

Blooming Valley and East Otto churches in that Q. M.

Hyde, Rev. David, son of Elisha and Eliza (Holden) Hyde, was born in Poulton, Vt., Oct. 2, 1805, and married Sybil Ellis Jan. 18, 1829. He was ordained

Dec. 4, 1853, and was pastor four years at Poestenkill, N. Y., where he baptized fifty-six, four years at Stephentown and about thirty years at Hadley, where he now resides. His son, Henry, is a prominent worker in the Hadley church.

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Ide, Rev. Rogers, born in Vermont in 1788, was converted in Spafford, N. Y., in 1825 and ordained in 1836. He labored in southern Indiana about fifteen years, with the Colby, Liberty, and Milan churches, where his condemnation of slavery greatly offended many of its adherents. About 1854 he again became connected with the Spafford church, and remained with it until his death, June 20, 1863.

Illinois. The denominational interests in this state have been developed from three sources, viz.: The inflow of denominational influences from the East, the accession of kindred bodies already organized, and the work of the Mission to the Freedmen in Cairo and vicinity. (See *Cairo Mission*.) The churches formed from the first source were many of them broken up, as they had been formed, by removals to the westward; and, while they accomplished much good in their day in the conversion of thousands, the results abiding in the state are not correspondingly great. The growth from the other sources has been among more permanent residents, and is correspondingly satisfactory. These interests will be stated in the order named.

1. THE WALNUT CREEK Q. M. was organized July 4, 1839, by Rev's Samuel Shaw, Luther Driscoll and Thomas Caine. John B. Fast, then a licentiate, was made clerk. The Walnut Creek, Sugar Creek, and Alum Creek churches entered into the organization, having together twenty-nine members. The Big Neck, First Adams County, and Rock Creek churches were added in 1841, and dismissed the next year to form the Adams County Q. M. The Crooked Creek church, added in 1842, was also dismissed a year later to the Adams County Q. M. The Bethany and Liberty churches, added in 1842, and

the Sweeple Creek church, added in 1843, were, with the Sugar Creek church, dismissed in 1844 to form the Fulton Q. M. The Mt. Pleasant and Osceola churches were also added in 1842, the Mackinaw and New Boston in 1844, the Salem in 1845, the Fiatt, French Creek, and Fraker's Grove about 1849, the Boyd's Grove, and Troy Mills about 1852, and the Elmira soon after, the Bradford, and Pleasant Valley in 1854, the Burns, Middle Grove, and Wyanet in 1855, the Prairie City about 1858, the Ellison and Point Pleasant, and Pleasant Hill about 1859, the South Cambridge about 1861, the Liberty, and West Kewanee in 1862, the Kewanee in 1865, and the Mineral about 1869. The Fiatt, Middle Grove, Prairie City, and Ellison and Point Pleasant churches were dismissed in 1860 to form the Prairie City Q. M. Thus three Q. M.'s were organized directly from churches set off from this. The Burns church attained a membership of 105 in 1860. The Liberty church had more than half a hundred members for twenty years. The Mineral church numbered fifty-nine in 1880. The Kewanee church has maintained a membership of ninety or more for many years. All these abide to the present. The Walnut Creek, Boyd's Grove and Wyanet churches continued to do a useful work for many years, while others were active for briefer periods. For a time this Q. M. covered a wide area, but after dismissing its churches as stated above, it was confined to Henry and the adjoining counties east and south. S. Shaw, L. Driscoll, R. Ashcraft, J. B. Fast, J. B. Lewis, Wm. Bonar, and P. Christian were among the earlier ministers in the Q. M.; while Phillip Sharp, David Johnson, Solomon Brooks, E. H. Connibear, and John Taylor should be mentioned as prominent among the reliable and helpful lay members.

THE FOX RIVER Q. M., located west of Chicago along the river whose name it bears, was organized Dec. 29, 1839, consisting of the Greenfield, Pine Creek, and Sugar Grove churches, with thirty members. J. Hetzler and S. L. Julian were the ministers. The report for 1841 adds the Inlet Grove, Willow Creek, Melugin's Grove, Newark, Coon Creek, and Ohio Grove churches to the list, and mentions A. Hoff and I. Eaton among the ministerial workers, the members numbering 120. The Dover church, added in 1842, was dismissed the next year, with the Greenfield, Pine Creek, and Inlet Grove churches, to form the Rock River Q. M., and the Melugin's Grove church soon followed. The Elgin church from the Honey Creek Q. M. (Wis.) and the Pleasant Grove church were added about 1843, and the Burlington church a year later. The New Lebanon church was added in 1848, the Big Woods in 1849, the Grundy County in 1850, the Kingston, and McHenry about 1851, the Burlington and Virgil, and New York in 1853, also the West Mazon at about this time, the North Virgil in 1854, the West Kingston about 1857, the Blackberry a year later, the Burlington and North Plato about 1860, the Cortland in 1863, the Virgil Centre about 1865 and the Batavia three years later. Of these the McHenry church was soon dismissed to enter the McHenry County Q. M., and the Newark and West Mazon churches to enter the Cook County Q. M. The Sugar Grove, Elgin, Burlington, and North Virgil churches were useful many years, and the Burlington and North Plato church (later North Plato) until near the present. The Kingston church soon disappeared, but was organized again in 1884. This, and the Ohio Grove church, which has come down from 1841, and the West Kingston, and Blackberry (later Elburn) churches, which have stood more than thirty years, now maintain the work of the Q. M.

THE ROCK RIVER Q. M., organized in 1843, was located in the northwest part of the state in the vicinity of the Rock River. It was composed of the Pine Creek, Inlet Grove, Greenfield, and Dover churches, set off from the Fox River Q. M., and the Centre Prairie,

South Grove, and French Grove churches, then recently organized. The latter was perhaps dismissed to the Walnut Creek Q. M. To these were added the Leaf River church in 1844, its pastor, R. Parks, receiving ordination. In 1845 were added the Portland, Shabone, Grove, Crane's Grove, and Paw Paw Grove churches, also the Melugin's Grove church, from the Fox River Q. M., and at about this time the Four Mile Grove church. The Rush Creek, Bloomfield, and Mill Creek churches were added in 1846, the York Prairie in 1847, the Willow Springs in 1848, the Rush Valley, Greenvale, and Genesee Grove in 1852, the Prairie Center in 1855, the Ridott in 1856, the Homer in 1858, the Rush Grove, and Mendota in 1867, the Stone Ridge about 1869, and the Palestine Grove in 1873. Of these, several soon became extinct. The Mill Creek church went to the LaFayette Q. M. (Wis.), and the Greenvale church to the Apple River Q. M. The Pine Creek church continued its good work until 1874, and the Prairie Centre until 1887. The Inlet Grove (sometimes called Inlet), Four Mile Grove, and Homer (now Troy Grove) churches have continued faithful helpers in the work since their organization.

THE ADAMS COUNTY Q. M. was formed in 1842 with the First Adams County, Big Neck, and Rock Creek churches from the Walnut Creek Q. M. The Crooked Creek church also was soon transferred. The Payson and Fairmount churches were added in 1843, also the Mt. Gilead at about this time, and the Quincy and Barry churches in 1844. Rev. C. M. Sewall had been largely instrumental in gathering this Q. M. During his absence, because of differences on the subject of slavery, it withdrew from the Y. M., and for some years was not reported. On his return the Quincy, Adams, Barry, and Fairmount churches withdrew to form the Quincy Q. M., as did also the Mt. Gilead church two years later. In 1849 the Q. M. returned to the Y. M., with also the Honey Creek and Bear Creek churches. It attained a membership of 103 in 1852, but soon after became extinct, the Honey Creek church going into the Quincy Q. M.

