

The Religious History of the Township
By William Hendry

In attempting to collate the religious history of Madison we find ourselves laboring under extreme embarrassments. The original record of the Congregational Church was finely kept, and if in existence, would be an exhaustive history of that Church, but was unfortunately burned in the house of Hon. W. W. Branch, and we have been compelled to depend upon the memory of the oldest residents, principally that of Gen. Abel Kimball.

The Pioneers

The original pioneers were from the New England States and brought up to attend worship, and were disposed to transfer their religion to their new homes. They accordingly, through Lemuel Kimball, invited the Rev. Giles Cowles, of Austinburg to come and preach; which he did in June of 1813, in the double log house of Jarius T. Andrews, which stood a few rods southeast of Geo. Fisher's present residence. This was the first preaching of the kind ever had in the town. Judge Tappan and the Harpers of Madison Four Corners, afterwards Unionville, refused to hear him preach on account of his being a federalist. (After penning the above I had a conversation with Elder Asa Turney, who says his father moved to Ohio in 1810, and meetings were held at his house early in 1811 and continued until the Block School House was built. They had preaching sometimes, and he remembers the Rev. Joseph Badger, Jonathan Leslie, and Elder Hanks, as having preached there. He says that in the absence of preaching there would be reading, Dea. Hanks or Dea. Tisdell leading. Old Mr. Turney and wife were Baptists.)

Church Organized

After this what meetings were attended by Congregationalists of Madison were in Harpersfield at the private residence of William Hewins, under the pastoral charge of Rev. Jonathan Leslie, which state of affairs continued until the formation of a church in the summer of 1814, when the Revs. Giles Cowles, Jonathan Leslie, and Joseph Badger, attended at the residence of Lemuel Kimball, and formed a church of nine members, to wit: Jesse Ladd, Jesse Ladd Jr., and wife, Lemuel Kimball and wife, Thomas Montgomery and wife, Mrs. Phineas Mixer, and John Cunningham who was elected deacon.

Places of Meeting and Pastors

After this, until the settlement of the Rev. Alvan Hyde, Rev Jonathan Leslie preached once in four weeks in the Block School House, a building made of split logs and located on the northwest corner of the park. There was a Sabbath School or Bible class organized about this time, which met Sabbath afternoons at the residence of William Ensign, father of Dea. and Dr. Ensign, father of Dea. And Dr. Ensign, and was attended by a majority of the young people, including Samuel Hendry and sisters, the Wheelers and Harpers, in Harpersfield. Rev. Alvan Hyde, a young man from Lee, Berkshire Co., Massachusetts,

son of Dr. Alvan Hyde of that place, came in 1818, and after preaching a short time received a call to become their pastor and early in 1819 was installed, the services being held at the tavern of Jesse Ladd Jr., being the house now owned and occupied by Joseph Wood. His father, Dr. Hyde, preached the installation sermon. About this time a town house was built on what is now the southeast corner of Mrs. Onderdonk's dooryard on the Middle Ridge, where the Rev. Alvan Hyde preached until his health failed, and he returned to his father's house and died. After which, different men occupied the pulpit, among whom were Rev. Jonathan Winchester, Randolph Stone, Perry Pratt, Henry T. Kelly, Caleb Burbank and others.

Permanent Meeting House

In 1829 there was a house of worship built on the ground and is a part of the present Town Hall. It was to belong to all denominations and was occupied by the Methodists, Baptists, and Universalists. In 1830 the owners of said house proposed the Congregationalists that if they would help finish the house they should have the prior but not exclusive control of the same; which proposition was accepted and on the 4th of March, 1830, Presbytery having previously given consent, a church was organized here to be known as the Second Congregational Church. That those unacquainted with our polity may have an understanding of what the Presbytery had to do with the Congregationalists, I will state that there was a rule by which in sparse settled communities they could act together, the Congregationalist electing a committee of tow which together with the deacons and pastor should constitute a board of elders to carry all matters of difference up to Presbytery, but only conferring on Presbytery advisory but not executive powers.

Services in Different Parts of the Township

The Bell Meeting House was built about 1834, principally by the Hon. John Hubbard. In the spring of 1831 a meeting was held in the barn of Dea. Martin, of Unionville, conducted by Rev. Caleb Burbank, Perry Pratt, and Henry Cowles, which resulted in great good to the people of Madison, at and from which many of our leading old men date their experience as Christians. Rev. Horatio Foot and others held a series of meetings in Madison in 1833, commencing on the Middle Ridge, then going to Unionville, then to Madison, then Thompson and then to the Dock Road, which culminated in the conversion of almost the entire unconverted community.

