for the erection of a church building.

Some of the church members became dissatisfied with the change of location and the policies of the church. All of the particulars concerning this dissatisfaction have not been disclosed.
However, this dissatisfied group purchased the old church property at Pine and Elm and organized the South Side Christian Church in 1922.

There was another group which did not return to the Pine and Elm Street property. This group organized another Christian Church in the home of H. F. Barnes, 1130 Olive Street, in September, 1921. According to a statement by John W. Mitchell there were twenty-seven charter members of this church. He named only five of the twenty-seven: John W. Mitchell, H. F. Barnes, B. D. Reese, John Gibson, and Roy Aiken.

The congregation bought a building lot at Bradbury and Boyd Streets and erected a church building upon it. They chose the name Garfield Park Christian Church for their church because of its location near Garfield Park.

South Side Christian Church
(Fountain Square Christian Church)

Due to dissatisfaction of some of the members of Sixth Christian Church with the location and some of the policies of the church when it was moved to the location at Olive and Prospect Streets those who were dissatisfied purchased the old building at Pine and Elm, and organized a church called South Side Christian Church in 1922.

Between 1923 and 1933 the congregation purchased lots on the corner of Shelby and Lexington Streets and built the present brick building. When the building was dedicated May 12, 1926, the congregation changed the name of the church to Fountain Square Christian Church. The congregation grew rapidly for a while in
this new building, numbering at times as high as one thousand people. However, in recent years there has not been as large a gain in membership as there was ten years ago. Mr. E. L. Day, secretary-evangelist of the Christian Church Union of Indianapolis, was acting pastor of the church during 1935. Under his leadership the interest of church members in their work was revived. The work of the church is advancing very well under the present pastor, Robert Lewis.

The ministers of this church are as follows: Howard Blake, R. W. Mount, U. S. Johnson. During Mr. Johnson's ministry the name of the church was changed to Fountain Square Christian Church. Mr. Johnson continued to be pastor until 1933. Mr. S. Reid McAlpin was the next minister called and served until 1935. At this time Mr. E. L. Day became acting pastor until Mr. Victor Griffin was called as regular pastor. Mr. Robert Lewis, the present pastor, succeeded Mr. Griffin.

Brightwood Christian Church

In November, 1922, Mr. B. L. Allen began conferring with the members of the Christian Church living in Brightwood with regard to organizing a Church of Christ in that community. He emphasized the possibilities of the church in this growing industrial section of the city. Many members of the Christian Church living in Brightwood became interested in establishing such a church and definitely assisted Mr. Allen in the organization of a church known as the Brightwood Church of Christ on April 1, 1923.

Thirty-five people were present at the meeting when the church was organized. They all subscribed to the charter member-
ship statement:

"Accepting the Bible as it pertains to this present Christian dispensation, as our only rule of faith and practice, recognizing Christ as the only Head of the Church, following His plan of salvation, observing His ordinances, wearing His name, maintaining the simplicity of His church, and believing that the unity for which He prayed can only be obtained by following His will. We, immersed, penitent believers in Christ here-by covenant together to be members of the Church of Christ in Brightwood, in the city of Indianapolis, Indiana; said organization to be known locally as the Brightwood Church of Christ. It shall be our purpose to do the work of the Lord, and engage in His worship as laid down in the New Testament Scriptures."

The charter membership roll was left open until April 1, 1924.

During this year Thirty-six names were added to the list of thirty-five making a total of seventy-one charter members. The names of the charter members are as follows: S. L. Allen, Naomi G. Allen, Mildred E. Allen, Mrs. Martha A. Burrows, Mrs. Russell Boyers, Mrs. Marie Brewer, Carl Brewer, William Brewer, Mrs. Hubert Coverstone, Vernon Creighton, Mrs. Vernon Creighton, Mary Cochran, Mrs. Elizabeth Daily, Floyd R. Deal, Mrs. Mildred Deal, Thomas L. Deal, Mrs. Emma Dailey, Clyde E. Dailey, Mrs. W. R. Enness, Hazel Enness, Harold E. Enniss, Mrs. T. J. Everson, Mrs. Belle Elliott, Mrs. G. D. Finkbiner, John Figg, Mrs. Georgia Figg, Mrs. Mary Green, Mrs. Ria Green, Forrest E. Grant, Mrs. Helen Grant, Stafford Hornan, David Hornan, Mrs. Louise Hornan, Mrs. Arma Harrison, O. W. Hullinger, Charles Havens, Mrs. Marybelle Havens, Satella Havens, Ethel Havens, Lawrence Hyatt, Mrs. Rachael Heiny, Walter Heiny, Mrs. B. I. Kil- lian, William Littel, Mrs. C. B. Littel, Mrs. Martha Larison, Adam Larison, H. W. Lashbrooks, Mrs. Helen McHugh, Emma McIntosh, Mrs. Richard McDonald, Franklin McCray, Thurman McAffee, Mrs. Mary McAffee, Mrs. D. E. Price, Ruby Price (Bright), James Robbins, Mrs. Lotta
Robbins, J. R. Robbins, Mrs. Susan Sheetz, Mrs. Irene Strait, Mrs. H. E. Sonner, Mrs. Mary E. Saunders, Mrs. Henry Etta Seibert, Mrs. Eliza J. Sumner, Mrs. Martha Smith, Samuel W. Templeton, John Wools.

The congregation purchased a lot at 2862 N. Denny Street and built a one room frame church building upon it. The building was dedicated by Mr. E. L. Allen, November 23, 1924. In 1936 two lots were bought on the corner of 28th and Station Streets, looking forward to the time when the church might erect a new building at this location.

In 1936 it was the desire of the congregation to change the name of the church to Brightwood Christian Church. According to a manuscript written by Mr. Jacob Strite, a former minister of this church, the church was incorporated under this name.

The ministers serving this church are as follows: E. L. Allen, January, 1923, to February, 1926; Leonard Riley, May, 1926, to June, 1926; Bernard Bass, Martin Haynes, March, 1927, to September, 1927; Laurence Fugit, November, 1927, to October, 1932; R. Powell Head, November, 1932, to September, 1933; V. P. Brock, September, 1933, to July, 1934; E. M. Barney, October, 1934, to December, 1934; Jacob J. M. Strite, January, 1935.

Fleming Gardens Christian Church

Mrs. Mary Griffeth, who lives in the 800 block on South Dennison Avenue, desired to have her children attend a Bible School of the Christian Church. Since there was no Christian Church in that community she started a Bible School in her own home. Mr. Clark assisted her. Later Mr. Clark and Mr. W. T. Lynn held church services in the District School Building, No. 14, located between
Roena and Taft Streets.

According to a statement by Mr. H. W. Mount, the minister of the church, this church was not formally organized until after the church building was built. Mrs. Harold Sheets states that a Mrs. Clutchey (now Mrs. Raisin) gave a lot at 530 South Taft Street for the church building. The building was erected and completed May 20, 1923. The church was formally organized on that date.

Mr. and Mrs. Charles Guy, Mr. and Mrs. John Guy, Mr. and Mrs. Samuel Hussey, Mr. and Mrs. Edward Fowler, Fred Click, and Mrs. Clutchey are some of the charter members.