THE QUINCY Q. M. was organized by Rev. C. M. Sewall and others in 1845 with the Quincy, Adams, Barry, and Fairmount churches from the Adams County Q. M. The Mt. Gilead and Livingston churches were soon added; also, about 1850, the Jo Duncan, Philadelphia, Pleasant Grove, and St. Albans churches. The Payson and Pittsfield churches joined the Q. M. in 1852, the Honey Creek (from the Adams County Q. M.) in 1855, the Beverly in 1862 and the Fairview soon after. The Mt. Gilead, Jo Duncan, and St. Albans churches were dismissed in 1850 to form the Hancock Q. M., and the Barry, Pittsfield, Honey Creek, Beverly, and Fairview churches, having a membership of 170, in 1869 entered into the Hancock and Quincy Q. M.

THE HANCOCK Q. M., called after its union with the Quincy Q. M. in 1869 the HANCOCK AND QUINCY Q. M., was organized June 7, 1859, with the Mt. Gilead, Jo Duncan, and St. Albans churches from the Quincy Q. M. and the Pontoosuc church, then recently organized. The first of these soon returned to its first home in the Adams County Q. M. The North Rushville, and Pilot Grove churches were added in 1852, and during the next five years the Webster, Hickory Grove, Oakland, Wheatland, Dallas, Franklin, and Hamilton churches. Then followed the Apple Grove and East St. Albans churches. Of these, the St. Albans, Wheatland, Franklin, and Hamilton churches, with 242 members, remained in 1869 to enter into union with the five churches from the Quincy Q. M. The Paloma church was added about 1873. This and the Wheatland and Franklin churches now maintain the work of the Q. M.

THE FULTON Q. M. was organized in 1844, with the Bethany, Liberty, Sugar Creek, and Sweeple Creek churches from the Walnut Creek Q. M. The Liberty church disappeared in 1847, and after 1850 the Q. M. ceased to be reported.

THE PRAIRIE CITY Q. M. was organized in 1860 with the Prairie City, Fiatt, Middle Grove, and Ellison and Point Pleasant churches, from the Walnut Creek Q. M., and the Roseville church, then recently organized. The

Walnut Grove and West Prairie City churches were added respectively in 1862 and 1863. Of these the three first named continue their useful work to the present. The Bethel church, added about 1871, maintained itself until this year. The West Macomb church, known also as the Colchester and now as the North Fandon, was added in 1872, the Cottonwood Grove in 1874, also the Colfax at about that time, and the Oak Grove in 1880. These all continue in the work of the Q. M., while the Maple Hill and Webster churches, added respectively in 1875 and 1880, have disappeared. This Q. M. in 1865 reported a membership of 196, and reports the same number at present.

THE COOK COUNTY Q. M., later known as the LIVINGSTON Q. M., was located northeast of the center of the state. It was organized in 1854, the Newark church, from the Fox River Q. M., uniting with the Lemont, Rensselaer (Ind.), and North Marseilles churches, then recently organized. The West Mazon church, from the Fox River Q. M., and the Palos church were added in 1855, the Newton church in 1857, the Dwight (Dwight and Round Grove) about 1860, the Cheney's Grove, Fairbury, and Cropsey, and Green Garden in 1861, also the Point Isabella, organized two years before, the Blue Island, Frankfort, and Round Grove in 1862, and the Cherry Grove, Burnt Grove, and Spring Creek in 1863. The Frankfort and Green Garden churches were reported as one after 1864. The Frankfort and Green Garden, Blue Island, Rensselaer, Dwight, Cheney's Grove, and Spring Creek churches in 1868 reported a combined membership of 221, but the Q. M. soon gave place to other organizations.

THE CHICAGO Q. M. was organized about 1869, with the Chicago church, from the McHenry Q. M., and the Frankfort, Rensselaer (Ind.), and Spring Creek churches, from the Livingston Q. M. The Rensselaer church was dismissed in 1872 to the White County (Ind.) Q. M., and the Spring Creek church, at about the same time, to the McLean Q. M. The Chicago church developed considerable strength, reporting for a time over two hundred members, but after 1877 the Q. M. became extinct.

THE MCLEAN Q. M. was organized in 1871, with the Cheney's Grove and Dwight churches, of the Livingston Q. M., the Fairbury church, of that Q. M., revived, and the Pleasant View and Broughton churches, recently gathered. The Spring Creek church, from the Chicago Q. M., was soon added, as was also the Ashkum church. These continued the work of the Lord a few years, and ceased to be reported.

THE BOONE COUNTY Q. M. was organized Dec. 19, 1849, the Otter Creek, Prairie Precinct, Willow Creek, First Manchester, Second Manchester (Manchester South Creek), and Chemung churches, of the Rock County Q. M. (Wis.), being joined by the Caledonia, Fairfield, and Roscoe churches. The Rockton church was added in 1851, and the Owen soon after. The Cherry Valley, Flora, and Manchester and Caledonia churches were added in 1854, the Laona in 1856, the Pecatonica, and Shirland in 1858, the Newark and Laona in 1864, and the Newark and Shirland the next year. Of these, the Cherry Valley, Manchester and Caledonia, and Laona churches have continued a useful work to the present.

THE MCHENRY COUNTY Q. M. (later called MCHENRY Q. M.), was organized about 1852 with the Big Foot, Marengo (Pleasant Grove), and McHenry churches. The Libertyville church was added in 1853, the Diamond Lake in 1858, the Half Day and the Highland Prairie in 1859, the Chicago in 1867, and the Harvard in 1870. The Chicago church was dismissed to the Chicago Q. M. in 1869, and the Big Foot, McHenry, and Harvard churches continued until 1875, after which they ceased to be reported. This Q. M. was connected with the Wisconsin Y. M.

THE APPLE RIVER Q. M., in the extreme northwest part of the state, was organized about 1859 with the Mill Creek church from the LaFayette Q. M. (Wis.), the Greenvale church from the Rock River Q. M., and the Mt. Pleasant, Rock Creek, and Yankee Hollow churches, recently gathered. The Mill-edgeville (Otter Creek) and Stockton Centre churches were soon added, and later the Salem and Elizabeth churches.

In 1868 the Salem, Greenvale, Stockton Centre, and Elizabeth churches had a total membership of 195. These churches continued several years, but the Q. M. finally became extinct. This Q. M. was independent until 1867, when it united with the Wisconsin Y. M.

THE McDONOUGH Q. M., with the Lamoine and Sciota churches, was organized in 1859, by an excluded minister, and was reported but once.

The Hurricane church, with eighty members, and the Whetstone church, with 105 members, were reported in 1859.

THE ILLINOIS SOUTHERN Y. M. was reported in 1843 as consisting of the LITTLE WABASH AND OAK CREEK Q. M's, with twelve churches and 195 members. Of the latter Q. M. little is known. The former was organized in 1841 with the Patton's Creek and Buck Creek churches. J. M. Shurtleff was the only minister. The next year the Sugar Creek, Village Creek, and Maysville churches had been added, and E. Gould and J. Z. Zimmerman were among the ministers. But this isolated interest did not become permanent.

THE ILLINOIS NORTHERN Y. M. was organized Nov. 5, 1841, and consisted of the Fox River and Walnut Creek Q. M's. The Honey Creek Q. M. (Wis.) was soon added, but was dismissed in 1845 to form the Wisconsin Y. M. The Rock River and Adams County Q. M's were added as early as 1843, and the Fulton as early as 1844. The Adams County Q. M. was then dismissed, but returned after five years. The Quincy Q. M. was added in 1845, the Hancock about 1850, the Cook County in 1854 and the Prairie City in 1860.

THE CENTRAL ILLINOIS Y. M. was formed as early as 1852 by a union of the Quincy, Adams County, and Hancock Q. M's, set off from the Illinois Northern Y. M.

THE ILLINOIS Y. M. was formed in 1866 by a union of the Q. M's composing the Illinois Northern and the Central Illinois Y. M's, the Adams County Q. M. having become extinct. The Quincy and Hancock Q. M's united in 1869 to form the Hancock and Quincy Q. M. The Boone County Q. M., which had been connected with the Wisconsin Y. M., was

received in 1867, and the Chicago Q. M. was received from the same Y. M. in 1872. The McLean Q. M. was received the same year, but this and the Livingston Q. M. have now disappeared. The White County Q. M. (Ind.) was also received about 1872, but four years later was dismissed to the Northern Indiana Y. M. The Walnut Creek, Fox River, Rock River, Hancock and Quincy, Prairie City, and Boone County Q. M.'s now carry on the Master's work in the Illinois Y. M.

