



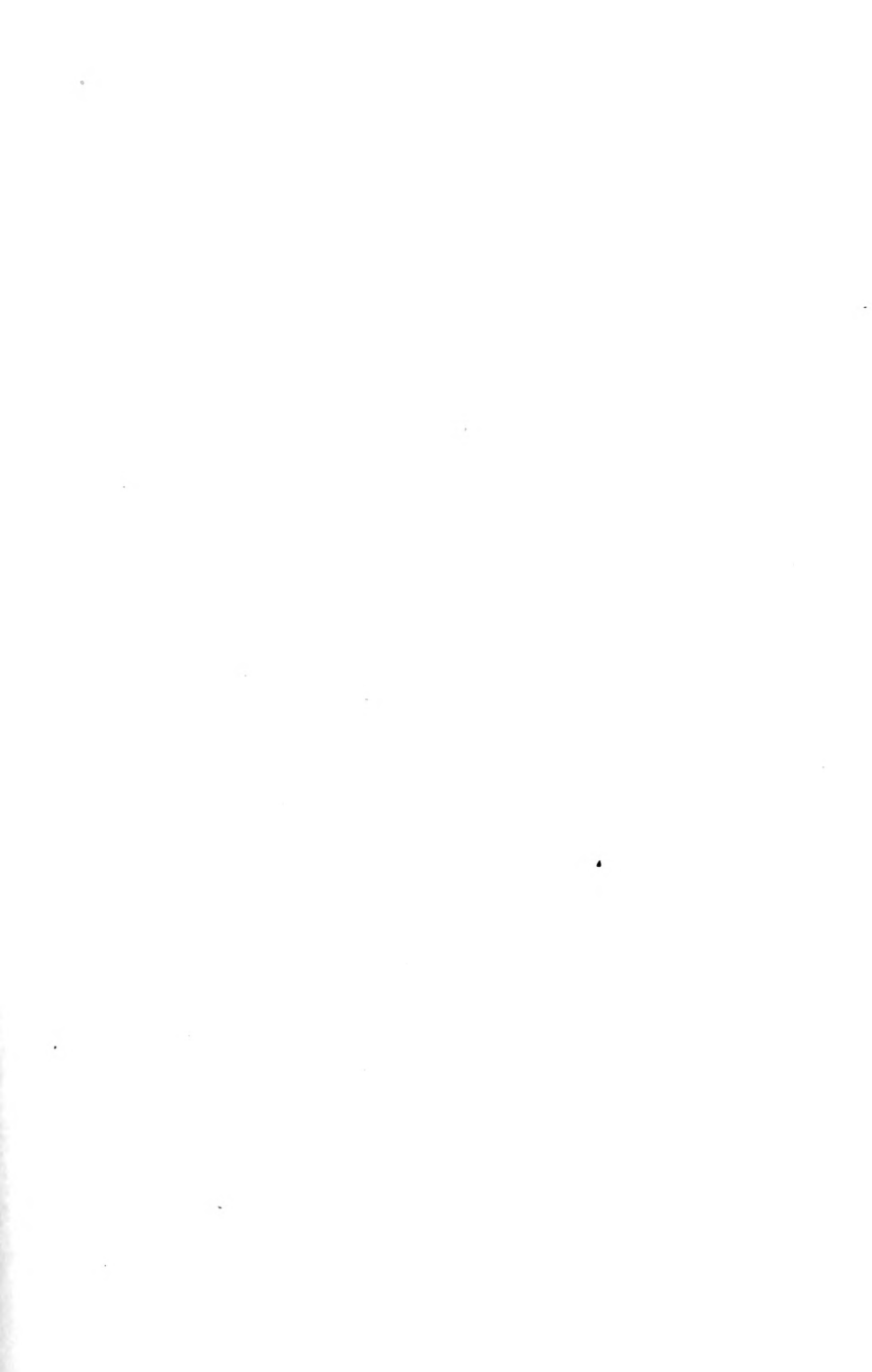
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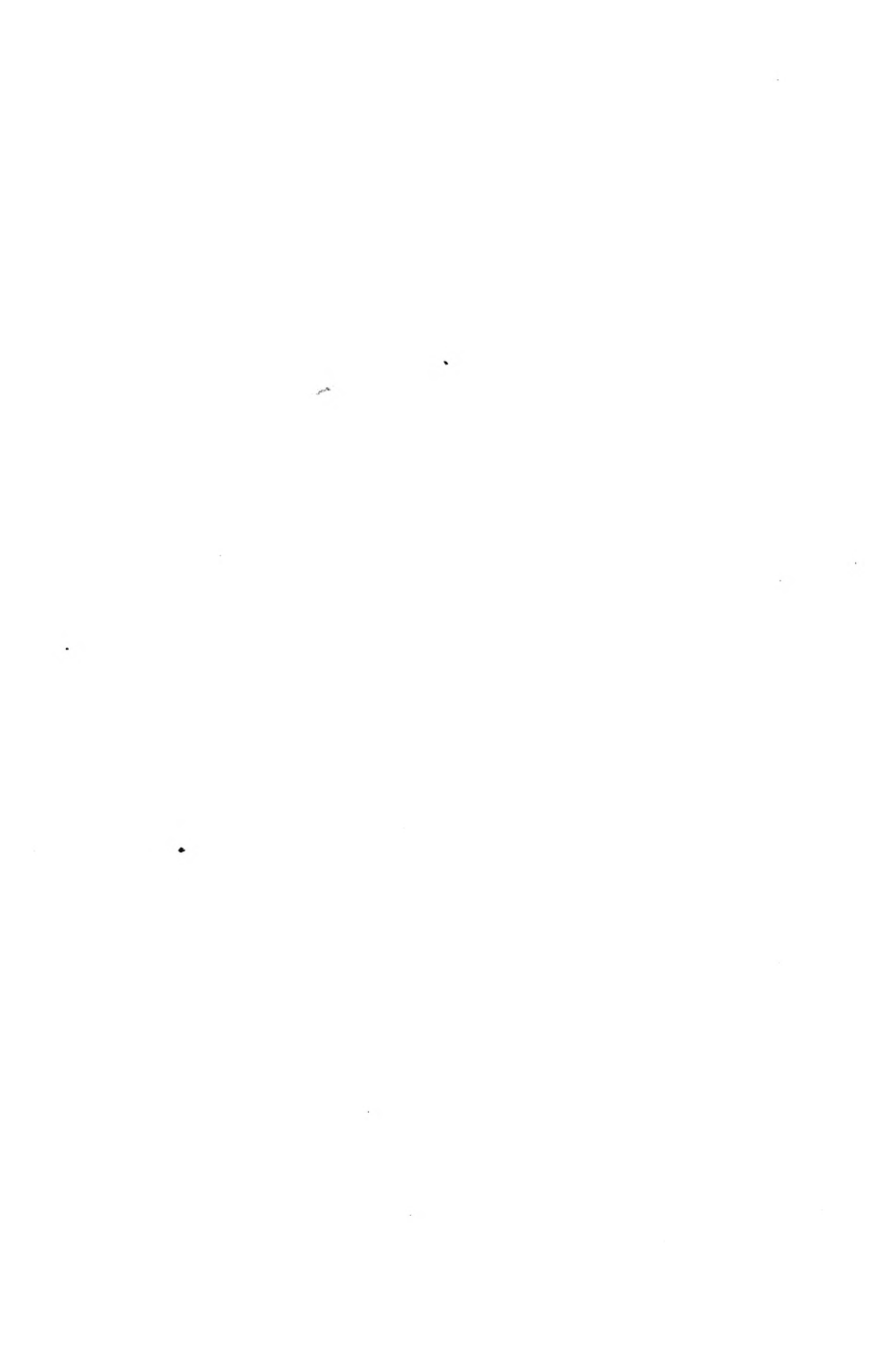
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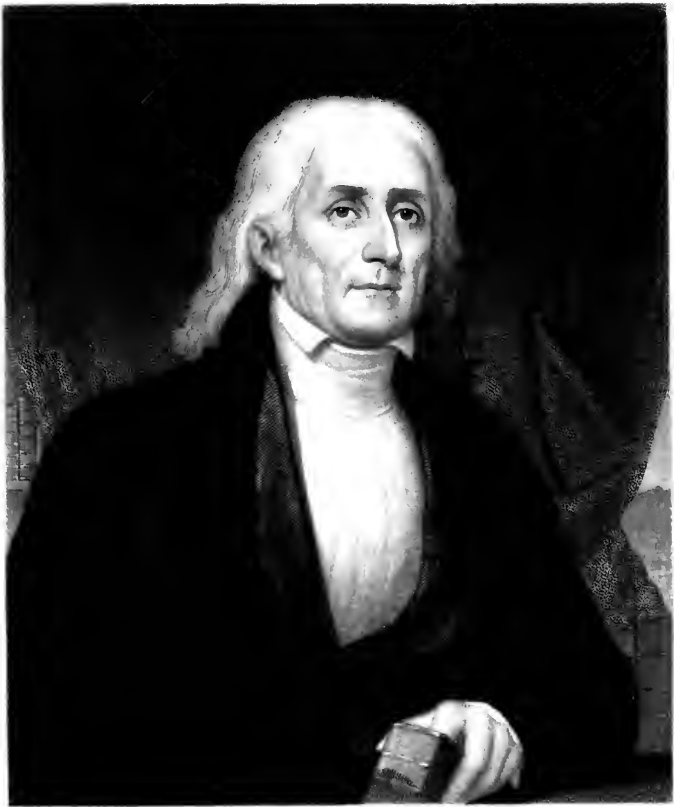
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History of the Presbyterian
church, in the state of







JAINI. P. 1848. 1848.

Gideon Blackburn

HISTORY

OF THE

PRESBYTERIAN CHURCH,

IN THE

STATE OF ILLINOIS.

BY

A. T. NORTON,

VOL. I.

ST. LOUIS:
W. S. BRYAN, *PUBLISHER*,
FOR THE AUTHOR.
1879.

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PREFACE.

This volume is called PRESBYTERIANISM IN ILLINOIS, VOLUME I. It is, however, confined to the portion of the State upon and south of Wabash Railroad, from Danville to Naples, and east of the Illinois river, with the exceptions of Hardin, Calhoun county, and the sketch of Aratus Kent. I intended originally to have brought it forward to 1876, but the material was much more than I had anticipated, and after severe condensation, and leaving out entirely much that I would have gladly inserted, I have been obliged to stop with the period of the re-union.

About a second volume, which may embrace the remaining portions of the State, I have at present no formed purpose. This volume is stereotyped and copy-righted. Another may be prepared, uniform with this and upon the same general plan, if circumstances favor.

Of the United, Associate and Cumberland Presbyterian Church, I have not spoken. I have a pretty strong conviction that in one or two generations all these will be one with ours.

Neither have I given any space to the Assembly's Portuguese Presbyterian churches in Jacksonville and Springfield. This is owing simply to lack of space.

I have taken no notice of *Deacons* as such. The practice of our churches is various with reference to this class of officers. Some have none and feel no lack. In very many churches the office is merely nominal. The records of nearly all our churches on this point are exceedingly defective—so

much so that in most cases the making out of full lists is utterly impossible. Indeed, with *Trustees* to hold the property and look after the material interests of our congregations, I am free to say the office of Deacon in our American Presbyterian Church is superfluous.

EXPLANATIONS.—When a licentiate is ordained as *pastor*, I do not say—except inadvertently—ordained *and installed*. The ordination includes the installation. When a *licentiate* supplies a church, I speak of him as s. s. or STATED SUPPLY. When a minister, ordained *sine titulo*, or as an *evangelist*, supplies a church, I speak of him as SUPPLY PASTOR. This is the rule, though I am afraid not always adhered to.

For my spelling of the principal town and church in Perry county, DUCOIGN, I refer the reader to page 352. I prefer it to Du Quoin, Duquoin or Duquoine.

The labor of preparing this volume has been immense. I have read twenty-nine volumes of Presbyterial and Synodical records and about two hundred volumes of Sessional records. The correspondence necessary to secure the sketches of about three hundred and fifty individuals has been wearying to the flesh. I have purchased and consulted numerous books of reference. Complete sets of the Minutes of both the Assemblies have been at my disposal. About forty of the first volumes of the Home Missionary, the volumes of Presbytery Reporter, Presbyterian Monthly and divers other publications have been consulted.

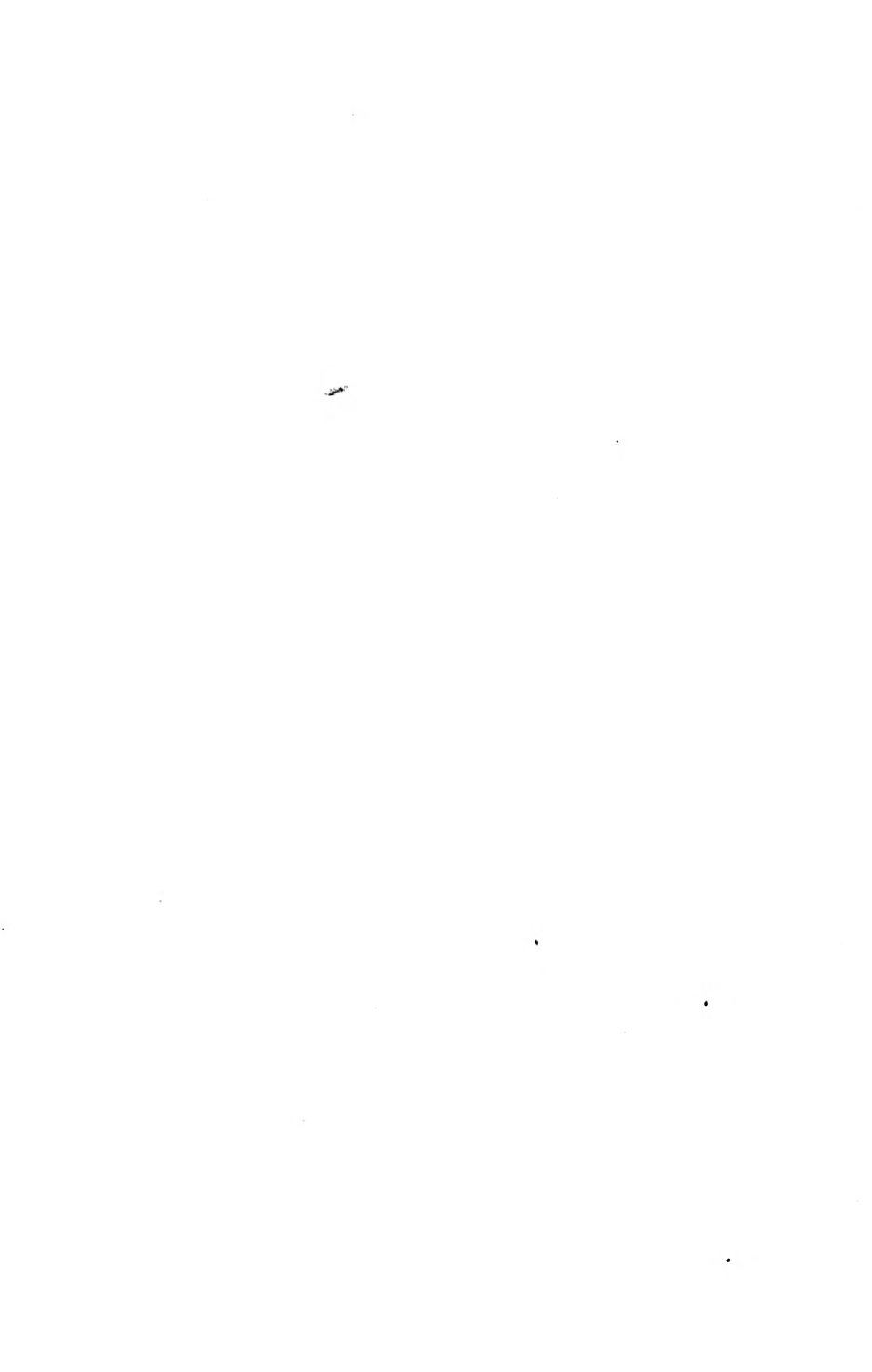
The accumulated recollections of forty-four years of ministerial labor have been pressed into this service; but it has been a labor of love.

I commend the result to our ministers and churches, thank them for their sympathy and assistance in gathering the materials and their pecuniary aid. Withal, I bespeak their indulgence.

AUG. T. NORTON.

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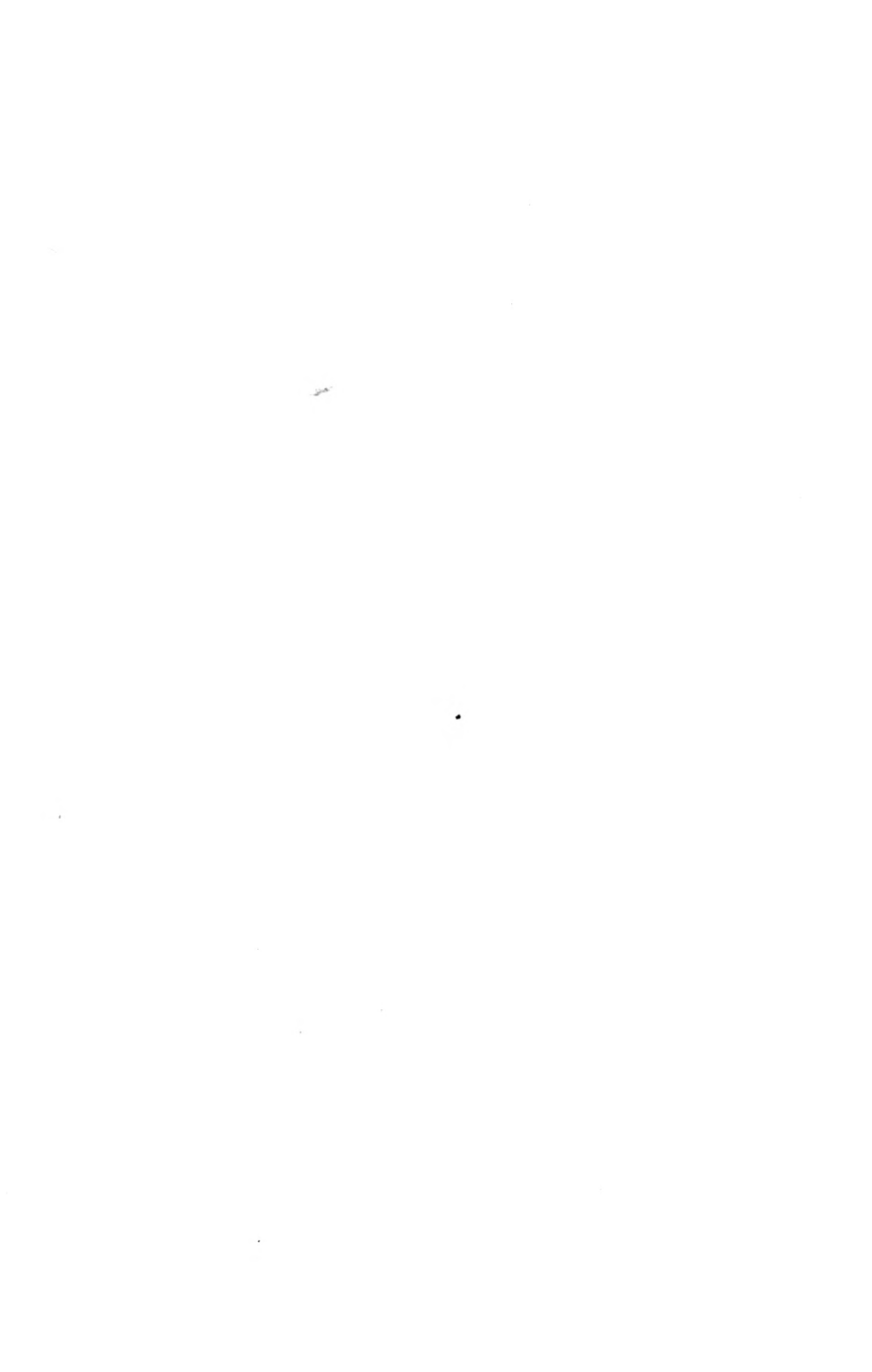
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CHAPTER I.

INTRODUCTORY.

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Freedom to worship God according to the dictates of one's own conscience, is the distinguishing trait of religious liberty. This liberty has ever been withheld by the Romish Church, when by an alliance with the civil arm it had the power so to do. A determination not to grant this liberty, but to enforce exact compliance with all their doctrines and modes of worship, has ever been the main-spring of that Church's persecuting spirit and practices.

After the Reformation, which had made not a little progress in the 150 years from Wicliffe to Henry VIII, had been arrested by the assumption of the supremacy by that English sovereign, the same unwillingness to bestow liberty of conscience continued to exist, and continued to persecute almost as pitilessly as under Rome itself. This persecuting course was, however, arrested, or at least modified, in England by the Toleration Act of 1689. But in those of the American colonies, where the Episcopal was the established religion, all dissenters, especially Presbyterians, continued to be harrassed by fines and imprisonments, even after the Toleration Act had become the law of the kingdom.

On account of these obstructions, purposely and often illegally thrown in the way by Royal governors and their satellites, it happened that, though there were hundreds of christians of Presbyterian convictions and predilections in New York, New Jersey, Maryland, Virginia, and the Carolinas, little progress was made in the way of actual Presbyterian organization till near the close of the 17th century.

Aside from the New England churches, which were Presbyterian in their *internal* structure, the first regular Presbyterian church positively known to have been organized in this country was that of SNOW HILL, Maryland, established in 1684, by Francis Makemie, who was born near Rathmelton, Donegal Co., Ireland, and had studied at one of the Scotch

universities. He was a most self-denying, laborious, itinerant Presbyterian minister, traveling, preaching, and visiting in Maryland, Virginia and New York. He found the field white for the harvest, and exerted himself most assiduously to obtain evangelical ministers from London, Dublin and New England.

The first Presbytery in this country was called the Presbytery of PHILADELPHIA, and was formed in 1705 or 1706. The loss of the first leaf of the record leaves the date uncertain. It consisted of seven ministers—Francis Makemie, John Hampton, George Macnish, Samuel Davis, John Wilson, Jedidiah Andrews and Nathaniel Taylor.

Ten years later that one Presbytery was divided into three, PHILADELPHIA, with six ministers; NEW CASTLE, with six, and SNOW HILL, with three. These with the new Presbytery of LONG ISLAND, constituted the first Synod.

Its churches extended along the Atlantic coast from Virginia to the eastern extremity of Long Island. Many of them were made up of emigrants from New England.

The reasons why they fell so readily and generally into the Presbyterian Church may be gathered from an able article in the Presbyterian Quarterly for Jan., 1859.

“The constitution of the individual church in the early history of New England was Presbyterian rather than Congregational. This was the case with the mother church of Leyden, of which John Robinson was pastor, and Brewster a ruling elder. They seem to have borrowed their ideas of the proper and scriptural organization of an individual church from the writings of Calvin. In the French Reformed Church the principles of that Genevese reformer were fully carried out; and it was these French Reformed churches which the Leyden church took as its pattern.” But the Plymouth church, Mass., was, as all know, a branch of the Leyden church transplanted to this side of the Atlantic, and that Plymouth church was the pattern for the early New England churches.

The Cambridge Platform of 1648, recognizes the Presbyterian Constitution of the Church. It says: “The government of the Church is vested in its Presbytery of Elders. The Holy Ghost, where it mentioneth Church rule and Church government, ascribeth it to *Elders*.” It held that “Ruling Elders were appointed for the assistance of pastors in the government of the churches, and the inspection of the flocks.”

This Platform was unanimously approved by the New England churches of that day.

The natural development of this internal Presbyterian system would have been into Presbytery, taking the oversight of the churches in a defined region of country, and constituting a Court of Appeal. But this natural development was prevented, among other reasons by that vicious union of Church and State, which obtained everywhere throughout the christian world, from the time the Church first allied itself with the Roman Empire, down to the former part of the present century. By this system, discipline was exercised by the civil arm. Appeals from individual churches were not to a higher *Ecclesiastical* body, possessing only spiritual authority, but to the civil power. This power sometimes issued the appeals in its own courts, and sometimes referred the matter of them to Synods, or councils, called by its own authority. The early Puritans of New England were imbued with this vicious, old-world idea that discipline was to be enforced by appeals referred to the civil authority. Hence, even when the union between Church and State was everywhere, in our country, dissolved, they failed to provide spiritual courts beyond the individual church, and to this day many of them cannot be made to understand their use and necessity.

Some, however, of their leading minds grasped the true view. Prominent among them was President Edwards, who, in 1750, said: "I have long been perfectly out of conceit of our unsettled, independent, confused way of church government in the land; and the Presbyterian way has long appeared to me the most agreeable to the Word of God, and the reason and nature of things." Similar to this was the view of President Dwight, of Yale College. The "Mutual Council" appeared to him "a judicatory most unhappily constituted. After its decisions, its existence ceases; its responsibility vanishes with its existence, as does also the sense of its authority." It has "no common rules of proceeding." He would have the appellate tribunal a "standing body, always existing, of acknowledged authority, a court of record, having a regular system of precedents." What was this but a Presbytery? He preferred a *consociation* to a council, but said it was defective from "the want of a still superior tribunal to receive appeals." Stone, of Hartford, defined Congregationalism as "a speaking aristocracy in the face of a silent democracy."

Now, when Puritans of New England, imbued with these Presbyterian ideas of the internal government of a church, and feeling the necessity for some outside complement to it, found themselves within the bounds of Presbytery and Synod, they at once hailed them as the Eureka of their desires.

These same reasons have for 175 years led a host of other emigrants from New England to form the same Church connections. After some investigation, though not pretending to positive accuracy of knowledge, it is my full belief that during the whole period of the existence of the Presbyterian Church in this country, at least one-half its members have been, and are, New Englanders, and their descendants.

The period from 1740 to 1758 was marked by two occurrences of special importance. I. The division of the Synod. This was brought about in 1741. The grounds of it were mainly these. (1.) Differences of opinion in regard to the terms of subscription or assent to the doctrinal symbols—one party held to the *ipsissima verba* method. The other held that assent to the confession as containing the system of doctrine taught in the scriptures was sufficient. (2.) Differences of opinion in regard to the great revival which swept over the land under the preaching of Whitefield, the Tennents and others, (3.) A fanatical spirit begotten of the revival, in some shallow minds, leading to uncharitableness and censorious judgments. (4.) A certain wrong-headedness in certain quarters, springing from obstinacy rather than firmness tempered with christian charity. This division led to the establishment of the SYNOD OF NEW YORK. Thereafter, in common parlance, the two Synods—that of Philadelphia and that of New York—were designated as the *Old side* and the *New side*. This division was happily healed in May, 1758, when at Philadelphia the two Synods came together under the name of the SYNOD OF NEW YORK AND PHILADELPHIA.

II. The other event which distinguished this period was the rapid and large increase of the Church and the ministry. When, half a century before, the first Presbytery was formed, the Church was struggling for an existence. "It was persecuted both in Virginia and New York, and had scarcely a foothold in either province. A few feeble churches on the eastern shore of Maryland, one or two in

Delaware, one in Philadelphia, and one or two in New Jersey, composed its entire strength. Now it numbered nearly one hundred ministers, and more than as many churches. The field of its operations had been vastly extended. Virginia and the Carolinas, the destitute but rapidly settling portions of Pennsylvania and New Jersey, as well as the river counties of New York, were open to its efforts and calling upon it for aid. It was inviting laborers from abroad—from New England, Scotland and Ireland—and training them up at home. Princeton College had gone into successful operation. Quite a number of ministers were engaged at once in pastoral duty, and in training pious young men to meet the demands of the churches." All this increase in troublous times goes to show that periods of intense agitation are not necessarily periods of unmitigated evil. A storm, with all its dangers, is better than a dead calm.

The extension of the Church, before and during this period, in Virginia was especially noticeable. A mixed population, among whom were many Scotch and Scotch-Irish Presbyterians, flowed up the valley of the Shenandoah. To supply their wants the Synod of Philadelphia sent several ministers, who organized a number of congregations in that inviting and fertile valley. It is to be borne in mind that in Virginia the Episcopal was the religion established by law. Dissenting ministers who attempted to preach without license from the government, were fined and driven from the colony. The buildings where they preached must also be especially licensed. The Episcopalians had a church edifice in every county seat. This drove dissenters to the country. They could obtain no license to build in the towns.

A movement which resulted in the planting of Presbyterianism in Hanover and several of the adjacent counties, commenced in a singular manner. A gentleman found in the possession of a Scotch woman a few leaves of *Boston's Fourfold State*. Their perusal excited in his mind so great an interest that he sent to England for the entire work. The result was his conversion. Another person in the same neighborhood obtained a copy of *Luther on Galatians*, and was led by its perusal to the Savior. Two or three others absented themselves at the same time from the parish church from a conviction the gospel was not preached by the parish priest. Four of them were called before the magistrate at the same

time to account for their absence. There, to their amazement, they discovered that they held common views. The discovery strengthened their faith, and led them thenceforth to submit to fines rather than attend a church where they were not profited. They fell into the practice of meeting on the Sabbath for reading at each other's houses. The books they first read were *Boston's Fourfold State* and *Luther on Galatians*. Afterwards a volume of Whitefield's sermons fell into their hands. Presently private houses became too small to accommodate their numbers and they built a church merely for reading. Several persons were converted. The authorities of the Established Church saw with alarm their parish churches deserted, and summoned the leaders of the new movement before the Governor and Council.

One of the number, on his way to Williamsburg—the seat of Government—being detained at a house by a storm, found there a dust-covered volume. To his great delight, its views of truth strikingly accorded with those he had imbibed from the recently-read books. He procured the volume, brought it with him to Williamsburg and showed it to his companions before they appeared in the Governor's presence. They agreed to adopt it as their creed. The Governor was Gooch, himself of Scotch origin and education. On coming before him they presented the book as expressive of their own religious views. The Governor found it to be the *Confession of Faith of the Presbyterian Church of Scotland*. He consequently denominated them Presbyterians, and dismissed them with a caution not to excite disturbance.

The result in a few years was the planting in that region of Rev. Samuel Davies, one of the most distinguished ministers of this or any other country. "He was at once the champion of freedom, the friend of learning, the founder of churches, and next to Whitefield the most eloquent preacher of his age."

During the period of their separation both the New and the Old Side made strenuous educational efforts, with the special object of training young men for the ministry. The New Side established Princeton college. To obtain assistance towards its endowment they sent Gilbert Tennent and Samuel Davies to England. Their mission, though prosecuted under great discouragements, was successful. They secured from \$20,000 to \$25,000, which in those times was a large sum. The Old Side established a school at New

London, Penn. Several ministers on both sides gave instruction to young men, in addition to their parochial duties. By these means and the importation of ministers from abroad, much was done towards supplying the constantly increasing demand for ministerial labor.

Through the period extending from the union of the two Synods in 1758, to the revolutionary war, the growth of the Church was steady and rapid. In this period were initiated nearly all the benevolent movements which have since taken organized shape under the direction of the various Boards. These movements were both the natural development of the christian spirit of the Church, and the necessary means for meeting those calls for christian labor which arose from the rapid increase and extension of the population. At the close of the period, the Synod contained eleven Presbyteries, Dutchess, Suffolk, New York, New Brunswick, Donegal, Lewes, New Castle, the First and Second of Philadelphia, Hanover and Orange.

The influence of the war upon the Church was for the time disastrous. The interest of the country was almost wholly absorbed in that great conflict. The Episcopal ministry and membership were almost universally Tories. They no doubt entertained the idea that if the colonies could be subdued, the Episcopal would become throughout the new country, as it was in the old, the established religion. They sympathized with Old England in that struggle because they wished for bishops and bishop's courts, armed with the civil sword, to put down dissent here as was done over the water. On the other hand Presbyterian ministers and congregations were everywhere and always patriots. They and their co-religionists of New England, felt that religious, as well as civil liberty was at stake, and hazarded everything and suffered everything for its maintenance. Space does not permit me to mention the long list of individual ministers, beginning with Dr. John Witherspoon of Princeton College, who preached, prayed, fought and often died in their country's cause. 'Tis a glorious record! British officers and their Tory allies, all through the war bore a special spite against Presbyterian ministers and their prominent members, and took special delight in destroying their churches, plundering their houses and burning their libraries.

Soon after the close of the war, measures were taken for

the organization of the General Assembly. The Constitution was agreed upon by the Synod of 1788, and published the next year under this title: "The Constitution of the Presbyterian Church in the United States of America: containing the Confession of Faith, the Catechisms, the Government and Discipline, and the Directory for the Worship of God, ratified and adopted by the Synod of New York and Philadelphia, May 16, 1788, and continued by adjournment until the 28th of the same month. — Philadelphia. Printed by Thomas Bradford, 1789."

The first Assembly met in 1790, and was opened by Dr. John Witherspoon. Dr. John Rodgers, of New York, was Moderator.

It would be easy and pleasant to trace in detail the history of the Presbyterian Church in this country from the organization of the Assembly to its first planting in the Illinois country. But the space allotted to this Introductory chapter forbids. It may be said, in general, that the Church increased and expanded with the increase and expansion of the population of the country. Her own sons and daughters were always among the pioneer emigrants whenever and wherever they moved. Hence the Church was bound to follow in their track, looking after her own. This she did, though it must be confessed with unequal step. Her resources of men and means were always inadequate to the necessities of the case.

Before the construction of common roads, canals, or railroads, emigration followed of necessity the natural water routes. Of these there were five principal ones from the Atlantic to the Valley of the Mississippi. (1.) Up the St. Lawrence and the great lakes, through Green Bay, the Fox and Wisconsin rivers. By this route there were only two short portages—that around the Niagara Falls, and from the Fox to the Wisconsin. This was the route pursued by the Jesuit missionaries and other French emigrants from Canada. By this route they first reached the Illinois country and established themselves at Kaskaskia and Cahokia, about 1680. (2.) The same route as far as Maumee Bay, in the southwest corner of Lake Erie; then up the Miami of the Lakes and down the Wabash and Ohio. By this route there was only one short portage besides that at Niagara Falls—from the Miami to the Wabash. On this route was the old French post of Vincennes—settled 1710 or 11—on the Wabash,

and Fort Massac, on the Ohio, established 1711. (3.) The same route as far as the present location of the city of Erie, on the south shore of Lake Erie, thence across to the head-waters of the French, and then down that river, the Alleghany and Ohio. (4.) Up the Potomac, then down the Cheat river and the Monongahela to the Ohio. (5.) By the rivers of western North Carolina, then down the Cumberland and Tennessee to the Ohio. The three first of these routes were first laid open and used by the enterprising French Jesuit missionaries. Their knowledge of them was obtained from the Red Men. The fourth and fifth of these routes began to be used by the colonists of Pennsylvania, Virginia and the Carolinas, about 1750. Through these routes the Scotch and Scotch-Irish Presbyterians entered the Mississippi Valley. Before the opening of the Erie Canal—"Clinton's big ditch"—the emigration from New England to the Valley was mainly by the Pittsburg route. But the great wave of New England emigration was detained in Eastern, Central and Western New York, and did not reach Northern Ohio until after Kentucky had become a State, which was in 1792. Tennessee became a State in 1796.

The commencement of the present century was marked by a powerful revival which extended through Kentucky, Tennessee, and the Carolinas. It was a movement of remarkable power and extent; was promoted by remarkable men and attended with remarkable manifestations. Among these were the "bodily exercises," the solution of which has occupied many thoughtful minds, and has never yet been reached with certainty. In the latter months of this revival fanaticism rode its "high horse" and produced many painful irregularities.

In the midst of these, and as one of their natural products, Cumberland Presbyterianism took its rise. It has now become a numerous body; is distinguished for its sectarian zeal, and has greatly improved its primitive character. But it represents no great ideas; has nothing peculiar to itself, and occupies no ground which might not just as well, or better, be occupied by other denominations. Where Presbyterian and Methodist churches exist this denomination can legitimately find no place, and no work. In such places its establishment only divides and distracts the already too much divided and distracted followers of Christ. Its existence is permitted, no doubt, for wise ends. But fifty years

hence it will be where now are the Associated Presbyterians, of Eastern New York. A denomination which represents no peculiar doctrine, or mode of worship, can have but an ephemeral existence.

Thus, in a brief, condensed and very imperfect manner, I have traced the history of the Presbyterian Church from the beginning down to the time in which it began to be planted, and its influence to be felt, in the Illinois country.

CHAPTER II.

MISSIONARIES AND CHURCHES FROM THE BEGINNING TO 1820.

AUTHORITIES: Gillett's History; Baldrige's Life of Bliss, etc.; Presbytery Reporter; Isaac Reed's Christian Traveler; Panoplist; Home Missionary, Vols. I and II; Spilman's Manuscripts; Dr. Bullard in Missouri Reporter.

The first white explorers of the Illinois country were the Canadian French in 1673. Between that time and 1686 they had established several forts and settlements, the principal ones being Kaskaskia and Cahokia. Until 1762 the French were regarded as the sole European proprietors of Canada and the Mississippi valley. In 1762 the French ceded Louisiana, *i. e.*, the country west of the Mississippi, to Spain. The next year they ceded the valley east of the Mississippi and Canada to the British, thus losing not only Canada but the whole of the great interior valley of North America, after claiming the whole and occupying some small portions of it for ninety years.

The British retained their hold of the Illinois country for fifteen years, or until they were dispossessed by Gen. Geo. Rogers Clark in 1778. Few, or no Americans had settled in the Illinois country prior to the expedition of Gen. Clark. Until that time the only white inhabitants of the Illinois country were the French and Canadian settlers, and the British troops who occupied the forts.

So far as I am aware the first Presbyterian minister who visited the Illinois country was JOHN EVANS FINLEY. He was from Chester county, Pennsylvania. After descending the Ohio with some companions in a keel boat and ascending the Mississippi, he landed at Kaskaskia in 1797. Rev. Thomas Lippincott tells us his design was to labor in the "*Spanish* colonies on the Mississippi, mainly perhaps with a view to the Indians." If this were so, his labors must have been *west* of the river. "He preached and catechised, also baptized several of the Red Men." Though he had sold his boat and contracted for a dwelling house, he and his companions were induced to leave. To this conclusion they seem to have been led by finding they would be

obliged to enroll themselves and do military duty in view of an apprehended invasion from the States. As they were American citizens they could not consent to this. They returned and settled in Mason county, Ky. Mr. Finley's name subsequently appears as a member of Transylvania, and then of Washington Presbytery. This latter had been set off from Transylvania, and included the northeast portion of Kentucky, and extended across the river into Ohio. Rev. Robert Stewart remembers him as a frequent visitor at his father's house in Ohio.

The next Presbyterian ministers—they were licentiates—who set foot on Illinois territory, were JOHN F. SCHERMERHORN and SAMUEL J. MILLS. They were sent to the great Southwest by the Massachusetts and Connecticut Missionary Societies and by local Bible Societies. They commenced their tour early in the fall of 1812, passing through Pennsylvania, Western Virginia, Ohio, Kentucky and Tennessee. Their observations of the religious condition of the regions through which they passed were thorough, and their reports deeply interesting. Of Illinois territory they say, "In the Illinois territory, containing more than 12,000 people, there is no Presbyterian, or Congregational minister. There are a number of good people in the territory who are anxious to have such ministers amongst them. They likewise wish to be remembered by Bible and Religious Tract Societies." On the 29th of December, 1812, they were at Nashville, Tenn., and rode out to Franklin, twenty miles, where Rev. Gideon Blackburn then resided. He advised them to reach New Orleans by the river. Gen. Jackson was then at Nashville preparing to go down the river with 1,500 volunteers. Of these Mr. Blackburn was Chaplain. He introduced the missionaries to Gen. Jackson, explaining their object and wishes. The General received them with great courtesy, and invited them to take passage on his boat. They gladly complied. They say, "After providing some necessary stores and making sale of our horses we embarked on the 10th of January, 1813. We came to the mouth of the Ohio on the 27th, where we lay three days on account of the ice. On the 31st we passed New Madrid; and on the 16th of February arrived at Natchez." They undoubtedly landed at Fort Massac, and probably at no other point on the Illinois shore. Of course they had no opportunity for personal explorations in Illinois

Territory. At Natchez they tarried a few days, and then continued on to New Orleans. At that city they found a Baptist minister, but no Protestant church edifice. Their return was through the Creek Nation, in the upper part of Georgia. They reached their homes in July, 1813.

Full reports of this tour were published in the Connecticut Evangelical Magazine and in the Panoplist. Their influence was great in opening the eyes of Eastern christians to the spiritual wants of the vast West and Southwest, and of the eastern population generally, to the wonderful material capacities of those regions.

The JOHN F. SCHERMERHORN, mentioned above, was a native of New York, a graduate of Union College in 1809, and of Andover Theological Seminary in 1812. He was ordained in the Reformed Dutch Church. He was a Home Missionary in New York, and labored at Middleburg, in that State, from 1818 to 1829. He was Secretary of the Western Domestic Missionary Society, Utica, New York, from 1826 to 1828; also General Agent of the Domestic Reformed Dutch Missionary Society from 1829 to 1832. He was U. S. Indian Agent among the Cherokees in 1835 and 1836. He died at Richmond, Va., March 6th, 1851, aged 70 years. Of Samuel J. Mills, I shall speak further on.

The next exploring Missionary tour was undertaken in 1814, by the same Samuel J. Mills, with whom was associated Daniel Smith. The expense was estimated at \$2,000, and was borne by the Massachusetts Missionary Society, by the Bible Society of Philadelphia and by the Assembly's Committee of Missions. They started in May. The Eastern part of their route as far as Cincinnati, was substantially the same as that pursued by Mills and Schermerhorn, two years before. But from that place they passed through the Territories of Indiana and Illinois to St. Louis. In Indiana their route was through Lawrenceburg and Jeffersonville to Vincennes. Of this Territory they say: "Indiana is peopling very fast, notwithstanding the war. In 1810 it had 24,500 inhabitants. Now its population is estimated at from 35,000 to 50,000. Its principal settlements are upon the Miami and Whitewater, on the Ohio, extending in some places twenty miles back, on the Wabash and White rivers. When we entered this Territory there was but one Presbyterian clergyman in it, Samuel T. Scott, of Vincennes. He has valiantly maintained his post there for

six years. His church consists of seventy members. He has three preaching places. Between the forks of White River there is another Presbyterian congregation with about thirty communicants."

The reports they make of all parts of the Western country, through which they traveled, are extensive and deeply interesting. But I must confine myself principally to what they say of Illinois Territory.

From Vincennes they went to St. Louis by way of Shawneetown and Kaskaskia. In a letter dated at St. Louis, Nov. 7, 1814, they say: "In Illinois Territory we were so happy as to meet with universal countenance and approbation. At Shawneetown we saw Judge Griswold, formerly of Connecticut. He favored us with letters of introduction to Gov. Edwards and others at Kaskaskia. * * This Territory is deplorably destitute of Bibles. In Kaskaskia, a place containing from 80 to 100 families, there are, it is thought, not more than four or five." In another letter they give further particulars. They say: "Nov. 9, 1814, we left St. Louis, crossed the Mississippi and proceeded on our way to Kaskaskia. Gov. Edwards again expressed his earnest desire that the proposed Bible Society for Illinois Territory should go into operation. * * We did not find any place in the Territory where a copy of the Scriptures could be obtained. * *"

"There is no Presbyterian minister stationed, or laboring in this Territory. Members, who have heretofore belonged to Presbyterian churches, are anxious to have at least occasional supplies. A Presbyterian minister, of talent and piety, might no doubt receive a handsome support, if he would settle at Kaskaskia, preach a part of his time at that place and a part at Ste. Genevieve, and teach a small school at the former. * * On the 14th of Nov. we left Kaskaskia for Shawneetown. On our arrival, Judge Griswold informed us that exertions were making to form a Bible Society for the Eastern part of Illinois Territory. * One man informed us that for ten or fifteen years he had been using exertions to obtain the Scriptures, but without success." From Shawneetown they proceeded to Vincennes, and from thence to the falls of Ohio, where they arrived Dec. 20. On the 5th of January, 1815, they embarked on a keel boat for Natchez. They recommend that "fifty Bibles be sent to Shawneetown and fifty to St. Louis," and

add this remark: "It seems to us of infinite importance that one Missionary at least, be stationed in each of the Territories!" *i. e.* Indiana, Illinois and Missouri.

In a letter containing a general summing up of their observations, and which was dated on the Mississippi, below New Madrid, January 20, 1815, they say: "The Illinois Territory contains about 15,000 inhabitants. Until last summer titles of land could not be obtained in this Territory. Now land offices are opened. The principal settlements, at present, are situated on the Wabash, the Ohio, the Mississippi and the Kaskaskia. The eastern settlements extend thirty miles up the Wabash, and forty down the Ohio. They include the United States Saline, where a considerable number of people are employed in manufacturing salt." This was twelve miles back from Shawneetown, near the present town of Equality. "Shawneetown, on the Ohio, twelve miles below the mouth of the Wabash, contains about one hundred houses. It is subject to be overflowed at high water; but it is continually deluged, like most other towns in the territories, by a far worse flood of impiety and iniquity. Yet even here a faithful missionary might hope to be extensively useful. The people heard us with fixed and solemn attention when we addressed them. The western settlements of this territory are separated from the eastern by a wilderness of one hundred miles. The American Bottom is an extensive tract of alluvial soil on the banks of the Mississippi, eighty miles in length by about five in breadth. This land is endowed with surprising and exhaustless fertility. The high lands back are extremely fertile. Kaskaskia is the key to all this country, and must, therefore, become a place of much importance, although at present it does not greatly flourish. It contains between eighty and one hundred families, two-thirds French Catholics. The people of this place are anxious to obtain a Presbyterian clergyman. Six miles from Kaskaskia there is an Associate Reformed congregation of forty families. Besides this we did not hear of a single organized society of any denomination in the county, nor of an individual Baptist or Methodist preacher. The situation of the two counties above this is somewhat different. Baptist and Methodist preachers are there considerably numerous, and we were informed a majority of the heads of families are professors of religion. A Methodist preacher told us that these profes-

sors were almost all of them educated Presbyterians; 'And they would have been so still,' said he, 'had they not been neglected by their Eastern brethren. Now they are Baptists or Methodists.' In all this territory there is not a single Presbyterian preacher, and when we arrived we learned that considerable districts had never before seen one. Already have the interests of orthodoxy and of vital godliness suffered an irretrievable loss."

It will be interesting to notice what these men say of St. Louis. The time to which the remarks refer is November, 1814: "It contains about 2,000 inhabitants—one-third, perhaps, are Americans, the remainder French Catholics. The American families are many of them genteel and well informed; but very few of them religious. Yet they appear to be thoroughly convinced by their own experience, of the indispensable necessity of religion to the welfare of society. The most respectable people in town assured us that a young man of talent, piety and liberality of mind, would receive an abundant support. * * * When we consider the situation of St. Louis—just below the confluence of the Illinois, the Missouri, and the Mississippi rivers, so that no place in the western country, save New Orleans, has greater natural advantages—we think it highly probable it will become a flourishing commercial town!"

The following general remarks prove those exploring missionaries to have been men of keen observation and sound judgment. "The character of the settlers of these territories renders it peculiarly important that missionaries should early be sent among them. Indeed they can hardly be said to have a character, assembled as they are from every State in the Union, and originally from almost every nation in Europe. The majority, though by no means regardless of religion, have not yet embraced any fixed sentiments respecting it. They are ready to receive any impressions which a public speaker may attempt to make. Hence every kind of heretical preachers in the country flock to the new settlements. Hence also the Baptist and Methodist denominations are exerting themselves to gain a footing in the territories. If we do not come forward and occupy this promising field of usefulness, they will. Indeed they have already taken the precedence. Some portions of this country are pretty thoroughly supplied with their preachers. Why, then, it may be asked, not leave it wholly to

them? We answer, the field is large enough for us all. Many of their preachers are extremely illiterate. Besides, there are many Presbyterian brethren scattered throughout every settlement. To supply them with the means of grace is a sacred duty incumbent on us." These two brethren went on to Natchez and New Orleans, and returned to New England by sea, in the early part of the summer. Neither of them was as yet an ordained minister. Of course, in their extensive travels and many labors, they could not and did not administer the sacraments.

The reports of the two tours of Mills and Schermerhorn, and of Mills and Smith, were extensively published, and awakened a great interest among Eastern christians in the spiritual welfare of the regions explored.

SAMUEL JOHN MILLS was a man of fine talents, of deep humility, of distinguished missionary zeal and intense christian activity. He was born in Connecticut, graduated at Williams College, Mass., in 1809, and at Andover Theological Seminary 1812. We have seen how he spent the three years of his licensure. His ordination took place at Newburyport, Mass., June 21, 1815, at the same time with James Richards, Jr., Edward Warren, Benj. C. Meigs, Horatio Bardwell and Daniel Poor. The occasion was one of great interest, as all the young brethren had the Foreign Missionary work in view. Mr. Mills had devoted himself to the service of the children of Africa. In 1816 he was agent for a school for the education of colored young men. In 1817 he was agent for the American Colonization Society. He died at sea, May 16, 1818, aged thirty-five. He was one of those rare men whose ambition was satisfied by setting in motion great agencies, while himself unseen and unknown.

DANIEL SMITH was a native of Vermont. He graduated at Middlebury College in 1810, and at Andover Theological Seminary in 1813. His exploring tour with Mr. Mills is related above. When in St. Louis, in November, 1814, the people urged him to remain. He was unable to do so, but his visit there with Mr. Mills was fruitful in good results. Among these it cheered the heart of a devoted layman, whose name is forever identified with the early history of the Presbyterian Church in Missouri. "This was Stephen Hempstead, a native of New London, Conn., and at this time sixty years of age. He had served in the war of

the Revolution, and for more than a quarter of a century had been engaged, as his secular affairs permitted, in the service of the Church of Christ. Four of his sons had removed to Missouri, and in 1811 he followed them to St. Louis. For seven months he was in the country without hearing a Protestant sermon, and for three years never saw a Presbyterian minister." After the visit of Messrs. Mills and Smith, he wrote to a Boston clergyman asking him to send a minister to that territory. He estimated there were more than a thousand Presbyterian families in Missouri, while there was not a single church of their order." This estimate was doubtless too large.

After completing his tour, Mr. Smith returned to New England, and was ordained at Ipswich, Mass., to the work of a christian Missionary in the western parts of the United States, September 29, 1815. In February, 1815, Mr. Smith had spent some days in Mississippi, and while there had, at the request of the trustees, performed the dedicatory services of a new Presbyterian church at Natchez. He became much impressed with the spiritual needs of that State. With a population of 45,000 it had only four Presbyterian ministers. Natchez he thought as important a station for a missionary as any in the western or southern country. These convictions led him to select that city as his field of labor. He was commissioned for that place by the Assembly's Committee of Missions. In 1817 he organized the First Presbyterian church of Natchez. Mr. Smith became a member of the Presbytery of Mississippi. I cannot tell precisely when he left Natchez; but he was at Louisville, Ky., in 1822, and died there February 22, 1823, aged thirty-four years.

We are thus brought forward to the year 1815. Illinois Territory had then about 15,000 inhabitants exclusive of Indians. One ordained Presbyterian minister had landed at Kaskaskia; another, James McGready, had preached a few times in White county. Three licentiates had pressed their feet upon its soil. Two of the three had made the trip from Shawneetown to Kaskaskia and St. Louis and back. That was all. No Presbyterian minister or church in the territory. The next year, 1816, was to witness a change.

The church of SHARON, in what is now White county, is the oldest Presbyterian church in Illinois. It was organ-

ized by Rev. James McGready, of Henderson, Ky., in 1816, probably in the month of September. The first book of its records is lost. But the following synopsis of the history of the church is found in the present volume. "The first three ruling elders were Peter Miller, James Mayes and James Rutledge, all of whom had emigrated from Henderson, Ky. The members of the church were from the Carolinas, Georgia, Tennessee and Kentucky. Rev. James McGready had preached for them occasionally for two or three years, coming over from Kentucky where he resided." Doubtless numbers of them had been his parishioners in Kentucky and the Carolinas. "Mr. McGready died about the year 1818 or 19. Then the two brothers—William and John Barnett of Tennessee—who were Cumberland Presbyterians, came in as missionaries, held a series of meetings and tried to win over the church to their views. They partly succeeded, so that several of the members and two of the three elders joined them. These two were James Mayes and James Rutledge. They organized a Cumberland church called Hopewell, about two miles from where Enfield now is. When James Rutledge found that Peter Miller—his brother-in-law, the only remaining elder in Sharon Church—would not join the Cumberlands, he returned to the mother church.

Rev. James McGready was succeeded by Rev. Martin B. Darrah. After this time the church was visited by two missionaries from the East, Backus Wilbur and Andrew O. Patterson, who supplied them for a time." This cannot be altogether correct. "In 1816 *Backus Wilbur* was commissioned by the Assembly to labor for two months from the mouth of the Wabash to Kaskaskia, where he was principally to labor." [Gillett.] Doubtless his visit to Sharon was in the fall of 1816, very soon after the organization of the church. Of his labors at Kaskaskia I have no where seen any notice. Andrew O. Patterson was sent to labor in Illinois in 1820. He may have preceded or followed Mr. Darrah.

B. F. Spilman preached to this church while he was a licentiate, and was ordained to the ministry and installed its pastor in Nov., 1824, by Muhlenburg Presbytery. The members present were Revs. Wm. K. Stewart, David Phillips and Isaac Bard. This pastoral relation continued only about eighteen months. Rev. Isaac Bennet preached here

for a time. After this the church was supplied by a number of ministers. Among them Wm. Hamilton, B. F. Spilman, John Silliman, who died in 1838; Andrew M. Hershey, in 1842; R. H. Lilly in 1843. In latter part of 1843 and beginning of 1844, B. F. Spilman; R. H. Lilly again in 1844. John L. Hawkins, from Redstone Presbytery, supplied for about five years, and up to 1850. Wm. Gardner and James Stafford supplied in 1850 and 1851. B. F. Spilman in 1852, 1853 and part of 1854. John S. Howell, from 1854 to 1862, eight years. Rev. R. Lewis McCune, a minister belonging to the Presbytery of Winchester, Va., and who was compelled by the great rebellion to leave his field of labor, Port Royal, Va., was invited to take charge of Grayville, Carmi and Sharon. He complied, commencing at Sharon, July 20, 1862, and giving that church one-fourth of his time. After September, 1863 he gave Sharon one-half of his time until 1864. Rev. Thomas Smith supplied this church occasionally from about 1871 to 1875. It is now under the charge of Rev. B. C. Swan, who spends with them one Sabbath in four.

This congregation has had four buildings for worship. The first one of logs, about one-fourth of a mile north of Peter C. Miller's house, in T. 5, S. R. 8, E. of 3 P. M., N. E. quarter of Sec. 21. It had one window only, and was roofed with clap-boards. In approaching this house from the south, one passed through a densely grown up wood, on gradually descending ground. On the right, near the opening that surrounded the house, was a stand, consisting of a raised platform between two trees. Logs and split puncheons and slabs were arranged in the shade for the congregation to sit upon. A few steps from this stand, on the other side of the opening, stood the old hewed-log-house, facing southward, with one door in the south side. The pulpit was in the east end, and a small four light window on the right of the pulpit. A hearth of flat rock laid in the floor near the center of the house, served for burning charcoal in cold weather. Such was the appearance of this house in 1828, as described by B. F. Willis. It was in this house that B. F. Spilman was ordained. A man now living in the neighborhood remembers seeing him spread his white silk handkerchief on the floor on which he kneeled during the ordaining prayer.

The next building was about two miles southeast of the

first, in T. 5, S., R. 8, E., S. E. quarter of Sec. 34, near A. H. Trousdale's. This too was of logs. The third house, also of logs, was close by the site of the present building. This last is a frame house, of good size, was finished in the spring of 1864, and cost about \$700. It is on S. E. quarter of N. W. quarter, Sec. 4, T. 6, S., R. 8, E. A cemetery adjoins this church house, and is owned by the congregation. The whole site of church and cemetery is two acres. The cemetery began to be used more than sixty years ago. The three first church buildings have gone entirely to ruin. Besides the three original elders, I find the names of the following: James H. Rice, in 1829; John Storey, in 1837; Peter Miller and Felix H. Willis, in 1843; Wm. Miller, Robert A. Silliman and John McClellan, in 1848; Ephraim L. Smith, Wm. W. Storey and John H. McClellan in 1866; A. Stewart Adams and Henry Marlin, in 1870.

January 4, 1869, the church resolved to use Rouse's version of the Psalms in their Sabbath worship. This practice is still continued. The use of hymns in social worship and in the Sabbath school is not prohibited.

There have been connected with this church from the beginning about two hundred and ten persons. The present membership is thirty. It is a mother church. Carmi and Enfield are largely formed from it.

Presbytery held a meeting with this church in September, 1827. It was a season of much interest. Great crowds attended, and services were held both in the house and in the grove. The Springfield and Shawneetown R. R. passes within about three-quarters of a mile of the church building. The postoffice and station are Sacramento.

Rev. John Silliman died while laboring here. His remains are buried in the cemetery mentioned above.

This church was at the first connected with Muhlenburg Presbytery, Kentucky.

Of the ministers named in the above account of Sharon Church I shall speak in this connection only of those who labored in the Territory or State previous to the organization of Centre Presbytery. It is worthy of notice that the first Presbyterian church in Missouri—the church of Concord, Belleview Settlement, southwest part of Washington county—was organized within a few days of Sharon, Illinois Territory. CONCORD by Salmon Giddings, August 2, 1816,

with thirty members. SHARON by James McGready in 1816—probably in September.

JAMES MCGREADY. I have found no notice of the date of his birth. But he was a native of Pennsylvania, and of Scotch-Irish descent. His father removed with his family to Guilford county, N. C., while James was yet but a child. From his earliest years McGready was remarkable for his conscientious regard to his religious duties. An uncle conceived the idea of educating him for the ministry. James had united with the church at the age of seventeen, and was exemplary in his deportment. Neither uncle or nephew had a doubt of his piety. But a remark from another, which he casually overheard, at first exasperated, and then led him to such serious self-examination that he renounced his old hope and sought the Savior anew. He commenced his classical studies with Rev. Joseph Smith, of Cross Creek and Buffalo congregations, Washington county, Penn. Here, in Mr. Smith's kitchen, he prosecuted, with others, the study of Latin. His theological course was taken under the direction of the famous Dr. John McMillan. He was licensed by Red Stone Presbytery in 1788. He returned the same year to Guilford county, N. C., and set about his work with immense energy. He was uncompromising with the sins most fashionable in that region—dancing, horse-racing and intemperance. The wicked were exasperated; but great good resulted from his labors. In 1796 McGready passed to Kentucky, after laboring a few months in Eastern Tennessee. His principal field of labor in Kentucky was in Logan county, where from 1796 to 1814 he was pastor of Gasper River, Red River and Muddy River congregations. Mr. John Mann, now an elder in Chester church, Illinois, remembers seeing Mr. McGready in Logan county, Ky., and hearing him preach. He was a large man. His voice was strong and heavy, and he was commonly called "Boanerges." He was one of the chief instruments in promoting the great revival which spread through North Carolina, Tennessee and Kentucky in the latter years of the last and the first years of the present century. For a time he fell in with the Cumberlands. But he saw his error and retraced his steps. In the latter years of his life he resided in Henderson county, Ky., and extended his labors across the Ohio into Southwestern Indiana and Southeastern Illinois. Here, in looking after the spiritual welfare of those who

had been his parishoners in Kentucky, he organized in 1816 the church of SHARON—the *First Presbyterian Church in Illinois Territory*.

Muhlenburg Presbytery covered the western part of Kentucky. It was organized in 1810. Of it Mr. McGready was a member.

As said above he died in 1818 or 1819. His ministerial career must have covered, therefore, about thirty or thirty-one years. His death probably took place before he was sixty years of age.

Of MARTIN B. DARRAH I have nowhere found any mention save in the record book of Sharon church. It is not probable he was a Presbyterian minister.

BACKUS WILBUR was a native of New Jersey. He studied at Princeton College and graduated at Princeton Seminary in 1813. He labored at Dayton, Ohio, and died in 1818.

The ANDREW O. PATTERSON, who visited Sharon church in 1820, was a native of Pennsylvania. He graduated at Jefferson College, Cannonsburg, Pa. He studied theology at Princeton in 1818-19. He had charge of Mt. Pleasant and Sewickly churches, Redstone Presbytery, from 1821 to 1834. Subsequently he labored at Beaver, Pa. He was then missionary agent for a time, afterwards pastor at New Lisbon, Pa., Bethel, Ohio, and West Newton, Pa. He died in 1869.

BENJAMIN FRANKLIN SPILMAN was born August 17, 1796, in Garrard county, Ky., about six miles from Danville. His father was Benjamin Spilman, youngest son of James Spilman, of Culpepper county, Va. James Spilman was the son of Henry Spilman of Westmoreland county, Va., who emigrated from England and lived and died in that county. He was therefore of the fourth generation, on his father's side, from the original emigrant.

There is a well authenticated tradition that the name was originally Spelman, but it was first mispronounced and then misspelled—an *i* being substituted for an *e*. An effort was once made to restore the name to its original sound and spelling. But there was not sufficient concert, and habit had become too strong.

Benjamin Spilman—father of B. F.—about 1790 married Nancy R. Rice, of Prince Edward county, Va., and immediately emigrated to Garrard county, Ky. Miss Rice was

descended from an English family of that name—a family very prolific of ministers. Among them was Parson David Rice, ordained 1765, the pioneer Presbyterian minister of Ky., Dr. John H. Rice of Va., and Dr. Nathan L. Rice, who conducted the celebrated debate with Alex. Campbell in 1843. The Spilman family in Virginia were originally Episcopalians. Benjamin Spilman, father of B. F., was the only member of a family of eight who did not adhere steadfastly to the “Church of England.” But early in life he united with the Presbyterian Church, and chose a staunch Presbyterian woman as the partner of his days. She possessed uncommon strength of mind and energy of character. It was mainly through her influence that her five sons were all liberally educated and prepared for professional life. The eldest, James F., was a physician, and died in Bunker Hill, Ill., at an advanced age. The two next, B. F. and Thomas A., lived and died in the ministry of the Presbyterian Church. Charles H. is a physician in Harrodsburg, Ky. The youngest, Jonathan E., after practicing law for fifteen years finally entered the ministry, and is now preaching in Canton, Miss. There were eight daughters—making a family of thirteen children. Of these, B. F. was the fifth.

In 1806 Benjamin Spilman removed from Garrard to Muhlenburg county, Ky., into what is called the Green river country. At that time B. F. was ten years of age.

In 1812 the family enjoyed the preaching of James McGready, the same man who in 1816 organized the church of Sharon, Ill. B. F. was profoundly affected, though he did not profess conversion till some months later.

For a part of the time, while residing in the Green River country, the youth, B. F., drove a four horse team from the landing on the Kentucky side of the river to Salem. While stopping to rest and feed his horses he improved his time in studying the Latin Grammar. But the want of a teacher greatly discouraged him. To leave home to prosecute his studies was difficult. The health of his father was poor, and the family large. His services were needed. But providence interposed. A pain in his back which refused to yield to any treatment, obliged him to give up his teaming business. As he was unfit for any manual labor his parents decided to accede to his ardent desire to prosecute a course of study. It appears that he proceeded to Chilli-cothe, Ohio, and pursued preparatory studies with Rev.

Robert G. Wilson, D.D. He entered Jefferson College at Cannonsburg, Penn., in 1817, and graduated October, 1821. He then returned to Chillicothe and studied theology with Dr. Wilson. He was licensed by the Chillicothe Presbytery, Dec. 3, 1823, and immediately proceeded home that he might preach his first sermon in his father's house.

Meantime Benjamin Spilman, his father, had removed with his family to Illinois. September 6, 1817, he entered S. W. quarter of Sec. 8, and Dec. 14, 1818, the W 1-2 of S. E. quarter of Sec. 8, Town. 6, S. R. 9 E, being in all 240 acres. He sold this land to one Houts, June 1, 1836. Probably the date of his entering this land fixes the time of his removal to Illinois Territory. But he did not at once settle upon it. His first residence was at or near Golconda, Pope county. He and his wife, Nancy R., were two of the original members of Golconda Church, organized Oct. 24, 1819, and of it he was made an elder, March 18, 1820.

This, therefore, was undoubtedly the home of his parents, to which the young preacher hastened after his licensure. His text was: "Unto you, therefore, who believe He is precious." The time was probably the second Sabbath of December, 1823.

This was his introduction to Southeastern Illinois. There were then only two Presbyterian churches in that part of the State—Sharon, organized in 1816, and Golconda, organized Oct. 24, 1819. With these two churches he at once began his labors, connecting with them such other needy and promising points as he found accessible. One of these was Shawneetown. The exact date of his first sermon there I cannot give, but it was quite at the close of 1823. He found in Shawneetown only one member of the Presbyterian Church—a female. His appointments here at first were only occasional.

He fixed his residence at Golconda, probably in the latter part of 1824. He was ordained to the ministry, and installed pastor of Sharon Church, in November, 1824, by Muhlenburg Presbytery, as stated above. It was understood, however, that he was to spend with them only one-fourth of his time. This pastoral relation continued only eighteen months. He married, March 17, 1826, Miss Ann B. Cannon, of Cannonsburg, Penn. Without pretending to know, I presume the acquaintance of this young lady constituted the romance of his college days.

Here I will introduce a portion of a letter of Mrs. C. W. Baldwin, widow of the lamented Rev. Dr. Theron Baldwin, and addressed to the widow of B. F. Spilman. It is dated June 25, 1870: "I met your husband only once. That was on my first arrival in Illinois. There were few roads through the State at that time, 1831, and no stages. Travelers from the East went down the Ohio to where Cairo now is, then up the Mississippi to St. Louis. On our way down the Ohio there was at the time of which I speak, a sudden change of weather, which closed the Mississippi with ice, and there was no road from Cairo to any other place. It was, therefore, necessary for us to turn back, which we did, and succeeded in reaching Smithland, Ky. After two weeks delay we went up and crossed the river in a row boat opposite Golconda. The first person whom we saw on passing up into the town was Mr. Spilman, whom my husband recognized. He kindly invited us to his house. He was living there at that time, and preaching to the feeble churches in that region. The house was a small frame building, but very comfortable. The only bed in it was divided, and one part laid on the floor. We, being guests, occupied the part left on the bedstead, Mr. and Mrs. S. taking that on the floor. The arrangement well nigh deprived me of sleep, for I felt that such hospitality was a little beyond the Scripture requirement.

"The evening was passed in discussing the missionary work. In devotion to the cause these two young missionaries were one. In doctrinal views and methods of presenting truth they differed. Mr. S. was a 'high Calvinist and Old School'—my husband 'New School.' Hence it was that they were thrown so little together in subsequent labor. I remember hearing Mr. S. say that evening that when he 'commenced preaching his library consisted of three volumes—a Confession of Faith, a Bible and a Hymn book.'

"From Golconda we went to Shawneetown, a part of the way on a jumper, and part on a wood sled. At Shawneetown we procured an emigrant wagon, in which we traveled as far as Vandalia, reaching that place December 24. The roads were little more than trails. I remember only one bridge between Golconda and Vandalia."

He had fixed his residence in Golconda, probably in the fall of 1824, and must have made that place his home until sometime in 1832. He then removed his family to Shaw-

neetown. In May, 1826, he organized the church at that place (tradition says with six members—all females.) The first communion was held November, 1827, when there were ten members—two males and eight females. As they had no fixed place of worship, they occupied warehouses and private dwellings until 1832, when the “old log church” was erected. This was followed in 1842 by a neat brick edifice. Mr. S. continued to labor here as stated supply, preaching at first monthly, and then bi-monthly, until the death of his wife. Through these three years—from 1832 to 1835—he kept up his itinerant labors. He organized the church at Equality May 26, 1832.

November 16, 1833, he lost his infant son, James Franklin, aged four days. A greater sorrow overtook him February 4, 1835, when he was called to part with his wife. He remarks on this occasion, “Never knew what trouble was before.”

For about two years he acted as agent of the Western Foreign Missionary Society at Pittsburg. He commenced this service June 25, 1836. For the first year he has left a complete, though very condensed, account of his labors. He visited all the Presbyterian churches in Illinois and the western part of Indiana. The collections he made were small—amounting during the year to \$401.18. His salary was \$300, and his traveling expenses \$45.18. He traveled on horseback, and his labors were constant and intense. Their result is not to be estimated at all by the amount of money raised. His presence among the churches, his faithful preaching, his attendance on the church judicatories, and that general elevation, enlargement of vision and drawing out from the shell of selfishness which attended his presentations of truth, were the great trophies of this service.

While engaged in these missionary labors he made his home at Samuel Boyd's, three or four miles west of New Haven, in the edge of Gallatin county, near George Knight's. A daughter of Samuel Boyd, Mrs. Leah Brocket, now resides in Enfield. A little before he commenced this missionary service, *i. e.*, June 25, 1836, his father, Benjamin Spilman, had removed to Montgomery county, near Hillsboro, where he ended his useful life, September 15, 1851, aged eighty-six years and seven months. His wife died January 28, 1848, aged seventy-five years.

In the spring of 1838 Mr. Spilman attended the meeting

of the General Assembly. On his return in June he took board with Wm. McCool, at Equality. In the January next preceding, Gallatin Academy had opened in that village. Of this Mr. Spilman took charge for one year. He attended the Assembly again in 1839. For the year preceding April 1, 1840, he labored as a Home Missionary under the General Assembly's Board of Domestic Missions. In that time he supplied seven congregations—Carmi, Sharon, New Haven, Morganfield, Union, Tilford's and Douglas. The last four were across the Ohio river in Kentucky. In these seven churches there were at the end of the year eighty-nine communicants—thirty-five of whom had been added during the year. Three of the churches had been organized in those twelve months. In 1840 Mr. Spilman completed seventeen years of service in Southeastern Illinois and the adjoining parts of Kentucky and Indiana. He had in that time organized thirteen churches, two of which had been dissolved by deaths and removals.

At the commencement of the period upon which we now enter, we find this record in his own hand-writing: "After living a lonely widower for more than six years, the Lord, who setteth the solitary in families, has, I believe, directed me in the choice of another companion to be the partner of my joys and sorrows, to whom I was married June 22, 1840, and now I am as happy as I ought to be in this changing state. As to domestic happiness my cup runneth over."

This marriage took place in Carmi, at the house of Dr. Josiah Stewart. Mrs. Stewart was a sister of Mr. Spilman, and the mother, by a previous marriage, of Mr. Felix H. Willis, now of Enfield, Ill.

The maiden name of the second Mrs. Spilman was Mary P. Potter. She was born in North Brookfield, Worcester county, Mass, in March, 1814. She went west as a teacher, under the auspices of a society of ladies in New York city, early in June, 1838. She taught for a few weeks in Bethel, Bond Co.; then, by the advice of Rev. Theron Baldwin, went to Carmi, White Co., and continued to teach there till June 22, 1840, when she married Mr. Spilman. She taught more than half the time after that until 1864, when she returned East with her son and daughter. She is now residing at Boston Highlands, 64 Waverly Street.

Immediately after his marriage with Miss Potter, Mr. Spilman removed again to Shawneetown, and resided there till

Nov. 9, 1845. He was installed as pastor of Shawneetown church, April 22, 1843. On the 13th of November, the same year, he buried his son, John Calvin, thirteen years of age. This child gave good evidence of piety.

His labors during his residence at Shawneetown, from June, 1840, to Nov., 1845, were of the same itinerant character. He had the general care of all the churches in that part of the State. This was true, in a great degree, even after the pastoral relation was formed. That relation was dissolved Oct. 4, 1845.

He immediately removed to Edwardsville, in Madison Co., and commenced his labors there, Nov. 9, 1845. His eldest brother, James F., was then located as a physician in that place. His residence at Edwardsville was continued one year—from Nov., 1845, to Nov., 1846. During that time he acted under a commission from the Board of Domestic Missions. One of his quarterly reports is as follows: "Churches and stations supplied, nine—Hillsboro, Waveland, Edwardsville, Chester, Liberty, Sparta, Dry Point, Bethany and Belleville, all in the Presbytery of Kaskaskia. Number of families two hundred and thirty-five. Total in communion, two hundred and forty-one; number of baptisms, six; number of Sabbath schools, four; teachers in Sabbath schools, thirty-eight; number of scholars in Sabbath schools, one hundred and ninety-five; Bible Societies, five; Missionary Societies, eight; raised for Foreign Missions, \$25.00; sermons preached, eighty-one; monthly concerts attended, four; prayer-meetings established, four; visited ninety-six families; support pledged, \$150.00; observance of the Sabbath indifferent; population increasing." From this we gain an idea of his labors from Nov., 1845, to Nov., 1851. He was much of the time on horseback; preaching on Sabbaths and week days; supplying vacant churches; attending prayer-meetings; visiting families; establishing new congregations, and, in general, doing the work of an evangelist.

In Nov., 1846, he removed to Chester and resided there for two and one-half years. He supplied that church on the third Sabbath in each month. He then removed back into the country ten miles. His next residence was in the bounds of Jordan's Grove congregation—the same church called Sparta in his report above. There he resided one and one-half years. This brings forward the time to October, 1851—about six years from his leaving Shawneetown. In

that month he went for Mrs. Spilman, who was in Massachusetts. In crossing Lake Erie they were in great danger. At one time the Captain gave up the boat for lost. On the 26th of October he preached in North Brookfield, Mass., Mrs. Spilman's native place. Their return seems to have been by the Ohio river, for he preached in Jeffersonville, Indiana, November 4th. On the 10th they were in Shawneetown, to which place Mr. S. had been earnestly invited to return. There he again engaged in itinerant labor, making Shawneetown one of his stations. In June, 1853, he was again installed pastor by a committee of Kaskaskia Presbytery. In May, 1858, and again at the close of the year, there was a great revival in that congregation. In June, 1858, he visited Boston with his family, making the trip in three days and nine hours. His death took place at Shawneetown, Tuesday morning, May 3, 1859, of pneumonia. His age was sixty-two years, eight months, and seventeen days.

He was buried from the Presbyterian church, Thursday A. M., May 5th. The exercises were conducted by the Elders. The remains were deposited in the Westwood cemetery. The funeral sermon was preached by Rev. Charles A. Campbell, then of Morganfield, Ky., on the first Sabbath of June following. Mr. C. says: "The church was crowded by a grief-stricken audience. The entire community, as well as the church, seemed to feel that they had lost a valued friend, and a spiritual guide in whom was no guile. Every eye overflowed, and the suppressed sob plainly told how deeply they felt their loss."

To correctly delineate the character of Mr. Spilman is a task of no small difficulty to one who knew him only from the reports and writings of others. Most manifestly he was *sound in the faith*—a Calvinist, but not I think, as Mrs. Baldwin says in her letter quoted above, a *high* Calvinist. Take the following from his own pen. The article is called, A KEY TO UNLOCK A DIFFICULTY. "Calvinistic Predestination is not fatality. (1.) God from all eternity had his plan laid, by which he manages the universe. In other words 'He fore-ordained whatsoever comes to pass.'

(2.) It comes to pass that all mankind are free agents. Then, this was fore-ordained for 'whatsoever comes to pass' was fore-ordained.

(3.) It comes to pass that the gospel salvation is infinitely

sufficient for all the human family, and is freely offered to all. This then was fore-ordained.

(4.) It comes to pass that all who reject offered mercy and live and die in sin perish. This then must have been fore-ordained.

(5.) It comes to pass that God suffers people to sin, *i. e.* does not prevent it, when we know that he could, by striking the sinner dead, if in no other way. Whatsoever sin therefore he does suffer to be committed was fore-ordained.

(6.) It comes to pass that none are excluded from salvation by any decree of God, as he only ordained to suffer those who are lost to take their own choice between life and death, which they do voluntarily and thus reprobate themselves.

(7.) While, therefore, predestination does no one any harm, it makes salvation sure to all who obey the gospel—and God works as he pleases in accordance with the free agency of man.”

This is Calvinism, but it is not *high* Calvinism, or fatalism. When the great division of 1837 and 1838 took place Mr. Spilman had been fourteen years a minister in the Presbyterian Church. He held to the Confession of Faith; but the above article shows how he held it. It was not the *ipsissima verba* method. He claimed the right to put upon the language of the Confession his own construction, and to give it his own explanation. He sided strongly with the Old-School, and was perhaps their leading man in the State of Illinois. He did not live to see the reunion of the two schools, and to share the conviction, now so general, that their differences were mainly referable to prejudice. His second wife was a New England Congregationalist. They ever lived in the most perfect harmony. It is not probable that either was conscious of yielding to the other one particle of religious belief.

Mr. Spilman was *exceedingly laborious*. Take a few facts in illustration. In one year from Nov. 9, 1845, he traveled 3,688 miles on horseback. During six years from the same date, he preached nine hundred and fifty-nine sermons. In the same six years he installed eleven Elders, made two hundred and fifty-four visits, baptized ninety-eight persons, administered the supper thirty-six times and received one hundred and thirty-two persons into the churches. When the sacrament of the supper was administered the services usually continued four days. It was customary to hold

two of those meetings each year in each of the churches. He was regular in his attendance upon all Ecclesiastical meetings, often traveling for that purpose very long distances. On several occasions he represented his Presbytery in General Assembly.

Much and almost constant traveling gave him little time for critical study, for converse with the great minds of past ages, or even for any considerable acquaintance with the current literature of the day. But this disadvantage was in part counterbalanced by his power of concentrating his thoughts in his many, long and lonely rides, upon whatever themes he chose. His saddle was, in an important sense, his study. Thus he acquired the power of digesting his subjects, and of arranging and fixing his thoughts in his own mind much as others do with pen and ink on paper. This mental labor he was always performing, and was often hardest at work when a spectator may have thought him wholly idle. Hence his power of preaching without manuscript—the method which he always followed—with readiness, fluency, clearness and power.

His labors were successful. Shawneetown, where he began them in December, 1823, was one of the most unpromising points for ministerial labor in the United States. He found but one person—a female—who was connected with the Presbyterian Church. In November, 1845, he left them a congregation of sixty-six communicants. In the same years he had organized twelve other churches, two of which were in Kentucky. His success when residing in Madison and Randolph counties may be judged from what has already been said. His second residence in Shawneetown was distinguished by the occurrence in 1858 of two revivals, which brought into that church, within ten months, seventy-seven members. Among them were several who have ever since been the pillars in that congregation.

I am not able to state precisely the number of churches he organized during his ministry of thirty-six years, but think it was about twenty. Five or six of these have ceased to exist from deaths, removals and destitution of the preached word. Most of the others have acquired strength and great influence. To have planted in such a place as Shawneetown was in 1823, and watered and matured such a church as existed there when B. F. Spilman was buried, would have been of itself a success worthy of thirty-six years of labor. But

this was only a part of the grand result of those thirty-six years. Eternity alone can unfold the mighty whole.

Mr. Spilman was *eminently prayerful*. The revivals of 1858 were preceded by days and weeks of the most agonizing supplications on his part. Indeed all through his ministerial life his close communion with God was the great secret of his power.

The various ecclesiastical relations which he sustained—all in the same denomination—during his ministry of thirty-six years, in the same general region, illustrate curiously the growth of the country and the Church. He was licensed indeed by the Presbytery of Chillicothe, Ohio, because his theological studies were prosecuted in that city; but he came immediately, and without preaching a sermon elsewhere, to Southeastern Illinois. There he came under the care of the Presbytery of Muhlenburg, and was ordained by them in November, 1824. In 1826 the Synod of Indiana was erected, which included all the churches in this State. This brought Mr. S. into the Presbytery of Wabash, which embraced the churches and ministers in Western Indiana and Eastern Illinois. In 1828 he fell into CENTER PRESBYTERY, which extended over this entire State and Wisconsin. His next change was into Kaskaskia Presbytery in 1831. Finally, a few months before his death, he fell into Saline Presbytery. Thus, without changing his general field, he was a member of five different Presbyteries, and of three different Synods.

Presbyterianism in Illinois owes much to B. F. Spilman. He was the *pioneer* in the State. For a time he was the only Presbyterian minister, connected with the Assembly, residing and stately laboring in this vast domain, now containing three Synods, eleven Presbyteries, four hundred and twenty ministers, four hundred and eighty-seven churches, and 43,987 members. All honor to the man who stands, instrumentally, at the head of these grand results!

The SHOAL CREEK CHURCH was organized by Rev. Salmon Giddings, of St. Louis, March 10, 1819, with thirty-five members. The first records are lost, and with them anything like a correct list of their names. But according to the recollection of widow George Donnell, the first elders were Hugh McReynolds, John Laughlin and John Gilmore.

Mr. Giddings, after the organization, paid them occasional visits; and such was the fidelity and activity of the members, that their meetings were held regularly, and large congrega-

tions assembled whether a minister was present or not. Their place of worship was a log house, about four miles north of Greenville, Bond county, in T. 6, N. R. 3, E., Sec. 21, N. E. quarter, near a very small creek running into the east fork of Shoal Creek. The Union Grove Methodist church now occupies the same site. In two years it had increased to eighty-eight members, thirty of whom were new converts, the fruit of a revival at a camp-meeting held by Dr. Gideon Blackburn in the very spring of the organization. Another camp-meeting was conducted by the Home Missionaries, Revs. Oren Catlin and Daniel Green Sprague, in 1823. By this the roll was enlarged to one hundred and fifteen. A third camp-meeting, held by B. F. Spilman in 1824, brought the membership to one hundred and twenty-two.

By the Missouri Presbytery, September 15, 1825, Bethel and Greenville churches were set off from Shoal Creek. April 7, 1832, Kaskaskia Presbytery, at its meeting in Carmi, White county, united the two churches of Greenville and Shoal Creek. From that time Shoal Creek ceased to exist as such, and became merged in Greenville church.

Its ministerial supplies previous to the organization of Greenville, September, 1825, were occasional and transient. After that it was grouped with Greenville. It was the mother of Greenville, Elm Point and Bethel churches, and for the first five years of its existence occupied the entire territory now held by these, her children.

If B. F. Spilman was the father of Presbyterianism in one section of Illinois, Salmon Giddings was in another. True, his residence was in St. Louis, but a large portion of his early labors were expended in the counties nearest St. Louis, on the *East* side of the Father of Waters. It is these labors principally that will here be noticed.

He was born in the town of Hartland, Hartford county, Conn., March 2, 1782. His parents were not members of any church, but were respected for their industry, intelligence and strict morality. They were careful to train their son to fear God, honor his parents and find pleasure in promoting the well-being of his fellow men. He united with the Congregational Church in January, 1807. About the same time he was led to consider the duty of preaching the Gospel. Entering upon a course of study, with the ministry in view, he graduated at Williams College, Mass., in 1811, and at Andover Theological Seminary in 1814. He was

tutor for a short time in his Alma Mater. In December, 1814, he was ordained to the work of the ministry. During 1815, he itinerated in Massachusetts and Connecticut. In December, 1815, he was commissioned by the Connecticut Missionary Society to labor in the Western country, particularly St. Louis. He had read the reports of Mills and Smith, published in the Panoplist, and was led thereby to choose that field of labor. He came to St. Louis on horseback that same winter, preaching often while passing through the destitute settlements. The people were hospitable, fed his horse and made him welcome. He slept in their log cabins, partook of their plain fare, prayed in their families, and talked to their children. He reached St. Louis, April 6, 1816, and at once entered upon his labors on both sides the river.

On Sabbath, August 25, 1816, he preached in Kaskaskia, and baptized James L. D., son of Robert Morrison. This child was the since well-known J. L. D. Morrison, somewhat famous in military and political life, and still living. In political speeches he has been known to boast that he was baptized *into the Presbyterian Church*. There was at that time no Protestant church in Kaskaskia. On the following Thursday he preached at Major How's. James Gaston and his son were present. The father was a Presbyterian Elder in North Carolina; the son and his wife were members of the same church. The next Sabbath, September 1, 1816, he preached at Irish settlement to a large audience.

So far as I can learn, these were his first labors in Illinois Territory, and they correspond in time almost precisely with those of McGready, when he organized Sharon church, in White county.

On Sabbath, the 27th of the next October, he preached again at Kaskaskia, reaching the place, as before, by Ste. Genevieve. At Kaskaskia he met Rev. Samuel T. Scott, of Vincennes. He rode with him sixteen miles east, to Irish settlement, where Mr. S. had an appointment. He then rode back nine miles and preached at Mr. Tindal's. On the first of November he started for St. Louis.

It is interesting to think of the meeting of those two missionaries at that time—probably by appointment. They two were then the only ordained—John McElroy Dickey was not *ordained* until 1817—Presbyterian ministers actually residing in the three Territories of Indiana, Illinois and Missouri.

One of them was located in the principal town of Indiana Territory; the other at the seat of government of Missouri Territory, and their place of meeting was the capital of Illinois Territory. No chronicler has left on record their discussions respecting the spiritual interests of the vast region so soon to become three powerful States.

On May 1, 1817, Mr. Giddings purchased a house and lot in St. Louis, for \$1,080. This purchase subsequently became a fortune for his widow and son.

In the spring of 1820, Mr. Giddings attended the meeting of the General Assembly as Commissioner from the Presbytery of Missouri, which had been organized at St. Louis, December 18, 1817. He was appointed by the Assembly a delegate to attend the General Associations of Massachusetts and Connecticut—an appointment which he fulfilled.

The process by which Mr. Giddings, an ordained Congregational minister, became a Presbyterian is worth noticing. *It consisted in traveling from New England to Missouri*; at least, if that was not the process, there was no other.

As soon as he reaches Missouri he calls himself a Presbyterian, goes to organizing Presbyterian churches, and just as soon as possible unites with three others in forming a Presbytery; and in three years more goes as a Commissioner to the Assembly. "But he had papers." No doubt—papers showing his ordination as a *Congregational* minister. Yet just as soon as he reaches Missouri he *is*, and ever after *was*, a Presbyterian.

He labored in St. Louis for more than six years without a house of worship, constantly calling upon the people to rise up and build. At length this object was accomplished, and in June, 1825, the first Presbyterian church building in St. Louis was dedicated.

On Sabbath, Nov. 9, 1826, Mr. Giddings was installed pastor of the congregation.

December 4, 1826, he was married to Miss Almira Collins, of Collinsville, Illinois, ten miles east of St. Louis. This lady was born in Litchfield, Conn., July 13, 1790, and died in Quincy, Ill., May 10, 1872.

Mr. Giddings died in St. Louis, Friday, February 1, 1828. The funeral took place the following Sabbath from the church. A vast concourse of people was in attendance. Rev. Solomon Hardy, of Bond county, Ill., introduced the service. Rev. Mr. Horrell, an Episcopal minister, made the

address. Rev. John M. Peck, the well-known Baptist minister, of St. Clair county, Ill., closed the service. The remains were deposited in a vault beneath the pulpit.

In due time a marble tablet was placed in the wall with this inscription :

IN MEMORY OF
REV. SALMON GIDDINGS, A. M.,

First Pastor of the First Presbyterian Church in St. Louis.

He was born in Connecticut, March 3, 1782; became a member of the Church of Christ 1807; was a graduate of Williamstown College, Mass., and a student at Andover Theological Seminary; was ordained to the Gospel Ministry 1814; arrived in Missouri as the First Protestant Missionary, 1815; organized the First Presbyterian Church in St. Louis, Nov. 15, 1817; died in the assurance of a joyful resurrection, Feb.

1, 1828, aged 45 years, 10 months, 28 days. As a man, he was kind, prudent and decisive; as a Christian, he was pious, cheerful and prayerful; as a minister, meek, laborious and persevering.

His body moulders in its vault under this house of worship, which his labors contributed to erect. His spirit has gone to receive its reward.

“Well done, good and faithful servant.”

When, in 1853, the edifice was pulled down, that vault was opened. A few bones, clean and bare, were all that remained, save a small residuum of dark, damp dust. The relics were disinterred and placed in a copper urn in a cemetery vault, and, when the new edifice was dedicated, deposited again beneath the pulpit. A son—Frederick Salmon—was born to Mr. Giddings, Nov. 11, 1828, eight months and eleven days after his father's death. This son is now a wealthy and prominent citizen of Quincy, Ill., and a leading member of the First Presbyterian Church of that city. He has four children.

During the entire period of his residence in St. Louis Mr. Giddings continued to make frequent preaching tours in Illinois. Besides the labors above recited he organized the church at Edwardsville, March 17, 1819, with fifteen members; Turkey Hill, in St. Clair county, April, 1820, with eight members; Kaskaskia, May 27, 1821, with nine members; Sugar Creek, March 31, 1822, with twenty-three members, and Collinsville, May 3, 1823, with nine members. Besides, he was one of a committee of four to organize Bethel Church, which was done Sept. 15, 1825, with sixty-two members; and Greenville

Church on the same day and by the same committee, with twenty-nine members. The place of these two last organizations was the Old Shoal Creek Church.

Mr. Giddings, in his short ministry in the West, of less than twelve years, planted and occasionally watered *thirteen* churches—six in Missouri and seven in Illinois.

The next minister mentioned as having served the Shoal Creek Church is Rev. Gideon Blackburn. But as his name will occur at a later period of our history and in a more important connection, I defer until then a fuller notice of this truly great man. ✎

OREN CATLIN was a native of New York. He graduated at Hamilton College in 1818 and at Andover in 1822. He was ordained Sept. 26, 1822. In 1823 he, in connection with Daniel G. Sprague, labored in Illinois. They held a camp-meeting with the Shoal Creek Church, and on April 30, same year, organized at Carrollton, the "First Presbyterian Church of Greene county." These two brethren appear to have traveled and labored together while in this State. But they did not long remain. We hear of Mr. Catlin as pastor in Warren, Mass., in 1829 and 1831; as stated supply of the Presbyterian Church, Cincinnati, N. Y., in 1832 and 1833; at Castleton, N. Y., from 1834 to 1837; at Fairport, N. Y., from 1838 to 1841; at Newstead, N. Y., from 1842 to 1843, and at Collins, N. Y., 1844 to 1846. He died at Evans, N. Y., Aug. 11, 1849, aged fifty-five.

DANIEL GREEN SPRAGUE was born in Connecticut. He graduated at Brown University, R. I., 1819, and at Andover Seminary in 1822. He was ordained Oct. 2, 1822. Home Missionary in Illinois and Missouri in 1822 and 1823. He was at Hampton and Colchester, Conn., from 1824 to 1844. He was with the Presbyterian Church of South Orange, N. J., from 1844 to 1860.

DAVID TENNEY was a native of Massachusetts. He graduated at Harvard College in 1815 and at Andover Seminary in 1818. He was ordained by the Presbytery of Londonderry, in the third parish of Newbury, Sept. 24, 1818, as a missionary to the destitute parts of our own country. He was sent out by the New York Evangelical Missionary Society to Illinois in 1819. In the early summer of that year he began his labors in the region of Kaskaskia, and died in the bounds of Shoal Creek Church, Bond county, October 21, of the same year. His tombstone bears this inscription: "Sacred to the

memory of REV. DAVID TENNEY, who departed this life Oct. 21, 1819, in the thirty-fourth year of his age, and second of his ministry. He was a faithful ambassador of the cross, and a zealous missionary of the New York Evangelical Mission Society, by whom this stone is erected."

EDWARDSVILLE CHURCH, Madison county. This, following the chronological order, is the *third* Presbyterian Church organized in Illinois.

There have been *four* Presbyterian Churches here. I shall notice in this connection only the *first*. It was organized March 17, 1819, by Rev. Salmon Giddings, of St. Louis, with fifteen members. The records are lost, and I cannot give their names. Thomas Lippincott and Hail Mason were probably the first Elders. Mr. Lippincott removed from Milton to Edwardsville in the fall of 1820. Jeremiah Abbot and Matthew B. Torrance were elders subsequently.

The widow of Dr. John Blair Smith, at one time President of Hampden Sidney College, Prince Edward county, Va., came to Edwardsville in 1817. Ten years later, when residing at Springfield, Ill., she says: "When I came to Edwardsville I could find no professor of religion in the place, and for eighteen months after no sermon was preached there. I lived to see a church of nine members, and increased to thirty."

The early members were nearly or quite all of Scotch-Irish descent. Previously to 1828 the church enjoyed no stated gospel ministrations. The fashion was in those days for missionaries to come out from the East and itinerate through Missouri and Illinois, wherever they could find or gather Presbyterian Churches, spending only a few weeks, or perhaps only a few days, with each. In 1818 Rev. Messrs. Benj. Lowe and Samuel Graham performed services of this kind. Messrs. Edward Hollister and Daniel Gould were here in 1821, and labored more or less in Edwardsville. In 1822 came Messrs. Oren Catlin and Daniel G. Sprague. Salmon Giddings also performed much labor this side the river. I suppose Mr. Lippincott himself conducted religious meetings at Edwardsville when no minister was present. In this way, doubtless, his mind was gradually drawn to the ministry.

This was one of the original churches of CENTER PRESBYTERY, which held its first meeting at Kaskaskia, January 9, 1829. It had then thirty-three members. From that number it steadily declined. One year later it had only twenty-five.

The last time it was represented in Presbytery was at Greenville, September, 1831. The last time its name appears in the minutes of Presbytery is at the meeting in Collinsville, September, 1833. It *died*, and from starvation. The only ministerial labors it ever enjoyed were those of passing missionaries, remaining one or two Sabbaths only, and an occasional visit from Mr. Giddings, of St. Louis. It was only by slow degrees and after many failures that the church came to learn the better way.

EDWARD HOLLISTER was born in Sharon, Conn., Feb. 22, 1796, whence he removed with his father's family to Salisbury, Connecticut.

He attended the district school till 1810. He graduated at Middlebury College, Vt., in 1816. He took charge of an Academy for one year in New Castle, Maine. Then he took the full Theological course at Andover, Mass. He was ordained at Bradford, Mass., by the Presbytery of Londonderry, Sept. 26, 1820, together with Daniel Gould, for Home Missionary work. Oct. 10, 1820, he started for Illinois and Missouri under the direction of the Connecticut Missionary Society, and remained under their care until the spring of 1822. He labored at several places in Missouri, and at Alton, Edwardsville and other points in Illinois.

He returned to New England in the spring of 1822 and became pastor of a church in Danville, Vt.

He married Miss Mary Trumbull, of Salem, Mass., August 3, 1823.

His labors as a pastor were eminently successful, but so arduous that his health gave way. He was advised to try a milder climate. He set out alone, and traveled in a chaise to South Carolina. But his health improved so slowly that the pastorate had to be given up. The wife, with her young son, now joined her husband at the South. At Oxford, N. C., they took charge of and successfully conducted a seminary for young ladies.

In the fall of 1834 he removed with his family—wife, two sons and two daughters—to Griggsville, Ill., where he engaged again in teaching. But feeble health and the urgency of friends again took him southward to West Tennessee. From thence he returned again to Illinois, and for five years labored in the ministry at Chili, Hancock county. Subsequently he was engaged for seven years in the service of the Bible Society. After this he took up his residence with his son,

Capt. Edward Hollister, at Alton, Ill. Here he closed his useful and laborious life Jan. 11, 1870, in the seventy-fourth year of his age. His widow still survives. Their children were Edward, born June 18, 1824, Wm. T., born June 5, 1828, Mary T., born Dec. 24, 1830, and Emily G., born Oct., 1833. These are all living and married except Mary T. who died unmarried.

DANIEL GOULD was a native of New Hampshire, a student at Harvard College, Mass., and a graduate of Andover Seminary in 1820. He was ordained with Mr. Hollister, as stated above, and traveled with him to Illinois and Missouri. He remained in those States but a few months. In 1821 he was laboring as a Home Missionary in North Carolina, and was afterwards supply pastor at Statesville in that State, where he died April 20, 1834, aged forty-four.

In 1822 ABRAHAM WILLIAMSON was commissioned to labor in Illinois. He preached at Edwardsville, Kaskaskia and Shoal Creek. The latter congregation was the principal scene of his labors. He was long remembered with great interest and affection. He was a native of New Jersey; graduated at Princeton College in 1818; studied two years at Princeton Theological Seminary. After his missionary service in Illinois he was pastor in Chester, N. J., from 1823 to 1853; supply pastor at Mt. Freedom, N. J., in 1856, and died June 19, 1869, aged seventy-nine years.

GOLCONDA Church, Pope county, was organized Oct. 24, 1819, by Rev. Nathan B. Derrow, with sixteen members. Here is a verbatim copy of the original record.

“GOLCONDA, ILL., Oct. 23, 1819.

“This day a number of persons convened at the Court-house in Golconda, for examination preparatory to the planting of a church in this place. Sixteen persons, whose names are hereafter recorded, gave in their names for members in a Presbyterian Church in this place, and after inquiry respecting their belief and practice, it was resolved to be planted in a church state to-morrow. Accordingly, on Lord's day, the 24th of this month, after a discourse from Rom. 4th chapter, the church was planted by the persons aforesaid making the following Confession and Covenant. [These are omitted.] They are, therefore, hereby declared a regular church of Jesus Christ, and as such recommended to the fellowship of sister churches and to the attention of the ambassadors of Jesus. By me,

“N. B. DERROW, V. D. M.,

“Missionary for Connecticut.”

NAMES: James E. Willis, Eliza Willis, Joshua Scott, Jane Scott, David B. Glass, Francis Glass, Agnes Glass, George Hodge, John Hanna, Margaret Hanna, George H. Hanna, William P. Hanna, Jane Hanna, James H. Hanna, Benjamin Spilman, Nancy R. Spilman.

ELDERS: James E. Willis was the first. The Elders since appointed are these: John Hanna, Benjamin Spilman and Joshua Scott, March 18, 1820; George Hodge and William Sim, Nov. 26, 1822; Francis Glass and Joseph Glass, Nov. 27, 1824. William A. Glass and John C. Hanna, June 11, 1844; Samuel D. Hemphill and J. E. Y. Hanna, Oct. 21, 1860; John V. Schuhard, M. D., Jan. 11, 1868; William P. Sloan, Feb. 6, 1869; W. S. Hodge, Feb. 12, 1871. The five last named are the present (1879) Elders.

Of their Ministers. Nathan B. Derrow did not visit the church after its organization. Robert A. Lapsley gave them some ministerial services. B. F. Spilman was their next minister. I think it very certain he preached his first sermon here after his licensure, probably on the second Sabbath of December, 1823. It is quite clear that he made his home at Golconda from that time until the beginning of 1832. He seems indeed to have given that church all the ministerial labor it enjoyed from December, 1823, to Nov., 1845. A portion of the time his appointments with them were regular. More often occasional, and the occasions far between.

To him succeeded William A. Smith, in the latter part of 1845.

John P. Riddle gave them some supply from November, 1852, to November, 1854.

Wm. R. Sim was their minister from February, 1861, till about the time of his death, which took place July 7, 1864. He died and was buried at Golconda.

R. Lewis McCune gave them some supply from November, 1864, to March, 1865.

Solomon Cook was with them from May 26, 1867, to the spring of 1872. The last six months of this time he was pastor.

A. A. Mathes supplied their pulpit for two years from March 25, 1873.

In March, 1877, J. M. Green, of Shawneetown, held a meeting with the Golconda Church, at which thirty-two persons were received on profession. About fifteen of these are still reliable members.

Sherman M. Burton took charge of the church as pastor, Feb. 26, 1877, and still continues (1879). This congregation has from the beginning had two places of worship—one in the village of Golconda, the other in the country, on the Vienna road. In town the place of meeting was the court-house, or school-house, or in a building called the Union Church, until, in 1869, they entered their own house, a fine structure of brick, erected at a cost of \$8,000.

In the country, the place of meeting was at the house of Francis Glass—two and a half miles west of Golconda—until about the year 1832. Next at the house of David B. Glass—four miles west of Golconda—until about 1840, when a building was erected called Bethel Church. It was a frame building—never entirely finished—and was used until about 1858. It was then sold and the proceeds put into a building called “Bethany” Church, the title to which was with the Cumberlands. The Presbyterians assisted largely in its erection and occupied it jointly with them until 1877.

The next summer our people erected for themselves a neat frame house, called “Prospect” Church, which was dedicated September 1, 1878. It is located at the middle of N. W. quarter Sec. 33, T. 13, S. R. 6 E, of third Principal Meridian.

In April, 1871, a church called GROVE was organized, with seven members, about three miles southeast of where Prospect Church now stands, a site selected, and some means for building secured. But the enterprise was abandoned, and the members re-united to Golconda Church.

There have been connected with Golconda Church, from the beginning, two hundred and sixty-five members. The present number (1879) is ninety-six. Sabbath-schools are maintained both in town and country, and both are conducted with great vigor.

Connected with the country part of Golconda Church is an interesting and venerable widow—Mrs. Agnes Hanna. She was born in North Carolina in 1796. She is mother of Elder J. E. Y. Hanna, and resides with her daughter, Mrs. J. S. Crawford, near Prospect Church. Her maiden name was Crawford. Her father, John Crawford, was one of the first pioneers in the Illinois country. Mrs. C. P. Bosman, of Allen Springs, Pope county, Ill., has published some interesting facts concerning him. I here introduce one of her papers, and in her own words:

“JOHN CRAWFORD was born in county Antrim, in the north of Ireland, about the year 1761. He was of Scotch parentage, but of his early life little is known. He emigrated to America in 1782, when only twenty-one years of age, and settled in what is now known as the Waxhaw settlement, in South Carolina. In 1785, he was married to Agnes Glass, with whom he lived for more than fifty years. In the year 1801, he left South Carolina for the then unsettled West. Stopping one year in Tennessee, he arrived in 1803 on the east bank of the Ohio river, and settled three miles above Golconda. In 1808 he crossed the river and settled at the mouth of Grand Pierre Creek, which was his home for twenty-six years. His residence in Illinois was truly pioneer. He had wild beasts to contend with as well as the forest to subdue. On one occasion two of his little boys, who had been sent to drive his cows from the woods, came running back in terror and reported that an ‘ugly animal was after the hogs,’ and asked that the father would ‘go and shoot it.’ Not going promptly, the children insisted until he took down his rifle, but remembering it was the Sabbath, declined to desecrate the Lord’s day by shooting; but the terrified children insisted, as it was a ‘very ugly thing, and meant bad to the hogs.’ Yielding to their entreaties he followed them, found and shot the animal, wounding but not killing it. Finding he had no other bullet for his gun, he set the dogs on, and the wounded beast rallying, a fearful fight began. Holding the infuriated animal by the hind legs, Mr. Crawford cheered on his dogs, while the little boys threw clubs and stones. They finally killed the enemy, who proved to be a panther of the largest size, measuring nine feet in length. During the fight the panther struck one of the dogs with his paw, fastening the claws in his ear. The old man took both the hind legs in one hand and with the other removed the panther’s claw from the dog’s ear. Although an old pioneer, it was his first experience with the most ferocious of American beasts. On returning home he announced to his wife, ‘Nancy, Nancy, we’ve kilt the divil!’ On his describing the animal, she exclaimed, ‘Why, John, it is a panther.’ He had not realized until then the peril in which he and his children had been placed.

“Mr. Crawford had other and more troublesome foes to contend with than the wild beasts of the woods. The

country on the west bank of the river bore at that time a very bad reputation on account of the bands of counterfeiters and river pirates who infested the whole district, and had their headquarters at *Cave-in-Rock*. Some of the gang became afraid of Mr. Crawford, who, living near them, might become acquainted with facts, which would not be pleasant for them if made public. It was their policy to conciliate such of the settlers as would not engage in their nefarious practices, and by free-hearted hospitality and acts of kindness gain in some degree the good will of their honest neighbors. But our sturdy old frontiersman would not associate with them on any terms, or for any purpose, and they wanted him out of the way. Knowing it was bootless to attack him single-handed, and either unwilling or afraid to kill him, they sought to intimidate him, and by every species of annoyance they could devise either provoke a quarrel or force him to leave his home for a more pleasant locality. They would come in squads of ten or more and lounge around his place all day. On one occasion a dozen armed men came to his house, and sitting about his grounds sent one of their number to aggravate Mr. Crawford to strike him, when the balance were to rush in and put the old man out of the way. But he was prudent as well as brave; and although annoyed almost beyond endurance, restrained his temper and refrained from anything that could give his foes a pretext for murdering him. He was subjected to these raids and insults until the dispersion of the band in 1824, by armed citizens, under the leadership of William Rondeau, James Alcom and Hugh McNulty. After the death of his wife, in 1824, Mr. Crawford sold his property and went to live with his son, the Rev. John Crawford, a Cumberland Presbyterian, and died at his residence in Gallatin county, July 15, 1833, aged seventy-two years. He bore throughout his long life the character of an upright, straightforward, honest man. Late in life he attached himself to the Presbyterian Church of Golconda. Of twelve children, one son and four daughters survive him, and his descendants are scattered over nearly all the Western country. The venerable widow of the late Geo. H. Hanna, the eldest surviving child of the respected old pioneer, has resided in Pope county more than sixty years."

This is the widow—Mrs. Agnes Hanna—to whom I referred.

NATHAN B. DERROW, originally from New England, was settled over the church of Homer, New York, February 2, 1802, where his labors were blessed with successive revivals. In 1807 he removed to Ohio and made his home in Vienna, Trumbull county. During the nine years he was in New Connecticut, he traveled 11,868 miles; preached seven hundred and eighty-six times; baptized one hundred and twenty-three persons; administered the supper thirty times, and planted seven churches.

In June, 1816, he left that field, having accepted a missionary appointment from the Connecticut Missionary Society, for Indiana and Illinois. He passed through Ohio to Jeffersonville, on the Ohio river, opposite Louisville. Here he spent a few weeks, and from thence proceeded to Fort Harrison, on the Wabash, about three miles north of Terre Haute. He found that country at once destitute and inviting. The population was rapidly increasing. Illiterate and enthusiastic preachers were numerous. Many whole families were found without a book of any kind. When tracts were presented, he was asked to read them by those who could not read themselves.

His labors in the general region of Fort Harrison and Terre Haute were in the fall of 1817, and perhaps the beginning of 1818. He organized at that time a church west of the Wabash, and very near the Illinois line, called at first *Hopewell* and afterwards *New Hope*. Its members resided along the valley of Sugar creek, partly in the State of Indiana and partly in the Territory of Illinois. As noticed above, he organized the church of Golconda, October 24, 1819.

He was back again at Vienna, Ohio, in 1825. I can find no further account of him. He belonged, evidently, to that class of pioneer laborers who delighted in frontier work, and in laying the foundations of many generations.

ROBERT ARMSTRONG LAPSLEY was a native of Kentucky. He graduated at Princeton Theological Seminary in 1819. He was ordained as an evangelist by Muhlenburg Presbytery in 1823; was President of Nashville Female Academy in 1834; pastor of Second Presbyterian Church in Nashville in 1850; stated supply in Carthage, Tenn., from 1856 to 1865. Died at New Albany, Ind., February 12, 1872, aged seventy-four.

The HOPEWELL CHURCH, named just above, belongs partly

to Illinois. I will notice it briefly. It was organized by Nathan B. Derrow, probably in the fall of 1817, with nine members, John Black, Elder. It was visited in November, 1824, by Rev. Isaac Reed, who resided in Indiana, and was returning from Paris, Ill. At Mr. Reed's suggestion its name was changed to New Hope. April 25, 1825, Mr. Reed says: "It is a settlement partly in Indiana and partly in Illinois. It has been a church for years, but entirely without ministerial supplies." Between that time and August, 1826, it enjoyed, in connection with Paris, Ill., the labors of John Young. An interesting revival took place and the church was increased to seventy. They erected a log house of worship on the south side of Sugar creek, about two miles above its entrance into the Wabash. Mr. Young died at Vincennes about the middle of August, 1826. In September Mr. Reed preached his funeral sermon, both at Paris and in New Hope churches. The sermon was printed.

In 1827 New Hope had these members among others, viz: Elder John Black, Elder Thomas Black, Samuel Peevy, James Baird, George Malcom, Alex. Ewing, James Black, Robert Henderson, David Hogue, James R. C. Ashmore, Thomas McCulloch, Martin Ray, Joseph Malcom. Its territory extended up Sugar creek to within ten miles of Paris, and included several families afterward in New Providence Church.

This church ultimately fell a prey to sectarian zeal. Revs. Merrick A. Jewett, of Terre Haute, and Dean Andrews, of Marshall, Ill., Congregational ministers, organized two little Congregational churches, one at each extremity of the New Hope Church. Between the two the Presbyterian church was swallowed up. But no good has followed. Of the devourers, one is *articulo mortis*, and the other has long been in *statu quo*.

Leaving New Hope out of the account—since its church building was in Indiana—there were four Presbyterian churches in Illinois previous to 1820, viz: Sharon, September, 1816, Shoal Creek, March 10, 1819, Edwardsville, March 17, 1819, and Golconda, October 24, 1819.

Sketches of these churches, and of the ministers laboring in the Illinois country previous to their existence, and more or less subsequently down to the first meeting of Center Presbytery, January 9, 1829, have been the theme of this chapter.

I shall continue in the next chapter to make the *dates of the organization of the churches* the chronological *nexus*; connecting with the notice of each church sketches of the ministers who labored with it up to Jan. 9, 1829.

CHAPTER III.

FROM 1820 TO FIRST MEETING OF CENTER PRESBYTERY,
JAN. 9, 1829.

AUTHORITIES.—Bancroft's History; Flint's Travels; Dr. Hill's article in Presbyterian Quarterly, 1861; Gillett's History; Original records; Life and Times of Stephen Bliss; Isaac Reed's Youth's Book and Christian Traveler; Robert Stewart's Semi-Centennial Sermon for Bethel Church; Dr. Bergen's Scrap-Book; Dr. Dimond's Sketch of John M. Ellis; Joseph Gordon in Presbytery Reporter; Sermons of Dr. Glover, Dr. Reed, N. S. Dickey, and B. C. Swan; Mrs. M. H. Barton.

TURKEY HILL CHURCH was formed by Salmon Giddings, April 20, 1820, with eight members. Nathan Jones, father of the late Rev. Williston Jones, was one of its elders. Another is supposed to have been Deacon Josiah Crocker, at whose house the first Mrs. Thomas Lippincott died, October 14, 1819. The exact location of Deacon Crocker's house was T. 1, N., R. 7 W., S. E. quarter of Sec. 2.

Turkey Hill proper was four miles southeast of Belleville; but the name came to include a large tract of the adjacent country. It was the first American settlement in St. Clair county, and was commenced by William Scott, Samuel Shook and Franklin Jarvis, in 1798. Deacon Crocker's residence was in that settlement, though four or five miles north of the "Hill" proper. At his house the meetings of Turkey Hill Church were often held. In 1824, the church had increased to fourteen members. In 1825, its number was reduced to seven. Nathan Jones and his family removed to Fulton county. A portion of the remaining members joined the Methodists, and the church became extinct. It never had a house of worship or regular preaching.

KASKASKIA AND CHESTER CHURCH.—The oldest permanent settlement in the valley of the Mississippi is the village of Kaskaskia, which gradually became a central point of French colonization. We know that Father Gravier was its founder, though it is not easy to fix the exact date of its origin. It was, however, somewhere between 1680 and 1690, *i. e.*, just about two hundred years ago.

In 1800 the only portions of what is now the State of

Illinois occupied by whites, were the American bottom from Kaskaskia to Cahokia inclusive, and some settlements on and near the bluff bordering that bottom for the same distance. The whole number, including French and Americans, was something above two thousand. Of these about twelve hundred were French. The negroes numbered about two hundred, the greatest part of whom were slaves.

Kaskaskia had then about five hundred inhabitants. Of these only six or eight families were Americans.

Across the river from Kaskaskia, and directly east of that village, was a neighborhood which is now the territory of Pleasant Ridge Church, in which, in 1800, were a few American families, among them the family of Robert Reynolds, the father of Governor John Reynolds. The family of Joseph Heard, from Virginia, came in 1801. They crossed the Ohio from Kentucky and traveled overland from river to river, finding neither house, bridge nor ferry for the whole distance, upwards of one hundred miles. They settled in that neighborhood because it was near Kaskaskia, at that time the largest and best known place in the Valley of the Mississippi. Joseph Heard was the grand-father of the present Mrs. Wm. H. Mann, of Pleasant Ridge Church.

This is Governor Reynolds' account of his first view of Kaskaskia. It was in the spring of 1800, when he was a little past twelve years of age: "When we approached the high bluffs east of Kaskaskia, we halted our traveling caravan and surveyed with wonder and delight the prospect before us. The eye ranged up and down the American bottom for many miles, and the whole landscape lay, as it were, at our feet. The river bluff rose two hundred feet or more above the bottom, and the prairie lay extended before our view, covered with horses and cattle grazing on it. The Mississippi could be seen in places through the forest of cottonwood trees skirting its banks, and the ancient village of Kaskaskia presented its singular form and antique construction to our sight. The ancient cathedral stood a venerable edifice in the heart of the village, with its lofty steeple and large bell. Around the village were numerous camps and lodges of the Kaskaskia Indians, still retaining much of their original savage independence.

"The large common field, with a fence stretched across from the Kaskaskia river to the Mississippi, extended on one side of the village; and the commons, covered with cattle,

on the other. Near the bluff, on which we stood, the Kaskaskia river wended its way south, and entered the Mississippi six miles below the village of Kaskaskia.

"This was our first sight of civilization in Illinois; and it was so strange and uncouth to us, that if we had been landed on another planet we would not have been more surprised. The Kaskaskia Indians were numerous and still retained some of their savage customs. Many of the young warriors were painted and decorated with their gaudy and fantastic attire. Feathers of birds were tied in their hair, and sometimes the horns of animals were attached to their heads. They galloped in this fantastic dress around our encampment."

In that year—1800—the Territory of Indiana was organized from the Northwestern Territory, and included the present States of Illinois, Indiana, Michigan and Wisconsin. William Henry Harrison was appointed Governor, and Vincennes was made the capital.

In 1809, Illinois Territory was organized, and included the country now constituting the States of Illinois and Wisconsin. Ninian Edwards was made Governor, and Kaskaskia was the seat of government.

The first Legislative Assembly of Illinois Territory convened at Kaskaskia, Nov. 25, 1812. It consisted of twelve members, five Senators and seven Representatives. They all boarded at one hotel and lodged, it is said, in the same room.

Illinois became a State December 3, 1818. The first State Legislature convened at Kaskaskia soon after. About its last act was the law removing the seat of government to Vandalia.

We will now trace, so far as possible, the religious history of Kaskaskia. From the beginning and down until about 1800 the only religion known there was that of Rome. Robert Morrison and John Edgar were in Kaskaskia in 1800. Their wives subsequently became members of the Presbyterian Church of the place.

Samuel J. Mills and John F. Schermerhorn were sent out by the Massachusetts Missionary Society in 1812 to explore, preach and look after the interests of the Bible cause in the West and Southwest. They touched Illinois Territory only at Fort Massac.

In 1814 the same Samuel J. Mills and his associate, Daniel

Smith, were sent out by the same society, as related in chapter I.

Rev. Timothy Flint was sent West by the Connecticut Missionary Society in 1815. He started with his family from New England Oct. 4, of that year. The next winter they passed in Cincinnati. April 12, 1816, they started on a keel-boat, between eighty and ninety feet long, for St. Louis. On the 28th they reached the mouth of the Ohio. From thence up the Mississippi to St. Louis, where they arrived May 24, occupied twenty-six days. They did not stop at Kaskaskia, but in relating the events of the voyage, Mr. Flint made these remarks: "We noticed the Kaskaskia, a river which runs through the central and best parts of Illinois. It passes by a town of its own name, one of the oldest French establishments out of Canada, in North America. It is said to be older than Philadelphia. It is a pleasant village, was then the seat of government and issued a weekly paper." Mr. Flint and Salmon Giddings reached St. Louis near the same time—Mr. Giddings April 6, Mr. Flint May 24, 1816.

On Sabbath, Oct. 27, 1816, Mr. Giddings preached in Kaskaskia. Here he met Rev. Samuel Thornton Scott, of Vincennes, or Indiana Church, near Vincennes.

Rev. Benjamin Low appears to have been in Kaskaskia in the latter part of 1817. He says of the place: "Of the five hundred inhabitants of Kaskaskia, one-half [doubtless four-fifths.—N.] were French and Roman Catholics. Among the other half were six professors of religion—two Presbyterians, two Methodists, one Congregationalist, and one Seceder. The Sabbath was scarcely recognized; yet many families in the town were anxious for the gospel."

Rev. David Tenney began his labors in the region of Kaskaskia early in the summer of 1819, and connected with the Presbytery of Missouri. In the latter part of October of the same year his course was brought to a close. He died and was buried in the bounds of Shoal Creek Church, Bond county.

There was another ministerial laborer about this time at Kaskaskia, viz: Rev. Samuel Wylie, of the Reformed Presbyterian Church. His labors will best be described by an extract of a letter from himself to Mrs. S. J. Leavenworth, of Dongola, Ill. It is dated Eden, Randolph county, June 11, 1871:

"I was sent a missionary to Illinois, to Randolph county

and vicinity, in 1818. The same year* your parents (Chauncy T. and Mrs. Permelia Burr) removed from Connecticut to Kaskaskia. I was partially acquainted with your father, but more particularly with Mrs. Burr. She was one of God's children—one of God's precious ones. At that time there were few in Kaskaskia to favor religion. The professed religion was mostly that of the Church of Rome. The Catholics had their antiquated chapel and priest, and Sabbath morning services until eleven or twelve. After that the rest of the day was spent in business or *fun*. The population was mostly French. The first two winters of my residence in this county I spent in Robert Morrison's family in Kaskaskia. I preached about once a month at Kaskaskia. But my chief preaching place for the first two years was in what was known as Irish Settlement. At that time there were but few professing Christians in Kaskaskia or its vicinity. Judge Baker and family, Mrs. Guthrie and family, and Dr. Symington and family, together with a few females, were all that I now recall as professing adherence to the order of the Presbyterian Church.

"I have been raised a Presbyterian, but not in immediate connection with the assembly body. I was and still am connected with the Reformed Presbyterian Church—holding the principles of the Scottish Presbyterians. Many of the churches of the Presbyterian order in Randolph county and portions of Perry, Washington and St. Clair counties have been formed, some in whole and some in part from members of our old homestead in Eden.

"SAMUEL WYLIE."

Mrs. Permelia Burr, wife of Chauncy T. Burr, kept a diary which is now in possession of her daughter, Mrs. S. J. Leavenworth, of Dongola, Ill. This diary I have perused in part and gleaned some facts of interest. She left her home in Farmington, Conn., Sept. 13 or 14, 1817, and arrived in Kaskaskia the 2d of November following. Dec. 4, same year, she writes: "Dreadful to view the numbers going to mass and returning, frolicking although it is the Sabbath. Some are dancing, some gaming, some breaking wild horses, some visiting. Children running through the street singing lewd songs." Dec. 14, 1817—"Only one man in the place belonging to the Protestant Church, good old Col. Thomas. [I suppose this was Col. John Thomas, the first State treasurer.]

* This is a mistake; it was the year before.

A few females profess to have been with Jesus." Dec. 21, 1817—"The few pious females organized a prayer-meeting. Col. Thomas requested permission to join with them." This prayer-meeting continued through 1818. There was occasional preaching by different denominations. In 1819 she changed her occupation to that of keeping public house. In 1820 she became the owner of a colored woman. But she was illy satisfied with the relation, and often plead for her freedom, but could not prevail. At length they parted with her. After being owned by another for a time the poor colored slave-woman was murdered. Mrs. B. says she could never think of it but with horror. Her son, Augustus Martin, was born Sept. 6, 1819, and baptized by Rev. Daniel Gould, Dec. 25, 1820. Mrs. B. left her public occupation in 1821. Aug. 4, 1821, she became the mother of twins, Julius C. and Juliett P. July 6, 1821, she received a letter from Rev. Dr. Noah Porter (father of the present president of Yale College) her pastor in Connecticut, informing her of a great revival in his parish. In 1821 she mentions a Rev. David *Tennee*, who had procured for her a *Christian Herald*, and whom she often visited in his sickness in Kaskaskia. This was undoubtedly the David Tenney mentioned above.

This brings us to the period in which the Presbyterian Church was organized at Kaskaskia. Rev. Thomas Lippincott, in his historical sermon preached at Collinsville before the Alton Presbytery, April 2, 1846, says: "Kaskaskia Church was constituted May 27, 1821, with nine members, sometimes flourishing under a minister, then famishing for want of one, it lived and was moved to Chester." It is known to have been organized by Rev. Salmon Giddings. The first volume of the records of this church, extending from the organization to 1840, cannot be found.

By the comparison of lists in my hands, furnished by several different persons, I am inclined to think the original nine are these: Mr. and Mrs. David J. Baker, Mr. and Mrs. Guthrie, Mrs. Permelia Burr, Mrs. Dr. Symington, Mrs. Robert Morrison, Mrs. Martha Heard (not Hurd), and Mrs. Eliza Conn. Mrs. Conn still (1879) survives and resides at Chester. She is French; was born in San Domingo Sept. 13, 1792, and educated in Philadelphia. Mrs. Conn says that Mr. Baker and Mr. Guthrie were elected Elders, but refused to be ordained. Whereupon tradition says that Mrs. Permelia Burr was elected and regularly ordained

and installed. This is the testimony of her daughter, Mrs. Leavenworth. When the missing records are found this point can be definitely settled. Meantime the evidence that Mrs. Permelia Burr was the first Elder of the Kaskaskia Church is so full and explicit that it can hardly be disproved. Mrs. Burr, however, could not have acted in that capacity long, for her family soon removed to a farm some twenty miles up the Kaskaskia.

Of the persons who united with the Kaskaskia Church, after its organization and previous to its removal to Chester, the following are remembered: Mrs. Susan L. Lamb, Mrs. Nathaniel Pope, Mrs. John Edgar, Mrs. Rachel Sweet, Mrs. Margaret Alexander, Miss Sarah Gillis, Miss Mary Gillis, Miss Julia Fouke, Miss Lavina Fouke, Mrs. Elizabeth Pettit, John Mann, Mrs. Alvina B. Mann, James Clendenin, Hugh Heard, Mrs. Emeline Heard. Of these John Mann, his wife Mrs. Alvina B. Mann, Mrs. Elizabeth Pettit—a daughter of Martha Heard—and perhaps others are still living. John Mann and James Clendenin were made Elders in the spring of 1830. These, with Mrs. Burr, are supposed to be the only Elders until the church was removed to Chester. James Clendenin united with Rockwood Church.

John Mann was born in Abbeyville county, South Carolina, Feb. 1, 1796. The name is from the Isle of MAN. His ancestors came to America with Penn's colony. Mr. Mann came to Kentucky, Logan county, when he was twelve years old. He removed to Illinois in 1828. Mrs. John Mann's maiden name was Alvina B. Balch, daughter of Rev. James Balch. She is now (1879) in her eighty-second year. This aged couple reside about four miles east of Kaskaskia. They are the parents of twelve children, seven of whom survive. One son was mortally wounded at the battle of Chattanooga. Mr. Mann has never removed his relation from the Kaskaskia, now the Chester Church, and remains one of its Elders.

After the organization of the church, May 27, 1821, we have no record of any preaching at Kaskaskia until Nov. 1825. It is known, however, that Mr. Giddings and others made them occasional visits. But in November, 1825, Rev. John M. Ellis came on from Massachusetts and located at Kaskaskia. He was well received and listened to with attention. In July, 1826, he says: "I am fully persuaded from nine months' observation, that access to the hearts of the in-

fluent class of men is more encouraging now than at any former period." In a memoir of John M. Ellis, published in *Presbytery Reporter*, volume V., is this sentence on page 641: "Not until he had resided in Kaskaskia about two years was a church of some twenty organized there, which appears to have increased till he removed, and then went gradually down to extinction."

Here are two errors: (1) The date of the organization is as given above, May 27, 1821. Undoubtedly the little church of nine increased in two years under Mr. Ellis to twenty or more. (2) That church did not become extinct, unless removal is extinction.

In a letter dated April 1, 1828, he says of a communion at Kaskaskia just passed: "Two were added to the church on profession, and we have had no communion without the accession of one or more."

April 2, 1828, Mr. Ellis married Miss Frances C. Brard. "This lady was the daughter of a wealthy gentleman in Marseilles, France. Her parents having become acquainted with a family in Philadelphia, she was sent with an older sister to that city to be educated. They both renounced the religion of their parents and became devoted Christians. Owing to reverse of fortune, but little of their father's property came to them. The elder sister having married Col. Conn, a merchant of Kaskaskia, the younger found a home with her, and eventually became the wife of Mr. Ellis. She appears to have united in a wonderful degree the sprightliness of her native land with discretion and piety. The testimony to her extraordinary accomplishments and virtues, given by her various friends and numerous pupils, is extremely emphatic. Two children blessed their union, and were buried in the same grave with their mother." Mr. Ellis was stated supply of Kaskaskia Church from November, 1825, to April, 1828.

An organization called "The Kaskaskia Social Library Association" was made Nov. 7, 1826, during the ministry of John M. Ellis. Its officers were Col. Thomas Mather, *Librarian*; Miss Frances C. Brard, *Treasurer*; Mrs. Susan Lamb, Mrs. Bond, Mrs. E. H. Morrison, Rev. J. M. Ellis, Mr. D. J. Baker, Mr. F. St. Vrain, *Standing Committee*. The sum necessary to constitute membership was "from twenty-five cents to one dollar or over, according to the voluntary subscription of each person becoming a member." Some of the books were these: Henry Martyn, Jowett's Researches, Memoirs of

Brainard, Jenks' Devotion, Chalmers' Discourses, Thornton's Dialogues, Humphrey's Memoirs, Wilson's Memoirs. The cost of the above volumes was \$6 62. Whitfield's Memoirs were donated by Rev. J. M. Ellis. His signature is attached to the receipt for these books. Jan. 7, 1827, Miss Frances C. Brard made a donation to the Library of five dollars. This Library, consisting of such books as those mentioned above, was doubtless a power for good in Kaskaskia. The leading spirits in its institution and management were John M. Ellis and Frances C. Brard. Here is a receipt given by John Mathews to D. J. Baker.

“KASKASKIA, March 16, 1830.

“Received of Mr. David Baker, (Esqr), Treasurer of the Library society of Kaskaskia, one dollar, sixty-two and a half cents to pay over to Mr. Ellis for books bought for s'd society.”

“JOHN MATHEWS.”

Dr. Gillett says, Vol. II., p. 418: Rev. John Mathews [Mr. M. himself and Timothy Flint spell this name with one *t*] removed to this place from Apple Creek, Mo., in 1827. But this was when John M. Ellis was ministering to the Kaskaskia Church. Mr. Mathews' removal to K. was probably in April or May, 1828. He remained in charge of that church until April, 1834. He purchased a house and a few acres of land about five and a half miles east of Kaskaskia, and in the same township, *i. e.*, T. 6, S. R. 7, W. Sec. 36 in the S. W. corner of N. W. quarter. His residence here commenced probably in 1829. The house is still standing, but old and dilapidated, and is owned and occupied by Stephen Hill. From the removal of the seat of Government to Vandalia and the opening of other and more desirable portions of the State to settlement, Kaskaskia gradually but surely declined in population and influence. The State officers formerly residing there removed to Vandalia. Professional and business men sought other localities. The number of the members of Kaskaskia Church steadily diminished. In 1830 all were gone from the village save two. About that time Mr. Mathews ceased to have regular appointments in the village, and held services in a log school-house near his residence. Nearly all the members of the church were in that neighborhood. He also had appointments at or near the Burr farm, twenty miles up the Kaskaskia river. The Kaskaskia con-

gregation never owned a church edifice until after its removal to Chester. Its services at Kaskaskia were held wherever a place could be obtained—in private rooms, warehouses school-rooms, and a few times in the county house, a large brick building, still standing. In the Mann and Pettit neighborhood the place of meeting was a log school-house.

From 1834 to 1840 the history of the church is pretty much a blank. Occasional services were held. Joshua T. Tucker preached in Chester probably in 1837. Rev. Cyrus C. Riggs was in charge of the church July 25, 1840, and may have been with them for some months before. The name was changed from "Kaskaskia" to that of "First Presbyterian Church of Chester" by Presbytery at Hillsboro, Oct. 9, 1840. The Elders at that time were John Mann, James Clendenin and James McLaughlin. Mr. Riggs remained as stated supply until Sept., 1845. He was succeeded from about Nov. 1, 1846, to July, 1849, by Rev. B. F. Spilman. During his ministry there were church difficulties, ending in a conflict between him and the session. Rev. John Kennedy was their minister from June 14, 1850, to his death, July 21, 1851. His remains lie in the Chester Cemetery. Rev. P. D. Young was with them from March 1, 1852, to March 31, 1857—five years. Under his ministry the affairs of the church moved on with great order and system. Rev. B. H. Charles succeeded Mr. Young, and left at the close of 1866, a ministry of nearly nine years. Rev. Abram J. Clark commenced here about September 1, 1867, was installed pastor, and served the church until March, 1875. Rev. D. L. Gear commenced January, 1876, and is still in charge. Seven ministers in thirty-eight years.

The Elders, besides the three who were in office in July, 1840, are as follows :

Amzi Andrews, inducted March 19, 1843; William Maxwell, inducted March 19, 1843; Charles Wright, inducted June 14, 1850; Leonard D. Skilling, inducted June 14, 1850; John Young, inducted, March, 1858; R. H. Crittenden, inducted March, 1859; Luman Curtis, inducted May 3, 1868; A. A. Anderson, inducted April 27, 1873; John I. Crittenden, inducted April 27, 1873.

The first place of meeting in Chester was Seth Allen's office. This was in 1838 or 1839. The next was a school-house near the present house of worship. It was common to all denominations.



John M. Ellis.

The present and only church edifice ever owned by the congregation is of stone, occupies a very commanding position, was built between 1845 and 1847, and cost about \$1500. Seven years since extensive repairs were made in the interior, and the whole appearance greatly improved.

Elder Amzi Andrews in his will left a valuable legacy to this church. At the time I write the validity of these bequests is in dispute. This church, under its two names of Kaskaskia and Chester, is fifty-eight years old.

The following is a part of a graceful memorial from the pen of Rev. David Dimond, D.D., and was first published in "Presbytery Reporter," Vol. V.

JOHN MILLOT ELLIS, was born in Keene, New Hampshire, July 14, 1793. His family, like that of the Edwardses and the Dwights, was of Welch origin. His grandfather, Col. Timothy Ellis, was among the first settlers of Keene, and was an active and somewhat distinguished patriot of the Revolution. His father, Millot Ellis, was a farmer in comfortable circumstances; a man of most devoted piety, training his children with goodness and severity in the nurture of the Lord, and lived to a good old age, cheered by the covenant blessings on him and on his seed. His mother is described as a person of deep piety, who died when he was ten years old. Their pastor says that they were conservators of the faith in the place where they resided. This son was converted to God at the age of fourteen years; at a time when there was not a professed Christian among all the youth of his acquaintance. His conversion was a great surprise as well as joy to his pious father. From this time he showed a peculiar fondness for religious books, and was often found conversing with his elders upon grave questions of theology. Before long, however, he became an apprentice for several years to learn the business of a tanner. As the close of this engagement drew near, he purchased the last year of his apprenticeship and entered upon extensive business for himself, in Lempster, N. H. His success was beyond his expectations, and his prospects were flattering as he could wish.

But now other matters were stirring his spirit, and the voice of a solemn persuasion was calling him to other labors. For a long time the conviction had been deepening and strengthening within him, till it could no longer be resisted,

that he must preach the Gospel. Under this conviction, he disposed of his business, and though advanced in life, addressed himself to a full and thorough course of training, for the sacred office. Some of the studies preparatory to college he pursued in the academy at Meriden, N. H., and entered Dartmouth College, where he graduated in 1822. He maintained a high character in a class of more than average abilities.

Proceeding to the Theological Seminary at Andover he completed his course there in 1825. He had commenced his studies with the distinct thought that he would become a missionary to the heathen. But the new start which the western country was then just taking, and its evident importance as a theater for ministerial gifts and grace, appear to have decided him to devote his life to labors in the West. Writing to his father near the close of his residence at Andover, he says :

“The course has been long but pleasant, far the pleasantest of my life—yet it will be still more pleasant to engage in the field which has been so long white for the harvest. But now the question is, how and where can I spend the short period of my life most for the good of the Church, most for the glory of Him who redeemed us to God, by his blood? Our western country, with a population of three millions, and increasing so fast as to double in four years, is very destitute of established institutions of the Gospel, and yet it will in a very few years have the governing voice in our national councils; and then what will become of our happy country—this heritage left to us by our pious ancestry, and which piety alone can preserve? But *increase the moral power* of America and we shall do much for effecting the conversion of the heathen. I am persuaded that I have the prospect of contributing to the success of the gospel in India, more effectually by laboring in this country, than by going there in person; and this partly in view of my own situation, and partly in view of the importance of increasing America’s moral power, in raising up friends to missions, for the conversion of the world.”

One remarks here a characteristic of the man; the intensity and the positiveness of his own conclusions. In accordance with such a temper he wasted no time; but on September 29th, the day following his graduation at Andover, he, with three others, A. Pomroy, L. G. Bingham and L.

Alden, was ordained in the Old South Church in Boston, by a council convened at the request of the United Domestic Missionary Society of New York, and in accordance with the usages of Congregationalists.

Furnished with a hundred dollars as outfit, the young minister made his way in six weeks (for the Ohio was low,) to Illinois. There were then but three Presbyterian ministers in the State. Rev. John Ulrich, who resided near Jacksonville; Rev. Stephen Bliss, in the east part of the State, and Rev. B. F. Spilman, in the southeast part. The expectation of the Society was, "that he would soon be able to select a location where the principal part of his support would be derived from the people." With such views no place could be so promising as Kaskaskia, the largest town in Illinois, and within a few years previous, the seat of government; and having quite a numerous circle of professional and business men, and exercising a large influence upon the country around. July, 1826, he describes a visit which he had made recently to Apple Creek, forty miles south of Ste. Genevieve, Missouri, to attend a communion season in the church of Rev. John Mathews, who had recently come to that vicinity. "There is a small but interesting settlement in the neighborhood, where they are anxious to build a house of worship and employ Mr. M. half the time. They had become nearly discouraged, but I was able to promise such aid as has given them new life and zeal. Mr. Henry Homes, of Boston, authorized me to say that he would give one hundred dollars each for the three first meeting houses that your missionaries should judge needed such aid. Such benevolence from such a distance, from an utter stranger whom they could never expect to see but in heaven, was almost incredible to them. They could talk of nothing else for a time. You could form little idea what a favorable and deep impression such benevolence makes on these dear people. Think a little and you will see the necessity of permanent places of public worship. Those who have made these settlements, by the time they have paid the expenses of their journey, purchased lands, and built houses, have little left for such purposes as schools and public buildings."

During his residence at Kaskaskia he expended a considerable part of his labors west of the Mississippi. When the apostolical Giddings was installed, November 9, 1826,

the first in Missouri, Mr. Ellis was present and preached in the morning. The other clergy present were, Messrs. Ball, Mathews, Chamberlain, Robinson, Donnell and Lacy; these composed the Presbytery of Missouri, which also embraced Western Illinois.

Mr. Ellis was of that type of mind, and from that stock of mankind, with whom it is an instinct to build colleges. From Elias Cornelius he had received the charge "to build up an institution of learning which should bless the West for all time." He gave instructions himself to a select class near his residence; and in all his journeys and intercourse it was a prominent subject of his conversation. In Presbytery he obtained the appointment of a committee to advise on the subject. The earliest considerable subscription was four hundred dollars, made by Elder William Collins, of Collinsville. In January, 1828, Mr. Ellis and Mr. Lippincott went on a tour of inquiry and observation to the Sangamon country. At Jacksonville, so charming was the landscape, so rich the soil around, and so enterprising the people who had settled there, that Mr. Ellis appears to have concluded at once that this was the place for a Seminary in preference to other towns he visited. Within a few days, with characteristic promptitude, he purchased eighty acres of land and set the stakes for a building. Mr. Ellis appears to have determined to remove to Jacksonville, and in the summer he took up his residence there.

In a letter dated Jacksonville, September 15, 1828, he says: "A Seminary of learning is projected to go into operation next fall. The subscription now stands at \$2,000 or \$3,000. The site is in this county. The half quarter section purchased for it is certainly the most delightful spot I have ever seen. It is about one mile north of the celebrated Diamond Grove, and overlooks the town and country for several miles around. The object of the Seminary is popular, and it is my deliberate opinion that there never was in our country a more promising opportunity to bestow a few thousand dollars in the cause of education and of missions."

This letter arrested the attention of young men in the divinity school at Yale College, and led to a correspondence between them and Mr. Ellis, and determined seven of them to a residence in Illinois and to aid in the building up of the college.

January 9, 1829, a Presbytery was organized in this State,

having been set off from the Presbytery of Missouri and Wabash by the Synod of Indiana the last October.

As a result of the correspondence between Mr. Ellis and the young gentlemen at Yale College, having been sent Commissioner to the General Assembly, he spent the summer of 1829 at the East, aiding them in raising a fund of \$10,000 for the college, and in maturing their plans. Two of them, Rev. Messrs. Sturtevant and Baldwin, arrived in Jacksonville in November, and instruction in the college began the first of January. The original stockholders passed resolutions of thanks to the young men of Yale College who had aided in their enterprise, and placed them in the Board of Trustees; of thanks also to Mr. Ellis, and to donors to the college.

This brings down his history till the close of 1831, when his pastorate in Jacksonville ended. He had projected the college and procured it a real estate. The designs which resulted in the Female Seminary at Jacksonville, and procured its beautiful grounds, were formed in his house. This institution continues to be a monument in honor of him and his accomplished wife. One of his successors has said of him: "His people parted lightly and causelessly with him, as is too often the case in the West."

He presently became Secretary of the Indiana Education Society, and while so engaged took an active part in the deliberations which resulted in the foundation of Wabash College, at Crawfordsville. For several years a few persons had kept the subject under advisement. On the 21st of November, 1832, eight of them met at the house of Rev. James Thompson, in Crawfordsville. Mr. Ellis was chairman of the meeting. After full discussion and prayer they were unanimous in the resolve that efforts should be made without delay to establish an institution of learning there. The next day, fifteen acres of land having been given for the purpose, they selected the spot for the building, in the forest, in the midst of nature's unbroken loveliness, and kneeling upon the ground, white with snow, they consecrated the enterprise to God by prayer. Mr. Ellis contributed thirty dollars to the funds at the commencement, and retained his interest in it to the end of his days.

The next year, 1833, he was prosecuting his agency in Indiana, his family residing meantime at Jacksonville. That town was visited during July and August by the cholera,

and Mrs. Ellis and their two children were swept away at once. Having heard that the pestilence had reached Jacksonville, he started homeward immediately, alone and on horseback. He was just setting forward one day after dinner, when a man rode up whom he recognized as a townsman. "How long have you been from home?" inquired Mr. E. "About two days." "Do you know anything of my family, sir?" "Mr. Ellis, your wife and your children are dead and buried!"*

For several months following we hear little of him. But the next two years, 1834 and 1835, he was serving the Education Society, in New England. In the latter part of 1835, having married again, he terminated his agency, and again sought a residence in the West.

He entered with great warmth into the designs for the aid of Marshall College, Michigan. He sought to secure lands and funds and friends for it. It was a time, however, when speculation was frantic in that region; and he presently left the enterprise to others, and having organized a church at Grass Lake he was settled there in the autumn of 1836. The settlement was then quite new, not one resident having been there three years. He preached in a log meeting house and dwelt in a log cabin. But hope and joy dwelt with him, and his parish was a scene of constant revival. The number of communicants rose to more than one hundred, and two churches were set off from its borders. Parsonage and glebe were furnished, a church was built, and an academy. Thus four years passed away, and it was found that the climate was proving extremely dangerous to his wife, and he returned to New England.

In the year 1840, he was settled pastor of the church at East Hanover, N. H. This parish is about four miles from the college where he was educated, and from its hill tops and mountain sides, looks down upon the emerald and silver of the Connecticut river.

About this time, 1844, the Society for Promoting Collegiate and Theological Education at the West, came into existence, mainly under the instrumentality of its secretary, Rev. Theron Baldwin. The objects of this society were very dear to him, and he had a special right to speak to the people of New England in advocacy of Western colleges, for he had given to them his early and far-seeing efforts. In the

*Vide Repoter, Vol. 5, p. 93.

service of this society he continued, with some interruptions, to the end of his life.

At his home in Nashua, N. H., he was taken sick with bilious fever, which terminated his life in eight days, Aug. 6, 1855. He was a little more than sixty-two years old.

Just before Mr. Ellis's second removal to the West, he married with Miss Josephine Moore, daughter of the distinguished Rev. Dr. Moore, of Milford, N. H., a person in every way fitted to grace any position in life. Again two children were given to him, both of whom died during his residence in East Hanover, and he remained childless.

During the last years of his life he paid three premiums of two hundred dollars each for essays on important subjects. The first premium was obtained by Professor Noah Porter, of Yale College, for an "Essay on the comparative merits of the Jesuit and the Puritan system of education." The second successful essay was written by Rev. H. C. Fish, on a subject very dear to Mr. Ellis, "Primitive Piety Reviewed." The third essay was written by Prof. Tyler, of Amherst, on "Prayer for Colleges." These are all deeply interesting works, and of great value. After knowing the books it is interesting to know the occasion of them, in the wisdom and liberality of such a man as Mr. Ellis.

By his will he gave \$3,300, in equal portions, to Illinois, Wabash and Wittenberg Colleges, as funds for scholarships. This munificence may suggest to some that he enjoyed a large fortune. Not so. But he had studied, like Franklin, how to make a little money do a great deal of good. Let us admit that he had found out how.

Mr. Ellis was a Calvinist of the graver type. He had a special fondness for divines of the class of Dr. Griffin, whose sermons he is remembered to have selected for the instruction of his people, when he was himself detained. He was no sectarian, and so he became a Presbyterian of the New School. He was the Stated Clerk of his Presbytery in Illinois, and his most intimate clerical friend in Michigan was a leader in the councils of his Church during the times of the rupture. He was the chief agent in organizing the Presbytery of Marshall, and was its first Moderator. That he could pass so easily from the Congregational body to the Presbyterian, and back again, is to some a wonder and a scandal. But in coming hither he had the example of the Edwardses, and going thither the example of half the pastors of that venerable church where he was ordained.

MRS. FRANCES C. BRARD ELLIS.* In the stormy close of the last century, Mr. and Mrs. Regis Brard were residents of the Island of San Domingo. From the disturbances occurring in that island they removed to Baltimore, in the United States, where their daughter, Frances Celeste Brard, was born in 1795.

They returned to San Domingo when she was four years old. We know nothing of her father, but it is remembered that her mother was a very strict Papist, and that she nursed a little negro boy through an attack of yellow fever, which her daughter took from him. Some five years after their return to the island, the insurrection of the blacks placed the family in imminent peril. The front of their house was guarded and they forbidden to stir out on pain of instant massacre, which had been the fate of their neighbors on both sides. But the father of the little negro remembered and rewarded the kindness of Mrs. Brard. He traded in a small vessel between the islands and sent his son, by night, to guide them to his boat lying concealed where it could be reached from the rear of the dwelling. They crept on hands and knees, and got out at the back of the garden through a broken paling, and, favored by the darkness, reached in safety the boat which took them to a vessel waiting for them.

They landed in Philadelphia and sent Frances to a French school. Some years after her parents left for St. Thomas and placed her in an English boarding school, under the care of Mr. and Mrs. Tuchett, in Philadelphia. When she had completed the prescribed course of study, Mr. Tuchett offered her the position of French teacher in his establishment, and she remained there until the death of her mother, in 1819, when she came to Kaskaskia to reside with her sister, Mrs. Conn.

Mr. Tuchett's family were Baptists and Miss Brard went occasionally with them to hear the then much admired Dr. Stockton. Under the influences thus brought to bear upon her she gradually emerged from the bonds of her Popish education and became as devout a Protestant as she had before been a Romist. She united with the little Presbyterian church in Kaskaskia, and helped to originate a Sabbath school there, also another in the country. Mr. Ellis found her an efficient helper there, and after a mature acquaintance they were married, April 2, 1828, and the en-

*By Mrs. M. H. Earton.

suings autumn found them settled at housekeeping in a parsonage built for them in Jacksonville.

Most of the people in that young village lived in log cabins, and the little building of one story, some eighteen by twenty-eight feet, was a great achievement for the little Presbyterian church. There were no schools for the higher education of young ladies at that time in this State, except the convents in the old French settlements. As soon as it was known that Mrs. Ellis would take pupils in her house, the privilege of her instruction was eagerly sought. Besides many day scholars from the village, she received pupils from St. Louis, from Kaskaska, and Prairie du Chien, as well as from the neighboring country. While her husband was soliciting funds and awakening an interest among Eastern Christians for the establishment of a Female Academy in Jacksonville, she was training pupils to fill it. That little cottage which she occupied five years, and from which she was borne to the tomb with her two children, witnessed the beginning of many enterprises which were destined to have a wide and growing influence, blessing multitudes in after years. Many of her pupils came to the decision to number themselves with the people of God while under her care. Many men and women who have become distinguished for their successful labors in the State, were welcomed to her house, and entertained at her table, while their schemes were being discussed and their plans matured.

She entered into all her husband's intense anxiety to plant institutions of learning and religion in this great destitute field, and submitted cheerfully to all the privation, which his untiring labors involved. But however enthusiastic the spirit may be there is a point beyond which the body cannot endure.

While Mrs. Ellis and her husband were spending their energies and exhausting their lives to open fountains of learning, and wealth, and Christian refinement that would increase the value of every foot of ground in the vicinity of Jacksonville an hundred fold, their efforts were far less appreciated by those who were to reap their benefits, than by Christian friends abroad who helped to confer them.

Like most others who unselfishly throw their whole soul into a great work for the good of others, Mr. Ellis made enemies and aroused opposition. In order to obtain the assistance of the benevolent it was necessary for him to tell

at the East how low the general standard of intelligence there was at the West, and the echo of his words there through the public prints returned here. Who were ever pleased with the exposure of their own ignorance? The result was that the man whose single arm had laid hold of and set in motion forces that would lift the whole region into a higher life, was voted unpopular. Dr. Taylor, his noble friend, who understood him, and worked with him, was dead, and the church which had risen in three years from fourteen to one hundred members under his care, and who were worshipping in a house which he had largely procured the means of building, through his influence abroad, concluded it would be better to get some new man who would tickle the people, and flatter their self-conceit, and make himself generally more agreeable. It was but another step to take the scholars who had been developed into good material for a public institution of a high grade out of Mrs. Ellis' hands, and use the funds which her husband had collected to open an academy in which she was not even invited to teach the French language, for which her qualifications were so perfect.

If ever laborers had the opportunity to bring a noble work to the great Master, and lay it at his feet in utter self-abnegation, it certainly then presented itself to Mr. and Mrs. Ellis, and those who knew them intimately feel that it was met by them with admirable wisdom, in a grand, almost sublime silence.

Ah, could Mrs. Ellis, in those last weary months of her life, have heard the loving, reverent words which her few surviving pupils and acquaintances now speak of her, and could her husband have known how his honored memory in the beautiful city of Jacksonville would "take root downward and bear fruit upward," as the years roll on, it surely would have been cheering to their hearts, as he went out alone, to lay new foundations and sow new fields, and as she, weary and worn, remained in the home to which death was coming soon to close her earthly toil.

"The word you would speak beside the bier
Falls sweeter far on the living ear."

The summer of 1833 was one of terrible, burning heat. We had heard with a shudder that Asiatic cholera had crossed the ocean and begun its ravages in our own country, and every succeeding mail announced its rapid progress

westward. On the morning of its first appearance in Jackville, one of her neighbors passed up the street and stopped to speak with Mrs. Ellis at her door, and she told him that the cholera was doing its fatal work in the opposite house. As he passed back she told him that the neighbor was dead. In the evening she too was lying in the grasp of the mighty destroyer. Just before she passed into the death stupor her physician, then a wordly man, said to her kindly, "Don't be afraid, Mrs. Ellis." "Afraid!" she replied, "I know too well in whom I have believed, to be afraid now." In two days more her children had passed through the same dread agony, and the home of the absent minister was desolate.

As she lay, robed in garments for the tomb, her sister bent over her, and taking in her hand the slender fingers which had been familiar with the pen, the pencil, and the lyre, she spoke, not of the talents, the vivacity, and the elegance which had made the pale sleeper the admired of every circle, but one sentence revealed the tie which had bound her to many a heart. As she folded the white hands over the still, cold breast, she exclaimed, "Oh, the acts of kindness these hands have done!"

Mrs. Ellis was one of those superior women who, though not without defects, have yet such breadth of intellect, such superiority of culture in mind and manner, and such lofty heroism of soul, as to put quite out of sight every blemish and so impress their image upon young and susceptible minds, that death itself cannot obliterate the lines or shroud their memory in darkness.

Having been educated entirely under French and English teachers, a spirit of caste had been cultivated in her case as in most Europeans and many Americans, which would better have been changed for humble gratitude to Him who "maketh us to differ," and she had not always the perfect control of her temper which Christian gentleness requires in dealing with children and pupils.

Notwithstanding all her elegant tastes and accomplishments, she was willing to put her hand to any useful work. Her house was carefully ordered, and always made a resting place for those who needed hospitality. Laboring men when employed there found torn clothes repaired, and lost buttons replaced by her obliging hands. As a pastor's wife she was an affectionate and sympathizing friend to every member of her husband's flock, and the lowliest of them was an abund-

ant recipient of the exuberant courtesy which was as natural to her as her breath.

She could not be called beautiful, but she had a fine, expressive eye, and when her face kindled up with her glorious thoughts, her whole form was in motion with their elegant expression, she was certainly a most fascinating woman to persons of superior culture. In the domain of history and polite literature she was entirely at home; her wit was quick and keen, and always as polished as it was acute.

She had a poetic taste for the beautiful in the realms of nature and of mind, and exhibiting the sparkling vivacity and perfect grace of manner for which her nation are eminent, she was brilliant in conversational power. Above all, her heart was set upon whatever was noble, pure and holy; sublime thoughts and emotions welled up from the depths of her soul as from a full-fed fountain, and overflowed in the most glowing imagery and eloquent expression.

Many who sat at her feet and listened to the impassioned, glowing utterances which thrilled our youthful hearts, are with her, where the throbbing flesh no longer fetters the soaring spirit. Those of us who linger behind love to go back in memory nearly half a century and think what it was to young minds, wholly unacquainted with society, in the newly settled West, and all unconscious of the mental wealth lavished with such queenly profusion, to be warmed, and melted, and stamped under her influence.

The wives of the early ministers of Illinois were lovely, and pure, and refined, and noble. We can recall many whose names are as ointment poured forth: Mrs. Farnham, Mrs. Sturtevant, Mrs. Messenger, Mrs. Hale, Mrs. Spilman, Mrs. Gridley, Mrs. Eddy, Mrs. Galt. They were beautiful flowers transplanted from cultured homes in the East, to droop and die on the prairies, and among them bloomed and withered a brilliant and gorgeous exotic.

JOHN MATHEWS was born in Beaver county, Pa., February 7, 1777. He was of Scotch-Irish descent. He graduated at Jefferson College, Cannonsburg, Pa., and was a theological pupil of Dr. John McMillan. For seven years he was pastor of Gravel-Run and Waterford Churches in Erie Presbytery. In 1817 he resigned his charge to become an itinerating missionary. Starting westward he went down the Ohio in a flat-boat as far as Louisville. Then he proceeded on horse-

back across Indiana to Vincennes, and then through the Territory of Illinois to St. Louis, where he arrived May 15, 1817. On the 18th he preached in St. Louis. Soon after he passed up the Mississippi to Pike county, where, before the close of the year, he organized the church of Buffalo, with fourteen members. He preached the opening sermon at the organization of the Presbytery of Missouri at St. Louis, December 18, 1817. The Presbytery was organized with four members, Salmon Giddings, Timothy Flint, Thomas Donnell and Mr. Mathews. Mr. Donnell had arrived in the Territory (Missouri was not a *State* until 1821) on the 4th of September next preceding. April 25, 1818, Mr. Mathews and Timothy Flint installed Thomas Donnell pastor of Concord Church in Bellevue Settlement, Mo. The two ministers—Flint and Mathews—journeyed together to Bellevue from St. Louis, a distance of eighty miles. Of that trip and his companion Mr. Flint says: "The third year of my residence in Missouri we were called to the Mine district to install a young gentleman who had been trained to the ministry under Rev. Gideon Blackburn. The gentleman, though sick with the measles at the time, was inducted into office with happy auspices. I performed the journey in company with Rev. Mr. Mathews, a Presbyterian minister, formerly of Pennsylvania, a gentleman of great strictness of principle and character, whose occasional facetiousness and pleasantry had infinitely more force, as they beamed from a countenance naturally hard and austere, and from whom, judging by his tenets or his manner, no such things could have been expected. We made our way among the high hills, the flint knobs, and desolate valleys of the Maramec, cutting short the way with anecdote and narrative, mutually relating the scenes and events of our youth. The second day we missed our way, and wandered about among the hills until after midnight. We had concluded to pass the night under the open sky; but finally heard the barking of dogs, by which we were directed to a house. We suffered not a little peril, in making our approaches to the place, from a pack of fierce dogs. We ascended a little building and took ourselves out of their way until we raised the master. Although it was but a cabin, and the hour so unseasonable, we were most hospitably received and entertained."

