



Outlines and Briefs

of Local History
compiled & arranged
by

U. Chase James

—H—

Commenced
June 22 - 1901

ANTIOCH

SUNDAY SCHOOL

LIBRARY

NO. _____

me $\frac{1}{2}$

23'

We have no way of judging, of
the future but by the past.
- Patrick Henry -

- FROM -
HARRY WALKER'S
Art Store & Studio,
WILMINGTON, O.

Souvenir
of Class No 5-

NEW ANTIOCH.

The Sunday School class taught by U. C. James held a social at the home of Everett James and wife on the evening of June 12th. All the seasonable delicacies were served at supper, after which the young folks enjoyed games and music. Mr. Arnold's class was also invited and several were present. These including the superintendent, Herman Van Dervort, the teacher and the host and hostess and daughter Lucile made a total of forty-four. The occasion will be long remembered by those present as a bright spot on the calendar of time.

NEW ANTIOCH.

Class No. 5 of the Christian Sunday-school held a social on Wednesday June 12, at the home of Mr. and Mrs. Everett James. Class No. 3 was also invited, which consists of ten boys. There were over forty of both classes present. Refreshments, including all the seasonable delicacies were served. The long banquet tables, decorated with beautiful flowers and surrounded with good cheer and blazoned with torches and candles made a night scene worth beholding. After supper games were played in both house and yard at the same time, and there was plenty of music to make merry. The occasion was such a success that there is already talk of having another.

There was a ball game Friday afternoon in Pond's field between the New Antioch nine and the Wilmington High School nine, resulting in a score of 9 0 in favor of New Antioch. There was less vile language and less fussing than usual on such occasions. If the boys will play of week days only and will suppress all vile language and angry quarrels the public at large will take more interest in the game.

P. Herman Van Dervort Supt. of S.S.
Charles Ward Assist. Supt. & Sec. & Pres.
U. Chase James Teacher Class No 5.
New Antioch S.S.

Carola Sprigg Librarian for the S.S. & Class No. 5
John Hill Van Dervort Teacher of Music
Arata Van Dervort Organist.

Preface

At first glance one is apt to look with contempt and speak ridiculous things of so seemingly unimportant and familiar a thing as Local History, yet after all it has more to do with the formation of our individual characters than that which is more general and more remote.

If the task of recording individual history is not beneath the dignity of the Recording Angel, then Local History (or even notes and sketches of individual history) ought not to be beneath our notice.

Do you doubt that your deeds are recorded in Heaven? One might as well doubt that the words of the phonograph can be heard for miles by means of the telephone and be recorded on the wax cylinder of another.

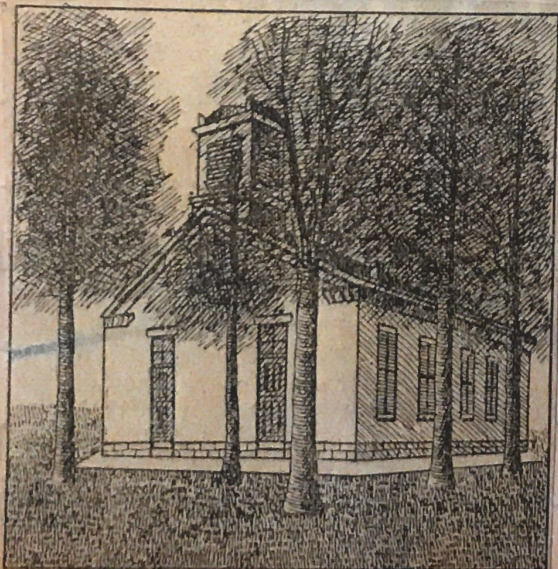
Are not Heaven's instruments superior to ours? - Faith - Hope - Charity -

THE CHURCH AT NEW ANTIOCH, O.

Since the great Jubilee Convention of the Church of Christ at Cincinnati last fall, it occurs to the mind of the writer that a brief history of the rise and progress of this people here may not be out of order.

In setting forth the beginnings of the movement of the disciples of Christ, I shall refer the reader to the autobiography of Eld. Samuel Rogers for a more detailed account of this locality (this church is situated in Clinton County, O.) before and since the organization of the church. It will be noticed in Chapters VII. and VIII. of the autobiography that Samuel Rogers was the first man to announce the gospel tidings among the first settlers of this unbroken forest. There are evidently some serious errors in the dates in this history, and omissions are so apparent that the origin of the "Disciples," as opposed to Newlights, is very obscure.

The church had its beginnings here in 1816, and was known as Newlights, and the greatest light among them at that time was B. W. Stone. The pioneers composing that body were Jonah Van Dervoort, the Baschorens, Roberts, Huls, McKenzie, and others. Eld. Samuel Rogers also resided here at that time, and his earnest appeals were heralded to the region around from this standpoint. The people met for worship in private houses or barns and in the groves till the need of a house became so necessary that a little brick church was erected on the same lot on which a more commodious one was erected, as appears in the cut. This little church was erected about the year 1822 on a tract of land consisting of about four acres, deeded to the trustees of the Christian Church for church purposes, as well as for burial purposes. In the autobiography we learn from Chapter X. that Elder Rogers knew not the design of baptism as advocated now. In a letter in my possession, written



NEW ANTIOCH CHURCH.

by George McManus, twenty-one years ago, he says that he demanded to be baptized as a sinner at the hands of Eld. Samuel Rogers, who promptly refused to comply, saying that he never baptized a sinner in his life. But Bro. McManus had arrived at a different meaning of the term, and, after much reasoning with Bro. Rogers, the latter consented, and so administered the baptism as desired. This was in January, 1827, when Bro. McManus was twenty-two years old. A more worthy young man never was baptized by Bro. Rogers—one that gave his life to the ministry. It may be stated with definiteness that this noble youth is the firstborn—the primogeniture of the "Church of Disciples" as a distinctive organization from the Christian or Newlight body at this place. Connected with this innovation of the meaning of baptism, another form of service that took a definite meaning was the Lord's Supper. We learn from an extract of a letter found in the *Christian Baptist*, Vol. V., page 434, that the weekly observance of this institution was commenced in January, 1828. It is noticed by that writer; he calls this place "Antioch." So it was at that time, and so named by Samuel Rogers. The place became New Antioch on account of the location

of the post-office. Wilmington was the post-office in those days. This is the only post-office of this name in the United States.

The chief part of the Newlight Church adopted the more Scriptural design of baptism and of the Lord's Supper, and embraced the views of the fathers of the Reformation. There were some few who did not accept the change, but withdrew from the body. Their strength, however, was not sufficient to overcome the "heresy" accepted by the majority. The chief actors and movers in this spiritual warfare, for the first thirty years of its existence, were men who became famous in the brotherhood of the disciples wherever found: Samuel Rogers, Aylette Rains, Wilham Irvin, J. Lucas, Walter Scott, B. U. Watkins, David Thompson, Joshua Swallow, Jonas Hartzel, D. S. Burnet, Geo. McManus and James Van Dervoort. To this grand list of names others might be added, but these alone gave the primitive gospel such a hold on the hearts of men that no power could be found which was able to destroy their work. All these grand men have passed off the stage of life and entered into that rest that remaineth to the people of God. Such worthy pioneers are described by Longfellow in the "Psalm of Life":

"Lives of [these] great men remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints in the sands of time.

"Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

Not only has the primitive gospel been well planted here, but it has been watered

by a long list of worthies who, like the patriarchs of old, seek a city whose maker and builder is God. John Boggs, W. J. Irvin, John Taft, John I. Rogers, E. I. Van Dervoort, Samuel Matthews, A. D. Fillmore, A. Gardner, R. L. Howe, J. H. Dodd, E. H. Hawley, W. C. Rogers, Thos. D. Garvin, J. H. Jones, A. A. Knight, F. M. Green, J. C. Irvin, J. M. Pyle, Josephus Blair, S. H. Bingman, J. S. Hughes, W. J. Howe, Samuel Traum, John Truax, W. D. Moore, E. D. Murch, J. Irvin West and E. P. Couch were of this goodly number of representative men. Others might be added, but these suffice for the purposes intended. It will be observed of the above list that many of them have finished their course, and that many of those who survive are not, by reason of age, able to do service for the church longer.

The church of disciples of this place is proud that it was from among them that a number of brethren have gone forth as ministers of the gospel. Of those who have been members, and many who began their Christian life here, were: James Van Dervoort and his nephew, E. J. Van Dervoort, George McManus, Samuel, William and David Matthews, L. E. Brown, J. S. Hughes, W. J. and R. L. Howe, J. M. Pyle, F. P. Sayrs, Nathan Sims, W. J. and W. S. Utter.

In the autobiography reference is made to the annual August meetings, to which the membership of the church and surrounding churches looked forward with great interest. These meetings were conducted usually by the ablest preachers of the brotherhood from a distance, and, in the aggregate, thousands of people embraced the gospel during the revivals.

This chapter of the beginnings is not complete till we mention a number of the faithful women who were there to enjoy those seasons of spiritual refreshment. Most of these women yet survive, but have been absent from this place for nearly a half century. The four daughters of Samuel Rogers remember those days, though they were but children then. Elvira Utter, San Bernardino, Cal.; Elizabeth Campbell, King's City, Mo.; Frances Fisher, Carlisle, Ky., and Rebecca Gregory, Wilmington, O., began their Christian life here. Also Mrs. C. D. Van Dervoort and Mrs. L. M. Sniff, of Angola, Ind.; Elizabeth Compton, Fayette, O.; Ellen Hubbard, Waldron, Mich.; Mrs. C. E. Packard, Cameron, Mo.—granddaughters of Samuel Rogers. To these add Margaret Blair and Mary I. McKenzie, Wilmington, O.; Margaret Schofield and Jane Forsha, Columbus, O.; Mrs. Harriet Hallam Gregg, Chicago, Ill.; Julia Frost, Hiram, O.; Mrs. W. G. Irvin and Laura Howe, Irvington, Ind., and Samantha Canny, Camden, O. These daughters of Israel, with others no doubt living, remember the impressive lessons they received at the August meetings of which we read in the autobiography. It was the custom often to administer baptisms in the still hours of night when all nature was at rest, under a beautiful, starlit sky, with nothing to disturb save the discordant cricket and katydid. These venerable mothers in Israel have, by the law of limitation, "hung their

harps on the willows" and "sat down to weep when they remember Zion" as it was then.

In 1856 these annual meetings were discontinued, and in the next year the old brick church was torn down and a much more commodious and substantial one built, which is represented in the cut. The history of a congregation is very similar to the history of a man. It is subject to upheavals or decay or supineness, as the case may be.

Of the remarkable meetings that have occurred here in the history of the church, none seem to be so noted as that conducted by W. D. Moore, a veteran of nearly four-score years, and still able for duty. Bro. Moore began a meeting here in June, 1866, and continued two weeks. The result was

124 additions to the church. The item concerning this meeting was published in the STANDARD, Vol. I., No. 15, of July 14, 1866. It is said in that item that at the close of an exhortation, in which the dangers of delay in making the good profession were presented, thirty-two persons came forward, twenty-five of whom demanded baptism.

John I. Rogers held a meeting of some two weeks here in 1884. There was an ingathering of more than fifty souls.