2. THE CENTRAL ILLINOIS Y. M.—that now flourishing being entirely distinct from the body of the same name mentioned above—had its origin in the labors of the Rev. H. S. Gordon, who organized a Looney Springs church in 1850, being then connected with the Baptist denomination. After his exclusion from that body for inviting, by vote of the church, all "believers" to the Communion, this being pronounced "damnable heresy" by the moderator of the excluding council, he organized the present Looney Springs church with twenty-five members, and in three months had a new house of worship erected. R. A. Bradley, later a minister, Deacon John T. Short and John McLoughlin were among those active in this work. Other churches were organized, and in October, 1851, delegates from the Georgetown (now Percy), Looney Springs, Pipestone, and Pleasant Ridge churches met at Georgetown, Randolph County, and organized the Southern Illinois Association of Free Communion Baptists. They were in doctrine genuine Freewill Baptists, and, like those in the East, were nicknamed "Freewillers." In 1856, having become acquainted with the General Baptists of Indiana, they adopted that name, and for nearly twenty years were connected with that body. Rev's H. S. Gordon, Wm. Bradley, R. A. Bradley, Isaac Hale, Jno. McLoughlin, J. C. Gilliland, G. A. Gordon, Wm. Carlisle, Silas Parker, Robert Lee, Willis Charles, W. P. Hale, W. L. Smart, J. M. Modglin, J. Tefertiller, A. Pearson, M. A. Shepard, H. Thompson, J. S. Brown and J. H. Smith were among the workers in these years. The association increased to such an extent that in 1869 it was divided, the eastern part

taking for its name the Mt. Olivet Association, the western part retaining the old name. Members of this body assisted in effecting an organization of the General Baptists in a general association in 1871.

There had sprung up at this time also in adjoining counties, under the labors of Rev. W. H. Blankenship, a number of churches known as General Freewill Baptists.

Having become acquainted with the Freewill Baptist denomination, the churches mentioned above, after consultation, formed in October, 1875, the Central Illinois Y. M. This Y. M. included six Q. M.'s, as follows:

THE LOONEY SPRINGS Q. M. in 1874 reported the Bethlehem (now Dry Hill), Camp Creek, De Soto, Looney Springs, Oak Grove (now Ava), Pleasant Ridge (now Harmony), Pipestone, Shiloh Hill, Shady Grove, and Percy (formerly Georgetown) churches, with a united membership of 592, though this is mentioned as a "partial report." The Ora, Murphysborough, Cedar, and Mississippi Valley churches are reported in 1877. To these the Rock Spring, Mt. Nebo, and Beaver Pond churches were added in 1879, the Macedonia, and Pine Hill in 1880, the Salem probably in 1881 and the Antioch a year later, the Drury, Grange Hall, and New Hill in 1883, the Corinth, and Pomona in 1884, the Buchanan about 1885, and the Romana in 1886. The Pine Hill church was dismissed to the St. Francois Q. M. (Mo.), the Mt. Nebo, Antioch, and Pomona churches were merged into others, and the Shiloh Hill, Shady Grove, Mississippi Valley, Macedonia, Salem, and Romana churches became extinct. The remaining eighteen churches have a membership of 998, the Pipestone, and Looney Springs (with 140 members each), and other churches, having been a tower of strength for more than thirty years.

THE MAKANDA Q. M., composed largely of the General Freewill Baptist churches, was not reported fully until 1878, when it comprised the Freewill, Freedom, Harmony, Mt. Zion, Shiloh, Union, Mt. Tabor, East Cape Girardeau, and Round Pond churches, with 519

members. The two last named disappeared in 1880, as also the one preceding them in 1884. The others continue to the present, the Freewill church having attained a membership of 207, and the Union 150. The Bethel, New Prospect, and Pleasant Ridge churches have since appeared and passed away, while the Liberty, Mt. Moriah, Mt. Pleasant, Cottage Home, and Pleasant Hill churches have added abiding strength to the Q. M., the membership now being 847, in eleven churches.

THE LEBANON Q. M. was first reported in 1873, with the Georgetown, Fairview, Grand Prairie, Lebanon, Mt. Zion, Terrapine Ridge, and Union Grove churches; though it was probably organized some time before. The Elkton church was added about 1874, the Bear Pouch, Bethany, and New Hope, about 1876, and the Ebenezer and Antioch churches soon after. The Georgetown church went immediately into the Looney Springs Q. M. The Elkton, Grand Prairie, Lebanon, and Ebenezer churches have only recently disappeared. The Fairview, Mt. Zion, Bethany, and Antioch churches, with 111 members, now maintain the work of the Lord in this Q. M. The Rev. H. Thompson gathered the earliest churches.

THE ST. FRANCOIS COUNTY Q. M., though situated in Missouri, has been connected with this Y. M. since 1876, and adds materially to its working force. See *Missouri*.

THE FRANKLIN Q. M., in 1878, was composed of the Bearpoint, Hickory Grove, McGlasson, Maple Grove, and Zion Hill churches, with a membership of 206. The Pleasant Grove church was added the next year. Rev. J. C. Gilliland was a leader in gathering this Q. M. It continued a good work for a few years and afterwards was not reported.

THE WAYNE COUNTY Q. M. was organized in 1865, containing the Jeffersonville and Bone Gap churches. The Jeffersonville (now Oak Valley) church was organized in 1856, by Rev. S. S. Branch, and had continued independent until this time. Rev. J. Rhodes was also connected with it, and gathered the Bone Gap church in 1863. The Big Mound church was added in 1872, with

Rev. G. H. Moon pastor, and the Union in 1887, with Rev. G. W. Stratton pastor. There has been steady progress in this Q. M. It remained independent until about 1876, when it united with this Y. M. This Y. M. now has forty-eight churches, with 2,435 members.

THE ILLINOIS RIVER Q. M. (*Union Baptist*), with twenty churches and 600 members, was reported in 1859 as not connected with any Y. M.

THE SHELBY ASSOCIATION (*Separate Baptist*) was reported in 1872, with fourteen churches and 578 members; but the connection of this body with the denomination did not continue. See *Separate Baptists*.

3. THE SOUTHERN ILLINOIS Y. M. had its origin in the Cairo Mission (*q. v.*). The Y. M. was organized in 1869, and now contains five Q. M.'s, two of them in Missouri (*q. v.*), with over forty churches and 2,000 communicants. The Kentucky Y. M. also had its origin in this Y. M. See *Kentucky*.

THE CAIRO Q. M. was organized in June, 1865, with the Cairo, Mound City, Villa Ridge, Caledonia, and America churches, all of which are still living and doing a good work. As a result of the deeply religious services held at the organization, several colored ministers united with us. The following churches were added: Carbondale and Grand Chain, in 1866; New Madrid (Mo.), in 1867; Second Cairo, Uniontown (Ky.), Pennscott (Mo.), and Unity, in 1868; Bethlehem, Birdsville, Centralia, Eddyville (Ky.), Marion, Mound Junction, Murphysboro', Sparta, and Valley Hope in 1869, and Oak Grove and St. Joy in 1870. Fifteen of these churches were dismissed to other Q. M.'s, but the Mound City church returned to this Q. M. in 1887. The First and Second Cairo churches have done a good work to the present, the latter, with the efficient Rev. N. Ricks for its pastor, having maintained for some years a membership of more than four hundred. The Point Pleasant, Commerce, and Tiptonville (Tenn.) churches, added in 1878, '79 and '80, respectively, were also dismissed to the New Madrid Q. M. The Mt. Zion, Fulton (Station), Lake Creek, Hodge's Park, Bird's Point, and Chest-

nut Grove churches, added in 1871, '73, '77, '80, '81 and '84, continue to the present; while others have disappeared



Second Church, Cairo.

from the lists. Southside (Tenn.) is also reported in 1888. This Q. M., the mother of others, has been a center of strength from the first.