Divides on the Subject of Slavery

Some time in 1837 the church divided on the anti-slavery question. A large portion of the Church being unwilling to remain with Presbytery on account of the acts of the General Assembly regarding slavery, which persistently affiliated with the views of the South, not even regarding slavery as a sin per se, but on the contrary apologizing therefore. The Congregationalists of the Reserve sent the Hon. J. R. Giddings, our then member of Congress, as a member of the General Assembly at Philadelphia, to represent our interests and feelings as anti-slavery men, but in spite of his almost Herculean labors in

that behalf they refused to even pronounce slavery a wrong. Those seceding from the Second Congregational Church congregated on the Middle Ridge and formed a church, which united with the Association in Oberlin with Rev. S. W. Streeter as their pastor. Dr. C. W. Ensign and Luther Warrne removed to Madison in 1840, bringing the letters from their church east. Finding matters thus divided, Dr. Ensign, Gen. Kimball and Dr. Plimpton drew up a plan of union by which the old church was to withdraw from Presbytery and those seceding to withdraw from Association of Oberlin. This plan was adopted, and the seceding members came back by letter and the church remained independent until the formation of the Plymouth Rock Conference where they then united and now belong.

Church Organized in Unionville

The members of the church in about Unionville, to wit; Abram Tappan, Elizabeth Tappan, Cushing Cunningham, Flavia Cunningham, and twenty-eight others, members of the First Congregational Church in Madison, presented a request to the Church, January 19th, 1834 to be dismissed for the purpose of being organized into a Congregational Church at Unionville. The request was granted and the same petition was presented to the Presbytery of Grand River, February 5th, 1834, and was also granted; and permission was given by Presbytery to the Rev. Caleb Burbank to invite any member of the Presbytery to assist him in organizing a Church at Unionville. Rev. Henry Cowles and Rev. Perry Pratt were invited and attended. Abram Tappan and others, the petitioners, assembled according to appointment at the meeting house in Unionville, February 12th, 1834; the meeting being open with prayer by Rev. Henry Cowles. Four individuals who had been previously examined for admission to the First Church in Madison, and four others were examined at the meeting, and six others presented letters from churches in different places, for the purpose of being organized into a Church. A confession of faith, covenant, articles of practice and a resolution were read, explained, and unanimously adapted. The resolution above referred to reads as follows:

Resolved, that we who are about to be organized into a church will not traffic in ardent spirits nor use it as a drink except as a medicine in case of sickness, nor admit any one as a member who refuses to give the same pledge.

Growth of the Churches

The Church and Society employed the Rev. Jonathan Woodruff, A. M., to labor with them one half the time for one year, commencing with the first Monday in March, 1834, and on the 25th day of June following he was installed as pastor over the churches of Unionville and Centreville. After laboring little more than one year the pastoral relation between these churches and Mr. Woodruff was dissolved. In the fall of 1836 there was a protracted meeting held in Unionville by the Rev. O. Parker and Charles Gurney, which resulted in great good. As a partial result of said meeting Augustus Glezen, Albert Mixer, Talcott Mixer, Emma Jane Mixer, Lucy Mattoon, Myron Foster, Israel Whitney, Mrs. Mary Ann Tucker, Augustus Cady, Miss Emily Hill, Benjamin Pool Cummings, Jas. P. Raymond and Mary Cowles were received into the Church and also Francis; infant son of

William and Harriet E. Hendry was baptized, it being communion January 1st, 1837. Under date of December 30th, 1841, we find Rev. R. Tinker acting as moderator in a contested case of discipline which proves him to have at that time been pastor of that church as well as Centreville. The following explains itself:

The Unionville Church Resolves against the Giant Evil of that day.