Samuel Traum conducted a meeting here some three years ago, closing with an addition of some forty persons.

Also F. M. Green held a successful meeting here of recent years, at which a number of persons made the good confession.

For twenty-five years prior to the Civil War James Van Dervoort and his excellent family were the mainstay of the church. All these years he served faithfully and substantially without compensation. It was a great loss when they removed from the place, which occurred in 1884. It is due to the oldest pioneers to say that they were here in almost unbroken forests long before the State had formed a public-school system. As these people had no law on such matters, they were a law to themselves; and as they were interested in literary and little church to the use of the children as a schoolhouse, which was thus used without money and without price till the State made provision for a school building, which was in the year 1845. From that time on there has been a complete severance of church and state, which some of our wise school boards so much fear. If even a Bible lesson should be read to the pupils, it is enough for them to suspect the danger of union of church and state, and so enter their protest.

In the early history of this church, and onward to the Civil War, there was no uncertain voice given in regard to American slavery. In this respect it took radical views, and stood abreast of any of the sister churches, which, as a rule, took conservative views along all such questions as being political, and should not be taught in the pulpit. But, so far as this organization was concerned, such monstrous iniquity could not escape a thorough dissection on all proper occasions

on account of its political character. The results are that their prayers in behalf of the down-trodden and oppressed have been answered, but not without the sacrifice of many thousands of human beings.

The church has always espoused the cause of missions, and always will, if expansion means anything, and the great commission is paramount. The Sunday-school is nurtured, and has continued without interruption for more than forty years, and as regularly as the coming of the Lord's Day. The International Bible Lessons were adopted almost from the beginning, and I judge have come to stay. Song service is not neglected by the school; a leader and an organist, with the whole school as chorister, make up the order of exercise.

For a country church of a village of less than 200 souls, where can the disciples find another as old, or one that has been visited by more of the pioneer preachers, editors and authors, or has sent out a more intelligent class of ministers? While we glory in the good names and good works which started from this little church, we trust it may be an impetus to continue the good work till our work is done and we lie down to sleep beside the fathers who have gone before.

In these desultory remarks and necessarily brief sketch I regret to leave out many of those whose names are just as dear to us, on account of the short space allowed me. To those who yet survive, and that may see this article, I say that the old campus is much the same as when the pioneers knew it. Many of those old forest trees yet stand, some with top branches lopped off and others newly planted, mark the place so that it is

easily identified. The very leaves sigh a solemn requiem in memory of those days, now gone with the worshipers to return no more till time be no more. From the evidence adduced, we feel justified in saying the "Disciple" church, as such, had its origin here with the spiritual birth of George McManus in January, 1827, and that our organization is seventy-three years old January, A. D. 1900. J. S. VAN DERVOORT.

Introduction.

5-

It ought not be expected in a work of this kind that many facts should be recorded in detail. We will however attempt to record in detail some of the most important.

Again we may unintentionally omit the mention of some important characters who have assisted in the building up of the manhood or have added bricks and mortar to the up-building of our local social institutions. Certainly those who work to tear down and destroy and who sow the seeds of discord, and disrupt our institutions and do not properly respect the social relation will not expect honorable mention in any history of any kind.

And yet good is so much stronger than evil and good deeds and good people are so much more numerous than bad deeds and bad people that it will be impossible to find out and

record

1 all, in a work of this kind.

These things are recorded to encourage the true knight to be ever ready to draw his sword for Truth and Right and the honor and fair fame of our good men and women.

This is an absolutely free country to all those who wish to do right and to be true and loyal and honest, but there is no freedom in any civilized country for those who wish to do wrong and to be dishonest. The Anarchist and the Criminal have no proper conception of Liberty, only the Moderate and the Good are really acquainted with her.

Every man has a right to the full and free expression of his honest opinions and sentiments provided such expressions and sentiments do not interfere with the happiness or prosperity of his neighbors. But some opinions

are libelous and some are slanderous and some outrage public sentiment. The expressions of such opinions are more or less criminal.

Let us be more careful of our words and our History will thereby be made purer and brighter.

"By thy words thou shalt be justified or by thy words thou shalt be condemned."

All our institutions are founded on Christianity - Prof. W. C. Sayers.

Therefore it ought to be first considered.

Virtue is the rule and Vice the exception: Wisdom is the rule and Folly the exception. - Prof. Holbrook.

U. Chase James

8 The New Antioch Sunday School.

The Sunday school is the infantile Church.
- Rev. Puckworth.

The Sunday school is the Hope of
America

[General] - Daniel Webster.

Robert Raikes founded a system of Sunday schools in London in 1781. He found many idle children playing on the streets of London and growing up in an atmosphere of ignorance and vile language; he gathered some of these into schools which were held once in each week on Sunday and taught by paid teachers. This was before the day of the modern Public school where the sciences are taught and before the day of the modern S. S. where the Bible is taught. These early S. S. of necessity did not confine themselves to the teaching of the Bible but reading and writing etc. had to be taught for the same reason that they are now taught in ~~the~~ the foreign mission schools.

[Local] On or about the year 1850 Paul H. Vandervoort (known and revered by all as Uncle Paul) announced in the old Antioch Church that all who cared to form a Sunday school for the study of the scriptures would meet in the church next Sunday at 9 o'clock in the morning. The meeting was accordingly held. There was but one class the members of which read from the book itself verse about. The recitation was conducted ~~re~~ by Uncle Paul who was in himself the Superintendent Secretary and Teacher and also the originator and founder of our Sunday school, here. This grand old patriarch had the constancy and durability to assume this charge for about ten years when he asked to be relieved. We owe much to some of these grand old men, who, like Uncle Paul, had a keen sense of duty and care and solicitude for their fellow men.

The school gradually developed into its present orderly system. First separate classes were formed and separate teachers chosen for the different grades. Then in the course of time a Secretary and Treasurer, Assistant Superintendent. About 1880 an organ was purchased and organists have since either been elected or chosen by the Superintendent or Leader of Music. There were ^{some} many conservative people who opposed the introduction of the organ as a profane instrument and prophesied a dance in the church house as a result, and though we have had an organ for more than twenty years the dance has not been held. Though King David praised God with all sorts of musical instruments including the "timbora and the dance." We now have a Librarian for the S.S. and a Librarian for Class No. 5.

Dec 24
1890

The S.S. Library.

11

[Extract from Diary of U. C. James]
We had a S.S. Cantata - "Merry Christmas Bells", to which was added other miscellaneous exercises - songs by the school and smaller classes. There were declamations by Alta Sawhead, Eva Cellis, Louie Thatcher and mine "Why Santa sneezed on Christmas."

My S.S. class had a recitation - "Bethlehem Shepherd Boys." A part of them were in a whistling song - "The Whistling Farmer's Boy." James Van Perwort was Old Santa. We had a Christmas tree. Everybody was pleased.

~~I~~ Had the honor of making the motion for the entertainment and was appointed on the Executive Committee with Kate Van Perwort, John Will Van Perwort and Kate Mitchell.

I Moved that the proceeds go for a S.S. Library seconded and supported by Bro. Thos Starbuck and others and carried unanimously. Proceeds \$26.75.

J. W. Robinson collected other funds and the first thing we did was to purchase a beautiful \$30⁰⁰ case.

The Journal & Diary of February 1891 shows the first Library Committee and the one which selected the case to be: Thos. Starbuck, Kate Mitchell, Ella Farabee, J. S. Van Derwort & W. C. James.

The Library has been much read since then and many new books added.

About the dawn of the new century Class No 5 took a special collection and purchased the a "Sabbath Library of David Cook & Co. Chicago Ill.

The first S.S. entertainment of which we have any recollection was held in the church house in 1882, when John Sherry was superintendent. It consisted of a few songs and declamations. Certain ones were asked to declaim. They generally selected their own "pieces" and practiced at home.

* The glories of the evening ^{were} ~~was~~ heaped upon a certain little boy who spoke ~~a~~ "Jes so brudder Jes so." in colored dialect. He told with much earnestness how old Uncle Eph used to preach and pray at the camp meetin and on the way home would visit his neighbor's hen roost. "Jes so brudder, jes so." It was a long time before the boys on the corner allowed him to forget the title of this address.

* Entertainments after this grew in numbers and attractiveness until it took many days of practice to get one up to

the standard, and admittance had to be charged at the door to limit the crowd.

Cantatas and systematically arranged programmes succeeded this miscellaneous beginning. In the height of the entertainment period we held two each year - one at Christmas or New year and one Children's day. The proceeds were used to buy organs, books for the Library and to encourage Foreign Missions & Home Missions.

Rachel Van Dervort took the main burden of the literary training, and John Will Van Dervort through all this period from 1892 to 1895 trained the children for the musical exercises.

John Will Van Dervort was for a number of years the leader of music with P. C. Rulon as assistant. Bro. Van Dervort now does this work unassisted.

Mr. Rulon lives ⁱⁿ at Logan O.

We have not had an entertainment in recent years.

The S.S. Music.

15-

Music hath power to soothe the
savage breast. x x x

Alas for those who never sing
But die with all their music in them.

x x x

The man who does not sing
And is not moved by concord of
sweet sounds

Is fit for treasons stratagems and
spoils

The motions of his spirit are dull
as night

And his affections dark as Erebus.

Let no such man be trusted. Shakespeare

To sing with the spirit and
the understanding is at once a
recreation and a blessing to the
human soul. To earnestly sing the
praises of God is the highest attribute
of the human soul. May our music
grow in volume and in spirit and
in the number who participate.

The Antioch Christian Church has in times past been famous for its good music. Deaths, removals and petty jealousies have in more recent time detracted somewhat from the glory of our former fame.

Let us hope and pray that in all departments of our service that Christians will love the cause more than the "high places in the synagogue."

Our leading singers have of late set the good example of preferring others before themselves and I think we are in a fair way to rally our musical talent.

We have had some of the best musical instruction the country affords - Fillmore, C. C. Cline, Walter G. Fisher - besides local instruction of no mean order.

John Will Van Kervort for some years, ^{each Winter}

instructed a large class in music free of charge.

List of Organists.

Mrs. Ella Marble "Lorin Van Nervort

Mr. Granvil Starbuck

Mrs. Carrie Ward

Mrs. Nettie Traum

Mrs. Gertrude Oglesbee

Miss Ada Van Nervort

All the above list excepting Carrie and Ada are, or have been, ^{efficient} teachers of music. Granvil Starbuck is now the leading musical instructor of San Bernardino California.

P. C. Rulon and sister Belle deserve especial mention for the fine quality and beauty of their voices.

There was once a time many years ago when the music of the Church and S. S. consisted almost wholly of male voices the tendency is now the other way.

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List of S.S. Superintendents

1850

Paul H. Van Dervoort

John^M Van Dervoort (The Nurseryman)

J. S. Van Dervoort / John Wherry

Thos. Starbuck / Kate Mitchell

J. W. Robinson

U. Chase James

S. J. Arnold

1900

1901

P. Herman Van Dervoort (Grandson of "Uncle Paul")

1901

The S.S. at present is in good healthy condition the interest is growing and so are the numbers in attendance.

Class No 1 became so large that on June 30 the superintendent divided the class and Class No. 7 was formed.