August 29, 1818, Mr. Mathews and Mr. Giddings organized a Presbyterian Church at St. Charles, Mo., with nine

members. He seems to have itinerated and labored principally in Pike county, Mo., until 1825, when he removed to Apple Creek Church, Cape Girardeau county. This church had been organized by Mr. Giddings, May 21, 1821, with forty-one members, just one week before he organized the church at Kaskaskia, Ill. From Apple Creek Mr. Mathews removed to Kaskaskia, probably in 1828, and was the successor of Mr. Ellis in that field.

When the Synod of Indiana, at its session in October, 1828, passed an ordinance for the establishment of Center Presbytery, Mr. Mathews was appointed to preach the opening sermon, and preside until a Moderator was appointed. He performed the required service, at Kaskaskia, January 9, 1829. He attended every meeting of Center Presbytery, near or remote. In the division of that Presbytery by Indiana Synod, October, 1830, to constitute the Synod of Illinois, Mr. Mathews fell into Kaskaskia Presbytery. Its first meeting was held at Vandalia, March 4, 1831, and Mr. Mathews preached the opening sermon. In like manner did he open the Synod of Illinois at its first meeting in September, 1831. His residence continued in Kaskaskia until the beginning of 1829, when he bought a place at Pleasant Ridge, five and a half miles east of Kaskaskia. This place is in T. 6 S., R. 7 W., in S. W. corner of N. W. quarter of Sec. 36. The house is still standing—an old dilapidated frame, now (1879) owned and occupied by Stephen Hill. He continued to minister to Kaskaskia Church, though that village itself was, about 1830, abandoned as the place of religious service. As several of its remaining families were in his neighborhood he preached for them in a school-house near his residence for four years longer. This neighborhood therefore—where Pleasant Ridge Church now is—may be considered as the half-way house in the migration of the Kaskaskia Church to Chester. Mr. Mathews' next field was Sugar Creek Church, from 1834 to 1837, with his address at Clifton, Ill. October 14, 1839, he was dismissed to the Presbytery of St. Louis, and returned to Kaskaskia Presbytery April 11, 1851. While absent he spent a part of the time in Ohio, a part in West Greenville, Mercer county, Pa., where he had charge of a congregation, and the last part of the period in Bonhomme Parish, Mo., where some of his second wife's relatives still reside. On his return to Illinois he fixed his residence in Georgetown—now Steele's Mills—

Randolph county, where he purchased a house and continued to reside until his death, which took place May 12, 1861. Mr. Preston Brown, who married Mrs. Mathews' niece—Miss Missouri Smith—still occupies the same house. At their meeting, October 11, 1861, Presbytery adopted the following minute: "Whereas, Rev. John Mathews, late a member of this Presbytery, departed this life on the 12th of May last, in the 84th year of his age and the 52nd of his Ordination: Resolved, 1st. That we return hearty thanks to the Head of the Church for having spared Bro. Mathews so long in his vineyard. 2nd. That his faithfulness and success are ground of rejoicing and encouragement to us who survive. 3rd. That a copy of the above be transmitted to the widow and her niece, Mrs. Preston Brown." Mr. Mathews was twice married, first to Miss Nancy Bracken, who died in 1819; second, to Miss Anna Smith, in 1820. He had no children by either marriage.

Mr. M. and his second wife are buried in Jones' Cemetery near Georgetown. The inscriptions on their tomb-stones are these:

JOHN MATHEWS,

Died May 12th, 1861, in the 84th year of his age. He was an active Presbyterian Minister for fifty years.

In Memory of

ANNA, wife of Rev. John Mathews,

Born September 13, 1789. Died August 7, 1863, aged seventy-three years, ten months and twenty-four days.

This memoir has been drawn from original sources. The statement in the action of Presbytery and on the tomb-stone, in regard to Mr. Mathews' age, is not strictly correct. He died in his *eighty-fifth* year, not his *eighty-fourth*. His precise age at his death was eighty-four years, three months and five days. His will is on record at the court-house in Chester. He was one of the fathers. Born in the early part of our Revolutionary struggle, he lived to witness the commencement of our great civil war. In the division of the Presbyterian Church, from 1838 to 1870, he was decidedly with the Old School. I judge him to have been a fair preacher, severe in his morals, and somewhat austere in his countenance and manners.

ALTON PRESBYTERIAN CHURCH was organized by Rev. Edward Hollister and Rev. Daniel Gould, missionaries of the Connecticut Missionary Society, June 9, 1821, with these

members, viz: Enoch Long, Isaac Waters, Henry H. Snow, Mary Long, Ednah Hastings, Abigail Waters, Lavina Bishop, Britannia S. Brown. The next day the Sacrament of the Supper was administered. On July 8, August 12 and October 9 of the same year Mr. Gould preached to the church. On December 4, 1821, and March 25, 1822, Mr. Hollister preached, and the next morning took leave of the church to return to his native place at the East. Britannia S. Brown died on the 28th of August, and on September 15, 1822, her funeral sermon was preached by Rev. Jesse Townsend. On January 28, February 18 and March 5, 1823, Rev. Oren Catlin preached. At the last date, Henry H. Snow was made clerk of the Session, and John L. Ramsey, Mrs. Martha Ramsey and Mrs. Twitchell were received into the church on examination. On April 7 and April 23, 1823, Rev. Oren Catlin and Rev. Daniel G. Sprague visited and addressed the church. April 24, 1824, Miss Ednah Hastings was dismissed. This is the last entry on the session book by the clerk. But to it the following statement is appended, viz: "At the session of the Presbytery of Missouri, held at St. Charles in March, 1826, a resolution was passed incorporating the church of Alton with the church of Edwardsville, in consequence of the removal of all the members of said church except two, viz: Enoch Long and Mrs. Mary Long. The above fact is certified by the undersigned, who—as an Elder of the church at Edwardsville—was a member of said Presbytery at the time of the passage of the resolution.

"Alton, June 18, 1831.

THOMAS LIPPINCOTT."

WABASH CHURCH, Wabash county, at first called "The First Presbyterian Church" in Edwards county, was organized March 5, 1822, with five members, viz: Stephen Bliss, Mrs. Betsey Bliss, George May, Cyrus Danforth and Mrs. Polly Danforth.

Those good old-fashioned names, *Betsey and Polly*, had not then lost their savor. Twenty-five years later they would have been *Mary and Eliza*. In this day of grace, 1879, the boarding school way of writing them would be *Lissie and Marie*. O tempora! O mores! have we advanced, or receded?

The history of this church is full of interest. It may be learned from the interesting little volume of Rev. S. C. Baldrige—*LIFE AND TIMES OF STEPHEN BLISS*.

The first Presbyterian family who settled in this region was

Thomas Gould, in the spring of 1816. They floated down the Ohio from Cincinnati to Evansville in a flat-boat, came across in a wagon, and settled in Timber Settlement. In his cabin the Presbyterian Church began her work in this field. Rev. S. T. Scott, of Vincennes, soon heard of the new family, and came down to visit them. On these occasions Mr. Gould would send out runners to invite the settlers, far and near, to a preaching service, and in the evening the cabin would be full.

The next was Cyrus Danforth, of Cayuga county, N. Y., who, in the summer of 1818, located on the farm now occupied by his son, Franklin Danforth.

In October of the same year came Stephen Bliss and George May, New Englanders, and settled on Decker's Prairie. April 11, 1819, they opened a Sabbath-school in their humble cabin—the first Sabbath-school in the State of Illinois, though Thomas Lippincott and his wife set up one in Milton, Madison county, in the spring or summer of the same year. Bliss and May also established a meeting for prayer, reading sermons, missionary and other religious articles. The church was organized, as stated above, by Rev. David Choate Proctor, and of it Stephen Bliss and George May were made Elders. George May died on the third of August, 1822. The church was taken under the care of Salem Presbytery, and its name changed to WABASH in April, 1825. Its history is so intimately connected with that of Stephen Bliss that it is almost impossible to write one without the other. Mr. Bliss was licensed by Hopkinton Association in the summer of 1823 on an examination had nine years before. He heard of this license August 19, more than five months after the organization of the church. Though active in Sabbath-school and prayer-meetings, he did not begin to preach until August 3, 1823, when his first sermon was delivered at Danforth school-house. He was ordained by Salem Presbytery at their stated meeting in Vincennes, August 4, 1825, and, though laboring much in various other quarters, continued in charge of Wabash Church until within a few months of his death. Wabash is a mother church. Mt. Carmel, Friendsville and Allendale—at first Timberville—in Wabash county; Pisgah in Lawrence county, and Shiloh in Edwards county, are her daughters. Though general bishop of this wide field, Mr. Bliss had helpers. In March, 1831, came Rev. Isaac Bennet, who for 17 years had his home in the

bounds of Pisgah Church, doing wonders of labor for the Master there, in Wabash county, and elsewhere.

In 1839 Rev. Joseph Butler settled in Shiloh Church, in Edwards county, and labored with Wabash Church one-fourth of his time. In the spring of 1847—Mr. Bliss's health being feeble—Rev. Blackburn Leffler took charge of Wabash and Mt. Carmel churches. December 6, 1847, Mr. Bliss died.

In the fall of 1848 Rev. P. W. Thompson took charge of Mt. Carmel and Wabash churches until 1852. Wabash was then vacant until May, 1853, except an occasional supply from Rev. John E. Hawkins. At the last date, 1853, Rev. Samuel C. Baldridge took the field and has continued in it ever since. About the beginning of 1878, however, he resigned the care of Wabash, but continued still to labor at Friendsville and Allendale.

Since 1878 Rev. J. S. Davis has given to Wabash a portion of his time, the balance being devoted to Sumner and Gilead, Lawrence county, and Richland, Richland county.

From its beginning until 1838 this church had no settled habitation, but held its meetings at various places. "Sometimes in some school-house, sometimes at the residence of one of the Elders, a few times in Mr. Bliss' barn, and often, when the weather was fine, in the shade of some grove." There was some difficulty about the site; but the grave of Mrs. Bliss determined it. That sainted woman died May 21, 1836, and was buried in the S. W. quarter of the S. W. quarter of Sec. 32, T. 2 N., R. 12 W. "All felt that burial had decided the location of the church-yard; and the sacred associations of the place where they expected to lay their dead, made it the fitting spot near which to erect the house of God. A neat, plain building went up among the trees of the young woods in the fall of 1838. Mr. Bennet, a famous church-builder, wrought on the new sanctuary. He was permitted to construct the pulpit after his own ideal. The room was wainscoted with poplar. Without one trace of ornament it still stands, sheltered by its trees, with the prairie filled with farms, stretching out to the south and west, and the silent church-yard in the rear."

The edifice stands on three acres, given to the congregation so long as used for church purposes. The cemetery, where Mr. and Mrs. Bliss lie, is on these three acres. Directly across the way are ten acres more belonging to the church. All

this land is pleasantly situated and mostly covered with timber. The building in which Mr. Bliss taught and often preached, before the erection of the church-house, stood close by the northeast corner of Henry Thompson's residence.

STEPHEN BLISS was born in Lebanon, N. H., March 27, 1787. His parents were poor, his father being a small farmer at the time of his son's birth, with a cottage in the village, where the family resided. Later his father removed to Glover, Vt. Here in 1808 the family were living in a log hut that had to be daubed up each autumn to guard against the winds of winter. The family at that time consisted of the parents, two sisters and five brothers. Of the sons Stephen was the third. As he approached manhood, his uncle, Samuel Wood, D. D., pastor of the Congregational church, Boscawen, N. H., invited him to become a student in his family. Here he fitted for the junior class, and graduated at Middlebury College in 1812, with a high standing for scholarship. His theological education was prosecuted with the same instructor who had prepared him for college. In 1814 he applied to Hopkinton Association for license to preach. He was rejected on account of alleged defective views of the person, and consequently the atoning work of Christ. Nine years later the Association was led to review their action, and, without any request, or one word of explanation from Mr. Bliss, granted his license. After his rejection by the Association Mr. Bliss gave up all thought of the ministry, and turned his attention to teaching. With an old college-mate, George May, he started out to procure a situation as teacher. Both were successful in this, and taught for several years in eastern and central New York. But the confinement of the school-room impaired Mr. Bliss' health, and in September, 1818, he and his close friend, George May, started in a one-horse wagon for the far West. They reached the lake at Buffalo; went down to see Niagara; then passed along the lake shore through Ohio, and then across Indiana to Vincennes. Here they crossed the Wabash, and having traveled fifteen miles southwest, called a halt in Decker's Prairie. Palmyra, on the Wabash, three miles above Mt. Carmel, was then the rising village of Edwards county. It was the county seat and contained a post-office. Mt. Carmel had just been laid out. In five days from their arrival the friends purchased a tract of land, in the center of

the prairie, on which was a cabin. As the former proprietor could not vacate the cabin at once, they constructed an addition to accommodate them for the winter. The next spring the cabin was given up to them, and on Sabbath morning, April 11, 1819, they opened in it a Sabbath school, which was perhaps the first in the State.

In the fall of 1820 Mr. Bliss returned to New Hampshire on foot, making the journey of 1,200 miles in fifty days. April 20, 1821, he married Miss Elizabeth Worcester. On the last day of the same month the newly married pair started, in a two-horse wagon, for Illinois, and reached the cabin on Decker's Prairie in eight weeks. The wife was tall and fair, of English-Puritan descent. Her father, Noah Worcester, D.D., was born in Hollis, N. H., November 25, 1758. At sixteen he was a fifer in the patriot army, and took part in the battle of Bunker Hill, and afterward of Bennington. After the war, he settled in Thornton, N. H., pursued a course of self-instruction, was licensed to preach in 1786, and the next year was settled as pastor of the church of Thornton. In 1818 he received the degree of D.D. from Harvard College. He died in Brighton, Mass., October 31, 1837.

"The new family was a most devout and godly one, after the noblest Puritan type, from the day the pair established themselves in the humble cabin."

The organization of the "First Presbyterian Church in Edwards" county, March 5, 1822, afterwards called "Wabash," is related in another connection. In it Messrs. Bliss and May had been made Elders. It has also been related how Mr. Bliss received his license and entered upon the duties of the ministry. On the very day—August 3, 1823—in which he preached his first sermon, Thomas Gould and his wife united with the church. Mr. Gould was soon after made an Elder. "From that time until the close of Mr. Bliss' ministry there was but one year when the church did not receive from one to twenty-four additions."

Thus at last, at the ripe age of thirty-six years, Mr. Bliss entered the sacred office. The next Sabbath he preached again at the Danforth school-house; soon after at Mr. Gould's residence, seven miles to the southeast, and later at the dingy school-house near his home, which stood in what is now Henry Thompson's front yard. In the Spring of 1824 Mr. Bliss assisted Rev. S. T. Scott at a communion season

held with the Indiana Church, five miles north of Vincennes. The meeting was held in the woods, and sometimes the congregations amounted to more than one thousand. In the following September Mr. Scott repaid the visit. The services were held at the "New Light" camp-ground, one-half mile south of the present village of Friendsville. Eight persons were added to the church on examination, and twelve children were baptized. In the fall of 1824 Mr. Bliss was elected to the State Senate of Illinois, and spent the next winter, until January 20, in Vandalia. At that time the Legislature adjourned, and Mr. Bliss returned home. The next April he attended the meeting of Salem Presbytery, at Washington, Ind., presented his credentials from Hopkinton Association and was received under the care of Presbytery as a licentiate. Immediately upon his reception he engaged to supply two vacant churches of the Presbytery on the east side of the river, Carlisle, forty miles from his home, and Fort Harrison, sixty miles—one Sabbath in each month. The Sabbaths not thus occupied he spent with Wabash Church.

At the next stated meeting of Presbytery—held at Vincennes, August 4—Mr. Bliss was ordained. Rev. John McElroy Dickey preached the sermon. His old class-mate at Middlebury College, Rev. Isaac Reed, gave the charge. On returning home he laid off the field of his labors, taking the Presbyterian families which had settled about equally distant from him as his centers. These centers were Dennison, six miles north, Thomas Gould, six miles east, Mr. Danforth, six miles southwest, and the community immediately about his residence. Within the region covered by these appointments he labored till the close of his life. His family consisted at this time of himself, his wife, a son (Samuel Wood, three years old,) and Delia, an infant daughter. He kept "open house," as everybody else did in those times.

He was supported from his farm principally. His sheep and cattle cost him little, and were his chief source of income. He kept twelve dairy cows, and "Betsey" was a famous cheese maker. He found in Vincennes a market for his dairy products. His church, having increased from five to seventeen members, met in a congregational capacity. After canvassing the matter they subscribed \$123 towards their minister's support. This was Mr. Bliss' second means of living.

From the time of his ordination Mr. B. took rank among the most prominent preachers of the Presbytery. His address was manly and pleasing. His style was clear, his manner slow, calm and dignified. August 19, 1827, Mr. B. assisted B. F. Spilman in a sacramental meeting in Sharon Church. From that time those two men—the quiet, gentlemanly New Englander, and the rugged and stalwart Kentuckian—labored much together.

I give here a few extracts from Mr. Bliss' journal: "November 2, 1827. Cloudy. Started in company with Brother Perrin—Rev. Truman Perrin, Principal of the Presbyterian Seminary at Vincennes—to visit a church on the west of the Little Wabash. Rode fifteen miles to Mr. M.'s, where we dined. Six miles farther we reached the river. The rest of the P. M., until nine o'clock, was spent in traversing the bottom, endeavoring to thread our way out to the prairie. The afternoon was cloudy, and the path separated into stray tracks as we proceeded, where the travelers before us had straggled around in the deep woods to escape quagmires. As night set in the sky was still obscured, and we had to wander on without anything to guide us in the desired direction. The wolves howled hideously around us. To crown all, Mr. Perrin was taken sick, and after trying to go on for some time, with frequent stops, we finally unsaddled our horses and encamped for the night. Having obtained a little rest, we again pursued our course, and arrived at a safe habitation."

"November 3. Cloudy. Rode two miles to the place of meeting, where we met Brothers B. F. and T. A. Spilman. I preached in the forenoon, Mr. Perrin in the afternoon, and I again in the evening. November 4. Cloudy. A most interesting communion season. Brother Spilman preached in the morning and Brother Perrin in the evening. November 5. Cloudy. Preached at 8 in the A. M. to a solemn audience. An affecting parting season in the afternoon. Returned within fifteen miles of home."

The Indiana Synod met October 16, 1828, at Vincennes. Of Sabbath's meeting, October 19, Mr. B. says: "The most interesting meeting I have ever witnessed in the Western country—sixty-three persons connected with the church." In 1828 Mr. Bliss received aid from the American Home Missionary Society. This was continued for three years, and then—at Mr. B.'s request—discontinued.

In his report, dated August 13, 1831, Mr. B. says: "During my last quarter I have spent two Sabbaths in Coles county—one at a point eighty, the other more than one hundred miles north of this. At the most distant congregation I organized a church consisting of seventeen members, with the prospect of soon doubling. [This was Bethel, afterwards Oakland.] Ordained Elders, and administered infant baptism. Found here, in a little log cabin, a theological student. He spends part of the time in cultivating a field of corn, to procure sustenance for himself, wife and two small children, and the other in theological studies. Next I attended a four days' meeting in a congregation twenty-five or thirty miles south of the point just named. [Pleasant Prairie.] Here was a church of about twenty members, organized last autumn. Thirteen were received into the church; several others are indulging hope. Baptized one adult and fourteen children."

July 6, 1833, came Adam Shepard from New Hampshire, and entered a tract of land adjoining Mr. Bliss' farm, and made his home, as it proved, for life. This gentleman was a graduate of Middlebury College, in the class of 1826. Most cordial was the welcome extended to this family by Mr. and Mrs. Bliss.

Mrs. Bliss died Sabbath, May 21, 1837, with consumption. Mr. Bennet came down from Pisgah and preached the funeral sermon on Monday to a great congregation, from Prov. 14, 32—"The righteous hath hope in his death."

Mrs. Bliss' grave was the first one opened in the churchyard of Wabash. It had been customary for each family to bury their dead in a private burial ground on their own farm, though a public one had been much talked of. Mrs. Bliss' interment brought this question to a decision, and also, as has been seen, fixed the location of the church edifice.

Says Mr. Baldridge: "Fifteen years of ministerial service only passed and Mr. Bliss was permitted to see four churches gathered and three ministers besides himself laboring efficiently in what was once his own charge." These churches were *Wabash*, organized March 5, 1822; *Pisgah*, in Lawrence county, organized 1835; *Shiloh*, organized in 1835, and *Mt. Carmel* in 1839. The ministers were Isaac Bennet, R. H. Lilly and Joseph Butler. Two other churches subsequently sprung from the same root, *Friendsville* and *Allendale*.

In 1839 Mr. Bliss' health began to give way, and Mr. But-

ler was called in to supply his pulpit, as his colleague, one Sabbath in the month for that year; the session, however, stipulating that Mr. Bliss was to moderate their meetings, and superintend the affairs of the church. From this time forth his regular ministerial work was interfered with by increasing infirmities.

Mr. Bliss was a member of the Assembly, which in 1845, met at Cincinnati, and which passed resolutions which were understood as essentially modifying the testimony of the Church given in 1818 against slavery.

The vote stood one hundred and sixty-eight ayes to thirteen naves and four excused. Mr. Bliss was one of those immortal thirteen. On Monday morning, December 6, 1847, Mr. Bliss finished his course.

In 1875 a monument was erected to Stephen Bliss and his wife by his grateful people. It is a four-sided shaft of fine marble, about five feet high, standing on a square stone base about one foot thick. On one side is this inscription:

REV. STEPHEN BLISS, A.M.,

Born at Lebanon, N. H., March 27, 1787.

Graduated at Middlebury College, 1812.

Licensed by the Hopkinton Association, 1822.

Ordained by the Presbytery of Salem, August 4, 1825.

Died December 6, 1847.

Pastor of Wabash Church from 1823 to 1847.

On the reverse, or north side, is this inscription:

MRS. ELIZABETH BLISS,

Daughter of N. Worcester, D.D., wife of Rev. S. Bliss. Born at Thornton, N.

H., February 27, 1789; married at Boscawen, N. H., April 7, 1820;

Died May 21, 1837.

“When the Chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away.”—1 Pet. v: 4.

On the west side this:

This monument was erected by a grateful people A. D. 1875.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, Thy God reigneth.”—Isaiah 52: 7.

“I shall be satisfied when I awake with thy likeness.”—Ps. 17: 15.

“I am the Resurrection and the life.”—John 11: 25.

Mr. Bliss had two children, one son and one daughter. The son, Samuel Wood Bliss, a most estimable man, was for years an Elder in the Wabash Church. His widow still survives and occupies the old homestead. Samuel Wood Bliss had eleven children, six of whom lie in the cemetery and five are living. Of these five, four are daughters and

one son—John—now about fifteen. The daughter, Delia, married Mr. Schrader. She resides about one-half mile from Mr. Bliss' old farm, and has two daughters, Maria and Florence, now in early womanhood.

It thus appears that Stephen Bliss has eight descendants living—one daughter and seven grand-children. Of these all but one are females.

DAVID CHOATE PROCTER was a native of New Hampshire. He graduated at Dartmouth College in 1818. He was ordained in 1821 as a Home Missionary. On his way to Missouri he passed the winter at Indianapolis. Mr. Baldrige gives an exceedingly interesting account of his brief visit in Illinois, which I condense: Leaving Indianapolis he crossed the Wabash and found a lodging at a village of cabins, on its west side, called Mt. Carmel. In the morning, when preparing to start, his horse was found to be lame. Unable to go on his journey, he began to make enquiries. He was told of two Presbyterian families residing one seven, the other twelve miles north on the prairie. He at once set out. On arriving at the first of the two dwellings, the door was opened by a comely young girl, whose face beamed with intelligence. Satisfied he was right, he walked in without ceremony, exclaiming, "I am on Presbyterian ground, I know." His greeting was most cordially reciprocated. It was the house of Cyrus Danforth, and the day was Friday. The next day, March 2, they all went to the home of Mr. Bliss, five miles. On Sabbath a large congregation convened at the school-house near Mr. Danforth's, and Mr. Proctor preached. On Tuesday he preached again, and the church was organized. Mr. Proctor remained through the week and preached the following Sabbath. The next morning, the 11th, he went on his way. He may have gone on to Missouri, but if so he was back in Indianapolis in the fall of the same year. In 1823 he located in Kentucky, and was stated supply of Springfield and Lebanon churches from 1823 to 1827. He was temporary President of Center College, Danville, Ky., in 1826. He was Home Missionary in Prince Edward county, Va., from 1827 to 1833; supply pastor in Shelbyville, Ky., in 1834, and died near Frankfort, Ky., January 18, 1865, aged seventy-one.

COLLINSVILLE CHURCH (the place was at its first settlement called *Unionville*,) Madison county, Ill., was organized May 3, 1823, by Rev. Salmon Giddings, with these members, viz.:

William Collins, Esther Collins, Augustus Collins, Elizabeth B. Collins, Eliza Collins, Almira Collins, Frederick Collins, Oriel Wilcox, Susan Wilcox, Horace Look, Emma C. Look. Seven of these belonged to the family of Deacon William Collins, who came to this place in the fall of 1822, with his wife, three daughters and one son. Four of his six sons—viz., Augustus, Anson, Michael and William B.—had preceded him by several years. The family was from Litchfield, Conn., to which place William Collins, when a young man, had removed from Guilford, Conn. The church, from its formation until the fall of 1843, worshipped in a house erected in 1818, the first frame meeting-house built in Illinois. The stated preaching of the gospel was not enjoyed until 1830, though for nearly twelve years a Sabbath-school had been sustained, and worship of some kind had been held almost every Sabbath. When a minister could not be obtained, they met for prayer and exhortation, or read a sermon. From 1830 to 1840 the church enjoyed for half the time, successively, the services of Revs. Thomas Lippincott, John F. Brooks, Roswell Brooks and Robert Blake. Up to 1835 it was aided by the Home Missionary Society. Since that time it has received no assistance from abroad. MINISTERS: Charles E. Blood, pastor, commenced laboring with them July 4, 1840; Thomas Lippincott, supply pastor, 1848; Lemuel Grosvenor, pastor, 1848; David Dimond, supply pastor, 1850; Gideon C. Clark, pastor, 1856; Charles F. Halsey, pastor, 1864; John D. Jones, pastor, 1867; J. R. Barnes, pastor, 1870; George W. Coit, pastor, 1874; Joseph G. Reaser, D. D., pastor, 1878. ELDERS: William Collins and Oriel Wilcox at the organization; Horace Look and Frederick Collins, January 12, 1829; William B. Collins, November 10, 1832; Lewis Weeks, August, 1837; Hiram L. Ripley, September 15, 1838; Philander Braley, Austin B. Beach, James Haffy, November 14, 1841; J. Vanstavoren, S. Shepard, January 24, 1847; E. B. Lockwood, February 21, 1847; C. C. Treadway, 1861.

In the month of January, 1869, at a congregational meeting, a change was effected in the organization of the church. Deacons were elected, who in addition to their proper functions, should also, with Elder H. L. Ripley, exercise those of Elders. Two other persons were chosen, who should constitute an advisory committee to counsel with the Deacons and Elder Ripley. When this Board acted in a judicial ca-

capacity an appeal might lie either to the Society, or the Presbytery, or both. Under this arrangement the following officers were chosen: DEACONS—James F. Wadsworth, for three years, J. C. Moore, two years; H. L. Strong, one year. ADVISORY COMMITTEE: Joshua S. Peers, for two years; Carswell McClellan, one year. The whole Board is at present as follows: ELDER, H. L. Ripley; DEACONS, J. F. Wadsworth, J. W. Peers, George A. Miller. ADVISORY COMMITTEE—J. S. Peers, C. L. Roberts, J. R. Miller, O. C. Look.

The present church building was erected in 1843, at a cost of about eighteen hundred dollars. It was badly shattered by a storm in 1879. In addition the church owns property in the shape of lots, a parsonage, and another valuable residence. It is not in debt, and pays a liberal salary to the pastor, and contributes, though not systematically, to the benevolent agencies of the Church at large. The membership at present is about one hundred fifty. The Sabbath-school is quite flourishing; two officers, fourteen teachers, one hundred and seventy-five pupils.

THE FIRST PRESBYTERIAN CHURCH IN GREEN COUNTY, afterwards APPLE CREEK.—On the last day of April, 1823, the ministers, Revs. Oren Catlin and Daniel G. Sprague, met at the house of Zechariah Allen, several persons who desired to be organized into a Presbyterian church. After two such meetings of conference the organization was duly made in the Court-house, May 4, 1823, under the name of the FIRST PRESBYTERIAN CHURCH *in Green county*, with these members: Zechariah Allen, Elizabeth Allen, Ruleff Stevens, Elizabeth Stevens, Anthony Potts, John Allen, Polly Allen, Thomas Allen, Margery Allen, William Morrow, Jean Morrow, John Dee, Frances Bell, Elizabeth Bell, William Allen, Sally Allen, Christian Link, Fanny Painter, Lucretia Brush, Lavinia Redel and Lucy Thomas. ELDERS: Zechariah Allen, Ruleff Stevens, Anthony Potts and John Allen.

The church was long without a shelter of its own. Ministers were few and itinerating. Services were held as frequently as practicable; sometimes in the Court-house, a mere shell of a building; sometimes in an old blacksmith shop, near the northwest corner of the village, and frequently north of Apple Creek, where a large part of the members resided, and where in 1827 a sacramental meeting was held in which there were several additions to the membership. Hence the church came to be known in common parlance

and on the Records of Presbytery as APPLE CREEK CHURCH. April 11, 1840, the name was changed by the Presbytery of Illinois to *Whitchhall*.

Hence, too, it came about that on Sabbath, July 24, 1831, a new church was organized in Carrollton, called THE CARROLLTON PRESBYTERIAN CHURCH, with these members, viz.: Anthony Potts, Joseph Gerrish, Elizabeth Gerrish, Cornelia H. Leonard, Elizabeth Page, Abigail T. Hopping, Miriam Turner, Sarah Lee, Reuben Page, Morris Lee, Julius A. Willard and Almira C. Willard. They chose as ELDERS, Julius A. Willard, Joseph Gerrish and Anthony Potts.

Whether this church, or the one organized in the Court-house in Carrollton, May 4, 1823, is the present Presbyterian Church of Carrollton, I leave for casuists to determine. The facts seem to be that the church of 1823 gradually made its center north of and near Apple creek, and hence came to be called APPLE CREEK CHURCH. The members in and near Carrollton, seeing that the church of 1823 was practically gone from them, in 1831 asked from Presbytery a new organization, which was granted. Thus the First Presbyterian Church of Green county became—not by express action of Presbytery but by common consent and usage—APPLE CREEK CHURCH. In 1840 it changed its connection from Illinois Presbytery to that of Sangamon, and presently died. But the church formed by Presbytery at Carrollton, July 24, 1851, while Henry Herrick was in charge, is the present CARROLLTON CHURCH.

In May, 1832, Rev. Elisha Jenney took Mr. Herrick's place as stated supply. In July following a meeting of eleven days was held, in which some fifty persons were hopefully converted. At the close of this meeting Rev. Thomas Lippincott became the supply, and continued until the spring of 1835. Under his ministry sixty-eight persons were received. The next Elders chosen were Samuel D. Cushing, Alfred L. Shull and John Evans. Mr. Lippincott was succeeded by Rev. Hugh Barr, whose labors extended over a period of ten years. In 1837, assisted by Dr. Blackburn, he held a protracted meeting, which resulted in an accession of eleven members. About this time J. H. Hinton and Peter Van Arsdale were made Elders. The place of meeting was a long brick building on the southwest corner of the square. A house of worship was erected afterwards at a cost of about twenty-five hundred dollars, and dedicated free of debt. In

1842, Mr. Barr, assisted by Rev. James Gallaher, held another protracted meeting, which resulted in an accession to the church of some fifty persons. At this time William Bates, Lucius S. Norton and Robert L. Doyle were made Elders. After Mr. Barr's term of service, Rev. James Dunn supplied the church for two years. For some time previous to 1850, much disorder existed among this people. An attempt was made to change the polity of the church. Its Eldership became extinct by deaths and removals. The aid of Presbytery was invoked; and they, in February, 1850, re-organized the church with thirty-one enrolled members. Alexander W. Lynn, Robert F. Clark, Chester Armstrong, M. D., and J. H. Wilson were made Elders. Rev. E. Jenney then supplied the church for one year. He was succeeded by Rev. John G. Rankin, who labored for ten years acceptably and with great success. In these years the church received large additions, and rose to the condition of self-support. They also undertook and executed an important educational enterprise, by erecting the Academy, which stands adjacent to their present church edifice, at an expense of twenty-eight hundred dollars. During the ministry of Mr. Rankin the church also purchased a parsonage, valued at one thousand dollars. A little before Mr. Rankin's departure, A. C. Hinton was made an Elder. Rev. Morgan L. Wood succeeded Mr. Rankin, and served the church until the summer of 1864. The present pastor, Rev. Smith H. Hyde, commenced his labors November 13, 1864, has served the congregation with great efficiency and success, and still continues his valuable labors. Since 1831 four hundred and eight persons have been received into the church; forty of these died whilst residing in Carrollton, and two hundred and eighty have removed. The present beautiful and commodious house of worship was erected at an expense of \$11,000, and dedicated unincumbered March 18, 1868. Improvements have also been added to the parsonage to the value of fifteen hundred dollars. Thus the sum total of the property of this congregation is not less than \$16,000. The Sabbath-school work has, for the most part, been prosecuted with great vigor, and been an important factor in the church's internal well being and external usefulness.

THE FIRST PRESBYTERIAN CHURCH OF PARIS, Edgar county, Ill., was organized by Rev. Isaac Reed, November 6, 1824, with these members, viz.: John Bovell, William Means,

James Eggleston, Adriel Stout, Amzi Thompson, Samuel Vance, Christian Bovell, Nancy Thompson, Barbara Alexander, Elizabeth Blackburn, Hannah Baird, Mary Vance. ELDERS: Samuel Vance, John Bovell, William Means. The next day, Sabbath, November 7, the following were admitted: James Ashmore, Miss Cassandra Ashmore, Rebecca Ives, Mrs. Susanna Means, Elizabeth Jones, Polly Wayne, Eliza Stout, Jane Ewing, Margaret Crozier, Betsey Burr, Myron Ives, Mrs. Sarah Ives, Asenath McKown and Rachel Ashmore.

The history of this church down to 1855, is so clearly given in a letter addressed by Adriel Stout, a former Elder of this church, to Rev. John Crozier, that I append it nearly entire. "Mr. Samuel Vance and Smith Shaw, were the first settlers in Sugar Creek Point. They arrived, I think, in the fall of 1822. Your father's family and your grandfather's (Means,) family and my own arrived in the spring of 1823. From that time we would meet on the Sabbath and sing and pray together, and read one of 'Burder's Village Sermons.' Sometimes, but not often, we would have a sermon from some of our Methodist brethren. Occasionally Daniel Parker would visit our little town (which was located in the spring of 1823,) and scatter his two-seed doctrine; but we had had no Presbyterian preaching until Nov. 6, 1824. Rev. Isaac Reed had been spoken to by Mr. Vance and your father to come and preach to and bring us into church order, but he failed to come. In June, 1824, I went to Crawfordsville, Ind., to see if I could get a minister to come and organize a church here. Mr. Reed promised to visit us some time in the fall, but did not come until Nov. 6. On that day while he was preaching there appeared to be a special Divine influence on the minds of the people, and many were affected to tears. After sermon those present who had letters presented them, and a church was formed consisting of twelve members. Immediately after the organization, three Elders were chosen. The Session met the same evening and next morning, and received fourteen others. We had little preaching from that time until the latter part of April, 1825, when the devoted Missionary, John Young, came among us, and labored with us until the middle of July following, preaching one-half his time here and the other half at New Hope Church, Ind. He was loved by the people among whom he labored, and his labors

were successful, many being added to the church during his stay with us. After preaching his farewell sermon he left for Vincennes, intending to return to his friends in New York; but he was taken sick in Vincennes, and died about the middle of August, bequeathing most of his property for the promotion of the cause of his Divine Master.

Our next minister was Rev. Elbridge G. Howe, whom we engaged to preach to us from March 30, 1827, for one year, half his time; the other half to be spent with New Hope Church. Owing to his own and his family's bad health, he soon returned to the East. We then employed Rev. Alex. R. Curry, for three months. We then employed Rev. Claiborne Young, for six months, or until the arrival of Rev. John Bovell, to whom we had written. Mr. Bovell engaged with us, July 6, 1829, and labored with us but a few months, when he was called to his final reward. He was an able preacher and much beloved by the church. Dr. Samuel Baldrige then preached for us half his time for about one year. May 27, 1832, we engaged Rev. Enoch Bouton to preach to us for three-fourths of his time for eleven months. He was a good preacher. His sermons were short and well digested. Under the administration of the last six ministers, a space of about six years, a general coldness prevailed, and but few, probably not more than nine or ten, were received to the church on profession. Rev. John Montgomery commenced his labors with us in the fall of 1833, and remained until the spring of 1836. During his stay there were added seven on examination and ten or twelve by letter. He was highly esteemed by all. In the fall of 1836 we employed Rev. R. Rutherford, half his time, for one year. During his administration four or five were added by examination, and ten or twelve by letter. Rev. J. C. Campbell then supplied us one-half of the time until Rev. Henry I. Venable arrived in the fall of 1839. He preached to us about one and one-half years. In this time three or four were added by examination and about twenty by letter. He afterwards engaged in teaching, and did as much for the cause of education, according to the time spent, as any other man in the county. Rev. J. A. Steel supplied us about half the time for six months, until Rev. Joseph Platt arrived. He remained two years. A revival occurred under his ministry. About eighty were added by examination and twenty by letter. We then engaged Rev. Erastus W. Thayer, who remained upwards of seven years.

In this time about thirty were added by examination and as many by letter. We next employed Rev. R. M. Overstreet for one year. In the spring of 1853 we employed Rev. Samuel Newell, who labored with us with good success. Our Bible Society was organized two days after the organization of the church. Our Sabbath school commenced in the spring of 1825." In a letter written by Rev. John Crozier, to Rev. Samuel Newell, then pastor of the church, and dated April 20, 1869, enclosing the above letter, the following information was furnished: "The church was organized in a log school-house, which stood on corner of the alley directly east, and in the rear of the old Alexander residence, on the south side of the public square and court house. The first communion was celebrated at Elder Wm. Means' residence, about two hundred yards north of where Thomas Means now lives. Rev. Isaac Reed, in a little book called 'The Youth's Book,' published in New York, in 1828, says, Sept. 29, 1825: 'I was as far out across the Wabash as Paris, Edgar County, Ill. Indeed this was the point of my principal aim. I went by the particular and earnest solicitation of some of the people in that vicinity, that I would come and bring them into church order. They had been about two years there with their families, and no minister had yet found his way to their settlement. We crossed the Wabash three miles above Fort Harrison, the 4th of Nov. 1824, (Rev. D. Whitney was with me). That night we had a meeting two and one-half miles from the river. There were present three female members of our Church, all of them from the State of New York. One had been seven years there and the others four. Neither had been at a communion since they came into the country, nor had they heard a sermon for about two years, and this purely because they had had no opportunity. The next day at evening we began our meeting in the neighborhood of Paris. Nothing unusual appeared. The people seemed pleased to see us, and in the prospect of a church and the sacrament. On the 6th we preached in town. It was a new and small place, though the seat of justice for Edgar County. The services were held in a school-house. While preaching, a very uncommon solemnity and deep attention prevailed. Numbers were affected to tears. After the sermon the church was constituted. Paris is a very small place of about eight cabins.'"

ELDERS: Samuel Vance, Nov. 6, 1824, ceased to act April 16, 1833; John Bovell, Nov. 6, 1824, died June, 1851; William Means, Nov. 6, 1824, died June 11, 1848; Adriel Stout, Sept. 19, 1825, died Oct. 17, 1858; Robert Brooks, Oct. 26, 1828, dis. August 6, 1831; Thomas M. Brooks, July 28, 1832, dis. Feb. 5, 1867; Wm. R. Laughlin, July 28, 1832, ceased to act Feb. 17, 1846; David McCord, May 24, 1846, dis. Oct. 1855; Andrew M. Vance, May 24, 1846, died Sept. 12, 1869; John Sheriff, May 24, 1846; Noah Harris, March 13, 1859, dis. May 21, 1871; Albert B. Austin, March 13, 1859, died May 21, 1878; Hyslop A. Conkey, March 13, 1859; William Blackburn, May 7, 1871; George Dole, May 7, 1871; John C. Means, May 7, 1871; John C. Collom, May 7, 1871; Alexander Mann, June 16, 1878; Willett H. Judson, June 16, 1878. Rev. Samuel Newell, D.D., having been the pastor for nearly eighteen years, was dismissed by the Presbytery of Mattoon, April 28, 1871. Rev. R. D. Van Deursen, was elected pastor by the congregation, July 31, 1871, entered upon his labors Sept. 1, 1871, and was installed by Presbytery of Mattoon, Sabbath, April 21, 1872. Rev. Dr. Joseph W. Tuttle preached the sermon. Charge to pastor by Rev. R. A. Mitchell. Charge to the people by Rev. R. F. Patterson. The following facts are given by the present pastor, Rev. R. D. Van Deursen: "There have been received to membership from organization to date, 1,035 persons. Of these during the ministry of Rev. Samuel Newell, D.D., from 1853 to 1871, four hundred and eighty-two. During the ministry of the present pastor from 1871 to 1878, two hundred and twenty. As to the places of worship, the church was organized in a small school-house which stood just south of the buildings on the south side of the public square, facing the court house. The court house was generally used by all denominations for several years. The Communion of the Lord's Supper was first celebrated at the house of Elder William Means, about two miles northwest of Paris. Meetings were frequently held in private houses, often at Elder Samuel Vance's, near the present residence of Mrs. Dr. Wm. Kile, also at the school-house, then nearly opposite and north of the Christian (Campbellite) Chapel. Communion meetings were often held in the old court house, a large frame building on the site now occupied by Connelly & Company on the south side of the public square. The present court house was built in 1833. At that time the

building of a Presbyterian church was agitated, but not until 1834 was any work begun. Then a lot was secured, and in the fall of 1834 a plain brick church, with sandstone foundation, was built, but was not ready for service until late in the year 1835. Our people had a camp-ground where they held meeting, between the years 1828 and 1832, in a grove of black walnuts on the ground just east of the present I. & St. L. freight depot. The church was not floored permanently and seated until after Rev. H. I. Venable came in 1839. We have no record as to time of dedication of this church. It stood on the lot now occupied by the Campbellite church. In 1853 a movement was made toward a new church and subscription begun, but there was some difference of opinion as to location. In 1854 the site of the present church was decided on, and the house occupied in the basement in the fall of 1855. The main audience room was finished and the house dedicated in January, 1856. This is our present house of worship." The dedication sermon was preached by the then pastor, Rev. Samuel Newell, D. D. This church has no parsonage. The pastor resides in his own "hired house," for the use of which he pays two hundred and forty dollars out of a salary of fifteen hundred.

ISAAC REED was born in Granville, Washington county, N. Y., just across the Vermont line. He fitted for college in the academy of his native town, and graduated at Middlebury, Vt., in 1812. He was a class-mate of Rev. John McElroy Dickey. He studied law awhile in New York city in 1813. His theological studies were prosecuted with private ministers, the last of whom was Rev. R. R. Swan, of Norwalk, Conn. He was licensed by an Association in Connecticut.

On the 21st of October, 1817, he started from Fairfield county, Conn., in company with Rev. Eli Smith, for Kentucky. Mr. Smith's residence was in Frankfort, Ky., and he was returning from a visit to relatives in New England. They traveled on horseback through New Jersey, Pennsylvania, up the valley of the Shenandoah, in Virginia, across the Alleghanies to the Kanhawa, entering Kentucky at the north-east corner of the State. The succeeding winter and until the latter part of July, 1818, he preached in the central counties of Kentucky, wherever his services seemed most needed. The last of July, 1818, he crossed the Ohio at Madison, Ind., and commenced laboring in that State.

It is worthy of notice that Thomas Lippincott and Isaac

Reed started for the West within one week of each other—Mr. R., October 21, Mr. L., October 28, 1817. Their routes and modes of traveling were different. Mr. R. made the entire distance from Connecticut to central Kentucky on horseback; Mr. L. traveled in a one-horse wagon across the mountains in Pennsylvania to Pittsburg, and then down the Ohio in a keel boat to Shawneetown. Mr. R. arrived at Paris, Ky., November 26; Mr. L. at Shawneetown December 30.

After laboring in various other places in Indiana, and for five weeks in New Albany, where there was a Presbyterian church of thirteen members, Mr. Reed attended the meeting of Transylvania Presbytery, at New Providence Church in Mercer county, Ky., and was there ordained, October 10, 1818. From Presbytery he went to the meeting of Synod at Lexington, and then returned to New Albany, where he had been invited to labor for a year at a salary of five hundred dollars. In that year the church was increased to thirty-five members and a house of worship erected. The next year he itinerated, under a commission from the Missionary Society of Connecticut, principally in Indiana, but also in Kentucky. He organized the first church of his ministry at Bloomington, Monroe county, in September, 1819.

The same fall he attended the meeting of Synod at Danville, Ky., and on Christmas day was married to Miss Elinor Young, by Rev. Samuel R. Nelson.

In March, 1820, he went to Granville, Ohio, with a view to settlement. But the arrangement was not perfected, and he returned to Kentucky. In March, 1821, he fixed his residence at Nicholasville, Jessamine county, Ky., and labored for several months there and at White Oak, ten miles distant. In the fall of that year he went on a missionary and business tour to Owen county, Ind., where some of Mrs. Reed's relatives were located. While there he entered eighty acres of land. In May of 1822 he attended the meeting of the General Assembly at Philadelphia, and after its close visited his aged mother in his native town. On his return to Kentucky he continued to labor in his old field until the latter part of the next September.

On the 25th of that month he left Kentucky for Owen county, Ind., a journey of two hundred miles. A four-horse team conveyed their goods, Mr. R. and his wife traveling in a one-horse wagon. They arrived in the first week in October, and engaged at once in erecting a log house upon

his eighty acres. By Christmas they were occupying the building, though in a very unfinished state.

About the time of his removal from Kentucky, Rev. David C. Proctor, already mentioned, engaged for one year at Indianapolis and Bloomington. The places were fifty-two miles apart; and Mr. Proctor in passing from one to the other frequently stopped at Mr. Reed's house. July 3, 1823, Mr. Reed accompanied Mr. Proctor to Indianapolis. On the 4th he preached in a cabinet-maker's shop. On the 5th, Saturday, they, with two other ministers, organized the Indianapolis Church in that same rude shop.

In August of this year, 1823, Mr. Reed was installed pastor of the church in Owen county—it was called Bethany. Rev. J. McE. Dickey and Mr. Proctor conducted the services. In October he attended the meeting of Presbytery, held at Shelbyville, Ky., and from Presbytery went on to Synod at Lexington. That Synod divided Louisville Presbytery and formed that of SALEM, Ind. This name was given it at Mr. Reed's suggestion, and with reference to its scriptural signification. In April, 1824, Salem Presbytery held its first meeting, and at the town of Salem in Washington county, Ind. It was at this meeting that the church of Wabash and the licentiate, Stephen Bliss, were taken under care of Presbytery. Immediately after, Mr. Reed organized a church in the south part of Washington county, called *Bethlehem*. The same spring he published a tract called *The Christian's Duty*. This year he organized two other churches, that of Crawfordsville, Ind., and Paris, Ill., as already related. The same year he traveled two thousand four hundred and eighty miles, attended sixteen sacramental meetings, received into the church forty persons, and baptized eight adults and sixty-one children.

In 1825 there were six ordinations in Indiana, at four of which Mr. Reed was present and took part. The first of these four was that of B. R. Hall at Bloomington; the second, that of George Bush at Indianapolis; the third, that of T. H. Brown over the Bethlehem Church, and the fourth, that of Stephen Bliss, as Evangelist, at Vincennes. This year he published three sermons, and a little book on *Infant Baptism*. The same year he organized a church in each of the three counties, Green, Putnam and Johnson. In September he again visited Paris and New Hope churches, and preached the funeral sermon of John Young. This sermon was printed at Indianapolis in October.

Mr. Reed called his house in Owen county *Cottage of Peace*. He was a decided opponent of slavery. In one of his printed sermons he exclaims: "Slavery, that foul stain upon civilized man; that libel upon republicanism and independent America; that stigma upon Christians!"

The third annual meeting of the Indiana Missionary Society was held in connection with the meeting of Presbytery, at Vincennes, August 5, 1825. One of its resolutions, moved by Rev. Isaac Reed and seconded by Mr. John Young, Missionary of the General Assembly, was in substance this: "That this Society, feeling a kindred spirit with the other Missionary Societies of the Presbyterian Church, presents its warmest acknowledgments to the Missionary Society of Connecticut, and of New York, and to the Domestic Missionary Society for its aid and its plans of *locating* missionaries in churches." The annual report, penned by Mr. Reed, was published. At the next meeting of Presbytery, held with Pisgah Church, in Scott county, in October of the same year, Mr. Reed requested the dissolution of his pastoral connection with Bethany Church. One of his reasons was this: "Entire inadequacy of support. From my congregation I have not had a dollar in money for nearly two years." His request was granted. Mr. R. continued for some time to give occasional supply to Bethany Church, and "endeavored to *help* them to *help themselves*." At the same meeting of Presbytery it was agreed to ask Synod to divide Salem Presbytery into two, by a north and south line, the eastern to be called *Madison*, the western, *Wabash*. Synod complied with the request. Mr. Reed's location in Owen county placed him in Wabash. In November of this year Mr. Reed was again at Terre Haute and New Hope.

April 5, 1826, Mrs. Ann Young, the mother of Mr. Reed's wife, died at the "Cottage of Peace," Owen county, Ind., aged sixty-three years. Her funeral services were conducted by Rev. George Bush, of Indianapolis. The first meeting of Wabash Presbytery was held with Bethany Church, and partly in Mr. Reed's house, commencing the next day after Mrs. Young's death. May 8, 1826, while on a missionary tour, Mr. Reed again visited New Hope, and preached to about forty hearers. In the summer of 1826 Mr. Reed, with his family, consisting of his wife and three children, traveled in a one-horse vehicle from Owen county, Ind., to his native town, Granville, N. Y., and from thence to Moriah, in

Essex county, a few miles west of Crown Point. Here he received a call to settle, and was installed pastor of the church. With an account of this settlement he closes a book of 242 pages, called "The Christian Traveler," in which he details the travels and missionary experiences of nine years. He estimates the travels of those nine years at 18,000 miles. He returned to Indiana in 1828 and located at Bloomington, where his brother-in-law, Rev. B. R. Hall, resided. In 1839 he was residing at Paris, Ill., and was President of Paris Seminary. He ended his career at Olney, Ill., January 15, 1858.

Mr. Reed was something of an author. He printed several sermons and tracts, and two books. One was called "The Youth's Book." It contains two hundred and thirty pages and consists of sermons, addresses, poetry, memoirs and letters of his daughter, Martha D. Reed, with extracts from his diary and letters. The other is "The Christian Traveler." His sermons are plain, sound, common sense discourses. His poetry is above or beneath criticism. His diaries and letters concerning Kentucky and Indiana are extremely valuable. His labors in Illinois were confined mostly to Edgar county.

JOHN YOUNG was a native of New York. He graduated at Union College in 1821, and studied theology at Princeton. While a licentiate he came as a Missionary, under the directions of the Assembly, to Indiana, in 1824, and spent two months at Madison. In the latter part of April, 1825, he came to Edgar county, Ill., and labored for six months with Paris and New Hope churches and with great success. Early in August he started on his return to the East by way of Vincennes. He was in that place Aug. 5, and made an address before the Indiana Missionary Society, and the Presbytery of Salem. Ten days afterwards he died in the same place, aged twenty-eight years. He was very active and devoted, and his brief ministry was one of great success. He is still held in affectionate remembrance by elderly people in Paris and the valley of Sugar creek, Edgar county, Ill. He was never ordained.

ELBRIDGE GERRY HOWE, was a native of Massachusetts. He graduated at Brown University, R. I., in 1821, and at Andover in 1824. He was ordained Oct. 6, of the same year. Oct. 31, 1874, when seventy-five years of age, he sent a very interesting communication concerning himself,

to be read at the Semi-Centennial celebration of the Paris Church, Nov. 6, 1874. From it I make a few extracts: "At the time your church was formed, Nov. 6, 1824, I was riding on horseback through the mud in northern Ohio, on my way to Illinois. I left Andover Seminary in September, and my mother's, in Paxton, near Worcester, Mass., on the 3d of Oct., and reached Vandalia, the then Capital, on the 3d of Dec., a two months' horseback journey of 1,342 miles. Some members of the legislature then in session [our friend Stephen Bliss, was doubtless one of them] asked me to stay over the Sabbath and preach; but I hastened on to spend the next few days at Greenville and other settlements on Shoal creek. One of my hearers was young R. W. Patterson, now D.D., and Professor in the Presbyterian Seminary in Chicago. I called on Mr. Giddings in St. Louis. He was unmarried and teaching for a living. His church, the First, had I think, only one male member, Stephen Hempstead. I then officiated four weeks in Kaskaskia. The people showed me no little kindness. The collection of eight dollars taken for me had this curiosity, that much of it was pieces of silver dollars, which had been made by a chisel cutting the dollars into quarters and eighths, to circulate as change in the lack of small coin. On my way North I delayed to preach in Collinsville, Carrollton and Apple Creek. At Diamond Grove, which became Jacksonville afterwards, a subscription was made for me, and some arrangements to form a church. I went so far as to select the place, where the Illinois College now stands, for a cabin. But the law did not then allow a forty acre lot to be bought, and an eighty was too much for my means. I was near when Jacksonville was laid out. More than once I had to admire the beauty of the site and its surroundings, and ridden over its untrodden grass. I conducted the first public worship held at Naples, on the Illinois river, the place then consisting of two or three buildings. I held worship in Springfield and other places in Sangamon county; no Presbyterian church being yet gathered. In 1825, there was another long horseback ride, this time through Kentucky, Virginia and Washington City, to Rhode Island, for my wife. We returned in autumn by public conveyance to Louisville, where I preached for Dr. Blackburn. I bought a horse and wagon for the rest of the journey to Diamond Grove. In the spring of 1826, it seemed expedient to make Springfield

my residence. There, and in one or two other places in Sangamon county, were materials for churches, as I found by my labors of this year. Pecuniary pledges were made for me in Springfield for 1827."

Just here it may be interesting, and perhaps profitable, to introduce a view of this man from another pen, the pen of John M. Peck. I find it in Dr. Bergen's scrap book: "With Mr. Howe, I became acquainted when he first came to the country. He called on me as he was on his route to Green, Morgan and Sangamon counties, and was quite as destitute of common sense as any green Yankee from New England I ever saw. His wife was much the smartest *man* of the two, for tradition says she wrote his sermons for him. In the autumn or winter of 1825-6, I met him on his field. He had become a *circuit* preacher on quite a large scale for a Presbyterian. He had made promises to supply the three large counties of Green, Morgan and Sangamon in a three weeks' circuit. Green had two preaching places—Carrollton and Apple Creek. Morgan had three settlements. Sangamon had Springfield, Sangamon town and a small settlement on Sugar creek. The joke was he engaged to preach in each of these settlements on the Sabbath he spent in the county. This was rather a hard task, when he had to preach three times the same Sabbath and travel between meetings from ten to twenty miles. He had about three hundred dollars on a subscription paper for the year. This he showed me, and I saw the names of lawyers, doctors and trifling fellows, who never paid their washing and board bills, yet put down for twenty and twenty-five dollars. I frankly told him of two objections to his plan. First, he could not fill his appointments. Second, the subscription would never be paid, not even one-third of it. He made a trial for two or three months; got very few hearers and no pay, and gave it up and sold his horse to pay for him. At the suggestion of some of his friends in Springfield, he opened a school. He began with eight and in a few weeks got down to three scholars. He could neither teach nor govern. His wife was a modest, timid person, and dared not tell any one her distress, destitution and delicate condition. They had no feather-bed and only a few things indispensable to a frontier log cabin. The women had to be called in, in some haste, and the old Virginia phrase, 'My wife is in the straw,' was a literal fact in this case. Some of the women ran home

for blankets, and a supply of —‘fixens.’ In short they performed the double task of having the wife and mother comfortable, and giving the husband a good scolding for his indolence and shiftlessness.”

In February of 1827, Mr. Howe visited Paris and New Hope churches and made an arrangement with them for a year's service. He then returned to his family. In a few days Milton Vance and his father, Elder Samuel Vance, came to Springfield with two strong horses and a “Prairie schooner,” to transport the minister and his family across the country. With much difficulty this task was achieved—six days having been occupied in its performance. His active ministry here continued but three months. Early in July he was stricken down with a fever which brought him to death's door. He was disabled for months. In Feb., 1828, he went into the neighborhood of the Ewings to recruit among the sugar makers. There he was appointed Postmaster, and the office was given his first name, ELBRIDGE, the name which it still bears. He returned to New England that year, and for ten years preached at different places in Massachusetts. He then came back to Illinois, and was a Home Missionary in Lake and McHenry counties until 1848, when he took up his residence at Waukegan. He was then in secular business for twenty years, and buried in the time his first and second wife. In October, 1874, he was living in Paxton, Mass., with his third wife and two young sons.

BETHEL CHURCH, Bond county, Ill. It is in T. 6 N., R. 4 W., Sec. 11, N. W. quarter. When Robert McCord, his son-in-law, Samuel Dickson, and Alexander Robinson were exploring this region, they came to a spot near where Bethel Church now stands. After looking round they stuck down a stake and said: “This shall be our location.” Then kneeling down they consecrated the place to God, and called it *Bethel*.

September 15, 1825, Revs. Salmon Giddings, William S. Lacey, and Elder William Collins, a Committee of Missouri Presbytery, met with the Shoal Creek Church, and divided it into three—Bethel with sixty-two members, Greenville with twenty-nine, and the original church, Shoal Creek, with the remainder. Of the sixty-two members assigned to Bethel, only three remained at the semi-Centennial anniversary, September 15, 1875, viz.: John D. Alexander, James Robin-

son and Mrs. Polly Denny. There have been in connection with this church, in all, four hundred and fifty-nine members. Of these, at the date named, one hundred and forty-two had died, two hundred and thirty-one had been dismissed by letter and twenty-one suspended. The following are the MINISTERS who have served the church: Thomas A. Spilman, 1828 to 1830; Albert Hale, 1832 to 1836; E. S. Huntington, 1837; Thomas Lippincott, 1838; Lemuel Foster, 1839 to 1845; Charles S. Adams, 1843; Charles Barton, 1847; E. B. Olmstead, 1848 to 1851; N. A. Hunt, 1851 to 1855; Robert Stewart, 1858; William C. Rankin, 1859; William H. Bird, 1859 to 1868; J. Scott Davis, 1869 to 1871; Charles Barton, second time, 1872 to 1874; James H. Spilman, 1875. Mr. Spilman is still, 1879, in charge. He is a son of the first minister, T. A. Spilman.

ELDERS: Robert McCord, David McCord, Alexander Denny, Samuel Dickson, Daniel Douglas, James Davis, James McClung, John A. McClain, J. N. Adams, James Robinson, James Denny, James M. Douglas, Thomas Cunningham, John H. McCord, I. B. Davis, J. M. Ross, Francis Dresser, J. D. Rosebrough and Hugh B. Douglas. The present Elders—1879—James W. Robinson, Francis Dresser, J. M. Ross, J. D. Rosebrough, Hugh B. Douglas. Bethel has had its academy, which was flourishing until the establishment of better endowed institutions and the extension and elevation of the common school system rendered it unnecessary. This church was ever the friend of freedom and the succorer of the slave—a regular station *on the under-ground* railroad, when fugitives could not safely travel by open highway. The Sabbath-school of Bethel Church has ever ranked as first-class, mainly because parents as well as children attended regularly upon its instructions. Their first house of worship was a log building split twenty by twenty-five feet—the pulpit boxed up with split clapboards—an open space in the middle of the room where charcoal was burned to warm the house. The same kind of primitive heater was used in the Shoal Creek, the Sharon and others of the first church buildings in this State. Next a larger frame building was constructed a rod or two in front of the log structure. The present church edifice is the third. Near by is a pleasant two-story frame parsonage, surrounded by several acres of glebe land. This church has from the first been distinguished for its revivals, several of which were of great power and permanent

influence for good. Several of the original families were from Tennessee, and remembered the wondrous works of God in that State in the beginning of the present century. It has been greatly blessed in its Eldership. Several of them were remarkable men. Among these Robert McCord was easily princeps. His person tall, well-formed, commanding; his voice rich and melodious, he was powerful in prayer and exhortation. With such elders there was no difficulty in keeping up interesting and profitable public services when, as often happened, they were without the stated ministry. This church observed its semi-Centennial September 15, 1875. Rev. Robert Stewart preached the historical sermon.

THOMAS A. SPILMAN was born in Garrard county, Ky., October, 1797. He made a profession of religion early in life. His younger days were spent upon the farm with his father, and developed a strong, vigorous constitution which eminently fitted him for the hardships of the frontier life which he was afterward called to endure. He taught day and singing schools, and was employed for about eighteen months as a scribe in a recorder's office; but did not turn his attention to the ministry until late in life. He pursued his studies for a time with his brother, Benjamin F., and afterward with Rev. W. K. Stewart, who was at the head of a flourishing academy, at Elkton, Ky. He was licensed by the Muhlenburg Presbytery, and preached his first sermon, September 22, 1827, at Hopkinsville. He went immediately to his brother, Benjamin F., who was preaching in Illinois. They labored together many months in the southern part of the State, on the Ohio and Wabash rivers. He was ordained at Washington, Ind., by the Presbytery of Wabash, with which he was then connected, and until Center Presbytery was formed. He next took charge of the Presbyterian church of Hillsborough, Ill. Here he labored as supply pastor for twelve and a half years. Principally by his assiduous toil, and the influence and means of Elder Tillson, the largest and best church edifice, then in the State, was erected. In 1831 he was united in marriage with Miss Clara S. Thomson, of Massachusetts. He was early called to drink the cup of affliction. In 1834 he buried his second child, and in 1840 his wife. Soon after this he closed his labors in Hillsborough. In 1843 he married Miss Susannah Evans, of Massachusetts, at that time residing with her sister, Mrs. Webster, of Carlyle, Ill. At this place Mr. Spilman located and

preached for a few months. In the autumn of 1843 he removed to Morgan county, and took charge of two small churches about ten miles south of Jacksonville, called UNION and WEST UNION, having also regular appointments at the SUGAR CREEK CHURCH in Sangamon county. While living in Morgan county he buried two daughters, one an infant, the other about eleven years of age. Mr. Spilman's service upon these fields continued for about nine years. In 1852 a stroke of apoplexy ended his public ministry. On the Sabbath he preached as usual. On Monday he went with his two eldest sons to the timber, about four miles from his residence, to procure fence material. While using the maul and wedge he observed to one of his sons that this kind of work bewildered him. His son, supposing he had an attack of headache, did not at first apprehend anything serious. He soon, however, discovered indications of mental derangement, and suggested returning home. Mr. Spilman was at first unwilling, but after a time consented, climbed into the wagon in an awkward way and was driven home. He was very fond of music, and on the way sang, very much after his usual manner, the tune set to the hymn, "The Star of Bethlehem." A physician was summoned, but four or five hours elapsed from the time of the attack before medical aid reached him. His consciousness was nearly gone. For a few days the prospect of prolonging his life was very small. He revived, however, and survived for more than five years of strange mental prostration and bodily affliction—years of patient suffering—an object of Christian sympathy and beneficence. For some days after he was stricken down he seemed to possess little or no mind. He was long confined to his bed. His mind seemed more that of a little child than a man. Almost every mental and bodily faculty was crushed and manacled by the power of his disease. Either through loss of memory, or power of utterance, he had great difficulty in giving expression to thought, and he would close his effort to express himself by saying, "Can't tell it." This kind of life was prolonged to him for several years. A part of this time he was able to do a little light manual labor, and to attend public worship. He even undertook, on one or two occasions, to conduct the prayer-meeting. If there was any one thing in which he was more like his former self than another, it was in leading in prayer. In that exercise his faculties so far returned to him that he could express himself

with some ease and entire propriety. What comfort he had came largely through reading the Bible and prayer. His God, his duty and his Bible seemed to constitute the warp and the woof of what thought he was able to command. Thirteen days before his death he went to bed in nearly his usual health; but the next morning he could not be aroused to consciousness. He lay in this condition with little change until his departure. On the 12th of February, 1858, in the sixty-first year of his age, he was called away. His widow still survives, and five of his eight children. In all the relations of life he was blest and made a blessing. The Rev. James Stafford pronounced him the best *sermonizer* in Kaskaskia Presbytery.

GREENVILLE CHURCH, Bond county, was organized at the the same time and by the same men as Bethel, and with twenty-nine members. From the organization until near the close of 1827, there was no stated supply. But at the last date Rev. Solomon Hardy commenced laboring with Greenville and Shoal Creek churches. He was installed pastor of the two churches, Oct. 12, 1828, by the Presbytery of Missouri. He remained in that relation until Oct. 12, 1830, when he was dismissed by the Center Presbytery of Illinois. He continued, however, to labor with those churches until the spring of 1831.

The ministers who followed Mr. Hardy in the service of this church are as follows: Wm. J. Fraser, 1832; A. Ewing, 1833; Wm. K. Stewart, 1835-6; James Stafford, 1837-8; James Stafford, second time, 1840 to 1850, except the first year, pastor; Wm. Gardner, 1850; Wm. Hamilton, 1851-2; T. W. Hynes, 1852 to 1867, pastor; Arthur Rose, 1867; Prof. Geo. Fraser, 1869 to 1872; N. S. Dickey, 1873-6, pastor elect; Albert B. Byram, ordained Nov. 7, 1877. From 1825 to 1875 there have been enrolled five hundred and thirty-four names. The membership now in 1879 is one hundred and forty-five.

ELDERS. The original ones were Wm. Nelson, Joseph Howell and Robert G. White. Since then in the order of their election: John Gilmore, George Donnell, William White, W. H. Draper, John Burchsted, John Denny Donnell, James Enloe, John Denny, James Bradford, John F. Templeton, John H. Black. A. Shepherd Denny, Joseph M. Donnell, E. Bigelow, John Smiley Denny, and James Hepburn. Nine of these are dead. The present Elders are: A.

S. Denny, J. M. Donnell, J. S. Denny and James Hepburn. In 1875 the church adopted the term plan of Eldership, and now elects two Elders each year to serve for three years. April 7, 1832, Shoal Creek Church was dissolved, and its members added to Greenville. The reunion of 1871 added eighteen members. In 1832, a house of worship was erected about one mile northwest of the present court house, in the N. E. corner of the S. E. quarter of Sec. 4, T. 5, R. 3. After it had ceased to be occupied as a church, it was moved a short distance north and used as a stable. The sills still remain and are thirty-six by twenty-four feet. In 1844-5, a house was erected in the village on the site of the present church edifice. This was used until 1872, when it was made over at an expense of \$2,000, and re-dedicated July 13, 1873. During the pastorate of Prof. Fraser, a commodious parsonage was erected. This church has enjoyed many revivals, sustained the Sabbath school efficiently, and done something in the cause of benevolence.

SOLOMON HARDY was born in Hollis, N. H., Sept. 7, 1796. His parents, Solomon and Mary Hardy, were devoted Christians, and consecrated their son to the gospel ministry. He was fitted for college at Phillips' Academy, Andover, Mass., under the tuition of John Adams. He graduated at Middlebury College, Vt., in 1824, and at Andover, Sept. 25, 1827. He was licensed and probably ordained by the Presbytery of Londonderry, and commissioned as a Missionary to Illinois by the A. H. M. Society. He commenced his labors in the State at Kaskaskia, Nov. 19, 1827, but soon made his way to the churches of Greenville and Shoal Creek. He was installed pastor of those churches, and remained with them and left them as stated above. From the meeting of the Presbytery which installed him, Oct. 12, 1828, he went immediately to the Synod at Vincennes, where action was taken for the establishment of Center Presbytery. From Vincennes he rode to St. Louis, and assisted in the ordination of W. S. Potts. From thence he went north through Greene and Morgan counties, preaching at Carrollton and Jacksonville, and visited the little church in Fulton county. He was married in Jacksonville, Ill., Sept. 25, 1829, to Miss Mary B. Barton, daughter of Rev. T. T. Barton, formerly pastor of the First Church, Fitchburg, Mass. In Oct., 1829, the Synod of Indiana, embracing the Presbytery of Madison, Salem, Wabash, Missouri and Center of Illinois,

met with the Shoal Creek Church. In his house, consisting of one large room, which answered the purposes of kitchen, parlor and bed-room, he and his wife entertained Rev. J. G. Bergen, of Springfield, and Rev. Calvin Butler, of Indiana, with Mr. B.'s wife and infant son. In the Shoal Creek Church there were dissensions and alienations of several years' standing, which resulted, in 1832, in the dissolution of the church as such, and its union with Greenville. Mr. Hardy's pastoral relation with these churches was dissolved by Presbytery, Oct. 12, 1830. He, however, continued his labors with them until the spring of 1831, when he removed to Jacksonville, and took an agency for three months for the A. B. S. After that, for about one year, he was without any stated charge. In the summer and fall of 1832, he supplied the pulpit of Rev. Asa Turner, of Quincy. He then removed to Mendon, fifteen miles from Quincy, and there, in February, 1833, organized a Congregational church, with seventeen members. After laboring there one year and six months, his health failed and he gave up his charge. In May, 1835, he was sent as Commissioner to the Assembly from the Presbytery of Schuyler. The meeting was at Pittsburg. From thence he went to his home in New Hampshire, and never returned to Illinois. For three years, from Sept., 1837, he labored at South Wellfleet, Barnstable county, Mass. Then at the adjoining town of Eastham for two years. His ministry in both these places was greatly blessed. While maturing plans for returning to Illinois, he was taken ill, and entered into rest Oct. 2, 1842. He was the father of seven sons, five of whom entered the spirit land before him, and one soon after. One only remains, who is an Elder in the Central Presbyterian Church, Denver, and with whom his widowed mother resides. Mr. Hardy died at the age of forty-six years and twenty-five days.

JESSE TOWNSEND, according to A. H. H. Roundtree, of Hillsboro, Ill., "came to Illinois in 1820, and settled below John Street's, west of the west fork of Shoal creek, a few miles south of southwest of Hillsboro. He established a Sabbath school at Rev. James Street's house, before the erection of the Street church, which enterprise he largely aided. He preached occasionally at the Street house. When about returning East he delivered his farewell sermon in the Clear Spring Church. He was a man of dark complexion, well-knit frame, pleasant manners, and a good speaker."

Thomas Lippincott speaks of him as preaching to the churches and settlements on Shoal creek, and for some months at Edwardsville. He also labored in Missouri. His home, on Shoal creek, was a center of hospitable attractions. He was the only minister who, up to 1825, tarried long enough in *Illinois* to make it worth while to connect with Presbytery. He did this—joining Missouri Presbytery in 1824. On Sabbath, March 21, 1824, Presbytery met in the Baptist meeting house in St. Louis. It was sacrament day and Mr. Townsend preached. He preached the funeral sermon of Britannia S. Brown, in Alton, September 15, 1822. In 1825 he returned to the State of New York, the scene of his former labors.

SHAWNEETOWN derives its name from a band of the Shawnee tribe of Indians, located there from 1735 to 1760. It contained a few straggling houses from 1805. It was the nearest point on the Ohio to the salt wells, twelve miles west. It was laid out by direction of the United States Government in 1813-14, that point being chosen on account of its contiguity to the United States salines. But the place was subject to inundations. In 1813 a flood arose to the ridge poles of many of the log houses and swept forty of them away. Tradition says that when, in 1813, the inhabitants of Shawneetown heard of Gen. Jackson's victory at New Orleans, they burned their log school-house for a bonfire, such was the exuberance of their patriotic joy.

Most of the early missionaries to Illinois and Missouri Territories came first to Shawneetown, landing there from the river, or, if they had traveled from the East by land, either crossed the river at that point, after traveling through Kentucky, or came down to the place from Vincennes. From Shawneetown their almost uniform route was across to Kaskaskia, via Coleman Brown's—twenty-four miles; Mrs. Dement's, thirty-one miles; Flack's, twenty-eight miles, and then Kaskaskia, thirty-three miles—in all one hundred and sixteen miles. This was the route pursued by Backus Wilbur, in 1816; by John F. Crowe and Eliphalet W. Gilbert, in 1817; by Mr. Thomas Lippincott and his family, in February, 1818 (he was six days and a half making the distance;) by Edward Hollister and Daniel Gould in December, 1820. John Tillson and his wife, in the fall of 1822, pursued a route to the right of this, which brought them to the Kaskaskia river near Carlyle. Some of these travelers have left on rec-

ord their impressions of Shawneetown. Mr. Low, in 1816, says: "Among its two or three hundred inhabitants there was not a single soul that made any pretensions to religion. Their shocking profaneness was enough to make one afraid to walk the street; and those who on the Sabbath were not fighting and drinking at the taverns and grog-shops, were either hunting in the woods or trading behind their counters. A small audience gathered to hear the missionary preach; but even a laborer who could devote his whole time to the field might almost as soon expect to hear the stones cry out as to effect a revolution in the morals of the place." Mr. Lippincott says: "We found a village not very prepossessing; the houses, with one exception, being set up on posts several feet from the earth. The periodical overflow of the river accounts for this." Mr. L. was here during the whole of January, 1818.

Mrs. Tillson was there in November, 1822. She says: "Our hotel, the only brick house in the place, made quite a commanding appearance from the river, towering, as it did, among the twenty—more or less—log cabins and the three or four box-looking frames. One or two of these were occupied as stores; one was a doctor's office; a lawyer's shingle graced the corner of one, cakes and beer another. The hotel lost its significance, however, on entering its doors. The finish was of the cheapest kind, the plastering hanging loose from the walls, the floors carpetless, except with nature's carpeting—with that they were richly carpeted. The landlord was a whisky keg in the morning, and keg of whisky at night; stupid and gruff in the morning, by noon could talk politics and abuse the Yankees, and by sundown was brave for a fight. His wife kept herself in the kitchen; his daughters, one married and two single, performed the agreeable to strangers; the son-in-law, putting on the airs of a gentleman, presided at the table, carving the pork, dishing out the cabbage, and talking big about his political friends. His wife, being *his* wife, he seemed to regard a notch above the other branches of the family, and had her at his right hand at the table, where she sat with her long curls, and with her baby in her lap. Baby always seemed to be hungry while mammy was eating her dinner, and so little honey took dinner at the same time. Baby didn't have any table-cloth—new manners to me."

The history of Shawneetown Church, during the first

thirty-three years of its existence, is intimately connected with that of Rev. B. F. Spilman, which I have already given and need not repeat. He began in December, 1823, and labored here a part of the time for thirty years. The next minister after Mr. Spilman's temporary retirement from the field in 1845, was Rev. Wm. G. Allen, from 1846 to 1848. He was succeeded by Rev. J. M. McCord. Mr. Spilman returned to the church Nov. 23, 1851, was installed the second time in June, 1853, and retained his pastoral relation until his death, May 3, 1859. The next minister was N. F. Tuck, a licentiate of Ebenezer Presbytery. He was ordained by the Presbytery of Saline, at Carmi, May 23, 1860, and remained with the Shawneetown Church until the next August. His salary was nine hundred dollars per annum. Rev. Benj. C. Swan commenced his labors as supply pastor the first week in Oct., 1860. In the fall of 1862, he was appointed Chaplain of the Thirteenth Regiment of Illinois Volunteers. He resigned his commission and was re-employed at Shawneetown as supply pastor, Nov. 16, 1863. November 20, 1864, he was installed pastor, and so continued until Aug. 1, 1868. Rev. Charles C. Hart, of Logan, Ohio, was called to the pastorate Aug. 11, 1868, and entered upon his work the next October. He was installed Nov. 12, 1868, by the Presbytery of Saline, and dismissed Oct. 9, 1871. Rev. A. R. Mathes was installed pastor by a committee of Cairo Presbytery, Dec. 6, 1872, and dismissed in April, 1875. Rev. J. M. Green labored as supply pastor for two years from the beginning of 1876. The present pastor, Rev. John McCurdy Robinson, was installed Nov. 14, 1878. According to Mr. Spilman, Shawneetown Church was organized May, 1826. Tradition says the first members were six females. The first entry in the Sessional Records is this :

SHAWNEETOWN, Nov., 1827.

The Sacrament of the Lord's Supper was administered to the church for the first time by Rev. Benj. F. Spilman, and the following persons were recognized as members: James De Wolf, Amira Marshall, Achsah Caldwell, Hannah Gold, Mary Oldenburg, Lydia Dutton, Sr., Lydia Dutton, Jr., Ann B. Spilman, Mary Campbell, Judith Castles. Mr. and Mrs. Thompson, were considered as members, but did not commune. Of the above named, Anna Marshall, Hannah Gold, Mary Oldenburg, Judith Castles and Lydia Dutton, Jr., were received into communion for the first time.

B. F. SPILMAN, Clerk.

ELDERS. Washington A. G. Posey, Sept. 27, 1829, died May 20, 1843; John Siddall, Nov. 11, 1837; Geo. W. Cayton, Nov. 25, 1843; Alex. Kirkpatrick, Nov. 25, 1843, died July

1, 1863; John Kirkpatrick, July 14, 1847; William H Stickney, Aug., 1847; John L. Campbell, Aug., 1847; Allen Redman, Sept., 1847; Matthew Hunter, April 3, 1859; Thomas S. Ridgway, April 24, 1859; John McKee Peeples, March 30, 1863; Robert Reid, June 22, 1867; Geo. A. Ridgway, Nov. 24, 1872; Joseph W. Redden, Nov. 24, 1872; Benj. F. Brockett, Nov. 24, 1872; Henderson B. Powell, May 7, 1876; Carl Roedel, May 7, 1876. Seventeen persons have served the church as Elders.

PLACES OF WORSHIP. The first was a one-story frame house known as the Seabolt property. It stood on the spot now occupied by "Docker's Riverside Hotel." Other private houses and ware-houses were used. The first house of worship was erected about 1832. It was twenty by thirty feet in size, and was of hewn logs. On the inside it had a gallery running across one end and part of the two sides. Its cost was about eight hundred dollars. The site is now occupied by the public school-house. The present church building is of brick, was completed in May, 1842, and cost about \$5,000. It was thoroughly repaired and Sabbath school room added in 1875, at a cost of \$1,917.

THE PARSONAGE is a commodious building, pleasantly situated, with a fine view of the river. It was bought of E. J. Nicholson for \$2,062. Of this sum Peeples and Ridgway paid \$1,262, Mrs. Rebecca Bowls, six hundred dollars, and Mrs. Eliza J. Kirkpatrick two hundred dollars. The first and second wives of Rev. B. F. Spilman were connected with this church. Mrs. Ann B. (Cannon) Spilman was one of the original members. She died Feb. 14, 1835. Mrs. Mary (Potter) Spilman united with this church Nov. 8, 1840. She was dismissed to unite with a Presbyterian church in Boston, Mass., Feb. 21, 1870. Shawneetown Church has been permitted to reap several spiritual harvests, though not until after a long, patient and painful sowing of the seed. In May, 1858, there was a season of refreshing during which thirty-five united with the church. In the January next following, forty-two united, making an accession of seventy-seven in eight months. This was the last year of Mr. Spilman's labors and life—a glorious harvest from a sowing continued, with some interruptions, for thirty-six years. In the latter part of the summer and in the fall of 1869, there was great religious interest, and thirty-seven persons united with the church. In April, 1870, the church reported a membership

of one hundred and fifty-seven, the largest number ever connected at any one time. The number reported in 1878, was one hundred and twenty-eight. Whole number connected with the church from the beginning, four hundred and thirty-three. The influence of this church through the whole of southern and southeastern Illinois has been, and is, great and highly salutary. Numbers have gone forth from its connection in various directions, and formed the nuclei of other churches. Among its members has ever been seen that rare, charming and most potential combination, wealth and devoted piety. Hence its ministry has ever been well sustained; the benevolent objects of the Church liberally supported, and large sums contributed for general educational and other charitable purposes. Their position upon the much-discussed morality of the amusement of dancing is this: "That dancing, even in moderation and in private society, is not innocent."

JACKSONVILLE, THE FIRST PRESBYTERIAN CHURCH.* It was Rev John Brich who, on Saturday, June 30, 1827, in Judge John Leeper's barn, a mile southeast of town, organized this church. On that heated Saturday morning, without the sound of "church-going bell," the people left their scattered homes and went to that spot to worship, and to make a covenant of peace, one with another and with God. They who entered into the sacred compact were all professors of religion, and brought certificates of good standing in the churches from which they came. Their names are as follows: "John Leeper and Fidelia, his wife; Edwin A. Mears and Sarah, his wife; James Mears and Polly, his wife, and Harvey McClung; James Kerr and Janett, his wife; William C. Posey and Sarah, his wife, and Hector G. Taylor." All these were persons of excellent character, earnest Christians, constituting such a nucleus as could not fail to attract and attach to itself the best elements of society. Leeper and Posey, the first elders, and Kerr and Taylor, who were soon added to the Session, were men of unusual intelligence and worth. The society thus formed was the first, and for some years the only one of its order in Morgan county, then embracing the territory now included in the counties of Morgan, Cass and Scott. The population was

*The account of this church, in a condensed form, is taken from the semi-Centennial sermon of its pastor, Rev. L. M. Glover, D. D., preached to his own congregation, June 30, 1877. The sermon is entitled, "Much from Little." Text, Ps. 72:16.

sparse, but there were many Presbyterian families within those extensive bounds. And how deeply the session of the church felt their responsibility in regard to the scattered sheep of that wide region, appears from their record of Nov. 3, 1828, when they divided the county into four nearly equal parts, and assigned an elder to each part. For awhile the services of this church were only occasional and irregular. Father Brich now and then came around on his circuits and broke the bread of life to the little flock, and then was off again. Besides, for several years, there was no sanctuary proper, but worship was conducted in private dwellings, barns and school-houses, as was found convenient or necessary. Only a few years since, the old log building erected at an early day for school purposes, and used by the various denominations in common for religious services, gave way before the march of improvement. It stood near the building until lately known as the Third Ward School-house. It was a rude structure with puncheon floor and benches, and everything to match.

In studying the records of this period, I discover those constructive tendencies which have ever characterized an evangelical and orthodox faith. This movement, from the first, was vigorous, and its aims were decidedly towards up-building on permanent foundations. Hence, in about one year after organization, when the members did not exceed fourteen, and before any effort had been made to build a house of worship, a pastor was settled in due form. It was the Rev. JOHN M. ELLIS, a native of New England. He was a man of good abilities, an earnest and faithful minister of the Gospel, a pioneer in the cause of education as well as of religion. His pastorate continued until 1831, about three years, during which time the church was largely increased, and quite directly through his instrumentality the foundations of two important institutions of learning were here laid. The second pastor, Rev. A. H. DASHIELL, was installed December, 1835, but the relation lasted only to October 12, 1836. Rev. RALPH W. GRIDLEY was installed April 25, 1838. His labors continued for a little over two years. He died on the 2d of February, 1840. The fourth pastor was Rev. W. H. WILLIAMS, who was installed May 8, 1842. His ministry was useful, but of short duration, for in September of next year he resigned, in order to take charge of the Female Academy. Rev. CHAUNCEY EDDY was the fifth pastor, and

was installed June 30, 1844. This relation continued four years, or until the spring of 1848.

Thus in the space of twenty-one years there were five regular pastorates, all of them short, while, in the intervals, a considerable number of stated supplies also ministered to the church for limited terms.

The sixth pastor was Rev. L. M. GLOVER, installed November 19, 1848, and still in office.

The first church building was a parsonage. That erected, and the pastor's family in it, it became at once, not only a home, but a boarding-school for young ladies, the pastor's wife, Mrs. Ellis, being the preceptress; and this was the germ of "Jacksonville Female Academy," that pioneer institution for the education of women in the West. The building of the house of worship followed in 1831. It was a frame structure, thirty by forty feet in size, and erected at an expense of about twelve hundred dollars. To this the church contributed liberally of its limited means, and what else was necessary Mr. Ellis begged from Christian friends at the East. The ground, not only for the parsonage and church, but also for the Female Academy, was donated by Dr. Ero Chandler, an early citizen of Jacksonville, and the first person who united with the church after the organization during the year 1827.

In that little church building, now remembered as "old Jerusalem," the people were happy; President Beecher's great lectures on the Apocalypse are associated with it; and many precious seasons of revival were enjoyed there. The congregation grew and the house was enlarged. There the church continued to worship for sixteen years, or until 1847, when another building was erected. At that time the "old Jerusalem" property passed into the hands of the contractor for the new edifice, and by him it was sold to a little company of Universalists, who for awhile held service there, but in a few years became extinct. At length the property came into possession of the old school. The new edifice was brick, forty-five by seventy feet, with basement, and occupied the spot where this house stands. The building was neat, comfortable and cost some eight thousand dollars. Having been used about fourteen years, it was burned on the morning of Sabbath, December 1, 1861. The house had been heated the evening previous for a choir meeting, and the burning flue was the occasion of the casualty. That was a sad morn-

ing to this people; their holy and beautiful house was burned with fire; a new instrument of music and new furnishings throughout were in ruins. The aged were downcast and the children were in tears. Yet that evening the congregation assembled in the chapel of the Female Academy, and the pastor preached on the subject of providence, the very discourse intended for the morning service in the church, but now rendered singularly impressive by the event which illustrated it. From that time onward, for more than five years, Sabbath services were held in Strawn's Hall, then recently completed, and remarkably adapted to the purposes of religious worship. There the congregation not only held its own, but increased.

On the 4th of August, 1864, the corner stone of this edifice was laid with appropriate ceremonies. It was dedicated on the 6th of January, 1867. Its cost was about sixty thousand dollars.

During the ministry of Mr. Ellis, the "handful" of twelve became about one hundred. The pastorate of Mr. Gridley was marked by large ingatherings. Numerous seasons of revival have occurred, by which the congregation has been increased in all stages of its history. The membership at present is about three hundred. About eleven hundred members have been enrolled from the beginning. How many churches may be traced directly or indirectly to that organization, fifty years ago, in Judge Leeper's barn, we cannot tell, but of a considerable number here and hereabout, we have certain historical knowledge that they sprang from that handful. In the year 1830, only three years after the original organization, six members were dismissed to unite in the formation of Providence Church, in Jersey prairie, then in Morgan, but now within the limits of Cass county. During the year 1831, twenty-seven persons were set off by order of the Presbytery to constitute the Union Church, some ten miles south of town. In 1833, twenty-two received letters to enter into the organization of the Congregational Church of Jacksonville. In 1838, signalized by a general disruption of the Presbyterian body in the United States, about thirty persons left and became an Old School Church, now the "Central Presbyterian Church" of Jacksonville. In 1860, thirty-four persons withdrew and formed the Westminster Presbyterian Church of this city. The records also show that other churches in the neighborhood, as the Pisgah

Presbyterian and the Concord Congregational, received contributions of members from us at the time they were founded, or very soon after. In the large region over which this church at the first extended its jurisdiction may now be found fourteen Presbyterian congregations, containing an aggregate membership of about fifteen hundred, while the people they touch, influence and embrace in their assemblies, number many thousands.

But there are other results direct and indirect, more than can be gathered up, moral and educational as well as religious. Who could have foretold that within three years from the founding of the church, a college and a female seminary would spring up near it, as it were from the same planting, the same identical root? Yet this took place, and just in that line of connection and dependence. In the teeming brain of Mr. Ellis, the first pastor, those enterprises originated, and they sustained a vital relation to the efforts put forth at that early day to establish and extend all right principles and influences in this great valley of the West. Of the original twelve, the grave has taken all but one, Mrs. Sarah Mears, who still lives to see and rejoice in what God has wrought, long after most of her associates have fallen asleep.

The list of the Elders of this church is as follows: John Leeper, Wm. C. Posey, James Kerr, Hector G. Taylor, James G. Edwards, David B. Ayers, M. M. L. Reed, James Mears, James Craig, Daniel C. Pierson, John Adams, Edward Hale, Henry Jones, John B. Fairbank, David A. Smith, Joel Catlin, Fleming Stevenson, Hart Massey, John Hughes, Timothy D. Eames, Wm. Dod, Felix G. Farrell, S. Barton Hardy, Clinton Fisher, John H. Woods, Charles A. Barker.

JOHN BRICH was an Englishman by birth and peculiarities. In the school of the Countess of Huntingdon he received his education for the ministry. When he came to this country is not known, and nearly all the history of him to which we have access is found in floating traditions, and in the vanishing memories of the few still living who, fifty years ago, were familiar with his features, voice and work. Physically he was large and capable of much endurance. His talents were respectable, but his learning and culture were limited, as appears from some remnants of his papers. But he had sound sense, a warm heart, and an earnest zeal in the Master's cause, which he pursued self-denyingly, traveling

extensively at his own charges, visiting the people in their widely scattered homes and settlements, everywhere preaching the word and gathering churches as he was able. He perished in March, 1837, a victim to his zeal, when attempting to cross a great prairie in one of the northern counties of this State. He lost his way. Night overtook him. He was found sitting at the root of a tree. He lived a bachelor and was over sixty years of age at the time of his death. He located near the present site of Jacksonville, in 1825 or 1826. He always preached holding his little Bible in his hand. As stated above, he organized the First Presbyterian Church in Jacksonville.

The church at *Carmi*, White county, Illinois, was organized Nov. 25, 1827, by Rev. B. F. Spilman, under the name of "Christ's Church, under the care of the General Assembly of the Presbyterian Church," at the house of Richard Graham, with these members, viz.: Benjamin Spilman, Richard Graham, Josiah Stewart, Nancy Stewart, Nancy Blue, Sarah Graham, Robert H. Morris, Phoebe Morris, Elenor Pomroy, Joseph Pomroy, Mary Wilson, Margaret Wilson, Samuel T. Boyd, Eliza Ann Boyd and Abner Flanders. Benjamin Spilman and Richard Graham were made Elders. September 18, 1869, the name was changed to that of THE FIRST PRESBYTERIAN CHURCH OF CARMi. During the first twelve years there were added twenty-eight members. In the same period Rev. B. F. Spilman often supplied the church. To fill an appointment on one occasion he walked from Shawneetown to Carmi, thirty miles, when the roads were not passable for a horse. Arriving late, on another occasion, a dance had commenced. But the company presently seated themselves and Mr. Spilman preached. Rev. Isaac Bennet labored here to some extent in 1829, and also in 1833-4. Rev. William Hamilton was here in 1832. Rev. Andrew M. Hershey was supply pastor in 1840, and continued for about two years. Rev. R. H. Lilly was supply pastor in 1842-3. Rev. John L. Hawkins commenced labor here in 1845, and continued till 1849. Of his work here he says. "When I commenced my ministerial labor in White county, the church at Carmi was entirely disorganized, with few members remaining, although the name of the church was retained on the roll of the Presbytery. After some time, a Mr. Thompson was chosen Elder. The choice proved unfortunate, and in a short time the church was again without an officer." Rev.

Hillery Patrick preached here occasionally, between 1849 and 1855. Rev. John S. Howell labored here a portion of his time for eight years, or from 1854 to 1862. Rev. R. Lewis McCune was supply from June, 1862, to March 1, 1865. During this time twelve persons were added to the church. Rev. John Huston served this church from Nov., 1865, to May, 1868. Rev. Benj. C. Swan commenced his labors here, Aug. 1, 1868. The churches of Enfield and Sharon were united with it in one charge until March, 1871. From that time until the close of his pastorate, Oct., 1877, he gave his entire time to Carmi. The present (1879,) minister, is Rev. William S. Wilson. The place of public worship, to about 1851, was the court house, which is somewhat better than no place at all. Sometimes, however, preaching was held at private houses. About 1851 a house of worship was erected by the Methodists. It is the building at present occupied as a store-room by Mr. George Williams. In this they were assisted by the Presbyterian Church, and here the congregations met on alternate Sabbaths. The present house of worship was erected in 1866.

ELDERS: Benjamin Spilman, Richard Graham, James E. Willis, William B. Thompson, Josiah Stewart, William A. St. John, John G. Powell, Chauncey S. Conger, Everton J. Conger. During Mr. Swan's ministry fifty-five persons were added to the church, and there was a steady increase in the attendance upon public worship. From January to March, 1870, the church enjoyed an interesting revival. The benevolent enterprises were systematized and the amounts given steadily increased. The church edifice was renovated within and without. The Sabbath school has been steadily maintained since about 1834, and has now great efficiency. This congregation is favored with several families of much intelligence, refinement, wealth, and Christian activity.

SANGAMON, afterwards THE FIRST PRESBYTERIAN CHURCH OF SPRINGFIELD, ILL. It was organized on the 30th of January, 1828, by Rev. John M. Ellis, under the name of SANGAMON, with the following members, viz.: Mrs. Elizabeth H. Smith—in whose room the church was organized—John Moore, James White, Elijah Scott, John N. Moore, Samuel Reid, William Proctor, Andrew Moore, Josiah Stillman, Elizabeth Moore, Mary Moore, Margaret Moore, Catharine Moore, Jane Reid, Phœbe Moore, Jane Scott, Nancy R. Humphries, Ann Iles and Olive Slaytor. ELDERS:

John Moore, Samuel Reid, Isaiah Stillman and John N. Moore. The church, thus organized, was without a pastor or house of worship. The first effort was to secure a minister, and application was made immediately to the Home Missionary Society for assistance in this direction. The Society sent to the infant church Rev. John G. Bergen, of the Presbytery of Elizabethtown, N. J. Mr. Bergen arrived about the middle of December, 1828. The church then had twenty-eight names on the roll of communicants. Services were held in the school-house, and alternated between Springfield and Indian Point. The bounds of the congregation included all the territory within a radius of twenty miles, some members attending from Irish Grove. After arriving in Springfield and making the acquaintance of the community, Mr. Bergen announced his intention to stay, to labor and die with this people; and his first exhortation was, "Let us arise and build." The church responded to the call, and resolved at once to undertake the building of a Presbyterian meeting-house. Dr. John Todd, Dr. Gershom Jayne, Elijah Slater, Washington Iles, David S. Taylor, John B. Moffit and Samuel Reid were appointed Trustees. Mr. Bergen and Dr. Jayne canvassed the community. The result was a subscription of twelve hundred dollars. Several hundreds were added from abroad. It was determined to build of brick. A mason, who was also a brickmaker, was imported from Belleville. The house was finished and dedicated on the third Sabbath of February, 1831. It was the first brick church erected in Illinois. From this time the church rapidly increased. In 1834 an interesting revival occurred and over thirty were added. Owing to the great distance from Springfield of those members living on Indian Creek and at Irish Grove settlement, a colony of thirty-two persons was dismissed in May, 1832, and organized by Mr. Bergen into the church of "North Sangamon." In 1833 another church was formed at Sugar Creek, and still another at Lick Creek. In 1834 Farmington Church was formed. In May, 1835, thirty members were dismissed to form the Second Presbyterian Church of Springfield. In the same year a church was organized at Irish Grove. Thus, during the first six years of his ministry, Mr. Bergen organized six churches in territory originally occupied by the mother church. November 25, 1835, Mr. Bergen was installed pastor on a salary of four hundred dollars, which was increased in 1837 to six

hundred. By 1840 the necessity of a larger church edifice became apparent. The ladies first moved and raised one thousand dollars, which the gentlemen of the congregation increased to fifteen thousand. The corner stone was laid on the corner of Third and Washington streets, May 23, 1842, and the building dedicated November 9, 1843. In 1848 another revival of considerable interest ensued. In January, 1849, forty persons were dismissed and organized into the "Third Presbyterian Church of Springfield." After laboring for twenty years and spending much time in missionary work Mr. Bergen resigned the pastorate. His successor was Rev. James Smith, D.D., of Shelbyville, Ky., who was installed April 11, 1849, and remained until December 17, 1856. His successor was Rev. John H. Brown, who was installed in January, 1857. His labors here were abundant and successful. There was no marked revival during his pastorate, but a steady, healthful growth. He remained until June, 1864. The next pastor was Rev. Frederick H. Wines. He was installed in September, 1865, and resigned in June, 1869. The largest revival which the church has experienced was under his ministry, in connection with the labors of Mr. Hammond, in 1866. Seventy persons were admitted at one communion on profession. He resigned in 1869. The present pastor, Rev. James A. Reed, D.D., was installed in February, 1870, and has now served the church more than nine years. Two years ago, under his pastorate, two hundred and fifty-five members had been received, one hundred and fifty of them by profession, and one hundred by certificate. Steps were about to be taken for the erection of a new edifice, when the Third Church offered to dispose of their building, which was heavily encumbered with debt. The offer was accepted, and the *Third Church* transferred their edifice to the First. The organization, however, of the Third Church still continues. Three years ago at least sixteen hundred persons had been in the communion of this church. Of the original nineteen members, three years ago three were still living, viz.: William Procter, of Lewistown, Ill.; Margaret Moore (now Mrs. Waters,) Clinton, De Witt county, Ill., and Elijah Scott, of Virginia, Cass county. The oldest man in the congregation is Maj. Iles. In this connection I will introduce a notice, mainly from the pen of Dr. Bergen, of Mrs. ELIZABETH H. SMITH, whose name stands first on the register of this church. She was a daughter of Col. John Nash, of

Prince Edward county, Va., who was a devoted patriot with Washington. She was a child of prayer. Her father was a man of God, descended from a pious race of ancestors from Wales. She was married, in the time of the revolution, to Rev. John Blair Smith. He was a son of Dr. Robert Smith, of Pequa, Lancaster county, Pa., which was early a Presbyterian settlement of emigrants from Wales, Scotland and Ireland. Rev. John Blair Smith was one of three brothers, all of whom became eminently useful in the ministry, and were only part of the streams which have flowed from Conestoga valley to bless the church. He was made President of Hampden Sidney College on the resignation of his brother, Samuel Stanhope Smith, L.L. D., who succeeded Dr. Witherspoon in the Presidency of Princeton College. Under the ministry of Mrs. Smith's husband, in Virginia, a powerful and extensive revival of religion occurred, the influence of which extended through that State, and also to North Carolina and Kentucky. He was called to the pastorate of the Third Presbyterian Church of Philadelphia. Thence he became the first President of Union College, Schenectady. From thence he returned to Philadelphia, and was called to rest from his labors in 1799.

After the death of her husband, Mrs. Smith returned to the home of her childhood, where she remained until the death of her father. She then removed to Princeton, to educate her sons. Thence to Philadelphia to complete the education of her daughter. There Dr. Todd, then a student of medicine, became acquainted with the family, and afterwards married the daughter. After that event, mother Smith made her home with Dr. Todd. That home was five years in Lexington, Ky. In 1817, she removed with his family to Illinois, and settled in Edwardsville. It was in the month of December. She has often been heard to tell of the driving snow that fell on their floor and beds through the open roof and chinks of logs in that first night in their log cabin. One of the greatest privations she felt in the *Far West*, was the want of the Christian ministry and church companionship. She wrote a letter which was laid before the General Assembly, and in consequence, two ministers were sent in 1818. The church at Edwardsville was formed in her room, March 15, 1819. Doubtless her name was the first on the now lost register of that church. In 1822, Rev. Abraham Williamson, another missionary from New Jersey,

arrived on the field. He labored at Edwardsville and Shoal Creek. In the latter place he met the "Sons Anak" as he called them; but in Edwardsville he found consolation and support in the prayers and cheerful spirit of Mrs. Smith and the family of Dr. Todd. Mrs. Smith removed to Springfield with the family of Dr. Todd, in 1827. Here again she met with the same trial of Christian privation she had borne in Edwardsville. Here again in her room a band of kindred spirits were organized into a church, holding the faith of her fathers. She died at Springfield in 1843.

JOHN G. BERGEN, D.D.

This sketch of this honored father is from the biographical sermon preached at his funeral by Rev. Frederick H. Wines. The material of it is gathered almost exclusively from Dr. Bergen's own papers, and is therefore entirely reliable. The text of his sermon was Rev. 14:13.

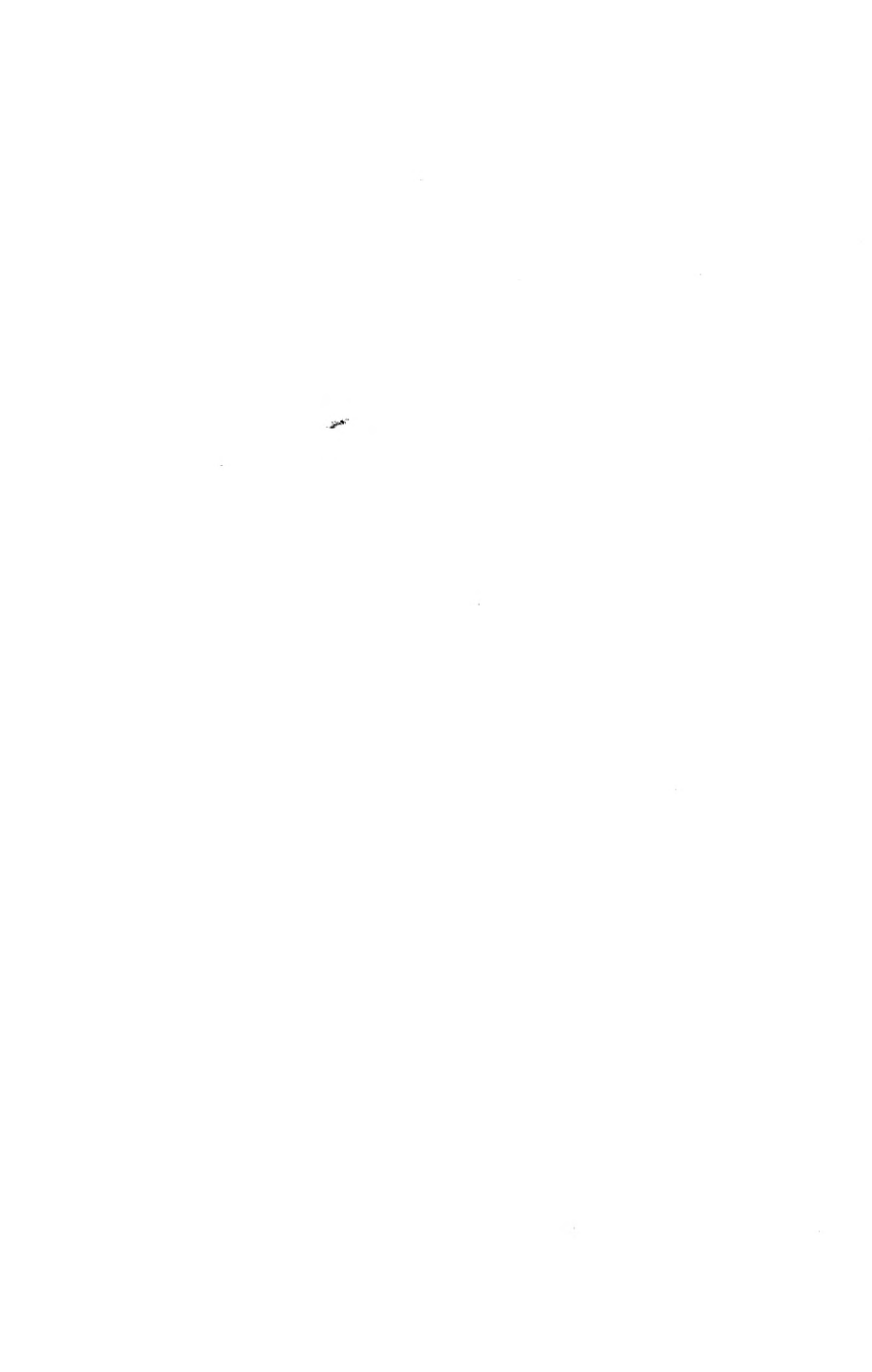
He was born on the 27th of Nov., 1790, at Hightstown, Middlesex county, ten miles southeast of Princeton, New Jersey. His parents' names were George I. Bergen and Rebecca Combs. George I. Bergen was a descendant of the Bergen family of Norway, and Rebecca Combs of the Combs family of Scotland. The Bergen who first emigrated to this country was a single man, a ship builder by trade. He came over the seas in one of Commodore Hudson's ships, in the year 1621. In the year 1635, he married the first white woman that was ever born in the province of New Netherlands. She was a daughter of Huguenot parents, who had fled from the bloody Papal persecutions in France. Dr. Bergen's mother was a daughter of Jonathan Combs, an Elder in the Presbyterian Church of Cranberry, New Jersey. His ancestors came from Scotland in the old ship Caledonia, which brought the first emigrants fleeing from the persecution under Archbishop Sharp and the dragoon Claverhouse, to this new world.

Dr. Bergen's education began at Cranberry, in the parochial academy. A few years later, when his father, under the pressure of business perplexities, removed to Somerset county, he attended the academy at Basking Ridge, presided over by Dr. Finley. Dr. Finley was the father of the colonization movement, a scheme kindly meant, but impossible of execution, as the event has shown, to which, nevertheless, Dr. Bergen gave his life-long adherence; so deep were the impressions made upon his mind in his youth.

In 1806 he entered the junior class at Princeton College.



H. G. Dewey



In March, 1810, Mr. Bergen was appointed tutor in Princeton College, an honor which he declined at first, but was subsequently induced to accept. In the discharge of the duties of the position he derived much assistance from a wise counsel of Dr. Woodhull—"let your commands be reasonable; and when given, inflexible!" While tutor, he sat in the gallery of the Princeton church and heard the Rev. Dr. Archibald Alexander, in 1811, deliver the address at his installation as first professor in Princeton Theological Seminary.

In 1811 he was licensed to preach by the Presbytery of New Brunswick. In September, 1812, he resigned his tutorship, to enter upon the duties of the sacred calling. On the following Saturday, with a letter of introduction in his pocket, he set out for Madison, New Jersey, then called Bottle Hill, forty miles from Princeton, and twenty miles west of New York City. The deacon to whom his letter was addressed made his appearance unshaved, in shirt sleeves and bare feet, but treated him kindly. He found four villages in the congregation, which embraced fifteen hundred souls and two hundred communicants. It was a very compact settlement, covering about four miles square, and was one of the oldest and largest congregations in the Presbytery. Mr. Bergen preached on Sunday; a congregational meeting was called for Monday; on Tuesday, one of the Elders came to Princeton, and after making such inquiries as he saw fit, an official letter was placed in Mr. Bergen's hands on Wednesday, informing him that it was the unanimous desire of the congregation that he should consider himself a candidate for settlement. He returned to Madison, spent two Sabbaths and the intervening week there, was called to the pastorate, and was ordained Feb. 17, 1813. From the commencement of his ministry at Madison, he greatly desired a revival of religion in the church.

He asked counsel of his older brethren in the ministry, who advised him to preach Christ crucified, repentance toward God, and faith in the Lord Jesus Christ. He commenced a round of earnest labor. He spent one day every week in pastoral visitation, accompanied by an elder. Once a month he catechised the children of the church. On the first Sabbath of December, 1814, at the close of the first year of his ministry, a revival commenced which lasted for five months, and resulted in the addition of sixty-nine members to the church, on profession of their faith. In the year

1819 a second revival of religion visited the church; and a third in 1821-22—a work of grace of surprising magnitude and interest.

The causes which led him to turn his footsteps to the West were two. First, trouble in the church at Madison, occasioned by an unruly spirit, a man full of zeal and of spiritual self-conceit. The other cause, which turned his thoughts Westward, was the removal of his relatives to Kentucky and Illinois. His uncle, old Major Conover, left the State in 1790, and was one of the first settlers of Woodford county, Ky. From there he removed, in 1821, with his connexion, to Jersey Prairie, in Morgan county, Ill., where he is believed to have cut the first sapling. This family were all Baptists. In May, 1818, after the close of our second war with England, financial reverses consequent upon the inundation of British goods, led Dr. Bergen's father to remove to Kentucky, with nine sons and daughters and their families, whence they accompanied Major Conover to Jersey Prairie. There, after the death of his father, his mother became the wife of the Rev. W. Kenner, a Baptist preacher from Virginia, who was an agent under Dr. Peck for raising funds and building the Rock Spring Seminary, out of which Shurtleff College grew, at Alton. On the removal of the family from New Jersey, Dr. Bergen accompanied them two days' journey, and parted from them at a place called *New Hope*, saying to his mother, "Let us part in hope—*New Hope*—that it may please God some day to direct my steps to follow you thither." This day came in 1828. Having been released from his pastorate he started with his family for Illinois, September 22, 1828. The journey occupied forty days' actual travel, not counting stoppages. They passed through Chillicothe, Ohio, to Maysville, Lexington and Frankfort, Ky. They visited Ashland, the home of Clay, with patriotic delight. Dr. Bergen preached at Frankfort, by request of Mr. Edgar, then pastor of that church. In Indiana, an effort was made to induce them to tarry, and seek no farther, but without avail. They crossed the Wabash, and entered Ellison Prairie, which was their first view of a prairie. The houses upon the prairie were then sometimes more than twenty miles apart. On Saturday they reached Rock Spring, in St. Clair county, eighteen miles east of St. Louis. The seminary building, as Mr. Bergen saw it, was a small frame building, covered with clapboards, unfurnished, and served

for a school, a church and a seminary, whence preachers of the gospel were to emanate. In this house he preached twice, the Sabbath after his arrival, using notes, which led to a long and friendly discussion, in which Mr. Peck told him that "everybody in the West shoots flying." At Rock Spring he found a letter from the Rev. Mr. Ellis, urging him not to delay around St. Louis, but to come immediately north to Sangamon. On Monday Mr. Bergen and his family called on Gov. Edwards, at Belleville. On Tuesday he drove into St. Louis, a dirty, dilapidated old French town, of bad repute, with a population of seventeen hundred inhabitants. By Saturday night he reached Jacksonville, where half a dozen log houses and a log school-house constituted the entire village. There he found Mr. Ellis expecting him, and received a hearty welcome. "When I received your letter," he said, "it was the first ray of light which had dawned on me for the two years I have been laboring almost alone in this region of moral desolation. Come in, my brother, you and yours, and God bless you, and make you a blessing."

On Monday Mr. Bergen parted with his family, they to go twelve miles north of Jersey Prairie; he to Springfield, where he was hospitably received by Major Iles. The town, when Mr. Bergen came to it, numbered about two hundred inhabitants, and thirty-five log-houses, with a few frame dwellings, not more than four or five, painted in front only. The school-house was a small frame building, with broken door, broken windows, broken benches—a high seat in one end—a floor almost as dirty as a pig-stye—the whole elevated on blocks, as if to give free room for the hogs to root under the floor—standing on the east side of the public square. A Presbyterian Church had been organized in Springfield, January 30, 1828, by the Rev. Mr. Ellis, of nineteen members, who were all the Presbyterians known to live within a circle of twenty miles around the town. Five of them, all women, lived in the town—Mrs. E. H. Smith, Mrs. Elizabeth Moore, Mrs. Nancy R. Humphries, Mrs. Ann Iles and Mrs. Olive Slater. When Mr. Bergen arrived he at once visited these five female members. The last place where he called was at Mrs. Slater's, the mother of Mrs. Jayne. It was Dr. Jayne who helped him the next morning to get one of the six frame houses of the town raised up from the ground on posts.

Two weeks later he took up his abode in his new home.

His cousin visited him in December, and on opening the door, lifted up both hands, exclaiming, "Why, my cousin!" as he saw boxes in the room where the family lived and slept and cooked filled up with harness, and two great dressed hogs which had been brought and given them, lying on another box, with their mouths wide open, with a great cob in them. Said Mr. Bergen, in his cheerful way, "Come in, come in, cousin! Never mind it!"

Mr. Bergen called on every family in the town, whether members of any church or not. On the second Sabbath in December, notice having previously been given through the county, he administered the communion; and at the close of the service, announced that he had come with his family to seek a home here—not to make an experiment, but to plant with their planting and grow with their growth.

During the summer of 1829, Dr. Jayne placed in Mr. Bergen's hands a copy of Dr. Lyman Beecher's six sermons on intemperance, which he read one by one to the people on six successive Sabbath afternoons. Curiosity brought the people out. Mr. Bergen prepared the constitution of a temperance society, and after reading that well-known tract, Putnam and the Wolf, invited the congregation to sign the pledge. Eleven persons put down their names. In a short time there were more than fifteen hundred signers in the county. This was the first temperance association in central Illinois, and probably the first in the State.

During the summer preparations were made for building, by the burning of brick and the accumulation of material. The corner stone was laid August 15, 1829, and it was dedicated to the worship of God on the third Sabbath of November, 1830. Upon its completion, Mr. Bergen delivered in it during the winter a course of lectures upon Church history, in which he aimed to refute a popular prejudice of the day, which attributed to the Presbyterian Church a purpose to unite Church and State.

This was the winter of the deep snow, which began to fall on Christmas eve, and continued to deepen for nine weeks, until it averaged four or five feet in depth, bringing with it great merriment and great suffering. The year 1834 was marked by a revival—the first in Springfield. More than half the members and elders of the church had been organized into new churches. But two elders were left, of whom Mr. Elijah Slater was one. A weekly prayer-meeting for the

descent of the spirit of God had been maintained all winter, but it was not until May that these prayers were visibly answered. The Rev. Messrs. Hale and Baldwin had started across the Illinois river on a preaching tour, but were detained by high water, and turned back. They called at Mr. Bergen's house one afternoon and asked him, "Brother, is there any work for us to do here?" He sent out notice through the town, and a protracted meeting commenced that afternoon, at five o'clock. On the third night, there were more than fifty who remained as inquirers after the benediction. At the close of two weeks, some thirty had professed conversion, and the church was greatly revived.

In June after the revival, a copy of certain resolutions was handed to him, thanking him for his past services, and requesting him to settle over the church as pastor. This he was unwilling to do just yet, on account of his interest in his missionary work. He promised to take it into consideration. Meanwhile some dissatisfaction on the part of a few of the members led to a small meeting of men only, one Wednesday night, the February following, at which it was decided to inform him that they thought they had better have another minister. He asked that a meeting of the congregation might be called, on Saturday night, to ascertain their mind, and wrote out his resignation, but the congregation with only nine dissenting votes solicited a continuance of his ministerial services. In this movement the Second church originated.

The period between the organization of the second church and the division in 1837-8 was marked by the acceptance on the part of Mr. Bergen to a call to the pastoral office, at a salary of four hundred dollars, increased, in 1837, to six hundred dollars. He was installed Nov. 25th, 1835.

The division of 1837-8, combined with the influence of hard times, which now set in for several years, exerted a most disastrous effect upon Old School Presbyterianism in this State. The New School had the American Home Society to back its missionaries, and guarantee them four hundred dollars a year. The Old School Board of Domestic Missions had so many feeble churches on its hands, that it could not give more than one hundred dollars, or at the outside, two hundred dollars a year to sustain one missionary. In 1840 the church entered upon the work of building a new house. At the dedication, Nov. 9th, 1843, Mr. Bergen preached his famous "banner sermon." Unfortunately,

the church was not out of debt at the time of its dedication, and he afterwards put it upon record that he would not officiate again under like circumstances.

In the new house, on Sabbath evenings, he delivered a series of discourses upon prophecy, in opposition to the prevalent expectation, among many, of the instant bodily appearance of the Son of God to reign on earth. Some prepared their ascension robes, some were excited to the point of insanity. The argument in these sermons was, that as many of the prophecies are unfulfilled the end is not yet. The house was greatly crowded during their delivery. On the fourth of July, 1847, Mr. Bergen preached a sermon upon the Mexican war, which excited some opposition to him. In the winter, however, after a visit from the Rev. Mr. Calhoun, of the Beyroot Mission, there ensued a revival of religion, which was deepened and intensified by the preaching of Rev. R. V. Dodge, in March. Mr. Bergen was now nearly sixty years of age. He had been preaching to this people for twenty years. Mr. Dodge's preaching had given great acceptance, and it was felt by many that it would be well to call Mr. Dodge to be co-pastor with Mr. Bergen. This proposition so wrought upon his mind as to lead him to resign his pastoral charge. Without entering into the painful memories of that time, I may say that Mr. Bergen's diary through all this troubled season evinces no other spirit or purpose than that of a man perplexed, overwhelmed, but anxious only to know the will of God and to do it. The majority of the church sustained him. After the resignation, twice refused by the Presbytery, had been renewed for the third time, it was accepted and the pastoral relation dissolved, on the 27th of September, 1848. The Presbytery at the same time entered upon its minutes a resolution declaring that they considered Brother Bergen, during the long period which that relation had existed, to have held a reputation and then to hold a reputation for piety, ability, and excellence of character, which seldom attaches to any pastor.

The dissensions in the church consequent upon this event led to the organization of the Third Church, in Feb., 1849, and the installation of Mr. Dodge as their pastor, on the 2d day of August.

With Mr. Bergen's resignation, his active life ceased. From this time he devoted himself to writing for the press and to missionary effort among feeble churches, here and

there. During the twenty years of his life in Illinois, about five hundred members had been received into the church in Springfield, and six churches organized in the county. He had expended during his ministry here more than four thousand dollars of his private property.

During the closing years of his life, he organized a number of additional churches. Several times he was chosen commissioner to the General Assembly, where, in 1861, the first year of the war, he voted for what are known as the Spring resolutions.

His wife died in October, 1853. In November, 1857, he married again. In 1854 the degree of doctor of divinity was conferred upon him by Center College, Danville, Kentucky. He was for many years a director of the Theological Seminary of the Northwest, at Chicago. He took an active part in the reunion movement in the Church and attended the first preliminary meeting of the two branches held in the State of Illinois, at the Second Presbyterian Church, Bloomington, Illinois, in April, 1865. He was again made Moderator of the reunited Synod of Central Illinois, in July, 1870, at its first meeting in the First Presbyterian Church, Bloomington.

He received the first serious warning of his end in May, 1870, at Auburn, where he preached from the text, "In my father's house are many mansions; if it were not so, I would have told you." After the sermon, he was attacked by paralysis, and supposing that he would never recover from the attack, or at least that he would never be able to enter the pulpit again, he remarked that had he known it he would have delivered the same sermon. He did recover, however, and preached three times afterwards; the last time, on the occasion of leaving our former house of worship, near the Chicago & Alton depot, from the words, "Lo, I come; in the volume of the book it is written of me to do thy will, O God." On the Sabbath before his death he attended church twice. That night, he talked long about the question before the congregation, of free or rented pews, and said that although he himself preferred the system of rentals, he deprecated strife and desired to prevent the re-opening of the subject, if possible. With this feeling he designed to call the following day on the pastor and some of the leading members. After retiring, he renewed the conversation with his wife, and was led to review the whole history

of his life, recognizing the hand of Divine Providence at every step, and praising God for his trials as well as for his triumphs. This outburst lasted until after midnight. On Monday he arose, breakfasted, said that he felt well, and that he would attend the congregational meeting, he thought, that night. At nine o'clock the arrow of death struck him. In an instant he lost control of his right side and the ability to speak or swallow. He was heard to say in an indistinct voice, "Great grace!" and afterwards, "Blessed!" showing that he understood the nature of the attack and wished to express his acquiescence. By signs and pressure of the hand and smiling glances of the eye, he endeavored to convey his meaning. When I repeated to him the verse,

"Sweet to lie passive in thy hands,
And know no will but thine,"

he nodded assent. He nodded also in reply to a question, "Do you find God faithful to his promises?" When I said to him, later, "The peace of God which passeth all understanding, keep your mind and heart, through Jesus Christ," he raised his head from the pillow. He clearly recognized his daughter from Alton, when she arrived, Monday night, and caressed her with his left hand. After lingering in a semi-conscious condition, with labored breath and fluttering pulse, for two days and part of two nights, his ransomed spirit returned to God who gave it, at two o'clock on Wednesday morning, Jan. 17, 1872, aged eighty-one years, one month, and twenty-one days. His funeral took place, Friday, P. M., the 19th.

Dr. Bergen's spirit, in one word, was *love*, such love as made him willing always and everywhere to sacrifice himself, in the most wonderful charity for those who differed in opinion from himself, and in a joyousness through life like that of a child.

The Presbyterian Church of HILLSBORO, Montgomery county, held their semi-Centennial celebration March 10 and 11, 1878. The account which follows is taken from the sermon preached on that occasion by the minister, Rev. Ninian S. Dickey. There were several other speakers, particularly Rev. T. W. Hynes, one of their former pastors.

"Hillsboro, March 10, 1828. Rev. John M. Ellis met several people of Hillsboro and vicinity at the house of John

Tillson, jr., and formed a church, to be known by the name of the Presbyterian Church of Hillsboro. Mr. John Tillson, jr., was received on certificate, and Mrs. Margaret Seward on examination. Mr. John Tillson was ordained as Elder. Rev. Solomon Hardy preached on the occasion from 1st Peter, 1st chapter and 22d verse."

It thus appears that this church began with two members, one of whom was made ruling elder. From the organization, March 10, 1828, to September 28, 1828, Rev. Solomon Hardy occasionally supplied the pulpit, or rather preached in the school-house and court-house, for there was no house of worship nor pulpit in Hillsboro. Four persons were added to the church under these labors. For more than a year after this there is no record, and the church had only occasional preaching from passing clergymen. From April, 1830, to October, 1841, Thomas A. Spilman was the stated supply of the church.

During the ministry of Mr. Spilman one hundred and thirty-eight persons were received to membership. Under his ministry the Sabbath-school was a union one, and usually all denominations worshipped with his congregation. The first house of worship was built during this time. During the fall of 1841 and winter of 1842, James Stafford, pastor of the Greenville Church, supplied the pulpit for a few Sabbaths and held a protracted meeting, when the Spirit was poured out upon the people. Archibald C. Allen was installed pastor by the Kaskaskia Presbytery, June 11, 1842. During his ministry of two years fifty persons were added. The church was vacant from May, 1844, until March, 1846. February 21, 1846, T. W. Hines, for some time a Professor in Hanover College, Indiana, was unanimously chosen to supply the pulpit, at a salary of four hundred dollars. He accepted and entered upon his work in the spring of 1846.

He remained about one and a half years, when, October 20, 1846, he was installed by the Presbytery of Kaskaskia. During this pastorate forty-one persons were received.

From September, 1851, to August, 1853, the church seems to have been without a pastor.

August 12, 1853, R. M. Roberts was called to the pastorate, at a salary of four hundred dollars. He sustained this relation until October 30, 1858, a little more than six years. Resolutions highly complimentary, endorsing him as a Christian gentleman and commending the fidelity of his labors,

were passed by the congregation, at a meeting October 31, 1859. During this ministry, one hundred and sixteen persons were received.

November 12, 1859, twenty-one persons were dismissed to form the Hillsboro Congregational Church. December 20, 1859, William L. Mitchell was called as pastor, at a salary of five hundred dollars, and on December 23, 1859, was ordained by the Presbytery of Hillsboro. He continued this relation with acceptance and success until his lamented death, February 23, 1864. During this time seventy-one names were added to the roll. Mr. Mitchell's remains are buried in the city cemetery. After Mr. Mitchell's death, Julius A. Spencer, of St. Louis, supplied the pulpit for several weeks. March 1, 1865, J. R. Brown was invited to supply the pulpit. He served the church for five years. Fifty persons were added on examination, and sixty-five by letter. S. A. Whitcomb commenced his labors about the beginning of the year 1871. He served the church two years—twenty-six persons were received under his ministry. His salary was one thousand dollars per year and free use of parsonage. The term plan of eldership was introduced during his ministry. W. W. Williams was by an unanimous vote of the congregation, April 27, 1873, invited to supply the church for one year, at a salary of one thousand dollars and the use of the parsonage. Mr. Williams worked with energy and acceptance for nearly nine months, directing his efforts to the completion of the audience room of the house of worship. The first service held therein, still in an incomplete state, was the funeral of the minister. Resolutions of commendation were passed by the congregation in reference to Mr. Williams, after his death. After this the church was vacant for several months. During this time T. E. Spilman, pastor of the Butler Presbyterian Church, preached during a protracted meeting, when the Spirit's power was felt, the church greatly revived, and twenty-seven persons were received. September, 1874, Charles Fueller was invited to supply the pulpit at a salary of \$1,000, and use of parsonage. Mr. F. served the church for three years. Fifty-nine persons were added under his ministry. Mr. Fueller labored earnestly to lift the debt off the house of worship. Under his lead furnaces, at a cost of three hundred and forty-six dollars, and cushions, at about the same cost, were placed in the church, beside what was done to free the house of encumbrance. He

labored till October, 1877. January 1st, 1878, N. S. Dickey entered upon his work as supply, and still continues.

During the half-century, ten persons have acted as stated supply, or pastor—varying from a few months to eleven and a half years—with an average of one every five years.

The whole number of members received is six hundred and sixty-nine—three hundred and twenty-one on examination, and three hundred and forty-eight by letter. This is an average of about fourteen per year.

The Elders have been twenty-five:

John Tillson: He removed to Quincy, and was dismissed with his wife, June, 1844. To Mr. Tillson more than to any other man does this church owe its existence and early success. Coming from the East several years before the way was open for an organization here, he cast in his lot with the Shoal Creek Church, in Bond county. He gave the ground on which our church building stands, and the lot west of the church still owned by the congregation. He also gave the ground on which the Academy building stands. He met most of the expense of the first house of worship of the congregation—the first in the town, and did more for the early improvement of the county than any other man—his superior intelligence and wealth enabling him to do so. He was clerk of session from the organization of the church until 1841, when his careful hand-writing ceases. His praise is in everybody's mouth. Aaron Knapp, Robert McCord, George Harkey and Benjamin Spilman were the next Elders. The latter was born of English parents, in Culpepper county, Va, March 6th, 1765. He removed in early life to Kentucky, where, in 1789, he married Miss Nancy Jane Rice. They emigrated to Carmi, Illinois, where they were prominent in the Presbyterian church—he being an Elder. From thence they removed to Hillsboro, where he ended his useful life, Sept. 15, 1851, aged eighty-six years. His wife died Jan. 28, 1848, aged seventy-five years. The piety of this couple was of a high type, their intelligence marked and their influence hallowed. The seventh Elder was Robert Paisley; died March 2, 1859. Eighth, Joseph T. Eccles. He was one of the chief workers in erecting the present church edifice, giving, besides his supervision of the work, about \$5,000. He still lives among us. Ninth, Henry Tibbets; tenth, Thomas Sturtevant; eleventh, Samuel Haller; twelfth, Thomas D. Washburn, M. D.; thirteenth, James R. Hanks; fourteenth, William Witherspoon;

fifteenth, Daniel McAfee; sixteenth, John M. Paisley; seventeenth, Robert McCord; eighteenth, Rufus P. Brown; nineteenth, Dr. J. S. Hillis; twentieth, Daniel Hughes; twenty-first, Henry McCord; twenty-second, Cyrus R. Davidson; twenty-third, Samuel Millikin; twenty-fourth, J. O. Yingst; twenty-fifth, Judge E. Y. Rice. The present Elders are John M. Paisley, Henry McCord, Samuel Millikin, Cyrus R. Davidson and Judge E. Y. Rice.

The first house of worship was of brick, one-story, and stood where the present edifice is now located. It was forty-five by thirty-four feet. Pictures of this house, in its day considered a large and fine edifice, are still to be seen in many of our houses. It was erected in 1831 and was occupied in an unfinished state until 1837. Previous to that time the congregation worshiped in an old log school-house, or the old log court-house, and in the summer time in a grove near to where the public school building now stands. The old church was used until 1860, when it gave place to the present edifice. The whole cost of this house in its present state was about \$14,500.

For some years a debt rested upon it. April 25, 1875, Judge Eccles donated \$2,602.18 principal and interest due him for money paid upon the building. This noble example stimulated others—Mr. James Paden donated several hundred dollars due him, and under the lead of the pastor, Mr. Fueller, the whole debt was paid except a few hundred dollars, for which the parsonage is held.

A lot was bought for three hundred dollars and the present parsonage was built at a cost of about \$1,200. March 27, 1847, "The Congregational Library of Hillsboro Presbyterian Church," was provided for. This is distinct from the Sunday school library.

The Sabbath school has not been neglected. A number of years before the organization of the church, a school was maintained by the Tillson family, in their residence. In the early years all denominations represented in the town patronized the school, and, though it was under the supervision of the session, it was carried on as a union school.

According to rules adopted by the church, the Superintendent and Vice-Superintendent are to be chosen at a congregational meeting appointed for the purpose, the election to be by ballot, all the members of the church, in good standing, having a right to vote. The Superintendent thus chosen,

with the advice and consent of the session, is to appoint the teachers; "keeping always in view Christian character and aptness to teach." Waveland, Litchfield, Butler and Hillsboro Congregational Church received their first members largely from this. About two hundred persons have been dismissed to churches in various parts of the county, and many of them we know have been prominent workers for the Master in the newer parts of our land; so that what this church, under God, has accomplished, is by no means to be confined to what has been and is now seen on this ground. The death roll numbers about two hundred and sixty names, including three pastors, T. A. Spilman, W. L. Mitchel and W. W. Williams—three wives of pastors and twelve or thirteen ruling Elders, most of whose remains sleep in our beautiful cemetery. The benevolent work of the church has not accorded with its growth in numbers.

The attendance on the means of grace has been, and is, one of the encouraging features of the congregation. Whenever the weather and the roads at all admit, the house of worship is well filled.

One of the most prominent men in the history of this place and of this church, is John Tillson. He came to Illinois in the spring of 1819 from Halifax, Mass., reaching Edwardsville in June. His route was from Boston to Baltimore by sea; then over the mountains to Pittsburg; then down the Ohio to Shawneetown. He was connected with the bounty land business. The land office was at Edwardsville. Having purchased a quarter section in this neighborhood he came to view it in the winter of 1820. He found on it a squatter who had made an improvement, which Mr. Tillson bought. That must have been the "gregarious bachelor establishment" to which Mr. Lippincott refers. That squatter, Commodore Yoakum, was a character—"the best hunter; the best corner man at a log cabin raising, and the life of the corn-shuckings." He was a Hard Shell Baptist. No one could raise his voice louder in the "hymes"—"Old Grimes" being the favorite tune. After the *hymes* he could gird himself with a towel, and with a tin wash-basin of water go around and wash the feet of the brethren and sisters, with great good grace and apparent enjoyment. As he always maintained an air of dignity and command, the boys honored him with the title of Commodore, which pleased him mightily. The Commodore was a large, black-haired, black-

eyed Tennessean, and, in his own estimation, second to no man.

When Montgomery became a county, in 1821, Mr. Tillson was made Postmaster of the county. There being no mail route within twenty miles of the county seat, the expense of the mail for that distance devolved on the Postmaster. As there was at that time no Presbyterian place of worship in this neighborhood, Mr. Tillson would go to Greenville on Saturday, P. M., teach a singing class Saturday night, attend church on the Sabbath, and return here on Monday with the county mail in his pocket—sometimes in his hat. In April, 1822, with Augustus Collins, he went to New England on horseback—both on the same errand which took Jacob from Beersheba to Padan-Aram. Both were successful—Mr. Tillson bringing back with him in the fall Mrs. Christiana Holmes Tillson. They started in a carriage, October 6, and arrived here November 28. The history of that journey, as given by Mrs. Tillson herself, reads like a romance. Here is a description of her first Sabbath in Hillsboro, mostly in her own words:

“Sabbath morning, December 2, 1822, was cold and pinching. We rode about two miles, from Col. Seward's, to a log cabin which during week days was the school-house of the settlement. On Sabbaths it was opened to the circuit rider who came around *onst* a month—to the Cumberlands, the Hard Shells and the Seventh Day Baptists. When we arrived the service had just commenced. A movement was made to give Harriet (Harriet Seward, afterwards Mrs. Wm. H. Brown, of Chicago,) and myself a seat near the fire, while Mr. Tillson seated himself on a bench against the wall. The preacher, big and burly, was about starting the *hyme*, ‘When I can read,’ to the tune of ‘Old Grimes.’ The singing was with an indescribable nasal twang. Around the fire sat the mothers with babies, while the young children huddled down on the floor beside them. After the sermon the preacher sung another *hyme*, the congregation chiming in. It was then announced that, after a few minutes recess, another brother would speak. The young ‘uns rushed to the fire, and with pieces of clapboard rolled out the eggs they had brought for a lunch, and had placed in the ashes to roast, while the preacher was speaking. Each youngster worked manfully to secure his own rights, and showed despatch in getting his eggs peeled and disposed of before the preaching

was resumed. The good mammas, who had babies and who had been giving them their lunch during service, now lit their pipes, and looked happy and satisfied as the clouds of smoke rolled out from under their sun-bonnets. The sterner sex, meanwhile, were paying suit to the water-bucket, which stood in the back corner of the room. That performance was rather slow, there being but one gourd—it served for the whole congregation. So each man would walk up to the bucket, and, while another was drinking, would relieve his mouth of a huge quid, and, holding it in one hand, would take the gourd of water in the other, rinse his mouth, spitting the washing on the floor; then take his drink, and while passing his gourd to the next, would throw back his ‘bacca’ into his mouth, and be ready for a chat. The preaching had commenced at ten, A. M. It was not until between four and five that we were released. The order of preaching common then was for the first speaker to be somewhat logical, showing to the listening audience his learning and wisdom. To the last speaker was left the ‘arousement.’ He would get happy, clap his hands, and froth at the mouth—the congregation sympathizing and responding with *Amens* and *Glory, Glory.*”

The Presbyterian Church of VANDALIA was organized by Rev. Solomon Hardy, July 5, 1828, with eight members. Jeremiah Abbot was made Elder. Thomas A. Spilman, a licentiate, had been preaching in Vandalia for some months, and assisted in the examination of candidates. Mr. Spilman left in December, 1829, and was succeeded by Rev. Theron Baldwin. In April, 1831, Rev. William K. Stewart took charge of the church, and was installed pastor in May, 1832. He was dismissed April 3, 1836. From 1836 to 1844 the church had no regular preaching. At the last date, Rev. D. D. McKee came to reside at Vandalia, and undertook to supply the church three-fourths of the time. ELDERS: Jeremiah Abbott, at the organization; William M. Moore, William H. Brown, Joseph T. Eccles, Samuel Russell, Henry C. Remann.

December 8, 1848, the church changed its relation from the Kaskaskia to the Alton Presbytery, and Rev. Joseph Gordon became its stated supply, and continued in that relation for seven years. July 5, 1855, the board of Elders was Frederick Remann, Matthias Fehren, R. F. White, Joseph

Stevenson and Dr. J. N. McCord. ELDERS since: David A. McCord, Ebenezer Cheney, William Reed, Edward L. Wahl, Frederick Remann, second, Richard T. Higgins, M. D. The MINISTERS since Mr. Gordon have been: Wm. H. Bird, M. P. Ormsby, Geo. W. Goodale, E. G. Bryant, John Gibson, Caleb J. Pitkin, R. J. L. Matthews, W. W. Wells, John M. Johnson, John Stuart and Hugh W. Todd, the present pastor. A frame house of worship was dedicated June 23, 1830. The present brick church, occupying the same site as the first building, was dedicated Sept. 1, 1869. It cost, when completed, \$15,000. Of this Matthias Fehren paid \$4,000, Federick Remann, sr., \$3,000; Dr. J. N. and Calvin McCord, \$1,500. A convenient two-story frame parsonage stands directly back of the church edifice. A marked feature in the history of this church is that the two men who have paid the most money for all its enterprises, and who were efficient Elders, were native Germans.

THE FIRST PROTESTANT CHURCH BELL IN ILLINOIS was hung in the tower of the first church edifice erected in Vandalia. It bore this inscription:

ILLINOIS RIGGS,

To the Presbyterian Congregation of Vandalia, 1830.

The history of the matter is this: Romulus Riggs was a large land-holder in the State of Illinois. From his great partiality to the State and his personal interest there, he named his youngest child ILLINOIS. This daughter married Charles H. Graff. August 22, 1856, she was living in Philadelphia, and in a letter of that date says: "My own recollections of the gift of the bell are very few. I remember being taken to hear it rung, before it was forwarded to its destination. I have a magazine in my possession entitled, 'The Illinois Monthly Magazine,' conducted by James Hall, and published in Vandalia. Mr. Hall says in the number for December, 1830: 'During the last month the town of Vandalia received a valuable acquisition in the donation of a fine-toned bell for the cupola of its meeting house. This bell was presented to the Presbyterian congregation of Vandalia by Romulus Riggs, a merchant of Philadelphia, in the name of his daughter, Miss Illinois Riggs. This bell was hung November 5, 1830, and announced its own arrival in joyous tones. This event is interesting, inasmuch as it is the *first public bell* introduced into the State by the American inhab-

itants. The French had one or more bells in their villages on the Mississippi, but the public buildings erected by the American settlers have been totally destitute of this useful appendage.'

"I have also a copy of the letter which accompanied the gift, and which I retain as a precious relic of the past, as coming from a departed father. I have a brother and sister who reside in Illinois, and although I have never visited the State myself, I look forward to the time when I may do so.

"MRS. C. H. GRAFF."

'Tis a pity the lady did not so sign her name that she might be identified as the giver of the bell—*e. g.*, MRS. ILLINOIS RIGGS GRAFF. When the frame meeting-house in Vandalia was taken down, to make way for the present elegant brick structure, *the bell* was donated to the Brownstown Church, eight miles east of Vandalia, and now hangs in the cupola of their house of worship. This disposition of the bell was most appropriate, for the Brownstown Church is a daughter of Vandalia Church. Vandalia Church has had in all three hundred and twenty-six members.

There was a Presbyterian Church in Wayne county, organized, I judge as early as 1825, by B. F. Spilman. It is called by three or four different names—Fairfield, Franklin and Bethel, arising probably from as many different preaching places. The principal point was Bethel, or New Bethel, now Mt. Erie, about twelve miles northeast of the present Fairfield, and within three miles of Little Wabash river. The Elders, so far as now known, were Isham B. Robinson, aged seventy-five years, still living; Alexander Ramsey and Samuel McCracken. It had quite a considerable membership. It was never represented in Presbytery by an Elder, unless possibly in Muhlenburg, Ky. B. F. Spilman and Thomas A. Spilman paid them occasional visits. Rev. Isaac Bennet labored here to some extent in 1829, and probably afterwards. He purchased here, of George Russell, that famous horse, Jack, with whom he lived in such close intimacy at Pleasant Prairie, Coles county. Jacob Hall, of Wayne county, remembers that horse. He describes him as "a handsome brown horse, pony build, very heavy mane and tail, heavy muscle, and a fine constitution; long in the service, as an animal none more loved and esteemed by his master. I have no doubt that *Jack* will go into history with his devoted master."

A portion of the members of this church remained in it until their death. Others of them joined a Cumberland Church organized in that neighborhood by Rev. William Finley. William Holmes, father of Oliver Holmes, of Fairfield, Wayne county, is now an Elder in that Cumberland Church, and has been since 1853.

CHAPTER IV.

CENTER PRESBYTERY.

[AUTHORITIES: Records of the Presbytery; Records of Churches.]

In the two preceding chapters I have given a sketch of the twenty-two Presbyterian Churches in Illinois, organized previous to the 1st of January, 1829, naming them in the order of their formation. There was one other church in the State belonging to this period which I have not named, because it was outside of the bounds fixed for this volume. It is FULTON CHURCH, Fulton county, organized by John M. Ellis, September 8, 1828, with nine members. I will here give this list, leaving out Fulton, in one view:

Sharon, organized September (probably), 1816, by James McGready; Hopewell, afterwards New Hope, partly in Indiana and partly in Illinois, 1817, by N. B. Derrrow; Shoal Creek, organized March 10, 1819, by Salmon Giddings; Edwardsville, organized March 15, 1819, by Salmon Giddings; Golconda, organized October 24, by N. B. Derrrow; Turkey Hill, organized April, 1820, by Salmon Giddings; Kaskaskia, organized May 27, 1821, by Salmon Giddings; Alton, *the first*, organized June 8, 1821, by Edward Hollister; Wabash, organized March 5, 1822, by David C. Proctor; Collinsville, organized May 3, 1823, by Salmon Giddings; Carrollton, or Apple Creek, organized May 4, 1823, by Oren Catlin and D. G. Sprague; Paris, organized November 6, 1824, by Isaac Reed; Bethel, Bond county, organized September 15, 1825, by Salmon Giddings, W. S. Lacey and Elder William Collins; Greenville, organized September 15, 1825 by Salmon Giddings, W. S. Lacey and Elder William Collins; Shawneetown, organized May, 1826, by B. F. Spilman; Fairfield, organized, probably, in 1827, by B. F. Spilman; First Jacksonville, organized June 30, 1827, by John Brich; Carmi, organized November 25, 1827, by B. F. Spilman; Sangamon (First Springfield,) organized January 30, 1828, by John M. Ellis; Hillsboro, organized March 10, 1828, by John M. Ellis; Vandalia, organized July 5, 1828, by Solomon Hardy; Bethel, Wayne county, organized 1825 or 26, by B. F. Spilman.

In connection with these churches I have presented sketches of those ministers who labored with them up to Jan. 1, 1829. From this time onward I shall be obliged to abandon the chronological nexus consisting in following the dates of the organization of individual churches. So large became their number, so many of them died, and so greatly were they confused by the division between New School and Old School that to attempt to speak of them in strict chronological order would involve inextricable confusion, as well as be in itself wellnigh impossible. Still the chronological order will, as far as possible, be followed.

Before Jan. 9, 1829, there was no Presbytery lying wholly in Illinois. The churches on the west side of the State belonged to Missouri Presbytery. Wabash, Paris, and Hope-well, or New Hope, Carmi and Shawneetown, to Wabash Presbytery, whose churches were mainly on the east side of the Wabash river. Sharon and Golconda belonged to Muhlenburg Presbytery previous to 1826, then to Wabash. If Bethel, Wayne county, Fairfield, or Franklin, had any Presbyterial connection, it was with Wabash. Probably they belonged nowhere, nor for long even to themselves. The Bethel in Wayne county, is sometimes called New Bethel. The ministers were divided in a similar manner: John Mathews, John Brich, John M. Ellis and Solomon Hardy were connected with Missouri Presbytery. Stephen Bliss and Thomas A. Spilman with Wabash Presbytery. B. F. Spilman, up to 1826, with Muhlenburg, then with Wabash. The two licentiates, Thomas Lippincott and Cyrus L. Watson, were under the care of Missouri Presbytery. Jesse Townsend and Edward Hollister had been connected with Missouri Presbytery, but had gone back—Mr. Townsend to New York, Mr. Hollister to Vermont. Salmon Giddings and David Tenney, two other members of that Presbytery, were dead. None of the other ministers, who had made their flying visits, or served out their three or six months' commissions in the State, had made any Presbyterial connection at the West. They were like Noah's dove. They found here no rest for the sole of their feet. John Young, indeed, rested in his early grave at Vincennes.

The Synod of Indiana at its Session in Vincennes, Oct. 16, 1828, passed the following ordinance: "That a new Presbytery be formed to be called THE CENTER PRESBYTERY OF ILLINOIS, the bounds of which shall be the lines of the State;

and said Presbytery is directed to hold its first meeting at Kaskaskia, on the second Friday in January, 1829. The meeting shall be opened with a sermon by Rev. John Mathews, who shall preside until another Moderator is chosen, or, in case of his absence, the oldest minister present."

The Presbytery met at the time and place specified: Present, **MINISTERS**: John Mathews, John M. Ellis, Solomon Hardy and Thomas A. Spilman. Absent: John Brich, Stephen Bliss and B. F. Spilman. **ELDER**: James Kerr, from Jacksonville church. It will be noticed that, though the meeting was held in Kaskaskia, no Elder was present from that church. Its only Elders at that time were two ladies. The churches connected with Presbytery were those I have named above, including Fulton; excepting New Hope, which was reckoned to Wabash Presbytery, Turkey Hill and the original Alton church. Turkey Hill was already dead. Alton had been transferred to Edwardsville. The seven ministers named, with John G. Bergen, who had just reached Springfield, were all the Presbyterian ministers in the State. Eight ministers and twenty-one living churches was the strength of Center Presbytery when it commenced its career at Kaskaskia, Jan. 9, 1829.

The next meeting of the Presbytery was held in Jacksonville, commencing at noon Thursday, March 10, 1829, and continuing five days. The same members were present as at the January meeting, with the addition of John Brich. Stephen Bliss and B. F. Spilman were again absent. John G. Bergen was received from the Presbytery of Elizabethtown, N. J. The Elders present were John Gilmore, from Greenville and Shoal Creek churches; Samuel Reid, from Sangamon; John Leeper, Jacksonville, and Thomas Lippincott, Edwardsville. Mr. Lippincott was at that time a licentiate; having been licensed together with Cyrus L. Watson, by the Presbytery of Missouri, at Shoal Creek, Oct. 8, 1828.

Rev. John M. Ellis and Elder John Tillson, jr., were appointed commissioners to the Assembly. Resolutions were adopted in favor of the college at Jacksonville, and John M. Ellis was made agent to collect funds for it at the East. A Home Missionary Society was formed, auxiliary to the A. H. M. Society.

It is interesting to remark how, at that time, the Presbytery and the Church acted through the A. H. M. Society

rather than the Assembly's Board of Missions. The great reason, doubtless, was that the Society had more money and could furnish a better and surer support to the missionaries than the Board. The time was to come when this working through a voluntary Society, instead of the Assembly's Board, was to be a source of trouble and division.

The churches in connection with the Presbytery at that time were twenty-one. The aggregate reported membership was four hundred and thirty-two. The largest church was Bethel, with fifty-four members. Hillsboro had then six members and was supplied, together with Bethel, by Thomas A. Spilman. B. F. Spilman was supplying Sharon, Carmi and Shawneetown. Fulton, Carrollton, Vandalia, Fairfield and Golconda were vacant. At the close of the records of this meeting they are endorsed as having been "examined and approved by Synod—Synod of Indiana—at Shoal Creek, Oct. 17, 1829. SAMUEL G. LOWRY, Moderator of Synod."

The next meeting of Center Presbytery was at Vandalia, commencing Oct. 10, 1829. Six of the eight ministers of the Presbytery were present. Stephen Bliss and John M. Ellis were absent, the latter at the East collecting funds for the college. Eight Elders were present. John G. Bergen was Moderator. The committee on the seminary reported the building in rapid progress, and that seven young men in New Haven, Conn., candidates for the ministry and licentiates, had formed an association to raise \$10,000 in its behalf, and had pledged themselves to come to this State and devote themselves to its prosperity. The churches under care of Presbytery were twenty-three, an increase of two since the spring meeting. The aggregate of members reported four hundred and forty-one. The admissions were forty-four. The baptisms of infants sixty-six, of adults three.

The NEW PROVIDENCE CHURCH, in the southeast corner of Edgar county, was never connected with *Center* Presbytery. It remained under the care of Wabash Presbytery; but its place chronologically is here. It is about ten miles west of Terre Haute, among the broken and originally heavy timbered lands lying between the Wabash valley and the Illinois prairies. The church edifice is near the summit of the northern bluff of Sugar creek. The cemetery is less than a fourth of a mile from the church house, just as you begin the de-

scent from the bluff. In this parish the Indianapolis & St. Louis and the Vandalia & Terre Haute railroads approach within about six miles of each other. The congregation reside mostly between these railroads, their church building and parsonage being about two miles from the nearest station. It is an exclusively farming community. The location is healthy. The families are large, every house nearly swarming with children and youth. The church was organized by Rev. Clayton Young, at the house of Martin Ray, which stood and stands at the foot of the bluff, about one mile from the present church building. It was formed May 16, 1829, with the following members, viz.: Thomas Art, Mary Art, Eleven Tucker, Elizabeth Tucker, Margaret L. Ewing, Elizabeth McNutt, George Ewing, Ellen Ewing, Martin Ray, Jane Ewing, Rachel Ewing, Eliza J. Tucker, Nathaniel Ewing, Elizabeth Ewing, Margaret Ray, Alexander Ewing and John W. McNutt. The two last named were chosen Elders. The church was called "New Providence," from a church of that name in East Tennessee. On Sabbath, May 17, 1829, the Lord's Supper was administered by Rev. Clayton Young. **MINISTERS:** John C. Campbell commenced May 21, 1831, and continued till the spring of 1848; JOSEPH BUTLER served a few months; JOSEPH WILSON, from February 4, 1849, to about 1853; H. F. TAYLOR, for six months, ending October, 1854; JOHN C. CAMPBELL, second time, one year from the first Sabbath in December, 1854, he continued until September, 1856; F. A. DEMING was employed in the spring of 1858, and continued till the spring of 1862; PLINY S. SMITH appears to have preached to this church as a licentiate from the beginning of 1864, and to have been ordained, but not installed, in April of the same year; THOMAS SPENCER served some months, from November, 1865; WM. H. ILSLEY, theological student, served this church in the summer of 1872. Early in his term of service he was thrown from a horse and had his leg broken. He boarded at the house of Elder Hiram Cassle, by whose family he was tenderly cared for in his affliction. F. G. STRANGE, another student of theology, labored here during the summer of 1873. Edward W. Abbey, pastor of the Second Presbyterian Church, Terre Haute, held an interesting meeting with this congregation in the spring of 1877. Eleven persons were received by letter and seven by examination. **ELDERS:** The two original ones are named above; John Mc-

Colloch and Samuel Cusick, April 7, 1838; Andrew B. Ray and Josiah Hicklin, September 10, 1844; George Ewing, May, 1851; A. C. Ewing and Hiram Cassle, December 25, 1859; Pliny S. Smith, January 24, 1864; James C. Hicklin and James W. Ewing; John B. Roberts and Leonidas Cassle, June 29, 1873. William H. Stubbs, George W. Ulrich and Josiah Hicklin (he had been dismissed and returned,) about May 1, 1877. HOUSES OF WORSHIP: Of these there have been two. The first was built of logs, and stood near the present cemetery, on the north bluff of Sugar creek. Don't know when it was built, but it was used for church purposes down to about 1845. The second and present house is a frame building, about one-fourth of a mile further back on the bluff, and is surrounded by a fine open plat of ground sparsely covered by large forest trees.

THE PARSONAGE, and two acres of land connected with it, are about one-fourth of a mile from the church. It is a plain frame building, and worth with the land about five hundred dollars.

At the time I write, New Providence Church is vacant, and the prospect of its being built up is not encouraging. A former prominent member has become an infidel, and is assiduous in the advocacy of his new opinions. He has managed to fail in business, lose a fine property, and involve nearly all his neighbors in heavy pecuniary loss. This bad example and these losses are exerting a most disastrous influence.

To the Center Presbytery, at its meeting in Vandalia, October, 1829, two new churches were added—Sugar Creek and New Haven.

SUGAR CREEK CHURCH was originally composed exclusively of families from the Carolinas and Tennessee. In 1815 they came to Illinois, and settled near Edwardsville. The next year they removed to Sugar creek, to what is now the southeast corner of Madison county, T. 3, R. 5 west. The settlement received other accessions in 1820, '26 and '40. The Sugar Creek Presbyterian Church was organized June 14, 1829, by Rev. Solomon Hardy, in the log barn of Mr. George Ramsey, with the following members, viz.: James Ramsey, George Ramsey, Robert Craig, John Ramsey, John H. Ramsey, Oswald Ramsey, James A. Ramsey, Jonathan L. Harris, Joseph Gracy, John Harris, John M. Berry, John Gul-

lick, Polly Ramsey, Eveline Ramsey, Catharine Craig, Rachel Ramsey, sr., Rachel Ramsey, jr., Rachel H. Ramsey, Elizabeth Gingles, Elizabeth Gracy, Jane Harris, Rachel Berry. Of these twenty-two original members one only is now on earth, viz., Mrs. Rachel H. Ramsey—just one-half the number are of the name of Ramsey. The Elders then appointed were John Harris, James A. Ramsey and Jonathan L. Harris.

The MINISTERS, who have served the church, are Thomas Lippincott during 1830. He divided his time between Collinsville, Edwardsville and Sugar Creek. Alexander Ewing, licentiate, from April, 1831, to 1834; John Mathews, from April, 1834, to October, 1837; James Stafford, from April, 1841, to October, 1842—in connection with the church at Greenville, giving Sugar Creek one-fourth his time. Thomas A. Spilman during 1843, this church in connection with Carlyle. From 1843 to 1847 the church was without preaching services, except as supplied by Presbytery. John S. Howell, from October, 1847, to October, 1850. Another vacancy occurred from 1850 to 1853. James Stafford became pastor of the church October, 1853, and remained with it until 1856, when he removed to Trenton. He was the only *pastor* this church ever had. He resided in the house now occupied by Robert I. Drayton. Peter Hassinger, from April, 1857, to April, 1860; H. M. Corbett, from October, 1860, to October, 1863, dividing his time equally with Trenton; William Barnes, from October, 1863, to April, 1874. George W. Fisher has been in charge since the last date, and still continues, dividing his time equally between this church and Trenton—ten different ministers.