We, the undersigned, having been appointed by the Congregational Church in Unionville to examine into and report on the subject of slavery as it exists in these United States, at some future meeting; and in pursuance of said appointment we now submit the following report:

1. Resolved, That a due regard to the precepts of the Bible and the interests of Christ's cause make it right for this Church to take action upon the subject of slavery at it exists in these United States.
2. Resolved, That we view the system as based on the highest degree of injustice; that it is cruel and iniquitous in practice, resulting in ignorance, licentiousness, and heathenism, and when understandingly persisted in from purposes of gain shows a willful contempt of the authority of God; and with our views a sin like this and from motives such as these, after so much light has been shed on the subject, we cannot fellowship as Christian brethren.
3. Resolved, That slaveholding as sanctioned and practiced in these United States is a system opposed to Christianity, a heinous sin against God, and a violation of the direct rights of man.
4. Resolved, That whosoever claims his fellow man as property is guilty of the most flagrant sin.
5. Resolved, That as we are fully satisfied that the Bible condemns slavery, we believe it to be our duty of all men by every consistent means both moral and political, to do what we can to emancipate the slave.
6. Resolved, That when any slave or slaves shall escape from bondage and come into this vicinity to reside, or shall be on their way to Canada as a more safe place of freedom, we will not in any way, manner or form use any means or give any countenance or support to any slaveholder or his agent recapture said slave, with a design of returning him to bondage.
7. Resolved, That we cannot consent that a slaveholding minister of the Gospel, or any one who apologizes in favor of slavery, of our own or any other denomination should ever have the privilege of preaching in our pulpit.

(Signed)

A. Tappan
W. H. Mead

C. Cunningham

The above preamble and resolutions were adopted by a unanimous vote of the Church on the 25th of February 1844.

Withdraws from Grand River Presbytery

April 9th, 1846, at a church meeting that held a Committee of the Church of five members, to wit; Cushing Cunningham, William Hendry, James Ford, Amasa Merriman, and Amos Cunningham, were appointed to prepare resolutions for presentation to the Church touching our connection ecclesiastically with the subject of slavery. Afterwards on the 15th of April, 1846, said committee made their report to the Church, which, on motion, was accepted, the purpose of which was as follows: That as Grand River Presbytery belongs to the New School General Assembly and as that body is composed in part of slaveholders, therefore we consider ourselves by that legal connection involved in said sin, and ask the Presbytery at its next session to dissolve our connection with said Presbytery; which said report was afterwards amended in its phraseology and presented to Presbytery. The case was adjourned from time to time until the 2nd of February 1847; when Presbytery gave the Church liberty to withdraw, which they accordingly did at a meeting held February 9th, 1847.

Unites with Grand River Conference

On the fourth day of May 1861, the Church held a meeting preparatory to uniting with Grand River Conference, adopted a new confession of faith and covenant and appointed James Ford and T. S. Baldwin as delegates to said conference, who accordingly attended and were received where they now belong.

We have drawn thus largely from the records of the Unionville Church for the reason that we there find a reliable record made up by Deacon Cushing Cunningham, T. S. Baldwin, William Hewins and others which is the only record extant showing the animus of the churches in Madison on the subjects of Temperance and Slavery. There are no other important matters pertaining to the church in Unionville except that during the pastorate of Rev. O. W. White, Rev. John T. Avery held a protracted meeting productive of great good. The records show a slow but constant Christian progress, while being extremely unfortunate in the loss by death of numerous prominent men, such as Hon. Samuel Wheeler, Sidney McClung, William Sabin, George Loveland, C. S. Stratton, Augustus Glezen, Cushing Cunningham and others, all in the prime of life and usefulness.

Meeting House Burned and Rebuilt

About 1827 the inhabitants of that town commenced the erection of a church edifice to be free to all denominations, on which they expended some \$8000, when it was burned. They then delegated Rev. Jonathan Leslie to solicit funds with which to reimburse themselves, who reported and paid in some \$2,300 which formed a nucleus and the present house was built in 1832-3. This Church has been blessed in its pastors, being men

of ability and rare evangelical piety, and have been able with as very few short intervals to sustain regular Sabbath preaching, a flourishing Sabbath School and Bible Class, and all other usual services of the Church. Their Church property is in good repair, a good, comfortable parsonage, commodious sheds, and the property generally cared for. Rev. J. M. Fraser is their present pastor.

North Ridge

On the completion of the Bell meeting house on the North Ridge the First Congregational Church moved their place of worship from the Town Hall to said meeting house, where they have remained since. They have, for the most part, sustained preaching and other stated services of the church, kept their church property in repair, sustained a good Sabbath School, and though weak in comparison with other stated churches have been an honor to themselves and the Master as well. Among their pastors we can mention Revs. Ingersoll, Jason Olds, L. F. Atkins, U. T. Chamberlain, T. J. Keep, E. S. Barnes and others.