List of Janitors

² Aquilla Coats

¹ J. S. Van Perwort 1856

Ollie Mitchell

Thos. Starbuck + Granvil Starbuck

Joseph Wherrij < Nancy Wilson

U. C. James

Mrs. Ellis

Everette James L. G. Rannells

1900

Charles Meeker

1901

Pennis Brewer

J. S. Van Perwort was the first
Janitor of the new church house.

List of Elders

Jonah Van Nervoort 1822
 James Van Nervoort / David Marble
 Richard Van Nervoort* * * Barnet Bashore
 Paul H. Van Nervoort } Nicolas Van Nervoort
 John^M Van Nervoort
 Thomas Starbuck
 J. S. Van Nervoort
 S. J. Arnold

List of Deacons

21

Isaac Miller

Thomas Haynie

John Will Van Perwort

Will S. Utter

* John W. James

Albert Stackhouse

J. J. Pond

John Will Van Perwort is Church
secretary and J. J. Pond Treasurer.
J. S. Van Perwort preceded J. J.
Pond as Treasurer.

Our system of finances have
never been reduced to a strictly
business basis.

Every cent of money ought
to go through the hands of the
Secretary into the Treasury and
be recorded on both books. The
Deacons should then audit the
books at the close of each
year and report the same to
the Church.

* J. S. Van Perwort

&
S. J. Arnold

were at
one time
on the

board of
Deacons

22

List of Trustees

182 / Jonah Van Dervoort, John McKenzie + Sam. Lynn.

E. W. Marble, Alf. Van Dervoort.

John Sawhead, Frank Lieurance

T. H. Van Dervoort

1892

John W. James

S. J. Arnold

1901

Wesley Ward

Thomas Rannells

Erville Moore

The duties of each church officer ought to be clearly defined so that there will be no treading on another officer's toes. This is sometimes the source of misunderstandings.

List of Local Speakers

23

James Van Derwort [Uncle Jummie]

John^m Van Derwort

J. S. Van Derwort

Thomas Starbuck

William Thatcher

Levi Gregory [The elder Levi]

These men ought to be gratefully remembered by the New Antioch Christian Church and by the community at large, for they have not buried their talents nor hid their lights under a bushel.

They have given us a feast of the best of their thought and study Lord's Day after Lord's Day without money and without price.

Their reward here has been but a slight appreciation and much unkind criticism, therefore will it be greater in Heaven. If we country people would keep alive our local institutions we should be less critical and more appreciative.

24

Let us throw the mantle of charity over the faults and shortcomings of our public benefactors and cherish the memory of their good deeds and noble sentiments. And as long as church officers can be found who through a sense of duty are good enough to hold services each Lord's day, let us show by our presence and hearty interest that we fully appreciate their kindness to us.

S.S. Teachers

25-

Class No. 1. Maria Van Nervoort

" " 2 John W. Van Nervoort

" " 3 S. J. Arnold

1901

" " 4 J. W. Robinson

" " 5 U. C. James

" " 6 J. S. Van Nervoort

Old Teachers

Ellie Ward

Nodd Bloom

Kate Mitchell

Kate Van Nervoort

Musa Ellis

Lucy Stackhouse

Mrs. S. J. Arnold

No 7. Mrs. ⁺Mennis Brewer organized June 30-1901

26

C. W. B. M. Presidents.

Maria Van Derwort

Rachel Van Derwort

Kate Mitchell Boring

The Missionary Society first organized as a Y. P. M. S. then converted into a C. W. B. M. did a grand work in educating the young folks on Missionary topics and in the support of home and foreign missions. Though the society does not now exist, the good it did still lives and grows.

The famine in India in 1900 and the War in China will, together with the previous work of the missions, be the means of God to make of these, ~~a~~ two, Christian nations.

C. E. Presidents.

J. W. Robinson

U. C. James

Herman Van Dervoort

Ed Stackhouse

Notes.

The C. E. was organized when E. P. Murch was pastor of the Church and continued its meetings for four or five years. Meeting the greater part of the time on Friday evenings then on Sunday evenings then not at all. It was reorganized after the revival held by T. S. Buckingham in 1900 seeing breakers ahead and possible friction, the President and organizer, U. C. James, visited the members personally during Christmas holidays 1901 and all agreed to a suspension of the meetings for at least one month. We are still

out on vacation but are talking of reorganizing with an L.T.F. To hold its sessions at the time of the regular C.E. Temperance topics. We may possibly organize the L.T.F. separately and wait for a revival to reorganize the C.E. [if it ever be reorganized]

The old fashioned Mid-Week-Prayer-meeting is now a thing of the past in our church; and with the downfall of this institution the spiritual life of the church has to some extent deteriorated.

The tendency is now toward better and higher things and let us hope that the old prayer-meeting may be revived.

There is danger of too much organization. If we undertake to run all these wheels at once it consumes all our energy to keep them in motion. If all this energy were collected and applied to the church

it would most certainly set things in motion and cause a spiritual and material growth. And so it ought not to be considered a sacrilege to start or stop the motion of a wheel according to the needs of the church.

For instance the Aid Society wheel sprang into existence and began to turn just at a time when we were needing some repairs. The repairs were made the Aid Society had accomplished its purpose and that wheel ceased to turn.

The Aid Society was organized about 1892. Rachel Van Wert, Dodd Bloom, Ella Cushman and Kate Mitchell were leading members.

The Prayer Meeting which grew into existence in 1885 after the great revival led by John S. Rogers, was one of the most successful. This was organized by the Pastor Rev. Orin West and

W. N. Moore, for the avowed purpose of teaching the new converts the way to be Christians and of making them constant stickers to the Christian Church. It had little organization. The pastor appointed a leader and he appointed a successor and each Wednesday evening we were thus supplied with a new leader.

The interest was good.

Will Utter

Wm Woodmanson

Horace Linnell

Everett Kelsey

were among the leaders in this prayer meeting.

The First Christian Endeavor was organized in 1895.

Rev. E. N. Murch called the meeting for organization—only four or five were present, the evening was unfavorable and Rev. Murch was on the point of yielding in despair when W. C. James said, if the others were willing that he was willing to organize them on there. Another meeting was called at which there was a fair attendance and the society was organized. At first the members came rain or shine to the meetings. The loyalty was intense.

Then folks outside who did not understand its work and who from this fact were prejudiced against it, poured cold water upon it. Nevertheless the society continued to flourish until internal friction decreased the attendance. The work was renewed in ^{the Spring of} 1900 and the society became quite popular.

The flower committee did much good work in remembering and cherishing the sick and afflicted. Old persons were also remembered with bouquets and cards of compliments.

There were two county conventions held here. The first in J. S. VanDerwort's grove was a large out door meeting. The weather was warm and the refreshment stand, ^{in charge of Herman Van Derwort} did a flourishing business. The Pastor James Pyle delivered the welcome address - response by Prof. H. H. Blair.

The next was held in the Church house in the summer of 1899. It was not so well attended. Most of the Pastors of the Christian Church present, took the stand that the C. C. had run its day its work had been accomplished, and its sun is now setting. young peoples temperance societies which stand for social purity, truth

and temperance will probably grow out of and absorb the C. E. as the fang of the new tooth absorbs the dentine and substance of the old. And if the saloon is not destroyed it will at least have ^{fewer} less customers.

Man made organizations may come and go but the Church goes on forever. — # —

The Church

Having completed the history and philosophy relative to the auxiliary societies let us now turn our attention again to the Church.

The church was first organized as a New Light or Bible Christian Church in 1816. The Church is older than the village. Old settlers say that in 1840 there was only the nucleus of a village consisting of David Marble's house and the old water mill, which was owned and run by Mr. Marble.

The Church beginning with the immersion of Bro. Mc Manus in January 1827 and the establishment of the weekly observance of the Lord's Supper in 1828 seems to have rapidly developed into a Disciple Church. This restoration was aided by the preaching of Alexander Campbell and other reformers who had received the light of the reformation through this mighty teacher. Thus primitive Christianity was restored in its purity at Antioch.

In one of the great August meetings the passage in Acts which states that, "At Antioch the Disciples were first called Christians", was read and discussed. It was suggested by B. U. Watkins and others that history be here repeated [at (New) Antioch] and the church instead of Disciple be called Christian.

After some discussion it was agreed to call Her the Christian Church. And from this many of our churches are

called Christian Churches throughout southern Ohio, though many are still known as Disciple Churches or Churches of Christ.

In those days a word had more weight with the masses than now.

The attendance in early days was much better than now for the reason that there ^{were} ~~was~~ then few other places ^{to which} to go. Roads were not so good and vehicles were not so plentiful and so other Churches and other places were practically out of reach.

The Old Church House & Grave yard
 In 1821, Nov. 30th Paul & Elizabeth Huls, Michael & Ann Bennett, ^{Henry & Eleanor Roberts} made a deed of gift of about four acres of ground for church and burial purposes. The old New Light church house was erected on this land to the immediate right of the present building and between it and the present grave yard, in 1826. 1822.

Uncle James VanDervoort used to preach in this house and later held day school in it, for this first church was also the used for school purposes. At a later date a schoolhouse was built close to the old church house and to the rear of the present building. A part of the old foundation can yet be found by digging.

After the erection of the present two story brick ^{school} building ^{in 1867}, this old ^{frame} school house was moved to its present position on the brow of the hill near the covered bridge and for some time was used as a colored schoolhouse; there ^{were} ^{was} at that time several colored people living in the neighborhood. The building is at present owned and occupied by Wheeler Armstrong and the land behind the church where it was erected belongs to M. Thatcher. The New Meeting House

In regard to the present church building we find the following in the church minute

book.

"After previous notice being given a portion of the members of the church assembled at the meeting house for the purpose (with other matters) of consulting about the propriety of building a new meeting house.

After enquiry being made it appeared that there was a vacancy of two members in the board of Trustees. Whereupon Henry Bashore moved that William Walker and Paul H. Van Dervort be appointed to fill said vacancy. The question being put was carried in the affirmative.

After which the propriety of building a new house was taken under consideration. Whereupon Richard Van Dervort moved that a new meetinghouse be built. After remarks being made by several persons for and against the motion, it being put was carried in the affirmative.

Adjourned to meet the first day of March

next to take the same matter under consideration.

Feb. 9th 1856

P. H. Van Nervoort Clerk."

"March 1- 1856. According to previous arrangement a portion of the members of the church met at the Meeting-house for the purpose of taking under further consideration the propriety of building a new house. After a full and free expression on the subject by all those present, it was unanimously agreed that a new and substantial brick house with stone foundation be built. The work to be done in 1857.

For the purpose of carrying the above resolution into effect, the Trustees (The full Board consisting of Barnet Bashore, William Walker & Paul H. Van Nervoort) on the 16th day of June 1856 opened a book for the purpose of taking subscription."

The subscriptions amounted to over
\$1800⁰⁰

Some Mission Notes

39

In this record, kept by Paul H. Van Kervort, we also find that the first District Missionary collection taken Jan 3-1869 after a discourse on the 15th chap of John by Bro. Gardner, amounted to 20 25-

The next one March 7-1869 amounted to 16 05-

"October 1st 1871, Church met and was addressed by Eld S. Rogers who is in his 82 year.

Contribution for Missionary purposes \$28 50."

The previous Lord's Day Elder B. U. Watkins had delivered three discourses and missionary envelopes had been distributed.