ELDERS: Jonathan L. Harris, elected in 1829, died February, 1830; James A. Ramsey, elected in 1829, died June, 1866; John Harris, elected in 1829, died 1862 in Texas; George Shields, elected in 1831, removed July, 1835; John Douglas, elected in 1842, dismissed to Trenton in 1857, and died July, 1858; T. S. Ramsey, elected in 1853, and is still in office; Robert Douglas, elected in 1855, dismissed to Trenton in '57, is now in Colorado; Robert Dutton, elected in 1860, died August, 1872; H. V. Sherman, elected in 1860, withdrew from the church in 1865, and embraced Romanism; Robert I. Drayton and James Wilson, elected in 1872. The Board of Elders now consists of the two last named and T. S. Ramsey.

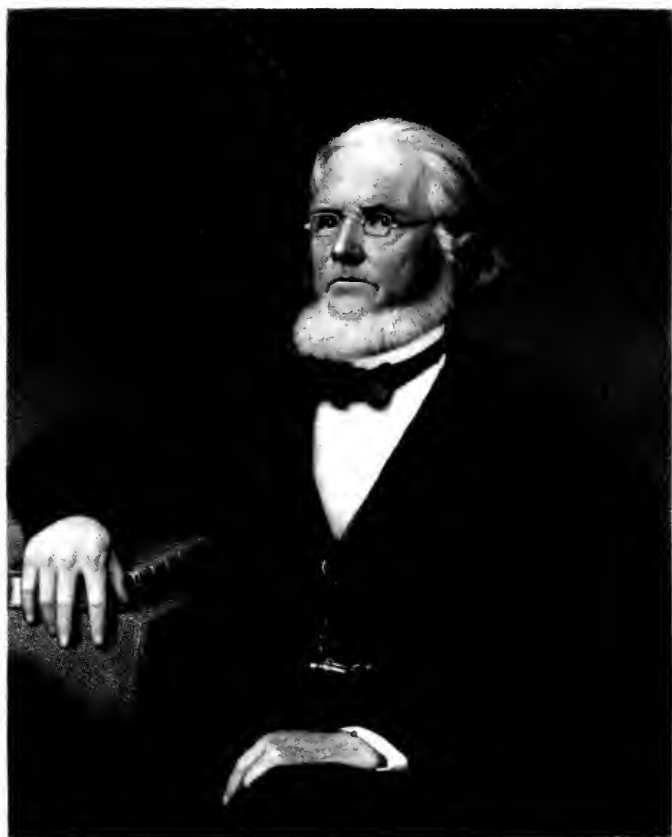
The Presbytery of Kaskaskia met with this church on at

least six occasions. The Presbytery of Hillsboro, after its erection, met here in April, 1861. The whole number received to the church from the beginning to the spring of 1877 is two hundred and twelve.

The church has had three houses of worship. The first erected in 1831, was a log building on the east side of Sugar creek, in township 3, range 5 west. Each man furnished his own logs, and each family its own slab seat. The pulpit was built mostly of clapboards. The building had one window only. It contained four lights. All the money laid out was for the window. No nails in the building. Nothing of this house remains. The second house was a frame building, erected in 1843, on the S. E. quarter of Sec. 28, T. 3, R. 5 W., and was on the west side of the creek, in Madison county, and about three miles from the site of the first house. This building has been removed to R. M. Ramsey's place, and the land on which it stood has reverted to the original owner. The present house was dedicated on Sabbath, December 23, 1877. It stands in the center of Sec. 4, T. 2, R. 5 W., one mile south of the site of the second house, and is in Clinton county. It is a neat frame building, with a cupola and ten windows, painted without and within, furnished with stoves, chandelier, side lamps and carpet for the aisles and pulpit. It cost thirteen hundred dollars, is free from debt and was erected by the congregation without aid.

In 1876 this church experienced a great revival. As fruits of it, fifty were added on profession and seven by letter. It has a weekly prayer-meeting and an interesting Sabbath school, which is kept up the year round. Though only five miles from the railway town of Trenton, and subject to many losses by removals, it holds its own in all respects. Its members have, and ever have had, a commendable pride in building their own houses of worship and in supporting their own ministers. Nor are they forgetful of their obligations to the various benevolent Boards.

NEW HAVEN CHURCH, in southeast corner of White county, was organized by Rev. B. F. Spilman about September 20, 1829. Samuel Boyd was its first and only Elder. Its number of members never exceeded ten. B. F. Spilman gave them occasional supply, as he traveled back and forth between Shawneetown and Carmi. It never had a house of worship.



Wm. Lippincott

It lived a halting, half-life till April, 1848, when it was dissolved by Kaskaskia Presbytery and its members attached to other churches.

An adjourned meeting of Presbytery was held at Shoal creek, Bond county, October 19, 1829, at which the two licentiates, Thomas Lippincott and Cyrus L. Watson, were ordained. This session of the Presbytery was held during the intervals of the Synodical meeting then in progress at the same place. It was still *Indiana* SYNOD.

THOMAS LIPPINCOTT.

A detailed account of this highly respected and useful man was published in the *Presbytery Reporter* for January, 1870. For it I am obliged to substitute a shorter article prepared and published immediately after his death, which took place at the house of his son, Thomas Winthrop Lippincott, in Pana, Ill., April 13, 1869.

He was born in Salem, N. J., February 6, 1791. His parents were, in their religious sentiments, Friends or Quakers. His mother died when he was a lad of eight years, and the family were scattered. Thomas resided two or three years with relatives near his birth place. He then went to Philadelphia to reside with his uncle, Charles Ellet, a brother of his mother. This was in 1802. He remained in that city until 1814. But of his pursuits during those twelve years the writer has little information. In 1813—the time of our last war with England—he enlisted in a corps of volunteers raised for the defense of the city. Sometime in 1814 he left Philadelphia for Lumberland, a town on Ten-Mile river, in Sullivan county, N. Y. He was then, to use his own expression, “a godless young man, and in belief a Universalist.” But he became acquainted with a pious young lady, Miss Patty Swift—who was born in Cornwall, Conn., March 13, 1784—and who was honored in being the instrument of his conversion. This young lady he married, August 15, 1816, at Lumberland. Late in the fall of 1817 he started for the West with his wife and infant daughter. On the first day of December they embarked at Pittsburg, with another family, on a Monongahela flat-boat, which they had chartered to convey them down the Ohio. On the 30th of the same month they landed at Shawneetown. In that voyage of thirty days the most nota-

ble event was the passage of a steamer—an event at that period of uncommon occurrence. He remained at Shawneetown mud-bound for several weeks. At length a hard freeze occurring he procured a horse and dearborn wagon, and taking in it his family and goods, started across the State for St. Louis, by way of Kaskaskia. Wearily and painfully they crept forward, occupying all the time—except a rest of two days—from the 6th to the 17th of February in traveling from Shawneetown to the Mississippi opposite St. Louis. Crossing over to the city, then but a village, he engaged as clerk in the service of Rufus Easton. He there continued for nine months. He made, during this period, the acquaintance of Rev. Salmon Giddings, who had then recently commenced his labors in St. Louis, and for him he ever after cherished the highest regard.

In November of that year he entered into some sort of business partnership with Col. Easton. In pursuance of that arrangement he took a stock of goods to Milton, Madison county, Ill., about four miles east of Alton, where the Edwardsville road crosses Wood river, and opened a store with the sign of "Lippincott & Co." I am not able to say what was the success of this business enterprise.

His wife died on the 14th of October, 1819, at the house of Deacon Crocker, in St. Clair county. An infant of one day died two days before its mother. This Mrs. Lippincott appears to have been a woman of decided Christian character, and to have abounded in Christian activities. As before stated, she was the instrument of her husband's conversion before her marriage with him. At Milton the children of the neighborhood were gathered in their house on Sabbath morning for religious instruction. Mr. L. says: "My wife, who had had much experience and success in teaching, could not be easy without this; and the effort was made." *It was the first Sabbath-school in Illinois.*

The infant daughter whom this devoted mother, tender wife and earnest Christian brought with her from the East, and carried through all that long and most wearisome journey, was born in Lumberland, N. Y., and was named Abia Swift. December 4, 1834, she married Winthrop S. Gilman, now a wealthy banker in New York city, for many years an elder in the Presbyterian Church, and distinguished for his generous and judicious charities. This Abia S. Gilman still survives, and is the mother of a large family of sons and daughters.

Mr. Lippincott married his second wife, Miss Henrietta Maria Slater, March 25, 1820, at the Slater farm, which was six miles from the site of the present city of Springfield, the capital of Illinois. This lady lived after her marriage less than six months, dying September 11, 1820.

Mr. Lippincott's next place of residence was Edwardsville, then and now the county seat of Madison county. While in that place he acted—certainly for one year—as editor of the Edwardsville *Spectator*; and during the six years in which the paper was published at Edwardsville, he was a constant contributor to its columns. The *Spectator* was a weekly journal, and its usual conductor was Hooper Warren. It was a consistent, able organ of anti-slavery principles. To the influence of this paper it was largely owing that slavery was not engrafted upon the constitution of this State. Says one who knows—"The contest upon this subject commenced in 1822, and was one of the severest ever known in the history of this State. It was only by a slender majority that this young commonwealth was saved from the blighting curse which thus early threatened its then promising career." Among the standard-bearers in that pregnant contest was Thomas Lippincott.

While in Edwardsville Mr. L., besides his editorial duties, was clerk in the Land Office and Justice of the Peace.

October 11, 1821, he married Miss Catharine Wyly Leggett, a sister of William Leggett, of New York City, so distinguished for his political writings. This wife lived until May 8, 1850, when she died the Christian's death, loved and lamented by all who knew her. She died in Alton, and was buried in the cemetery at Upper Alton. She was the mother of eleven children, five of whom survive. The names of these survivors are, Charles Ellet, a graduate of Illinois College, a Doctor of Medicine, a Brigadier General of Volunteers in our late war, and recently Auditor of the State of Illinois; Mary Jane, married to Charles W. Saunders, and now residing at DeWitt, Iowa; Thomas Winthrop, married to Martha Ann Bird; Sarah Elizabeth, married to Abraham Calvin Bird; Thomas W. Lippincott resides in Pana, Ill.; Abraham C. Bird, in St. Louis; Julian Post, the youngest of the family, is now a lawyer in Jacksonville. Of the sons, two, Charles E. and Thomas W., and one who is dead, Abraham L., served with distinction in the Union army. Abraham gave his life to the cause, for he died at Ducoign,

Ill., November 3, 1863, of wounds received at Vicksburg.

Mr. Lippincott was an Elder in the Presbyterian Church at Edwardsville, and frequently conducted public worship in the absence of a regular minister. In this way he seems to have had his mind gradually turned toward the ministry, and to have pursued theological studies as his circumstances allowed.

October 8, 1828, he was licensed to preach by the Presbytery of Missouri, which at that time included in its territory the whole of Illinois. October 19, 1829, he was ordained by Center Presbytery—after that period he gave himself almost wholly to the work of the ministry. His stated labors were exclusively with churches in the bounds of the Synod of Illinois. He also acted for several months as agent of the American Sabbath School Union. His last field was Ducoign, in Perry county. His ministerial labors were abundant, acceptable and successful.

From Ducoign he removed to Pana, Ill., September 1, 1867, and made his home from thenceforth till his death in that place with his son Thomas W. He was one of the Commissioners of Alton Presbytery to the General Assembly which met at Rochester in May, 1867, and was there appointed a delegate to the Assembly of the Cumberland Presbyterian Church which met at Lincoln, Ill., in May, 1868. This appointment he fulfilled.

He was ever prompt in his attendance upon the meetings of the ecclesiastical bodies with which he was connected. Almost always at these meetings, for the past twelve or fifteen years, he was called upon to officiate when the Sacramental Board was spread. No man in the Synod was more universally respected and loved.

He was one of six ministers who—with seven churches—constituted the Presbytery of Alton when it was organized in the city of Alton, April 4, 1837. He was its first Moderator. With that Presbytery he remained until his death, except during the interval from 1853 to 1858. For those years he was connected with Illinois Presbytery because laboring in their bounds.

Mr. Lippincott, with John M. Ellis and Samuel D. Lockwood, was the original mover in the work of founding Illinois College; and he was from the beginning one of the Trustees of that Institution.

He was a prolific writer. From his early manhood almost

to the day of his death, he furnished contributions for the secular and religious press. Before his entrance upon the ministry he was a political writer of marked ability, wielding a sharp pen, and always upon the side of human rights.

At a later period he edited for one year the *Taper*, a religious monthly. During the twenty-three years in which the *Presbytery Reporter* was in existence he contributed largely to its columns. In May, 1846, a very valuable and interesting historical sermon of his was published in the *Reporter*. He contributed many articles to our Eastern religious papers. His signature in the *Evangelist* was PIONEER.

His last marriage was with Mrs. Lydia Barnes—her maiden name was Fairchild—at Alton, November 27, 1851. With this estimable Christian lady he lived nearly seventeen and one-half years. She died in 1873.

Mr. Lippincott acted an important part in almost the entire political and religious history of Illinois. He saw it become a State and increase from a few thousand people to millions. From the smallest he saw it become in population and wealth the fourth in the Union. From a State, with no Presbyterian or Congregational churches, he saw it contain more than six hundred of the former, and two hundred of the latter. From a state of ignorance and semi-barbarism he saw it in its schools and higher institutions of learning rival Massachusetts. Had he been given to boasting he might have said: "In all these changes I have been *magna pars*." But this was never *his* language, though others may with much truth say it of him. His feeling, I think, was that it was an unspeakable privilege to live at such an era, and to share in such triumphs.

It is difficult to characterize such a man because of the very completeness of his character and the absence of great salient points. It was something like the prairies of his adopted State, everywhere rich and fertile, but destitute of towering mountains, snow-crowned and conspicuous indeed, but cold and barren; and destitute also of those swamp lands which lie too low for drainage and cultivation. His mental efforts were always respectable, never sinking below mediocrity, seldom soaring far above it. He was not a meteor, or a comet, but rather the north star, steadily shining clear and fixed. His moral character also was complete. He loved his neighbor as himself. He was liberal with his means, almost to a fault. His Christian character also was complete.

Christ's atonement was his only hope—Christ's example his only pattern—Christ's precepts his only rule. His funeral was attended at the Presbyterian Church in Pana on Thursday morning, April 15, 1869. The speakers on the occasion were Rev. Messrs. W. P. Gibson, A. T. Norton and Albert Hale. Two of them had known him intimately for more than thirty years. His remains were conveyed to Upper Alton and placed beside those of his third wife, Catharine W. There, too, was deposited in 1873 the mortal part of his fourth wife, Lydia Fairchild.

CYRUS L. WATSON. His ancestors were Scotch. They settled in Tyrone county, Ireland, about the time of the battle of Boyne, 1690. They emigrated to Pennsylvania prior to the French war, and settled near where Chambersburg now stands. Before the revolutionary war they emigrated to the Carolinas, his paternal ancestors to South, his maternal to North Carolina, still not many miles apart. They were all staunch Presbyterians, thoroughly imbued with the spirit of civil and religious liberty. His paternal grandfather fell at the battle of Briar Creek—a great-uncle at the battle of King's Mountain—another great-uncle, who had just reached home from the army, was brutally murdered by Tories while embracing his young wife on his own door-step. The father of Cyrus L. was born near York, S. C., and inherited a farm of three hundred and fifty acres.

Cyrus L. was born February 10, 1800, in the same house where his father saw the light. He and his twin brother, John B., were the oldest sons.

Desirous of procuring for his twin boys the best education possible, the father sent them, when very young, to school to a lame, good-natured Irishman, with a special penchant for whisky. The master made the little boys his special pets, and soon had them reading in the New Testament. Their next teacher was a smart Yankee, who was obliged to occupy much of the quarter they were under his care in teaching them to unlearn most of what the Irishman had taught them. One of their next teachers was a man of some education and a stern disciplinarian. He flogged with great severity, often leaving large welts on the hapless urchins, and sometimes making the blood flow. Under his tuition the boys learned to spell everything in Webster's spelling

book, to read with great fluency, and to write a legible hand. English grammar was then unknown in the schools of the South. To read, write, and cipher as far as the rule of three was thought to be a complete English education. When the boys were ten years of age, the father removed with his family to Illinois Territory and stopped first, and for nearly a year, in Goshen settlement, eighteen miles northeast of St. Louis. This was then the northern verge of white settlements in Illinois. In about a year the father removed with his family to Missouri Territory—to Buffalo settlement, near where the city of Louisiana, in Pike county, now stands. But soon the Indians became troublesome, and a rude fort was erected by the settlers. Into this they crowded, and there the families lived in great discomfort for fifteen months. One morning two of the men were shot by Indians not far from the fort. Cyrus heard the discharge of the murderous guns. Some of their friends in Goshen having heard of the peril of the family came up and escorted them back to their settlement. Here the family remained for several years, but at length returned to their brief home in Missouri. In 1821 Rev. John Mathews, who was then residing and preaching in that settlement, opened a school in his own house. The twin brothers, then young men of twenty-one, attended upon his instructions, and were advanced almost sufficiently to enter college. But the family were in straitened circumstances. The twin brothers, anxious to secure the means to prosecute their studies, determined to make a trading trip to New Orleans. They constructed a boat, loaded it with pork and various commodities and started down the river. They went no farther than Natchez. They disposed of their cargo and returned. The venture was not a success. More than two years after this unfortunate speculation the young men were in St. Louis receiving instruction of Rev. Salmon Giddings, at his school in that place. After much delay and labor—teaching that he might gain the means of study and studying that he might prepare for the ministry—Cyrus L. was licensed by the Presbytery of Missouri, Oct. 8, 1828, at their meeting at Shoal Creek, Ill. This was only ten days before “Center Presbytery of Illinois” was constituted by the Synod of Indiana, at their meeting at Vincennes. Immediately after his licensure Mr. Watson went to Springfield, where he assisted his brother in a school, and preached in adjoining neighborhoods until June, 1829, when he was

commissioned by the A. H. M. Society to labor in the Military Tract. This was the country between the Mississippi and Illinois rivers, from their junction to the counties of Peoria, Knox and Warren. When he commenced there was but one Presbyterian church in the district—that of Fulton. On the 19th of October, 1829, he was ordained by the "Center Presbytery of Illinois." January 31, 1830, he, with John M. Ellis, organized the Presbyterian church of Rushville, with twelve members. In December of 1830, assisted by Rev. Asa Turner, he organized the Presbyterian church of Quincy, also with twelve members. In traveling over his wide parish, Mr. Watson carried a pocket compass, and by it, where there was no path, directed his course. When, in summer, he could not travel by day on account of the voracious prairie fly, he would journey by night, and sometimes be followed by packs of investigating wolves. He swam creeks when needful, and had several hair-breadth escapes from drowning. In May of 1831 he went as commissioner to the Assembly at Philadelphia, and spent the ensuing year traveling in Connecticut as agent for the A. H. M. Society. He was successful in his agency, and regarded the year as one of great advantage to himself. In June of 1832 he returned to Rushville and labored there and in the adjoining neighborhoods until the autumn of 1835. He then went to Dubuque, Iowa, at the request of the A. H. M. Society, to make a station and look after the spiritual interests of the adjacent mining regions. He remained one year, and late in the fall of 1836 took charge of the little churches of Bloomington and Waynesville, Ill. He changed his fields of labor frequently—preached at Rockford, Ill., at Beloit and Milwaukee, Wis., at Maumee City and Ohio City, near Cleveland, Ohio, at Tecumseh, Mich., at Farmington, Ill., several years, and finally at Loda and Clifton on the Ill. Central R. R. He was very successful in protracted meetings, of which he held many. He was decided and pronounced on the temperance question. Through all his life an unswerving Presbyterian, he labored much in Congregational churches. When seventy-six years of age he says beautifully of himself: "I feel thankful that I have been permitted to labor in my chosen work so long—that I have always been provided for—that my labors have sometimes been greatly blessed, and at no time been wholly without success. I am thankful that I have been able to provide for my children so

long as they needed my care, and that now, when old age and infirmities are beginning to render me dependent, I have children who are able and regard it as no hardship to provide for my necessities. Bless the Lord, O my soul, for all his kindness to me!"

The first seven years of his domestic life were a season of terrible affliction. In that time he buried three wives and three infant children. "Better women, or more agreeable and affectionate, sleep not beneath the sod of Illinois."

His eldest daughter was sadly afflicted with epilepsy from her childhood, and died of it when more than thirty years of age. His present wife he married in December, 1841. She has borne him five children, three daughters and two sons. They are all living, grown to maturity and a source of great comfort to their parents. The eldest daughter, Catharine Tracy, was born October 23, 1842. She was married to A. L. Austin, of Loda, Ill., May 14, 1865, and is the mother of four children. The second daughter, Caroline Elizabeth, was born August 9, 1845. In May, 1869, she was married to Rev. A. L. Smith, of Erie, Penn. His eldest son, Cyrus Lewis, was born August 1, 1847. He has been a law reporter in the courts of Peoria for six years. The second son, Charles Pond, was born September 22, 1850. He is a law reporter in Indianapolis, Ind. His youngest daughter, Margaret Louisa, was born March 6, 1853. The three last named are unmarried. The eldest son and the last named daughter are at home with their parents, in Peoria, Ill.

There is a striking parallel between Thomas Lippincott and Cyrus L. Watson. They were licensed by Missouri Presbytery at the same time and place. They were ordained by Center Presbytery at the same time and place; and the place of their license was the place of their ordination. They, neither of them, acquired what is called a regular education, though both were in the main well educated. They both preached in many places, and both performed a vast amount of itinerating missionary labor. They both married four times. They both lived to a great age. Mr. Lippincott dying at the age of seventy-eight years. Mr. Watson still lives and has passed his seventy-ninth year. He is a member of Peoria Presbytery.

The next meeting of Center Presbytery was held at Springfield, commencing March 25, 1830. There were present eight ministers and six elders—Stephen Bliss and B. F. Spil-

man were absent. Theron Baldwin was received by letter from the South Association of Litchfield county, Conn. Julian M. Sturtevant, though absent from the meeting, was also received on a regular letter from the same Association. John McDonald was received from the Presbytery of Athens, Ohio. Messrs. Ellis and Watson reported the organization of the Rushville Church, January 31, 1830, with twelve members. Provision was made for the installation of John M. Ellis over the church in Jacksonville on the first Sabbath of April, 1830. Resolutions were passed deploring the death of Stiles Hawley, an agent of the Sabbath-School Union. Solomon Hardy, minister, and Robert McCord, elder, were appointed Commissioners to the Assembly. The report to the Assembly showed the Presbytery to consist of twenty-one churches and thirteen ministers.

Theron Baldwin was born in Goshen, Conn., July 21, 1801. His father was Elisha Baldwin, a farmer in north Goshen. The maiden name of his mother was Clarissa Judd, a sister of the mother of A. T. Norton. Mr. Baldwin graduated at Yale College in 1827, and pursued his theological studies at New Haven Seminary. He was licensed and ordained by the South Association of Litchfield county, at Woodbury, Conn., August 26, 1829, at the same time with Julian M. Sturtevant and five others. He married Miss Caroline Wilder. They came to Illinois, arriving in Vandalia December 24, 1829. He labored one year with the church in that place. He was a Commissioner to the Assembly from the Presbytery of Kaskaskia in May, 1831. In April, 1834, his relation was removed from Kaskaskia to Illinois Presbytery. He united with Alton Presbytery, July 25, 1838, and remained in this connection until September 30, 1862, when he was dismissed to the Southern Congregational Association of Illinois. For several years he was agent for the American Home Missionary Society for Illinois and Missouri. In 1837 he was appointed to the superintendence of the Monticello Female Seminary. Here he remained seven years. He then devised and created the COLLEGE EDUCATION SOCIETY and operated it for the rest of his life. How well he executed this, his chief life work, his twenty-six annual reports and other papers from his pen, in which great principles are illustrated and the claims of liberal learning

vindicated, and the Institutions saved from financial ruin by timely aid, are a sufficient memorial. These reports and other papers from his pen constitute a treasure in the department of collegiate literature. After the formation of the College Education Society his residence was at the East, where he could best prosecute his work. He died at Orange, N. J., Sabbath A. M., April 10, 1870, aged sixty-eight years and eight months. His funeral was attended from the Brick church, Orange, N. J., April 15. The sermon was preached by Rev. J. M. Strutevant, D.D., of Illinois College. Between him and Mr. Baldwin there had been, since their college days, the closest friendship. Mr. Baldwin's degree of D.D. was conferred by Marietta College, Ohio. His widow, two sons and three daughters remain. Mr. Baldwin's views of church government were peculiar, and will be made to appear when I come to speak of Monticello Church, which was organized under his ministry, and upon which he impressed his own ecclesiastical ideas.

His children are these: (1) Caroline L., born at Jacksonville, Ill., January 17, 1834—married Charles Darrow, who died at Minneapolis, Minn., September, 1871. (2) Theron, born at Jacksonville, Ill., March 12, 1837—married Julia A. Cooley, daughter of Dr. C. S. Thompson, of Fair Haven, Conn. (3) Emily C., born at Monticello, Ill., March 12, 1839—married Charles E. Fellows, lawyer, Hartford, Conn. (4) Mary P., born at Monticello, Ill., May 25, 1841. (5) Henry, born at Newark, N. J., December 17, 1847; graduated at Yale College and the Art School; is still pursuing his studies in the latter and giving lessons in drawing.

JULIAN MONSON STURTEVANT was born at Warren, Litchfield county, Conn., July 21, 1805. His parents were both natives of the same town. He graduated at Yale College in 1826, studied theology in New Haven Seminary, was licensed and ordained by the South Association of Litchfield county at Woodbury, Conn., August 26, 1829. He came to Illinois under a commission from the American Home Missionary Society in October, 1829. After performing missionary labor for about two months he was appointed instructor in Illinois College, and entered upon his duties the first Monday in January, 1830. He has remained, in connection with that Institution, as professor and president, from that time

until one or two years since, when he resigned. He still resides in Jacksonville. He was made D.D. by the University of Missouri in 1848, and L. L.D. by the University of Iowa in 1871. He remained nominally in connection with the Presbyterian Church until 1855, though at that time, for years before and ever since, he has been a most pronounced and radical Congregationalist. Under his lead that Institution, meant at first to be Presbyterian, then Presbyterian and Congregational, has been carried over wholly to the Congregational side. He has been the leader of that ism in this State from its very beginning, in about 1833. All concede to him remarkable ability; but Presbyterians in this State owe him no thanks.

JOHN McDONALD was born February 25, A. D. 1777, in Brooke county, Va., now *West Va.* His ancestors were Scotch Presbyterians, his grandfather having come from Scotland. He was educated at Athens and Zanesville, Ohio, and by private instructors, spending about *seven* years in securing an education which he obtained by his own personal effort. He was licensed to preach by the Presbytery of Athens, Ohio, about 1828. About two years afterwards he came as a missionary to the State of Illinois and labored at and near where the city of Hennepin now stands—then Fort Hennepin. Of his ministry at that place the writer knows but little, except that in passing through the country near Hennepin, about thirty years ago, he formed the acquaintance of some of the early settlers, who spoke in affectionate terms of their old pastor.

After laboring at Hennepin about two years he returned to Ohio, united with the Presbytery of Chillicothe and was ordained by them not far from 1834.

He was married October 23, 1834, to Miss Nancy Newton Means, of Paris, Ill. Her relatives, among whom is the Rev. John Crozier, are widely and favorably known in this part of Illinois. In the year 1835 he took charge of the church of Pleasant Prairie, Coles county, Ill. He at once proceeded to complete the "Meeting House" which had been commenced by Isaac Bennett. From his education and natural force of mind, he could successfully perform almost any kind of work. Having found a large lime rock in the immediate neighborhood of the church, he

built a log-heap and converted it into lime, with which he plastered the first church edifice ever erected in Coles county. Although it was the first job of the kind he ever did, the old settlers always said it was the best they had ever seen. A strange thing about it was, that the rock afforded only sufficient lime to plaster the building, and there has never been any other limestone found within miles of the place. He also found a peculiar kind of clay with which he made putty that held the glass firmly. In the year 1835, he organized the church at Charleston and preached at that place one-half his time for many years. He also preached at Hebron, now Ashmore, at a church in Shelby county, and at another on the Okaw, in Moultrie county. The rest of his time was occupied at Pleasant Prairie. For all this labor he often received no more than one hundred dollars per year from the churches, and never but once or twice did he receive aid from the H. M. Board. For several years during this part of his ministry he taught a class of young men, among whom was R. A. Mitchell. He also erected all his own buildings, made rails, hauled them and fenced his own fields, and cultivated his own crops and harvested them. While he was thus busily engaged, his wife, with her own hands, was spinning and weaving cloth, and exchanging it to the merchants for such things as their family needed. At that period this part of Illinois was very unhealthy and much of his time was spent with the sick and dying. He was at once minister, teacher, carpenter, laborer, physician and nurse. Ten or fifteen years of such Herculean toil broke him down; and for a time he was unable to preach, and never fully recovered. In January or February, 1851, his team ran away with him and broke one of his thighs, from which he suffered greatly, and was ever afterwards lame. He was a man of the most scrupulous honesty. As an illustration of this, take one example.

He and his wife took a piece of jeans which she had woven to Charleston and traded it to a merchant. A day or two afterwards it occurred to him that the cloth had not been dampened and shrunk. He at once mounted his horse and rode to Charleston, a distance of ten miles, to inform the merchant and pay him for the probable shrinkage, a half yard or so. The merchant laughed at his exact honesty, but would not receive the proffered pay. He raised a large family, whose names and ages are as follows: William N., born

June 16, 1835; died December 17, 1872. He was clerk of the court at the time of his death. Mary E., born March 24, 1837, now the wife of the Rev. R. G. Ross. Eliza J., born February 3, 1840. Ann L., born November 13, 1841. Nancy E., born April 13, 1843. Margaret A., born March 12, 1845; died October 20, 1845. J. A., born September 30, 1846; died July 8, 1847. Joseph, born February 29, 1748; died March 8, 1848. Newel S., born August 1, 1849. Sarah S., born February 23, 1851. Chalmers A., born March 23, 1853. John T., February 11, 1855. Eight of the children are living and married.

Although Father McDonald received so little from the churches, yet by his industry and frugality he was enabled to provide well for his children and give them all a fair education. He also contributed more during his whole life for benevolent purposes than any of his flock. He quietly passed away to that "Rest that remaineth for the people of God" on the 15th of August, 1866, deeply mourned by the entire community. The fragrance of his memory is still sweet to those who love true greatness.

Not only Father McDonald, but many of the pioneer ministers of the Presbyterian Church in this State, who spent their lives in founding our churches, and under the most adverse circumstances, have passed away comparatively unknown to fortune or to fame.

STILES HAWLEY was a Sabbath-School Agent. He was a native of Connecticut, and came to Illinois in the fall of 1829. He was often at Mr. Bergen's house at Springfield. He labored in his agency faithfully and successfully through most of the winter of 1829-30 in Sangamon county. In February he started on horseback for the counties on the eastern side of the State. In a few days word came back to Springfield that a horse, resembling his, saddled and bridled, had been found east of Decatur, between the Okaws. Mr. Bergen, with a friend, rode over in March to investigate. He found undoubted evidence that the unfortunate man had been drowned, but in the high state of the waters could not find the body. In the succeeding May, after the waters had gone down, Rev. T. Baldwin and Mr. A. Moore went over to renew the investigation. After a long and almost hopeless search the body was found lodged in a heap of brushwood.

Gloves and mittens were on his hands, his overcoat buttoned up and his saddle-bags on his arm. He had doubtless dismounted, attempted to cross the stream on a log, fallen in, and in the intense cold, and bundled up as he was, been unable to extricate himself. His relatives were informed of his sad fate. By their direction the horse was sold and the proceeds used to purchase Bibles, which were given as mementoes to his friends.

The next meeting and the last of Center Presbytery, as such, was with the Wabash Church, in the house of Rev. Stephen Bliss, commencing Oct. 9, 1830. Rev. S. C. Baldridge devotes an entire chapter to it in his admirable book. There were ten of the members of Presbytery present. Brich, Bergen and Sturtevant were absent. Three new members were received, viz.: Benoni Y. Messenger and Henry Herrick, from the *Cousociation* of New Haven west to join any *Presbytery* at the West; and Horace Smith from Trumbull Presbytery. Mr. Smith was not present. His papers were presented by Mr. Watson.

ELDERS present: Wm. M. Stewart, from Shoal Creek and Greenville churches; Thomas Gould, from Wabash Church; Samuel McCracken, from Bethel Church, and John Story, from Sharon. Twelve Ministers, four Elders.

Three new churches were received, viz.: Pleasant Prairie, in Clarke, now Coles county, Union Grove, in Tazewell county, and Providence Church in Jersey—Prairie, in Morgan county.

While several of the brethren from the west side of the State were on their way from Vandalia, they stopped to spend the night at Maysville, where their road crosses the Vincennes and St. Louis route. They soon learned that a minister from Massachusetts had just arrived at the same place, on his way westward. It was Artemas Bullard, corresponding secretary of the Mass. S. S. Union. They easily persuaded him to change his course and go with them. He added great interest to the meeting, and inspired them all with new zeal in the Sabbath school cause. With the new members the Presbytery consisted of sixteen ministers, with twenty-seven churches having a total membership of six hundred and sixty-five. Sangamon had become the largest church, having sixty-seven members. The leading ecclesiasti-

cal measure taken at this meeting was an arrangement for the division of the Presbytery so as to make three. The new Presbyteries were to be Kaskaskia, with seven ministers and seventeen churches; Sangamon, with four ministers and six churches; and Center Presbytery, with its name changed to *Illinois*, with the rest of the ministers and churches. As our State is now, the dividing lines of these new Presbyteries are a little curious. Kaskaskia included that part of the State lying south of the northern line of Madison, Bond, Fayette and Crawford. This northern line ran nearly east and west, and the bounds of this Presbytery were clearly defined. Sangamon Presbytery included all that part of the State east of the west line of Montgomery, Sangamon, Fulton, Knox, Henry and Jo Davies counties; *i. e.*, the west line crosses the Illinois river some where near Beardstown, then ran directly north on the fourth principle meridian to Rock river, thence up that stream some forty miles, and then north to the north State line. The six churches were Hillsboro, with six members; Springfield or Sangamon, with sixty-seven; Fulton, with fifteen members; Union Grove, in Tazewell county, with twenty-one; and Pleasant Prairie, in Coles county, with twenty members, and Paris Church, in Edgar county, with about thirty members—one hundred and fifty-nine in all. Thomas A. Spilman, at Hillsboro, had as his nearest co-presbyter, J. G. Bergen, at Springfield; his next nearest John McDonald, at Union Grove, Tazewell county; and the farthest from him, Horace Smith, at Fulton. Chicago, then a mere military post, was in its limits.

The eastern boundary of Center or Illinois Presbytery, was the western boundary of Sangamon. It included the now important places, Carrollton, Jacksonville, Quincy, Rushville, Rock Island and Galena, where Aratus Kent was then laboring, for his arrival at Galena was April 19, 1829.

The Synod of Indiana met that same October at Madison, Ind. From Wabash, several of the members after riding from fifty to three hundred miles to Presbytery, went on one hundred and sixty miles further to Synod. The Synod sanctioned the division recommended by Presbytery, and requested the General Assembly of 1831 to form, if they deemed it best, a new Synod. The Assembly granted the prayer, and declared the three Presbyteries, together with that of Missouri, THE SYNOD OF ILLINOIS.

HENRY HERRICK, was a native of Connecticut, graduated at Yale College in 1822, studied Theology at Andover two years, ordained April 14, 1830. Home Missionary in Carrollton, 1830-1. In Sabbath school and other agencies in New England and New York from 1832 to 1835. Principal of Knoxville Female Academy, Tenn., in 1835. Principal of Somerville Academy, Alabama, in 1842. Home Missionary in Canada East, and Clintonville, N. Y., 1844 to 1849. Stated supply in Ticonderoga, N. Y., Middlefield, Mass., Archibold, N. Y., Colchester, N. Y., and Exeter, N. Y., from 1849 to 1867. Without charge in North Woodstock, Conn., when last heard from.

BENONI YOUNG MESSENGER was born in Massachusetts, July, 1800. Ordained *sine titulo* at Hamden, Conn., May, 1830. United with Center Presbytery October 9, 1830. In the division of Center Presbytery he fell to Kaskaskia. Thence he was dismissed to Illinois Presbytery October 14, 1833. He was soon obliged by ill health to return East. Supply pastor Darien, Conn., 1834-5; supply pastor South Britain, Conn., 1835-7; supply pastor Orange Conn., 1837-8; pastor North Bloomfield, O., 1847; pastor Mt. Stirling, Ill., 1850; Agent American Bible Society in Ohio 1858-66. Died at Geneva, O., May 9, 1866.

HORACE SMITH was a native of Massachusetts, graduated at Yale College 1818, at Andover Seminary in 1821, was ordained February 27, 1822, and was a Home Missionary through life, laboring in Ohio, Vermont, Illinois and Missouri. He died in Richfield, Ohio, November 20, 1868, aged seventy. His labor in Illinois was principally at Canton and Lewistown, Fulton county, in 1830-1, though he was one of those who at an earlier day made a flying visit through the State further south.

PLEASANT PRAIRIE CHURCH, Coles county. This is classic ground to Presbyterians in this State. Late in the winter, or in the early spring of 1830, there came here a licentiate, Isaac Bennett by name—of whom I shall have more to say in the proper place—bearing a commission from the Board of

Domestic Missions. He was supposed to have Turkish blood in his veins. At Pleasant Prairie he found a few Presbyterian families, among whom he pitched his tent. So successful were his labors that on August 31, 1830, PLEASANT PRAIRIE CHURCH was organized by Rev. B. F. Spilman, with the following fourteen members, viz.: Thomas Mayes, Agnes Mayes, Theron E. Balch, Ann Boyd, Thomas McCracken, Nancy McCracken, James Ashmore, Cassander Ashmore, Rachel Ashmore, Margaret Ashmore, William Wayne, Mary Wayne, James Logan and Elizabeth Logan, jr. Of these original members none are now alive. July 24, 1831, there was an addition of eleven members by certificate and three by examination. Of these fourteen, two are now living, Mrs. Alpha Balch, who is now eighty-three years of age and totally blind, and Mrs. Martha Gould, who was the first person baptized after the organization. ELDERS: Theron E. Balch and Thomas Mayes at the organization; Robert Gray, elected September 13, 1832; William Collom, elected August 3, 1833; Hugh Linn, elected April 27, 1835; Samuel Walker and Joseph Allison, elected June 9, 1837; David Dryden and Israel J. Monfort, elected May 9, 1843; E. S. Thayer and G. B. Balch, elected February 21, 1859.

MINISTERS: Mr. Bennett continued to labor with the church the greater part of the time for three years after its formation. James H. Shields, of Indiana, succeeded him and labored for about six months. In the spring of 1835 John McDonald commenced his services here, and spent with this church one half his time until 1847, when bronchitis compelled him to suspend his pulpit labors. He retired to his farm in the neighborhood, but was active in the affairs of the congregation until his death. Joseph Adams succeeded, and remained until the close of 1849. John Elliott followed, and remained about two years. J. W. Allison, N. Williams and Ellis Howell served the church from 1862 to 1867. A separation of this church into New and Old School took place August 2, 1839. The New School portion consisted at first of thirty-one members. The Old of twenty-five. ELDERS of the New School: The first, Joseph Allison and Thomas Mayes; Siah W. Morrison and John G. Morrison, May 16, 1840; Patrick Nicholson, September 13, 1851; John F. Campbell, March 4, 1865.

MINISTERS of the New School church: From August 2, 1839, to July 9, 1846, it had only occasional supplies. At

the last date Charles H. Palmer, licentiate, commenced his labors as stated supply. He was ordained by the Palestine Presbytery, N. S., in the spring of 1847 and remained until the fall of 1850. John C. Campbell, March 14, 1852, one-half time. Joseph Wilson, February 22, 1854, in connection with Long Point (now Neoga) Church until August, 1857. Samuel Ward, September, 1857, to March 26, 1858, half time. Joseph Wilson, second time, April 15, 1859, to April, 1866, in connection with Long Point. T. R. Hedges, through 1869. He was from the Cumberland Church.

The two churches were re-united by the Presbytery of Mattoon October 14, 1871. Presbytery directed the officers of the two churches to be continued in the united church; but the elders of both resigned, and on December 2, 1871, I. J. Monfort, George B. Balch, J. F. Campbell, William W. Campbell and Thomas Grimes were elected.

George W. Ash labored here in 1872, also George F. Davis in same year. Ellis Howell and B. Lyman in 1874-5. Robert G. Ross commenced November, 1876, and is still supply pastor.

For a church situated as this was at its organization—all of them new settlers, and living for the most part in rough log houses of only one room, almost entirely without money and with no lumber mills accessible—to erect a house of worship was a great undertaking. But they had in Mr. Bennett a leader equal to the emergency. There was no Church Erection Board, or other source of foreign aid. They must look to themselves alone. The size proposed was twenty-four by thirty feet. The subscription paper is found in the church record book, and is a curiosity. Four persons, of whose names Mr. Bennett's stands first, subscribed each twelve days' work; others a less number, but the aggregate was ninety days' work. One man subscribed twenty-six spikes; another thirty bushels of lime. The money subscription was nineteen dollars and fifty cents! The building was covered with clapboards split and shaved by hand. The floor was of boards cut out with a whip-saw. The pulpit was unique—a huge tub constructed by Mr. Bennett himself. This ancient building still remains, or did seven years ago, though in a very dilapidated condition. Two church edifices have succeeded it, both of which are still standing. The building last constructed is thirteen years old. The three buildings are all on N. W. quarter Sec. 12, T. 11, R. 8. The site of first

building was half an acre; of the two last a five acre lot. On both sites is a cemetery. The site of this cluster of church buildings is sometimes called, "Head of the Indian."

In 1859 the New School part of the church erected a house in Farmington, Campbell Post office, on S. E. quarter of Sec. 16, T. 11, R. 9, at a cost of nine hundred and twenty-eight dollars. The buildings are nearly five miles apart. The present arrangement is for a Sabbath-school and one sermon in each on every Sabbath. The present membership of the church is eighty-three.

THE CENTER PRESBYTERY OF ILLINOIS held five regular meetings, and one by adjournment. The first meeting at Kaskaskia, January 9, 1829; the second meeting at Jacksonville, March 19, 1829; the third meeting at Vandalia, October 10, 1829; the fourth meeting at Springfield, March 25, 1830; the fifth meeting at Wabash, October 10, 1830; the adjournment meeting at Shoal Creek, October 19, 1829.

It commenced with seven ministers, two licentiates and twenty-one churches. It ended with sixteen ministers, no licentiates and twenty-seven churches.

Another church, that of New Providence, Edgar county, was in its bounds, but not included in its lists, and continued its connection with Wabash Presbytery.

The period of its existence—dating from the ordinance of Synod establishing it—was just two years.

CHAPTER V.

MEETINGS OF PRESBYTERIES AND SYNOD FROM 1831 TO 1834
INCLUSIVE, WITH SKETCHES OF THE CHURCHES ORGANIZED,
AND MINISTERS RECEIVED IN THE RESPECTIVE YEARS OF THE
PERIOD.

AUTHORITIES: Records of Presbyteries; Synod and Church Sessions; Auto-
graphical Sketches.

The action of Center Presbytery and of Indiana Synod, in October, 1830, with reference to a new Synod, was and could be only preliminary. It did not *create* the Synod. That could only be done by the highest legislative body of the church; and it was done by the General Assembly, May, 1831. Previous to that time the Synod of Illinois did not exist. Center Presbytery should not have considered itself as actually divided and made a Synod until that action of the Assembly was held. It should have held a spring meeting in 1831 *as Center Presbytery*. But disregarding the fact, that the initiation of a scheme is not its accomplishment, it provided for a spring meeting, in 1831, of each of the proposed new Presbyteries, *before* the action of the Assembly which alone could give them existence as the component parts of a new Synod. Had no *new* Synod been contemplated by the division of Center Presbytery, then the action of Indiana Synod in October, 1830, authorizing that division, would have been decisive, sufficient and final. But, as matters stood, the *combined* action, or an agreeing action, of Indiana Synod and the General Assembly, was necessary to give the three Presbyteries a constitutional existence.

YEAR 1831.

ILLINOIS Presbytery met March 31, 1831, at Jacksonville. MINISTERS present: John Brich, John M. Ellis, Cyrus L. Watson, J. M. Sturtevant and Henry Herrick. ELDERS: James Kerr, Jacksonville; Thomas Blair, Rushville; Benjamin Workman, Providence Church. Lucian Farnum, from the Presbytery of Newburyport; Edward Beecher, from the

Suffolk Association; William J. Fraser, from the Miami Presbytery, and Asa Turner, from the Association of New Haven West, were received. C. L. Watson reported the organization, December 4, 1830, of the church of Quincy, with fifteen members. Provision was made for quarterly meetings of the Presbytery, at each of which sermons and exegetical exercises were to be added to the usual business routine.

EDWARD BEECHER was born in Litchfield, Conn. He is the eldest son of the celebrated Dr. Lyman Beecher. He graduated at Yale College in 1827; studied theology two years at Andover; was a tutor in Yale College in 1825-6; ordained December 27, 1826; pastor of Park Street Church, Boston, Mass., 1826-31; President of Illinois College, Jacksonville, 1831-44; Pastor of Salem Street Church, Boston, Mass., 1844-55; associate editor of the *Congregationalist*, 1849-53; resided in Galesburg, Ill., in 1855, and is now, 1879, in Brooklyn, N. Y.

WILLIAM J. FRASER united with Illinois from Miami Presbytery. I have no information of his early history. In 1837-40 he was in Kaskaskia Presbytery without charge. From 1841 to 1844 he was pastor at Knoxville, Ill. In 1846 he was in the same place, but without charge. In 1854-56 he was in Palmyra Presbytery, and pastor at Des Moines, Iowa. In 1857-59 in Missouri Presbytery. From 1861 in Brimfield, Ill., where he died February 22, 1876, aged seventy-six years, being at the time, and for fourteen years before, a member of Peoria Presbytery. He was very strenuous in his opinions, and several times the subject of ecclesiastical discipline.

ILLINOIS Presbytery met at Carrollton July 23, 1831. MINISTERS present: John Brich, William J. Fraser, Henry Herick, Asa Turner, John M. Ellis. *Absent*: Edward Beecher, C. L. Watson, J. M. Sturtevant. ELDER present: Dr. Anthony Potts, of Carrollton. Lucian Farnum was dismissed to Sangamon Presbytery. The Carrollton Church organized May 4, 1823, seems to have been regarded as having changed its center and become Apple Creek Church. Hence

the Presbytery organized at this meeting what they called the *Carrollton* Church, and without any reference to the one previously existing. The fall meeting was held with Providence Church, Jersey Prairie, Morgan county, September 8. **MINISTERS present:** John Brich, William J. Fraser, J. M. Sturtevant, Henry Herrick, J. M. Ellis, Asa Turner. *Absent:* Edward Beecher, C. L. Watson. **ELDERS present:** James Kerr, Jacksonville; Julius A. Willard, Carrollton; Jacob Lawrence, Providence Church.

At an adjourned meeting held in Hillsboro, Sept. 16, 1831, Solomon Hardy was received from the Presbytery of Kaskaskia. Another meeting was held at Quincy Dec. 22. *Union* Church was received. The pastoral relation between John M. Ellis and Jacksonville Church was dissolved.

UNION Church, Morgan county, was organized October 2, 1831, at the mill house of William C. Stephenson, on the Mauvaisterre, by Revs. William J. Fraser, J. M. Ellis, and Elder James Kerr, with these members: Mary Tilson, Charlotte Hill, Eliza Cole, John M. Hill, W. C. Stevenson, sr., Robert Smith, Edward Craig, James Craig, W. C. Stephenson, jr., Barnabas Barrows, Mary A. Craig, Ann Craig, John Stephenson, Hugh G. Craig, William H. Craig, Francis F. Thornton, Ann Thornton, Catharine P. Fitchhew, Rice McFadden, Sarah Tilson, Robert Gilliland, Nancy Gilliland, Ray Black, Sarah A. Todd, Elizabeth Robertson, Charles Robertson, Samuel Q. Reaugh, Phœbe Reaugh. **ELDERS:** James Craig, John M. Hill, W. C. Stevenson, sr., and Robert Smith. Since appointed—David Craig, Samuel Q. Reaugh, Harvey McClung, Charles Reaugh, David A. Rannels, Daniel McAfee, Edward Craig, John A. Reaugh, James W. Craig, Robert Brown, Josiah A. Barrows, Robert Cunningham.

MINISTERS: William J. Fraser, John Brich, Joseph J. Gray, David D. McKee, Thomas A. Spilman, Thomas M. Newell, 1853; John D. Shane, 1857; Noah Bishop, 1862-67; Thomas D. Davis. Robert W. Allen has been here ten years and still remains. He resides in Jacksonville. This church used tokens for admission to the Lord's table. December 3, 1838, it decided to go with the Old School Assembly, and to place itself under the care of the Sangamon Presbytery. The present house of worship of Union—now *Unity*—

Church is on S. W. quarter of Sec. 24, T. 14, N. R. 10 W., at the southeast corner of the quarter section. The *first* house of worship was of logs, a mile south of the present building. The second house was a frame structure, about a mile and a half southwest of the first house. The present is a very neat frame building, on a pleasant site, heated by a furnace, and was dedicated January 1.

KASKASKIA Presbytery met at Vandalia, March 4, 1831. Thomas Lippincott was chosen Stated Clerk. Gilead Church was received. Theron Baldwin, minister, and James McClung, elder, were appointed Commissioners to the Assembly. The fall meeting was held at Greenville, Bond county, September 10, William K. Stewart was received from the Presbytery of Muhlenburg. The church of Alton was received. The church of Palestine belongs to this year, though its name was not transferred from Wabash Presbytery until later.

GILEAD Church, in Jefferson county, was organized by B. F. Spilman, February 27, 1831, with eleven members. It was northwest of Mt. Vernon, and two miles west of Rome. Some of its Elders were Arba Andrews, James Martin, William Porter, Robert D. Hillhouse and Matthew Cunningham. It was supplied by Isaac Bennet, Alexander Ewing, William Gardner and Blackburn Leffler. Presbytery met here October, 1832, in April, 1836, in April, 1841, and in May, 1844. It was called Gilead down to 1861. Then its name was, by usage, changed to *Rome*, which place was its postoffice. As Rome it lived until April 22, 1861, when, being reduced to one member, it was formally dissolved by Saline Presbytery.

PALESTINE CHURCH, Crawford county, was organized on the 14, 15 and 16 of May, 1831, by Revs. Isaac Reed and John Montgomery, with these members, viz.: John Houston, Nancy Houston, Mary Ann Logan, Jane Houston, Eliza Houston, Wilson Lagow, Henry Lagow, Alfred G. Lagow, James Eagleton, James Caldwell, Phœbe Morris, Anna Piper, Margaret Eagleton, John Malcom, Ann Malcom and Hannah Wilson, sr.

ELDERS: John Houston and Wilson Lagow, the first. James Eagleton, elected June 14, 1832; E. L. Patton, elected Aug. 8, 1835, died Dec. 30, 1862; Finley Paull, elected Aug. 8, 1835; Andrew McCormick, elected Aug. 8, 1835; James C. Allen, elected Dec. 7, 1849; Joseph M. Windsor, elected Oct. 9, 1854; James H. Richey, elected Oct. 9, 1854; Dr. J. S. Brengle, elected Aug. 9, 1859; J. C. Raney, elected Jan. 27, 1872; H. T. Beam, elected March 24, 1872.

Finley Paull was elected clerk of Session Dec. 19, 1835, and has been absent from meetings of Session but once in forty-four years.

The MINISTERS: I will name in the order of their succession: John Montgomery, Reuben White, James Crawford, Isaac Bennett, through 1839-40; Erastus W. Thayer, from the spring of 1837 to the end of 1844; R. H. Lilly, from Sept., 1845 to Feb., 1849; Joseph Platt, six months; John Crozier, from 1851 to 1855; James M. Alexander; A. McFarland, pastor from 1858 to 1868; A. Thompson. Thomas Spencer was installed pastor Aug. 30, 1874, and remained till his death, Aug. 15, 1876; John E. Carson. The church was organized in a school-house. About 1837 they bought a carpenter shop and fitted it up as a place of worship. This building is still standing, and occupied as tenant houses. The present house of worship was built in 1849. It is thirty-eight by fifty feet, and cost \$1,300. They received one hundred and fifty dollars from Church Extension. About six years since eight feet were added to the length, a bell tower erected and a bell procured. The whole number of members who have been connected with this church is four hundred and nineteen. In 1848 a number of members were dismissed from this church to organize one at Robinson. But the enterprise was premature. That Robinson church was dissolved by Presbytery, Oct., 1857, and the members re-united with Palestine. Another effort, in the same direction, was made Nov. 3, 1872, when forty-four members were dismissed to form another organization at Robinson. This effort was successful. Palestine is also the mother of Beckwith Prairie Church. From it Palestine Presbytery received its name. The only original member of this church now living, is Mrs. Jane Houston. Of the ten years of Mr. McFarland's pastorate, he was absent two, as chaplain in the army, and his place was supplied by Rev. Stephen J. Bovell.

In connection with Palestine Church, it is only just to say a few words of Elder Findley Paull, who has been a pillar in that church since 1835. He was born in Fayette county, Western Penn., in Feb., 1809, of Scotch-Irish parentage. In 1824 he went to Wheeling, Va., and was clerk in a store with an uncle. In 1833 he united with the First Presbyterian Church of that city, Dr. Henry R. Weed, pastor. In the spring of 1835, he came to Palestine with a stock of goods, and established himself in business. He immediately united with the Presbyterian church in that place, and has been one of its most active and useful members and officers ever since. In the fall of 1835 he returned to Wheeling, and married the wife with whom he lived most happily until Sept. 20, 1877, when she was taken from him. Palestine Church has been a mother of churches, and in the building up and support of that church no one man has done as much as Finley Paull.

WILLIAM K. STEWART. I can find out nothing of his early life. In April, 1831, he took charge of Vandalia church, was installed May, 1832, and dismissed April 3, 1836. He was transferred from Kaskaskia to Schuyler Presbytery, March 18, 1837. Was pastor of Macomb Church, 1849-52.

THE PRESBYTERIAN CHURCH OF ALTON, received, at the last meeting of Presbytery, was the *second* one organized at that place. The names of the original members of this one planted by Thomas Lippincott, June 19, 1831, were Enoch Long and Mrs. Mary Long, his wife; Wm. A. Robertson and Eleanor M. Robertson, his wife; Mrs. Mary Ann Tolman; Samuel Thurston and Dorcas Thurston, his wife; George W. Fuller.

ELDERS: Enoch Long, June 19, 1831, dis. Dec'r 18, 1836; Samuel Thurston, Jan'y 21, 1832, died May 16, 1833; H. K. Lathy, October 10, 1834, ex. March 8, 1846; S. E. Moore, July 25, 1835, dis. April 8, 1841; Andrew Alexander, Sept'r 26, 1835, died September 18, 1838; J. D. Bissell, December 22, 1837, dis. March 28, 1839; A. W. Corey, Feb. 10, 1838, dis. Jan'y 4, 1840; W. S. Gilman, Dec. 8, 1839, dis. June 10, 1841; Benjamin Godfrey, July 5, 1840, dis. Sept. 18, 1844; Charles W. Hunter, July 5, 1840, ex. Feb. 1, 1841; Orrin

Cooley, May 28, 1841, dis. Dec. 13, 1841; Lawson A. Parks, May 28, 1841; Samuel Wade, May 28, 1841; D. T. Wheeler, Nov. 14, 1841, dis. Aug. 19, 1843; P. B. Whipple, Nov. 14, 1841; Isaac Scarritt, Nov. 14, 1841; Stephen Lufkin, April 29, 1849; Nathan Johnson, April 29, 1849. April 26, 1849, the church adopted the limited term of eldership. The Elders under this system have been as follows: Lawson A. Parks, elected April 27, 1851; Isaac Scarritt, elected April 27, 1851; P. B. Whipple, elected Oct. 9, 1853; Joshua G. Lamb, elected Oct. 9, 1853; Nathan Johnson, elected Aug. 5, 1855, dis. July 23, 1867; Samuel Wade, elected Aug. 5, 1855, dis. June 17, 1870; Lawson A. Parks, elected Sept. 20, 1858, died March 31, 1875; Isaac Scarritt, elected Sept. 20, 1858, died Dec. 22, 1873; Perley B. Whipple, elected Dec. 18, 1859; Joshua G. Lamb, elected Dec. 18, 1859; Dr. Benj. K. Hart, elected Dec. 18, 1859, died Sept. 2, 1865; Robert Barr, elected March 5, 1865, died Aug. 13, 1868; James Newman, elected March 5, 1865, dismissed; J. G. Lamb, elected March 17, 1867, dismissed; Perley B. Whipple, elected Mar. 17, 1867; Edward Hollister, elected March 17, 1867; A. W. Greenwood, elected March 17, 1867, dismissed; John A. Cousley, elected Jan. 16, 1870; P. B. Whipple, elected May 7, 1871; Henry L. Nichols, elected May 7, 1871; John P. Nisbett, elected April 25, 1875; Martin I. Lee, elected Apr. 25, 1875; Perley B. Whipple, elected June 10, 1877; Henry L. Nichols, elected June 10, 1877; S. B. Funk, elected June 10, 1877.

MINISTERS: Thomas Lippincott, until June, 1832. He was succeeded by Elisha Jenney, who remained until April, 1835. F. W. Graves began in June, 1835. The following October he became pastor and remained until November, 1838. During the succeeding winter the pulpit was supplied by Albert Hale, now of Springfield. Augustus T. Norton entered upon his labors as pastor elect March 1, 1839. On the 9th of May following he was installed by the Presbytery of Alton. Mr. Norton served as pastor until May 24, 1857, when he resigned, but continued either in person, or through other ministers, to supply the congregation, for the most part, until June, 1858—making the whole period of his service nineteen years and three months. Cornelius H. Taylor was installed pastor July 1, 1858, and remained until the latter part of March, 1858, making a pastorate of nearly ten years. The church then remained without a pastor for one

year. C. Solon Armstrong was invited to the pastorate April 16, 1869, and entered upon his duties the 15th of the ensuing May. He was duly installed Dec. 16, 1869, by a committee of the Presbytery of Alton, and is still in office. The whole number of members in the church up to January, 1879, is 1066. Of these two hundred and forty-three were added before Mr. Norton's pastorate and three hundred and seventy-one during its continuance. In Mr. Taylor's pastorate, two hundred and two were added; in the year between Mr. Taylor and Mr. Armstrong, five; in Mr. Armstrong's, thus far, two hundred and forty-five. The number of members reported to the Assembly at the close of Mr. Norton's administration was two hundred and thirty; at the close of Mr. Taylor's, two hundred and forty-two; in the spring of 1878, at the close of Mr. Armstrong's ninth year, three hundred were reported. In 1870 about forty-eight members were dismissed to form a Congregational church. The reduction in numbers by this movement was serious, but the loss in pecuniary strength was far more so, amounting to fully one-half the financial ability of the congregation. Though never rich, the benevolence of this congregation has been so sedulously cultivated and so largely developed that during the whole of Mr. Norton's and Mr. Taylor's administrations, its offerings for benevolent causes, outside of itself, were larger than any other Presbyterian church in the State, except one or two in Chicago. Content with a modest, inexpensive house of worship, it supported its pastors well, and gave largely to all benevolent causes, especially Home Missions.

There have been many revivals in the history of this congregation; but the one most notable, for the character and standing of its converts, was that of the winter and spring of 1849. Value is not to be estimated by numbers, but by weight. The conversion of Saul of Tarsus was worth more to the Church and the world, than that of the whole three thousand on the day of Pentecost. The population of all our Western cities and villages is extremely fluctuating. That of Alton has ever been pre-eminently so. Hence the small permanent growth of this church, notwithstanding the constant and large increase of members.

Its place of worship. The church of 1821, noticed in another place, was organized in a log school-house in Upper Alton. It stood on the corner diagonally op-

posite the northeast corner of John Bates' premises. A small, one-story brick house now occupies the spot. In that log school-house, Deacon Long and Henry H. Snow gathered a Sabbath school in the summer of 1820. The present church was organized at the house of Deacon Enoch Long, corner of Main and College streets, Upper Alton, the spot now occupied by the late Joseph Burnap's residence. The public services of the occasion were held in the brick school-house in Upper Alton. The next place of worship was the frame building on Second street, Alton, next east of the residence of the late Simeon Ryder. The next building occupied was Lyceum Hall, on the northeast corner of Alby and Second streets. This building was burned July 30, 1874. Captain Benj. Godfrey united with this church on profession, Nov. 8, 1833. The same year he erected, with his own means, a commodious stone church, with a spire and a basement story, on the northeast corner of Third and Market streets, where the Episcopal church now stands. He retained the title in his own hands, and afterwards gave the property to the trustees of Monticello Seminary, by whom it was sold to the Episcopalians in the spring of 1845. A fine bell was in the tower, presented to the church by Mrs. Gilman, mother of B. I. and W. S. Gilman. Early one morning, immediately after the sale, that bell descended from that tower and went away on a dray. This church occupied that building from its erection till the time of sale, paying rent for it to Monticello Seminary, while it was owned by that Institution. Its next place of worship was in a small frame church on the northeast corner of Third and Alby streets, where the Unitarian parsonage now stands. The present brick house of worship was erected at a cost of \$3,500, and was dedicated June 14, 1846. In 1853, it was enlarged by an addition of twenty-five feet to the front, making the entire length eighty feet. This addition, with other improvements, cost \$2,500. In 1858 a \$2,000 organ was put up in the building. In July and August of 1865 there was another renovation which involved an expense of seven hundred dollars. But the chief renovation and re-arrangement was made in 1875 at a cost of \$4,000. A re-dedication ensued Oct. 17, 1875. A sermon was preached on the occasion, reciting the whole history of the church, especially in reference to its places of worship. A debt was created by this last improvement which for several years

was the source of no little annoyance. It was fully canceled, however, at the beginning of 1879. A large, fine parsonage of brick was purchased by the congregation in 1871, at a cost of \$4,000. This was the offering of the congregation to the magnificent memorial fund, of nearly eight millions, raised that year by the Re-United Presbyterian Church.

SANGAMON PRESBYTERY met at the house of John Moore, an Elder of Sangamon church, April 7, 1831. The Fall meeting was held at Springfield, Sept 9. MINISTERS present: John G. Bergen, John McDonald and Aratus Kent. ELDER: Smiley Shepherd, of Union Grove, Tazewell county. Bethel, afterwards Oakland church, was received.

Aratus Kent arrived in Galena, April 19, 1829. Though in the bounds of Center Presbytery, which embraced the entire State, he did not unite with it, doubtless from want of opportunity. He sent to this meeting his credentials from the North Association of Hartford county, Connecticut, and was received. Thomas A. Spilman, *minister*, and John Tillson, *Elder*, were appointed Commissioners to the Assembly. John G. Bergen was appointed Stated Clerk. Horace Smith was dismissed to the Presbytery of Huron.

HORACE SMITH was born in Mass., graduated at Yale College 1818, at Andover in 1821, ordained Feb. 27, 1822. Home Missionary through life, and mostly in Ohio. Died at Richfield, Ohio, Nov. 20, 1868, aged seventy.

BETHEL, afterwards OAKLAND CHURCH, Coles county, was organized July 17, 1831, by Rev. Stephen Bliss, with these members: W. W. Morrison, Mary Morrison, Robert Brooks, Mary Brooks, Alex. Laughlin, John Laughlin, Stanton Pemberton, Sarah Pemberton, Ruth Ashmore, Hezekiah Ashmore, Elizabeth Ashmore, James Black, Elizabeth Black, John King, Elizabeth King, James H. Bovell, Jane M. Bovell, Lavina Laughlin. ELDERS: Robert Brooks, W. W. Morrison. From this until 1853 the records are silent. At this date Rev. John A. Steele was Minister, and Josiah O. Black, Elder. May 3, 1856, Rev. H. I. Venable commenced as supply pastor. May 19, 1860, he was installed and remained pastor till April 1865.

Stephen J. Bovell commenced labor with them as supply pastor and continued till the close of 1878. At the spring meeting of Palestine Presbytery, 1860, the name was changed to *Oakland*, to correspond with the name of the post-office. During the nine years of Mr. Venable's connection with the church, there were sixty additions. At the end of his pastorate, eighty-five names had been entered on the roll; but the losses by removals and deaths had reduced the number to thirty-three. During the thirteen years of Mr. Bovell's ministry, twenty-three were added by profession and two by letter. The present membership is thirty-five. Besides the two original Elders, James Black, Josiah O. Black, John A. Magner, Joseph Boyle, G. J. Ashmore, William J. Black and Jacob V. Annin have served as Elders. The present session is composed of G. J. Ashmore, William J. Black and Jacob V. Annin. All the others are dead except Joseph Boyle and J. A. Magner, removed. Since 1858, sixty-seven infants and fourteen adults have been baptized. Oakland is in Coles county. The first church house was erected about 1833 at the old cemetery, one and a half miles northeast of Oakland. It was of hewed logs, twenty by twenty-two feet. The logs, according to custom in those times, were contributed by Congress. This house was dedicated by Isaac Bennet, was afterwards used as a school house, and finally sold and moved out on the prairie. The second house was a frame building, twenty-four by forty, and was erected about 1836, on the public square of Oakland. The frame, including rafters and studding, was of split and hewn timber. It was never finished or dedicated. The floor was loose boards; the seats and pulpit of puncheon slabs. It was used in summer only. In winter services were held in farm houses. As in the other house, Congress contributed the timber, even to the boarding, which was got out by whip saw from poplar trees growing near the forks of the Embarrass. The present church house was erected in 1844. It is twenty-four by forty and cost about four hundred dollars. It was dedicated by Rev. John A. Steele. The main contributors were, S. C. Ashmore, \$25; G. M. Ashmore, \$25; James Black, \$25; W. C. Pemberton, \$37 50; Dr. H. Rutherford, \$37 50; Thomas Affleck gave the lots and \$80 for the old building. The lumber of this church was *not* contributed by Congress.

THE SYNOD OF ILLINOIS, which had been established by the Assembly May, 1831, with the three Illinois Presbyteries and that of Missouri, held its first meeting at Hillsboro, Illinois, commencing Sept. 15, 1831. From the three Illinois Presbyteries there were present fourteen ministers and eleven Elders. Absent from those Presbyteries six ministers. The whole number of Illinois ministers, therefore, at that time was twenty. Missouri Presbytery was represented in the Synod for this the first and only time; for at this very session a plan was adopted for dividing that Presbytery into three, in order to make a Synod of Missouri. This plan was laid before the Assembly of 1832, and the new Synod created. John G. Bergen was the Moderator of the meeting. Thomas Lippincott was made Stated Clerk, and remained so until 1840. The first hundred and ninety-three pages of the Synodical Record are in his hand writing. Resolutions were adopted recommending the establishment of a weekly religious newspaper in St. Louis, and a committee appointed to make the needful arrangements as soon as practicable. The following significant resolution was adopted, viz: "That the Assembly's Board of Missions and the Board of the Home Missionary Society be respectfully requested to communicate freely with our Presbyterial and Synodical Committees on all important subjects connected with Missionary operations in our bounds; *and without the mediation of any other Board whatever.*" The plain meaning of the whole paper, of which this resolution is a part, was that they wished the Home Missionary operations in their own bounds to be under the *control of their own church judicatories*. This was precisely the ground assumed and contended for by Alton Presbytery in 1859, and sanctioned by the Assembly which held its meeting at Wilmington, Del., that same year.

YEAR 1832.

ILLINOIS PRESBYTERY convened at Jacksonville, March 29, 1832. MINISTERS present: Solomon Hardy, John M. Ellis, William J. Fraser, Henry Herrick, Asa Turner, J. M. Sturtevant, John Brich. MINISTERS absent: Cyrus L. Watson, Edward Beecher. ELDERS: Anthony Potts, Carrollton; J. G. Edwards, Jacksonville; William C. Stevenson, Union. William Kirby was received from the Association of the Eastern

District of New Haven, after answering the constitutional questions in the affirmative. Henry Herrick, minister, and H. H. Snow, elder, were appointed Commissioners to the Assembly. The fall meeting was held at Carrollton, September 6. Macomb and Naples churches were received. Elisha Jenney was received from the Third Presbytery of New York. Two adjourned meetings were held in this year. The first with Union church, October 10; the second at Jacksonville, commencing December 19, and continuing till the 26th. Thomas Lippincott and Benoni Y. Messenger were received from the Presbytery of Kaskaskia. The other business of these meetings appertained to troubles in the Union church, and to difficulties between a portion of its session and Rev. William J. Fraser, who was at that time their supply. From the decision of the Presbytery in his case Mr. Fraser appealed to Synod.

WILLIAM KIRBY was born at Middletown, Ct., July 10, 1805. Graduated at Yale College, 1827, and at the Divinity School of Yale College, 1831. Ordained at Guilford, Ct., March 22, 1831. Tutor in Illinois College 1831-33. Preached at Union Grove, Ill., 1833-4. Supply pastor Blackstone Grove, Ill., 1834-6. Mendon, Ill., 1836-45. Agent Home Missionary Society for Illinois, residence in Jacksonville, till his death at Winchester, Ill., December 20, 1851, at the age of forty-seven. He married Miss Hannah Wolcott in 1832, at Jacksonville, Ill. They had seven children. Edward P. Kirby, born October 28, 1833; William A., born August 6, 1837; Frances Caroline (McLaughlin), born January 25, 1840; Cathrine Wolcott (Ross), born July 8, 1842; Helen McCluer (Dwight), born January 12, 1845; Henry Burgis (died), born March 20, 1848; Elizabeth Pomeroy, born April 1, 1850.

ELISHA JENNEY was born at Fair Haven, Mass., November 7, 1803. Graduated at Dartmouth College 1827; Yale College Divinity School 1831; ordained Evangelist by Third Presbytery of New York, October 14, 1831; supply pastor Alton, Ill., 1832-5; Agent A. B. C. F. M., for Illinois, 1836-7; preached at Monticello, Spring Creek, and Island Grove, 1840-49; missionary of Illinois and Alton Presbyteries, 1849-58; Agent of American Home Missionary Society

for Central and Southern Illinois, 1858-68; resided last at Galesburg, Ill.

NAPLES CHURCH was organized by Rev. Solomon Hardy August 5, 1832, with ten members—Benjamin Beckford, elder. It enjoyed the labors of Rev. A. T. Norton for one year from November 1, 1835. Its numbers increased in the time to twenty. Frederick Collins and Ledden Davis were elders. It owned a comfortable house of worship erected mostly, or wholly, by the brothers Anson, Michael and Frederick Collins. The summer of 1836 was extremely sickly. One person in every ten or twelve of the population died, and nearly all the remainder were sick. All the members who could, removed at once. The Messrs. Collins left so soon as they could dispose of their property, which they did at great sacrifice. This church has several times been nearly extinct, but has revived again, and still has a feeble existence and a comfortable house of worship.

KASKASKIA PRESBYTERY met at Carmi, Ill., April 6, 1832. MINISTERS present: John Mathews, Stephen Bliss, William K. Stewart, B. F. Spilman, Thomas Lippincott, B. Y. Messenger. MINISTER absent: Theron Baldwin. ELDERS present: Thomas Gould, Wabash; George Hodge, Golconda; James Davis, Bethel; George Donnell, Shoal Creek; William White, Greenville; Benjamin Spilman, Carmi; Peter Miller, Sharon. A call from Vandalia church for William K. Stewart to become their pastor was sanctioned. John Montgomery was admitted from the Presbytery of Northumberland; John Flavel Brooks from the Presbytery of Oneida, and Albert Hale from the Association of the Eastern District of New Haven county, Ct. Shoal Creek and Greenville churches were united under the name of Greenville. John Mathews, minister, and James McClung, elder, were appointed Commissioners to the Assembly. The fall meeting was held with Gilead church. The church of Equality was received.

JOHN MONTGOMERY was a native of Pennsylvania, and graduated from the Princeton Seminary. He labored in Crawford county and on Pope's river, Ill. He died in 1843.

JOHN F. BROOKS was born in Westmoreland, Oneida county, N. Y., Dec. 3, 1801. His parents were descended from the early emigrants to New England. His mother's ancestors for several generations were Deacons in the Congregational Church. His first wife was a daughter of Rev. Joel Bradley, a graduate of Yale, and a Congregational minister in the early settlements of New York. She died in Springfield, Ill., March 30, 1860. Mr. Brooks graduated at Hamilton College in 1828. He studied theology at New Haven, Conn.; licensed by an Association near New Haven; ordained by Oneida Presbytery about Sept. 1, 1831. Came West immediately. He organized the first-formed Presbyterian church in Belleville, Jan. 6, 1833. He was one of the original members of Alton Presbytery, set off by the Synod of Illinois at Alton, Oct. 21, 1836. He was then residing in Belleville, preaching and teaching. In the fall of 1837, he went to Waverly, Ill., and took charge of Waverly Seminary. He was teacher in Waverly, Ill., from 1837 to 1840, then in Springfield Seminary, 1849-53. Since then he has been and is Instructor in Latin in "Bettie Stuart Institute," Springfield, Ill.

ALBERT HALE was born in Glastenbury, Conn., Nov. 29, 1799. His ancestors were from England. His early education was in the common school and an academy. He then spent about eight years as a clerk in a store in Wethersfield, Conn. He graduated at Yale College in 1827, and studied theology in New Haven Seminary. He was licensed by the Association of New Haven county, Eastern District, Aug. 10, 1830, and ordained by the same body at Guilford, March 22, 1831. He came West the next fall, landing at Shawneetown, Nov. 15, 1831. He preached there once, and had a hard talk with a minister, who afterwards wrote a letter in which he charged "that Mr. Hale taught nothing to the people *but what was in the BIBLE*" He took charge of the Bethel Church in Bond county, in Jan., 1832, and that place was his home for eight years. The last two of those years, at his own suggestion, the church was supplied by others. His time was mainly spent, during the whole of these eight years, in visiting the new villages and settlements to preach and aid in forming churches. The last two winters, 1838 and 1839, he preached at Jacksonville and at Alton.

He was married in the spring of 1839, at Monticello, Madison county, Ill., to Miss Abiah Chapin, one of the teachers in Monticello Seminary. He was elected Pastor of the Second Presbyterian Church, Springfield, Ill., in the summer of 1839, entered upon his labors there the 15th of the next November, and was installed by the Presbytery of Illinois, July 1, 1840. He occupied that post with great acceptance and success for twenty-seven years and a few months. Since then he has been and still is abundant in ministerial labors in Springfield and the surrounding region. He terms himself, "Bishop of the highways and hedges." Though eighty years of age, in Nov., 1879, he is still a vigorous and constant laborer in the Master's vineyard. *He still lives*, and therefore I do not write that eulogium upon his eminently useful career which will be appropriate when he is gathered to his fathers. His wife died several years since. A son and two daughters remain. The son, Rev. Albert F. Hale, is preaching in California. The two daughters are with their father in Springfield.

EQUALITY CHURCH, Gallatin county, about twelve miles west by north of Shawneetown, and close by the salt wells, was organized May 26, 1832, by B. F. Spilman. Until 1845, it seems to have been under his care. Indeed he resided there a portion of the time, and superintended an academic school in addition to his ministerial labors. During Mr. Spilman's absence of six years, in Madison and Randolph counties, Equality Church became reduced and discouraged. December 15, 1849, the following paper was adopted: "The undersigned, members of the Presbyterian Church of Equality, Ill., having in some way lost all the records of the church, and being desirous still to continue the ordinances of God's house, do hereby agree to continue under the old style of *The Equality Presbyterian Church*, under the care of the Presbytery of Kaskaskia. (Signed.) Wm. C. Campbell, John L. Campbell, Timothy Guard, Alex. Guard, Andrew Stephenson, Martha E. Guard, Emily Herritt, Sarah Brown, Sarah Crawford, Apphia Flanders, Deborah Flanders, Israel D. Towl, Abner Flanders, sr., Samuel C. Elder, Elizabeth Hayes, Ann V. Campbell, Martha Siddall, Mary A. Robinson, Mary Brown, Varanda J. White, Eliza Towl.

Israel D. Towl is said to have been the first Elder, and the only male member at the time of the organization. There were ten females. The first Elders, under the renewed organization of Dec 15, 1849, were Israel D. Towl and John L. Campbell. Samuel C. Elder is said to have been an Elder at about that time, though the records do not show it. Other ELDERS: C. C. Guard and J. S. Robinson, elected Feb. 2, 1857; J. W. Clifton, Sept. 15, 1864, and Wm. C. Campbell, June 26, 1866; Ephraim Proctor, Sept. 13, 1868, and Alex. Guard, May 9, 1868; Wm. H. McComb and Wm. T. Grimes, Feb. 27, 1876. The MINISTERS have been supplies, serving for brief periods and part time. Their names are as follows: John Mack in 1861, B. Leffler in 1862 J. B. McComb, from March, 1868 to Oct. 1870, and John Branch in 1873. Several other ministers have preached occasionally, and held communion services by appointment of Presbytery and otherwise. A parsonage, worth about five hundred dollars, was given to the church by Abner Flanders about 1865. The congregation owns no other church property. There have been connected with this church in all more than one hundred and fifty persons. There has never been here an installed pastor; and the slow halting progress of the church has been owing in great part to irregular, frequently changing and uncertain ministerial supply.

SANGAMON PRESBYTERY in 1832, met April 20th, with Union Grove Church, Tazewell county, and at Hillsboro, Montgomery county, Oct. 16. At this last meeting there were present, *Ministers*: John G. Bergen, Lucian Farnam, Thomas A. Spilman, Romulus Barnes. *Elders*: Ebenezer S. Phelps, Springfield; Robert McCord, Hillsboro. *Absent Ministers*: John McDonald, Aratus Kent and Calvin W. Babbitt. This meeting was held at the house of John Tillson, of Hillsboro.

The SYNOD OF ILLINOIS met at Vandalia, October 18, 1832. There were present from the Presbytery of Illinois three ministers and two elders; from the Presbytery of Kaskaskia eight ministers and two elders; from the Presbytery of Sangamon five ministers and two elders. Rev. Artemas Bullard was present as an agent of the A. B. C. F. M.

YEAR 1833.

The PRESBYTERY OF ILLINOIS met at the house of Rev. William J. Fraser, March 28, 1833. Elisha Jenney and B. Y. Messenger, *ministers*, and James G. Edwards and David B. Ayers, *elders*, were elected Commissioners to the Assembly. The report to the Assembly showed thirteen ministers and ten congregations—Apple Creek and Carrollton being regarded and reported as separate churches. William J. Fraser presented charges of unsound teachings against Edward Beecher, J. M. Sturtevant and William Kirby. On the other hand charges of slander were preferred against William J. Fraser for publishing in the *Illinois Herald*, of March 9, 1833, an article highly injurious to the character of Edward Beecher, J. M. Sturtevant and William Kirby. Both these cases were issued at an adjourned meeting held in Jacksonville, commencing April 23, 1833. The charges of unsound doctrine against the three brethren were not sustained. The charge of slander against Mr. Fraser was sustained, and he was suspended from the functions of the ministry. In both cases Mr. Fraser gave notice of appeal to Synod. At this meeting, on April 1, 1833, Robert Stewart was licensed. The church of Pisgah was received. Cyrus L. Watson was appointed *Stated Clerk*. The fall meeting was held with Pisgah Church September 17. William J. Fraser, suspended from the ministry at the spring meeting, had in the mean time published a pamphlet entitled, "Facts in reference to the suspension of Rev. William J. Fraser from the office of the gospel ministry." Presbytery prepared a statement concerning this pamphlet to be laid before Synod.

PISGAH CHURCH is in Morgan county. The site of the present church building is five acres in the S. W. corner of the S. W. quarter of the S. E. quarter of Sec. 5, T. 14, N. R. 9 W. It was organized April 19, 1833, by Rev. John Brich and Elder James Kerr in a log house on the farm of W. C. Stevenson, about a mile west of Orleans. For several months that house at that spot was the place of meeting. Then it was moved about half a mile south, and re-fitted. That building, with the camping ground about it, was used until 1841, when the present house was built at a cost of about one thousand dollars. There is a cemetery in the same enclo-

sure. **ELDERS:** The first, Bedford Brown, Ralph McCormick. Since elected—Charles L. Jones, Robert Brown, William C. Stevenson, Dr. Edward Moore, James T. Holmes, Jeremiah Graves, Samuel M. Rannels, William W. Shepherd, John S. Holmes. The present elders—1879—are the last three, together with James T. Holmes. **MINISTERS:** William G. Gallaher for thirty-one years from the spring of 1834. In January, 1865, W. D. Sanders became supply pastor and continued until September, 1872. Then Thomas Gallaher one year. Next William D. Sanders again till May, 1874, when W. N. Steele, the present supply pastor, began his labors. The church numbers about sixty members, having suffered much from emigration. It has long been self-supporting. It consists exclusively of the families of well-to-do farmers, of Scotch-Irish descent.

KASKASKIA PRESBYTERY met at Palestine, Crawford county, April 11, 1833. *Ministers* present: John Mathews, William K. Stewart, B. F. Spilman, Stephen Bliss. *Ministers* absent: Theron Baldwin, Albert Hale, John Montgomery, John F. Brooks. *Elders* present: Thomas Gould, Wabash; George Hodge, Golconda; Wilson Logan, Palestine. William Hamilton was received from the Presbytery of Muhlenburg. Alexander Ewing, a licentiate, was received from the Presbytery of New Castle, examined and ordained at an adjourned meeting at Greenville, Bond county, May 11, 1833. Isaac Bennet, licentiate, of Addison Association, Vermont, was received, examined and ordained, April 13, 1833. John Montgomery, minister, and George Hodge, elder, were appointed Commissioners to the Assembly. The following curious resolutions, growing out of the excitement of the time on doctrinal subjects, was passed, viz: "That when any minister comes to this Presbytery as a candidate for membership with us, an opportunity be given for a private interview with such minister, by any, or all the members, present previously to the vote respecting his reception." The fall meeting was held at Collinsville, September 13. Elkhorn Church, afterwards Nashville, Belleville, and the First Presbyterian Church in Edwards county were received. Roswell Brooks, licentiate, was received from the Association of the Western District of New Haven, and ordained, *sine titulo*, September 15.

WILLIAM HAMILTON, dismissed to Muhlenburg Presbytery, October 10, 1834, returned to Kaskaskia Presbytery April 9, 1852. His name was dropped from the roll of the Presbytery September 14, 1866, for his pro-slavery and rebel attachments and disregard of the Presbytery's authority.

ALEXANDER EWING was born in Pennsylvania; graduated at Princeton in 1828; labored at Morristown and Concord, Ohio, and at several places in Illinois, and died August 12, 1845, being a member of Kaskaskia Presbytery.

ISAAC BENNET was a native of Bucks county, Penn. He graduated at Jefferson College, Cannonsburg, Penn., in 1827, with the first honors. He was a member of the first class in the Western Theological Seminary, and was licensed by Addison Association, Monkton, Vt., June 4, 1829. August 3, 1829, he was commissioned by the "Assembly's Board of Domestic Missions" to the churches of Carmi and Sharon, Ill. Here he labored for six months, and then started out on a missionary tour. In 1830 he was in Pleasant Prairie neighborhood, Coles county. There he resided and labored, for the most part, for two years. He built himself a rude study of poles in the shade of a grove, within hail of the house where he boarded. There he conned over his Bible and meditated his sermons. Of his labors in church building, the reader is referred to what is said elsewhere in the sketches of Pleasant Prairie, Pisgah and Wabash churches. When Pisgah Church, in Lawrence county, was formed, in 1835, Mr. Bennet was engaged to supply them. Here he labored for sixteen years. July 6, 1836, he married Miss Caroline Buckanan, a lovely and discreet girl, daughter of Elder Thomas Buckanan. This wife was the mother of two sons. The elder is Dr. Stephen B. Bennet, now residing in Fairview, Fulton county, Ill. The younger, Whitfield, died in the army in the late civil war. This wife died, March 8, 1844, in her twenty-fourth year. His second marriage was with Margaret Ashmore. Three children were the fruit of this marriage—two sons and one daughter. This lady was, two years since, residing in St. Louis, Mo.

In 1851 he removed to Canton, Ill., and was stated supply of that church at the time of his death, June 16, 1856. He

was supposed to be fifty-two or fifty-three years of age. Mr. Bennet's influence as a gospel minister in Southeastern Illinois was very great. He labored much with Stephen Bliss. The two men, though extremely unlike, were true yoke-fellows. In appearance Mr. Bennet was tall and slender. His complexion was very dark. He was of Turkish extraction, and in some branch of his lineage was also French. His eyebrows were black and heavy, and quite met over his nose. This gave him an aspect of great sternness. He was a powerful preacher.

ELKHORN, afterwards NASHVILLE CHURCH, was organized October 3, 1832, by Revs. John Mathews and John Montgomery, with eight members, viz: Cyrus Sawyer, Rebecca Sawyer, James Sawyer, Prudence Sawyer, Stephen W. Balch, Sophia Balch, Armistead B. Balch, Emeline Balch. The organization took place in the house of Cyrus Sawyer, father of the present James H. Sawyer, of Nashville. This house was four miles directly west of Nashville, and the place was known as Sawyer's or Ratcliff's Point. It was among the head waters of Elkhorn creek. Southwest of Nashville, about seven miles was Elkhorn postoffice. April 12, 1851, the name was changed to "The First Presbyterian Church of Nashville." The present, and only house of worship ever owned by the church, was erected in Nashville the same year, and at a cost of fourteen hundred dollars.

MINISTERS: John Mathews, occasionally; Cyrus Riggs began about November, 1837; William Gardner commenced about 1847—the present Mrs. James H. Sawyer is his daughter—John S. Howell began in 1849; D. A. Wallace began about 1853 and was installed pastor; Alfred N. Denny in 1863, James Stafford in 1864, William Bridgman in 1866, T. D. Davis in 1868, John C. Wagman began April, 1869; Ogden Henderson installed pastor September 25, 1872; O. S. Thompson began November, 1874; H. A. Tucker, October 18, 1875, and was with the church one year and four months; W. C. McDougall was there in January, 1878—fourteen ministers in a history extending through forty-seven years. ELDERS: Cyrus Sawyer, Stephen W. Balch, James Sawyer. These three were the original elders. Since then the following have been appointed, viz.: James Wilson, April 12, 1849; George L. Lyon, July 22, 1849; Hugh

Adams, James B. Sawyer, Ephraim Hill, September, 1856; A. A. Pearson, September 16, 1865; James Duncan, same date; James H. Sawyer, February 2, 1868; George W. Cone and T. M. Scovell, September, 1872; G. S. Anderson and C. F. Hartman, September, 1875. The present elders (1878) are James H. Sawyer, George W. Cone, G. S. Anderson and C. F. Hartman. The growth of this church has not been rapid. In 1832 it had eight members; in 1855, thirty-eight; in 1877, eighty-one. Of its fourteen different ministers only two have been pastors, and its ministerial supply has had frequent interruptions. With the aid of Oak Grove Church it is now in a self-supporting condition. Oak Grove is nearly south from Nashville and seven miles distant. The two congregations were formerly one, and now constitute properly but one parish. Previous to the erection of the present church edifice, in 1851, the meetings were commonly held at the private residences of Cyrus and James Sawyer, though sometimes at a school house.

BELLEVILLE CHURCH, the one first formed, was organized by Rev. John F. Brooks, Sabbath, Jan. 6, 1833, with Alfred Cowles, Charlotte Cowles, Thomas Scott, Jane E. Brooks. Simon Van Arsdall and Harriett C. Alexander as members, Alfred Cowles and Thomas Scott were made ELDERS. I quote from a letter of Rev. John F. Brooks, who ministered to this church during its entire existence. "After the organization there were admitted to the church Andrew Spillard, Benj. Van Arsdall, Joseph Green, Thomas H. Kimber, David Swyer, Louisa Swyer and Sarah Patterson. Thomas Scott connected with another denomination in another place. Simon Van Arsdall died July 11, 1835. Andrew Spillard removed to a distance, and we lost sight of him. One member was dropped. When I was about to leave in the spring of 1837, about half the remaining members were residing in distant places, and the other half just about to remove. These last received letters of dismissal, March 26, 1837. Letters were voted to the remainder, if they desired them. This was the second Presbyterian church in St. Clair county. On the prairie, some miles east of Belleville, one had been formed and died before I went into the county. A man named Jones (Nathan) was prominent in it, and his removal seemed to be the closing up of its affairs. [This church

was Turkey Hill. [Nathan Jones removed to Canton, Fulton county. He was the father of Rev. Williston Jones.] The church of 1833 was organized in a brick building, on the corner near Mr. Cowles' stone house. The building was sometimes called the Academy. It was one-story, and one room with a brick floor, laid on the ground, and consequently at times very damp. It seemed to have no owners. Any persons occupied it who desired to do so, for religious or other meetings. Sometimes a school was kept there, or a traveling family encamped there for a few days, and sometimes the pigs. This was our place of worship for a year or more. Then I purchased a dwelling with a cabinet shop adjoining, which last I fitted up for a school-room. This, though very small, served for our place of worship. Occasionally we held meetings at the court house, or in the Methodist church. I was accustomed to preach in Belleville about once in two weeks. I taught school regularly three or more years out of the five I resided there. If in 1833 I could have combined the experiences of the forty years since with the strength I then had, I could have done some things better. *No man can preach and teach too, and do both well.*"

ROSWELL BROOKS was born at Westmoreland, N. Y., Aug. 20, 1805. Graduated at Union College 1828, and at Yale College, Divinity School, 1833; was licensed by the Association of the Western District of New Haven county, ordained Evangelist by the Presbytery of Kaskaskia, Sept. 15, 1833. Supply pastor at Collinsville, Ill., 1833-4. Supply pastor, Akron, O., principal Cuyahoga Falls Institute, 1837-40. Teacher at Lakeport, N. Y., 1840-41. Supply pastor, Niagara and Pendleton, N. Y., 1841-46. Supply pastor Gosport, N. Y., 1846-47. Supply pastor at Carlton and Kendall, N. Y., 1848-53. Principal of academy, Lawrenceville, Pa., where he died, Feb. 2, 1854. His daughter, Mrs. M. L. Snoddy, is in Lawton, Mich.

FIRST PRESBYTERIAN CHURCH IN EDWARDS COUNTY.

The following beautiful and lucid account of this church is from the pen of Miss E. P. Rice, Bone-Gap, Edwards county, Ill.

The first members were originally from Franklin county, Mass. They emigrated from thence, most of them with

parents, in the years from 1816 to 1820, to Upshur county, West Virginia. The young people were gathered into a Presbyterian church, formed of Eastern emigrants. Some of them inter-married, and things were moving on prosperously, when, in the year 1829, the title of the land owner from whom most of them had purchased, was found defective, and their homes were sacrificed.

A small band of these persons came to Edwards county in 1830. They were visited by Rev. Stephen Bliss, of Wabash county, in January, 1833. In May of the same year he organized a church. The first members, named in the order of their ages, were the following: Mrs. Margaret Rice, Roswell Knowlton and his wife Mrs. Elizabeth (Gould) Knowlton, Cyrus Rice and his wife, Martha (Gould) Rice, Joel Gould, Freeman Gould and his wife, Dorcas (Ward) Gould, Miss Julia Gould. It may be observed here, that except the mother of Mr. Rice, these persons were all brothers and sisters, and their consorts. Mr. Knowlton was made Elder, an office which he had held in the church from which he removed. Mr. Bliss acted as pastor of the church, visiting it most of the time monthly, and bringing with him often on communion occasions, Rev. Isaac Bennet, and others. In Aug., 1834, the little church met with a great loss in the death of the ruling Elder. Cyrus Rice and Freeman Gould were chosen Elders, May, 1835. Others came from West Virginia, from Ohio, and from other parts of the country, and there were a number of accessions in 1836. In May, 1838, Mr. Bliss announced at the sacramental meeting his inability on account of his health, to continue his monthly visits. Rev. Joseph Butler, Carlisle, Indiana, was present, and was solicited to take charge of the church. He consented, and came to reside with them July following, and not long after married the widow of Mr. Knowlton. A Sabbath school was established in 1837, and some three or four of the young people made a profession of religion, but there was no general revival till the winter of 1839-40, when most of the young people were hopefully converted, and united with the church in the following spring. In 1839, several other families came from West Virginia and Ohio. Some united with the church, and others that had letters did not. In February, 1840, the change was made from the Presbyterian to the Congregational form of government. There were some causes of dissatisfaction among some of

the members, and some of those who held letters. One of the principal of these was that the government of the church was all in one family relation. The session met to consider this point. It was first thought it might be remedied by electing two more ruling Elders, but considering the material to choose from, it was thought perhaps it might suit the church better to become Congregational. A meeting was called, and a vote taken by ballot. The majority in favor of the change was small, but it was finally agreed to by all, except Mr. Freeman Gould and wife, who transferred their membership to the Wabash Church. At the same time their name was changed from the "Shiloh Presbyterian Church" to that of Trinity Congregational. They placed themselves in connection with Presbytery, and continued to send a delegate till 1851. In 1844 a house of worship was erected, and was dedicated April, 1845; Mr. Bliss being with us for the last time, and making the dedicatory prayer. Mr. Butler continued in charge of the church till 1852. It should have been mentioned before, that at the time of changing the church government, Mr. Linus Root and Joel Gould were elected Deacons, and Mr. Cyrus Rice, Clerk of the church. Mr. Root died in 1848, and Mr. Alpheus Rude was chosen to fill the place. Mr. Butler ceased his regular ministrations in 1851. From that time he and the Rev. H. Patrick, Rev. William Holmes (author of Pictorial Emblems) and others, preached from time to time. In 1856, the church employed a Congregational minister, Rev. T. N. Holmes, of Waverly, Ill., who continued a successful pastorate of nine years. In 1865 our worthy Deacon, Joel Gould, his family and others removed to Minnesota, and Elijah Phillips was elected in his place. Mr. Holmes soon after removed to Clay, Iowa. The church soon after employed Alfred Connet, a Congregational minister, from Saulsbury, Ind. In 1868-9 nearly the whole church, including the two Deacons, removed to Kansas. What there was of financial ability and effectiveness in the church they carried with them. They formed themselves into a Congregational Church, assuming the name of the parent "Trinity," at Diamond Springs, Morris county, Kansas. They were strengthened by the addition of some Presbyterians from Christian county, Ill. They have enjoyed the refreshing of the Holy Spirit, and the church, though not large, is united and prosperous. The aged Clerk of the church, his wife and ten members alone remained in Edwards

county. Rev. P. W. Wallace, of Wabash county, Ill., visited us from time to time, and while our house of worship remained, we had services as often as monthly, and in the summer time usually every Sabbath. In November, 1876, in consequence, probably, of the pillars with which the first builders had strengthened the roof, having been removed when the church was repaired in 1863, the roof fell in, and our house of worship was a wreck. One of our remaining members has died, one has united with another church, and the rest of us sit by the willows, as to church membership, and when the bell of our Methodist brethren calls, we go with them to sing the Lord's song. Such is the brief history of the Edwards county Trinity Church. It was never large. The membership, perhaps, at no one time exceeded fifty. But the children of the congregation and Sabbath school were steadily gathered in. Almost without exception, they became followers of Christ. And wherever they have gone they have lifted their colors and worked quietly, we think effectively, in the church and Sabbath school.

Though this locality has never been considered very healthy, that being the principal cause of the emigration, yet the first members, except Mr. Knowlton, all lived to old age. The next called away was Mrs. Margaret Rice, who died June, 1855, in her eightieth year. Mrs. (Knowlton) Butler, died November, 1872, aged sixty-eight, one month only after her husband, Mr. Butler, in Pawselim, Minnesota. Mr. Freeman Gould died Feb., 1873, aged sixty-four. The other five yet remain, Mr. Cyrus Rice, in his eighty-second year, and his wife in her seventy-sixth. Mr. Joel Gould, of Onatonud, Minn., Mrs. Dorcas Gould (now blind) and Mrs. Julia (Gould) Curtis, of our vicinity, all three past seventy. Passing away is written of the church here, and our name on earth will soon be known only in legends of the past.

SANGAMON PRESBYTERY met at Springfield, April 12, 1833. *Ministers* present: John G. Bergen, T. A. Spilman, C. W. Babbitt, Lucian Farnam, Romulus Barnes. *Elder*: Elijah Slater, Springfield. *Ministers* absent: Aratus Kent, John McDonald. John McDonald was dismissed to the Presbytery of Chillicothe.

Lemuel Foster, licentiate, was received from the North Association of Hartford county, Ct. The fall meeting was

held with Sangamon Church, September 16. Flavel Bascom, licentiate, was received from the Association of the Eastern District of New Haven county, Ct. Mr. Babbitt reported a church organized by himself in Cook county, August 18, 1833, called "Union" Church, with twelve members. Tuesday, September 17, Lemuel Foster and Flavel Bascom were ordained.

LEMUEL FOSTER was born in Hartland, Hartford county, Ct., November 24, 1799. He united with the church in his native place when fourteen years of age. He graduated at Yale College in 1828, and studied theology at Yale College Divinity School. He was licensed by Hartford North Association. He and his wife started West in his own buggy from the vicinity of Hartford, Ct., September 5, 1832. He was under commission from the A. H. M. Society. On the way he preached on the Sabbath wherever he chanced to be, and reached Springfield, Ill., October 10th. They went directly to Jacksonville, from whence, leaving his wife with friends, he went to the meeting of Synod at Vandalia, and was assigned to North Sangamon Church. Thither he proceeded at once. He was ordained by the Presbytery of Sangamon in September, 1833. After a year's labor at North Sangamon he went to Bloomington. He there organized a Presbyterian church of eight members, which became, at the division, New School, and is now a large, influential church. Mrs. Foster here commenced a school, in a large log school-house, which was soon filled to overflowing. Mr. Foster then erected, mostly at his own cost, a two-story building. The upper story was arched and filled with seats for church purposes. Here he, his wife, and his wife's sister taught for five years—Mr. F. having also the charge of the church for three of those years. In the time he organized the Presbyterian church in Waynesville.

At the close of 1838 Mrs. F. had a long season of sickness, and they were obliged to seek change and rest. Renting their house and academy, they went to Jacksonville. While they were there, a person came from Bethel seeking a minister for that church and for teachers for their school. Mr. F. and his wife were persuaded to go, and there they remained for seven years. In the time that church was favored with three revivals. He united with Alton Presbytery, October

14, 1841. In 1845 he went to Upper Alton. September 22, 1851, he was dismissed from Alton Presbytery, and granted a general letter. He used it to connect with a Congregational Association. In that church he has since remained, and has labored at Atlanta, Onarga and Blue Island, Ill. He was three times a Commissioner to the Assembly, and was there—as everywhere else—a most decided and out-spoken Abolitionist. He has ever been a God-fearing man—not failing to exemplify by word and practice all the boldness of his theoretical opinions. In 1870 he was employed upon a fortnightly paper called “The Christian Cynosure,” published in Chicago, at 85 La Salle street—a paper opposed to secret societies. Died at Washington Heights, Ill., April 1, 1872. He never had children.

The SYNOD of ILLINOIS convened at Jacksonville, September 19, 1833. There were present twenty-four ministers and fifteen elders.

The appeal of William J. Fraser from the sentence of the Presbytery of Illinois, suspending him from the ministry, was sustained, and the sentence removed. The other appeals from the action of the same Presbytery were withdrawn. The Presbytery of Schuyler was established, including all the territory north and west of the Illinois river. Also the Presbytery of Palestine, embracing the territory north of White county and between the Wabash and the Little Wabash rivers. The Synod reported to the Assembly that they consisted of thirty-three ministers and forty-three churches.

YEAR 1834.

THE PRESBYTERY OF ILLINOIS met at Jacksonville, March 20, 1834. The attendance was small. Thomas Lippincott was chosen Stated Clerk. String Prairie and South Green churches were reported. Alexander H. Burritt was present as an elder from the latter. John M. Ellis, minister, and David B. Ayres, elder, were appointed Commissioners to the Assembly. Robert Stewart was ordained *sine titulo*, and dismissed to the Presbytery of Schuyler. The Presbytery reported to the Assembly eleven members and nine congregations. The fall meeting was held at Carrollton, commencing

September 25. Gideon Blackburn, D.D., was received from the Presbytery of West Lexington; Samuel E. Blackburn from that of Louisville, and Theron Baldwin from the Presbytery of Kaskaskia. The churches of Spring Cove and Carlinville were received. William J. Fraser requested dismissal to the Presbytery of Schuyler. This request, together with long papers connected with the case, were referred to the Synod for advice and decision.

STRING PRAIRIE CHURCH, Greene county, was organized by John Brich and T. Lippincott, October 20, 1833, with nine members—Morris Lee, elder. J. H. Van Arsdall was made elder in 1845. *Ministers*: For fourteen years it had occasional preaching from T. Lippincott, Amos P. Brown and Hugh Barr. It was transferred to Alton Presbytery, October 2, 1847. The next succeeding winter it was supplied by J. T. King. He was succeeded by James R. Dunn, one half the time, for four years; J. R. Armstrong, seven and a half years; Morgan L. Wood, one year; E. W. Taylor, one and a half years; D. J. McMillan, pastor, two years and nine months; J. Scott Davis, one year; H. G. Pollock, one year; James Brownlee, one year, and up to October, 1878; next, J. R. Armstrong, the second time. He still officiates. *ELDERS*—besides those named above: William H. Randolph, James Vallentine, Robert A. Hardin, David W. Campbell, John C. Burruss. Mr. Randolph and Mr. Hardin are dead; James Vallentine resigned; J. C. Burruss removed to Carrollton; J. Van Arsdale gone to Rockbridge Church. D. W. Cambell is the only acting elder now on the ground. The parsonage property consists of five acres of ground, with a good, well-arranged two-story building. The house and out-buildings were erected in 1866 at a cost of about three thousand dollars. It is half a mile from the church, and is free of debt. A house of worship was erected in 1848 and dedicated November 19. It is thirty-two by twenty-four feet, and cost four hundred dollars. The building is in T. 10, R. 11, Sec. 24, Greene county. The name of the church was changed by Presbytery, September, 1862, to WALNUT GROVE.

SOUTH GREENE, now *Jerseyville* Church, was organized by Revs. Thos. Lippincott and Elisha Jenney in the house of N.

L. Adams, near Hickory Grove, February 15, 1834, with eighteen members. Alexander H. Burritt, James Lumsden and M. N. Bosworth, elders. The record of the names of the original members was not preserved. But so far as it can now be recovered it was as follows: James Lumsden, Reuben Page, Mrs. Elizabeth Page, Joseph Gerrish, Elizabeth Gerrish, Mrs. Miriam Turner, Dr. Alexander H. Burritt, Mrs. Nancy Burritt, M. N. Bosworth, Mrs. M. N. Bosworth, John Anderson, Mrs. Jane Anderson, Miss Matilda McGill, Mrs. Sophronia Adams. ELDERS, besides the three first, as follows: Philander Fobes, McBane Anderson, Thomas McGill, James Potts, Alfred Harriott, R. H. Van Dyke, Arad Brown, Isaac Harbert, William P. Pitman, A. M. Blackburn, David E. Beatty, William B. Nevins, George E. Warren, William C. Stryker, John C. Winsor and Leonard M. Cutting. The six last named are the present Session. Of the thirteen first named all are dead, save Isaac Harbert, who has removed. The MINISTERS have been Amos P. Brown, Joseph Fowler, Luke Lyons, George C. Wood, Lemuel Grosvenor, Joseph S. Edwards, Charles H. Foote, William W. Williams, George I. King and James W. Stark. Of all these, only Foote, Williams and Stark are now living. Mr. Brown labored three years, from October, 1835, to August, 1838. Mr. Fowler, for two years, from September, 1838, to September, 1840. Luke Lyons commenced his labors in 1840, was installed December 26, 1843, and remained pastor until his death, January 11, 1845. The church edifice was dedicated October 14, 1841. It was forty-eight by forty feet, and cost two thousand dollars. Mr. Lyons' ministry was very successful. An accession of one hundred and seventy-four was made to the membership, and the congregation was in all respects prosperous. George C. Wood took the charge, March 1, 1846, and remained till April 20, 1850. Eighty-six were added to the membership in those four years. A parsonage was purchased in the east part of the town. Lemuel Grosvenor commenced October 20, 1850, and remained four years and nine months. In his time the first parsonage was sold, and the ground occupied by the present parsonage and the lot and building next north were bought. In the same period the church building was enlarged, a bell-tower erected and furnished with a bell. Seventy-six were added to the membership. Joseph S. Edwards labored from December, 1855, to December, 1858, a pastorate successful and eventful.

Party spirit ran high. A portion of the congregation withdrew and organized the Second Presbyterian Church. In the autumn of 1856 the present parsonage was erected at a cost of twenty-four hundred and eleven dollars. Charles H. Foote commenced Dec. 1, 1858, as supply pastor, and was called to be pastor August 27, 1859. He held that position until February 17, 1867. This pastorate was the longest enjoyed by the church, and was throughout harmonious. This was all the more creditable to him and the congregation, because it extended through the time of the terrible civil war. During his ministry ninety-one were added to the church. William White Williams labored here for three years, commencing May 14, 1867. George I. King, D. D., was called to be pastor January 4, 1868, and continued until his much lamented death, March 14, 1873. He was a man of more than ordinary intellectual powers, and with a superior degree of culture. Memorial year occurred during Dr. King's pastorate here, in which this congregation, under his lead, raised \$2,093.50. The study, built mostly at his and Mrs. D'Arcey's expense and wholly under his direction, was added to the beautiful and commodious parsonage. This study cost six hundred dollars. Dr. John W. Bailey supplied the church during the summer months of 1873. James W. Stark commenced his labors, November 9, 1873, and still continues. The whole number in communion in this church, up to 1879, has been between eight and nine hundred. The benevolent contributions of the congregation have always been commendable, and some years large. For several years two of its members—A. M. Blackburn and Samuel L. McGill—paid, between them, five hundred dollars annually to the cause of Home Missions. Mr. McGill left that Board a legacy of four thousand dollars.

ROBERT STEWART.

The sketch of this beloved brother will be given pretty much as he furnished it himself, in August, 1870.

I was born in Mason county, Ky., not far from Washington, the county seat, and a few miles from Maysville, May 3, 1798. My father, a genuine Scotch-Irishman, soon got sick of slavery, pulled up stakes, crossed the river and settled near it, within what was then Adams, but is now Brown county. I was then but two or three years of age. At that

time the wild Indian still troubled the settlers. Young as I was, I soon began to notice the toil of clearing away the unbroken forests of that region. There was true log-cabin life. My parents, being Presbyterians, united with the famous Red Oak Church. Of this church Dr. E. H. Gillett says: "The church of Red Oak is one of the oldest, if not the very oldest Presbyterian church in Ohio. It was the scene of the first public development of New-Lightism and of Shakerism in the West. Soon after John Dunlavy began to preach as a licentiate—he settled with a small company of Presbyterians at Red Oak, but soon became openly Unitarian. When detected and exposed, he established a Shaker community in the neighborhood, but afterward removed to near Lebanon. He was succeeded by John E. Finley, who got into difficulty, was suspended from the ministry, and died here. He was succeeded by Rev. James Gilliland." Upon that church we, as a family, regularly attended, though it was six miles from our house. Thus from my childhood I was favored with the teachings of Rev. James Gilliland, who was one of the ablest divines of the day. He was a very successful pastor, and always a most uncompromising enemy of slavery. Under his ministry I professed religion at sixteen years of age, and remained a member of his church until I removed to Illinois, in 1826, with my wife and four little ones. We came, as most did, with the view of growing with the growth of this new country. But in a few weeks God removed my companion and turned me to the right about. Then, when there were but three Presbyterian ministers in the State—Bliss, Ellis and B. F. Spilman—the work of the ministry rushed upon my mind. The obstacles seemed almost insurmountable. To acquire an education where there were no schools, and with a family on my hands to care for, was a big undertaking. But I undertook it, and accomplished it, through Christ who strengthened me. I studied three years under private instruction and alone, as best I could, until Illinois College opened. Then I entered that institution and studied there two years. I then studied theology one year under Rev. Albert Hale at Bethel. The Presbytery of Illinois licensed me in the spring of 1833, and ordained me April 1, 1834. During the period I was a licentiate I labored for the American Tract Society as their agent in this State. In the spring of 1834 I became supply of the church in Canton, Fulton county, Ill., and remained

there until the fall of 1841. United with Alton Presbytery October 14, 1842. About that time I took the regular charge of Greenville church, which indeed I had already been supplying, to some extent, for several months. Here I remained until, in 1850, I was called into the service of the Presbytery as their missionary. In that work I continued until 1856. Then I labored for Illinois College two years—then for Ducoign Female Seminary one year. During the war I supplied the church in Cairo for two and a half years. Since January 1, 1868, I have steadily supplied the church in Troy, Madison county. In the review I can say that, through God's grace, my highest expectations have been far more than realized in winning souls to the blessed Redeemer. Bless the Lord, O my soul.

Mr. Stewart was regularly installed as pastor of the Troy Church. That relation continued until a few months since, when it was dissolved at his own request. He still continues, however, though at the age of eighty-one years, to act efficiently and successfully as their supply pastor.

Mr. Stewart has been four times married. His last wife, an educated New England lady, is still living, and proving herself an efficient helpmeet.

GIDEON BLACKBURN, D. D., was born in Augusta county, Va., on the 27th of August, 1772. His father was Robert Blackburn, and the family name of his mother was Richie, often spelled Richey. They were of Scotch-Irish extraction, and were devout members of the Presbyterian Church, though in very humble worldly circumstances. He lived most of the time with his grandfather, General Blackburn, until he was about twelve years old; and, after his grandfather's death, his maternal uncle, Gideon Richie—a pious young man without family—observing he was a youth of much more than ordinary promise, undertook to educate him at his own expense. He became hopefully the subject of renewing grace at the age of about fifteen. In the current of Westward emigration, both his parents and his uncle, shortly after this, got as far as Washington county, Tennessee, then within the bounds of North Carolina. Here his uncle placed him under the care and instruction of the venerable Samuel Doak, D. D., the Founder and Principal of Martin Academy, which was only about a mile from the

place where the Blackburns settled. At this school he pursued the greater part of his literary course. But when his uncle removed some seventy miles further West, into Jefferson county, Tenn., he accompanied him; and there they both found a home in the house of his father's brother, John Blackburn, a man of rare excellence. There he completed his literary course, and also pursued his theological studies, under the instruction of the Rev. (afterwards Dr.) Robert Henderson, who then resided five miles distant, near the town of Dandridge. He was licensed to preach by the Presbytery of Abingdon, in the year 1792, and ordained by the same Presbytery in Sept., 1794. It is worthy of remark that his uncle, to whom he was indebted for his education, instead of being in affluent circumstances, was dependent for his own living upon his daily labor.

The scattered population of that region was, at that time, constantly liable to Indian depredations. A company of soldiers was about to march from the neighborhood in which he lived, to protect a fort on the spot on which Maryville was subsequently built. Mr. Blackburn being doubly armed—having on one hand his Bible and Hymn book, and on the other his hunting shirt, rifle, shot-pouch, and knapsack—joined this company, and marched with them to the fort; and there he commenced his labors as a minister of the Gospel. Within sight of the fort, he built a house for his own dwelling. Shortly after was erected a large log building that served as a church. He soon took charge of the New Providence Church, Maryville, and another church called Eusebia, about ten miles distant. Besides his stated labors in these congregations, he preached much in the region round about, and organized several new churches. During the early part of his ministry here, his situation was one of imminent peril. So long as the Cherokees remained hostile, no work could be done except by companies—some being obliged to stand as sentinels, while others would work, with their loaded guns so near that they could seize them in a moment. As there were many forts in the region, the young preacher would pass, under an escort, from fort to fort, and within a moderate period would preach in them all. He very soon became a general favorite, and his preaching commanded universal attention. When the people were out of their forts, the place of preaching was generally a shady grove; the immediate position of the preacher was beneath

some wide-spread oak ; and he usually stood with his gun at his side, and all the men, including also boys who were old enough to use a rifle, stood around him, each with gun in hand. He was compelled at this period to perform not a little labor with his own hands ; and his preparation for preaching was made either while he was actually thus engaged, or in brief intervals of leisure which he was able to command. He kept himself not only on familiar terms, but in exceedingly kind relations, with all his people, and exerted a powerful and most benign influence in forming their characters.

Mr. Blackburn was an active participant in the scenes of the great revival which took place at the South and West during the early part of this century. I have in my possession a letter to the Rev. Dr. Green of Philadelphia, written in 1804, in which he not only expresses the utmost confidence in the genuineness of the revival, but says of the "bodily exercise," or "jerks," as it was sometimes called—"I have not only heard of it, and seen it but have felt it, and am persuaded that it is only to be effected by the immediate finger of God."

Not long after Mr. Blackburn's settlement at Maryville, his attention was earnestly drawn to the condition of the neighboring Indians, and he soon commenced a vigorous, and, so far as possible, systematic, course of effort to evangelize them.

In 1803, he was a member of the General Assembly of the Presbyterian Church from the Union Presbytery, and was appointed the same year to act during a part of the time, as a missionary among the Cherokees. As early as 1806, he had two flourishing schools in the nation, the second of which was established in August of that year, commencing with thirty scholars. His health about this time was much impaired and he was induced to go to Georgia to seek medical aid ; and while under the care of a physician—not being closely confined, he availed himself of the opportunity thus furnished, to do something toward his favorite object of evangelizing the Indians. In 1807, he made a tour through the Northern States, to collect funds in aid of his missionary operations, and, after an absence of seven months, returned with \$5,250, which had been contributed for that purpose, besides a large quantity of books and clothing. The next year, (1808) he made a tour of six weeks through the Chero-

kee nation, and was much encouraged by the visible marks of progress among them, though he was prevented, by want of the necessary means, from attempting the establishment of any new schools. In the latter part of 1809, he made another similar tour among the Cherokees, which occupied him twelve weeks. Among other services which he performed on this tour was an examination of a wagon road, which the Indians, without the assistance of a white man, had built through a part of their country, crossing two considerable mountains. This he regarded as an evidence of civilization altogether unprecedented in the history of the tribe.

Though Mr. Blackburn had lost nothing of his interest in the Indian mission, and would gladly have continued in it if the requisite means had been provided, yet, in view of all the circumstances of the case—particularly of his own pecuniary embarrassments, which had been occasioned chiefly by his personal sacrifices for the mission, he felt constrained to retire from the field. Accordingly, having disposed of as much of his property as he could, he removed in the autumn of 1810 to Maury county, Middle Tennessee, but remained there but a few months. In the spring of the next year he removed again and settled at Franklin, the capitol of Williamson county, eighteen miles south of Nashville. Here he took charge of Harpeth Academy, situated one mile east of the town, for the support of his family, while he preached in rotation at five different places, within a range of fifty miles. Though he found the religious state of things very discouraging, a favorable change seems very soon to have occurred; for within a few months after he commenced his labors, he had organized churches at the several places at which he preached, and at the first communion there were present three thousand persons, and forty-five new members were added to the church. After his removal to Franklin, his health was greatly improved—chiefly, as he supposed, on account of his being relieved from the many toils and exposures incident to his missionary excursions.

He was honored with the degree of Doctor of Divinity from Greenville College, Tennessee, in 1818.

He remained at Franklin about a dozen years, during which time, in addition to his other duties, he superintended the studies of several young men in preparation for the ministry. In May, 1823, he visited, by request, the Presbyte-

rian congregation in Louisville, Ky., and preached several Sabbaths with great acceptance, the result of which was that, on the 9th of June following, the church unanimously called him to be their pastor. He accepted the call, and having arranged his affairs in Tennessee, returned to Louisville, where he entered upon his duties on the 12th of November. His labors here are said to have been greatly blessed to the edification and increase of the church.

For the following incident which occurred, as I suppose, in connection with his ministry at Louisville, I am indebted to Curran Pope, Esq.: "There is or was in this vicinity a church called 'Beulah,' erected and donated by a Mr. H——, the deed to which was drawn by Dr. Blackburn, and the gift was made through his influence. Mr. H. had been an extensive negro trader to the South, and had accumulated a large estate. He was converted by the preaching of Dr. Blackburn, and in his last moments Dr. B. was with him, and wrote his will, by which he emancipated all his negroes, and provided for their support and removal to Africa, and conveyed his real estate for benevolent objects. The probate of this will was resisted by the heirs next of kin—he being unmarried—and the will was set aside by the Court of Appeals, on account of the controlling influence exercised over the testator by Dr. Blackburn."

In October, 1827, he accepted the Presidency of Center College, Danville, Ky. Here he remained, performing, besides the duties of President, a great amount of ministerial labor, till 1830, when his connection with the college ceased. He then removed to Versailles, Ky., where he was occupied, partly in ministering to the church in that place, and partly as an agent of the Kentucky State Temperance Society.

In October, 1833, Dr. Blackburn removed to Illinois, and never afterwards had a stated charge. In 1835 he was employed by the Trustees of Illinois College to raise funds for that institution in the Eastern States. While thus engaged, he conceived the idea of establishing a Theological Seminary in Illinois. The plan which he proposed was this—that individuals should advance money at the rate of two dollars per acre for Government lands in Illinois, for which he would have to pay but one dollar and twenty-five cents per acre, that of the surplus, twenty-five cents should be retained by him for his services and expenses, and the remaining fifty cents out of each two dollars advanced, should be invested

in lands for founding and sustaining the proposed seminary. The plan was embarrassed by serious difficulties; he did not live to see it fully carried out, but the efforts which he made have resulted, since his death, in the establishment of Blackburn University at Carlinville, Ill.

In the division of the Presbyterian Church, Dr. Blackburn went, heart and hand, with the New School. I have seen letters from him written about that time, which show that he had no doubt the truth and right were upon that side, and that if circumstances had favored it, he would probably have been one of the leaders in the controversy.

As early as 1826, Dr. Blackburn began to be the subject of a cancerous affection, of which he writes thus, in May of that year, to the Rev. Dr. James Richards—"I have been so much afflicted with a cancer on my lip, for several months past, that it has paralyzed my exertions, and rendered me very uncomfortable. The issue of it is yet rather doubtful." After about a year it was removed, but in 1836—owing, as was supposed, to excessive bodily exertion—it reappeared in a form so aggravated as to threaten a fatal and speedy termination. He continued, however, to preach for some months after this, though the exertion occasioned him great pain. In the early part of the winter of 1837-8, he fell upon the ice, and so severely injured the hip-joint that he was never able to walk afterwards. Thus he was confined to his bed for about six months—suffering intensely at times, not only from the injury, but especially from the cancer, which became daily more painful. Amidst all his suffering he manifested a cheerful submission to the Divine will, and remarked to one of his friends, in his own impressive manner, that the Saviour was at his side directing every pang he felt. In conversation with his wife, he expressed a hope that the Lord in mercy would send some other disease, which would give him an earlier and an easier dismissal from his sufferings. For this, he said, he often prayed. His prayer was signally answered. Two weeks before his decease, he was attacked with dysentery, under the debilitating influence of which he gradually declined. He died at Carlinville, on the 23d of August, 1838, in the sixty-sixth year of his age.

He was married on the 3d of Oct., 1793, to Grissella Blackburn, his second or third cousin. They had eleven children—seven sons and four daughters. Two of his sons were successful preachers of the Gospel, and one died while fitting

for the ministry. One son and one daughter still survive.

His second son, James Hervey, was a young man of remarkable promise. He was distinguished for his fine genius, varied and extensive acquirements, and elegant and fascinating manners. He possessed many of the most striking characteristics of his father; indeed, it was Dr. Anderson's opinion that of the two, nature had cast the son in the finer mould. This son had been a sceptic until he was eighteen or nineteen years of age; but through his father's influence and prayers had become a Christian, and had determined to prepare for the Christian ministry. Having concluded his classical and scientific studies, he wished to obtain a knowledge of the Hebrew. His father sent him to Maryville, in East Tennessee, to study the language with his old friend, Dr. Anderson. He had been there about six months, endearing himself to everybody, when he was attacked with erysipelas, and in a few days died. The sad intelligence of his death, Dr. A. communicated to his father by letter, with a request on the back of the letter that the postmaster would hand it to him immediately. The letter arrived on Sunday morning. The postmaster went to church, and when the doctor arrived, handed it to him. He stepped aside and read it, folded it up, put it into his pocket, went into the pulpit, preached as usual, did not make the remotest allusion to his bereavement, and not until he went home, and attempted to communicate the intelligence to his family, did the "great deep" of his grief break up. Then came, as I have heard him say, the most dreadful conflict of his life. For God, as he said, had laid the pride, the idol, the honor, and glory, of his house in the dust. "I did not know how to reconcile it either with his wisdom or goodness, nor do I yet *know*; but I believe, yes, I *believe* it is all right—all wise—all good—and that is enough to satisfy reason and piety; and passion and selfishness ought to submit, must submit—yea and I do submit, rejoicing that the Lord God Omnipotent reigneth."

SAMUEL EMMONS BLACKBURN was a son of Dr. Gideon Blackburn; was educated at Danville, Ky., and came to Illinois in 1832. He labored in Carlinville and Spring Cove. He died in 1836, on the Ohio river, of bilious fever, and was buried at Shawneetown, Ill. He was on his way to Kentucky

on business at the time of his decease. He left one daughter, Jane, who is the wife of P. Y. Stuart, of Bloomington, Illinois.

SPRING COVE CHURCH was organized, June 22, 1834, by Rev. Dr. Gideon Blackburn and his son, Rev. Samuel E. Blackburn, at the dwelling house of the former, with the following members, viz.: Grundy H. Blackburn, John B. Carson, A. M. Blackburn, John J. Brown, S. J. Hamilton, M. J. Hamilton, Elizabeth H. Hamilton, Nancy Carson, Elizabeth C. Carson, Margaret G. B. Carson, Grissella Blackburn, James M. Carson, William H. Carson, James Tull, Sarah Tull, E. G. Hamilton, Mary Carson, Gideon H. Blackburn, S. W. Blackburn, Elizabeth H. Brown. *Elders*: James Tull, William H. Carson, John J. Brown, John B. Carson and Grundy H. Blackburn. The first place of worship was at Dr. Blackburn's house; then at a small meeting house, in Macoupin creek bottom, in what is now N. Challacombe's pasture, not far from the residence of R. W. Odell. This meeting house consisted of posts set in the ground for frame and covered. It was also used for school purposes. Afterward the congregation used a school-house on the N. E. quarter of N. W. quarter Sec. 21, T. 9, R. 9 W. Subsequently a frame house was erected in the woods at the top of the hill. This was on N. E. quarter of S. E. quarter Sec. 21, T. 9, R. 9 W. It was built there to accommodate that portion of the congregation which dwelt in and about Chesterfield village. In 1847 eight members were dismissed and organized into a Congregational church at Chesterfield. This left the building at one side of the parish, and soon after it was removed to its present site in Summerville. The elders elected, since the first five, are Peter Brown, E. M. Gilmore, and T. L. Blair in 1848; J. F. Roach and James M. Carson in 1851; Luther P. Palmer and Nicholas Challacombe in 1867. In 1872 limited eldership system was adopted. The present elders are Nicholas Challacombe, James M. Carson and John Ashill. The Sabbath-school connected with this church has had an existence, in some form, since 1834. It has been and is an important means of good. The following persons have been superintendents, viz.: Thomas E. Blackburn, W. H. Carson, Allen T. Brown, J. M. Carson, L. L. Love, Albert Eastham, J. J. Gulick, N. Challacombe and G. B. Car-

son, who is the present superintendent. The following are the **MINISTERS** who have served here in the order of their names: Gideon Blackburn, D. D., Samuel E. Blackburn, John G. Simrall, L. S. Williams, Hugh Barr, William Chamberlain, J. A. Ranney, Hugh Barr—second time—W. T. Bartle, S. P. Lindley, H. D. Platt, Thomas Reynolds, David Dimond, D. D., H. D. Platt—second time—H. N. Wilbur and W. R. Adams. Mr. Adams is still in office, and has been since 1867, with only one brief interruption. Besides those named above, several others have served the church for very brief periods. This church has enjoyed several seasons of spiritual refreshing. In all, until 1876, one hundred and ninety-five have been connected with it. Of these thirty have died, seventy-four been dismissed to other churches, eight have been expelled, twenty-seven lost and fifty-six remain.

CARLINVILLE CHURCH was organized June 30, 1834, by Rev. Gideon Blackburn, D. D., with these members: Ellen Moore, Lucy Stephenson, Julia A. White, Alice Good, Lucy M. Greathouse, Mrs. Parks, Malvina Hoxey, Edward Plant, Elijah Harlan, Mrs. Harlan, James Parks, John S. Greathouse, Thomas D. Moore, Ruth Holton. **ELDERS**: Elijah Harlan; James Parks, Thomas D. Moore, John S. Greathouse, Edward Plant, June 30, 1834; J. R. Lewis, Bela White, December 7, 1834; David A. Smith, June 21, 1838; Orrin Cooley, August, 1839; Dr. W. A. Robertson, August 25, 1839; John Beattie, November 27, 1841; Charles Dorman, November 8, 1848; D. T. Patchen, May 2, 1855; Philander Braley, J. M. Brown, Henry Page, February 13, 1859; Abner Brown, W. H. Parks, December 18, 1870; James Venable, October, 1871. May 4, 1872, this church adopted the plan of eldership limited to five years. June 15, 1873, R. B. Minton; June 14, 1874, Philander Braley; June 20, 1875, D. T. Patchen; May 28, 1876, Charles Campbell; May 13, 1877, James Venable; May 12, 1878, R. B. Minton, were elected on this plan. **MINISTERS**—names given in order of their service: Gideon Blackburn, Samuel E. Blackburn, John G. Simrall, L. S. Williams, for four years and a half; J. A. Ranney, one year; J. S. Graves, Joseph M. Grout, A. M. Dixon, C. A. Leach, two years; Edward McMillan, from 1856 to 1862, when he entered the army as chaplain and died in the service; T. H. Newton, one and a half years; J. B. L.

Soule, three years; John Patchen, one year and three months; Hugh Lamont; S. A. Whitcomb, installed pastor April, 1874; W. H. Jeffries, J. B. L. Soule, second time, two years, and until August 1, 1876; Dr. E. L. Hurd and Prof. Rufus Nutting, jr., have supplied the pulpit since. The first church building was erected in 1835, on lots donated by David A. Smith and Isaac McAfee, and cost about twenty-five hundred dollars. The second building was erected in 1869, and cost nine thousand dollars. Both these structures are of brick. In 1873 a chapel and parsonage were added, and cost thirty-five hundred dollars. In the erection of all these church structures, Elder Philander Braley has borne a conspicuous part, both in furnishing means and superintending the work.

KASKASKIA PRESBYTERY met at Shawneetown, April 18, 1834. *Ministers* present: John Mathews, William K. Stewart, B. F. Spilman, Alexander Ewing, Roswell Brooks. *Elders* present: William H. Brown, Vandalia; James A. Ramsey, Sugar Creek; William Porter, Gilead; W. A. G. Posey, Shawneetown; James H. Rice, Sharon; Samuel Boyd, New Haven. Marine Church was received. James A. Ramsey was licensed April 19, 1834. Theron Baldwin was dismissed to Illinois Presbytery. Benjamin F. Spilman, minister, and W. A. G. Posey, elder, were elected Commissioners to the Assembly. The fall meeting was held at Vandalia, October 10. William Hamilton was dismissed to Muhlenburg Presbytery.

MARINE CHURCH was organized Nov. 2, 1833, with sixteen members. Roswell Brooks preached here one-half the time for one year. Next succeeded, Robert Blake, one-half the time for two years. Then the church was vacant until 1840, when T. Lippincott was employed, and continued, one-half the time for three years. A pleasant revival occurred and twenty-seven were added to the church. Then followed James R. Dunn. After eighteen months' labor elsewhere, Mr. Lippincott supplied again for one year. The subsequent ministers, named in their order, are these: Calvin Butler, Sigmund Uhfelder, James A. Darrah, C. J. Pitkin, William Ellers, A. D. Jacke, H. W. Wood, J. Scott Davis, C. T. Hal-

sey, the last from Jan., 1874, to Jan., 1878. ELDERS: James Breath, James M. Nichols, Geo. W. Welsh, Nov. 2, 1833; C. Lyman, Feb. 10, 1842; Geo. T. Allen, April 30, 1843; John Breath, same; A. L. Saunders, Feb. 7, 1848; J. S. Cottrell, same; Joel Simpson, April 30, 1854; Richard P. Marshall, same; Lewis Potter, April 16, 1864; Samuel H. Brown, May 8, 1869; Richard A. Marshall, April 21, 1872. The original members were these: James Breath, Elizabeth Breath, Geo. C. Allen, Mary Allen, James M. Nichols, Elizabeth Nichols, Geo. W. Walsh, John R. Kerr, Wm. Anderson, Eunice A. Anderson, Gertrude Anderson, Zilphatt Parker, Geo. Foster, Hannah N. Foster, Rebecca L. Breath and Mary A. Breath. Calvin Butler came here in 1849, and died Nov. 3, 1854. His house, occupied by his widow and family, burned down in the fall of 1855. For several years past the Sabbath school, and indeed the whole church work here, has devolved on Elder Lewis Potter and his excellent wife. There is a good frame church, built in 1851. Before its erection, all denominations used the same building.

SANGAMON PRESBYTERY met at SAND PRAIRIE, Tazewell county, April 18, 1834. Sugar Creek and Lick Creek churches were received. The fall meeting was held at Springfield, Oct. 14. Dewey Whitney was received from the Presbytery of West Lexington, Ky.

SUGAR CREEK CHURCH was organized Nov. 4, 1833, by Revs. J. G. Bergen and T. A. Spilman, with eighteen members. Its name disappears in 1857. It became absorbed in Auburn and Brush Creek churches.

LICK CREEK CHURCH was organized Nov. 18, 1833, by J. G. Bergen, with fifteen members. It became mostly merged in Chatham Church. Its name disappeared from the minutes in 1836. Lick Creek is an affluent of Sugar Creek, falling into the latter from the west, and north of Chatham.

DEWEY WHITNEY was born——— 1796, at Marlborough, Vt. His ancestors were English. In religious belief he

was Presbyterian. He pursued his classical studies in New England, his theological with Dr. Gideon Blackburn, Ky. He was licensed to preach by Muhlenburg Presbytery at Elkton, Todd county, Ky., April 14, 1823. He joined Sangamon Presbytery, Ill., April 14, 1834. He was installed pastor of Second Presbyterian Church, Springfield, Ill., April 20, 1836. He was married Aug. 28, 1827, to Mildred K. Thornton, of Ky. He had two children, Julia O. born Oct. 23, 1828, and William Dewey, born Oct. 6, 1830. He suffered for years with bronchical affection, which rendered it necessary for him to refrain from pulpit duties. His death occurred July 27, 1857, ten miles South of Brandon, Franklin county, Miss., and was produced by concussion of the brain, occasioned by being thrown from a horse. His daughter, Mrs. Julia O. Allen, resides at 3107 Clark Avenue, St. Louis, Mo.

PALESTINE PRESBYTERY held its first meeting at Darwin, Clark county, April 18, 1834. *Ministers* present: Stephen Bliss, Isaac Bennet, John Montgomery, John C. Campbell, Enoch Kingsbury. *Elders* present: Thomas Buchanan, Wabash; Adriel Stout, Paris; James Smick, Darwin. Brulett's Creek Church was received. Isaac Bennet was chosen Commissioner to the Assembly, John Montgomery was made Stated Clerk. The fall meeting was held at Paris, Oct. 9. Three Ministers and four Elders were present.

ENOCH KINGSBURY was born in Langdon, N. H., April 21, 1800. His ancestors were English and Presbyterian, or Congregationalists. He was a graduate of Amherst College, in 1827. He studied theology at Auburn, N. Y., and at Prince Edward, Va. He went South for his health. On his return he had a call to settle in Granby, Mass., but the Missionary spirit urged him West. He was married in Simsbury, Ct., to Fanny R. Goodwin, and ordained the same month in South-Hadley, Mass., *sine titulo*. He must have gone to Illinois immediately, for he was in Danville on the second Sabbath in January, 1831, at which time he commenced his labors there. His first Western ecclesiastical connection was undoubtedly with Crawfordsville Presbytery, for he was, in 1831, a member of the Synod of Indiana, though Danville

Church, to which he ministered, was from May, 1831, (when the Assembly constituted the Synod of Illinois) in the bounds of the Presbytery of Sangamon. It was not until the Synod of Illinois, in 1833, constituted the Presbytery of Palestine, that he or his church formed an ecclesiastical connection in this State. He was the father of eight children: James Goodwin, born Jan. 18, 1832; Samuel Lyman, born Dec. 31, 1833, died Feb. 28, 1837; Helen Maria, born March 20, 1835, died Nov. 15, 1836; Edward Beecher, born Oct. 20, 1836, died Aug. 18, 1864; Nathan, born Nov. 11, 1838, died Feb. 10, 1841; Martha Ann, born May 25, 1841, died Sept. 23, 1864; Mary Candace, born Dec. 27, 1842; Samuel Davies, born July 5, 1846.

Mr. Kingsbury's labors were very extensive and arduous. He was stated clerk of his Presbytery for a long series of years. He was ever an out-spoken abolitionist, and a strenuous upholder of the sanctity of the Sabbath. Danville was his home during his entire residence at the West. For more concerning him, the reader is referred to a sketch of that church. He died there Oct. 26, 1868.

JOHN C. CAMPBELL was born Dec. 27, 1802, in Blount county, Tennessee. He was of Scotch descent, the son of Presbyterian parents. He was educated at Maryville College, Tenn., from whence he graduated in 1829; in Sept., of the same year, he was licensed, and in the autumn of 1830, was ordained. In 1830, he removed with his wife to Edgar county, Ill., and had under his charge the New Providence and New Hope churches, situated ten miles apart, where he remained twenty-five years. During this time he preached to the New Providence Church with the exception of about four years, when he was engaged in preaching, one year each, to the churches at Charleston, Grandview, and Paris, Ill., one-half the time, and one year he was traveling as a Sabbath school agent, while he preached occasionally at various other points. As a result of his labors many were gathered into the church. In 1857, he removed with his family to Cerro Gordo, Piatt county, Ill., where he remained until his death, Dec. 31, 1862. He preached alternately to the church at Cerro Gordo, and at a point eight miles north. He was married in 1830 to Miss Sibby Ewing, who resided near Maryville, Tenn. She was born April 26, 1809, and was the daughter of strict Presby-

terian parents. Their oldest child, Wm. A., was born in 1832, Martha in 1834, Harriet N. in 1839, Jennie E. in 1842, Maggie M. in 1844, and Claiborne Y. in 1847. They were all gathered into the church in early life. The three oldest and the youngest have long since passed away.

DANVILLE CHURCH was organized March 8, 1829, by Rev. Samuel Baldrige, M. D., with these eight members, viz: Asa R. Palmer, Josiah Alexander, Elizabeth Alexander, Mary Ann Alexander, Solomon Gilbert, Submit Gilbert, Pamela Tomlinson and Lucy Gilbert. Of these, the last only is living. She is now Mrs. Russell. It seems, though irregularly, to have been under the care of Wabash Presbytery, or Vincennes as it became in 1830, or perhaps of Crawfordsville, which was organized in the fall of 1829, until the Illinois Synod, in 1833, constituted Palestine Presbytery. Dr. Baldrige labored here half the time for one year. Enoch Kingsbury commenced his labors on the second Sabbath in January, 1831, and continued to supply the church steadily about one-half the time for twenty-five years, and after that occasionally until 1866, a period of thirty-five years of stated and occasional service. From 1838 until Sept., 1857, he labored in conjunction with his brother, Rev. Nathaniel Kingsbury, Orrin Cooley and Charles H. Palmer, with each at different times and for different periods. September 1, 1857, Wm. R. Palmer took the entire charge of the church until Sept. 1, 1861. He was succeeded by James W. Stark, who supplied regularly for two years, after which E. Kingsbury supplied till April 4, 1864. W. A. Hendrickson followed till July 1, when D. R. Love took charge till Oct. 1, 1865. Then the session again invited Mr. Kingsbury, until a more permanent supply could be obtained. For the first six years the church was without any house of worship. Though few and feeble, they erected the first church in Danville, and the second Presbyterian church on the east side of the State. They procured the first bell ever brought up the Wabash above Vincennes, and the second bell for a Protestant church that was brought into this State. The first was at Vandalia. That church building cost \$1,400. After answering a variety of purposes for twelve years, in which it had been used by twelve different denominations, it was repaired at an expense of two hundred and fifty dollars, and used principally for

public worship, though to such it was never formally dedicated. In 1859, the congregation fitted up the basement of the new church and worshipped there until the main audience room was completed. That building is fifty by seventy-four feet, the basement twelve feet high, and the upper story twenty-four feet. The audience room is one the best in the State, and furnished with a large, fine organ. The whole structure cost over \$12,000, and was dedicated Dec. 24, 1865. The sermon was preached by Dr. Tuttle, President of Wabash College. During the ministry of Rev. S. Baldrige, five were added to the original eight. During that of Mr. Kingsbury and his co-laborers, one hundred and sixteen. Under Mr. Palmer, seventy-five. Mr. Stark, thirteen. Mr. Love, thirty-three, and three between that time and the dedication, making a total of two hundred and fifty-three up to that period. The actual membership at the time of dedication was one hundred. Charles P. Felch was immediately called to be pastor on a salary of \$1,200. He entered upon his duties Jan. 22, 1866. He was installed in June of the same year, and continued in charge until June, 1868. Mr. Kingsbury succeeded Mr. Felch as supply pastor, in July, 1868, and continued until his death, Oct., 26, same year. He was succeeded by Wm. R. Powers, who continued but a few months. The present pastor, Asahel L. Brooks, commenced here Dec., 1870, and was installed in April, 1871. Under his ministry two hundred and thirty-seven have been received. In all five hundred and seventy-four. Present number two hundred and eighty-seven. *Elders*: Asa R. Palmer, Josiah Alexander, Solomon Gilbert, James M. Culbertson, Eben H. Palmer, Wm. P. Chandler, James P. Brown, Benjamin Crane. Term service adopted 1870. Since then these persons have been chosen: Wm. P. Chandler, Geo. B. Yeomans, Benj. Crane, James Risk, Eben H. Palmer, James Dougherty, Wm. A. Clements, J. E. Field. This church owns a convenient parsonage, bought Nov., 1870, at a cost of \$4,000. It celebrated its semi-centennial, March 8, 1879, with appropriate and interesting services.

DARWIN CHURCH, Clark county, was organized, July 1 and 2, 1831, by Revs. Enoch Bouton and John Montgomery, with these members, viz: James Welsh, James Smick, William R. Stewart, Laura Stewart, Mary Welsh, Rebecca Chen-

owith, Esther Bouton, George Armstrong, John Welsh, Willis Fellows, Elizabeth Davidson, Margaret Welsh. **ELDERS:** James Welsh, James Smick, Willis Fellows—these were the first. Then George Armstrong, July 29, 1837; John D. Mitchell, October 20, 1860; Robert Williamson, October 7, 1871; William Marvin, October 7, 1871. **MINISTERS:** Samuel Baldrige, M. D., October 22, 1832, continued one year; John C. Campbell, occasional, in 1834 and 1838; Robert Rutherford, July 29, 1837; Isaac Bennet, occasional, 1839, 1840; E. W. Thayer, licentiate, was here frequently in 1840, also as minister in June, 1840, November, 1841, and February, 1844; R. H. Lilly, occasional, 1846 and 1847; Ellis Howell, in 1857, 1860 and 1866; R. C. McKinney, 1867, 1869; Thomas Spencer, two years from January 1, 1871; George F. Davis began in 1875, and continued two years. All these ministers had one or more other preaching places connected with this, generally Marshall or York, sometimes both. The first house of worship was built by the Presbyterians and Methodists in Darwin, about forty years since. The present was finished in 1871, at a cost of twenty-five hundred dollars. It is in T. 9, R. 11 W., Sec. 3, close by the eastern line of the section and half-way between the north and south line thereof. This congregation erected their house of worship without aid from abroad. Dr. John D. Mitchell gave the site and five hundred dollars. The name of the church was changed from Darwin to Walnut Prairie by Mattoon Presbytery in the spring of 1871. The whole number of persons who have been connected with the church from the beginning is not far from seventy. Like Danville and New Providence, this church was connected with Vincennes Presbytery until Palestine Presbytery was established.

BRULITT'S CREEK CHURCH, Bromfield postoffice, was organized by Enoch Kingsbury, April 16, 1834, with eighteen members. It was in the northern part of Edgar county, upon and near a creek of that name which runs eastward into the Wabash. Samuel Elder was one of the elders. Its existence was brief.

THE SYNOD OF ILLINOIS met at Springfield, October 16, 1834. Members were present from each of the five Presby-

teries, viz: Illinois, Kaskaskia, Sangamon, Schuyler and Palestine. A new Presbytery, called Ottawa, was organized. Their declaration on slavery was this: "Synod consider the existing system of holding in involuntary servitude their fellow-men as a crime of no ordinary character, against which they do hereby most earnestly and solemnly protest." The churches of Alton and Marine were transferred from the Presbytery of Kaskaskia to that of Illinois. The throes of the division earthquake were beginning to be felt. On the question of approving and adopting the "Act and Testimony," the vote was taken by yeas and nays—eight in favor and twenty-six against. Among the latter was the name of John G. Bergen. William J. Fraser presented and read a communication from himself renouncing the jurisdiction of the Presbyterian Church. Synod, while pronouncing his communication irregular, accepted it, and declared themselves no longer responsible for his personal or official acts.

CHAPTER VI.

MEETINGS OF PRESBYTERIES AND SYNOD FROM 1835 TO 1838,
WITH SKETCHES OF THE CHURCHES AND MINISTERS BELONG-
ING TO THE SEVERAL YEARS OF THE PERIOD.

AUTHORITIES: Same as as last chapter; sermon of D. H. Hamilton, D. D.,
Rev. S. C. Baldrige, Henry Tanner.

YEAR 1835.

The PRESBYTERY OF ILLINIOS met at Carlinville, March 26, 1835. MINISTERS present: John Brich, Samuel E. Blackburn, Thomas Lippincott, Elisha Jenney. ELDERS present: John R. Lewis, Carlinville; Wm. H. Carson, Spring Cove; James Kerr, Jacksonville; Enoch Long, Alton. MINISTERS absent: Gideon Blackburn, J. M. Ellis, Edward Beecher, J. M. Sturtevant, B. Y. Messenger, Henry Herrick, Theron Baldwin. Benoni Y. Messenger was dismissed to Litchfield South Association, Ct. Elisha Jenney, minister, and James G. Edwards, elder, were elected Commissioners to the next Assembly. William G. Gallaher was received from the Presbytery of Cincinnati. The fall meeting was held with Pisgah Church, Morgan county, Oct. 8. Alfred H. Dasheill from the Second (Assembly's) Presbytery of Philadelphia, Milton Kimball from the Presbytery of Athens, and Hugh Barr from the Presbytery of North Alabama, were received. Frederick W. Graves, licentiate, was received from the Presbytery of Geneva. An adjourned meeting was held at Alton, Nov. 18, at which Mr. Graves was examined, and ordained pastor of the Alton Church.

WILLIAM GREEN GALLAHER was born in Roane county, East Tenn., Feb. 27, 1801. He is the sixth child in a family of four sons and six daughters of Thomas and Mary Gallaher, who were both formerly from the vicinity of Millerstown, Penn. James Gallaher, the grandfather of William G., removed to East Tennessee and located on a farm in Washington county. The ancestors on both sides were Scotch-Irish, some of whom participated in the famous siege of London-

derry. Thomas Gallaher removed to Illinois in 1833, locating in Sangamon county, where he resided until his death. William Green was in boyhood inured to farm labor. Several of his early years were spent in teaching school. At the age of twenty-three he entered Greenville College, Tenn. He studied theology under his elder brother, James, and with Frederick A. Ross. He was licensed in 1827 by the Presbytery of Holston. After his licensure he traveled and preached for two years in the Southern States, and two years in Winchester, Ky. He labored in 1831-32 in the Third Presbyterian Church, Cincinnati, as co-pastor with his brother James. In that city he married Miss Sarah Kautz, March 12, 1833. The same year he removed with his wife to Sangamon county, Illinois, locating on a farm near Berlin. He soon began to labor with the Pisgah Church. In addition to his ministerial labors he gave attention to agriculture. He continued with that church for more than thirty-one years, and saw it increase from twenty to about one hundred and fifty members. At the close of his labors he was presented with a beautiful photograph Bible.

Mr. Gallaher had eleven children, two of whom died in infancy. His eldest son, Thomas, died in his fifteenth year, Oct. 26, 1852. His second son, Wm. G., Jr., was a graduate of Illinois College; also of the law school at Albany, N. Y. He was married, Feb. 24, 1870, to Miss Jennie E. Boyle, of Philadelphia, and died the 26th of October following, at Denver, Col. His youngest son, James Allen, died in the Union army Aug. 9, 1862. The names of the daughters are Emily, wife of Wm. Russell; Mary, wife of E. W. Bradley; Margaret K., wife of Wm. E. Capps; Sarah, wife of Francis A. Riddle. The two youngest are Hannah and Lucinda. Mr. G. resides in Jacksonville, and still enjoys good health. He is one of the trustees of Blackburn University. He is possessed of considerable property, and is highly esteemed for his generous and Christian benevolence.

ALFRED H. DASHIELL, D. D.

A very interesting sketch of this brother, from his own pen, has been received. Its length forbids its insertion, and I substitute for it a paper from his son, Alfred H. Dashiell, jr., pastor of our church at Bricksburg, N. J.

My father was born Aug. 2, 1793, on the eastern shore of Maryland, Kent county. Of Huguenot ancestry, son of Rev.

George Dashiell. Graduated at University of Pennsylvania. He studied law with Wm. Pinckney, Esq., but was diverted to the ministry by a desire (he told me) to serve the Saviour and be useful in bringing souls to Him. He was ordained by the Presbytery of Philadelphia. He was pastor of the Mariner's Church, Phila., then of First Church, Jacksonville, Ill., then President of Female Academy, Nashville, Tenn., then pastor Presbyterian church, Franklin, Tenn., then for nineteen years at Shelbyville, Tenn., then President of the College at Rogersville, Tenn., where he received the degree of D. D. from Maryville College. Since the war he has been without charge, occasionally preaching till infirmities of age prevented. He is now residing at Brooklyn, N. Y., in the eighty-sixth year of his age.

Dr. N., my father, is so infirm, being afflicted with a cancer which has eaten through the roof of his mouth, that I have ventured to give you the above items. I ought to have said that his ministry at Shelbyville was attended with one of the most wonderful outpourings of the Spirit that has occurred in my day. One hundred, at least, were converted, sweeping all classes of the town. My father refused to go into the Southern Secession from the General Assembly, and remained loyal to it and the country, when several of his children went into the rebellion. He retains his faculties wonderfully well; he is an omnivorous reader, and bears his bodily afflictions with a sweet patience, which assures me that he is ripening for the Lord's garner.

A. H. DASHIELL, JR.

Dr. Dashiell's children are as follows: Richard Ridgely, physician, settled in Jackson, Tenn.; Alfred Henry, minister, Bricksburg, N. J.; George, twin, Merchant, Memphis, Tenn.; Robert, twin, dead; Wickliffe Bond, physician, Kaufman, Texas; daughter, dead; Elizabeth, married James Murrell, dead; Ann, married J. D. Perryman, dead; Emily, married in Memphis; Sophia, married B. Carter Harrison, grandson of President Harrison; Lavinia, married Dr. Wm. Lytle, Murphreesboro, Tenn.

MILTON KIMBALL was born in New Hampshire, in 1799. He was converted at the age of twenty, and immediately commenced preparing for the ministry. He graduated at Amherst College in 1826. He spent one year at Andover

Seminary, and graduated at Auburn in 1829. He was ordained by the Third Presbytery of New York in July of the same year. He was sent as Home Missionary to Meigs county, Ohio, in Oct., 1829. He labored there four years, organized two churches in the time, saw one house of worship erected, and great advances made in the temperance cause and Sabbath schools. He was agent of the A. B. C. F. M., in Illinois and Missouri, from 1834 to 1836, making his residence at Jacksonville, Ill. He preached at Augusta, Ill., for ten years, from 1836 to 1846, and died there Oct. 10, 1865, aged sixty-six years.

FREDERICK W. GRAVES was born at Leverett, Hampshire county, Mass., March 9, 1806. Graduated at Amherst College and studied theology at Auburn Seminary. He entered Auburn Seminary in the fall of 1829. He was ordained by Presbytery of Illinois pastor of Alton church, Nov. 18, 1835. He was one of the six original members of Alton Presbytery which held its first meeting at Alton, April 4, 1837. He was dismissed to the Third Presbytery of New York, April 4, 1839. He commenced his labors with Alton Church June, 1835, and ceased Nov., 1838; though the pastoral relation was not dissolved until April 4, 1839. After leaving Alton his labors were mostly in several of our larger cities and generally for brief periods, and were principally of an evangelistic character. He died at Canandaigua, New York, Dec. 8, 1864, and was buried at Corning. He married Miss Susan E. Hoyt, in Painted Post, now Corning, N. Y., April 25, 1834. Their children's names are Helen A., born Jan. 7, 1837; Edward Payson, born April 27, 1840; Mary E., born Jan. 29, 1845; Frederick William, May 5, 1852. They are all living, and in the State of New York. Mrs. Graves resides at Corning New York.

HUGH BARR was born in North Carolina, May 12, 1790. His parents were Patrick and Nancy Barr. They emigrated to Sumner county, Middle Tennessee, in 1799, bringing with them a family of eight sons and two daughters, of whom Hugh was the youngest but three. His education was begun and completed in the school of Rev. Dr. Gideon Blackburn, in Tennessee. This school, like the similar ones

under Drs. Doak and Anderson, while being thorough and liberal, was marked for making men rather than scholars, and preachers rather than theologians. Having completed his academic studies he began life as a teacher, and established a school at Hopewell, Tenn. In 1813 he married Miss Catharine Hodge, daughter of Joseph Hodge, an Elder in the Hopewell Church. In the Indian war of the South, he went as a soldier under Gen. Jackson, leaving his young wife and home at the call of patriotism. He served through the whole of that struggle, taking part in its bloodiest battles, particularly that known as the "Horse-Shoe." At the end of the war, he resumed his occupation of teaching. He had now been for several years a member of the church. Through the influence of Dr. Blackburn, he had had his mind early directed to the ministry. Now he set about the study of theology. He was licensed about 1819, and preached his first sermon in Hopewell Church. He was ordained and sent as a Missionary to North Alabama, and was settled at Courtland in 1821. He remained there as pastor for fourteen years. In this, his first settlement, he was eminently successful. Many and large revivals were the fruits of his toil. But slavery drove him away. He could not live in a land where labor was a reproach, and injustice and immorality a part of the organic structure of society. Liberating his slaves, with the offer of a home in Liberia, or in the great Northwest, he came to Illinois in 1835. For six months he supplied the church of Pisgah, Morgan county, and then settled at Carrollton, the shire-town of Green county, in November of the same year, where he remained until the close of his ministerial labors. His health gave way under the severe bereavement by which first he lost the wife of his youth, and then a beloved and promising son. He sank peacefully to rest at Jacksonville, Aug. 1, 1862.

MANCHESTER CHURCH, Morgan county, was organized last Sabbath in July, 1835, with these members: Robert Huston, Mrs. Mary Huston and Mrs. Martha Thomas. ELDERS: Robert Huston, 1835; Robert McCrackin, 1838; Joel Sugg, sr., 1841; William Stryker, 1849; James Leighton, 1855, and John Murray in 1867. MINISTERS: William G. Gallaher, Hugh Barr, George C. Wood, J. M. Grout, Gideon C. Clark, C. B. Barton, Revs. Messrs. Ward, Williamson and Steven-

son. There has been a church edifice, but it is worn out. From deaths and removals this church has become very small and feeble.

THE PRESBYTERY OF KASKASKIA met at Greenville, April 10, 1835. MINISTERS present: John Mathews, William K. Stewart, Benjamin F. Spilman. ELDERS: William H. Brown, Vandalia; William Nelson, Greenville; James H. Rice, Sharon; James Martin, Gilead; John Harris, Sugar Creek; David McCord, Bethel. MINISTERS absent: Albert Hale, J. F. Brooks, Roswell Brooks, Alexander Ewing. John Mathews, minister, and James A. Ramsey, elder, were elected Commissioners to the Assembly. William K. Stewart was appointed *Stated Clerk*. The fall meeting was held with Sugar Creek Church, October 3, 1835. Albert Hale was dismissed to Illinois Presbytery, and Alexander Ewing to Sangamon.