Madison Dock

About the year 1836 there was a Congregational Church formed at Madison Dock composed in part of Enoch Judson and wife, Ethan A. Judson, and wife, Moses Gage and wife, Deacon.....and wife, Herman P. Castel and wife, Mrs. Robert Moore, Thomas J. Roberts and others. Revs. Horatio Foot and Fultz held a meeting there that resulted in the formation of the above named church. They had a Rev Porter for their preacher. This church has become extinct, nothing now being known of them except from information gleaned mainly from Mr. Albert King.

Baptist Churches

Soon after the first settlements were made in this township a Baptist Church was organized in what is now Madison Village, which lived a flickering life for a few years and expired. By the year 1830 a number of Baptists had settled in the northern part of the township and had united with the North Perry Baptist Church. Fifteen of these, agreeing that it was better for themselves and better for the cause of Christ, petitioned the north Perry Church to set them apart and recognize them as a Baptist Church in Madison, Geauga County, Ohio. Agreeable to this petition the Perry Church, in connection with them appointed April 6, 1831, as a day of recognition. On that day the Council met, heard their covenant, articles of faith, and gave them the hand of fellowship to a place in the sisterhood of Baptist Churches.

The Church as constituted and organized April 6th 1831, was composed of fifteen members. Eight of them were males and seven females, to-wit: Joseph Fuller, Benjamin F. Fuller, Patty T. Fuller, Curtis A. Tisdell, Sarah A. Tisdell, William Balch, Polly Balch, Nancy Bachelor, Jesse M. Green, Zilphia Green, John McMackin, Beda McMackin, Elisha Kingsbury and Anna Kingsbury, of which constituent members but four are now living; two in Painesville-Benjamin F. Fuller, and Patty T. Fuller; and two in Madison-

William Balch and Zilphia Green. Soon after they received additions from the extinct Church in Madison Village and also from the Church in North Perry. The first pastor was Rev Azariah Hanks, who served them once or twice a month for two years and received as the hire of his labor, in the words of a resolution: "As much as the Church can raise on subscription." At first the Church held its meetings either in the Town House or at private dwellings. But they were not satisfied with this kind of tabernacling. They purchased two lots, one for a church building and the other for a parsonage and went to work on both buildings. Though few in number and poor in purse, they were rich in faith and strong of heart. By the year 1842 they had completed both the church and the parsonage. The church edifice was dedicated to the Lord Jesus Christ, August 11, 1842. In the dedication prayer all the members of the church fell upon their knees while the pastor, Rev. Adrian Foot, presented both the house and the people to the Lord for an everlasting habitation. The church in eleven years had increased from a membership of fifteen to a membership of more than one hundred that partook of the Lord's Supper at one communion. They had developed from preaching once or twice a month and recompensing a pastor with the promise of "as much as can be raised on subscription," to preaching all the time and giving the pastor a salary of \$300 a year, besides furnishing him with house rent, wood and a donation. Surely the Lord was with them. They united with the Grand River, now Ashtabula, Baptist Association and attended for the first time in Geneva in 1833. The Association has held three sessions with them. We have had rich experience with revivals and with evangelists. The church has two or three times risen from a very discouraging condition during revivals conducted by the pastors aided by helps. The greatest revivals enjoyed by the church were these: in 1842 Rev. A. Foot, pastor, aided by Pastors Eliot of Elyria, and Williams of Painesville; in 1846 Rev. Lyman Whiteny, pastor, aided by evangelist Weaver; in 1868 and again in 1869 Rev. Increase Childs, pastor, aided by Pastor Mallory. These efforts were blessed of God in an especial manner, and the church was built up by them. The growth of the church has been slow, but it has been so constant that its strength has been steadily increased every year since its organization. Under the calling of God two preachers or righteousness have been sent into the vineyard. The first was Rev. E. H. Goodrich, the second Rev. William T. Potter, pastor of Yates Baptist Church, N. Y. We have been served by twenty-one different pastors two of whom have served at two different times, to-wit: Revs. Azariah Hanks, 2 years; E. F. Goodrich, 1 year; Gilean Dodge, 6 months; J. L. Richmond, 1 year and again more than 2 years; Jacob Bailey, 1 year; Adrian Foot, 3 years; J. W. Weatherby, 1 year; M. Roberts 2 ½ years and again 3 years; P. P. Kennedy, 2 years and 4 months; J. J. Smith 1 year; W. Clark, 3 months; E. C. Farley, 1 year; S. C. Thomas, 1 year; Increase Childs, 4 years nearly; C. R. Richmond 1 year; John Gray, 2 years; T. G. Lamb, 6 months; O. N. Fletcher, 4 years and 2 months. At present we are in harmony and happy in the enjoyment of the good church property recently refitted and repaired so as to be convenient, beautiful and attractive, a good new parsonage and good out buildings. We have good Congregations, a good choir, good prayer meetings Sunday Afternoon, Monday and Thursday evenings, and at present three preaching services each Sabbath. In many ways we are blessed and sit together in heavenly places.