The ministers of this church are as follows: Austin Smith, 1923-1925; during his ministry an addition was built to the church building; R. G. Keevil, 1925-December, 1926; T. H. Tinsley, January to September, 1927; A. Burns, to February 15, 1931; Frank Hopper, February, 1931-December 31, 1934; H. W. Mount, January 1, 1935 until the present time.

Forty-Ninth Street Christian Church

Early in the spring of 1924 Mr. B. L. Allen organized a church in the Montrose section of the city known as the Montrose Church of Christ. No record of the charter membership of this church has been discovered.

The first meeting place of the church was in a dwelling at the corner of 44th Street and Baltimore Avenue. Later the place of meeting was changed the 44th and Schofield Avenue.

This church had a difficult time progressing. In the summer of 1927 the general work committee of the Indianapolis Christian Church Union made a survey of the Montrose district and
decided that a strong Christian Church should be maintained in this community. All of the directors of the Church Union agreed to the committee's report and decision. The Church Union started to build a strong church by holding a protracted meeting in a tent on the corner of 49th Street and Schofield Avenue, July 20, 1927. Aubrey Moore, Homer Bobbitt, Gerald L. N. Smith, D. H. Richardson, J. D. Armistead, and Homer Dale were evangelists for the Union during this effort.

The protracted meeting continued for two weeks. At the close of the meeting the Montrose Church of Christ was reorganized, and the name was changed to Forty-Ninth Street Christian Church. The lot upon which the tent was placed was purchased by the congregation. Members and friends of the church erected a frame church building upon this lot completing it in one day.

Ministers of this church are: Herbert Bass, Herschel Reed, Victor Griffin, Mr. Scheffler, Virgil Brock, Edward Russell, Perry W. Swann, Mr. Craig, and Charles Fillmore.

East 16th Street Christian Church

In April, 1924, Mr. C. M. Hamilton of the Beech Grove Christian Church encouraged the members of the Christian Church living in the vicinity of East 16th and Colorado Streets to organize a Bible School and Christian Church in that district. These were organized Easter Sunday, April 24, 1924. Twelve women and one man were the charter members: Mrs. Wilson, Mrs. Methord, Mrs. Sanders, Mrs. Hays, Mrs. Baggerly, Mrs. Hardman, Mrs. Powers, Mrs. Cazel, Grace Wright, Bessie Wright, Mary Wright, Mrs. Pierce, and Mr. Everett Pierce. The church was first named Starbuck Christ-
Church in honor of the mother of Mr. C. K. Hamilton. The name was later changed to East 16th Street Christian Church.

The congregation purchased property at 16th and Colorado Streets for a church building. A garage was built upon this property, and the worship services were held in it. Later the present church building was erected upon the same location. This building was completed November 7, 1926.

The ministers of this church are: C. K. Hamilton, April, 1924-January, 1926; Dr. S. E. Jones, January, 1926-January, 1929; Kenneth Ball, January, 1929-January, 1930; Dr. S. E. Jones, January, 1930-June, 1930; Arthur Mills, July, 1930-July, 1932; Dr. S. E. Jones, July, 1932-October, 1934; P. E. Smith, October, 1934-February, 1936; Professor Bruce Kershner, March, 1936-1937. Robert Stewart, present pastor, was called late in the year 1937.

Ben Davis Christian Church

In the summer of 1926 some members of the Christian Church living in the community of Ben Davis realized the need of an organized Christian Church in that community. Mrs. Archibald Reichard, Mrs. Dan Smoyer, Virginia Smoyer, Mrs. Tidd, Eldora Reichard, Sunice Reichard, Catherine Reichard, Mr. and Mrs. E. A. Kirk are some of the people who were interested in organizing a Christian Church. These people met in the homes of one another for Bible study and devotional services. A Bible School was formally organized by Mr. and Mrs. E. A. Kirk January 4, 1925. This Bible School met in the Ben Davis High School.

Mr. O. A. Trinkle, minister of Englewood Christian Church, has stated that the Englewood Church helped this group of
people to organize a church by engaging J. B. Raum to hold a protracted meeting in the Ben Davis High School building from March 8 to 29, 1926. At the close of this meeting a church was organized to be called the Ben Davis Christian Church. There were forty-six charter members; records giving the names have not been obtained. The membership of this church grew gradually until the time of the meeting in the Ben Davis High School building from March 8 to 29, 1926. At the close of this meeting a church was organized to be called the Ben Davis Christian Church. There were forty-six charter members; records giving the names have not been obtained.

Mr. Trinkle also stated that the Englewood Christian Church loaned the Ben Davis Christian Church four hundred dollars with which to purchase a lot. This loan was cancelled in 1928. The church building was erected and dedicated by Mr. Trinkle on September 12, 1926.

The church building was erected and dedicated by Mr. Trinkle on September 12, 1926.

Headlawn Christian Church

After the World War the southeastern part of the city began to grow in population. Mr. B. L. Allen made a survey in this section in 1925 with the hope of organizing a Christian Church there. He succeeded in interesting members of the church living in this district in organizing a Bible School and holding religious services from house to house. (now Nelson Street). The Bible School was organized called the Headlawn Christian Church with twenty-eight charter members. Mr. and Mrs. B. L. Allen, Mildred Allen, Mr. and Mrs. Ray Boling, Mr. and Mrs. Eugene Southers, Mrs. Holman, Mr. and Mrs. Thayer, Mr. and Mrs. J. S. Jenkins are some of the charter members. The names of the others have not been obtained.

In April, 1926, a church was organized called the Headlawn Christian Church with twenty-eight charter members. The charter of the church was kept for Bible School and worship services until the attendance outlook.
grew the capacity of the building. A tabernacle was added to the small building for worship services in 1927.

The ministers of this congregation are: B. L. Allen, Mr. Motsinger, Estel Taylor, B. A. Waterworth, E. E. Johnson, Leslie Sparks, and Charles R. Devoe who is the present pastor.

The membership of this church grew gradually until the time of the financial depression in 1931. During the time of the years from 1931 to 1936 many members of the congregation had no employment which wrought hardship on the growth of the church. However in the last two years employment has been better, the membership is growing rapidly, and the congregation has paid the total amount of their building debt.

Golden Rule Christian Church

Some of the members of the Christian Church living in the vicinity of Cruft and Shelby Streets desired to have their children attend a Bible School of the Christian Church. These people persuaded Mr. Jesse Reynolds to organize a Bible School in his home at 1165 Holliday street (now Nelson Street). The Bible School was organized June 1, 1928.

Three weeks later, June 20, 1928, a church called the Golden Rule Christian Church was organized by the following people: Mr. and Mrs. Jesse O. Reynolds, Mr. and Mrs. Silas Wortman, William McMillan, Mrs. Iue Ridgeway, Mr. and Mrs. E. A. Kirk, Mrs. Hallie Allen, and Mr. and Mrs. Fred Boyer. The charter of the church was kept open until October 18, 1928. From June to October the following names were added to the charter membership list: Charles Allen, Hannah Chambers, Mayme Reynolds, Edwin Reynolds, Vera Hook,

In July, 1923, the congregation rented a building at 1638 Cruft Street for worship services. This building was purchased March 20, 1936, for a permanent church building. It was dedicated October 11, 1936, by Mr. O. A. Trinkle, minister of Englewood Christian Church.