THE PRESBYTERY OF SANGAMON met at Bloomington, April 3, 1835. MINISTERS present: J. G. Bergen, Dewey Whitney, Lemuel Foster, Flavel Bascom, Thomas A. Spilman. ELDERS: Elijah Slater, Springfield; Samuel Waldrow, Tazewell; A. C. Washburn, Bloomington; J. N. Moore, North Sangamon; L. M. Ransom, Farmington. Washington Church, organized November 16, 1834, by Flavel Bascom and Lemuel Foster, with ten members, was received. Lemuel Foster, minister, and A. C. Wasburn, elder, were appointed Commissioners to the Assembly. A called meeting was held at Springfield, June 18, 1835, at which the Second Presbyterian Church of Springfield was received. At the same time the Presbytery declared it to be their fixed opinion that the organization of a church *without an order of Presbytery* was irregular and unconstitutional, though frequently done. The fall meeting was held, October 10, at Holland's Grove. Alexander Ewing was received from the Presbytery of Kaskaskia. The church of Chatham was received. At an adjourned meeting, held November 25, John G. Bergen was installed pastor of the First Springfield Church.

THE SECOND PRESBYTERIAN CHURCH OF SPRINGFIELD was organized by John G. Bergen May 26, 1835. The following thirty persons were the original members, viz: E. S. Phelps, Samuel Reed, John F. Ragne, Thomas Moffett, William C. Stevenson, Hugh M. Armstrong, Charles C. Phelps, John B. Watson, Erastus Wright, Eliphalet B. Hawley, E. S. Phelps, jr., William M. Cowgill, Isaac A. Hawley, James R. Phelps, Eliza A. Moffett, Lucy Cabaness, Ann Phelps, Eliza M. Ragne, Ann Iles, Lavinia M. Armstrong, Anna Poe, Clementine S. Cowgill, Mary D. Sayre, Isabella G. Hawley, Mary Watson, Mary M. Planck, Jane Wright, Mary Shirrell, Nancy R. Humphrey, Jane Reed. **ELDERS:** The first, E. S. Phelps and Samuel Reed. Since, the following: Thomas Moffett, Joseph Thayer, John B. Watson, Charles R. Wells, Eliphalet B. Hawley, Bishop Seeley, Roswell P. Abel, James C. Conkling. **MINISTERS:** Dewey Whitney was elected pastor, March 25, 1836, entered immediately upon his labors, and continued until February, 1839. In the summer of the same year Albert Hale was elected pastor, began his labors November 15, 1839, and was installed July 1, 1840. He remained pastor for nearly twenty-seven years, abounding in labors which were richly blessed, and resigned his charge, September 19, 1866, to take effect the first of January following. In February, 1867, Rev. G. H. Robertson was elected pastor and installed on the 21st of April following. His successor is George H. Fullerton. In the month of January, 1867, fifty-five persons were dismissed from this church to form the First Congregational Church of Springfield. Upon the division of the church in 1837 this church adhered to the New School. It was always firmly arrayed upon the side of human freedom and, during the great civil war, was thoroughly loyal to the country. Its first house of worship was dedicated Sabbath, August 23, 1840. That was succeeded by a very large and costly structure, to pay for which has cost the congregation long and painful efforts.

CHATHAM Church was organized June 21, 1835, at the house of Rev. Dewey Whitney, two miles from the present Chatham village, by Revs. D. Whitney and T. A. Spilman, with these members, viz: William Thornton, Judith P. Thornton, Mary E. Thornton, Emma D. Thornton, Martha

W. Thornton, Mildred R. Whitney, Jonas Whitney, Louisa Whitney, Alonzo How Whitney, Julia M. Whitney, William H. Meter, Eliza Meter, Harvey Hall, Rebecca Ann Hall. ELDERS: June 21, 1835, William Thornton; Nov. 22, 1835, Luther N. Ransom, Cornelius Lyman, William W. Meter; Feb. 3, 1841, William Holland and Asahel Thayer; April 7, 1844, Cyrus W. Van Deren, Harvey H. Hall, J. R. Lewis; Jan. 15, 1859, John Smith, Henry Thayer; Feb. 14, 1864, Joseph B. Whitney, James Melvin, John L. Turner; March 5, 1876, William C. Lockridge. MINISTERS: Dewey Whitney, William C. Greenleaf, William Fithian, Josiah Porter, A. M. Dixon, Noah Bishop, E. W. Thayer, W. B. Spence, John H. Harris, John D. Jones for four years ending Sept. 1877; H. G. Pollock, one year. The church building was erected about 1850, and cost \$1300. Renovated 1876-7 at a cost of eight hundred dollars. Before this house was erected, services were held in a school-house on the south side of the square. The parsonage was erected in 1875 at a cost of \$1600. No debt. The present membership is forty-two.

The Presbytery of PALESTINE met with Pleasant Prairie Church, April 24, 1835; MINISTERS present: John C. Campbell, Stephen Bliss, Isaac Bennet, John Montgomery, Enoch Kingsbury. ELDERS present: James Ashmore, Pleasant Prairie; John King, Bethel Church, afterwards Oakland; Martin Brooks, Paris. Reuben White was received from the Presbytery of Vincennes. The Church of Pisgah, Lawrence county, was received. The session of Pleasant Prairie submitted these questions: "Should we admit to the communion of the Church an individual who holds his fellow being in perpetual bondage, or one who has sold his fellow being for gain as a bond slave, or one who rejects some of the essential doctrines of the Presbyterian Church?" Presbytery resolved: "That we do not deem it within our province to give an efficient reply to these questions; but that it is expedient to enter into a free discussion of them." This was done. In the light of 1880 one can but wonder such questions should ever have needed formal discussion; or that any church judicatory should ever have dared to dodge their decision. Rev. John C. Campbell was appointed Commissioner to the next Assembly. The fall meeting was held at Danville. Samuel Baldrige, M. D., was received from the Presbytery of Vincennes.

REUBEN WHITE in 1805 was studying for the ministry under the care of Abingdon Presbytery. He joined Palestine from Vincennes Presbytery, April 24, 1835. He was residing in Paris, Ill., in 1836, without charge.

PISGAH CHURCH was organized March 15, 1835. The names of the original members are these, viz: Thomas Buchanan, Elizabeth Buchanan, Caroline Buchanan, Victor Buchanan, Rebecca Buchanan, Walter Buchanan, Jane Buchanan, Samuel Young, Nancy Young, William Lawson, Martha Lawson, James Lawson, Nancy Lawson, Elizabeth Lawson, Margaret Lawson, Sarah Lawson, Jane Richardson, William Denison, Margaret Denison, Robert Denison, Nancy Denison, Alexander Denison, Mary Ann Denison, John Denison, Calvina C. Miller, Elizabeth Melton, Samuel Newell, Sarah Newell, sr., Sarah Newell, jr., John A. Newell, Margaret Ann Newell, Mary Newell.

The site of the church consists of one acre. It is on the N. E. corner of the S. E. quarter of the S. E. quarter of Sec. 23, T. 3, N. R. 12, W. of 2. P. M. The original church building is of logs, twenty-four feet square, with a gallery opposite the pulpit, and extending over about half the interior. In front this gallery is about seven feet above the floor, and is nearly level. It is reached by a stairway at the side of the building, to the right of the pulpit. The pulpit is a curiosity, a semi-circular tub, about three feet six inches wide and deep, and six feet three inches above the floor. It is the workmanship of Rev. Isaac Bennet, and precisely like the one he built for the first church building in Pleasant Prairie. This Pisgah Church is ceiled overhead, and was never plastered. It is now used as the wood-house of the present church, and is four or five rods back of it. A number of forest trees stand in this acre, and afford a grateful shade to the many teams which gather here on every Sabbath. It was erected about 1834, and cost two hundred dollars.

The present church building is a frame, and was built in 1857. It cost one thousand dollars. This congregation owns a parsonage which is situated in Bridgeport. It was purchased in 1871, and cost seven hundred and fifty dollars. A study has since been added at a cost of one hundred and thirty dollars. Two brothers of Thomas Buchanan—Walter and

Victor—are still alive and reside in the Pisgah congregation. These Buchanans are from Kentucky.

ELDERS: Thomas Buchanan, Samuel Newell, William M. Crane, John B. Maxwell, Robert Laughlin, James Watt, Robert Denison, Aaron J. Gould, Daniel Gibbs, Hugh Orr, Milton Laughlin, A. H. Laughlin, Isaac N. Crane, William T. Buchanan, William Gillespie, James M. Buchanan. The whole number of communicants three hundred and twenty-six. Present number one hundred. MINISTERS: Isaac Benet, from organization till late in the fall of 1851. He was installed in April, 1845. D. A. Wallace, supply pastor one year; B. Leffler temporary supply in summer of 1855; John B. Saye supply pastor from October, 1855, till October, 1860; John Mack, December, 1861, to April, 1870—April 2, 1865, he was installed; Robert G. Ross, from May 1, 1870, to April, 1876—he was installed November 25, 1871; Thomas Smith commenced here May 1, 1876, was installed May 1, 1877, and is still in charge.

SAMUEL BALDRIDGE, M. D.

The following interesting article is by Rev. S. C. Baldrige, of Friendsville, Wabash county, Ill. The reader will see in it the affectionate tribute of a son to a beloved and honored father.

Samuel Baldrige, son of John and Margaret (Ferrel) Baldrige, was the third of twelve children, and was born near Guilford Court House, North Carolina, March 21, *about* 1780. The family were Scotch-Irish. The family removed to Cook county, Tenn., about 1794, and settled on the French Broad river. As he approached manhood, his brother James, the eldest of the children, and he built a "saw and grist mill" on the Clear creek, an affluent of the French Broad. While occupied in this enterprise he experienced religion. His parents were Covenanters, and had trained him in the knowledge of the scriptures with their proverbial faithfulness, but their prejudices were strong, and when Samuel announced to them that he wished to join a Presbyterian church, his father very promptly assured him that if he did he would disinherit him; and when he went on to follow his convictions, he was solemnly informed that his name was stricken out of the will. Nothing moved by this, he began to turn his thoughts to the ministry. In 1778 a good man,

Samuel Doak, a graduate of Princeton in 1775, had settled on the Holston river among some Scotch-Irish emigrants from Virginia, and opened a school in a log building put up on his farm, and organized a church. Thither the young convert went, and in due time graduated at Dr. Doak's school, by this time chartered as "Washington College." It was some thirty miles only from the Baldridges.

"First Tuesday in September, 1805, being a candidate under the care of Abingdon Presbytery, he, with Reuben White, and Alexander M. Nelson, were directed to turn their attention to the study of divinity under the inspection of some member, or members of Presbytery, and they were allowed to prepare and deliver exhortations."

January 23, 1806, he was married to Miss Lucinda Doak, daughter of Rev. Dr. Doak, his venerated teacher. She was a blithe and gentle woman, of very fair complexion, pleasant features, golden hair, and of unusual intelligence and piety.

"October 5, 1807, he was licensed at Salem Church, Washington county, Tenn., the pastoral charge of Dr. Doak, and appointed to supply within the bounds of the Presbytery until the next stated meeting."

October 11, 1808, he was ordained pastor of the united churches of Rock Spring and Glade Spring. 1809 he was appointed Commissioner from the Presbytery of Abingdon to the General Assembly.

Meantime his father and family had removed to Ohio, 1808, and were living in Hamilton, where he visited them, and being pleased with the wonderful promise of the Miami country, in 1810 he obtained a dissolution of the pastoral relation, and a dismissal from the Presbytery of Abingdon to the Presbytery of Washington, Synod of Kentucky. Another motive which operated in inducing him to leave the South was his growing opposition to the system of slavery. His family consisted at this time of three—his wife and two children, a son and daughter. They came across the great wilderness of Tennessee and Kentucky in wagons, with their household effects, during the summer of 1810, and reached Lawrenceburg, Ind., in safety. Among the Presbyterian families that welcomed him, was one named Chambers. He had been an elder in East Tennessee, and a fellow-helper there, and this may have been a reason for Mr. B.'s locating in this village. And then, too, there was an "open door." The fertile valleys of the Ohio and White water were attracting an enter-

prising class of settlers. But it was missionary ground. No churches organized—no meeting houses—no salary to support him—no missionary fund to secure him his bread while toiling at the foundations of Zion. How was he to sustain himself? He was not of a temperament to hesitate long. He procured a large house, still standing in the oldest part of the town, and opened a school. He taught the English branches and the classical languages—his school was academical in its grade. Like Dr. Doak, his preceptor, he taught his students in the classics to converse in those languages in their recitations, and at his table, and in their walks. Before he had time to connect with the Presbytery of Washington, that Presbytery was divided by the Synod of Kentucky, October 11, 1810, and he and Joshua L. Wilson, Matthew G. Wallace, William Robinson, and James Welsh, were constituted into the "Presbytery of Miami." He was appointed to supply statedly at Lawrenceburg and Whitewater. Thus he continued for two years—teaching and going from neighborhood to neighborhood preaching in private houses, and far and near where a "door of usefulness" seemed to open. In this time he organized several churches—among them, if my information be correct, the Presbyterian Church of Harrison. September 12, 1812, he was appointed to spend two weeks in the vacancies above Dayton—"the barrens of Ohio." October 5, 1813, he was dismissed to the Presbytery of Washington. During his residence at Lawrenceburg he studied *medicine* that he might support himself in the missionary work, and "go a warfare" as a faithful soldier of Jesus Christ "at his own charges."

He became a successful and highly popular practitioner, and not only supported his family while doing a vast amount of ministerial work, but also in a few years accumulated a handsome property. April 6, 1814, he connected with the Washington Presbytery and was appointed as stated supply of Washington for one-half of his time, and of London for one fourth. The next year, 1815, he was appointed to supply London and Treacle's Creek. He was recognized by his fellow-laborers as a "natural born missionary," and his zeal and energy were honored by his being freely appointed to the most arduous itinerant labors. "The captains of the saints were cavalry in those days," says Dr. Monfort, and here was one who accepted joyfully the burdens of the day. He had the same spirit, the same sound constitution, the

same delight in preaching the gospel that characterized the Gallahers, and Nelsons, and Henderson, and that whole generation of evangelists that sprang up in the same region and went out from Dr. Doak's wise and solid training to make the wilderness rejoice. I have heard him say that "in his prime, after a hard day's ride, it would *rest him* to preach in the evening." As an example of what was often occurring, sometimes by order of the Presbytery, but oftener by his own enthusiasm in the ministry, it may be mentioned that in September, 1815, Presbytery appointed him to labor ten days on Paint creek, Deer creek, Big and little Darby and the head waters of Miami. While at London, he had several students in medicine. April 8, 1818, he was dismissed to the Presbytery of Lancaster, and in September was duly received by that Presbytery. The next spring he received a call to take the pastoral charge of the churches of Salt Creek (now Chandlersville), Buffalo (now New Cumberland), and Pleasant Hill (now New Concord), and the next June he was installed. This relation continued until April, 1823, when he was released from Buffalo and Salt Creek, but continued pastor of the Pleasant Hill Church until the spring of 1824. He was thus pastor and stated supply in that field for six years. In 1824 he removed to Jeromeville, in the bounds of the Presbytery of Richland, and took charge of the congregation, at that time a large one, embracing many excellent families. He enjoyed, too, from the first a lucrative practice in medicine. He was now in easy circumstances. The late Thomas W. Coulter, his son-in-law, has said that at the time of his settling at Jeromeville he was worth \$10,000. He built a residence there and seems to have contemplated making it his permanent home. But two blows fell upon him that unsettled him. One was the death of his wife. Mrs. Lucinda Doak Baldrige died Aug. 18, 1825. They had been married now nearly twenty years, and had had six children born to them, three of whom were dead. The eldest child, John Witherspoon Doak, lived to enter his eighteenth year, a lad of much promise, and contemplating the ministry. He died Feb. 24, 1824. At the time of Mrs. B.'s death, the Doctor was near forty-six years of age. His family consisted of two daughters—Esther, seventeen years of age, and Eliza, six, and a son, Eliphalet Nott, aged ten. His field of labor embraced the churches of Jeromeville, Perryville and Rehoboth, one-third of the time at each, and innumerable

preaching places at private houses through the country far and near, for he rejoiced to preach, and never lacked an audience. May 25, 1826, he was united in marriage with Miss Mary Coulter, daughter of Jonathan Coulter, Esq., of Perryville. Dr. Baldrige continued to supply this field until in 1828, when he lost his property by going security, in an evil moment, for Joseph Naylor, of Jeromeville. In the summer of 1828 he came West and located in Eugene, Vermillion county, Indiana, in the bounds of the Wabash Presbytery, to which he was dismissed Sept. 9, 1828. Oct. 15, 1829, the Synod of Indiana met at "Shoal Creek," Bond county, Ill. At that meeting, the Presbytery of Wabash was divided and the Revs. Samuel Baldrige, John R. Moreland, Samuel H. McNutt, George Bush, James Crawford, James Thompson, Jeremiah Hill and John L. Thompson, were set off to constitute the Presbytery of Crawfordsville. April 4, 1832, he was dismissed to the Presbytery of Vincennes, near Terre Haute, having removed to "Honey Creek Parsonage" and taken charge of Honey Creek and New Hope Churches. The writer's first recollections are connected with that old parsonage. It was a hewed-log building, and stood in the edge of a grove full of wild cherry and mulberry trees, and fronting a wide, low prairie, and looking towards Prairieton (now Sullivan.) The whole landscape was overflowed in time of high water in the Wabash, and looked like a sea. An unparalleled June freshet came once to within a few yards of the door, and stood for such a time over the garden as to destroy it. Flights of blackbirds that would fairly darken the air, lodged in the grove. Whether the property belonged to the congregation I know not. It was while we lived on that romantic and secluded place that the courage and energy of my mother saved her household from violence and perhaps destruction. At the time, father was gone, and the family at home were my mother, myself and two of a sister's children, Lyman B. Matson, Esq., Mansfield, Ohio, and a brother of his, all children. The evening was a bright, moonlit one, and towards bed-time our house dog began to bark violently. One of the children, going to the door, saw a blacked man dodge behind the stable. Mother became certain that some one was prowling around. She got in plenty of wood, and replenished the fires. By and by she had prayers with us as usual in father's absence, and the children were put to bed, and the lonely mother was left

with no guardsman but God. Closing all the curtains and barricading the door, she sat down at the table with her Bible. She heard stealthy steps around. She was aware of some one looking through the key-hole, at last a hand was laid on the latch and a shoulder put against the door, and then a heavy push. The slender door cracked under the strain. The heroic mother stood with the axe up, ready to hew at the robber when the door gave way. She called on the sleeping children, by their sir names, to get up and defend themselves, as though they were sleeping knights. But by a merciful Providence, the door did not break in, and the dreadful moment passed. This was repeated one or more times and the villian might have effected his entrance, but toward morning she heard the clatter of father's horse trotting to the gate, and the robber ran off into the grove.

This was the place, too, where the great calamity of Dr. B.'s life occurred—an attack of palsy. He had just left a patient and was mounting his horse at the gate, when the bolt fell. He was taken home in an unconscious state, and remained so for several weeks. One afternoon he awoke as from a sleep. When he was able to sit up, one day he noticed the books in his library, and after surveying them in silence, at last asked what they were. Mother tried to explain and to recall them to his mind by reading the titles on the backs. But in vain. Still the poor dazed mind seemed to suspect some hidden harmony in them. At last one day he asked that one of the books might be laid on his lap. But all was empty. The letters and the words were meaningless all. My mother has said that she had a full sense of the bitterness of her grief, when her husband sat there helpless, and his mind a blank. She never could take a book and sit down to teach him his letters, in answer to his importunities, without uncontrollable weeping. One day, however, as she was going through the heavy task, her husband all at once turned to her with dilated eyes and trembling with excitement, and said, "Mary! I see it all." From this time on the past more and more yielded up her lost treasures. But his power was gone. A wreck of himself, he removed to Paris, Edgar county, Ill., where he bought a farm and lived for several years. At last he exchanged that for a farm in the bounds of the New Providence Church, one-half way between Paris and Terre Haute. Here the family lived for some years—a happy example of how "*God* can supply

all our lack." With no resources, he "gave us bread to eat and raiment to put on." Here he was residing when he became connected with Palestine Presbytery. In about the year 1840, through the kindness of friends, he was invited to take charge of the Presbyterian church in Kalida, Putnam county, Ohio. He had preached occasionally for years—could not live without preaching—but he had had no charge before since the wreck of 1833. He preached, too, at Dillsborough, Dearborn county, Ind. From there, about 1843, he removed to Oxford, Ohio, for the benefit of the University for a son. In consequence of a speech in the Synod of Cincinnati, by the President of the University, Rev. George Junkin, D. D., in which slavery was apologized for and defended, he left Oxford and removed to Hanover, Ind., in 1844. In 1846, Sept., 12, he had the great misfortune to lose his wife, a lady remarkable for her piety, prudence, cheerfulness, and a most affectionate and equable disposition. This broke up his home. In 1856, his son, Rev. S. C. Baldrige, in charge of Wabash Church, Wabash county, Ill., brought him from Ohio, and gave him a home in his age. Feb. 29, 1860, he died at his son's residence. His remains were taken to Hanover, and buried by the side of his last wife. The monument that marks their graves bears the following inscription:

"DENIQUE COELUM."

REV. SAMUEL BALDRIDGE, M. D.,	MARY COULTER BALDRIDGE,
Born in North Carolina,	Born
March 21, 1780.	Jan. 26, 1794.
Licensed by Abingdon Presbytery,	Died,
1807,	Sept. 12, 1846.
Died	
Feb. 29, 1860.	

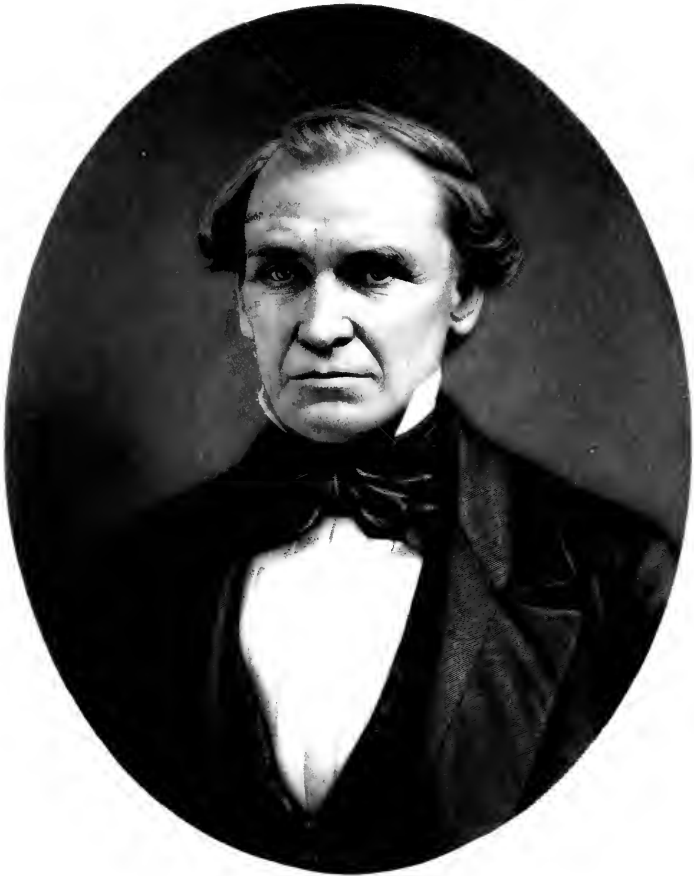
THE SYNOD OF ILLINOIS met at Union Grove, Tazewell county, Oct. 15, 1835. The six Presbyteries of the State, to-wit: Illinois, Kaskaskia, Sangamon, Palestine, Schuyler and Ottawa, were all represented. The resolution passed last year with reference to "*The St. Louis Observer*," was rescinded, "Synod believing that it is an individual rather than an ecclesiastical duty to sustain religious periodicals." A protest against the above quoted *reason* for the act of rescinding was presented, with the signatures of B. F. Spilman, William K.

Stewart, John Brich, Alexander Ewing, David Gibson and Smiley Shepherd. The *true* reason, in the minds of the Protestants, for the vote of rescinding, was that the paper had in several instances published articles "at variance with our standards and, as we think, with the word of God." The churches of Belleville and Bethel petitioned to be transferred from Kaskaskia to Illinois Presbytery. The petitions were refused.

YEAR 1836.

THE PRESBYTERY OF ILLINOIS met at Alton, April 21, 1836. MINISTERS present: Hugh Barr, A. H. Dashiell, F. W. Graves, Edward Beecher. ELDERS: Enoch Long, Alton; John B. Carson, Spring Cove. MINISTERS absent: John Brich, Gideon Blackburn, D. D., J. M. Ellis, Milton Kimball, J. M. Sturtevant, Theron Baldwin, Henry Herrick, Thomas Lippincott, Elisha Jenney, William G. Gallaher. Albert Hale, from the Presbytery of Kaskaskia, Thaddeus B. Hurlbut, from the Presbytery of St. Louis, and Augustus T. Norton, from the Presbytery of Columbia, N. Y., were received. E. P. Lovejoy was present as corresponding member from Presbytery of St. Louis. A. H. Dashiell, *minister*, and Dr. H. K. Lathy, *elder*, were appointed Commissioners to the Assembly. Enoch S. Huntington was licensed to preach the gospel. The fall meeting was held at Jacksonville, commencing October 11, 1836. Of its seventeen ministers thirteen were present and five elders. John G. Simrall was received from the Presbytery of Transylvania, and Amos P. Brown from that of St. Louis. A. H. Dashiell was released from the care of the Jacksonville church.

THADDEUS BEMAN HURLBUT was born at Charlotte, Vt., October 28, 1800. He graduated at Hamilton College, N. Y., in 1828, and at Andover in 1831; agent of Am. Tract Society, Virginia, 1831-32; agent American Educational Society for Ohio and Kentucky, with residence in Cincinnati, in 1833-34; ordained by Presbytery of St. Louis, September, 1834; agent for American Tract Society for Illinois and Missouri, 1834-37; joined Presbytery of Illinois as above; an original member of Alton Presbytery, April 4, 1837; asso-



Aug. J. Norton

ciate editor of *Alton Observer*, Ill., 1837-38; supply pastor at Edwardsville, Ill., 1838-39; Home Missionary and teacher, Alton, Ill., 1839-43; dismissed to Ottawa Presbytery, September 13, 1845; supply pastor St. Charles and Lowell, Ill., 1843-47; Upper Alton, supply pastor, 1847-52; pastor 1853-56; supply pastor Concord, Plainview, Brighton, etc., Ill., 1857-60; joined Alton Presbytery, second time, October 13, 1848, and was dismissed, second time, April 10, 1858, to Illinois Association; supply pastor Congregational churches, Hammond and West Salem, Wis., 1860-65; residence in Upper Alton, occasionally preaching, 1865-79.

AUGUSTUS THEODORE NORTON was born in Cornwall, Litchfield county, Conn., March 28, 1808. The names of his parents were Theodore Norton and Mary (Judd) Norton—the former born in Goshen, Ct., February 17, 1775, the latter in Litchfield, Ct., September 21, 1775. They were married January 22, 1797. The original ancestor of the family in this country was Thomas Norton of Guilford, Ct., who immigrated to that colony from England in 1639, and was one of the first twenty-five planters in that place. He had six children, two of whom were sons—Thomas and John. His descendants are numerous and are settled all over the country.

The subject of this sketch when only three months old was deprived of his father. His mother married again six years after, and he was brought up with his maternal grandmother, his mother and step-father until the age of ten. His early life was full of sorrow, hardships and poverty. When a child he was sickly and delicate, but out-door exercise, farm labor and boyish games gave him at length a firm constitution, so that in after life he became remarkable for physical vigor and strength. At the age of ten he became an inmate in the family of Dea. William Collins, of Litchfield, Ct., where he remained until the age of fourteen. In his fourteenth year he became a hopeful subject of renewing grace. He was baptized by Rev. Lyman Beecher, then pastor of the Litchfield Church. From fourteen to eighteen he was part of the time with his step-father, Joel Millard, in Cornwall, and part with Judge Moses Lyman, of Goshen, Ct., who took a deep interest in his welfare, doing him more real service than all others combined. At the age of seventeen he taught a district school for several months at Salis-

bury, Ct. In 1826 his preparation for college commenced, and was completed in less than two years. In the fall of 1828 he entered the freshman class of Yale College, and graduated with one of the highest honors of the class, Aug. 15, 1832. He immediately took charge of an academy in Catskill, N. Y., and at the same time read theology with Rev. Thomas M. Smith, paying particular attention to the Hebrew language then and during his subsequent life. He was licensed by the Presbytery of Columbia, September 17, 1834, at Stockport, near Hudson, N. Y., and at once commenced his ministerial labors with the Presbyterian Church of Windham, Green county, N. Y. April 1, 1835, he was ordained by the same Presbytery. His settlement with this congregation was rather the result of the strong persuasion of others than of his own choice. His cousin, Rev. Theron Baldwin, and his old associate, Frederick Collins, who had been for several years in Illinois, urged him to come to them. He accordingly resigned his pastorate and removed to Illinois, arriving at Naples, on the Illinois river, where Mr. Collins then resided, October 25, 1835. Here he remained for one year, preaching at Naples and Meredosia. In September, 1836, he passed through a very severe sickness. In October of the same year he removed to Griggsville, Pike county, and labored there, at Pittsfield and Atlas, same county, till April, 1838. At Pittsfield he organized a Presbyterian church in January, 1838, being the first of a large number of churches which he afterwards gathered. He then accepted an invitation to St. Louis, where under his labors the Second Presbyterian Church was organized in the fall of 1838, and where he continued for one year. In February, 1839, he was called to the pastorate of the First Presbyterian Church, Alton, Ill., and entered upon his labors there on the first Sabbath in March. On the ninth of the next May he was installed. This position he retained for more than nineteen years, during all of which period his relations with his own flock and with all his evangelical fellow-laborers were of the most endearing and harmonious character. The church flourished greatly under his leadership, and became in its character and influence one of the leading Presbyterian churches in the State. In September, 1859, he was appointed "District Secretary of Church Extension and Home Missions" for the West. For a few months after this appointment his family residence was in Chicago, but in the spring

of 1861 he returned to his home in Alton, though still retaining the same position. After the union of the New and Old School Assemblies, in 1870, his field was limited to the Synod of Illinois South.

In May, 1845, he originated and for twenty-three years edited and published the *Presbytery Reporter*, a monthly magazine. In December, 1868, he transferred the list of subscribers to the *Cincinnati Herald*.

His religious views are, and ever have been, thoroughly evangelical and Calvinistic. Ecclesiastically, he is a Presbyterian from conviction and preference. The degree of D. D., or doctor of sacred theology, was conferred upon him by Wabash College, Ind., June 22, 1868. This honor he did not seek. Indeed no one of the important positions he has occupied in life has come to him in any degree or in any sense by his own contrivance, or with his own previous consent or knowledge. He gratefully acknowledges that God has led him. He is a corporate member of the A. B. C. for Foreign Missions, a member of the Board of Trustees of Monticello Female Academy, and of Blackburn University.

In early life his political views were those of the old Federalist party, then of the Whig, then Republican, and always anti-slavery. Though never active in politics, he has ever held decided views and expressed them fully. In the late civil war he preached patriotic sermons on more than one hundred occasions.

November 12, 1834, he married Eliza Rogers, daughter of Dea. Noah Rogers, of Cornwall, Ct. She was born August 12, 1812, and is a lineal descendant of Rev. John Rogers, the first martyr in the reign of "bloody Mary," having been burned at the stake in Smithfield, London, February 14, 1554. The result of this union is five children—two sons and three daughters. The eldest, Augusta A., died when seven years old. The next, Eliza Delphine, is the wife of Capt. Charles H. Phinney, of the ship "Mary L. Stone." The third is Wilbur T., editor of the *Alton Telegraph*. The fourth, Isabella R., is at home with her parents. The fifth, Edward R., is in Cape Town, South Africa, connected with the "Standard and Mail," and special correspondent of several papers in this country.

AMOS P. BROWN.

A letter from this brother himself will furnish the best account accessible to us of his early years.

"I was born in Thornton, Grafton county, N. H., June 15,

1791. As to the time and place of my education, permit me to make you my father confessor and write "*non est.*" I was licensed to preach by the Plymouth Association, consisting of two ministers, Rev. Messrs. Fairbank and Rolf, sitting in my mother's parlor at Thornton, N. H., Jan. 24, 1816. I was ordained by a council at Campton, same county and State, on the first day of January, 1817, pastor of the Congregational Church, in a meeting house said to contain the last sounding board in that State. From 1822 to 1834 I spent the time in western New York. I entered upon missionary labors in Missouri, June 18, 1834. Within the year I traveled along the river counties nearly from the north to the south line of the State. I assisted Rev. Thomas Donnell in organizing a church on Black river, one hundred and fifty miles south of St. Louis, in July, 1834. I attended a very interesting meeting with Rev. J. F. Cowan at Cape Girardeau, where a church was organized a few weeks afterward."

He became supply pastor of Jerseyville Church, Illinois, in October, 1835, and so continued until 1838. Here he made himself a home on the south edge of the village, and here he remained in feeble health, but cultivating his few acres of land, for several years after he resigned the charge of the church. Then he removed to Rushville, Ill., and again made himself a home and labored in the ministry as much as his feeble health would allow.

He was one of the original members of the first Alton Presbytery, and removed his relation from that to the Presbytery of Peoria, April 20, 1850.

He died at his home in Rushville, May 16, 1859, being at the time a member of Schuyler Presbytery. He was twice married. His widow, Mrs. Cornelia H. L. Brown, survived him several years, and left liberal legacies to several of our benevolent societies and boards. She died at Minonk, Ill., Feb. 8, 1869, in the family of her step-daughter, Mrs. Joseph Fowler. Rev. John M. Brown, now of Highland, Kan., is a son of Amos P. Brown.

In his days of feeble health, when unable for much physical exertion, Mr. Brown wrote many interesting and valuable articles for the religious press. His first wife was Jane Little, daughter of Hon. Joseph Little, Boscawen, N. H. They were married Feb. 11, 1817. She died in Jerseyville, Feb. 21, 1836. Their children were Eliza Ann, born October 7, 1818; John, born October 18, 1820, died in childhood; Sarah Jane, born

April 1, 1825; John Mills, born Oct. 28, 1828; Joseph Little, born May 29, 1830. All these are dead save John Mills and Eliza Ann, widow of the Rev. Joseph Fowler, who is in Minonk, Illinois.

Mr. Brown's second wife was Cornelia H. Loenard, of Carrollton, Ills., and previously of Bound Brook, N. J.

The KASKASKIA PRESBYTERY held their spring session in 1836 with the Gilead Church, in Jefferson county. Their principal action consisted in the reception of Wm. J. Frazer, who had as related previously, withdrawn from the Presbyterian Church.

Their fall meeting was held with the Sugar Creek Church, commencing Oct. 15, 1836. James Stafford was received from the Presbytery of Western District. William K. Stewart was released from the pastoral charge of Vandalia Church.

JAMES STAFFORD was the grandson of James Stafford who came from Ireland more than a hundred years since and settled first in Pennsylvania, and afterwards removed to Mecklenburg county, N. C. His first wife died in Pennsylvania, leaving one son, George, who was the father of James Stafford. George Stafford was married to Tirzah Alexander, who was the mother of the subject of this notice. Tirzah Alexander was born about 1770, and, being early left an orphan, was raised by her uncle, Abraham Alexander, an Elder of Sugar Creek Church, Mecklenburg county, N. C. This Abraham Alexander, the maternal grandfather of James S., was chairman of the meeting at Charlotte, held on the 20th of May, 1775, at which was made the celebrated "Mecklenburg Declaration of Independence," the fore-runner, and to some extent the model of the National Declaration of July 4th, 1776. Mr. Stafford was therefore from patriotic as well as pious and honored ancestry.

Until sixteen years of age he worked upon his father's farm. Manifesting an early and earnest desire for a thorough education, he was sent to a classical school taught by John M. Wilson, D. D., pastor of Rocky Creek Church, Cabarras county. For more than two years he went from home daily, riding over six miles, to attend this school. Here he was prepared for College and was sent to the University of N. C.,

located at Charlotte, in his native county. He graduated in 1820 in the twenty-first year of his age. Soon after his graduation he entered upon the study of theology with his old preceptor Dr. Wilson. He was licensed by the Presbytery of Concord in the spring of 1822, or 1823—and was afterwards ordained pastor of the churches of Thyatira and Bethphage—the former in Rowan county, the latter in Cabarras county. His ministry here continued for several years, and is represented to have been acceptable and useful, and his standing as a Presbyterian good. His residence and labors there would probably have continued for life, but, in the madness and darkness of the times, the Legislature of his native State passed a law by which it was made a penal offence to teach a negro to read. Characteristically bold and out-spoken in the expression of his opinions where he deemed a moral principle involved, he was not of such a nature as to maintain a politic and worldly-wise silence. His protest and condemnation of the iniquity made his position uncomfortable. He determined, against the wishes of his friends, to leave the South and find a home where the atmosphere was not tainted and polluted by the influence of slavery. He went first to Cincinnati, O., and preached a month or two for Dr. Joshua L. Wilson, then proceeded seventy-five miles farther north. The severity of the winter drove him thence, and he located and found a field of ministerial labor in Paris, Tenn. Here his first wife, whom he married in Carolina in 1825, was buried. He afterwards preached in Raleigh, Tenn. In 1836 he removed to Illinois and settled upon a small farm in Bond county, two miles north of Greenville and near the original Greenville Church. His ministry here was continued, with slight interruptions, through thirteen years—the principal interruption being a temporary removal to McComb, that he might aid in the incipient efforts to establish a college there. He soon returned to Greenville. Here his second wife died. After leaving Greenville he labored for longer or shorter periods in the churches of Carlyle, Sugar Creek, Trenton, Nashville and Ducoign. From his home near Ducoign he traveled to considerable distances, during the last years of his life, to preach to feeble and destitute churches. Thus he labored during his last summer in southern Missouri.

He was born in Mecklenburg county, N. C., on the 8th of May, 1800, and died very suddenly at his home in

Perry county, Illinois, on the 27th of April, 1868. He had just returned from the regular and adjourned meetings of Presbytery at Carlyle and Trenton, where he seemed to be in his usual health. He is represented to have been unusually cheerful and well, and to have spoken, during the few intervening days, with unwonted liveliness of the renewal of old acquaintances, and his enjoyment of fraternal fellowship and communion at the Presbyterial meetings. He preached his last sermon during the visit to the people of his former charge at Sugar Creek church. By invitation of friends he worshiped on his last earthly Sabbath with the Protestant Episcopal church of Ducoign, and seemed devoutly to enjoy the service. He died the next day, Monday. The circumstances of this sudden death are thus stated by a member of his family: "He had told the household some weeks before that he felt he might die suddenly, and requested to be looked for should he be absent unusually long. On Monday, the 27th of April, he had been taking more than usual exercise, ate a light dinner and went out to finish some sodding in the yard, which he cut two or three hundred yards from the house and drew on a small sled to which a horse was harnessed. He had laid two loads and had almost reached the house with the third. A little girl found him lying on his back, as she supposed asleep—his horse standing quietly by him. The child ran to a negro man just on the other side of the stable, who did not go until urged the second time by the child. When he reached the spot the body lay there in a very composed attitude, as if he had only fallen asleep, but the spirit had fled." Mr. Stafford was three times married: May 23, 1825, to Miss Dovey Johnson, seventeen years of age. She died April 28, 1833, at Paris, Tennessee. Jan. 15, 1835, he married Miss Isabella Elliott, of Fayette county, Tenn. She died Feb. 13, 1846. June, 1848, he married Mrs. M. E. Wyman, at Springfield, Ill. This lady still survives, and resides at Portland, Maine. She was the widow of Rev. Robert Wyman, a missionary of the A. B. C. F. M. Mr. Stafford had six children; three daughters, Harriet, Dorcas J. and Mary E., by his first marriage. By his second, two sons and a daughter; Paschal G., William Haber and Martha Ann. Harriet, Mary and Martha have died. The others survive. Mr. Stafford was a man of strong intellectual grasp and power, decided and positive in his convictions, and bold and fearless

in his maintenance of what he regarded as important truth.

As a scholar, he was liberally educated, a man of general reading and information, and endeavored through his life to keep abreast of the times on all the great questions which interest the intelligent, the patriotic and the pious.

As a theologian his orthodoxy was never questioned or questionable. He was a diligent student and ever ready to expound and defend the grand and distinguishing doctrines of the gospel.

As a preacher he was argumentative, forcible, earnest and impressive—rather than fluent or eloquent. His ministry drew to him the men of thought and culture in the several communities in which he lived and labored.

The spring meeting of SANGAMON PRESBYTERY was held at Irish Grove, April 1, 1836, by adjournment at Farmington, April 19, and at Springfield on the 20th. Thomas Galt, a licentiate of the Presbytery of Ohio, was received, examined and ordained pastor of Farmington church. Dewey Whitney was installed pastor of the Second Presbyterian Church in Springfield, April 20.

The fall meeting was held at Hillsboro, Oct. 15, 1836.

THE PRESBYTERY OF PALESTINE met with Pisgah Church, Lawrence county, April 28, 1836. John Montgomery was dismissed to the Presbytery of Schuyler. Isaac Bennet was appointed stated clerk in his place. John McDonald was received from the Presbytery of Chillicothe. Stephen Bliss and Thomas Gould were appointed Commissioners to the next Assembly. The church of Charleston was received.

The fall meeting was held with New Providence Church.

CHARLESTON CHURCH, Coles county, was organized June 13, 1835, by Revs. John Montgomery and John McDonald, with twelve members, James A. Mitchel and James Lumbric, elders. The elders since elected are Stephen D. Shelledy and William Collum, October, 1837; James M. Millar and Dr. Robert A. Allison, April, 1845; George S. Collum and Dr. James E. Roberts, October 25, 1851; John A. Miles in

1853; John McNutt and William Miller, Dec. 9, 1854; A. Carroll and Richard Roberts, February 27, 1864; W. R. Adams and T. C. Miles, March 28, 1871. **MINISTERS:** John McDonald, one-half the time up to the spring of 1843, except about twelve months in which Stephen A. Hodgeman, licentiate, officiated. In the spring of 1843 Joseph Platt held a meeting at which twenty-six united on examination. Henry I. Venable in 1844-5. In this year the church edifice was finished. Previously to that the church had worshiped in the court-house, in school houses and private residences. Joseph Adams in 1846-49. Robert A. Mitchell, licentiate, one-half the time from 1849 to 1853. Henry I. Venable again in the spring of 1853, for all his time for two and one-half years. R. A. Mitchell was again employed in January, 1856, as pastor. The present house of worship was erected in 1857 at a cost of about nine thousand dollars. Mr. Mitchell remained until 1870. Robert F. Patterson took charge of the church October 1, 1870, and was installed the next spring. He remained until 1874. J. A. Piper took charge in 1875 and still remains. The total number received since the organization is about five hundred. James M. Miller is Clerk of the Session, and was a very large contributor towards erecting the house of worship and removing its debt.

THE SYNOD OF ILLINOIS met at Alton, commencing October 20, 1836. At this meeting the Presbytery of Alton was established with these boundaries: Commencing at Bushnell's ferry on the Illinois river, its line ran east with the road through Carrollton and Carlinville, and from the latter point on the road southeast towards Hillsboro until that road met the line of Montgomery county; thence south with the west line of Montgomery to Madison county; thence east six miles to the west line of Bond; thence south with that line to the road leading from St. Louis to Greenville; thence with that road to a point due north of the northeast corner of St. Clair county; thence with the eastern and southern lines of St. Clair and Monroe to the Mississippi; thence up that and the Illinois river to the place of beginning. Thus it included the whole of Monroe, St. Clair, and what is now Jersey county, the half of Green and Macoupin, and the whole of Madison, except about one township and a half in the southeastern corner of the county. The churches of

Carrollton and Carlinville went with the Illinois Presbytery. The principle of "elective affinity," which had been cropping out here and there for two or three years, had much to do with the drawing of this line; and appeared especially in the fact that Bethel church, in Bond county, had liberty, if it chose, to attach itself to Alton Presbytery, and West Liberty, in St. Clair and Madison, to Kaskaskia.

Elijah P. Lovejoy, of Missouri Synod, was present at this meeting as corresponding member.

Thomas A. Spilman and the church at Hillsboro were transferred to the Presbytery of Kaskaskia.

The case of William J. Fraser, who had been received by the Presbytery of Kaskaskia, came before Synod, and this resolution was passed, viz.: "That the Presbytery of Kaskaskia be, and they are hereby required, at the next meeting of Synod, to produce their records in the case; and that until then, the Synod do not recognize William J. Fraser as a Presbyterian minister; nor at all, until they shall have good reasons to withdraw their disapprobation of the manner of his renouncing our connection, and his positive withdrawal from the Presbyterian Church." Of that part of this resolution, refusing to recognize Mr. Fraser as a Presbyterian minister, notice of a complaint to the Assembly was given by John Brich, B. F. Spilman, John Mathews, Alexander Ewing, John N. Moore, William White, Hervey McClung, William K. Stewart and James Stafford.

YEAR 1837.

THE PRESBYTERY OF ILLINOIS met at Carlinville April 4, 1837. The following members were dismissed, viz.: Milton Kimball to Schuyler Presbytery, John M. Ellis to Monroe, and Henry Herrick to Union, Tenn.

Dr. Gideon Blackburn, *minister*, and David B. Ayres, *elder*, were appointed Commissioners to the next Assembly.

The fall meeting of the Presbytery was held at Carrollton, commencing September 29, 1837. Notice was taken of the death of John Brich, which occurred in March, 1837. A. H. Dashiell was dismissed to the Presbytery of Nashville, and Theron Baldwin to that of Alton. Two papers were presented to the Presbytery, one sustaining the course of the New, the other that of the Old School in the last Assembly. The

vote was taken by ayes and nays, when the New School paper obtained eleven votes, and the Old School two.

THE PRESBYTERY OF KASKASKIA met with Greenville church, Bond county, March 17, 1837. John Silliman was received from the Presbytery of Morgantown. John S. Reasoner was received as a licentiate from the Presbytery of Cayuga, examined and on the 18th of March, 1837, ordained. T. A. Spilman was appointed stated clerk in place of Wm. K. Stewart, resigned. Wm. J. Fraser and Wm. K. Stewart were dismissed to the Presbytery of Scuyler. James Stafford, *minister*, and George Donnell, *elder*, were appointed Commissioners to the next Assembly. West-Liberty church in Madison county was received. A paper on the state of the church, in which decided Old School ground was taken, was adopted by an unanimous vote. The Presbytery, reported to the Assembly nine ministers and thirteen churches.

The fall meeting was held at Hillsboro, Oct. 14. The reform measures of 1836 were unanimously approved.

JOHN SILLIMAN.

I insert here a letter written by his daughter, Mrs. A. A. M. Leffler, to Rev. S. C. Baldrige, April 7, 1870.

“ Rev. John Silliman was born in Rowan county, N. C., Aug. 13, 1786. His parents were John and Isabella Silliman, Scotch Covenanters. They were persons of exemplary piety and considerable education; so much so that they fitted their five sons for college without sending them to school. My father was their fourth son, and was considerably over twenty when his attention was directed to the ministry. His father had one of the finest libraries in the land; living in easy circumstances, his sons had fine opportunities for improving their minds. I remember to have heard my father say that the knowledge he gained in the years he spent at home among those leather-bound books, after he attained his majority, was of incalculable benefit to him in ministerial life. When he graduated none of us can tell. His diploma, with many valuable papers of his own, was burned with the home of his childhood, about 1818 or 1819.

He studied theology with Dr. John H. Rice, of Virginia, and was licensed and ordained by East Hanover Presbytery, at Prince Edward, Va., and was one year a co-pastor with Rev. Matthew Lyle. In 1818 he was married (Dr. A. Alexander officiating) to Julia E., daughter of Maj. Samuel Spencer, of Charlotte county, Va. His choice of a wife proved most happy, as her ardent piety, cultivated mind and pleasing manners, rendered her a most acceptable pastor's wife. At the time of his marriage he had in his possession a 'call' to the church in Morgantown, N. C., and in January, 1819, was installed, and continued their pastor until the fall of 1836, when he removed to Illinois. During that pastorate of seventeen years he received into the church more than six hundred persons on examination, besides those received in missionary stations among the mountains. During the two years that my father lived in Illinois he received many urgent solicitations to return and again take charge of the church in Morgantown; and at the time of his death he had accepted an unanimous call to return and take the pastoral work in his old charge. When my mother visited the place, with her children, nine months after the death of her husband, she was much moved to find a great part of the church in deep mourning for their beloved pastor. He died Nov. 3, 1838, aged fifty-two years and three months. A. A. M. LEFFLER." He, his amiable partner, and several of their children now rest in the old church yard at Sharon. His headstone bears this inscription:

In Memory of
 REV. JOHN SILLIMAN, Presbyterian Clergyman,
 Departed this life November 3, 1838,
 Aged 52 years.

The aged people of Sharon church remember him as very sociable and hospitable; as a preacher, doctrinal and rather lengthy in his sermons; as a citizen, full of enterprise and schemes for the improvement and progress of the country. He bought a farm of eighty acres when he came, and soon had up a new house. In 1837 he taught a select school. He furnished the capital for setting up a carding machine. He was full of business.

WEST LIBERTY church was organized by B. F. Spilman, in the six mile settlement, Madison county, Oct. 19, 1836, with

eleven members, Samuel S. Rankin, elder. The name of this church was changed to *Brooklyn* by Presbytery, April 11, 1840. Having ceased to exist its name was stricken from the roll April 14, 1845.

SANGAMON PRESBYTERY met at Springfield April 7, 1837. Erastus W. Thayer was licensed April 10, 1837. Dewey Whitney, minister, and Joseph Thayer, elder, were appointed commissioners to the Assembly. The fall meeting was held at Farmington, October 16. Josiah Porter was received as a licentiate from the Presbytery of Shiloh, and his request to be ordained, *sine titulo*, was not granted. A long paper approving the course of the majority in the last Assembly was adopted by seven ayes to four nays, thus placing this Presbytery on the Old School side in the great division then spreading through the Church.

The Presbytery of PALESTINE, met at Palestine April 20, 1837. Isaac Bennet, minister, and D. Smick, elder, were appointed commissioners to the next Assembly. At an adjourned meeting held at Paris, June 2, Robert Rutherford was received from the Presbytery of Chillicothe. The fall meeting was held at Charleston, Oct. 13. MINISTERS present: Samuel Baldrige, Robert Rutherford, J. C. Campbell, Enoch Kingsbury. ELDERS present: John Dodds, Wabash; Cyrus Rice, Shiloh; Thomas Buchanan, Pisgah; James Lumbric, Charleston; James Black, Bethel.

The following very explicit resolution on slavery was adopted by an unanimous vote, viz: "Believing that slavery as it exists in the United States is a very aggravated sin, with which the Great Head of the Church is greatly displeased, and that all who countenance it are implicated in it; Resolved, (1) That such as sell their fellow-beings into perpetual, involuntary slavery for the sake of gain ought to be suspended from a participation in the sacraments of the New Testament until they give evidence of repentance. (2) That this paper be read publicly in all our churches, and that a copy be sent to the *Alton Observer* and the *Western Presbyterian Herald*."

On the other questions then pending as between New and Old School, this Presbytery did not at this meeting take any decided ground.

ALTON PRESBYTERY, established by the last Synod, held its first meeting at Alton, commencing April 4, 1837. MINISTERS present: Thomas Lippincott, Albert Hale, John F. Brooks and Amos P. Brown. MINISTERS absent: Frederick W. Graves and Thaddeus B. Hurlbut. ELDERS present: A. Alexander, Alton; James M. Douglas, Bethel. The licentiate, Enoch S. Huntington, was present. Elijah P. Lovejoy was received from the Presbytery of St. Louis, and was appointed Stated Clerk. This office he held till his death. The first twenty-six pages of the Records are in his hand writing. Joshua T. Tucker, a licentiate, was received from the Presbytery of St. Louis.

Upper Alton church was received. The churches of the Presbytery not represented were South Green, afterwards Jerseyville, Spring Cove, Marine, Collinsville and Belleville. F. W. Graves, minister, was appointed Commissioner to the Assembly. A long and able memorial upon slavery was unanimously adopted. It concluded by asking the Assembly to adopt these three declarations. (1) "That slaveholding, or the buying, selling, or holding human beings as property is sin. (2) That the General Assembly will not be responsible for its perpetuation. (3) That the judicatories of the Church ought to take suitable measures to purge the Presbyterian Church of the evil." Here there is no uncertain sound.

The fall meeting was held with Bethel church, commencing Sept. 14. MINISTERS present: Elijah P. Lovejoy, T. Lippincott and E. L. Huntington. ELDERS: Horace Look, Collinsville; Enoch Long, Upper Alton; James Davis, Bethel. Elijah P. Lovejoy was made Moderator. The ordination of Enoch S. Huntington, at Bethel, May 26, 1837, was reported. A memorial to Synod, on the subject of the Church's participation in the sin of slavery, drawn up by Mr. Lovejoy, was adopted by an unanimous vote. At an adjourned meeting held at Upper Alton, Nov. 15, Joshua T. Tucker was ordained, and Charles G. Selleck, having been received from the Consociation of the Western District of Fairfield county, Conn., was installed pastor of the Upper Alton church.

Resolutions were adopted on the death of Mr. Lovejoy. Among them was this one. "That we have entire confidence in the truth and final triumph of those principles of the freedom of speech, the freedom of the press and the freedom of the slave in defence of which he lost his life."

UPPER ALTON CHURCH was organized January 8, 1837, by Revs. F. W. Graves, T. B. Hurlbut and Thomas Lippincott, with twenty-three members. It appears that in June following a union was effected between this and a Congregational church in the same place. By this union twenty-six members were added. One article provides for the election of Elders triennially. E. P. Lovejoy was the first minister. He labored gratuitously. C. G. Selleck was installed pastor Nov. 16, 1837, and resigned the charge in October, 1841. Hubbel Loomis succeeded him as stated pastor until May, 1843. Mr. Loomis was succeeded by H. B. Whittaker, who continued his labors here until his death, Sept. 15, 1844. Williston Jones succeeded Mr. Whittaker, and remained until May, 1845. • Lemuel Foster, T. B. Hurlbut and William Barnes, labored for different periods. W. R. Adams from 1861 to 1867. Since then Lucius I. Root, Robert Rudd, John Huston and Samuel B. Taggart have served this church. The latter is still their minister. ELDERS: Enoch Long, Ebenezer Dennison, John Manning, Samuel Archer, William Clark, Alfred Cowles, Joseph Gordon, Winthrop S. Gilman, Russell Scarritt, William Bates, Wm. Cunningham, Myron Ives, J. J. Hastings, S. W. Ball, J. P. Burton, T. R. Murphy, Joseph Platt, W. S. R. Robinson and probably some others. The Records have been very imperfectly kept. The first church edifice was erected in 1836, and occupied the same site as the present one. Previous to that the church worshiped in what was known as the "Brick School House." The first church edifice was burned Feb. 10, 1858. The present building was commenced soon after, but for lack of funds went on but slowly. It was finally finished, and dedicated Nov. 15, 1865. This church has had many difficulties. Among these were its semi-constitution; the vicinity of other strong churches, and the exceedingly fluctuating character of the population of the place.

ELIJAH PARISH LOVEJOY.

Henry Tanner, in 1837, a resident of Alton and now of Buffalo, N. Y., has given a brief sketch of Mr. Lovejoy, and a pretty full one of his death and the events preceeding it. As Mr. Tanner was personally cognizant of these events and one of the defenders of the press on the night of Lovejoy's death, I have decided to transfer to these pages his truthful and graphic account.

Mr. Lovejoy was born in Albion, Maine, November 8,

1802. He would have been thirty-five years old the day after he was murdered. He was a son of Rev. Daniel Lovejoy, a Congregational minister. He was a graduate of Waterville College, and soon after graduating emigrated to St. Louis, Mo, where for several years he taught a school. Subsequently he became editor of the *St. Louis Times*, and advocated the election of Henry Clay for the Presidency. His writings exhibited talents of a very high order and were appreciated by his co-workers. During this period Mr. Lovejoy was what is denominated a sceptic, though far from being an infidel; but in a revival of religion in St. Louis, in 1832, he was converted, and soon after entered Princeton Theological Seminary, and, ending his studies there, was licensed to preach by the Second Presbytery of Philadelphia, but was soon thereafter induced to return to St. Louis and take the editorial charge of the *St. Louis Observer*. His connection with that paper commenced November 11, 1833. His course as an editor was bold and fearless, exhibiting great courage in what was to his mind duty. He soon found himself in controversy with Romanism, getting the ill-will of many of that faith in St. Louis, by his strong denunciation of the use of the United States soldiers stationed there, and of the use of the American flag in the public dedication of the Roman Catholic cathedral of St. Louis. And by them he was in turn denounced as an Abolitionist, although at this time he was the farthest removed from that faith. But the cry was raised against him, a Northern man in a slave city and State, and for an object, and it had its effect. His office was for a time closed in consequence of the excitement growing out of this. He denounced his persecutors and made a powerful, patriotic and, for the time being, effectual appeal to the public of St. Louis that produced reaction in his favor. At this time Lovejoy was contemplating removing his office and press to Alton, and had taken some steps in that direction; had visited Alton and held consultations with citizens, but no decision had been made respecting it. But now came the murder in St. Louis of a black man by the name of McIntosh, who was a deck hand on a steamer lying at the levee, and in retaliation for abuse which he could no longer endure, stabbed and killed a *white man*. For this high-handed offense the black man was chained to a tree or stump and burned to death by the mob in that city. This crime was justified by the city judge, whose name was Law-

less—a good name for the occasion. Mr. Lovejoy handled this act of the mob and the charge of Judge Lawless with severity, sparing neither language nor energy in denouncing both. This so exasperated the mob that the old cry of abolition was again raised against him, and his office destroyed.

Mr. Lovejoy, now in earnest for another place to establish his paper, where he could fire into the enemies of peace and good order, for he was by no means beaten, turned to Alton as a base of operation, being the nearest town to St. Louis, and in a free State; but previous to removing there he had a meeting with a number of citizens of Alton, representing the business and the property of the city to a great degree. They questioned him as to his course in regard to slavery, should he come among them to publish his paper, for but few of them were then Abolitionists. Mr. Lovejoy's answers were characteristic of the man. He said slavery is a subject that ought faithfully to be discussed in our religious and political journals, and as an editor he should never relinquish his right to discuss that or any other subject he might think it his duty to discuss. "I do not know," said he, "that I shall feel it my duty to discuss it here as fully as I did in St. Louis; there, where its enormities were constantly before me, I felt bound to lift up my voice against it, as in the murder of McIntosh. This I claim as my constitutional right, a right which I shall never relinquish to any man or body of men. But to discuss the subject of slavery is not the object of my paper, except as a great moral subject in connection with others. My object is to publish a religious journal which shall be instructive and profitable to my fellow-citizens. As to the subjects I shall discuss, and the manner of doing it, I shall ever claim the right of determining for myself, always accepting counsel from others with thankfulness."

This was all plain and well understood, and Mr. Lovejoy was cordially welcomed as a citizen of Alton. But notwithstanding all this, the night after the press was landed it was destroyed, it having been left on the bank of the river over night, the building for its use not being ready to receive it, and no one dreaming of any trouble towards it. A public meeting of the citizens was called the following day, and the sentiments expressed on the outrage committed were so strong, and the noble stand to defend the law at all hazards so firmly taken, that the reputation of Alton as a law-abid-

ing city, both abroad and at home, was very high. At this meeting Mr. Lovejoy reiterated in substance the remarks just quoted, and said he claimed the right to discuss any subject, holding himself responsible to the law of the land. He did not ask the citizens of Alton to grant him the right—he claimed this as the right of an American citizen. It has been charged by the abettors of the mob by which Mr. Lovejoy was killed, that he violated a pledge given when he came to Alton, not to publish Abolition doctrines, *but this is not true*. Lovejoy gave no pledge beyond what the language quoted would imply. He was not a man to promise he would not discuss any subject. He was as honest as he was fearless in the line of what to him was duty.

Another press was bought, shipped to Alton and put to work, the title of his paper being changed from the *St. Louis Observer* to the *Alton Observer*. The progressive interest, however, felt by Lovejoy in the subject of slavery, although yet calling himself a Colonizationist, was so strongly marked in his expressions, that it raised against him the old cry of Abolitionist, and soon led to the destruction of this second press in Alton, on the night of the 22d of August, 1837. The authorities of the city made no serious attempt to save this press or disperse the mob. John M. Krum was then mayor of the city, and politely requested the gentlemen engaged in destroying the press and property to please disperse and go home, and he was answered that they would do so as soon as they had finished the little job they had on hand; and in turn they advised the mayor to go home himself lest he might get hurt, which order was obeyed by the mayor. This act of the mob and the supineness of those in authority, and perhaps the constant thinking that he must have all the time kept up on the subject, brought Mr. Lovejoy to the front as an avowed Abolitionist, immediate and unconditional, and for him to decide was to act. He at once issued a call for a convention to assemble at Upper Alton, for the organization of a State Anti-Slavery Society, and on the 26th of October, 1837, the convention thus called convened at Upper Alton. I was present at this convention and amid all the scenes that so rapidly followed. A large number of persons not friendly to the call came into the convention, professing to adopt the sentiments, and enrolled themselves as members, and by their number succeeded in passing resolutions in opposition to the intention of those who issued the call. U. F. Linder, a law-

yer, and then Attorney-General of the State, and John Hogan, a Methodist minister, were the most active and acknowledged leaders of those who were bent on obstructing the work of forming a State Anti-Slavery Society, for which the call had been issued. The meeting, however, came to its end, somehow, but whether by adjournment, or by all leaving the room, I do not now recollect. The next day, however, the friends of the call met at the home of Rev. T. B. Hurlbut, in Upper Alton, and about sixty names were recorded as organizing the State Anti-Slavery Society of Illinois, and elected their officers.

The following Sabbath, October 29, the Rev. Edward Beecher, then President of Jacksonville College, preached one sermon in Alton and one in Upper Alton, with great plainness of speech, on the subject of slavery; and on the Monday following, October 30, several members of the late convention and many of the principal citizens of Alton met in the store of Alexander & Co., to consult on the expediency of establishing the press again in Alton, and if established, of defending it. After much deliberation, it was advised that Mr. Lovejoy go on and re-establish the press, and that it was the duty of friends of free discussion to stand to the last in his defense.

At a subsequent meeting held in the Riley building, the same day, but more publicly called than the former one, the same U. F. Linder and Rev. John Hogan were the prominent leaders of the opposition to Lovejoy—the minister Hogan especially, who said to Lovejoy that St. Paul when persecuted in one city fled to another, and that he (Lovejoy) should, as a Christian, follow Paul's example and flee from Alton. At this meeting also, U. F. Linder, Attorney-General, made a speech full of bitter denunciation of Lovejoy and of all Abolitionists, ministers of the gospel, etc. All aimed to stir up the mob spirit and to intimidate and drive Lovejoy from the city. After he had concluded his effort, Mr. Lovejoy obtained the floor. He went to the desk in front of the audience, laid aside his overcoat, and in the most calm and deliberate manner addressed the meeting. He repelled the several charges and insinuations that had been made by the principal speakers, Linder and Hogan, saying that it was not true that he held in contempt the feelings and sentiments of this community in reference to the great question that was agitating it. He respected and appreciated the feelings of his fellow-citizens, and it was one of the most

unpleasant and painful duties of his life that he was called upon to differ from them. If they supposed he had published sentiments contrary to those generally held in this community, because he delighted in differing from them or in occasioning a disturbance, they had entirely misapprehended him. But although he valued the good opinion of his fellow-citizens as highly as any man could, yet he was governed by higher considerations than either the favor or fear of man. He was impelled to the course he had taken because he feared God. As he should answer to God in the great day, he dare not abandon his sentiments or cease in every proper way to propagate them. He told the meeting he had not asked or desired any compromise; he had asked for nothing but to be protected in his rights which God had given him, and which were guaranteed to him by the constitution of his country. He asked, "What infraction of the laws have I been guilty of? Whose good name have I injured? When and where have I published anything injurious to the reputation of Alton? Have I not, on the contrary, labored in common with the rest of my fellow-citizens to promote the reputation and the interest of Alton? What has been my offense? Put your finger upon it, define it, and I stand ready to answer for it. If I have been guilty, you can easily convict me. You have public sentiment in your favor. You have your juries, and you have your attorney, (looking at the attorney Linder,) and I have no doubt you can convict me; but if I have been guilty of no violation of the laws, why am I hunted up and down continually as a partridge upon the mountains? Why am I threatened with the tar barrel? Why am I waylaid from day to day and from night to night, and my life in jeopardy every hour?" He also said, "You have made up a false issue (as the lawyers say); there are not two parties in this matter between whom there can be a compromise." He planted himself upon his unquestionable rights; said the question to be decided was not whether a compromise could be effected, but whether he should be protected in the exercise and enjoyment of those rights. "*This is the question*: whether my property shall be protected; whether I shall be suffered to go home to my family at night without being assailed and threatened with tar and feathers and assassination; whether my afflicted wife, whose life has been in jeopardy from continued alarms and excitement, shall night after night be driven from a sick-bed into the garret

to save her life from the brick-bats and violence of the mob. *That, sir, is the question?*" (Here his feelings overcame him and he burst into tears.) Many others in the room also wept, and for a time the sympathies of the meeting were with him. He apologized for having betrayed any weakness on the occasion; it was the allusion, he said, to his family that overcame his feelings. He assured them it was not from any fears on his part. He had no personal fears. Not that he felt able to contest this matter with the whole community—he knew perfectly well that he was not—but where should he go? He had been made to feel that if he was not safe in Alton, he would not be safe anywhere. He had recently visited St. Charles, Mo., for his family, and was torn away from their embrace by a mob. He had been beset night and day in Alton. Now, if he should leave Alton and go elsewhere, violence might overtake him in his retreat, and he had no more claim for protection upon any other community than he had upon this. He had finally come to the determination, after consulting his friends, and earnestly seeking counsel of God, to *remain in Alton*, and here to insist upon protection in the exercise of his rights. If the civil authorities refused to protect him, he must look to God for protection; and if he very soon found a grave in Alton, he was sure he should die in the exercise of his duty. His manner no man could describe. He was through it all calm, serious, firm and decided, no epithet or unkind word escaped him; yet, he knew he was among deadly enemies.

As soon as he left off speaking he left the building, and Linder again took the floor. He treated as hypocritical cant everything Mr. L. had said; he held him up as a fanatic, as a dangerous man in the community; he was violent against Mr. L. and his friends all, as Abolitionists.

The chairman, Hon. Cyrus Edwards, arose and in a very respectful but decided manner expressed his dissent from the sentiments just uttered. He urged the importance of maintaining peace and good order, and concluded by saying that he wished to take his stand before the country on that. But the meeting was carried on the side of Linder and his followers, and adjourned with the evident expressions of hostility and determination to ruin Lovejoy or pursue him to the death.

It had already been published in the city that Rev. Edward Beecher, who has before been alluded to, would preach a sermon in the Presbyterian church that evening, October 30, on the

times. Threats had been loudly made that he should not be allowed to do so. The mayor had been informed of those threats and asked to protect the meeting, but made light of it; but the friends of free speech and good order did not feel so quiet about it, and proposed to the mayor that they thought they had the power to enforce order, if with his consent, they could carry their guns with them. This he objected to, but said we could privately take them to some place near the church, and if needed we could be called on, and he himself would attend the meeting as we urged him to do. We quietly took our guns to the house adjoining the church, and not willing to trust the mayor too far, put ourselves under the orders of one of our number, "him to obey." When Mr. Beecher had got about half through with his talk, a stone went through the side window at his head, but missed its mark. The stone had hardly stopped, when the call of our leader was made, "to arms," and a line was, *without the order of the mayor*, almost in an instant formed in front of the church, extending beyond the front far enough to cover each side of the church. The result was to form the outsiders into as orderly a company of citizens as those on the inside—and Mr. Beecher *was* allowed to *finish* his discourse. But when he had concluded, and dismissed the congregation, and the citizens with arms in hand were returning to their rooms where they were in the habit of meeting, an altercation took place between the foremost of them and a company of the mobites, in which the breech of a gun, held in the hands of Moses G. Atwood, (if my memory serves me right,) was broken, and the mob were thereafter willing to allow the rest of the guns to pass along. Mr. Lovejoy was one of the number who held those guns, and on returning to his house from the rooms that night, he was waylaid, but passed without being known, as he had exchanged his broad-brim white hat for the cap of a friend as a precaution. When the mob found that Mr. L. had passed them, they attacked his house; but seeing a rifle in Mr. L.'s hands, they prudently retired.

Agreeable to the decision at the Alexander store meeting, another press had been bought and was on the boat shipped from St. Louis to Alton. Precautions had been taken to have it arrive at such an hour as would most likely enable us to get it in store without its falling into the hands of the mob on the banks of the river. To this end a messenger had been sent below to meet the boat and ask the

captain to lay by at the mouth of the Missouri till such time as would enable him to reach the dock at Alton about midnight. This was easily done, as the boat was owned by some of the parties interested in having the press re-established in Alton.

In the meantime, a company of about sixty volunteers had enrolled themselves under the laws as a military company and tendered their services to the Mayor to keep the peace of the city. This number of men had met for drill that evening, at the store where the press would be landed, and they were armed with good rifles, all well loaded with ball. The captain of the boat was ordered to land the boxes containing the press, and if any attack was made on the boxes, to pull his boat out of harm's way as soon as possible. The sixty men inside had concluded to prolong their drill till the press was landed and stored, so they were divided into companies and stationed at points overlooking the boxes, and all had received orders that if any unauthorized person should attempt to handle the boxes, they were to shoot at the boxes, and if anybody was in the way, it would appear to be the fault of the intruder. A committee of two were sent to call the Mayor and have him at the store, that, at least, he might see it well done. He was a batchelor, and slept at his office near the store. To the first summons he promised to come, but was so long in doing it that a second was sent, with orders to come with him and show him the way. This was effective, and the committee and Mayor came in together. The press however was successfully landed, no demonstrations of a mob being made, unless perhaps a horn or two blown at a distance. The press was soon transferred from the boat to the fourth story of the warehouse belonging to Godfrey & Gilman, and our military company was left to continue their drill till morning or go to sleep as best they could.

This brings us in detail to the morning of the 7th of November, 1837. All was quiet in the city, the press was out of harm's way, boxed up and in the loft of a good warehouse, in the keeping of responsible men, and no demonstration towards its being unpacked or put in motion. As night approached, nearly all of the men who had given their names to form that military company went to the building containing the press, one loft of which was our drill room, and were drilled there until nine o'clock. Then, as no one apprehended any trouble, the com-

pany was dismissed, and each was about going quietly home, when Mr. Gilman, one of the owners of the store, asked if some few of the number would not volunteer to remain through the night, as they could be made comfortable for sleeping on the goods in the store, and he was intending to stay himself as a precaution against any one breaking into the store and committing any depredation. Nineteen men volunteered to stay, and with Mr. Gilman made twenty in all left in the store. Within a short time appearances seemed to indicate that the mob were gathering, but no one thought of any serious trouble till Edward Keating, a lawyer, and Henry W. West, a merchant, came to the building and asked to be admitted to see Mr. Gilman, the owner. Some one not possessed of much judgment (for they were both known to favor the mob), allowed them to come in. They, of course, soon took in the small number left to guard the building and press, and they then informed Mr. Gilman that unless the press was given up to the *gentlemen* outside, the building would be burned over our heads and every man killed. Consultation was had inside and they were promptly given to understand that the press and the store would be defended. Some of us were for keeping these parties prisoners till morning, that they might share our fate, if need be.

Early in the night, after the main body had left, the twenty men remaining in the building had elected Deacon Enoch Long to act as their Captain, if anything should occur requiring concert of action; and as he had seen service in the war of 1812-15, we supposed him the most fit man for such a case, and it was by his orders that these two spies were allowed to depart. About as soon as the mob could get their report, we understood by the wild shouts among them that our numbers were satisfactory to that side, at least, and that we would have work to do. A council was called by the inside party, to take measures for defense, and some advised most vigorous defense, and as severe punishment to the mob, if we were attacked, as possible; but our Captain overruled, saying our course would be a useless sacrifice of human life, and if the mob, whose shot and stones had began to come, should persist in their attack, after being counseled of the consequences, then he would select some one man to fire into the mob, and no doubt they would instantly disperse. He was promptly told by some that they would not be so selected, that if they fired into that mob, which they were

anxious to do, they should fire with all present. And some took themselves to different parts of the building to defend on their own account, but there was thereafter no concert of action by the defenders. The building was in fact two buildings with ends to the street and to the river, and at one side was a vacant lot. The building was of stone, over one hundred feet long at the side toward the vacant lot. The attacking party were covered by this stone wall. The ends of the buildings on street and river would show as two stores—three stories on the street and four at the river end, owing to the formation of the land. The two upper stories were lofts or garrets, the roofs of each resting on the middle wall, and no communication between them without going down the stairs of one, and up those of the other. In the loft of one of those stores was stored stone jugs and jars. Reuben Gerry had stationed himself in this loft, while the writer was in the other. The mob were working in the street in front of both, but more particularly under Gerry's part, for the door they were trying to force was more directly under him. In his room, and my own also, were doors fronting the street, under the roof, with small glass windows in the doors, but no other windows. Mr. Gerry had opened the door in his room over the head of the mob, and was amusing himself and them by rolling the jugs and crocks out of the door down on their heads. From my standpoint I was getting the benefit of the effect, but could not communicate with Gerry nor let him know I was there. The mob for a time tried throwing up stones, but they did not go up with the same effect that the jugs went down, and one of their number was selected to cross the street and shoot whoever might be throwing down the jugs whenever he should again appear. By the time the party had got to his appointed place where he could command Gerry's door, my rifle was through the glass forming the top of my door and resting on the sash, perfectly covering the man in the street. I knew him well, and saw him clearly, for it was a beautiful moonlight night. Two men had come up to the room where I was, to get a good sight of the mob, and the street was full. They were asking me not to shoot, for we were getting the worst of the fight already. My promise was readily given not to shoot unless the man raised his gun to shoot Gerry; if he did, he could never perform the act. But Gerry knew of the preparations to shoot him,

and did not know of my position, neither could I let him know, so he kept out of sight and saved the life of one who bragged the next day that he was the one who shot Lovejoy, perhaps not one hour later. I soon heard Mr. Gerry going down stairs and immediately went down myself and we met on the floor below; and while we were discussing the situation with the view of returning to our stations, he to roll jugs and I to cover him, we heard the report of a gun close to us from the inside and the exclamation that a man on the outside was shot. Our captain had put in force his saving theory and had selected one man to fire, and that shot had killed a man by the name of Bishop, on the outside. The ball had entered the top of his shoulder while he was stooping to pick up a stone and gone nearly through him lengthways. I heard *one* call and ask "Who fired that gun?" and —answered "*I did.*" I went to the window and saw four men pick up Bishop, one by each arm and one by each leg, and carry him to Dr. Hart's office, nearly opposite, but I subsequently learned the man was dead when they reached the office with him. The shooting of this man seemed to have the effect contemplated by our captain, and the mob withdrew. But the lull was short; they soon returned reinforced, and with savage yells threatened to fire the building and shoot every "d——d Abolitionist," as we were all then called, as we might leave the building. Even at this time no orders were given for any concentrated fire on the mob; but many shots were fired, but with poor effect. The mayor came in the building and we asked him to take us outside to face the mob and order them to disperse, or else in their hearing order us to fire, and we would pledge our lives to clean them out, but he prudently and cautiously declined, saying he had too high a regard for our lives to do that, but at the same time he justified our right of defense. When he returned to the mob from us he could do nothing. His former acts in submitting to being snubbed by the mob, who before his face was destroying the press formerly alluded to, took from him all power now, and he had to look on and see the work of death and of ruin. About this time the mob had approached the building with a long ladder; and operating on the side of the house next the vacant lot, where there was no opening in the long wall, they had got the ladder to the roof and a man on the ladder with material to set the house on fire on the roof. When volunteers were called for

to go out and shoot the man off the ladder, the men on the lower floor—Mr. Lovejoy, Amos B. Roff and Royal Weller—stepped out of the door towards the river, and as they stepped clear of the door to get at the side of the building, Mr. Lovejoy received five bullets in his body and limbs from behind a pile of lumber near by where men were concealed, probably for the purpose. Mr. Roff was also shot in the leg; and Mr. Weller was shot in *his* leg, and had a bullet through his hat that just cleared his head. Mr. Lovejoy walked in and up stairs one story to the office, saying as he went, "I am shot! I am shot! I am dead!" He was met at the door of the room by all on that floor, and died without a struggle and without speaking again. The two that were wounded also got back up stairs to the same room. Very soon there appeared on the river side of the building the same two men who were in the beginning admitted and let out of the building—Keating and West—and calling the attention of whoever was in sight, displayed a white handkerchief and called for Gilman, and said that the building was on fire, but the boys would put it out if he would give up the press; that was all they wanted, and would not destroy anything else, nor hurt any one if the building was surrendered. Mr. Gilman then concluded that inasmuch as there was great value in the building of goods, and also the interests of many firms all over the State were jeopardized, and Mr. Godfrey, his partner, not present, that to save all these interests it was his judgment the buildings and press had best be abandoned to the mob. Others, under the circumstances, could say nothing, and so it was resolved to give it up, and the spies were so ordered to notify their fellows. Accordingly our guns were secreted in different places, and all of the number left the building in a body, except Lovejoy, dead; Roff and Weller wounded, and S. J. Thompson, who remained till the mob entered; and as the men passed by that vacant lot, it seemed as if a hundred bullets were shot at them from the mob congregated at the other and higher end of the lot, and being thus elevated the balls sung harmless by to the river. The escaped congregated in a hardware store on Second street, a little removed from the scene of action, and after a while each went to their several homes, and the work of destruction was completed on the press.

The next morning, on returning to the scenes of the night, the dead body of Lovejoy lay where it fell, and the dead

body of Bishop in Dr. Hart's office. Friends procured a hearse and removed the body of Mr. Lovejoy to his late residence, his wife being stricken by the blow to utter helplessness. Owen Lovejoy met the corpse of his brother at the door. Mr. Lovejoy was buried, I think, the day following. Rev. Thomas Lippincott made the prayer at his funeral, and never a word or intimation but that the death was a natural one. It was a rainy, drizzly day—fit one for such a funeral. No word or allusion to mob violence, and so Lovejoy was buried without inquest or word to tell the manner of his death. After the body was taken home from the place of death, Owen Lovejoy, the brother of the martyred, standing over the dead body, vowed that from henceforth he would fight the cursed institution that had killed his brother. The country knows well how that vow was kept.

The names of the twenty men that night in the building here follow: Elijah P. Lovejoy, killed by the mob Nov. 7, 1837; Amos B. Roff, then wounded, since dead; Royal Weller, then wounded, since dead; William Harned, dead; James Morse, Jr., dead; John S. Noble, dead; Edward Breath, (subsequently missionary to Persia), dead; George H. Walworth, dead; J. C. Woods, dead; George H. Whitney, dead; Reuben Gerry, dead; Winthrop S. Gilman, living in New York City; Enoch Long living in Sabula, Jackson county, Iowa; George T. Brown, living in Alton; (left the building early in the evening); Samuel J. Thompson, (residence unknown); H. D. Davis, do not know if living or dead; D. F. Randall, do not know if living or dead; D. Burt Loomis, living in Stillwater, Minn.; Thaddeus B. Hurlbut, residence in Upper Alton; Henry Tanner, residence in Buffalo, New York.

ENOCH S. HUNTINGTON was born at Ashford, Windham county, Conn., Sept. 30, 1804. He graduated at Amherst College, Mass., and studied theology at Lane Seminary, Ohio. He was ordained by Alton Presbytery at Bethel, Bond county, May 26, 1837. He was dismissed from that Presbytery March 30, 1838, to Peoria Presbytery. After leaving Bethel he preached some five years in Pleasant Grove, Tazewell county, Ill. From thence he went to Clinton, Conn., and thence to Danbury, Conn., where he died April 7, 1862. He was three times married, and left a widow, Mrs. Esther Lyon Huntington, who resides in Fairfield, Connecticut.

CHARLES G. SELLECK was born in Norwalk, Conn., Feb. 26, 1802. He graduated at Yale College, 1827. His studies preparatory to the ministry were prosecuted under the care of Hanover Presbytery. Licensed March 2, 1830, by the Consociation of Fairfield West. He was ordained by the same body pastor of Ridgefield church, Conn., May 10, 1831. Removed to Upper Alton, Ill., Oct., 1837. Preached and taught at Waverly, Ill., eleven years. Removed thence to Jacksonville in 1851. Took charge of the Female Academy there, and preached at the same time at Naples and to Union church for two years. While here his only son, Sylvester, a young man of great promise and excellence, was removed by death. Mr. S. next went to Plaquemine, La., in 1857; took charge of a Female Academy and was installed pastor of the Presbyterian church in that place. Here he remained about four years, until July 4, 1861, exercising considerable freedom of speech he was expelled from his home and charge. He returned to Illinois and settled for seven years on a farm in Jackson county. Finding from experience, the Southern climate more congenial to his constitution, he went thence to Florida, and settled at or near New Smyrna, Volusia county. Here he has opened an orange plantation, and preaches regularly to two or three small churches. Here his excellent wife died Nov. 19, 1878.

JOSHUA T. TUCKER was born in Milton, Mass., Sept. 20, 1812. He fitted for college at Phillips Academy, Andover, Mass.; graduated at Yale College 1833 and at Lane Seminary, 1837. Ordained by Alton Presbytery Nov. 15, 1837, at Upper Alton. Dismissed to Schuyler Presbytery and from thence to Presbytery of Northern Missouri in 1840. Pastor at Hannibal from 1840 to 1846, and of North Presbyterian Church, St. Louis, 1846-48. Installed at Holliston, Mass., June 6, 1849. Remained there until Nov. 6, 1867. Installed at Chicopee Falls, Mass., April 8, 1868, where he remained until Oct. 1877—ten full years with that people. He has been largely engaged in editorial work in connection with the pastoral, for a time editing the *Boston Recorder*, and owning one half of it. He was one of the original founders of the *Boston Review*, and for eight years one of its editors. He has published a "Life of Christ," a volume of between

three and four hundred pages; also a journal of an extensive European tour in 1859. He is occupied with literary work, and resides in Harrison square, Boston, Mass.

When he took charge of the church in Holliston, it numbered one hundred and seventy. He left it with four hundred and thirty members. His first wife, Mary Oland Stibbs, of St. Louis, he married in 1837. She died in 1844. Four children, of whom the two youngest died in infancy. The two older are now Mrs. Mary Ellen Nettleton, of Boston, and Mrs. Anna Eliza Richardson, of Chicago. The latter has a daughter, Edith R. In 1845 he married Miss Annie D. Shackford, of St. Louis. One child by this marriage, died in infancy. In 1875 Iowa College sent him a diploma of D. D.

The SYNOD OF ILLINOIS held its annual meeting at Springfield, commencing Oct. 19, 1837. It was largely attended. The papers presented with regard to the then threatened division of the Church and upon the subject of slavery were of great interest and ability. The narrative was of a very encouraging character, and most elegantly written. The harassing case of Wm. J. Fraser was settled for the present by adopting these two resolutions: (1) "That the Presbytery of Kaskaskia acted discourteously and unconstitutionally in receiving Wm. J. Fraser without recommendation received from the Presbytery of Illinois, and leave granted by the Synod of Illinois. (2) That the said William J. Frazer cannot obtain a seat in the Presbyterian Church excepting through the Presbytery of Illinois, with leave granted by the Synod of Illinois." The case was appealed to the Assembly.

CHAPTER VII.

MEETINGS OF THE PRESBYTERIES AND SYNOD FROM 1838 TO 1841 INCLUSIVE, WITH SKETCHES OF THE CHURCHES ORGANIZED AND OF THE MINISTERS COMMENCING THEIR LABORS HERE WITHIN THE PERIOD.

AUTHORITIES: Records of Synod, Presbyteries and Churches; Rev. S. C. Baldrige; Rev. R. Stewart.

YEAR 1838.

This was a momentous year. It witnessed the division of the Synod of Illinois into New and Old School. I shall pursue the same course as in previous chapters, giving the salient facts in their order, and letting those facts speak for themselves.

ILLINOIS PRESBYTERY met with Pisgah church, April 19, 1838. Ralph W. Gridley was received from the Presbytery of Ottawa, and order taken for his installation over the church of Jacksonville, April 25, 1838. The church in Peccan bottom was received. Edward Beecher, minister, and A. H. Burritt, elder, were appointed Commissioners to the next Assembly. A *pro re nata* meeting of this Presbytery was held in the Presbyterian Church at Jacksonville, July 11. MINISTERS present: Hugh Barr, Ralph W. Gridley, J. M. Sturtevant and Elisha Jenney. ELDERS present: W. C. Posey, Jacksonville; Samuel Reaugh, Union; Ralph McCormick, Pisgah; Robert Huston, Manchester. MINISTERS absent: Gideon Blackburn, D. D., Edward Beecher, William G. Gallaher, John G. Simrall and A. T. Norton. The meeting was called to hear a written report from the Commissioners to the last Assembly, to the effect that they approved of and had taken part with the Assembly which convened in the First Presbyterian Church, Philadelphia. This report the Presbytery approved, and justified the course of their Commissioners by a vote of five to two. The ayes were Gridley, Sturtevant, Jenney, McCormick and Huston. The naves—

Posey and Reaugh. The Moderator, Hugh Barr, did not vote. Against this decision Messrs. Posey and Reaugh entered their protest. The fall meeting was held at Jacksonville, September 20. Andrew L. Pennoyer was received from the Congregational Association of Illinois. A. T. Norton was dismissed to the St. Louis Presbytery.

RALPH WELLS GRIDLEY was installed pastor of the First Presbyterian Church, Jacksonville, April 25, 1838. His labors continued a little over two years. He died Feb. 2, 1840, at Ottawa, Ill., at the house of his son-in-law, William H. W. Cushman, aged forty-seven. He was the son of Rev. Elijah Gridley, near forty years pastor of the church at Granby, Mass. He graduated at Yale College in 1814, and pursued his theological studies under President Dwight. He was settled at Williamstown, Mass., October, 1816, where he remained seventeen or eighteen years. His ministry there was greatly blessed. About six hundred were admitted to the church during that time. In the spring of 1834 he left that place and went to Illinois, and in the autumn to the town of Ottawa. From thence he went to Jacksonville. During his ministry at this place a re-union was effected between the Presbyterian and Congregational churches. In 1839 he attended the meeting of the Assembly and visited his former people in Massachusetts. On his return severe disease fastened on his lungs and throat. He resumed his labors at Jacksonville, but was soon obliged to desist. He took a journey to Ottawa and there died. His youngest child, Susan Kellogg Gridley, followed her father within a few weeks. Mr. Gridley was greatly beloved in Jacksonville, and is spoken of to the present day with love and veneration.

PECCAN BOTTOM CHURCH had but a brief existence.

PANTHER CREEK CHURCH was represented in Presbytery at Jacksonville, September 20, 1838, by William Sewall. In 1844 he was still an elder. By 1849 the name of this church had disappeared from the roll.

THE PRESBYTERY OF KASKASKIA met at Sharon, White county, April 13, 1838. Cyrus Riggs was received from the

Presbytery of Schuyler. B. F. Spilman, *minister*, and W. A. G. Posey, *elder*, were appointed Commissioners to the Assembly.

James Stafford was dismissed to the Presbytery of Schuyler.

The fall meeting was held with Greenville church, Bond county, September 21. William J. Fraser was present and recognized as a member, the Assembly having decided to that effect. He was, at his request, dismissed to the Presbytery of Schuyler. This Presbytery resolved, "That the Assembly of 1838, which met and organized and continued to hold its sessions in the Seventh Presbyterian church in Philadelphia, is the true General Assembly of the Presbyterian Church; and that any minister or church that adheres to any other body as the General Assembly, does virtually secede from the Presbyterian Church." In this position the Presbytery were unanimous.

CYRUS RIGGS was a lineal descendant of Miles Riggs, who came from Wales to America about 1630. He was the son of Joseph and Hannah Riggs, was born in Mendham, N. J., Oct. 15, 1774, and removed thence with his father's family across the mountains to the wilderness of Washington county, Pa. He became pious early in life and united with the Presbyterian church. At the Academy in Cannonsburg—soon after Jefferson College—he fitted for college. He married Miss Mary Ross, July 25, 1797. He graduated in 1803. After graduating he taught in the college, at the same time studying theology with Rev. Dr. John McMillan. He was licensed in 1805, and, after itinerating awhile, accepted a call to the churches of Fairfield and Mill Creek, and was ordained their pastor by the Presbytery of Erie in 1806. Thence in 1813, he removed to the church of Scrubgrass, and was installed pastor of that and West Unity churches. While here he attempted to introduce Watt's Psalms and Hymns instead of Rouse's version. But he met with an opposition stopping only just short of actual violence in the Unity branch of his charge. He therefore left that part of his field in 1823, though he remained with the Scrubgrass church some ten years longer. About this time he started west and arrived with his family at McComb, Ill., in the fall of 1836. He labored for two years among the destitutions of Schuyler Presbytery. In 1838 he removed to Elkhorn—now Nashville—church, and labored there, on Mud Creek and at vari-

ous other points for four years. He organized, at a later date, Galum church in Perry county. Thus he spent the evening of his days, laboring with great zeal, patience and energy, until Feb. 14, 1849, when he was suddenly removed by paralysis, while in his study preparing a sermon for the next Sabbath. His body lies with that of his wife, who had died Aug. 17, 1845, in the retired cemetery of the Elkhorn church.

Mr. Riggs and his wife were the parents of eight children—three sons and five daughters—who are all dead save the youngest son, Rev. Cyrus Riggs, D. D. Their bodies are far scattered—three in Kansas, one in Missouri, one in Iowa and two in Western Pennsylvania. They were all married save the eldest daughter, Hannah, who spent eleven years of her prime as a missionary among the Ottawa Indians, on the Maumee, and there contracted the disease which ended her days.

THE PRESBYTERY OF SANGAMON met with the North Sangamon church, April 6, 1838. MINISTERS present: John G. Bergen, Dewey Whitney, Lemuel Foster, Thomas Galt. ELDERS present: Azel Lyman, Farmington; Joseph Torrey, First Church, Springfield; John B. Watson, Second Church, Springfield; J. N. Moore, North Sangamon; C. Lyman, Chatham; S. McElvane, Sugar Creek; B. Leeper, Bloomington; J. Cantrill, Waynesville. The licentiate, Josiah Porter, was dismissed to Presbytery of Crawfordsville. John W. Little, from the Central Association of New York, and William C. Greenleaf from the Association of Oxford county, Maine, were received. Also Cyrus L. Watson, from the Presbytery of Schuyler. Cyrus L. Watson, minister, and Joseph Torrey elder, were appointed Commissioners to next Assembly. Alex. Ewing was dismissed to the Presbytery of Schuyler. The fall meeting was held with the Irish Grove church Sept., 11.

JOHN WILDER LITTLE was born in Northampton, Mass., May 19, 1812. His literary course was pursued at the Feltenberg Institute, Greenfield, Mass., and his theological with Rev. John Todd. At the age of eighteen he joined the church. He was licensed and ordained in Central New York. He came to Illinois in 1837 and united with Sanga-

mon Presbytery as above. He labored with Sugar Creek and North Sangamon churches, and died of pneumonia at Athens, Ill., June 2, 1842. He was married in Whately, Mass., June 17, 1838, to Miss Mary Loomis of that place. He had but two children, Sarah Frances, born April 29, 1839, and John W., born May 20, 1842. This son graduated at Jefferson College, Cannonsburg, Pa., in 1869, and at Allegheny Theological Seminary in 1872, and is now pastor of Cross-Roads church, Wexford, Pa.

WILLIAM C. GREENLEAF was born at Newburyport, Mass., Oct. 5, 1797. He was of American parentage. Was educated at Bangor, Maine. Ordained at Andover, Maine, by a council of Congregational ministers, in Sept., 1831. He labored at Andover, Maine, nearly seven years; at Amoskeag, N. H., six months in 1837. From thence he removed in Nov., 1837, to Auburn, Sangamon county, Ill., where he labored six years. His next residence was at Chatham, same county. February, 1847, he removed to Springfield, occasionally preaching at Chatham and other places until a few months previous to his death. He married Clara Parsons, Oct. 11, 1831, at Williamsburg, Maine. They have had no children. He died at Springfield, Ill., July 21, 1851. His widow still survives, and resides in that city.

THE PRESBYTERY OF PALESTINE held its spring meeting in 1838, at Paris, April 12, and its fall meeting with New Providence church commencing Sept. 19. There was an intermediate called meeting in July, at which nothing was done. Enoch Kingsbury, minister, and Asa R. Palmer, elder, were appointed Commissioners to the General Assembly of 1838. Joseph Butler was received from the St. Lawrence Presbytery. As between the New and Old School Assemblies, the vote was for the Old School, one minister and five elders; for the New School, two ministers and two elders, and two excused from voting. Isaac Reed was received from the Crawfordsville Presbytery.

JOSEPH BUTLER was born on the shores of Lake Champlain, in 1799. He was hopefully converted at the age of

eight years. He was educated at Middlebury College, licensed by a Congregational Association at Montpelier in 1825, and ordained by Champlain Presbytery in 1827. In 1836 he came West, and after spending some time in Indiana, crossed the Wabash and came to the home of Rev. Stephen Bliss. He was introduced at once to the church in Edwards county, called Shiloh; and there labored, with but short intermissions for twenty-three years. He removed from Illinois to Pawselim, Minn., where he died Oct. 27, 1872, aged seventy-three years. He was four times married.

THE PRESBYTERY OF ALTON convened at Collinsville, Thursday, March 29, 1838. E. S. Huntington was dismissed to the Presbytery of Peoria. Daniel E. Manton, a licentiate, was received from the Presbytery of New Brunswick, examined, and, on Sabbath, April 1st, ordained, *sine titulo*,

The church at Edwardsville was received. Albert Hale, minister, and Solomon E. Moore, elder, were appointed Commissioners to the Assembly. A revival was reported in the church at Alton, from which forty-nine were received on the first Sabbath in March—forty-seven of whom were by examination.

At a called meeting held at Alton, July 5, 1838, Theron Baldwin was received from the Presbytery of Illinois. Owen Lovejoy was taken under care of Presbytery and licensed. The Presbytery by an unanimous vote placed itself on the New School side.

The regular fall meeting which was to have been held at Bethel, failed for want of a quorum. A called meeting convened at Alton, Oct. 30, 1838, at which Joseph Fowler, a licentiate of the Presbytery of Cincinnati, was received.

EDWARDSVILLE CHURCH—the *second* one—was organized sometime in the winter of 1837-8, by a Committee of Alton Presbytery. It was received under the care of that Presbytery, March 30, 1838, Joseph M. McKee being present as elder. Another elder was Matthew B. Torrance. This church was supplied from October, 1843, to April, 1845, by Rev. Thomas Lippincott, in connection with Troy. A little before Mr. Lippincott's labors closed at Edwardsville, Dr. James Spilman, an elder brother of Rev. B. F. Spilman, and

a staunch Old School elder, came there to reside. He was friendly, but not disposed to unite with a New School organization. The church being weak, wishing to secure his influence and seeing little to choose between New and Old School went over to him and connected with Kaskaskia Presbytery, which had organized an Old School church there, June 22, 1845. For one year Rev. B. F. Spilman was their minister. He was succeeded by Rev. Alexander Ewing until his death, Aug. 12, 1848. At that time the church occupied the Baptist house of worship. In 1856, Dr. Spilman leased the Episcopal house. Rev. L. P. Bates was minister from 1856 to 1859. After Mr. Bates' death and Dr. Spilman's removal, the *Second* Presbyterian Church at Edwardsville, which began as New School, then became Old School, ended in death, and its name was erased from the roll of Presbytery.

DANIEL EDDY MANTON was born in Kinderhook, N. Y., in 1811 or 1812. He graduated at Amherst College in 1831; studied theology at Princeton and Andover; was stated supply at Fayetteville, N. Y., in 1836 and at Redding, Ct., in 1836-7; he preached at Edwardsville, Ill., in the winter of 1837-8, and was ordained by Alton Presbytery as mentioned above. He soon after returned East, went to the West Indies, and remained a few months. With health not permanently improved, he returned to his mother at Kinderhook, and died there from consumption, March 5, 1841, in his thirtieth year.

THE SYNOD OF ILLINOIS met at Peoria, September 26, 1838. At this meeting was consummated the division of the Synod into New and Old School. For the Moderator's chair two candidates were put in nomination—John Blatchford and John Mathews. Mr. Blatchford was chosen by a vote of forty-seven to twenty-three. After various futile attempts to bring about a vote of adherence to the Old School Assembly, the minority organized in another place, and chose John Mathews their Moderator. They numbered fifteen ministers and ten elders—in all twenty-five. The New School numbered forty-five in all. The minority claimed to be the Synod of Illinois. The majority made no declaration on that subject, but took it for granted as they were the

majority, held the organization and retained the records. On the then very agitating subject of slavery the New School were substantially a unit—holding slaveholding to be a sin. On this subject the Old School were divided.

The Old School Synod altered the bounds of Kaskaskia Presbytery, making it to include all the State lying south of the north lines of Green, Macoupin, Montgomery, Fayette, Effingham and White, thus embracing the whole of the territory of Alton Presbytery.

From this period the two Synods moved on as two distinct denominations until 1870, when the dissevered body was again re-united.

Here commence the real troubles of the historian whose aim and wish is to be entirely impartial. Shall he treat the two bodies as one, only having an increased number of Synods, Presbyteries and churches; or shall he speak of them as two distinct denominations, each claiming to be itself and the other also, taking up first one, then the other? Either course has its objections and difficulties. He will try to combine the two, so as to bring out the real underlying unity arising from oneness of doctrine and polity, and with only so much of difference as the O. S. and N. S., which letters—as interpreted by what went before, what happened in the interim, and what is now following—are reduced from capitals to small letters, o. s. and n. s. This seems like a happy thought. I will follow it.

YEAR 1839.

THE PRESBYTERY OF ILLINOIS, n. s., met at Manchester, April 3, 1839. Loring S. Williams was received from the Presbytery of Arkansas. John G. Simrall was dismissed to the Presbytery of West Lexington. Ralph W. Gridley, minister, and Alexander H. Burrill, elder, were appointed Commissioners to the Assembly. A special meeting was held at Jacksonville, July 18, 1839. The church of Winchester was received.

Charles E. Blood was received as a candidate from the Presbytery of Cincinnati, examined and licensed. The fall meeting was held at Jacksonville, September 19. George C. Wood was received from the Presbytery of St. Charles.

WINCHESTER CHURCH was organized April 24, 1839, with

eleven members. At one time it numbered eighty members. Its ministers have been George C. Wood, W. H. Williams, Josiah Porter, A. L. Pennoyer, and others. It has never had an installed pastor. ELDERS: Stephen Scales, Edwards Pond, John Moses, W. P. Goldsmith. It has had repeated revivals and great fluctuations in its condition. It has a decent and sufficiently capacious house of worship. Is at present—1879—vacant and depressed.

LORING S. WILLIAMS was born in Pownal, Bennington county, Vt., June 28, 1796. He was educated at Fairfield Academy, N. Y. Sent out by A. B. C. F. M. as a teacher to the Choctaw Indians. Was licensed by the Mississippi Presbytery, December 20, 1828. Ordained by Tombigbee Presbytery, March 27, 1830. Joined Illinois Presbytery as above; Alton Presbytery, September 12, 1845, and was dismissed, October 13, 1848, to St. Louis Presbytery. He has been for some years in Glenwood, Iowa, where he has been occupied with Bible work, missionary service, and for four and a half years as county Superintendent of schools. In Iowa he joined the Congregational church. He is still living at Glenwood, and with his third wife who is twenty-four years his junior. His daughter, Matilda, has taught for many years in Chesterfield, Macoupin county, Ill. His youngest daughter is wife of Rev. Marshall Tingley, Sioux City, Iowa. One son is residing in Summerville, Macoupin county, Ill. A son and two daughters are, or lately were, with their father at Glenwood.

GEORGE C. WOOD was born in New York City, May 20, 1805. He was sent from home to attend school in early life, principally at Blooming Grove and Newburgh, N. Y. He graduated at Williams College in 1827, and at Auburn Seminary, N. Y., in 1830. He was licensed by Mendon Association, Livingston county, N. Y., Jan. 26, 1830; ordained by the same body, June 1, 1830. From Auburn he started for Missouri, accompanied by Rev. B. F. Hoxsey and others, and after a tedious journey of six weeks, by land and water, in wagons and stages, in steamboats and flat-boats, and not very unfrequently on foot, he and his company arrived safely at St. Louis, Oct. 20, 1830. I now quote from a letter

of Mr. Wood to myself: "My first field of labor was at St. Charles, Mo. During the two years of my residence there that church was blessed with two precious revivals and from a small beginning became a strong body. The church, however, became divided in the choice of a pastor, a part being for Rev. James Gallaher and a part for Rev. Hiram Chamberlain. The influence of that division and strife is felt to this day. Before leaving St. Charles I was prevailed upon by Dr. David Nelson and the trustees of Marion College, to accept a position in that institution. I was soon, however, convinced of the impracticability of the scheme, and in good time left the ship and did not sink with it. I labored in Missouri eight years, and during that time preached statedly to the churches where I was located, and spent much time in destitute places, holding protracted meetings and organizing churches. Some of these are today among the most promising in northern Missouri. In September, 1869, I visited, by special invitation, one of these churches—that of New Providence. It was on the occasion of the re-union of that church. And what a glorious sight we were permitted to behold! Instead of the little band, thirty-five years before organized into a church, we had representatives from five churches who had met to celebrate their mother's birth day.

I resided at Manchester, Ill., seven years, and next preached at Winchester and Whitehall. At each of these places we were permitted to rejoice in the displays of God's grace. In 1842 there were added to the church at Whitehall forty-five on profession of their faith. At Jerseyville and Greenville, where I afterwards labored, we had frequent seasons of spiritual refreshing. I was a member of the Synod of Illinois at its first meeting in September, 1831, at Hillsboro, Illinois—being then connected with the Presbytery of Missouri."

Mr. Wood joined the Presbytery of Alton April 3, 1846. For two or three years he labored in Homer, Mich. He returned to Illinois and was installed pastor of Greenville church, Bond county, July 23, 1853. He was dismissed from the same, Sept. 26, 1857. Since 1857 he has resided in Jacksonville, Ill., in a pleasant home of his own, laboring as Presbyterian missionary and acting as stated clerk of the Illinois Presbytery, and then of the Central Synod. For five years before his death he was afflicted with paralysis. Toward the close his sufferings were extreme. His groans, ex-

torted by his terrible agonies, could be heard in the streets. His tender, faithful wife watched over him to the last, and went down with him to the edge of the river. He died Jan. 5, 1879.

He married Frances Emeline, daughter of Gurdon Bulkley, Aug. 3, 1830, at Williamstown, Mass. Henry Hoxsey Wood, son of Mrs. Wood's sister, Mrs. Hoxsey, was born Sept. 17, 1831. He lost his mother when seven months old, and was adopted by Mr. and Mrs. Wood as their son, and by request of his mother. Henry married Miss Fanny R. Jackson, of Jerseyville, who died in five years, leaving a son, Henry, who lives with his father and grandmother.

His own son, George Gridley Wood, was born January 14, 1842, graduated at Illinois College in 1862, entered the Union army the same year, and died at Memphis, Tenn., aged twenty-one, wanting one month. He was a noble, patriotic, Christian young man.

Rosa Frances, Mr. Wood's only daughter, was born October 6, 1848, and married William H. Covert, Esq., State's Attorney, of Quincy, Ill. They have one son and one daughter. Mrs. George C. Wood was born July 31, 1810, and united with the Congregational church at Williamstown, Mass., under the pastoral care of Rev. Ralph W. Gridley, in 1825. Her Bible verse is Prov. 31:31: "Give her of the fruit of her hands; and let her own works praise her in the gates."

KASKASKIA PRESBYTERY, o. s., met at Vandalia April 12, 1839.

B. F. Spilman, minister, and James A. Ramsey, elder, were appointed Commissioners to the Assembly. The report to the Assembly showed six ministers, one licentiate and fourteen churches.

An adjourned meeting was held at Greenville commencing June 13, 1839. The church of West Liberty was received. Cyrus C. Riggs, licentiate, was received from the Presbytery of Allegheny. Wm. J. Fraser was put upon trial for slandering some of his ministerial brethren and for certain questionable pecuniary transactions. On the last of these he was convicted and deposed from the ministry. Mr. Fraser appealed to the Synod from this sentence.

The fall meeting of this Presbytery was held at Hillsboro, commencing Oct. 12, 1839. Mud Creek church, in St. Clair county, was received. John Mathews was dismissed to the Presbytery of St. Louis.

MUD CREEK CHURCH was organized by Rev. Cyrus Riggs, Sept. 28, 1839, with seven members. There were two Elders. One of these was Ephraim Hill. This church was afterwards merged in that of Sparta, and Sparta became Jordan's Grove, and is now Baldwin.

THE PRESBYTERY OF PALESTINE met at Palestine, April 11, 1839. Walnut Grove church was received. The division of this Presbytery into n. s. and o. s. was accomplished at this meeting. The minority—consisting of Enoch Kingsbury, John C. Campbell and Joseph Butler, with the churches of Danville, new Providence and Shiloh—adhered to the n. s. The majority consisting of Robert Rutherford, John McDonald, Isaac Bennet, Stephen Bliss, Isaac Reed and Samuel Baldrige, M. D., with the other churches of the Presbytery, adhered to the o. s.

WALNUT GROVE CHURCH, in Shelby county, was organized in 1839, by Rev. John McDonald, with Amos P. Balch and Tobias Rainer, elders. The name was changed to *McCuskey* by Presbytery Sept. 28, 1843. It was in T. 11, R. 5 E. Robert Rutherford ministered to this church for a time. It has long been extinct.

PALESTINE PRESBYTRY, n. s., met with New Providence church, Aug. 29, 1839. MINISTERS present: Joseph Butler, Enoch Kingsbury, John C. Campbell. ELDERS: John McCulloch, New Providence; Truman Gould, Shiloh. Nathaniel Kingsbury, of Union Association, N. H., was received. Enoch Kingsbury was made Stated Clerk.

NATHANIEL KINGSBURY was dismissed from Palestine Presbytery, June 3, 1842, to the Presbyterian and Congregational Union of Wisconsin. He was a brother of Enoch Kingsbury, and about four years older. He was settled at Mt. Vernon, N. H., before he came West. He was twice married. He died in 1843. He had several children all of whom are dead.

PALESTINE PRESBYTERY, o. s., met at Paris, Oct. 10, 1839. Present, MINISTERS: Isaac Reed, Isaac Bennet, Robert Ruth-erford, John McDonald. ELDERS: John Bovell, Paris; Find-ley Paull, Palestine; James Walker, Okaw; Tobias Rainer, Walnut Grove; James Black, Bethel, or Oakland; Thomas Buchanan, Pisgah. The churches of Okaw, Newton, and Mt. Carmel were received.

OKAW, in Coles county, was organized first in 1839 by a Committee of Palestine Presbytery, with eleven members, and one elder, James Walker. This organization was in existence until 1846, when it was dissolved by Presbytery. Another, by the same name, was made at Fillmore, June 17, 1854—Fillmore was half way between Hermitage and Bour-bon Point—by Revs. H. I. Venable and R. A. Mitchell and Elder Israel J. Monfort, with these members, viz.: Richard W. Hawkins, Jane Hawkins, Mary Logan, Amanda Moore, William H. Randolph, Dorcas Rice, Mary Kingry, Robert McCaig, Noble J. Braun and Elizabeth Welch. ELDERS: William H. Randolph and Richard W. Hawkins. Elders since appointed: James Walker, John A. Magner, David H. Campbell, William M. Richey, B. H. Burton, John T. Reed, R. P. Burlingame, Ripley A. Clisby, Thomas Rankin. MINISTERS: Henry I. Venable; J. W. Allison, who was in-stalled; R. M. Roberts, 1869-1873; W. H. Jeffries; John Locke Martin, student; J. W. Cecil. This church has held its meetings at different places, as Flat Branch—a stream west of Humboldt, which runs west into the Kaskaskia—Bourbon Point, Fillmore and Arcola. At the last place they met, June 18, 1858, received eleven members and held com-munion. Rev. John A. Steele was present with Mr. Vena-ble. This church was first called ARCOLA in the records, January 9, 1859. Under Mr. Roberts' ministry, in the win-ter of 1871-2, there was an interesting revival—more than forty persons being added. The church never had but one house of worship, the present building, erected in 1862, cost-ing about twelve hundred dollars. Elder David H. Camp-bell donated the site. Previously the congregation had wor-shipped in school houses in different neighborhoods—as Fillmore, Bourbon, Flat Branch (in the Methodist house there), and at Arcola in vacant warehouses after the con-struction of the Illinois Central Railroad in 1855.

NEWTON CHURCH, Jasper county, was organized in 1839 by a Committee of Palestine Presbytery, with six members, Benjamin Harris, elder. This organization went down. Another was made, by the same name, September 18, 1852, with these members: Mrs. Elizabeth P. Harris, Mrs. H. V. Harris, A. S. Harris, Joseph Wilson, Mrs. Ann Wilson, Robert Delzell, Mrs. Dorcas Delzell, Mrs. Martha Maxwell, Mrs. Elizabeth Maxwell. This organization was made by Revs. Robert Simpson and W. P. Thompson. It had no elder until June 5, 1853, when A. S. Harris was chosen. Other ELDERS: Hiram Wade, Adrian F. Aten, James R. Jackson, Calvin G. Charlot, Samuel Cowman, Henry Vanderhoof, Francis M. Ross. MINISTERS: Robert Simpson, H. I. Venable, Thomas M. Chesnut, Ogden Henderson, James Brownlee, George W. Nicolls, the present supply pastor. This church has never had an installed pastor. There have been several considerable periods in which they were vacant. Before the erection of the church edifice meetings were held at the court-house, or at the Methodist church. The dedication of their house took place July 19, 1868. Its cost was about three thousand dollars. It is a plain frame building, with cupola and bell. There is an interesting Sabbath school under the management of D. E. Robuck.

THE CHURCH OF MT. CARMEL, Wabash county, was organized, May 5, 1839, by Revs. Stephen Bliss and Isaac Bennet, Committee of Palestine Presbytery, with these members, viz.: William Eldridge, Paulina Eldridge, Anna E. Page, Elizabeth Bell, Elizabeth P. McDowell, Rachel R. Cook, Elijah Harris, Elizabeth Harris, William H. Miller, James D. Knapp, Sarah Knapp, Martha Harris, William Mudge, Mary R. Mudge, Alvin S. Sturgis, Anganet Sturgis, Margaret Mahon, William H. Swain, Abigail Swain, Rebecca Galloway. Robert H. Lilly was installed pastor, June 13, 1840. A church building of brick was erected in 1838-9, the finest church in town, and at that time in the Presbytery. This house was totally destroyed by a tornado, June 4, 1877, by which much other injury was done to property in the place, and seventeen lives lost. MINISTERS: Blackburn Leffler in 1847, and P. W. Thomson from 1848 to 1852; John L. Hawkins, 1852-56; next and until 1859, Charles

Spinning; J. C. Thompson, 1860-63; William S. Heindel, 1875; Thomas C. Winn, now a missionary in Japan, while a student of Union Theological Seminary spent vacation here in 1876. ELDERS: William Eldridge, Elijah Harris, James McDowell, Isaac Ogden and Charles Roedel—all dead except the last. This congregation will build a new church edifice soon.

The PRESBYTERY OF SANGAMON, o. s., met at Springfield, April 5, 1839. William G. Gallaher, a member of "the late" Presbytery of Illinois was received without a letter. Four churches, to-wit: Union, Jacksonville, Providence and Pisgah, attached by Synod of Illinois, o. s., to this Presbytery, were represented by elders. Andrew Todd was received from the Presbytery of Ebenezer. J. G. Bergen, minister, and I. R. Kincaid, elder, were appointed to the next Assembly. The report to the Assembly showed seven ministers and eight churches.

The fall meeting was held at Jacksonville, commencing Sept. 13, 1839, and an adjourned meeting at the same place, Oct. 5, 1839. The Pisgah Session, church and minister, Rev. Wm. G. Gallaher, announced that they had reversed their former action seeking connection with Sangamon Presbytery and should remain with that of Illinois. Mr. Todd reported that he had formed a church at Winchester consisting of about ten members. The Presbytery of Illinois had received the church of Winchester under their care the preceding April. Here is an illustration of the ecclesiastical partisanship of the time.

ANDREW TODD was born Jan. 13, 1800, at Paris, Bourbon county, Ky. He was a son of Andrew Todd, an eminent physician, whose death occurred in May, 1816. This Dr. Todd was a surgeon in our revolutionary war, a gentleman of high attainments in his profession, of ardent patriotism and deep piety. Rev. Andrew Todd's grandfather was Rev. John Todd, of Louisa county, Va., a Presbyterian minister of high character and attainments. His mother was a woman of uncommon piety and excellence. Mr. Todd's collegiate education was at Washington and Jefferson Colleges, Washington county, Pa. He graduated in 1817. He united with the Presbyterian Church at the age of eighteen. After

graduating, he spent one year in the study of medicine. He entered Princeton Seminary in 1818, and passed through the entire course. He was licensed by the New Brunswick Presbytery, April 26, 1821. Dismissed to the Presbytery of Ebenezer, Jan. 30, 1822. Ordained by that Presbytery, July 25, 1823, *sine titulo*. He married Miss Catharine Wilson, Aug. 26, 1826, at Washington, Pa. He was installed (1) pastor of Cherry Spring and Hopewell churches, Ky., first Wednesday in Feb. 1824. Dismissed April 8, 1826. (2) Flemingsburg, first Friday of May, 1826. Released Oct. 4, 1838. (3) Jacksonville, Ill., in the autumn of 1838—released by death, Sept. 2, 1850. His decease took place at Casa Bianca, Florida, of bronchial consumption. His ministry was marked by revivals—his manner very tender and earnest—his preaching remarkably adapted to convince the judgment and enlist the affections of his hearers. About five hours before his death he wrote on a slate, "Most done mourning." In reply to the question, "Are you at peace?" he replied, "As much so as is possible." The *Presbyterian Herald* said of him, Oct. 1850. "We have known him from our earliest recollection, and can truly say that we have never known a more unblemished character than his. His distinguishing characteristics were strong common sense, ardent and devoted piety, and universal good-will to all his fellow men." He left two children, one of whom is Mrs. Belle T. Waugh, wife of Rev. Joseph Waugh, Ph. D., of Washington, Pa. His active ministry at Jacksonville, Ill., continued eleven years, during which one hundred and eighty-two were added to his church.

CENTRAL PRESBYTERIAN CHURCH, Jacksonville, Ill. The history of this church is identical with that of the First Presbyterian church, Jacksonville, down to September 28, 1838, which has already been given. From that time forward its history will be told mostly in the words of its present pastor, Rev. W. W. Harsha, D. D., taken from his sermon preached at the dedication of their present church edifice. The Jacksonville Presbyterian church was rent in twain by this division—that of 1837-8. There were three elders in the church at the time—William C. Posey, David B. Ayres and Daniel C. Pierson. Mr. Posey and a minority of the church, sympathizing with the Old School Assembly, ad-

hered to that body and carried their cause before the Synod of Illinois, which met in Peoria in September, 1838. The Synod, Old School, took this action: "Peoria, September 28, 1838. On motion resolved (in accordance with the act No. 1 and its sections, of the late Assembly), that the minority of the session and church of Jacksonville be, and they are hereby declared to be the session and church of Jacksonville.

A true copy of the record of the Synod of Illinois.

J. G. BERGEN, Stated Clerk."

The majority of the church, with its elders, was of course recognized by the courts adhering to the New School Assembly, and thus there were here in existence two churches, each tracing its origin to the original act of organization, and having a common history from 1827 to 1838. The records and property were surrendered without litigation to the party which adhered to the New School Assembly.

This church retained the old name—"The Presbyterian church of Jacksonville," until the year 1870, when upon the re-union of the two Assemblies, it took the name of "The Central Presbyterian church"—the other church having adopted some years ago the name of "The First Presbyterian."

This church was found, after the division, to embrace forty-two members. It secured the services of Rev. Andrew Todd, of Flemingsburg, Ky., who entered upon his labors with them in the autumn of 1838. They worshiped first for a few months in a frame building which stood on the north end of the lot on which the Park House now stands, the use of which was given by Governor Duncan without charge. Afterward the Congregational church edifice was secured at a nominal rent. This building now forms the rear portion of the edifice on the east side of the city square, used by Messrs. Johnson & Son as a furniture store.

In the mean time preparations were made for the erection of a sanctuary for themselves, and in the year 1840, about two years after the division of the church, the frame building on West State street was completed—the lot having been donated by Col. John J. Hardin. In this sanctuary the congregation worshiped for nearly thirty years, leaving it only a few months before entering the lecture room of the present building, in 1871.

Since the division, in 1838, this church has had four settled pastors. Andrew Todd labored with great zeal, earnestness

and self-denial from November, 1838, until failing health compelled him, in the autumn of 1849, to seek a warmer climate. But he continued to fail, until on the 2d day of September, 1850, in the fifty-first year of his age, he fell asleep in Jesus, at Casa Bianca, near Monticello, Fla.

Mrs. Todd, his widow, yet lives, spending her last days with her daughter, the wife of Rev. Joseph Waugh, at Washington, Pa.

After the death of this gifted man, J. V. Dodge was called to the pastorate. Mr. Dodge continued his labors four years and a half, from the autumn of 1850 until the spring of 1855, when the pastoral relation was dissolved.

After the resignation of Mr. Dodge, John H. Brown, D. D., acted as stated supply for one year. From Sept., 1856, until the following spring, the pulpit was supplied chiefly by Dr. Bergen of Springfield. In 1857, R. W. Allen, took charge of the church as supply pastor. Having received a call to the pastorate, Mr. Allen was installed Dec. 5th, 1858, and continued until May, 1867. Mr. Allen's pastorate embraced the period covered by the late civil war—a period most distracting, and highly unfavorable to church growth. After Mr. Allen's resignation the church was without a pastor for two years, with the exception of six months, when they enjoyed the labors of R. J. L. Matthews, formerly of Vandalia, Ill.

In 1869, W. W. Harsha was called from the South Presbyterian church, Chicago. His labors among you are still continued—1879—There were received during Mr. Todd's active ministry of eleven years, one hundred and eighty-two members. During Mr. Dodge's labors, extending through four and one-half years, ninety-two were received. In the one year, in which Dr. Brown acted as supply pastor, forty-two were received. During Mr. Allen's pastorate of ten years, including the unpropitious era of the war, one hundred and twenty-three were admitted. During the ministry of Mr. Matthews, eleven were added. During the last five years, two hundred and thirty-eight have been received—one hundred and fifty-two of these upon profession their of faith.

To sum up these results: In the thirty-eight years that this church has maintained its separate existence, six hundred and eighty-eight persons have connected themselves with it. Of these three hundred and forty-two have been brought to Christ through its instrumentality.

Since the division, the following elders have been chosen : John M. Hill, Nov. 17th, 1838; Robert Brown and James M. Duncan, Feb. 12th, 1842; Stephen M. McClain, March 11th, 1843; Thomas White, April 26th, 1846, died July 6th, 1860; Dr. O. M. Long, Aug. 27th, 1847. Dr. Long still lives and represents our government abroad, though now a member of another communion. Robert Officer acted with the session for a few months in 1853, and then removed from the city. Thomas Officer, Dr. N. English, Stephen Sutton, Wm. Stover, J. V. D. Stout, Nov. 8th, 1854. Dr. Gaddis, Valentine S. McCormack and John A. Russell, May 11th, 1862. Dr. Gaddis went to his reward Dec. 1st, 1863. Mr. McCormack was dismissed to the Westminster church of this city, and last year was called from earth by a sudden and terrible accident upon the railroad in the vicinity, and Mr. Russell has been laid aside by sickness. Elliott Stevenson, Thomas G. Taylor and Joseph N. Taylor, Aug. 8th, 1869. The present acting eldership consists of Messrs. Sutton, Stout, Stevenson, Thomas G. and Joseph N. Taylor.

A successful Sabbath school has been maintained in connection with this church from the first. The present beautiful church edifice was dedicated April 19, 1874. It cost with the lot, \$33,000.

ALTON PRESBYTERY met with Bethel church, Bond county, April 3, 1839. Greenville church was received. F. W. Graves was dismissed from his pastoral relation to the Alton church, and from this Presbytery to the Third Presbytery of New York. Joshua T. Tucker, minister, and Owen Lovejoy, licentiate, were dismissed with general letters. The name of South Green church was changed to Jerseyville. F. W. Graves, minister, and John Coggs well, elder, were appointed Commissioners to the Assembly. Joseph Fowler was ordained April 4, 1839.

An adjourned meeting was held at Alton, May 9, 1839, at which A. T. Norton was received from the Presbytery of St. Louis and installed pastor of the Alton church. Theron Baldwin preached the sermon
The fall meeting was held at Jerseyville
September 12.

GREENVILLE CHURCH, Bond county, n. s., was organized by Revs. Thomas Lippincott and T. C. Lansing, D. D., Novem-

ber 24 and 25, 1838, with these members, viz.: John Greenwood, John Coggsell, John G. Lovett, William Nelson, Chauncy L. Eldridge, Henry Briggs, Warren Chapman, Elizabeth Briggs, Lucy Wait, Roxalana Lovett, Lusalla Chapman, Clarissa Eldridge, Elizabeth Wait, Ruth Ann Berry, Polly A. White, Elizabeth Blanchard. **ELDERS:** William Nelson, Warren Chapman. Afterwards—A. L. Saunders and Seth Fuller. The reasons for establishing this church are these: March 10, 1819, as related elsewhere in this volume, a church was formed in Bond county called "Shoal Creek church," embracing all the Presbyterians in the county. The center of this congregation was in what was called the "Ohio Settlement," about six miles north of Greenville. In 1825 Shoal Creek was divided into three, Bethel, Shoal Creek and Greenville churches. In 1832 Shoal Creek and Greenville were united under the name of Greenville. Up to this time Greenville was without a house of worship. Now they built about two miles north of Greenville village, on the left-hand side of the Hillsboro road. This church enjoyed the labors of Messrs. Hardy, Ewing, W. K. Stewart and James Stafford up to April, 1838, when Mr. Stafford removed to McDonough county. This left that church without a minister from 1838 to 1840. Their house was two miles away, with no prospect of building in the village. At this time, 1838, Dr. T. C. Lansing removed to Greenville, expecting to make the place his home. Dr. Lansing was strongly New School. Others in Greenville and the neighborhood sympathized with him. By organizing a n. s. church it was thought Dr. Lansing's services could be secured as minister, and the spiritual necessities of the rising county seat be much better cared for than by the then vacant church whose house was two miles away. Hence the new organization was made. They commenced a house of worship in 1839 and dedicated it January 1, 1843. In 1846 this church became Congregational in its internal government, though still retaining its exterior Presbyterian connections. In 1870 those of the members who preferred the complete Presbyterian polity united with the Old School, which had many years before erected a house of worship in Greenville. The remainder took the entire Congregational order, and have still a bare existence.

JOSEPH FOWLER was born in Blanford, Mass., August 9, 1809. He removed with his parents when he was eight years old to Central Ohio, where he remained until he was nineteen. He then returned to Massachusetts and prepared for college at the Academy in Westfield. He graduated at Yale College in 1834, and at Lane in 1837. He then spent one year traveling and preaching in Missouri. He then went to Jerseyville, Ill. He was ordained by Alton Presbytery, April 4, 1839, *sine titulo*. He left Jerseyville in the summer of 1840, and spent a year in teaching—preaching also most of the time. He then removed to Northern Ohio, where he took charge of the church in York, Medina county, about May 1, 1842. At that time “Oberlinism” was running wild through the churches in that region, causing distractions and divisions. He could not bear to labor amidst dissensions, and felt confident he could do more good in another field. He returned to Illinois, taking charge of the church in Lacon, in October, 1845. Here he remained eight years. In August, 1853, he removed to Astoria, Fulton county, taking charge of the small church there, but giving part of his labors to destitute places in the vicinity. This was within the bounds of Schuyler Presbytery. After leaving Astoria he spent a year with the church in Rushville, commencing there about September, 1855. He removed to Magnolia, Putnam county, November 15, 1856. This was his last charge, for before one year was ended he received his release from earthly labor. He died, September 6, 1857. His was a life of earnest, efficient, self-denying labor. He married Eliza Ann Brown, daughter of Rev. Amos P. Brown, at Jerseyville, Ill., March 23, 1841. Their children were Ellen Philena, born July 17, 1842; Calvin Amos, born December 2, 1844, died aged one year; Frances Josepha, born September 22, 1846; Theodore William, born November 14, 1848, and Cornelia Leonard, born September 29, 1851.

The SYNOD OF ILLINOIS, n. s., met at Jacksonville, Sept. 19, 1839. Members were present from six Presbyteries. Rev. Dr. Lyman Beecher was a corresponding member and preached the opening sermon.

The SYNOD OF ILLINOIS, o. s., met at Springfield Oct. 17, 1839. Members were present from five Presbyteries. In

the case of the appeal of Wm. J. Fraser from the action of Kaskaskia Presbytery, in suspending him from the ministry, the decision of the Presbytery was affirmed by a vote of sixteen to five. Mr. Fraser gave notice of an appeal to the Assembly. Three ministers belonging to the Presbyterian Church, n. s., were present. In the record of their invitation to sit as corresponding members they are called "ministers of the Church of Jesus Christ." To this language the Assembly took this exception: "The bodies to which these ministers respectively belong, not being mentioned." A resolution on the subject of slavery having been indefinitely postponed, seven members protested against the decision, to-wit: John McDonald, Thomas Galt, Robert Rutherford, Robert B. Dobbins, James L. Lamb, Adriel Stout and John W. Little.

YEAR 1840.

THE PRESBYTERY OF ILLINOIS, n. s., met at Winchester, Scott county, April 10, 1840. Robert Kirkwood, from the Classis of Cayuga, and Luke Lyons, from the Presbytery of Kalamazoo, were received. Andrew L. Pennoyer, minister, and Wm. A. Robertson, elder, were appointed Commissioners to the Assembly. The name of Apple Creek church was changed to Whitehall. The fall meeting was held at Whitehall, Green county, Oct. 2, 1840. Charles E. Blood, licentiate, was dismissed from this to Alton Presbytery. Charles B. Barton and Joseph H. Buffington were licensed to preach, Oct. 5.

ROBERT KIRKWOOD was born in Paisley, Scotland, May 25, 1793. He was converted in his twenty-fifth year. Shortly after he entered college. In 1824 he commenced the study of theology under Dr. Dick, in the University of Glasgow. He was licensed in 1828. Came to the United States the same year. Supplied the pulpit of an absent minister in the city of New York the first winter. He united with the classis of the Reformed Dutch Church. His first settlement was at Cortland, N. Y., where his labors were blessed to the ingathering of an hundred souls. His next settlement was at Auburn, N. Y., in 1836. In 1839 he removed West, as a Home Missionary, and united with the Presbytery of Illinois,

April 10, 1840. Having relatives in Plum Creek neighborhood, Randolph county, Mr. Kirkwood commenced preaching there in December, 1843. On the 26th of Feb., 1844, he and Rev. Wm. Chamberlain organized the Plum Creek church, of which he was installed pastor by a committee of Alton Presbytery, June 9, 1844. This relation was dissolved April 3, 1846. He was dismissed from the Alton Presbytery to the Fourth Presbytery of New York, Oct. 19, 1847. After his return East he engaged in Bible and Tract agencies until 1851, when he removed to Yonkers, Westchester county, N. Y., and engaged in writing for the press. This he continued until stricken down by paralysis, one year before his death. He died Aug. 26, 1866, aged seventy-three years and three months. His widow and son, Alexander, reside in Yonkers, N. Y.

LUKE LYONS was born in Coleraine, Franklin county, Mass., Oct. 2, 1791. He went from there to Albany, N. Y., where he engaged in teaching and in preparing for the ministry. He received the degree of A. M. from Williams College; completed his course at Princeton, N. J., in 1821, and was licensed by Albany Presbytery, Sept. 20, 1821. Was ordained, *sine titulo*, by Albany Presbytery, Oct. 8, 1822. Supplied Esperance, N. Y., and was installed pastor in Aug., 1824. Left there Oct. 1, 1827, was installed in Cortlandville, N. Y., July 30, 1828, remained there about four years. Installed in Rochester, N. Y., March 12, 1833: remained there about six years. Was then a pastor in Michigan two years. Joined Alton Presbytery, Oct. 12, 1843. Installed pastor in Jerseyville, Ill., Dec. 18, 1843. He died January 11, 1845. His funeral sermon was preached by Rev. A. T. Norton. He was a faithful, devoted, interesting and successful minister. The young were his peculiar care. He was singularly successful in discovering and developing talent, in finding hands for all work and work for all hands. Mr. Lyons married Miss Aurelia Fobes, at Albany, N. Y., in 1824. They had ten children, seven sons and three daughters. Of these three only are living—the eldest son, Henry M., at Chicago, and Mrs. Rev. Geo. R. Moore and Mrs. John N. Crawford. Mrs. Lyons died in the summer of 1875, at the residence of her daughter, Mrs. Moore, in Philadelphia.

WHITEHALL CHURCH, the first, is Apple Creek continued. ELDERS: Henry Tunison, John Morrow, in 1842. Richard Fulkerson in 1844. In 1849 it withdrew from Illinois Presbytery and united with that of Sangamon. It was foolish enough to become a partner in an *Union* church edifice; but the other partner or partners managed to get and keep the control pretty much, and our interests did not flourish under the arrangement. A Dutch Reformed minister coming to the place, our people fell in with him and tried that *isim* a while. This likewise came to naught. The Presbyterians finally determined to organize afresh, and build a house to live in, the title deeds to which should be in their own pockets. The organization was made Sept. 11, 1870, by Revs. S. H. Hyde and A. T. Norton, D. D. Twenty-four persons became members. James Cochran, Dr. J. B. Steere and J. C. Tunison, elders. An excellent brick church was erected, at a cost of about \$8,000 in 1871. The church has since moved forward with good courage, efficiency and success.

KASKASKIA PRESBYTERY met with Elkhorn church, April 10, 1840. The name of West-Liberty church was changed to Brooklyn. Cyrus C. Riggs was ordained, *sine titulo*, April, 13. Benj. F. Spilman, minister, and W. A. G. Posey, elder, were appointed Commissioners to the Assembly. The church of Pisgah was received. The Presbytery reported to the Assembly seven ministers, sixteen churches and one licentiate. This Presbytery held a *pro re nata* meeting at Carmi, Aug. 28, 1840. Benj. B. Brown was received from the Presbytery of Troy.

The sentence of deposition, passed by this Presbytery and confirmed by the Synod, upon Wm. J. Fraser, having been reversed by the last Assembly, a general letter of dismissal was granted him. Andrew M. Hershey, licentiate, was received from the Presbytery of Washington and ordained.

The fall meeting was held at Hillsboro, Oct. 9. James Stafford was received from the Presbytery of Schuyler. The Carlinville church, o. s., was received. The name of the "Kaskaskia" church was changed to that of the "First Presbyterian Church of Chester."

CYRUS C. RIGGS, D. D., third son of the Rev. Cyrus Riggs,

sketched on a preceding page, was born April 13, 1810, in Mercer county, Pa. He removed with his father to Scrubgrass, Venango county, Pa., in 1813, and spent his early youth laboring upon a farm. In his seventeenth year he was visited with a violent sickness which brought him near the grave, and left him with a constitution permanently impaired. On recovering sufficiently he entered upon preparatory studies with his father. He graduated at Jefferson College in 1836. He took his theological course in Allegheny Seminary, Pa., and was licensed April 4, 1839, by the Presbytery of Allegheny. Receiving a commission from the Board of Home Missions, he came immediately to his father's house in Elkhorn, Ill.

Making that his headquarters, he spent the summer itinerating among the vacant churches in that region. The next winter he spent with the old Kaskaskia church in the village of Chester. At that time—winter of 1839-40—Chester had no church of any denomination. The magistrate of the village, a liberal-minded, public-spirited citizen, in belief, a Universalist, opened his office, furnished it with seats and acted as sexton the whole winter, all without charge. April 13, 1840, Mr. Riggs was ordained, *sine titulo*, by the Presbytery of Kaskaskia. He soon gathered thirteen members of the Kaskaskia church, then called the First Church of Chester, and held with them regular services in that village one-half the time. The other half he preached in Liberty and at Shiloh school-house. May 13, 1840, he married Mary C. Todd, only daughter of Rev. Nathaniel and Elizabeth Todd, of Allegheny City, Pa.

She was in every way a helpmeet for him. In 1841 an interesting revival was experienced which added numbers, life and vigor to the Chester church. Soon after he organized the church at Liberty, now Rockwood, and in 1843 that of Sparta. In 1845 he led the Chester people in the work of building a sanctuary. Needing change of climate, he visited Western Pennsylvania, and was soon called to the pastorate of the churches of Annapolis and Richmond, Stubenville Presbytery, Ohio, and installed over them in the spring of 1846. He continued there to the fall of 1849, when having organized a church in East Springfield, he gave up Annapolis and devoted himself to the two others. He was appointed also President of Richmond College. But finding the charge of the churches and the College duties too much for his strength, he gave up the field in

the fall of 1851, and became pastor of the church of Sewickly, Redstone Presbytery, Pa. He occupied this field for nine years. His next charge was Sharon and Clarksville, Mercer county, Pa. Severe labor in a great revival brought on great prostration, leaving him unequal to a pastoral charge. In 1868 he removed to Beaver, Pa., and took charge of a Female Seminary. Dr. Riggs had four children, one son and three daughters. The eldest, Elizabeth B., is married to Dr. L. R. Webster, and resides in Grass Valley, Nevada county, Cal. The second, Elliott Swift, is unmarried and a physician in Allegheny City, Pa. The third, Mary Content, is married to Thomas P. Dickson, and resides near Clarksville, Mercer county, Pa. The youngest, Achsah Jane, is unmarried and resides with her parents at Beaver Falls, Pa.

PISGAH CHURCH, Gallatin county, was organized by B. F. Spilman, March 17, 1840, with nine members and two elders, one of whom was John Douglas. It has long been extinct.

ANDREW M. HERSHEY came from the Presbytery of Washington, Ky., to that of Kaskaskia, as a licentiate, July 29, 1840, and was ordained the same day, *sine titulo*. He was supply pastor of Carmi church in 1840, and so continued for about two years. He was a man of polished manners, a good preacher, and sustained a good character for scholarship and ministerial deportment. He wrote and read his sermons. While in Carmi he spent a portion of his time in teaching. In 1862 he was supply pastor of Greenwood church, a member of Potomac Presbytery, and his postoffice address Brentsville, Va. Subsequently his name stands as a member of the same Presbytery, but W. C., until 1866, when it appears for the last time. Whether he went with the Southern church, or went up higher, I know not.

CARLINVILLE CHURCH, o. s., was organized, December 8, 1839, by Rev. T. A. Spilman, with these members, viz.: George Harlan, Margaret Harlan, David Nevius, Jane Nevius, Rainey L. Berry, Mary Jane Berry, Sarah S. Barrick, Mary M. Fishback, Mary P. Parks, Elizabeth Brown, Julia Winchester, Lucy Stevenson. George Harlan, elder.

MINISTERS: Thomas A. Spilman, A. C. Allen, P. D. Young, Peter Hassinger, and several others who gave the church occasional supply. August 10, 1844, twelve members of this Carlinvill church were organized by Rev. A. C. Allen into a distinct body, called the Presbyterian church of DRY POINT, and the Carlinvill church, o. s., ceased to exist under that name. The elders of this new organization were George Harlan, Elijah Harlan and Henry Fishback. Elders subsequently appointed were William Robinson, W. H. Edwards, George W. Quigley and Dr. James F. Spilman. The latter was appointed February 16, 1868. This church was subsequently called BAYLESS, and is still known by that name, but is nearly extinct. The last elder, Elijah Harlan, Esq., died at Bunker Hill, January 6, 1879. It has still a small frame house of worship at Baylesstown, on the railroad near Dorchester, Macoupin county. Several of its families have united with the Plainview church. Two or three members reside in Bunker Hill.

THE PRESBYTERY OF PALESTINE, n. s., met at Danville, April 3, 1840. MINISTERS present: Nathaniel Kingsbury, Enoch Kingsbury, John C. Campbell. ELDERS: Dr. A. R. Palmer, Danville; John McCulloch, New Providence; Joseph Allison, Pleasant Prairie. N. Kingsbury, minister, and A. R. Palmer, elder, were appointed Commissioners to the Assembly. The fall meeting was appointed with the Pleasant Prairie church, September 4, 1840, but failed from want of a quorum.

PALESTINE PRESBYTERY, o. s., met at Palestine, May 8, 1840. Henry I. Venable, from the Presbytery of Transylvania; R. H. Lilly, from the Presbytery of Muhlenberg, and Erastus W. Thayer, licentiate, from the Presbytery of Sangamon, were received. Mr. Thayer was ordained, May 9, 1840, *sine titulo*. A called meeting, held at Paris, July 1, 1840, dismissed Samuel Baldrige, M. D., to the Presbytery of Sidney. The fall meeting was held at Darwin, commencing September 17. The new church of York was received. Isaac Bennet resigned as Stated Clerk, and R. H. Lilly was appointed to take his place.

HENRY ISAAC VENABLE was born in Shelby county, Ky., June 28, 1811, and died in Paris, Ill., May 22, 1878. He united with the Presbyterian church in Danville, Ky., at the age of seventeen, while pursuing his studies in Center College, where he graduated July 2, 1830. He pursued the first part of his theological studies in Princeton Seminary, N. J., but completed his course in the Union Theological Seminary of Virginia. He received his Master's degree from Hampden Sidney College, September, 1833, was licensed by the Presbytery of West Hanover, April 19, 1834. After several months Mr. V. was commissioned as a missionary to South Africa by the American Board of Missions. October 10, 1834, he was ordained to the ministry by the Presbytery of Transylvania in session at Danville, Ky. October 21, 1834, he was joined in marriage with Miss Martha A. Martin. Mrs. V. and four of her sisters became the wives of Presbyterian ministers, and her only three brothers are now active and most useful ministers—Rev. W. A. P. Martin, D. D., LL.D., of the Imperial University of Peking, China; Rev. C. B. H. Martin, D. D., of Evansville, Ind., and Rev. S. N. D. Martin, Kansas.

In November, 1834, Mr. V. and wife, with ten other missionaries sent out by the same Board, sailed for Africa. Of these twelve, three only survive—Rev. Alden Grant, Rev. Daniel Lindley, and Mrs. M. A. Venable. For more than four years Mr. and Mrs. V. labored among the heathen tribes of Africa. But the work was twice arrested by the native wars, and with impaired health they were obliged to suspend their labors and return to America, cherishing a fond hope that they might be permitted to resume their chosen work. A hope, in their case, never to be realized. Soon after his return to the United States, Mr. V. became minister of the Presbyterian church of Paris, Ill. This charge he served until 1841, when he resigned it, and soon after laid the foundation of Edgar Academy, which he conducted with great energy and success for about nine years. During this period about eight hundred pupils of both sexes received their education, in whole or in part, under his training. About 1850, with a view to a wider range of usefulness, Mr. V. made a tender of his school to the Presbytery of Palestine, retaining the position of Principal. While engaged in energetic efforts to carry out these enlarged plans, he was thrown from his buggy and received an injury which arrested his labors in this sphere and well-

nigh ended his life. Those who knew him in his prime freely assert that he did more than any ten men of his day to give a generous impulse to the cause of education in Eastern Illinois. And it may safely be said that but for this distressing casualty, Mr. V. would have occupied a rank among the foremost educators in the West. His recovery was slow. But as soon as able he was again in the harness, as an untiring worker for the Master. He supplied the feeble and destitute churches, and performed missionary labor, for which he possessed rare talent; hunting up scattered members of the flock, and gathering them into the fold. During this period of twenty-five years the churches of Newport, Eugene and Carpenterville, Ind., enjoyed his labors. He supplied the church of Charleston, Coles county, three years; was pastor of the church of Oakland, Ill., nine years; and the churches of Newton, York, Pleasant Prairie and Wakefield enjoyed his ministrations for shorter periods of time. His last labors were in a mission Sabbath school and preaching station, in a destitute ward of Paris, Ill., and occasional supplies of the pulpits of his brethren. For about a month before his death he had suffered greatly from an attack of acute rheumatism, but was better. On the 21st, he was up most of the day, conversed with his friends, and wrote letters. About 8 P. M. the messenger came. He was stricken with paralysis, and suddenly was oblivious to all around, and before the dawn on the 22d his soul had entered into the everlasting rest. Rev. R. D. Van Deursen, the pastor, assisted by Rev. Messrs. R. A. Mitchell, of Kansas, Ill., S. J. Bovell, of Ashmore, and J. Crozier, of Athens, the last two former pupils of Mr. V., conducted the funeral services; while six of his old students bore the remains of their revered preceptor and friend to their final resting place.

ROBERT HERVEY LILLY was born in Kentucky, studied theology at Princeton, was stated supply at Franklin, Tenn., was pastor of the churches of Bethany and Livingston, and supply pastor of Princeton, Ky., pastor at Mt. Carmel, Ill., in 1840, supply pastor of Palestine, Crawford county, 1845, and missionary in different places in the state 1849-64. He died at Champaign, Ill., Jan. 14, 1874, aged sixty-nine, being a member of Bloomington Presbytery.

ERASTUS W. THAYER was born in Massachusetts, graduated at Amherst College; studied two years at Andover; was ordained by Palestine Presbytery May 9, 1840; stated supply and supply pastor at Palestine, Crawford county, eight years; W. C. at Paris 1851-53, Springfield, Ill., 1853-55, and Decatur, Ill., 1857-60; supply pastor Chatham, Ill., 1862; W. C. Springfield, Ill., 1879.

The Church of YORK was organized June 27 and 28, 1840, by Rev. E. W. Thayer and Elder Willis Fellows, at the school house in town, with these members, viz.: Martin Sparks, Mrs. Ann Sparks, Misses Harriet Ann and Mary Jane Sparks, Matthew Hughes, Mrs. Elizabeth Hughes, Miss Julia Richardson, Mrs. Harriet Ketchum, Miss Mana Ketchum, Wm. H. Nelson, Mrs. Lydia Nelson, Mrs. Elizabeth Fitch, Miss Hannah M. Fitch, Mrs. Sophia M. Graves, Mrs. Esther P. Williamson, Lucy Ann Wood and Miss Nancy Richardson. Of these, one member—Mrs. Harriet Ketchum—continues to-day on the ground.

Rev. Erastus W. Thayer says: "I commenced labor in York in 1837, and preached two years without being invited to any house, paying a bill at the tavern every appointment. This I did on account of one old man, Willis Fellows—he was an elder in Darwin church—who desired it with many tears. No other minister of any denomination ever officiated in the town until the interest began to appear, when a proselyting and ignorant Baptist preacher came and drew away seventeen of the converts. Mr. Fellows presided at the organization and received the first company of converts, being able to hear their examination perfectly. He had been stone deaf for many years, but at the last his ears were opened. In a day or two after the organization he fell dead. But he left successors." Rev. John Crozier, of Palestine, supplied the church in 1854 one Sabbath in the month. Rev. John A. Steele preached here in 1855; Rev. E. Howell every other Sabbath from 1857 to 1865 or 1866; Rev. R. C. McKinney, 1867-8; Rev. Thomas Spencer, 1870-73; Rev. Geo. F. Davis, 1876-78.

ELDERS: Martin Sparks, 1840; D. O. McCord, M. D., Robert Nichol, William Kelley. A house of worship was erected in 1858, at a cost of \$1,300, besides bell and furniture. Previously services were held in the school-house, the town hall, or in the Methodist church.

THE PRESBYTERY OF SANGAMON met April 3, 1840, with Sugar Creek church. Thomas Galt, minister, and James L. Lamb, elder, were appointed to the Assembly. The fall meeting was held with North Sangamon church, commencing September 25, 1840. They reported to the Synod five ministers and nine churches.

ALTON PRESBYTERY met at Upper Alton, April 11, 1840. Albert Hale was dismissed to the Presbytery of Sangamon. The church of Belleville was received. A. T. Norton, minister, and W. S. Gilman, elder, were elected Commissioners to the Assembly. A. T. Norton and Theron Baldwin were appointed a Committee to procure an Evangelist to labor in the Presbytery.

THE BELLEVILLE CHURCH was organized, December 14, 1839, by Revs. Thomas Lippincott and A. T. Norton, with these nine members: William E. Chittenden, Thomas H. Kimber, Alonzo Dewey, Mrs. Sarah Dewey, Miss Sarepta Elder, Miss Esther C. Dewey, David Miley, Mrs. Phœbe Miley and Charles T. Elles. ELDERS: William E. Chittenden, Thomas H. Kimber. The MINISTERS who have served the church are these: Thomas Lippincott for about one year after the organization; William Chamberlain preached here for awhile, every alternate Sabbath, then every fourth Sabbath. When he was not present the meetings were conducted by Elder Chittenden. Henry B. Whittaker labored from August 1, 1842, to April, 1843; William E. Chittenden was ordained as pastor April 21, 1844, and remained until September 13, 1846. His services were of great value. It was mainly through his efforts that the second house of worship was built. James R. Dunn for six months in 1845; B. Y. Messenger for six months in 1846-7; Joseph A. Ranney commenced as supply pastor November, 1847, was installed May 19, 1848, and dismissed September 3, 1854. During his ministry the church had a steady growth. John Gibson was with this church from April to November, 1855; W. W. Warner about a year in 1855-6; B. F. Cole, E. Barber and W. F. P. Noble were here for very short periods; Andrew Luce commenced November, 1857, was installed October 2, 1859, and dismissed by Presbytery October 11, 1865. The latter

part of this period he was absent as Chaplain in the Union army; Ovid Miner during 1864, in Mr. Luce's absence. John H. Dillingham commenced here May 15, 1866, and continued three years; James Brownlee one year; Gerret Huyser one year; Henry W. Woods labored here one year and three months.

ELDERS: Besides the first two—W. E. Chittenden and T. H. Kimber—Thomas Osborn was elected in 1842; Henry Batz and David Swyer in 1843; William Underwood in 1848; Charles T. Elles and Russell Hinckley, April 7, 1850; Edward W. West, January 2, 1876; Joseph Small and James McQuilkin, April 30, 1879.

The places of worship have been these: (1) The building erected and owned by Thomas H. Kimber, on the corner of Jackson and Second North streets, of brick, plain and small. It is still standing, with alterations and additions, and is owned by John Hamner. (2) Miss Esther C. Dewey's school-room. (3) The court-house, and not unfrequently a grove. (4) A rented room in High street, opposite Mr. Brooks' school-house. (5) The brick church, dedicated November 9, 1844. It cost twenty-five hundred and thirty-two dollars. Large repairs were made upon it at different times, amounting in all to five thousand three hundred and forty-eight dollars. This building was sold to the City Council for forty-five hundred dollars. The present beautiful brick edifice was dedicated July 9, 1876. It cost, including lot, \$21,472. The organ cost in addition eighteen hundred dollars. O. S. Thompson began his labors here as supply pastor, May 2, 1875, and was installed pastor October 21, 1877. The church has received altogether three hundred and fifty-nine members—over one hundred of these have been received under Mr. Thompson's ministrations.

Since 1852 this congregation has been self-supporting. It has ever maintained a large and remarkable well-conducted Sabbath school. In the midst of a population, two-thirds or more of whom are Germans, and of these a great part Romanists; the Sabbath school has been perhaps the most efficient means of usefulness.

It has taken forty years to get this church fairly on its feet. But now it is a power for good in Belleville, St. Clair county, and in the whole of South Illinois.

THE PRESBYTERY OF ALTON met at Alton, Oct. 8, 1840.

The Committee, Revs. Norton and Baldwin, reported that they had employed Rev. William Chamberlin to labor in this Presbytery as an Evangelist, on a salary of four hundred dollars per annum, for which the Presbytery is responsible, either by collections or by the aid of the A. H. M. S., who had commissioned Mr. Chamberlin, guaranteeing his salary, but with the expectation the amount would, if possible, be raised in the bounds of the Presbytery. They also reported that they had raised and paid Mr. C. ninety-six dollars. The Missionary submitted a report of his labors up to this time.

Charles E. Blood was received as a licentiate from the Presbytery of Illinois, examined, and a committee appointed to ordain him.

CHARLES EMERSON BLOOD was born in Mason, N. H., March 1, 1810. Graduated at Illinois College 1837, and at Lane Seminary 1840. Ordained pastor of Collinsville church Nov. 4, 1840, by Presbytery of Alton, through its committee. Dismissed from that pastoral charge April 24, 1847. He was in Collinsville twelve years, the five last engaged in teaching. Dismissed from Alton to Illinois Presbytery, April 23, 1853. Preached to Farmington church, eight miles west of Springfield, one year. In 1854 he removed to Manhattan, Kas. He remained there seven years. Returned to Illinois in 1861, and was stationed at Wataga, near Galesburg, having charge of a Congregational church there and of another small one in Ontario. He died March 25, 1866, at Wataga, Ill., of typhoid pneumonia. His last words were, "Home, home with Jesus in heaven"!! His widow, Mrs. Mary E. Blood, resides at Galesburg. They had no children.

THE SYNOD OF ILLINOIS, n. s., met at Canton, commencing Oct. 15, 1840. Members were present from eight Presbyteries. Nothing was done save the usual routine duties.

THE SYNOD OF ILLINOIS, o. s., met at Rushville, Oct. 15, 1840. Members were present from four Presbyteries. Rev. W. J. Fraser, after having been deposed by two Presbyteries, whose decisions had been confirmed by two Synods, had been restored by the Assembly, o. s., and appeared in this meeting of Synod as a member of Peoria Presbytery in good standing. Most of the busi-

ness of this meeting of Synod related to those portions of Illinois outside the limits which this volume is designed to cover and is therefore not here noticed.

This resolution is general and worth recording, viz: "Whereas the Synod of Illinois some years since considered it best to dispense with agents for the benevolent institutions of the church, the same was reconsidered, and it was resolved, as the result of our experience that it is *not expedient to deprive our churches* of their services, but *to invite their aid and co-operation.*"

YEAR 1841.

THE PRESBYTERY OF ILLINOIS was to have held its spring meeting this year at Carlinville, but failed to do so for want of a quorum. A meeting was therefore called at Whitehall, July 23, 1841. On account of this mid-summer meeting the usual fall meeting was omitted.

KASKASKIA PRESBYTERY met, April 9, 1841, with the Gilead church. Alex. Ewing was received from the Presbytery of Schuyler. Andrew M. Hershey, minister, and W. A. G. Posey, elder, were chosen Commissioners to the Assembly. Benj. B. Brown was granted a general letter of dismission. The report to the Assembly showed eight ministers and eighteen churches.

This Presbytery held its fall session with Greenville church, commencing Oct. 16, 1841. The churches of Carlyle, Mt. Vernon and Crab Orchard were received. James Stafford was installed pastor of Greenville church, April 24, 1841.

THE CHURCH OF CARLYLE, Clinton county, was organized June 19, 1841, by Rev. James Stafford, with these nine members: James Rankin, Nicholas Laughrey, Emma Webster, Thomas McNeal, O. B. Nichols, George Ravens, Elizabeth J. Rankin, Sarah Mitchell and Jane Affick. ELDERS: Nicholas Laughrey, the first; since appointed, O. B. Nichols, Adam Yingst, John Ross, E. B. Lockwood, John O. Yingst, Jacob Young, C. F. Putney. MINISTERS: James Stafford, William Gardner, J. S. Howell, Francis H. L. Laird, pastor; Ovid Miner, a Congregationalist, Peter Hassinger, S. D. Loug-

head, W. W. Williams, F. G. Strange, J. Rogers Armstrong. The present house of worship is old and small, and is doubtless the only one they ever possessed. This church has no great hold of the community which is largely German and Romanist.

THE CHURCH OF MT. VERNON, o. s., Jefferson county, was organized by B. F. Spilman, with ten members and two elders, in 1841. It was dissolved at its own request by the Presbytery of Kaskaskia, April 10, 1852, and its members attached to Gilead.

CRAB ORCHARD CHURCH, so called from the stream of that name in Williamson and Jackson counties, was organized, June 19, 1841, by Rev. B. F. Spilman, with these members, viz.: William Richart, James Richart, Joseph Maginnis, Jane Richart, Rebecca Maginnis, Elizabeth Ann Richart, Oliver M. Dickinson, Maria Dickinson, William S. Richart, Margaret B. White. ELDERS: William Richart and Joseph Maginnis. This church, known at first as "Crab Orchard" church, was taken under the care of Alton Presbytery in the fall of 1845, and was thereafter known as "Eight-Mile Prairie" church. Through deaths and removals it long since became extinct.

PALESTINE PRESBYTERY, n. s., held no meeting in 1841.