THE MOUND CITY Q. M., at first called the SECOND CAIRO Q. M., was organized in 1869. In 1870 it reported the America, Bethlehem, Caledonia, Eddyville, Grand Chain, Mound City, Uniontown, and Villa Ridge churches, which came from the Cairo Q. M., and the Morganfield (Ind.), First Salem, and Second Salem (Salem Hill) churches, recently gathered, the total membership being 752. Churches were added as follows: Ullen, in 1872; Welfare, in 1874; Mt. Zion, in 1875; second Mound City and Union Grove in 1877; Mossac, in 1878; Siloam, in 1879; New Hope in 1881, and Pulaski in 1887. The Welfare, Mt. Zion, and Mossac churches soon disappeared. The first Mound City church returned to the Cairo Q. M. The Eddyville, Morganfield, Uniontown, and First Salem churches went into the Union Q. M.

(See *Kentucky*.) The other churches make up a strong Q. M., with over five hundred members.

THE CARBONDALE Q. M., at first called the THIRD CAIRO Q. M., was organized in 1870, with the Carbondale, Centralia, Marion, and Sparta churches, from the Cairo Q. M., and the Bostick and Elkhville churches, recently gathered. The Bethel and Pleasant Union churches were added in 1871, the Murphysboro' (from the Cairo Q. M.) and Pinkneyville in 1872, the Champaign in 1873, the Grand Tower, Mt. Carbon, and Morrison in 1874, the Saline County in 1877, and the Coultersville in 1881. Of these, several did a good work and disappeared, as did also the Cobden church, added in 1885; while the Carbondale, Pleasant Union, Duquoin, and Grand Tower churches continue to the present, as do also the Eden church, added in 1881, the Chapel Hill, and New Bethel, added in 1882, and the Mack's Chapel (Mo.), added in 1886.

The Mound City Q. M. is located near Cairo, to the north and east. The Carbondale Q. M. is still farther from Cairo north and west, the churches being more scattered. The New Madrid and St. Louis Q. M's, of this Y. M., are located in Missouri. See *Missouri*. For the WABASH Q. M. see *Kentucky*.

India Mission Field, The, of the Free Baptists, is in British India. It comprises the districts of Midnapore and Balasore, in the lieutenant-governorship of Bengal, and contiguous portions of other districts on the west and northwest. It has an area of more than 7,000 square miles, and a population of about 3,500,000. See Map in *Mission in India*.

The center of the Midnapore district is about seventy miles nearly south-southwest of Calcutta. The mouth of the Hoogly river and the Bay of Bengal form its southeastern boundary. Its average length, from northwest to southeast, is about ninety miles, and its average breadth about sixty miles, and its area is 5,082 square miles. The greater part of the district is a level plain of rich, alluvial land, but in the northwest the soil is poor. The western part consists of the Jungle Mahals, a region

undulating and picturesque, somewhat wooded and sparsely inhabited.

Balasore district is in the Orissa division of the lieutenant-governorship. It joins the southwest corner of the Midnapore district, and forms a strip of alluvial land along the Bay of Bengal, varying in breadth from about nine to thirty-four miles. Its concave coast line is a semicircle, and the southern part is the widest. It has an area of 2,066 square miles. A range of hills extends along the interior border. Between the jungle lands at the foot of the hills and the desolate salt tract along the coast, there is a long dead level of rich fields. Both districts are well watered by a number of large rivers with their numerous tributaries and distributaries; which meander sluggishly through the level plains, often overflow in rainy seasons, and sometimes shift their courses. By embankments and canals the surplus waters are measurably controlled, and also utilized for navigation and irrigation.

The Midnapore high-level canal is fifty-three miles long. It runs from Midnapore, where it is fed by the Kasai river, almost due east, and enters the Hoogly river sixteen miles below Calcutta. Besides affording direct communication with the chief emporium of India, it supplies water for irrigation when needed. A canal one hundred and twenty miles long begins at the junction of the Rupnarian and Hoogly rivers, crosses the southeastern end of the Midnapore district, passing near Contai, and extends through the Balasore district and across the Byturney river above Chandbali to Cuttack. Since all the rivers crossed by this canal can be navigated several miles either way, it affords communication throughout a strip of country from fifteen to twenty miles wide, and with nearly all the principal points between the Pilgrim Road mentioned below and the sea.

The level plains of these districts are almost treeless, yet the villages are largely embowered in bamboos, which are often arranged in green shady lanes, and there are some pipal, banyan, tamarind and mango trees, and also a few other kinds. The palms dot the landscape, and some-

times form rows about the water tanks; and the same, or a kind of aloe, are sometimes drawn out in straight lines between the fields. Since the villages average about three to every two square miles, in looking across the country there is often the appearance at a distance of a continuous line of grove, just as the numerous islands of a bay often seem to be continuous land. Everywhere through the openings of the bushy bamboos appear the thatched roofs of the houses.

For communication, besides the natural and artificial water routes, there are trunk roads well metaled with laterite stone, and some unmetaled roads which are passable most of the year. Of the former kind, there is the great Jagannath road, leading from the north through both districts to Cuttack and Puri, and the road from Calcutta westward through Midnapore to the interior. Substantial bridges span the smaller streams, while the larger are crossed by temporary bridges of boats in the dry season, and in the rainy season by ferries.

Along the principal roads at convenient stages the government has provided dak bungalows for the use of its officials when traveling through the country. A man is in charge of each, who for a small fee supplies travelers with such things as he needs to procure for refreshment. The missionaries have the free use of these bungalows.

Midnapore, the chief city of its district, with a population of 33,924, is situated on the north bank of Kasai river, about seventy miles west of Calcutta. It has a very large bazar, and there is considerable manufacture of brass and copper utensils in the place. It is also the center of a large indigo and silk industry, carried on by an English company that owns an extensive tract of land in the northern part of the district. It has commodious public buildings, and good schools, including a college. Quite a number of Europeans reside there. The other cities of the district are Chundrakona (21,311), Ghatal (15,492), and Tumlùk (5,849).

Balasore, the chief town of its district, with 20,441 inhabitants, is eight miles from the sea as the crow flies, and sixteen miles by the river on which it is sit-

uated—the Burábalang (Old Twister). It was once a flourishing seaport town. The earliest English settlement in India was at Pippli, in its neighborhood, in 1633, and nine years later a settlement was made at Balasore. But a dangerous bar formed across the mouth of the river in the last century and destroyed its commercial importance.

The climate of these districts is tropical, the northern boundary of the field being in north latitude $22^{\circ} 57'$. The hot season, April and May, is tempered somewhat by sea breezes, and also sometimes by thunder storms which at evening gather suddenly, and, with a furious northwest wind and drenching rain, sweep over the land toward the sea. During the hottest part of the season the thermometer averages about 90° in the coolest places in the houses, about 105° in the shade outside, and about 120° in the sun. During the rainy season, beginning with June and lasting till in August with some rain till in October, the weather is close and oppressive. The average annual rainfall is five and a half feet. In October or November the cooler winter monsoon begins to be felt. With the change destructive cyclones sometimes occur. The lowest temperature in the cool season is about 55° , and anything below 60° is considered very cold. By the last of February the cool season is over. In March the heat rapidly increases. A cyclone may possibly occur about the beginning of the rainy season. The prevailing diseases are fever, diarrhœa, dysentery, and cholera; but this part of India is not very unhealthy for Europeans. Of the more than fifty missionaries of this mission perhaps six have lost their lives, and a few others have been permanently disabled by the unhealthy climate; others have been compelled to temporarily leave the country to recover their health.