Mars Hill Church of Christ

In 1928 some members of the Christian Church living in the Mars Hill district realized the necessity of an organized Church of Christ in this community. Twenty people met in the home of Troy Wilson July 16, 1928, and organized a church called the Mars Hill Church of Christ. The known record of the charter members is as follows: Troy Wilson, Charles Cramp, James Michaels, Geo. Linker, Elmo Powell, George Evans, Grant Arnat, Mrs. Ella Arnat, Rawleigh Michael, Arthur Cramp, Mrs. Arnold Hankey, Mr. and Mrs. Robert Sterne, Mr. and Mrs. Everett Woliver, Mr. and Mrs. George Bailey. The congregation purchased a lot on the corner of Grandall and First Avenue in East Mars Hill and built a portable building upon it for worship services.

Mr. B. L. Allen assisted in the organization of this church and was called to be the first minister. Mr. Otto Suhr is the present pastor.
East 38th Street Christian Church

Mr. J. A. Joyce organized a Bible School in a vacant store room at the intersection of Road 67 and East 38th Street, October 28, 1928. In January, 1929, Mr. Joyce assisted in the organization of a church called the Vernon Christian Church. This church organization was an outgrowth of the Bible School. There were thirty charter members of this church; but no definite record has been kept of their names.

Worship services were conducted in the vacant store room until June, 1929. The Washington Bank and Trust Company gave a lot to the church which is located on Kitley Avenue between East 38th Street and Road 67. The congregation built a one room, frame church building on the lot. This was dedicated June 30, 1929, by Mr. C. W. Cauble. In July, 1935, the congregation purchased the store building where the church had been organized for five thousand dollars. The building on Kitley Avenue was moved to this location and joined to the old store room. At this time the name of the church was changed to East 38th Street Christian Church.

Mr. J. A. Joyce was the first pastor of the church and served until October, 1930. Mr. C. C. Dobson was the second minister and served from 1930 to July 1, 1937.

Mars View Christian Church

According to a statement written by Mr. Roy Johnson, some of the members of Mars Hill Church of Christ wished to retain Mr. B. L. Allen as pastor of the church in December, 1928.
others wished to secure a younger man as pastor. Those who
desired a change in the pastorate withdrew and organized another
church called the Mars View Christian Church, January 23, 1929.
The charter members of this church were: Mr. and Mrs. Thomas
White, Mr. and Mrs. George Linker, Mr. and Mrs. Emmet Hancock, Mr.
Roy Johnson, Mr. Samuel Johnson, Mr. and Mrs. Aaron Collins, Vera
Wilson, Ella Arnat, Mrs. Anna McChuron, Mr. and Mrs. George Evans.

The congregation rented a garage in Mars Hill on Holt
Road, one block north of Lafayette Boulevard for worship services.
Services were held in this building for about two years, and then
the congregation decided to rent an old hotel building on Lafay­
ette Boulevard between Holt Road and Second Avenue, East Mars Hill.
In 1933 the church purchased a lot on the corner of Holt Road and
Emory Street. A church building was started on the lot May 1, 19­
33. The basement was completed November 11, 1935. Services are
held in the basement at the present time.

Mr. C. H. Hamilton was called to be the first pastor of
this congregation. Mr. William J. Evans, the present pastor, was
called in 1932.

Berea Church of Christ

The Berea Church of Christ was organized by Mr. B. L.
Allen June 21, 1931. Information concerning the incidents lead­
ing up to the establishment of this church have not been obtained.

Memorial Christian Church

A Baptist minister by the name of Clark started a Com­
munity Church in the Second Baptist Church building located on
Fletcher Avenue near Nobel Street. He invited Mr. U. S. Johnson,
a minister of the Christian Church to preach the sermon for the morning services. Mr. Clark brought the messages for the evening services. Later Mr. Clark stopped preaching for the evening services because of small attendance. He permitted Mr. Johnson to preach for both morning and evening services.

Mr. Johnson observed that the majority of the people in attendance at both services were members of the Christian Church. These people were in favor of organizing a Christian Church. Mr. Johnson assisted in the organization of the church, and when the charter membership roll was closed October 29, 1933, there were seventy-two names on the roll.

Later the congregation secured the church building which was formerly used by the Second Reform Church on the corner of South Alabama and Merrill Streets. The church is progressing well under the minis try of Mr. Johnson.

Drexel Gardens Church of Christ

What could the Disciples of Christ do about "reaching the unreached" in a community where there was no church? Mr. B. L. Allen answered this question by organizing a Bible School in this community called Drexel Gardens. The outgrowth of the increasing interest in the Bible School was the organization of a church March 10, 1934, called the Drexel Gardens Church of Christ. The names of the charter members are as follows: Perry Lewis, Floyd McQuinn, Celia McQuinn, Albert McQuinn, Ira McQuinn, Florence Pinkston, Ruth Sterrett, Mayme Cunningham, Emmons Keller, Lillie B. Kellar, Hattie Lefevere, Carrie Cook, John Tidd, Katherine Tidd, John Tidd, Jr.
The charter of the church organization is as follows:

"Accepting the Word of God, as it applies to us as our only Rule of Faith and Practice, recognizing Christ as the only Head of His Church, observing His Ordinances, wearing His name, relying upon His promises, and adhering to the simplicity of His Church, we the immersed, penitent believers in Him, hereby band and bind ourselves together into an organization to be known locally as the Drexel Gardens Church of Christ, and hereby signify the same by attaching our respective names hereto."

Mrs. Edna Haley offered the congregation a one room frame building in which to hold church services. The offer was accepted, and the building was dedicated for worship services. This building was used by the church until August, 1936. At this time the congregation purchased two lots near Lynhurst and Raymond Streets. A small frame building was built on the rear of these lots and was dedicated by Mr. O. A. Trinkle, October 25, 1936.

Mr. B. L. Allen was the first minister of this church and served the church until his death in the early autumn of 1934. An evangelist by the name of McIlvaine was the minister of the congregation for a few months after Mr. Allan's death. Mr. Charles A. Neidigh became the minister of this church October 21, 1934, and is the present pastor.
Chronological Order of Establishment of Christian Churches in Marion County, Indiana.