Membership:

Constituent members	15	Dismissed by letter	280
Received by baptism	246	Dismissed by exclusion	79
Received by letter	259	Dismissed by death	61
Received by experience	23		
Received by restoration	11		
Total.....	554	Total.....	420

Present membership.....134

(This report was communicated by Mr. Potter.)

(An extensive work of grace, not noted above, has been enjoyed by the church under its present pastor.)

Universalists

From about 1825 to 1838, or maybe 1840, there was Universalist preaching by Rev. Williams, Hoag, and Ami Bond, principally at the village but some on the Dock Road. Mr. Williams left the Universalists and joined the Disciples; Mr. Bond moved to Pennsylvania, since which there had been no preaching of the kind. They never had a church organization to town.

Episcopalians

About 1815 or 1816 Rev. Searls, afterward Bishop of Ohio, came through the country preaching as a missionary and formed a parish at Unionville which was under the care of the Rev. John Hall or Ashtabula. They built a small chapel half a mile east of Unionville and worshipped there with different ministers as their rectors until the spring of 1879 when the parish was divided. Those east of the county line being set off to Geneva and those west, set off to Madison Village where they now worship in the M. E. Church.

Disciples

The first Disciple preaching I Madison was by Belden in the Congregational meeting house about the year 1856. He continued the meeting some 14 days, as the result of which some 14 converts were baptized. There never has been any regularly organized Disciple Church at Madison village, but there was an organization on the Dock Road formed by Elder Saunders, about 1835, of which Elder Asa Turney had the pastoral charge, which church became extinct about the year 1866, the members thereof being transferred mainly to Geneva. The church on the Dock Road numbered about 40 communicants. There have been occasional, but not any regularly organized meetings in town until Elder Vernon and others held a series of meetings in a school house on the North Ridge by the Bell meeting

house, resulting in the conversion of 10 or 12 individuals, which meetings have been held there occasionally ever since. Those converts, as well as others in the northwest part of town have joined, some at Geneva and others at Perry. There are some 40 or 50 persons in the township belonging to the church. Elder Asa Turney was ordained in 1836 by Eld. Saunders.

Catholic

The building of a railroad caused an influx of foreign element holding to the Roman Catholic faith, rendering it almost necessary that their claims should be regarded. Some 12 years or more since there was a parish formed, the walls of a chapel put up, enclosed and so far completed as to admit of services therein. Since that time mass has been occasionally but not regularly celebrated and occasional preaching and other services of the church have been had. There are some 40 or 50, old and young that are nominally members of the church.

Free Methodists

There has sprung up a small class styling themselves Free Methodists within the few last years, numbering some 20 persons, who are particularly distinguished for their untiring zeal and entire devotion to the Master. They entirely ignore the vanities and frivolities of this world and seem to live solely for the honor and glory of God and the good of souls around them. They do not have any stated preaching service but are occasionally served by their ministers from Cleveland and other places. Their prayer meetings are faithfully and zealously attended, and they have stated quarterly meetings attended with good results.

M. E. Church

The first we hear of Methodism in Madison is a class formed by Rev. E. H. Taylor in 1822, consisting of George Panburn, leader; William Possman and wife, Harlow Bailey and wife, G. H. Scheverell and wife, Mr. Briggs and wife and Betsy U. Bartram. At that time Alfred Bronson and Henry Knapp were the circuit preachers and William Swazey presiding elder. The circuit then comprised Lake and Geauga counties, with the townships of Geneva, Harpersfield, Windsor, Austinburg, Morgan and Rome in Ashtabula county. It took them four weeks to accomplish their circuit, preaching on an average three times a week, besides doing the necessary pastoral work. I also find that in that year Rev. Alfred Bronson received as his hire \$153.71, and that Henry Knapp received \$56.08, and on the 4th quarter there was collected on the whole circuit \$64.00. After the formation of the above class there was quite an interval when the Methodists had only occasional services in Unionville, sometimes in the school house but usually in private houses, at Levi Bartram's and Mr. Munn's, at the brickyard by Col. Frisby's, until about 1832 when there was an extensive revival under the preaching of John C. Ayers and Arthur M. Brown, the result of which was the reorganization of the class at Unionville, composed of the following persons, viz: Harlow Bailey and wife, Levi Bartram and wife, Laura, Urilla and Phoebe Bartram, W. P. Stebbins and wife, Nahum