"Sept. 6 1869. ^{Some Revival Notes} Basket meeting came off according to appointment. Bro. W. R. Moore did the preaching. The meeting continued till Saturday morning. There were fourteen additions twelve by immersion and two reclaimed."

Sep 13 Met as usual and after preaching by Bro. Gardner and other regular services, the fol-

Following named persons took membership with the Church:-

Sarah Jane Haynie, Emma L. Haynie, Mary Haynie, Martha E. Pond, Mary Graham, Martha Hogan, William H. Liurance, Reginald Hunt, Preston Culon, Henry Rannells, William Truitt, George Truitt, Elizabeth McKenzie.

Feb. 5-1871 W. P. Moore commenced meeting on Fri. evening with good attendance. Continued over Lord's Day till Wed. evening with good attendance. Result eight immersions

Emily Kilgore, Emma J. Haynie, Ada Dillon, Ella Truitt, Emma E. Leanny, Jennie Fisher, Lizzie McKenzie Mattie Moore two took membership Henry Burbridge & Emma Stackhouse.

Oct. 10-1872 Missionary Meeting commenced at 2 o'clock P.M. and continued till Sat. the 12th. Was well attended. A fine & earnest feeling manifested by all present. Preaching brethren Bro. Birgman, J. C. Irvin, W. P. Moore & others.

Meeting continued over Lord's Day with the

following result:-

Immerced		Lina J. Pond
Oliver Mitchell		Olive Ward
Nathan R. Van Kerwort		Mary E. Pond
Geo. W. Shuister		Emma Haworth
Frank Shoemaker		Emma Hester
William Rulon		Robella Roberts
Emerson Haynie		Hattie King
Clarence Osbern		Rosella Greene
Joseph Robinson		Anna Page
John R. Baty		Emma Page
Varius Miller		

Mrs. Ward united with the church having belonged to the Baptists.

Reason Gabriel, Reclaimed.

The Old Grave Yard

which is to the right of the present brick Church house has one marked grave, that of Sarah Phillips, who died and was buried as early as Feb. 10 - 1819. Isaiah Roush Oct 11 - 1822 Sarah Marble Nov. 30 - 1822, Jane Van Kerwort 1824, Louisa McKensie 1825.

There may be others older which are unmarked.

There lies here, the ashes of two heroes of the Revolution and six of the War of 1812.

"Aft did the harvest to their sickle yield
Their furrow oft the stubborn glebe has broke;
How jocund did they drive their team afield!
How bow'd the woods beneath their sturdy stroke."

"The boast of heraldry the pomp of power,
And all that beauty all that wealth e'er gave,
Await alike the inevitable hour.
The paths of glory lead but to the grave."
* * * * * * * * *

"Can storied urn or animated bust,
Back to its mansion call the fleeting breath?
Can honor's voice provoke the silent dust,
Or flattery soothe the dull cold ear of death?"

"Perhaps in this neglected spot, is laid
Some heart once pregnant with celestial fire:

Isuayed,
Hands that the rod of empire might have
Or waked to ecstasy the living lyre: "

* * * * *

"Chill penury repressed their noble rage
And froze the genial current of the soul."

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Idauntless breast,
"Some little village Hampden, that with
The little tyrant of his field withstood,
Some mute inglorious Milton here may rest
Some Cromwell guiltless of his country's blood"

* * * * * - Grey

"Along the cool sequestered vale of life
They kept the noiseless tenor of their way"
- Grey

Elegy in a Country Church yard.

Among the pioneers who were here on or about 1816 were the elder John Bashore, the elder Jonah VanDerwort and the elder Paul Auls.

The Town

Ohio was first settled at Marietta in 1788 later at Ft. Washington, now Cincinnati.

It was organized as a state in 1803. Clinton Co. was organized in 1800.

Green Township is the oldest in the County. The first settlements were in and about the old Tavern at Snow Hill, which is probably the oldest house in the County.

The first house in Antioch was a round-log house erected on the sight of the two story frame built by Dr. Rannells and now owned and occupied by Dr. Whisler.

This first log house was built by David Marble and consisted of three rooms roofed with clap-boards which were held in place not with nails but with ribs made of saplings.

Mr. Marble owned and run the old original water sawmill, which was back of the pres-

The first water saw mill was built about 1820.

In '73 Mr. P. tore the old mill down and built a new one. In 1876 this mill burned and friendly-
kindly assisted him to build a new one.
ent mill. The foundation can yet be found
by digging and remains of the dam are
yet visible. Out of this finally, after many
changes, developed our present custom grist-
mill owned by Mr. John Durham which is
one of the best in the county. This flour-
and grist mill is a manufacturing estab-
lishment of which the community ought
to feel proud.

David Chonger

List of Millers & Mill owners.

David Marble	Lewis Harris
Payton Burton	George Houton
Will Burton	Mr. Partington
James Burton	Bloom & Durham
John ⁺ Durham	Reason Gabriel
(Willis Kingrey.	[Durham's hand]

John⁺ Durham } came from Virginia 1855
went to meeting once in old church.

The place now occupied by the Odd Fel-
low's Hall was once a Cabinet shop run
first by Will Mitchell then by David Mar-
ble.

There was once a famous pump maker
in the community by the name of Wilson
Simmons. Some of his pumps are still in use.

Blacksmith Shops

There have been four different blacksmith shops erected within the limits of the village. There was once one fronting the schoolhouse in the North corner of John Sawhead's field run by Bill Collins.

Another by the side of the Dillon property run by James Dillon.

List of Blacksmiths.

Billy Rickman

Bill Haynie

Bill Collins ^{The first.}

(*) Fred Bowermaster

James Dillon

(probably the first blacksmith

Thomas Hunt

John Barlow

M. Thatcher

Milt Spencer

Charles Tupes

Thomas Pervers

We now have two good shops which receive a fair patronage run by Charles Tupes and Thomas Pervers.

There was once a tin-shop and taylor shop on the Isaiah Haynes lot. The tin shop was run by

Mr. Kiln & the taylor-shop by William Tupes.

Both of these shops have been moved and now form a part of Oranay Bashore's house.

Sprigg & son also run a tin shop only a few years ago.

Mr. Philips
Mr. Ruble

James Irwin & David Marble once had a picture gallery ~~over~~ what is now Arnold's store.

Stores
Amos Crowsdale built the first store which is at present the Aunt Lottie Haynie property owned and used by her as a dwelling.

This store was afterward kept by the following store keepers:-

John Carver Richard Van P.
Thomas Haynie Mrs. Wilson

William Wilson once had a store where Samuel Arnold now keeps and Uncle David Marble had a gallery above.

Billy Haynie kept store in the same stand. It was once the Post Office.

The old George Haynie store was burned some years ago. It stood on the foundation of the Bashore & Leashman store which burned in August 1900.

This old site was run and occupied by the following store-keepers:-

¹ John Mc. Kenzie, ³ Thomas Haynie, ² E. H. Marble
⁴ George Haynie, ⁵ Will & Jake Laymon, ⁶ Bashore & Glass and ⁷ Bashore & Leashman.

[The name of M. Fisher of this lodge is now
12 12 G. M.]

J. O. O. F.

48

Stickney Lodge was instituted in April 1856 and was named for Grand Master Stickney who dedicated the old hall, the lower room of which was used for many years as a store and Post Office kept by Samuel^H Rulon.

The venerable W. P. Moore was initiated in this lodge.

The new hall was built by William Fortman & Fisher in 1896 and was dedicated by R. M. Boderick. John C. Whitacre of Dayton

The addition was built by Pond, Fisher & Fortman in the spring of 1901 and adds beauty to the building.

There is now a flourishing and congenial lodge of near fifty members

The lodge does not owe a dollar, has money in the bank and a good income.

The store room below occupied by John Armstrong has been well furnished.

New Antioch now has two good stores run by Arnold and Armstrong respectively,

and in spite of good roads, rubber tires, and good horses we should not forget our home stores.

The following is a list of Shoemakers:-

1) Eli Hobson 2) John Rogers

3 Newt Shoemaker

4 Henry Walker

5 Will Haynie (Walker's Help.)

6 John Barrett ^{Leobler of Mil.}

Joseph ^{P. J. Barrett} Rulon and P. C. Rulon once run a harness shop.

There is now no shoe-shop, and no harness shop.

Eli Hobson established the first shoeshop, some repair work is still done at the old stand by his sons.

There have been three wagon makers in the town, George Brewer, Joseph Wherry, Thom Hunley.

Will Lanny once had a drugstore in the building afterward used by C. V. Murphy for a grocery and candy store and now used by William ^{Lieuillen} over for a stable.

Shoeshop Nathan Walker & John Langford
Coylat Driven

50 The Adventist Church

There had been in 1875 (before and after that date) several in the Christian Church who adhered to the idea of Non resistance, Soul sleeping and the near approach of the end of the world.

These were regarded probably too uncharitable by the majority.

About this time there was an election of elders which was unwisely conducted too much like a political campaign, as a result the vanity of some of the leading families was injured.

The minds of several ~~was~~ were thus prepared for the reception of a new creed.

In July 1877 T. J. Butler held tent meetings in the woods now owned by Frank Sicurance.

His ideas were vehemently combatted by Eld W. P. Moore, as is always the case in religious matters, the more you pound at the fire the more it ^{blazes} grows, and the hotter it gets.

Hundreds attended the tent meetings. 57

Elder T.M. Stewart and R.M. Leanwright (now a Disciple) assisted in the meetings.

The church was organized June 28 1879 with a membership of 24.

When we consider the inconvenience of keeping the seventh day as the sabbath and the tremendous effort they made to bring the world to their belief we must admire their fidelity and their zeal.

The first meetings were held in the school house afterward (in —) the present cozy white church house was erected.

This house was blowed into a leaning posture by a miniature tornado, but was straightened up and is still used as a house of worship.

The time may come when our narrowness and selfishness which now divide the Christian world into more than fifty denominations will be melted away by in the burning furnace of time and all be welded into one grand body.

Sabbath

A great debate was held in the Christian Meeting house some years ago between Eld. W. H. Moore and Eld. Farnsworth.

Agnosticism

These dissensions and other disputes led some to doubt it all. A soil was thus unconsciously prepared for infidelity to the Church, and even rank atheism.

Seeds were sowed by Satan and those who thought it to their interest to serve him, in this soil. The high moral tone of the place at once began to lower.

Those who had traded their faith for nothing but doubt and despair, soon became dissatisfied.

Sabbath breaking, disturbance of meetings and various kinds of lawlessness followed. Finally the standard had sunk so low and disrespect for things sacred had become so intense, that in the latter part of 1900 some unknighly persons secretly and sneakily egged the Preacher,

T.S. Buckingham. The following Sunday evening it was thought necessary for two young men to escort him through town with loaded revolvers.

Mr. Buckingham was an irate Englishman with much impulse and little prudence, but the deed was unmanly just the same.

In February 1900 ~~A~~ the Teachers of the Public Schools, Miss Eva Pulse and Miss Elma Durham were forbidden to read in the morning ^{exercise} from the Holy Bible, or repeat or sing The Lord's Prayer.

They did not obey the edict and for this Miss Pulse was dismissed and Miss Elma, rather than submit, resigned.

There was a great throng at the ^{school} election in April, at which Peter Pehan (a Catholic) and Wesley Ward (a Disciple) were elected.