The rich and well watered plains of the land sustain a dense population, sometimes as many as twelve or thirteen hundred to the square mile. The average in the Midnapore district is 500 to the square mile, and the total 2,514,672 (census of 1881); in the Balasore district, 408 to the square mile, and the total 942,421. About two-fifths of the former and nearly

two-thirds of the latter belong to the agricultural classes. The land is rented at from twenty cents to four dollars per acre. The land revenue of the Midnapore district amounted in 1872 to nearly \$1,000,000, and of the Balasore district to nearly \$200,000. Rice is the staple crop, of which there are three harvests in the year—the spring, the autumn and the winter rice. The latter is much the largest and comes in December or January. The average out-turn per acre in Bengal has been estimated at 1200 lbs. of cleaned rice. Droughts sometimes occur, and when severe, owing to the poverty of a large part of the people, famine follows unless prevented by the government. Other food products are varieties of peas and beans, sweet potatoes, yams, etc., and some garden vegetables. Bananas are abundant: other good fruits are the mango and the custard apple. Indigo, silk, cotton, sugar cane, tobacco, oil seeds, etc., are produced; and from the Jungle Mahals, lac, *tasar* silk, wax, rosin, fire wood, charcoal, etc., are obtained. Some of the industries are the manufacture of brass and copper vessels, mats and salt. All the usual vocations of civilized communities are followed, though generally in a rude way. All the common domestic animals are kept, and also the buffalo. There is plenty of poultry. In the jungles of the seacoast and of the interior are many wild animals, including the leopard, bear, deer, etc., and sometimes the elephant. Large monkeys abound and throng the villages even. The jackals and the vultures are the scavengers. Reptiles are numerous, including the deadly cobra.

The houses are nearly all made of clay, and thatched with rice straw or coarse grass, but some of the wealthy have brick houses. Water is generally obtained from artificial ponds, the impervious clay being well suited for this purpose.

The people are mostly Hindus, only six per cent of the population of the Midnapore district, and two and four-tenths per cent of the Balasore district being Mohammedans, while the latter make up nearly one-third of the population of Bengal. There are 145,000 Kolarian aborigines, mostly Santáls,

in the two districts, besides an indefinite number in that part of the field which lies outside toward the interior.

Four languages are spoken in the field, the Bengali in the Midnapore district, the Oriya in the Balasore district, Hindustani more or less by the Mohammedans, and Santáli by the aborigines. The Hindus are Aryans, but mixed with other races. Though in ignorance, and hence idolatrous and superstitious, they are intellectual and highly susceptible to mental culture. Pride of caste and depravity fortify them against the Christian religion. They are inoffensive and courteous, though often cruelly indifferent to suffering when it is of persons of another caste. It is the custom of the wealthy to keep their women secluded, since the promiscuous association of men and women is not considered chaste. Polygamy is allowed but is not common among the Hindus. Children are betrothed when very young, and, since the betrothal is equivalent to marriage, many of the young girls become widows. Widows are not permitted to remarry, and are denied many pleasures of life.

Such is the field which the Free Baptist Foreign Mission was providentially led to choose. But great changes have been wrought since it was first entered. The burning of widows, human sacrifices, the crushing of victims under the wheels of Jagannath's car, and hook swinging have been abolished by government, though the latter is still practiced in the interior. Caste bonds have been weakened, faith in idols to a large extent destroyed, the great stream of pilgrims to Jagannath reduced to a small fraction of its former volume, and the enthusiasm of its annual festivals largely quenched. Though village schools and the study of Sanscrit literature by the Brahmins existed from time immemorial, the former have been greatly advanced, and English and improved vernacular education for all classes take the place of the latter. The education of girls, also, has been begun. A vernacular literature has been created, and the native press teems with periodicals and books. The government system of education affords grants-in-aid and inspection for village

and high schools, when such help is supplemented by private subscriptions. But with such aid, the pupils averaged in 1878 only nine in 1,000 for all India. In the village schools of Bengal there were only five or six in 1,000, and of girls there was only one in several thousands. The nature of the people is such that changes must come slowly, but when changed, this very characteristic will give stability. Already they have felt the uplifting forces of Christianity, and can never become again what they once were. The future suggests great possibilities if the missionary work is prosecuted with continued efficiency.

For an account of the missionary work, see *Mission in India*. For a history of the societies, see *Foreign Mission Society*, and *Woman's Missionary Society*.

Indiana. In 1820 Marcus Kilborn settled near Rising Sun, in the southeast corner of the state, and founded the Bryant's Creek church, which three years later had seventy members. About this time a church was organized in Jefferson County. With new pastors these churches did not prosper, until in 1827 Elder Hutchins visited them, remaining some months. These, and other churches soon formed near them, entered the Miami Q. M. (See *Ohio*). In 1834 the Bryant's Creek, Union, and York churches, with the Franklin and Sparta churches, just organized, reported a total membership of 221.

THE RIPLEY Q. M., called for a while the DEARBORN AND RIPLEY Q. M., was organized about 1836, with the churches named above from the Miami Q. M., and the Delaware and Manchester churches, recently gathered. The Washington church was added in 1837, the Jefferson and Pleasant churches about 1839, the Mainsville two years later and the Harmony, Mt. Sterling, and Cæsar's Creek churches about 1842. Of these the Bryant's Creek, Union, York, Jefferson, Pleasant, Harmony, Mt. Sterling, and Cæsar's Creek churches were dismissed about 1843 to form the Switzerland Q. M.; the Washington church did good work some ten years, and the Franklin and Sparta churches remained to receive the Milan and Union churches of the Dearborn

Q. M. in January, 1850, the name being changed the next year to Dearborn and Ripley Q. M., and so continuing about five years. To these churches were added the Prattsburgh church about 1855, the Pierceville about 1860, the Pleasant Grove about 1871, the Zion about 1872, the Pleasant Ridge about 1873, and the Providence in 1878. The Pierceville church did good work some fifteen years. The Franklin, Sparta, and Providence churches withdrew to form a second Dearborn Q. M., but the Franklin and Sparta churches returned to this Q. M. in 1886, and continue now, a period of more than fifty years since their organization. The Union church, too, has completed more than forty years. These, with the Pleasant Grove and Zion churches, make up the present Ripley Q. M., with five churches and 199 members.

THE DEARBORN Q. M. was formed about 1844 with the Colby (Columbia), Liberty, Freedom and Union churches. It was reported only a few years, after which, in 1850, the Milan and Union churches were received from it into the Ripley Q. M. Another Q. M. with this name was organized in August, 1878, with the Franklin, Sparta, and Providence churches from the Ripley Q. M. In 1886 the Q. M. was disbanded, the Franklin and Sparta churches returning to the Ripley Q. M.

THE SWITZERLAND Q. M. was formed about 1843 with the Bryant's Creek, Union, Jefferson, Mt. Sterling, Cesar's Creek, York, Harmony, and Pleasant churches from the Ripley Q. M. To these were added the Centre Square church about 1849, the Mt. Pleasant about 1853, and the Turner in 1854. The Jefferson and York churches, after long service, disappear in 1863, the Mt. Sterling, Pleasant, and Centre Square in 1870, while the old Bryant's Creek church (called Randall, 1852-69), the reorganized Union church and the Harmony church continued a few years longer, these being the last to be reported.

THE STUBEN Q. M., in the extreme northeast part of the state, was organized as early as 1840. The Pleasant church, organized by Elder Stealey, was the first in the north part of the state.

The Q. M. in 1840 contained the Pleasant, Fish Creek, Millgrove, First Noble, and Otsego churches. The Milford, First York, and Brockville churches were added in 1841; and the Second Pleasant, Second York, Wilmington, Springfield, Wayne, Second Noble and Clearspring churches were added in 1842. The Pleasant, First Noble, Second Noble, Clearspring, Springfield, and Wayne churches in 1842 withdrew to form the Noble Q. M. To those remaining were added the Lexington and Camden churches in 1844, the Northwest and the Bethel (later North Bethel and South Bethel), in 1846, the Scott in 1849, the Kinderhook in 1850, the California in 1853, and the Algansee, and East Gilead in 1859. The Kinderhook church after a few years joined the Hillsdale Q. M. The Millgrove, Second Pleasant, Wilmington, and Camden churches continued many years. This Q. M. was in part located in Michigan. About 1870, the East Gilead, North Bethel, South Bethel, Algansee, and Otsego churches found a home in the Stuben and Branch Q. M. See *Michigan*.