1. Union Christian Church 1826
2. Williams Creek Christian Church 1830
3. Central Christian Church 1833
4. Trader's Point Christian Church 1834
5. North Liberty Christian Church 1839-41
6. Old Augusta Christian Church 1846
7. Clermont Christian Church 1853
8. Buck Creek Christian Church 1859
9. Second Christian Church (colored) 1866
10. Oaklandon Christian Church 1866
11. Third Christian Church 1868
12. Fourth Christian Church June 23 1868
13. Olive Branch Christian Church 1868-70
14. New Augusta Christian Church 1872
15. Sixth Christian Church February 14 1875
16. Downey Avenue Christian Church December 5 1875
17. Seventh Christian Church 1876
18. Eighth Christian Church 1889
19. West Morris Street Christian Church 1890
20. Hillsdale Christian Church August 26 1892
21. Englewood Christian Church November 21 1895
22. Broad Ripple Christian Church March 6 1896
23. University Park Christian Church June 20 1897
24. West Park Christian Church August 23 1904
25. Centenary Christian Church November 1906
26. Columbia Place Christian Church 1909
27. Beech Grove Christian Church July 1912
28. University Heights Christian Church 1912
29. North Side Church of Christ 1915
30. Fairfax Christian Church October 3 1915
31. Linwood Christian Church July 13 1916
32. Bethany Christian Church August 29 1917
33. Speedway Christian Church November 1918
34. Garden City Christian Church 1919
35. Northwood Christian Church Spring 1920
36. Capitol Avenue Christian Church(Univ. Dk. Ch. 1930) 1920
37. Garfield Park Christian Church September 1921
38. South Side Christian Church(Fountain Square, 1926) 1922
39. Brightwood Christian Church April 1 1923
40. Fleming Gardens Christian Church May 20 1923
41. East 49th Street Christian Church Spring 1924
42. East 16th Street Christian Church April 1924
43. Ben Davis Christian Church March 29 1925
44. Headlawn Christian Church April 1925
45. Speedway Christian Church(reorganized)Fall 1926
46. Golden Rule Christian Church June 20 1928
47. Mars Hill Church of Christ July 16 1928
48. East 35th Street Christian Church January 1929
49. Mars View Christian Church January 23 1929
50. Brea Church of Christ June 21 1931
51. Memorial Christian Church October 29 1935
52. Drexel Gardens Church of Christ March 10 1934
Westside Christian Mission

In 1909 an organization composed of representatives of all the Bible Schools of the Christian Churches of Marion County was formed for the purpose of doing a better church school work with a united effort. The name of this organization was the Superintendents and Workers Church School Union of Marion County, Indiana.

This organization discovered from different reports that the W. C. T. U. was not able to maintain a Bible School which was being conducted under the Temperance auspices in a store room at 1314 West Washington Street. The W. C. T. U. permitted the Superintendents and Workers Union to take charge of the Bible School in February, 1910. At this time the name was changed to Westside Christian Mission.

The mission was not able to keep this location on account of opposing forces of the saloon interests of this section of the city. The mission was moved to West Ohio and Minker Streets. After a short time a flood damaged the mission equipment and building; and the mission was compelled to move again. Lots were purchased on the corner of West Ohio and Koehne Streets in June, 1914. Work on a new mission building was started immediately. The building was completed and dedicated by Dr. A. B. Philpatt September 13, 1914. This building was near a saloon, but the work of the mission was so forceful that the saloon was forced to close.

The outstanding superintendent of this mission has been Mr. P. A. Wood. His assistants have been: Mr. Jacobs, Mr. Lewis Hurt, Mr. A. K. Clarke, Mr. William Bell, and Mr. Roscoe Kirkman.
Under the direction of these leaders the mission reaches people who are in great need both physically and spiritually. The mission was the first Bible School in Marion County to use the graded lessons. The mission school is departmentalized and graded with each department having a superintendent. Each department conducts its own worship services.

There were certain organized Christian Churches in Marion County concerning which only a limited amount of information has been obtained. These churches are now disbanded and cannot be definitely located at the present time.

Mount Pleasant Christian Church

The place called Mount Pleasant, located in Marion County, is on Road 29 near the Breckenridge Cemetery which is between Old Augusta and Indianapolis. A. Hollingsworth held a protracted meeting in the Mount Pleasant Christian Church September 6, 18481. This information indicates that the church might have been located near the place called Mount Pleasant.

New Friendship Christian Church

Eight people from the Little Buck Creek Baptist Church united with the New Friendship Christian Church November 28, 18432. This may indicate that the New Friendship Church was located near the Little Buck Creek Baptist Church seven miles southeast of Indianapolis.

New Bethel Christian Church

The only information about this church which has been

1. J. M. Mathes, Christian Record, V. VI, No. 5, 1848, p.158.
2. Ibid, V. I, No. 6, 1843, p.141.
obtained at the present time is that it is listed as an organized Christian Church in Marion County in the Christian Record, V. IV, Series 2, dated October, 1853, pages 95-101.

have not Liberty Baptist Church and the Church of Christ located in the "Bottom" on the Bluff Road.

The writer has been able to definitely locate the old building used by this church with the assistance of Mrs. Laura Hyde, polis in 1829, there was a Baptist Church in the town which had reported itself to the Christian Baptist as reformed. Carey Smith refused to join this church because he found the members far from stood facing the Allisonville Road in the little Village of Allisonville. He joined a Baptist Church in the county by the "significant name of Liberty." The Liberty Church was arraigned before the Indianapolis Baptist Association for heresy. B.K. Smith did not join this church; but was immersed by William Irvine (Uncle Billy), a reformed Baptist preacher, six miles southwest of Indianapolis in 1832, and became a charter member of a Church of Christ which was organized, at this six mile point, in the "Bottom" on the Bluff Road. The exact name of this church has not been discovered. The exact location of the Liberty Church of which Carey Smith was a member has not been discovered.

The Koriah and Turkey Creek Christian Churches are listed in Marion County in the minutes of a meeting of the Churches of Christ of Jefferson and Marion Counties. No location is given. The Toscinah Church is listed in Marion County by Mr. C.W. Cauble in his book, The Disciples of Christ in Indiana.

The Allisonville Christian Church was organized sometime between 1843 and 1853. Perhaps the church was organized by some of Barton W. Stone's followers, who came to Allisonville about 1845. The church is listed in the Christian Record as one of the

1. Evans, Biographical Sketches of Pioneer Preachers of Indiana, p.366
organized Christian Churches in Marion County in 1853. More definite information with regard to the backgrounds leading up to the establishment and exact date of the organization of this church have not been discovered.

The writer has been able to definitely locate building used by this church with the assistance of a professor in Butler University. When building was bought by a blacksmith for a shop. The building stood facing the Allisonville.
APPENDIX B
HISTORICAL SKETCH OF UNION CHRISTIAN CHURCH

by

John Pierson Martindale

(A copy from the original manuscript)

Beginning and History of what is now called the Christian Church in this part of the country. As far back as 1825 they would meet at each others house and worship. Occasionally a traveling preacher would come along and preach. This was kept up perhaps a year. People were coming and settling in the neighborhood, until the little log cabins would not accommodate the crowd. They then erected a large shelter at a place afterward called Old Union where they expected to build a house in the future and use the boards of the Shelter to cover the House, which they did about the year 1827 or 8 a hewed Log House 20 x 25 feet was erected with gallery above. In this house was organized the Christian Church 1828.

It was under this shelter that the first Church was organized. They were called New Lights or Christian Body about the year 1826 under the labor of Jesse Frazier and Henry Logan. The organization took place before there was any house erected. About this time the question of Reformation was agitated and most of the members fell in with the new idea without schism or division. Hence, the following church was established with the following members.

Martin and Elizabeth Martindale, Jordon and Barbara Wright, David and Jermaine Warner, John and Maria Bannhill, William and Nancy Dodd, Joel and Katherine Conarroe, Sarah Bannhill, George Cosell, Jesse and Margarette Frazier, Caleb and Nancy Railsback, Matthew Railsback and Sarah his wife, Jesse and Jane Johnson, Dorcas Pugh and Sarah Jones, making 24 members.