It took things some time to quiet down.

54 "The lowest ebb is the turn of the tide."

It is now July 1901. The town is very quiet. There is less swearing on the street corners and in the stores, less vulgarity and less Blasphemy of Things Sacred: as a result there is a better feeling in the neighborhood. Doubt and despair and spiteful criticism are being replaced by a healthy and steady growth of hope, happiness and appreciation of favors and blessings.

* The school election of April 1901 was very quiet. W. C. James and J. W. Robinson were Pres. & Clerk respectively. Good humor prevailed and J. W. Van Nervoort and William Vance were elected directors.

Doubt is the father of suspicion and suspicion makes people easily offended.

The truly great have good faith and so are not easily offended.

John McKenzie willed the farm now owned by William Vance to the Church, provided, his children died without heirs. This amounted to a gift of \$500 to the church. The church received that much for its reversionary interest in the estate.

Origin of Town
The town was laid off and the first lots were sold by the ^{elder} ~~elder~~ Paul Hulls.

Barnet Bashore was one of the most liberal patrons of the church and very benevolent to the poor and needy. He was plain spoken, truthful and honest. Beneath a mask of apparent gruffness he hid a kind liberal and loving heart. He was noted for deeds of charity and practical Christianity. Old and young revered him as Uncle Barney.

Uncle James Van Derwoort gave his time and money to the church to such an extent that he grew poor in this world's goods. But his treasures in heaven are very great.

He received little praise and much unjust and illmannered criticism here, but he will have received a sparkling crown and a place very near the throne in that other world blazoned with light and glory and filled with the immediate presence of the Father of life and organized system.

George W. James was one of the most quiet and inoffensive men in the neighborhood. He was a consistent ~~and~~ Christian and a constant and regular attendant at church. He never failed to attend when he was able, nor to contribute his mite in the collection.

He could remember to have seen wolves

and wild Indians in early days.

He was respected by all as a good man.

George W. Fisher though not a member of the church was ever ready to aid and support her. And when called upon always responded liberally. He was a soldier of the Civil War. Fought at the battle of Monocacy and was noted for his patriotism and loyalty.

He died leaving much property and a large and prosperous family.

Dr. W. S. Farabee a surgeon in the Civil War and one of the kindest and most conscientious of the medical profession, was a Methodist in faith.

He was a true knight ever unsheathing his sword in the cause of truth religion and right.

He was polite, gentle, good mannered and respectful.

He had many friends and his

memory will be kept green for many years.

Dr. Rannell's List of Doctors M.D. Dr. Jonah Van R.
 Dr. Bruce, Dr. Holmes Dr. Rannells
 Mrs. Dunham, Dr. Johnson, Dr. Stafford
 2 office { Dr. W. S. Farabee Dr. John McKenzie
 Practiced { Dr. E. L. Leonard, practicing 1901
 here { Dr. Barrier ^{Dr. Rannells}, now in Dayton
 2 office { Dr. H. Whisler 1901
 Dr. Orpheus Lieullen, Mc Mainville O.

Partially
 Educated
 here { R. Ballard
 Dr. Joseph Lieullen, ^{dead.} Mc Mainville O.
 Dr. James Fisher, Athens O.
 Dr. Bert McKenzie Oakland O.

Dr. Rannells built the house and original office wher Whisler now occupies and Dr. Farabee built the office which Leonard now occupies.

Dr. Jonah Van Nervoert was the first doctor in Antioch and Dr. Rannells studied medicine under him.

John Will Van Derwort does a work in leading the music in Church and Sunday school and in singing and arranging music for funerals and public entertainments which ought to be more highly appreciated.

S. J. Arnold has done a great work in the promotion of patriotism. He called, and bore the leading part in our first decoration some ten years ago, at which there were 800 children in line of march. He has done his part in every decoration since, and has searched out and located every soldier's grave in the cemetery.

John M. Van Derwort, the presiding elder of our church, has ^{borne} ~~bourn~~ its burdens for many years. For many years he worked hard all week and if there was no preacher, he filled the pulpit on Sunday.

Bro. John stands to his post like a Roman soldier, true to the cause through

evil as well as good report. Praise or blame, flattery or criticism does not move him he goes straight forward in the discharge of his duty in loyalty and good faith.

He preaches better than the young preachers and sometimes excels the old experienced ones.

When we become more ^{truly} ~~truly~~ educated we will more highly appreciate such devotion to God and man, and such self-sacrificing care and solicitude.

Reunions

61

Uncle Isaac Miller, the head of the Miller family, was a good Christian man and a sturdy citizen and pioneer.

For many years his birthday was celebrated at the Miller homestead, now occupied by C. V. Murphy, on July 30.

An account of his life has been written by J. S. Van Dervort and printed. Strawberry Bill Miller of this family is now County Commissioner.

The Van Dervort reunion has been held once each year for some time. Originating in this neighborhood it has been held two or three times on the Wilmington Fair Ground and Aug 22-1901 will be held at Ft. Ancient

J. S. Van Dervort has written a history of the family.

Charles Van Dervort of this family is now Sheriff of Clinton Co.

The first Van Dervort reunion was held in Aug. 1895 at Dover Springs (over)

Family Reunions

The first reunion to be held in the neighborhood was the Utter reunion.

For many years Uncle Billy Utter never came to church, but he always gave liberally to the support of the cause.

His wife Elvira who recently died was noted for her deeds of kindness to the sick.

There were three preachers in this family:

David Utter (Unitarian)

Will Utter (Disciple)

Wip Utter (Disciple)

They preached their first sermons here.

The family and its branches are now in California.

The Pond Reunion

63

The Pond reunion was held for several years at the old homestead of William Pond Senior. It originated while he was yet living. A record of the family has been written and was read some four or five years ago to a large reunion held at the old homestead on Mrs. Pond's birthday. The old residence burned down this Spring, 1901.

Frank Pond of this family is now one of our Township Trustees.

The largest assembly was probably on William Pond's birthday June 12 - 1873

The Murphy reunion was held on David Murphy's birthday July 31; in Murphy's grove.

The Ward reunion was held in honor of Mr. & Mrs. Elen Ward.

Soldier's Reunion

Co. B. 40 O.V.I. held a reunion here in the fall of 1899 S.J. Arnold presiding.

The community interlained with a bountiful basket dinner.

S.J. Arnold N. Antioch O. [Squire]
 Squire M. Thatcher, N. Antioch O. [P.M.]
 Judge Scroggy, Xenia, O. [Ex. Judge]
 Elias P. Harlan, Oakland O. [Ex. Rep.]
 Jessie A. Iron, Gurneyville O. [Ex. S. Sen.]

These were present of Co. B

Thomas Starbuck

65

Elder Starbuck for some time a teacher and afterward a preacher, was an active member of the Christian Church.

He preached many sermons and grew gray in the service, donating most of his labor here to the good of the cause.

He is now in California, close to Armada.

His son Arthur Starbuck is the proprietor of the most tony restaurant in Wilmington.

Hoy Woodmansee is the candy maker of the cafe, which makes the best candy in the state.

Squire Thatcher

Thomas Thatcher came from Virginia to Ohio in 1806 and settled near Leuba O.

For thirty years he ~~had~~ held the office of J. P. of Washington Tp. He had a memorable experience in crossing the Ohio.

Before coming to the river he made enquiry and was told that it was fordable. His family and valuables were in a four horse pioneer wagon. He came to the supposed ford and drove in.

Just as the wheel horses entered the water, the lead team was on the swim.

There was no turning back, forward he swept; a great crowd yelled and made gestures behind him but he paid no attention. He saw a man across the river on a barn, roofing. He noticed that this man kept motioning for him to pull up to a certain point on the bank.

Directly he came to the opposite bank, but was not far enough up and his horses could not gain a footing.

He tried a second time, and the third time his lead horses gained a footing and got upon the bank, but the wheel horses could not pull up the wagon. Just then Mrs. Thatcher with William, ^{a lad of 2 years} in her arms jumped ashore. The horses could then pull the wagon up the bank and the landing was safely made.

William Thatcher after growing to manhood became a resident of New Antioch and an active member in the Christian Church. He was considered an able talker.

His son Milan Thatcher was for many years the Justice of The Peace, here. He is now the Post Master and S. J. Arnold is Justice of The Peace.



Most of the early settlers here came from Virginia later came persons from New Jersey, Pennsylvania, and Ireland.

68 The Cemetery Association

The cemetery association was organized in 1876.

The following are some of the members of the first Cemetery Boards:-

John M. Van Dervoort

William Utter

J. S. Van Dervoort

William Bloom

T. H. Van Dervoort

William Ward

David Murphy

The members of these early boards deserve much credit for assuming the responsibility of starting the institution.

They gave their individual securities on notes for hundreds of dollars. These notes were renewed from time to time.

The land was purchased of Thomas Haynie. And money had to be borrowed to pay for this land, to lay out the drives and fence it.

J. S. Van Dervoort was for many years

clerk of the Board and bestowed much ^{unrewarded} labor in selling lots and attending to the business of the Association.

For some time persons who owed the association did not pay promptly and there was not sufficient funds to properly keep the grounds.

Frank Liurance was elected to membership in the board and to him and his associates at that time, belong the credit for putting the institution on a firm financial basis.

The association now has collected and on hand between \$500 and \$600.

The present Officers of the corporation are:-

William H. Bloom Pres.

J. W. Cashman Clerk.

Willis Cartwright Treas.

T. J. Bloom Trustee

J. M. Murphy "

W. A. Pond "

The present Board of Officers Together

with the Sextons, Richard and James Hobson, deserve much credit for keeping every thing in proper trim.

We have one of the most beautiful ^{country} cemeteries in Southern Ohio.

[A record of the Cemetery Association has been kept from its organization and is now in the hands of the Clerk, J. W. Cashman]

The New Antioch Nursery.

John M. and P. C. Van Derwort are the proprietors of this nursery.

Constant employment in the summer months is given to three hands.

It takes four or five in the spring and Autumn during packing season.

This is a good nursery, systematically laid out, and scientifically run.

The patronage extends for miles around. The shipping trade is constantly increasing and the acreage has to be increased.

A "berry ranch" and farm is also run in connection with the nursery.

Remarks

We ought to be ashamed to die until we have won some victory for humanity.

- Horace Mann.

Isolation means death, organization life. - Grand Sire Cable.

There are some persons so little, and narrow, and selfish, and bigoted and proud that they can not belong to any thing.

We can not in reason, each one, have our way when wise men differ. We should always be willing to allow the majority rule.

A certain man named Proud went to meeting. The preaching did not exactly suit (word for word) and his motion (not being fully understood) did not carry, and besides there sat in the same pew with him a man whom he

imagined had once done him an injury.

Mr. Proud was offended. He took his hat and stalked out slamming the door after him and has not been to meeting since. He now doubts whether he ever had any religion and so do we.

He would like to withdraw himself from the Township and quit paying taxes if there were any way to do it.

Mc Kinley dosn't do to suit him and he dosnt like Bryan. He is talking of pulling out of the U.S. and moving to Canada. He is sore at everything in this country and will soon be soured on the world.

They that love thy law shall have great peace and nothing shall offend them.

-#

- Psalm.