THE PRESBYTERY OF PALESTINE, o. s., met at Charleston, April 15, 1841. Erastus W. Thayer, minister, and Findley Paull, elder, were elected Commissioners to the Assembly. John S. Reasoner was received from the Presbytery of Kaskaskia. An adjourned meeting was held at the meeting house near Herekiah Ashmore's, June 17, 1841. Shiloh church, Lawrence county, was received. Arrangements were made to organize Hebron church, on June 19, inst. The fall meeting was held with Pleasant Prairie church, October 14, 1841.

SHILOH CHURCH, Lawrence county, was organized in 1841, by Isaac Bennet, with thirteen members, John Wright and

James Wright, elders. The school-house which this church occupied for religious services was one mile south of an old village site called Charlottesville, which was ten miles northwest of Lawrenceville, and near Crawford county line. The membership at the highest was only about fifteen.

After the Lawrenceville church was opened the Shiloh organization was abandoned and dissolved by Presbytery, May 2, 1851. Its members were attached to Lawrenceville.

HEBRON CHURCH, Ashmore post office, Coles county, Ill., was organized June 19, 1841, at an union meeting house near Herekiah J. Ashmore's, one and an half miles west of the present village of Ashmore, with these members, viz.: Robert Brooks, Mary Books, James H. Bovell, Jane M. Bovell, Alfred J. L. Brooks, Mary Brooks, Robert A. Brooks, Samuel Hoge, Letitia Hoge, Sarah Moffitt, Thomas C. Mitchell, Isabella A. Mitchell, Margaret J. Mitchell, Cynthia Moffitt, James Moffitt, Martin Zimmerman, Sarah Zimmerman and Mary Brooks. ELDERS: Thomas C. Mitchell and Robert Brooks. The organisers were Revs. Isaac Bennet and John S. Reasoner, and Elders James Balch and William Collum. MINISTERS: John McDonald; John A. Steele, from 1844 to 1848; Joseph Adams; James Cameron; R. A. Mitchell, 1854 to 1859; James W. Allison; Stephen J. Bovell commenced December, 1865, and is still supply pastor. ELDERS since the first two—William W. S. Brooks, 1844; Alfred J. L. Brooks and Allen Brooks, 1852; S. J. Wright and J. M. Moffitt, 1866; Thomas J. Bull, 1873.

The members of Hebron church built a house of worship in 1844, two miles west of the present village of Ashmore. It was twenty-two by thirty, and a very rude affair—frame, never painted, and never received but one coat of plaster. The pulpit was a curiosity. It consisted of a chamber, four by six, enclosed by substantial plank. To enter it the minister must ascend a flight of stairs which landed him on a platform four feet above the floor of the church. When he sat down, and closed the door through which he entered, he was effectually hidden from the congregation. When he stood up his head was in close proximity to the ceiling. This house was used until 1867. The present house of worship, in the village of Ashmore, was dedicated October 20, 1867. It is thirty-six by fifty, and cost three thousand two hundred and fifty dollars. Of this three

hundred dollars was received from the Board of Church Erection; fifteen hundred dollars were paid by persons not members of the church. This church has never had an installed pastor. The present minister, Rev. S. J. Bovell, resides in the village of Ashmore in a home of his own.

THE PRESBYTERY OF SANGAMON, o. s., met at Springfield, April 2, 1841. David D. McKee was received from the Presbytery of Philadelphia. The Presbytery reported to the Assembly six ministers and nine churches. John G. Bergen, minister, and James M. Duncan, elder, were appointed to the Assembly. The fall meeting was held at Jacksonville, September 24.

DAVID DAVIES MCKEE gives the following sketch of himself: "I was born in Harrison county, Ky., August 14, 1805. My ancestors on both sides were Scotch-Irish Presbyterians, and emigrated to this country in the beginning of the 18th century. My parents were among the earlier settlers in Kentucky. In my twentieth year I united with the Mt. Pleasant Presbyterian church. In my twenty-second year I entered upon studies preparatory to the ministry. I fitted for college in a classical school, taught by Rev. Robert Stuart, in Fayette county, Ky.; entered the freshman class in Center College in 1828, and graduated in 1832. After spending a year at home on the farm, I returned to Danville in 1833 and spent a year in the study of theology with Drs. J. C. Young and S. W. Green. In the fall of 1834 I entered the second class at Princeton Seminary, and remained there until May, 1836. I was licensed by the Presbytery of Philadelphia at Salem, N. J., in October, 1835, and was ordained by the same Presbytery, in August, 1836, as co-pastor with Rev. Ethan Osborn over the church of Fairfield, N. J. That church has since been divided, forming the three churches of Fairton and first and second churches of Cedarville. In the fall of 1838 I went to Kentucky and supplied the church of Russellville until the spring of 1840, when I accepted an invitation to supply the churches of Winchester and Union, the former in Scott and the latter in Morgan county, Ill. In 1841 I gave up the church in Winchester and took charge of the Providence church, in the north part of Morgan county.

This church then embraced the field now occupied by the two churches of Providence and Virginia. In the fall of 1844 I accepted an invitation to Vandalia, Ill. The summer of 1845 is memorable in that region for the prevalence of malarial disease. Scarcely a family escaped, and often entire families were prostrated. This was the case with my own. In the spring of 1846 I left that region, went to Western Pennsylvania and took charge of the churches of Freeport and Buffalo. In the spring of 1848 I found it necessary to bring my motherless children to Greensburg, Ind., to find a home with a widowed sister. After spending a year as a missionary in the newly formed Presbytery of Whitewater, I took charge of the churches of Bath and Billingsville in Franklin county. In 1858 I removed to Hanover for the purpose of educating my children, and at different times supplied the churches of Hanover, Graham, New Philadelphia and Walnut Ridge. In 1864 I accepted a chaplaincy in the U. S. army, and continued in the service until June, 1865. For the last few years I have been in feeble health and have had no charge.

I was married to my first wife, Miss Lucy Ann Kerr, Oct. 20, 1836, in Bowling Green, Ky., and to my second wife, Mrs. Jane Butler Patterson, in Hanover, Ind, April 2, 1849. I have had seven children. Mary, born October 16, 1837; Sarah C., born June 23, 1842; Harriet J., born November 30, 1844; Mary E., born Feb. 2, 1850; Noble B., born September 23, 1852; Rachel Anna, born May 1, 1854; Sophia P., born May 1, 1857."

THE PRESBYTERY OF ALTON held its spring meeting with Bethel church, Bond county, commencing April 8, 1841, and its fall meeting at Jerseyville, beginning October 13, 1841. Joseph Fowler was dismissed to the Presbytery of Marion, Ohio. Lemuel Foster was received, October 13, from the Presbytery of Sangamon. William Chamberlain was received from the Presbytery of North Alabama. Charles G. Selleck was dismissed from the pastoral care of Upper Alton church.

WILLIAM CHAMBERLIN.

The following biographical sketch of this brother is extracted from his funeral sermon, preached at Monticello, April 1, 1849, by Rev. A. T. Norton.

He was born at Newbury, Orange county, Vermont, Feb.

29. 1791. The next year his parents removed to Bradford, in the same county, where they resided until Mr. C. was twelve years of age. The family then removed to Greensboro, in Orleans county, where they continued three years. Their next place of residence was Hardwick, in Caledonia county.

At this place, when at the age of nineteen, Mr. C. experienced that great change, without which no one can "enter into the Kingdom of God." He has left in his own handwriting a very full account of his conversion, and subsequent exercises. He says—"I was from a child very light, and much inclined to put serious thoughts from my mind; but God by his Spirit used frequently to warn me, and sometimes my fears were almost unbearable." In Hardwick, he formed acquaintance with a company of young people, whom he speaks of as very agreeable; and as desiring to appear respectable in the world, while greatly attached to vain amusements. They were all alike thoughtless and secure in sin, until God in mercy interposed. As the circumstance which awakened him was not a little remarkable, I give it pretty much in his own language. He says—"In the spring of 1810, I was tending a saw-mill on River-la-Moille. The banks were more than full, and the stream rushed down the craggy rocks with the greatest impetuosity. When the saw had gone through the log, and I was prepared to cut another board, I hoisted the gate in vain. The mill would not start. I knew not the cause then, nor do I know now, unless God designed it to bring me to a sense of my danger. When I found the mill would not start, I engaged a man to assist me in searching for the cause. We stopped the water from the floom, and I went down to see if any thing had gotten between the wheel and the apron. I found nothing. I then went down upon the wheel and began my search there. While lying upon the wheel, I heard suddenly a roaring of water, which sounded differently from the element about me, and felt it dash in my face. I was not alarmed, but perfectly self-possessed. I am conscious of no agency of my own in removing from that wheel. The first I can remember of my own exertions in the matter, I was standing clear of the wheel, from which I had but that instant escaped, holding on to some timbers, while the wheel itself was revolving with the greatest velocity. My neighbor was over my head witnessing the scene. He heard the noise, and looking down,

saw the floom full of water; then looking at me saw my last foot leave the wheel the moment it started. The upper gates had given way; the floom was filled at a dash; and the gate over the wheel being open, a full head of water was instantly precipitated upon it, causing it to fly round with frightful speed."

In this case we see that our brother was just as near death as he could be and escape. I was once conversing with him on the agency of angels. The passage, Heb. 1, 14:—"Are they not all ministering spirits," etc., was repeated. He expressed his full conviction that they were not only ministering spirits to *actual* saints, but to *those destined to become such*—"to them who *shall be*," etc. He said he fully believed they ministered to those who had been given to Christ in the covenant of redemption, not only *after*, but *before* their conversion. He then related the circumstance I have just repeated. He said he *knew* he had himself no voluntary agency in escaping from that wheel—that he had no intention of escaping, and that he knew not his danger until he was safe from it. He believed, he said, that God's *angels* rescued him.

To go on with his narrative—"While looking at that wheel I felt that I was a miserable sinner, and that there was a God in heaven whom I determined to seek. I thought on the privileges I enjoyed, and resolved within myself to have religion." He thought that by making one prayer he could become a Christian. That prayer he determined to offer that night, and accordingly retired for that purpose. But to his amazement, he found he had no *heart* to pray. He felt ashamed and confounded; and after much difficulty and many struggles, got upon his knees; but even then was ashamed to pray, and finally retired, having offered no prayer. Then, from having felt that it was an easy thing to get religion, and that he could have it when he chose, he was tempted to to think it was impossible for him to be a Christian, and that he had better go on in his former sinful course. His seriousness, however, continued. But soon he began to entertain a good opinion of himself—to think he was not so wicked as many others; and found it impossible to realize he was a sinner. A singular delusion seized him. He fancied he must commit some atrocious crime in order to feel that he was a sinner. While thinking one day what act of sin to commit in order to bring upon himself a sense of guilt, "All at once," he says, "my sins stared me in my face. I saw I was fight-

ing against God and all holy beings; and that I had already committed sins enough to sink me to everlasting ruin. From this time my convictions became more pungent." He saw that he "must be born again;" and that he had no inclination to seek Christ in the way the gospel required.

Up to this time he had confined his feelings to his own breast. He now, however, unbosomed himself to a pious friend and received his counsel, from which he derived great benefit. After great struggles with himself, and feeling at times the burden of his sins almost too great to be borne, he at length entertained hope that he was indeed born of God. Still he says distinctly that he knew not the *precise period* in which the change took place.

Soon after this, he worked with a Quaker, who sought to teach him that the Old Testament was of little or no binding authority. He also frequented the religious meetings of various denominations. The effect was, that he became much confused and perplexed in regard to doctrinal points. He then came to a somewhat singular determination. It was to give up all his preconceived notions, and as he expressed it, "look to Christ for *doctrine*, as well as right feelings." He compared his state of mind to a full cup, which was emptied, and then refilled with something different. While in this state of mind, he attended his own church—the Congregational. When a person was received as a member, as the articles of faith were read over, he found to his surprise and joy that they exactly coincided with his own views. From that hour he never seems to have wavered at all in regard to his religious belief. During the nine years that I have known him, I have been struck with the clearness of his doctrinal views. Most emphatically was he *established* in the faith.

Soon after his conversion he united with the Congregational church, and appears from the first to have been an *active* Christian. In the spring of 1811, when he was twenty years of age, he went with his father and brother to the northern part of the State of New York. During the former part of that summer he worked at the business of carpenter, and in the latter part was engaged in rafting on the Salmon and St. Lawrence rivers. When near Quebec their raft was wrecked, one man drowned, and the rest saved with great difficulty. After this disaster he returned to his friends in Hardwick, Vt. No man, after passing through the burning sands of Zahara, ever rejoiced more to reach a cultivated and watered spot

and human habitations, than he did to enjoy once more the means of grace.

In February, 1812, he lost a beloved sister, aged eighteen. When told by her physician that she must die, his distress was almost overwhelming. He retired for prayer, and found relief in pouring out his heart before God. He was then able to converse with her calmly. But he had hope in her death.

In March, 1813, when twenty-two years of age, he went to Silver creek, Pa. He there purchased a lot of land, and spent the summer in manual labor. On the Sabbath he was engaged in Sunday school, and, with others, in conducting religious meetings. During the two following winters he was employed in teaching school in Bridgewater. In the intervening summer he was employed in some business connected with the sale of lands.

While employed as a teacher, he abounded in labors for the spiritual good of those about him. He followed the good old practice of *catechizing* his pupils every week. For this work he seems to have prepared himself by meditation and prayer. Another means of doing good was by holding a weekly meeting for young people. The conduct of this meeting seems to have devolved almost solely upon himself.

The desire of becoming a minister, which he had indulged at different times since his conversion, took, while he was at Bridgewater, a definite shape. After much reflection and many struggles with himself, he there resolved to enter upon a course of study for the ministry. In forming this resolution he was aided by the advice of two or three judicious ministers of his acquaintance. Accordingly, at the close of his second winter in teaching, in April, 1815, when he was twenty-four years of age, he set off with his pack on his back for Wilksbarre, to enter the academy there. His means were exceedingly limited. On this point he says—"I have but nineteen dollars in money and a note against a man for twenty more. I can expect no help from my parents. I therefore have only to look to God; and I think I am better off than though I had property; for then I might run in my own strength; but now I can go but just as far and as fast as God will have me; so that if he has any work for me to do he will provide the means for my education. If otherwise, I shall be obliged to stop. I think, therefore, I have the greatest reason to bless God that I am in just such a situation as I am."

His confidence in God for support was not disappointed. He received some assistance from the Susquehanna Benevolent Association. But aid from this source was very precarious, and was withdrawn just at the time of his greatest need. At one time he tells us he had but four and a half cents in his purse, and knew not from whence it was to be replenished.

At Wilksbarre, he boarded in the family of Rev. A. Hoyt, his future father-in-law. He continued in the Academy till Sept. 1816. He then engaged again in teaching.

I find no record of his movemets, or of his feelings, from Sept. 10, 1816, when he left the Academy and engaged in teaching, until he was on his way to the Cherokee nation in Dec. 1817. I conclude he was licensed in the spring or summer of that year, and very soon commissioned by the American Board as missionary to the Cherokees. He was then twenty-six years of age. On his way to mission ground, he acted as agent for the Board, preaching and taking up collections. In this way he traveled slowly, and did not reach his field of labor till March 10, 1818. He was most cordially received by the missionaries, Kingsbury and Hall. Rev. A. Hoyt and family, from Wilksbarre, Pa., had preceeded him a short time. On the 22d of the same month, he was married in the public assembly, to Miss Flora Hoyt. The ceremony was performed by his father-in-law.

I have not time to follow him during his arduous labors of nearly twenty-one years among the Cherokees. Suffice it to say, he was ever the *pioneer* missionary. He, of all the others, was the man to break ground. He secured, in an eminent degree, the confidence and affection of the Red-men. He had also the full confidence of his missionary brethren, and of the Board at home. Possessing a vigorous constitution, much of the hardest service devolved upon him.

When the missionaries, Butler and Worcester, were put in the Georgia Penitentiary, he escaped the same fate only because his station was a few miles over the line in Alabama. He lived to see the wilderness become a fruitful field. The savage became civilized. Many of the Cherokees took their places around the Sacramental Board, as the humble followers of Christ.

In June, 1838, his family returned to Pennsylvania. Mr. C. remained behind to assist the Cherokees in preparing for their removal West of the Mississippi. He then visited Pennsylvania and New England.

In May, 1839, he and his wife started in a one-horse wagon to seek out the Cherokees in their new home. They traveled through Ohio, Indiana and Illinois, and fifty miles west of the Mississippi. Here they were stopped by news of the civil war among the Cherokees. Having friends in Carlinville, in this State, they proceeded there, with the purpose of remaining till the affairs of the Cherokees should be so far settled as to give encouragement to further labor in their behalf. Meantime, Mr. C. acted as agent for the Board in the northern part of this State. This he continued till June 1840. At that time he came to Godfrey, Ill., obtained an honorable and highly complimentary discharge from the A. B. C. F. M., and immediately entered the service of the Alton Presbytery.

On this branch of his history, I feel qualified to speak, having from the first been chairman of the committee to direct his labors. Look at our *twenty-six churches*. In founding at least fourteen of them he has been directly and largely instrumental. In a very large part of the revivals with which we have been favored for the past nine years, he was present as an active, and conspicuous instrument. In his last tour South, in the heart of a severe winter, and when suffering greatly from ill health, he was permitted to share in the labors and triumphs of a *revival*. How glorious was his exit! From the midst of the most blessed revival which Alton has ever seen, he went up in a chariot of fire! In that revival he labored and prayed, and felt as men are wont to do when they stand just on the verge of heaven.

Look at the *extent* of his labors. Through all the counties bordering on the Mississippi, the Ohio, and the Wabash, as far up as the northern line of Jersey county, extended across the State, and many times through nearly all the interior counties, has he gone, preaching, distributing tracts, conversing, praying, and striving in every way to save souls. Other denominations than his own have felt the influence of his labors, and been greatly quickened thereby. Look at the privations he has endured. To be absent so constantly from home is no small trial. To travel in all weathers and to be subjected to all kinds of fare; to be sick without suitable nursing or medicine; to ford swollen streams, and swim them when past fording—*these* are but a part of the trials to which he has been subjected. He died at the house of the writer of this volume in Alton, Ill., Wednesday, March 14, 1849, in the midst of a glorious revival.

He was providentially brought to the place at the commencement of the work.

THE SYNOD OF ILLINOIS, n. s., met at Union Grove, Putnam county, Oct. 21, 1841. Members were present from six Presbyteries. Thomas Lippincott resigned as Stated Clerk and Lucien Farnam was appointed in his place. The meetings of this Synod in these years were largely occupied with sermons and discussions on slavery and Christian Union. At this meeting, Rev. Owen Lovejoy, who was present as corresponding member from the Rock River Association, preached by invitation a sermon on slavery. Provision was made for four sermons at the next meeting—one on each subject of Missions, Slavery, Education and Christian Union.

The SYNOD OF ILLINOIS, o. s., met at Springfield, Oct. 21, 1841. Five Presbyteries were represented. The Synod's business mostly concerned matters and persons outside the scope of this volume.

CHAPTER VIII.

MEETINGS OF PRESBYTERIES AND SYNODS FROM 1842 TO 1846,
INCLUDING SKETCHES OF THE CHURCHES ORGANIZED AND OF
MINISTERS COMMENCING THEIR LABORS HERE WITHIN THE
PERIOD.

AUTHORITIES: Original Records; Presbytery Reporter; various writers of sketches.

YEAR 1842.

THE PRESBYTERY OF ILLINOIS met with Pisgah church, March 4, 1842, and adjourned to meet at Jacksonville the next day. Thomas Laurie, a licentiate of the Andover Association, was received, and on March 6 ordained as a missionary to the Nestorians of Persia. William H. Williams was received from the Presbytery of Tuscaloosa, and was installed pastor of the First Presbyterian church in Jacksonville, March 8. J. H. Buffington, licentiate, was dismissed to the Presbytery of Schuyler. The fall meeting was held at Whitehall, September 30. Salem church was received.

THOMAS LAURIE, D. D., was born in Scotland. Graduated at Illinois College, 1838; ordained as above; was missionary to the Nestorians from 1842 to 1846; preached to the First church, South Hadley, Mass., 1848-51; to the South church, West Roxbury, Mass., 1851-67; without charge at West Roxbury, also in Europe, 1867-69; supply pastor Pilgrim church, Providence, R. I., and in Chelsea, Mass., 1869.

WILLIAM HENRY WILLIAMS was born in New York; graduated at Dickinson College, Carlisle, Pa., 1823; studied theology at Princeton, N. J.; was a missionary in Georgia while a licentiate; ordained over the Third church in Albany, N. Y., Dec. 9, 1828; supply pastor and pastor in Tuscaloosa, Ala., 1831-36; teacher 1833-41; pastor First Presbyterian church,

Jacksonville, 1842; teacher, 1843; principal of Keokuk Seminary, Iowa, 1849-56; Home Missionary, Iowa, 1863; supply pastor, Perry, Ill., 1866-69. Died at Hendersonville, N. C., December 21, 1876, aged seventy-three. He was a member at the time of his death of Schuyler Presbytery, Ill.

SALEM CHURCH was formed by Rev. L. S. Williams, in Macoupin county, sometime in 1842. Alfred Blair was elder. It was about ten miles east of Carlinville, near the county line. The meetings were held in private houses, or in a country school-house. This church never had more than a dozen members, with the one elder, named above. Its name was erased from the roll of Presbytery, April 4, 1862.

THE PRESBYTERY OF KASKASKIA met at Chester, April 15, 1842. Archibald C. Allen, licentiate, was received from the Presbytery of Louisville, ordained on the 16th inst, and on the second Saturday in June, 1842, installed pastor of Hillsboro church by a Committee of Presbytery. Cyrus C. Riggs, minister, and John Mann, elder, were appointed Commissioners to the Assembly. The Presbytery reported to the Assembly eight ministers and twenty churches.

The fall meeting was held at Hillsboro, commencing October 15, 1842.

ARCHIBALD CAMERON ALLEN was born in Kentucky; graduated at Wabash College, Crawfordsville, Ind., 1838; studied theology at Princeton; ordained and installed as above; labored at Terre Haute and Hopewell, Ind.; chaplain U. S. army 1862-65; supply pastor Indianapolis, Ind.; is now supply pastor at Hamburg, Iowa.

THE PRESBYTERY OF PALESTINE, n. s., met with the New Providence church, June 3, 1842. Nathaniel Kingsbury was dismissed to the Presbyterian and Congregational Union of Wisconsin. The fall meeting was held with Pleasant Prairie church, commencing September 30, 1842. Enoch Kingsbury was appointed Commissioner to the next Assembly.

PALESTINE PRESBYTERY, o. s., met at Mt. Carmel, April 21, 1842. The fall meeting was held at Palestine, commencing October 6, 1842, John A. Steele was received from Presbytery of Lexington.

SANGAMON PRESBYTERY, o. s., met with Union church, Morgan county, April 4, 1842. Andrew Todd, minister, and James L. Lamb, elder, were appointed to the Assembly. The fall meeting was held at Jacksonville, October 19. West Union church was received.

WEST UNION, afterwards MURRAYVILLE CHURCH, was organized in the fall of 1843, by a Committee of Sangamon Presbytery in the grove west of Mrs. Helen McDonald's. The house of Mrs. McD. was in what is now Murrayville. The following were the original members: Edward Ray, Nancy Ray, Helen McDonald, John Murray, sr., Hannah Murray, Samuel Murray, Elizabeth Murray, Jean Wilson, William McDonald, Mary McDonald. ELDERS: Edward Ray, the first; Wm. McDonald, Alexander Cunningham, Oliver P. Reaugh, Samuel McKean, Willis McClung. MINISTERS: Thomas A. Spilman, Charles G. Selleck, Thomas M. Newell, John D. Shane, Noah Bishop, Thomas D. Davis, Robert W. Allen. In April, 1871, the name of the church was changed from West *Union* to Murrayville. The present house of worship was sufficiently advanced to be used for religious services in 1860. Previous to that time the congregation held their meetings in a school-house about a mile north of Murrayville, or in a grove not far from widow McDonald's.

THE PRESBYTERY OF ALTON met at Collinsville, May 3, 1842. At the session of this Presbytery held at Alton, Oct. 8, 1840, the following terms of correspondence were adopted; "(1) That we adopt the practice of receiving delegates, as corresponding members, from such Congregational and other churches, within our bounds, as harmonize with us in belief of the essential doctrines of Christianity; provided that they are willing regularly to report to this body. (2) That such delegates have the right not only to speak, but

also to vote on all matters which come before this body, except such as are strictly Presbyterian. (3) That we will consent to act as an advisory council in all cases of reference which these associated churches may bring before us." At the meeting of the same Presbytery at Tower-Hill, Sept. 26, 1867, these resolutions were repealed. But from Oct. 8, 1840, to Sept. 26, 1867, these resolutions were in force. On the basis of this plan at their own application, through their Elder, A. W. Corey, Monticello church was received under the care of this Presbytery, May 3, 1842. C. G. Selleck resigned as Stated Clerk, and, A. T. Norton was appointed in his place. This resolution was adopted: "Whereas, Rev. Hubbell Loomis, of Upper Alton, would feel it a privilege to become connected with this Presbytery, provided he can do so without yielding his views of immersion; and whereas, we have full confidence in his Christian and ministerial character, and he pledges himself while in connection with us to leave all others in the uninterrupted possession of their own opinions on the subject of baptism; Resolved, That he be now received as a member of this Presbytery."

HUBBEL LOOMIS was born May 31, 1775, in the south part of Colchester, New London county, Conn. His spiritual birth he dates in April, 1791. This birth awakened an earnest desire, which continued through life, to know what are the teachings of the Bible. He preached his first sermon May 31, 1801, under license from the Association of New London county, Conn., and was ordained pastor of the church in Wellington, Tolland county, Conn., in the early part of August same year. In 1828 he resigned his charge, and—on account of change of views on the subject of baptism—united with the Baptists. June 8, 1830, he arrived in Illinois with his family, and in 1832, settled in Upper Alton, and with others commenced labor to found a Baptist College in that town. May 18, 1838, the Baptist church of Upper Alton, with which he had united, withdrew from him their fellowship on the charge that he had violated covenant obligations by withdrawing from their meetings and communion with the avowed intention of uniting with another church. Soon after this he connected with the Presbyterian church of Upper Alton. May 3, 1842, he was received as a mem-

ber of Alton Presbytery. The condition of that reception becoming burdensome, he was dismissed from Presbytery, at his own request, April 18, 1851, and again united with the Baptists, in whose communion he remained until his death, which took place Dec. 15, 1872, in his ninety-eighth year. In 1805, he married Jerusha, daughter of Deacon David Burt, of Long Meadow, Mass., by whom he had six children. Five of them still survive. This wife died in 1829. The same year he married Mrs. Hannah Pratt, of Charlestown, Mass. She died in 1864, at the age of seventy years. His children were Jerusha, Sophia, Elias, Caroline, David Burt and John Galvin. Elias is Professor of Natural Philosophy in Yale College. Sophia was married to Hon. Cyrus Edwards, and has for forty years resided in Upper Alton.

The fall session of ALTON Presbytery was held at Greenville, Bond county, commencing Oct. 13, 1842. Robert Stewart was received from the Presbytery of Knox. C. G. Selleck was dismissed to the Presbytery of Illinois. The church of Troy was received.

TROY CHURCH, Madison county, was organized Oct. 2, 1842, by Revs. Wm. Chamberlin, T. Lippincott and C. E. Blood, with these members: J. K. Reiner, E. C. Reiner, James Perigo, H. Perigo, Cyrus Scott, jr., P. Scott, E. Scott, L. A. Scott, B. Posey, G. W. Scott, E. Goodwin, E. Davis and Cynthia Scott. This was the first church organization of any denomination in the village of Troy. Up to Dec. 22, 1867, the church had received eighty-five members, only sixteen of whom were then remaining. At that time Rev. Robert Stewart commenced his permanent labors. Since then and up to Jan. 1, 1878, one hundred and twelve have been added. Before Mr. Stewart, the church was served by the following ministers: Wm. Chamberlin, Thomas Lippincott, J. R. Dunn, Calvin Butler, L. A. Parks, licentiate, John Gibson, Socrates Smith, James A. Darrah, Caleb J. Pitkin, William Ellers and A. D. Jack. Most of these labored here only half the time. The following are the elders: Dr. J. K. Reiner and James Perigo, the first two. Thomas Smith, Westley Jarvis, Oliver Beard, John R. Swain, Dr. F. W.

Lytle, L. R. Cornman, John McKee, Dr. F. A. Sabin, Andrew Kimberlin, James A. Henderson, Samuel Yandell, James W. Barlow, Edward Bigelow, Thomas H. Bell, R. C. Morris, Henry A. Risser, James Lang, Thomas J. Purviance and John Bosomworth. In 1845 the church adopted the limited period of Eldership. The first house of worship was a neat frame, twenty-four by thirty feet. When the new house was erected the old one was sold and is now private property. This new house is of brick, sixty by thirty-six feet, with basement story and audience room above, and cost \$10,000. Eleven hundred of this were donated by the Board of Church Erection. The corner-stone of this house was laid on Mr. Stewart's birth-day, May, 3, 1871. It was dedicated May 3, 1872, the day the pastor was seventy-four years of age. This church has ever had a Sabbath school vigorously maintained.

THE SYNOD OF ILLINOIS, n. s., met at Bloomington, October 20, 1842. Members were present from nine Presbyteries. Lucien Farnam resigned as Stated Clerk, and Lycurgus P. Kimball was appointed in his place. A petition to the Assembly was adopted for a new Synod in this State, to be called THE SYNOD OF PEORIA, and to include the Presbyteries of Ottawa, Peoria, Knox and Galena. The Presbytery of Sangamon (n. s.) was attached to that of Illinois. Five Presbyterial missionaries have been employed by five different Presbyteries, and their labors attended with such success as to strongly commend the plan to all. A petition was sent to the Governor of the State asking him to appoint the last Thursday in November as a day of thanksgiving.

SYNOD OF ILLINOIS, o. s., met at Jacksonville, October 20, 1842. Members were present from five Presbyteries. They reported to the Assembly forty-eight ministers and ninety churches.

YEAR 1843.

THE PRESBYTERY OF ILLINOIS met at Carrollton, March 31, 1843. Edward Beecher, minister, and John Adams, elder, were appointed Commissioners to the Assembly. Luke Lyons was dismissed to the Presbytery of Alton. The

fall meeting of this Presbytery was held with Pisgah church, commencing September 7. The ministers and churches of the Sangamon Presbytery, n. s., were according to directions of Synod, attached to this Presbytery. This is the list. MINISTERS: Albert Hale, Bilious Pond, John F. Brooks, Josiah Porter, Elisha Jenney and Dewey Whitney. Churches: Second church Springfield, Farmington, Chatham, Spring Creek, Waynesville and Mechanicsburg. Charles G. Selleck was received from the Presbytery of Alton. The pastoral relation between the First church, Jacksonville, and Rev. W. H. Williams was dissolved.

JOSIAH PORTER.

This brother shall himself give his own history.

I was born in the genial climate of South Carolina, April 10, 1802. My ancestry on both sides were Presbyterians. My father, Josiah Porter, was born in Londonderry, December 25, 1750. He was well instructed in principles of plane and spherical trigonometry, and of these he was a very capable teacher. He was one of the elders in the Fishing Creek Presbyterian church and a devout Christian. He died near Nashville, Tenn., December 19, 1814.

Mother's name was Rachel Gill, Scotch parents, Presbyterian, and all were zealous friends and decided defenders of the Independence of the Colonies, for which cause they suffered many hardships.

I commenced my studies for the ministry, May 1, 1825, in Boubon Academy under Professor Sharpe, and after three sessions attended a parochial school one year. I spent a few months studying Hebrew in a class taught by Rev. John McFarland. At the opening of the fall session, 1828, I entered Center College as a manual-labor student. Two years I pursued my studies there. I then went to Indiana University, on account of the resignation of Dr. Blackburn as President, in consequence of the O. S. and N. S. controversy. Two years I spent in Bloomington, Ind., and graduated September 1, 1832. Thence I went to Lane Theological Seminary and studied until the spring of 1834. Under the private instruction of J. W. Hall, D. D., I closed my preparatory studies. I thought myself called to preach the Gospel from several considerations: 1st. Because of my great change of

views as to the paramount importance of the Gospel and a predominating desire to teach this way of life to others. Besides, I felt a great deadness to the world, and was willing to give up the pursuit of a lucrative trade. Again, my pious mother said she had lent me to the Lord, as Hannah did Samuel. I moreover subjected my views and feelings to ministers and experienced Christians, to theological professors and Presbyteries, and with the cordial approval of all, I went forward. All along my preparatory course I saw encouraging fruits of my labor. And now at the age of seventy-six I am happy that I obeyed the heavenly call, and only regret that my labors have been so fruitless. Shiloh Presbytery, Oct. 3, 1835, at Murfreesboro, Tenn., gave me license. Crawfordsville Presbytery, on April 3, 1838, ordained me, *sine titulo*, at Waveland, Ind. Immediately after licensure I labored in Smith county, Tenn., in Carthage and Payton's Creek congregations six months. Next I preached one year to the Chatham and Sugar Creek congregations, Ill., on a salary of three hundred dollars. At the close of the year we had a most precious revival—thirty-five hopeful conversions. But a change of views on the subject of immediate emancipation ruled me out. I sought a new home and removed to Eugene, Ind., where I taught school and preached to a small church almost without compensation. My removal was in the winter and I can truly say the journey was awful and expensive. While at Eugene I was ordained. That fall I was greatly and dangerously afflicted. In December, 1838, I was invited to supply Waynesville, Illinois, Presbyterian church. Here I preached seven and a half years as supply pastor. Whilst laboring here the church and temperance cause prospered, Sunday schools flourished; and I supplied the county of DeWitt with bibles and organized an o. s. church in Randolph Grove, which was received by Sangamon Presbytery. In 1845 I became bible colporteur and preached often. In 1846 Illinois Presbytery commissioned me to ride as missionary in their bounds. I aided in organizing a Presbyterian church in Rochester, eight miles east of Springfield. In 1847 I was invited to take charge of Winchester, Scott county, Presbyterian church and vicinity. My congregations were large and interesting. Besides I preached at Exeter, Manchester and two or three school houses. It was a very promising field; but a little root of bitterness worked me out. In 1849 I removed to Chatham and began the mixed labor

of farming and preaching. I continued for two years without profit either to myself or the people. Next I preached at Spring Creek with but little encouragement. In 1855 I was invited by one of my Scott county (a Mr Loud) school house converts to supply Virden church, which I had assisted to organize the year before. There I preached one half of the time for one year. Since that time I have preached only occasionally. I have superintended Sunday school some, but for a year or two have retired. July 18, 1837, I was married at Chatham, Ill., to Martha Winnyfred Thornton, daughter of William Thornton, formerly of Kentucky, where my wife was born, May 20, 1815. We had born five children, all daughters. Three died in infancy. Two survive. Mary Louisa, was born Nov. 17, 1842; Agnes, Sept. 24, 1850.

In 1815 my mother removed to Indiana. Very little preaching was to be had, and that of poor quality. Until 1823 I had but little religious interest. I then attended church and was really anxious, but I had no one to teach me. In 1824 I had access to a fragment of a Bible. I read the five books of Moses and became a prisoner at the bar. My hope from previous education, or pious, praying ancestry left me. My convictions deepened. I refused to open my heart, and the conflict was desperate. On the fifth and sixth of Sept., 1824, at a Cumberland camp-meeting I avowed my anxiety. I asked what should I do to be saved. I prayed in deep agony, almost despaired of ever finding mercy. In my deep despair a kind brother said softly, 'The blood of Jesus Christ cleanseth from all sin.' Light, peace, joy and love filled my soul. I shouted for joy. At the same time a brother in Tennessee, two hundred miles distant, professed his faith in Christ; and his first letter after was to exhort me to seek the Savior. In the sequel we both toiled through many difficulties, studied together, graduated together, were licensed together, and married within a year of each other. But on the 25th of August, 1840, he passed from time, and I am still spared, the youngest of a family of fourteen children.

MECHANICSBURG church was organized about 1843. The place is twelve miles east of Springfield and three miles south of Buffalo, on the Wabash R. R. It had as elders, John Thompson, G. P. Bruce, and probably others. Its name last appears on the minutes of 1867, when it was reported to contain six members.

THE PRESBYTERY OF KASKASKIA met at Shawneetown, Ill., April 21, 1843. James Stafford, minister, and W. A. G. Posey, elder, were appointed to attend the next Assembly. B. F. Spilman was installed pastor of the Shawneetown church, April 22d. The church of Belleville, o. s., was received. The fall meeting was held at Greenville. Waveland, Liberty and Sparta churches were received.

BELLEVILLE CHURCH, o. s. April 5, 1843, James Stafford organized a church at Belleville with eighteen members. Of these, ten were from the already existing church, n. s. Two elders were elected, of whom Thomas Osborn was one. By this division the church of 1839 was much weakened and a deal of ill-feeling engendered. But the wise counsels of that godly man, Rev. William Chamberlin, were oil on the troubled waters. The aggrieved members nearly all returned to the church they had left, and the o. s. organization was abandoned.

WAVELAND CHURCH. The location of its present building is in Montgomery county, T. 7 N., R. 4 W., Sec. 2, S. W. quarter of N. W. quarter. It was organized by Rev. A. C. Allen at the house of William P. Brown, July 28, 1843, with these twenty-five members: John Brown, Sarah Brown, Lieve Brown, William P. Brown, Newton G. Brown, Elizabeth Brown (widow), Nancy Brown, Eliza Brown, Rufus P. Brown, William Brown, jr., Margaret Craig, Jesse D. Wood, Minerva J. Wood, Sarah D. Blackwood, Emeline Blackwood, Levi H. Thom, Margaret A. Thom, George Nicholson, George L. Clotfelter, Jemima Clotfelter, Elizabeth Barry, Joseph McLean, Abigail McLean, Enos Clotfelter, Elizabeth Brown. ELDERS: John Brown, Levi H. Thom, Dr. Jesse D. Wood. It is an outpost of the Hillsboro church, and was supplied by its ministers—A. C. Allen, T. W. Hynes and R. M. Roberts—up to 1859. Since then its ministers have been William Hamilton, John S. Howell and James Henry Spilman up to 1875. For several years the congregation worshiped, in pleasant weather, in a grove, at other times in private houses. In October, 1847, the church received a gift of six acres of land, on which, in 1847-8, they erected a plain house of worship. This was used for twenty-four years. In

1872 they erected the present building—a neat, convenient frame—at a cost of sixteen hundred dollars.

The number received to membership from the beginning is one hundred and fifty-three. Present number forty-nine. The elders, besides the first three, are Joseph McLean, Rufus P. Brown, John McLean, Alvin A. McLean and David H. Clotfelter. Since the administration of James H. Spilman, several ministers have supplied for brief periods. At the present time—1879—Rev. N. S. Dickey, of Hillsboro, preaches every Sabbath P. M.

SPARTA, JORDAN'S GROVE, OR BALDWIN CHURCH. It was organized at Sparta, Randolph county, July 29, 1843, by Rev. Cyrus Riggs, with these members, viz.: Ridley Bannister, Martha A. Bannister, Martha M. Pelton, John C. Hanna, Lucy G. Hanna, H. M. Livingston, Jane M. Livingston and Temperance McCormick. ELDERS: H. M. Livingston and John C. Hanna, the first. Afterwards—Samuel J. B. Meek, February 26, 1846; Ephraim Hill, August 8, 1846; Samuel Ewing, 1850; William Lively, Angus McAllister and George W. Lash, 1854; Alexander R. Lessley, Jared Rule, January, 1858; Arthur T. Tovrea, May 30, 1872; George Wilson, June 8, 1870; William Cox, Thomas J. McBride, William W. Prine, June 6, 1874. MINISTERS: Cyrus Riggs, from beginning to April, 1845; B. F. Spilman, from February, 1846, to September, 1851; B. Leffler one year; C. D. Martin, W. R. Sinn, 1858-60; Martin B. Gregg, August 25, 1872, till his death, August 31, 1873; James Scott Davis, January, 1874, to June, 1875; M. M. Cooper, September, 1876, to August, 1877. The name of the church was changed from Sparta to Jordan's Grove, April 12, 1851. It was changed again to Baldwin, after the church building was removed to that village.

While worshipping in Sparta this church had no edifice of its own. Its meetings were not long held in that village, but in the country some six miles northwest. Here, *i. e.*, on the N. E. quarter of N. W. quarter of sec. 8, T. 4 S., R. 6 W., they erected in 1851 a house of worship, which cost about one thousand dollars. At this site is a cemetery. This house was removed to Baldwin, on the narrow gauge railroad, in the fall of 1872, repaired and furnished anew, all at a cost of twelve hundred dollars. It was dedicated June 1, 1873. This congregation

has been vacant mostly since Mr. Cooper left, and is now in a languishing state.

LIBERTY, now ROCKWOOD CHURCH, is on the Mississippi river, in the southeast corner of Randolph county. It was organized at the house of Dr. James C. Junk, by Rev. Cyrus C. Riggs, March 9, 1843, with twenty-nine members. ELDERS; James Clendenin, James McLaughlin, John Henderson and Wm. Henderson, the first; afterwards, Paul Holworth, Wm. Hamilton, William Herdman, John H. Clendenin, Hazlett H. McLaughlin, Wm. H. Bilderback, J. L. Mann, S. P. Tuthill, Wm. B. Gray, John P. Mann. MINISTERS: Cyrus C. Riggs, B. F. Spilman, Alex. Brown, A. A. Morrison, B. H. Charles, A. R. Naylor, John C. Wagaman, Alfred Wright, James Scott Davis.

In a revival in 1862, twenty-nine persons were received; in another, in the winter of 1876, twenty-eight were added. The name of the church was changed from Liberty to Rockwood, Feb. 16, 1865, to correspond with the name of the village as changed by the Legislature. This congregation met in private houses, or in the school-house until the dedication of the present house of worship, which took place late in the fall of 1864. This house is of brick, and cost \$1,950, of which from Church Erection Board three hundred dollars. The site is two lots, bought for thirty dollars. The original families of this church were from Virginia, the Carolinas and Kentucky.

The meeting of PALESTINE PRESBYTERY, n. s., appointed at Danville, for April 5, 1843, failed from lack of a quorum. No meeting was attempted in the fall.

PALESTINE PRESBYTERY, o. s., met with Darwin church, April 6, 1843. Isaac Bennet, minister, and Findley Paull, elder, were appointed Commissioners to the Assembly. The Presbytery reported to the Assembly ten ministers, fifteen churches and one hundred and twenty-five additions in the year ending with this meeting. The FALL meeting was held at Charleston, commencing Sept. 27, 1843. The name of *Walnut Grove* church was changed to *McCluskey*. Isaac Reed was dismissed to Richland Presbytery, Ohio.

THE PRESBYTERY OF SANGAMON met at Irish Grove, April 7, 1843. John G. Bergen, minister, and James L. Lamb, elder, were appointed to attend the next Assembly. They reported five ministers, ten churches and an aggregate membership of four hundred and seven. The fall meeting was held with Providence church, commencing October, 2.

THE PRESBYTERY OF ALTON met at Belleville, March 30, 1843. The "First Presbyterian church of Nine Mile Prairie," afterwards *Old Ducoign*, was received under their care. Henry Whittaker, a licentiate, was received from the Lexington Presbytery, Mo. A report was received from the Greenville church, of the successful efforts of Elder Asa L. Saunders, in the churches at the East, to raise funds to pay the debt on their house of worship. Presbytery reported to the Assembly, ten ministers, one licentiate, thirteen churches and nine hundred and thirty-seven communicants. Lemuel Foster, minister, and Asa L. Saunders, elder, were appointed to attend the next Assembly.

The Presbyterian church of NINE MILE PRAIRIE, afterwards OLD DUCOIGN, was organized at the house of Mrs. Sarah Root, Nov. 15, 1840, by Rev. Benj. B. Brown, at that time a member of Kaskaskia Presbytery. No elders were at that time appointed; but a resolution was adopted, that, for the present, the male members be regarded as the session. Rev. Wm. Chamberlin completed the organization, Dec. 16, 1842, when Johnston Burbank and Wm. Chandler, were made elders. The other members were these, viz.: Elmar W. Adams, Henry W. Smith, Miss Mary Hinckley, George Burbank, Hiram and Miss Laura Burbank, Mrs. Mary Burbank, Wm. P. Burbank, Hiram Hinckley, Mrs. Sarah Hinckley, John Chandler, Mrs. Mary Chandler, Miss Ellen Tuthill, Miss Elizabeth Tuthill, Mrs. Maria Wall, Oliver K. Clouch.

Ministers: Josiah Wood, from July 9, 1843, to Sept. 22, 1851. He was installed. Wm. H. Bird, from Nov. 25, 1851, to Sept. 10, 1854. Albert Smith, from March 21, 1855, one year. Josiah Wood, second time, as supply pastor, April, 1856 to Jan., 1857. Joseph A. Bent, one year. Thomas Lippincott, March, 1858, to May, 1863. Josiah

Wood, third time, June, 1863, to Nov., 1865. Thomas Lippincott, second time, March, 1865, April, 1867. C. F. Halsey, Oct., 1867, one year. J. M. Stone, D. D., Sept., 1871, to his death, Oct., 11, 1876.

Elders: Besides the first two, Thomas L. Ross, Russel Tuthill, Benj. Sprague, Hiram Hinckley, Geo. W. Burbank, Geo. M. Hinckley, Miles Peck.

Miss Eliza Paine, daughter of Daniel Paine, South Amherst, Mass., and Miss Elizabeth Reynolds were received Dec. 11, 1852. The last returned to the church as widow of Asa L. Saunders, April 19, 1856.

The places of worship were, (1) The building erected for church and school-house in 1844, cost about four hundred dollars, and was owned by the community. (2) The school-house east of the Seminary. (3) The Seminary itself. (4) The school-house again, and still used. The name of this church was changed to OLD DUCOIGN, March 17, 1865.

ALTON PRESBYTERY met at Upper Alton, October, 1843. Francis Barnham, Bunker Hill; E. B. Goddard, Woodburn, and Timothy Turner, Monticello (corresponding churches), were in attendance. Luke Lyons, from the Presbytery of Illinois; Josiah Wood, from the Presbytery of Madison, and Joseph A. Ranney, from the Presbytery of Clinton, Miss., were received. Henry B. Whittaker was ordained, Sabbath evening, October 15.

JOSEPH ADDISON RANNEY was born in Westminster West, Vt., February 15, 1817. He was the son of Joseph Ranney, who was a pillar in the Congregational church of what is called the West Parish of Westminster. His mother, Triphena Hitchcock, was a woman of eminent piety. His brother, Timothy Emerson, was many years a missionary among the Cherokee Indians. Their grandfather, Elijah Ranney, was made deacon of the church at the time of its organization, and their great-grandfather was deacon of the church in the East Parish at its organization before the revolutionary war. He was a descendant of Thomas Ranney who emigrated from Scotland in the 17th century and settled in Cromwell, Ct.

The two brothers, Timothy and Addison, were received into the church in the days of their

youth. They felt the same call to leave the farm and prepare for the ministry. They fitted for college at Phillips' Academy, Andover, Mass., and graduated at Middlebury College, Vt., in 1839. Timothy pursued his theological course at Andover and gave his life to the missionary work under the care of the A. B. C. F. M. Joseph Addison, fearing that insidious enemy, consumption, fled from the cold climate of Vermont and took refuge in the State of Mississippi. For a short season he taught a small school in a log school-house in the little village of Preston, consisting of a few cotton planters from Georgia and South Carolina. His health improved and he was restored to his former vigorous constitution.

In the summer of 1840 he attended the meeting of Clinton Presbytery, and was received under their care as a candidate for the ministry. In May, 1841, he was licensed, and in May, 1842, ordained by the same Presbytery. For one year he preached, as a licentiate, in a log school-house in Yalabusha county, and in a log church in Talahatchie county. This church was of the most primitive style, being built of logs without any chinking. The seats were puncheons without backs and strangers to edge tools of any kind. In the summer of 1841, Mr. Ranney, seeing his way into the ministry fairly opening before him, returned to Vermont on a visit and a little matrimonial business. Going North, he had as a traveling companion Mr. C. C. Campbell, a former school mate in the academy and college. On their way they took in Washington City and made it a business to attend Congress for a season. It was during an extra session, soon after the death of President Harrison, and in the palmy days of such statesmen as Webster and Clay, Benton and Calhoun. In the autumn, in company with his young bride and three young ladies going to Mississippi as teachers, and a young man going as a shoe maker, he took ship at Boston for New Orleans, and thence a steamer to Memphis. Here he procured a horse, and putting to him the harness and buggy brought, with many other Yankee notions, from Vermont and Boston, he and bride finished the journey by a buggy ride. The rest of the colony went on to their places of destination by stage. For more than one hundred miles they traveled in this way till they found a hearty welcome at Preston. Before one year was completed at that place, Mr. Ranney was invited to Grenada. His second year in preaching, and the first after ordination,

he had the two important fields, Grenada and Middleton, twenty-five miles apart. Sometimes his wife accompanied him to the appointments at Middleton. On one occasion as they were returning, they found a stream too high to ford in safety. They waited over night at a cabin. In the morning the stream was yet swimming. A saddle was borrowed, and man and wife crossed the stream on a fallen tree, and the horse swam across. Both then mounted the horse and went home riding *double*. In an old cemetery on a pleasant hill-side in Grenada, they buried their first-born child, named Timothy Addison.

In June, 1843, they removed to Illinois, not content to make a permanent home in a slave State. Their first Sabbath in Illinois was spent at Alton, in the home of Rev. A. T. Norton, pastor of the Presbyterian church there. On the following Tuesday, Mr. Ranney rode fifty miles on horse-back, from Jerseyville to Jacksonville, to attend commencement in Illinois College. After that ride, he heard Henry Ward Beecher's address before the Literary Society of the College. At that time the man, now so famous, was known only as the son of Dr. Lyman Beecher. Many thought that sparks of the Beecher fire came out occasionally.

For two years, from 1843 to 1845, Mr. Ranney preached at Carlinville one-half the Sabbaths, giving the other half to Spring Cove and Chesterfield. Dr. Gideon Blackburn, had just passed away, and his widow and sons and daughters were members of his congregation. A orphan grand-daughter of Dr. Blackburn, Jane M. Blackburn, was received as a member of his family, and remained such for a number of years and until her marriage.

In Feb., 1846, at the death of Rev. George Pyle, Mr. Ranney was invited to take his place as Chaplain in Monticello Seminary and pastor of the church worshipping in the chapel.

In the autumn of 1847, he accepted a call to become the pastor of the church in Belleville. Here for the first time he was regularly installed, and for the first three or four years acted under commission of the A. H. Missionary Society, receiving from the people and the Society a salary of four hundred dollars. When the church became able to pay the whole salary and raise it to five hundred dollars, it was thought to be very cheering progress.

In the summer of 1854, after laboring in Belleville nearly seven years, Mr. Ranney having had several severe attacks of

sickness, and having lost his wife and one child in the place, yielded to the advice of some of his friends, resigned his pastorate, and removed to Allegan, Mich. He there had a pastorate of about five years. From thence he was called to the pastorate of the church in Three Rivers, Mich., which continued thirteen years. At the close of his labors there, he accepted an invitation from the Trustees of the Michigan Female Seminary, located at Kalamazoo, to labor one year or more to raise funds to relieve that institution from debt. It is a Seminary on the Mt. Hoioyoke plan, and under the care of the Synod of Michigan. This work having been accomplished, Mr. Ranney accepted a call to become pastor of the church in Delphi, Ind. This was his fourth pastorate and lasted five years. He then resigned and removed to Kalamazoo, Mich.

In an ordinary minister's life a vast number of minds in a great number of places are reached by the gospel message. The audiences addressed are not usually large, and there is no special attention called to such a humble ministry. But when the results are brought together, they give us much surprise. We are reminded of the prophet's beatitude, "Blessed are ye that sow beside all waters." As we have a complete record of this ministry, it may interest some persons to review the facts.

In Mississippi the gospel was preached ninety-eight times; Illinois eight hundred and ninety-eight times; in Michigan 1,756 times; in Indiana four hundred and ninety-seven times; in Massachusetts sixteen times; in Ohio ten times; in New York eleven times; in New Hampshire three times; in Missouri same; in Iowa and Wisconsin each twice; in Pennsylvania, Georgia, West Virginia, Maine, District of Columbia, Atlantic Ocean, in ship Palmyra, on steamer Lake Erie and Mississippi River, each once. Total, three thousand three hundred and four. In a ministry continued through many years the gospel is not only offered to a vast number of minds of all varieties, but some valuable fruits are sure to be gathered up. Our most convenient estimate of some of these fruits is based on the number of members received into the communion of the church. In the ministry under review four hundred and sixty-nine were received on profession and three hundred and nine by letter, total seven hundred and seventy-eight—one hundred and fifty-four adults and one hundred and twenty-seven infants were

baptized.

Mr. Ranney's family. In the Autumn of 1841 he was united in marriage to Phœbe A. Hitchcock at Westminster West, Vt. The ceremony was performed in the same church where both had attended Sabbath-school and professed religion. They had born to them four sons, two of them dying in infancy. Albert Barnes was born in Carlinville, Oct. 31, 1844. He was in the army under Sherman in the famous march to the sea. After the war he went into the mercantile business at Three Rivers and continued there thirteen years, acting as an elder in the church and superintendent of the Sabbath-school some part of the time. He has lately removed with his wife and three children to Wellington, Kansas.

Joseph Addison, jr., was born in Monticello Seminary, Oct. 12, 1847. He is a merchant in Three Rivers, and a member of the Presbyterian church in that place. He has a wife and two children. Mary E. Ranney was adopted and baptized in the spring of 1859. She graduated at the Michigan Female Seminary at Kalamazoo in the class of '73, and has been teaching in the public schools of Kalamazoo, Mich., and Delphi, Ind., for some time.

Mr. Ranney's second marriage took place at Alton, Ill., Oct. 1, 1853, being united to Miss Wealthy A. Hitchcock. The ceremony was performed by Rev. A. T. Norton at the residence of Mr. W. F. Guernsey. During the war, Mrs. Ranney took a commission from the U. S. Christian Commission, and went to Nashville with her husband. She rendered great service in one of the hospitals while Mr. Ranney went to Chattanooga and Kingston, Ga. On the 1st of Feb., 1875, Mrs. Ranney met with a fatal accident, having fallen from a train of cars near Fort Wayne, Ind., while trying to save her insane sister.

Mr. Ranney married again on the 17th day of May, 1876, being united to Mrs. S. Matthews at Passaic, N. J., by Rev. R. G. Wilder, of the Kalapoor Mission. At the present time, December, 1878, the home of Mr. Ranney and wife is in Kalamazoo, Mich. It is his purpose to make that place his headquarters so long as life's warfare shall continue.

JOSIAH WOOD was born April 7, 1814, at Cobleskill, N. Y. He united with the Presbyterian church when eighteen years old; studied two or three years at Rochester, N. Y.; he entered Hanover College, Ind., and remained there until

his senior year. He then resorted to teaching for a time. He read theology one year under the direction of Rev. John McE. Dickey, pastor of Pisgah church, in Clark county, Ind. He afterwards spent two years in Lane Seminary. Licensed by the Presbytery of Madison, Ind., April 4, 1842, and ordained by same Presbytery, October 12, 1843. Installed pastor of Nine-Mile Prairie church, November 13, 1843, and dismissed September 22, 1851. He afterwards served that church for two considerable periods. But the establishment and general management of Ducoign Female Seminary was his great life-work. For several years that institution was flourishing and accomplished great good. He was supply pastor of Tamaroa church in Perry county, Ill., when he died near New Washington, Ind., June 5, at four o'clock P. M., 1870.

The date of his marriage I cannot give. His wife's maiden name was Mary A. Giltner. She died at Old Ducoign, Perry county, Ill., September 7, 1877, and is buried there. She was at her death sixty-nine years and seven months of age.

HENRY B. WHITTAKER was born at Charleston, Kenawha county, Va., November 15, 1814. His parents were pious, and formerly from Massachusetts. He was brought up to respect religion and attend church. From twelve to eighteen his time was chiefly spent in a store with his father, and in going up and down the Ohio and Kenawha rivers in a store boat selling goods. Ardent in his temperament, he entered warmly into the pursuit of pleasure, and tried every scene of amusement. When eighteen years of age he was hopefully converted. By the advice of Dr. David Nelson, who happened to be in Charleston, he went in January, 1836, to Marion College to study for the ministry. In the latter part of that year he left for Marietta College, Ohio, where he remained until August 1, 1840, when he went to Lane Seminary, having, however, first spent five or six months in Oberlin. In April, 1842, he left the seminary and went into Missouri, and was licensed, June 25, by the Presbytery of Lexington. He labored a short period in the Platte country and in Belleville, Ill., and then went to Ohio, was married August 31, 1842, and returned immediately to Belleville. After laboring there several months he came to Upper Alton, April 23, 1843. In October next ensuing he was called to become

their pastor. That call he declined, but was ordained by Alton Presbytery, *sine titulo*. He continued, however, to labor in Upper Alton, and with great acceptance, until seized with his last illness. He died at sunrise, Sabbath morning, September 15, 1844. At five o'clock P. M. of the same day his remains were consigned to the tomb. On the next Sabbath morning his funeral sermon was preached by Rev. A. T. Norton at the church in Upper Alton. Thus passed away, when only twenty-nine years and ten months of age, this minister of ardent piety, flaming zeal and high promise.

THE SYNOD OF ILLINOIS, n. s., met at Quincy, being their first meeting since the establishment of the Synod of Peoria. Members were present from the Presbyteries of Alton, Ill., and Schuyler. The attention of Synod was called to the formation of the Western College Association, and to their appointment of Rev. Theron Baldwin as their Corresponding Secretary. Both the Association, its objects and their appointment of Mr. Baldwin were highly commended.

SYNOD OF ILLINOIS, o. s., met at Macomb, October 5, 1843. Members were present from four Presbyteries; none from Kaskaskia or Palestine. New Albany Theological Seminary was approved, and four directors from this Synod appointed.

YEAR 1844.

ILLINOIS PRESBYTERY met at Jacksonville, April 11, 1844. Joseph A. Ranney was received from the Presbytery of Alton. Robert Kirkwood was dismissed to the Presbytery of Alton. J. H. Buffington, licentiate, was received from the Presbytery of Schuyler. The Exeter church was received. At a called meeting, June 27, 1844, Chauncy Eddy was received and arrangements made for his installation, June 30. A meeting was held with Spring Creek church, August 22.

EXETER CHURCH was organized in 1844 with fifteen members, Samuel Crawford, elder. It had but a very brief existence. Its name appears for the last time in the minutes of 1851.

CHAUNCY EDDY was born in Connecticut in 1796; educated at Williams College, Mass., and at Andover Seminary, where he graduated in 1821. Home missionary in South Carolina, 1821-22. Agent A. B. C. F. M. in Vermont and New York, 1822. Ordained May 1, 1824, in North Carolina. Home missionary there 1824-26. Supply pastor Presbyterian church, Penn Yan, N. Y., 1827-30; pastor there 1830-31. Agent Western Education Society, 1831-32. Agent A. B. C. F. M. for Central New York, 1832-42. Agent N. Y. Colonization Society, 1843. Pastor First Presbyterian church, Jacksonville, Ill., 1844. Pastor at Lanesboro, Mass., 1853-56. Died at Beloit, Wis., Dec. 30, 1860, aged sixty-four.

THE PRESBYTERY OF KASKASKIA met with Gilead church, Jefferson county, May 10, 1844. A. C. Allen, minister, and John Siddall, elder, were appointed to the Assembly. Hopewell and Bethany churches were received. Thomas A. Spilman was dismissed to Sangamon Presbytery. The Presbytery reported to the Assembly eight ministers, one licentiate and twenty-six churches. The fall meeting was held at Hillsboro, Oct. 4.

HOPEWELL Church was organized in 1844 by James Stafford with ten members. John Denny and one other, elders. Its post-office was Greenville, Bond county. It was dissolved by Presbytery, Oct. 8, 1847, and its members attached to Greenville.

BETHANY, afterwards and now STAUNTON church, is within one mile of the south line of Macoupin county, T. 7, R. 6, Sec. 32. It was organized under the name of *Bethany*, Nov. 18, 1843, with eight members, viz: James F. Spilman, sr., James F. Spilman, jr., Sarah V. Spilman, Mary Agnes Spilman, Wm. B. Higgins, Elizabeth R. Higgins, Charles Fishback and Mary M. Fishback. Elders: James F. Spilman, sr., and Charles Fishback. It has never had a pastor, and in no instance has its minister given his entire time to this one church. The ministers, in their order, have been these: E. F. Chester, licentiate, B. F. Spilman, James Stafford, John S. Howell, P. D. Young. From 1850 to 1866, a period of

sixteen years, the church had only occasional preaching. There were internal difficulties and no growth. March 31, 1866, Rev. R. M. Roberts and Elder S. A. Paden visited the church and succeeded in so adjusting matters that regular services were revived and an era of encouraging progress commenced. The next minister was Wm. P. Teitsworth. John S. Howell, J. Scott Davis and John Huston succeeded. C. G. Keown, a Cumberland minister, was the next and last. The church is now—1879—vacant. The first house of worship was dedicated Dec. 31, 1848. The second and present house was dedicated May 25, 1872. The lot was donated by Wm. D. Shirley. This edifice—a neat frame—cost \$2,500. Aid in building was received from the Board of Church Erection. The elders, besides the first two, are these: Hugh Caldwell, Henry G. Caldwell, David Ferguson, Wm. McKitrick and John Livingston. The rotary eldership system was adopted April 22, 1876. The records do not show when the name was changed from Bethany to Staunton. But it *was* done, either by authority or custom.

PALESTINE PRESBYTERY, n. s., held no spring meeting in 1844. Its fall session was held with New Providence church, commencing Sept. 6. The Shiloh church, having changed to "The Trinity Congregational church" requested to be received on the plan of Union. Their request was granted.

THE PRESBYTERY OF PALESTINE, o. s., met at Palestine, April 25, 1844. Joseph Platt was received from the Presbytery of Transylvania. J. S. Reasoner was dismissed to the Presbytery of Crawfordsville, and Isaac Reed to that of Madison. The church of Shelbyville was received. Isaac Bennet, minister, and Thomas Buchanan, elder, were appointed to attend the Assembly. Presbytery expressed the opinion that it was the right and privilege of Ruling Elders to lay on their hands in the ordination of ministers. R. H. Lilly was dismissed from the pastoral care of Mt. Carmel church. The Fall meeting was held at Paris, commencing October 4.

JOSEPH PLATT was born in Ireland; graduated at Center

College, Ky., 1834, and at Princeton Seminary in 1837; ordained, *sine titulo*, Dec. 8, 1840; pastor of Indiana church, near Vincennes, 1855; pastor at Farmington, Ill., in 1858; supply pastor in Kentucky, Tennessee, Illinois, North Carolina, Sugar Creek, Ind. Pastor at Bardolph, Illinois in 1875-8.

SHELBYVILLE CHURCH, o. s., organized in the court house, July 31, 1843, by Revs. Joseph Platt and J. S. Reasoner, with twelve members. David Ewing and James Elder, elders. It was dissolved April 2, 1852, by Presbytery at their session in Charlestown. It was not represented in Presbytery more than once or twice. Rev. Joseph Platt was the only supply. He came once in six weeks and staid for four or five days at each visit. He supplied one year. The records are lost.

THE PRESBYTERY OF SANGAMON met at Jacksonville, April 5, 1844. David D. McKee, minister, and S. Q. Reaugh, elder, were appointed to the Assembly. The Presbytery reported to the Assembly five ministers and ten churches. The fall meeting was held at Springfield, commencing October 9. Thomas A. Spilman was received from the Presbytery of Kaskaskia, and D. D. McKee dismissed to the same.

THE PRESBYTERY OF ALTON met at Marine, April 4, 1844. The installation of Luke Lyons, as pastor of Jerseyville church took place Dec. 26, 1843. Wm. E. Chittenden was licensed April 5, 1844, and at an adjourned meeting at Belleville, April 21, 1844, ordained pastor of that church. Plum-Creek church was received. Joseph A. Ranney was dismissed to the Presbytery of Illinois. Robert Kirkwood was received from the same Presbytery. The report to Synod showed fifteen ministers, sixteen churches and 1,152 members. Missionary funds raised for the year, eight hundred and twenty-four dollars. The fall meeting was held at Jerseyville, October 15. George Pyle was received from the Presbytery of Cincinnati, and ordained Oct. 16. William Fithian was received from Presbytery of Schuyler.

PLUM CREEK CHURCH was organized Feb. 24, 1844, by Revs. Wm. Chamberlin and Robert Kirkwood, with twenty-one members. Robert Kirkwood was installed its pastor, June 9, 1844. He remained about two years. John Gibson was installed Nov. 22, 1847. He remained until 1853. Then for five years there were no regular services. Josiah Wood preached one-half the time from 1859 to 1863. John Gibson was their minister again from 1864 to 1868. Between 1868, and 1872, there were several different ministers for short periods. Martin B. Gregg began labor here June 5, 1872, and died Aug. 1, 1873. James Scott Davis was here from 1873, to June 6, 1875. Alfred W. Wright, from Jan. 1876 to April, 1879—three-fourths of his time.

The congregation worshiped for some time in a small log school-house, belonging to the School District. The church then united with the District in building a larger house, and held it in common for church and school purposes till June, 1866. Then the congregation took possession of the brick building they now occupy, which cost from \$1,600 to \$1,800. It stands on the S. W. quarter of the S. W. quarter of Sec. 7, T. 4, R. 6, W. **ELDERS:** John Bicket, Robert Crawford, John Kirkwood, Robert Kirkwood, John Smith, Wm. B. Crawford, Matthew Kirkwood, Alex. Dunlap, James Allen, Thomas Gordon, Wm. H. Ross, Joseph Smith. In 1876, the rotary system was introduced. The P. O. address of most of the members of this church is Sparta, Randolph county.

WILLIAM E. CHITTENDEN was born in Guilford, Ct., July 6, 1808. He was educated in an academy in Litchfield county, Ct. He was for several years clerk in a store in Goshen, Ct. In about 1827 he, with the writer and a few other youths in that place, formed a praying circle which met ne evening each week. He was in Alton, Ill., in 1838. In 1839 he was in Belleville, and was one of the first members and elders of that church. He conducted their meetings whenever they were without a minister, and with so much acceptance that, though without a classical education, that church sought his licensure and ordination over them. Presbytery also advised this course, and licensed and ordained him as above. He was dismissed from that pastoral charge, October 18, 1848. He then labored for a

time in Cohocton valley, N. Y., to gather a scattered church. He soon, however, engaged in his old business, and became cashier of a bank in Ohio. While thus employed in the week, he preached for the most part upon the Sabbath to a pastorless church. He next went to Holly Springs and took charge of the northern bank of Mississippi. There, too, he found and occupied a vacant pulpit, and received a call to become pastor, which he did not accept. He next resided for several years in Canada, and ceased entirely from pulpit labor. On account of his long absence from them, the Presbytery of Chickasaw, to which he was attached, dropped his name from their list, though without any charge of wrong. For nine years next previous to 1870, he resided in Buffalo, N. Y., and acted as elder in the North Presbyterian church, the pastor having full knowledge that he was an ordained minister. While measures were being taken for his re-connecting with Presbytery he removed to Knoxville, Tenn., and was there in 1870, constantly acting as lay preacher, though engaged in secular pursuits. Mr. C. has been three times married. Mr. C. D. Afflick, of St. Louis, is his son-in-law.

GEORGE W. PYLE was born August 12, 1813, at a place called the Seven Stars, seven miles from Philadelphia. His father was a Quaker. His mother was in the habit of taking her son away alone and praying with him. She died when George was about twelve years of age. He had no opportunities of early education at all. Some time after his mother's death, he was sent from home to learn the trade of carriage making. During his apprenticeship he was vain and wild. When about twenty years of age, he left Philadelphia with four other young men for North Carolina, intending there to work at his trade. While passing through Virginia, the stage in which they were traveling broke down. The landlord, with whom they staid while waiting to have it repaired, informed them there was a camp-meeting in the neighborhood, and advised them to attend, saying to Mr. Pyle in particular, that he hoped *he* would become a Christian. This was on Monday. The young men went to the meeting. Mr. Pyle was awakened by the first sermon he heard. He and his companions continued in the meeting all the week. All of them became deeply interested. Mr.

Pyle's convictions amounted to agony. Still there was one thing he was determined not to do—he would not go forward to be prayed for. On this point his opposition centered for some time. At length he yielded it. On starting to go forward he lost his hat in the crowd, but so fearful was he that his present resolution would fail, if he turned back for a single moment, that he let it go and pressed to the anxious seat. He there prostrated himself before God, yielded up his heart and was filled with joy unspeakable.

His first thought after this change was, what shall I do for Christ? The answer to the question was instantly given. *I will be a minister.* At this time he could barely read, and that was all. He here bought the first book he ever owned, "Janeway's Token." His four companions were also converted, and all went on their way rejoicing.

In North Carolina he made a public profession of religion, by joining a Presbyterian church. He labored at his trade, and spent his Sabbaths in teaching the blacks and in holding meetings. While there he heard of Jacksonville College, probably through Rev. Edward Hollister, who was then in North Carolina, and was about emigrating to this State. Mr. Pyle came on with him, and drove one of his teams.

When he arrived at Jacksonville, he found himself among strangers and penniless. He entered the preparatory department, and, then a young man about twenty-one years of age, commenced with the studies of a little boy, and as he said himself, with a dull, heavy mind. His food was coarse, his bed a blanket. His expenses were defrayed principally by working at his trade.

After spending two years in the preparatory department, he entered college, where after four years of successful study he graduated with honor. His room in college was over the study of President Beecher. He has stated, that when his heart was almost ready to fail, he has felt his courage revive by hearing the prayers of that godly man.

From Jacksonville he went, immediately after graduating, to Lane Seminary to prosecute his theological studies. At the close of two years he was licensed to preach the gospel by the Cincinnati Presbytery. For eight months subsequently to this he continued in Lane Seminary, supplying, during three months of that period, the church in Reading, eight miles distant. That church were anxious to retain him, but he had consecrated himself to Illinois. In the spring and summer of 1843 he

preached four months in Springfield, Ill., supplying Mr. Hale's pulpit during his absence. Subsequently he traveled through some portion of Southern Illinois and visited Alton. From thence he went, in September, to Peoria, where he concluded to remain. On the first of November following, he married Miss Mary G. Wilson, of Reading, Ohio. He remained in Peoria one year, preaching the gospel faithfully amidst many discouragements. He came to Monticello, Madison county, Ill., in September, 1844, and for one year and four months ministered to that church, and acted as chaplain to the seminary. He died at his room in the seminary building, January 22, 1846, after a sickness of only seven days. He left one little son, Theodore. Soon after his death ten or twelve young ladies, members of the seminary, publicly confessed Christ, most of whom referred their first impressions to Mr. Pyle's last sermon and his death-bed exhortations.

WILLIAM FITHIAN was born December 11, 1814, at Bridgewater, N. Y. He was educated at Delaware College and Princeton Seminary. He was ordained April 16, 1842, by the Presbytery of Schuyler. He joined Alton Presbytery April 17, 1844, and was dismissed from it April 5, 1845. He labored during that year with Bunker Hill church, Ill. He was at Pembroke, N. Y., in 1855-57. His address in 1870 was St. Louis, Mo.

THE SYNOD OF ILLINOIS, n. s., met at Jerseyville, October 17, 1844. Members were present from the Presbyteries of Illinois, Schuyler and Alton. None from Palestine. In view of the great importance of Sabbath-schools, and Bible classes, Synod earnestly recommended that they take the place of one of the ordinary exercises of the Sabbath where they cannot otherwise be held. THE SYNOD OF ILLINOIS, o. s., met at Springfield, October 10. Members were present from five Presbyteries. Nothing was done aside from the usual routine business.

YEAR 1845.

THE PRESBYTERY OF ILLINOIS met at Springfield, April 10,

1845. William Fithian was received from the Presbytery of Alton, and L. S. Williams dismissed to the same. J. H. Buffington proffered the surrender of his license. The proffer was accepted. Bilious Pond was continued as Presbyterial missionary. This Presbytery also recommended that Sabbath-schools and Bible classes take the place of one of the ordinary Sabbath services when their object cannot be otherwise attained. The fall meeting was held at Winchester, Sept. 11. Also an adjourned meeting at Springfield, October 16. Charles B. Barton was received from the Presbytery of Knox.

CHARLES BACKUS BARTON was born at Fitchburg, Mass., Sept. 1, 1810. I give the following interesting sketch of him and his father in his own words.

"In connection with the biographical sketch solicited for this volume, it is fitting to furnish some account of my father's life and work. Though he did not labor in this field as a Christian minister, yet he entered it for that purpose, but was immediately called to the higher service of the Master; and was probably the first Presbyterian minister who died in Ill. Rev. TITUS THEODORE BARTON, was the son of David Barton, of Granby, Mass., and was born Feb. 17, 1766. He became a soldier in the revolutionary war at the age of fourteen, serving until the close of the war; was in several important battles, and came near losing his life at one time by starvation; at another, while on guard, a spy attacked him with bayonet in hand. The boy felled him at his feet; the weapon in the hand of the falling victim pierced through the thick flesh of his leg, and he drew it forth, bound up the wound with his handkerchief, and remained at his post until morning, rather than report himself wounded and obtain relief.

His stories of hairbreadth escapes, hardships and heroism, in these three years of soldier life, while himself but a boy, left a deep impression on my early memory.

He graduated at Dartmouth, in 1790. Studied divinity with Dr. Charles Backus; also studied medicine and obtained the degree of M. D., but his life was chiefly devoted to the ministry. He was settled over the "Church of Christ in Tewksbury," in 1792. In 1794, was married to Mrs. Ruth Wood, widow of Rev. Jacob Wood, of Newbury, Vermont, and the daughter of Stephen Huse,

of Methuen, Mass. A curious document is in my possession of her first husband's—his call to the pastoral care of the town and church of Cambridge, bearing date Sept. 18, 1786. After mentioning the call of the church, the notice thereof to the town, and its concurrence therein, the town clerk fills out the call thus. "And by way of encouragement to his taking the pastoral charge over them, (the church and town) have voted him the following settlement and salary, viz.: For his settlement he shall have two hundred acres of land, one hundred acres lying in first division, lot number twenty-seven; the other anywhere in town, provided it be a good settleable lot. Also to give one hundred pounds toward building him a house, to be paid in labor and materials by the tenth of Nov., 1787. For his salary he shall have forty pounds the first year, to rise five pounds a year until it amounts to eighty. The salary is to be estimated on silver at six and eight pence per ounce. Also fifty cords of wood annually to be drawn to his door and cut suitable for his fire-places.

JOHN FAPOT, Town Clerk."

This is a rather more liberal outfit than the early ministers of Illinois received. My father was dismissed from his first charge in 1803, and in 1804, was installed over the church of Christ, in Fitchburg. In the fall of 1817, he removed to West Tennessee, with a family of nine children, of whom I was the youngest, being seven years old the first day of September, of that year. After spending ten years there, he decided to remove to Jacksonville, Ill., with most of his children. But he died suddenly with disease of the heart two days after entering the State.

Rev. Richard Tolman, one of his successors at Tewksbury, in an historical address of 1858, says of him: "His stalwart frame fitly symbolized his energetic mind, a mind that could seize a subject with a firm grasp, and handle it like a master.

He was strong, too, emotionally. A powerful heart throbbed within that massive frame, prompting him to do that which he undertook with all his might, whoever or whatever might oppose. Hence, he could not bear the former half-way covenant, by which confessedly unconverted persons were admitted to the church, and thus the grand distinction between the church and the world in a great measure destroyed. There was no half-way with him about anything, especially in matters of such transcendent importance as those pertaining to the church. Accordingly,

in his endeavors to bring up the church here, from the laxity of the half-way covenant to what he supposed was the true scriptural platform; he did not mince matters at all, but threw his whole soul into the work, notwithstanding the warmth with which he was opposed, and all the trials which it cost him. So, too, while pastor of the church in Fitchburg, during the war of 1812, when there was a division between Federalists and Republicans, he felt it his duty to urge his people to sustain the government in their resistance to the usurpations of the British crown, and he therefore determined, as he tells us, whether his people would hear him or not, he must declare the truth, and trust the event. And he did declare it, without anything like a craven heart, or mealy mouth; though it kindled up against him an enmity of the fiercest character." A few quotations from his "Fast sermon" preached at Fitchburg, July 23, 1812, lifts the curtain from the past, and brings before us the throbbing hearts, and kindling eyes, and fiery words of rebellion and loyalty in that historic crisis. In that sermon he says, "Our government it is believed has made every possible experiment at negotiation. There was no alternative. War with England, or servile submission to her, were the only objects before it. Of these two objects the government chose war, and have declared it against England and her dependencies. No sooner was the declaration heard, than the enemies of the government through the nation rally in their strength, and set themselves in the most violent opposition. Were what is now talked against the government and its supporters carried into action, the land must be stained with the blood of its inhabitants. Brother with brother, father with son, and son with father, would join in the horrid battle. It was thought some months ago that if government should declare war, the division would be apparently healed, and there have been some noble examples of this nature. Would all do likewise, the war would be short, little blood would be shed, and we might shortly have peace on just and equitable terms. But if the nation must be divided against itself, it needs no uncommon sagacity to see that ruin is not far distant. The administration after weighing the consequences have taken their stand. Their supporters are numerous, and will not in the hour of danger abandon the government." In his "apology" for publishing this sermon, he regrets exceedingly the

necessity which compels him to differ from "so large a proportion of his ministerial brethren—men of great talents, and eminent for their piety," with whom he "has had the most cordial, brotherly fellowship." He suggests that some of his excited hearers, by taking the subject to their closets, might abate their opposition, and closes by saying—"Many sermons in the past ten years have been printed apparently to stir up opposition to the government, and few or none to excite the people to confide in and support their rulers."

Though it was said of him at the time that "his gun did more execution at the breach than at the muzzle" (unsettling him in both instances), yet he lived to see the success of his own opinions both in the Church and in State; and he must have been happy in the consciousness of having fought and suffered heroically for them. Mr. Tolman in 1858 says: "Of the four hundred and eighty Congregational churches in Massachusetts, I do not know of one but has abolished the half-way covenant, and stands upon the very platform to which he tried to bring the church of Tewksbury sixty years ago."

The journey from Massachusetts to Tennessee occupied seventy-three days, full of hardships and peril, exhausting all of my father's means. His anticipations regarding the new home were bitterly disappointed. But he was compelled to remain with all his family.

The ten years there were full of care, toil and privation. He labored on the farm, felled the forest, split rails (two hundred the day he was sixty years old), planted orchards and vineyards, worked in the shop at coopering and cabinet-making, preached almost every Sabbath with little remuneration, often riding forty miles a day on horseback to reach appointments; practiced medicine quite extensively among the poor, and wrought with his pen, during what leisure he could command, against the errors in belief and practice with which he came in contact.

He was a member of Shiloh Presbytery at the same time with Dr. Blackburn and a part of the time served as its missionary.

But his exhausting labors were fast consuming his energies; and with the determination to remove as many of his children as possible from the influence of slavery, and with a hope to devote himself exclusively to the work of the ministry; he decided to remove to Jacksonville, Ill. The journey was half accomplished when we reached the Ohio river. While we were ferrying over, a sound which had been ringing in his ear

wherever he had traveled for ten years past, pierced his sensitive heart for the last time. The poor slave's fruitless cry for mercy under the driver's lash, was borne over the waves from the Kentucky shore. The note of anguish died on the air and we trod the soil of freedom once more.

Two of his married daughters were left behind, caught in the meshes of slavery. How would that dear father have felt, could he have foreseen that, from that hour a widening gulf would open between his children, through which, eventually the crimson tide of civil war would flow! But his release from the burdens and sorrows of earth was now very near.

We rested two days on this side of the river, and on the third morning, he rose at daybreak, apparently in usual health, and spoke cheerfully of starting again on the journey; but in an instant fell speechless, and in a few moments life was extinct.

In that sparsely settled region we were obliged to send eighteen miles to procure the services of a minister of another denomination for the funeral. We buried him on the bank of the beautiful Ohio, two miles below Ford's Ferry. (This ferry is on the Ohio twenty-five miles South of Equality, on the great road from the south part of Kentucky and Tennessee, to Illinois and Missouri.)

The widow and her children resumed their mournful journey, passing over sea-like prairies which stretch onward from ten to twenty miles without human habitation.

We found Jacksonville a collection of twenty-five or thirty dwellings, chiefly log cabins, two or three stores, and a whiskey tavern. A rude log school-house served as a sanctuary for all denominations; where three and a half years after, April, 1830, Rev. John M. Ellis, was installed pastor of the Presbyterian church.

A strong prejudice was excited against this noble man, to whose indefatigable labors, Jacksonville is much indebted for its wealth and culture, by reports he gave at the East of the want of an educated ministry at the West. That his statements were well founded, let a few facts testify. On one occasion I heard a traveling preacher in a log house, standing on the identical spot of ground where Illinois College is built, and which was soon after purchased by Mr. E. as a location for this institution, who informed his hearers that the *Bible* was so named because it was a guide to heaven. "By," he said, "means a way or path; as we say a by-path. Bill means a writing of instruc-

tion to guide men. So you see, my brethren, these two words have been put together and we have this *By-bill*, our guide to heaven." At another time I heard a Fourth-of-July sermon in the Jacksonville court house. The speaker labored hard to impress his hearers with the great obligations of free citizenship. Like other would-be orators he felt the need of some high-sounding sentence on which to ring the changes and round out his periods, so he adopted this significant one: "Consider, then, your great privileges and responsibilities O ye *Libertines* of America!"

A young minister told me of his various calls to preach. Among these he related that one night a ball of fire rolled along the floor through his room, which he regarded as God's voice or vision calling him to the work of the ministry.

I was frequently asked what call I had received directly from God, implying that I ought to have heard a voice, seen a vision, or dreamed a dream, or had some other strange manifestation. The young minister who saw the ball of fire said in a sermon, that the enjoyments of heaven would be like what he experienced when a boy in his "father's peach orchard," where he to *used to eat his fill of peaches and then "roll down the grapy hill."* Another time he said (to show the insignificance of the greatest of men): "Take the greatest potentate on earth, and the wildest backwood's angel who ranges the outskirts of heaven, and they *couldn't hitch horses together."*

Ministers frequently boasted that they "never rubbed their backs against a college wall." And I aver that such men stood well in the denomination to which they belonged. But to-day some of their descendents are among our cultured citizens, and owe their distinction in a great measure to the institutions their fathers opposed. For our first house (as there were none to rent), I went to the forest, cut logs, split and hewed puncheons for the floor, rived boards for the roof, built mud jams for fire-places, with mud and stick chimney, not spending five dollars for doors, windows, nails, hinges, etc. It was a happy home wanting only the lost one.

My new responsibilities and relations, my great loss united with the interest shown in my behalf by Christian friends, were calculated to lead me to adopt higher aims in life than ever before. Ten of the most important and impressible years of life had been spent under the dark shadow of slavery; and I have since contemplated the situa-

tion with amazement and gratitude that I did not go to utter ruin. In these years I had only six months' schooling outside our family. I am especially indebted to Revs. J. M. Ellis and J. M. Sturtevant, for their interest in my behalf. They had much to do with my coming into the church; deciding to obtain an education, and devoting my life to the ministry. Of my religious experience I can only say that by the bad teaching of good men, I went through the then usual ordeal of a long painful *seeking*, resulting in a night of agony, when I concluded religion was not in *finding* something but *doing* something. The requirements of the Bible commended themselves to my understanding and conscience. I resolved to obey and trust God.

On the first Monday in January, 1830, the preparatory department of Illinois College opened under the instruction of Rev. J. M. Sturtevant. This was an eventful period in the history of Illinois. It was the consummation of the heroic, self-sacrificing, far-seeing labors of J. M. Ellis and his noble coadjutors east and west, and the birth of collegiate education here, in connection with its twin brother, Rock Spring Seminary, now developed into Shurtleff College in Alton.

I was one of the seven students in whose presence our instructor solemnly consecrated to God the institution whose walls have echoed his voice from that day to the present hour.

Six pleasant years, which memory often reproduces both in waking and sleeping hours, passed in preparatory and collegiate studies. Several religious awakenings occurred during the course in which nearly every student was hopefully converted; among them some highly gifted men who have since filled important positions in the Church, in educational institutions, and civil and political life.

Our class, four in number, graduated in 1836. The early students of this college may have suffered somewhat for want of the facilities furnished by older institutions. But we cannot believe it possible to have manned this infant college with a better corps of instructors than its president and faculty.

Soon after graduating I entered into a co-partnership with an esteemed friend with whom I had long been acquainted. This relation has continued forty-two years and bids fair to continue to the end. Our first united labors were in teaching, in which my companion in this tribulation was far more successful than myself. Our school system was then very

imperfect, and often in the hands of men who needed greatly to be taught. In one place I procured from the proper officer a certificate setting forth the holder's capability of teaching the English branches of a common school, the higher mathematics and the Greek and Latin languages, who, could not write his own name!

In the fall of 1840 I was licensed by the Illinois Presbytery, N. S. This event fulfilled a long cherished desire of my mother, which had been disappointed by the chosen life-work of two other sons. For twelve years she was spared to afford me her hints, counsels and prayers. She knew well what the work of the ministry included, since two of her brothers, as well as both her husbands, had filled that office. At the advanced age of eighty-four, after twenty-five years' of widowhood, she went to rest honored and beloved by all who knew her, leaving descendants as numerous as her years.

I went to my first charge in the western part of Peoria county in rail cars drawn by mules from Jacksonville to Meredosia, and thence up the river to Peoria. From thence to Newburgh—my new home—in a buggy furnished by Moses Pettengill, Esq., whose friendship and aid, with those of his first wife, were highly valued in after years. Our housekeeping commenced there in a small unplastered tenement, having a loose-floored loft entered by a ladder. Here we fared sumptuously, entertained distinguished guests and many friends. Wife did the cooking by an open fire, and when the hearth was all occupied by gentlemen's legs, their owners gallantly aided by placing the skillet and coffee-pot on the coals, and returning them when ready for the table, around which we merrily gathered, some on boxes and kegs—chairs being a scarce commodity. A neighboring minister on one of these occasions proposed to send us some of his chairs, as he owned six, and was obliged to stow three of them in the loft for want of room in his cabin.

A Congregational church of some thirty members was organized soon after my arrival, and in June, 1841, I was ordained as its pastor by Knox Presbytery, with which I had united. I preached occasionally at Brimfield, where a flourishing church afterward grew up. My labors here continued four years, during which the church doubled in numbers, and many of the friends among them will ever be cherished in our memory. Newburg with its church was afterwards absorbed in the rising town of Elmwood, near by.

In the fall of 1845 I was requested to

visit the Congregational churches of Bunker Hill and Woodburn, but through the mismanagement of committees on supply, I met a rival candidate there. He thought it wise to draw denominational lines sharply. I thought otherwise, and left the field to him, and at once proceeded to Bethel, Bond county. This mother church, whose children have migrated in many directions and become the elders and ministers of many others churches, will, doubtless, be described in another place. I labored there nearly two years.

At the solicitation of Rev. Wm. Kirby, then agent of the Home Missionary Society, I took charge of the Presbyterian church of Farmington, Sangamon county, in the summer of 1847. This church contained men and women of decided intelligence and independent character; but some serious disagreements had hindered its progress in preceding years. It is written, "One sinner destroyeth much good." How true is this if the sinner be a saint of the first water! By the blessings of the Lord their divisions were so far healed as to bring them into harmony, and the church grew and prospered during the four years of my labors there. At the end of this period it became evident that if I remained longer, I must do it in opposition to the will of the strongest man in the church. He was greatly given to change, and unreasonably exacting, yet possessing qualities and qualifications that rendered him deservedly esteemed, so that the general feeling was, that it was "best to let *Uncle John* have his way." Believing, as I then did, that entire harmony between so prominent a member and the minister was indispensable to the prosperity of the church, I decided to leave. But this step I, with most of the church, had reason to regret, for the result was the opening afresh the wounds that had been closed, and the formation of another church.

I spent one year in Jacksonville, in labors of which I am now enjoying the fruit; and the next in unavailing efforts to resuscitate the Presbyterian church in Manchester. The town then afforded only a miserable school-house for the use of all denominations. It was built on wooden pillars, high enough to accommodate all the swine of the village under the floor, if they arranged themselves judiciously. The service and song were assisted by the shrill alto and the deep bass of the occupants beneath, and fleas and ill-behaved youngsters added to the interesting variety. Determined not to continue the partnership with the pigs, I took the

liberty to stop them out, and was reproved for depriving their owners of a convenience to which the public were entitled! I was not much aided by the ministers who shared these accommodations with me, one of whom held forth from a text which he said could be found in one of the epistles of "*General Peter*."

This church contained some very estimable families, and there was a time when they might have erected such a house of worship as would allow to their children a thorough religious training, but neglecting their opportunity, they prepared the way for the weakness and decay which followed.

In the fall of 1853, I went to serve the Congregational churches of Bunker Hill and Woodburn. The former village was in many respects the most desirable for a residence, but from events which had previously occurred, I felt under obligation to make my home in Woodburn.

In Bunker Hill, serious difficulties were healed, and members which had been too hastily thrust out were penitently invited to return, and resume their places in the church. Hopeful conversions also swelled their numbers, and at the end of two and a half years, it seemed best that each of these churches should have the exclusive service of a minister. I remained in Woodburn which had also been blest and strengthened, and bonds of strong affection formed; and no lapse of time or change of relation can release me from obligations which the sympathy and loving aid of friends there had then imposed on me. The Woodburn church knew me to be decidedly opposed to slavery, and I knew that two influential families in it were from the South, and had a pecuniary interest in the institution. But having great confidence in these brethren, I trusted that the advancing spirit of the age and increasing personal devotion to Christ would carry us peacefully through the crisis. But the event shewed that preaching against sin is no smoother work now, than in the days of our fathers.

Contending against sin in the abstract, or sin that has been conquered, is very safe and reputable; but grappling with a living sin, with its teeth in it, is quite another thing. After some five years of peaceful work, circumstances brought the question of the right of property in human beings into a shape in which a decided stand must be taken. The result was, that the brethren from the South turned against me and desired my removal. I did not, however, feel obliged

to uproot all the fibres of influence which had been years in growing, because a few friends had become alienated from me, painful as that fact was. I remembered Farmington. These brethren submitted to the will of the majority, and confined their opposition to an annual attempt to dissolve my connection with the church. After this state of things had continued five years longer, I resigned my charge. The church had now grown from the weakest to the largest and most influential in the village, and I hoped that, uniting upon a new minister, they might go on prosperously. At the request of the church, I recommended my successor, a fine scholar, a good preacher, and I then supposed a man of kind and Christian spirit.

My home and means of support were in Woodburn, and I needed rest after twenty years of labor. I hoped that my resignation had satisfied my opponents, and I exerted myself to make my successor's sphere of usefulness wide and unobstructed. But it soon appeared that peace was not to be permitted me there. Under some influence the new minister's heart was turned against me, and he resisted all efforts at reconciliation, even refusing to meet brethren from abroad who offered themselves as mediators. I have never heard of any Christian minister who endorsed or sustained him in the attitude which he then chose to take. He suffered himself to become the exponent of the enmity of my former opposers, and led the church through a course of action in regard to me, so unreasonable, so precipitate, and so disorderly in every step as to bring severe censure upon it from a council of their own choosing, and for a time almost to destroy its influence for good in the surrounding community. The remarkable accusation which furnished the basis of this action was presented in the following words: "You are hereby charged in general terms with walking contrary to the peace of the church and the interests of religion." This anomaly of putting a man on trial for his general conduct, excited the amazement and mirth of a council called to review the proceedings. When I invited the church to unite with me in calling a mutual council, I received an insulting refusal; and, when after waiting several weeks at the request of ministerial brethren, hoping for a better state of feeling, I called an *ex parte* council, representing the prominent Congregational churches in Southern Illinois, with those of St. Louis; the church, in the person of its leader, met the

invitation of these brethern to make this a mutual council, in the same spirit, refusing even to answer questions which the council desired to ask them. The brethren, seeing the church thus misled and endangered, thought it right to depart from their established rules, and give to them the exclusive hearing which they demanded, but which they had forfeited by refusing a mutual council. In doing this, they arrested and mutilated the legitimate council organized the day preceding. I was obliged to protest against this irregularity—it being utterly unknown to Congregational usage—and against any decision of theirs regarding me, as the lawlessness of the organization was equalled by the looseness of its proceedings. They listened for ten hours to all that my accusers chose to say, without pretending to confine them to testimony formerly given, required no solemnity of form, gave them the benefit of each other's presence, and placed no restraint or limitation upon their irrelevant and desultory talk; and of course, in this case, there could be no reply to what was said. After all was sifted and weighed, they concluded by advising the church to rescind its action. The legitimate council advised me to make such concessions to the church as I "candidly believed were due to them." The ministers and delegates who composed this council were excellent men, and strove to do the best in their power. They certainly designed no injustice; but from my experience in this, and my observation of other church trials, I am convinced that three rules ought never to be violated in such cases.

1st. No complaint should be entertained *at all* without a definite charge, and false accusation should be treated as a great crime.

2d. That witnesses should be brought under the restraints and solemn forms of a civil court, and be examined apart from each other.

3d. That men appointed to investigate and decide cases, should be governed strictly by the established rules which the wisdom of ages has provided, and long experience tested. Extemporized machinery for peculiar circumstances, will not prove as reliable as the old, well tried guides.

(Bro Barton's experience has taught him genuine Presbyterianism.)

In the spring of 1867 I went to Richview to care for a newly organized Congregational church. It was com-

posed of good materials and its outlook was full of promise. Immediately a comfortable house of worship was prepared, the minister installed with ample salary provided.

The unbounded expectation of pecuniary profits from fruit growing had drawn this people together; but the bubble soon burst, and the same spirit of adventure and enterprise which had brought them here quickly scattered them every whither. The church in less than four years was reduced to a mere handful, and is practically extinct; and in March, 1872, I am again at Bethel. It is and is not the Bethel I left twenty-five years ago. The hoary living then, are now the holy dead; the middle-aged are now bending under the weight of years, and the children and youth of that time are the fathers and mothers of this, filling the places of trust vacated by death or decaying faculties. But spite of these great changes, Bethel is essentially the same it always has been. They most truly can say—

“We are the same things that our fathers have been,
We see the same sights that our fathers have seen,
We drink the same stream and we feel the same sun,
And we run the same race which our fathers have run.”

In the spring of 1874 I removed to Jacksonville, and have since then preached most of the time to the Second Portuguese Presbyterian church through an interpreter. The aged among this people, who were driven from Madeira by Popish persecution, are simple-hearted lovers of Christ, delighting to be fed on the sincere milk of the word, and they grow thereby. Many of their descendants are intelligent, progressive men, whose lives may hereafter shed light on the mystery of God's providences in bringing this people here to add their nationality to the many strands entwined in our American civilization. The labor of this sketch has been to crowd out of it, and not into it, the experience of sixty-eight years. Hence were all written that could be said of any man's life—how far short would it fall of the reality!

Life seems to me a solid sphere on whose surface narrative is but a single line. It can tell us that a man lived thus and so; that he was fawned or frowned upon for this or that; that he played an important or unimportant part here or there; and in the end of his diversified appearances on the stage, affording at intervals remote a momentary spectacle for lookers-on, he disappeared and is seen no more. But what all this and all else wrought on his own being, what he was to himself, to his kind, and to his God; what were his

communings, and the conflicts of his soul with unseen forces, his victories and defeats, he cannot reveal if he would, for there is no language to utter these mighty mysteries. Yet these "abysmal deeps of personality" are a man's life.

CHARLES BACKUS BARTON.

THE PRESBYTERY OF KASKASKIA met with Sugar Creek church, April 14, 1845. D. D. McKee was received from the Presbytery of Sangamon. Elisha F. Chester, licentiate, was received from the Presbytery of Salem, examined and ordained *sine titulo*. A. Ewing, minister, and James A. Ramsey, elder, were appointed Commissioners to the next Assembly. The churches of Carlenville, Belleville, Brooklyn and Mud Creek, having ceased to exist, their names were stricken from the roll. Galum church was received.

GALUM CHURCH—so named from a creek near by—was organized by Rev. Cyrus Riggs, June 29, 1844, on Four-Mile Prairie, at the house of James C. Kimzey, with these members, viz: William Hamilton, Nancy Hamilton, Mary Kimzey, Jane Brown, Ann Hamilton, Julina Ann Woodside, John Hamilton, Polly M. Foster, Jane Kimzey, Nancy Jane Hamilton, James C. Kimzey and Woods M. Hamilton. ELDERS: John Hamilton and William Hamilton. ELDERS since elected: John Steel, Woods L. Hamilton, Ephraim R. Kimzey, James Taylor, A. A. Kimzey, John M. Craig, Moses French, John V. Tyler, A. T. Hughey, J. P. Rial, William B. Kimzey, Samuel D. Rule.

MINISTERS: Cyrus Riggs; B. F. Spilman supplied from two to three years, preached here fifty-six sermons, received twenty-one members and baptized twelve persons; C. D. Martin; John Mathews; Daniel Steele was ordained over the church; William H. Templeton, from the Creek Nation; George K. Perkins, George B. McComb; M. M. Cooper; Jared Stone, D. D.; George B. McComb, second time.

The first place of worship was a log building, near the site of the present house, erected about the time the church was organized. To aid in building the present house the Church Extension Board donated one hundred dollars, with which the congregation bought eighty acres. Seventy acres of that land were sold. With the proceeds the present house of worship was erected on the

remaining ten acres. That eighty was the east half of the N. W. quarter of Sec. 4, T. 6 S., R. 3 W. The ten acres on which the house stands is the northeast corner of the N. W. quarter. The building was finished in 1854. It is thirty-four by forty-four, ceiled throughout, and cost six hundred dollars. It is in the timber—no other building of any kind being in sight.

The whole number of members down to 1874 was one hundred and ninety-five. The county is Perry. The post office Pinckneyville.

ELISHA FREEMAN CHESTER was born August 20, 1806, in Otsego county, N. Y. His grandfather's grandfather, Samuel Chester, came from Chester, Eng., near 1660. He became a citizen of New London county, Ct., in 1663. The record of his children, their baptisms and his will is there. He was one of the persecuted Non-conformists of England.

I now use Mr. Chester's own language: "I carry my maternal grandfather's name, *Elisha Freeman*. He was also from England, and in his earlier Christian life a Presbyterian. But he became a Baptist, and a preacher in that Church. My mother was also a Baptist. My father was first a Congregationalist, then a Presbyterian. From nine years of age I was brought up near Columbus, Ohio. My college course was taken in the Ohio University, Athens, Ohio. I graduated in 1839. After teaching two years in Kentucky I took the three years' theological course at the New Albany, now the Chicago, Seminary. I was licensed in the spring of 1844. Under a commission from our Board of Home Missions I took charge of Dry Point and Staunton churches, Macoupin county, Ill., in the spring of 1845. I was ordained by the Presbytery of Kaskaskia at Sugar Creek, April, 1845. In 1846 I took charge of Providence church, Cass county, Ill., and remained there two years. My next charge was a little church in Ogle county, Ill., now called White Rock. There I labored two years. Then I was appointed missionary colporteur, with a monthly preaching appointment. After two years of successful labor in that branch of our work, I took charge of two churches I had gathered in the time in Stephenson county. I was then a member of Chicago Presbytery. About that time I married Miss Eliza A. Brown, only daughter of Rev. Sidney Smith Brown, at Concord, Mich. Then, on solicitation, I under-

took to resuscitate the Michigan Central College, which had been abandoned by all its professors to establish the Hillsboro College. The effort failed. I then returned to my land near Rochelle, in Ogle county, and improved it, preaching once in two weeks in a grove where sixty saddles had been found in a hollow log. Those who had emptied the saddles had all disappeared. A pleasant, well-dressed congregation, which received the word with gladness, had taken their place.

Ten years I have labored as colporteur Missionary for the Board of Publication in Northern Illinois and, to some extent, in Wisconsin.

Since coming to this new State of Nebraska, I have labored as I could. I know my work has not been in vain.

Of the four children born to me, two are living and with me—Charles Monod, born October 20, 1857, and Hattie Isabel, born October 1, 1860.

ELISHA FREEMAN CHESTER, Geneva, Neb."

THE PRESBYTERY OF KASKASKIA met at Greenville, Bond county, October 3, 1845. B. F. Spilman was appointed Stated Clerk in place of C. C. Riggs resigned. C. C. Riggs was dismissed to the Presbytery of Steubenville. Andrew M. Hershey was dismissed to the Presbytery of Carlyle. The pastoral relation between A. C. Allen and the church of Hillsboro was dissolved, and Mr. Allen dismissed to the Presbytery of North Alabama. Mr. Blackburn Leffler, licentiate, was received from the Presbytery of Salem, and, on the fifth inst., ordained *sine titulo*.

The o. s. church, of Edwardsville, organized April 19, 1845, was received. B. F. Spilman was dismissed from the pastoral care of Shawneetown church, and appointed Presbyterial Missionary.

BLACKBURN LEFFLER joined Kaskaskia Presbytery as a licentiate of Salem Presbytery; was ordained at Greenville, Ill., as an Evangelist; married Miss A. A. M. Silliman, daughter of Rev. John Silliman; lost his hearing, and is now at Westminster, California.

THE PRESBYTERY OF PALESTINE, n. s., did not hold a meeting in the spring of this year, but convened Sept. 19, 1845, with the Pleasant Prairie church, n. s.

THE PRESBYTERY OF PALESTINE, o. s., met with Pleasant Prairie church, o. s., April 25, 1845. Stephen Bliss, minister, and Adriel Stout, elder, were appointed Commissioners to the next Assembly. A *pro re nata* meeting was held August 26, 1845. The regular fall session was held with Pisgah church, Lawrence county, commencing Sept. 11, 1845.

SANGAMON PRESBYTERY met with the Sugar Creek church April 4, 1845. Thomas A. Spilman, minister, and James L. Lamb, elder, were appointed Commissioners to the next Assembly. Five ministers and eleven churches reported. The fall meeting was held with Union and Jacksonville churches, commencing Oct. 7, 1845.

ALTON PRESBYTERY met at Troy, April 4, 1845. Hurricane church, Fayette county, was received. William Fithian was dismissed to the Presbytery of Illinois. Provision was made at this meeting for the publication of the "Alton Presbytery Reporter" under the direction of the Missionary Committee, A. T. Norton, chairman. This was the origin of the paper, in pamphlet form, and under the names first of ALTON PRESBYTERY REPORTER, and, when it was adopted or recommended by other Presbyteries, of PRESBYTERY REPORTER, published the first year semi-yearly, then quarterly, bi-monthly and finally monthly, continued until the beginning of 1868. At the last date its subscription list was sold to the Herald and Presbytery, Cincinnati. Several important numbers have been published since. This publication, continued about twenty-five years, consists of eight volumes of about six hundred pages each. During the whole period, A. T. Norton, was its responsible Editor and Publisher. It was, beyond doubt, an important factor in the rapid and extensive growth of the first Alton Presbytery. Indeed its influence was largely felt in the New School denomination through the entire State. It was disposed of, perhaps, unwisely, simply through the weariness of its Editor and Publisher, in carrying any longer so heavy a burden in addition to his other duties. It was always made to pay its way. In the end its subscription list brought four hundred dollars.

HURRICANE CHURCH was organized Feb. 23, 1845, by Wm. Chamberlin with five members, Mr. Beach, elder. It was in the western part of Fayette county; named from Hurricane creek, and was merged in the church of Mulberry Grove.

THE PRESBYTERY OF ALTON met at DUCOIGN, in Nine-Mile Prairie, Sept. 11, 1845.

Gov. John Reynolds in his Pioneer History of Illinois, p. 10, says: "At this time—1800—the Kaskaskia tribe of Indians had for their chief, DUCOIGN, who was a cunning man and had considerable talents. He boasted that neither he nor his nation had ever shed white man's blood. This was no doubt true. He had visited President Washington at Philadelphia, and wore a medal from his great father, as he called the President." There has been a great variety of practice about the spelling of the name of the places called from this Indian chief—Duquoin, Duquoin and Du Quoin. I think the extract above should settle the matter. At any rate in this work the name is DUCOIGN.

Mulberry Grove and Marion churches were received. L. S. Williams was received from the Illinois Presbytery. Willston Jones, licentiate, was received from the Presbytery of Cincinnati, examined and ordained Sept. 13. John Gibson was licensed for one year. The church of "Eight-Mile Prairie," formerly called "Crab Orchard," in Williamson county, was received.

WILLISTON JONES was born in Holland, Erie county, N. Y., February 7, 1814. He was an only son, but has two sisters living. His parents removed when he was only five years of age to St. Clair county, Ill. He was converted when about seventeen, at Lewiston, Ill., under the preaching of Rev. Aratus Kent. He graduated at Illinois College in 1840, and at Lane Seminary in 1844. He was licensed by the Presbytery of Cincinnati, May 30, 1843. Ordained by the Presbytery of Alton, September 13, 1845, at Ducoign, on Nine-Mile Prairie, Perry county. After leaving the seminary, Mr. Jones labored for a season in Upper Alton. He was then employed by Alton Presbytery as an itinerant to labor with Rev. William Chamberlin. In April, 1846, he was dismissed to the Presbytery of Knox. He went to Canton, Ill., in the latter part of 1845, and remained there three years. He was married, September 16, 1846, in St. Louis, to Miss Elizabeth H. Shearer, of Aurora, Erie county, N. Y.

This excellent lady is still living. Her residence is at 52 Howard street, Albany, N. Y., where she is engaged in benevolent work. They have had no children of their own, but have acted the part of faithful parents to two adopted daughters. Much the largest part of Mr. Jones' ministerial life has been spent in Iowa. He went to Cedar Rapids in the fall of 1848, labored there eight years and seven at Iowa Falls. While in the former place he performed missionary labor at Solon, Mt. Vernon, Pleasant Prairie, Center Point, Shellsburg, Vinton and Brooklyn. At five of these places he organized churches. During his residence at Iowa Falls he organized the church at that place, also at Maysville, Otisville, Oakland and Point Pleasant. He preached a year or two regularly at Steamboat Rock, Berlin and Eldora—traveling with a pair of mules that whole seven years through summer's heat and winter's cold, through sloughs and snowdrifts. A bitter sectarian persecution followed him all the time. Says a friend, speaking of these incessant labors, "No wonder the mules died of the blind staggers." In March, 1865, he left Iowa Falls, and was for a time in the service of the Christian Commission. He was with the army of the Potomac when Richmond was captured. At the request of the writer he went in May of the same year to labor with our young and feeble church in Rolla, Mo. Here he performed the last work of his life. The Presbytery of St. Louis met in Rolla, October 30, and special meetings were held during the session, and for several days after. Much religious interest was felt in the community. Mr. Jones was surpassingly earnest in the cause, laboring incessantly. In the midst of these labors he was stricken down by sickness. He had just purchased a residence in Rolla, and, after he was prostrated by disease, was carried on a bed to his new earthly home, from which he was so soon to ascend to his heavenly. He died November 20, 1865. His funeral sermon was preached by Rev. Henry A. Nelson, D. D., from the words, "He being dead yet speaketh."

In the year 1853 Mr. Jones and the writer stood on the brink of the Niagara river, on the British side, about a mile below the Falls. Looking out upon the seething, whirling, tumultuous waters he said, "Let us sing the Doxology." Accordingly, in that wonderful temple, we lifted up our voices, scarcely audible to ourselves amidst that majestic, mighty sound of many waters. Mr. and Mrs. Jones' daughter, Jennie H., married Rev. H. T. Perry.

They are missionaries of the A. B. C. F. M., at Sivas, in Western Turkey. Their other daughter, Emelie, studied medicine, and is now resident physician of Wellesley Female College in Massachusetts.

MULBERRY GROVE CHURCH was organized in the summer of 1845 by Rev. Robert Stewart with ten members, James A. Hubbard, elder. It was dissolved, September 30, 1861, and its members connected with Greenville. It never had a house of worship—was not *planted* and could not *grow*.

MARION CHURCH, Williamson county, was organized Aug. 31, 1845, by Revs. W. Chamberlin and Williston Jones, with these members: Samuel Aikman, Henrietta Aikman, William Aikman, Maria E. Aikman, Eliab Aikman, Lewis Calvert, Mary Cox, Louisa Cox and Margaret McMurray. ELDERS: Samuel Aikman, the first one; Napoleon B. Calvert; Joseph Maginnis; St. Clair McMurray; James Aikman. MINISTERS: Nehemiah A. Hunt took charge of the church in 1848; John W. McCord; John Ingersoll; Hillery Patrick; Charles G. Selleck, after the war and when he was residing near Carbondale. The last sessional record was made July 25, 1858. A church building was erected while Mr. Hunt was here at a money cost of about four hundred dollars. Mr. Hunt himself did much of the work. The members also turned in labor. That building was taken down in 1870. Part of the materials were sold to the Cumberlandlands who put them into a house of their own about three miles east of town. The lot which had been donated by Mr. Hunt was sold for two hundred and five dollars and the money returned to him at his residence in Sterling Center, Minn. The members have all died, removed or joined other churches except Mrs. Elizabeth Owen and her sister, Rebecca Harrison, now Mrs. Hugh Richart, at Carterville, Williamson county. Forty-one persons were connected with this church from its organization down to 1858. It has never been formally dissolved, and might be resuscitated with suitable effort. N. B. Calvert has the record book and has become a thorough Methodist.

THE SYNOD OF ILLINOIS, n. s., met at Springfield, Oct. 16, 1845. Members were present from five Presbyteries, including that of Des Moines, Iowa.

THE SYNOD OF ILLINOIS, o. s., met at Jacksonville, Oct. 9, 1845. Members were present from five Presbyteries. Both Synods adopted resolutions asking the Governor to appoint this year also the last Thursday of November as a day of Thanksgiving.

CHAPTER IX.

MEETINGS OF PRESBYTERIES AND SYNODS FROM 1846 TO 1849,
INCLUDING SKETCHES OF THE CHURCHES ORGANIZED AND OF
THE MINISTERS COMMENCING THEIR LABORS HERE WITHIN
THE PERIOD.

Authorities: Records of churches, Presbyteries and Synods; authors of the various sketches.

YEAR 1846.

THE PRESBYTERY OF ILLINOIS met at Farmington, April 2, 1846. Socrates Smith, who had been ordained by a Committee of Presbytery, at Beardstown, Nov. 23, 1845, was present as a member. Albert Hale, minister, and David B. Ayres, elder, were appointed Commissioners to the Assembly. J. A. Ranney, G. C. Wood and C. B. Barton, were granted letters of dismission. Hugh Barr resigned the office of Stated Clerk, and Albert Hale was appointed in his place.

The fall meeting was held at Mechanicsburg, Sept. 10. The church of Rochester was received. Harvey Blodgett was received from the Presbytery of Cleveland.

SOCRATES SMITH was born at Henniker, N. H., June 16 1814. Graduated at Dartmouth College 1842, and at Union Seminary, New York, 1845. Ordained Nov. 23, 1845; supply pastor at Beardstown, Ill., 1845-46; Panther creek, Ill., 1846-50; joined Alton Presbytery, April 16, 1852; teacher at Greenville, Ill., 1850-53; Home Missionary in Jersey county, 1853-55; supply pastor, Troy, Ill., 1855-59; farmer near Greenville, Ill., 1859-68. Died Feb. 1, 1868, on his farm. His widow is still living.

HARVEY BLODGETT was born in Brimfield, Mass., in Aug., 1801. He was converted in 1825. He graduated at Amherst College in 1829. After leaving college he spent some time in teaching, and at intervals afterwards. As a min-

ister he labored principally in the northern part of Ohio. For six years he was pastor of the Presbyterian church of Euclid, a few miles east of Cleveland. For five years he was Agent of the A. B. Society mostly in central Illinois with his residence at Jacksonville, where he died in June, 1850. His funeral was from the First Presbyterian church in that place, Sabbath, June 23. Mr. B. possessed a mind vigorous, strong, comprehensive. He thought deeply, reasoned justly, and expressed himself lucidly. He had strong common sense. His religion was that of action rather than feeling—principled, steady, laborious.

ROCHESTER CHURCH, Sangamon county, Ill., was organized on the first Sabbath in August, 1846, with eight members. Gardner T. Bruce and Moses Fairchild, elders. Its name was erased from the roll of Presbytery, April 4, 1862.

KASKASKIA PRESBYTERY met at Mt. Vernon, March 20, 1846. William A. Smith was received from the Presbytery of Muhlenburg. B. F. Spilman, minister, and Alex. Kirkpatrick, elder, were appointed Commissioners to the Assembly. The collections for Domestic Missions made in their churches were directed to be appropriated to the support of the itinerating Missionary, B. F. Spilman, except of the churches whose ministers were local Missionaries. Elisha F. Chester was dismissed to the Presbytery of Sangamon. William Gardner was licensed. The fall meeting was held with Sugar Creek church, Oct. 2. David D. McKee was dismissed to the Presbytery of Allegheny. John S. Howell was ordained, *sine titulo*, October, 3. Thomas W. Hynes, licentiate, was received from the Presbytery of Madison, and ordained Oct. 4.

HOPEWELL CHURCH was reported to the Assembly this year, P. O., Benton, Franklin county, with eight members. In 1848 it reported thirteen members. In 1850, twelve members. In 1859 its name does not appear. Oct. 8, 1860, its name was changed by Presbytery to KNOB PRAIRIE. That prairie is fifteen miles north-east of Frankfort, Franklin county. Nothing more is known of the church from any records.

JOHN SMITH HOWELL.

The following sketch is furnished by his widow, Mrs. Elizabeth Howell. She resides on her own farm, Bond county, near Elm Point church and post office.

John Smith Howell was born January 13, 1813, on Long Island, N. Y. He was of Welsh descent. His parents were Congregationalists. His mother died on Long Island. His father moved to this state in 1822, and united with the Presbyterian church in Greenville. He had a family of nine children. All of them became Christians in early life. They were two sons and seven daughters. John Smith, the second son, experienced religion when thirteen years of age, at a camp-meeting in Bethel, under the preaching of B. F. Spilman. He united with Greenville church. His brother was thrown from a horse and killed when eighteen years old. His father was anxious to give John an education, but could not spare him from the farm. That father, Joseph Howell, for several years an elder in the Greenville church, died in 1832. When he came to this state he was living with his second wife, by whom he had one son, Silas. When, therefore, his father died, John S. had the care of the family, consisting of his step-mother, his half-brother, Silas, and two sisters. The step-mother died in 1835. Feb. 11, of the same year, John S. married Elizabeth Johnson, daughter of George Johnson. She was of Irish descent. She became a Christian in her nineteenth year, and united with the Presbyterian Church. In the fall of 1837, John S. made up his mind to study for the ministry; and, if needful, devote ten years to the work of preparation. He first studied at the Academy in Bethel, then at Illinois College, where he graduated in 1844. He studied theology with Rev. James Stafford at Greenville. He was licensed in the fall of 1845, and took charge of Sugar Creek and Staunton churches. Ordained as above stated. He spent four years in the vicinity of Sugar Creek, laboring with that and other churches. In the spring of 1850, he took an agency for books. In 1854 he commenced labor in White and Gallatin counties—preaching at Equality, Sharon and Carmi. In the spring of 1862 he returned to Bond county, and took charge of Elm Point and Waveland churches. In the fall of 1869 he substituted Staunton for Waveland. In the spring of 1872, when making arrangements to remove his family to Staunton, his health failed.

July 29th, he preached his last sermon, and died Sept. 23, 1872.

Three children died in infancy. A son was killed at Fort Donelson, Tenn., Feb. 15, 1862. A daughter, Lizzie, only survives. She is married and resides with her mother at Elm Point. Mr. Howell was a truly Godly man. He made his way to the ministry by dint of indomitable courage and perseverance, and proved useful in his chosen work.

THOMAS WOODRUFF HYNES.

Auto-biographical.

I was born at Bardstown, Nelson county, Kentucky, October 5, 1815. My father, William R. Hynes, was a native of Washington county, Maryland. My grandfather, Thomas Hynes, came to Kentucky about 1780. The Hynes family came from Coleraine, Ireland, and were of Scotch-Irish stock. My paternal grandmother, Abigail Rose, was of Welch descent. My mother, Barbara Chenault, was a native of Essex county, Va. Her family were Huguenot French, and all of the name in this country are descendants of three brothers who fled from France at the time of the terrible slaughter of the Protestants, commonly known as the massacre of St. Bartholomew. My father was an elder of the Presbyterian church of Bardstown, and died there in 1837.

My first school was taught by my uncle, Stephen Chenault. After attending the common schools at Bardstown, I was for two or three years in the Roman Catholic college of that place, called "St. Joseph's College." In October, 1833, I went to Hanover College, Indiana, where I graduated in 1836. I entered immediately the Indiana Theological Seminary at Hanover, then taught by Dr. John Matthews and Professors Bishop and Cunningham. At the end of one year in the seminary, my old preceptor in mathematics, Prof. John H. Harney, left the college, and recommended me to take temporary charge of his classes until a professor could be elected. This I attempted, in connection with my theological course, but soon found both more than I could carry along profitably. After one or two terms, I was appointed to the chair of mathematics, and was thus diverted from my theological course for several years. In the mean time I was ordained a Ruling Elder in the Han-

over church. Providence opened the way for my leaving the college in 1844. I again entered the seminary, which by that time had been removed to New Albany, Ind. I finished the seminary course there in June, 1845. I was licensed by the Presbytery of Madison, soon after leaving the seminary, at a meeting held at Carrollton, Ky.

I preached about one year in Jennings county, Ind. In March, 1846, I settled at Hillsboro, Ill. Receiving a call to the pastoral charge of that church, I was ordained by the Presbytery of Kaskaskia, at Sugar Creek church, on the 4th October, 1846.

I removed to Bond county in 1851, and after about one year's preaching in various places, began to preach in Greenville in May, 1852—first for one-half the time. I removed to Greenville in 1854, and was soon installed as pastor there. I resigned that charge in 1867.

I have since that supplied, for portions of my time, the churches of Waveland, Elm Point and some other vacancies. I have preached for ten years at a mission station at Old Ripley, Bond county, being near my farm.

My oldest son is William Dunn Hynes, who lives at Indianapolis, Ind., and is a route agent on the Vandalia railroad.

My second son, Samuel Burke Hynes, is Gen'l Ag't A. T. & S. F. R. R. at St. Louis, Mo. Their mother was a daughter of the Hon. Williamson Dunn, of Hanover, Ind.

Besides the above, I have one daughter and two sons at home.

THOMAS W. HYNES.

THE PRESBYTERY OF PALESTINE, n. s., held no meeting in 1846.

The Presbytery of PALESTINE, o. s., met at Paris, April 3, 1846. R. H. Lilly, minister, and James Welsh, elder, were appointed Commissioners to the next Assembly.

The same Presbytery held its fall meeting at Charleston, Ill., commencing October 2, 1846. The churches of Marshall and Grandview were received under care of Presbytery. The church of Okaw was dissolved and its members transferred to Charleston.

MARSHALL CHURCH, Clark county, was organized, April 25, 1846, by Revs. H. I. Venable, R. H. Lilly and Elder James Welsh, with these members: Alexander Matthews,

Prudence Matthews, Rachel Matthews, Amy Matthews, John R. Matthews, M. J. Matthews, James Gibson, Rachel A. Babcock, Prudence Cochran. Elder: Alexander Matthews. Ministers: Ellis Howell, 1855 to 1865; R. C. McKinney, 1868-69; Thomas Spencer, 1871-72, irregular appointments; George F. Davis, 1876, and is still in the field. Elders: Alexander Matthews, the first; Elza Neal; Jacob C. Smith; John Morton. Mr. Matthews is dead. The others are living. During its frequent vacancies this church had occasional supplies from the Presbytery. A house of worship was commenced in 1858 and finished the next year, after a severe struggle. In 1877 this house was remodled and put in complete repair. Its site is beautiful.

The growth of the church has been slow from the beginning. For years it had no regular ministry. The entire membership is one hundred and thirty-two. It should be said that this ground had been pre-empted, and by rather sharp practice. Rev. Isaac Reed, for several years a member of Palestine Presbytery, had made an appointment for organizing a *Presbyterian* church. Congregationalists in the vicinity and from Terre Haute so maneuvered the meeting that the vote did not express the preference of the majority.

Since Mr. Davis entered the field the Sabbath-school has been greatly enlarged, and the general condition of the church and congregation much improved.

GRANDVIEW CHURCH, Edgar county, was organized by Rev. John A. Steele, July 27, 1838, with these members: James Hite, Ann W. Hite, John Tate, Nancy Tate, Robert M. Tate, Susan Tate, Margaret I. Tate, Jacob S. Brown, Ellen B. Brown, Joseph Brown, Wm. A. Cale, Mary Cale. John Shultz, Susan Shultz, Catharine Steele, Rachel Frame, M. Snapp. Elders: James Hite, Wm. A. Cale, John Tate, Joseph Brown, the first. Elders since: S. Houston, William Blackburn, Dr. D. W. Stormant, Isaac Hewitt, R. T. Alexander, Robert M. Tate, Jacob Braden, and probably others. The two last named are the present elders. The church was organized in a frame store-room, used now as a lumber house in the central part of the village. There the church held their meetings until about 1841. The church edifice was first erected in the south part of the town. Afterwards the same building was removed to its present

location and enlarged. The house on the first site was dedicated by Rev. John A. Steele, about 1841. On its second and present site it was dedicated by Rev. Samuel Newell, and cost, as it now stands, \$2,100. The parsonage was built about 1856 or 1857. It cost six hundred dollars. The site is a quarter-acre lot.

Ministers: John A. Steele was the first, and continued until 1854; James Huston, 1855; N. S. Palmer, 1856-59; Charles P. Spinning, licentiate, 1860, afterwards pastor and remained until April, 1867, a revival under his pastorate; S. Martin, 1867-69; J. W. Allison, 1869-71; Joseph Lowry, 1871-72; Lewis E. Jones, 1873-77; Simeon C. Head, Jan. 1878 and still continues.

THE PRESBYTERY OF SANGAMON met at North Sangamon, April 3, 1846. Elisha F. Chester was received from the Presbytery of Kaskaskia. Andrew Todd, minister, and Jacob F. Bergen, elder, were appointed to the next Assembly. The Presbytery reported six ministers and eleven churches. A memorial had been presented by Dr. Andrew Russel, of Union church, against the action of the Assembly of 1845 upon slavery. This had been laid over to the present meeting, when the following action was taken. "Resolved, (1) That we approve the course taken by the memorialist, to exculpate himself from any participation in the guilt, real or supposed, contracted by the Assembly of 1845, in their action on the subject of slavery. (2) That Dr. Russel's paper be returned to him with a copy of the action of Presbytery thereon." So fine a specimen of non-committalism ought to go down to after ages! The fall meeting was held at Springfield, Oct. 7. George McKinney, licentiate, was received from the Presbytery of Salem.

THE PRESBYTERY OF ALTON met at Collinsville, April 2, 1846. Geo. C. Wood and C. B. Barton, from the Presbytery of Illinois, and James R. Dunn, from the Congregational Association were received. Robert Kirkwood was dismissed from the pastoral care of Plum Creek church and from the Presbytery, with a general letter. Robert Stewart, minister, and Russell Scarritt, elder, were appointed Commissioners to the Assembly. Williston Jones was dismissed to the Presbytery of Knox.

JAMES R. DUNN was born at Wilmington, Delaware, Dec. 18, 1816. He was educated at the Classical Institute in that place. Ordained by the Illinois Congregational Association at Griggsville, Pike county, Ill., in April, 1842. Was supply pastor of Congregational church in Ottawa, Ill., in 1842-43. Spent one year in Collinsville, Ill., teaching part of the time, and supplying the churches of Collinsville, Marine and Belleville. Spent two years in the counties of Jackson and Union as Missionary. His residence was at Western Saratoga, some eight miles northeast of Jonesboro. Then two years at Carrollton. The next four years, from 1849 to 1853, with the Congregational church of Chesterfield, Macoupin county. Settled at Wenona, Marshall county, Ill., in 1853, where he spent ten years. Left Wenona in 1865, and dwelt at Normal four years. His next residence was Jacksonville. He is now in St. Louis, supply pastor of the South church, and a member of St. Louis Presbytery. He has one son, Edward, who is a lawyer.

An adjourned meeting of ALTON Presbytery, was held at Marion, Williamson county, commencing July 31, 1846. The churches of Western Saratoga and Murphysboro, were received. N. A. Hunt, licentiate, was received from the Presbytery of Schuyler, examined, and on Sabbath, July 2, 1846, ordained, *sine titulo*. The fall meeting was held at Upper Alton, Oct. 12. J. A. Ranney was received from the Presbytery of Illinois.

NEHEMIAH A. HUNT was born in Mason, N. H., Sept. 27, 1811. He was educated at Oberlin, Ohio, Mission Institute, Quincy, Ill., and at Lane Seminary. Ordained as above. He labored at Marion, Williamson county, many years, and accomplished great good. He was a prodigious worker, labored with his own hands as much as Paul ever did or could. After leaving Marion, he labored several years with Bethel church, Bond county, Illinois. He was dismissed from Alton Presbytery to the Central Association of Minn., April 15, 1844. His present residence is Sterling Center, Minn. His wife's maiden name was Clarina A. Conrad, born in N. C., in 1818. They were married Nov. 4, 1844.

WESTERN SARATOGA CHURCH, Union county, in the north-eastern corner of T. 12 S., R. 1 W., was organized by William Chamberlin, with eight members, in the spring of 1846, Noah Harlow, elder. James R. Dunn resided there in the summer of 1846 and ministered to that and several churches in that general region. But the members soon removed, and the church became extinct.

THE CHURCH OF MURPHYSBORO, the county seat of Jackson county, was organized July 19, 1846, by William Chamberlin with seven members, William McClure, elder. This church had considerable success for several years. It was served by William H. Bird, Josiah Wood and others. In April, of 1850, the Presbytery of Alton held its session with them. It had then a membership of twenty-six. Dr. A. S. Latta was an elder. At one time, under the lead of Josiah Wood, they had a house of worship enclosed, though it was never finished. Through the removal of important members and poor management this church went down. Its house was lost to it. The church records are also lost. Two or three members may be left. But nearly all have removed, died or united with the Lutheran church in the same place. Rev. James G. Butler, of Grand Tower, is at this time—1879—renewing the effort, and with good promise, at the depot and mines on the opposite side of the Big Muddy.

SYNOD OF ILLINOIS, n. s., met at Alton, October 15, 1846. Members were present from five Presbyteries. George C. Wood was appointed Stated Clerk in place of L. P. Kimball, resigned. Routine business—petition to the Governor to appoint the last Thursday of November for general thanksgiving—approval of the Assembly's action on slavery, and an appeal case from Presbytery of Des Moines were the principal items of business. THE SYNOD OF ILLINOIS, o. s., met at Springfield, October 3. Members were present from five Presbyteries.

YEAR 1847.

THE PRESBYTERY OF ILLINOIS met at Jacksonville, April 8, 1847. Andrew L. Pennoyer, who had been absent from

several meetings of Presbytery on account of ill health, was present. The overture duly sent down—" Shall the General Assembly hold its sessions annually instead of triennially? " was answered in the affirmative.*

A paper was adopted setting forth the present state of Illinois College, and recommending to the churches of the Presbytery to make an annual collection in its behalf.

The fall meeting was held at Concord, commencing October 7, 1847. William Fithian was dismissed to Ontario Presbytery. String Prairie church was attached to the Presbytery of Alton; Alanson Alvord from the Brookfield Association, and C. B. Barton, from the Alton Presbytery, were received.

KASKASKIA PRESBYTERY met with the Gilead church, Jefferson county, April 9, 1847. John L. Hawkins from the Presbytery of Redstone, and Philander D. Young from the Presbytery of Ogdensburg were received. A committee reported the installation of T. W. Hynes pastor of Hillsboro church on October 20, 1846. William A. Smith, minister, and Amzi Andrews, elder, were appointed Commissioners to the Assembly. Blackburn Leffler was dismissed to the Presbytery of Palestine. William B. Gardner was ordained, *sine titulo*, April 12.

The fall meeting was held at Hillsboro, October 8. William A. Smith was dismissed to the Presbytery of Mississippi. The church of Hopewell, Bond county, was dissolved and its members directed to apply to the church of Greenville.

JOHN L. HAWKINS was born at Chambersburg, Franklin county, Pa., August 8, 1800. His ancestors were Scotch Covenanters. His parents moved to Washington county, Pa., in 1807. He graduated at Washington College, 1818. His theological training was directed by Drs. John Anderson, Andrew Wylie and Thomas Hoge. His class of nine was the gem of the Western Theological Seminary. He was licensed by Washington Presbytery, April 21, 1825, and ordained by the same, October, 1827. He spent a pastorate of

*The triennial plan had been found wholly unsatisfactory and lasted only from 1840 to 1846, when the Assembly was restored to the same status it occupied when the division took place.

fifteen years at Connersville, Fayette county, Pa. He came to Illinois December, 1844. He labored with Carmi church, White county, as supply pastor from 1845 to 1849. He was married to a daughter of the Rev. John Silliman, who died at Sharon, White county, November, 1838. He commenced labor with Carbondale church, Jackson county, Ill., January 10, 1872, and still continues in that field. That church had then forty-four members. It has now one hundred and two. Seventy-five have been received under Mr. Hawkins' ministry and sixty-six persons baptized.

PHILANDER DICKINSON YOUNG was born in the state of New York. Graduated at Union College in 1842 and at Princeton Seminary. He was ordained, *sine titulo*, by the Presbytery of Ogdensburg, June 18, 1846. Labored a while in Edwardsville, Ill.; supply pastor at Chester, 1852. A missionary in Wisconsin. Supply pastor at Gilman, Ill. Is now at Orange, Cal.

WILLIAM BERLEY GARDNER was born in Newburyport, Mass., and received his early education at one of the colleges in Maine. He was forty-five years of age when he died with pneumonia in the winter of 1851. He was ordained by Kaskaskia Presbytery, April 12, 1847, at Gilead, Jefferson county. After this he labored in various churches in Southern Illinois; among which were Equality, Mt. Vernon, Gilead and Elkhorn. This latter was, by his advice, moved to Nashville. That congregation still worship in the house planned by him. It was the second church edifice in the place. Mrs. J. H. Sawyer, of Nashville, is a daughter of Mr. Gardner.

THE PRESBYTERY OF PALESTINE, n. s., having failed to hold any meeting in 1846, was directed by Synod to convene with Pleasant Prairie church, April 29, 1847. The direction was complied with. Charles H. Palmer, licentiate, was received from the Presbytery of Cincinnati, examined and ordained May 1, 1847. A plan of correspondence and co-operation in the Home Missionary work between this and the Alton Presbytery was adopted. The fall meeting was held with New Providence church, Oct. 7.

CHARLES H. PALMER was born in Moscow, Livingston county, N. Y., Jan. 1, 1818. His ancestors were English in nation and Calvinistic in religious sentiments. His father, Asa R. Palmer, was an elder in Danville Presbyterian church from its origin until his death. Charles came with his father to Vermillion county, Ind., in 1826, and from thence to Danville, Ill., in 1828. He graduated at Wabash College in 1843, and at Lane Seminary in 1846. He was licensed by Cincinnati Presbytery, and ordained by that of Palestine, May 1, 1847. He had charge of the Pleasant Prairie church, n. s., Coles county, Ill., for two years. He removed to Danville in 1851. He took charge of Middleport church, Iroquois county, Ill., in 1856 and remained until 1870. In 1872 he went to Tazewell county, Ill., and took charge of a church there for two years. He then returned to his home in Watseka, Iroquois county, and labored as an evangelist in various directions until his death, which took place instantly in his own house, Feb. 13, 1877. In the fall of 1852 he married Mrs. Sophronia M. Carnahan, at Chalmers, White county, Ind. He had four children, all of whom are living—Cornelia, born Sept. 10, 1853; Asa Gardiner, born Aug. 29, 1856; Charles White, born Oct. 22, 1858, and Wm. Henry, born Jan. 25, 1867. The widow remains with her children at their home in Watseka, Ill.

PALESTINE PRESBYTERY, o. s., met March 26, 1847, at Palestine church, Crawford county. For their fall meeting they met at Grandview, Edgar county, Oct. 7. Blackburn Lefler from Kaskaskia Presbytery, and Joseph Adams from Crawfordsville Presbytery were received.

JOSEPH ADAMS died, without charge, at Frankville, Iowa, March 6, 1871, aged sixty-two, a member of Dubuque Presbytery. He was dismissed from Palestine to Wisconsin Presbytery, Sept. 13, 1850.

THE PRESBYTERY OF SANGAMON met with Sugar Creek church, April 2, 1847. J. G. Bergen, minister, and Asahel Stone, elder, were appointed to attend the Assembly. The fall meeting was held at Petersburg, commencing Sept. 17.

THE PRESBYTERY OF ALTON met at Greenville, April 22, 1847. Brighton church was received. The overture from the Assembly, about restoring the annual meetings of the body, was affirmed. Charles E. Blood was dismissed from the pastoral care of Collinsville church. George Spaulding was licensed, April 24. Joseph Gordon, from the Vandalia Presbytery of the Cumberland Church, and William H. Bird, from the Schuyler Presbytery of the same Church, were received.

JOSEPH GORDON: I give the sketch of this brother partly in his own words and partly in the language of another. "I was born February 14, 1802, in the county of Monaghan, Ireland. My parents were Scotch-Irish Presbyterians. All the school education I ever received was in Ireland. I was induced to seek the ministry because I felt that 'Woe is me if I preach not the gospel.' I was licensed in Upper Alton at the spring meeting of the Vandalia Presbytery of the Cumberland Presbyterian Church. Ordained by the same Presbytery October 5, 1844. I preached in Macon and Bond counties while in connection with that Church. In the spring of 1847 I united with the Alton Presbytery, and immediately entered the Home Missionary field in Southern Illinois, under the direction of the Missionary Committee of that Presbytery.

I was married to Letitia W. Robinson, daughter of David and Elizabeth Robinson, (both members of the Presbyterian Church,) at or near Edwardsville, Madison county, Sept. 13th, 1827. My wife has borne me eleven children, four of whom only survive, viz.: Mrs. Sarah J. Seaman, born Dec. 26th, 1829. Mrs. Elizabeth A. Abernathy, born Sept. 7th, 1841. Jos. A. Gordon, born Feb. 18th, 1847, and Mrs. Julia G. Remann, born March 1st, 1849.

The most pleasing incident of my childhood was the intense earnestness manifested by my parents to give me an education out of their limited means, and especially the great care they took in having me study the Bible and Westminster catechism. From these two sources I have derived more theology than from all other helps I have been able to reach. As I write this sketch, retrospectively the past as I do, my soul is filled with joy which nothing but God's word can inspire, when I call up the time where, away in Old Ireland,

under my Uncle Carson's white-thorn hedge, at the age of six years I committed to memory the twenty-third psalm."

What follows is from the pen of another. Mr. Gordon did good service while in the Cumberland Church, as many can testify who were acquainted with him at that time. In the spring of 1847, having united with the Alton Presbytery, he entered on the work of Home Missions, under the direction of the Missionary Committee of the Presbytery, and has labored in Southern Illinois to the present time. During this period he has organized eight Presbyterian churches and ten Sabbath-schools. Four of the churches are now self-sustaining. He taught the first Sabbath-school in Liberty Prairie, Madison county, and the third one in that county. He was engaged for months in lecturing on temperance during the Washingtonian movement, traveling over the Northern part of Iowa, and a large portion of the state of Illinois. In this work he was called the "Irish Poney," and whilst thus engaged, part of the time in connection with one or two others, about seven thousand persons signed the pledge. The writer has known him forty-five years and can add his testimony to his uprightness, purity of character and successful labors.

WILLIAM HARRISON BIRD,

Was born in Fayette county, near Lexington, Ky., May 31, 1814. His father's name was Abram. His mother's maiden name, Catharine Fry. They were born and raised in Shenandoah county, Va., and married there, the bride being but fifteen years of age. They removed immediately to Kentucky, arriving there probably about 1802. They removed to Missouri in 1825 and settled on a farm near Hannibal, which at that time had but one house. They were thrifty farmers, owning a few slaves, but working with their own hands, industrious and abounding in hospitality. In the latter part of his life, Mr. Abram Bird, through his too great confidence in others, lost his property. In hopes of recovering himself he went to California. He did not succeed; and on his return died at sea, five days out from San Francisco, Oct. 11, 1850. He was then seventy years of age.

Abram Bird and his wife did not become pious until 1832. In that year they and several of their children

were converted at a camp-meeting held by Dr. David Nelson, and united with the Presbyterian Church, in Marion county, Mo.

They had twelve children, eleven of whom reached maturity, and five are still living. Mrs. Catharine Fry Bird died in Missouri about 1857. At the death of her husband, her own home was broken up, and from that time forward she resided with her children. Wm. H. Bird's early advantages for an education were very limited. His only religious instruction was from a pious grandmother, who used to converse and pray with him. Dr. Nelson was the first preacher he ever heard who really preached the Gospel. He was accustomed in his youth to spend the Sabbath in hunting and fishing. His connection with the church occurred in 1833. His first marriage was to Miss Eliza Eveline Gash, a native of North Carolina. It took place in Marion county, Mo., Jan. 1, 1834, when he was less than twenty years of age. The children of that marriage were six: Mary Jane, now Mrs. Wm. B. White, born Sept. 14, 1835; Martha Ann, now Mrs. T. W. Lippincott, born May 17, 1838; Samuel Wylie, born Oct. 2, 1840; Abraham Calvin, born March 4, 1843; Martin Luther, born Jan. 15, 1847, and Eliza Eveline, now Mrs. Nelson Lance, born April 11, 1849. All these are living, Mary Jane at Spearville, Kansas, Martha Ann at Pana, Ill., Samuel W. at Spearville, Ford county, Kansas, Abram C. at St. Louis, Mo., 2312 Chestnut street. Martin L. is an engineer on the St. Jo branch of the North Missouri R. R. Eliza E. is in Bourneville, Ohio. All are members of the of the Presbyterian Church—active, useful, consistent Christians. The first Mrs. Bird died in Mt. Vernon, Ill., Aug. 18, 1855. April 16, 1856, Mr. Bird married Miss Susan Bowen. She was born at Felchville, Windsor county, Vt. She was educated at the academies of Perkinsville, Springfield and Ludlowville, Vt., and Yates, New York. She came west with Gov. Slade in 1855, and taught near Mt. Vernon, Ill.

The children of this second marriage were also six—four sons and two daughters. Of these, two died in infancy, and two others after reaching the ages of three and four. Of the two survivors, Ossian Fremont, born July 22, 1862, resides with his half-brother, Abraham C., in St. Louis. The remaining one, Susan Rowena, born July 31, 1865, is with her mother at Woodburn, Ill.

So far as Mr. Bird had a religious training, it was in the Presbyterian Church. With that Church he uni-

ted. Feeling a desire to preach the Gospel, he removed with his family to Mission Institute, near Quincy, March 15, 1840, and prosecuted his studies at that institution. Fearing that his educational qualifications were too limited to admit licensure in the Presbyterian Church, he applied to the Salt River Presbytery of the Cumberland Presbyterian Church, and was by them licensed to preach, April 6, 1844, after having studied about four years. He was ordained by the Rushville Presbytery, C. P., Sept. 30, 1845. He labored in the Cumberland Church from the time of his licensure till Oct. 2, 1846—one year and seven months. In the first part of this time at Bernadotte, on Spoon river, and at Table-Grove, in S. W. corner of Fulton county, teaching school as well as preaching. His support was very small. April 10, 1845, he says: "We have been wonderfully exercised in view of our temporal wants. In an unusual degree of faith and reliance on God we have been supplied with one hundred pounds of flour, three and one-half yards of jeans, three dollars, sixty-two and one-half cents in money and one piece of bacon." He organized a church at Table-Grove, Oct. 18, 1845. Later he had a circuit including Rushville, Schuyler county. But he was not satisfied with his connection with the C. P. Church. Hence he took his dismission from them, attended a meeting of the Schuyler Presbytery, n. s., at Quincy, and was received into that body, Oct. 2, 1846, after an examination in theology only. The same fall he removed with his family to Alton Presbytery with which he united April 23, 1847, and was installed pastor of Vergennes church, July 18, 1847. A. T. Norton preached the sermon, Josiah Wood gave the charge to the pastor, and J. R. Dunn to the people. His field of labor included Murphysboro, Jackson county, and Liberty, now Rockwood, Randolph county. In April, 1843, his pastoral relation with the Vergennes church was dissolved. He was installed pastor of the Old Ducoign church Sabbath, Sept. 18, 1853. His subsequent fields of labor were Mt. Vernon, Vandalia, Bethel, Sandoval and Bethel the second time. In all these latter places he was supply pastor. The only churches he served as pastor were Vergennes and Old Ducoign. His longest stay in any one field was at Bethel, where he remained, including both periods of service, for ten years. In April, 1868, while he was residing at Bethel, his health gave way. It had been gradually failing for some years. In April, 1865, he had apo-

plexy, and lay for several days at the point of death. But he recovered so as to resume his labors. But the sickness which laid him wholly aside from the ministry was a nervous fever, in April, 1868. At two different times he was a patient for several months at the Water-Cure, Elmira, N. Y. He was benefited but not restored. The summer of 1870 he spent with his wife's relations in Vermont.

In the spring of 1869, he fixed his residence at Pana, Illinois, where—with the exception of the visit to Vermont and another to Elmira—he remained until the spring of 1874, when he removed to Woodburn, where he died April 15, 1877. Though a constant invalid and a portion of the time a great sufferer for more than ten years, his immediate death was produced by a fall. Attempting to visit a sick neighbor, he stumbled and struck his head against a post. Five days after this he breathed his last. He was buried at Woodburn. At the time of his death he was a member of Alton Presbytery. He was mild in temper, modest and retiring in manner, but keenly observant. He reached the ministry through many obstacles and persevered in the work amidst great discouragements. His preaching was uniformly profitable and often with great unction and power. Some of Dr. Nelson's pupils have said that in the pulpit he closely resembled that great Master in Israel. Few men have been more blessed in their children. Of the eight who survive, the seven elder are pious, and connected with the Presbyterian Church. The youngest is at this time a girl of thirteen, and resides with her mother at Woodburn, Ill.

BRIGHTON CHURCH was organized the first Sabbath in January, 1847, by Revs. W. Chamberlin and J. A. Ranney in the Baptist church with these twelve members, viz.: Nathan Johnson and wife, John Jay Green and wife, Henry Boulter and wife, L. P. Stratton and wife, James W. Gilson and wife, Mrs. Cunningham and Mrs. David. Elders: Nathan Johnson, John Jay Green and Henry Boulter, the first. Since then, L. P. Stratton, James W. Gilson, T. A. Brown, Edwin Amass, Hezekiah C. Clark and William Boulter. Ministers: Wm. Chamberlin; George Spaulding, ordained pastor in 1848—the relation lasted only one year;—Thomas Lippincott; T. B. Hurlbut; Henry D. Platt in 1851; Samuel K. Sneed; Joseph S. Edwards; David Dimond, 1860-65; Geo.

L. Tucker; Wm. R. Adams, 1867 till about 1870; May 21, 1871, David Dimond, D. D., was installed pastor and still continues. The first house of worship was a small brick building, dedicated June 1, 1851. The present house was dedicated Aug. 22, 1869. It is a frame building thirty-six by fifty-six with a spire ninety feet high. It cost \$6,400, and is the finest edifice in the town. The whole number of members has been one hundred and seventy-nine, of whom seventy-six were received by letter and one hundred and three by profession. Among this church's many loved and honored ones, living and dead, James W. Gilson and Dr. T. A. Brown, are pre-eminent. The former was born in Salem Parish, Westmoreland county, Pa., in 1810. He was in early life in business in Jeffersonville, Ind., where he became ruling elder. He was active and prosperous in affairs, an exemplary Christian, devoted to his church, a man of sagacity and of great influence in the community. He died Aug. 30, 1864.

Thomas A. Brown, M. D., a native of South Carolina—an associate in early life of Dr. F. A. Ross, a graduate in medicine under Dr. R. D. Massey—was a co-worker with this church from the beginning till his death in April, 1864. He was a superior singer, devoted to all good things, and in every way reliable.

In 1867, certain members—under the leadership of L. P. Stratton—withdrew and formed a Congregational church. This movement was not only utterly uncalled for, but has been, and is, the great hindrance in this field. For seventeen years previous to that, the church had supported its minister and had sometimes given three hundred dollars a year for Christian work abroad. Now both churches are feeble, having half their pastor's time and giving very little to Missionary purposes. The spectacle is sad and admonitory, and is regarded by Christian people of other places and other denominations as a reproach and a warning.

In May, 1861, burglars entered the house of one of the elders, and carried off the communion service, a box containing Sabbath school money and a pair of boots. Two nights after a man was shot dead when attempting to enter a house at Miles. On his feet were the missing boots. The next March the sacred utensils were found in a hazel thicket about two miles distant, scarcely at all injured. They had been given to the church by Deacon J. W. Archer, and after the schism were handed over by Rev. Mr. Tucker, to the Congregational party.

ALTON PRESBYTERY met with the Monticello church, Oct. 16, 1847. There were present ten ministers and fifteen elders. Elder B. I. Gilman, represented Monticello church. Two missionary delegates, viz.: Revs. Joseph Butler and C. H. Palmer, were present from the Presbytery of Palestine, n. s. The churches of Vergennes and Liberty Prairie were received. Wm. H. Bird was installed pastor of Vergennes church, by a committee of Presbytery, July 18, 1847. A committee was appointed to ordain John Gibson, pastor of Plum Creek church. Wm. E. Chittenden was dismissed from the pastorate of Belleville church. Robert Kirkwood was dismissed to the Fourth Presbytery of New York, and Charles B. Barton to that of Illinois. The thanks of the Presbytery were presented to the Principal, Miss Philena Fobes, teachers and pupils of Monticello Female Seminary, for the interesting performances in Calisthenics and Music, with which they had favored the body. And they were assured the Presbytery both individually and collectively feel the warmest interest in the continued prosperity of the institution. E. B. Olmsted was received from the Evangelical Lutheran Synod.

VERGENNES CHURCH is in the north part of Jackson county, in T. 7, S. R., 2 W. It was organized by Revs. W. H. Bird and Josiah Wood, July 17, 1847, with twenty-four members. Thomas L. Ross, Russell Tuthill and S. C. Porter, elders. W. H. Bird labored here for several years. But most of the leading members have removed or died. The church still exists and has occasional services. But it never had any other house of worship than an inconvenient school-house. Elder R. B. Blacklock, M. D., is still on the ground.

LIBERTY PRAIRIE CHURCH was in Madison county, T. 5 N. R. 8 W. It was organized by Revs. Lemuel Foster and Joseph Gordon, July 11, 1847, with ten members. Wm. S. B. Robinson, Thomas Waples and Franklin Sleight, elders. It had but a brief organic existence, though its principal members still remain, and are connected with Moro or Edwardsville churches.

EDWARD BIGELOW OLMSTED.

Auto-biographical.

"I was born on the 29th day of Nov. 1813, in Philadelphia." So says the family record. My father, Edward Olmsted, was a printer and publisher in Philadelphia, and relinquished his business to accept a commission as 3rd Lieut., in the 16th Infantry Reg., U. S. A., which was soon ordered to join the expedition under General Wilkinson, destined to invade Canada. But that Province was not fated to become a star on the broad shield of the great Republic. The battle of Williamsburg, sometimes called Chrystler's field, fought Nov. 11th, 1813, does not figure much in history, but was as decisive, so far as the conquest of Canada was concerned, as Waterloo or Pharsalia.

Lieut. Olmsted fell at the head of his company, and was buried on the field of battle, after the manner of Sir John Moore. In his last letter, to his father, dated Sackets Harbor, Oct. 2nd, 1813, he writes: "By vacancies that have occurred, I am now a 1st Lieut., in command of sixty men. The conflict will be a bloody one, and if I survive it I will write the particulars, (I hope from Montreal), if not, remember me as I deserve. I hope to sustain the honor of our family and name."

The family is English and very ancient. The founder in America was James Olmsted, who came over with other Puritans in the ship *Lion* in 1632, braving the danger of winter winds and inhospitable shores, that they might found "a Church without a bishop, and a State without a king." Among the names of the founders of the Hartford colony on the monument in Hartford City are three Olmsteds, from whom, it is thought, all of the name have descended. They have, so far as I have been able to learn, been a God-fearing people, and have inscribed the name high on the roll of fame in civil and military life. Notably, Capt. Gideon Olmsted, of the Colonial Navy; Prof. Dennison Olmsted; Prof. L. G. Olmsted, LL.D., and Fred. Law Olmsted, the planner of New York City Central and other parks.

I know that no one is entitled to any credit for what his ancestors did or said; at the same time it is pleasant to know that those who have gone before have maintained the name and honor of

the family. My mother, whose maiden name was Sarah Webster, was a native of New Jersey. Her parents were Quakers. She was a decided Presbyterian. Her second marriage, to John Stevenson, of Chambersburg, Pa., caused our removal thither. I had the usual experience of boys. With morning shining face, crept unwillingly to school. There was no attraction there. The small boys were called by our teacher "trash." When it was time for recess he would say the "trash" may go out. His attention was given to the more advanced scholars, because, I suppose, it was more agreeable to his taste.

On Sabbath days I went with the family to the Presbyterian church, then, and during my entire boyhood, in charge of David Denny, a very dignified and learned pastor, who never uttered a sentiment that I can remember. But singularly enough, two words are indelibly engraved on my mind, which may serve as a key to his discourses—*condign punishment*. There was no food for babes, and not much provender for the half grown lambs of the fold. About 1830 or 1832, there was a great revival in the Evangelical Lutheran Church, then in charge of Dr. Kurtz, afterwards editor of the Lutheran *Observer* of Baltimore. A conflict was going on in that Church at that time between old measure men and new measure men. Dr. Kurtz headed the latter party, and of course was a revivalist. Some of the fathers were scandalised when the pastor invited the anxious to remain and be conversed with and prayed for. One of my visions of the time was the sturdy old German deacons rising up as the announcement was made, at the close of services, for an inquiry meeting, reaching up deliberately for their broadbrimmed hats, and marching out in single file. In a short time, however, there were very few to say "the old is better." New measures carried the day; and the Lutheran Church entered an era of life and prosperity. About the same time was brewing in the Presbyterian Church the trouble that ended in the organization of the New School or Constitutional General Assembly. The former was a matter of "measures," the latter of doctrine, with perhaps a right smart sprinkle of measures too.

Although not considered a bad boy, in fact having the approbation of the good, I found out at these meetings, that I was a guilty sinner. I never had, and never have had a single doubt in regard to the doctrine of the atonement. I reached out like one sinking into un-

known depths, and Christ took me by the hand. I was as well assured of forgiveness as though the words were audibly spoken, and though I have read and studied the Vestiges of Creation, Renan's Life of Christ, Huxley and Robert Ingersoll, and other doubters, the equanimity of my faith has never for a moment been disturbed to the extent of an atom. What right has the effeminate inhabitant of an equatorial region to say to the sturdy and hardy Laplander there is neither snow nor ice.

"Why did I enter the ministry?" Somehow it seemed, after I united with the Church, a general sentiment that I should study for that purpose. I was very much impressed with the importance of religion and was anxious to induce others to enjoy its blessings. A way opened itself so clearly to the ministry that I dared not refuse to enter. I had no debates nor discussions in my mind about it, and I never asked any one's opinion as to its propriety.

At about the age of nineteen, I entered Pennsylvania College, at Gettysburg. While there was rewarded for early rising by a glorious view of the meteoric shower of Nov. 13, 1833—the most brilliant heavenly pyrotechnic display of which history makes mention. My step-father carried on an extensive tailoring establishment, in which many of my youthful days were spent.

To complete my studies at Gettysburg, seemed impracticable, and although Horace Greely had not yet said, "Young man, go out West and grow up with the country," nevertheless I went; by stage to Pittsburg, by boat to Cincinnati, and by stage to Indianapolis, where I met the Reverend and beloved Abraham Reck, who had left a flourishing and wealthy church in Maryland to found an English Lutheran church in Indianapolis. His first salutation was, the Lord has sent you to me to prepare for the ministry. This was in 1836, and in October, 1838, he and I rode to Corydon, Ind., to a meeting of the Synod of the West, at which I was duly licensed.

There was a call for a minister from churches in Union county, Ill. The Synod directed me to visit them, which I did on horseback and alone, through a sparsely settled country, to me an unknown world. The people of the two churches (near Jonesboro), agreed to give me one hundred dollars per annum and my boarding. After a stay of two weeks, the same faithful horse carried me back to Indianapolis. Packing up my few effects—mostly books, a saddle and inevitable saddle-bags, then new, but now laid

up in ordinary, after a close companionship of many thousand miles, through forests, across rivers, over prairies, in sunshine and in storm. And they would be good for ten years travel yet, but how would they look on a railroad car? N. B. They shall not be laughed at, but some day will find a place among the venerated relics of our pioneer history.