THE NOBLE Q. M. was organized Sept. 17, 1842, with the Clearspring, First Noble, Second Noble, Pleasant, Springfield, and Wayre churches from the Stuben Q. M. The Hawpatch, Lock, and Sparta churches were added as early as 1843; the Tippecanoe church was added in 1844, the Reserve in about 1846, the Allen in 1849, the Jackson, and Ligonier about 1850, the Paulding about 1851, the Etna, Auglaig, and Union about 1853, the Swan in 1854, the Second Springfield in 1856, the Orange in 1857, the Second Allen, and Whitley in 1858, the Newbury, and Pleasant Hill in 1859, the Olive Branch, and Port Mitchel in 1861, the Wolf Lake and Jefferson in 1863, the Spring Run, and Elkhart in 1864, the Bethlehem, and Defiance in 1869, the Pierceton in 1871 and the Garrett City in 1878. The Wayne church went into the Salem Q. M. about 1846, and the Paulding church into the Putnam Q. M. about 1854. The Hawpatch, Springfield (absorbed in Second Springfield), Newberry, Pleasant Hill, and Olive Branch churches formed the Lagrange Central Q. M.

about 1862, the Ligonier church, revived, and the Elkhart church joining them later. The Allen church continued thirty years; and the Second Noble, Clearspring, Sparta, Pleasant, Union, and Jefferson churches were useful for considerable periods, but with others passed away; while the First Noble, Tippecanoe, Wolf Lake, and Defiance churches, with 224 members, remain to carry on the work of the Q. M.

THE LAGRANGE CENTRAL Q. M. (later LAGRANGE), in the extreme north of the state, was formed about 1862, the Milford church uniting with the Hawpatch, Springfield, Newberry, Pleasant Hill and Olive Branch churches from the Noble Q. M. The Ligonier and Elkhart churches of that Q. M. were added later. The Pleasant Ridge church was added in 1865, the Van Buren in 1867, the Johnson in 1868, the Pittsburgh about 1870, the Bloomfield about 1872, the Wawaka in 1874 and the Rome City in 1882. The Van Buren church continued some twenty-four years, the Ligonier eleven years, and others briefer periods. The Hawpatch, with a good record for more than forty years, the Pleasant Ridge, Wawaka, and Rome City churches, having together 226 members, make up the present strength of the Q. M.

THE PUTNAM Q. M. was organized about 1854, the Paulding church from the Noble Q. M. uniting with the Putnam Union, and Sugar Ridge churches. To these the Powel's Creek church was added in 1856. This Q. M. was active a few years and then disappeared from view.

THE SALEM Q. M., located in the east central portion of the state, appeared in the reports for 1841 with the Salem, Wayne, White River, Brooks Creek, Mississinawa, and Liberty churches. The next reports are for 1847, when the White River and Liberty churches have disappeared. The Wayne church appears during this time in the Noble Q. M. The Portland church appears in 1858, the Bear Creek in 1859, the Deerfield in 1861, the Union in 1867, the Ridgeville, and White Oak Grove in 1868, the New Corydon, and Zion in 1870, the Day's Creek, and Oakland in 1872, and the Stone church in

1882. The Mississinawa church continued thirty years, the Zion thirteen, and others for a time. The Salem church has done continuous work from the first. This and the Bear Creek, Ridgeville, Day's Creek, and Stone churches have a combined membership of 200, and carry on the work of the Q. M.

THE WHITE COUNTY Q. M., located in the northwest part of the state, was organized Jan. 18, 1871. The following year it contained the Rensselaer church from the Chicago (Ill.) Q. M., and the Bager's Grove, Burnett's Creek, Indian Creek, Newton, and Round Grove churches. Of these, the Burnett's Creek and Round Grove churches soon disappeared, while the Indian Creek church continued until 1882. The Francesville church was added in 1876, the Providence in 1877, and the Baptist Union in 1878. The two last recently disappeared, leaving four churches and 210 members in the Q. M. in 1887. In 1888 the Vaughn church was added.

THE PARKE COUNTY Q. M., located in the west part of the state, is reported in 1855 with the Bruits Creek, Rocky Run, and Union churches, and fifty members. It was not connected with any Y. M., and after three years disappears from view.

For the UNION Q. M. see *Kentucky*.

THE LIBERTY ASSOCIATION of General Baptists, with twenty-seven churches and 1786 members, was reported in 1869, and for a few years following. It was also represented in the General Conference of 1871. After a few years, however, these relations were discontinued. See *General Baptists*.

THE INDIANA Y. M. was organized about 1843, consisting of the Ripley and Switzerland Q. M's, situated in the extreme southeast part of the state. The Dearborn Q. M's also belonged to this Y. M. during their entire history. Much good has been accomplished through its labors.

THE WESTERN MICHIGAN AND NORTH-EERN INDIANA Y. M. was organized in 1840 with the Howard (Mich.) and Stuben (Ind.) Q. M's. It was located in northern Indiana and southwestern Michigan. The Noble Q. M. was added in

1843. After working together for a few years, the organization was changed.

THE NORTHERN INDIANA Y. M. was organized about 1846 with the Noble and Stuben Q. M's, from the Y. M. just mentioned. These Q. M's were located in the extreme northeast part of the state. About 1851 the Salem Q. M. united with this Y. M. The Putnam Q. M. and the Lagrange Central Q. M. were received on their organization. The White County Q. M. was received from the Illinois Y. M. about 1876. The Stuben Q. M. withdrew to the St. Joseph Valley Y. M. in 1858.

The work in this state has suffered more than in others from the changes incident to a new country, and many of the churches were hastily organized, without provision for permanence. But the revivals in which these churches had their origin have done much for the Master's cause, and the results, though in part transient here, will appear on high.

Ingalls, Rev. Caleb, was born in 1766, and ordained in 1806. He labored in New Hampshire and Vermont, and died in 1851.

Ingalls, Rev. George F., was born in North Blue Hill, Me., June 18, 1848. He is the son of Nahum H. and Abbie G. (McCaslin) Ingalls. May 11, 1867, he married Louisa B. Davis. He was converted in November, 1860. He studied a term at Bangor Theological Seminary, and was licensed in 1881 by the Methodists, among whom he had been for nine years a class leader. He had revivals in Rockland, Blue Hill, and Franklin. He joined the Free Baptists April 14, 1883. In 1886 he had charge of the West Tremont church. He is a Grand Worthy Chief Templar of the lodge of which he has been a member for twenty-four years.

Ingerick, John Wesley, is the son of Rev. Jacob and Mariah (Howland) Ingerick. He was born in Rutland, Tioga County, Pa., April 24, 1832. His first wife was Miss Harriet Warinner, who died Aug. 6, 1880. He married Mrs. J. B. Roberts May 21, 1883. He was licensed by the Tioga Q. M., February, 1884, and he has done good serv-

ice in carrying to the outlying districts the word of life. He has served for ten years as Q. M. clerk.

Ingram, Rev. John, was born in Toronto, Ont., in 1840, and began to preach with the Methodists. He joined the Free Baptists in July, 1866, and was ordained the following January. He took charge of the Ionia, Dexter and Loudon churches, which were greatly strengthened under his labors. He then moved to Woodstock, and, while devoting himself to study, preached to the Zorra churches. A Bible class of seventy-five members evinced his success. The studies in school completed, and engaging as home missionary, he organized a church at Napier, enjoyed a revival at Dutton, and was taking up the work at Bloomsburgh, when, after a sudden and brief illness, he died, Jan. 21, 1875, aged 35 years. His death, at what seemed to be the beginning of great usefulness, was deeply lamented.