3 Dont fail to keep this record up.

And take a delight in building up your local institutions. - James.

Further Notes

74

Official Board of Church

The official board was organized as follows under the supervision of Rev. F. M. Green and by his counsel and advice.

Elder E. H. Murch was in the chair. The board then elected permanent officers.

Pres. J. M. Van Derwort

Vice Pres. Thomas Starbuck

Clerk, J. W. Van Derwort

Treasurer, John J. Pond

From Church Record, Aug 22 - 1893

The present system of finance was instituted, Oct. 1 - 1893 -

[See Church Record kept by J. W. Van Derwort Clerk.]

History of Class No 5

75-

This class was organized in ^{November} 1898 by U. L. James after returning from service in the Spanish War.

The nucleus of the class consisted of returned soldier boys and those young men that had been in Mr. James's class a year or two before the war.

The class of girls taught by Lucy Stackhouse, teacher and all became members of this class.

Up to date there have been five from the class, married: Evert James and Bertha Cartwright were the first to set the example. They are now farming and their home has been blessed with the advent of a daughter.

Next Eva Cartwright married the school-teacher, Minard Stephens

Next, Lucy Stackhouse married, Mr. Davis of Hawes Chapel.

And the other day, Eva Hodgson married, Carl Conner of Bartonville.

[There are 35 on Roll.]

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The regular attendants of the class at present, are:-

Charles Ward

Leorda Sprigg

Ida Brewer

Ada Van Hervort

Ellie Nevers

Harry Fisher

Alva Kingrey

Edith Moore

Ida James

Mollie Stackhouse

Vernel West

Russel Fisher

Lester Thatcher

Perry White

May Kingrey

Sylvia Liurance

The Modock Ball Nine

77

The Modocks were a famous amateur nine organized ^{after} before the Civil War.

They defeated the old Celintons and all other amateur nines in the County with whom they played. They were seldom ever beaten.

They played for fun only and never thought of playing on Sunday.

Large crowds witnessed the games. About four years ago ^{August} our boys got to playing on Sunday. There was little attention paid to it at first.

A ^{pay} game was arranged between the Celintons and the Lynchburg nine to come off on Sunday.

U. Chase James was then attending a teachers summer school at New Vienna. Returning home Friday evening he was shocked to see the large posters of the Sunday game, and having been a law student he knew there was legal

means to punish Sabbath-breaking.

He procured one of the bills and taking it home proposed to advertise the game in the County Court House, and in spite of the protests of the family he took the bill to the Prosecutor Hartman.

The boys smelt trouble in the air. The ^{big} game was called off. The man who owned the ball ground left home after putting a poster on the gate which read, "No ball game today."

A year ago the Sunday game after much persistent effort was started again.

Mr. James, mistrusting Prosecutor Miller, tried to persuade the boys through their leaders not to annoy the good people of the neighborhood with any more Sunday games. He told them that he did not propose to arrest them, that he would rather have them quit it of their own accord.

In the meantime the Preacher, Mr. Buckingham, at first threatened them with James and when he found what James had said, he declared his intention of prosecuting them himself.

The Captain promised, Mr. James, that if he could not control the Sunday games he would stop them. In return James promised him to warn him in case of danger of arrest.

The boys played on. The last ^{Sunday} game was advertised in the paper. A large, tough crowd gathered. They had hell up to date. Beer, whisky, revolvers, razors were prominent on the ground.

All efforts to keep good order failed. It was difficult to get men to play on Sunday and the nines were collected by ones and twos from all directions.

They had paid no attention to the warning. The Captain confessed to the preacher that matters were now beyond his control.

Mr. Buckingham being an unnaturalized Englishman could only make good his word by proxy.

The boys were arrested. Some plead guilty and paid their fine. Others awaited the session of the Grand Jury and through the influence of a corrupt Prosecutor and by means of false representations to the effect that their arrest was brought about through spite work and by the Church, they were no bill was found.

The Church did not have the boys arrested. It was the counsel of the leading members to let the thing alone until, like the Irishman's polecat, it should stink itself to death, and ~~then~~ they ^{should} ~~would~~ quit of their own accord. Though I think every member of the Church in good standing is opposed to Sunday base ball and they pretty generally sympathized with the effort to prosecute Sabbath breaking, of this kind.

It is all right for conscientious keepers of the Seventh day to work on the First Day, but it is not right for unscrupulous persons to play a riotous game on Sunday. I like to see a nice game of base ball, but the way some games are conducted they are not fit for any day.

The Sunday before this beer and blood ball game. The Co. F militia ~~was~~ ^{was} commanded by ^{capt.} Arthur R. Moore was invited to target practice in Porter's field. Mr. James learned of this arrangement in time to report to Gov. George "Knockout" Knash and secure an order through the Adjutant General to have the proceedings stopped. They came just the same and the advanced guard were met at the little school bridge by Mr. James going to S.S.; he told them that no good soldier would want to target practice on Sunday. When the main body came up they cried, "Who stopped the shooting? U-chase-James!"

They camped in Porter's field but they did not shoot. They did not even drill.

That same day a daughter was born to Mr & Mrs. Everett James in the brick house close by the field occupied by the soldiers.

Moore has since resigned and Roy Ballard has been elected captain of Co. F in his stead. James is now an enlisted man in the company and we had target practice this year on ~~the~~ Thursday morning the 4th of July.

The boys do not play ball on Sunday any more. The games are more civil.

July 10 - 1901.

U. Chase James.

Remark.

I do not claim any glory on my own behalf for this remarkable outcome I have always laid it to Divine Providence and consider myself only an humble instrument.

Exerp From Deed of Gift.

83

Grantors, Paul & Elizabeth Huls
Michael & Ann Bennett, Henry Rob-
erts and Eleanor Roberts his wife.

Grantees, The Trustees of the Church,
Jonah Van Nervoort, John McKenzie,
& Samuel Linn, and their successors
in office forever.

"And it is herein and hereby ex-
pressly agreed and understood by
and between the grantors and grantees,
that it is the express will and intention
that the lands herein granted, for-
ever shall be & remain vested in said
Trustees and their successors in office
forever for the use and benefits of
said Christian Church to be used &
occupied by them for the erection of
a meeting house and for a burying
ground for said Church, which meet-
ing house shall at all times after
the same shall have been erected be
free and open to the occupaney (as a

meeting house) for the use of any and every preacher of the Gospel of our Lord and Savior Jesus Christ who shall be in good standing in the church or society to whom such Preacher or Minister shall belong"

Immigration from Adams Co.

85-

In 1881 a sober, honest, hard working citizen, Aquilla Partee moved from near Peebles Sta. Adams Co. into this neighborhood, he has every since worked steady in the New Antioch Nursery.

Since then others

John Stephens (Constable)

Frank Stephens

Sampson Coruthers & others.

have moved in from the same region.

Every fall several come from the hill country to help harvest the maize.

The Catholics.

Among our best citizens are our Catholic neighbors. Prominent among whom are Mrs. Cornelius Mahoney, Patric Kehan Peter Kehan and John George of Texas Dist.

A violent attack was made upon their religion in the summer of 1800 by one De Long. After lecturing in the ^{Christiana} church a time or two the doors were locked against him. He proceeded to speak in the streets which almost caused a riot.

He was proven to be a fraud.

His slanders are not ^{now} believed by thinking people.

List of School-teachers living in the
neighborhood.

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Elma Purham

W. C. James

Herman Van Derwort

Wraith McKenzie

Inalou Murphy

Leoda Sprigg

Sylvia Lieurance

Those who have taught

John Van Derwort

J. S. Van Derwort

Maria Van Derwort

Willie Robinson

Thomas Starbuck

A. B. Ward

Ed Thatcher

Mina Jones Keach

Will C. Keach (now of Wilmington)

Albert Harby (clerking in Fife's store)

(over)

The intellectual soil seems to be excellent
for the productions of Teachers and
Preachers

Preachers

James Van Perwort, Emerson Van Perwort
E. J. Van Perwort
George Mc Manus
Samuel Matthews
William "
David "
L. E. Brown
J. S. Hughes
W. J. Howe
R. L. Howe
J. M. Pyle
F. P. Sayers
Nathan Simms
W. J. Utter
W. S. Utter
David Utter

Lawyers

James Norton

Serratus

Nathan Gregory

The ^{elder} John Bashore, pioneer and patriarch of the Bashore family came to Ohio in 1814 with Susana his wife, from Virginia and settled near Starbuck-town or Deserted Camp.

The elder John Bashore was the father of Barnet, John & Henry all of whom owned large farms in the neighborhood and built them large brick houses.

The elder Jonah Van Derwort came from Virginia to Ohio in 1800. He located ^{nine} years at Belmont and in 1809 moved to the vicinity of Starbuck-town. He was the first Van Derwort to blaze the way through the forests to Clinton Co.

John Durham came to Antioch in 1836 and attended meeting once in the old Meeting house. He found the town running at full blast and the people more prosperous and happy than now. The village now only enumerates 185 inhabitants there are 1142 in the whole precinct.

List of Carpenters.

Isaiah Haines, dead

James Hogan "

William Thatcher "

Thomas Houston "

Allie Marble, 1901

John Dancer
Masten Williams
Clint Brown

David Fisher was Thomas Thatcher's bounden lad. He came to this county in 1806. He rode the off horse when Thatcher swam the Ohio river at Wheeling. A barrell of salt was in the wagon, with Mrs. Thatcher and son William, which served for ballast. So far as known the Ohio has never been crossed in a similar manner, before nor since that day. David Fisher is the ancestor of the Fisher family in our locality.

List of Soldiers living in the neighborhood.

A Memorial Association was formed in May 1901 and on motion of Thomas Tuttle was made into a permanent organization. [For further particulars see Minute book of the Organization]

List of living exsoldiers.
Civil War.

S. J. Arnold (corporal)

J. W. James

T. C. Tuttle [Battery Sergeant]

M. Thatcher John Eacus

William Jones James Fisher

Albert Stackhouse

Thomas Nevris

Nan Fenner

Thomas Rannells

Harvey Spencer

Henry Johnson

Louis Treadway

Seneca Pennis

John Bozing

Thomas Warby

1901

[All living but some moved away]

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Spanish War

- 1 U. Co. James [Corporal]
- 2 Everett James
- 3 Ed Thatcher
- 4 Ross Kirby
- 5 Jessie Clement
- 6 Henry Bashore
- 7 Charlie Cilyburn
- 8 Harry Fisher [James' Harry]
- 9 Ed Beckett
- 10 Waich McKenzie
- 11 Lon Moon [Corporal]

Regulars + Ex-regulars

Harry Fisher [Phil's Harry now of Co. F.]

Noa Partee, now in army.

Philippine Soldier

Willie Mc Collister service one
year 10 mo. now an enlisted man
in Co. F. O. N. G. Phil. I.

Malitia

Now in Co. F. 1st Co. A.S.

U. C. James — Frank B. Pond

Clarence Brown — Frank Bashore

Willie McCallister

Harry Fisher

Moore's Great Revival

W. P. Moore held a great revival here in 1866. There were 130 added to the church, 30 came forward in one evening.

During this meeting Elder Moore cradled several acres of wheat and preached at night. W. A. Pond assisted him in the harvest field.