Loring and wife, Wm. Rossman and wife, Charles, Eliza and Emily Cummings, Theodore D. Blynn and 30 or 40 others. In 1836 we find a church edifice erected and a membership of 61, with John Luccock as preacher and Ira Eddy presiding Elder. At that time there was a class in Centreville of 17 members, which in 1838 had ceased to exist, the most of whom had transferred their relation to Unionville. About 1838 there was a class formed on the Dock Road at the King school house,--composed of Wm. Rossmand and wife, Francis Forbes and wife, Lorenzo Brockway and wife and others, 17 in all,-- which continued in existence a few years but finally merged into the clas at the chapel in North Madison. The class at Madison village was reorganized in 1865 with a membership of from 40 to 50, Allen Beebe leader. The church edifice was finished and dedicated January 1, 1866, Harlow Bailey, Horace Winchester and Jonathan Shearer, building committee; E. R. Knapp, pastor. The class at North Madison was organized in 1833 by Rev. John C. Ayer composed of Truman Rowley, Mary Rowley, Daniel Norton, Eliza Norton, Elkanah Corbitt, Sally Corbit, Sarah Rowley, Alvah Wilder, John Williams, Cynthis Williams, Chole Holbrook, Ahial Brockway, and Louisa Talcott.

Present Condition and Prospects

The log chapel was built in 1834. From an extract of a letter in Gregg's history of Erie Conference, J. C. Ayers writes in February, 1934, that "in the town of Madison between 50 and 60 have been converted to God." The class in North Madison continued prosperous. In 1848 they erected their present neat little chapel, since which time the church has pursued the even tenor of her ways, being blessed with good sound evangelical preaching and a number of refreshing seasons of revival, among which one under the preaching of the Rev. J. J. Excell is worthy of mention. There has at all times been a good efficient Sabbath School and Bible Class well kept up, with a good sound library; prayer and class meetings are well attended and the institurions of the church generally cared for. On the Dock Road there has been preaching in the King school house for the most of the time and a flourishing Sabbath School. At Madison village meetings of all kinds have been well sustained. The location of the members is such as to preclude a large attendance at their social prayer meetings, but though small they seem actuated by the spirit of the Master. The Sabbath School is large and ia a flourishing condition under the superintendence of Capt. Carlton Graves. Their library is a good one. Unionville has been set off from the Madison charge and attached to a small charge in North Geneva under the pastoral care of Rev. M. G. McCaslin. They have enjoyed a season of refreshing during this fall and early winter and are now in a flourishing condition. The class at Unionville numbers 20, at North Madison 61, and at the Village 62. There is a small class on Madison Gore, south of Grand River, composed of some 30 or 40 members. They have a shug chapel and occupy a space where they no doubt do good. We are uninformed at to particulars in their behalf. To sum up the relation, they as a church occupy a very important part in the family of Christians. They have four places of worship which are all good, commodious chapels and one parsonage, all in decent repair, four Sabbath Schools well patronized, each with a good library, proper officers and teachers. They have been served by unusually able ministers, those in early years patiently suffering all the privations and hardships incident to a new country. Think of Rev. Alfred Bronson traveling 12 to 15 miles daily six days out o seven, preaching from

3 to 5 sermons each week not counting the Sabbath, besides doing all the necessary pastoral work and for \$153.71, or Mr. Knapp for \$56.08, or of Ira Eddy traveling on horseback all day from Willoughby up the Chagrin River, to reach an evening appointment in Bainbridge, and when night came taking his horse by the tail and following him through the woods, to reach his appointment utterly tired out, and to find meeting over.

In Conclusion

In summing up the religious history of Madison and resurveying the whole ground, we cannot but be filled with gratitude to the Master for the way in which he had led us. Although at times it appeared dark, then was our weakness strength. The Lord has ever been with us, when we saw our utter inability to do for ourselves. One encouraging sign of the times is the unity and love existing between the different families of Christ, which is a propitious omen of our future prosperity.