Inman, Rev. C. C., was born in Spencer, O., Jan. 21, 1839, where, in 1858, he was married to Clemma C. Smith. He was the son of Deacon Stephen Inman, who for many years was a leading and worthy member of the Spencer church and an active worker in the cause of Christ. Brother Inman attended Hillsdale College for a time, and was for a few years pastor of churches in the Oceana Q. M., Mich. He was ordained in 1869, and not long after returned to Ohio and took charge of the Spencer church, and is now pastor of the Beebetown church in the Cleveland Q. M.

Inman, Rev. Loren, was born in Wayne County, N. Y., May 22, 1811, and died at Cedar Falls, Ia., Sept. 12, 1878. When about twenty-one years of age he was baptized, and, three years later, was married and moved to Illinois. He was ordained at Elgin in 1854 and became pastor at Sugar Grove. In 1858 he moved to Marble Rock, Ia., where he organized the church to which he preached many years. He was a good and useful minister.

Iowa. The Free Baptist interests in this state were begun by Rev. N. W. Bixby and his wife. They entered the

state in 1847, under appointment of the Home Mission Society, and the next year organized the Delaware and Clayton Q. M. From this beginning, and with the aid of accessions from immigration, the denomination has increased in the state and done a useful work. As in other new sections, many small churches were organized, which maintained services and did much in shaping the thought of the growing communities, though the churches did not become permanent, the changes incident to a new country interrupting their progress. A brief statement of the organized forces in the state is given below. The blessed results of the work there are recorded on high.

THE DELAWARE AND CLAYTON Q. M., located in the northeast part of the state, in the counties indicated by the name, was organized June 10, 1848, by Rev. N. W. Bixby and his wife, the Boardman Grove, Delhi, Lodomillo (now Edgewood), and Volga Bottom churches entering into the organization, the total membership being thirty-six. The three last named churches have remained in the Q. M. to the present, and in all these years have been faithful to God. The Elk Creek church was received in 1849, the Cox Creek in 1850, and the West Union in 1853. They lacked strength and continued but a few years. The Mink Creek church, received in 1854, the Bloomfield, and Postville, in 1856, and the Leo, and Elgin, in 1857, were with the Boardman Grove church dismissed, in 1857, to form the Elgin Q. M. The Boardman Grove church, known later as the West Farmersburgh, returned to this Q. M. the next year, but soon ceased to be reported. The Coffin's Grove church, later called the Masonville, was added in 1857, the Madison in 1858, the Central City in 1861, and the Buffalo Grove in 1867. These all continue to honor God by a faithful service. Of the Colesburgh, Forestville, Union, and Waterloo churches, added in 1848, the last immediately went into the Waterloo Q. M. The Uniontown church, received in 1864, and the Prairie Creek and Mount Hope churches, received in 1868, did a good work until near the present. The Newton church was also

received in 1868, the Bear Creek, Manchester, and Quasqueton in 1870, the Putnam, and Spring Valley in 1871, and the Gatesville in 1875. These with others mentioned have now disappeared. But the Fairfield church, received in 1872, and the Albany, received soon after, with the Waubeek, received in 1885, are numbered with the permanent interests. This Q. M. maintained for several years a membership exceeding five hundred, and has been a steady influence for good in that part of the state.

THE JACKSON Q. M., later known as THE WAPSIPINICON Q. M., located in the extreme eastern part of the state, was organized Nov. 12, 1849, by Rev's N. W. Bixby, H. Gifford and A. Donaldson. The churches were the South Fork and Monmouth, which together had a membership of twelve. The Buena Vista church, organized in 1851, was soon added, also in 1853 the Clay and Sugar Creek churches; in 1856 the Pleasant Hill church, which had been organized some time before, and in 1859 the Farmington and Pleasant Prairie churches. Of these, the Buena Vista, Clay, Pleasant Hill, and Farmington churches continue their useful work. The Centre and Scotch Grove churches were added in 1862, and the Welton, and Wilton in 1863. The Scotch Grove church continued several years, and the Welton and Wilton churches until near the present, developing much strength; but adverse influences have taken them away, the remains of the latter going into the Farmington church. The Bethel church, organized in 1868, the Mt. Zion, organized in 1879, and the Pleasant Valley, received in 1876, continue to the present. The Waubeek church, received in 1873, after many changes was reorganized and connected with the Delaware and Clayton Q. M., while the Rochester and Rome churches, received in 1871, the Bertram in 1872, the Calamus in 1874, and the Olin in 1879, have now ceased to be reported. This Q. M. attained a membership of over five hundred in 1870, and over seven hundred in 1876, but has since suffered much from removals and other causes.

THE WASHINGTON Q. M., in the southeast part of the state, was organized in 1850 with the Elm Grove and Lime

Creek churches, having together eighteen members. Rev's I. C. Harding and J. G. Jones, respectively, were pastors. The Union church was added in 1851, the South English, and Indian Creek in 1852, the Dayton, Pilotburg, and Pilot Grove in 1858, the Jackson in 1860, and the Fillmore in 1861. The Elm Grove, Dayton, Jackson, and Fillmore churches developed considerable strength, but only the Pilot Grove church, of which Rev. J. F. Tufts was pastor, remained to enter into the Tama Q. M.

THE ELGIN Q. M., later called THE TURKEY VALLEY Q. M., located west of the Delaware and Clayton Q. M., was organized in 1857 with the Boardman Grove, Mink Creek, Postville, Bloomfield, Elgin, and Leo churches of the Delaware and Clayton Q. M. To these were added the Claremont and Pleasant Ridge churches in 1858, the Jefferson, and Wadena in 1860, the Illyria in 1861 and the Spring Valley in 1867. The membership numbered 153 in 1860, and 127 in 1870; but the Q. M. soon after disbanded, the Postville and Bloomfield churches continuing their usefulness for a time in the Delaware and Clayton Q. M.

THE WATERLOO Q. M., southwest of the Delaware and Clayton Q. M., was organized in 1858, with the Waterloo church from the Delaware and Clayton Q. M., and the Oxley Grove and Spring Creek churches, then recently organized. To these were added the Black Hawk and Mt. Pleasant churches in 1859, the Alton in 1860, the Pleasant Valley, and Union in 1863, the Mt. Vernon in 1864, the Fairbank about 1868 with the Geneseo from the Tama Q. M., the Laporte City about 1869, the Lester in 1870, the Oelwein in 1875, the S. Hazleton (later Bryantburg) in 1879, and the Woodstock about 1880. Of these the Fairbank, Oelwein, and Bryantburg churches now have the most strength, while the Waterloo, Geneseo and Lester churches still continue their work. The Spring Creek, Alton, and Laporte City churches, for several years, and the Union church, for a longer period, were active in the service, but now, with others, are extinct.

THE CHICKASAW Q. M., located northwest of the Delaware and Clayton Q. M.,

and later known as THE CEDAR VALLEY Q. M., was organized in 1858, the Chickasaw church, organized by Rev. Prentiss, uniting with the Bradford, Wilson's Grove, and Horton churches. The Union and Forest City churches were added in 1859, the Cedar, and Riverton in 1860, and the Mitchell in 1862. Of these the Horton church has continued to increase in strength, the Union, later called Marble Rock, holds on its way, and the Bradford, Cedar, and Mitchell churches were useful many years; while the others, with the Spring Valley church, received in 1875, and the Nashua church, added later, continued active for briefer periods. The Tripoli church was received in 1868, the Lincoln, at first called Orchard, in 1871, the Burr Oak about 1873, the Six Mile Grove in 1875, and more recently the Coon Valley, Liberty, Liberty Center, and Waterloo churches, the last being the larger part from the Waterloo church of the Waterloo Q. M. These all are working for the Master.