By stage to Madison, Ind., and by boat to Caledonia, where I landed in Nov., 1838, and proceeded to Jonesboro on foot. A horse had been sent to Caledonia for me, but delays on the river, caused by low water, resulted in the return of the horse without the expected rider.

On July 10, 1839, I was united in marriage to Mary, daughter of Capt. James Riddle, in the room in which I write these notes. Unwilling to be married by a magistrate, I rode to Union county and procured the services of Rev. James Alexander, of the Cumberland Presbyterian Church. My faithful and devoted wife is yet spared to me. Time has dealt gently with us. There is some abatement of the "natural force," manifest mainly in the inability to prolong effort. But we enjoy serene and green old age, she being my junior by seven years.

Our children are these: George Edward, born June 4, 1840, at Jonesboro; James Henry, born May 5, 1842, at Caledonia; Sarah Elizabeth, born February 1, 1844, at Jonesboro; Andrew Deardorff, born April 10, 1846, at Jonesboro; Charles Marcus, born December 27, 1848, at Bethel, Bond county; Elizabeth Ellen, born February 16, 1852, at Caledonia; William Webster, born March 14, 1854. Sarah Elizabeth died at Bethel, February 2, 1849. Upon the marble of her headstone are these words: "Her sun has gone down while it is yet day." Henry died at Caledonia, November 6, 1856, by the accidental discharge of a gun in his own hands. On his tombstone are these words: "I was dumb; I opened not my mouth because thou didst it." The four sons and daughter are honorably settled in life, and we have cause for gratitude to God for our exemption from trouble on their account. Incapable of falsehood, fraud or deceitfulness, or of uttering a profane or vulgar word or sentiment, they have won the confidence and esteem of their associates. Two of them are members of the Presbyterian Church. The others might be, and ought to be.

I was ordained in the Lutheran church, at Hillsboro, October 4, 1839. I served the two churches near Jonesboro, and organized two others—one in Pulaski county,

the other in Jackson county, and divided my time among them, and added largely to the membership. The latter two churches are now large and flourishing and have erected good buildings. The formation of the Jackson county church was the immediate cause of my connection with the Presbyterian Church. A small Presbyterian church had been organized in the same neighborhood, and Bro. Bird, the stated supply, and the brethren Wood and Dunn, thought the American Home Mission Society would commission me to serve both churches. To this end I attended the meeting of Presbytery at Monticello, where the scheme was declared impracticable. For some time I had felt discouraged on account of my inability to preach in the German language, and still more from the fact that my nearest ministerial neighbor, Rev. Scherer, of Hillsboro, was one hundred and forty miles away from me. Rev. A. T. Norton especially represented to me that I could accomplish more by the change, and I did not doubt it. So I obtained a dismission from the President of the Synod, and united with the Presbyterian church and the Presbytery of Alton, at an adjourned session at Jacksonville, on October 22, 1847.

My successor at Jonesboro was a German and English preacher, Rev. John Krack and I was elected stated supply of the Bethel church in Bond county, to which place I removed my family. The four years I remained there were the happiest and probably the most useful of my life. There were many additions to the church and one or two precious and extensive revivals of religion. I shall never forget the godly men and women, old and young, of that excellent church and neighborhood.

From Bethel I removed to Caledonia, leaving the former place November 5, 1851. On the 6th of June, 1852, I organized the Presbyterian church of Caledonia, of five members. During a large part of the intervening time I have been stated supply—it seems to me to little purpose. I do not propose to exculpate myself nor to blame others, because it is written, "One man soweth and another reapeth."

From a report of Rev. Robert Stewart, dated January, 1851, I extract the following: "On Thursday I went to Caledonia. There are Quakers, Methodists, Baptists, Lutherans, German Reformed, Presbyterians, Cumberland Presbyterians, Campbellites, Universalists, and what else I know not; and in building up Christ's kingdom these discordant

materials must be taken and made to harmonize. In this work we must have much patience, perseverance, self-denial, wisdom and faith." This is the enterprise I afterwards engaged in. In patience I rivaled the Man of Uz; in perseverance and self-denial it seems to me I have not been wanting; and I have come to doubt the wisdom of trying to harmonize such discordant elements; and even faith ought to have the element of plausibility. The great trouble with the image of Daniel's dream was, that the legs, which ought and do represent two sturdy pillars, were part iron and part clay. They did not harmonize and could not be made to do so.

This is one of many causes standing in the way of success here and in many other places in Southern Illinois. I do not propose to discuss the others.

In 1853, and perhaps in 1852, I preached half my time in Cairo, and aided in the founding of that church. I have also supplied the Vienna and Villa Ridge churches at times, and now supply the church of America, a promising but small church. Now in conclusion, let me say I rejoice in the providence of God, which lead me into the Presbyterian ministry. My brethren have honored me as much as I deserved. Once I represented the Synod of the West in the Evangelical Lutheran Synod of the United States, which met in Philadelphia, and once the Presbytery of Alton sent me to the General Assembly at Dayton. For a time I was Stated Clerk of our Synod, and to Bro. Norton and others I am in part indebted for the appointment of Hospital Chaplain, U. S. A., during the war of the Rebellion. My relations with all the brethren have been cordial and pleasant, and one of my greatest trials is that I cannot see them often and know them better. And no small part of my enjoyment consists in recalling, in silence and in solitude, the kindly utterances of those who are gone and of those who remain.

THE SYNOD OF ILLINOIS, n. s., met at Jacksonville, October 21, 1847. Members were present from four Presbyteries. The church of String Prairie, Green county, was transferred to the Presbytery of Alton. The usual business was rapidly and pleasantly transacted.

THE SYNOD OF ILLINOIS, o. s., met at Peoria, October 24, 1847. Members were present from six Presbyteries.

YEAR 1848.

THE PRESBYTERY OF ILLINOIS met with Pisgah church, Morgan county. A. M. Dixon was received from the Presbytery of Hamilton, Ohio. Chauncey Eddy was released from the pastorate of the First church of Jacksonville, and granted a letter of dismissal and general recommendation.

The fall meeting was held at Farmington, September 20; also a *pro re nata* meeting at Jacksonville, November 17, at which L. M. Glover was received from the Presbytery of Washtenaw and installed pastor of First Presbyterian church, Jacksonville. William H. Williams was dismissed to Presbytery of Des Moines.

ALVIN M. DIXON was born September 24, 1809, in Maury county, Tenn. His paternal grandfather was Irish, his maternal grandfather, Scotch—both Presbyterians back to John Knox. He graduated at Illinois College in 1836; studied theology at Lane Seminary. He always intended to be a minister—never but once swerving from that purpose, and that for only a short period. He was licensed and ordained by the Presbyterian and Congregational Convention of Wisconsin in 1842. Subsequently labored at Waverly and Carlinville, Ill.

At both places were extensive revivals. He preached at Tafton—now Bloomington—Wis., ten years. He supplied for a short time Shullsburg, Wis., and Hebron, Ill. He never preached in more than one place without witnessing one or more revivals. He is now supply pastor in Edgar, Neb.

He has been twice married. His first wife was Miss Sarah Howell, of Greenville, Ill. His second, Mrs. E. J. Holmes, widow of Rev. Thomas Holmes, Vandalia, Ill. His first marriage was in March, 1837, the second, October 25, 1876. He had four children, all by his first wife. Alletta H., Julia H., Laura A., now Mrs. Reynard, and Mary A.

When he went to Jacksonville to fit for college he had only seventy-five cents, and no friend to afford the least help. He fitted for college, and paid his way through by his own industry and frugality. He has educated his four children, giving them college and seminary advantages, and has enough to save him from the Presbyterian Hospital.

LIVINGSTON M. GLOVER was born February 21, 1819, in Phelps, Ontario county, N. Y. He is descended from an English ancestry. Families bearing the name are common in all parts of Britain, among them persons of considerable distinction in their time. Two brothers, John and Henry Glover, emigrated to America, the first about 1630, settling at Dorchester; the second, about 1640, settling at Dedham, Mass. From the last the subject of this sketch was descended. His father, Philander Glover, and his mother, Ruhamah Hall, were natives of Conway, Mass. About the beginning of the present century the family settled in the "Genesee country," N. Y., then a wilderness, now a garden. In 1833 they removed to the territory of Michigan, settling at Lodi Plains, Washtenaw county. There he was initiated into the mysteries of farming. His preparatory studies were pursued at Ann Arbor. He graduated at Western Reserve College, Hudson, Ohio, in 1840, and pursued his theological studies at Lane Seminary. He was licensed and began his ministry in Lodi, Mich., where several years of his boyhood were spent, and where his religious life began. This pastorate lasted from 1842 to 1848, when he accepted a call to the First Presbyterian Church of Jacksonville, Ill. This pastorate he has retained with great credit to himself and great advantage to the cause to the present time, 1879, a period of thirty-one years, with the prospect that he will close his life in the same relation. His work has not only been uninterrupted, but arduous. While a close and thorough student, he has taken an active part in the educational and benevolent enterprises of the place and region. For eighteen years he was a Trustee of Illinois College and Secretary of the Board. He is President of the Board of Trustees of Jacksonville Female Academy, and has raised large sums of money in aid of its objects. He is also President of the Board of Managers of the Oak Lawn Retreat, a private institution for the treatment of the insane. His preaching is thoroughly orthodox, logical, simple and clear. A large number of his discourses has been published in pamphlet form. He is seldom out of his pulpit on Sabbaths, or out of town either for business or pleasure. He has twice traveled abroad. In 1858 he went as far as Syria and Egypt, touching at many places of interest in Europe. In 1873 he went as delegate from the Presbyterian General Assembly of this country to that of the Free Church of Scotland. He is honorary mem-

ber of several scientific associations, and in 1864 received the degree of D. D. from Center College, Kentucky. In 1843 he married Miss Marcia A. Nutting, daughter of Prof. Rufus Nutting, formerly of Western Reserve College. They have five children—three sons and two daughters. The eldest son, Lyman Beecher, is a graduate of Wabash College. This son for several years edited the *Daily Journal* of Jacksonville, and is now agent of the American Press Association of Chicago.

THE PRESBYTERY OF KASKASKIA met at Shawneetown, April 14, 1848. Thomas W. Hynes, minister, and James A. Ramsey, elder, were appointed to the next Assembly. The church of New Haven was dissolved, and its members attached to those Presbyterian churches most convenient to them. The same Presbytery met at Edwardsville, October 2d. The church of Pocalhontas was received. Valentine Pentzer was engaged for six months as Presbyterial Missionary.

THE PRESBYTERY OF PALESTINE, n. s., met at Marshall, Clark county, April 27, 1848. Messrs. Chamberlin and Norton, Missionary delegates from Alton Presbytery, were present; also Rev. Samuel Baldrige, M. D. The same Presbytery met with Trinity church, Edwards county, September 11. Joseph Wilson, licentiate, was received from Cincinnati Presbytery, examined and ordained, *sine titulo*, Tuesday, September 12.

JOSEPH WILSON.

Auto-biographical.

I was born in Stamfordham, England, July 31, 1814. My ancestors were of the same nationality and belonged to the Presbyterian church of the place where I was born.

I was graduated from Wabash College at Crawfordsville, Ind., and also from Lane Theological Seminary, at Cincinnati.

I was licensed by the Presbytery of Cincinnati and ordained by that of Wabash, formerly the old

Palestine Presbytery. Have labored as stated supply for the churches of New Providence in this State, and of Dayton and Rossville, Ind. Then at Pleasant Prairie and Neoga; then at Shelbyville, and then again at Pleasant Prairie and Neoga.

I was married in Neoga to Miss Mildred R. Johnson of the same place. We have now living two children—Nellie C., born December 18, 1872, and Inolie P., born July 20, 1874.

At New Providence, during my stay, there was a large addition to the church, traceable, no doubt, to the long and faithful labors of Rev. J. C. Campbell. There was also a fair degree of prosperity in the churches of Prairie-Bird and Shelbyville whilst I was with them. The churches also at Pleasant Hill and Neoga enjoyed special seasons of revival.

I have labored at other points, but those mentioned have been the principal scenes of my ministry.

At present I have no ministerial charge, and am engaged in mercantile business.

JOSEPH WILSON.

THE PRESBYTERY OF PALESTINE, O. S., met with Pisgah church, Lawrence county, April 13, 1848. Resolutions were passed expressive of the sorrow of Presbytery in view of the death of their highly esteemed brother, Rev. Stephen Bliss, and of condolence with his bereaved family. Isaac Bennet, minister, and R. H. Allison, elder, were appointed to attend the Assembly. An adjourned meeting was held with McClusky church, June 1, 1848. Robert Rutherford was put on trial for various common fame charges. The evidence was heard, and another adjourned meeting held at Paris, August 1, 1848, when he was "suspended from the functions of the ministry and the ordinances of the Church until he give evidence of repentance." Mr. Rutherford appealed to Synod.

The same Presbytery met at Palestine, September 21, 1848. Lawrenceville church was received. Preston W. Thomson, licentiate, was received from the Presbytery of Salem, examined and ordained, *sine titulo*, September 23, 1848. Presbytery directed the Clerk to notify the Synod of Illinois that this Presbytery will apply to the next Assembly to be attached to the Synod of Indiana. At a called meeting held at Paris, November 25, 1848, Joseph Platt was dismissed to the Presbytery of Western District.

PRESTON WALLACE THOMSON.

Auto-biographical.

I was born January 17, 1816, in Nicholas county, Ky. My grandfather, James Thomson, emigrated from county Donegal, Ireland, in 1769, to America. He was an elder in the Presbyterian church in Ireland and in this country. My father settled in Indiana in 1828. He became an elder in the Sand Creek church, Decatur county, Ind., where he died August 7, 1840. Three of my father's sons became ministers. His two daughters married ministers—one, Rev. S. H. Thomson, Ph. D., LL.D., was for thirty years professor of mathematics and natural science in Hanover College, Ind. He has a son who is a foreign missionary in Monterey, Mex. Five of my father's grandsons became ministers. My father's brother, Rev. John Thomson, had four sons ministers—one of them, Rev. William M. Thomson, D. D., author of "The Land and the Book"—and one grandson a minister. Thus, thirteen of my grandfather's descendants were and are ministers—all Presbyterian. My mother's father, William Henry, was for many years an elder of the Cane Ridge Presbyterian church, Bourbon county, Ky. His father was a Presbyterian from the North of Ireland. So I am of pretty fair Presbyterian stock. As Rev. James Gallaher said of himself, "I was born on a Presbyterian last."

My literary education was somewhat irregular. I read law and was admitted to the bar, but did not practice much. I soon gave up that business and turned my attention to the ministry. I took a full course in the New Albany Theological Seminary, and graduated in 1847.

I was licensed by the New Albany Presbytery, in the fall of 1846, at Bedford, Ind. I was ordained by the Presbytery of Palestine in 1848. I spent some nine months under the American Tract Society as colporteur. I commenced my ministerial labors in the churches of Mt. Carmel and Wabash, Ill., in the summer of 1848. Preached to the Mt. Carmel church about two years; when in lieu of that I took Richland church, and continued to preach to that and the Wabash until the fall of 1852, when I removed to the west side of the Illinois river. In the spring of 1851 we had the most thorough revival of religion, in the Wabash church, in its permanent effects that I have ever witnessed.

Another took place there the next winter, though not so marked. Having removed to the west side of the Illinois river, I took charge of the churches of Vermont and Bennington, now Ipava. To the former I preached about sixteen months; when in lieu of it I took charge of the Pleasant Prairie church, now Prairie City, in the spring of 1854. I was installed pastor over the churches of Ipava and Prairie City in the fall of 1854. In the spring of 1857 we removed our residence to Prairie City. In the spring of 1858 I resigned the charge of the Ipava church. In lieu of it, after attending the meeting of the General Assembly in New Orleans in 1858, I took charge of the church of Shiloh one half the time till the spring of 1865. Then, on my return from the Assembly at Pittsburgh, I gave my whole time to the Prairie City church. In the fall of 1867 I resigned my charge of the Prairie city church, having preached to it thirteen years and a half. Then for a time I supplied the churches of Lenox and Biggsville. Next the church of John Knox for two years, and then in 1870 the church of Camp Creek and was installed pastor. In connection with, and following the week of prayer, January, 1872, we had a gracious revival of religion in which twenty-five persons made public profession of their faith in Christ at one time. In the spring of 1875 I resigned the charge of the Camp Creek church. Since then I have not been engaged in regular ministerial work.

I married Miss Mary Ann Ashmore, in Clark county, Ill., on the 14th of December, 1848, with whom I still live. We have a daughter, Emma Clarinda, our only child, born the 10th of January, 1851. She married Theophilus G. Walker in connection with the 25th anniversary of *our marriage*. They have a son, born December 8, 1876. He is called Wallace Allen, named for his two grandfathers. We now live with our son-in-law, on Camp Creek.

PRESTON W. THOMSON.

LAWRENCEVILLE is the civil capital of Lawrence county. It has a pleasant site on the south bluff of Embarrass river, ten miles west of Vincennes, and at the intersection of the Paris and Danville with the O. and M. R. R. The Presbyterian church of Lawrenceville, was organized Aug. 12, 1848, with twenty members. John B. Maxwell was the first

elder. The records of the church were burned in the office of Dr. Wm. N. Thompson. A. M. Martin was elder in 1850; Dr. James Wright in 1859; Dr. Wm. N. Thompson in 1871, but soon died; Thomas Kirkwood is an elder at this time and has been for a number of years. There is a good brick house of worship which was erected not long after the organization. Mrs. Mary M., wife of John B. Maxwell, was the first mover towards its erection, and her husband bore a large part of the expense. Mrs. M. is still living, and was eighty-five years of age July 26, 1879. Through mismanagement and no management our progress in this place has been in the wrong direction. The church has steadily decreased for a number of years, and now counts only seven members. It is entirely vacant.

THE PRESEYTERY OF SANGAMON met with Irish Grove church, April 7, 1848. Andrew Todd, minister, and John Allen, elder, were appointed to attend the Assembly. The same Presbytery met at Jacksonville Sept. 1, and by adjournment, at Springfield Sept. 26. Difficulties in the First church at Springfield were the principal subject of consideration at these September meetings. They ultimted in the resignation of Mr. Bergen, as pastor of that church; but with the highest estimate and expression on all sides, of his character, standing and ability. At another adjourned meeting, Oct. 14, at Rock Island, it was announced that Synod had so changed the bounds of the Presbytery as to include Revs. James Stafford, T. W. Hynes and P. D. Young. Elisha F. Chester was dismissed to the Presbytery of Rock River.

ALTON PRESBYTERY met with the Bethel church, Bond county, April 20, 1848. Joseph S. Graves of the Congregational Association of Illinois, and Lemuel Grosvener of the Presbytery of Northern Missouri were received. Hickory Creek church, Fayette county, was received. Arrangements were made for the installation of J. A. Ranney at Belleville, on May 19, and of Lemuel Grosvener at Collinsville May 18. John Gibson was ordained over the church of Plum Creek, Nov. 22, 1847, by Committee of Presbytery. W. E. Chittenden was dismissed. At an adjourned meeting at Woodburn, May 10, Macoupin county, George Spaulding was ordained

over the churches of Woodburn and Brighton. The fall meeting was held at Alton Oct. 12. Van Burensburg church was received. L. S. Williams was dismissed to the Presbytery of St. Louis.

JOSEPH S. GRAVES was born July 22, 1814, at Hartford, Conn. Educated at Illinois College and Lane Seminary. Ordained, April, 1843, by Illinois Congregational Association. Dismissed from Alton Presbytery, April 13, 1849, to Hamilton Presbytery. Labored at Woodburn and Bunker Hill, Ill., Cheviot and Aurora, Ohio, and Roscoe, Ill.

LEMUEL GROSVENOR, son of Deacon Lemuel Putnam Grosvenor, was born April 27, 1814, in Boston, Mass. He studied at the Latin school in his native city, and graduated at Middlebury College in 1835, and at Andover in 1843. Ordained by St. Louis Presbytery, April 21, 1846. Supply pastor of Rock Hill church, Mo., 1845-46. Joined Alton Presbytery as above. Was installed pastor of Collinsville church, May 18, 1848. Dismissed from that charge Sept. 21, 1850. Supply pastor subsequently of Jerseyville church. On leaving the West he was settled at Woodstock, Ct., until about 1860, when he gave up preaching except on rare occasions.

He was married to his first wife, Hannah J. Pearce, daughter of Hon. Dutee Pearce, of Newport, R. I., Oct., 1845. She died March 9, 1865. He married Miss Grace Daganne, of Boston, in April, 1866, and went abroad soon after. He resided one year in Paris, and afterwards in London, where he died Aug. 8, 1870.

Before he went abroad he entered the Episcopal Church, and dropped the *Rev.* from his name, and requested his friends to do the same. He had no children.

Immediately after his graduation at college he entered upon the study of the law and was admitted to the bar in Boston. He soon emigrated to Galveston, Texas, where he united school teaching with his legal profession. During the time he was brought very low by fever, and it pleased God to bless the efforts of an Episcopal clergyman to his conversion. He then consecrated himself to the ministry, studied at Andover and labored at the West as stated above. He was a great grandson of Gen. Israel Putnam, and wrote many valuable articles

defending his ancestor from libels of modern historians. He was a scholarly man, and contributed many original thoughts to the literature of his day.

JOHN GIBSON.

This gifted man, and beloved brother and father in the ministry, died at Duncansville, Blair county, Pa., June 2, 1869, at the house of his brother, Rev. William J. Gibson.

I append an interesting letter from this brother, respecting Mr. Gibson's history before he became connected with the Alton Presbytery:

DUNCANSVILLE, BLAIR CO., PA., June 29, 1869.

John was the eldest of nine children, and I the youngest. My brother was born at Kellswater, near Monnerea, County Derry, Ireland, November 6, 1790. In 1797 our father came to this country.

He was a minister in the Reformed Presbyterian Church; and after preaching some time in New York and in Philadelphia, he finally settled in Ryegate, Caledonia county, Vt. There my two older brothers, John and Robert (who died in 1837, pastor of the Sixth Street Reformed Presbyterian church), received their academical education, principally under the direction of our father. In 1811 John left home for the city of New York. He studied theology under Rev. Dr. S. B. Wylie, of Philadelphia, then the only theological professor in the Reformed Presbyterian church.

In what year he was licensed I cannot tell. He was ordained pastor of the Reformed Presbyterian Church, in Baltimore city, December 31, 1819. Some few years after his settlement, he married Miss Elizabeth Jameson, daughter of Dr. Horatio G. Jameson, of Baltimore. By her he had six children, four of whom are still living—a daughter and three sons.

His oldest son is a Lieutenant-Commander in the Navy, and his second son a brevet-Brigadier General in the regular army, being a graduate of West Point Military Academy; and his third son is a lawyer by profession; his fourth son studied law, but died soon after being admitted to the bar.

At the time of the division of the Covenanter Church, afterwards denominated Old School and New School, my father and brother Robert went with the Old School party and John with the New School; but in a short

time he left them and connected himself with the Presbytery of Baltimore, of the General Assembly.

In the closing part of the year 1834, he went to the southwest; first, I believe, to St. Louis, then to New Orleans, and in 1835 took charge of Brandon Academy, Mississippi, where he continued for three years, till 1838. After that time you probably know more of his history than I do, as he went with the New School in the division of our Church, and I have always been a member of the Old School division, and was a member of the General Assembly for the first time in 1838, the year that division took place.

In June of last year, at my earnest solicitation, he came to spend his last days with us. He was then in feeble health, but was able to preach occasionally for me till about the middle of last winter, when manifest symptoms of dropsy began to appear. The disease was the result of other diseases with which he had been afflicted for years before. He died in peace, though in much physical suffering, on the second day of this month. Had he lived till the sixth day of November, he would have been seventy-nine years of age.

My dear sir, I am obliged to you for your favor and the kind things you are pleased to say about my brother; and if we live, I hope to know you better after the re-union of the Old and New Schools.

W. J. GIBSON.

When I first made the acquaintance of John Gibson, he was teaching in Alton. This was probably in 1840 or 1841. He became a member of Alton Presbytery, October 18, 1847, and was made pastor of Plum Creek church on the 22d of November following. That pastorate was not of long continuance, though the last years of his ministerial life were spent with that people. Meantime he labored at Belleville, Vandalia, and with several other of the churches in Alton Presbytery, for limited periods.

His sermons were exceedingly rich in matter, and were uniformly delivered without manuscript. He was a highly instructive preacher, though cool and unimpassioned.

He was exceedingly social in his disposition, and affable and pleasant in his manners.

He was ever prompt in his attendance upon ecclesiastical meetings, and was looked up to as an authority on doctrinal and constitutional questions. His brethren in the Presbytery miss his genial, sunny smile, and his sparkling wit, tempered, as it ever was, with a

humble devotional spirit. There were faults and sad falls in one period of his history; but those of us who knew him the most intimately, during the last twenty-five years of his life, have not the slightest doubt of his sincere repentance and thorough reform.

GEORGE SPAULDING was ordained by Alton Presbytery, May 10, 1848. Dismissed by them to Piscatiqua Association, April 23, 1853. When last heard from, in 1869, he was in West Eau Claire, Wis.

HICKORY CREEK CHURCH, in Fayette county, about fourteen miles southeast of Vandalia, was organized, March 24, 1848, with twelve members, by Rev. William Chamberlin, Alfred Ervin and Leonard Washburn, elders. It existed a few years, and exerted a good influence; but deaths, removals and the lack of ministerial supply led to its discontinuance as an organization. The members remaining united with the Cumberland Precinct, now Brownstown church.

VAN BURENSBURG CHURCH, eight miles north of Mulberry Grove and in the southeast corner of Montgomery county, was organized, May 28, 1848, by Rev. William Chamberlin, with six members, James H. Abell and Thomas Harris, elders. This church was connected with that of Mulberry Grove, September 11, 1843. Since which time the two have been merged with that of Greenville—Mulberry Grove being now an out station of the Greenville church.

SYNOD OF ILLINOIS, n. s., met at Quincy, October 19, 1848. Rev. J. M. Sturtevant, Moderator. THE SYNOD OF ILLINOIS, o. s., met at Rock Island, October 12. The appeal of Robert Rutherford against the sentence of Palestine Presbytery, suspending him from the ministry, was referred to an adjourned meeting of Synod, to be held at Jacksonville, January 4, 1849. [The meeting failed from want of a quorum.] Kaskaskia Presbytery was made to embrace all that part of the State lying south of the north line of township three north on the 3d principal meridian. Sangamon

Presbytery was bounded thus: Beginning with the northeast corner of T. 3 N., R. 1 W.; thence north with the 3d principal meridian to its intersection with Salt Creek; thence down that creek and Sangamon river to the Illinois; thence down the Illinois and Mississippi rivers to the northwest corner of Kaskaskia Presbytery; thence east with the north line of that Presbytery to the place of beginning. Palestine Presbytery was defined thus: Beginning on the third principal meridian, at its intersection with the north line of Kaskaskia Presbytery, north to the northern line of T. 21 N.; thence east to the east line of the State; thence with the State line to the northeast corner of Kaskaskia Presbytery.

CHAPTER X.

MEETINGS OF PRESBYTERIES AND SYNODS FROM 1849 TO 1853, INCLUDING SKETCHES OF THE CHURCHES ORGANIZED AND OF THE MINISTERS COMMENCING THEIR LABORS HERE WITHIN THE PERIOD.

AUTHORITIES: As in the previous chapter.

YEAR 1849.

ILLINOIS PRESBYTERY met with Spring Creek church, April 13, 1849. J. M. Grout was received from the Presbytery of Schuyler. Messrs. Grout and Pond were continued as Presbyterial Missionaries. Whitehall church gave notice of withdrawal from this Presbytery to attach themselves to Sangamon Presbytery, o. s. The name of the church was stricken from the roll. Albert Hale resigned his office as Stated Clerk, and L. M. Glover was appointed in his place. H. Blodgett, minister, and D. A. Smith, elder, were appointed Commissioners to the Assembly. The fall meeting was at Jacksonville, September 4, 1849.

JOSEPH MERRIAM GROUT was born in Westboro, Mass., September 11, 1814. His ancestors were English. He graduated at Yale College in 1840, and at Yale Divinity School in 1843. He labored in the West, first in Schuyler Presbytery; then in that of Illinois as Presbyterial Missionary. He took charge of Shelbyville church, June 30, 1851, and continued to act as supply pastor until his death by cholera, August 1, 1855. He was buried at Shelbyville.

He married Mrs. Priscilla Groves, of Mechanicsville, Ill. They had two children—William T., born March 12, 1853, and now living in Sangamon county; and Joseph M., born after his father's death. Mrs. Grout died within ten weeks after the birth of Joseph M. This young man is a lawyer in Springfield, a member of the Second Presbyterian church.

The following circumstance was related to me

by Rev. Dr. David Dimond: On the death of his father, Mr. Grout became heir to three thousand dollars. He went East; received his money; placed it in his valise; went with the valise in his hand to the railroad depot, and put it down for a moment to purchase his ticket. On turning to take it up, the valise could not be found. Neither it or its contents were ever more heard of by their owner. Mr. Grout seems to have kept this misfortune a secret from all, save a few trusted friends. Several circumstances corroborate the account. One is, that on his return to Shelbyville he was obliged to give up property for which he had bargained.

THE PRESBYTERY OF KASKASKIA met at Chester, April 13, 1849. Isaac Bennet, who became connected with this Presbytery by the action of the Synod at its last meeting, was present. B. F. Spilman, minister, and Dr. William Sim, elder, were appointed Commissioners to the Assembly. This Presbytery reported to the Assembly that they consist of five ministers and nineteen churches. The fall meeting was held at Carlyle, Clinton county, commencing October 2, 1849. Presbytery, dissatisfied with their northern boundary, as fixed by the last Synod, sent a memorial praying that it might be extended as far north as the southern boundary of Montgomery county—to run due east from the Illinois river to the Little Wabash; thence down that river to its mouth.

PALESTINE PRESBYTERY, n. s., met at Pleasant Prairie, April 28, 1849. Charles H. Palmer, minister, and Asa R. Palmer, elder, were appointed Commissioners to the Assembly. The fall meeting was held at Danville, September 25. It was resolved to ask the Synod to change the name of this Presbytery to that of WABASH. Also to request Illinois Synod to unite with that of Indiana in petitioning the Assembly to attach this Presbytery to the Synod of Indiana; and also to add to this Presbytery all that portion of the Synod of Indiana which lies south of Warren county, and west of the Wabash river in Indiana.

THE PRESBYTERY OF PALESTINE, o. s., met with the Pleasant Prairie church, April 5, 1849. John A. Steele, minister, and

John Y. Allison, elder, were chosen Commissioners to the next Assembly. The church of Robinson was received. The Presbytery made petition to the Assembly to be attached to the Synod of Indiana with such boundaries as were theirs when notice of the petition was given to Synod.

The fall meeting was held with Bethel or Oakland church, commencing October 4. It was stated that the petition of the Presbytery to be attached to the Synod of Indiana had been granted by the Assembly. H. I. Venable was dismissed to the Presbytery of New Albany. Robert A. Mitchell, licentiate, was received from the Presbytery of New Albany. The church of Richland was received.

The church at ROBINSON, Crawford county, was organized, October 28, 1848, with sixteen members, James Eagleton, elder. The members were from Palestine church. This organization had but a brief existence. It seems to have been premature; and the members, convinced of this, dissolved the organization and returned to the parent church.

But on November 8, 1872, Rev. Thomas Spencer and Elder Findley Paull renewed the organization with forty-eight members, under the name of "The First Presbyterian Church" of Robinson. The first elders, appointed for three years, were William C. Wilson, John H. Wilkin and Rufus R. Lull. November 28, 1875, F. Robb was appointed for three years, William Austin for two years, and Joseph Alexander for one year. Ministers: Aaron Thompson, from the beginning to the end of 1873; Thomas Spencer, from beginning of 1874 until his death, August 15, 1876; John E. Carson commenced July 7, 1877, and remained one year. This church has no house of worship in their own name; but have the right to use the house of the Methodists, whenever the latter do not wish it. At present the Presbyterians occupy the house one half the time. The Sabbath schools of the two churches are together. This congregation in 1878 erected a parsonage at a cost of one thousand dollars. The lot on which it stands was donated, and its value is not reckoned in the thousand dollars cost. All the ministers thus far have been supply pastors.

RICHLAND CHURCH, Richland county, six miles south of

Olney, was organized at Fairview, Aug. 26, 1848, by a Committee of Palestine Presbytery, with these eighteen members: Miles Yocum, Maria Yocum, Jefferson Matthews, John Hillis, Malissa Hillis, Wm. Hillis, Ann Hillis, John Reasoner, Jacob Lutzin, Henry Roush, Catharine Roush, Elizabeth Roush, Mary Knight, John T. Madden, Mary Madden, John Walker, Julia Walker, Emily Reasoner. Elders: William Hillis and Miles Yocum. Other elders: Miles R. Yocum, William Bell, Harley Kingsbury, James E. Bell, Milton Eckley, W. M. Robinson, L. W. Miller, W. M. Severance, Thomas Eagleson, M. D.

Ministers: Isaac Bennet organized the church. John Crozier with S. C. Baldrige held a meeting here in Feb., 1855. R. H. Lilly in 1856; John Crozier, 1857. Thomas Smith was supply pastor from Aug., 1868 to March, 1871; W. M. Reed, 1873; C. C. Bomberger, 1875; Joseph Butler preached here occasionally; J. Scott Davis commenced here in June, 1878, preaching once in two weeks. He still continues.

The church building is situated on S. E. quarter of N. W. quarter of Sec. 35, T. 3 N., R. 10 E. The site is one-quarter of an acre. The cemetery, of one acre, adjoins the church site on the west. The building was commenced May 14, 1863, and finished June, 1865. It cost in all about one thousand dollars. The Board of Church Extension donated two hundred dollars. Before the erection of the church, the congregation had met in school houses and in the Methodist church in Fairview—a little village about one mile east. Up to 1878, the members of this church, all told, numbered one hundred and fifty-eight. This congregation is much scattered.

THE PRESBYTERY OF SANGAMON held a called meeting, Feb. 6, 1849, and organized the "Third Presbytertan church of Springfield," with forty-four members. The Presbytery met at the same place, April 6, 1849, for their regular spring meeting. The church of Rattan's Prairie was received. The church of Whitehall was received on their own request. It had been until this time connected with the Illinois Presbytery. James Stafford, minister, and E. R. Wiley, elder, were appointed commissioners to the next Assembly. James Smith, D. D., was received from the Presbytery of Louisville, and installed pastor of the First Presbyterian church, Spring-

field, April 12, 1849. An adjourned meeting was held at Greenville, May 1, to settle difficulties between the pastor of that church, James Stafford, and Geo. Donnell. The object was happily accomplished. The Presbytery held a called meeting at Springfield, and installed Richard V. Dodge pastor of the "Third church of Springfield" Aug. 2.

Their regular fall meeting was held at Petersburg, Oct. 8. Valentine Pentzer was received from the Presbytery of Upper Missouri.

THE THIRD PRESBYTERIAN CHURCH was organized in Springfield, Ill., the 7th of February, 1849, by the following named persons, leaving the First Presbyterian church, viz.: Asahel Stone, Emelia Grimsley, Eliza Lowry, James L. Lamb, Susan C. Lamb, Rebecca Bradstreet, Edmund R. Wiley, Catharine Wiley, H. G. Henry, Mrs. A. G. Henry, Augusta Ulrich, E. B. Pease, Mary A. Pease, Harriet Ulrich, C. W. Pelton, Martha A. Pelton, Mary L. Brigham, A. Crosby, Mrs. A. Crosby, Sarah A. Rickard, H. D. Brigham, Abigail S. Tously, Catharine Latham, John E. Roll, Susan L. Cook, Mary Johnson, Jacob Ruckle, Laura A. Ruckle, C. H. Van Bergan, Daniel Ruckle, Catharine H. Ruckle, E. H. Beach, Andrew Johnson, Sarah Johnson, Eliza H. Beach, Wm. Lowry, Philip Stone, Abigail C. Stone, R. Beach, James Happer, Jane Happer, G. L. Cranmer, Sarah Crosby, Nancy Hargrave, Maria W. D. Ruth. Names of Elders: Asahel Stone, James L. Lamb, E. R. Wiley, Richard H. Beach, Harvey D. Brigham, Charles B. Pelton, John S. Vredenburg, Edmund G. Johns, Lucian C. Boynton, E. R. Ulrich, R. W. Dillen, Pharis C. Dorwin, Adam Johnson, Alexander Pringle, John S. Vredenburg, jr., Edwin A. Wilson.

Names of ministers: first, Richard V. Dodge; second, C. P. Jennings; third, G. W. F. Burch; fourth, H. M. Paynter; fifth, J. I. Gulick; sixth, A. K. Bates; seventh, F. M. Baldwin, supply pastor.

Their first worshiped in the court-house. The first building cost over \$10,000; second, over \$65,000, which swamped it and they had to sell to First church; quite a number of the members staying in said First church organization, while three elders and twenty-five members kept up the Third church organization and built a small church for \$2,500, and now have a membership of over seventy in the north.

end of the city, well attended and new members admitted every communion. Are in a healthy condition and out of debt.

The church of RATTAN'S PRAIRIE, now called MORO, was organized by Revs. Valentine Pentzer and P. D. Young, December 9, 1848, in a school house where the village of Bethalto now is, with these members, viz.: Samuel Smith, Ruth Smith, Hugh Smith, Letitia Dorsey, James Purdy Smith, Elizabeth Smith, D. Duncan Smith, Ann M. Pentzer, Mrs. Ann Smith. Samuel Smith was made elder. He died in June, 1856. Since appointed, Hugh Smith, Nov. 20, 1854; Wm. A. Lanterman and Geo. F. Stahl, same date; Samuel L. Dorsey, James Harvey Smith, Hiram E. Stahl, elected in first part of 1870; W. S. B. Robinson about 1876.

Ministers: Valentine Pentzer; P. D. Young, 1850; Peter Hassinger, 1853-56; S. B. Smith, 1857-58; R. M. Roberts, 1860; F. H. L. Laird, 1862; A. N. Denny, 1864, till his death, Sept. 29, 1868; R. G. Ross, 1869; M. B. Gregg, 1871; Geo. B. McComb, 1872; John Huston, 1874; Wm. L. Johnson, 1876; Samuel B. Taggart, 1879.

The name of the church was changed from "Rattan's Prairie" to "Moro" by Presbytery April 6, 1865.

There has been but one house of worship. It was erected in the summer and fall of 1853. It is near the Moro depot. A cemetery is in the same enclosure with the church. The cemetery adjoins the church site. Before the church was erected, the common place of meeting was Bethalto school house.

JAMES SMITH, D. D., was born in Glasgow, Scotland, of Christian parents. On his mother's side he was descended from the celebrated Bruce family. His mother was renowned for her beauty, he has said, and he for the wildness of his youth. He was known in his native place as "the wild rover." When on the street with his mother he has heard the suppressed whisper, "There goes the beautiful mother and the wild rover." He had a good education, and was extremely fond of reading. He tells that in early life he was himself a deist, led astray by the writings of Volney and Tom Paine. This was the state of his mind when he came to this country and settled in Tennessee, where he edited a paper

in Nashville. Soon, however, he was converted. His deism and infidelity were renounced, and he turned to preaching the faith which once he had despised. His familiarity with infidel and deistical writings peculiarly qualified him for the defense of the faith.

During the winter of 1839 while upon a visit to Columbus, Miss., the home of that artful and noted enemy of Christianity—Olmsted—the author of the work, "The Bible its own refutation," he was challenged to a public debate on the Evidences of Christianity. Olmsted was an artful and eloquent man, the leader of the deistical party in Mississippi. He was popular with the irreligious masses, and exercised a most pernicious influence, especially with the young men. From a sense of duty Dr. Smith accepted the challenge. At the appointed time, in the presence of a vast assembly from all parts of the State, Dr. Smith met his antagonist in open debate. He was fully prepared, had his arguments systematically arranged and was ready to meet his opponent at every point. The discussion lasted three weeks, and resulted in the utter defeat of the infidel, who was no longer able to keep his temper. On closing his argument on the last night, Dr. Smith so carried the audience with him that when Olmsted rose to reply the congregation in a mass left the spot. The infidel raved awhile to a few that lingered, and then closed in disgust. When the debate was closed, Dr. Smith received a written testimonial, signed by a number of the best citizens of the place, thanking him for his able defense of the truth. One of the papers, summing up the general sentiment in regard to the debate, says: "The conclusion of every enquirer after truth must have been that the champion of deism was signally defeated, and his cause left bleeding on the field."

Dr. Smith afterward compiled his argument, and published it in the form of a book entitled, "Christian Evidences." This book was read by Abraham Lincoln, who pronounced its arguments unanswerable, and said, in the presence of most respectable and truthful people, I have no more doubts as to the truth of the Christian religion.

Dr. Smith was connected with the Cumberland Presbyterian Church in Kentucky, but was thoroughly Calvinistic in his theology. The Springfield church, Ill., of which he became pastor, April 11, 1849, prospered under his ministry. He was dismissed from that charge, December 17, 1856.

He acted for two or

three years as agent for Peoria University. On Mr. Lincoln's accession to the Presidency, he appointed Dr. Smith consul to Glasgow, Scotland. There he spent the closing years of his life. He died in Dundee in the seventieth year of his age.

RICHARD VARICK DODGE was born in Illinois; graduated at Yale College in 1840, and at Princeton Seminary in 1842; ordained, *sine titulo*, June, 1846; supply pastor at Princeton, Ind., 1844; Terre Haute, 1846; pastor Third Presbyterian church, Springfield, 1849; Second church, Wheeling, Va., 1857; Third, Wheeling, 1862; Second church, Washington, Pa., 1864; supply pastor Fourth church, Wheeling, Va., 1868; pastor Madison, Wis., 1869. Is now without charge in Chicago, Ill.

VALENTINE PENTZER was born in Franklin county, Pa., May 13, 1811. He was educated at Jefferson College, Pa. Removed to Marion College, Mo., in 1837, and, while engaged in teaching in that institution, was married to Miss Ann M. Owen. Went to Southwest Missouri in 1838, and was engaged in preaching and teaching in various places until 1847, when he came to Madison county, Ill., and supplied Rattan's Prairie church. In 1849 he removed to Macoupin county and labored with Dry-Point church. He died there, November 9, 1849, leaving his wife and six children in straitened circumstances. He was a man of untiring energy and devotedly attached to the cause in which he labored.

ALTON PRESBYTERY met at Belleville, April 12, 1849. George Spaulding was dismissed from the Brighton church, and installed, by a Committee of Presbytery, pastor of Bunker Hill church, May 24, 1849, retaining also his pastoral charge of Woodburn. Joseph S. Graves was dismissed to the Hamilton Presbytery, Ohio. Calvin Butler was received from Evansville Presbytery. Vandalia church was taken under the care of this Presbytery. A. T. Norton, minister, and Asa L. Saunders, elder, were appointed to the Assembly. The tone of the narrative was very encouraging. The Missionary spirit was steadily increasing. Extensive revivals had been experienced—one of great power in the Alton church.

CALVIN BUTLER was born in Jericho, Vt., May 23, 1797. His ancestors, on the Butler side, were Scotch-Irish. He was educated at Middlebury College, Vt., and at Andover Seminary. Ordained by Londonderry Presbytery in 1827. Labored first at Princeton, Ind.; then at Evansville. Went next to Washington, Daviess county, Ind., where he preached till the fall of 1838, he then removed to Warrick county, Ind., and preached to two churches until 1849, when he came to Marine, Madison county, Ill. Joined Alton Presbytery as above. Died suddenly of heart disease at Marine, Ill., Nov. 2, 1854. The house of the family was burned, Nov. 10, 1855. No insurance. The loss was partly made up by friends.

He married Malvina French in Vermont. His second marriage was to Catharine Smith, in 1839. There are seven of his children living—two sons of Malvina's, and one son and four daughters of Catharine's. The last wife is still living and resides with her children.

ALTON PRESBYTERY met at Vandalia, September 20, 1849. N. A. Hunt was installed by Committee, June 10, 1849, over the church of Marion. In the summer of this year the country was visited by cholera. Several of the churches of this Presbytery suffered severely from this scourge. A day of fasting and prayer, appointed by the President of the United States, was observed in August with great unanimity and earnestness. Almost instantly the plague abated. Presbytery reported to Synod twenty-one ministers, twenty-six churches, one thousand, three hundred and eighteen communicants, \$1,450.20 Missionary money raised, and \$3,316.25 paid for support of gospel in their own churches. A called meeting was held at Greenville, October 18, and on the 21st, Robert Stewart was installed pastor of that church.

THE SYNOD OF ILLINOIS, n. s., met at Danville, September 27, 1849. The name of "Palestine" Presbytery, n. s., was changed to that of "Wabash." "The Alton Presbytery Reporter" was made the vehicle for publishing the minutes of the Synod.

THE SYNOD OF ILLINOIS, o. s., met at Canton, October 11. The sentence of the Presbytery of Palestine, suspending Robert Rutherford from the ministry, was removed. P. D. Young, James Stafford and the

churches of Edwardsville, Greenville and Bethany were attached, for the present, to the Presbytery of Kaskaskia.

YEAR 1850.

THE PRESBYTERY OF ILLINOIS met at Carrollton, February 21, 1850. "Alton Presbytery Reporter" was adopted as the medium of the churches of this Presbytery. The Carrollton church, which had become greatly disorganized, was righted up by the interposition of Presbytery. A new board of elders was appointed, consisting of A. W. Lynn, Robert F. Clark, Chester Armstrong and J. H. Wilson, and a new roll of members made out. The same Presbytery held its fall meeting with Pisgah church, commencing September 12.

THE PRESBYTERY OF KASKASKIA met with Elkhorn church, April 12, 1850. James Stafford was dismissed from the pastoral care of the Greenville church. P. D. Young, minister, and Elder Amzi Andrews, elder, were appointed to the Assembly. The Presbytery reported six ministers, one licentiate, seventeen churches, five hundred and thirty-four members, and seventy dollars for Foreign and Domestic Missions. The fall meeting was held at Greenville, Bond county, commencing October 5. Blackburn Lefler, from the Presbytery of Palestine, and John Kennedy, from the Presbytery of Louisville, were received.

JOHN KENNEDY was a native of Belfast, Ireland. He was in the work of the ministry more than forty-three years. About twenty-five years of his life were spent in the United States.

He united with the Kaskaskia Presbytery as above. He died in Chester, July 21, 1851, in the sixty-sixth year of his age. He was a pre-eminently *good* man.

THE PRESBYTERY OF WABASH, formerly Palestine, n. s., met with New Providence church, April 26, 1850. Rev. Samuel Baldrige, M. D., of the Free Presbytery of Ripley, Ohio, was present as a corresponding member. Joseph Wilson, minis-

ter, was appointed Commissioner to the Assembly. The fall meeting was held with Trinity church, Edwards county, commencing September 19. This Presbytery approved the attitude of standing in prayer as being the most convenient, the most common, the most becoming and the most scriptural.

THE PRESBYTERY OF PALESTINE, O. S., met at Palestine, April 11, 1850. John A. Steele, minister, and John Y. Allison, elder, were appointed to the Assembly. Edgar Academy, at Paris, was taken under the care of Presbytery. Joseph Platt returned his dismissal, dated December 9, 1848. Referring to the act of Synod in changing their bounds, Presbytery resolved to use all proper efforts to retain their integrity and identity. The same Presbytery held their fall meeting at Grandview, commencing Sept. 12, 1850. B. Leffler was dismissed to the Presbytery of Kaskaskia, Joseph Adams to that of Wisconsin and Joseph Platt to that of Logansport.

THE PRESBYTERY OF SANGAMON, O. S., met at Jacksonville, April 5, 1850. Andrew Todd was dismissed on account of failing health from the pastoral care of Jacksonville church, and also from this to the Presbytery of Florida. J. G. Bergen, minister, and John Todd, elder, were appointed to attend the Assembly. The fall meeting of the Presbytery was held at Springfield, commencing Oct. 8. The death of Andrew Todd was announced as having taken place near Monticello, Florida, Sept. 2, 1850, and before he had used his letter from this Presbytery. Wm. Perkins was received from the Presbytery of Rock River. John V. Dodge was received from the Presbytery of Vincennes.

JOHN VARICK DODGE was born in New York. Graduated at Yale College 1836 and at Princeton Seminary. Ordained at Evansville, Ind., June 6, 1840. Pastor at Jacksonville, Ill., 1851. Supply pastor at Canton, Ill., 1856, and at Third church, Wheeling, Va., 1859-60. Chaplain U. S. army, 1862-65. Resides at Evansville, Ind.

THE PRESBYTERY OF ALTON met at Murphysboro, Jackson county, April 18, 1850. Joseph E. McMurray was

licensed April 20, 1850. Amos P. Brown was dismissed to the Presbytery of Peoria. John Gibson, minister, and Samuel Wade, elder, were appointed to the Assembly. John K. Deering was ordained, *sine titulo*, April 23, 1850. The Presbytery reported to the Assembly twenty-one ministers, twenty-six churches, 1,428 communicants, \$1,384 for Missions, for support of gospel in the churches, \$3,550.

JOHN K. DEERING was born May 1, 1823, at Paris, Maine. Educated at Bangor Seminary. Ordained as above. Labored in Jonesboro, Union county. Dismissed from Alton Presbytery, April 19, 1851. Has labored since in Assahet, Sterling and Franklin, Mass. Also at Farmington Falls, Holden, Solon, Minot, Maine. Was three years in mercantile business with his brother in Portland Maine, being unable to preach. Three winters, 1858, 1859 and 1860 he spent traveling in the Southern States. In Nov. 1852, he married Miss Lydia P. Prescott, of Farmington Falls, Maine. They have five children.

THE PRESBYTERY OF ALTON met at Greenville, Bond county, Sept. 20, 1850. John H. Russ was received from the Presbytery of Fort Wayne, Ind. Ewington and Metropolis churches were received. Also the Congregational church of Chesterfield on the plan of correspondence. It was decided that the records of Congregational churches in correspondence with Presbytery were not subject to review. Georgé C. Wood was dismissed to the Presbytery of Marshall, Mich. Lemuel Grosvenor was dismissed from the pastoral charge of Collinsville church. The entire support of the Missionary, Joseph Gordon, has since April last been borne by the Presbytery.

JOHN HOVEY RUSS, was born in Hinsdale, Mass, May 10, 1797. Educated at Williams College, Mass. Ordained by the Mountain Association in Plainfield, Mass, June 2, 1829. Soon after his ordination he removed to Ohio, and preached in Sandusky City, Greenfield, New Haven and Plymouth. Was pastor of York church, Medina county, Ohio, where he remained five years. He afterwards preached in Burling-

ton, Marion county, and in New Carlisle, Clark county, Ohio, one year at each place. For nine years he preached in Bluffton, Wells county, Ind.

His next field was Ewington, Effingham county, where he died May 4, 1857.

He married Miss Harriet Edwards, sister of Rev. Joseph S. Edwards, Nov. 5, 1830, in Harrisville, Medina county, Ohio. He labored three years in Ewington, Ill., in the ministry, and then devoted himself to teaching. While in Ewington he buried two sons, sixteen and eighteen years of age. Two sons remain—Henry, at Bethany, Harrison county, Mo., and Lyman B., at Mason, Effingham county Ill. The widow—if still living—is with the latter.

EWINGTON CHURCH, Effingham county, was organized by John H. Russ with eight members, in 1850, Jesse Parkurst, elder. The Central R. R. was constructed passing through Effingham. The county seat was removed from Ewington to Effingham. The former place went down utterly and the church with it.

METROPOLIS CITY AND CHURCH. The town of Massac lies between Metropolis City and the site of old Fort Massac—occupying the entire space between the two. Going up the river, Metropolis City is first, next Massac town and then the site of the Fort. All three lie along the river bank and occupy a space of about two miles. Just above the site of the Fort, Massac Creek empties into the Ohio. In 1711 a missionary station was established by the French Jesuits at Massac. In Nov., 1758, as Washington was drawing near Fort Duquesne, the frightened garrison, about five hundred in number, set fire to the fort and retreated down the river. They landed at the French missionary station of 1711 on the lower Ohio and built a fort called *Massac*, one authority says from M. Massac who superintended its construction. Gov. John Reynolds, in his "Pioneer History of Illinois," and John M. Peck in his *Gazetteer* give a different account of the origin of its name. They say, "The Indians on the side of the river opposite the Fort covered themselves with bear skins, and imitated that animal in their movements on the sandy beach of the river. A party of the French soldiers, supposing them true and genuine bears, crossed the river to have a bear

hunt. The remainder of the troops left their quarters to see the sport. In the meantime a large body of warriors, who were concealed in the woods near by, came silently behind the fort, entered it without opposition, and very few of the French escaped the massacre. They afterwards built another fort on the same ground and called it *Massac* in memory of this *massacre*." They subsequently abandoned the position. Gen. Geo. Rogers Clark, in his movement on Kaskaskia in June, 1778, landed at this fort and marched his troops across one hundred and twenty miles. Subsequently to this a military road was opened from Fort Massac to Kaskaskia, and the miles marked on trees and painted red. Gov. Reynolds saw these marks in 1800, when a boy of twelve, he passed over the route. In 1800, two companies of United States troops were stationed at this fort. The site of the fort is still clearly traceable.

The Presbyterian church of Metropolis City was organized June 8, 1850, by Revs. Robert Stewart and John K. Deering with these members: Mrs. Catharine McBean, George Hawpe, Mrs. Rebecca Hawpe, Dorcas Gregg, Nancy Carmichael, Joseph E. Smith, Mrs. Jane E. Smith and Mrs. Harriet House, in the school-room of Mrs. House. Joseph E. Smith (died June 13, 1851) and George Hawpe, elders. The elders since appointed are Aaron Huffman, in 1851; Reuben Laughlin, in 1868; Joseph P. Bowker and David H. Freeman, March 25, 1868. Until 1866 this church had but little ministerial care. Revs. R. Stewart, W. H. Bird, N. A. Hunt and E. B. Olmsted paid it occasional visits. Rev. Geo. W. Elliott was here awhile in 1851 and Rev. G. W. McCord in 1855. Rev. A. S. Avery began here in Aug. 1, 1855, and continued three years. March, 1866, the writer visited the place and labored several days. He found but three members left. During the visit he received eight more. July 5, next ensuing, Rev. J. H. Scott took charge of the church and remained until Sept. 6, 1871. Rev. Edward Scofield was here from Aug. 13, 1872, to April, 1873. His daughter, Mrs. Julia McCartney, wife of Judge McCartney, is still there. Rev. J. H. Scott returned there after Mr. Scofield's departure and remained in charge of the church until Oct., 1878, when failing health compelled his resignation. He continued there, however, in his own pleasant home until his death, Feb. 25, 1879. The house of worship was erected in 1866, 1867 and 1868, and dedicated Sept. 6, 1868. It cost \$2,000, of which

five hundred dollars were donated by the Board of Church Erection. The site—a very beautiful one—was donated by Mrs. Catharine McBean, to whom, under God, the existence of this church is owing. Its whole number of members from the beginning has been ninety-nine.

THE SYNOD OF ILLINOIS, n. s., met at Collinsville, September 26, 1850. Members were present from five Presbyteries, including that of Des Moines, Iowa. Henry C. Abernethy was chosen Stated Clerk in place of George C. Wood, removed from the bounds of this Synod.

THE SYNOD OF ILLINOIS, o. s., met at Springfield, October 10, 1850. Members were present from five Presbyteries. The conflict of opinion between the Synod and the Presbytery of Palestine, as to the proper boundaries of the latter, seems to have been settled by the action of the Assembly. By that action the bounds of the Presbytery were declared to be as they were before the Synod's attempt to change them in 1848.

YEAR 1851.

THE PRESBYTERY OF ILLINOIS met at Carlinville, April 24, 1851. Alanson Alvord was dismissed to the Fox River Congregational Union. Hugh Barr, minister, and Charles R. Wells, elder, were appointed to attend the Assembly. Socrates Smith was dismissed to Alton Presbytery. The Presbytery reported fifteen ministers and fourteen churches.

The fall meeting was held with the Spring Creek church, commencing September 20. John G. Rankin was received from the Presbytery of Schuyler, and Gideon C. Clark from the Illinois Central Association. Shelby church was received. A called meeting was held at Jacksonville, November 12, at which George Pierson, licentiate, was received from the Andover Association, examined and ordained, *sine titulo*, November 13. He was immediately dismissed to the Presbytery having the Choctaw churches in charge.

JOHN GAULT RANKIN was born March 31, 1821, in Jefferson county, East Tenn. His ancestors were Scotch-Irish

Presbyterians. His father and three uncles were Presbyterian ministers. Graduated at Mission Institute, near Quincy, Ill., in 1845, and at Lane Seminary in 1848. Was licensed by Cincinnati Presbytery, May 5, 1847, near the close of his middle year in the seminary. He was examined in theology by the late Thornton A. Mills, D. D. Mr. Mills, not having a very high idea of Dr. Beecher's theology, took all "the boys" through a fiery ordeal. But as Dr. Beecher was always on hand ready to defend his "boys"—as he used to call them—the greater part of their examination consisted, after all, in sitting quietly and listening to the theological hair-splitting of Drs. Beecher and Mills. Mr. Rankin was ordained by Schuyler Presbytery, September 13, 1849. He commenced laboring with the First Presbyterian church, Warsaw, Ill., September 10, 1848. Resigned, March, 1850. In March, 1851, he took charge of Carrollton church, Green county, Ill., and remained ten years. In March, 1861, he returned to Warsaw, and continued till December, 1868. He then took charge of Monticello church, Madison county, and was chaplain of the Monticello Seminary. In 1872 he was with Ferguson church, St. Louis county, Mo. His next field was Centralia, Ill., from whence he returned to his old field, Warsaw, Ill., where he still remains. He was married in Quincy, Ill., to Miss Philomela Prentiss, April 3, 1851. Her native place was Prattsburg, Steuben county, N. Y. Her father, Harvey P. Prentiss, still lives in Quincy. Her mother was Livonia Loomis, daughter of Deacon Gamaliel Loomis, of Prattsburg, N. Y. Mr. and Mrs. Rankin have no children.

GIDEON C. CLARK was born in Somers, Tolland county, Ct., February 21, 1821. His ancestors came from England in the Mayflower in 1620. He was educated at Yale College and the "Theological Institute" at East Windsor, Ct. He was converted at the age of twelve, and soon had his attention directed towards the ministry by his mother. He was licensed at Northampton, Mass., by a Congregational Association in 1846. Ordained, September 29, 1847, *sine titulo*, at Somers, Ct., his native place, by a council called for the purpose, and came immediately West. His labors have been almost exclusively in Illinois. (1) Rockport, Pike county, a very hard field. (2) Winchester, Scott county. Here he found a Presbyterian church, and here he remained

five and an half years. Here his labors were pleasant and successful. At this time he changed his ecclesiastical relations from the Congregational to the Presbyterian Church. While here, March 17, 1852, he married Miss Jane A. Smith, of Jacksonville, Ill. (3) Collinsville. Here he remained eight years. (4) Woodburn, Macoupin county. The church was Congregational, but much nearer the New England model in doctrine and discipline than any other he had found in the West. He was here five and an half years, laboring with acceptance and success. He was a member of the Assembly at New York in 1869, and witnessed the reunion of the two branches of the Church. (5) Nokomis, Montgomery county, one year. (6) Mt. Vernon, Jefferson county, where he labored three years. (7) Fowler, Benton county, Ind. He went here to build on his own foundation, and succeeded—organizing a church at Fowler and another at Sheldon, eighteen miles distant. He remained in this field eighteen months. (8) Shipman, Macoupin county, Ill. This was a scene of former revival labors. He had been with them at the organization of the church, and at the dedication of their house, and was bound to them by many ties of affectionate remembrance. He remained two years. (9) Greenfield, Green county, was his next field. He occupied it with acceptance until April, 1879. Mrs. Clark is still living. They have three daughters. Olive, born February 22, 1853—married, December 25, 1872, to Mr. C. M. Noble, of Mt. Vernon, Ill. Clara, born July 20, 1855—married, September 19, 1875, to Henry Templeton, of Fowler, Ind. Katie, born December 12, 1862. Mr. Clark has labored much and successfully in revival meetings.

GEORGE PIERSON, M. D., was born in Illinois. Graduated at Illinois College, 1848, and at Andover Seminary, 1851. Ordained Nov. 13, 1851, as above. Missionary among the Choctaws 1852-55; at Strong's Island, Micronesia, 1855-57; Ebon, Covell's Island, 1857-60; supply pastor Brooklyn Presbyterian church, Cal., 1862-66; pastor of same 1866-70; supply pastor Adel, Iowa, 1871-75; supply pastor Solomon, Kansas, 1876-79.

The present SHELBYVILLE CHURCH was organized at Prairie Bird, June 30, 1851, by Revs. Bilious Pond and Elisha Jen-

ney, with these members, viz.: Robert Burke and Esther Burke, his wife; David Ewing and Evelyn Ewing, his wife; Adam Fulton and Elizabeth Fulton, his wife; George Hill and Elizabeth Hill, his wife; Mrs. Martha Weakly, Mrs. Sarah Campbell, Mrs. Jane Fickner, Mrs. Nancy Ogden, Mrs. M. H. Moulton, Miss Mary H. McIver, Miss Sarah Hill, Mrs. Sarah Breckenridge, Miss Mary Ann Burke and Miss Mary Ann Eversol. David Ewing was made elder. The elders subsequently elected are these: George Hill, Feb. 7, 1852; John D. Amlin, Feb. 23, 1857, died Aug. 1858; John Hunter, Nov. 21, 1858, died April 2, 1865; George Griggs, Nov. 21, 1858; Geo. Hannaman, April 7, 1860; Robert Carnes, April 7, 1860; Ebenezer Cheney, April 10, 1864; Lindsay McMorris, March 11, 1866; Thomas H. West, March 11, 1866; James D. Hunter, Jan. 4, 1872; David Ewing, re-elected after being connected with Prairie Bird church. Ministers: J. M. Grout took charge of the church at its organization and continued as supply pastor until his death, by cholera, Aug. 1, 1855. Joseph Wilson in 1856, and continued till 1859. H. K. Baines, of the German Reformed Church officiated for a time, after Mr. Wilson. M. P. Ormsby, in 1860, and continued until Jan. 1861. James B. Sheldon, early in 1861 and continued one year. Timothy Hill, 1862, and removed in August, 1865. R. D. Van Deursen, pastor elect, March 17, 1867, installed May 5, 1867, and resigned Sept. 29, 1871. L. I. Root, from Nov., 1871, till Feb. 2, 1874. A. W. Williams, from Feb. 2, 1874, till first Sabbath in May same year. B. Mills, May 18, 1874, to Sept. 23, 1877. W. C. West, commenced April 3, 1878, and is still there.

Houses of worship: The first house, a frame building, erected in 1856 or 1857, cost six hundred dollars. It is now used as a private residence. The present house is a substantial brick building. It was erected in 1864, and cost \$5,500. It has a fine audience room, Sabbath school and lecture rooms, and pastor's study.

DAVID EWING has been a prominent and leading man in all Presbyterian movements at Shelbyville and Prairie Bird. He came to this county in the fall of 1842. He was born in Fairfield county, Ohio, near Lancaster, May 21, 1816. His ancestors were Scotch-Irish. He has six children, three sons and three daughters.

THE PRESBYTERY OF KASKASKIA met at Sparta, April 11, 1851. John Mathews was received from the Presbytery of St. Louis. The church of Redbud was received. James Stafford was received from the Presbytery of Palestine. John Mathews, minister, and L. D. Skilling, elder, were appointed Commissioners to the Assembly. The name of Elkhorn church was changed to that of the *First Presbyterian Church of Nashville*. Presbytery reported to the Assembly nine ministers, twenty one churches, six hundred and sixty-five communicants, for Domestic Missions forty-three dollars, Foreign, sixteen dollars, for support of gospel in the congregations, eight hundred and fifty-five dollars. The name of Sparta church was changed to Jordan's Grove. The fall meeting was held at Edwardsville, Sept. 27. The church of Pleasant Ridge was received.

REDBUD CHURCH was organized Nov. 24, 1850, by B. F. Spilman with fourteen members. Two elders were appointed. Mr. Spilman gave them monthly preaching for nearly one year—in all, twenty-one sermons. This church was dissolved by Kaskaskia Presbytery, April 16, 1855, and its members attached to Jordan's Grove.

PLEASANT RIDGE was organized by Rev. Wm. Gardner, May 17, 1851, with these fourteen members: James H. Hanna, Elizabeth A. Hanna, Eliza Bean, Elizabeth Pettit, James H. C. Hanna, James Bilderback, Maria Bilderback, John C. Hanna, Mary A. Hanna, Elizabeth Conant, Mary Van Zandt, Jane Pettit, Henry N. Pettit, Louisa Pettit. Elders: James H. Hanna. He continued a member of the Session until his death in 1860. Elders since: Henry N. Pettit, 1855-65; Wm. H. Mann, 1858, still acts; Harvey Bilderback, Sept. 30, 1865-66; Alfred H. Mann, Sept. 30, 1865, to Sept. 19, 1875, James J. Bean, March 17, 1867, still acts; John W. Burke, March 17, 1867 to Nov. 15, 1875. Ministers: The first, Alex. Brown, who died in Chester, April 10, 1853. He occupied the pulpit in 1852 and until his death; P. D. Young, 1855 and part of 1856; A. A. Morrison, fall of 1857 till spring of 1860; B. H. Charles, 1862. Mr. C. Monfort, licentiate, for three months in 1853; A. R. Naylor, fall of 1863 to spring of 1866; A. J. Clarke, as supply pastor, from July, 1867, until April,

1868, when he became pastor of this and Chester church until April, 1876. At that time the pastoral relation was dissolved. He continued, however, to supply both churches until Sept., 1876. J. W. Cecil, for thirty Sabbaths, beginning with Jan., 1877. The church was organized in an old log school house that stood about half a mile nearly due west of the present church. In 1855 and 1856, the congregation built a neat frame house twenty by thirty feet. This was sufficient to accommodate the congregation for twelve or fourteen years. It cost about six hundred and fifty dollars; Church Extension donated fifty dollars. In 1873 the house was so enlarged as to double its capacity, at a cost of twelve hundred dollars. Church erection donated three hundred dollars. Its site is T. 6 S., R. 7 W., Sec. 36, S. W. quarter, or near the center of the south half of the section. The dwelling house owned and occupied by Rev. John Mathews, when he was preaching in this neighborhood, is about three-quarters of a mile northwest of this church.

THE PRESBYTERY OF WABASH met with Pleasant Prairie church, April 17, 1851. Long Point church was received. Enoch Kingsbury, minister, and A. R. Palmer, elder, were appointed to attend the Assembly. Charles H. Palmer was dismissed to the Presbytery of Logansport. The fall meeting was held at Danville, Sept. 8. Hillery Patrick from the Presbytery of Kingston, was received. The church of LIBERTY PRAIRIE was enrolled.

LONG POINT CHURCH was organized by Rev. John H. Russ, April 5, 1851, at the dwelling-house of John G. Morrison. This was a log house about fifteen by twenty feet, consisting of one room and a loft over head, and situated about four miles southeast of the town plat of Neoga, in the edge of a narrow strip of timber running from northwest to southeast across the prairie, and hence called "Long Point." Hence the first name of the church. The spot was central to the population and had begun to be a center of business. The church was organized with these ten members: John G. Morrison and Eliza N. Morrison, James H. Morrison and Sarah C. Morrison, Nathan Gould and Martha Gould, Sarah Morrison, Margaret Morrison, Tirzah Morrison and Mary

Ann Parkerson. John G. Morrison and Nathan Gould elders. Ministers: John H. Russ, supplied the church for two years one-fourth the time. Joseph Wilson began in the spring of 1854 and continued one-half the time until Oct. 1866, with the exception of six or seven months in 1857-58, during which Samuel Ward was supply. October 1, 1865, John B. Brandt, became supply pastor. Elders: John G. Morrison and Nathan Gould the first. November, 1852, Wm. M. Allison; July 10, 1858, James Ewing; May 9, 1866, Alex. B. Ewing and Wm. Clark. April 29, 1860, the present house of worship erected at Neoga, was dedicated during a session of the Wabash Presbytery at the place. Great changes had transpired on account of the construction of the Illinois Central R. R., and the fixing of a depot there, making that the proper church center. Up to June, 1866, this church had received one hundred and ten members.

HILLERY PATRICK was born in Charlotte county, Virginia, Sept. 1, 1802. His classical education he received at the colleges of Greenville and Washington, East Tenn. He graduated at the latter, but studied mostly at the former. For one year after graduation he studied with reference to the legal profession. But becoming a converted man he changed his plan of life, and took a regular theological course at Maryville, under Dr. Isaac Anderson. He was ordained at New Philadelphia, East Tenn., July 28, 1826, by the Union Presbytery, and the same day was married to Miss Mary Houston, with whom he lived happily thirty-eight and an half years. In 1850, he came with his family to Southern Illinois, for he did not find the South an agreeable home for a man of anti-slavery views. He joined Wabash Presbytery as above. From that time to his death he labored in Southern Illinois, at Carmi, Sharon, Equality, Albion and McLeansboro. He united with Alton Presbytery, Sept. 27, 1856, and after that labored at Mt. Vernon, Marion, Old Ducoign, Vergennes and Little Muddy, six miles east of Tamaroa. For all these years of labor he did not receive from all Missionary sources and from the churches more than seven hundred dollars. In 1864, when residing near Tamaroa he buried his faithful wife. After that he resided in Tamaroa. His children are six—one son and five daugh-

ters—all living, and able to say, "Our Father which art in Heaven." He died at Tamaroa, Ill., Oct. 27, 1872, at the residence of Mrs. Spiller, a widowed daughter with whom he resided.

LIBERTY PRAIRIE CHURCH, Piatt county, was organized Aug. 4, 1851, at the house of John McKinney, on the north side of Sangamon river, in Macon county, near its east line, by Rev. Enoch Kingsbury with these six members, viz.: John McKinney, Mrs. Eliza McKinney, Andrew M. McKinney, Mrs. Mary A. McKinney, James S. McKinney Isaac R. McKinney, all from the Presbyterian church in Livonia, Ind. Elders: John McKinney and Andrew McKinney, the first; since appointed, Alex. McKinney, Z. P. Cantrell, W. B. Taylor, A. L. Rogers, David Moyer, 1873; Abraham Funk. Ministers: Enoch Kingsbury, occasional for the four first years; Charles H. Palmer, June, 1855; John C. Campbell, Aug. 8, 1857, till his death, Dec. 31, 1862; Joseph E. McMurray, March 8, 1863, one year. Two or three for brief periods since. Is now—1879—vacant. The name was changed from "Liberty Prairie" to "Cerro Gordo" in 1860. Likewise the location of the church to the village of Cerro Gordo, on the Wabash R. R., in Piatt county. The church edifice was dedicated Nov., 1861. It is a plain frame building with a spire.

THE PRESBYTERY OF PALESTINE met at Lawrenceville, May 1, 1851. Robert Simpson was received from the Presbytery of Vincennes. The church of Shiloh, Lawrence county, was, at their own request, dissolved and the members attached to the Lawrenceville church. Erastus W. Thayer, minister, and J. M. Miller, elder, were appointed Commissioners to the Assembly. The fall meeting was held at Palestine, Sept., 18. James Cameron was received from the Presbytery of Sidney.

ROBERT SIMPSON, in 1851-53, was in Robinson, Crawford county, Ill. From 1854 to 1867, he was at Newton, Jasper county. Then his name disappears from the minutes.

JAMES CAMERON, in 1852, was with Hebron church, Charleston, Ill., postoffice; in 1853, teacher at Charleston, Ill.; in 1854-5, pastor at Monmouth, Ill.; from 1856 to 1860, at Brunswick, Ill., supply pastor two years; without charge two years; 1861, at Brunswick, Mo., Wyaconda Presbytery; 1862-65, back again to Brunswick, Ill, but in same Presbytery; in 1866, at Peoria, Ill; 1867-74, not reported; in 1875-76, he, or some one of same name, again appears as at San Bernardino, Cal., supply pastor in Los Angeles Presbytery; in 1877-78, supply pastor at Colton, Cal., same Presbytery.

THE PRESBYTERY OF SANGAMON met with Sugar Creek church, April 4, 1851. William Bishop, licentiate, was received from the Second Presbytery of New York. J. V. Dodge was installed pastor of the Jacksonville church on the fourth Sabbath of April, 1851, by a Committee of Presbytery. Thomas W. Hynes, minister, and J. F. Bergen, elder, were appointed to the Assembly. The fall meeting was held at Hillsboro, commencing September 9, 1851. T. W. Hynes was released from the pastoral care of the church of Hillsboro.

THE PRESBYTERY OF ALTON met at Bunker Hill, April 17, 1851. The church of Pickneyville was received; George M. Tuthill was received from the Presbytery of St. Louis. Hubbel Loomis, having joined the Baptist Church, was dismissed. Joseph E. McMurray was ordained, *sine titulo*, April 19, 1851. Lemuel Grosvenor, minister, and P. B. Whipple, elder, were appointed to attend the Assembly. J. K. Deering was dismissed to the Association of Penobscot, Maine. Robert Stewart was dismissed from the pastorate of Greenville church, that he might act as Missionary of this Presbytery.

GEORGE MILLER TUTHILL was born at Wading River, Long Island, N. Y., October 31, 1818. Graduated at Amherst College, 1839, and at Union Theological Seminary, 1846. Ordained by St. Louis Presbytery, April 22, 1847; supply pastor, St. Louis, Mo., 1847-49; Monticello, Ill. (Godfrey postoffice), 1849-51; supply pastor, Kalamazoo, Mich.,

1851; pastor (Cong.) St. Clair, Mich., 1851-58; supply pastor, Pontiac, Mich., 1858-65; pastor, Ashtabula, Ohio, 1865-67; District Superintendent American Bible Society, Kalamazoo, Mich., 1871.

JOSEPH E. McMURRAY was born in Tennessee, September 23, 1818; educated at Lane Seminary; ordained April 19, 1851; dismissed from Alton to Schuyler Presbytery, October 21, 1853. Labored several years at Hardin, Ill. Resigned at Hardin, October 14, 1855. After leaving Hardin he labored awhile at Brighton, Iowa. Was railroad agent and postmaster at Cerro Gordo, Ill., several years and at the time of his death. For two years, while in that position, he supplied the Cerro Gordo church. He came to the Presbyterian from the Methodist Episcopal Church, in which he was a preacher. He came under the care of Alton Presbytery and was by them sent to Lane Seminary. He died at Cerro Gordo, Ill., January 27, 1868. He married Miss Nancy C. Parks, of Springfield, Ill., January 28, 1852. The widow, Mrs. Nancy C. McMurray, resides now at Auburn, Ill. There are three children living.

PINCKNEYVILLE CHURCH, n. s., was organized April, 1851, by Rev. Josiah Wood, with eight members, Nathan Weeks, elder. It accomplished little and was short-lived.

THE PRESBYTERY OF ALTON met with Chesterfield church, Macoupin county, Sept. 19, 1851. The Union church, Macoupin county, and the Mt. Vernon church, Bond county, were received. The Missionary report commenced thus: "The plan of Missionary operations entered upon by this Presbytery in the spring of 1840 has been signally owned of God. Mainly through its workings our churches have increased from ten to thirty-two, and our ministers from seven to twenty-three." Josiah Wood was released from the pastoral care of Old Ducoign church. Lemuel Foster was dismissed to the Presbytery of Illinois. John Ingersoll was received from the Ashtabula Association, Ohio, and recommended to labor, as an Evangelist, with the brethren and churches who may wish his services.

JOHN INGERSOLL. I have not been able to learn anything about him. He came to Alton Presbytery as above, and was dismissed from them and given a general letter, Oct. 6, 1855. I don't know where or when he was born, or educated, or ordained. It is not to his credit that he is the father of the loud-mouthed, blatant infidel, Bob Ingersoll, who strives to quiet a biting conscience by reviling God's word. He resided a short time in Alton, and his wife died there. He has been dead for several years. It was a smart but queer family, and all their peculiar characteristics have culminated in the infidel, Bob.

UNION PRESBYTERIAN CHURCH, Macoupin county, Ill., was organized July 12, 1851, at the house of Peter Brown, by Rev. George Spaulding, with these eighteen members: Peter Brown, Catharine Brown, John H. Brown, Newell H. Brown, Elizabeth C. Brown, Ephraim M. Gilmore, Mary M. Gilmore, Lucinda I. Gilmore, Mrs. Mary M. Welch, Halyburton Parks, Jane Parks, William S. Parks, Julius E. Parks, Mrs. Barbara Dixon, Mrs. Amanda Quick, Mrs. Mildred Tunstall, Henry W. Meriwether and Dorotha Meriwether.

September 26, 1856, the name of Union church was changed by Presbytery to that of "The First Presbyterian of Plainview." Elders: H. Parks, Peter Brown, Ephraim Gilmore and Henry W. Meriwether, elected when the church was organized. July 22, 1855, Martin N. Gulick. October 27, 1861, Samuel Brown. In December, 1867, Samuel Welch and Samuel L. Wilson. The first sacramental meeting was held in the school house in Old Brooklyn, July 13, 1851. For several years the church worshiped in neighboring school-houses and in private dwellings. January 17, 1858, the present house was dedicated by Rev. Edward McMillan.

Ministers: H. D. Platt, 1855; L. P. Lindley, 1857; T. B. Hurlbut, 1858; W. C. Rankin, 1860-61; R. Smith, 1860-61. He was an impostor. He joined Alton Presbytery on a forged certificate. Thomas Reynolds, 1861-64; E. W. Taylor, 1866-70; W. R. Adams, 1870; E. W. Taylor, 1872-73; W. R. Adams, pastor, 1874, until this time.

This church has enjoyed several interesting revivals. From 1874 to 1876, eighty-five were added by examination and sixteen by letter. The Presbyterian is the only church edifice in the place. The greater part of the

members of the Dry-Point, or Bayless church, have connected here. The congregation has a nice parsonage convenient to the house of worship.

MT. VERNON CHURCH, Bond county, about eight miles directly west of Greenville, was organized, August 25, 1851, by Revs. E. B. Olmsted and R. Stewart, with nine members. Elders: Patterson F. Luark and Jonathan D. Floyd. Name changed to "Shoal Creek;" finally transferred to Bethel church. Rev. T. W. Hynes preaches now in the same neighborhood.

SYNOD OF ILLINOIS. n. s., met at Springfield, September 24, 1851. Members were present from five Presbyteries. The Synod consisted at the time of sixty-six ministers and eighty-seven churches in five Presbyteries. THE SYNOD OF ILLINOIS, o. s., met in Chicago, October 9, 1851.

YEAR 1852.

THE PRESBYTERY OF ILLINOIS met at Jacksonville, April 16, 1852. William G. Gallaher, minister, and Samuel Rannels, elder, were appointed to the Assembly. The Presbytery convened for its fall meeting at Farmington, August 27. There were collected for the Presbytery's Missionary operations this year four hundred and thirty dollars and ninety cents.

KASKASKIA PRESBYTERY met at Chester, April 9, 1852. William Hamilton was received from the Presbytery of Muhlenburg. The church of Mt. Vernon was, at its own request, dissolved and its members attached to Gilead church. James Stafford, minister, and James A. Ramsey, elder, were appointed to attend the Assembly. The fall meeting was held with the Sugar Creek church, commencing October 7.

WABASH PRESBYTERY met with the New Providence church, April 22, 1852. The church of McLeansboro was received. The fall meeting was held with the Pleasant Prairie church, commencing September 9.

McLEANSBORO CHURCH, n. s., was organized probably in the early part of 1852 by Rev. Hillery Patrick. It was reported to the Assembly as one of the churches of Wabash Presbytery down to 1855, and as having ten members. Then its name disappeared.

PALESTINE PRESBYTERY met at Charleston, April 1, 1852. R. H. Lilly, minister, and John S. Hite, elder, were appointed to the Assembly. John Crozier, licentiate, was received from the New Albany Presbytery, examined and ordained on Sabbath, April 4. The church of Shelbyville was dissolved. Isaac Bennet was dismissed from the pastorate of Pisgah church. Also from this to Peoria Presbytery.

JOHN CROZIER was born in Manchester, Adams county, Ohio, Aug. 27, 1822. His father was David Crozier, third son of John and Jane Crozier, Scotch-Irish Covenanters, who emigrated from the city of Armagh, in Ireland, and settled in Fayette county, Pennsylvania, soon after the close of the war of the Revolution. His mother was Margaret Means, eldest daughter of William and Nancy McElroy Means, also of Scotch-Irish descent, and staunch Presbyterians. William Means was an elder in the Fair Forest congregation, Spartanburgh district, in South Carolina, under the pastoral care of Rev. Wm. Williamson, father of the now veteran missionary, Dr. Thomas Williamson, for more than forty years a laborious and successful missionary among the Dakota Indians. Wm. Williamson was a minister and a *slave-holder by inheritance*. His conscience was disturbed at the thought of holding his fellow-men in bondage, some of whom were members of his church, and brethren in the Lord. So, as early as 1804, he came to Adams county, Ohio, as Dr. Howe in his history of the Presbyterian church in South Carolina says, "From a desire to manumit his servants, and for other reasons, he removed with a portion of his congregation to the state of Ohio." A few years afterwards his elder, William Means, who had been a Whig soldier in the war of Independence and *never owned* a slave, followed his pastor to Ohio, and remained an honored and useful Ruling Elder in the church of Manchester until the fall of 1822, when he removed to Edgar county, Ill., near the site of the present city of Paris, which was loca-

ted in the spring of 1823, and when the Presbyterian church of Paris was organized in Nov., 1824, by Rev. Isaac Reed, Mr. Means, in connection with Samuel Vance, and John Bovell was chosen a Ruling Elder, and held that office until his death in 1847.

He is still represented in that church by two sons, John C. and Thomas N. Means, the former of whom is an elder in his father's stead. The family of Mr. Crozier also came to Illinois in the fall of 1822, and located at Paris. David Crozier laid the foundation of the first house in Paris. The subject of this sketch was baptized in 1825, by Rev. Samuel T. Scott, of Vincennes, the first settled minister in Indiana. He was the subject of early religious training and experienced deep and pungent convictions of sin before he was eleven years old. In 1835, the family removed from Paris, and settled in Joliet, where they sojourned five years, and in 1840, they removed to the vicinity of Iowa City, Iowa. Here in May, 1842, he united with the First Presbyterian church of Iowa City, then under the pastoral care of the Rev. Michael Hummer. Soon after he became deeply anxious as to his future calling, and was impressed with a great desire to spend his life in the proclamation of the glorious gospel, if God in his providence would open the way. After consulting his pastor he entered upon his preparatory studies under the tuition of Dr. Wm. Reynolds, who kept a private school in the winter of 1842-43, in the basement of the Protestant Methodist church in Iowa City. Five months were spent here in reviewing English studies. In April, 1843, he set out on foot for Hanover College, Ind., a distance of five hundred miles. He took Paris the place of his early boyhood in his way. Rev. H. I. Venable had been for a year or two teaching an academy at Paris, and proposed to young Crozier to spend a year or two there, and prepare for college. It was replied, "I have special arrangements made at Hanover for boarding, tuition," etc. "Well," said Mr. Venable, "We will make special arrangements *here*." Said the young man, "Your session is nearly out and it is scarcely *worth while* to begin for this piece of a term." "Never mind," said Mr. V. "You've seen your kin, and now begin *at once*, and you will be through the Latin grammar by the time the session closes" (*three weeks*). "But I've no books, and no money to pay tuition." "Never mind that" rejoined Mr. V., "We will borrow books until you can get books of

your own; and as for tuition, I'll get that out of you! Begin at once." He started for his school-room, and said to his pupil, "Come along with me." A Latin grammar was borrowed, and the young man was assigned the first declension of Latin nouns and recited three lessons *that* afternoon! Here he remained until Sept., 1845, when he entered the sophomore class in Miami University, Ohio, then under the Presidency of Dr. E. D. MacMaster, where, in company with Dr. S. S. Laws, now President of the University of Missouri, Rev. John W. Drake, Ely Booth, Esq., and the lamented Isaiah Little and others, he graduated Aug. 10, 1848. In October following, he entered what is now the Theological Seminary of the Northwest, then located at New Albany, Ind., under Dr. James Wood and Daniel Stewart. The next year the Faculty was increased by the addition of Dr. E. D. MacMaster, as Professor of didactic, polemic and exegetic theology. Also Dr. Philip Lindsley, so long the popular and accomplished President of the University of Nashville, became a member of the faculty. Here Mr. C. remained three full years, and graduated in 1851 with Drs. R. C. Matthews, Thomas R. Welch, John M. Worrell, James W. Hoyte and Rev. J. B. Drake and others. In company with his class-mate, R. C. Matthews, he was licensed to preach by the Presbytery of New Albany, at Jeffersonville, Ind., on the 3d of April, 1850, and during the following seminary vacation he supplied the churches of Paoli and Utica, Ind. Immediately on his graduation he accepted an invitation to supply the church of Palestine, Ill., and soon after was joined in marriage with Miss Harriet N. Williamson, the eldest daughter of the late Rev. Alexander Williamson. In April, 1852, he was ordained as an evangelist by the Presbytery of Palestine, in session at Charleston, Ill. Rev. John A. Steele preached the sermon, presided and proposed the constitutional questions; Rev. John McDonald offered the ordaining prayer, and Rev. E. W. Thayer gave the charge to the evangelist. Rev. Isaac Bennett, Rev. R. H. Lilly and Rev. James Cameron took part in the ordination. Mr. C. supplied the church of Palestine, also engaged in missionary labors in the surrounding country until the fall of 1852, when he accepted an invitation to supply the church of Charlestown, Ind. A desire to be near enough the seminary to pursue a resident graduate course led him to accept this invitation. But his

heart was with the destitutions of the Home Missionary work, and in April, 1853, he yielded to the earnest solicitations of the church in Iowa City to undertake the pastoral office over them, and removed thither and entered on his work. The church was weak in membership and resources, and embarrassed with a heavy debt. This was the church where, as a timid youth, he had ten years before first professed his faith in Christ. Though signally successful in his work for a period of six months, yet he was unable to divest himself of a sense of unfitness to have the pastoral charge over those whom a few years before he had been accustomed to look up to as his superiors. His first charge at Palestine had remained vacant and he gladly gave up his work in Iowa City and returned to Palestine. Here he remained until the fall of 1855, when the Western Executive Committee of the Board of Domestic Missions, at Louisville, Ky., appointed him general financial agent for the Synods north of the Ohio river. This appointment, unsought and undesired, he accepted as a call of Providence, and during the next eighteen months traveled constantly in the States of Ohio, Indiana and Illinois, presenting the claims of the great Home Missionary work to the churches, raising funds for missions and urging upon churches and pastors plans of systematic giving to the Boards of the Church, and thus to dispense with salaried agents to carry on the various benevolent schemes. At the close of his agency he declined overtures to settle in a well established and wealthy church in Ohio, and came to Olney, Ill., there to build up a church not on another man's foundation. On his arrival at Olney, in February, 1857, he found four feeble women and one man, members of the Presbyterian church, as a nucleus with which to make a beginning. Here he settled, preaching one-third of his time at Olney, and one-third at Richland church, five miles south of Olney, and one-third at Union church, in Lawrence county, a church which, in company with Rev. Robert Simpson and Elder Findley Paull, of Palestine, he had organized in June, 1854. In October, 1858, the Synod of Illinois erected a new Presbytery, embracing eighteen counties in the southeastern angle of the State, called the Presbytery of Saline. Five ministers were included in this organization, viz.: B. F. Spilman, John S. Howell, John B. Saye, Samuel C. Baldridge and John Crozier, with the following churches under their care: Olney, Richland, Union, Lawrenceville, Pisgah,

Wabash, Friendsville, Mount Carmel, Carmi, Sharon, Equality, Shawneetown, Golconda and Knob Prairie. The first meeting of the new Presbytery was held at Friendsville in May, 1859. Two days before the meeting, Rev. B. F. Spilman, the senior minister and veteran missionary of Southern Illinois, was called to his rest. Three of the remaining ministers had been members of the Presbytery of Palestine and knew little of the great field committed to their care. It was important that the territory be at once explored, the vacant churches visited, and laborers introduced into the fields "white to the harvest." Mr. C's. experience as a missionary agent at once led the brethren to fix upon him as the man for this work, if his own field could be temporarily supplied. Providence opened the way. David McKnight Williamson, a theological student of Princeton, who had completed his second year in the seminary, and knew something of the destitutions in this part of Illinois, wrote to one of the brethren a few days before the meeting of Presbytery, proposing to place himself under the care of Presbytery and be licensed, and spend the summer in such labors as might be assigned him. He met with the Presbytery of Saline at its organization, and was licensed, and Presbytery appointed Mr. C. to evangelistic services within the bounds of Presbytery for the next three or four months, and Mr. Williamson to supply the churches of Mr. C's. charge. During the summer of 1859 Mr. C. traversed the whole field, preaching in all the vacant churches, and encouraging the people and doing what could be done to have the destitutions supplied and obtaining much valuable information, which was a great use in subsequent furtherance of the work. Mr. C. then resumed his pastorate work at Olney. The present house of worship there was completed and occupied in 1860. When the great rebellion broke out, in 1861, Mr. C. was *heart and soul* with the Government, and on Sabbath eve, April 21, 1861, he preached the first patriotic sermon in Olney to the volunteers of Capt. Lynch's company. He was among the first in Olney to observe the week of prayer and took an active part in a series of Union services in January, 1863, when the churches of Olney were blessed with the first general revival of religion. All the churches were strengthened by this work of grace, and about fifty members were added to the Presbyterian church. So during the remaining years of his pastorate in Olney, 1864, 1865 and 1866, there was a delightful religious interest in con-

nection with Union services during the week of prayer, the services being often protracted for several weeks. At the meeting of Presbytery, in April, 1866, he resigned his pastoral charge, leaving as a result of nine years' labors, a church of one hundred and twenty communicants, a good house of worship finished and paid for, with a good Sabbath school and established habits of systematic benevolence. Presbytery immediately appointed him Presbyterian Missionary for one year at a salary of one thousand dollars, five hundred of which was appropriated by the Board of Missions, and five hundred by Messrs. Peeples & Ridgway, of Shawneetown. Mr. C. prosecuted this work with untiring zeal during the year, traveling and preaching incessantly, strengthening the weak churches, seeking to have them supplied, and preparing the way for the organization of churches. With April, 1867, closed Mr. C.'s labors in Southern Illinois.

From his first coming to Palestine in 1851, to April, 1867, he had assisted at the organization of the following churches: Union, Friendsville, Olney, Wakefield, Hermon, Odin, Flora, Hopewell, Bridgeport, Grayville and Larkinsburgh, and was more or less influential in preparing the way for other organizations which have been effected by those who have entered into his labors. In July, 1867, he received a call to the pastorate of First Presbyterian church of Oxford, Ohio, which he accepted, and in August he began his labors there. The re-union tide by this time had begun to rise in the Presbyterian Church, and made itself felt in every community where there were two Presbyterian churches, and but one was needed. The two churches at Oxford had been asunder for thirty years, and although each was doing a good work in its own sphere, yet the burden of support of two churches was felt to be heavy, and the question of union began to be spoken of. Mr. C. promptly told the session of the First church, that though it would be a great personal sacrifice to leave Oxford, with its high educational and social advantages; yet when the time for re-union came, he would open the way so that the two churches could come together with vacant pulpits, and the united charge thus be left free to call the pastor of their choice. In anticipation of the re-union of the Assemblies, in Nov., 1869, Mr. C. tendered his resignation as pastor of the First church of Oxford, in September previous, having been called to the pastorate of the North Sangamon church, Presbytery of San-

gamon. He removed at once to his new field where he has continued active in the duties of his office in his own pastoral charge, often assisting his brethren and doing much missionary service in destitute places as opportunity offers.

Elder Findley Paull, furnishes this anecdote. During his pastorate of Palestine church, there was one season a large crop of corn raised. Many corn buyers were in the country, and they got up what was called a Corn Ball, and invitations were scattered far and near. Mr. C. heard of it, and told me he would blow it up and he would not wait until it was over. He would do it the next Sabbath. I remarked, "Give them rope and they will hang themselves." "No," he said, "I will do it if I have to leave the next week." He preached what was called his *Corn Ball Sermon*, from Galations iii: 1. It was a powerful sermon and cut close. One of the managers called one of the elders into his store and asked if he had Mr. Crozier's subscription. "Yes," he replied. "I will pay twenty-five dollars per year while he remains here. A man that will rebuke what he believes to be wrong as fearlessly as he did, I will support." The proprietor of the hotel, where the ball was held, sent him a fine cake. He sent it back, saying, he "would not eat anything offered in sacrifice to idols," and wrote a kind letter with it. The hotel keeper afterwards united with the church.

PALESTINE PRESBYTERY met at Lawrenceville, Oct. 5, 1852. D. A. Wallace was received from the Presbytery of Whitewater. "North Arm Presbyterian church" was received. Also the church of Decatur.

DAVID A. WALLACE.

Auto-biographical.

I was born April 18, 1818, in Butler county, Ohio. My ancestors on both sides were Scotch-Irish Presbyterians. I pursued my classical studies partly under the tuition of my pastor, Rev. David Monfort, of Franklin, Indiana, and at Hanover College. I studied theology at New Albany Seminary under the instruction of Dr. John Matthews.

I was long and often impressed with the idea that I must

preach the gospel. But from a sense of unfitness, a lack of qualifications and the want of means to secure an education this idea was dismissed and I had about concluded to follow some other calling. But just at that time my pastor, not knowing the struggle that had been going on in my own mind, called me into his study and gave me such counsel and encouragement as forever settled the question. I at once set about making preparation for the work.

I was licensed April 6, 1844, in Indianapolis, Indiana, by the Presbytery of Indianapolis, and ordained by the same Presbytery pastor of the Presbyterian church of Georgetown, Brown county, Ind., June 18, 1847. After my licensure, I served for a time the churches of New Burlington, Windsor and Bloutsville, Delaware county, Ind. My next charge was Georgetown, in connection with Harmony, a church which I had organized in Bartholomew county, Ind. I next took charge of Union, a small church in the south part of Decatur county, Indiana, in connection with Napoleon, (afterwards changed to Ripley), and all of Ripley county in which I organized the churches of Versailles and Mt. Hope. In the spring of 1852, I went to Lawrenceville, Ill., and supplied that and Pisgah churches one year. I then went to the church of Nashville, Ill., and was installed pastor, June 18, 1854. The pastoral relation was dissolved Oct. 1, 1862. I returned to Lawrence county, and labored in a destitute missionary field one year. I then took charge of Crow Meadow church, in Marshall county, Ill., which I served till October, 1868, at which time I was compelled to give up, in consequence of a severe attack of inflammatory rheumatism. For some time I was unable to preach much, but engaged in colporteur work and preached occasionally. In the spring of 1871, I went to Iowa, to try to recuperate, and found work there for a while in the church of Frankville, Winneshek county, and then at Mt. Hope, Allamakee county. At the end of the year I returned to Illinois, and served the churches of Salem (at Mahomet), and Springvale in Champaign county, Ill.

I now have no regular pastoral charge. I have settled on a small farm in Livingston county, Ill.

I was married Nov. 18, 1846, in Decatur county, Ind., to Miss Margaret Jane Thomson. We have two children, Henry Melancthon, born Aug. 23, 1847, and Sarah Ernestine, born Oct. 5, 1850.

D. A. WALLACE.

Sannemin, Livingston County, Ill.

NORTH ARM PRESBYTERIAN CHURCH was organized in the summer of 1852 by the Committee of Presbytery, with ten members, Samuel Mann, elder. It was in Edgar county, not far from Paris, and was dissolved by Presbytery of Palestine, April 24, 1854, and its members attached to Paris church.

THE FIRST PRESBYTERIAN CHURCH OF DECATUR was organized in the house of Mr. Samuel Powers on the first day of May, 1852, by the Rev. Robert H. Lilly, who was appointed a committee for that purpose by the Presbytery of Palestine. The members at the organization were David Hopkins, Catharine, his wife and Lydia, their daughter, Nancy Eagar, Mrs. Mary Lilly, Miss Agnes McCormick, John Nicholson and his wife Julia, Robert Moffit and his wife Elizabeth. David Hopkins was elected first Ruling Elder. Rev. Augustus F. Pratt gathered up this little church and preached to them one year. After him the Rev. David Monfort, D. D., then quite an old and feeble man, served the church until Oct., 1854. About the middle of the next month, the church secured the services of the Rev. Erastus W. Thayer, who served them until the spring of 1857.

The congregation up to about this time worshiped in the old courthouse, then in the old Academy, and in a new building which was erected on East Main street, on a lot belonging to Dr. Roberts, and designed ultimately for a store-house. The next minister was the Rev. P. D. Young, who preached one year. Rev. T. M. Oviatt was invited to the charge of the church in July, 1858, and was, in the following spring, installed as the first regular pastor. He continued in the pastoral relation till Jan., 1863, and was succeeded in the following spring by Rev. D. C. Marquis, who was called from this church to the North Presbyterian church in Chicago, in Jan., 1866. The church, during the pastorate of these last two men, had a steady and much more rapid growth. Mr. Marquis, though a young man, had preaching powers of no ordinary character. His sermons were evangelical, clear and profound, and were delivered with great force and animation. If he has had any equal as a sermonizer among the young men in Central Illinois, it was his immediate successor, the Rev. Samuel Conn. Both these gentlemen were early honored with the degree of *Doctor Divinitatis*, because by native

power and hard study, they earned the distinction. Mr. Conn's health, which was never firm, suffered under the labor and care of the church, and in September, 1868, he closed his labors here. During the last year of Mr. Conn's pastorate a second church was organized in connection with the New School General Assembly, with forty-two members from the first church and seven from other quarters. This branch of the church enjoyed the very acceptable services of the Rev. A. L. Brooks till after the union of the two General Assemblies, when he accepted a call to Danville, Ill., and the two churches united. The elders of both churches were elected to constitute the session of the re-united church. After Mr. Conn left, the Rev. John Brown, D. D., supplied this church during the greater part of the next winter.

In the spring of 1869, Rev. James E. Moffatt, a young man from the Chicago Theological Seminary, was settled as pastor and remained four years. After him came the Rev. Robert Mackenzie and preached a few months over two years. In September, 1876, Rev. W. H. Prestley accepted a call to this church, and is now preaching most acceptably to full houses.

The church which began with ten members and one Ruling elder, now has about three hundred members, a full bench of Ruling Elders and full boards of deacons and trustees. A large and successful Sunday-school is maintained under the auspices of this church.

Elders of FIRST church: David Hopkins, Dr. James E. Roberts, Samuel Frederick, Thomas Lewis, S. C. Roberts, Orlando Powers, S. G. Malone, J. E. Roberts, D. C. Brown, Geo. E. Morehouse, T. H. Allen, R. P. Lytle.

The SECOND church was organized Jan. 18, 1868, by Drs. D. H. Hamilton and W. D. Sanders in Powers' Hall, where their meetings were subsequently held. Elders: Hazen Pressey, J. H. Lewis, G. E. Morehouse.

The FIRST and SECOND churches were united Dec. 28, 1870. Elders elected since the union: Reuben Nims, R. C. Crocker, W. R. Scroggs.

In 1855, the brick church on Prairie street was begun. It progressed but slowly, and was dedicated March 6, 1859. It cost \$9,000.

THE PRESBYTERY OF SANGAMON met at Springfield, April 2, 1852. James Smith, D. D., minister, and J. T. Eccles, elder, were appointed to attend the next Assembly. An adjourned

meeting was held with Sugar Creek church, April 20. The fall meeting was held with Union church, commencing Sept. 14.

ALTON PRESBYTERY met at Troy, Madison county, April 15, 1852. Hardin church, Calhoun county, was received. George Spaulding was released, on account of ill health, from the pastorate of Woodburn and Bunker Hill churches, and also dismissed from the Presbytery, and given a general letter of recommendation. Socrates Smith was received from the Presbytery of Illinois. Lawson A. Parks and Wm. T. Bartle were granted license. George M. Tuthill was dismissed to the Eastern Association of Michigan. N. A. Hunt was released from the pastoral charge of Marion church. Joseph A. Ranney, minister, and L. A. Parks, elder, were appointed to attend the Assembly. David Dimond was received from the Presbytery of St. Louis. The narrative showed that the past year had been one of great progress through almost the entire field.

HARDIN CHURCH is located in the town of Hardin, the county seat of Calhoun county, a beautiful and picturesque little village nestling at the foot of a grand bluff on the Illinois river. The church is quite as old as the village. It was organized first, on Oct. 17, 1851, under the direction of Alton Presbytery, by Revs. E. B. Olmsted and Robert Stewart, in the parlor of Mr. and Mrs. B. F. Child, with fourteen members. Mrs. Child was one of the fourteen, herself a thorough Scotchwoman and Presbyterian, born in Edinburg, and brought up on oatmeal and the Shorter Catechism, which she can repeat *verbatim*, at past sixty years of age. Her house has ever been a preacher's home, and her daughter Sarah, as well as herself, a great help to the church. At this first organization, Steele Cunningham and John Mortland, sr., were chosen elders. The former, after a few years, died. "Father" Mortland, as he is now familiarly called, still lives and continues, as he has done, to serve the church, though past eighty years of age. For many years the church had no other elder; and always he and his sons have been a large part of the financial strength of the church.

The Hardin church is another plant from Scotch-Irish seed. From the spring of 1852, on for

three years, the church had the services of Rev. Joseph E. McMurray as stated supply. Later they had the services of Rev. Loring S. Williams for a short time, and during the year 1865, Rev. Horatio N. Wilbur. Then they were without any minister, and had only very occasional preaching until March 26, 1871, when H. P. Carson, a licentiate of Alton Presbytery, sent by the Home Missionary Committee, began laboring among them and extended his efforts to six other points in the county. In the meantime the church records had been wholly lost, and deaths and removals had reduced the membership to four souls, including the only elder remaining. They had hitherto no exclusive house of worship, but had helped to build a house for both school and church purposes, which they shared with the public school.

After Mr. Carson had gathered a congregation and preached a few months, it was found nine persons wished to unite with the church. Accordingly, Rev. A. T. Norton, D. D., came and spent a few days preaching and administering the ordinances, and with the consent and advice of the elder, reconstituted the church, receiving into fellowship those who wished, and restoring the membership to the original number, lacking one. This was on August 12, 1871. October 29, of the same year, three more members were received, when Rev. C. S. Armstrong, of Alton, was present with the church and administered the ordinances, Mr. Carson assisting. On the same day the church chose Robert Sibley for an additional Ruling Elder. Dr. Armstrong often afterwards came to aid the preacher in charge, and it was chiefly through God's blessing on his labors in a revival that the church experienced an awakening which permanently and greatly effected the whole village and vicinity during the first months in 1875.

The church, on March 31, 1872, called H. P. Carson to become their pastor. The call was accepted and he duly ordained at an adjourned meeting of the Presbytery with congregation, July 21, 1872. In the meantime Mr. B. F. Child, on his dying bed, had given the church a lot on which to build a house of worship; so that through the persevering efforts of the pastor-elect, and the earnest and generous contributions and prayers of the members, the congregation and their friends generally, irrespective of creed or denomination, the church was able to present for dedication on the same day a beautiful, modern and tasteful house to the Lord, all furnished, even to a large fine bell. (The

last was secured through the voluntary and generous efforts of the late Captain Stephen Child, son of Mr. and Mrs. B. F. Child, who secured in addition to his own the more than sufficient contributions.) The 21st day of July, 1872, was a memorable day to the Presbyterian church of Hardin, and to the village and vicinity generally. Every body was present, even Roman Catholics and infidels, and some from twenty miles in the country. The dedicatory services occurred at 11 A. M., just after the Sabbath school session. Dr. Norton preached the dedicatory sermon. After very generous contributions from the congregation, including every member of Presbytery present, if not every body else, which cleared all financial obligation, Rev. C. S. Armstrong led in the dedicatory prayer.

The ordination services occurred in the afternoon. Rev. W. L. Tarnbet preached the sermon. Rev. S. H. Hyde gave the charge to the pastor after the laying on of the hands of Presbytery. Rev. W. R. Adams gave the charge to the people. The day closed leaving the church, for the first time in its over twenty years' history, in the possession of a home duly dedicated to the worship of the Triune God, and a pastor duly set apart for His and their service.

Rev. H. P. Carson remained their pastor until April 20, 1879, on which day he preached his farewell sermon. The pastoral relation by concurrent request having been dissolved by Presbytery. He went to take charge at once of the Presbyterian church of Taylorville, Ill. During his pastorate of eight years, the Sabbath school grew in membership from forty to one hundred and fifty; in average attendance from over twenty to eighty; a Sunday school teachers' meeting was steadily and regularly maintained after the first year. There were added to the membership of the church, sixty-three; forty-nine on profession and fourteen by letter. Only two died, but nineteen moved away. The ordinance of baptism was administered to fifty-one persons including infants. The second additional elder, Morris Fisher, was chosen Sept. 27, 1874. For years he has been superintendent of the Sabbath school, a great help to the church financially and spiritually, and growing in efficiency. The fifth and last ruling elder, up to this date, is L. M. Brady, who was elected Sept. 9, 1877. One having died, the church is now left with four living, active elders.

H. P. CARSON.

DAVID DIMOND was born at Groton, N. H., April 26, 1819. He was an only child. His father died when he was but four years old. He was brought up on a farm until he was fifteen years of age. He united with the Congregational Church in Brighton, Mass., Feb. 8, 1835. Fitted for college at Andover, Mass. Graduated at Dartmouth College, 1842, and at Andover Seminary, April 8, 1845. Licensed by Andover Association April 8, 1845. Ordained by St. Louis Presbytery in St. Louis, April 21, 1846. Supply pastor at Troy, Mo., until Nov. 1, 1850, when he went to Collinsville, Ill., where he labored four years. United with Alton Presbytery first, April 17, 1852. Professor of Latin and Greek in Webster College, Mo., ten miles west of St. Louis, and supply pastor of Rock Hill church 1855-59.

His next field was Brighton, Ill., where he remained until 1865. Then to Shelbyville and next to Anna, Union county, Ill. From thence he returned to Brighton and was installed pastor there. This position he still retains.

He received the degree of D. D. from his Alma Mater, Dartmouth College, July 21, 1870. Seldom has this honor been better deserved. I have occasion to know its bestowal was not only unsought, but took him entirely by surprise. He possesses that virtue so rare in these latter times—*modesty*. In one of his letters to the writer he caps the climax of his low estimation of himself by signing his name "david dimond"! A few of his intimate associates and friends understood and appreciated his scholarly attainments, his great ability and rare worth. Among these were Drs. Artemas Bullard and Henry A. Nelson. With talents and acquirements sufficient for the highest stations, he has occupied, for the most part, only the humblest. His life has been full of deep affliction. He has buried one wife and all his children. For several years past he has been nearly blind. But he still pursues his ministerial labors, drawing upon the resources of a thoroughly disciplined and well-stored mind.

His first wife was Miss Augusta Coffin, born at Hanover, N. H., Oct. 25, 1822. She was united to Mr. Dimond, August 8, 1848. Her death occurred at Brighton, Sabbath July 30, 1871. She was an intelligent, accomplished, lovely Christian lady, and amidst much ill health acted well her part. She was the mother of five children, none of whom remain. Oct. 8, 1872, Dr. Dimond married his second wife, Mrs. Mary W. Waldron, daughter of Stephen Wingate, M. D., formerly of Great

Falls, N. H. She still lives and is an exemplification of Mary and Martha combined.

ALTON PRESBYTERY met at Alton, Sept. 16, 1852. Henry D. Platt was received from the Illinois Association. T. B. Hurlbut was installed pastor of Upper Alton church, Sept. 19, 1852, by a committee of Presbytery. An adjourned meeting was held with Spring Cove church, October 17, at which Wm. T. Bartle was ordained, *sine titulo*.

HENRY DUTTON PLATT was born at Plymouth, Conn., July 13, 1823. He was educated at the Mission Institute, near Quincy, Ill., and at New Haven Divinity school. He was ordained by the Illinois Association at Griggsville, Ill., April 13, 1851; supply pastor Brighton Presbyterian church, 1851-57; united with Alton Presbytery, Oct. 17, 1852; supply pastor Chesterfield, Macoupin county, 1858-68; Home Missionary Superintendent (Cong'l) for Southern Illinois, 1868-71; supply pastor Congregational church, Lincoln, Ill., 1871. Is now residing at Brighton, and supply pastor of the Congregational church in that and one other place. He married Miss Sarah E. Stratton, of Brighton, Ill., Feb. 5, 1852. They have two daughters and a son.

WILLIAM T. BARTLE was born at Mullica Hill, Gloucester county, N. J., Feb. 17, 1822. Educated at Knox College, Ill.; licensed by Alton Presbytery, at Troy, Ill., April 16, 1852. Dismissed from that Presbytery April 22, 1854. Has labored since at Knoxville, Wethersfield, Chicopee, Congregational churches, Ill., and at Camp Point, Ill., Lapeer and Decatur, Presbyterian churches, Michigan.

His first wife died in her twenty-first year. He married the second time, and has eight children. He has been blessed with sound health and been a very laborious, earnest, successful minister. He is now, 1879, in Cromwell, Iowa.

THE SYNOD OF ILLINOIS, n. s., met at Keokuk, Iowa, Sept. 22, 1852. The Presbytery of Des Moines was divided into three, and the Assembly requested to organize a Synod of Iowa, n. s.

THE SYNOD OF ILLINOIS, o. s., met at Peoria, Oct. 14, 1852. Members were present from six Presbyteries. Much time was occupied in discussing the subjects of theological education and of religious papers.

CHAPTER XI.

MEETINGS OF PRESBYTERIES AND SYNODS FROM 1853 TO 1857, INCLUDING SKETCHES OF THE CHURCHES ORGANIZED AND THE MINISTERS COMMENCING THEIR LABORS HERE WITHIN THE PERIOD.

AUTHORITIES: As in previous chapter.

YEAR 1853.

ILLINOIS PRESBYTERY met at Carrollton, April 14, 1853, John G. Rankin, minister, and C. R. Wells, elder, were elected Commissioners to the Assembly. The fall meeting was held at Winchester, Scott county, commencing September 8. C. E. Blood and Thomas Lippincott were received from Alton Presbytery, and Rufus Nutting, jr., on evidence of his ordination by an Ecclesiastical Council.

RUFUS NUTTING was born in Randolph, Vt., September 28, 1823. His father was of English descent and his mother Scotch-English, both Calvinistic and orthodox, after the New England style. He graduated at the Western Reserve College in Northern Ohio, and took a full divinity course in the Theological Seminary at that time connected with the same college. He was licensed by the Presbytery of Portage in 1847. From 1849 to 1852 was pastor of the Congregational church at Ravenna, Portage county, Ohio, under the then existing plan of Union. In 1853 he was called to the professorship of Latin and Greek languages in Illinois College, at Jacksonville. After thirteen years' service in that capacity he resigned on account of impaired health, and removed to Indianapolis, Ind., and was engaged there in business, preaching occasionally, till 1876, when he was elected to the chair of Latin and Greek languages in Blackburn University at Carlinville, Ill. That post he still occupies. He was married in 1849 to Margaretta L. Hurd, of Detroit, Mich. He has six children, all living—Millicent M., born

1850; Margaretta Caroline, born 1852; William Hurd, born 1854; Charles Cleveland, born 1858; Helen Louise, born 1864, and Annie Scudder, born 1867.

THE PRESBYTERY OF KASKASKIA met at Nashville, April 8, 1853. A Committee was appointed to install B. F. Spilman pastor of Shawneetown church on the second Friday of June next. William Hamilton, minister, and Amzi Andrews, elder, were appointed to attend the next Assembly. C. D. Martin was received from the Presbytery of Palmyra.

The fall meeting was held at Hillsboro, October 7. D. A. Wallace, from the Presbytery of Palestine, and Peter Hassinger, from that of Red Stone, were received. Arrangements were made for the installation of James Stafford over Sugar Creek church, October 23.

PETER HASSINGER was born in Delaware; studied theology at Princeton in 1823-24; ordained in Gravel Run church, Pa., October, 1828; supply pastor in Evansburg, Hammondsburg and Northbank, 1832; pastor, Clayville, Pa., 1837; pastor, Unity, Pa., 1839; Waynesburg and Newton, 1845-49; Somerset, Jenner and Petersburg, Pa., 1851-52; Edwardsville, Staunton, Rattan Prairie, Ill., 1853-57; Sugar Creek, 1857-60. Postoffice address, Aviston, Ill.

WABASH PRESBYTERY met with New Providence church, April 21, 1853. Bethel church, in Crawford county, and Ebenezer, in Richland, were received. Hiram Franklin Taylor was received from the Presbytery of Kingston. C. H. Palmer was elected Commissioner to the next Assembly.

The fall meeting was held with Trinity church, Edwards county, commencing October 13.

BETHEL CHURCH, Crawford county, was organized by Joseph Butler in 1853. John Duncan and William Delzell, elders. It was near where Duncanville now stands. Mr. Butler visited them a few times, and they were then left to starve. Their names were—A. D. Delzell, Mrs. M. E. Delzell, William Delzell, Mrs. M. I. Delzell, L. B. Delzell, John

Duncan and Mrs. S. M. Duncan. There were three others, making ten in all. Most of them connected with Palestine church, August 27, 1857, and were afterwards set off to Beckwith Prairie church.

EBENEZER CHURCH was organized by Joseph Butler early in 1853, probably in Richland county. Robert Delzell an elder; ten members. It was reported in 1854-55 with ten members; in 1856 with eight; in 1857 with ten. After that was not reported. It was one of those bantlings, born and left to perish. I have found no one who knows with certainty where its location was.

HIRAM FRANKLIN TAYLOR preached awhile to New Providence church, Edgar county, Ill. Died in 1855, being at the time a member of Des Moines Presbytery.

THE PRESBYTERY OF PALESTINE met at Paris, April 7, 1853. John A. Steele, minister, and John Y. Allison, elder, were appointed to the Assembly. D. A. Wallace was dismissed to the Presbytery of Kaskaskia; John Crozier to Presbytery of Cedar, and P. W. Thomson and James Cameron to that of Schuyler. The fall meeting was held at Grandview, commencing October 15. H. I. Venable was received from the Presbytery of Crawfordsville.

THE PRESBYTERY OF SANGAMON met in Jacksonville, April 1, 1853. G. McKinley, minister, and E. R. Wiley, elder, were elected to the Assembly. The fall session was held with North Sangamon church, commencing September 8.

THE PRESBYTERY OF ALTON met at Brighton, April 21, 1853. George C. Wood was received from the Presbytery of Marshall, Mich. Samuel R. H. Wylie, licentiate, was received from the Sangamon Presbytery of the Cumberland Presbyterian Church. John Gibson was released from the pastoral care of the Plum Creek church. A. T. Norton and

William H. Bird, ministers, and A. L. Saunders and William P. Pitman, elders, were appointed Commissioners to the Assembly. The Missionary Committee made a report covering one year and seven months. In that time they had received one thousand and twenty-three dollars and expended one thousand and twenty-nine dollars. Two missionaries had been sustained all the time on the field, and one other for a short period. The church of Caledonia was received.

The fall session was held at (Old) Ducoign, commencing September 15. The church of Van Burensburg was united with that of Mulberry Grove. William H. Bird, having been previously dismissed from the pastorate of Vergennes church, was installed over the church of Old Ducoign. J. E. McMurray was dismissed to the Presbytery of Schuyler.

CALEDONIA CHURCH, Pulaski county, was organized by E. B. Olmsted, July 6, 1851, with five members, George Hawpe, elder. It has had but a sickly existence. Louis Jaccard was an elder in 1876. He is now dead. The church has a frame house of worship, though much out of repair. It last reported twelve members.

THE SYNOD OF ILLINOIS, n. s., held its annual meeting at Belleville, commencing September 20, 1853.

THE SYNOD OF ILLINOIS, o. s., met at Macomb, October 13, 1853. This Synod, as now constituted, embraces all the State of Illinois, except the Presbytery of Palestine, which is attached to the Synod of Indiana.

YEAR 1854.

THE PRESBYTERY OF ILLINOIS met at Chatham, April 13, 1854. A. M. Dixon, minister, and John Kirkpatrick, elder, were appointed to the next Assembly.

The fall session was held at Mechanicsburg, commencing September 8. George Pierson was received from Choctaw Presbytery. Mr. Pierson, being about to depart on a mission to Micronesia, desired to form this ecclesiastical connection. The church of Virden was received.

THE CHURCH OF VIRDEN was organized in the spring of 1854 by a Commission of Illinois Presbytery, consisting of Revs. John G. Rankin, Josiah Porter and A. M. Dixon. Certificates were received from Mr. John I. Beattie, his wife, Lucy, and his daughter, Letitia, from the Presbyterian church of Carlinville; from Mr. Rufus W. Loud, his wife, Jane, and his daughter, Elizabeth Jane, from the Presbyterian church of Winchester; from Mrs. Lucy D. Hardin and her daughter, Emily, from the Second Presbyterian church of Springfield, Ill. These eight persons were organized into a church, to be known under the name of the "First Presbyterian church of Virden." John I. Beattie and Rufus W. Loud were chosen elders.

The church was supplied with the ministry of the Word from the summer of 1854 until May, 1859, by ministers from Jacksonville, Springfield, Chatham, Carlinville and Waverly. In May, 1859, the Rev. William L. Tarbet, from Giles county, Tenn., began his ministry to this church. In the spring of 1860 Mr. Tarbet was installed pastor and continues such until this present.

The church had about forty members at the time of Mr. Tarbet's becoming their pastor. Since that time there have been received to the communion one hundred and fifty members. At this date, April, 1879, we report only one hundred and twelve members. During the past twenty years, eleven members have died, and twenty-nine have been dismissed. Within this pastorate I have baptized eighty-one infants and forty adults. A movement was made towards erecting a house of worship in the autumn of 1856. Messrs. R. W. Loud, John I. Beattie and O. Cnaffee were appointed a building Committee. A loan of five hundred dollars was obtained from the Church Erection Fund. The house was completed in the winter of 1857, and dedicated March 24, 1858. Rev. W. D. Sanders, D. D., preached the sermon, and the Rev. W. G. Gallaher offered the dedicatory prayer. The total cost of the building was four thousand dollars.

When I became the pastor of this church it had resting upon it a debt of twelve hundred dollars, which was daily increasing by accumulating interest. The pastor and one of his elders, R. W. Loud, resolved to remove this burden; to do which they assessed each member a certain amount, to be paid in three annual installments. Having made the assessment and ascertained it would just remove the debt, they called the members together and told

them what they had done, and asked them to ratify it, which they most generously did. Since then we have owed no man anything but to love.

The present elders are John I. Beattie, Nathan Johnson, G. W. Simons, W. Wilder and R. Ball. Ours is the rotary eldership.

WILLIAM L. TARBET.

THE PRESBYTERY OF KASKASKIA met at Hillsboro, Feb. 16, 1854, received R. M. Roberts from the Presbytery of New Albany, and installed him pastor of the Hillsboro church.

ROBERT M. ROBERTS was born in Jonesboro, Washington county, Tenn., May 22, 1823. His father's name was Thomas O. Roberts and the maiden name of his mother Jane Mitchell. His father was of Welsh descent and his mother Scotch-Irish—both Presbyterians. He received his collegiate education at Washington College, East Tennessee, under the presidency of Rev. A. A. Doak; his theological education at Northwest Theological Seminary, when located at New Albany.

He was licensed Oct., 1848, at Paris, Ill., by the Presbytery of Palestine, and commenced his ministry at Bedford, Ind., where he labored four years.

He was married Aug. 28, 1850, to Mary R. Monfort, daughter of Rev. David Monfort, D. D., then pastor of the church at Franklin, Ind.

In the fall of 1849, he was ordained to the ministry by the Presbytery of New Albany.

In the fall of 1852, he accepted a call from the church of Hillsboro, where he was pastor seven years. Whilst there he organized the churches of Butler and Litchfield and supplied them as he could. He at the same time supplied the church of Waveland occasionally.

Oct., 1859, he accepted a call to become the pastor of the church at Litchfield, and preached there nine years. In the fall of 1868, he removed to Arcola, and supplied the church there five years. Then he accepted a call to the church of Pana, Ill., and is now in his sixth year there. He has three children buried at Hillsboro, Ills., all of them having died in infancy. He has a son and daughter still living, T. M., in the hardware business at Nokomis, Ill., and Alma P., at home with her parents.

THE PRESBYTERY OF KASKASKIA met at Shawneetown, April 14, 1854. The licentiate, James A. Ramsey, surrendered his license, from want of health, to labor as a preacher. The surrender was accepted. The church of Pocahontas was received.*

Elm Point church was received. A committee was appointed to look after the history of the churches in this Presbytery. James Stafford, minister, and J. F. Spilman, elder, were appointed Commissioners to the next Assembly. Cave Spring church was received. Arrangements were made for installing D. A. Wallace over Nashville church on the 16th of next June.

The fall meeting was held at Carlyle, Oct. 6. Daniel Steele, licentiate, was received from the Presbytery of Marion. T. W. Hynes was appointed Stated Clerk in place of B. F. Spilman.

POCAHONTAS CHURCH was organized March 19, 1854, by T. W. Hynes with eleven members, W. K. Mount, elder. It was dissolved by Presbytery Sept. 18, 1866. It accomplished nothing.

ELM POINT CHURCH was organized Nov. 5, 1853, by Wm. Hamilton and Elder John Denny, with these members: George Denny, Mary McCaslin, Margaret Black, Jane Black, Anthony Hill, Josiah T. McLain, Robert Armstrong, Wm. McCaslin, Eliza Hill, James Wafer, Violet E. Alexander, Wm. N. Donnell. ELDERS: George Denny, Anthony Hill and William N. Donnell. MINISTERS: Wm. Hamilton, John S. Howell, T. W. Hynes; James H. Spilman, commenced August, 1875 and still continues. ELDERS besides the first three: John A. A. McNeely and Thomas Wafer, Jan. 12, 1860. Claudius L. Herndon and Joel S. Preddy, April 29, 1877.

The house of worship was erected in 1856, and cost about \$1,500. It was built by themselves. There is a cemetery in the same lot. The location is near the south line of S. W. quarter, of S. E. quarter of Sec. 6, T. 6, R. 3.

Rev. T. W. Hynes, married Elizabeth Wheeler, a member of Elm Point church, Dec. 8, 1860.

*A church of "Pocahontas" was received by this Presbytery at its session in Shawneetown, April, 1848. But it must have died, and been forgotten; for now a new church of the same place and name is received.

CAVE SPRING CHURCH, in southwest part of Randolph county, was organized Nov. 25, 1853 with these fifteen members: H. H. McLaughlin, J. H. McLaughlin, Thomas Kelley, Elizabeth Kelley, James Clelland, Isabella Clelland, Permelia McLaughlin, David Carson, Susanna Carson, Adam Parkhill, Jane Parkhill, James McLaughlin, Elizabeth McLanghlin, John McLaughlin, John Parkhill and N. E. McLaughlin. ELDERS: H. H. McLaughlin, at the time of organization. Since, Thomas Kelley, W. H. Brenneman, Robert Brown, W. H. Bilderback, James F. Bilderback, E. P. Bilderback. The last three are the present elders. MINISTERS: A. A. Morrison, W. H. Templeton, nine years; J. C. Wagaman, one year; W. H. Templeton, again for three years; A. W. Wright, one year; Samuel Pettigrew, one year; J. S. Davis, two years; W. H. Templeton, the third time, is still the supply. Neither of these ministers have spent with this church more than about one-fourth of the time. It is entirely a country church, and has had several different places of worship. The second was in Sec. 28, T. 7, R. 5 W. In 1872 it was Mt. Summit school house. In 1877, it was fixed at Spring Vale school house and there continues. This church has now sixty members. Its post office is Rockwood, Randolph county, Ill.

THE PRESBYTERY OF WABASH met with the church of Long Point, April 7, 1854. E. Kingsbury, minister, and Wm. M. Allison, elder, were elected to attend the Assembly.

The fall session was held with the Liberty Prairie church in Piatt county, Oct. 4, 1854. H. F. Taylor was dismissed to the Presbytery of Des Moines.

THE PRESBYTERY OF PALESTINE met at Charleston, Coles county, April 20, 1854. John Crozier was received from the Presbytery of Cedar. The Presbytery determined to apply to the Assembly to be restored to the Synod of Illinois. R. H. Lilly, minister, and J. Y. Allison were appointed to the Assembly. The church at Martinsville was received. Arrangements were made for the installation of Samuel Newell, pastor of Paris church on Sabbath, May 28, prox. R. A. Mitchell was ordained, *sine titulo*, Sabbath, April 23, 1854. The North Arm church, was dissolved and

the members remaining attached to Paris church. The records of the Presbytery were examined by the Synod of Indiana, at New Albany, Oct. 21, 1854.

SAMUEL NEWELL, D. D.—By Mrs. Martha A. Venable—He was born in Cincinnati, Ohio, April 23, 1811. His parents were American and true Presbyterians. His father was for many years an elder in the First church, Cincinnati. His mother was a woman of no ordinary piety. His primary education was obtained at the schools in Cincinnati. His collegiate education at South Hanover, Ind., where he graduated in 1835. He studied theology at the same place under Drs. Matthews and McMaster. He was licensed by Salem Presbytery in April, 1837. He labored first as a Presbyterian missionary in the bounds of Salem Presbytery. In 1841, he removed to Cincinnati where he had been called as co-pastor with Joshua L. Wilson. He had not occupied that position long before he was called to Lebanon, Ohio, where he was pastor for nearly twelve years. In the spring of 1853 he took charge of the Paris church, Ill., which position he occupied for eighteen years. April 6, 1837, at Livonia, Ind., he married Miss C. D. D. Martin, daughter of Rev. W. W. Martin, one of Indiana's early ministers, having removed to that state from Kentucky in 1818. The ceremony was performed by Rev. W. A. Holiday, of Indianapolis. They were blessed with nine children, six sons and three daughters. Henry A., born July, 1838, is a Presbyterian minister, and has charge of Rochester church, Minn.; William M., born Aug., 1841, is an M. D.; Samuel R., born 1843, died in 1851; John Morrison, born 1845, also an M. D.; Susan M., born Feb. 4, 1847; Louisa C., born Feb. 16, 1849, died 1858; Robert M., born 1851, also an M. D.; Emma B., born Jan. 16, 1853; Samuel, born Aug. 19, 1858. Of this large family all that are living, excepting one, have assumed for themselves the vows taken by their parents. Samuel R. died of that dread disease, cholera, only a few hours from his infantile play to the embrace of death. Little Louie was sick eight weeks. At first she was afraid of death, but having given herself to Jesus, she looked calmly into the opening tomb. Mrs. Newell went to her heavenly home April 1, 1870. She was everything included in the names wife and mother. She was an helpmeet for her husband. His heart

safely trusted in her. My first acquaintance with Bro. Newell was in the summer of 1834 at South Hanover, where he was a student. He was always a ready speaker, often making addresses on temperance in neighborhoods around South Hanover. The Sabbath-school cause shared largely in his efforts. But Bro. Newell's peculiar fort was in the pulpit. I never knew any one who, in times of adversity and bereavement, could so enter the feelings of the afflicted.

He fell asleep Sabbath morning, June 22, at about eight o'clock, 1879, at his home in Paris, Ill. He was buried the next Tuesday from the church. The sermon was preached by his successor, Rev. R. D. Van Deursen, to an immense congregation.

ROBERT A. MITCHELL was born near Jonesboro, Washington county, E. Tenn, April 6, 1829. His father, James A. Mitchell, was elder in the church of Jonesboro; and both parents were of strong Calvinistic predilections. They came to what is now the city of Charleston, Coles county, Ill., in the fall of 1833. It was the memorable fall of what was called the star-falling. He was the eldest of a family of ten, and was the first to discover, from the door of the tent, that strange and exciting phenomenon. The inhabitants of the neighborhood all came to the encampment, some of them frantic with alarm, declaring that the judgment day had come.

After remaining some years in Coles county, and giving assistance in opening a farm on the prairie, he was sent back to attend college in his native State, at Washington College, Washington county, then, and for fifty years previous, under the control of the Doaks. During his college course, and while at home on a visit, he was received under the care of the Presbytery of Palestine, in session at Paris, Ill. The first question asked him on his examination was, whether he could count a hundred backwards!

He had from youth a desire to preach; and this abiding desire, together with the hope of conversion, is all the account he gives of a call to the ministry. It has up to this date been his chief joy to preach. He formed, while at college, and even before, a strong aversion to the Calvinistic faith. His grandfather, who lived near the college, discovering this, took great care to satisfy his mind on these disputed points. He placed in his hands Dickinson on the "Five Points." This was read

again and again with great care. The doctrine of human depravity, as discussed in that book, gave him the first insight into these doctrines of grace. Even after this he was regarded as radical, and often called the Presbyterian Methodist—Presbyterian, from his Calvinistic views, and Methodist for his loud preaching.

He took a regular course at the Theological Seminary, New Albany, Ind. (now the Northwest Theological Seminary of Chicago.) He was licensed by the Presbytery of New Albany, November, 1848. Ordained by Presbytery of Palestine, April 23, 1854. He was called to supply the church of Charleston, the home of his parents and many kindred. This was November, 1848. He supplied this church and the church of Pleasant Prairie for about five years. He then took charge of the churches of Oakland and Hebron (Ashmore postoffice) for three years. He then was recalled in 1856, and regularly installed over the church of Charleston, where he continued pastor until near 1870. At the close of this pastorate, by far the happiest of his life, he accepted a call to supply the church of Kansas, Ill. He served this church eight years, and then, and up to this date, November, 1878, supplied the churches of Chrisman and Redmon, both of Edgar county, Ill. He has since included Casey, Clark county, in his field.

He was married to Miss Ann E. Roberts, a native of East Tennessee, in March, 1849. Their living children are the following: Allison McDonald, aged twenty-six; Eliza Jane, aged twenty-four; James Thomas, aged twenty-two; Henry Steel, aged nineteen; Robert Allen, aged thirteen; David Nelson, aged ten.

MARTINSVILLE CHURCH, Clark county, was organized Nov. 26, 1853, with nineteen members. Elders: Milton Eckley, T. B. McClure and B. F. McClure. This church has gone down, the last remaining member having united with the Casey church.

THE PRESBYTERY OF PALESTINE met at Paris, October 14, 1854. Samuel C. Baldrige, licentiate, was received from Madison Presbytery, examined and ordained on Sabbath, October 15, 1854. Union church on String Prairie, Okaw church at Fillmore and Sullivan church were received. John

A. Steele, minister, and David McCord, elder, were appointed to the Assembly.

SAMUEL COULTER BALDRIDGE was born at Eugene, Vermillion county, Ind., August 6, 1829. His father, Rev. Samuel Baldrige, M. D., was of Scotch-Irish origin. His mother, Mary Coulter, was daughter of Jonathan Coulter, of Perryville, Ashland county, Ohio, a Western Pennsylvania elder. S. C. Baldrige graduated at Hanover College, 1849, and studied divinity at New Albany Theological Seminary, where he graduated in 1853. He was led to the ministry from home influences and the spirit and example of a noble band of young men—his associates in college. He was licensed by the Presbytery of Madison in the spring of 1853, and ordained at Paris, Ill., October 15, 1854. He has labored in Wabash and Friendsville churches, Wabash county, since 1853. Since 1860 he has been also the responsible head of Friendsville Academy, an important and useful institution still in successful operation. He married Miss Jane Corrie, December 17, 1855. His children are Herbert Coulter Baldrige, born December 4, 1856, and Mary Baldrige, born November 9, 1865. Mr. Baldrige's residence and address are Friendsville, Wabash county, Ill.

UNION CHURCH, Lawrence county, was organized June 17, 1854, by John Crozier, with these members: William B. Leech, Mrs. Mary Leech, Miss Martha Ann Leech, Joseph M. Grimes, Mrs. Ruth Grimes, William T. Grimes, Lavina Grimes, Thomas Grimes, Winna Ann Grimes, William Goodman, Mrs. Susanna Goodman and Wicks Devonshire. Elders: Joseph M. Grimes and William B. Leech. Other elders: William Goodman, December 13, 1863; H. Kingsbury; John N. B. Hardy and Henry Goodman, November 29, 1868; H. M. Wagner; J. B. McCord; J. C. Wagy. Ministers: W. H. Lilly; John Crozier; J. B. Saye; John Mack; Robert G. Ross, from 1870 to 1876; Thomas Smith took charge in 1876, and still continues. The church was organized at the house of William B. Leech, T. 4 N., R. 13 W., Sec. 17, N. W. quarter of the section. The meetings were held at first in private houses, and then in school houses until the present house of worship was built. It is in T. N. 4, R. 13 W., Sec.

8, S. W. corner of N. W. quarter. It was dedicated October 28, 1868, and cost fifteen hundred and fifty dollars. Of this sum three hundred dollars was from Church Erection.

Before the erection of the church, meetings were some times held at Prairieton, about one and an half mile north of Clermont. This church has received in all one hundred and seven members. Its present number is forty-four.

SULLIVAN CHURCH, Moultrie county was organized by H. I. Venable, July 1, 1854, with eight members. William Martin, elder. This church went down entirely.

Another, by the same name, was organized by Clarke Loudon and Elder G. M. Thompson, April 23, 1870, with nine members. Elders: Andrew Martin and Alex. Walker. Another elder since appointed is Dr. J. C. Brooks. Clarke Loudon supplied this church a while. John Payson Mills followed in 1874. Since then it has had no regular supply. It has never had a house of worship of its own.

SANGAMON PRESBYTERY met at Center church, near Farmington, April 7, 1854. N. S. Conkling, from the Presbytery of Newton, and T. M. Newell, from the Presbytery of Washington, were recieved. R. V. Dodge, minister, and John Todd, elder, were appointed to the Assembly. Decatur church requested this Presbytery to unite with them in asking the Assembly to transfer them from the Presbytery of Palestine, Synod of Indiana, to the Presbytery of Sangamon, Synod of Illinois. This request was granted by the Assembly.

The fall meeting was with Providence church, commencing Sept. 12. At a called meeting in Jacksonville, Oct. 13, H. R. Lewis was received from the Rushville Cumberland Presbytery.

HENRY R. LEWIS. Of his early life I can learn nothing. He united with Sangamon Presbytery from the Cumberland Church. He was with Taylorville church from June, 1858, till early in 1861. He organized the church of Assumption, May 7, 1859, and the Old School church of Pana, Feb. 25, 1860, with twelve members. H. D. Brigham and Joseph Poor, were elders. In Pana he resided for over a year, and

preached in Short's old frame town hall, now Lawrence's. He also preached for the Prairie Home church. In 1862 he entered the army. In 1870-73 he was in Bonaparte, Iowa, as pastor elect. In 1874 he was in Grasshopper, Kansas. After that year his name does not appear on the minutes of the Assembly.

ALTON PRESBYTERY met at Marine, April 20, 1854. Thomas H. Holmes, licentiate, was received. Wm. T. Bartle was dismissed to the Central Congregational Association. Mt. Vernon and Carbondale churches were received. The Missionary Committee reported \$558.27 raised, \$702.83 disbursed, and the two Missionaries, Joseph Gordon and Robert Stewart, employed. At an adjourned meeting held at Ducoign (old), Samuel R. H. Wylie was ordained.

SAMUEL R. H. WYLIE was born in Logan county, Ky., Nov. 28, 1811. He was self-educated, having attended school but nine months. He was licensed in the Cumberland Church, and labored in that connection two years in Virginia, Cass county. He was ordained by the Alton Presbytery as above. His first field under their care, was Pinckneyville, from which point he also supplied, Plum Creek and Vergennes. He removed to Mt. Vernon, to take the charge of that church, in July, 1854. He was taken sick immediately after his arrival, and died Aug. 11, 1854. He was the father of six children, four daughters and two sons. The two eldest daughters, died in the faith. The sons are Christian men, and members of the Presbyterian church, as are also their surviving sisters. Mrs. Wylie—Emily A.—is a sister of Rev. W. H. Bird. She is now Mrs. Michael Tromly, resides in Mt. Vernon, Ill., and is for the second time a widow.

MT. VERNON CHURCH, Jefferson county, was organized Feb. 21, 1854, by Robert Stewart with these members: Warner White, Eliza White, Juliana Gray, Louisa M. Bogan, George Mills, Hannah Mills, John C. Gray, Sarah A. Tanner, William D. Johnston, John S. Bogan. Elders: George Mills, Warner White, John S. Bogan. Other elders: Samuel Gib-

son, Jan. 2, 1870; William B. White, Jan. 2, 1870; Timothy Condit, April 29, 1855, died April, 1861; James F. Fitch; Stephen B. Kelso, Dec. 1874; James M. Pollock, July 25, 1876. Ministers: Samuel R. H. Wylie, July 13, 1854, died Aug. 11, 1854; Wm. H. Bird, 1855; Hillery Patrick, 1856; Charles Kenmore, 1858; John Gibson, 1858; R. G. Williams, 1869-70; Gideon C. Clark, 1870-73; Solomon Cook, 1873-74; A. C. Johnson, 1874-76; M. M. Cooper, three months in 1876; Geo. B. McComb, 1876-78; J. J. Graham, June, 1878, who was installed Aug. 16, 1878, and still remains.

In the interval between 1858 and 1869, the Presbytery's missionary, Joseph Gordon, paid them several visits.

The organization took place in the house of Dr. John C. Gray. Their first place of meeting was Odd Fellows Hall, the use of which was furnished them gratis. The present brick house of worship was erected in 1854-55, at a cost of about \$4,000. The church is at this time in good condition. Congregations increasing. It has had in all, eighty-seven members.

CARBONDALE CHURCH, Jackson county, was organized Feb. 12, 1854, by Josiah Wood and Robert Stewart with five members; R. R. Brush, elder. Other elders: D. H. Brush, E. P. Purdy, D. N. Hamilton. Ministers: Josiah Wood, William S. Post, Edward F. Fish, J. L. Hawkins. This congregation possess a good house of worship.

THE PRESBYTERY OF ALTON met with Bethel church, Sept. 29, 1854. J. A. Ranney was released from the pastoral care of Belleville church, and John Gibson from that of Troy. John W. McCord was received from the White River Presbytery of the Cumberland Church. David Dimond was dismissed to the Presbytery of St. Louis, and J. A. Ranney to that of Marshall, Mich. The church of Jonesboro was received.

JOHN W. McCORD was born in La Fayette county, Ky., Nov. 25, 1800. He was self-educated. He was ordained in the Cumberland Presbyterian Church, March 8, 1828, and continued laboring in connection with that church in Mis-

souri and Arkansas until he united with Alton Presbytery. He remained in the bounds of that Presbytery, laboring at Richview and other places, until April, 1859, when he went into Southwest Missouri, and united with Osage Presbytery, n. s. That Presbytery was dissolved by the war. He then became connected with the Southern Presbyterian Church, and has continued to labor until this time in Central and Western Arkansas as an itinerant. His post office address in 1870 was Elgin, Jackson county, Ark., where he had his home with his youngest son, C. P. McCord.

THE SYNOD OF ILLINOIS, n. s., met at Jacksonville, Oct. 5, 1854. That of Illinois, o. s., met at the same place Oct. 11, 1854. The Presbyteries of Sangamon and Kaskaskia both appointed committees this year to visit Alton, and see whether the way was open to establish there an Old School church. Both committees fulfilled their commission, but did *not* find the way open for the enterprise they contemplated.

YEAR 1855.

ILLINOIS PRESBYTERY, met at Naples, April 13, 1855. Wm. D. Sanders was received from the Presbytery of Portage, Ohio. E. Jenny was employed as Presbyterial missionary for another year at a salary of five hundred dollars. Joseph M. Grout, minister, and Samuel Crawford, elder, were appointed commissioners to the next Assembly. The fall meeting was held at Carlinville, commencing Sept. 20, 1855. J. M. Sturtevant and Charles B. Barton were dismissed to the Morgan Association. Cyrus L. Watson was received from the Presbytery of Schuyler. "The Presbytery Reporter" was commended to the patronage of the churches. Presbytery recorded its gratification at the recovery of the Blackburn fund, and the now promising prospect of building up a theological school at Carlinville in accordance with the original plan of Dr. Blackburn.

WILLIAM D. SANDERS was born in Huron county, Ohio, October 2, 1821. After receiving his primary education he studied at Huron Institute at Milan, Ohio, and in 1845 grad-

uated at Western Reserve College. The next three years he was principal of Richfield Academy in Summit county. In 1848 he entered Hudson Theological Seminary. During his connection with the seminary he spent over a year in raising money to rescue the institution from financial difficulties. In this he was eminently successful. In 1851 he married Miss Cornelia R. Smith, of Cleveland. He was ordained by the Presbytery of Portage, and took charge of the church of Ravenna, Ohio. Three years later he accepted the chair of rhetoric, elocution and English literature in Illinois College at Jacksonville, and performed its duties for fifteen years.

In 1864¹ he established the Young Ladies Athenæum, a school which has acquired considerable celebrity and received liberal patronage. He also organized and put into successful operation the Illinois Conservatory of Music. Besides these educational labors, he has often supplied the pulpits of Jacksonville, and was the regular supply of Pisgah church, Morgan county, for eight years. He has declined repeated calls to the pastorate of churches in Chicago and Cincinnati. He has been honored with the degree of D. D. He has five children, two of whom are college graduates.

THE PRESBYTERY OF KASKASKIA met with Galum church, Perry county, April 13, 1855. J. L. Hawkins was dismissed to the Presbytery of Palestine. The church of Lively's Prairie was received. Robert M. Roberts, minister, and Joseph T. Eccles, elder, were appointed Commissioners to the next Assembly. Daniel Steele was ordained pastor of the Galum church, April 16, 1855. He now resides in Rantoul, Ill.

The fall meeting was held at Greenville, Bond county, October 8. Samuel Pettigrew was received from the Presbytery of St. Louis. Thomas W. Hynes was installed pastor of Greenville church, October 10.

LIVELY'S PRAIRIE CHURCH was organized December 16, 1854, with fifteen members. Elders: William Lively, the first; John Hood, in 1858; Robert Cunningham. The post-office was Sparta. It was dissolved by Presbytery, October 11, 1864, and its members attached to Jordan's Grove.

SAMUEL PETTIGREW was born in Pennsylvania; studied at Princeton and Allegheny Seminaries; labored at Red Mills,

N. Y., Carmel and Maline Creek, Mo.; at Carlyle and Sandoval, Ill.; practiced medicine at Whitehall, Ill.; supply pastor at Cave Spring, Shiloh and Rockwood, Ill. His home is in St. Louis, Mo.

THE PRESBYTERY OF WABASH met with Pleasant Prairie church, April 27, 1855. John C. Campbell, minister, and Andrew McKinney, elder, were appointed to the Assembly.

The fall meeting was held with the Long Point church, commencing October 1.

THE PRESBYTERY OF PALESTINE met at Palestine, April 5, 1855. John A. Steele, minister, and David McCord, elder, were appointed to attend the Assembly.

The fall meeting was held at Friendsville, October 4, 1855. John B. Saye was received from the Presbytery of Indianapolis; also John L. Hawkins from the Presbytery of Kaskaskia.

JOHN B. SAYE. Of this man I have learned nothing, except through Rev. John Crozier. Saye located at Lawrenceville and Pisgah in 1855. He had charge of these churches in May, 1858, when he and Mr. Crozier organized Hopewell church, about three and one-half miles northwest of Bridgeport. Having come nearly to the close of his usefulness in Lawrenceville and Pisgah churches, he seems to have favored this organization as a field for himself. He gradually became entangled in a series of acts which led to a judicial process, and to his deposition from the ministry. He then took refuge in the Episcopal Church, and was ordained a deacon by Bishop Whitehouse. He finally left them and died a few years ago in Springfield, in communion with the Methodists. In war times he was a pronounced "copperhead."

THE PRESBYTERY OF SANGAMON met at Springfield, April 6, 1855. J. V. Dodge was dismissed from the church of Jacksonville. James Smith, D. D., minister, and J. F. Bergen, elder, were appointed Commissioners to the Assembly.

The fall meeting was held at Springfield, com-

mencing Sept. 14. The Free Portuguese church of Springfield was taken under the care of the Presbytery.

ALTON PRESBYTERY held an adjourned meeting with the Monticello church, Jan. 18, 1855. "The church of Christ in Monticello" presented a request to come fully into connection with the Presbytery, as a regular Presbyterian church. Their request was granted. Wellington W. Wells, licentiate, was examined and ordained as pastor of Monticello church.

WELLINGTON W. WELLS was born at Hanover, Ohio, July 14, 1829. Parents moved from Connecticut to Ohio, in 1810. Presbyterians. Educated at Marietta College, and at Andover and Lane Seminaries. Licensed by Cincinnati Presbytery in 1852. Ordained as above, Jan. 18, 1855, over the Monticello Presbyterian church. At a previous hour of the same day that church had come into full connection with Alton Presbytery. Mr. Wells was released from that charge, Sept. 29, 1855. After leaving Alton Presbytery, in 1858, he labored a large part of the time for several years with Waltham Presbyterian church, La Salle county, residing on his farm which was in the parish. He was, however, at Wenona, Ill., in 1866-67, and at Vandalia, 1867-68. He has been since at Buchanan, Mich. His labors with the Waltham congregation were very successful. He married Julia W. Skinner, 1854, at Marietta, Ohio. They have two children, Wellington S., born March 30, 1854, and David C., born July 29, 1857.

MONTICELLO CHURCH, Godfrey post office, Madison county, Ill. For several reasons peculiar importance attaches to the history of this church. Hence I propose to give it fully enough for complete comprehension. In doing this I shall derive my materials from the "church manual compiled and published by an order of Session in 1860," from the church records, from the records of the Presbytery of Alton, and, in relation to the church edifice, from the records of Monticello Seminary. It was organized in the chapel of Monticello Female Seminary, Nov. 2, 1839, Rev. Theron Baldwin, who was then a member of Alton Presby-

tery, presiding. I undoubtedly state the exact truth, when I say the peculiar shaping of the church's constitution was due alone to Mr. Baldwin. The original members were these: Jabez Turner, from the Reformed Dutch Church, Kinderhook, N. Y.; Timothy Turner, Jairus Burt Turner, Ann W. Turner, Elizabeth Turner, from the Valatiaa, Kinderhook, Presbyterian church, N. Y.; James Howell, Ann D'Hart Howell, Sarah Howell, from Reformed Dutch church, Beawenburg, N. Y.; Rufus G. Turner, Mary Ann Turner, from the First Presbyterian church, Matteawan, N. Y., Edwin B. Turner, Congregational church, Jacksonville, Ill.; Catharine Ingham, Rebecca Ingham, Elizabeth Wilkins, Mary E. Gilman, Calvin Godfrey, from the Presbyterian church, Alton; John Mason, sr., from Congregational church, Castleton, Vt.; Elizabeth Howell, from Presbyterian church, New Brunswick, N. J. Eighteen persons, twelve of whom were from Presbyterian churches, four from the Reformed Dutch, which is Presbyterian under a different name, and two Congregationalists. With a Presbyterian organizer, sixteen out of eighteen Presbyterian members, one would have expected a Presbyterian church. Martin Ash, Maria Ash, Susan W. Miles, Caroline W. Baldwin, Benj. Ives Gilman, Philena Fobes, Huldah M. Sturtevant and Mary Marr, were received on examination.

This constitution was adopted: "Art. (1) This church shall be called *The Church of Christ in Monticello*. (2) The business of the church shall be transacted by a Session, consisting of the pastor (who shall be *ex-officio*, Moderator) and a certain number of elders chosen by nomination. The elders shall hold their office no more than one year, at any one time, without a re-election. Art. (3) The nomination of elders shall be made by the pastor, with the consent of the Session, not less than two weeks previous to the time for entering upon the duties of this office, and unless objections are publically made by at least two members of the church in regular standing, they are to be considered as elected. (4) In the reception of members, and all cases of discipline, a vote of the church shall be necessary to ratify the decision of the Session. Art. (5.) No alteration shall be made in this Constitution or in the Confession of Faith, except by a vote of two-thirds of the members present at a regularly notified meeting for this purpose." Ecclesiastical history can scarcely furnish a match to this!

According to Art. 1, there was and could be in the village, or precinct called Monticello, no church but this one. According to Art. 2, when the church had no pastor, there could be no Session, for he was an essential part of it. The elders were not to be chosen by vote of members, but by *nomination* of pastor—Art. 3. Hence, necessarily, the elders were the creatures of the pastor. And when the church had no pastor, no elders could be appointed. By Art. 4, the Session was deprived of all real authority.

The Confession of Faith adopted consisted of nine Articles, and was thoroughly orthodox and Calvinistic. The first elders put in office under this unique constitution were Timothy Turner and Benjamin I. Gilman. Others, down to 1854, are as follows: Abijah W. Corey, 1841; Benjamin Godfrey, 1842; Nathan Johnson, 1845; John Mason, sr., 1846; George Smith, 1847. The ministers have been these: (1) Theron Baldwin, supply pastor from November 2, 1838, till November 22, 1840. October 4, 1840, the church invited Mr. Baldwin to become their pastor, and instructed B. I. Gilman and Timothy Turner to apply to Presbytery to have him installed. This was done, November 22, 1840. A. T. Norton, of Alton Presbyterian church, preached the sermon, T. B. Hurlbut, of Upper Alton, gave the charge to the pastor, and T. Lippincott to the people. It was a *semi*-installation—Presbyterial, inasmuch as Presbytery was consulted about it, and agreed to Mr. Baldwin's wishes as to the individuals to officiate, all of whom were co-Presbyters with himself—*non*-Presbyterial in that the constitutional questions were omitted.

Nothing can be more farcical than Mr. B's attempts to wear, and not to wear, the Presbyterian harness.

The records of the Session during the whole of Mr. B.'s administration are very neatly kept in due *Presbyterian* form. From only a single entry would one suspect the church to be anything else than Presbyterian. "July 31, 1841, Timothy Turner was appointed (by the Session) a delegate to the Alton Presbytery on the ground that such delegates were received on certain conditions, by said Presbytery as corresponding members." The "conditions" referred to are contained in a plan of correspondence drawn up by Mr. Baldwin and foolishly adopted by the Presbytery of Alton at its fall session in Upper Alton, 1840. That "plan" is as follows: (1) "That we adopt the practice of receiving delegates, as corresponding members, from such Congregational

and other churches within our bounds as harmonize with us in belief of the essential doctrines of Christianity, provided they are willing regularly to report to this body. (2) That such delegates have the right not only to speak, but also to vote on all matters which come before this body, except such as are strictly Presbyterial. (3) That we consent to act as an advisory council in all cases of reference which those associated churches may bring before us." At the fall meeting in 1867, these resolutions were repealed. But from the fall of 1840 to the fall of 1867, they were theoretically in force, though practically disregarded. The fact is, the Presbyterian system is complete in itself. All foreign elements engrafted upon it are so many excrescences which have in the end to be cut off or out.

Mr. Baldwin left in April, 1844. He was succeeded by Elisha Jenney until September, of the same year. George Pyle followed and remained to his death, Jan. 22, 1846; Joseph A. Ranney from March, 1846, to Nov., 1847; William Homes from June, 1848, to June, 1850; Geo. M. Tuthill from Oct., 1850, till May, 1852; Charles Temple from June, 1852, till June, 1854. All the above ministers were connected with the Presbyterian Church save Charles Temple, and all with Alton Presbytery save Messrs. Temple and Homes.

Monticello church was received by Presbytery, according to the terms of correspondence, May 3, 1842, and thereafter represented in Presbytery and Synod with as much regularity as any other church down to 1854.