Elder Jesse Frazier, the minister in charge with other ministers from time to time namely Thomas Lockhart, James Matlock, James McVey, Andrew Prater J. Matlock and George W. Snoddy under whose labour the Church lived in Peace Love and Harmony for many years. Many being added thereto from time to time.

Martin Martindale and Jordon Wright were chosen and ordained Elders of the congregation.

They worshiped for 20 years or more in Peace and Harmony under the labours of Elder Jesse Frazier and others. Viz. Henry Logan, James McVey, Andrew Prater, T. Lockhart, Jas. Matlock, George W. Snoddy.
Copy of letter written to Leonard West;

Half A cent.
Lebanon, Boone Co., Ind. April 16, 1863.

My Dear old Brother in the Lord:

I am tolerably well as to health and very well as to my mind. I am lecturing here and preaching. Day after tomorrow I go to Thornton to lecture and preach. I preached at Zionsville Monday night and slept with Brother Lockhart. He had preached there for two days. Brother Ara was there also. Brother Beckhart preached a funeral and in order to console the man who had lost his wife said "The Lord giveth and the Lord taketh away". Ara got up and said "The Devil kills" which some of the brethren wished he had not said. Let me say that the stock on the Bellfontaine trail Road is now 50c on the Dollar and Brother Boon who is a lawyer of this place says he thinks it will be higher yet. You had better empower your Nephew Samuel H. Hogshtie to attend to your I think. I don't know when I will be at home.

Yours in haste,

To L. West and Family.

Samuel Frazier.
Indianapolis Daily Sentinel, Tuesday Morning, June 12, 1883.

Half A Century.

The Semi-Centennial of the Central Christian Church.

At the fiftieth anniversary, or semi-centennial exercises of the Central Christian Church last night the exercises were opened with prayer, after which L. H. Jameson delivered an address on "The Origen and History of the Central Christian Church."

In the course of his address Mr. Jameson said it was well for the people to go back and review the past and see what they were a long time ago as compared with what they are now. He said, "The fiftieth anniversary of this church today is the last of its first half century. Tomorrow is its fifty-first birthday. This is its first great jubilee."

The speaker then said he proposed to give as briefly as he could some of the incidents of the last fifty or sixty years.

"Early in the year of 1822 John McClung, a preacher who had come out, under the lead of B. W. Stone, for the Bible alone as a basis for the union of Christians settled in the immediate vicinity of the site donated by the United States to the State of Indiana for a permanent seat of government. The place, the speaker said, had not yet received its name, but a short time after John McClung preached the first sermon in it, and died a week afterward. He said there were a few brethren in and about the place, and although they had no regular meeting place, they assembled in their cabins and were talked to by strange preachers. During the years 1822-1830 a small Christian Church was then established by Elder Jessie Frazier at Old Union in the western part of the county. This church, he said, had long passed away, but in the vicinity were two flourishing churches at Clermont and Ebenezer. A small Baptist church was then established at Liberty by several enthusiastic workers. This was the church in which Butler K. Smith began his labors as a preacher. The speaker then laid considerable stress on the good qualities of the above, who had been dead forty years. He then referred to the pioneers who in these early days sincerely believed religion could not exist in a town. He then said in the course of the winter of 1832-3 John O'Kane made his first visit to this city, but could get no place in which to preach, all the houses of public worship being closed against him. He at last procured a small cabin on Illinois street just north of Market. The State House was at that time occupied by the Legislature. On Sunday, however, he secured this building and preached to the legislature and a large audience on all of which he made a deep impression. It was then discovered, the speaker said, that views which had heretofore been sneered at were capable of masterly defense. In the spring of 1833 John O'Kane again visited Indianapolis, in company with Michael Combs. They preached and the result was eight baptisms. On the 12th of June, 1833, the brethren
met in a log cabin on North Illinois street, and were organized into a church. The speaker then read a list of the twenty persons who enrolled their names as the first members of the Church of Christ in Indianapolis. He gave a very interesting account of the ups and downs of the church up to the present time, showing that the conversions since April 1, 1881, when Rev. David Wald took charge, to be 207. The additions by letter were also quite as numerous as in former years. The aggregate membership in the city is estimated to be 1,500, the chapel being equal to all the rest, having a total membership of 752. After Mr. Jameson's address a number of amusing and interesting reminiscences were related by Rev. S. K. Hoshour. The exercises will be continued this morning and this evening.

The Indianapolis News, Tuesday, June 12, 1883.

The semi-centennial exercises at the Central Christian Church are still in progress. Last night before a large audience, the Rev. L. H. Jameson gave a detailed account of the "origin and history of the church." Among other things, he described how in 1822, John McClung settled in the vicinity of the site donated by the government for a state capital, and began to preach. In 1822 and following years a small Christian Church was built up at Old Union by Jessie Frazier; these two nuclei grew into the flourishing churches known as Clermont and Ebenezer. It was not until 1832-33 that John O'Kane made his first visit to this city. He preached first in a small cabin on Illinois Street, north of Market, the churches all denying him the privilege of their pulpits. On Sunday, however, he secured the state house and preached in it with marked effect. Later with Michael Gombe, O'Kane again visited this city and their meetings resulted in eight baptisms. On June 12, 1833, the brethren met in a log cabin on Illinois street, and were organized into a church, which has lived since and is now the Central Church. The last two years since David Wald took the pastorate numbering 207, and the total membership of disciples in the city aggregating 1,500.

The Rev. S. K. Hoshour, one of the forefathers in the church and a man of the profoundest scholarly attainments, known and loved by all the brotherhood, told some reminiscences, describing among other things, how, when he first came to this city, the inn keeper where he put up told him that there were no 'disciples or Christians' in this neighborhood but lots of Campbellites.

Today's Meetings

Today was given over to the old men of the church. Three of them, in particular, are conspicuous for their long labors in its service. Prof. S. K. Hoshour, Rev. L. H. Jameson, and Dr. A.
T. Brown have each been preaching in the "Disciples" cause for half a century. Their aggregated years are 225--150 of which have been spent in ministerial work. They are indeed "Fathers in Israel". These three conducted the services this morning, Rev. L. H. Jameson opening with prayer, Dr. Brown delivering the address, and Prof. Hoshour pronouncing the benediction. Fresh decorations have been placed on the walls, and the audience room is fragrant with flowers. Dr. Brown read with force and distinctiveness a very carefully prepared address on "The religious events in Indiana", covering the entire scope of pioneer life in this state and giving many unwritten facts which the theological historian will stand in need of. He established the fact that the pioneers of civilization in Indiana were not fortune seeking adventurers. They were in the main sober, honest, venturesome, God fearing and God trusting men and women. In the western states generally, Methodism was the pioneer type of religion, but in Indiana the Baptist denomination divided that honor. Churches denouncing all authoritative creeds but the scriptures and answering to the name of Christians only (though the public perverted them in nicknaming them Newlights) appeared at an early date in almost every county in Southern Indiana. These people took the primary step which made a return to the primitive simplicity and purity of Christianity possible. Such was the state of religious society in 1823 when Alexander Campbell held his debate with Mr. McCalla, in Marion County, Ky. This was the first introduction of that leader's advanced thought in the western states. He drew to him the Baptists, and by means of the "Christian Baptist" he achieved much prestige. The earliest developments of the new agitation occurred at a meeting of the Flatrock Baptists, where the New Testament Text was adopted as an expression of faith. The speaker followed the organization of churches of Disciples in Indiana; gave a succinct account of their first efforts at missionary work; showed that "our plea" was first successfully maintained against formidable opposition by the zeal and energy of a few self-sacrificing men who traveled from place to place at their own expense and preached the simple gospel of the cross in private dwellings, school houses, barns and forest groves. He closed by asking that justice be done the pioneers, many of whom are now unable to do for themselves. He admonished the young preachers to be more discreet, and prepare for old age while the opportunity affords.