The same year the bricks for the new two story school-house were moulded by ^{Thomas} John A. Haughey and J. W. James. The next year (1867) the school house was erected. David Marble furnished the bricks and Joseph Parly built the house.

Billy Harlan taught the first school in the old school house in 1845 - & '46.

Josephus Blair & Lydia Hunt taught the first schools in the new school house in 1867 - & '68. Other early teachers were David Eacus & David Pond.

R. C. Lawhead

Robert Lawhead who was educated mainly in our Public schools here, afterward attended Wilmington High School and Lebanon University, taught the higher grade of our schools for four years continuously and was regarded as one of our most thorough instructors. He was afterward called to complete the term of Prof. F. H. Blair who resigned to take the position of Superintendent of Sabina schools, the vacancy being caused by the death of Prof. Sewell.

Mr. Lawhead was for more than ^{nine} years deputy clerk of Clinton Co. and is now book-keeper for the Clinton Co. Bank.

Harry H. Walker

John Walker for many years a school-teacher was an active and earnest worker in Stickney Lodge. Harry Walker, his son, being a bright scholar at school entered the field as a teacher. He taught for four years at Wood School-house and Shady side.

He then became a traveling artist in Kentucky, and after wandering over the hills and valleys and through the caves of that state for some time, he came to Wilmington and established an art gallery there.

He is now proprietor of the Walker Art Gallery, Studio and book store and is considered one of the best artists in this part of the state.

The Walker family now reside in Wilmington.

98 How public sentiment crushed the saloon business here.

Since the founding of the community there never has been for any length of time a real licensed saloon here. Though three attempts have been made to start one.

The first attempt was like this. The saloon man had driven from Wilmington with his barrel of rum. He was met at the public pump where he stopped to water his horse by two practical temperance men. One of them detained him with an interesting conversation about the weather and other matters, while the other one slipped under his spring wagon with an augur. The saloon man could not obtain redress of grievance because he had no license.

The second attempt was made by one Mc Kenzie, ^{from} who also run a bad house in connection with his blind tiger, on ground now occupied by W. A. Pond.

William Pond Senior having a knowl-

* Squire Huls executed the law in this case.

edge of the law governing such cases caused the same to be stopped. * *

The third attempt (or reported attempt for it is doubtful if the old gentleman really meant to start a saloon) was at a later date by a wine merchant who made and sold wine ~~to~~ wholesale and now and then retailed a little on the sly.

It was shameful the way the boys abused and mistreated this old man anyhow, and when it was reported that he intended to open a saloon in the village, the boys did not stop to inquire after the truthfulness of the report, but proceeded to procure augurs and bore holes through the weather-boarding of his wine shop into his wine casks. At another time a club, and bricks were thrown through the windows of his shop. At another time when it was reported that he was intending to start a saloon there, one,

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Mr. Gregory obtained a stick of dynamite and putting it under his wine shop attempted to blow it up. The only thing which prevented an explosion was the fact that Mr. Gregory was too much intoxicated to touch it off. Though he used it himself he did not want a saloon in the town to tempt the young men. He, himself, could not resist the temptation five miles away. Mr. Gregory afterward reformed and became a better man. The saloon was never started and it is quite likely that the old wine merchant never intended to start one.

Elder Samuel Rogers.

From the Autobiography of Elder Rogers entitled, "Toils and struggles of the older times," we learn that he was born in Charlotte Co. Va. in 1789.

In 1793 his father and family moved to central Kentucky

In 1801 he moved to New Spain and settled on the Missouri on lands now within the limits of the state of Missouri.

This Territory came into the possession of U.S. in 1803. Immediately Lewis & Clark were sent out to explore the region and they wintered in the Rogers neighborhood.

In 1809 the Rogers family moved back into Kentucky and settled in Bourbon Co. now Nicholas Co.

In September 1808 Elder Rogers who had now married and had for some time been a preacher moved to Clinton Co. O. and settled in a cabin on Todd's Fork. Here John S. Rogers was born ^{in 1819} and he aptly remarks, "If there is any-

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thing in humble beginnings then my son John D. Rogers has somewhat of which to boast."

The center of his work gradually drifted this way and he moved into a cabin on Roberts Long's farm in the Jonah Van Dewort neighborhood on Cowan's Creek.

He preached here and at Snow-Hill.

He relates the following astounding circumstances which to my mind not only indicate that Elder Rogers had a divine commission, but that God himself had a hand in firmly establishing this Church, and the gates of Hell shall not prevail against it.

Samuel Harvy the head of a family of Quakers who had moved into the neighborhood from Hillsboro, was very bitter against the Christians whom he called "Campbellites." He would not attend their gatherings nor allow his wife that privilege.

His wife had heard of our preachers and their teachings and desired to join the church.

Elder Rogers was to open a protracted meeting the following Sunday. Mrs Harvey desired to go but did not dare express her feelings to her husband.

That Saturday night Harvey had a dream. The next Sunday morning he told his wife to get ready and they would go to meeting.

She was much astonished, seeing which he related his dream. "He said that he saw in his dream a man arise in the stand and quote certain words of scripture, which made such an impression on his mind that he had resolved to go and see if Rogers was the man." "He further stated that he had such a distinct recollection of the features of the man that he could point him out in any assembly could he see him."

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"As they approached the stand when they came to the meeting Rogers arose and quoted his text. Harvey stopped and turning to his wife said, 'Sarah that is the man I saw last night, and that is the very scripture he quoted.'

"He sat at a distance from the stand but his wife drew near and sat in the midst of the congregation."

"At the close of his discourse he called for mourners and Harvey attempted to fly; but being about to fall he turned about, approached the stand, confessed his sinfulness and told his dream to the whole congregation."

"Soon after this a still more remarkable circumstance occurred in this neighborhood. Upon the occasion referred to a large assembly had gathered at the water's edge and after an appropriate prayer Eld. Rogers was proceeding to make some remarks upon the subject and design of baptism, as was

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his custom, when an intelligent looking lady came from the opposite side of the stream and upon approaching him demanded baptism at his hands."

"This looked like the conduct of one crazy but it was not so."

"She related to the assembly her experience." * * "She said that while living in North Carolina and preaching among the Quakers, she dreamed that while standing upon the shore of a strange river, she saw a multitude upon the shore of the opposite bank, and some among them preparing for baptism. She saw a certain man approach the bank of the stream and offer prayer and then heard him speak upon the subject and design of baptism. "This dream she had related to her husband and friends before she had left North Carolina. "Without ever having seen him before - she and her husband being new-comers in the neighborhood - and having heard of this

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appointment for baptism, she determined to attend more out of curiosity than anything else. After he had offered prayer and began to speak she said to her husband, "That is the very man I saw in my dream in North Carolina," and being overwhelmed completely she came directly across the stream and demanded baptism."

John J. Rogers says in a note. "A few days since I visited the son of Mrs. Hodson who is now living near Antioch. He informed me that though he is now in his 80th year he had a vivid recollection of hearing his mother relate her dream before they moved to Ohio. That he was present and saw her cross the stream - Cowan's Creek - and witnessed the baptism. He had often heard Samuel Harvey relate his experience. Both Harvey and Hodson were members of the Antioch Church."

In a succeeding chapter Elder Rogers states:

"As yet we had not built a house of worship." * *

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In building this first meeting house, "A few men had to bear the burden of the work at the beginning, middle, and end."

"In building of our house three or four men did the most of the work; and of that Jonah Van Perwort and sons did much the larger share."

It was the first house of worship for the people who wore the name Christian.

The honor of naming the house was conferred upon him and he called it Antioch after the place where the disciples were first called Christians.

From this the village which afterward grew near by was named. When the P.C. was established it took the same name, with the prefix New.

In 1838 on his return to Antioch from Indiana he relates the following:-

During the progress of my meeting I had a dream.

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"I tell it as a dream and not as the word of God. The prophet that hath a dream let him tell it as a dream; and he that hath my word let him speak it faithfully, but what is the chaff to the wheat? saith the Lord. (Jer. XXIII-28.)"

"I dreamed that on my way to meeting, I met in the way three rattle snakes and having in my hand a flail such as we used in olden times to thresh our grain, dealt a blow upon the head of each one of these serpents, scattering their blood and brains in every direction, so that the ground was covered with blood and mangled portions of their bodies."

"This dream I related to my son-in-law and his family next morning at breakfast."
* * *

Up to this time there were three old brethren that had stood out against the reformation. They would long since have yielded but for the persistent efforts of a few mischief making spirits. * * *

That day I preached to a large and solemn audience, and at the conclusion of the discourse these three alienated brethren came forward, and, confessing their errors, asked to be admitted to the fellowship of the church. This produced a profound impression on the audience melting everyone to tears. After the meeting was over my son-in-law, James Van Dervoort, approaching me whispered in my ear that my prophetic vision had been realized." * * *

"Many sinners were converted, all alienations were healed, and new life was infused into the church."

110
"The Hypercritical"
Title in The Christian Citizen
The Higher Critics Exposed.

BY CHASE JAMES.

This so-called criticism
Is a very peculiar scism,
It tries your keen discerning
By professing untold learning.

'Tis the devil in new guise,
And he sits before your eyes
In some professor's chair
With a theologian's air.

Of course he knows it all,
And you are very small;
So small you cannot think
Unless he gives the wink.

If you disagree with him,
He'll make you look quite slim,
By striking you a blow
On what you do not know.

His chair is now endowed
By Christians who are proud
Of that sacred, Holy Book
Into which you must not look.

For in it you will find
The context which will grind
These falsehoods into dust
And the false constructions bust.

If a Critic you would be,
Their books must you study;
For the Bible read by books
Will straighten out these "crooks."

They oft your faith will shake,
And discord they will make;
And when you would be calm,
They give no healing balm.

And if these same false rules,
You apply to books in schools,
You'll find the histories too
Will all prove quite untrue.

And so if you will try,
Their methods by and by,
You'll find that truth doth lie
Not with the spider but the fly.

Their ways are so uncertain,
They need a thick, black curtain,
For no two of them agree—
Like drunk men on a spree.

In the mean time let us hold
To what was told of old,
For the evidence we hold
Is good as pure fine gold.

These Critic word revisers
Are like blunder-buss surprisers,
They shoot high at the lark
And seldom hit the mark.

If you are in the dark
You only need a spark
To see which ones are right
In this tremendous fight.

For Critics make mistakes,
And Linguists all make "breaks,"
For Fame they all are trying,
Mor than for Truth they're sighing.

(Read before The Philothean Literary Soc'y,
College of The Bible, Kentucky University,
Feb. 25, 1904.)

\$1 per hundred. Address, CHASE JAMES, 441 West Sixth
St., Lexington, Ky.

"The Higher Hypocrites"
Title in The Transylvanian.

Prof. Reverse of Kentucky University
gave helpful suggestions on some of the
above verses.

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The Boomerang.

1 We speak a word that's bad
To make a friend feel sad,
Little knowing that his sadness
Will sometime mar our gladness.

2 We tell a tale untrue
To see our neighbor stew
Little knowing that his fretting
May prove our own upsetting

3 We envy some good man
And harm him all we can,
Little knowing that his falling
May send us downward sprawling.

And thus the things we say
Come back to us some day,
Just as the grass we're mowing
Is the like kind that were sowing

4 So we'll wish our neighbors well
And good words to others tell

112
And the blessings we are sending
Will bring us joy unending.
Ulysses Chase James

* I am indebted to Prof. Arthur instructor
in English, ^{Wilmington College} for some helpful suggestions as
to the polish of the last two verses.