January 18, 1855, the Presbytery of Alton met with the Monticello church. That church presented a request to come fully into connection with Presbytery. The request was granted. Subsequently, but on the same day, Wellington W. Wells was by the Presbytery ordained pastor of that church according to Presbyterian usage. The church remained in this connection until Oct. 2, 1860, when the following minute appears upon the Records of Presbytery: "The Alton Presbytery have received certain papers from the congregation at Monticello, in which they express their opinion that the relation subsisting between said Presbytery and the congregation ought to be dissolved. The Presbytery express their regret that such a feeling should exist among those brethren with whom we have lived for years on terms of the greatest friendship. But as the papers inform the Presbytery, the church *has* withdrawn from our body, we erase the name of

the Monticello church from our roll." The manual of the Monticello church refers to this matter thus: "In 1855, the church united with the *Presbytery of Alton*, and remained in that connection till June, 1860, when the Presbytery having ceased to co-operate with the A. H. M. Society, (with which this church had co-operated since its first organization and *still preferred* to co-operate) it withdrew from Presbytery, and resumed its original independent condition." While under the care of Presbytery, the church was prosperous and united. For the first year W. W. Wells was their pastor. He was duly released from that charge by Presbytery, Sept. 29, 1855. In October, Rev. Albert Smith became supply pastor. He was called to the pastorate and installed by the Presbytery of Alton, Nov. 22, 1856, and remained in that relation until his death, April 24, 1863. Mr. Smith did not withdraw from the Presbytery with his church. Very singularly the records of the church during the period of its connection with Presbytery *cannot be found*. That they were duly kept there is no doubt. Such pastors as Messrs. Wells and Smith would not have neglected so vital a matter. Besides, they were before Presbytery, in the spring of 1856, duly examined and approved. In 1855, the church reported eighty members. In 1856, ninety-one; 1857, ninety-five; 1858, ninety-three; 1859, ninety-eight; 1860, one hundred and eight. In 1857, Benj. Webster was added to the Session. Those six years nearly, of connection with the Presbytery, were years of union, peace and unmixed prosperity. In those years the church edifice was erected by the trustees of the seminary, "for the joint use of the Monticello *Presbyterian* congregation" and the seminary, according to a plan, dated August 10, 1857, and signed by B. Godfrey and P. Fobes, on the part of the seminary, and B. I. Gilman and A. W. Corey, on the part of the congregation. The title to this property is with the trustees of the seminary. To trace the history of this church since its withdrawal from Presbytery does not comport with the design of this book. While Mr. Smith lived it prospered. His wise and steady course kept the elements in repose. December 16, 1867, the first constitution of the church was essentially changed. Since that time, or rather since its withdrawal from the Presbytery, it has not been *Presbyterian*, whatever else it may have been or is. Upon the whole, the history of this church, since the death of Dr. Smith, has demonstrated the utter absurdity of attempting

to build up an orthodox church which shall be *un-denominational*. Drs. Baldwin and Smith were able men. *They* could hold a church to orthodox moorings by their individual power and Presbyterian connections. Lesser men, with no such connections, will surely fail. No church can live and grow and be useful *without some distinctive and acknowledged system of doctrine and polity*.

ALTON PRESBYTERY met at Greenville, April 19, 1855. Sigmund Uhlfelder was received from the Presbytery of Franklin, Mo. James R. Dunn was dismissed to the Presbytery of Peoria and Knox. A. T. Norton, minister, and Geo. T. Allen, elder, were appointed Commissioners to the Assembly.

The fall meeting was held at Bunker Hill, commencing Sept. 28. Samuel Ward, licentiate, was received from the Pataskala Presbytery, examined and ordained on Sabbath, September 30. W. W. Wells was released from the charge of Monticello church and W. H. Bird from that of the church of Ducoign. John Ingersoll was dismissed with a general letter.

SIGMUND UHLFELDER was born in Markt Lenkersheim, Bavaria, Sept. 28, 1818. He was educated at Oakland College, Miss., and at Union Seminary. Ordained about 1853, by Third Presbytery of New York. Joined Alton Presbytery as above, and served Marine church, Madison county. Was dismissed from Alton Presbytery, April 4, 1857. Then labored in Loganville, Sauk county, Wis., two years, and at Sherrill's Mount, near Dubuque, Iowa, three years. Since then he has resided in New York City, and been engaged in the book business. He is now, 1879, in Germany. About 1855 he married Elizabeth Winter. His ecclesiastical connection is still with the Fourth Presbytery of New York.

SAMUEL WARD was born in Reading, Berkshire county, England, May 3, 1825. He was educated at Marietta College and Lane Seminary. Ordained by Alton Presbytery, September 30, 1855. Was laboring at that time with the Pinckneyville and Vergennes churches. Dismissed to Wabash Presbytery, September 26, 1857, and supplied their churches

of Neoga, Pleasant Prairie and Unity. In 1866 he went to Vandalia, Owen county, Ind., and labored there about two years. September 26, 1868, he began with Claiborn church, Vincennes Presbytery, Sullivan county, Ind., and was installed pastor within a year. Here, in sixteen months, he received fifty-six members, two-thirds of them by examination. By order of Vincennes Presbytery, a new church was formed from the members of Claiborn church in Clay county, called Howesville. With this new church Mr. Ward is still laboring. His wife is a daughter of Isham Purdy, formerly of Vergennes, Jackson county, Ill., now of Ducoign. Mr. W. has said to me—"My wife was partly induced to accept my offer of marriage by the interesting account of my ordination in the *Presbytery Reporter*. Thank you for that!" Rev. Josiah Wood officiated at his wedding, April 10, 1856. He has four children in this, and one in the other world. His postoffice address is Coffee, Clay county, Ind.

THE SYNOD OF ILLINOIS, n. s., met at Vandalia, October 4, 1855. The principal measures of the meeting related to the completion of the effort to raise the Church Erection Fund, and the amount necessary to purchase the Presbyterian House in Philadelphia. Assessments for both those objects were laid upon the several Presbyteries. The Church Extension enterprise, designed as supplemental to the operations of the American Home Missionary Society, was heartily endorsed, and a Synodical Committee appointed to promote its interests.

THE SYNOD OF ILLINOIS, o. s., met at Bloomington, October 11, 1855. Dr. Bergen reported that he had prepared a history of the Synod down to 1838. The Assembly was requested to erect a new Synod in this State, to consist of the Presbyteries of Chicago, Rock River and Schuyler, under the name of THE SYNOD OF CHICAGO. A charter for a Synodical College, to be located at Peoria, was presented to Synod, accepted and measures taken to forward the enterprise.

YEAR 1856.

THE PRESBYTERY OF ILLINOIS met at Manchester, April 17, 1856. The Presbyterian Missionary, Rev. Elisha Jenney, resigned on account of difficulties with the A. H. M. Society.

In view of this resignation and its cause, the Presbytery put on record: "We cannot but be alarmed that the immediate occasion of his withdrawal is the unwillingness of the A. H. M. Society still to co-operate with ecclesiastical bodies in the missionary work as it has done for many years past. It now comes to this, that we must discontinue our itinerant missionary work or carry it forward *in entire independence of that Society.*" The Missionary Committee were instructed to correspond with the Society, and in case they continued to refuse co-operation, to secure as soon as possible the services of an able and efficient man to enter on this work, *to be supported by this Presbytery, and to be entirely under its control.* Thomas Lippincott, minister, and Samuel M. Rannels, elder, were appointed to attend the meeting of the Assembly. The fall meeting was held with Pisgah church, commencing September 19. Alvin M. Dixon was dismissed to the Presbyterian and Congregational Convention of Wisconsin.

THE PRESBYTERY OF KASKASKIA met at Nashville, Washington county, April 11, 1856. C. D. Martin was dismissed to the Presbytery of Upper Missouri. A. D. Wallace, minister, and Joseph T. Eccles, elder, were appointed to attend the Assembly. Litchfield church was received. The Stated Clerk, T. W. Hynes, was requested to write a history of the churches in the Presbytery. The Presbyterial Academy at Nashville was reported to be in a flourishing condition, under the charge of Alfred N. Denny, though in debt to the amount of fourteen hundred dollars.

LITCHFIELD CHURCH, Montgomery county, was organized in the Methodist house, February 9, 1856, by Rev. R. M. Roberts and Elders Robert Paisley and J. T. Eccles, with these members: John M. Paden, Samuel A. Paden, James M. McElvain, Angelina A. McElvain, R. N. Paden, Illinois E. Paden, Polly M. Paden, Daniel P. Brokaw, Caroline Brokaw, Lydia Jane Crawford, Martha B. Crawford, Mrs. Isaac Skillman and Mrs. E. M. Bryan. ELDERS: James M. McElvain, Samuel A. Paden. ELDERS since appointed: E. R. Willard, A. E. Scott, Edward Skelton, Dr. J. D. Smith, William Grubbs, G. M. Loughmiller, William M. Skel-

ton, Daniel W. Taylor, C. M. Gilfillen. MINIS-
 TERS in the order of their service: P. S. Hassinger; B. H. Charles; S. B. Smith; D. R. Todd; R. M. Roberts, 1860-68; A. S. Foster, pastor, 1869-71; S. Irvin McKee; A. J. Clark; D. W. Evans, commenced April 7, installed May 12, 1878, and still remains.

Before the erection of the present house, services were held in what was then known as "Cumming's Hall." The present house was erected about 1858, and cost about four thousand dollars. There have been received to the church about two hundred and forty members.

When the Session appointed a chorister, on a certain occasion, they expressed the hope that he "would sing a reasonable number of old tunes!"

A member, who was neglecting public worship, gave as the reason for so doing, that the present supply *voted for Abe Lincoln* for President. For other misconduct that member was afterwards excommunicated.

THE PRESBYTERY OF KASKASKIA met at Hillsboro, October 4, 1856. Blackburn Leffler was dismissed to the Presbytery of Indianapolis. A. A. Morrison was received from the Presbytery of Hocking. James Stafford was dismissed from the pastorate of the Sugar Creek church. The Missionary Committee were directed to continue efforts to secure the services of a Presbyterian Missionary. Samuel Pettigrew was dismissed to the Presbytery of St. Louis.

WABASH PRESBYTERY met with New Providence church, Edgar county, April 25, 1856. Hillery Patrick was dismissed to the Presbytery of Alton. J. C. Campbell was elected Commissioner to the next Assembly. The fall meeting was held at Danville, commencing September 26.

THE PRESBYTERY OF PALESTINE met at York, Ill., April 3, 1856. John Crozier, minister, and A. M. Vance, elder, were appointed to attend the Assembly. The fall session was held at West Urbana, commencing October 9. N. S. Palmer was received from the Presbytery of Madison. Difficulties in the church at West Urbana led to an adjourned meeting at Paris during the Session of Indiana Synod at

that place, and also to another adjourned meeting at West Urbana, November 11. At this meeting the difficulties were finally adjusted.

NATHAN S. PALMER.

By his daughter, Miss Alice R. Palmer.

My father began his life, May 15, 1821, in Highland county, Ohio. He was the son of Thomas and Ruth Palmer, both eminent for their Christian characters, and one of a large household of brothers and sisters. His mother died in 1844; his father in 1861, aged eighty-two. He made the Christian profession at the age of twenty-one, in the Indian Creek church, near Logansport—the church of which his father, and for many years after his brother, Jonathan, were elders. The moral influences of his Christian home gradually turned his thoughts to the work of the ministry. Accustomed to meet difficulties, innured to toil, the embarrassments in the way of his education did not deter him from the purpose formed. At the age of twenty-three my father entered Hanover College and completed the usual course of study in 1848. His theological studies were pursued for a time at the New Albany Seminary, and completed under Dr. N. L. Rice in Cincinnati. He was licensed by the Presbytery of Madison, 1851. He was ordained at New Albany, 1852. His first field of labor was at North Salem, in the Crawfordsville Presbytery. He then removed to Carpentersville and labored for a year. From Carpentersville he was called to New Washington, Clark county, where he spent three years, until invited to take charge of the church of Grandview, Ill., near Paris. Says a brother minister: "Here for two years he did the work of a pastor with great acceptance to the people and with successful results in the church. The enlargement of the congregation, the membership and all the moral forces of the church witnessed the approval of the Master. Forty members were received into this church at one time." More than one hundred additions to the church were made during his pastorate here.

In 1858, he was invited to take charge of the church at Brazil, Ind. He accepted the invitation and with his accustomed faithfulness and love for his work toiled on as long as health permitted. During his pastorate here he labored almost incessantly for the building of a church edifice. Besides subscribing all that he was able

to this house, on more than one occasion, when hands could not be obtained, he hauled brick, and assisted the carpenters in their work. It became apparent that this double labor and anxiety were more than he could long carry. Hence with a view to resting and restoring his health, if possible, he removed to Franklin in 1863. For about seven years he engaged in the service of the American Tract Society. During the first five years of his labor for this cause, he preached as supply for several neighboring congregations, and by his labors aided to his fullest ability various young and struggling churches.

He was married in 1851, to Miss S. C. Young, daughter of Thomas D. Young, of Hanover, Ind. This lady is a niece of Rev. W. W. Martin, himself one of Indiana's pioneer ministers, and the father of seven sons and sons-in-law, who were preachers and missionaries in the Presbyterian Church.

The children of N. S. and Susan C. Palmer, are William Martin, born Aug. 8, 1853; Alice Ruthela, born April 4, 1856; Charles Newell, born Oct. 1, 1857; Kittie Emma, born Feb. 9, 1860; Martha Margaret, born Oct. 29, 1861, and Kattie Clare, born Aug. 10, 1866. Both of the sons died in infancy, but the daughters are all spared, we trust to become a comfort and support to their mother in her declining years.

My father gently departed from his earthly home in Franklin, Ind., Tuesday morning, Nov. 25, 1873. From his funeral sermon preached by the Rev. S. E. Wishard, I make the following quotation:

"His work of preaching was about done before I came to this church, hence I have known him more as a hearer. He was one of those brethren to whom it is a privilege to bring the message of the gospel. He came to this house of worship to feed on the word of God, not as a critic, but as one hungry and thirsty. His prayers, his words, his life, were helpful to this church and pastor. These he gave us as long as life remained. Knowing how he lived, you would scarcely ask how he died. Every one who has seen his life could anticipate the manner of his departure. A few hours before his death he said to me while at his bedside: 'It is only to *trust* all, to *resign* all, nothing more is needed.' His departure was almost like a translation, so painless, apparently, and so instantly accomplished. He has gone a little before us. A faithful minister, a loving brother has 'fought the good fight; kept the faith'—has entered into rest to go no more

out forever." Says Rev. S. E. Barr, who was intimately associated with my father in college and often in their ministerial works: "As a preacher of the Gospel, Brother Palmer was earnest, faithful and instructive. Loving Christ, he loved to preach Christ, and many who heard the truth from his lips will bear testimony to his edifying and comforting expositions of the word of God."

Every one who has ever spoken to me of my father, has noted several characteristics, which were so prominent as to have been remarked by his children, though they were all very young at the time of his death. His mildness and gentleness of disposition were noticeable. My mother says that upon only two occasions, during her twenty-three years of married life, did she see her husband "out of temper." His white heat of anger lost its earthly dross at the throne of grace, and became only a righteous hatred of wrong and a stronger determination to uphold and protect the right.

From the time of his conversion my father always laid aside as God had prospered him, a certain per cent. of his income for charitable purpose. He remembered every one of the Presbyterian Boards as they seemed to him of relative importance. Though he never omitted an opportunity to give religious instruction to the poor and needy, he deemed it his first duty to, as far as possible, relieve their physical wants.

A *third* trait I would mention, namely, his effort and success in obeying Christ's command to keep "unspotted from the world." From every place or act of doubtful amusement, from every word of ridicule that might hurt the feelings, or injure in the slightest degree his neighbor's reputation, from every word or jest written or spoken, that tended even faintly to lower the tone of his own mind or that of another, from every transaction that was not perfectly honest and liberal toward others he carefully refrained. His whole life as witnessed day by day in my childhood has led me to believe that such a plane of beauty and purity of character as was reached by my father, can only be attained by those who are in constant communion with the Creator of all beauty and purity.

At a called meeting of SANGAMON PRESBYTERY, held at Springfield, February 19, 1856, Antonio De Mattos was re-

ceived from the Free Presbytery of Glasgow, Scotland. The regular spring meeting was held at Springfield, commencing May 4. J. V. Dodge, minister, and J. L. Lamb, elder, were appointed to attend the Assembly. The Portuguese churches of Jacksonville and Springfield, under the care of the Free Church Presbytery of Glasgow Scotland, were, on application, received. The latter is to be known as the "Second Portuguese church of Springfield." The fall meeting was held with Irish Grove church, September 9. John H. Brown, D. D., was received from the Presbytery of West Lexington. Also Noah Bishop, from the Presbytery of Miami. James Smith, D. D., was released from the pastoral charge of the First church of Springfield, December 17, 1856, at a meeting of the Presbytery called for the purpose.

JOHN H. BROWN, D. D., was born at Greensburg, Ky., March 26, 1806. He was religiously trained and educated. He studied theology under Rev. Dr. Clelland, and entered the ministry when about twenty-one years of age. He first served the church of Richmond, Ky., where he was minister for twelve years. He was then called to the McCord church of Lexington, where he also remained twelve years. He afterward supplied the Central church of Jacksonville, Ill., for a year and an half. While there he received calls at the same time from Memphis, Tenn., and from the First church of Springfield. He accepted the latter, and remained in that field until June, 1864. He afterward supplied the Fullerton Avenue church of St. Louis. He was then called to the Thirty-first street church of Chicago, where he labored with great usefulness till his death, which took place February 23, 1872, in the sixty-sixth year of his age. He was a man of great pulpit-power. He had a clear, logical mind, and in deliberative assemblies few equals. He sustained himself in a discussion before Presbytery with that celebrated controversialist, Dr. Robert J. Breckenridge, and carried the decision of the question in his favor. He conducted the correspondence in the celebrated debate between Dr. Rice and Alexander Campbell with acknowledged ability. Dr. Rice pronounced him one of the finest sermonizers of his time.

NOAH BISHOP was born in Litchfield, Milton parish, in about 1809. He fitted for college at Goshen Academy, Ct., and graduated at Yale College in 1833. He preached several years for Union and West Union churches in Morgan county, Ill. Went to Missouri in 1868 or 1869, and settled in Ironton, but had no ministerial charge. He died there, September 22, 1869. He left one son—J. N. Bishop—who resides in Ironton, Mo., and two daughters. The name and address of the eldest daughter I cannot give. The youngest is Mrs. Belle Moser, of Ironton, Mo.

THE PRESBYTERY OF ALTON met at Mt. Vernon, April 3, 1856. A. S. Avery was received from the Presbytery of Indianapolis, and Albert Smith from Tolland Association, Connecticut. The Missionary report was presented and adopted, and from it I here present the following extract:

“Up to this time, or until Mr. Stewart’s labors closed, the middle of January last, the Missionaries of this Presbytery have acted under a commission from the A. H. M. S. Until two years past, their commissions have been co-extensive with our bounds. That Society has not only permitted them to labor under the direction of this body, but has repeatedly expressed their approbation of the arrangement, their full conviction of its utility, and their high satisfaction with its results. Now, however, for reasons best known to themselves, they refuse to do this, and insist that every missionary should have certain specified places in his commission, where he is expected to confine his labors. At one of these he must reside—*i. e.*, the Society has virtually aimed a *death-blow* at our *Presbyterial* Missions. At the same they are understood to be extremely anxious to put into our field an *agent* of their own, to do for a *salary* the work which your committee have been doing for sixteen years gratuitously; and to supersede, or transfer to their own hands, that pioneer work of exploration, of supplying destitutions, of organizing new churches and of nursing feeble ones, which has hitherto been the business of our missionaries.

If we submit to this we come under the complete control of a Society outside of our Church—we deprive ourselves entirely of the power of extension as a denomination—we may not even nurse our feeble churches without that Society’s permission; and we must be content to let the duty and the privilege of

extending Jesus Christ's kingdom over our wide borders, pass into the hands of a body over which we not only have no control, but in the management of which we have no voice.

Shall we submit to this? Your committee say—No! most emphatically. Our duty to our God—our own ministerial vows—our duty to the perishing around us, and our regard for our own beloved Zion, forbid it. Your committee therefore propose to employ two missionaries under *the sole and only direction of his Presbytery*, with no commission from any other source save the Lord Jesus Christ. 1. The Rev. E. Jenney, for one year from the first of January last, for five hundred dollars, and his necessary traveling expenses, to labor especially as an evangelist, in strengthening our feeble churches. 2. Rev. J. Gordon, from the 24th of this month, on the same terms, to labor as a pioneer, and more especially on our lines of railroad. It is expected that, as opportunity serves, these two missionaries will co-operate, and render to each other mutual assistance. They will also furnish a full report of their labors, at least once a quarter, to be spread out before our churches in the columns of the *Reporter*. Presbytery will perceive that this involves an expenditure of from eleven to twelve hundred dollars. Of this amount two individuals now stand pledged for five hundred dollars. Mr. Jenney is employed on that foundation. The remainder must come from our own congregations. We have seven churches which are self-sustaining. The principal burden—if burden it can be called—will come on these seven churches. The Missionary churches are bound by the commissions which their ministers hold, to take up a collection, annually, for the Society which aids them. This we should expect them to do, and not to pay the collections, as heretofore, into the treasury of the Presbytery. We hope, however, and expect, that divers of their members will take such an interest in this *Presbyterial* Home Mission operation as to afford it a liberal support, and that without prejudice to the A. H. M. S. The plan now proposed by your committee involves no departure from our policy for sixteen years. But this re-affirmation of that policy is rendered necessary, by the altered course of the Society. Our *Presbyterial* Missionaries will, as before, be under our *sole* and exclusive direction. Our operations will be twice as extensive as previously—two men being employed instead of *one*—and our collections and expenditures will be increased in a still larger ratio. We hesitate not to

say that the adoption of this scheme will secure for Home Missions from our field fully three times as much as has been raised in any previous year. To the two individuals—A. M. Blackburn and S. L. McGill—who have promised the five hundred dollars, our special thanks are due. It is their benevolence which makes the enlargement proposed practicable. At the same time not only is no harm done to the Home M. S., but a positive benefit. For if something be subtracted from what has hitherto been counted to their treasury, we virtually more than replace it by relieving them of the support of two missionaries; and at the same time throw directly into their treasury the collections from all our Missionary churches.” A called meeting was held at Carbondale, June 17, 1856, and measures taken to establish Carbondale College.

ABRAHAM S. AVERY was born in East Lyme, Ct., 1792. He was not a graduate. Studied theology with a private minister. He joined Alton Presbytery, April 4, 1856. He labored some months with Metropolis church in Massac county, Ill. He was dismissed from Alton Presbytery to that of Pataskala, Ohio, April 7, 1859. He died, very poor, at Lawrenceburg, Ind., September 3, 1868, aged seventy-six. In 1870 the widow and two daughters were residing at the place of his death. He was thoroughly consecrated to the work of the ministry.

ALBERT SMITH, D. D., son of Henry and Phoebe (Henderson) Smith, was born in Milton, Vt., February 17, 1804. After leaving school, till he was twenty-one, he was engaged in a store in Vergennes. He then went to New York, with a view of engaging in the mercantile business as a pursuit for life. But finding no satisfactory opening, he went to Hartford, Ct., where he commenced a course of study preparatory to entering upon the profession of the law. During that winter—1826-27—he experienced a change of heart, which also brought a change in his views of life, and led him to turn his attention to the ministry. From that time, with a view of qualifying himself for college, he spent several years in teaching, till he entered Middlebury College, Vt., in 1829, at which institution he graduated in 1831. In 1835

he graduated also at Andover Theological Seminary, and in 1836, having been licensed by Andover Congregational Association, he was ordained by a Congregational council, and settled as pastor over the Congregational church at Williamstown, Mass. Here he remained some three years, when, in 1839, he was called to the professorship of languages in Marshall College at Mercersburg, Pa. Thence, in 1841, he was called to the chair of rhetoric and oratory in his Alma Mater at Middlebury, Vt. In 1845 he returned to the work of the ministry, and was settled as pastor of the church in Vernon, Ct., where he remained, till compelled by his declining health, to remove to the West in 1854. He spent the winter of 1854-5 in Peru, Ind., in supplying the church there. The ensuing summer he spent in Ducoign, in the southern part of the State of Illinois. In the fall of that year he was settled at Monticello, Ill., where he died, April 24, 1863, of ossification of the heart.

Dr. Smith was married to Miss Sarah Stoddard, of Northampton, Mass., a sister of the well-known missionary, Rev. D. T. Stoddard. She, with two sons, survive. Mr. Smith was brother to Henry Smith, D. D., and step-son to Joel H. Linsley, D. D., each of whom had been a President of Marietta College. The degree of D. D. was conferred upon him by the Baptist College of Upper Alton, while he was residing at Monticello. His son, Arthur, graduated at Union College and is a minister. His other son, C. Stoddard Smith, in 1870 was residing in Springfield, Ill.

THE PRESBYTERY OF ALTON met with Spring Cove church, at the village of Summerville, Macoupin county, Sept. 25, 1856. Joseph S. Edwards was received from the Presbytery of Hamilton. The churches of Shipman, Centralia, Pana and New Ducoign were received. The name of "Union" church was changed to that of the "First Presbyterian church of Plainview." Hillery Patrick was received from the Presbytery of Wabash. N. A. Hunt was dismissed to Morgan Conference.

JOSEPH S. EDWARDS was born at Manlius, Onondaga county, N. Y., Nov. 6, 1818. He was the only son of Rev. Joseph Edwards, who was pastor of the Presbyterian church

in Manlius, Onondaga county, N. Y., and who could trace back his ancestry to a brother of President Jonathan Edwards. He was educated at Oberlin College and Lane Seminary. He was licensed Oct. 5, 1842, and ordained May 19, 1845, by the Presbytery of Athens, Ohio. He joined Alton Presbytery as above. He was dismissed to Cleveland Presbytery, April 19, 1867. While in Alton Presbytery he labored at Jerseyville, as supply pastor, but was absent several years before taking his letter. He has labored in quite a number of places in the last fifteen years and largely as an evangelist. Among these places are Plymouth, Wakeman, East Cleveland, Elyria, Norwalk and Milan. He was a very able preacher, and very successful in winning souls. Though mild in temper, and pleasant in manner, he was a most uncompromising opponent of slavery, and sometimes stirred up fierce opposition among those who had a warm side toward that institution. But the Lord greatly owned his labors.

He was a very large man. In a letter dated August 16, 1870, he says: "I have been constantly increasing in weight since I was twenty-eight-years of age, and now weigh three hundred and eighty eight pounds, and yet I labor almost constantly in the pulpit." His height was fully six feet.

He died in Cleveland, Ohio, Oct. 17, 1876, aged fifty-eight years, eleven months and eleven days. He has left a widow and several daughters.

SHIPMAN CHURCH, Macoupin county, was organized Sabbath, August 3, 1856, by A. T. Norton, one of the Committee of Presbytery, with these ten members: John Jay Green, Mrs. Virginia T. Green, Joseph S. Rogers, Dorothea Meriwether, Mrs. Jenny Law, Miss Elizabeth Law, Mrs. Mildred Floyd, Miss Frances Pollard, A. F. Pope, Mrs. Margaret Jane Pope. ELDERS: John Jay Green and A. F. Pope, the first. Since appointed: Haliburton Parks, L. A. Williams, Martin Olmsted, C. B. Preston, Morris H. Lee, Aaron Meyers, 1874. MINISTERS: In the first four years several different ones served for very brief periods. About 1861, Thomas Reynolds began his labors and continued till 1865; Eli W. Taylor, 1866; Wm. R. Adams, 1870-74, was pastor; Gideon C. Clark, 1875; Eli W. Taylor supplied at intervals after his first coming to Shipman, in 1866, and died at his residence

in that village Feb. 13, 1879. W. R. Adams is now, 1879, supplying this church so far as one sermon in two weeks can do it. The church was organized in the upper story of a ware-house. The present edifice was built in 1862, and cost \$2,000. Of this amount three hundred dollars was a donation from the Board of Church Erection.

The First Presbyterian church, PANA, Ill., was organized under authority of Alton Presbytery, n. s., by Rev. Joseph Gordon, Sept. 21, 1856, with these eight members, viz.: Franklin L. Saunders, Mrs. Mary J. Saunders, Mrs. Caroline Tunison, Robert Alexander, Mrs. Martha J. Patton, Miss Martha Patton and Mrs. Mary J. Price. At the time of the dedication, Sept. 3, 1856, all these eight still survived. Five of them remained as members of the church, and were present at the dedication; one had taken a letter to Iowa, one to Missouri, and one had united with a Baptist church near her home in the southwestern part of Shelby county.

The labors and struggles of the few in the day of small things were many and severe. In 1855, Rev. Joseph Gordon, a Missionary, in the employ of the Alton Presbytery, was called by his duties through the laid out, but as yet unbuilt, town of Pana. There being no public house he found entertainment at the residence of Mrs. Martha J. Patton. The supposition of the family that they were entertaining a minister proved true, and Mrs. Patton was rejoiced to find in him a minister of her own beloved Presbyterian church. Soon after, it was found that Mr. F. L. Saunders, another of the few citizens of Pana, was a Presbyterian. A few others were discovered. Mr. Gordon was invited to come and preach. This he did, delivering his first discourse April 23, 1856. The preaching place was in a little house about sixteen by sixteen, owned by M. S. Beckwith, and used as a ware-room. It stood on the alley west of the first church house. Arrangements were made for Mr. Gordon to preach occasionally, and then steadily. At his first visit the project of building was mooted and a subscription started. As there was then no church organization, a religious society was organized and trustees appointed to serve until a church could be formed and reported to Presbytery. They were John M. Patton, Franklin L. Saunders, M. B. V. Stryker, C. H. Tunison and

Mason French. A building committee was also elected, consisting of John M. Patton, Milan S. Beckwith and F. L. Saunders. Mr. Saunders was the only one of the trustees and building committee who was then or ever became a church communicant. This made Mr. Saunders' duties particularly onerous and difficult; for while with him church interests were paramount, with his associates they were subsidiary.

David A. Neal, of Boston, Mass., one of the proprietors of the town, donated the lot on which the church was built. It is eighty by one hundred and sixty feet on Locust between north Second and north Third streets. The church erection committee loaned five hundred dollars. The subscription amounted to about \$1,200. With this provision the building committee undertook to erect a house thirty-four by fifty feet, sixteen foot story with bell tower. They made a contract with Thomas B. Hickman for \$2,100 to erect and complete the structure by Jan. 1, 1857. The building, however, was not completed until the fall of 1857. Meantime, on June 13 of that year, a terrible tornado swept over Pana, destroying many buildings and partly unroofing and otherwise greatly damaging the yet unfinished church. The contractor contended he was not in fault, and could not be held responsible. The majority of the trustees sided with him; so that repairing the damages caused by the storm was a new tax upon the congregation. At length, however, the structure, though never strong and substantial, was so far completed as to be used. It was dedicated by Rev. Joseph Gordon, Sept. 19, 1857. In all the long and severe struggle to secure this first house of worship, F. L. Saunders was the only active male member. The drafts it made upon his time and purse were constant and great.

On the Sabbath next succeeding the dedication, Alton Presbytery met in it. The first recorded meeting of Session was held Oct. 16, 1857, when two members were received by letter and three by examination.

The storm of the 17th of June, 1857, checked the hitherto rapid growth of the town, and the financial crisis of the fall of the same year, brought it to a complete stand-still. In 1858 another storm so racked the house that the entire plastering had to be renewed. This was done mainly at the expense of F. L. Saunders.

In March, 1868, a third tornado passed over Pana, damaging many buildings. The cupola of the church was blown off and the side stove in by the blow-

ing against it of another house roof. Up to September, 1861, the total membership had been forty-four. Of these nineteen had died, or removed, and those remaining were mostly females. The elders left were C. W. Sibley and F. L. Saunders. The former had volunteered in the army, and the latter was much of his time absent. The little flock seemed weaker than ever. The prayer-meeting had been removed to a private house, and the sexton's duties were performed for a time by Mrs. C. W. Sibley. She actually kindling the fires and ringing the bell.

From Sept., 1861, to Jan., 1864, there were but seven additions, most of whom remained but a very brief period, and one only, Mrs. H. B. Bach, until this time. In 1864 there were ten additions, five of whom still remain.

In 1865 there were nine additions, of whom seven remain. In 1865 the house was again repaired, painted within and without, and the church acquired new vigor and hopefulness.

July 1, 1866, Willard P. Gibson began his labors here, and was ordained pastor of the church on the third of October following.

Up to the coming of Mr. Gibson, the church had never been favored with regular preaching oftener than on each alternate Sabbath. For a considerable period the Baptists had occupied the house. With Mr. Gibson a new era commenced. Preaching was had every Sabbath by a pastor residing among his people, and the church began to develop in usefulness, intelligence and independence. Though still receiving aid from Home Missions, their contributions to that cause amounted to more than one-half their receipts therefrom. Mr. Gibson remained until the fall of 1870. Since Jan. 1, 1870, the church has been self-sustaining.

January 1, 1870, Rev. John Kidd, commenced preaching to the church as supply pastor, and soon after removed to Pana with his family. He continued in the same relation until January 1, 1874, when he was succeeded by Rev. R. M. Roberts. In February, 1875, Mr. Roberts called the officers of the church together and urged upon them the absolute necessity of erecting a new house of worship.

After a long and anxious consultation, a resolution was passed that if the church would clothe the Session and Trustees with power to sell the present site and buy another, leaving them unhampered as to location, or cost of building or plan, they would undertake the enter-

prise. At a meeting of the church held Feb. 17, 1875, the authority was given, the site to be approved of by the church. The committee at once went to work. After much negotiation a site was selected, seventy by one hundred feet, corner of North Third and Maple streets. The church confirmed the selection by a vote of thirty-five to four.

As a compromise between the one-story and the two-story church, the committee decided on a plan submitted by Elder T. W. Lippincott, for a building forty by eighty feet, with side entrances and a sliding partition cutting off thirty-two feet for Sabbath school room, with sociable room above. A sub-committee on finance, consisting of R. C. Coyner, J. S. Veeder and S. W. Bird, were appointed, and a construction committee composed of T. W. Lippincott, S. P. Johns and D. C. McLeod. The financial labor was divided, giving the ladies the responsibility of raising money for the interior and through the Sabbath school for a bell of five hundred pounds. All engaged with a will, and notwithstanding stress of times, poor crops and bad weather, the new church was dedicated, practically free from debt, September 3, 1876. The cost was for lot fifteen hundred dollars, for the structure \$10,500.

The bell, which hung in the first church edifice, is now doing duty for the Lutheran church in Pana.

The succession of ministers is as follows; Joseph Gordon, who was supply pastor from its foundation till June, 1858; then James S. Walton till June, 1859; J. Gordon served again until May, 1863; he was followed by E. W. Taylor to September, 1864, when J. Gordon returned for the third time and served until March, 1866. As mentioned already, W. P. Gibson was installed, October 14, 1866, and continued until December, 4, 1870. John Kidd followed as supply from January, 1871, till October, 1873. January 1, 1874, R. M. Roberts was called as pastor, and is still acceptably occupying that post.

The succession of elders is as follows: F. A. Saunders, S. A. Call, E. B. Hartshorn, Eli F. Chittenden, Charles W. Sibley (rotary plan adopted April 24, 1867), Alfred McCline, Andrew W. Grailey, Thomas W. Lippincott, Samuel P. Johns, Robert C. Coyner, Douglas A. Gilbert, J. S. Veeder, Samuel W. Bird.

THE FIRST PRESBYTERIAN CHURCH OF CENTRALIA was organized by Josiah Wood, September 21, 1856, with these

members: Thomas S. Allen, Mrs. Margaret Allen, Phineas Pease, Mrs. E. M. Pease, Dr. D. W. McCord, Mrs. J. E. McCord, J. G. Buggraf, Mrs. Eliza Buggraf, H. C. Pease, John Templeton, Mrs. Margaret Benson, Mrs. Susan B. Storer, Mrs. Harriet Bailey. ELDER: Phineas Pease. Elders since elected: A. P. Merriman, September 16, 1860; W. S. Robertson, October, 18, 1863; Anthony Styles, 1864; S. N. Blythe, August 6, 1866; R. R. Woodward, January 26, 1868; Alonzo Tufts, January 26, 1868; Seth S. Andrews, November 17, 1872; David Van Benthuisen, November 17, 1872; Edwin S. Condit, January 4, 1874; William Bailey, January 4, 1874; Charles P. Tyson, January 4, 1874; Samuel M. Walker, March 7, 1875; James K. Bahm, June 25, 1876; C. H. Tatman, January 29, 1877; James Y. Topping, January 29, 1877; John A. Malone, January 29, 1877.

MINISTERS: Josiah Wood held the first religious services at the Centralia House, December 24, 1854. He held the second service at the same place, March 1, 1855, and from that time preached every alternate Sabbath at the Centralia House until the spring of 1856, when the meetings were held in a school house on Locust street. Joseph Gordon, 1856; Rufus Patch, licentiate, 1858; J. S. Edwards, 1859; Thomas Sherrard, 1860; Charles F. Beech, 1864, pastor; J. W. Stark, 1866; Edward Scofield, 1870; J. G. Rankin, 1872; P. S. Van Nest, 1873, W. L. Boyd, 1876; J. M. Green, April, 1878, pastor, and still continues.

The church edifice was erected on corner of Hickory and First North street, and dedicated April 11, 1858. Rev. A. T. Norton, D. D., preached the sermon. The house cost \$2,228, of which five hundred was from Church Election.

The parsonage was erected about 1865, and cost thirty-five hundred dollars. The church became self-supporting about 1864.

THE FIRST PRESBYTERIAN CHURCH OF NEW DUCOIGN was organized by Joseph Gordon, September 14, 1856, with these members: Alvah I. Sprague, Mary Sprague, Harriet E. Keyes, Edwin N. Smith, Sarah Smith, Lucius B. Skinner, George S. Smith, Juliana Smith, Jane Smith, Jane Hunt. Elder first Geo. S. Smith. ELDERS since: Lewis Dyer, M. D., Aug. 14, 1858; Moses H. Ross, August 14, 1858; Russell Tuthill, George M. Hinckley, Reuben Berry, January 6, 1867; William H.

Holmes, October 1, 1876. Present session—1879—Holmes, Hinckley, Smith. MINISTERS: W. S. Post, November 1, 1856, to November 1, 1861; Thomas Lippincott, November 1, 1861, to May 1, 1862; Yates Hickey, June 1, 1862, to August 1, 1862; James Stafford, August 1, 1862, to April 1, 1864; J. Jerome Ward, April, 1864, to April, 1866; Joseph D. Barstow, November 26, 1865, to November 26, 1867; Josiah Wood, November, 1867, to May 1, 1868; Peter S. Van Nest, May 1, 1868, to July 23, 1871; Edward F. Fish, November 30, 1871, to March 1, 1878, pastor; Charles T. Phillips, November 20, 1878, and still continues.

The parsonage was a legacy to the church from Mrs. Sarah Root, who died June 29, 1867. Its value then was about fifteen hundred dollars. With the recent improvements, it is about the same now. There is a comfortable house of worship, built in 1858 at a cost of twenty-five hundred dollars. Before its erection meetings were held in a school house.

THE SYNOD OF ILLINOIS, n. s., met at Quincy, October 2, 1856.

THE SYNOD OF ILLINOIS, o. s., consisting, since the last Assembly, of only the three Presbyteries of Kaskaskia, Sangamon and Peoria, met at Springfield, October 9, 1856. Dr. J. G. Bergen resigned his post as Stated Clerk, and Rev. Robert Johnston was appointed his successor. This Synod concurred with the other Northwestern Synods in establishing the Northwestern Theological Seminary.

CHAPTER XII.

MEETINGS OF PRESBYTERIES AND SYNODS FROM 1857 TO 1859, INCLUDING SKETCHES OF THE CHURCHES ORGANIZED AND THE MINISTERS COMMENCING THEIR LABORS HERE WITHIN THE PERIOD.

AUTHORITIES: Original Records; Auto-biographies; Presbytery Reporter.

YEAR 1857.

THE PRESBYTERY OF ILLINOIS met at Shelbyville, May 1, 1857. Joseph E. McMurray, of the Presbytery of Alton, Edward McMillan, of the Presbytery of Shiloh, Tenn., and John C. Downer, of the Presbytery of Belvidere, were received. W. D. Sanders, minister, and Joseph Thayer, elder, were appointed to attend the Assembly.

The fall meeting was held at Springfield, Sept. 29. Caleb J. Pitkin was received from the Presbytery of Hudson, Ohio. Thomas Lippincott was dismissed to the Presbytery of Alton.

EDWARD McMILLAN was born Sept. 2, 1804, in Cumberland county, North Carolina, about seven miles from the town of Fayetteville. His father's name was Malcolm McMillan; his mother Joanna Jacobs, the daughter of an English gentleman.

His paternal grand parents were zealous Covenanters and were more or less persecuted for their devotion to civil and religious liberty. They came from Scotland just before the commencement of the Revolutionary war, and ardently espoused the cause of the colonies against the oppression of the British crown.

His father was a poor, plain, judicious, pious and liberal man, an elder in the church, and much respected for his practical religious character. His mother was a gay, light-hearted woman; and, possessing a superior voice, she would, in the absence of her husband, sing frivolous songs for the amusement of her children, and occasionally *dance* to add

to their delight. When Edward was four years of age, his mother was made a new creature in Christ, and laid aside her frivolty; so that when he would ask her to sing a song such as she once did, she would burst into tears and tell him those were wicked songs and then she would sing to him one of the songs of Zion. His father was a staunch friend of civil and religious liberty. In 1812 he shouldered his rifle, served during the war under General Jackson, was with him at New Orleans and saw the British thoroughly defeated.

Before Edward was a year old his parents left N. C., moved to Smith county, Tenn., and settled on a farm. He worked on the farm with his father in summer and in winter attended to the *distillery*, which in those days was the farmer's market for their corn. During the leisure moments he had while *mindng the still* he engaged in studying arithmetic, in which his father aided him. Convinced of its wrongfulness his father soon abandoned the business of distilling.

When Edward had entered his seventeenth year, the few families of "like precious faith," built a house of worship, organized a church, and engaged the labors of Rev. Hugh Shaw. With this church the young man united.

In his eighteenth year he commenced studying for the ministry. He first attended a school in Wilson county, taught by Rev. Samuel Donnell. Then another in Sumner county, taught by Rev. J. R. Bain. He was taken under care of Shiloh Presbytery about 1825 studied theology with Rev. Geo. Newton and was licensed Sept., 1827. He began his ministerial labors with the churches of McMinnville and Pond Spring, in Warren county. In 1828, he married Miss Eliza C. Donnell, a daughter of his old preceptor. From 1829 to 1835, he labored in Alabama, where he succeeded in building up two large churches. About that time his wife and an infant son were taken from him by death, leaving him with three daughters. That they might be placed under their grandmother's care, he returned to Tennessee, and accepted a call to Bethany church, in Giles county. Here he spent three years. In 1837-38, the majority of the Session of his church determined to go with the O. S., and required their minister to do the same. This he refused, and demanded to have the question submitted to a vote of the church. This was done, and the majority agreed with their pastor, and requested him to remain. This he did for another year, so far

as to give them one-fourth of his time.

About this time he married Miss Mary Ann Brown, who still survives. He soon removed about twelve miles north of Bethany, into a neighborhood where there was no church organization, and but two persons who had been members of the Presbyterian Church. He soon gathered a congregation, which embraced the majority of the citizens in that section.

He was agent for several years of Jackson College, located in Columbia, Tenn.

In July, 1850, he was installed pastor of the N. S. church, Gallatin, Sumner county. In connection with this pastorate he had charge of the Female Academy of the place.

In 1855 the political horizon began to grow murky, and Mr. McM. concluded it was his duty to leave a country cursed with slavery. In 1856 he came to Illinois, and took charge of the church in Carlinville. Here he labored until July, 1862, when he accepted of the chaplaincy of the 32d Regiment Illinois Infantry. In this new field of labor he exhibited the true elements of a minister of Christ, and of a Christian patriot. He was with his regiment in its marches through Mississippi, Tennessee and Georgia. He acted as a father to many a sick and wounded soldier. While his regiment was at Marietta, Ga., he was attacked with bilious fever, and died on the 27th of August, 1864, in the sixtieth year of his age.

Mr. McMillan was the father of fourteen children, seven of whom survive him, two daughters and five sons. He was devotedly attached to his family; when on a furlough from his regiment, he would often express his gratitude to God for permitting him to be at home once more. But dearly as he loved his family, he loved his Master's work more.

He was a doctrinal preacher. His habit was, during the first twenty years of his ministry, to clearly and fearlessly discuss the fundamental doctrines of Christianity. He was a decided Calvinist in doctrine, a Presbyterian in polity, yet large-hearted and catholic, ready at all times to give the right hand of fellowship to all followers of Christ. When the Exscinding Acts of 1837 and 1838 were passed, his soul rose up against their tyranny, and he unhesitatingly threw himself on the side of the Constitution and of right. He never saw the day in which he repented of the bold stand he then took.

JOHN CAMDEN DOWNER was born at Bozrah, Ct., April 2, 1811. Graduated at Yale College in 1841. Ordained, *sine titulo*, by the New London Consociation, March 26, 1845. Home Missionary at Elizabeth, Ill., 1845-47. Supply pastor First Presbyterian church, Freeport, Ill., 1847-49. Pastor of the same from July 10, 1849, to April 10, 1853. Missionary agent of Peoria Synod, 1853-54. Preached in Connecticut in 1854-55. Principal of the Literary Department of Blackburn University at Carlinville, Ill., at the outset of that institution in 1855. Secretary and agent of same from 1856 to 1866. Supply pastor of De Soto Presbyterian church, Mo., 1867-70. Home Missionary in Jefferson county, Mo., with residence at De Soto, 1871, and still continues. Mr. D. has one daughter, Lucy, who is married, and three sons.

CALEB J. PITKIN—Auto-biographical—was born in Milford, Conn., December 4, 1812. His ancestors were of the Puritan stock, their settlement in this country being at Amherst, in Mass., previous to the year 1666. The religious character and principles of the fathers have come down in unbroken succession from generation to generation.

His education was obtained at Western Reserve College, where he graduated in 1836, and from the theological department of the same institution in 1839.

His call to the ministry was that, in that department of labor he could most successfully meet the convictions of duty. He was educated for and set apart by the prayers of his father to that work.

He was licensed in Sept., 1839, by the Presbytery of Portage, and ordained over the church in N. Bloomfield, Ohio, in Feb., 1843, by the Presbytery of Trumbull. He had charge of that church in all about fourteen years. In the meantime he had charge of the Presbyterian and Congregational churches of Sandusky City, during the years of 1850 to 1853.

In Sept., 1856, he removed with his family to Winchester, Scott county, Illinois, where he had charge of the Presbyterian church for two years.

In Feb., 1859, he took charge of the churches of Troy and Marine, in Madison county, and continued with them three years.

In 1863 he took charge of the church in Vandalia, where he continued as supply pastor for two years.

In July, 1866, he took charge of the church in Cerro Gordo, Piatt county, and

for two years spent one-half of the time with the churches of Bement and Tolono. Continued supply pastor of the church in Cerro Gordo seven years.

In 1874 was elected Superintendent of Schools for Piatt county, and served in that office for the term of four years.

In 1878 removed to Akron, Ohio, where he is now residing, having no ministerial charge. While in Illinois, was a member of the Presbyteries of Illinois, Alton, Wabash and Bloomington. From the latter he received a letter of dismission to the Presbytery of Cleveland, of which he is now a member.

His second and present wife is sister of Rev. Gideon C. Clark, lately of Greenfield, Green county, Illinois.

KASKASKIA PRESBYTERY met at Carmi, White county, April 10, 1857. William R. Sim was licensed. John S. Howell, minister, and J. A. Ramsey, elder, were appointed to attend the Assembly.

A called meeting was held with Sugar Creek church, June 18. P. D. Young was dismissed to the Presbytery of Sangamon. Salem church was received.

The fall meeting was held at Salem, Marion county, Oct. 2. John Mack, licentiate, was received from the Presbytery of Schuyler.

SALEM CHURCH, Marion county, was organized on the 16th and 17th of May, 1857, by Rev. T. W. Hynes and Elders Arba Andrews, with these members: John Gibbons, Mrs. Sarah Gibbons, R. W. Pratt, M. D., Mrs. Hannah M. Pratt, John Mack, Mrs. Mary Ann Mack, Leonard D. Skilling, Thomas Hughes, Mrs. Jane A. Hughes, Miss Deborah A. Sweney, Jacob W. Mack, Mrs. Mary L. Mack, Dr. Isaac N. Sweney. Elders: Leonard D. Skilling and Dr. Isaac N. Sweney. Elders since elected: Arba Andrews, R. W. Pratt, M. D., S. S. Andrews, B. F. Bumgardner, John Gibbon, William McKibbon.

Ministers: John Mack, L. B. W. Shryock, Wm. G. Thomas, Solomon Cook, Joseph Warren, D. D., was pastor from May 9, 1867, for three and a half years; R. C. Galbraith, Adam Johnston, J. E. Spilman, D. D., supply pastor, Nov. 10, 1876.

The church was organized in the old Cumberland house. Meetings were held there, in the new Cumberland house, and in the

court-house until the erection of the present brick church, in 1869, at a cost of \$3,500. Of this five hundred dollars was from the Board of Church Erection.

THE PRESBYTERY OF WABASH met with Long Point church, April 24, 1857. Joseph Wilson, minister, and Patrick Nicholson, elder, were appointed to the Assembly. Trinity church asked and received a dismissal from the Presbytery. It became Congregational. The fall meeting was held at Cerro Gordo, Piatt county. Samuel Ward was received from the Presbytery of Alton. The name of "Liberty Prairie" church was changed to "Cerro Gordo."

THE PRESBYTERY OF PALESTINE met at Lawrenceville, Lawrence county, April 9, 1857. E. R. Lynn was dismissed to the Presbytery of Schuyler. Henry I. Venable, minister, and Findley Paull, elder, were appointed Commissioners to the Assembly. James W. Allison was licensed.

The fall meeting was held at Newton, Jasper county, commencing September 24. James M. Alexander was received from the Presbytery of Chickasaw. The church of Friendsville was received. Robinson church was dissolved, and its members attached to Palestine church. The installation of James M. Alexander over the church of Palestine was appointed for the second Sabbath in November, but did not take place.

JAMES M. ALEXANDER. Of his early history I can learn nothing. He commenced labor in Palestine in April, 1857. He was with that church till May 22, 1858. Elder Findley Paull, of Palestine, says: "Mr. Alexander opened an academy here in 1858, and was the means of bringing Stephen J. Bovell to us as a teacher—the only good he ever did here, that I am aware of. When the war broke out he volunteered as a soldier, but was afterwards appointed a chaplain and went South. He became Colonel of a colored regiment, and was dismissed in disgrace. He deserted his most excellent Christian wife and five children, became a spiritualist, licentious, and everything that was bad. The last I heard of him he was living in New Orleans. His name was stricken

from the roll of Palestine Presbytery; *how*, I can't say. They made quick work of it. Bro. Roberts, of Pana, could perhaps, explain. Alexander's eldest son is dead. His second is married, and engaged in farming. Two other sons have places in Paris, Edgar county, where Mrs. Alexander resides. Her daughter, of about sixteen, lives with her."

FRIENDSVILLE CHURCH, Wabash county, was organized by. Revs. S. C. Baldrige and John Crozier, August 29, 1857, in the Presbyterian Church at Friendsville, with these members: J. P. McNair, M. A. McNair, Susan McNair, J. F. Younken, Mary A. Barney, Harriet C. Younken, J. C. K. Younken, Mary C. Younken, Augustus A. Gould, Eliza Gould, C. B. Gould, Geo. Danforth, Emily Danforth, Mary Danforth, Emma A. Danforth, A. M. Maxwell, Barton P. Baker, Lucretia Baker, James Williams, Lucinda Williams, Ellen Andrus, Sarah E. Williams, Elijah Harris, James McDowell, E. P. McDowell, Sarah Wilkinson, Alice Ann Wilkinson and Mrs. Margaret McLain. ELDERS: James P. McNair and Dr. A. M. Maxwell. ELDERS since appointed: J. F. Younken, William McLain, Franklin Danforth, J. C. K. Younken. Rotary eldership adopted March 1, 1873, when J. C. K. Younken, J. P. McNair and Augustus A. Gould were elected for three years.

A brick house of worship was erected about 1848 by the families in and near Friendsville, who were then a part of the Wabash congregation. This house was renovated in 1875, and is still in use.

FRIENDSVILLE SEMINARY was established under the auspices of Friendsville church and its efficient pastor, Rev. C. S. Baldrige, the only regular minister this church has had since its organization. This institution was opened in September, 1860. In 1867 the present building was finished and occupied. In 1870 a partial endowment was secured, which has since been increased by gifts and legacies. This school is still in successful operation, under the wise management of Rev. C. S. Baldrige.

SANGAMON PRESBYTERY met at Decatur, April 3, 1857. Dawson church was received. James Smith, D. D., was dismissed to the Presbytery of Chicago. Dr. John H. Brown, minister, and John Todd, elder, were appointed to attend

the Assembly. Arrangements were made for the installation of Antonio De Mattos, pastor of the Portuguese church of Springfield on the third Sabbath of April inst.

The fall meeting was held at Virginia, commencing September 10. Taylorville and Jerseyville churches were received. Robert W. Allen was received from the Presbytery of West Lexington.

DAWSON CHURCH was organized, January 23, 1857, with these members: James Wilson, Jane Wilson, Thomas Wilson, John Wilson, Mary Wilson, Ann Wright, Lillias Constant, Jane Constant, Mary Johnston, William Kirkpatrick and Elizabeth Wright. ELDERS: James Wilson, Archibald Maxwell, John B. Wright and John Wilson. MINISTERS: John G. Bergen, D. D., D. R. Todd, E. W. Thayer, A. Bartholomew, W. G. Keady, B. E. Mayo. A church edifice was erected in 1857 and cost fourteen hundred dollars. The church has had in all eighty-three members. Dawson is about twelve miles northeast of Springfield, on the Toledo railroad.

TAYLORVILLE CHURCH was organized by Rev. J. G. Bergen, D.D., July 26, 1857, with these nineteen members: Nathaniel Harris, Mrs. Sophronia Harris, Calvin Goudy, Mrs. Martha A. Goudy, H. D. Brigham, Mrs. Mary L. Brigham, A. B. Harris, Mrs. Sarah Harris, Noyes Ladd, Mrs. Phœbe Ladd, Jacob Overholt, Mrs. Abigail Torrey, Geo. W. Lash, Mrs. Susan C. Sattley, Mrs. J. E. Chapman, Mrs. Mary Ryan, Mrs. Harriet Ladd, Mrs. Jane Miller, Miss Sophronia Harris. ELDERS: Calvin Goudy, H. D. Brigham, and Nathaniel Harris. Elders since appointed: Joseph C. Smith, Samuel W. Morrison, J. E. Montgomery, E. H. Johns, Alfred B. Harris, Wm. W. Hall. MINISTERS: H. R. Lewis, John H. Harris, Robert Rudd, L. F. Walker, Harlan P. Carson. Mr. Walker was pastor. The church was organized in the old Cumberland building, where it continued to worship for several years, and then in the Northwest school house until the erection of the present edifice, east of the square. It was dedicated Feb. 6, 1870, and cost, with the lots, \$6,000.

THE SECOND PRESBYTERIAN CHURCH, Jerseyville, was organized Aug. 16, 1857, at the residence of William J. Herdman, by Rev. J. G. Bergen, D. D., with these members: William J. Herdman, John L. Terrill, Mrs. Jane Terrill, Mrs. Elizabeth Jane Clendenning, Mrs. Jane J. Dunn, David R. Herdman, Thomas M. Herdman, Adam Haynes, Mary J. Haynes, Mrs. Ann Colean, Mrs. Sarah E. Powel, Joseph McReynolds, Mrs. Margaret McReynolds, Thomas J. McReynolds, Mrs. Rose Ann McReynolds, Alex. A. McReynolds, Mrs. Helen M. McReynolds, William Hackney, Mrs. Margaret Hackney, Miss Amanda E. Lanier, Mrs. Margaret Potts, Miss Elizabeth Potts. The first ELDERS elected were William J. Herdman, William Hackney, Joseph McReynolds. Jan. 4, 1858, Geo. W. Potts; April 3, 1859, David E. Beaty; March 2, 1861, A. A. McReynolds and Jeremiah Beaty; June 3, 1876, R. A. King; April 5, 1879, Thomas J. McReynolds. MINISTERS: Samuel Lynn, pastor; John F. Baker, W. H. Jeffries, J. M. Scott, pastor. The house of worship was erected in the summer of 1858, and dedicated in the same year. It cost between \$4,000 and \$5,000 dollars.

The whole number of members that have been in connection is one hundred and ninety-five.

This church, originally Old School, has for some years been connected with the Southern Assembly—the only one in this State having such a connection.

ROBERT WELCH ALLEN—Auto-biographical. He was born of pious parents, in Shelby Co., Ky., march 25th, 1817. His parents, James and Elizabeth Logan Allen, were originally from Augusta and Rockbridge county, Va., of Scotch-Irish descent. Robert was the youngest of eleven children, there being six sons and five daughters. He had three brothers who were ministers in the Presbyterian Church, viz.: John Newton, William Graham and Archibald Cameron.

Robert, when thirteen years of age, removed with his parents to Montgomery county, Indiana, to a farm, now a part of the town of Waveland. He joined the Presbyterian church of Waveland, Sept. 2, 1831. He entered Wabash College the day it first opened, in Dec., 1833. Graduated July, 1839. In July, 1842, received the degree of A. M. He was matriculated in the Theological Seminary at Princeton, N. J., Nov., 1839. Failing in health, he left the

seminary at the close of his second year. He was licensed to preach by the Presbytery of Crawfordsville, Aug. 15th, 1841, at Thorntown, Ind. Ordained at Frankfort, Ind., by the same Presbytery, Sept. 30, 1843. After licensure he spent about a month as agent for Home Missions. By invitation he supplied the churches of New Castle and Pleasureville, Ky., from the 1st of November, 1841, to the 1st of April, 1842, when he returned to Indiana, and supplied the churches of Waveland and Bethany. These churches desired to make out a call for a pastoral relation; but he thought it not advisable to settle where so many of his kindred lived, and accepted a call to the churches of Jefferson and Frankfort, Ind., in the spring of 1844, and was installed in June of the same year. His pastoral relation to these churches was dissolved Sept. 28, 1853, with the expressed regret of all the members. But preaching steadily three times on Sabbath and twice in the week, was too great a labor for his health. Receiving an invitation from the Pisgah church, Ky., in the Presbytery of Lexington, he entered this field, Oct., 1853. This pastorate continued until April, 1857, when he accepted a call to the church of Jacksonville, Ill., April 24, 1857. This charge he resigned in the summer of 1867. Late in the fall he removed to Decatur, and missionated in the vicinity of Harristown, until in Sept., 1868, he undertook to supply the church of St. Charles, Mo. He continued there until Dec., 1869. In Jan., 1870, he returned to his residence in Jacksonville, and supplied the churches of Union and Murrayville. In this work he continued until the 30th of Dec., 1871, when the Union church and a part of the Pisgah church were reorganized and called Unity. This church desiring all his time, he gave up that of Murrayville. The pastoral relation was formed by Presbytery on Sabbath, Nov. 2, 1873. This relation abides up to the present time, May, 1879.

Mr. Allen was united in marriage by his brother-in-law, Rev. Samuel Taylor, to Miss Margaret A. Maxwell, daughter of Col. Samuel D. Maxwell, of Frankfort, Ind. They have been blessed with six children, four daughters and two sons. The eldest, a daughter, died in Frankfort, Ind., in her seventh year. A son died in early infancy. The Lord has enabled him to preach almost every Sabbath for nearly thirty-eight years, has permitted him to witness several precious revivals, and to rejoice in the salvation of many souls.

ALTON PRESBYTERY met at Cairo, April 2, 1857. Charles Kenmore was received from the Presbytery of Geneva, New York. William S. Post, licentiate, was received from the Third Presbytery of New York, examined and ordained, *sine titulo*, on the evening of April 3. Sigmund Uhlfelder was dismissed to the Presbytery of Columbus, Wis. Joseph Gordon, minister, and J. N. Adams, elder, were appointed to attend the Assembly. The church of Gillespie was received. George C. Wood was appointed on the Missionary Committee in place of H. D. Platt, resigned.

CHARLES KENMORE was born Oct. 9, 1814, at Newton Ards, Ireland. His father was Scotch-Irish, his mother Scotch. Graduated at Oneida Institute, 1837, and at Union Seminary in 1839. His first field of labor was Sodus, Wayne county, N. Y. While there was ordained by the Genesee Consociation. Labored at several places in Western N. Y., until 1856; at Dyersville, Iowa, in 1857; at Mt. Vernon and Cairo, Ill, 1857-58. On account of bronchial troubles he went South and taught in Mississippi, Louisiana, Georgia and Florida, 1858-71. Died at Hornellsville, N. Y., June 15, 1871, where his widow, Mrs. S. E. C. Kenmore, still resides.

WILLIAM S. POST was born at Madison, Conn., Nov. 17, 1823. Educated, in his own words, "All along shore." Ordained by Alton Presbytery, April 3, 1857. While a member of that Presbytery he labored at Jonesboro, and Carbondale, and was dismissed from it April 13, 1856. He was two years chaplain in the army. Then he labored at various places on the Iron Mountain Railroad, until Aug. 6, 1869, when he renounced his baptism and ordination and submitted to be re-baptized and re-ordained by the Baptist Church. He has since labored mostly with a congregation of that order in Belleville, Ill. He has been twice married. His first wife was Catharine Elizabeth Howd, born at Durham, Conn., in 1827. She was married to Mr. Post July 26, 1848, and died at Carbondale, March 12, 1860. His second wife was Miss H. A. Ross, a daughter of Elder Moses Ross, late of Ducoign, Ill. She retains her connection with the Presbyterian Church, and has her children dedicated to God in baptism.

THE FIRST PRESBYTERIAN CHURCH IN GILLESPIE, Macoupin county, was organized in 1856, by Joseph Gordon with eight members. For about one year it enjoyed something like the stated ministrations of the word. Then it remained almost wholly destitute until the summer of 1865. During those years of destitution the church fell away by deaths and removals until only three resident members were left. July 11, 1865, Rev. Wm. P. Teitsworth commenced laboring there each alternate Sabbath. On Oct. 14, 1865, he fixed his residence at that place, and divided his Sabbaths between Gillespie and Staunton. As the old church was so nearly gone, it was thought best to re-organize. This was done on Saturday and Sabbath, Jan. 20 and 21, 1866, by Revs. W. P. Teitsworth and A. T. Norton. The re-organized church retained the old name, and started with thirteen members and three elders, viz.: John D. Martin, Robert E. McNealey and David O. Settlemire. For a time the enterprise was successful. But difficulties arose. Mr. Teitsworth left, and his place was not supplied. The church had no house of worship. The upshot thus far is that the name has been dropped from our roll, although two or three members are still left.

ALTON PRESBYTERY met at Pana, Sept. 25, 1857. Samuel Ward was dismissed to the Presbytery of Wabash, and Lemuel Grosvenor to the Windham County Association, Conn. George C. Wood was released from the care of the Greenville church. The church of Shoal Creek was dissolved, and its members attached to Bethel. A FORM OF ADMISSION TO THE CHURCH was adopted. The churches of Richview, Cumberland Precinct and Tamaroa were received.

An adjourned meeting was held at Alton, Oct. 2, at which Edward Hollister was received from the Presbytery of Schuyler.

RICHVIEW CHURCH, n. s., was organized by J. W. McCord, August 23, 1857, with sixteen members. Dr. H. B. Lucas and James I. Logan, elders. This church had a brief season of prosperity. It undertook the erection of a house of worship, but the enterprise dragged heavily. The walls were partly put up—it was brick—and then stood unfinished so long

that the winds and weather threw them down. Mr. McCord left, and the enterprise failed. Dr. Lucas, one of the elders, is still in the place, but in another church connection.

The Old School organized here—per Rev. James Stafford—February 10, 1865, with these members: William Cunningham, Margaret E. Cunningham, Rebecca Fesler, Lizzie Leffler, Anna F. Williams. C. J. Bethel, Jennie K. Bethel, Matilda Willis. ELDERS: William Cunningham and C. J. Bethel. ELDERS since elected: Joseph Houston, Geogre L. Lyon, Henry Newton Pettit, J. F. Walker, E. B. Wright, George W. Cone. MINISTERS: R. G. Williams, licentiate, commenced with the beginning and supplied the church some months. He was called to the pastoral charge in 1866, but was not installed. William Bridgman supplied from the spring of 1867, but was notified by the Session to leave before his year expired. Elijah Buck supplied in 1868. Isaac N. Candee, D. D., began here in the spring of 1869, was installed and labored until his death, June 19, 1874. William H. Rogers supplied in 1876. E. W. Clark now serves the church a portion of his time. A good brick edifice was erected in 1865. The same year six persons were received from a little Congregational church which had been established in the place, and which is now in *articulo mortis*.

This church was in its most flourishing condition under Dr. Candee. In 1871 its membership was eighty-five. All the benevolent Boards were aided, Dr. C., himself, contributing more than all the congregation. Fruit-growing, from which much was expected in this region, has proved a failure as a source of profit. People have moved away and property depreciated very greatly. The church has partaken of the general depression, and has now little more than a name.

A private school was established here by R. G. Williams, who put up a large building, and became greatly involved. This property was sold to S. J. P. Anderson, D. D., who succeeded but poorly. The building and grounds have passed into the hands of Rev. E. W. Clark, who still continues the school.

THE PRESBYTERIAN CHURCH OF CUMBERLAND PRECINCT was organized by William H. Bird, February 8, 1857, with these members: Samuel Van Horn, Maria Van Horn, Joseph Stevenson, Henry Gruver, Ann Eliza Gruver, William

Stanford, Martha E. Stanford, Mrs. Abigail Griffith and Mrs. Emily Stanford. ELDERS: Samuel Van Horn, Joseph Stevenson. ELDERS since chosen: James Gates, John G. McCormick, R. J. Pilcher, Abner Griffith, James E. Foster, Alfred Erving, Samuel L. Ketchum. MINISTERS: William H. Bird; J. L. Riggs; Joseph Gordon; Charles F. Halsey; Joseph Gordon, second time, from 1872 for about two years; William Ellers, a short time; A. H. Parks, still in charge. The name was changed from "Cumberland Precinct" to "Brownstown" in 1871. The church building, erected at Brownstown, was dedicated January 21, 1872, by Joseph Gordon, and cost two thousand dollars. The church was organized in the small building close by widow Abigail Griffith's. This building belongs to the Griffith property, and was used as a store when the National Road was building, *i. e.*, from about 1834 to 1837. It was afterwards used as a school house, but was always private property. Meetings were held there for ten years, or until the school house on S. E. quarter of S. E. quarter of Sec. 4, T. 6, R. 2 E. was built in 1856. Then that school house was used until the church edifice in Brownstown was finished.

TAMAROA CHURCH was organized by Elisha Jenney, May 24, 1857, with these members: Wm. Yates, Mrs. Elizabeth Ann Yates, Miss Lydia Hudson, J. M. Simpson, Mrs. Ann E. Simpson, Mrs. Rosemond O. Blanchard, Miss Mary Ann Yates, Miss Adelaide Simpson. ELDERS: Wm. Yates, J. M. Simpson. ELDERS since chosen: Oliver Alden Holt, Jedediah Lathrop, Dr. C. M. Hughey, Townsend Blanchard, Hillery S. Patrick, Joseph W. Haines, Providence White. MINISTERS: Thomas Lippincott, 1858-62; Josiah Wood, October, 1863, to May, 1867; Charles F. Halsey, October, 1867, one year; M. V. B. Van Arsdale, December, 1870, to July, 1871; John Huston, 1872, one year; Robert Rudd, September 6, 1874, to this time. Places of meeting: (1) Under Masonic Hall. (2) School house. (3) Methodist church. (4) Present edifice which was built in 1868, and cost twenty-six hundred dollars. Present number of members forty-nine.

SYNOD OF ILLINOIS, n. s., met at Alton, October 1, 1857. The Stated Clerk, Henry C. Abernethy, resigned and Edward

B. Olmsted was appointed in his place. A Synodical Church Extension Committee was appointed, consisting of George I. King, William G. Gallaher, A. T. Norton and Joseph Wilson, ministers, and Frederick Collins, David A. Smith and J. G. Lamb, elders. This Committee was authorized to appoint a Secretary to take charge of the Church Extension operations of this Synod and to direct his labors.

THE SYNOD OF ILLINOIS, o. s., met at Hillsboro, October 8, 1857. The appeal of James Stafford from the action of Kaskaskia Presbytery, in refusing to place Trenton church on its roll, was sustained, and the Presbytery was ordered to enroll that church. From this decision an appeal was taken to the Assembly by R. M. Roberts and others.

YEAR 1858.

ILLINOIS PRESBYTERY met at Virden, April 8, 1858. G. C. Clark was dismissed to the Presbytery of Alton. W. G. Gallaher, minister, and Thomas Moffett, elder, were chosen Commissioners to the Assembly. The fall meeting was held at Jacksonville, September 9. C. G. Selleck was dismissed to the Presbytery of Louisiana. George C. Wood was received from the Presbytery of Alton, and appointed Presbyterial Missionary.

THE PRESBYTERY OF KASKASKIA met with Jordan's Grove church, April 9, 1858. Zion church was received. Rev. P. R. Vanatta was employed to labor as an itinerant in the bounds of the Presbytery. Presbytery earnestly advised their churches to make liberal collections for Domestic Missions, and "instead of remitting the funds to the Board, devote them to this home work." P. R. Vanatta was received from the Presbytery of Rock River. An adjourned meeting was held with Galum church, August 5, at which Daniel Steele was dismissed from the pastoral care of that church.

PETER RULISON VANATTA was born in New Jersey. Educated at Princeton College and Seminary. From 1859 to 1862 he was W. C. at Indianapolis, Ind. At Lafayette in 1866, agent of Bible Society, in which service he seems to have remained until this time, and with his residence at Lafayette. I get no response from him.

ZION (GERMAN) PRESBYTERIAN CHURCH was organized at Fosterburg, Madison county, October 12, 1857, by Revs. J. G. Schaible and H. Blanke, with twenty members. Up to the fall of 1877 the church was served by three ministers—H. Blanke, J. H. Reints and August Busch, who entered upon their work in 1857, 1869 and 1873, respectively.

The first ELDERS were Fred Wortman and C. Breuken. Afterwards P. A. Scheldt, Earnest Wortman and C. F. Lobbig. In August, 1878, the church adopted the time service method, at the same time reducing the Board to two, C. Breuken and P. H. Scheldt. This church has had a membership of one hundred and thirty-nine in all from the beginning. Its present membership is eighty-nine.

A house of worship was built soon after the organization, which cost about five hundred dollars. A parsonage was erected at the same time at a cost of about four hundred dollars. Additions have been made to the parsonage since, so that the present value of the church property, including house of worship, parsonage and grounds, is about \$1,500.

Since the fall of 1877, this church was without a pastor. During the spring and summer of 1878 it was served by a licentiate, Albert F. Beyer, then a student of Danville Seminary, whom the church elected their pastor, and who was ordained over them May 14, 1879, by a committee of Alton Presbytery.

The church building is situated in T. 6 N., R. 9 W., Sec. 14, N. E. quarter of S. W. quarter of the section.

THE PRESBYTERY OF KASKASKIA met at Litchfield, Oct. 8, 1858. The church of Trenton was enrolled according to the decision of Synod, the Assembly having failed to take up the appeal from the Synod's decision. Samuel B. Smith was received from the Presbytery of Schuyler. Thomas W. Hynes declining to serve longer as Stated Clerk, R. M. Roberts was appointed to that post. The churches of Xenia and Mason were received. The name of Bethany church was changed to Staunton. An adjourned meeting was held with Jordan's Grove church, Nov. 19, at which, on the 20th, Wm. R. Sim was ordained over the churches of Jordan's Grove and Lively's Prairie. B. H. Charles was received from the Presbytery of Transylvania.

SAMUEL B. SMITH was born in Gettysburg, Pa., in March, 1806. Educated at Dickinson College, Pa. Spent two years in Princeton Seminary, 1824-25. Was a Home Missionary in Ohio, Missouri and Illinois. Resided several years in Alton, Ill., preaching so far as infirm health would permit. He returned to his native place in 1865, where he continued to reside until his death, May 23, 1879. His remains were buried in the family burying lot in Evergreen Cemetery. In May, 1868, the writer dined with him at his home in Gettysburg, that place now so famous for the great battles of July 1, 2 and 3, 1863.

B. H. CHARLES' name first appears in the minutes of the Assembly in 1856. The next year he was pastor of the church at Springfield, Ky. From thence he came to Illinois and ministered for several years to the church of Chester. His name appears for the last time in the minutes in 1868, when he was at Boonville, Mo. He is still living in Missouri, and probably connected with the Southern Presbyterian Church.

WILLIAM R. SIM was born in Golconda, Pope county, Ill., Nov. 25, 1831. He was the third son of Wm. Sim, M. D., who was a native of Aberdeen, Scotland, and a graduate of the Royal College of Surgeons, in London; a man of great mental culture, warm heart and generous nature, zealous in the discharge of duty, and characterized by that determination of purpose, indomitable will and energy, so peculiarly Scotch. He, Wm. Sim, settled in this country, January, 1818, just before Illinois was admitted to the sisterhood of States, was for a period of nearly forty-six years a Ruling Elder in the Presbyterian Church, and during a long, laborious and eminently useful professional career, never failed to recognize the hand of God in all his undertakings. His life was one of piety, and his house the home of ministers of the Gospel of all denominations. Frances E. Jack, mother of Wm. R. Sim, was born in Philadelphia, Pa., April 4, 1803; was united to Wm. Sim, M. D., in the holy bonds of matrimony, March 2, 1822. She, however, died March 29, 1836, leaving five children; Christiana, John A., James J., F. L., and the Wm. R. Sim,

to whom this memorial is dedicated, who was then only five years old, thus being deprived of the tender care of a Christian mother early in life. In the fall of 1847 he entered Hanover College, at South Hanover, Indiana. The following year he was accompanied by his younger brother, F. L. Sim, now, and for the last eighteen years a practicing physician of Memphis, Tenn. The latter was inclined to be frolicsome and mischievous, which contrast soon created the impression that William was the best young man in the school, and Frank the wildest.

Aug. 9, 1854, Wm. R. graduated at Hanover, and the following fall entered the Theological Seminary at Danville, Ky., from which he graduated May, 7, 1857. He professed religion and connected himself with the Presbyterian Church during the early part of February, 1849; he had, however, previous to this time, lived the life of a Christian. During childhood, and as he grew up, he was always considered by his parents, playmates, and the citizens generally, as scrupulously truthful and exemplary in conduct.

After completing his seminary course, he was licensed by the Kaskaskia Presbytery, and in the fall of 1858 was installed pastor of the churches of Jordan's Grove and Lively's Prairie, Randolph County, Ill. He continued to serve as pastor of these churches with great satisfaction to the members, from the fall of 1858, until October, 1860, when he took charge of the church at his native place, Golconda, where he remained until his death.

September 20, 1861, he was married to the accomplished Miss Maria Pinney, of Princeton, Ind. Edgar Allen was the name of their only offspring, born July 14, 1862, who, however, did not long survive the father, as he died Nov. 2, 1868. In the fall of 1862 Mr. Sim's health began to be undermined by consumption, and from this time until his death, his labor was very much interrupted. He died July 7, 1864, in his native town, surrounded by his immediate family, and all of his relatives, he died as he had lived, *faithful to his God*.

He was characterized by a very remarkable degree of refinement in thought, expression and deportment, and an amiability which won for him the admiration and love of all who were intimate with him.

He was a pure minded man and a cheerful Christian; and yet, his earnest love for souls often seemed to fill him with the most agonizing distress.

In a letter written by deceased to his father

from Hanover, Feb. 10, 1849, we find the following, "I have good news to tell you; I joined the church last Sabbath. My prayer to God is to keep me from temptation, and enable me to follow him in all things. I hope you will remember me in your prayers, that I may not turn to the world again, but may be zealous in the cause which I have espoused."

Rev. B. C. Swan of Shawneetown, Ill., says, "I have no recollection of any manifestations of sinfulness, in word, or act, during my whole acquaintance with him. One of his youthful associates said to me, 'he was the best boy that ever lived in Golconda,' all of the people of his native place loved him, and he loved them with an ardor altogether inexpressible."

B. H. Charles, of Chester, Ill., writes, "He was a very earnest man of God. His whole heart seemed to be taken up with his work. He seemed to be ambitious of but one thing, and that was to please his Master. He seemed remarkable for his humility, and his manner was always very quiet and unassuming."

Thos. F. Cortelyou, says, "From the students' prayer-meeting, and the Sabbath morning prayers, Sim was seldom absent. At times but few came together in the social prayer-meetings, but among those few I well remember his face. He was a diligent student, and punctual in attendance upon the instructions of the different professors, whose full confidence he possessed."

Mr. Sim's widow has married Dr. J. A. Koch, a practising physician in Golconda, and an active member of the Golconda Presbyterian church.

BUTLER CHURCH, Montgomery county, was organized, August 29, 1858, at the school house, by Rev. R. M. Roberts and Elders T. W. Washburn and J. T. Eccles, with these members: Mrs. H. K. Harper, Catharine Cowdy, Israel Seward, Martha M. Burnap, Mrs. Sarah Ware, William Seward, Mrs. Mary Cunningham, Robert Bryce, S. M. Hedges, Margaret Seward, Lawrence Hugg, Susanna Cunningham, Mrs. Mary McReynolds, Mrs. Minerva Steere. ELDERS: S. M. Hedges and Robert Bryce. ELDERS since these two first: Matthew McMurtry, Thomas Colvin, Joseph Burnap, A. J. Diddle, J. T. Ross, Samuel Berrie, William Seward. MINISTERS: R. M. Roberts: W. L. Mitchel; R. M. Roberts, the second time; Cornelius V. Monfort, licentiate; S. D. Loughhead; T. E. Spilman began in April, 1868, as licentiate, was

ordained the next November, and has continued, with some interruptions on account of ill health, until this time. The church building was dedicated July 3, 1864, and cost twenty-two hundred dollars. This is a working, united church, with a leader whose physical strength is far overmatched by his energetic, devoted spirit.

THE CHURCH OF XENIA ILL., was organized by the Presbytery of Kaskaskia, April 21, 1858, per Revs. R. M. Roberts and P. R. Vanatta and Elder T. W. Sweeny. It commenced with eleven members and William Townsley, elder. Names: William Townsley, J. M. Haines, Eliza Talifer o, Nancy J. Henderson, Margaret Walker, Amelia Townsley, Henry S. Watson, E. Jane Mannagh, Jane Bilding, S. J. Holman and Belinda Haines. The church was ministered to occasionally by Revs. P. R. Vanatta, F. H. L. Laird and D. R. Todd. The majority of the members and the only elder having removed to the neighborhood of Flora, a town on the Ohio & Mississippi Railroad in the same county, on the 28th May, 1864, Rev. John Crozier and Elder Thomas Buchanan, Committee of Presbytery of Saline met at Flora for the purpose of re-organizing the church. And on April 15, 1867, ten persons having in the mean time been received, the Presbytery of Saline, then in session in Flora, changed the name of the church of Xenia to that of Flora and received it under their care by that name. The church was ministered unto by Rev. John Crozier and others for a season; then regularly by Rev. R. C. Galbraith, pastor of Odin church, in Marion county. It had received thirty-six members, elected A. K. Tate, George W. Norris and H. M. Todd, elders, when on the October 10, 1870, it called Rev. R. C. Galbraith, pastor for half the time. He was installed December 4, 1870. Two lots, on one of which was a building suitable for a manse, and the other for the erection of a church building, were purchased. The house was erected, and on the third Sabbath of May, 1871, dedicated. Sermon by the pastor from Gen. 28:17. Ten persons were received on examination, seventeen on certificate, fifteen dismissed to other churches and two persons suspended between the dedication and the 17th August, 1873. The term service of the eldership had been adopted, and William Townsley, H. M. Todd, William W. Stewart and Dr. E. C. Park were elected to serve for a term

of three years. August 17, Mr. Galbraith requested the church to unite with him in requesting the Presbytery to dissolve the pastoral relation, on the ground that the experience of last winter in mission work in the country forbade him to undertake the work which the pastor of this charge ought to perform. The church assented and appointed Elder H. M. Todd to attend the approaching meeting of the Presbytery at Cairo and present the action of the church. Presbytery granted the request.

Rev. William M. Reed acted as supply pastor from January, 1874, to October, 1875. Afterwards Rev. M. V. B. Van Arsdale from April, 1867, to February, 1876. Flora church has received, on certificate sixty-three, on examination sixteen, dismissed forty-one, suspended two, died four, now on roll thirty-seven. Has given to Domestic Missions, one hundred and thirty-nine dollars; for Foreign ninety-four dollars; Church Erection, one hundred and fifty-four dollars; Ministerial Relief, forty-four dollars; Freedmen, twenty-nine dollars; Education, twenty-three dollars; Publication, eleven dollars; Sunday schools, fifty-four dollars; total, four hundred and fifty-nine dollars. Subsequent to the week of prayer, in 1877, Rev. H. B. Thayer held a series of gospel meetings which resulted in an addition of thirty-four on examination. Rev. A. McFarland is now pastor, with good prospect of growth and usefulness.

TRENTON CHURCH, Clinton county, was organized, May 26, 1857, with fourteen members, by the Presbytery of Kaskaskia through its Committee, Rev. D. A. Wallace and Elders John Denny and Hugh Adams. Eleven of the fourteen were from Sugar Creek church. John Douglas, Charles Teibout and Robert Douglas were made elders.

Of the original members three, Charles Teibout and wife and Thomas McGlaughlin, are in California. Two, Robert Douglas and wife, are in Colorado. Mrs. M. E. Stafford is in Portland, Me. John Douglas, Mrs. Anne Douglas and Mrs. Alla Gelly have deceased. Elisha Bedell and wife, Thomas Craig and wife and George Craig are still in Trenton.

MINISTERS: James Stafford served the church from its beginning until the fall of 1860. He was succeeded by H. M. Corbett, who continued until October, 1865. William Bridgman came next after Mr. Corbett, but remained only until April, 1866. For eighteen months, end-

ing October, 1867, James Brownlee divided his time equally between this church and that at Lebanon. He was succeeded by Henry Mattice, who came to Trenton in the fall of 1867, and remained until October, 1868. George W. Fisher came in June, 1869, was installed pastor of the church March, 1872, and still remains. His ministry has been one of great success both in Trenton and at Sugar Creek. The two churches constitute his parish, giving him a comfortable support, sharing equally his labors and defraying each one half his salary. **ELDERS:** John Douglas, elected 1857, died July, 1858; Charles Tiebout, elected in 1857, removed to California in 1873; Robert Douglas, elected in 1857, removed to Colorado in 1868. These were the original elders. Augustus Alvord, elected Sept., 1859, died Sept., 1872; Anderson T. Ely, elected April, 1867, died Sept., 1871; George T. Baldwin, elected March, 1863, still in office; Wm. D. Lewis, elected April, 1867; Joseph Garrigus, elected August, 1871, resigned May, 1874. In Dec., 1875, the church adopted the "Rotary System," and now elect their elders and deacons for three years. The present elders are George T. Baldwin, S. B. Wyle and Linn Bedell.

The Presbytery of Kaskaskia met with this church in 1859, 1864 and 1868. The Presbytery of Alton, after the re-union in Nov., 1869, held its second stated meeting with this church, and in March, 1872, an adjourned meeting to install Rev. G. W. Fisher. The present and only church edifice was erected in 1859, and dedicated in December of the same year. Its cost was about \$1,500. The church owns a parsonage which cost seven hundred and fifty dollars, a memorial of the re-union.

In the history of this church there have been four seasons of special religious revivals, viz.: in 1865, 1868, 1872 and 1875.

This church received aid from the Board of Home Missions until 1872. For one year thereafter it was aided by the Board of Sustentation. In 1873 it became self-sustaining, with the aid of Sugar Creek. The two churches together constitute one very interesting and important parish.

The growth of the church has been pretty steady. Fifty-three were added under Mr. Corbett, eight under Mr. Brownlee, thirty-one under Mr. Mattice, and ninety-six, counting to April, 1877, under Mr. Fisher. About two hundred and two have been received to the church in all. Of these not far from one hundred re-

main. A Sabbath school is sustained by the church with commendable vigor, and the cause of benevolence is not neglected.

MASON CHURCH, o. s., Effingham county, was organized April 22, 1858, with nineteen members and three elders. One of them was J. S. Covert. This organization did not long exist.

THE PRESBYTERY OF WABASH met at Danville, April 27, 1858. The reception of Tolono church, n. s., should be here recorded. William R. Palmer was received from the Presbytery of Crawfordsville. Charles H. Palmer, minister, and W. M. Allison, elder were appointed to attend the Assembly. The fall meeting was held with Pleasant Prairie church, commencing Oct. 4. F. A. Deming was received from the Presbytery of Huron. Mattoon church was received.

TOLONO CHURCH, n. s., was organized Feb. 16, 1858. It was organized and supplied for some months by Rev. Isaac P. Stryker, of Urbana. Through his efforts a house of worship was erected. The first records are lost, but some of the original members were these: R. A. Bower, Mr. Ennis and wife, Mrs. Penington, Mrs. Archer, Mr. Stephenson and wife, Mrs. White, Mrs. Louisa Pierce. The first elder was probably R. A. Bower. Then William Keeble, and then S. S. Salisbury.

The Old School organized here Sept. 1, 1860, per Rev. R. H. Lilly. Their first members were these: Mrs. Jane C. Barker, Miss Malvina A. Barker, Miss Eliza J. Barker, Mrs. Theda W. Tewksbury, Mrs. Mary C. Ferris, Wm. Culbertson, Mary Culbertson, Miss Hester Ann Culbertson, Miss Mary Ann Culbertson, Miss Margaret Culbertson, Mrs. Agnes Smith, Mrs. Louisa Pierce, Wm. Keeble, Elizabeth Keeble. Wm. Keeble appears to have been the only elder.

The MINISTERS who supplied the n. s. church, were Isaac P. Stryker, George D. Miller, of Tuscola, C. J. Pitkin. O. S. MINISTERS: Thomas J. Taylor, who died here June, 1865, and D. F. McFarland, who resided at Mattoon.

Since the re-union, the elders have been Stephen Norton, 1871; James C. Evans and John Bond, 1872; Alex. Taylor, John Cromie, Henry C. Barnet and David Maxwell, 1875; R. C. McMurdy, 1878. The MINISTERS since the re-union have been, J. L. McNair, the first resident minister; D. R. Love, D. S. White and J. P. Mills. The last is still in charge. Whole number of members, two hundred and twelve. Present membership about one hundred. There is a parsonage.

WILLIAM RANDALL PALMER was born at Griswold, Ct., January 15, 1822. His parents were both of English nationality, and members of the Congregational Church. His father was born on the beautiful farm in Preston, Ct., still in the possession of a relative, which their Puritan ancestry bought from the Indians in the early days of the New England Colonies, and where seven generations of the family are buried. From his father he inherited a fine physical development, habits of industry, love of order, and entire thoroughness and integrity in everything; from his mother, a remarkable love of beauty, an exquisite taste, and a heroic faith in the providence and the promises of God. Those who have known him, will remember how lovingly he used to speak of her, as "That mother of a mighty faith." He was the first born, and even before his birth was consecrated by his parents to the ministry. While he was quite young his father removed to the city of Norwich, where his boyhood was spent. Here he became personally interested in religion when about ten years old, during a very precious and general revival which reached all the churches in the city, and brought many into Christ's fold. He attended the best schools in the city, and commenced a classical course with a view to entering college. The financial reverses of 1837 seriously affecting his father's circumstances, he left the city and removed to a farm in Lisbon, and the plan of an education was given up. With this change in his circumstances, came loss of interest in religious things and a neglect of Christian duty. It was not the custom in New England, forty years ago, to encourage children to make confession of their faith in Christ, and he always felt that he suffered great loss in his own experience on account of this neglect. In after years, when he became a pastor, it was always a joy to him to welcome the little ones to the church.

Soon after his twenty-first birth-day, his mother entered the heavenly home, with these last words as a legacy to her children: "Ready—all ready."

The following winter, while teaching in a neighboring town, he was thrown into the midst of a precious work of grace, which led to the renewal of his Christian life, and his re-consecration to the Saviour.

With this came a longing for usefulness and an earnest desire to save souls. He commenced at once personal work for the Master, doing readily and cheerfully everything which offered as Christian duty. Friends who saw his earnestness and consecration, urged him to study for the ministry. He longed to enter upon the work, but a hesitation in his speech, which he feared would prevent him from becoming an acceptable public speaker, kept him from a prompt decision. But when assured by his pastor, Rev. Levi Nelson, in whose kindness and wisdom he placed implicit confidence, that practice would improve his utterance, he decided at once to commence his studies. It is proper to say in passing, that this stammering never affected him in prayer, never interfered with his usefulness as a preacher, and after a few years was entirely overcome.

He fitted for college at Leicester Academy, Mass., and entered Amherst College in 1845, graduated in 1849. Among his classmates were Rev. Charles Hartwell, now veteran missionary in China, Rev. Dr. Henry Lobdell, who sleeps near the banks of the Tigris, and the present President of Amherst College, Rev. Dr. Julius H. Seelye. The same year, 1849, he entered the East Windsor Theological Seminary, now located at Hartford, Conn., and graduated in 1852. His seminary vacations were spent so successfully in colporteur work, among the "hill-country" of his native State, that the American Tract Society gave him at once an appointment as General Agent of the State of Indiana.

He had been licensed by the Hartford Association of Congregational ministers in the spring of 1851, and he was ordained by a council of Congregational ministers in Chicopee, Mass., Sept. 16, 1852. Rev. Dr. Nahum Gale, preaching the sermon.

He accepted the appointment of the Am. Tr. Society, and spent the next year in Indiana, with headquarters at Indianapolis. In the summer of 1853 he accepted a call to the Centre church, Crawfordsville, Ind., and was installed their pastor. Here he remained four years, and then accepted a

call to the Presbyterian church in Danville, Ill., where he also remained four years. From thence he removed to the Second Presbyterian church of Fort Wayne, Ind., which he supplied two years, and then came to the Presbyterian church in Attica, Ind. At the close of the second year in Attica, he was taken alarmingly ill of jaundice, followed by malarial fever. As he partially recovered, change of climate was recommended by his physician, and in 1866 he returned to New England. For a few months he supplied different churches, but he was prostrated again in the autumn of the same year by a violent attack of congestion of the brain. Repeated attacks have followed and he has been ever since a confined invalid, unable to preach or to perform any continuous mental labor. This prostration of body and mind was probably occasioned by over work in the malarial climate of the Wabash Valley. Since that time he has resided in Chicopee, Miss.

In addition to his regular pastoral labors, he performed a great deal of missionary work, preaching to destitute churches in the country and assisting other pastors in times of revival. His ministry has been fruitful and happy. "Permitted to preach the gospel fourteen years." is his own record of his life.

He was married at the time of his ordination, Sep. 16, 1852, to Clara E. Skeelee, of Chicopee, Mass., a descendant of Gov. John Carver and John Howland, two of the heroes "Who in the Mayflower's cabin signed the first New England charter." Their children are four; William Kimberly, born in Crawfordsville, Ind., March 19, 1856; Charles Skeelee, born in Danville, Ill., Aug. 4, 1858; Clara Francis, born in Danville, Ill., Feb. 24, 1861; Francis Leseure, born in Fort Wayne, Ind., Aug. 28, 1863.

FRIEND ABSALOM DEMING.—Auto-biographical.—I was born in Washington, Berkshire county, Mass., on the 4th of May, 1813. I am a Puritan of the Puritans. On my father's side I can trace my ancestry back to the *traditional* "three brothers," who came, not exactly in the "Mayflower," but at a very early day, to the colony of Massachusetts. But, *historically*, I can go no further back than a Mr. Jonathan, or John Deming, who seems to have been a right-hand man of Dr. Hooker in the settlement of Hartford and Wethersfield, Ct., about the year 1635.

On the

female side of the Deming line, I can trace my lineage to George William Bradford, who came in the "Mayflower."

On the maternal side I can trace my ancestry back, in a direct line, to one Anthony Eames, of whom history speaks as engaged in a fierce contest, at Hingham, Mass., about 1640, in regard to some disputed military title.

It will thus be seen that the "religious belief" of my ancestry *must have been* of the Puritan type, as no other was tolerated in Massachusetts at that early day. I think I may fairly claim to be of pure English extraction, both on my father's and mother's side. But from the statement made in Savage's Biographical Dictionary, that "Eames" (my mother's paternal name), was originally from Exmes, in Orme, Normandy, France, and was pronounced "Ames," it is supposed that, on my mother's side, I am of French extraction, and that the family name was derived from the place from which they emigrated, first to England, and then to *New* England.

To resume my personal history, I graduated at Union College in 1837, at New Haven Theological Seminary in 1840.

In the spring of 1840 I spent a few months with a little church in Atkinson, N. H. But after graduating in August, 1840, I came directly to Ohio, and commenced laboring, as opportunity presented, among the missionary churches on the "Western Reserve." In June, 1851, I was ordained by the Grand River Presbytery over a little church in Rome, Ashtabula county, Ohio. With this church I labored till August, 1844, when I commenced labor with the Congregational-Presbyterian church in Freedom, Portage county, Ohio. Here I remained till 1852, when I removed to Berlin Heights, Erie county, Ohio, and spent several years in connection with the church at that place. In 1858 I removed to Edgar county, Ills.; and here first came on to the field of your historical enquiry, in connection with the church at New Providence. In 1862 I removed to Mattoon, Coles county, and commenced laboring with a recently formed church in that, then, new railroad town. This formed my last pastoral charge. Since my labors closed there, they have not been confined to any one church, but I have endeavored to embrace opportunities as they have presented themselves in laboring for the Master.

As to my notions in entering the ministry, I may say that I truly hoped to be able to accomplish more for God and humanity than I could in any other sphere of labor.

Whether such has been the result is known only to Him who seeth the end from the beginning. And though, in answer to your last question, I cannot say that anything startling, or of *very* special interest, has broken in upon the even tenor of my day, I may, yet, say that my labors have not been wholly barren of good results. In every field I have occupied, I have been able to gather some sheaves into the garner of the Lord. My labors have all been bestowed on missionary fields. In two of them I have aided in building pleasant and comfortable parsonages; and in two others, in replacing old and dilapidated houses with new, beautiful and commodious places of worship.

February, 1843, I was married to Mary I., the youngest daughter of Deacon E. Chester, of Rome, Ohio. We have had four children, all of whom are still living, members of the church, and, in some good degree, acting well their part in their several stations and relations in life. The eldest, Sarah E., was born June, 1844; married to D. T. McIntyre, an attorney at law in Mattoon, Ill., where she is still living. Halbert H., born in August, 1845, is a practising physician in Pana, Ill. Cordelia P., born in March, 1847; married a D. D., and is happily settled in Northfield, Minn. Mary M., born December, 1848; married an M. D., and is settled in Shelbyville, Ill.

The above comprises, I think a brief answer to the queries propounded in your circular. To this, I don't know that I could add anything that would be of any particular interest to the public, or worthy of a place in your book, and will therefore not trespass upon your space.

THE FIRST PRESBYTERIAN CHURCH OF MATTOON, Coles county, was organized by Revs. A. T. Norton and Enoch Kingsbury, in the Baptist church edifice, June 27, 1858, with the following ten members: Matthew Wilson, Mrs. Margaret Wilson, James Bickley, Mrs. Maria Bickley, Mrs. Mary Williams, Wm. C. Cunningham, Mrs. Fanny Cunningham, Park P. Francis, Mrs. Jennie Moore, Francis and Mrs. Cordelia E. Gill. Mrs. Cunningham, who had been a Catholic, united by profession and was baptized. ELDERS: William C. Cunningham. ELDERS since appointed: G. W. Horn, J. Sawyer, Ichabod Jennings, A. C. Ewing, H. I. Treat, John O. McClelland. MINISTERS: Enoch Kingsbury, J. P. Stryker, J. S. Edwards, 1860-62; Friend A. Deming, 1862, the first resi-

dent minister; J. Lewis Jones, 1867, one year; John Kidd, 1868-70, N. S. Dickey, Jan. 1, 1871.

The church edifice was dedicated Aug. 7, 1864. Previous to this, they had no settled place of worship, to the great detriment of the congregation.

The whole number ever in connection with this FIRST church of Mattoon was one hundred and twenty-nine, at the time of the union of the churches, Dec. 26, 1871, Mr. Dickey would not allow his name to be used as a candidate for the pulpit.

THE SECOND, OR-Ø. S. CHURCH OF MATTOON, was organized by a committee of Palestine Presbytery, May 27, 1860, with these members: Mrs. Mary E. Bridges, Mrs. Martha M. Bishop, Mrs. Betty Johnson, W. E. Smith, John A. Forline, David Forline, Mrs. Betty Dora, Roe M. Bridges, Mrs. Rebecca Boyd, Miss Frances A. Boyd, Miss Orpha E. Boyd, James Boyd, D. T. McIntyre, Miss Cynthia Van Zandt, Robert Campbell, Mrs. Robert Campbell, Mrs. Margaret Keely, Mrs. Martha A. Smith, Mrs. Martha J. Van Zandt and Mrs. Mary E. Boyd. ELDER: W. E. Smith. ELDERS since: Edie Stewart, Wm. Millar, Alpheus Hasbrouck, Edwin W. Vause, Sanford Williams. MINISTERS: J. W. Allison, Alfred Hamilton, D. D., 1863-66; J. E. Lapsley, Oct. 6, 1866, April 3, 1870; W. B. Noble, June, 1871. The house of worship was erected about 1864, and cost \$3,000. The whole number of members connected with this church, previous to the union, was two hundred and eighty-nine. At the time of the union there were one hundred and thirty-eight resident and thirty-five non-resident members.

The union of the two churches was effected by the Mattoon Presbytery, Dec. 25, 1871. Their first Sabbath service was on Dec. 31, 1871. Session at that time, Rev. W. B. Noble, and Elders Wm. Millar, W. C. Cunningham, Alex. E. Ewing, Edwin W. Vause and Daniel C. Wykoff. During January, 1872, services were held alternately in the two houses, the one east, and the other west of the Illinois Central Railroad. The parsonage was erected in 1872, and cost \$2,500.

MINISTERS of the united church: W. B. Noble, till April, 1872; D. W. Moore, Oct., to Nov., 1872; H. W. Woods, supply pastor, Dec., 1872, May, 1873, installed May 6, 1873; dismissed in April of 1875. J. L. McNair commenced June 13, 1875, was installed pastor and still remains. The church

on the east side was sold for \$2,500 to the Congregationalists, and the money used to pay the debts on the parsonage, and for improvements on the west-side church. In 1874, there was an interesting revival. Ninety-three were received to the church, forty-nine of them by profession, the others by letters. This accession includes the whole year from April, 1873, to April, 1874. Number now in communion, two hundred and seventy-seven.

THE PRESBYTERY OF PALESTINE met at Charleston, April 1, 1858. John Huston, from the Presbytery of Sidney, and Ellis D. Howell, from the Presbytery of Oxford, were received. Neoga and Olney churches were received. R. A. Mitchell, minister, and James M. Miller, elder, were appointed to attend the next Assembly. R. A. Mitchell was installed pastor of the Charleston church, April 3. Charles P. Spinning was licensed.

JOHN HUSTON was born Nov. 16, 1816, in Ohio. He was licensed by the Presbytery of Chillicothe, in the fall of 1845, and in 1847 was ordained pastor of Indian Creek church, Logansport Presbytery. His early training was not religious, neither of his parents being pious, though their influence was in favor of morality and Christianity. In after years his mother became a Christian. His academical education was acquired mainly by private study. For a time he attended school at Circleville, Ohio. His theological training was mainly under the direction of Rev. Samuel Carothers, D. D., of Greenfield, Ohio, and Rev. Hugh S. Fullerton, of South Salem, same State. But he was truly self-educated. His thirst for knowledge was such that after making respectable attainments in Latin, Greek and Hebrew, he attempted the mastery of the Syriac and Chaldee languages. He labored in Carmi, White county, Ill., two and an half years, commencing in 1865. Subsequently he was at McLeansboro, Tamaroa, Moro and Upper Alton, Ill., and is now in Albany, Mo.

ELLIS D. HOWELL was born near Bala, North Wales, Sept. 16, 1807. His ancestors were Welsh Congregationalists.

He was educated principally in Wales; came to England in his youth and engaged in business in Sheffield. The date and place of his license are not known to the writer. He labored some years in the ministry in the vicinity of Sheffield, England, and came to America in the summer of 1844. He supplied the Welch Congregational church of Paddy's Run, Butler county, O., for one year. Then took charge of the Presbyterian church of Reily, O. Here he remained until the spring of 1857 when he came to Marshall, Clark county, Ill., and took charge of Marshall, Walnut Prairie and York churches. Here he remained until the spring of 1867, when he removed to Milton Station, Coles county, Ill., and had charge of Milton, Pleasant Prairie, o. s., Kaskaskia and Hickory Grove churches. He remained in Milton—now Humboldt—until the spring of 1876, when he was invited to go back to his former charge at Reily, Butler county, O., where he now is (1879).

He was ordained at Reily, O., 1846. He was married June 1, 1833, to Miss Mary Ann Lindley, of Sheffield, Eng. She died Nov. 18, 1874. He was married the second time May, 1877, to Mrs. Mary Ann Wehr, of Franklin county, Ind. There are three children, viz.: George David, born April 7, 1834; Mary H.—now wife of Rev. J. W. Allison—born July 19, 1836, and Ellis L., born Jan. 1, 1852.

NEOGA CHURCH, old school, was organized by Rev. John McDonald and Elders I. J. Monfort and David Dryden, Committee of Palestine Presbytery, November, 1857, with these thirteen members: James Wilson, Mrs. Ann Wilson, Joseph Gibson, Mrs. Maria J. Gibson, Sarah C. Greene, John H. McQuown, Robert M. Hunter, Mrs. Sarah Hunter, Samuel Dryden, Jonathan Dryden, Nancy Dryden, Andrew Gray, and Mrs. Mary Gray. ELDERS: Dr. J. H. McQuown, Joseph Gibson. The MINISTERS were John E. Elliott, David McFarland and Nathaniel Williams. This church had increased during the nine years of its existence, so that there were on its roll in 1866 about forty-eight names. June 23, 1866, the two churches of LONG POINT, n. s., and NEOGA, o. s., effected an organic union. The elders of both churches resigned. The church then voted to connect with Wabash Presbytery. The elders of both the old churches were then elected, viz.: John G. Morrison, Edie Stewart, Alex. B.

Ewing, William Clark, Joseph Gibson, John R. Mitchell and James Ewing. Rev. John B. Brandt was chosen minister. He remained until Oct., 1867. Rev. Wm. B. Faris succeeded in Dec., 1868, and remained until his death, Nov. 4 1871. Dec. 28, 1871, Rev. N. S. Dickey was engaged for one year. Dec. 31, 1872, Rev. John M. Johnson took charge as pastor and still remains. The rotary system of eldership has been adopted by this church. The present number of members is one hundred and fifty.

OLNEY PRESBYTERIAN CHURCH, Richland county, was organized January 8, 1858, by a Committee of Palestine Presbytery, with these members: Mrs. Mary Knight, Mrs. Elizabeth Darling, Mrs. Mary McClure, Mrs. Milla Burrell, Mrs. Rebecca A. Wilson, Mrs. Harriet N. Crozier, John Boyd, James Crozier, Mrs. Jane Wilson, John Henderson, Mrs. Jane Henderson, Miss Mary A. Henderson. ELDER: John Henderson. ELDERS since chosen: George W. Cone, D. D. Marquis, David Smith, John L. Campbell, James W. Beck, Harris Haywood, William H. Wallar, L. M. Parker, Dr. Ely Bowyer, Judge J. C. Allen. The four last named are the present Board.

MINISTERS: John Crozier; Henry E. Thomas, pastor; Archibald H. Sloat; Solomon Cook; R. J. L. Matthews, pastor; John Stuart, pastor, began June, 1876, and still continues.

The church building was completed in 1860 and cost three thousand dollars. The parsonage was built in 1864 and cost thirteen hundred and sixty-five dollars. The church and parsonage are on the same lot and are together worth five thousand dollars. In October, 1877, there was still a debt on the parsonage of four hundred dollars.

There is a Congregational church in this place, organized in 1873, the fruit of a quarrel.

THE PRESBYTERY OF PALESTINE met at Marshall, Clark county, September 16, 1858. Hopewell and Tuscola churches were received. The name of Okaw church was changed to ARCOLA. Joseph Platt and S. N. Palmer were dismissed to the Presbytery of Crawfordsville.

TUSCOLA CHURCH was organized by Revs. R. H. Lilly and H. I. Venable, May 8, 1858, with sixteen members. ELD-

ERS: W. H. Randolph, Silas Miller and James S. Walling. Since elected: Samuel Daggy, Thomas W. Robinson, William C. Bradley, William H. Lamb, Thomas Owens, Holland Griswold, Noah Amen, William B. Ervin, Samuel Waddell. MINISTERS: George D. Miller; Edwin Black, from 1865 to 1874, pastor: W. H. Prestley; A. W. Ringland.

The church building, twenty-eight by forty-five, was dedicated second Sabbath in January, 1865, and cost \$2,000. Two additions have since been made at a cost of \$1,400. In March, 1874, thirty-one persons were received by examination and one by letter.

The SECOND Presbyterian church was organized June 11, 1868, by a committee of Palestine Presbytery, with thirty-eight members. ELDERS: Samuel Waddell, Thomas W. Robinson and Noah Amen. The First and Second churches of Tuscola were combined into one in 1874, by the Presbytery of Mattoon to which both belonged. The Session of the two churches became the Session of the united church. There have been in all about four hundred members connected with these Tuscola churches.

The Second church never possessed a regular church edifice. They rented part of the time a hall in the village. Also worshiped in two school houses, one two miles, the other three and one-half miles north of the village. Their supply of preaching was irregular. Among others Revs. John G. Miller, of Neoga, W. W. Williams and Ellis Howell, visited them occasionally.

HOPEWELL CHURCH was situated three and a half or four miles northwest of Bridgeport. It was organized by Revs. John Crozier and John B. Saye, May 15, 1858, with sixteen members. James Martin, elder. Other elders were Alex. Bell and John A. Newell. It had a log building for a place of worship. It was named *Hopewell* at the suggestion of Mr. Crozier. But its name did not save it. It has mostly been absorbed by the Bridgeport church. It at one time had forty-six members. But in 1867 its name had disappeared from the minutes,

PRESBYTERY OF SANGAMON met at Jacksonville, April 3, 1858. Robert S. Finley, from the Presbytery of Elizabethtown, and Samuel Lynn, from the Presbytery of Ebenezer,

were received. A special meeting was held at Springfield, May 13, at which C. P. Jennings was received from the Presbytery of Iowa and installed pastor of the third church of that city. Serious difficulty had arisen in the Portuguese Church in Springfield about the validity, or non-validity, of Romish baptism. The pastor, Antonio De Mattos, had been baptized in the Romish Church, held his baptism to be valid and refused to be re-baptized. Upon the general question the Church and congregation were pretty evenly divided. Presbytery cut the Gordian knot by dissolving the pastoral relation. The fall meeting was held with North Sangamon church, September 14. T. M. Oviatt was received from the Presbytery of Iowa.

THE PRESBYTERY OF ALTON met at Richview, April 8, 1858. Thomas Lippincott, from the Presbytery of Illinois, Samuel K. Sneed, from the Presbytery of Keokuk, and Andrew Luce, from that of Fort Wayne, were received. Also the First Presbyterian church of Cairo. Robert Stewart and A. T. Norton, ministers, and L. A. Parks and Russell Tuthill, elders, were appointed Commissioners to the Assembly. H. D. Platt was dismissed to the Morgan Conference, and T. B. Hurlbut to the General Association of Illinois.

At a called meeting held in Alton, July 1, W. W. Wells, was dismissed to the Presbytery of Ottawa; A. T. Norton was released from the pastoral care of the Alton church; Cornelius H. Taylor was received from the Presbytery of Huron and installed pastor of the Alton church. The fall session was held at Plainview, commencing October 2. George C. Wood was dismissed to the Presbytery of Illinois, and Gideon C. Clark was received from the same Presbytery. Provision was made for the installation of Andrew Luce, pastor of Belleville church, on the second Tuesday of November next.

SAMUEL KIRBY SNEED.

I give the sketch of this good man in his own words, penned February 17, 1871.

I was born in Kentucky, just back of Louisville, January 16, 1798. I went to school in Louisville till I was eighteen. I entered Yale College 1816, and was graduated 1820. In 1821 I went to Andover, Mass., and remained one year. My

health failing, I came home. In the spring of 1823 I was taken under the care of the Louisville Presbytery, when it extended indefinitely west. I was licensed in June, 1824, and ordained in May, 1826. I spent 1825 and 1826 as an agent for Center College, Kentucky—first going to New England, and then through Kentucky. In the fall of 1826 I settled as a pastor with the churches of Springfield and Lebanon in the Presbytery of Transylvania. I remained with them three years during the precious revivals in Kentucky. In the fall of 1830 I accepted a commission as Superintending agent for Sabbath schools in Indiana, when the great effort was made to plant a Sabbath school in every neighborhood in the great valley. I traveled very extensively in Indiana in the winter of 1831 and 1832. I was in Louisiana on the same agency.

In June, 1832, I settled as pastor in New Albany and remained there eleven years. I resigned that pastorate in 1843. I then became agent for Wabash College at Crawfordsville, Ind., and continued in that agency two and one-half years. In the spring of 1846 I took charge of the church in Evansville, Ind., but my health utterly failed, and in 1848 I resigned again. After spending some two years in trying to get well, in 1850 I again took the agency for Wabash College. In 1852 I went to Keokuk, Iowa, as pastor, where I continued two and a half years. In 1855 I removed to Monticello Seminary and preached there four months. In February, 1856, I became agent for Yellow Springs College in Iowa. The remainder of that year and most of 1857 were spent in the service of that college. I joined the Alton Presbytery, April 9, 1858, and took charge of the Brighton church for one year. In December, 1858, I came to Missouri and joined the Presbytery of St. Louis, and for a short time was agent for Lindenwood Female College. In 1859 and 1860, for one year, I acted as Presbyterian Missionary, mostly in the bounds of St. Louis Presbytery. The war broke up my operations. Since then I preached one year to that portion of Bon Homme church which remained with the General Assembly.

For the past twelve years my home has been at Kirkwood, Mo. And now I am an old man, seventy-three years and one month old, with the infirmities of age upon me, broken down in health and unable to preach, but burning with desire to do so and praying that the kingdom of God may come with power.

SAMUEL K. SNEED.

He died at Kirkwood, Mo., Aug. 30, 1876, aged 78 years.

ANDREW LUCE—Auto-biographical.—I was born in London, England, September 10, 1813. What literary education I received, aside from home-study, was at a private institution in London, conducted by Rev. Edward P. Turner, M. A., of Cambridge University.

Studied theology under the direction of Rev. Asa F. Clark, Presbytery of Albany, N. Y., and Rev. Joseph Babcock, Presbytery of Fort Wayne, Ind. Was licensed at a meeting of the Presbytery of Fort Wayne, held in the Shiloh church, Wabash county, Ind., April, 1845. Was ordained in the same year, at the fall meeting of Presbytery, held in the Second Presbyterian church of Fort Wayne. From the date of licensure until July, 1857—twelve years—I supplied for eighteen months, the First church of Jay county; for two years, a missionary field in Wabash county, and for eight years, the Presbyterian church of Winchester, Randolph county. In July, 1857, I accepted a call from the Presbyterian church of Belleville, St. Clair county, Ill.; was installed its pastor November, 1858. In March, 1863, the war having so diminished the resources of the church as to cause them to be unable to raise the sum pledged for the pastor's support, I accepted the office of chaplain tendered me by the officers of the 24th regiment of Missouri volunteers (infantry), and served in that capacity until the regiment was mustered out of service in October, 1864.

I removed to Carbondale January, 1865; was supply pastor of the church at that place until 1868, when I became missionary and superintendent of schools to the Grand Tower Railroad and Mining Company. In July, 1869, I became supply pastor of the church at Rolla, Mo., but declining a call to become pastor, returned to Carbondale, October, 1872, and edited a weekly newspaper until July, 1875. I then removed to Greenfield, Greene county; remained there as supply pastor one year. In October, 1875, I returned to Indiana, and took charge of the churches of Liberty, Shiloh and La Gro. (The latter place is my residence.) I have preached for two years to the church in whose house I was licensed thirty-three years ago. In almost all my congregations I find some of the hearers of almost my first attempts to preach the Gospel in Indiana.

ANDREW LUCE.

He married, Jan. 17, 1844, Caroline E. French, daughter of Enos French, of West Stockbridge, Mass. This excellent lady died in Rolla, Mo. A married daughter resides at Rolla, Mo., and another at Red Bud, Ill.

CORNELIUS HECTOR TAYLOR was born in Shelburn, Vt., March 14, 1821, and died February 25, 1875. He was the son of Vernon D. Taylor, who, at the date of his birth, was engaged in business, but afterward became a minister of the gospel, and labored as such till the infirmities of age laid him aside. Even in boyhood, the son became the companion, almost the counselor, of the father. In his youth Cornelius had a business training and experience which were of decided advantage to him in his subsequent life.

At the age of nineteen or twenty he resolved on a liberal education. He prepared for college at Kalamazoo, Michigan. In September, 1842, he entered the Freshman class in the Western Reserve college. He was graduated in 1846, and prosecuted his theological studies three years longer at the same institution. Then he supplied the pulpit of the church in Willoughby one year. In 1851 he became pastor at Huron, where he remained till 1858. This church he found dependent on missionary aid. He left it self-sustaining, and with a neat, commodious house of worship, which is a monument of his energy and discretion.

In 1858 he sought a change of field. His health suffered from the climate at Huron, and he went to Alton, Ill. He had been a leading member of Huron Presbytery and the Western Reserve Synod. He became a foremost man in Southern Illinois, caring for many feeble churches of Alton Presbytery. While there the honorary degree of Doctor of Divinity was conferred upon him by the authorities of Shurtleff college.

In Alton he labored ten years, and established a name which is as the odor of precious ointment. The people of Huron are scarcely yet reconciled to his departure from them. In 1868 he became pastor of the Third Presbyterian church, Cincinnati, and continued such until his death, at his residence in that city, February 25, 1875. His labors there were extremely arduous, but attended with good success. In that pastorate of seven years the additions to the church were four hundred and twenty-two—two hundred and fifty-four of them on profession of their faith. His funeral services were held in his church at Cincinnati, Sabbath, February 28. His remains were then taken to Alton, Ill., the scene of his last previous pastorate, where, after appropriate services, they were deposited beside those of his son, George Bellamy.

Mr. Taylor married Julia A. Edwards, of Southampton,

Mass., May 7, 1850, a lineal descendant of Jonathan Edwards. Their children are Edwards Cornelius, born June 8, 1852; Julia King, April 25, 1854; George Bellamy, April 18, 1856; Frank Livingston, September 10, 1858; Benj. Kirk Hart, August 13, 1864. The widow resides in Alton.

Dr. Taylor was invited in 1873 and 1874 to the church of Hudson, O., in connection with a professorship of philosophy in Western Reserve college, and then to the presidency of the college. These calls gave him much concern, but he did not see his way clear to leave Cincinnati. He also received calls to Norwalk, O., and to Quincy, Ill., the latter but a few weeks before his death. As a public speaker he greatly excelled.

CAIRO CHURCH. On the first Sabbath in January, 1855, the house of worship of the Cairo Presbyterian church was dedicated, Rev. Robert Stewart preaching the sermon. The means for its erection were raised mainly from abroad. The first five hundred dollars were secured by Rev. A. T. Norton in St. Louis. Seventeen hundred and sixty-two dollars were collected by Rev. R. Stewart in twenty-two towns and cities in Illinois. Five hundred and thirty-four dollars were secured in Cairo. The site was donated by the Cairo Company. In 1858 the rivers broke through the levee and laid Cairo under water. In the church the water rose to the pulpit cushion, but spared the Bible lying upon it. It cost five hundred dollars to repair the damages. Since then the church has been again thoroughly renovated, a fine organ placed in it, and a commodious parsonage erected adjoining the church building. A sermon was preached in Cairo, February 8, 1852, by Rev. Robert Stewart on the "Sam Dale" wharf boat. Rev. E. B. Olmsted preached in the evening of the same day in the dining hall of the hotel on the point. The church organization took place December 20, 1856, with ten members, three males and seven females. No elders were elected at that time. The MINISTERS have been: Robert Stewart; E. B. Olmsted; A. G. Martin; E. Folsom; Charles Kenmore; Robert Stewart, again; H. P. Roberts, in 1865. Under his ministry the church became self-supporting. Charles H. Foote, installed October 20, 1867, and B. Y. George, pastor, who still continues. ELDERS: E. O. Wilcox, James McFerran, Walter Hyslop, D. W. Munn, J. B.

Read and J. M. Lansden. Since 1863 this has been one of the most interesting, prosperous and efficient churches in the Presbytery of Cairo. Morally and religiously speaking, no greater contrast probably is to be seen in the Christian world than between the Cairo of 1852 and the Cairo of 1879.

The following statements were made on the floor of Synod of Illinois South at Cairo during its meeting in October, 1875, by Rev. David Dimond, D. D., and are here committed to writing at the desire of the pastor of that church: "Just thirty-one years ago, then a licentiate, I was passing down the Ohio river from Pittsburg on my first journey to the West. In the party were John N. Lewis, D. D., author of the Presbyterian Manual, Rev. Artemas Bullard, D. D., pastor in St. Louis, and his wife and four children. Saturday night overtook us at Cairo. Though we had paid our fare to St. Louis, none of this company would journey on the Sabbath. Cairo was a forlorn looking place of about thirty uninteresting houses, and some traces of railroad earth-works raised ten years before. An old steamer, 'The Vicksburg,' dismantled of its machinery, lay at the landing, and served as a wharf-boat and hotel. Here we spent the Sabbath. Word was sent abroad and an audience of about fifty gathered on the old boat, morning and night, to hear the gospel.

"Such was a Sabbath spent in Cairo in 1845. In the autumn of 1854 I casually met Rev. A. T. Norton on the streets of St. Louis. Said he to me, 'We are building a church at Cairo. Robert Stewart will have charge. I am here soliciting funds.' I took Dr. N. to my friend A. V., not a Christian, but a large-minded and generous man. We found him at home. He promptly gave twenty dollars in gold. Showed us some rare objects of virtu in his parlor, and we were on the side-walk again in fifteen minutes. Said Dr. N. to me, 'This has been a pleasant call and differs from an interview I had yesterday. I called on Col. J. B. Brandt, at his marble mansion on Washington avenue, between Third and Fourth streets. He heard me fully, took my book and wrote twenty-five dollars, carefully dried the ink and handed it back. Said I to him, 'Colonel, you are known to be a millionaire and attached to Presbyterianism. If you send me away with less than one hundred dollars, you will destroy my prospect of doing anything in this city.'" "Do you think so?" responded the Colonel! And thus, by dint of pressure I obtained from him one hundred dollars. It was thus,

brethren, that the house where Synod meets was reared, and of Dr. Norton it may be said, as it was of the builder of the great cathedral, *Si monumentum quaeris? Circumspice.* And the Doctor may also reflect, as he looks over this city and this Synod, *quae regio non nostri plena laboris!*

SYNOD OF ILLINOIS, n. s., met at Springfield, October 7, 1858. Hardin church was attached to Alton Presbytery. The Church Extension Committee reported that they had employed Rev. A. T. Norton during the entire year, his salary being paid by a few individuals. His report of labors was presented, approved and his appointment continued.

THE SYNOD OF ILLINOIS, o. s., met at Peoria, September 13, 1858. The bounds of its Presbyteries were re-arranged, and two new Presbyteries—Hillsboro and Saline—erected.

CHAPTER XIII.

MEETINGS OF PRESBYTERIES AND SYNODS FROM 1859 TO 1861, INCLUDING SKETCHES OF THE CHURCHES ORGANIZED AND THE MINISTERS COMMENCING THEIR LABORS HERE WITHIN THE PERIOD.

AUTHORITIES: Original Records; Auto-biographies; Presbytery Reporter.

YEAR 1859.

THE PRESBYTERY OF ILLINOIS held a called meeting at Jacksonville, commencing February 22, 1859, to investigate difficulties in the First Presbyterian church in that place. The regular spring meeting was held at Carrollton April 14. The church at Maroa, organized by Rev. A. T. Norton, Jan. 30, 1859, with twenty-four members, was received. J. G. Rankin, minister, and Chester Armstrong, elder, were appointed to attend the Assembly. Norman A. Prentiss was licensed April 16.

The fall meeting was held at Winchester, beginning September 15. The church of Greenfield was received. C. J. Pitkin was dismissed to the Presbytery of Alton. Geo. C. Wood reported service through the year as Presbyterial missionary. His support—\$800 and traveling expenses—was secured by special collections, individual donations, and subscriptions in the churches where his labor was expended. Adjourned meetings were held in October and December, at which the investigation of the difficulties in the First church of Jacksonville was continued. These difficulties increased as the case proceeded, and culminated in a judicial trial, which was not decided until March 9, 1860. It excited most intense interest at the time, greatly divided public opinion in Jacksonville and elsewhere, and is yet too recent, although twenty years in the past, to justify the historian in recording a decided opinion. It was probably, however, one of those cases so frequently occurring among good, but short-sighted and fallible men, in which both sides were right, and both wrong. Its effects remain, and will when the actors are all laid in the tomb.

GREENFIELD CHURCH, Green County. The Presbyterian body had not even a nominal representative in this place till May 15, 1859, when Rev. Geo. C. Wood found his way hither, gathered up the scattered elements of this faith, and organized them into what is known as THE FIRST PRESBYTERIAN CHURCH OF GREENFIELD. The number of members was twelve, viz: R. E. Wilder, A. T. Wilder, E. M. Gilmore, Mary M. Gilmore, Hiram B. Ellis, F. A. Ellis, George McChesney, Hannah L. Cushing, M. F. Spencer, Mary I. Spencer, Robert Harden, Lucy Harden, Philip S. Moser and Rasy Moser. R. E. Wilder and Hiram B. Ellis were elected elders.

For a brief period Mr. Wood ministered as supply pastor, after whom Rev. J. R. Armstrong and Rev. Morgan L. Wood, with other more transient supplies, with frequent interruptions, till 1870, when the Rev. M. L. Wood was employed as supply pastor, and continued till 1875. H. B. Ellis having deceased some years before, George McChesney was elected elder in January, 1871.

Hitherto the church had held their public services in the Union and old Baptist churches. This year they accepted an invitation of Prof. Wilder to hold *all* their services in his "private academy," which they did for some three years, when they removed to their new church, partially completed, erected the year before, 1872.

This structure, since finished, is a commodious brick edifice, located in the center of town, having a large audience room above, with an inviting room below, furnished with every appliance for Sabbath school and other church purposes, the whole worth some \$9,000. May 19, 1873, Charles G. Gray was added to the eldership, thus forming the trio that have continued to this present, 1879. On the retirement of the Rev. Morgan L. Wood, in 1875, after a short interregnum, filled by several temporary supplies, Rev. Andrew Luce was employed for one year. Then Rev. Gideon C. Clark. He continued till April of the present year, 1879.

Thus, though this church has had a *nominal* existence of just twenty years, its *active* life is embraced within the brief period of eight. During its history, though now numbering only fifty members, it has had on its roll eighty. Its Sabbath school, from very small beginnings, was declared in a late county Sabbath school convention "the banner school" of the county, both for numbers and efficiency. Its weekly prayer-meetings, both general and female, are efficiently maintained.

Though financially poor, with one or two exceptions, with little aid from outside sources, and located under a meridian where genuine Presbyterian material is confessedly a scarce article, it has attained to its present efficiency and prestige, *mostly* through the unwearied efforts and labors of its present board of elders. The ministrations of its pulpit, while not brilliant or rhetorical, have been sound and faithful. Its whole history has been one of peace—only one case of discipline having occurred to cause friction—thus indicating the efficiency of the Presbyterian polity. Having no rival, and situated in at own of 1,500 inhabitants, it presents a field for usefulness second to but few others.

THE PRESBYTERY OF KASKASKIA met at Chester, April 8, 1859. Georgetown church was received. D. A. Wallace was elected stated clerk; B. H. Charles, minister, and Robert Douglas, elder, were chosen commissioners to the Assembly; Daniel Steele was dismissed to the United Presbyterian church, Presbytery of St. Louis. The fall meeting was held at Trenton, October 7. F. H. L. Laird, from the Presbytery of Potosi, and William H. Templeton, from the Presbytery of the Creek Nation, were received. B. H. Charles was installed over Chester church, April 11.

GEORGETOWN CHURCH, Randolph county, was organized by a committee of Kaskaskia Presbytery January 22, 1859, with these eleven members: James Brown, Sr., Mrs. Elizabeth K. Brown, Miss Amanda Brown, Miss Ann Eliza Brown, James Brown, Jr., Alfred A. Brown, Samuel N. Brown, Mrs. Frances K. Whitford, Mrs. Anna Mathews, Mrs. Anna C. Parker, George Gordon. ELDER: James Brown, Sr. ELDERS since appointed: Robert Cunningham, March 1, 1860, from Lively's Prairie church; A. A. Brown and R. G. Reynolds, May 12, 1866; J. L. Mann and James A. Reynolds, March, 1873; John Morrison, John H. Barber, James M. Malone, February 15, 1875. MINISTERS: John Mathews, about once a month during his residence in the place; Wm. H. Templeton, from June, 1867, to June, 1869; A. J. Clark, from April to October, 1875; J. W. Cecil, October, 1875, to March, 1876; James Scott Davis, June, 1876, to June, 1878. No regular preaching since. The name of the church was

changed from *Georgetown* to *Steele's Mills* in April, 1875. The organization took place in the old Baptist house, which stood on the site of their present edifice. Services were held mostly in the old Baptist church, but sometimes in a storehouse on the Alma side of the town, and occasionally at the railroad depot. The site for the present and only church edifice owned by the congregation was given by Mr. and Mrs. W. F. Stinder. The building was erected in 1875, and cost \$5,000. The corner-stone was laid July 17, 1875, and the edifice completed December 1, of the same year.

WILLIAM H. TEMPLETON was born in Pennsylvania; graduated at Washington college, Penn., in 1845; studied theology at Princeton. Was a missionary to the Creek Indians in Arkansas several years. In this State he has labored in the southwest part of Randolph county, with the church of Galum, in Perry county, where his residence is, with Oak Grove church, in Washington county, and is now occupying his old field in Randolph.

FRANCIS H. L. LAIRD. He shall tell his own story. I was born January 21, 1802, less than a mile from Raccoon church, Washington county, Pa. My father, James L., was a Scotch-Irish Presbyterian—had four sons—James, Episcopal minister; John, a lawyer; Robert M., Presbyterian minister, and myself.

His daughter, Rebecca, was consort of Rev. C. Vallandigham, and Eleanor, consort of S. S. Henry. I attended Washington College, also Jefferson College, and closed at the Western University, Pittsburg.

November 9, 1828, was ordained deacon in St. John's church, Norristown, Pa., by Bishop H. U. Onderdonk, D. D., and received Priest's Orders from him in Trinity church, Pittsburg, 1829. April, 1852, I was received into Louisville Presbytery; removed to Corydon, Ind.; became supply pastor to the church, and taught the public school. During the first year I taught the Shorter Catechism to thirty children, who met me in the church on Saturdays. The second year, the Rev. John Wallace having left Ebenezer and Rehoboth, I rode thirty miles and preached three times each Sabbath. In 1854 I became supply pastor to the First church, Bloomington, Ind. During

the year twenty were added by examination and twelve were recovered to duty at Vandalia, where I preached once a month on Saturdays and Sabbaths. In 1855 I left Bloomington and served different missionary stations at Auburn and Potosi, Mo., and elsewhere until December, 1858, when I became teacher of the public school and supply pastor of the church in Carlyle, Ill., and afterwards pastor. During the three and a half years while there, the church was repaired, and a bell purchased, with funds I collected chiefly in my native place, Raccoon, to which I made a hasty visit. April, 1862, became supply to Moro church, which a severe attack of rheumatism obliged me to resign in 1863. I removed to Upper Alton, April, 1864. Since which I have been able to preach but a few times, in consequence of the rheumatism and nasal catarrh. The latter still injuriously affects my speech and hearing. So long as I was able, I preached three times almost every Sabbath and never rode less than five miles to the afternoon appointment.

July 15, 1828, the Rev. John H. Hopkins, rector of Trinity church, Pittsburg, married me to Miss Sarah McFarland, of Montours congregation, near Pittsburg. Only three children of our ten are now on earth, viz.: Adeline Rebecca Dorsey, Anne Elizabeth Pallies and William White Laird. Three sons volunteered to suppress the rebellion. My third son died, October, 1862, of chronic diarrhea at U. S. Hospital, Mound City. In 1863 I brought his remains to Moro, opened the coffin and painfully found that he had been buried alive! My oldest son was killed and stripped by the rebels at Memphis, November, 1864. My second son was wounded at the battle of Corinth, Miss., and after having served more than three years was honorably discharged, returned and died here, December 4, 1866. Three daughters died within the last few years. My dear wife died November 1, 1868.

THE PRESBYTERY OF WABASH met with the New Providence church, April 21, 1859. Charles H. Palmer was dismissed to the Presbytery of Bloomington. Friend A. Deming, minister, and J. G. Morrison, elder, were appointed Commissioners to the Assembly. The fall session was held at Danville, commencing October 5. Unity church was received.

UNITY CHURCH was organized by Rev. Samuel Ward in the fall of 1859. It was in Shelby county, T. 10 N., R. 6 E. Its elders were D. D. Cadwell and Thomas McMellen. It was soon disbanded.

THE PRESBYTERY OF PALESTINE met at Palestine, Crawford county, April 14, 1859. Allan McFarland was received from the Presbytery of Whitewater, and on the 15th installed pastor of the Palestine church. J. A. Steele, minister, and David Dryden, elder, were appointed to attend the Assembly. Wakefield and Kansas churches were received. Stephen J. Bovell was licensed. The fall meeting was held at Grandview, October 10. John Elliott, from the Presbytery of Chicago, and Henry T. Morton, licentiate, from the Presbytery of Vincennes, were received. On the 11th inst. James W. Allison and Henry T. Morton were ordained, *sine titulo*.

ALLAN MCFARLAND was born in the State of New York; graduated at Union College 1849; studied theology at Princeton; ordained at Penfield, N. J., April, 1853; supply pastor at Brookfield, Ind., 1864; pastor at Palestine and Beckwith Prairie from 1858 to 1868, but was absent two years of the time as chaplain in the army; preached at Farmington, Ill., several years subsequent to 1870, and is now—1879—at Flora, Clay, county, Ill. He is a brother greatly useful and greatly beloved.

JAMES W. ALLISON was born in Augusta county, Va., May 23, 1828. His ancestors were Scotch-Irish Presbyterians. He came with his parents to Edgar county, Ill., in November, 1838, in the eleventh year of his age. He labored on a farm for several years, attending the common school for a few months every winter. He united with the Presbyterian church of Grandview in November, 1842. He entered upon a course of study with the ministry in view in 1851; graduated at Hanover College, Ind., in 1856. He studied theology at the New Albany and Allegheny Seminaries—graduating at the latter, April, 1858. He was licensed by the Presbytery of Palestine in April, 1857, and ordained

by the same at Grandview, Ill., October 11, 1859. Immediately after leaving the seminary he took charge of a missionary field on the Illinois Central Railroad, between Tuscola and Mattoon. The churches of Arcola, Tuscola, o. s., Milton, and Mattoon, o. s., were organized during his eleven years service in that field. His principal labors, however, were at Arcola and vicinity, where he was installed pastor. In the same period he supplied for a short time the churches of Kansas and Pleasant Prairie in connection with Arcola. He resigned the care of Arcola church at the close of 1868, and took charge of the churches of Grandview and Dudley for two years, when his health became impaired and he was obliged to desist from regular ministerial work. He is now—1879—on a farm near Kansas, Edgar county, preaching as opportunities present and health permits, but is without regular ministerial charge. He has been twice married. First to Miss Anna E. Nelson, of Hanover, Ind., May 4, 1858, who died August, 1861. Second, to Miss Mary A. Howell, daughter of Rev. Ellis Howell, October 7, 1862. They have one child, Ellis Y., born August 19, 1863.

HENRY T. MORTON. Have found out nothing of his early history. He was a licentiate of Vincennes Presbytery in 1859. Ordained as above. Supply pastor at Newton, Ill., in 1860; pastor at Bardstown, Ky., in 1861. In 1862 he was W. C. at Shelbyville, Ky., a member of Louisville Presbytery. In 1863 supply pastor at Rockfort, Ind. At Owensboro', Ky., in 1864, teacher and supply pastor. At the same place in 1865, but only teacher. After that year his name disappears from the records of the Assembly.

WAKEFIELD CHURCH was organized by Rev. John Crozier October 9 and 10, 1858, with six members, Joseph Wilson and James McKinney, elders. May 21, 1871, the name was changed to MT. OLIVET. In 1873 the elders were James R. Richey, Andrew D. Delzell and James Caldwell. At that time the resident members numbered twenty-six, and James Brownlee was their minister. At present, 1879, George W. Nicolls preaches here and at Newton, Jasper county. This church, Mt. Olivet, is in Richland county, about seven miles north and six west of Olney. Its post office is Olney. It has

a good church building, dedicated October 8, 1871. The *Mount Olivet* church building is on a level prairie, about two miles north of *Onion Hill*.

KANSAS CHURCH, Edgar county, was organized November 7, 1858, in the Methodist Protestant church, by Revs. J. A. Steele and Henry I. Venable, and Elder J. Y. Allison, with these members: George Brown, Hannah T. Brown, S. C. Hogue, Martha J. Hogue, James F. Hogue, Samuel Hartzell, Mrs. Sarah Hartzell, Cyrus Goodale, Mrs. C. Goodale, Daniel Shafer, Louis Shafer, Henry Bull, Mrs. Mary Shy, Miss Mary Shy, Margaret Barnet, Mrs. M. Shafer and Henry Shafer. ELDERS: George Brown, Henry Bull and S. C. Hogue. ELDERS since chosen: John Y. Allison, Sanford Williams, Dr. Geo. Ringland, John S. Paxton. MINISTERS: James W. Allison, 1860-62; Nathaniel Williams, 1863-64; S. B. Taggart, 1864-69, pastor; R. A. Mitchell, 1870-77. The church building is a large frame, on a very pleasant site, and was erected in 1862-63, at a cost of \$2,850. In the summer of 1858 the pulpit was supplied by William F. Ringland, student of theology, a son of elder Dr. Geo. Ringland. A commodious parsonage was erected in 1864, at a cost of \$2,000. Until the erection of the present church, the place of worship was the Protestant Methodist house, which then stood in the centre of the village.

THE PRESBYTERY OF SANGAMON met at Williamsville, April 20, 1859. R. W. Allen, minister, and John Todd, elder, were appointed to attend the Assembly. The fall meeting was held at Taylorville, commencing September 13. The church of Tacusa was received. Adjourned meetings were held at Springfield September 22, and October 19, at which the conduct of Henry R. Lewis in certain money transactions was investigated, and he was deemed deserving of severe rebuke, which was accordingly administered. Two members of the Presbytery complained to Synod of this sentence as being inadequate.

TACUSA, or ASSUMPTION CHURCH was organized in the house of Marcus L. Barrett, May 27, 1859, by H. R. Lewis,

with twenty-four members. ELDERS: S. C. Sheller and Wm. G. Calhoun. ELDERS since chosen: Daniel Gahagan, Zadok Lanham, George White, Samuel M. Moore, William Ray, Dr. Joseph D. Bennett. MINISTERS: H. R. Lewis, 1859-60; Clark Loudon, 1861-66; B. E. Mayo, 1866-68, the last year pastor; Washington Maynard, 1868—installed September 24, 1863, dismissed September, 1875; R. M. Neill, January 1, 1876, August, 1876; Washington Maynard (second time), October 1, 1876—still acting. The church edifice was dedicated June 23, 1861, and cost \$1,000. A parsonage was erected in 1867 on the same half-acre lot with the church, and cost seven hundred and fifty dollars. This church was originally called TACUSA. Tacusa and Assumption were at first two small places on the railroad, within one half mile of each other. They finally consolidated under the name of ASSUMPTION, and the church, by common consent, took the name of the village. The site for the edifice and parsonage was donated by the proprietor of the town, Col. E. E. Milhoit. The whole number of members connected with this church is two hundred and nine.

A member of Assumption church is in Missouri penitentiary. He killed a man in a quarrel in Missouri years ago, escaped to this State, became a convert to Christ, united with Assumption church, was arrested for that long-ago killing, tried, convicted and sentenced to the penitentiary for eleven years, about five of which he has served out. He is believed to be a truly Christian man.

ALTON PRESBYTERY met at Centralia April 7, 1859. Mound City church was received. James S. Walton, from Athens Presbytery, and Almond G. Martin, from Coldwater Presbytery, were received. N. A. Hunt, not having used the letter granted him September 26, 1856, returned it to Presbytery. A. T. Norton, minister, and J. N. McCord, M. D., elder, were appointed commissioners to the Assembly. The chief business transacted at this meeting had reference to the relations of the Presbytery to the American Home Missionary Society. As this business was of general interest, and concerned most vitally the very existence of the New School body as a Presbyterian Church, I should hardly be excused did I not go into it somewhat in detail. Happily the means for doing this with entire accuracy are at hand. They are found in

the records of the Presbytery and in the Presbytery Reporter for May, 1859:

More than one entire day of this session of Presbytery, April 7-11, 1859, was occupied in considering its relations to the A. H. M. S. The statement of the Stated Clerk, in introducing the discussion, was substantially as follows:

A matter of great interest and importance has been sprung upon us. Since January last, the A. H. M. S. have been refusing to commission or re-commission any missionaries on our field. An extensive correspondence has been carried on between the various missionaries in whose behalf applications have been made to the society, and between myself and the society. Rev. D. B. Coe, D. D, is the Secretary, to whom has been committed the task of making known to us the Society's behests. In order that the Presbytery may perfectly understand this subject, and be able to act intelligently, I propose to bring before them the correspondence which has been had. First, however, I will offer a few preliminary remarks, for the sake of those who have not been with us from the beginning.

The Alton Presbytery took measures for entering upon the work of Presbyterial missions, April 11, 1840. At their session held at that time in Upper Alton, Presbytery passed these resolutions:

(1) That the interests of religion, within the bounds of this Presbytery, require the immediate employment of a missionary, who shall devote his whole time to ministerial labor in our destitute churches and settlements.

(2) That Rev. Messrs. T. Baldwin and A. T. Norton be a committee to procure a missionary, and make arrangements for his laboring under the direction of this Presbytery.

In pursuance of these resolutions the committee immediately employed Rev. William Chamberlin. In their simplicity they deemed the *authority of Presbytery sufficient!* They did not even dream that they must first ask the A. H. M. S. to allow them to enter upon this work! Presbytery paid Mr. Chamberlin's entire salary up to January 24, 1841. Subsequently one-half his support was furnished by the A. H. M. S., the other half by the Presbytery.

Since the period above referred to—April 11, 1840—we have constantly had one, a portion of the time two, and, for a short period, three missionaries in our employ.

This Presbyterial missionary work was mostly, though not exclusively, confined to the vacant churches of the Presbytery until October, 1844, when by vote of Presbytery it was formally extended, and made to include the *exploration of our*

field and the planting of new churches. Additional missionaries, first Rev. Williston Jones, then Rev. Joseph Gordon, and still later Rev. Robert Stewart, were employed, and the pioneer work was pressed forward vigorously and with success.

Until about 1854 or 1855 we acted in complete and kind co-operation with the A. H. M. S. The *principles* of co-operation were then understood on both sides, and sacredly regarded. As the natural consequence, the sentiments of co-operation were felt and cherished. We appointed our Presbyterian missionaries, they commissioned them. We directed their labors exclusively. We raised money from all our churches and paid our missionaries therein, save that portion of their salaries pledged them in their respective commissions by the society. We reported our receipts at the end of each year. Even the collections which their missionaries were, by the terms of their commissions, bound to take up in their respective fields were paid to our treasury, and were by the society regarded as a full fulfillment of the obligation. Dr. Milton Badger in a letter to me, dated March 27, 1845, says, "*We shall regard the collection taken up and paid over to the Presbytery, as the one contemplated in the proviso,*" viz., of the commission of their missionaries. Our Presbyterian missionary committee acted as the agent of that society on our field; and, I venture to say, they never had a *paid* agent who did the work as well, or anything like as well as that *un-paid* committee. Their agent in those days, Rev. William Kirby, came into the field about once a year; but he never found anything of consequence to do for the society, and he showed his wisdom by letting well enough alone. Our churches and ministers and missionary collections steadily increased. All the Home missionary money raised on our field went through the hands of our Presbyterian missionary committee. Here was *proper, true and real co-operation*; the control, direction and agency work on the field were all in our hands; all applications for aid from our feeble churches were made through us. We reported to them what we did, and the wants and condition of our feeble churches. *They, as the general agent of the denomination, sent to our feeble churches and new and needy fields a portion of the funds which our strong churches at the East were putting into their hands for that very purpose.* With this condition of things we were perfectly satisfied. The society, too, were satisfied apparently, and praised us so frequently and loudly

as to bring the blush to our cheeks, and attract the attention of the country.

But this prosperous and to us satisfactory condition of things was not allowed to continue. There was actually danger, lest in this way, the real missionary power of our Church should get into play, and render less necessary, or sink in importance the great central agency in New York. The Church Extension movement in our Assembly—one chief feature of which is the exploration of new territory and the organization of Presbyterian churches—was inaugurated. The society seems to have felt it necessary about that time so to change their policy as to control, or prevent this pioneer work. Accordingly they adopted a rule *not to commission missionaries except to labor at certain points designated in their commissions*. This would seem like a small thing. But it was like the tax on tea in ante-revolutionary times. It contained a mighty principle. It was virtually saying to Presbyteries, either that they could not, or should not direct their own Presbyterial missionaries. In the former case it was an insult. In the latter, it was assuming to themselves—a mere voluntary society with no other than a money basis—a *power which God never gave to any other body than his Church*. Just at this point commenced the divergence between this Presbytery and that Society. For half a year our missionary, Rev. Robert Stewart, was kept uncommissioned by the rule which I have mentioned, and by other pretexts—such as that he was engaged a portion of his time in protracted meetings, and in promoting the building of churches—the society not seeming to heed at all the fact that he was *our* missionary, was doing, in all this, *our* bidding, or at least acting with our consent, and that we on the ground must be presumed to know better *where* and *how* our missionary should labor than they could, a thousand miles off, in their up-stairs office in Nassau street, New York. In a word, they were manifestly and persistently taking from us the *right arm of our strength—that inherent God-given right which we never could surrender without faithlessness to our Master, our Church and ourselves, viz., THE RIGHT TO MANAGE OUR OWN BENEVOLENT OPERATIONS*. *They*, the mere agents, the servants of the Church, were attempting to lord it over God's heritage! Talk of an *Ecclesiastical hierarchy!* a voluntary society, that has grown fat and sleek and proud on the offerings of the Church, is a spiritual despot that can vie with Rome!

But to return to my narrative.

After a half year of negotiations for a commission for Mr. Stewart, weary, sick, and disgusted with the whole correspondence, I at length named to the Executive Committee some ten or fifteen places, scattered from Dan to Beersheba, in which we might wish our Missionary to labor. The letter was *designed* to convey to the Executive Committee my excessive and emphatic disgust at their requirements. But, *mirabile dictu!* it brought the commission! In order to be free from such harrassments, and that the Society and all men might understand that we should not yield up the control of our Presbyterian Missionary work, this Presbytery, at their session in Mt. Vernon, April 4, 1856, adopted a report which contains the following language:

Until two years past the commissions of our Presbyterian missionaries have been co-extensive with our bounds. That society has not only permitted them to so labor under the direction of this body, but has repeatedly expressed their approbation of the arrangement, their full conviction of its utility, and their high satisfaction with its results. Now, however, for reasons best known to themselves, they refuse to do this, and insist that every missionary should have certain places specified in his commission, where he is expected to confine his labors. At one of these he must reside. That is, the Society has virtually aimed a *death blow* at our *Presbyterial* missions.

If we submit to this, we come under the complete control of a society outside of our Church—we deprive ourselves entirely of the power of extension as a denomination—we may not even cherish our own feeble churches without that Society's permission; and we must be content to let the duty and the privilege of extending Christ's kingdom, pass into the hands of a body over which we not only have no control, and in the management of which we have no voice.

Shall we submit to this? Your committee say—No! most emphatically. Our duty to our God—our own ministerial vows—our duty to the perishing around us, and our regard for our beloved Zion forbid it.

Your committee, therefore, propose to employ two missionaries under *the sole and only direction of this Presbytery*, with no commissions from any other source, save the Lord Jesus Christ.

Since that date, April, 1856, we have acted on the principle then laid down. No notice, however, was taken of it until the beginning of the present year.

During 1858 the plan acted upon by Alton Presbytery was carried through Illinois Synod. That Society, which has been termed the "mother of churches,"—may it not prove a *step*-mother!—seems to have taken new alarm, and to have determined to try upon *this* Presbytery the effect of chastisement. They began, however, with Wabash Presbytery, first refusing a commission to Rev. C. H. Palmer, on the ground *that* Presbytery had assumed an *independent* position in regard to the H. M. work. But *Alton* Presbytery was evidently the chief offender, and on that devoted body the blows have fallen most frequently, and upon them they are

falling still. Jan. 11, 1859, Dr. Coe addressed a letter to Rev. E. B. Olmsted, of which the portion which follows is all that bears upon the question before us :

The Presbytery to which your church belongs was formerly one of the most efficient allies of this Society. All its contributions for Home Missions were reported to us, and were expended in the support of our missionaries. Of late the Presbytery has adopted a plan of independent action, appointing its own missionaries, and contributing its funds to their support. For two years, only one or two small collections have been made for the Society (except a part of the contributions of the churches assisted by it), while more than \$2,000 have been expended in that time by Presbyterial missions.

If the Presbytery prefer this independent action, we may, as we do, regret it; but they have a perfect right to adopt it, and we have no right to complain. But the principles of this Society will not allow it to grant aid to the feeble churches of ecclesiastical bodies which do not co-operate with it in the missionary work. This principle is understood by, and has received the approval of the Missionary Committee of your Presbytery. As they no longer act in co-operation with the Society, they cannot expect its continued assistance, and we can only refer the churches needing aid to that committee for relief.

We should rejoice to labor with our brethren in Southern Illinois, as heretofore, in supplying the destitute and building up the Redeemer's kingdom. But if the work can be done more effectually in some other way, we will cheerfully acquiesce, and turn to other fields.

The next day, Jan. 12, Dr. Coe addressed a letter to Rev. H. Patrick, of Marion, of the same general purport, making no new points, and declining to re-commission him for the same reasons.

The next letter, in the order of this tedious correspondence, is from Dr. Coe to myself, dated Jan. 19th, and is in reply to a brief note from me inquiring for the facts in Mr. Palmer's case. After stating the reasons for which the application for a commission for Mr. Palmer had been rejected—reasons entirely similar to those in the cases of Messrs. Olmsted and Patrick—the secretary goes on to say, "He, Mr. Palmer, was assured, that we should be most happy to aid those churches, as heretofore, if the Presbytery will co-operate with the Society in good faith, to the extent of its ability." Here we get a glimpse of what the doctor means by "co-operation." He evidently thinks the Presbytery will be in a state of "co-operation" *when it does for home missions all it can, and does that all through the American Home Missionary Society.* Such a co-operation (from *con*, together, and *opero*, to work, meaning a *working together*) is a great misnomer. It is not the co-operation of two partners, both of whom exercise control; but the co-operation of the head of a firm with one of his clerks. The Society is the head of the Home Missionary establishment in America (it is the *American H. M. S.*); the Presbyterian Church is only a *clerk* in the establishment, and has no business to do

anything except as the head of the establishment dictates! If, however, this great Presbyterian Church will only "in good faith, and to the extent of her ability," *act according to the principles of the A. H. M. S.*—that Society will condescend to co-operate with her! Is not that a stoop of condescension!

Further on, in the same letter, the secretary says to me, "I have now before me a letter from you in which you distinctly recognize it (this principle of co-operation) as essential to an auxiliary relation, and modify the missionary arrangements of your Presbytery, so as to bring them into harmony with it."

The reply to this will be found in my letter to Dr. Coe, dated January 25, 1859. It was forwarded to Dr. Hatfield, with the request that he would peruse it, and either hand it to Dr. Coe or return it to me, with his own suggestions. He took the former course, merely remarking in a note to me, dated February 7, 1859, "I was not present, I think, when Bro. Olmsted's case was before us. I knew nothing of the difficulty until advised of the similar case in Wisconsin." This sentence is significant. It lets out *the very important fact* that this policy of refusing commissions to the missionaries in Presbyteries which performed some portion of their missionary work independently, was initiated by the Executive Committee *when Dr Hatfield was absent*. Who else was absent from that important meeting? Was Dr. Asa D. Smith one of them? This is the letter:

ALTON, ILL., January 25, 1859.

Dear Bro. Coe:

Yours of the 19th is before me; also the letter you wrote to Rev. E. B. Olmsted on the 11th inst. In these letters you distinctly say that the A. H. M. S. declines longer to aid the feeble churches in the Presbyteries of Alton and Washash, because they have assumed a position independent of that Society, by appointing missionaries of their own, and making collections for their support. It is true that these Presbyteries, and the Illinois Synod, and the Peoria Synod, and the Albany Synod, and I know not how many more, have appointed missionaries of their own, and pay them from their own contributions. But *why* have they done it? Because the A. H. M. S.—a voluntary society, without the slightest ecclesiastical authority, have exceeded their true function—which is singly and solely to be agents of the churches, so far and so long as the churches are pleased to employ them—and have intruded into the work of ecclesiastical control and direction. e. g. Until about two years ago Alton Presbytery appointed an itinerant missionary or missionaries, had them commissioned by your Society, and reported their collections. But *mark!* The *Presbytery directed the labors* of those missionaries. In order, as I now firmly believe, and then did, *to prevent this Presbyterian direction*, you made the rule that your missionaries could labor only at *points* designated in their commissions. That rule, made for the nonce, virtually took from our hands what we believed we had no right to yield up, the *business of planting our own churches in our own territory*. We threw ourselves upon our inherent and *inalienable right* and *sacred*

duty to do this work in our own way, independent of any and of all foreign dictation. And since your Society would not suffer us to do it *through them*, we determined to do it without them.

But we have gone no farther than this. We have simply vindicated our rights; not to have done this would have been unfaithfulness to our Master and our Church. We have commissioned none but *itinerant* missionaries. We have no purpose to commission any others, unless you compel us to do it—and your present action looks very like it. We have taken no collections except such as were necessary to meet the expenses of this pioneer missionary work. Most of our churches contribute to your Society. I many mention Monticello, Collinsville, Bunker Hill, Brighton, and I believe Belleville. These are more than half of our self-sustaining churches. Besides these, *all* our missionary churches contribute to your treasury. I repeat, then: We have not assumed an independent position, except with reference to the *pioneer* branch of the general missionary work—and to *this your Society has forced us*.

If, besides contributing to your Society, we sustain pioneer missionaries of our own, I know not on what principle that can be a ground of complaint, or how that can constitute the shadow of a reason for withholding aid from our feeble churches. Have we ever agreed that we will do nothing for the Home Missionary cause, except through one particular channel? Do I understand that unless we do *all* that we do, for Home Missions, through your Society, you will do nothing for us? You assure Mr. Palmer the Society will aid these feeble churches if the Presbytery co-operate with them to the "*extent of its ability*," i. e. It must do *all* it can do through you, or have no help. This is drawing the lines pretty close. It may be possible that your Society can in this way control our Presbyteries and Synods. There is no telling what men will do when they are threatened with starvation. But if they do your bidding under such a pressure, you will lose both their confidence and *respect*.

The allegiance of our Presbyteries and Synods is to our General Assembly, not to the A. H. M. S. Our Assembly declared in 1855 (See minutes for that year, p. 21), "That the functions now assigned them—the Ch. Ex. Com.—are those of *employing Presbyterial, Synodical and other Presbyterian itinerant or exploring agents, and also the receiving and disbursing of funds for these objects*." This is precisely what Alton and Wabash Presbyteries have done—nothing more.

We may well ask by *what right* the A. H. M. S. are punishing us for following the recommendations, or obeying the behest of our own Assembly?

The rule you have adopted places you in conflict with our *whole Church*.

Your interpretation of co-operation is clearly this: You say to us, *you must do all your home missionary work through our Society; then we will help your feeble churches*. Such an interpretation of co-operation we never have admitted and never shall.

It is seldom I write so long a letter, but in advocating the rights of the weak against the strong, and of the oppressed against the oppressor, "my heart becomes hot within me." If your Society insist on their present course, I see no alternative but an appeal to the public. Our feeble churches and indigent ministers shall not suffer without at least one strenuous effort in their behalf.

To this letter Dr. Coe sent a reply, dated February 18, 1859. It is too long to quote in full. He states that the subject to which this correspondence refers had been fully discussed by the Executive Committee at their meeting, Monday, February 14, but that no further action was taken, adding: "The principles involved in my letter of January 19, will doubtless be applied, as they have been heretofore, in all similar cases." The Secretary goes on to request that the action of the Executive Committee be communicated to the Presbytery, and *in the very words in which it had been made*

known to me. He meets no one of my positions. He is pre-eminently evasive and unfair. He quotes, e. g., with great gusto, from the Assembly's Minutes of 1854—"that the difficulties apprehended, being all happily adjusted, they see no occasion to create any other instrumentality"—than that of the A. H. M. S.—but utterly ignores the action at St. Louis in 1855, when our Church Extension Committee was established. He does not know such a Committee exists; and that our Church is looking upon it every year with increasing favor and hope, and becoming more and more convinced of its indispensable necessity. The Society calls in question my assertion that "the Society has no right to organize churches." It *has* no such right, and can put forth no such claim, unless its conductors are believers in the doctrines of radical Independency. If they hold that *laymen* may organize churches, then they may say that the Society can do it as such. But if they admit none can do that act save regularly ordained ministers, their claim falls. Presbyterians certainly will not admit that the A. H. M. S. is an ecclesiastical body.