This afternoon is being devoted to social enjoyment at the church, and the anniversary exercises will close tonight with an address by the Rev. Isaac Errett, of Cincinnati.
In all pioneer settlements it was the custom, whenever an itinerant preacher happened along, to send out men or boys, on horseback, to summon all settlers within a radius of two or three miles, who were known to be of his faith, to a meeting at night in the cabin of some settler. Many of the early settlers on and about the site set apart for the State Capital were from Kentucky, and among them were a few followers of Barton W. Stone, leader of the reformation which began in the long-famous revival, at Cane Ridge, Bourbon County, Kentucky, in 1801. In 1812 John McClung who, we are told, was a man of good literary attainments and of dignified presence, a licentiate of the Lexington, Kentucky Presbytery, a popular preacher who had become an enthusiastic follower of Barton W. Stone, came into Southern Indiana preaching and organizing "Christian," or "Newlight," Churches. Early in 1821 he called to the vicinity of Indianapolis, (though that name had not yet been officially adopted). At one of those cabin meetings he preached what his followers claimed was the first sermon within the "mile square" boundaries of the future city: but that honor has been claimed for three or four other ministers. Among those in whose houses those little group meetings were held, by followers of Mr. Stone, were the names of Maxwell, McIlvane, and Roberts. Those meetings were continued for several years before any attempt was made to organize a church. About 1825, or '26, a small group was organized as the "Old Union Church of Christ " in the western part of the County, by Elder Jesse Frazier. The flourishing Christian Church at Clermont, is a lineal successor of that group. About the same time one Elder Thompson assisted by John L. Jones, organized a small Baptist Church, about five miles southwest of the city. Near the site of Maywood. Both these ministers and most of their followers eventually joined the Stone-Campbell reformers.

In the winter of 1832-33, John O'Kane, an itinerant preacher of more than ordinary ability and energy, and an ardent disciple of Barton W. Stone, held several of those cottage meetings of the "reformers" in Indianapolis. One Sunday he preached in the County Court House, which stood where the west entrance of the present building is located,
before many members of the legislature, which was then in session, and many citizens of the town, and is said to have made a very favorable impression on them. As his name indicates O'Kane was of Irish descent, born in Culpepper County, Virginia, in 1802. His parents managed to give him a tolerable education, for the times, and his active and acute intellect enabled him to accumulate a large fund of general information, though he made no profession of great scholarship. More than six feet in height, slender, and straight. He had a good head, a strong clear voice, and the ready wit, eloquence and genial personality of the typical Irish leader of men. At the great indoor sport of the church people of those days, that of debating theological themes, or questions of church polity, he was a star of the first magnitude.

On Wednesday, June 12, 1833, probably "at early candle-lighting" in the evening, at the urgent solicitation of O'Kane, the little group of "reformers" met in the log house of Benjamin Roberts, which stood on the east side of Illinois Street, a short distance north of Market Street and formally organized as "The Church of Christ in Indianapolis." Twenty persons signed the "Covenant" as charter members. Dr. John H. Sanders, a prominent physician and Peter H. Roberts, a preacher of the "Newlight" faith, were elected as elders, and Samuel Fleming as clerk. A few days later Robert A. Taylor joined them and he, together with James Forresee and Butler E. Smith, were elected as deacons.

Dr. John H. Sanders was a remarkable man. To intelligence and integrity of a high order he added great energy, both physical and mental, tenacity of purpose and high ideals. He was the brains, the leader of the little congregation for many years to whose business ability and generous financial support its existence during its first years, and its progress afterwards was more largely due than to any other person. He was a man of fine presence, a leader in his profession, and in the business and social life of the town. His several daughters were long prominent, not only in the church but also in the social life of the growing city.

In accordance with their Covenant the new group began meeting on every Sunday, (of Lord's Day, as they termed it) during the first three years they met in a large frame house in the Circle. Built for residence for the Governors of the State, but never so used, it had become a sort of town hall. Then for about three years more they met in the old Academy building, which stood in the Southeast corner of University Park. During those years they had no regular pastor, depending upon the ministrations of itinerant evangelists. When no minister was present the service was conducted by one of their own elders.

For several years the situation of the little church was difficult and its future uncertain. Few in numbers and limited in resources, with no church house and no minister; regarded, (with
good cause) as Ishmaelites by their neighbors or other faiths whom they antagonized aggressively on all occasions among themselves, and by losses from the shifting population of the new town. But they managed to survive though, more than once, their organization was perilously near dissolution, and to slowly increase their number. In 1835 James Sulgrove, who built up a large saddlery and harness business, in Washington Street, joined them. Then in 1836 came Ovid Butler, with several others who became prominent not only in the New Church but in the new community. Ovid Butler was an especially valuable addition to the small congregation. He was a man of much ability. He was once chosen as a "bishop" (elder) in the church, soon became its chief financial supporter and, in 1850, succeeded Dr. Sanders as Chairman of its Board of Officers, and until his death, in 1881, he was practically "The Ruler of the Synagogue". He is the best known now as the founder of what is now Butler University.

In 1836 the first board of trustees of the new congregation was elected and instructed to build a church house. In 1837, with the help of citizens of the town who were not members of their congregation, they bought, of Nathaniel Bolton, husband of Sarah Bolton one of the first of Indiana's poets, for $400, the lot in Kentucky Avenue, upon which the Leah Paper Co's building now stands and, in 1837, began the building of a "Meeting house which was completed in the early summer of 1839. It was a substantial frame structure 35 by 50 feet in size. Its frame was said to have been of black walnut, the sills and corner posts hewed by hand to shape and size. It was weather boarded and plastered with yellow poplar lumber, dressed by hand, and it seats were of the same material. In the center a partition which extended a few inches above the top of the seats ran from the first front to the rear wall separated the sexes two front doors giving entrance to the thus separated compartments of the room. The male biped, (except small boys) was rigorously excluded from the "woman's side" of the room. The building was heated by two large "box" wood burning stoves; and lighted at first by tallow candles and later by lamps burning sperm oil, in holders on the walls and on the front of the high boxed up pulpit. At quite a distance from the building were two large baptismal White River and Wall Creek; their size indicating the emphasis on baptism in the creed of the new society.---

In May, 1839, Chauncey Butler, Sr. father of Ovid Butler, who had joined the congregation a few months earlier and who, it seems was already an elder, was called to the "Overseership" and also as "evangelist" or minister, (their trusted leader, Dr. Sanders, having sold his property and removed to Missouri). No stated salary was given Mr. Butler the brethren simply agreed to "look after his temporalities". His pastorate was very short, he died in February 1840. But little is known of Chauncey Butler Sr. As a preacher he probably did not rank very high. He was evidently a man of fine character and of right life and, doubtless, of some ability as a leader. He is justly honored as the first pastor of the embryo Central Christian Church.