THE TAMA Q. M., situated in the central part of the state, was organized in 1859, the Toledo church, which was gathered in 1855, uniting with the Carleton church; Rev's A. Donaldson and I. J. Wilkins were the pastors. The Jefferson church was added in 1862, the Richland, Perry, and Geneseo in 1864, and the Otter Creek soon after; also the Pilot Grove church from the Washington Q. M. In 1867 the Rock Creek church was received, also at about this time the Green Valley, York, Union, North Brooklyn, and Oxford churches. A little later the Bovina, Chelsea, Three Mile Grove and Oneida churches were added, and in 1874 the Fairview church. The Geneseo church had been dismissed to the Waterloo Q. M., yet in 1870 there were eleven churches, with 397 members. In 1880 there were eight churches, with 298 members, but all soon ceased to be reported.

THE WAYNE COUNTY Q. M., in the south part of the state, was organized in 1871 with the Medicine Creek and West Madison churches. The Salem church was added three years later. The Medicine Creek church did a good work for several years; but all are now extinct.

THE VAN BUREN Q. M., in the extreme southeast part of the state, was organized in January, 1857, by Rev's J. Newbold and J. W. Plannett. It consisted of the Hillsboro' church, gathered by Elder Newbold in 1855, and the Ripley—now Lockridge—church. The Agency City church, received into the Q. M. in March, 1859, was gathered by Rev. E. Dudley two years before. These three churches have done steady, faithful work to the present, the Hillsboro' church the past twenty-five years maintaining a membership of over one hundred. The Washington church, gathered by Rev. D. Smutz in 1856, was received into the Q. M. in 1859, as was the Danville church the December preceding. In 1864 the Benton church was received, and about 1878 also the Liberty, West Liberty, and Utica churches, which had been gathered by Rev. J. H. Decker, who soon left the denomination. Of these, only the Utica church continues the work for God.

The Q. M. felt deeply the loss of its first licentiate, Joseph H. Newbold, who served in the Union army as chaplain and major until his death. The firm stand taken in regard to slavery caused dissensions, from which some of the churches have not fully recovered. Rev's J. Newbold, E. Dudley, and E. Tibbets have been among the chief ministerial helpers. Brethren J. R. Davidson and D. K. Helterbran have served as clerks much of the time. The Hon. Charles Dudley and ex-Gov. J. G. Newbold have rendered valuable service, while Deacons R. Jordan, B. Newbold, C. Wheatley, J. Toothaker, E. Campbell, and S. Nixon have been among the prominent workers in the Q. M.

THE LITTLE SIOUX VALLEY Q. M., in the northwest counties of the state, was organized in June, 1872, with the Spencer, Estherville, Ellington, Bridgewater, and Meadow Brook churches from the Chain Lake Q. M. (See *Minnesota*.) Rev. D. N. Coats was elected treasurer and H. D. Parsons clerk, which offices they still hold. The Meadow Brook and Bridgewater churches the next year united to form the Union church, and in 1874 a new Meadow Brook church was formed. The College Street (later called Rush

Lake), Lloyd and Bridgewater, and Second Spencer churches were received in 1873. The next year the Lincoln and Herdland churches were received. The Spencer and Estherville churches have been permanent centers of good. The Rush Lake church for several years, and others for a time, were useful, but now are lost from the reports. The LeMars church was received in September, 1881, the Rutland in June, 1884 and the Ireton in September, 1886, after it had been organized more than a year. These all continue in the work. This Q. M., which in 1875 reported nine churches with 176 members, now reports five churches, with 198 members. It was connected with the Minnesota Southern Y. M. until 1880, when it united with the Iowa Y. M.

THE SWEDEPOINT Q. M., in 1860, reported the Border Plains, Swedepoint, Pioneer, and Providence churches, with a total membership of forty-three. After a few years the Swedepoint church united with the South River Q. M., and the others ceased to be reported.

THE SOUTH RIVER Q. M. was organized about 1859, with the Burr Oak Grove, Prairie Grove, Sandyville, St. Charles, and Union churches. The Fairview and Summerset churches were added about 1868, the Liberty and Otter Creek churches a year later, and the Belmont and Highland churches about 1873. After the disbanding of the Swedepoint Q. M., the Swedepoint church was connected with this Q. M. The Summerset, Belmont, and Swedepoint churches remained in 1880 with a hundred members, but were not reported later.

THE SAC CITY Q. M. was organized in 1874 with the Sac, City church, gathered in 1871, and the Deloit and North Coon churches, formed soon after. This Q. M. was not connected with any Y. M. and was soon lost to view.

Mention should be made of the Colo, Grand City, North Glidden, and West Ft. Dodge churches, which were reported in 1871 as not connected with any Q. M.; also the Tinkle Valley church, reported in 1873, the Cromwell in 1880 and the Van Wert in 1884. Some of these, though independent have been useful. It is stated that the Des Moines Q. M. was

organized in 1852 with seven churches, but no further report was received.

THE IOWA CENTRAL Y. M. was organized in 1860, consisting of the South River and Swedepoint Q. M's. After the disbanding of the Swedepoint Q. M., the South River Q. M. remained independent for some years, and then united with the Iowa Y. M.

THE IOWA Y. M. was organized June 21, 1851, consisting of the Delaware and Clayton, Jackson and Washington Q. M's. To these were added the Van Buren and Elgin Q. M's. The latter in 1858 entered the Iowa Northern Y. M., as did also the Delaware and Clayton in 1860. The Tama Q. M. was added about 1864, and the Wayne County and South River Q. M's later. THE IOWA NORTHERN Y. M. was organized June 12, 1858, with the Elgin Q. M. from the Iowa Y. M., and the Chickasaw and Waterloo Q. M's, then recently organized. The Delaware and Clayton Q. M. was added soon after, and later the Root River Q. M. (of Minnesota). Feeling that concentration of forces would be advantageous, the Quarterly Meetings of these two Yearly Meetings were united in THE IOWA Y. M., June 8, 1879. About a year later the Root River Q. M. was dismissed to join the Minnesota Southern Y. M., and the Little Sioux Valley Q. M. was received. The Delaware and Clayton, Wapsipicon, Van Buren, Waterloo, Cedar Valley and Little Sioux Valley Q. M's in this Y. M. now comprise the organized forces of the state.

Itineracy was mainly the method in use among the first Freewill Baptist churches. Benjamin Randall himself

was ordained as an evangelist, and when he moved to New Durham he wished it to be distinctly understood that he would not be confined to any one church. He with his co-laborers in the ministry had particular routes over which they went preaching a free gospel as often at least as once a year. For forty or fifty years it is safe to say that the traveling preacher among our people was a sight frequently met with. The First General Conference voted, "That a society be formed in each Q. M. to receive annual subscriptions and donations and appropriate the same to traveling preachers, who shall be under the direction of the Q. M's." Most of the Q. M's responded. Rev. Elias Hutchins, who had traveled extensively through the West and had seen the need of more system in ministerial labor among feeble churches, was on the committee for an itinerant ministry at the second General Conference. He soon after wrote a long article to the *Morning Star* on, "The Necessity of an Itinerant Ministry." It was discussed by editorials in the *Star* and generally throughout the denomination till a genuine interest was aroused and a partial itineracy was adopted for the feebler churches. In 1832 General Conference defined at length the privileges to be accorded to the itinerant preacher and desired that the destitute churches of each Q. M. should "have regular and uniform preaching as often as once in two weeks if practicable." The evangelist and itinerant preacher are not common now. The Home Mission and State Missionary Societies in a measure provide for growing interests in their infancy and in some cases a state missionary is employed.

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Jackson, Rev. Chester H., son of Rev. Nelson A. and Mary (Williams) Jackson, was born at Arcade, N. Y., in 1834. He was converted in 1849; studied at Pike Seminary, N. Y., in 1860-61, and received ordination June 7, 1863. After ten years spent in caring for a sick friend, he engaged in pastoral work, and went from Pike, N. Y., to Michigan, where he ministered to the Dover church while pursuing theological studies at

Hillsdale College, which he has since served as agent for the collection of endowment funds. In 1861 he was married to Sarah M. Grover. Their only son graduated from Hillsdale in 1888, and is now a student in the theological department.

Jackson, Rev. Daniel, son of Daniel and Abigail (Merrill) Jackson, was born in Madison, N. H., Oct. 12, 1804. He