Liberty, Equality, Fraternity

In America we say:-

Here Liberty has sway

That Equality is right

For her our soldiers fight.

Fraternity's the thing

It has the proper ring

We don't believe in caste

We'll fight it to the last

In India its bad

The people there - how sad.

The title of The Peer

Don't mean much over here.

The European birth

Is a thing to us of mirth

For why should one be born

To position of renown

Regardless of the fact

That reason he may lack.

Don't boast to us of wealth

When you didn't earn the pelf

For you only make yourself

A favored little elf

Who lives upon the bread (over)

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Which other people earn.
The czar of Russia now
Had better be a man
Who earns whatere he can
By sweat of manly brow
Than be of noble sect
When the people don't elect.
Let us keep our country true
To the principles in view
By those who founded her
In Revolution's whirr,
For Liberty is right
But ^{Prilery} Broodle we must fight
Or Equality will take
Her everlasting flight,
For if a man can buy
An office like a pie
The poor will have no chance
And the rich will be advanced
Until we have a caste
In our own land at last
And the poor will be oppressed

And the middle class distressed.

Let merit and true worth

Take precedence of birth

Let wealth not be the thing

That makes a man a king

Then Liberty will thrive

And Equality revive

And every one alive

Will have Fraternity.

Ulysses Chase James

Published in the Niram Advance.

1905

'over'

116
"Frenzied Finance"
A Few Lines to Thos W. Lawson.

If folly is the rule
And Wisdom but a tool
Of the vain and vulgar fool
Who estimates his worth
By his millions or his birth
Then all the favored men
Will strut as "upper ten"
The Oil trust and the Beef Trust
Will be the "upper crust"
And society be classed
Not according to its passed
But according to the deal
Of the Wall St. latest steal,
And more honorable to rob
Than hold an honest job
Will be the state of things.

Down with these money kings
Who form themselves in rings
To steal the people's rights
And corner every thing
Which honest toil can bring

From offices and fame
And a chance to win a name
To every thing you eat
From bread to pork and meat.
We don't decry the wealth
But wrong use of power of self
And let Justice put the man,
For Justice only can,
Who steals on stock exchange
Behind the bars and chains
Then when Wisdom reigns
And true worth & honest brains
Have satisfied the claims
Of Justice, Good, & Right
Our Lawman wins the fight.

Ulysses Chase James

Read before The League - 1905

NO MORE PROPHETS

No more prophets, do I hear you mourn?
Why I hear them everywhere, clarion voices borne,
Far above the traffic-ways, brother can't you feel
Something that is mightier than the clang of steel
Thundering from the mountain tops, writing on the wall,
"Come ye out of Babylon, lest with her you fall?"
No more any prophets? no more any Plan?
No more any Daniel for the dreams of man?
Why I hear them everywhere, heralds of the Light,
Voices in the wilderness, voices in the night;
Singing at their anvil-fires, warrior-voices clear,
Forge for Armageddon, for the victory is near!
Can't you see the milleniums just beyond the strife?
Can't you hear the chorus of a more abundant life?
Rising from the factories, echoing from the mill,
Can't you hear the Messengers prophesying still?

IF HE SHOULD COME

If he should come tomorrow, the Meek and Lowly One,
To walk familiar pathways beneath an older sun,
What kings would hail his coming, what seers proclaim his birth,
If he should come tomorrow, would he find faith on earth?

If he should come tomorrow, what marvels would he see,
White wings that soar the heavens, great ships that sail the sea,
A million spires arising to praise his holy name,
But human hearts unchastened, and human greed the same

As in the days of Herod; the money-changers still
In God's own House contriving against the Father's will;
His messengers in exile, corruption on the throne,
And all the little company disbanded and alone.

Oh, let him come in glory with all the powers of God,
Begirt with shining legions to rule with iron rod,
Till greed be purged forever from out the souls of men;
Lest he whe comes tomorrow be crucified again!

SAVIORS

Confucius taught the Golden Rule,
And lived a long, long life,
He taught it like a gentleman,
Engendering no strife.

Then Buddha left his palace gates
To practice charity,
Long years he thrived, he urged it not
Too internationally.

Mohammed flourished lustily,
To spread by fire and sword
The lurid faith he learned about
In conference with the Lord.

Aye, long they lived--their bearded
gods
Their autums multiplied,
But Jesus stirred the people up
And him they crucified.

NEW

REN.

Published Monthly
Established in 1877
Over 10,000,000 Readers

FARM JOURNAL

and Farmer's Wife

C 606281

Chicago and Philadelphia

Date 9-23 1941

Received \$ 1.00 for 60 months' subscription to FARM JOURNAL and FARMER'S WIFE

To be sent to Mrs Henry Cop

(Write subscriber's first name in full and middle initial on above line)



Acres	
Owens	Rents
Lives on Farm	
Yes <input type="checkbox"/>	No <input type="checkbox"/>
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Yes <input type="checkbox"/>	No <input type="checkbox"/>
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The Higher Critics Exposed.

BY CHASE JAMES.

This so-called criticism
Is a very peculiar scism,
It tries your keen discerning
By professing untold learning.

'Tis the devil in new guise,
And he sits before your eyes
In some professor's chair
With a theologian's air.

Of course he knows it all,
And you are very small;
So small you cannot think
Unless he gives the wink.

If you disagree with him,
He'll make you look quite slim,
By striking you a blow
On what you do not know.

His chair is now endowed
By Christians who are proud
Of that sacred, Holy Book
Into which you must not look.

For in it you will find
The context which will grind
These falsehoods into dust
And the false constructions bust.

If a Critic you would be,
Their books must you study;
For the Bible read by books
Will straighten out these "crooks."

They oft your faith will shake,
And discord they will make;
And when you would be calm,
They give no healing balm.

And if these same false rules,
You apply to books in schools,
You'll find the histories too
Will all prove quite untrue.

And so if you will try,
Their methods by and by,
You'll find that truth doth lie
Not with the spider but the fly.

Their ways are so uncertain,
They need a thick, black curtain,
For no two of them agree—
Like drunk men on a spree.

In the mean time let us hold
To what was told of old,
For the evidence we hold
Is good as pure fine gold.

These Critic word revisers
Are like blunder-buss surprisers,
They shoot high at the lark
And seldom hit the mark.

If you are in the dark
You only need a spark
To see which ones are right
In this tremendous fight.

For Critics make mistakes,
And Linguists all make "breaks,"
For Fame they all are trying,
Mor than for Truth they're sighing.

(Read before The Philothean Literary Soc'y,
College of The Bible, Kentucky University,
Feb. 25, 1904.)

\$1 per hundred. Address, CHASE JAMES, 441 West Sixth
St., Lexington, Ky.

New Antioch Church

The society which became The New Antioch Christian Church was organized by Elder Samuel Rogers in 1816, at that time it was known as "Newlight" Church. The church building is near the village five miles from the county seat. Changing from "Newlight" to "Christian" took a little more than one year.

The first radical change was noted when George M^cManus, a sinner, demanded baptism at the hands of Elder Samuel Rogers. It took much reasoning to convince Elder Rogers that a penitent believer should be baptized "for the remission of sins". This occurred in January 1827 and after that date the meaning of baptism was taught. One year later the Lord's Supper was made a weekly observance and has continued so to this day. About this time the views of the Campbells were embraced by this congregation as far as they were in accord with the New Testament. Thus the "Newlight" became Christian or Church of Christ in 1827.

Early labourers in this Church besides Rogers were Oylette Pains, Wm. Irwin, J. Lucas, B. U. Watkins, Walter Scott, David Thompson, Joshua Swallow, Jonas Hartzell, D. S. Burnett, George McManus, James VanDervort L. H. Jamieson, H. K. Hoshour and B. F. Pirkey. Charter members were Jonah VanDervort, Bashores, Roberts Huls and McKenzie. When the congregation was first organized the people met in homes of members in their barns or open air meetings, when a building became necessary a small brick church was built in 1822 near the site of the present church. The first church had a fire place in each end, pulpit on one side, door on other side. It was lighted with tallow candles in tin hangers on walls with two over pulpit. The church was named Antioch by Elder Rogers. On account of incomplete records nothing is known of cost of first church. The labor donated by a very few members. The records of present building show it was built in 1857 and cost

twenty-seven hundred dollars. It was to be a neat substantial brick structure stone foundation 35x45 feet. Barnet Bashore, Wm. Walker P. H. VanDervort let the contract, took the subscriptions and paid for building when completed. They began with fire places, tallow candles then wood stoves, coal oil lights, coal stoves gasoline lights, furnace and gasoline lighting plant now oil furnace electric lights.

The congregation purchased a parsonage in 1908 it cost \$1500.00 It was sold in 1913 and a new parsonage built cost \$1800.00. Early ministers

were John Boggs

W. J. Irwin

John Taft

John L. Rogers

E. d. VanDervort

Samuel Matthews

A. D. Filmore

A. Gardner

R. L. Howe

J. H. Dodd

E. H. Hawley

W. C. Rogers

Thomas D. Garvin

J. H. Jones

A. A. Knight.

F. M. Green

J. C. Irwin

J. M. Pyle

3 west
to Miles
Cove

Josephus Blair	E. D. Murck	
S. H. Bingham	J. Edwin West	
J. S. Hughes	E. P. Couch	married in
W. J. Howe	T. S. Buckingham	1900
S. W. Traumm	H. M. Barn	1902 - 1905
John Truax	R. H. Dodson	1906 - 1909
W. D. Moore	G. W. Hall	1909 - 1911
H. S. Snyder 1912 - 1926 June		
R. M. Wolford 1926 - 1929		
Floyd Faust 3 mos in 1929		
Frank Faust 1929 - 1932		
H. S. Snyder 1932 died in Feb. 26 1947		
Edward Schanty 1947 - 1949		
Wm Scott 1949 - 1952		
F. H. Smith June 1952 - 1965		
P. E. Hakes April 1965 -		

The Ladies Aid Society has been a live Auxiliary to the church and much work in a material way has been accomplished that otherwise would have remained undone. It has always been a Missionary Church many faithful women have had a great part in church

work who received impressive lessons from the
great August meetings. It was custom to administer
baptisms in the still hours of the night

These annual August meetings were dis-
continued in 1856 Some of meetings held

W. D. Moore held a meeting in June 1866
he was 80 yrs old meeting lasted 2 weeks

Result 124 additions, one nite 32 persons
came forward 25 demanding baptism

John L Rogers held a 2wks meeting in 1884
with 50 additions

Samuel Traun held a meeting in May 1896
with 40 additions Lucy Cox

E. J. Meacham held a 3wks meeting in May
1902 67 additions 38 have died only one

still comes to Antioch Lulu Crisenberry

members at present

Those that have gone from this church as ministers

are: James VanDervort, his nephew E. J. VanDervort

George McManus, Samuel, Wm + David Matthews

L. E. Brown, J. S. Hughes, R. L. Howe J. M. Pyle F. P.

Sayre, Nathan Sims W. J. + W. S. Utter.

new addition 1950-1951 Dedicated in June 1952

Baptistry added in