Late in December, 1840, Dr. John H. Sanders and family
returned to Indianapolis and on Sunday, January 3, 1841, they were received back into the fellowship of the church with joy and gladness. He was enthusiastically re-elected as "Bishop", or elder the same hour of the day. But he had met with a serious accident which disabled him so that he took no active part in the affairs of the church until January, 1842.

The year 1838 was a disastrous one for the little band of Disciples in Indianapolis. As already noted it was from the first, composed of somewhat heterogeneous element, held together by the diplomacy and dominating force of two or three leaders, though they had found the task of inducing its members to dwell together in at least some semblance of unity a difficult one. Possibly the had made the mistake of trying to enforce a discipline that was too rigid. Something of the kind, together with disappointments, and smouldering antagonisms, culminated in an upheaval that rocked and almost wrecked them, so that for several months, it seemed that their little craft was hopelessly on the rocks. Among other troubles was an acrimonious dispute over two evangelists, as to which one should be chosen as shepherd of the little flock. But the end was not yet. By persistent efforts Dr. Sanders, Ovid Butler, and Butler K. Smith; ably assisted by John O'Kane, John L. Jones, and Thomas Lockhart, evangelists who had organized and served the little group; these faithful men finally succeeded in restoring a fair degree of order and harmony. So that those who had remained loyal to the society, (about half of those who had been members before their troubles began) began to thank God and take courage, and to close their sadly depleted ranks for a forward march. It seems that, during the next two years that many of the lost sheep returned voluntarily to the fold.

In 1842 Love H. Jameson, then living in Madison, Indiana, was called as "Evangelist" of the church, (as the term then was) and on the 23rd of September, of that year, he took charge as pastor, and remained continuously until 1853. He began at a salary of $300 per year, with board for himself and family and, at no time during his long pastorate did he ever receive more than $500 per year, with the board proviso eliminated. Mr. Jameson was born in a log cabin, in Jefferson County, in what was then the territory of Indiana, in 1811. His parents were natives of Virginia. His father had been reared in the cast iron faith of the Kirk of Scotland, as a Calvinist of the most rigid type: his mother was an Episcopalian and held to the "free will" doctrine of Arminius. As a boy Mr. Jamison acquired the bare rudiments of an education under the difficulties of pioneer life in the woods of Indiana. But he became an avid and omnivorous reader, reading every book, paper or periodical he could get hold of. He hungered and thirsted for knowledge. He never ceased his pursuit of an education. He spent the summer and fall of the year 1833 in an academy at Rising Sun, Indiana. In this way he eventually worked his way up to an honorable rank among the educated men of the church of his day. Mr. Jameson made the "good confession"
at a meeting held near his home, in 1829, and was baptized by Beverly Vawter, a "Newlight" preacher. He was musical. He had a good knowledge of music, and a fine tenor voice. He soon began to sing in evangelistic meetings and then to preach. In his old age he became famous for his singing of "A thousand years with Jesus" and "When the mists have cleared away" at church conferences and conventions. Love H. Jameson was never a great preacher but was esteemed as a successful one. His pleasing personality, kindly ways, and his high character as a Christian gentleman made him popular wherever he went. Under his ministration the church grew from 62 active members when he began, in 1842, to about 375 supporting members when he resigned in 1853.

The coming of the first railroad in 1847 caused the first boom in Indianapolis, and the town began to expand, to increase its population, and to extend and multiply its business enterprises very rapidly. The influx of new people brought many additions to the Disciples church. From 1846 to 1853 inclusive more than five hundred persons were received largely by letters from their former churches, though their roll of only 375 "live" members in 1853 leaves a large loss to be accounted for. By 1848 the congregation had outgrown their small "meeting house" on Kentucky Avenue. It would no longer either contain or content them. They were also outgrowing their predilections for puritanical plainness, inherited from the Scotch Presbyterians and "hardshell" Baptists of pioneer days. They wanted not only a much larger church house but a finer one: one that would be impressive from without and inspiring within. The town was evolving into a city, and larger and finer buildings, of better materials, and much better architecture were replacing the primitive structures of the earlier days.

In 1851, after much deliberation they bought of Butler K. Smith a large lot, on the Southwest corner of Delaware and Ohio streets, and started to build the old "Christian Chapel" that, for so many years, was a landmark in the down town region. The Chapel was built and for many years, the title was held by "The Christian Chapel Company", composed of officers and other prominent members of the church, headed by Ovid Butler as President. The Chapel was a substantial brick building, 55 by 80 feet in size, with an imposing front on Delaware Street. A wide doorway opened into a vestibule from which swinging doors, at either side, gave entrance to the church room, and a stairway led from the vestibule to a gallery in which, some years later, a pipe organ was placed, over the protest of some members of the congregation. Pulpit and pews were of black walnut, the windows were of pointed arch or cathedral style. It was heated by a furnace and lighted with gas. It would seat about four hundred and fifty persons; and was thought to be an elegant and commodious church house and was, when completed, the largest in the little city. It was dedicated on Sunday April 11th, 1852, Prof. Samuel K. Hoshour preaching the sermon.

While the little group was organized, in 1833, as "The Church of Christ in Indianapolis" it was never popularly known by that name but as "The Christian Church". On account of its location, and the prospective organization of other Disciple Congregations, for some three or four years, in a hall at Periwinkle.
tions the name was changed by official action in 1869 to that of "The Central Christian Church."

But even as they dedicated their new church house there was a discordant note in their songs of joy. Some sincere souls were disturbed by the change to a new and more elegant environment. They took up the lament of the Jeremiahs of all ages: that the church was becoming worldly and fashionable. Then there was a debate over the question of a minister. Many thought that a new man should be in the pulpit. Still others wanted a change in the management of the society. As a result of these causes of dissension a considerable faction withdrew and, as "The Second Church of Christ" held services, for some three or four years, in a hall at Meridian and Washington streets. An acrimonious rivalry soon sprung up between the two congregations, and many unwise and unchristian things were said and done which, for a time, threatened disaster to the Cause in Indianapolis. In 1853, Mr. Jameson resigned and was succeeded as pastor of the Chapel congregation by James M. Mathes, a prominent out-state minister whose home had been at Bedford, Indiana, for some years where he edited and published, "The Christian Record", a conservative church paper. He was a man of fine character, and of considerable ability. He remained for about two years, but his pastorate does not seem to have been a success.

In 1856 Elijah Goodwin became pastor, and he, by kindly patient, persistent and skillful efforts finally closed the breach, re-united the two parties and restored the harmony and prestige of the chapel congregation. His irenic pastorate of three years was followed by a long era of peace, prosperity and progress within the walls of the old Christian chapel. The Central Church has abundant reason to remember gratefully Elijah Goodwin.

In March, 1859, Mr. Goodwin resigned and was succeeded by Perry Hall. He was a native of Hamilton County, Indiana, and a graduate of the Northwestern Christian University. (Now Butler). Not much is known of Mr. Hall. From the number of additions to the church during his pastorate of about three years he seems to have been successful as an evangelist. He resigned in 1862 to enter the Union army, and died in the service.

Otis A. Burgess became pastor of the Central Christian Church, November 1st, 1862, and remained until July 1st, 1869. He was unusually able and forceful. He had a great intellect. He was a thinker and a logician of the first rank. He was courageous and resourceful, and in a theological "shindy", at a time when doctrinal debates were the long suit of the Disciples everywhere, he was a formidable antagonist for any one in the forensic arena. In the pulpit Dr. Burgess was a stellar attraction to intelligent and thoughtful people and his preaching added greatly to the prestige of the Central Church in both city and state. In 1869 he resigned as pastor of the Central Church to become president of Butler College. He died in Chicago in 1882. The Central congregation which had been re-united, revived and re-orga-
ized by Elijah Goodwin, a few years earlier more than doubled its members during the pastorate of Dr. Burgess, and the names of many well-known and influential residents of the city appeared on its membership rolls. It was distinctly a transformation period in its history.

March 20th, 1868, a committee appointed to revise the membership roll reported that from October 1st, 1859, to the above date, 1167 names had been added to the roll, of whom 551 could be located as yet members, 102 could not be found, 44 had left the city without letters, 11 needed "salutary discipline", one had gone to the Presbyterians, and another to the penitentiary, 6 had been excluded. The remaining 451 had died or had been dismissed by letter. The names of the 102 who could not be found were ordered stricken from the roll.

Dr. Burgess having resigned he was succeeded by William J. Black who became pastor of the Central Church, (or "evangelist" as a prominent elder insisted the record should show) June 10th, 1869. Mr. Black was a native of Putnam County, Indiana, and was educated at the old Asbury University (now DePauw) at Greencastle. Physically he was a large portly man, always well dressed and well groomed, of genial personality, suave and ceremonious on all occasions. He was an exceptionally good "mixer", having the memory of an elephant he never forgot a name or face. Like Theodore Roosevelt he could read a book through once and then quote verbatim whole pages from it at any time. He was an excellent specimen of a type of speaker now almost extinct--the pulpit orator. He spoke distinctly, but never shouted and made few gestures. He had a way of "rolling" or prolonging the vowels, in many words, after the manner of the late Bishop奎耶. He was never profound but always pleasing and popular and attracted large congregations; and for nearly seven years the Central Church prospered under his ministry. In 1876 he became involved in an unfortunate scandal which clouded and closed his career in Indianapolis. In January, 1877, he resigned from his pastorate and left the city.

May 4th, 1877, Joseph B. Cleaver, a native of the State of New York, took up the work as pastor of the Central Church. Mr. Cleaver also was an orator and proved to be a popular speaker. For quite a while he spoke on Sunday evenings in the Grand Opera House (now Keith's Theatre) and attracted large crowds. He was of the unconventional type of minister, eschewing the distinctions in dress and demeanor that were so often affected by ministers in those days. He was fond of athletic sports. Owing to the financial stringency that prevailed in 1877 and 1878 the salary promised Mr. Cleaver could not be paid and in the latter year he resigned.

August 22nd, 1878, Urban C. Brewer was called to become pastor of the Central Church. Mr. Brewer was a native Hoosier, born in Morgan County, and educated at an Academy at Bellville, Indiana, and the old Northwestern Christian University (now Butler). Urban was always Urban. Genial, kindly and sympathetic; with a strong sense of humor that bubbled up on all occasions, even in the pulpit. Sometimes called the weeping prophet be-
cause his sympathies often caused him to weep while speaking from his pulpit. He was not a great preacher, nor a very successful pastor, but his fine personality caused him to be beloved by his parishioners.

April 1st, 1881, David Walk, of Cincinnati, began his work as pastor of the Central Christian Church. Physically he was impressive. A large dignified man, six feet in height, with a long patriarchal beard, who always stood erect in the pulpit, though one readily gained the impression that many of his somewhat pompous poses were studied. Dr. Walk was a preacher of ability. He spoke good English, rapidly but distinctly in a well modulated voice made many gestures but never shouted. His sermons were well prepared and always interesting and well received. But he was much more successful as a preacher than as a manager of affairs. Personally affable, courteous and considerate, he was also very positive and lacking in diplomacy. So that sometimes in attempting to pour oil on troubled waters he inadvertently threw in dynamite. Unfortunate attempts, from his pulpit, to influence the voters of the congregation in civic and political affairs alienated some of his most liberal financial supporters, and unwise attempts of the elders to discipline other prominent members, on account of business connections, of which the elders did not approve caused them to lose interest in the work and welfare of the church. Two important events during the pastorate of David Walk were the General Convention of the Disciples at large, which began, in the Central Church on Tuesday, October 16th, 1881, and the celebration of the fiftieth anniversary of the founding of the Central Church, in June, 1833. Both events were intensely interesting. Great congregations, splendid music, fine sermons and addresses, banquets and reunions.

On July 12th, 1881, occurred the death of Ovid Butler, who had served as an elder in the Central Church for 39 years, and as chairman of its official board for 31 years.

August 9th, 1885, Edwin J. Gantz was called to succeed David Walk as pastor of the Central Church. Mr. Gantz was a graduate of Bethany College and had been, for several years, financial agent for that institution. He was a good example of the business man in the pulpit. He made no attempt whatever at oratory, or at fine phrases, nor did he often discuss doctrines, or undertake to explain the convolutions and contradictions of orthodox theology. He preached the practical side of Christianity in a plain common sense way. In his manner of speech he was ahead of his times. He talked in a conversational tone and manner and avoided the mistakes of most preachers of those days, and of some of the present day, in thinking that in order to be forceful one must be vehement. Personally Mr. Gantz was always genial and generous and was well liked by his congregation. He remained as pastor for about three years. His pastorate was rather uneventful. There were no important changes, in personnel or status quo. But that condition was not the fault of Mr. Gantz or of his imme-
iate predecessors. On the contrary it was to their credit. The
lamentable lapse of Mr. Black in 1876 was for a long time a handi-
cap. Then the collapse of the vastly inflated real estate boom,
in the financial storm that swept over the whole country, in 1873
and '74, in which nine of twelve banks in Indianapolis failed, and
scores of concerns shut down or became bankrupt, throwing thousands
out of employment. All this left most churches in financial stra-
ts and many of the smaller ones closed their doors. That the
Central Christian Church was able, at least, "to hold her own"
through these trying years was and is even yet, an ample cause for
fervent thanksgiving.

This completes the task assigned to me; to review, in
outline, the founding and progress of the society to the close of
the pastorate of Mr. Gantz. Others will review its recent hist-
ory. Trying to be brief I have, perhaps, been tedious. The Cent-
ral Christian Church has a great history. It was organized by en-
thusiastic reformers, trying to return to the simple faith and prac-
tice of primitive Christianity. Its pulpit has been filled by able
men. Some of them are widely known as men of unusual talents and
attainments. Its membership roll has been made luminous by the
names of a glorious company of the faithful, who have given to their
beloved church their presence and their prayers, and at all times.
It remains only to add a prayer for the old Central Church that
peace may be within its walls and prosperity within its gates; that
it may be a still greater force that makes for righteousness, in
things spiritual, moral and material, in this great city, through
another century and that it shall always be inspired and directed
by the presence and power of Him in whose ever blessed name it was
founded.