Dr. Coe's letters to Rev. W. S. Post, dated February 15, 1859, rejecting the applications of the churches of New Ducoign and Carbondale; to Mr. Pitkin, dated March 15, 1859, rejecting the application of the church in Troy; to Mr. Bird, dated March 29, 1859, commiserating with him in his embarrassments at being connected with such a rebellious Presbytery; to Mr. Gibson, dated March 4, 1859, rejecting the applications of the church in Mt. Vernon, were all read in full. Their contents were entirely similar to those in the letter to Mr. Olmsted. They were all *electioneering* documents, calculated and, no doubt designed, to influence votes in the Presbytery.

The agent of the Society was also present, having in his pocket copies of my letters to Dr. Coe, which had been forwarded to him from New York. He was armed *cap-a-pie* for advocating the claims of the Society. Previously to the meeting of Presbytery, he had been to the Session of Alton church, to draw them into the Society's measures. How many other Sessions, and how many of our ministers he approached for a similar purpose I know not. But, beyond any question, *there was a concerted and desperate attempt made to dragoon the Presbytery into submission.* How well it succeeded the action of the Presbytery will show.

After the presentation of the subject and

the reading of the correspondence by the Stated Clerk, the whole matter was referred to a special committee, consisting of Messrs. Norton, Taylor, Edwards, Parks and Porter. The committee unanimously agreed upon the following report :

WHEREAS, Difficulties have arisen between the Executive Committee of the A. H. M. S. and this Presbytery, concerning the terms of co-operation between us and them, this committee recommend :

1. That we appoint now, as we have done ever since 1840, a Missionary Committee, to consist of seven members—three ministers and four elders—one of whom shall be chairman, and another secretary and treasurer—four of the committee to constitute a quorum, and the committee to meet monthly in the city of Alton. They also recommend that Rev. C. H. Taylor be the chairman, and Elder Isaac Scarritt secretary and treasurer of the committee, and that the other members be Rev. Messrs. J. S. Edwards and A. T. Norton, and Elders A. M. Blackburn, L. A. Parks and J. W. Gilson.

2. That this Committee on Home Missions be instructed to advise the Executive Committee of the A. H. M. S. as follows :

1. We must insist upon its being our duty, our right, and an imperative necessity, to employ an exploring missionary within our bounds, as hitherto.

2. We are willing, nevertheless, to co-operate with the A. H. M. Society; and in case their aid is continued to our missionaries, we do hereby request that all our churches contribute yearly to its treasury, according to the full measure of their ability.

3. If the Executive Committee of the A. H. M. S. will not pledge continued aid to our needy churches on these terms, we recommend that Presbytery adopt the following plan :

(1.) They urge that as many of the missionary churches as possible assume at once the position of self-support—and that, in other cases, two, three, or even four churches be united, if necessary, in the support of one man.

(2.) That Presbytery also urge upon all our churches to take up the largest collections possible for the general work of home missions in our bounds—and that in order to meet the present home missionary exigency, collections to all voluntary societies, save the A. B. C. F. M., be either suspended for a year or two entirely, or be greatly reduced; and that all the monies so collected be paid to the Treasurer above named.

(3.) That Presbytery direct their Home Missionary Committee to prepare a memorial for the next General Assembly, giving a succinct but comprehensive history of the present difficulty, and requesting them to so enlarge the functions of the Assembly's Permanent Church Extension Committee, that they can afford aid to all the missionaries of this body from whom the A. H. M. Society is now withholding commissions, and to all others in our bounds whom this Presbytery or their Missionary Committee recommend.

(4.) Should the needed aid not be gained in the way last named, that Presbytery empower their Missionary Committee to employ an agent to raise the funds wherever they may direct.

(5.) That our commissioners to the next General Assembly be specially charged to urge the memorial above named upon the attention of the Assembly, and to gain from the Church Extension Committee the aid needed.

(6.) That our churches, whose applications have been rejected, be directed, after doing their utmost for themselves, to make application to this Presbyterial Home Missionary Committee.

(7.) That our present Presbyterial Missionary, Rev. J. Gordon, be continued to labor as heretofore, under the direction of the Presbyterial Missionary Committee.

The report was thoroughly discussed, nearly every mem-

ber of Presbytery and the agent of the H. M. Society, Rev. E. Jenney, participating in the debate. It was finally adopted with an unanimity most surprising, considering the powerful extraneous influences which had been brought to bear upon the body. Only two or three voted against it. It was a noble triumph of principle over domineering injustice, the power of the purse and the prestige of the third of a century.

MAY 5, 1859.—We have just received from Isaac Scarritt, Esq., a note saying "that he transmitted to the A. H. M. S. the action of Presbytery of Alton so far as it related to them," and also a letter from New York.

This letter, which we think all will regard as virtually the closing act in this long drama, is as follows:

NEW YORK, April 26, 1859.

Isaac Scarritt, Esq.,—Dear Sir:

Your communication of April 18th. enclosing a minute of the doings of the Presbytery of Alton, was duly received, and was laid before the Executive Committee at their meeting yesterday. They reciprocate most cordially the desire of the Presbytery to resume the co-operation which has so long subsisted between this Society and that body, in the work of home missions; and the only question that arose in considering the minute forwarded by you, respected its *import* as to a single point. They were uncertain whether it is the design of the Presbytery that the missionary sustained by its funds shall be commissioned by this Society, as was always done from 1840 to 1856, or should act independently, as has been the case since the latter date. In order to settle this question, so as to prevent future misunderstanding, the committee adopted *unanimously* (who were present? ED.) the following minute, viz.:

"A communication having been received from the Presbytery of Alton, enclosing a minute adopted by that body at its late meeting, in reference to the 'terms of co-operation;'

"*Resolved, 1.* That the Presbytery be informed that the following principles govern the Society in co-operating with auxiliaries and ecclesiastical bodies, and this committee will be happy to co-operate with the Presbytery on the same terms, viz.:

"1st. That the missionaries laboring within the bounds of an auxiliary or ecclesiastical body be commissioned by this Society, and be governed in their labors by its principles.

"2d. That the funds raised on the field be applied to cancel the pledges contained in the commissions, and be acknowledged by the Society as contributed to its treasury.

"3d. That the churches on the field co-operate cordially with the Society in the raising of funds, and contribute yearly to its treasury, according to the full measure of their ability.

"*Resolved, 2.* That this committee continue to regard the work of exploring and occupying new fields of labor as one of great importance, and by sustaining general exploring agents, and other itinerant laborers, having missionary circuits, more or less extensive, as circumstances may require, they are enabled to reach every portion of the field, and carry forward, with harmony and efficiency every department of the missionary work.

As soon as we are informed that the missionary work of the Presbytery has been brought into harmony with these principles, the way will be open to render aid to the churches within its bounds."

Very respectfully yours, etc.,

D. B. COE, Secretary, etc.

This is unmistakable. For once we will give the A. H. M. S. the credit of plainly showing its hand. There is abundance of fair and smooth speech, and about the usual amount of verbosity; but there is *point*, unmistakable point. We think the office, BIBLE HOUSE, ASTOR PLACE, can no longer be termed as we once heard it, "CIRCUMLOCUTION OFFICE," "*point no point.*" After digging underground for months and years, and finding themselves unearthed, they suddenly spring to their feet exclaiming, "we stand here in the open sunlight, *where we always have stood.*"

The co-operation! here set forth is this: 1st. The society propose to direct and control every missionary laboring in the bounds of the Presbytery.

(2) They propose that the churches *cordially* contribute all their missionary funds to its treasury.

(3) They propose to take entire charge of the pioneer, or church extension work, and, finally,

(4) They propose, in a word, to "carry forward EVERY DEPARTMENT OF THE HOME MISSIONARY WORK."

They do not intend our General Assembly's Church Extension Committee shall have a dollar to expend, or a place on earth to set their foot.

Now "know all men by these presents," that this is CO-OPERATION as understood at the BIBLE HOUSE, ASTOR PLACE, New York!

But amidst all this outspokenness there is a touch of the old diplomacy. They don't understand what the Presbytery mean when they say, "*We must insist upon its being our duty, our right, and an imperative necessity to employ an exploring missionary within our bounds as hitherto.*" What language could be plainer? Why do the Executive Committee stumble here? Is this a ruse? And did the Secretaries imagine that by its use they might prevent the publication of the action of Presbytery this month, prevent its being brought up at the next meeting of the Assembly, and thus, by gaining time, have the game in their own hands by giving the *starvation* argument longer time to develop its irresistible logic?

We are sorry to suppose it possible good men could resort to such subterfuges, but experience is a stern teacher,

It is painfully apparent that the Home Missionary Society is not what it was when Dr. Absalom Peters and Dr. Charles Hall were its Secretaries.

It is currently believed now to be essentially a *one man power*; and that the SENIOR Secretary is the talented, if not disinterested and impartial

pilot, who stands at its helm, and is guiding it with all sails set into the harbor of radical independency!

1879. Was not this true prophecy?

The above action of Alton Presbytery was indorsed and sanctioned by that of Chicago the same month, and the whole was sent to the Assembly as a memorial in May, 1859. The action of the Assembly accorded substantially with the plea of the memorial. The way being thus prepared, the Assembly of 1861 took into its own hand its entire Home Missionary work. This done, the greatest barrier to the reunion of the two Assemblies was removed. All this is but another illustration of the maxim, that *great events often proceed from little causes.*

JAMES S. WALTON was born January 13, 1817, in Chester county, Pa. Graduated at Marietta College in 1843, and at Lane Seminary 1846. Ordained by the Presbytery of Athens, Ohio, April 15, 1847. Joined Alton Presbytery, April 8, 1859, and took charge of Pana church. He, or rather his wife, taught school in the same place. He was an able sermonizer, but became so deaf as to be unable to hear his own voice, and was obliged on that account to give up preaching. He then worked at the trade of a carpenter, which he had learned in his boyhood, and subsequently on his farm near Pana until his death, which took place October 1, 1874.

ALMOND G. MARTIN was born in Maumee, Ohio, January 21, 1821. Educated at Western Reserve College and Seminary. Ordained by Elyria Presbytery in 1849. Joined Alton Presbytery, April, 1859. Labored at Cairo, Ill. Was dismissed, April 4, 1862, to the Presbytery of St. Joseph. In 1870 he was laboring in a missionary field in Fort Wayne Presbytery. He is now—1879—at Thorp's Spring, Texas, and is still a member of Fort Wayne Presbytery, but without ministerial charge.

MOUND CITY CHURCH was organized, February 6, 1859, by Revs. A. T. Norton and E. B. Olmsted, with ten members. Adam Mason, Jacob Skeen and Edward H. White, elders. This church lived but a short time. The members removed.

Another church of the same name was organized by Revs. A. T. Norton and H. B. Thayer, September 14, 1873, with seven members. The licentiate, William B. Minton, was located there. His success for a time was very encouraging. A hall for religious services had been rented and a cabinet organ procured. An excellent, public-spirited gentleman, Mr. Edwin S. Chester, had located in Mound City as Superintendent of the "Handle Works." He encouraged this church movement in every way. But before many months he removed and took the business with him. Mr. Minton, too, left for Anna, and this second Mound City church has followed the first. Possibly one or two members may yet remain. But Mound City itself is well nigh extinct. The business and the people are gone. The buildings are mostly a ruin.

ALTON PRESBYTERY met at Belleville, September 29, 1859. C. J. Pitkin was received from the Presbytery of Illinois. A. T. Norton resigned as Stated Clerk, and C. H. Taylor was appointed in his place. The report of the Missionary Committee was encouraging. The contributions for Home Missions had increased one hundred per cent. Andrew Luce was installed pastor of Belleville church, Sabbath evening, October 2.

THE PRESBYTERY OF HILLSBORO held its first session at Hillsboro, commencing November 27, 1858. This Presbytery was constituted by the Synod of Illinois, o. s., in October, 1858, and comprised the counties of Bond, Fayette, Marion, Clay, Effingham, Montgomery, Jersey and the south part of Macoupin. It consisted of seven ministers and seventeen churches. The same Presbytery met at Jerseyville, April 8, 1859. Peter Hassinger, minister, and William Lanterman, elder, were appointed to attend the next Assembly. Sandoval church was received. John Mack, licentiate, was dismissed to the Presbytery of Kansas. Henry Blanke was received from the Presbytery of St. Louis. Samuel Lynn was installed pastor of the Second Presbyterian church of Jerseyville, April 10. A called meeting was held at Hillsboro, commencing July 19. David R. Todd, licentiate, was received from the Presbytery of Miami, examined and ordained, *sine titulo*, July 22. The same day Alfred N. Denney was received. The fall meeting was held

at Moro, Rattan's Prairie church, commencing October 7. L. B. W. Shryock was received from the Presbytery of Ebenezer. R. M. Roberts was released from the pastoral care of the Hillsboro church. He also resigned his position as Stated Clerk, and T. W. Hynes was appointed in his place.

HENRY BLANKE, a German preacher, died at Bay, Mo., February 25, 1873, aged fifty-three. At the time of his death, and for several years before, he was a member of St. Louis Presbytery.

DAVID R. TODD was born January 31, 1829, in Hanover township, Dauphin county, Penn. His ancestors were from Ireland, Presbyterian in belief. He fitted for college at Lebanon Academy, Warren county, Ohio, and graduated at Washington College, Washington county, Penn., in 1852. He studied theology at Danville, Ky. He was licensed by Miami Presbytery September 12, 1855; ordained 1859; began preaching in Putnam county, Ind., to the churches of Putnamville and Walnut Hill. Was with them one year and a half. In 1857, was settled over the churches of Jefferson and Sugar Creek, Clinton county, Ind. He next labored at Flora and Xenia, Ill. Then, in succession, at Litchfield, Dawson and Williamsville, same State. His next field was Bethlehem and Union churches, Cass county, Ind. In Sept., 1870, he removed to Jackson county, Kansas, his present field of labor. His father, James Todd, a tanner, born February 15, 1804, near Harrisburg, Penn., was drowned in the Susquehanna river when the son was only two years of age. He was taken to reside with his grand-parents, who removed to Warren county, Ohio, in 1831. He married, March 23, 1858, Miss Carrie N. Baker, of Jefferson, Clinton county, Ind., daughter of A. Baker, one of the pioneers of the State of Indiana. Mr. Todd has a family of five children: Irene E., born March 8, 1861; Kate Lizzie, November 2, 1863; David Abner and Carrie Baker, twins, May 8, 1856; Jennie Joy, May 6, 1877.

I—LAZARUS B. W. SHRYOCK—was born near the village of New Salem (now Delmont), Westmoreland county, Penn.,

July, 1826, within the bounds of the Presbyterian congregation of Congruity, Presbytery of Blairsville. Under the ministry of Rev. Samuel McFarran, D. D., I was baptized, and made a profession of religion in my twentieth year.

My ancestors, on my father's side, came from the Rhine (Palatinate), 1733. They were Lutherans. On my mother's—whose name was Wilson—they came over about the time of the founding of Penn's colony, and were "Friends." My academic education was obtained mainly at Richmond Classical Institute (afterwards college), Jefferson county, Ohio. My college course was taken at Jefferson College, Cannonsburg, Penn., from which I was graduated August 3, 1851. My theological education was pursued at Harrodsburg, Ky., under the direction of the Rev. John Montgomery, D. D., my pastor at that time. I was licensed by the Presbytery of Transylvania at their sitting in Danville, Ky., April 22, 1853. I was ordained, *sine titulo*, by the Presbytery of Ebenezer at Covington, Ky., Nov. 15, 1855. I removed to Marion county, Ill., Sept., 1859, to take charge of the churches of Salem and Sandoval, and occupy Kinmundy, where I organized a church in the winter following. After the war came on and since, I have labored in Indiana and Iowa, and am now under call to the churches of Hamilton and Wythe, Presbytery of Schuyler, and also the churches of Leon and Garden Grove, Presbytery Des Moines. One of these calls I shall accept.

I was married August 5, 1852, to Miss Elizabeth Abraham, at Steubenville, Ohio, who still survives. We have had three children, all now living: William T., born May 28, 1853; Everett H., born October 21, 1857, and Anna Wilson, born November 26, 1865.

Every man's life is an interesting book to himself, and it ought to be to him an instructive one, as evincing the outworking of the purposes of a superintending Providence. Mine has proved to me the great value of faithful, early parental and pastoral training—the importance of good and industrious habits, and the inestimable power over a human life of the word of God well imbedded in the warp and woof of the early life.

SANDOVAL CHURCH was organized this year, with four members—A. Anderson, elder. This church never had much efficiency or success. The New School body, supposing it to be extinct, or at least in *articulo mortis*, organized here

March 4 and 5, 1865. Frederick E. Robinson, elder, and William H. Bird, minister. For a time this church grew and gave good promise of an useful career. But these promises all failed. The members nearly all removed, and the church was dissolved by Presbytery, October 10, 1868. The o. s. church continued awhile longer in name, but for the most part without the ordinances, until all that was left of it—including the elder—joined a Congregational church which had been established in the place.

THE PRESBYTERY OF SALINE was organized by the Synod of Illinois, o. s., at their session in Peoria, October 8, 1858, and made to include, in general terms, the southeastern part of the State. Its first session was to have been with the Wabash church, on the fourth Saturday of November, 1858. But that meeting failed, and the moderator, S. C. Baldrige, called the Presbytery together at Friendsville, Wabash county, May 5, 1859. John Crozier, minister, and John F. Younken, elder, were appointed to attend the Assembly. David McKnight was licensed. The fall meeting was held at Olney, commencing October 8. This Presbytery had a territory of sixteen counties, but at first only four ministers and nine churches.

THE SYNOD OF ILLINOIS, n. s., met at Danville, October 7, 1859. Resolutions of co-operation with the trustees of Blackburn Theological Seminary in the objects of that institution were adopted, and a Committee of Visitation appointed. The cause of Church Extension received much attention, and the forward movements of the several Presbyteries of the Synod and of the Assembly in that cause, received unanimous and enthusiastic approval.

The SYNOD of Illinois, o. s., met at Paris, Edgar county, October 12, 1859. Seven Presbyteries were represented, including the two new ones of Hillsboro and Saline. The bounds of Saline Presbytery were extended in its northwest part so as to include Marion county, and Rev. L. B. W. Shryock located at Sandoval.

YEAR 1860.

ILLINOIS PRESBYTERY met at Carlinville, March 12, 1860. William L. Tarbet was received from the Presbytery of

North Alabama. Arrangements were made for his installation over the church of Virden on the second Sabbath of May, 1860. A petition signed by thirty-three members of the First Presbyterian church of Jacksonville was presented, asking to be organized into a new church, to be called "The Westminster Presbyterian church of Jacksonville." A committee was appointed to organize the church. J. C. Downer, minister, and H. Ellis, elder, were appointed to attend the Assembly.

WILLIAM L. TARBET. I give the sketch in his own language, but adding these facts. He is a Trustee of Blackburn University and Secretary of the Board. His whole pastoral work is perfectly systematized. In particular is his plan for raising funds for benevolent causes the most complete and successful in the Synod, or the State. He was born to demonstrate that order, system, promptness and regularity are as important and valuable in religious as in secular affairs.

"I was born in Blount county, East Tenn., August 8, 1825. My ancestors on both sides were Scotch. My maternal grandfather, David Eagleton, was brought up in Edinburgh. They were of the Calvinistic belief. I was instructed by my parents until my sixteenth year, when I became a pupil of the Rev. Hugh King Shields, who had charge of the academy in Savannah, Hardin county, Middle Tenn., a village to which my parents removed in the winter of 1833. I remained in the academy about three years, when I entered Jackson College in Maury county, Middle Tenn. I was graduated in the summer of 1847. I taught in the academy in Savannah the following year, and in the autumn of 1848 I entered Lane Seminary, and studied under Drs. Beecher, Stowe and Allen. I left the seminary in the summer of 1850, returned to Tennessee and taught two years in the academy at Lawrenceburg. I was licensed by the Presbytery of Richland, April, 1851, in what was called "The Brick Church," Giles county. I was ordained by the same body, October, 1851, during its meeting in the Elk Ridge church, in Giles county.

I was consecrated to the work of serving God in the ministry of his Son by a godly mother, whose prayers are among the first things in my recollection. My first field of labor was composed of the churches of Cor-

nersville and Brick Church in Giles county, Tenn. My next field was in Nashville, Tenn. I remained there about eight months, when I returned to Giles county and became stated supply to Bethany church. I continued with that church about three years, when I received a call to the Presbyterian church in Virden, Macoupin county, Ill. I entered this field, May, 1859, and here the great head of the Church has continued me until this present. I was installed pastor of this church, May 13, 1860.

I was united in marriage to Miss Emma Hall Calvert, June 13, 1854, at Bowling Green, Ky., by the Rev. Edward McMillan. There have been born unto us three daughters and two sons. Two daughters have been removed to the heavenly kingdom. Mary Lyon, born January 22, 1855, died April 6, 1874; and Ellen G., born August 12, 1857, died August 13, 1857. Our surviving children are William L., born January 21, 1859; Henry B., born November 18, 1861, and Emma H., born December 5, 1864.

WILLIAM L. TARBET."

VIRDEN, Decembr 3, 1878.

THE PRESBYTERY OF ILLINOIS held their fall meeting with Pisgah church, commencing September 6, 1860. Martin P. Ormsby, licentiate, was received from the Presbytery of Cayuga. He and Norman A. Prentiss were examined, and on Sabbath, September 9, 1860, ordained. Prairie Bird church was enrolled this year by this Presbytery.

PRAIRIE BIRD CHURCH, Shelby county. Prarie Bird is a would-be village (no plat recorded), with a population of about fifty. The village and Presbyterian church building are in T. 12 N., R. 3 E., S. 19, S. E. quarter. The church site is two acres. Cemetery on it. The church was organized by Geo. C. Wood, missionary of the Presbytery of Illinois, April 8, 1860, with these members: Robert Burke, Esther Burke David Ewing, Evelyn Ewing, Elizabeth Fulton, Geo. B. Hill, Elizabeth Hill, Jane Feckner, Mrs. Sarah Armstrong, Mrs. Mary Ann Jackson, Sarah Hill, Robert Harper, Margaret Harper, Zadock Lanham, Jane Gardner, Jacob Lair, Lois B. Lair, Emily Piatt, Geo. Griggs, Christiana Griggs, Eleanor Griggs, Aaron Griggs, Mrs. Sarah Hunter, Mrs. Sarah Am- lin, James Hutchinson, Dr. John H. Quown. ELDERS: Da-

vid Ewing, Geo. B. Hill, George Griggs, the first. Afterwards appointed: James Moore, M. D. Lane, John B. Smith, Anderson Hunter. **MINISTERS:** J. S. Walton, 1862; Eli W. Taylor, two years, from June, 1863; G. A. Pollock, ordained over the church June 2, 1866—continued until 1869; J. D. Jenkins, November, 1874, or sooner, till end of 1875; Adam Johnston, January, 1877, and still continues. The house of worship—frame—was erected in 1857, and cost eight hundred dollars. Shelbyville church was organized in a barn, at the place now called Prairie Bird.

WESTMINSTER CHURCH, Jacksonville, was organized by a committee of Illinois Presbytery May 13, 1860, in the Congregational church, with forty-five members—thirty-five of these were from the First church. **ELDERS:** David A. Smith and Henry Jones, M. D. **ELDERS** since appointed: Augustus R. Barber, Wm. Russell, Wm. C. Stevenson, Joshua Moore, John M. Brown, William E. Capps. Of these eight, David A. Smith and Joshua Moore have died. **MINISTERS:** David A. Hamilton, D. D., pastor, began October 1, 1860, and remained till December 31, 1871. This pastorate was pleasant both to pastor and people, and fruitful in good results. The additions were two hundred—fifty-nine by letter, and one hundred and forty-one by examination. H. V. D. Nevius was installed November 17, 1872. He remained but eighteen months. Samuel M. Morton began his labors here on the last Sabbath of October, 1874, and was installed October 27, 1875. He still remains. The church edifice is on the corner of College avenue and Westminster street. It was erected in the summer of 1860, and dedicated in the fall of that year. In 1866 great improvements were made. Among them was the erection of a tower, in which is a bell weighing 3,500 pounds. These improvements cost \$8,000. In 1875 \$2,500 more were expended upon the building, making the whole cost of the property, as it now stands, \$17,500. The annual expenses have averaged \$2,700. The benevolent contributions have aggregated, up to July, 1876, \$14,818—an average of nine hundred and twenty-six dollars annually. There have been connected with this church, down to July, 1876, three hundred and twenty-one persons.

MARTIN P. ORMSBY—In his own words. I was born June 1, 1830, in Underhill, Vt., of American parents, belonging to the Baptist church. However, two uncles, on my mother's side, Rev. Calvin Butler and Rev. Joseph Butler, were Presbyterian ministers. Was educated in a law office and in Auburn Theological Seminary. Was licensed by Cayuga Presbytery in the spring of 1859, and ordained by the Presbytery of Illinois in the fall of 1860. Labored about a year at Shelbyville, two years each at Wilmington and Mt. Carroll, five and a half years at Minonk, a year at Winchester, and seven years at Eureka, Ill., where I now am. Was married to Miss M. Catharine Huffman December 25, 1860, at Shelbyville, but the Lord has given us no children.

NORMAN A. PRENTISS was born at Prattsburg, Steuben county, N. Y., January 12, 1829. Graduated at Amherst College, Mass., in 1854. Became principal of a seminary in Danville, Ill., in the same year. In 1857 he took charge of the Presbyterian academy of Carrollton, Ill. From thence to Warsaw, Ill., as superintendent of the public schools in that city. Ordained September 9, 1860, by Illinois Presbytery. In 1867 he went to Philadelphia, Penn. He was supply pastor of Mantua Second Presbyterian church, West Philadelphia, for about two years. He then was pastor of a Congregational church, La Salle, Ill., for about four years. He is now pastor of the First Congregational church, Aurora, Ill.

He married Miss Caroline Hovey, of Coventry, Ct. He would prefer to be in the Presbyterian Church, but of late years his lot has been cast with another denomination.

THE PRESBYTERY OF KASKASKIA met with Pleasant Ridge church, Randolph county, April 13, 1860. W. R. Sim, minister, and Hugh Adams, elder, were appointed to attend the next Assembly. The fall meeting was held at Nashville, Washington county, commencing Oct. 5. Mascoutah church was received. A. A. Morrison was dismissed to the Presbytery of Highland. Arrangements were made for the installation of F. H. L. Laird, pastor of Carlyle church, on the 28th inst. D. A. Wallace was elected Stated Clerk.

MASCOUTAH CHURCH was organized May 12, 1860, with nine members, Jacob Sullivan, elder. It was dissolved by Presbytery April 11, 1868, and its members directed to attach themselves to the church of Trenton.

THE PRESBYTERY OF WABASH met at Neoga, April 27, 1860. Joseph Wilson, minister, and Wm. M. Allison, elder, were appointed to attend the Assembly. The name of Long Point church was changed to that of Neoga. Bement church was received. Tuscola church—old school—was, at their own request, received under the care of this Presbytery.

The fall meeting was held at Cerro Gordo, September 29, 1860. The Presbytery took occasion to express their confidence in the general good management of the Home Missionary Society, and their dissent from the course of the "Presbytery Reporter," in calling in question that management. They do not make it matter of record that the price of this sycophancy was the lifting from them of the Society's ban. However, when they found the Assembly was sustaining the positions of the Alton and Chicago Presbyteries, and of the "Presbytery Reporter," they wheeled into line.

BEMENT CHURCH was organized August 29, 1869, by Rev. T. P. Emerson, in the Methodist church building, with these members: Mr. E. C. Camp, Mrs. E. J. Camp, Mrs. Mary Ellen Camp, William Newton, Mrs. Margaret Newton, Mrs. Sarah E. Bryant, Mrs. E. P. Swanny. ELDERS: E. C. Camp, William Newton, Geo. Sanford, William M. Camp, John H. Murphy, L. W. Brodman. The rotary system was adopted in 1872. MINISTERS: T. P. Emerson, S. A. Hammer, B. F. Sharp, A. W. Ringland, who is still in charge.

Present membership, one hundred and eight.

The church building was begun 1870. The basement was completed the same year. The audience room in February, 1876. Whole cost, \$11,240. This church is in a healthy, growing condition. There was an earlier organization, n. s., about 1860.

THE PRESBYTERY OF PALESTINE met at York, April 12, 1860. Ellis Howell, minister, and J. P. Mitchell, elder, were appointed to attend the Assembly. The name of Bethel

church was changed to Oakland. The fall meeting was held at Grandview, commencing September 4. E. W. Thayer was dismissed to the Presbytery of Sangamon. H. I. Venable was installed pastor of Oakland church, May 19, 1860. Charles P. Spining was ordained pastor of the Grandview church, September 5, 1860. At a called meeting, November 26, Henry T. Morton was dismissed to the Presbytery of Louisville.

CHARLES P. SPINING.—Auto-biographical.—I was born at Oxford, Ohio, September 12, 1830. My ancestors on my father's side came from England and Holland. On my mother's side, from Holland and France. Both branches of the family when they came to this country settled near Elizabethtown, N. J. In 1797 my grandfather, on my father's side, removed from New Jersey and settled for a short time near Cincinnati, and then located permanently near Dayton, Montgomery county, Ohio. About the same time my grandfather, on my mother's side, Peter Perlee, located at Lebanon, Warren county, Ohio.

My ancestors were of the Presbyterian faith. My father, C. H. Spining (who at this date is still living at Dayton, Ohio, at the advanced age of eighty-six), has been for more than fifty years a ruling elder. The greater part of this period he has been connected with the First Presbyterian church of Dayton. At the age of eighteen I was sent to Dayton to enter a high school, where I remained three years. I then attended the university at Charlottesville, Va., for two years. Having spent a short time in teaching school in Indiana, I removed with my brother George to Illinois, where we together bought a farm near Paris, Edgar county. In the autumn of 1855 I entered the Theological Seminary at New Albany. This was the last session of the seminary at that place. I was licensed April 1, 1858. On the 4th of May, 1858, I was married to Miss Mary E. Brooks, daughter of Mr. Thomas M. Brooks, of Edgar county, Ill. A few weeks after my marriage I took charge of Mt. Carmel church for one year. August 21, 1859, I took charge of the Grandview church, and was ordained its pastor. The whole of my ministerial labors with this church, as supply and pastor, covered a period of eight years. The membership in actual attendance when I took charge was about eighty-five. The acces-

sions to the church, by examination and certificate, were about fifty.

The first Sabbath in July, 1867, I commenced preaching to the church of Warsaw, Ind., but in August, 1868, removed to the vicinity of Iowa City, Iowa, taking charge of the Fairview and Solon churches. I remained with Fairview church three years and a half—with Solon only two years. In the spring of 1873 I removed to Poweshiek county, Iowa, taking charge of the Deep River and Montezuma churches. I have had eight children. Two have died. Lillie, my oldest child, a daughter of three years, was taken away from us with the disease of small-pox while at Grandview, Ill. Our fourth daughter, Mary, died at Warsaw, Ind., in infancy. My living children are as follows: Jennie Perlee, in her eighteenth year; Essie Brown, in her sixteenth year; Charles Martyn, in his fourteenth year; Flora Amanda, in her ninth year; William Brooks, in his sixth year, and Grace Gertrude, in her fourth year. I shall ever have cause of gratitude to God for the religious instruction, the godly example and constant prayers of my FAITHFUL COMPANION.

C. P. SPINING.

DAVENPORT, IOWA, 1879.

THE PRESBYTERY OF SANGAMON met at Decatur, April 10, 1860. C. P. Jennings, minister, and Jacob F. Bergen, elder, were appointed to attend the Assembly. A. C. Gish, elder in Auburn church, having avowed himself a Universalist, was deposed from the eldership and suspended from the communion of the church. August 30, 1860, the Presbytery met at Petersburg. P. D. Young was dismissed to the Presbytery of Bloomington.

October 13 the fall meeting commenced at Decatur. E. W. Thayer was received from the Presbytery of Palestine. This year the Pana, o. s., church was enrolled. It had but a brief existence.

THE PRESBYTERY OF ALTON met at Jerseyville, April 12, 1860. George W. Goodale, of the Presbytery of Bloomington, David Dimond, of the Presbytery of St. Louis, and C. H. Foote, of the Presbytery of New Brunswick were received. C. H. Taylor, minister, and J. G. Lamb, elder, were elected Commissioners to the Assembly. C. H. Foote was installed pastor of the Jerseyville church.

CHARLES HENRY FOOTE was born at Lenox, Mass., June 17, 1825, same day the corner-stone of Bunker Hill monument was laid. His ancestry were Scotch-Irish. His preparatory education was at Rochester, N. Y. His collegiate at Williams College, where he graduated in 1849. Studied law two years with Judge Humphreys, Rochester, N. Y. His theological course was taken at Princeton. Licensed by the Presbytery of New Brunswick, February 8, 1854. Ordained by the same body pastor of the Second Presbyterian church, New Brunswick, N. J., July 20, 1854. Installed pastor of the Presbyterian church, Jerseyville, Ill., April 15, 1860; of the Presbyterian church, Cairo, April 20, 1867; the North church, St. Louis, 1871; of the Walnut Street Presbyterian church, Evansville, Ind., 1875. Called to the Presbyterian church, Ionia, Mich., 1878. In these several fields there were added under his ministry, at New Branswick, sixty-five; Jerseyville, one hundred and twenty-one; Cairo, one hundred and nine; St. Louis, two hundred and ninety-six; Evansville, one hundred and thirty-eight; in first five months at Ionia—where he still is—fifteen. Total, seven hundred and forty-four. Married June 13, 1854. His children—Bessie Green, born August 10, 1855, died January 17, 1856. Carrie Palmer, born June 11, 1857, died October 16, 1859. Mary Scott, born August 19, 1861. He says: "The anxiety, conversation and prayers of my mother, under the Spirit, influenced me to enter the ministry. The advice of Judge Humphrey, with whom I studied law, who said, 'You had better go to the seminary, for when you come to die you will die a happier man as a minister than as a lawyer,' settled the matter. My lot and life as a minister have been better than I hoped. God has been good to me. The churches I have ministered to have taken me at my best. My brethren in the ministry have honored me with their confidence. The degree of D. D. was conferred by Blackburn University in 1871."

GEORGE W. GOODALE.—From his own pen.—I was born in the town of West Boylston, Worcester county, Mass., May 1, 1821. My ancestors were of the Puritan stock. I was of the sixth generation from Robert Goodale, who, with his wife, embarked at Ipswich, England, in 1634, and landed at Salem, Mass. The numerous descendants of that family are now scattered through nearly all the Northern and Western

States, a large portion engaged in agriculture, few in the learned professions, and still fewer in politics. But one of the name has been known to live by the sale of intoxicating liquors, and the history of the family tells of no drunkards. But few families represent Puritan faith and Puritan habits better than the Goodales. Deacons were abundant among them; patriots not a few, and many champions in the cause of anti-slavery. The good old writings of Calvin, Baxter, Doddridge, Edwards and Payson were their meat and drink.

This son of such sires early developed the hereditary taste for such reading, and almost from my earliest recollection determined to be a Christian. Misconceived ideas as to what conversion was prevented me from making a public profession of faith in Christ until eighteen years of age. My early life was not without good Sabbath school instruction and pulpit teaching. Public schools had laid a good foundation in letters. At the age of twenty-one I commenced a preparatory collegiate course at Groton, Mass., and graduated at Amherst in the class of 1848. About the time I made a public profession of religion, Dr. Bullard, formerly of St. Louis, presented the need of men and means for the West. The purpose was then formed to qualify, as well as means would admit, and respond to the Doctor's Macedonian call. I was then an apprentice; but as soon as my time was out, and I could choose my way, I laid down my tools, settled with my late employer, received his note for twenty-five dollars, the balance due me, and started for school. Here I met other young men with quite limited means, who were looking forward to a course of study that should qualify them for the gospel ministry. What others could do I was sure I could, and relying upon my twenty-five dollar note, and my own efforts, I commenced the study of the Latin grammar and Greek lessons. Soon after I visited my father and told him my purpose and that I needed classical books. His faith and funds were not equal to the occasion. He, however, gave me a wood-pile and use of team to haul it to market. I very soon converted it into about fourteen dollars' worth of books and took them home with much satisfaction. After examing for a while the contents of my bundle of books, he carefully laid them down and, with a serious tone, said: "George, it is a pity to waste so much money." Those lexicons are still by me as I write this reminiscence. My natural diffidence led me to think that perhaps public speaking was

not my calling. I loved teaching, and was not without testimony of success in that department of labor. It seemed to me not much below the ministry as a field for usefulness. I had reason to think that I had already led several of my pupils to Christ. I believed I could reach a class that a preacher could not. At this time I had an unexpected call to take the charge of an important school in Sag Harbor, N. Y. It seemed to be the Lord's ordering and I accepted. With this situation and a pretty good salary, I married, September 15, 1849, Miss Mary Hope, of Clinton, Hunterdon county, N. J., and elected her first assistant in my school. At the end of three years, failing health induced me to give up teaching for a time, try the climate of the West and a more active life. We settled in Wenona, Marshall county, Ill. While in the employ of the Illinois Central Railroad Company, I gathered a Presbyterian church at that new railroad station and accepted the office of ruling elder.

The Presbytery of Peoria and Knox wanted me to enter the ministry. I gave reasons substantially as above. Presbytery thought they should not be sustained. I then proposed to be loyal to their government, and submitted to an examination. I was licensed September 6, 1856.

In the redivision of the Synod into Presbyteries, Wenona fell to Bloomington Presbytery, and I was by them ordained at Washington, Tazewell county, soon after.

My first charge was the church at Kappa, Ill., with El Paso as a preaching station. Soon after entering that field, the Lord gave His approval to my ministry by converting a goodly number of my hearers. Had it not been for this, I should have doubted the wisdom of Presbytery in setting me to the work.

During my ministry at El Paso, Ill., a church was organized there, composed of New School Presbyterians and Congregationalists. Through the persistent efforts of "one woman," a majority of Presbyterians gave way and the church adopted the Congregational order. This church was marked "vacant" in the next published minutes of the Association, and a man was sent to candidate for the pastorate which I was still holding. At this time the friction was considerable between the two bodies. In Dec., 1859, I accepted a more homogeneous field at Vandalia, Ill. After nearly three years' labor here, I resigned to take the charge of the incipient college at Carbondale, having been elected to that trust by the joint action of Alton Presbytery and the trustees of that institu-

tion. The war and its influences paralyzed our efforts there, and eventually caused the loss of that valuable property to the object originally designed. Finding my efforts hindered at Carbondale, I accepted the invitation of Col. Pease to assist in collecting his regiment of volunteers, and serve as chaplain. In this work I continued until his regiment was consolidated with Col. Morrison's, which together constituted the Forty-Ninth Illinois. Col. Morrison's chaplain went on with the army, while I accepted the charge of the church of Greenville, under the care of the Alton Presbytery.

At the close of the war I was again persuaded by Dr. Norton to embark in a Synodical college, or training school for young men, at Weston, Platte county, Mo., where a valuable property could be obtained at small cost, and at the same time revive our denominational work in that part of the State. Three years' labor here teaching and preaching so thoroughly undermined my health that protracted illness was the result. Complete release from sedentary life and from mental labor, was my only hope.

I then, in September, 1868, removed to Kansas City, and engaged in business for five years, during the former portion of the time assisting in the building of the Third Presbyterian church of that place, and effecting its organization, which followed the erection of their house of worship. The latter two years I preached in vacant pulpits.

Finding my health again fully restored, I accepted an invitation to supply the First Presbyterian church of Knob Noster, Mo., for one year. Before that year closed, I was called to this field, in the new State of Nebraska. In September, 1874, I removed here, and at present writing am supplying the First Presbyterian church of Pawnee City, Neb.

As the fruit of our college enterprise at Weston, Mo., four or five young men were started in a course of preparation for the ministry. One has gone to his reward, having but just entered upon his work. The others are now laboring in important churches east of the Mississippi. No small work was done in opening the way for the education of the colored people of that town and vicinity.

We have now living two children. Our eldest is Mrs. J. T. Maitland. Her husband is elder of the church at Weston, Mo. She was born at Sag Harbor, Suffolk county, N. Y., April 30, 1851. The youngest, a son, Geo. W., Jr., was born December 28, 1857, at Wenona, Marshall county, Ill. He is now assistant cashier of the Exchange Bank of Hastings, Neb.

ALON PRESBYTERY held its fall meeting at Pana, commencing September 29, 1860. Monticello church gave notice of its withdrawal from the care of Presbytery. Presbytery bear testimony that in the present crisis of our home missionary affairs, their churches have done nobly in the work of self-support.

HILLSBORO PRESBYTERY met at Sandoval, April 6, 1860. At a called meeting of this Presbytery, held at Hillsboro December 20, 1859, W. L. Mitchell, licentiate, had been received from the Presbytery of Iowa, examined, and ordained pastor of Hillsboro church. Samuel Lynn, minister, and John F. Templeton, elder, were appointed to attend the meeting of the Assembly. The "First German Presbyterian church of Jerseyville," was received. Henry Martyn Corbett was licensed April 9. The fall meeting was held at Greenville, Bond county, commencing September 14. D. R. Todd was dismissed to the Presbytery of Saline, and P. R. Vanatta to that of Indianapolis. Alfred N. Denny was ordained, *sine titulo*, Sept. 17.

"THE FIRST GERMAN PRESBYTERIAN CHURCH OF JERSEYVILLE," was organized January 15, 1860, with thirty-four members and two elders, by Revs. Henry Blanke and Samuel Lynn. It was dropped from the roll in 1868.

WILLIAM LUTHER MITCHELL, son of William and Eleanor Mitchell, was born in Maury county, Tenn, July 11, 1828. He was converted at the age of twelve years, under the preaching of Rev. Daniel Baker, D. D.; graduated at Jefferson College, Pa., 1854, and at Princeton Seminary, N. J., 1857; was licensed by the Presbytery of Lafayette, Mo., Sept., 1857; supplied the First Presbyterian church, Burlington, Iowa, a year and a half; was ordained and installed pastor of the Presbyterian church, Hillsboro, Ill., by the Presbytery of Hillsboro, December, 1859. After a short but successful ministry, he finished his labors and entered into rest February 23, 1864. He married Miss Mary B. Mutchmore, May 4, 1858, who, with two children, survives him. The widow resides with her father at Moro, Madison county, Ill.

ALFRED NELSON DENNY was born in Bond county, Ill., on December 7, 1830. He was the son of John and Sarah Denny, and was a child of the covenant. He made a public profession of religion at the age of twelve years. His father came to this State in the year 1818, and was a citizen of Illinois under its territorial government. His early life was spent amid the sparse population, the broad and open prairies, the pioneer schools, and the scattered and feeble churches of early times. He graduated at "Illinois College" in the year 1854, and after completing the regular course of collegiate studies, was employed for about a year in teaching in that institution. Leaving Jacksonville, he was engaged in teaching elsewhere for two years. He entered the Union Theological Seminary, at New York City, in Sept., 1857, and was for about two years a student in that institution. At the end of his second year his health seemed so precarious as to raise the question in his own mind, and also among his friends, as to the propriety of continuing his studies, and even the prospect of his ever entering the ministry. Several severe attacks of hemorrhage greatly enfeebled him and caused anxious solicitude on the part of his friends. His own mind was perplexed as to the path of duty, and his way seemed hedged up. In these perplexities he sought counsel and advice from his pastor and other pious friends. After several prayerful interviews, it was decided to seek licensure at once, and to enter upon the duties of a missionary. The parts of trial were privately arranged. He was licensed in the fall of 1859, and was ordained September 17, 1860. He immediately began his labors as a preacher in the destitute region around his home. He preached several months at Mason, also at Nashville, and finally at Moro, where he had charge of the united field of Moro and Dry Point. He was married, September 1, 1863, to Miss Martha J. Y. Mutchmore, who survives him. He died at his own house in Moro, Madison county, Ill., Sept. 29, 1868.

THE PRESBYTERY OF SALINE met at Shawneetown, April 5, 1860. The name of John Mack was enrolled as licentiate. He was examined and ordained, *sine titulo*, Sabbath evening, April 8. L. B. W. Shryock, minister, and J. P. McNair, elder, were appointed to attend the Assembly. An adjourned meeting was held at Carmi, May 24, 1860, at which

N. F. Tuck was received as licentiate from the Presbytery of Ebenezer, examined and ordained, *sine titulo*.

The fall meeting was held at Xenia, commencing October 5. D. R. Todd was received from the Presbytery of Hillsboro. The name of Hopewell church, Franklin county, was changed to KNOB PRAIRIE.

THE SYNOD OF ILLINOIS, n. s., met at Carlinville, October 4, 1860. The SYNOD ILLINOIS, o. s. met at Decatur, October 10, 1860. Members were present from the seven Presbyteries comprising the Synod.

CHAPTER XIV.

MEETINGS OF PRESBYTERIES AND SYNODS FROM 1861 TO 1863, INCLUDING SKETCHES OF THE CHURCHES ORGANIZED AND THE MINISTERS COMMENCING THEIR LABORS WITHIN THE PERIOD.

AUTHORITIES: Original Records; Auto-biographies; Presbytery Reporter.

YEAR 1861.

ILLINOIS PRESBYTERY met at Jacksonville, April 5, 1861. The church of Murrayville was received. J. G. Rankin was dismissed to the Presbytery of Schuyler, and M. P. Ormsby to that of Chicago. D. H. Hamilton was received from the New Haven Congregational Association, and was installed, April 7, pastor of the Westminster church. At a called meeting held at Virden, May 3, W. R. Adams was licensed.

The fall meeting was held at Carrollton, commencing September 5. E. Jenney was dismissed to the Congregational Central Association of Illinois. Measures were taken to continue the employment of the Presbyterian Missionary, and to obtain, if possible, aid towards his support from the Church Extension Committee. Waitstill B. Orvis was received. N. A. Prentiss was dismissed to the Presbytery of Schuyler.

DAVID H. HAMILTON, D. D., was born at Canajoharrie, N. Y., October 29, 1813. His twin-brother says that before he was six years of age he could repeat from memory the entire gospel of John. He was in the habit at that early age of declaiming from the writings of Milton, Young, Addison, Pope, Cowper, etc., while his only teachers were an older brother and sister. At the age of thirteen he entered the academy at Canajoharrie and remained there two years. Then followed two or three years of poor health, during which time he taught school and studied as he was able.

At about the eighteenth year of his age he entered the

Academy of Amsterdam and was there fitted for college. He went next to Union College and graduated with honor. After studying law he was admitted to the bar, and after one year's practice, having a bright future before him in his profession and every prospect of success, not feeling satisfied that it was the work to which the Master had called him, he abandoned it and entered the Theological Seminary at Auburn, N. Y. There he took the full course, and on the day he was licensed a committee from the church of Trumansburg, N. Y., invited him to become their pastor. He accepted the call and labored there most successfully for ten years. Receiving a call to a church in New Haven, Ct., he removed to that city and there labored for about six years, and from New Haven he went to Berlin to attend the university there. He remained in Europe a little over two years, studying at Berlin in term time and traveling during his vacations.

Upon his return from Europe he received a call from the Westminster church of Jacksonville, Ill. There he labored for twelve years most successfully, and during the time wrote that wonderful book, "Autology," which will be read, studied and admired, when the feeble and flippant productions of some authors, now so popular, are forgotten. After spending about fourteen months in Boston, superintending the publication of this work, he accepted a call to the church of Ripley, and here for six years performed more labor than any two men I ever knew. I have known him to preach one hundred sermons in ninety consecutive days.

Dr. Hamilton came to Ripley in April, 1873, and made my house his home for some days, and from that time until he left us, in May, 1879, I was on the most intimate terms with him, and while he soon won my love and respect, I can truly say that a thorough acquaintance of six years only served to increase my esteem and admiration for the man. Endowed by his Creator with superior talents, cultivated by long years of study and research, with a constant flow of humor and innocent mirth, he was a most delightful companion. In the pulpit he was a giant—the grand themes of the gospel filling his whole soul, and realizing that he was a messenger from the Infinite One, on a mission involving the interests of eternity, he would preach with an earnestness and emotion which arrested the attention of the most thoughtless and stupid. He shrunk from no labor or privation, and was, I think, the most unselfish man I ever

knew. The poorest and humblest outcast enlisted his sympathy and were the objects of his benefaction. I cannot forego mentioning one incident, amongst many, to illustrate what I mean. He came to my house one dark, cold night, some two years ago, and urged me to go with him to visit a poor old colored woman who lived in the outskirts of Ripley. I tried to beg off, as the night was dark and disagreeable, but no, go I must. We groped our way along until we reached the little rough board shanty, where old Aunt Sallie lived. The Doctor knocked at the door, and some one called out, "Who dar?" I answered, "Dr. Hamilton." "God bless you," was the reply. We were admitted and the Doctor talked to the poor old African with as much earnestness and feeling as if he had been addressing a great congregation of the rich and the learned. We then knelt down on the rough floor and he uttered such a prayer as I am sure I never heard, and I doubt if such an one was ever heard in heaven before. Then giving the old black woman some money we left. I have traveled with him a great deal, and often in the rail car or omnibus, with closed eyes, his lips would move, and getting my ear close to him I would find he was communing with his Father in heaven.

This great and noble man, overworked, both mentally and physically, left his people in Ripley, May 10, 1879, to go to Boston, in part on business and in part to recuperate his health. His wife accompanied him, and when they reached Kingsboro, N. Y., he was unable to proceed on his journey. There, at the house of a near relative, he received every care and attention. He lingered and suffered with most wonderful patience, until July 4, at two o'clock, P. M., when his spirit was set free. His funeral took place on the following Monday, and at the same hour a memorial service was held at Ripley, Ohio, where a large and deeply solemn audience showed the love and respect in which he was held. A good man's life, next to the religion of Jesus Christ, is the most sacred and valuable thing in the universe of God.

W. W. GILLILAND.

THE PRESBYTERY OF KASKASKIA met at Liberty, Randolph county, April 12, 1861. W. R. Sim was dismissed to the Presbytery of Saline. F. H. L. Laird, minister, and W. N. Bilderback, elder, were appointed to attend the Assembly

F. H. L. Laird was installed pastor of Carlyle church, October 28. The fall meeting was held at Carlyle, October 11, 1861. James Stafford was dismissed to the Presbytery of Rock River.

THE PRESBYTERY OF WABASH met at Farmington, Coles county, April 19, 1861. George D. Miller was received from the Presbytery of Logansport. William R. Palmer, minister, and D. D. Cadwell, elder, were appointed to attend the Assembly. The Presbytery receded entirely from the position they assumed last year, on the subject of Home Missions, by withdrawing their countenance and support from the A. H. M. Society, and declaring their adherence to the Assembly's Church Extension plan. The fall meeting was held at Tuscola, September 6.

GEORGE D. MILLER was born June 15, 1811, near Dayton, Ohio, and was dedicated to God by his pious parents in baptism. He graduated at Wabash College in 1840. Studied theology at Lane Seminary. Was licensed by the Presbytery of Crawfordsville in July, 1843. His first field of labor was Romney, Tippecanoe county, Ind., and its neighborhood. In November, 1847, he took charge of the church of Monticello, White county, Ind. Preached there three-fourths of his time—the other fourth twelve miles north. In May, 1848, he organized Bedford church with eight members. After a few years he was installed pastor of that church, and remained until the spring of 1857, when his health gave way and he resigned. The next winter he spent at the South to recruit. In April, 1858, he returned to Indiana and labored as a missionary at several places on the New Albany, Salem & Michigan City Railroad for four years. His regular route was from St. Pierre to Harrisonville, or Tippecanoe Battle Ground. On the second Sabbath in August, 1860, he began his labors at Tuscola, Ill., and remained as supply pastor until November, 1865. In 1871 his health obliged him to give up preaching entirely. His disease was consumption, and he lingered, calm and patient, until January 25, 1876. His widow still—1879—resides in Tuscola.

THE PRESBYTERY OF PALESTINE met with Pleasant Prairie church, April 11, 1861. J. H. Steele was dismissed to the

Presbytery of Highland, and John Elliott to that of Bloomington. The churches of New Hope and Milton were received. Samuel Newell, minister, and A. B. Austin, elder, were appointed to attend the Assembly. The fall meeting was held at Oakland, September 12. The church of Beckwith Prairie was received.

NEW HOPE CHURCH, Jasper county. The church building is situated on S. E. quarter of N. E. quarter of S. 6, T. 8 N., R. 10 E. This church was organized by Revs. A. McFarland, H. T. Morton and Elder A. S. Harris, June 21, 1860, with the following members, viz.: Adrian F. Aten and Catharine Aten, James R. Jackson and Margaret Jackson, Martin N. Henderson and Delilah E. Henderson, Geo. W. Jenkins and Elizabeth Jenkins, Aaron M. Aten and Martha Aten, Elisha McLain and Eliza McLain, Mrs. Nancy R. McKinley, John H. Aten, Henry H. McKinley, Susan M. Black, Hannah C. Black, Harriet A. Banta, Eliza I. McLain. **ELDERS**: J. R. Jackson, A. F. Aten and M. N. Henderson. No records of sessions from June 15, 1861, to May 28, 1865. J. P. Fox was minister most of that time. There have been connected with the church sixty-five members in all. The organization took place in A. F. Aten's barn. The church house was built in 1869-70. Whole cost about \$1,200—Church Erection contributing three hundred dollars. The site of the church is one acre, the gift of A. F. Aten. **MINISTERS**: H. T. Morton, three months in 1860; H. I. Venable, eleven months in 1866; J. P. Fox, in 1863-65, a young man from near Vincennes; John Miller, four years, 1867 to 1871; S. R. Bissell, one year, 1872; Geo. F. Davis, three years, from 1873 to 1876; Geo. W. Nicolls began June, 1877—still remains, preaching one Sabbath in the month, resides at Newton. Preaches one-half his time at Newton, one-fourth at Mt. Olivet.

MILTON CHURCH, Coles county, was organized at Flat Branch, by Rev. H. I. Venable, May 18, 1861, with these members, viz.: John W. Payne, Richard W. Hawkins, Jane Hawkins, Mary E. Hawkins, Rebecca Boyd, Francis A. Boyd, Thomas Danner, Matilda Danner, Noble Danner, James W. Junkin, Catherine Junkin, David S. Junkin, Samuel W. Junkin, Martha E. Junkin, Geo. W. Woods, Sallie M. Woods. Ar-

thur J. Boyd, M.E. Boyd, O. E. Boyd, Rebecca Walker, Rebecca A. Walker, Ellen Junkin, Catharine J. Crevistan, Miss Mary E. Hutchinson. **ELDERS:** Rich'd W. Hawkins, Jas. W. Junkin and Arthur J. Boyd. **ELDERS** since these three first: Jesse B. Gray, Smith Nichols, H. L. Stewart, Wm. P. Westbay, Geo. W. Gray, Geo. W. Woods, W. J. Nicholson, W. H. Wallace. The rotary plan was adopted August 20, 1876. **MINISTERS:** H. I. Venable, J. W. Allison, Ellis Howell. This congregation has a large frame house of worship. The post office is now, 1879, Humboldt. The name of the church is still Milton.

BECKWITH PRAIRIE CHURCH, Crawford county. was organized August 31, 1861, by Revs. E. Howell, A. McFarland and Elder Findley Paull, with these members: James H. Richey, Matilda Richey, Wm. Delzell, Mary Jane Delzell, Robert M. Delzell, Wm. M. Richey, Minerva Richey, Nancy Richey, Susan Duncan, Wm. Thomson, Margaret Thomson, Madison Cawood, Catharine Cawood, R. A. Delzell, Emeline D. Delzell, W. B. Cawood, S. M. Cawood, Wm. Stuart, A. C. Gould, Elizabeth Gould, Samuel J. Gould, Achsah Gould, Margaret Sherrell, Wm. C. Dickson, Caroline V. Dickson, Mary C. Stuart, Samuel E. Sherrell, Mrs. Eliza Sherrell. **ELDERS:** James H. Richey, Samuel J. Gould, Wm. Delzell, the first. Since appointed: David Meskimen, W. B. Cawood and Archibald C. Gould, April 23, 1870; Morgan M. Dick, 1873; William A. Hope and Andrew Duncan, Nov. 15, 1877. **MINISTERS:** Allen McFarland; J. C. Thornton, August 13, 1869; Aaron Thompson, June 16, 1872; Thomas Spencer, November 13, 1874, till his death, August 13, 1876; John E. Carson, April 28, 1877, till sometime in 1879. The house of worship—a neat frame building, painted white, situated in the timber—was erected in 1859, at a cost of \$1,300. It is located in S. E. quarter of S. 23, T. 6, R. 12, one mile from Duncanville, a village on the Paris & Danville railroad. Whole number of members connected with the church from its beginning, one hundred and eight.

THE PRESBYTERY OF SANGAMON met at Springfield, April 3, 1861. J. G. Bergen, D. D., minister, and Josiah Waddell, elder, were appointed to attend the Assembly. C. P. Jennings was released from the pastoral care of the Thrid church,

Springfield. West Okaw church was received. At a *pro re nata* meeting at Springfield, May 2, Willis G. Craig received license.

The fall meeting was held at Springfield, October 8. D. R. Todd was received from the Presbytery of Saline.

WEST OKAW CHURCH was organized October 20, 1860, by Revs. H. R. Lewis and T. M. Oviatt, in Friendship school-house, Shelby county, with these members: G. M. Thompson, Eliza Thompson, Margaret Thompson, Harriet N. Thompson, Samuel G. Travis, Anna B. Travis, Catherine E. Travis, Mary Foster, Harris B. Thompson, Elizabeth Thompson, Robert Lay, Alice Lay, J. J. Freeland, Mary B. Freeland, Mary A. Freeland, Catharine Freeland, Sarah G. Freeland. (These Freelands are from Hillsboro, N. C.) Mary Wingett, Ann Berg, Henry Berg, F. M. Chamberlain, Ann E. Chamberlain, Eleanor Gray, Mercy H. Bacon, Emily J. Richardson, James S. Travis. ELDERS: Gardner M. Thompson, John J. Freeland, Samuel G. Travis, Henry Berg and F. M. Chamberlain. ELDERS since appointed: William Bard, James G. Marshall, James L. Neil, Nelson V. Stine, Wm. McBurney, Frederick Orris. MINISTERS: H. R. Lewis, from the first until September 14, 1862; Clark Loudon, 1863-69, pastor; J. D. Jenkins, December 23, 1873, till March 28, 1875; Julius Spencer, March 28, 1875, till beginning of 1878; William E. Lincoln, 1878, and still continues. The church edifice was dedicated April 24, 1869. It is situated in the S. E. corner of the N. E. quarter of S. 34, T. 14 N., R. 3, E. of 3 P.M. The cemetery connected with it contains two acres. The church building is forty by fifty feet. It cost about \$3,500. The parsonage is half a mile south of the church; is thirty by forty feet, two stories, and cost \$1,050. It was built in 1875.

THE PRESBYTERY OF ALTON met at New Ducoign, April 11, 1861, A. T. Norton and T. Lippincott, ministers, and D. H. Brush and G. S. Smith, elders, were appointed to attend the Assembly. W. R. Smith presented a letter purporting to be from the Presbytery of Edinburg, Scotland, and on the ground of its was received. Conclusive evidence was afterwards found showing the letter to have been a forgery, and the man was expelled. Thomas Sherrard, licentiate, was re-

ceived from the Presbytery of Cayuga, examined and ordained Sabbath, April 14, *sine titulo*. The fall meeting was held at Vandalia, commencing September 28. Mulberry Grove church was dissolved and its members attached to Greenville church. Thomas Reynolds, Ezekiel Folsom and Edwin G. Bryant were ordained, *sine titulo*.

THOMAS SHERRARD was born November 25, 1829, in county Antrim, North of Ireland, and was Scotch-Irish. He graduated at the University of Michigan in 1857. Studied theology at Princeton and Auburn. He was ordained as above. Supply pastor at Centralia, Ill., 1861-64, and at Brooklyn, Mich., 1865, till his death, August 10, 1874. He was married to Valeria D. Gray, a daughter of Dr. Gray, of Milwaukee, Wis., June 21, 1860.

EDWIN G. BRYANT was born at South Bend, Ind., June 15, 1836. He graduated at Wabash College, Ind., 1857. Studied theology at Princeton, N. J. Ordained by Presbytery of Alton October, 1, 1861. Labored at Vandalia and Durand, Ill., Hastings, Mich., Atkinson and Garden Prairie, Ill. In 1878 he was supply pastor Plymouth Second church, Plymouth, Mich. He was married in 1864, to Miss E. J. Capron, of Durand, Ill., and has two children, Charles H. and Arthur E., aged at present twelve and eight years respectively. It will be proper to add that Mr. E. Cheney, who was ordained an elder in the church of Vandalia, while Mr. Bryant had charge of it, is now acting in the same capacity in Calvary Presbyterian church in Detroit, Mich.

EZEKIEL FOLSOM, was born at Hebron, N. H., December 22, 1798. He had only an ordinary English education, but much experience as a Christian worker, when at sixty-three years of age, he was ordained. It was, however, with special reference to a chaplaincy in the army hospital at Cairo, Ill., a situation for which he was eminently fitted. He died at Lake Forest, Ill., March 27, 1871, a member of Chicago Presbytery.

THOMAS REYNOLDS was born in England. Ordained Oc-

tober 1, 1861, by Presbytery of Alton. He labored awhile at Shipman, Ill. He was suspended by Presbytery, April 16, 1870. He was a conceited, coarse, boorish man, upon whom the Presbytery most unwisely laid their hands.

THE PRESBYTERY OF HILLSBORO met with Sugar Creek church, April 12, 1861. Joseph J. Gray was received from the Presbytery of Schuyler. R. M. Roberts, minister, and S. A. Paden, elder, were appointed to attend the Assembly.

The fall meeting was held at Jerseyville October 4, 1861. St. John's German Presbyterian church was received. Henry M. Corbett was ordained April 15, *sine titulo*. Augustus Kiess was licensed Oct. 7.

JOSEPH J. GRAY—Auto-biographical—was born August 5, 1804, in Halifax county, N. C., of American ancestry. While yet quite young, his parents died, leaving him in care of a guardian, Col. John Lockhart by name. He was converted while in college, at the age of nineteen. His preparatory education was received at Raleigh, N. C.; his collegiate at Union College, Schenectady, N. Y., and his theological at Hanover, Ind. He was licensed and ordained in 1832, by the Presbytery of Orange at its spring session in Raleigh.

He began his labors in North Carolina. Came to Illinois in 1837, and preached at Union church, Morgan county, during 1838. In 1839 his health and voice failed. Since that time he has not been able to engage in regular ministerial work. His home for the last thirty years has been on a farm near Greenfield, Ill.

He was married in 1826 to Elizabeth G. Hubbard, niece of Dr. Eliphalet Nott, at Schenectady, N. Y. Dr. Nott performing the ceremony at his own house. She died in 1845.

In 1847 he was married to Sallie S. Capps, daughter of J. T. Gilman, M. D., of Quincy, Ill.

From these two marriages there were sixteen children, ten of whom arrived at years of maturity, the others dying in infancy. One of the ten—Frederick R. Gray—died of pulmonary consumption, October 11, 1878, after a year's illness. The other nine are still living. One of them—Charles G. Gray—is an elder in the Greenfield church.

HENRY MARTYN CORBETT was born at Bristol, R. I., Dec. 14, 1832; of English descent. His parents were Congregationalists at the East, Presbyterians at the West. His parents settled at Jerseyville, Ill., in the spring of 1838. Resided there until he was grown. From his early boyhood he had a strong desire to be a minister. Commenced his preparatory studies at twenty years of age, at Fulton, Mo. Graduated at the college there June, 1858. Studied theology at Princeton. Licensed by Hillsboro Presbytery April 7, 1860. His first charge was the Sugar Creek and Trenton churches, Clinton county, Ill. Was with them two years from September 1, 1860. Ordained by Hillsboro Presbytery April 15, 1861. Married Miss Melinda E. Richmond, March 7, 1861, at Rochester, Vt. At the end of two years he gave up the charge of Sugar Creek church, and devoted his whole time for three years more to Trenton church. In the fall of 1865 he took charge of the mission field of East St. Louis. Preached the first sermon by a Protestant minister on "Bloody Island." Remained in charge of this field for nine months. Organized, July, 1866, a Presbyterian church of fourteen members in connection with the Presbytery of Kaskaskia. In the fall of 1866 took charge of the church of Winfield, Iowa, and continued three and one-half years. In this time its numbers increased from sixty-five to one hundred and fourteen. In the fall of 1870 removed to Illinois, and took charge of a mission field in Osco and Munson township, and organized the Presbyterian church of Munson, July, 1871. Remained here five years. In 1875 took charge of Sharon church, Whiteside county, Ill., and continued for over two years. In 1876, from excessive use of his voice in a protracted meeting, contracted a throat disease, which has ever since disabled him from ministerial labor. In the spring of 1878 he removed with his family to Nelson, Nuckolls county, Neb., and engaged in mercantile business. He has had six children—Arthur Chestnut, born at Trenton, Ill., Jan. 12, 1863; Henry Richmond, born at the same place, Oct. 3, 1864; Virginia Harbert, born at Winfield, Iowa, Feb. 13, 1867; Mary Ann, born at same place, Jan. 30, 1869; Ellen Alberta, born at Osco, Henry county, Ill., May 24, 1871; Melinda Rachel, born at Munson, Henry county, Ill., Aug. 26, 1873.

ST. JOHN'S GERMAN PRESBYTERIAN CHURCH was organized

at Ridgeley, Madison county, Ill., with thirty-two members and two elders. The exact date of the organization is not given. But it was between April and October, 1861. This church has gone into another connection.

THE PRESBYTERY OF SALINE met at Mt. Carmel, Wabash county, April 4, 1861. Nathan F. Tuck was dismissed to the Presbytery of Paducah, and John Mack to that of St. Paul, Minn. J. C. Thornton, licentiate, was received from the Presbytery of Upper Missouri, examined and ordained, April 7, 1861, *sine titulo*. S. C. Baldrige, minister, and James P. McNair, elder, were appointed to attend the Assembly.

A *pro re nata* meeting was held at Friendsville, Aug. 6, when L. B. W. Shryock was dismissed to the Presbytery of Zanesville; D. R. Todd to that of Sangamon, and D. M. Williamson, licentiate, to the Presbytery of Logansport.

The fall meeting was held at Golconda, September 12.

BENJAMIN CHESTNUT SWAN, son of Benjamin Chestnut and Hannah (Cowgill) Swan, was born, November 27, 1823, near Camden, Preble county, Ohio.

The mother of Hannah Cowgill was a member of the Presbyterian church and a very devoted and exemplary Christian. Joseph Swan, grandfather of B. C. Swan, sr., and brother of Rev. William Swan (noticed in Elliott's life of McCurdy), came from Ireland about the middle of the last century, and was an elder in the Rocky Spring Presbyterian church, near Chambersburg, Pa. The various branches of this family, however scattered and varied in their surroundings, are kindred in their devotion to Presbyterianism.

Benjamin C. Swan, sr., was a man worthy of his godly ancestry and for many years a ruling elder. As such he was faithful in his office-work and in his attendance upon the church courts, and such was his known attachment to the standards of the Presbyterian Church, and such the confidence his Presbytery reposed in him, that they sent him to the General Assembly in the trying times of 1835 and 1837. He faithfully endeavored to train his children to a practical sense of their individual responsibility to God, and carefully instructed them in the truths of the Bible, in all which he was

most fitly aided by his pious wife; and their affectionate teachings combined with their consistent examples made theirs a truly Christian home. In due time each of their children professed the faith of their parents. In 1831 he removed to the vicinity of Oxford, Ohio, that the family might be nearer the educational and religious privileges of that place.

In 1841 the subject of this sketch united with the Presbyterian church at Oxford. From this time his fixed purpose was to try to serve the cause of Christ in whatever way His providence might indicate. The great wants of the Church seemed to call for ministers. But the office seemed so holy and exalted that he hesitated to enter upon a calling for which he felt so unworthy. Yet encouraged by the plainly expressed opinions of others, in whose wisdom and piety he had confidence, he was led at length to go forward with a view of qualifying himself for this work, which, if acceptable to the Master, he felt would be his highest privilege.

He graduated at Miami University, Oxford, Ohio, in 1845; attended the Associate Reformed Theological Seminary at that place during the session 1846-7 and the Western Theological Seminary, Allegheny, during the sessions of 1847-8 and 1848-9. As the Rev. E. D. McMaster, D. D., who had been his teacher in college, and for whom he cherished an affectionate veneration, was entering his theological professorship in the New Albany Seminary, he concluded to finish his theological course in that institution. He was licensed by the Oxford Presbytery, June, 1850, and ordained by the same, April, 1851.

From the time of his licensure to August, 1852, he supplied the churches of Salem, New Lexington and Winchester, Oxford Presbytery. Some of the few families of the Winchester church becoming discouraged in regard to building up a church there, concluded to remove West together, provided Mr. Swan would go with them. In September he, with the two elders of the church, visited together several places in Illinois, among which was Carthage, county seat of Hancock (the Mormon) county. Having decided to remove to that place and unite in the organization of a church, they returned to Ohio to make ready. In November, Mr. Swan removed to Carthage and entered upon his work, preaching in an "upper room," kindly lent by Mr. Artois Hamilton, where the First Presbyterian church of Carthage was organized, January 1, 1853, with eleven members, having Mr. Swan as

their minister, and as their only elder for some time Dr. John Mack, who afterward entered the ministry and labored successfully for some years in Southern Illinois. The various providences leading to the field, together with the numerous influences favoring the work were very encouraging, and yet great sacrifices and patience as to difficulties were required from both minister and people. But a willingness on the part of both to work and sacrifice together with an affectionate union in the blessed tie that binds, and the divine favor secured success in the object of their common interest. The church secured aid from the Board of Home Missions to the amount of one hundred dollars a year for three years when it became self-sustaining, having meantime built a house of worship at an expense of over four thousand dollars, of which three hundred dollars were received from the Committee of Church Erection, and received no other aid outside the community. While residing in Carthage he performed much missionary work in a large territory around, having, beside an actuating desire to save souls, a sense that the Home Mission work is the hope of our Church and land, and he realized in his relation to these Boards that the assistance they render to individual churches, although small in the grand scale, may be, and often is, vital to their establishment. Mr. Swan was installed pastor in 1855 and continued as such until the fall of 1860.

In October, 1860, he removed to Shawneetown and began his work as supply pastor of the Presbyterian church there. In September, 1862, he was appointed Chaplain of the 131st Regiment Illinois Infantry Volunteers, and served for thirteen months, until that regiment was consolidated with another. After his return he resumed his work in Shawneetown and was installed pastor in 1864. During his stay there a very desirable parsonage was purchased, and much of kindness beside was done for him and his family. While in charge there he performed much labor outside of his own congregation, especially at Saline mines, and in the churches of Equality and Golconda. Within this time the community was much disturbed by border troubles on account of the civil war and the embarrassments arising therefrom. In July, 1868, the pastoral relation was dissolved, and in August he entered a neighboring field, combining the churches of Carmi, Sharon and Enfield.

He had aided in organizing the latter church, and having frequently preached for each of

them during his residence in Shawneetown, felt an interest in them and hoped that his labors there would be useful. This work was somewhat like that of the earlier ministers—churches small, railroads not yet built, and travel from one appointment to another generally done on horseback and at great expense of time and strength. While dividing his time among them, when the roads and weather admitted, he frequently preached in all three places on the same day. After two and a half years of this work, he spent all his time at Carmi, where he had been installed pastor in August, 1870, and where he and his family enjoyed a pleasant residence while he labored in this field. The pastoral relation was dissolved in October, 1877, when he began supplying the churches of Enfield, Sharon and McLeansboro, in which work he has continued to the time of this narrative.

Considering his varied experiences, he still rejoices that the Lord has permitted him to enter and continue in the ministry, and has given him reason to hope that He has in some measure carried on His work in the Church through so humble an instrumentality. Growth in grace and in divine knowledge on the part of some of the Lord's people, and the increase of their numbers, together with their sympathy and co-operation, are among the considerations that have sustained him, looking humbly forward meanwhile to the day when every man's work shall be tried.

He was married, November 19, 1850, to Miss Mary Cassandra, daughter of John and Eliza (Young) Woolf, then residing in Camden, but shortly before of Newark, Ohio, where Mr. Woolf, who was a man of deeply reflective and mature Christian character, had long been an elder under the ministry of the Rev. William Wylie, D. D. His wife, whose ancestors were among the first Presbyterian settlers of Newark, N. J., and afterward of Newark, Ohio, and who fully shared the faith of her husband, was a lovely character, and well qualified for her duties in training their covenanted family. The daughter brought up under such parental and ministerial influences was qualified in every way to be a helpmate for her husband, wisely sustaining him in his trials and discouragements, and strengthening him in his ministerial duties and work. Their living children are Mary Chestnut (Mrs. Willis), born September 29, 1851; Walter Sidney, M. D., born April 15, 1854; Augusta Davidson, born February 21, 1865.

JEFFERSON CLAY THORNTON was supply pastor at Mt. Carmel, Ill., 1861-63; at Lawrenceville, Ill., 1864-68; *in transitu*, 1869-70; supply pastor, Palestine, Ill., 1871; at Knob Noster, Mo., 1872-73; W. C., 1874-77 at Knob Noster; same in 1878 at Warrensburg, Mo.

THE SYNOD OF ILLINOIS, n. s., met at Jacksonville, October 3, 1861. George C. Wood was appointed Stated Clerk. Resolutions were passed strongly approving the action of the last General Assembly in establishing their Home Missionary Committee. Also of earnest sympathy with the Government and its armies in their efforts to put down conspiracy and rebellion in our land; and recommending fervent prayer to God for his blessing upon the President and his advisers, and for the officers and soldiers of our armies. To these patriotic resolutions the Synod unanimously responded.

THE SYNOD OF ILLINOIS, o. s., met at Springfield, October 9, 1861, and was largely attended. Much time was spent in several judicial cases. The action of the Assembly upon the state of the country, as expressed in the "Spring Resolutions," was approved by a very decided vote, though not without protest from a minority consisting of nine persons.

YEAR 1862.

THE PRESBYTERY OF ILLINOIS met at Virden, April 3, 1862. The names of the two churches of Salem and Rochester were erased from the roll, as they had become extinct. The Second Portuguese church of Springfield was received, and its elder, Jose Rodrigues, took his seat as a member. W. G. Gallaher, minister, and David A. Smith, elder, were appointed Commissioners to the Assembly.

The fall meeting was held at Farmington, commencing September 12. The name of String Prairie church was changed to that of Walnut Grove.

THE PRESBYTERY OF KASKASKIA met with Galum church, Perry county, April 10, 1862. The Presbyterian church of Union county, at Jonesboro, was received. D. A. Wallace, minister, and W. H. Mann, elder, were appointed to attend

the Assembly. The Presbytery this spring reported to the Assembly four ministers, thirteen churches and three hundred and seventy-seven members.

The fall meeting was held at Chester, commencing September 26, 1862. W. H. Templeton was elected Stated Clerk. James Stafford was received from the Presbytery of Rock River. F. H. L. Laird was released from the pastoral care of Carlyle church, and D. A. Wallace from that of Nashville.

THE PRESBYTERIAN CHURCH OF UNION COUNTY was organized at Jonesboro, Union county, in March, 1861, by Rev. James Stafford, with thirteen members. Never accomplished anything and was dissolved by Presbytery, April 6, 1866.

WABASH PRESBYTERY met with New Providence church, April 11, 1862. James W. Stark, licentiate, was received from the Fourth Presbytery of New York, examined and arrangements made for his ordination at Danville, Ill., on the first Sabbath of June next. William R. Palmer was dismissed to the Presbytery of Fort Wayne. J. C. Campbell, minister, and J. M. Culbertson, elder, were appointed to attend the Assembly. The fall meeting was held at Mattoon, September 12.

JAMES WORTHINGTON STARK was born in Colchester, Conn., March 4, 1873. His mother and her family—the Worthingtons—were Episcopalians. His father was brought up a Baptist, but never could persuade himself to unite with that church, and remained a non-professor, with great respect for religion—heart and mouth full of its melodies, and life governed by its principles. They early emigrated to Michigan, settling at Jonesville, where, upon a farm, the boyhood of the subject of this sketch was passed. Baptized in the Episcopal Church, he probably would have remained there, had it not been for the arrogance of the minister at the time of the revival in which he was converted, claiming that going to the Presbyterian church through the week was disloyalty to the true Church. He united with the Presbyterian Church when he was eighteen, the year after his conversion, at Ypsilanti, Mich., where he attended the State Normal School, gradu-

ating at that institution. For a year he taught in Pontiac, Mich., agreeably to his purpose of making teaching a life-work. He then concluded to more fully fit himself, and entered the sophomore year in Michigan University, Ann Arbor. Had the way opened at his graduating in 1858 for teaching, he probably would have considered that his calling. As it did not, he traveled through the summer, viewing the West with his father, and at the opening of the term in Union Theological Seminary, New York city, saw his way clear to enter that institution, from which he graduated in 1861. Before leaving New York he was invited to the church of Danville, Ill., the pulpit of which would be vacant in September.

He was licensed by the Fourth Presbytery of New York, and spent the summer preaching to the Congregational church in East Mathias, Maine. In September he entered upon his labors in Danville, calling at Jonesville, Mich., by the way, and taking with him from there as a life-companion Miss Cynthia M. Buck, daughter of Rev. E. Buck, who himself performed the marriage ceremony.

As a graduate of the then flourishing female college, at College Hill, Ohio, and preceptress in the high schools at Litchfield, Coldwater and Tecumseh, Mich.,—the latter place for four years before her marriage—she was well fitted for the positions she has since occupied with her husband.

These have been: Danville, Ill., two years, 1861-63, at which place he was ordained by Wabash Presbytery, June 1, 1862; Jefferson, Wis., one year, 1863-64; Berlin, Wis., two years, 1864-66; Centralia, Ill., four years, 1866-70; Bloomfield, Iowa, two years, 1871-73; Jerseyville, Ill., six years, 1873, to present date—the field he still occupies.

One year after leaving his work at Centralia, was spent on a farm in Iowa, recruiting his enfeebled health, yet not to the entire giving-up of ministerial work for that period. Once in three weeks he supplied Bethel church, near Washington City, Iowa, and occasionally other points in spiritually destitute places. But the year was one of rest, and he always counted it as adding ten years at least to his years of gospel labor.

THE PRESBYTERY OF PALESTINE met at Paris, Edgar county, April 10, 1862. A. S. Kemper, licentiate, was received from Cincinnati Presbytery, examined and ordained,

sine titulo, April 11. A. McFarland, minister, and Thomas M. Brooks, elder, were appointed to attend the Assembly. S. E. Vance was licensed. The fall meeting was held at Newton, Jasper county. D. F. McFarland was received from the Presbytery of Peoria. Union church, Clark county, was received. John Fox, licentiate, was received from the Presbytery of Vincennes.

AUGUSTUS S. KEMPER—Auto-biographical.—I was born in Cincinnati, O., February 21, 1836. My parents also were both natives of Ohio, and of Presbyterian ancestry. My grandfather was frequently a commissioner to the Assembly in the early part of this century, when he had to make the trip from Cincinnati to Philadelphia on horseback. I was educated at Woodward High School, Cincinnati, and spent two years at Danville, Ky., Theological Seminary, leaving there at the outbreak of the civil war. I was licensed by the Presbytery of Cincinnati, September 5, 1860, and ordained in Paris, Ill., by the Presbytery of Palestine, April 11, 1862. I ministered to the Old School church in Mattoon, Ill., for a time, then went to Chicago, spent a session, and graduated at the theological seminary there in 1863. I was always delicate in health, from an injury to my spine, and other causes, and came to Minnesota, to see whether it could be recruited. It has been in a measure.

I was married May 31, 1855, in Springfield, Ohio, to Miss Mary Bradbury, a member of the Presbyterian church of that place. She died at our present residence, Lanesboro, Minn., June 16, 1877, leaving me one son, Charles W., now aged twenty-one, and one daughter, Agnes Grant, now aged sixteen. I only add, that with unabated ardor, I love the Church of my fathers—the Church of my infant years, and the Church of my choice. In her bosom I have lived—in her bosom I hope to die.

UNION CHURCH, Clark county, was organized at a school house called Union school house, about four miles south of the present railroad village of Casey, by Rev. H. I. Venable, on the second Sabbath in June, 1862, with nine members. John Scott was chosen elder. This church disbanded, and the members united with Casey church, February 11, 1872. Among those who thus united at Casey were John Scott, the elder of Union church, and his wife.

DAVID F. MCFARLAND joined Palestine Presbytery from that of Peoria. In 1871 he was supply pastor at Santa Fe, New Mexico. In 1875 he was agent at San Diego, Colorado. He died at Lapwai, Idaho territory, May 13, 1876, a member, at the time of his death, of Los Angeles Presbytery.

THE PRESBYTERY OF SANGAMON held a *pro re nata* meeting at Springfield, Jan. 16, 1862, at which Geo. W. F. Birch was ordained pastor of the Third Presbyterian church, Springfield, on the 17th. The spring meeting was held at Jacksonville, commencing April 1, 1862. John Dale, minister, and John S. Vredenberg, elder, were elected Commissioners to the Assembly. An adjourned meeting was held July 15, at Springfield, at which Robert Lemington was received from the Presbytery of Logansport, examined, and ordained pastor of the First Portuguese church at Springfield. In connection with this charge, he was also, on the first Sabbath in August, 1862, installed over the Portuguese church at Jacksonville. The fall meeting was held at Jacksonville, commencing October 6. J. V. Dodge was dismissed to the Presbytery of Vincennes.

GEO. W. F. BIRCH was pastor of Third church, Springfield, 1862-69; in 1870, W. C.; pastor in Lexington, Ky., 1871-73; pastor Indianapolis Third church 1874-76; *in transitu*, 1877-78.

THE PRESBYTERY OF ALTON met at Collinsville, April 3, 1862. Edward Hollister was dismissed to the Presbytery of Schuyler, and A. G. Martin to that of St. Joseph. C. H. Foote and Andrew Luce, ministers, and Samuel Wade and L. A. Parks, elders, were appointed Commissioners to the Assembly. The Presbytery memorialized the Assembly on the subject of establishing an *Itinerating Missionary System*.

The fall meeting was held at Shipman, Macoupin county, commencing September 26. Pinckneyville church was dissolved. Theron Baldwin was dismissed to the Congregational Association of Southern Illinois. The church of Nokomis was received.

NOKOMIS CHURCH was organized, June 21, 1862, by Rev. Joseph Gordon, with these members: Thomas Derr, David

Nickey, Wilson Silsbee, Jane Nickey, Rebecca Matkin, Eg-lantine Strider, Rebecca Jane Silsbee, Phœbe D. Derr, Irene B. Derr, Nelly A. Derr, Amanda E. Matkin, Nancy Yarnell.

MINISTERS: Joseph Gordon, till April, 1869; G. C. Clark, August 20, 1869, to January 20, 1870; C. K. Smoyer, licen-
 iate, January 28, 1871, to June 7, 1873; Joseph Gordon, sec-
 ond time, June, 1874, to June, 1875; John Payson Mills, No-
 vember, 1875, to April, 1878; James Lafferty, August, 1878,
 still continues. ELDERS: David Nickey, at the organiza-
 tion; Thomas Derr, March 25, 1865; Benajah Mundy,
 March 21, 1868; Martin Harkey and John Johns, January
 22, 1870; H. S. Strain, M. D., August 8, 1874; James Bryce,
 November 3, 1878. The church edifice was dedicated No-
 vember 3, 1867, and cost about four thousand dollars. From
 Church Election five hundred dollars were received. About
 one hundred persons in all have been connected with this
 church.

THE PRESBYTERY OF HILLSBORO met at Litchfield, April
 11, 1862. Alfred N. Denny, minister, and George Donnell,
 elder, were appointed to attend the next meeting of the As-
 sembly. The patriotic spirit of this Presbytery was man-
 ifested by the adoption of this resolution: "That we ap-
 prove the preamble and resolutions adopted by the General
 Assembly of 1861 on the state of the country, and rejoice
 that the Assembly took ground so timely and so nobly in
 these resolutions—breathing, as we believe they do, a Christ-
 ian and loyal spirit becoming the Presbyterian Church in the
 United States of America." The ayes and nays on this
 resolution were these: AYES—Thomas W. Hynes, P. Has-
 singer, R. M. Roberts, Henry Blanke, Alfred N. Denny,
 Henry M. Corbett, W. L. Mitchell, George Donnell, J.
 A. A. McNeeley, Samuel A. Paden, S. M. Hedges, Joseph
 T. Eccles, W. H. Edwards, Ludwig Pape, Hugh Smith.
 NAYS—W. Hamilton, S. Lynn, A. A. McReynolds.

The fall meeting was held at Hillsboro, commencing Oc-
 tober 3. Henry M. Corbett was dismissed to the Presby-
 tery of Kaskaskia. This was the last meeting of Hillsboro
 Presbytery as such. It had an existence of four years.

THE PRESBYTERY OF SALINE met at Grayville, April 3,
 1862. J. C. Thornton, minister, and James E. Bell, elder,

were appointed to attend the next meeting of the Assembly. At an adjourned meeting held at Lawrenceville, June 5, John Mack was received from the Presbytery of St. Paul.

The fall meeting was held at Salem, Marion county, commencing October 2. R. Lewis McCune was received on testimony as a member from the Presbytery of Winchester, now dispersed by the war. J. S. Howell was dismissed to the Presbytery of Hillsboro. The patriotic spirit of the Presbytery was manifested by their hearty approval of the resolutions of the Assembly on the state of the country. John B. Saye was, after trial, deposed from the ministry for falsehood, double-dealing and other unministerial conduct. He appealed to Synod.

ROBERT LEWIS McCUNE was born in Mercersburg, Franklin county, Pa. His father was of Scotch-Irish, his mother of English and Dutch descent. He graduated from Marshall College, Mercersburg, Pa., in 1848, and at Allegheny Seminary in 1855. He was licensed by the Presbytery of Carlisle in June, 1855. In the spring of 1862 he came to Illinois and took charge of the churches of Carmi, Grayville and Sharon, White county. His labors in Southeastern Illinois were abundant and successful. Since then he has labored in Pennsylvania, Northeastern New York and Iowa. He is now—1879—residing in Mercersburg, Pa., in the old homestead where he and his father were born. He married Miss Lizzie H. Wallace, daughter of Dr. Wallace, of Philadelphia, April 4, 1877.

THE CHURCH AT GRAYVILLE, where the Presbytery held its session, noticed above, was never fully organized. June 4, 1859, Revs. John Crozier and J. S. Howell visited the place by direction of the Presbytery, and enrolled the following names: Mrs. Frances A. Spring, Mrs. Eliza Sinvell, Mrs. Margaret Spring, Mrs. S. E. St. Albans, Mrs. E. M. Webb, George Gilbert, Mrs. Harriet Gilbert and Mrs. Mary B. Rigall. No elder was appointed then or ever. It seems to have been received by Presbytery, but had so little care that it never came to anything. It is another example of the folly of bringing into life without furnishing any adequate means for sustenance and growth.

THE SYNOD OF ILLINOIS, o. s., met at Quincy, October 2, 1862. Rev. Henry Kendall, D. D., was present, and made deeply interesting statements on the subject of home missions. Strong patriotic resolutions were adopted, in which it was said that, in order to bring the pending conflict to a righteous issue, they would, were it needful, *spend the last ounce of gold and pour out the last drop of blood!* This was the spirit of 1776!

The SYNOD OF ILLINOIS, o. s., met at Jacksonville October 8, 1852. The Presbyteries of Hillsboro and Kaskaskia, were united under the name of KASKASKIA.

CHAPTER XV.

MEETINGS OF PRESBYTERIES AND SYNODS FROM 1863 TO 1865, INCLUDING SKETCHES OF THE CHURCHES ORGANIZED AND THE MINISTERS COMMENCING THEIR LABORS WITHIN THE PERIOD.

AUTHORITIES: Original Records; Auto-biographies; General Catalogues; Presbytery Reporter.

YEAR 1863.

ILLINOIS PRESBYTERY met with Pisgah church, April 10, 1863. Antonio De Mattos was received. J. E. McMurray was dismissed to the Presbytery of Wabash. Rufus Nutting, minister, and D. A. Smith, elder, were appointed Commissioners to the Assembly. Morgan L. Wood was received from the Presbytery of Peoria. The fall meeting was held at Shelbyville, commencing September 10. Cyrus L. Watson was dismissed to the East Central Association of Illinois. Geo. C. Wood was appointed Stated Clerk, and also re-appointed Presbyterial Missionary.

MORGAN L. WOOD, was born at Amsterdam, N. Y., May 8, 1820. His ancestors were English and Presbyterian. He was educated at Union College and Auburn Seminary. Licensed by Presbytery of Tioga, October, 1848, at Binghamton, N. Y., and ordained by the same at Conklin, N. Y., April 24, 1850. He has labored at Conklin, Ludlowville and Tribus Hill, N. Y., at Carrollton and Greenfield, Ill., and is now at Marion Centre, Kan. He has suffered greatly from ill health, twelve years of constant neuralgia and ten of aphonia. He has been twice married, and had ten children—eight daughters and two sons. His eldest daughter, Alice M., died at Oxford, Ohio, while a member of the Western Female Seminary.

KASKASKIA PRESBYTERY met at Greenville, Bond county, April 10, 1863. By act of the Synod of Illinois, o. s., the

Presbyteries of Kaskaskia and Hillsboro were thrown together, under the name of KASKASKIA. This was the first meeting of the united body. John Howell was received from the Presbytery of Saline. William Barnes was received from the Mendon Congregational Association. W. H. Templeton resigned the office of Stated Clerk, and Alfred N. Denny was appointed in his place. D. A. Wallace was dismissed to the Presbytery of Saline. Henry M. Corbett, minister, and Joseph T. Eccles, elder were appointed to attend the meeting of the Assembly. Arrangements were made for the installation of R. M. Roberts pastor of Litchfield church on May 17. The fall meeting was held with the Waveland church, Montgomery county, Oct. 9.

WILLIAM BARNES — Auto-biographical.—I was born at Portsmouth, Ohio, February 8, 1814. My parents were of Scotch blood and Methodists. When nine years of age, I removed with my family to Marion county, Ohio. Professed religion in Milan, Ohio, in 1833. Graduated at Yale in 1839, and at the East Windsor Theological Seminary in 1842. Had been licensed to preach by the New London (Conn.) Association September 1, 1841. Was married at Manchester, Conn., August 18, 1842, to Eunice A. Hubbard. Was ordained and installed at Hampton, Conn., September 21, 1842. Was installed at Foxboro, Mass., December 15, 1847. I came West in 1852. In Illinois I have had charge of churches in Upper Alton, Chandlerville and Sugar Creek, though not installed in either. I was with the latter church thirteen years, and with the others, both East and West, about five years each. The mother of my children died at Jacksonville, Ill., on May 18, 1874, and I was married again at Chandlerville, to Mrs. S. E. Sewall Fry, August 1, 1878. I have had four children, William Henry, born at Hampton, Conn., May 14, 1843; Nathan Hale, born at the same place, July 12, 1845; Mary Elizabeth, also born at Hampton, June 30, 1846, and Charles Albert, born at Upper Alton, Ill., July 4, 1855.

Jacksonville has been my family residence for eighteen years, on account of its educational advantages, and I consider myself as now, for the most part, *emeritus*.

WILLIAM BARNES.

THE PRESBYTERY OF WABASH met at Tuscola, April 24, 1863. Enoch Kingsbury, minister, and Eben H. Palmer, elder, were appointed Commissioners to the next Assembly. Pliny S. Smith was licensed. The fall meeting was held at Cerro Gordo, Piatt county, September 28. Robert Rutherford was received from the Presbytery of Ripley, and William M. Taylor from the Cumberland Presbytery of Decatur. Against this last act William M. Allison entered his protest, on the ground that Presbytery did not receive evidence of the proper literary qualifications.

THE PRESBYTERY OF PALESTINE met at Marshall, Clark county, April 9, 1863. Nathaniel Williams was received from the Presbytery of Chillicothe. J. M. Alexander, minister, and William Redick, elder, were appointed Commissioners to the Assembly, and distinctly instructed to take ground there on the question of loyalty to the Government, which shall accord with the "Spring Resolutions." They also strongly indorsed the President's Proclamation of a fast on the 30th of April, inst. John Fox was ordained, *sine titulo*, on the 11th. Henry F. Nelson was licensed the same day.

The fall meeting was held at Kansas, Edgar county, commencing October 9. A. S. Kemper was dismissed to the Presbytery of Chippewa. A. Hamilton, D. D., was received from the Presbytery of Chicago. Samuel E. Vance was ordained, *sine titulo*, October 11, and dismissed to the Presbytery of Schuyler.

NATHANIEL WILLIAMS was born, November 16, 1816, in Adams county, Ohio, in a log house surrounded by Indian trails. Col. John Morrison, his maternal grandfather, removed from New York to Kentucky and settled at Bryant's Station, 1789, and with his wife helped to form the Presbyterian church of Paris, Ky. His father, William Williams, was one of three brothers who came from Wales and settled one in Massachusetts, one in New Jersey, and one in Virginia. His father was the brother who went to Virginia, but married in Kentucky. Both his parents hated slavery and pitied the slaves. There were slaves in the family, but none were bought or sold and all were freed as soon as possible. His father was of the Methodist Church by birth, but

Calvinistic in faith. When in a backsliden state he would read the Bible and say, "If this be true I shall be restored." He was restored and died in the Lord. Mr. Williams obtained an education by dint of perseverance through great difficulties. He was licensed by the Presbytery of Chillicothe at Greenfield, April 7, 1853. For nine years he labored at New Market. In 1862 he removed to Illinois and took charge of Kansas church, Coles county. He labored in the bounds of Mattoon Presbytery until 1874, when he went to Iowa and was installed pastor of Hermon church at Melpine, where he still remains. In June, 1848, he married Ann Baskin, of Hillsboro, Ohio. They have had five daughters, only three of whom are living.

SAMUEL E. VANCE was born in Paris, Edgar county, Ill., July 29, 1835. His grandfather and father were natives of Virginia, and removed to Paris from East Tennessee in 1822. The family were originally Scotch-Irish and Presbyterian. His preparatory education was received at Edgar Academy of Paris, Ill. His college course was taken at Jefferson College, Cannonsburg, Pa., where he graduated in 1860. His three years' theological course was taken at the Seminary of the Northwest, graduating in 1863. The Presbytery of Palestine licensed him, April 10, 1862. In the summer of 1862 he supplied the church of Pleasant Prairie. Within a few weeks after graduation he was invited to supply the churches of Altona and John Knox in Knox county, Ill. Before the year closed he received a call to become pastor of John Knox and Oneida churches and was installed by the Presbytery of Schuyler. On this field he labored for six years. In the spring of 1869 he accepted a call from the church of Farm Ridge, La Salle county, Ill., where he labored for two years. After which he became pastor of the Presbyterian church of Granville, Putnam county, Ill. In October, 1872, he accepted a call from the church of Lexington, McLean county, Ill., and was pastor of that church for more than five years. In January, 1878, he received a call from the Presbyterian church of Stevens' Point, Wis. To this field he removed February 1, 1878, and was installed pastor May 7. In this field he is still laboring. On December 23, 1863, he was married to Kate Frame, daughter of Rev. Reuben Frame, at Morris, Ill. They have four children.

Selby F., was born Nov. 17, 1864; Hattie Shelledy, born March 18, 1867; Edward Elbridge, July 23, 1872; James Milton, May 21, 1875.

ALFRED HAMILTON, D. D., was installed over Mattoon church April 13, 1864. He remained there that year and the next. In 1866-67 he was in Chicago in infirm health. In 1868 his name disappeared from the minutes of the Assembly.

THE PRESBYTERY OF SANGAMON met at Decatur, April 1, 1863. C. P. Jennings resigned his office as Stated Clerk, and G. W. F. Birch was elected in his place. T. M. Oviatt, minister, and S. G. Malone, elder, were elected Commissioners to the Assembly. T. M. Oviatt was released from the pastoral care of the Decatur church. C. P. Jennings was dismissed to the Presbytery of Logansport. The fall meeting was held with Centre church, commencing September 29. David C. Marquis, licentiate, was received from the Presbytery of Beaver. Geo. K. Scott was received from the Presbytery of Wooster, Ohio. An adjourned meeting was held at Decatur, commencing November 7, and on Sabbath, the 9th, D. C. Marquis was ordained paster of the Decatur church.

THE PRESBYTERY OF ALTON met at Cairo, April 2, 1863. Eli W. Taylor, from Lake Presbytery, and Elijah Buck, from Coldwater Presbytery, were received. W. R. Smith, who united with the Presbytery on a forged certificate, was deposed. J. R. Johnson was licensed. A. T. Norton and Joseph Gordon, ministers, and M. Fehren and Samuel Wade, elders, were appointed Commissioners to the Assembly.

The fall meeting was held at Alton, Sept. 28.

ELI W. TAYLOR—Auto-biographical.—I was born in Chittenden county, Vt., December 11, 1806. My ancestors were among the early emigrants to this country from England. On my father's side they were of the Church of England. In Cromwell's time, some of them affiliated with the Puritans, and coming to this country, settled at New Haven, Ct. My mother belonged to the Lawrence family in Massachusetts.

Her grandfather was one of the colony from Massachusetts which settled in and around Hartford, Ct., making his home finally in Canaan. The house he built still stands, with the names of himself, Isaac Lawrence, and all his family cut in the stone step of the front door. My parents emigrated to Vermont soon after the revolution. They had six children, who lived to profess their faith in Christ. Two sons and a grandson entered the ministry. The eldest son was an eminently useful physician in Morgan county, Ill.

At the age of thirteen I made a profession of religion. Almost from the first, my thoughts were turned towards the ministry.

I entered the University of Vermont at Burlington and continued for three years, when my course was interrupted by protracted illness and the death of my father. The university subsequently conferred on me the degree of A. M. My theological studies were pursued with private instructors. In the spring of 1830 I was licensed, and in December following ordained by Rutland Association, Vt. After spending about three years as a Home Missionary in Western Vermont, I accepted a call from the Congregational church in Croydon, Sullivan county, N. H. Here I was permitted to witness a striking display of the power of Divine grace. The church had become reduced to a small number, and the whole region was overrun with Universalism and kindred systems. Their most bold and blatant advocates were men who had once professed to be Christians. Within a year, however, the Spirit of God was evidently at work among us, and this influence increased and extended gradually till it seemed to pervade the great mass of the people. The work thus begun continued about two years. Nearly one hundred were added to the church. Opposition, for the time, was silenced and the moral aspect of the whole community changed. While for a short time in charge of another church, about thirty were received as the fruits of a revival. I was frequently called ten, and sometimes twenty, miles to attend funerals and perform other services in mid-winter, the cold intense and the snow very deep. The work was beyond my strength, and I was forced to resign my charge and seek relief in a southern latitude. On my return I accepted a call from the Congregational church in Williamstown, Orange county, Vt. With that people I spent about ten pleasant years.

Again prostrated, I accepted an agency for the American Tract So-

ciety, and spent most of two years in Mississippi and Alabama. Instead of returning to New England, I accepted a pastoral charge in Cass county, Mich., where I remained seven years. I had previously connected with Presbytery. In 1861 I came to Illinois, and for three years ministered to the church in Pana. In 1865 I took charge of the churches of Shipman and Plainview. Both churches were small and their houses of worship in an unfinished state. At the end of four years both houses were finished and neatly furnished. The accessions to the membership amounted to sixty-one. Subsequently I labored for a time with the church at Walnut Grove, in Greene county. In August, 1830, I was married to Laura, daughter of Deacon Lyman King, of Burlington, Vt. Our children all died in infancy. My wife still survives. For forty-eight years we have walked and labored together in this blessed work. A considerable portion of our time has been spent in Home Mission fields, where a full share of the toil and privation falls upon the minister's wife. This she has cheerfully borne—a faithful and efficient helper. Together we have labored—together we wait the call of the blessed Master to enter into rest.

E. W. TAYLOR.

SHIPMAN, ILL., October, 1878.

This beloved brother died at his residence in Shipman, Ill., February 13, 1879. His widow survives.

ELIJAH BUCK was born at Great Bend, Susquehanna county, Pa., March 1, 1799. He was educated at Hamilton College, N. Y., and at Auburn Seminary. Licensed in 1826. Ordained April 28, 1830, by the Presbytery of Susquehanna. United, first time, with Alton Presbytery April 3, 1863. Dismissed to Kaskaskia Presbytery, April 17, 1868. United second time with Alton Presbytery October 8, 1869, from Kaskaskia Presbytery. By the reunion and re-construction, he was throw into Cairo Presbytery, with which he is still—1879—connected, with his residence near Centralia. Mrs. J. W. Stark, of Jerseyville, Ill., is his daughter.

He labored for years in Michigan. In Illinois he has preached at Kinmundy, Odin, Centralia and Richview.

THE PRESBYTERY OF SALINE met at Olney, April 2, 1863. Arrangements were made for the installation of S. C. Bald-

ridge, pastor of Wabash and Friendsville churches on the last Sabbath of April, inst. John Mack, minister, and Harley Kingsbury, elder, were chosen to attend the Assembly. William G. Thomas, licentiate, was received from the Presbytery of Logansport. A *pro re nata* meeting was held June 30, with the Wabash church, and adjourned to Pisgah church August 4. Their object was principally to consider the case of John B. Saye. He had been deposed by the Presbytery, and had appealed to the Synod. The Synod had sustained the appeal so far as to pronounce the sentence of deposition as *too severe*, and that it should have been "solemn admonition." The Presbytery had appealed the case to the Assembly, where the appeal was lost by one vote. This restored Mr. Saye to the ministry, but obliged the Presbytery to inflict the sentence which the Synod had declared proper, viz.: "solemn admonition." The Presbytery summoned Mr. Saye to receive this admonition. He refused, with expressions of contempt for the Presbytery and its proceedings; whereupon Presbytery deposed him for contumacy. Saye appealed to the Synod of 1863, and his appeal was not sustained. In all this tedious process the temper of Presbytery was most admirable, and their adherence to rules exact. *At last justice was secured.* Such is ever the operation of the Presbyterian system, when its rules are rigidly adhered to. The case was so protracted simply because the Assembly, in a fit of impatience, rushed to a conclusion without proper consideration. The fall session was held with Sharon church September 24. On Sabbath, the 24th, William G. Thomas was ordained, *sine titulo*. A. R. Naylor was received from the Presbytery of Chillicothe.

ARTHUR RALPH NAYLOR was born at Cynthiana, Harrison county, Ky., December 20, 1812. His parents were of Scotch-Irish descent, and belonged to the Associate Reformed Presbyterian Church. He was early left an orphan. He was converted in early youth. He graduated at Miami University, at Oxford, Ohio, August, 1841. He was licensed by the Presbytery of Oxford, at Brookville, Ind., in the spring of 1842. He was ordained by the Presbytery of Cincinnati pastor of Trezburg and Ebenezer churches June 12, 1844.

He was married at Oxford, Ohio, December 1, 1841, to Miss Elizabeth Montgomery, daughter of Major James Mont-

gomery. They have had three sons, who have reached maturity: Francis M., a professional teacher and an elder in the First Presbyterian church, Terre Haute, Ind.; Thomas E., a business man and an elder in Providence church, Solomon Presbytery, Kan., and Arthur W., who is a member of one of the churches in Pittsburg, Pa. His sons are all business men, but exemplary Christians, with God-fearing wives.

He has been laboring as a minister about thirty-eight years, divided as to time and place thus: eighteen years in pastoral labor in Ohio; twelve years in Indiana; four years in Illinois, and now about four years of pioneer labor on the frontier of Northwestern Kansas.

THE SYNOD OF ILLINOIS, n. s., met at Jerseyville, October 1, 1863. That portion of Illinois Presbytery lying east of the Illinois Central Railroad, and including the churches of Shelbyville and Prairie Bird, was set off to the Presbytery of Wabash. The former declarations of this Synod, with regard to the rebellion raging against the Government, were repeated and emphasized in the strongest manner.

THE SYNOD OF ILLINOIS, o. s., met at Bloomington, October 14, 1863. Their declarations in regard to the wickedness of the existing rebellion against the Government were equally as decided as those of the New School Synod. Their indorsement also of the efforts of the Christian Commission, and their urging of its claims upon the churches, were all the most earnest Christian patriot could desire. It is interesting to note, as the years of the rebellion rolled on, the rising tone of patriotism and the utter disappearance of disloyal manifestations in all our Ecclesiastical bodies, except on the part of a very few individuals in the Presbytery of Sangamon.

YEAR 1864.

THE PRESBYTERY OF ILLINOIS met at Springfield, April 7, 1864. Morgan L. Wood, minister, and R. E. Wilder, elder, were appointed to attend the next Assembly. T. H. Newton was received from the Presbytery of Missouri. Wm. R. Adams was ordained, April 9, *sine titulo*. The fall meeting was held at Carrollton, commencing August 30.

THOMAS HENRY NEWTON, D. D. This article is made up of extracts from a letter of his to me, written in 1879:

"Your conception of the history of Presbyterianism in middle and south Illinois is entirely just. I have often wondered why such a history was not undertaken by all localities in the United States, so that material might be furnished for a correct general history of the whole Church. * * * I was born in Philadelphia, Pa., June 25, 1821. * * * It is with no small degree of interest that I look back to my residence in Illinois, whose growth has been so marvelous and whose political position is so commanding. * * * As my name indicates, I am of English stock. The Newtons are an old family in England, and with very similar characteristics. Newtons are not politicians. I never knew one of the name a rebel, a regicide or a secessionist. They keep quiet and mind their own business. If political affairs don't suit them they simply withdraw, as did Sir Isaac Newton when he shut himself up in his observatory rather than become member of a cabal. My parents were staunch Protestants from the Church of England. My father affiliated with the Methodists; my mother with Presbyterians. They trained me with great care. My general education was obtained in ordinary schools. I graduated at La Fayette College in 1846. My theological course was taken at Princeton, N. J. I was licensed by the Presbytery of Philadelphia in April, 1848. The same Presbytery ordained me to labor as a chaplain in St. Thomas, W. I., in November, 1850. Besides laboring in the West Indies, I was supply pastor at Berwick, Pa., in St. Louis, Mo., in Southwest Missouri and in Carlinville, Ill., from 1862 to 1864. Since my labors in Carlinville I have had no regular field. I have preached a good deal, but been in too feeble health to do much. I now reside in Virginia and have preached for four months for two small churches. That is the most continuous labor I have done for years. While I write this I am visiting in Camden, N. J. I was once married and have one child—George Junkin Newton—born in St. Louis, July 15, 1858. I wish *thus* to go on record: *I never wronged any one, nor preached for filthy lucre.* My address is Richmond, Va.

"THOMAS H. NEWTON."

WILLIAM R. ADAMS was born of pious parents, August 1, 1830, at New Boston, N. H. United with the Presbyterian

church of that place October, 1848. Completed his preparatory course in New Ipswich and Frankestown academies. Entered Dartmouth College in August, 1855, and graduated from that institution July 28, 1859. In the autumn of the same year he came to Illinois, and located at Carlinville, being engaged as an instructor in the public school. During his stay there he studied theology with Rev. John C. Downer, then at the head of Blackburn Seminary. In May, 1861, was licensed by Illinois Presbytery. In September of that year was called to take charge of the high school at Alton, as its principal. At the same date began to supply the pulpit of the Presbyterian church of Upper Alton. September 9, 1861, he was united in marriage with Miss Ellen D. Richmond, formerly of Rochester, Vt.; subsequently a teacher in the Alton schools, but more recently principal of a young ladies seminary at Carlinville. He continued in School at Alton till 1865, but remained as supply pastor at Upper Alton till September 1, 1867, a period of six years. He was ordained April, 1864, by Illinois Presbytery. Served as chaplain of the 133d regiment Illinois volunteers during its term of enlistment. United with Alton Presbytery in the autumn of 1865. In September, 1867, he removed to Brighton, and took charge of Brighton and Spring Cove churches. At these points he labored until September 1870, Thence he removed to Shipman, and became supply pastor of the churches of Shipman and Spring Cove, preaching more or less for the church at Plainview. During his stay at Shipman, he acted as pastor of that church for three years, being installed by a committee of Presbytery in the fall of 1871. In September, 1874, he removed to Plainview, and undertook the supply of that and Spring Cove church. At this time—1879—he ministers to Plainview, Spring Cove and Shipman churches. To the first, one-half the time, to each of the others, one-fourth. In June, 1875, he was honored with the degree of A. M., by Blackburn University.

The children of Mr. and Mrs. Adams are Anna Tribble, born August 31, 1864; James Henry, born April 3, 1868; Fannie P., born October 13, 1872.

THE PRESBYTERY OF KASKASKIA met with Pleasant Ridge church, Randolph county, April 7, 1864. T. W. Hynes, minister, and Augustus Alvord, elder, were chosen to attend

the Assembly. The fall meeting was held at Trenton, commencing October 8. A. R. Naylor was received from the Presbytery of Saline, and S. D. Loughead from that of St. Louis. Lively's Prairie church was dissolved. R. G. Williams, licentiate, was received from the Presbytery of Ohio.

SAMUEL D. LOUGHEAD. His name first appears in the minutes in 1858, when his address was Jefferson City, Mo. In 1862-73 he was pastor elect at Montgomery City, Mo. In 1866 he was supply pastor at Carlyle, Ill. In 1871 he was at Thayer, Kansas. His name then disappears. His name is spelled *Loughead* and *Lougheed*.

THE PRESBYTERY OF WABASH met with New Providence church in Edgar county, April 15, 1864. Timothy Hill was received from the Presbytery of St. Louis. James W. Stark was dismissed to the Presbytery of Milwaukee. R. Rutherford, minister, and Alex. McKinney, elder, were chosen to attend the Assembly. Pliny S. Smith was ordained, *sine titulo*. With 1865 his name disappears from the minutes.

The fall meeting was held with Prairie Bird church, Shelby county, September 2. J. B. Sheldon was received from Huron Presbytery.

TIMOTHY HILL, D. D., was born in Mason, N. H., June 30, 1819. His father was Rev. Ebenezer Hill, who was ordained pastor of the Congregational church in Mason, N. H., in November, 1790. He remained pastor of that church until his death in 1854. His ancestors were English Puritans, and emigrated to this country about 1630. Mr. Hill graduated at Dartmouth College 1842, and at Union Seminary, N. Y., 1845. He was licensed by the Third Presbytery of New York, April 18, 1845, and ordained at St. Louis by the Presbytery of St. Louis, October 22, 1846. He came to Missouri under the direction of the A. H. M. Society in October, 1845. Labored in Monroe county until July, 1846. Was supply pastor of St. Charles church, Mo., 1846-59; at St. Louis, North church, 1859-60; at Rosemond, Ill., 1861-63; at Shelbyville, Ill., 1863-65; at Kansas City, Mo., 1865-68. He was appointed District Secretary of the Board of Home Missions in 1868, and is still acting in that capacity. For the last ten

years he has traveled in that work about one thousand miles per month. In 1873, he received from Highland University the degree of D. D. He married, at St. Louis, Miss Frances A. Hall, November 2, 1854. They have two living children: John Boynton, born November 3, 1860, and Henry Edward, born February 9, 1863. Dr. Hill's residence is in Kansas City, Mo.

JAMES B. SHELDON resided in Lawrence and then in Troy, Kansas, and died at the latter place, October 7, 1872, aged fifty-one years, being at his death a member of Highland Presbytery.

THE PRESBYTERY OF PALESTINE met at Mattoon April 12, 1864. Alfred Hamilton, D. D., was installed pastor of Mattoon church, o. s. The fall meeting was held at Charleston, September 13, 1864. Samuel B. Taggart was received at an adjourned meeting held at Kansas, October 29, and installed pastor of that church on the 30th. H. I. Venable was appointed Stated Clerk.

SAMUEL B. TAGGART was born at Cannonsburg, Pa., March 31, 1833. Graduated at Jefferson College, August 1, 1856. Had united with the Covenanter Church at an early age. Began the study of theology at Reformed Presbyterian Seminary, Allegheny, Pa., and finished at Princeton, N. J., in 1861. Licensed by Presbytery of New Brunswick, and ordained in 1862 by Presbytery of Vincennes. Has labored at Sullivan, Ind., at Kansas, Ill., and is now—1879—at Upper Alton and Moro, with residence at former place.

SAGAMON PRESBYTERY met at Springfield, April 8, 1864, Clark Loudon was received from the Presbytery of Philadelphia. J. A. Pinkerton, minister, and Stephen Sutton, elder, were appointed to attend the assembly. At a *pro re nata* meeting held at Springfield, June 29, J. H. Brown, D. D., was released from the pastoral care of the First Presbyterian church of Springfield. The fall meeting was held with North Sagamon church Sept. 13, 1864.

CLARK LOUDON was born in County Armagh, Ireland, October 19, 1823, and educated at Belfast. Came to this country in 1851; was licensed in Ireland. The first ten years of his ministry in this country were spent in Philadelphia, in charge of the Fifteenth Presbyterian church in that city, over which he was ordained early in 1853. He came to Illinois about 1862, and labored until 1875 in Marrowbone township, in Moultrie county, and in the Prairie Home parish in Shelby county. He organized, in that general field, two churches—Sullivan and Dalton—and assisted in erecting two good church buildings. He married December 15, 1864, Miss Mary A. Freeland. In 1875 their children were three little girls. In 1876 he removed with his family to Minnesota, and has labored since at Shetek and Tracy.

THE PRESBYTERY OF ALTON met at Carbondale, April 14, 1864. J. J. Ward, of Dayton, William Ellers, of Coldwater, and M. B. Ormsby, of Galena Presbyteries, were received. C. H. Foote and E. B. Olmsted, ministers, and F. A. Sabin, M. D., and David Beatty, elders, were appointed Commissioners to the Assembly. The license of J. Russell Johnson was recalled. N. A. Hunt was dismissed to the Minnesota Congregational Association. The fall session was held at Old Ducoign, October 3 and 4. Charles F. Beach was received from the Presbytery of Chicago. C. H. Taylor resigned as Stated Clerk, and A. T. Norton was appointed in his place. At an adjourned meeting, held at Centralia, Charles F. Beach was installed pastor of Centralia church, and S. R. Bissell was received from the Presbytery of Washtenaw.

J. JEROME WARD was born at Bloomfield, N. J., March 9, 1813. Educated at Lane Seminary from 1830 to 1834. Ordained, February 10, 1841, by Presbytery of Onondaga, over the church of Camillus. Spent ten years in Onondaga Presbytery, ten in that of Niagara and three years in that of Dayton. United with Alton Presbytery as above. Labored one year in New Ducoign. Dismissed in the spring of 1865. Labored then two years in Decatur, Mich., and three and one-half years in Michigan City. He is now—1879—at Kasson, Minn.

CHARLES F. BEACH was born at Jewett, Greene county, N. Y., Sept. 5, 1827. Educated at Auburn Seminary. Received the degree of A. M. from Knox College, June 23, 1859. Ordained by Chicago Presbytery, Jan. 10, 1856. United with Alton Presbytery and was installed as above. Was dismissed from that charge July 19, 1866. Dismissed from Alton to St. Lous Presbytery same date. Has since labored at Portage City, Wis., at Warsaw, Ind., and has been for several years in Louisville, Ky., acting as editor and evangelist. He is the author of several small works of much merit. He is a member at this time—1879—of the Louisville Presbytery, connected with the Northern Assembly.

WILLIAM ELLERS was born March 5, 1811, in Rendsburg, Dutchy of Schleswig, then in Denmark, now Prussia. Educated in Rendsburg, and in the University of Keil in Holstein, where he spent several years, and then came to this Western world. He landed at New York in September, 1836, with the intention of traveling through the country, gaining all possible information, and then of returning to Hamburg and establishing a bureau of information for German emigrants to America. He became, however, so much interested in the country that he abandoned his first design and determined to remain. October 1, 1856, he was ordained in Fort Wayne, Ind., by the classis of St. Joseph of the German Reformed church, and ministered to a charge in the town and vicinity of Goshen, Elkhart county, Ind. This charge he resigned in the spring of 1858 to minister to two German congregations in Michigan. While thus employed he became acquainted with the Burr Oak Presbyterian church and became their pastor, through the Presbytery of Coldwater, in November, 1858. After a ministry of five years this pastorate was dissolved and he came to Illinois. From 1863 to 1865 he served the churches of Troy and Marine in Madison county. For one year from January, 1865, he was Bible agent in Michigan. He then became city Missionary in New Albany, Ind. There he labored for one and a half years, being connected with Salem Presbytery. His next field was as missionary among the Germans in Milwaukee, Wis. There he remained till January 1, 1870. His next field was Mine La Motte, Mo. He has labored since in Watson and Edgewood, Ill., and is now—1879—in Olney with a German congregation.

SANDFORD R. BISSELL was born May 11, 1818, at East Windsor, Ct. He was educated at Western Reserve College and Lane Seminary. He was ordained June 30, 1847, by the Genesee Association. He united with Alton Presbytery as above and was dismissed to the Presbytery of Wabash, April 13, 1866. He has labored since as minister at Effingham, Greenup, New Hope and with other churches in that section of the State. He has been principally occupied, however, as teacher of a private school in Effingham. His wife is a lady of superior education, much firmness of Christian principle and perfect consistency of conduct—a good wife, mother and reliable member of the church.

SALINE PRESBYTERY met with Richland church, April 8, 1864. D. A. Wallace was dismissed to the Presbytery of Bloomington. S. C. Baldrige, minister, and R. W. Pratt, M. D., elder, were elected Commissioners to the next Assembly. The church of Odin was received. The fall session was held at Equality, commencing September 15. William C. Thomas was dismissed to the Presbytery of Logansport. Bridgeport church was received.

ODIN CHURCH, Marion county, was organized by Revs. John Crozier and Wm. G. Thomas, March 26, 1864, with thirteen members. Elder Joseph M. Wilson. Revs. Wm. E. Thomas and Elijah Buck ministered to the church until 1865. Nine persons were received, and A. C. Davis was elected elder. R. C. Galbraith was installed on the first Sabbath in October, 1865. A church edifice of brick, erected at a cost of \$3,000, was dedicated June 3, 1866. The church grew with the growth of the town in the rush of travel during the war, and for a year or two subsequent. But the close of the war and the opening of a direct route from St. Louis to Cairo, acted adversely both upon town and church. Mr. Galbraith resigned and left. The church became reduced almost to extinction. But a few praying ones were left and better prospects have begun to open.

BRIDGEPORT CHURCH, Lawrence county, was organized by Revs. John Crozier and John Mack and Elder Thos. Buchanan, May 7 and 8, 1864, in the Methodist house, with these mem-

bers: Diana Douglas, James Crooks, Alvira Crooks, Alex. Bell, Margaret Bell, Hiram W. Cooper, Mahulda A. Newell, James H. Martin, Mary R. Martin, Louisa Martin, Mary Martin, Salina Douglas, Charles Douglas, Eusebia Martin, Martha Martin, Alney L. Martin, John A. Newell, Margaret A. Newell, Cyrus Culbertson, Susan Culbertson, Alfred Harris, Mary Harris, James Johnson, Martha Johnson. ELDERS: Alex. Bell and John A. Newell. Alex. Bell was an elder of the Hopewell church, which was gradually merged in this at Bridgeport. Rev. John Mack was the first minister of the church. He was supply pastor, and continued until 1868 or perhaps longer. Cyrus Culbertson and Hiram Cooper were chosen elders, August 19, 1865. Other MINISTERS: R. G. Ross, September 1, 1870, and continued till spring of 1876. Thomas Smith commenced May 1, 1876, and is supply pastor of this church and Union, and pastor of Pisgah. Good church building, cost \$2,700.

THE SYNOD OF ILLINOIS, n. s., met at Centralia, October 6, 1864. The SYNOD of Illinois, o. s., met at Olney, October 12, 1864. Dr. Alfred Hamilton was made Stated Clerk. Both Synods began to agitate the subject of re-union.

CHAPTER XVI.

MEETINGS OF PRESBYTERIES AND SYNODS FROM 1865 TO 1868, INCLUDING SKETCHES OF THE CHURCHES ORGANIZED AND THE MINISTERS COMMENCING THEIR LABORS WITHIN THE PERIOD.

AUTHORITIES: Original Records; Auto-biographies; General Catalogues; Presbytery Reporter.

YEAR 1865.

THE PRESBYTERY OF ILLINOIS met at Chatham, April 6, 1865. David H. Hamilton, D. D., minister, and A. C. Hinton, elder, were appointed to attend the meeting of the Assembly. William R. Adams was dismissed to the Presbytery of Alton.

The fall meeting was held with the Westminster church, Jacksonville, commencing September 5. William A. Hendrickson was received from the Presbytery of Schuyler; Geo. C. Wood was reappointed Presbyterial Missionary.

THE PRESBYTERY OF KASKASKIA met at Moro, Madison county, April 6, 1865. The church of Richview was received. The name of August Kiess, a licentiate, was dropped from the roll of Presbytery. The name of Rattan's Prairie church was changed to MORO. S. D. Loughhead, minister, and Hugh Smith, elder, were appointed Commissioners to the next Assembly.

The fall meeting was held at Carlyle, Clinton county, commencing October 2. The name of the *Liberty* church was changed to ROCKWOOD.

THE PRESBYTERY OF WABASH held a called meeting at Mattoon, January 7, 1865, received John L. Jones from the Presbytery of Schuyler and installed him pastor of the Mattoon church.

The spring meeting was held at Neoga, April 14, and the fall meeting at Shelbyville, October 4. David R. Love, from the Presbytery of Logansport,

and Thomas H. Spencer, from Salem Presbytery, were received. Timothy Hill was dismissed to the Presbytery of Lexington. Watson and Effingham churches belong to this year, but through some error their names were not entered on the roll of Presbytery.

JOHN L. JONES was preaching to the New Providence church, Emerson, Mo., postoffice, in 1860-61—a member of the Presbytery of Northern Missouri, N. S. The war drove him out of Missouri. In 1864 he was Presbyterial Missionary of Schuyler Presbytery, and resided at Brooklyn, Schuyler county, Ill. Installed at Mattoon as above. He remained about two years and went to Kansas. He organized a Presbyterian church at Salina, Kan., in November, 1867, and preached there and at Solomon City until his death, which took place May 3, 1871. He was forty-five years of age, and at the time of his death a member of the Presbytery of Topeka.

DAVID R. LOVE was born in Tollcross, a suburb of Glasgow, Scotland, May, 1831. His parents, Alexander and Jean Rankin Love, were members of the Presbyterian church. In 1842 he migrated with them to Nova Scotia, sojourned there four years, and on June 27, 1846, was shipwrecked near the coast of Massachusetts; twenty-nine persons were drowned, and among whom were his mother, brother and sister. His father, sister and himself made their home in Pennsylvania. In his twentieth year, when teaching school, he was converted and the following summer united with the O. S. Presbyterian church. He prepared for college at Luzerne Presbyterial Institute, Wyoming valley, Pa.; entered the freshman class in the College of New Jersey, and was graduated in 1858; entered Princeton Theological Seminary in September following, and was graduated April, 1861. He was licensed by the Presbytery of Luzerne, O. S., at Kingston, Wyoming valley, Pa., April 17, 1860. His first field of labor was Rossville, Ind. He began to supply that church June 7, 1861; was ordained over it, October 3, 1861; labored there three years; ministered to the N. S. Presbyterian church, Danville, Ill., fifteen months; was pastor of the church at Lexington seven years, Tolono two years, Farmer City nearly two years, and has labored in Fowler, Ind., since July

1, 1877. During these eighteen years he has preached two thousand, six hundred and seventy-four sermons, received three hundred and ninety-six persons to church membership and in his own charges has enjoyed nine precious revivals.

Mr. Love has been married twice. First, on June 23, 1864, to Lida, daughter of Rev. James A. Carnahan, of Dayton, Ind. They had two children—Flora, born August, 1865, and Nillie, born May, 1867. In March, 1874, his first wife died, and in June, 1876, at Aurora, Ill., he married Henrietta, daughter of Dr. R. B. Landon, of Fredonia, N. Y. They have one child—Lida Landon—born May 5, 1877.

THOMAS SPENCER was born in Wilmington, Vt., April 25, 1812. He was one of a family of eight children. His grandfather removed from East Haddam, Ct., when Abner, father of Thomas, was about eighteen years of age. Thomas labored upon the farm with his father until his sixteenth year. His early education was at the common school and the academy of Barre, Mass. While in the academy he was converted to Christ. He graduated at Union College, N. Y., in 1837. Having to depend largely upon his own resources in procuring an education, his energies were taxed to the utmost. While in college he fell a victim to the small-pox, in its most malignant form. For many weeks his life trembled in the balance. He bore the traces of this fell disease to his grave. After leaving college, a great part of his life was spent in teaching. In 1840 he was appointed professor of languages in the Western University, of Pittsburg, Pa., at the same time he edited a literary paper. This year, 1840, he married Miss Eliza Kelly of Pittsburg. Soon after he studied theology, in part at Allegheny City, Pa. His first field of labor in the ministry was at Marlboro, Vt., where he was pastor from 1844 to 1846. He then took charge, for a time, of a church in West Brattleboro, Vt. About 1852 he went to Indiana under the auspices of the A. H. M. Society, and labored in Blackford and Franklin counties. He was principal of the Female College of New Albany from 1857 to 1859. From thence he removed to Glendale, Ohio, near Cincinnati, and was engaged in the Female College there for four or five years. He next came to Terre Haute, Ind., and became Professor of Natural Sciences, Moral Philosophy and Logic in the Terre Haute Female College. It was while

thus engaged that he united with Wabash Presbytery, and in addition to his teaching, took charge of the New Providence church, eight miles west of Terre Haute. In 1869 he removed his relation to Green Castle Presbytery, but continued to teach in Terre Haute. In that city he buried his first wife, October 6, 1870. In 1871 he united with the Presbytery of Mattoon and took charge of the churches of York, Walnut Prairie, and Marshall, in Clark county. In that field he remained four years. November 2, 1872, he married Mrs. Mary E. Besser, widow of Nathan Besser, and daughter of Robert Williamson, an elder in Walnut Prairie church. She had two sons, aged twelve and fourteen years. Mr. Spencer's last field of labor was Palestine, Robinson and Beckwith Prairie churches, with his residence at Palestine. For the greater part of the time he preached one sermon to each of these places on each Sabbath. Only once did he fail of meeting an appointment, and then on account of a terrible storm. The churches were all enlarged and strengthened under his care. He secured their entire confidence and warmest attachment. He was removed in the midst, not only of his ministerial usefulness, but while maturing plans for establishing an academy among his people. On Sabbath, August 5, 1876, he preached his last sermon to his church in Palestine from the words: "Come unto me all ye that labor," etc., and with great power. At 3 o'clock, P. M., he heard his Sabbath-school class. At 9 o'clock the same evening he died. His funeral was attended at the parsonage in Palestine, and his remains conveyed for interment to the cemetery of the Walnut Prairie church. His education was a very finished one. He ranked high as an instructor of youth, and was enthusiastic in that calling. But his chosen work was that of the ministry. As a preacher he was evangelical, earnest and instructive. In his family he was an affectionate husband, courteous and kind to domestics—a priest in his own house. His wife's sons he regarded and treated as his own. He was very industrious—through life an early riser and regarding the morning hours as the best for study. In New England he was a Congregationalist; at the West a New School Presbyterian—always and everywhere non-partisan and catholic. All who new him loved him. The widow resides with her sons and sister in Terre Haute, Indiana.

WATSON CHURCH, Effingham county, was organized by Rev. S. R. Bissell, April 15, 1865, with these members: Jacob Covert, Martha Covert, William Wilson, Mrs. Elizabeth Wilson, P. H. Humes, Mrs. Mary Humes, Mrs. Maria Humes, Mrs. Bridget Larew and Mrs. Anna Bail. ELDERS: P. H. Humes, Jacob Covert, appointed July 1, 1865; James Russell, September 7, 1873; Francis Cooper, sr., August 1, 1874; Charles M. Service, July 18, 1875. MINISTERS: S. R. Bissell, the first, Joseph Wilson preached and administered the supper, December 13, 1865. Adam Johnson, G. A. Pollock, Enoch Kingsbury and A. T. Norton preached here on a few irregular occasions. From 1867 to 1873 this church had no preaching. Wm. Ellers was employed May 4, 1873, and remained until 1877. This church has no property.

EFFINGHAM CHURCH was organized by Revs. A. T. Norton and S. R. Bissell, in the court-house at Effingham, November 13, 1864, with these members: Solomon Swingle, Mrs. M. E. Swingle, Mrs. S. P. Bissell, Isaac Bates, Mrs. Jane Bates. ELDERS: Isaac Austin, Henry Thompson, February 2, 1868; Samuel F. Gilmore, Virgil Wood, November, 1870; limited eldership adopted August, 1877, when A. Stewart was chosen for five years, G. Ogden for four years and Virgil Wood for three years. MINISTERS: S. R. Bissell, G. A. Pollock began here December, 1869, and resigned in December, 1877. He was pastor. William C. Cort, 1878. The house of worship—a substantial brick building—was dedicated October 23, 1870, free of debt. It cost \$4,300. Before its erection the places of meeting were, (1) the court-house, about one year; (2) Mr. Bissell's school house; (3) the Baptist church for one-half the time. Mr. Pollock's pastorate continued eight years. When he commenced, the church had fifteen members. He left it with one hundred and seventy. The whole number received in those eight years was two hundred and twenty-seven. Of these by letter, fifty, by examination, one hundred seventy-seven. Baptisms in the period, seventy-seven adults and forty-four children. Marriages, fifty-one. Deaths of members, four, and one baptized child. The amount of money raised and expended in those eight years was \$14,800, being an average of \$1,850 per year.

PALESTINE PRESBYTERY met at Grandview, April 11, 1865. Stephen J. Bovell was ordained on the 12th. C. P. Spining, minister, and Findley Paull, elder, were appointed to the Assembly. H. A. Newell was licensed, and at the fall meeting dismissed to Miami Presbytery. H. I. Venable was dismissed from the pastoral care of Oakland church. The fall meeting was held at Arcola, October 2.

STEPHEN JAY BOVELL was born May 27, 1827, near the old Salem church, Washington county, Tenn. He is the third son and fourth child of Rev. John V. Bovell, who was president of Washington College, East Tenn., during the years 1827 and 1828, and who died in Paris, Edgar county, Ill., in November, 1829. His grandfather was the Rev. Stephen Bovell, D. D., who preached for nearly forty years to the Presbyterian church in Abingdon, Va., and who died in the beginning of the year 1840 in Coles county, Ill., having lived the three previous years in Hannibal and Palmyra, Mo. The grandfather traced his ancestry back to the old Huguenot stock of France. The maiden name of the mother of the subject of this sketch was Christiana Gray, whose father was an old Scotch Presbyterian of the blue-stocking type.

After the death of the father in Paris, 1829, the mother remained there till the year 1835, when she, with her four children, removed to the southern part of Coles county, Ill., near the Pleasant Prairie church, and where the subject of this sketch worked on a farm until he was twenty years of age. In the month of April, 1847, he became a student in Edgar Academy, then under the control of Rev. H. I. Venable, where he remained until October, 1849. Leaving the academy he went to Hanover College, Indiana, and entered the sophomore class of that institution and remained there three years, graduating with the class of 1852. After spending two years in teaching he entered the Theological Seminary at New Albany, Ind., October, 1854, where he spent one year, at the end of which his health failing from the entire paralysis of both lower and upper extremities, he was compelled to abandon his preparation for the ministry for the time and engage in other pursuits. In March, 1856, he was united in marriage with Miss Martha J. Howe, to whom he had been engaged for four years, in the vicinity of Flemingsburg, Ky., and for two seasons thereafter engaged in farming

in Edgar county, Ill. In the autumn of 1857 he removed to Palestine, Ill., and in conjunction with another gentleman took charge of a literary institution known as Palestine Academy, where he continued to teach during the following eight years. Pursuing as best he could in the meantime his theological studies, he was licensed by the Presbytery of Palestine, in the town of Palestine, Ill., April 16, 1859. The same Presbytery ordained him April 16, 1865, at Grandview, Ill.

The six years intervening between the time of his licensure and ordination were spent in teaching through the week and preaching on Sabbath to vacant churches in the surrounding towns, among which were Carlisle, Ind., and Palestine, Hutsonville, Robinson and Beckwith Prairie, Ill. In October, 1865, he removed to Ashmore, Coles county, Ill., and took charge of the Hebron and Oakland churches as supply pastor, which relation he sustained to both churches until the close of the year 1878, at which time he severed his connection with the Oakland church. He still resides in Ashmore and continues his relation as supply pastor with the Hebron church. He was elected County Superintendent of Schools of Coles county and held the office for a term of four years, beginning December 1, 1869.

Three children have been given to him and his devoted wife—John Howe, born April 10, 1859; Henry Paull, born November 20, 1860, and Louella, born December 7, 1863. The first of these gladdened the hearts and home of his parents for two and one-half short years, and then was not, for God took him. The other two still live, and together with the parents and the aged mother of Mr. Bovell, now in her eightieth year, and an orphan niece of Mrs. B.'s, in her twenty-third year, constitute the present household.

SANGAMON PRESBYTERY met at Williamsville, April 21, 1865. W. B. Spence was received from the Presbytery of Sidney. Noah Bishop, minister, and S. H. Jamison, elder, were elected Commissioners to the Assembly.

The fall meeting was held at Decatur, October 2. F. H. Wines, licentiate, was received from the Presbytery of New Brunswick, examined and arrangements made for his ordination over the First church of Springfield, October 28. F. N. Ewing was received from the Presbytery of Chicago. Macon church was received.

FREDERICK H. WINES. I was born in Philadelphia, April 9, 1838. My father's family are of Welsh origin, and we suppose our name to have been formerly spelled Wynnes. On my mother's side I am of English descent, with some mixture of Huguenot blood. I was prepared for college by my father, Rev. Dr. E. C. Wines, who was a teacher, and graduated in 1857 at Washington College, Pa., of which he was at that time a professor. I was educated for the ministry at Princeton, N. J., and graduated at the seminary in the class of 1865. I had been a member of three classes, my studies having been interrupted the first time by an affection of the eyes, and the second time by my enlistment in the regular army of the United States as a hospital chaplain. I served in the army in the war for between two and three years, and was stationed at Springfield, Mo. I was licensed, before the war, by the Presbytery of St. Louis, in the fall of 1860, and had acted as stated supply of the Presbyterian church at Springfield, Mo., where I was when the war broke out. After graduating at the seminary I accepted a call from the First Presbyterian church of Springfield, Ill., and entered this field in June, 1865, and was ordained and installed October 29 of the same year.

In June, 1869, I commenced my labors as Secretary of the State Board of Public Charities, and resigned my pastoral office, June 14, 1869.

I was married, in 1865, to Miss Mary Frances Hackney, daughter of Wilson Hackney, of Springfield, Mo., and have four children living, whose names are Emma Stansbury, Arthur St. John, William Frederick and Charles Alfred. The oldest is now ten years of age.

FRED. H. WINES.

WILLIAM B. SPENCE.—Auto-biographical.—I was born in Warren county, Ohio, in 1806. My ancestors on both sides were of the Scotch-Irish, who, in the eighteenth century, settled the Cumberland valley, Pa. I graduated at Miami University, Oxford, Ohio. I was licensed in 1838 by the Presbytery of Salem. In 1841 I was ordained by the Presbytery of Sidney pastor of the church of Troy, Ohio. In 1842 I became pastor of the church of Sidney, Ohio, and continued in that pastorate twenty-three years. In the spring of 1865 I removed with my family to Chatham, Sangamon county, Ill., and became supply pastor for the church of that place for three years. I am now in the eleventh year of my

pastorate in the church of Pleasant Run, Hamilton county, Ohio. I have been fifty-four years in full membership in the Presbyterian church, am in the forty-second year of my ministry and in the seventy-fourth year of my age.

FIELDING NATHANIEL EWING was born in North Carolina. Graduated at the University of Nashville, Nashville, Tenn., in 1838 and at Princeton Seminary. Ordained, *sine titulo*, in Kentucky, April, 1846. Supply pastor at Morganfield and Caseyville, Ky., 1844. Supply pastor at Bloomington, Ill., 1850—pastor 1857 to 1859. Agent of Chicago Seminary 1863. Resides at Decatur, Ill.

MACON CHURCH was organized in 1865 by Rev. D. C. Marquis, with twenty-seven members and two elders—Dr. W. W. Johnston and William Gibson. Their first minister was Samuel W. Mitchell, their present one Samuel J. Bogle. They have a house of worship and a membership of about one hundred and fifty.

THE PRESBYTERY OF ALTON met at Alton April 13, 1865. W. R. Adams, from the Presbytery of Illinois, George L. Little, from the Presbytery of Chicago, and C. F. Halsey, from the Presbytery of Fox River, were received. Sandoval church was received. Charles F. Beach and C. J. Pitkin, ministers, and Isaac Scarrit and D. W. Munn, elders, were elected Commissioners to the Assembly. Andrew Luce was released from the pastoral care of the Belleville church.

The fall meeting was held at Pana, commencing October 2. J. J. Ward was dismissed to the Presbytery of Kalamazoo, Mich., and George W. Goodale to that of Lexington, Mo. Hiram P. Roberts was received as an ordained minister. Ezekiel Folsom was dismissed to the Presbytery of Chicago. Kinmundy church was received. David Dimond was dismissed to the Presbytery of Wabash.

CHARLES F. HALSEY was born in Plattsburg, Clinton county, N. Y., November 16, 1803. His father, Rev. Frederick Halsey, was born on Long Island, graduated at Columbia

College, settled at Plattsburg, gathered a church and was its pastor until 1813, and taught many years. Charles F. pursued his literary course at Plattsburg Academy, and graduated at Auburn Seminary, 1835. He was head clerk and book-keeper in an importing hardware store at Troy, N. Y., but resigned that place in 1831 and prepared for the ministry. He was licensed by Champlain Presbytery in 1835, and ordained by the same body in February, 1836. His first field of labor was Russelltown, district of Montreal, Canada. Was there two years. His next field was Stockholm, Lawrence county, N. Y. His labors in both these fields were successful. He was then laid aside one year with bronchitis and general prostration. He occupied several other fields in Northeastern New York, Canada and Vermont. He removed West in May, 1858, and labored at Wausau, Wis., until the close of 1863. January 3, 1864, he removed his family to Collinsville, Madison county, Ill., and served that church between three and four years. Since that time he has labored at Tamaroa, Old Ducoign, Dongola, Dubois, Brownstown and Marine. He is still residing at the latter place.

He was married January 4, 1837, to Miss Sylvia Ann Morse, daughter of Dr. Stephen F. Morse, Chateaugay, Franklin county, N. Y., a descendant of the Morses who came over in the Mayflower. They have seven children: Sarah Letitia, born February 25, 1838; Caroline Platt, born May 18, 1840; Catharine Maria, born February 6, 1842; Ann Eliza, born October 11, 1844; Gertrude Amelia, born July 17, 1849; Frederick Stephen, born November 12, 1853; Mary Isabella, born October 1, 1857.

GEO. L. LITTLE—Auto-biographical—was born in Somerset county, Pa., March 25, 1828. Ancestors were of Germanic stock, and of the Lutheran faith. After preparatory studies under the direction of a Lutheran minister, entered Allegheny College in the Sophomore class, 1846, and graduated as Valedictorian in 1849. During a pun-
gent revival of religion in the Methodist church, in my senior year, I consecrated myself to Christ and felt impelled to the work of the gospel ministry. After graduation and some study of theology, was licensed and received into the Erie Conference of the M. E. Church. After filling several responsible appointments, and at the close of my

second year as pastor of the First M. E. church, Cleveland, Ohio, believing that my views of Christian doctrine were more in harmony with the Calvinistic standards of the Presbyterian Church, and having a decided preference for the government and discipline of that Church, I applied for admission and was received into the Presbytery of Cleveland, n. s. After a year spent in city mission work in Cleveland, I received a call to the First Presbyterian church, Waukegan, Ill., which call I accepted and was duly installed, 1857, by the Presbytery of Chicago. After six years of labor with this church, I transferred my ecclesiastical relations to the Presbytery of Alton, and took charge of the Monticello church, Godfrey, Ill. I remained here four years, and then removed to Council Bluffs, Iowa, and projected a seminary for young ladies, which I conducted until failing health compelled me to give up the enterprise. Removing to Omaha in 1872, and remaining "out of the harness" for a time, to recruit my health, I was appointed by the Board of Home Missions Synodical Missionary for the State of Nebraska, and entered upon that work July 1, 1878. In 1850 I was married to Miss Felicia H. Wick, of Greenville, Pa. Four children, two daughters and two sons, all of whom are living, are the fruit of this auspicious marriage. Coming into the Presbyterian Church "on conviction," my attachment to the Church of my adoption has grown stronger and more tender with the lapse of years, as has also my faith in its distinctive doctrines.

HIRAM P. ROBERTS.—Auto-biographical.—I was born at Plymouth Hollow, Ct., September 22, 1831. Was educated at Wesleyan University, Middletown, Ct. Am not a graduate of a theological seminary. Was ordained as chaplain of the 84th Regiment Illinois Volunteers, April 19, 1863, which regiment I entered as First Lieutenant, and was wounded at Murfreesboro, December 31, 1862. Being disabled for further service in the line, and having some practice in the way of lay preaching, the regiment elected me chaplain, and I served as such until March, 1864. My wound reopening I was obliged to resign. After resting awhile I re-entered the army as chaplain of 137th Illinois—Col. John Wood's one hundred days men—in June, 1864, and served till mustered out in September of same year. I commenced preaching in

Cairo, January 1, 1865, and left May, 1867. July 14, 1867, I commenced in Peru, Ill., Congregational church, and remained until November 1, 1868. From November 1, 1868, until the present, have been pastor of Congregational church Council Bluff, Iowa, connected with Council Bluff's Association.

SANDOVAL CHURCH was organized by Revs. A. T. Norton and W. H. Bird on the 4th and 5th of March, 1865, with eight members, Frederick E. Robinson, elder. It had some success and fair prospects for a time, and was ministered to for one year by Rev. W. H. Bird; but the members nearly all moved away, and the church was dissolved by Presbytery October 10, 1868.

KINMUNDY CHURCH, n. s., was organized by Revs. Elijah Buck, A. T. Norton and C. F. Beach on the 19th and 20th of Aug., 1865, with ten members. The term tenure of eldership was adopted. Adna Colburn was elected for two years and Elias Neil for one year. Other elders are Dr. L. D. Skilling and John King. MINISTERS: Adam Johnston preached here for several years; M. M. Cooper, one year. The church owns a commodious house of worship. An Old School church had been established here several years before, but had gone entirely down.

THE PRESBYTERY OF SALINE met with Pisgah church, Lawrence county, March 30, 1865. B. C. Swan, minister, and Thomas S. Ridgway, elder, were chosen to attend the Assembly. John Mack was installed pastor of Pisgah church April 2. The fall meeting was held at Odin, commencing September 29. R. C. Galbraith was received from the Presbytery of Baltimore and installed pastor of Odin church, Sabbath, October 1.

ROBERT CRAIG GALBRAITH was born in Indiana county, Pa., February 26, 1811. He was son of Rev. James Galbraith, of the Presbyterian church, and grandson of Rev. Joseph Henderson of the Seceder Church—all of Scotch-Irish descent. He learned to "read, write and cypher" in an old log school house on the banks of the Juniata, at

Hollidaysburg, Pa., and was taught Ross' Latin grammar so thoroughly by his father that when he went to the preparatory school, at Jefferson College in 1828, he soon overtook the class that was six months in advance. Though he had never seen a geography till he went to college, yet his father's library, and the books of the neighborhood and the conversation of the ministers who stopped at the "Minister's Hotel" in those days, had supplied the want of what we now call academic education. At that time Dr. McMillan was still living, and Dr. Matthew Brown was principal of Jefferson College, and Rev. William Smith was Professor of Languages. Under their instruction he graduated in 1834, and went to Princeton Theological Seminary, where he remained till 1837. His call to the ministry was "the love of God constraining us, the desire to win souls to that Saviour who had done so much for him." Mr. G. was licensed by the Presbytery of Huntington in the fall of 1836, and was ordained by the Presbytery of East Hanover, at Jerusalem, Va., in the spring of 1844. Chronic bronchitis caused his removal south to engage in teaching in the fall of 1837. But his health improving he took charge of the Presbyterian church in Brunswick county, Va., in the fall of 1844. Being prevented by ill health from fulfilling the long cherished design of going to India, he turned his attention to Africa as it was found at home, and devoted much attention both to preaching to the negroes and to their instruction in Sabbath school. In 1849 he was invited by the Presbytery of Baltimore to take charge of the Madison street (colored) church, Baltimore. To that people he ministered till 1857, when it was deemed best that Rev. Mr. Revels (since Senator Revels) should take his place. Pastor of Govane chapel till 1865, he preached on Saturday nights to the colored people on the Hampton estate and on Sabbath afternoons at the factories and other destitute places around. At the close of the war the illness of a son, who had been in the army, caused him to "Go West;" and the fact that Odin, Marion county, Ill., had six or eight saloons and gambling houses and neither church building or minister caused him to settle there. But the cessation of business and travel after the war closed, and the consequent decline of the town and removal of the church members, resulted first, in adding the church of Flora to that of Odin, and second, in substituting Fairfield, Wayne county, for Odin, leading, finally, to a removal to Fair-

field in 1873, where he still—1879—remains. Mr. G. was married in September, 1837, to Miss May Cade, of Lawrenceville, New Jersey, by whom he had five children, only one of whom—Mr. J. C. Galbraith, of Chicago, Ill.—survives. Mrs. G. died in 1854, and 1856 Mr. G. was married to Miss Olivia Gill, of Baltimore, who deceased in 1859. After his removal West, Mr. G. was married at Vincennes, Ind., to Miss Ellen B. Love, who, with two children, R. C. Galbraith, jr., and Joseph H. Galbraith, still survives.

THE SYNOD OF ILLINOIS, n. s., met at Shelbyville, October 5, 1865. Rev. Henry Kendall, D. D., Secretary of Home Missions, was present. Also Rev. T. W. Hynes, of the Old School Synod of Illinois, to present their fraternal greetings.

The SYNOD of Illinois, o. s., met at Champaign, Oct., 4.

YEAR 1866.

THE PRESBYTERY OF ILLINOIS met at Winchester, April 6, 1866. Smith H. Hyde and J. Rogers Armstrong, were received from the Presbytery of St. Louis. Wm. L. Tarbet, minister, and Joshua Moore, elder, were elected Commissioners to the Assembly. The church of Buffalo was received.

The fall meeting was held with Walnut Grove church, commencing September 21. At an adjourned meeting at Jacksonville, October 5, Rev. Albert Hale was released from the pastoral charge of the Second Presbyterian church of Springfield.

SMITH HARRIS HYDE was born in Youngstown, Niagara county, N. Y., September 28, 1834. His parents had emigrated from Vermont in the year 1819, and settled in this place. His father, John A. Hyde, was a physician and an elder in the Presbyterian church. His mother, Sarah Hyde, was a woman of sterling character and devoted piety. It was the desire and prayer of his parents that he should be a minister of the gospel, while yet he was left to his own untrammelled choice.

At the age of fourteen he entered into full communion with the church, having been baptized in infancy. His pastor was Rev. R. L. Hurlburt, to whom he was greatly indebted for wise and affectionate counsels. His mind then received a strong bent toward the

ministry, which during his college course, became a fixed determination under the conviction that this was the Lord's will concerning him. After leaving the public school, in his native place, his literary education was pursued in the Collegiate Institute at Wilson, N. Y., in the Courtland Academy at Homer, N. Y., and in Yale College, New Haven, Ct., where he was graduated in 1857. In professional studies he was graduated at Auburn Theological Seminary, May, 1860. During the vacation of 1859, he preached for the church in Somerset, N. Y., and for the church at Owasco Lake during his senior year. Near the close of this year he was licensed by the Presbytery of Niagara at Albion, New York.

Immediately upon graduation, having accepted a call to the Rock Hill church, St. Louis county, Mo., he made a brief visit to his native place, and set out for his distant field of labor, where he arrived June 2, and entered at once upon his work. April 24, 1861, he was ordained pastor of the church by the Presbytery of St. Louis.

In September, 1862, he was happily married to Miss Lucinda T. Davis of Youngstown, N. Y., and a graduate of Ohio Female College.

In the autumn of 1864, he resigned the charge of the Rock Hill church, and accepted a call to the church at Carrollton, Ill., entering upon his labors there in November, and continuing them to the present time, 1879. His installment as pastor of this church took place the last Sabbath in April, 1866. He has served the cause of the Master also as President of Green county Bible Society, for a number of years, as Stated Clerk of the Presbytery of Alton, and the Synod of Illinois South, and as member of the General Assembly, on three different occasions.

J. ROGERS ARMSTRONG.—Auto-biographical.—I was born April 9, 1827, in Rogersville, East Tenn. I am of Scotch-Irish Presbyterian and French Huguenot descent. Was educated at Marietta College, Ohio, Lane and Union Theological Seminaries. Was licensed, September, 1855, by St. Louis Presbytery, at the last meeting which Dr. Artemas Bullard attended. Was ordained by North Missouri Presbytery October, 1857. My first charge was at West Ely, Mo. (the seat of the theological department of Marion College, where David Nelson taught, preached and was mobbed. Dr. Ezra Styles Ely had also been their minister). Health failed,

and for two years taught and preached most of the time in Kirkwood, Mo., and Carrollton, Ill. My next field was De Soto, Mo. At present—1879—it is Walnut Grove and Rockbridge churches, Ill.

I was married, January 1, 1856, to Anna Eliza Whipple in Lacon, Ill. Again in Springfield, Ill., to Mary Annie Yates, September 30, 1875. Children—Augusta Jesse, born October 1, 1856; Frederick Stockley, January 20, 1863; Anna Whipple, August 6, 1865—two children of my first wife have gone before—John Hinton, born September 1, 1876. After I became a Christian it was my earnest desire to go as a foreign missionary to Turkey; but having been born at the South my friends all urged me to give this up. I yielded to them, and then made my greatest mistake. My next mistake has been in striving to teach school in connection with preaching. I never had brains enough for both. (In this he is not singular.—N.)

BUFFALO CHURCH was organized, December 20, 1865, by a Committee of Presbytery, with nine members, Samuel Pleasant and Jacob Lewis elders. From December to April the church had increased to twenty members. It is still reported on the minutes, but has diminished to ten members, or less.

THE PRESBYTERY OF KASKASKIA met at Chester, April 3, 1866. S. P. Smith was dismissed to the Presbytery of Carlisle, Pa. The First church of Union county was dissolved. William Bridgman was received from Fox River Presbytery. T. W. Hynes, minister, and Hugh Adams, elder, were appointed to attend the next meeting of the Assembly. Cornelius V. H. Monfort was ordained April 8. A church was partially organized at East St. Louis, April 1, 1866. The names of eleven persons were taken, and the church was enrolled by Presbytery, but no officers were appointed and the enterprise was abandoned. James R. Brown was received from Presbytery of Schuyler.

The fall meeting was held at Nashville, commencing September 13. The First German church of Jerseyville was dissolved. Mulberry Grove church was received. The name of Rev. William Hamilton was stricken from the roll. An adjourned meeting was held at Richview, September 17, at which R. G. Williams was ordained, *sine titulo*. The church of Pocahontas was dissolved.

WILLIAM BRIDGMAN was at Trenton, Ill., in 1866, and at Richview, Ill., in 1867, a member of Kaskaskia Presbytery at Streator, Ill., from 1873 to 1875, a member of Ottawa Presbytery and H. R. He died at Streator, Ill., May, 1875. His widow is said to be in Oberlin, Ohio. His daughter—Mrs. Plumb—at Streator, Ill.

CORNELIUS VAN HOUTTEN MONFORT was ordained at Chester, Ill., by Presbytery of Kaskaskia, April 8, 1866. The same year he was laboring at Butler, Ill. In 1868 he was at Otterville, Mo. In 1867, 1870 and 1871 he was at Oswego, Kan., in 1872 he was at Labette, Kan., and died there, August 10, 1872, aged thirty-seven. He was a member at the time of his death of the Presbytery of Neosho. He was the son of Rev. David Monfort, D. D., and was born at Franklin, Ind., in 1835.

MULBERRY GROVE CHURCH, o. s., was organized by T. W. Hynes, August 12, 1866, with twenty-one members and two elders. It took the place of the n. s. church formed in 1845, and dissolved September 30, 1861. It has become merged in the Greenville church. Thus, in the case of Mulberry Grove, twenty-five years have demonstrated the futility of attempting to establish and permanently maintain a church organization without a house of worship. A church is not a tramp or a gypsy. It can't live without a home.

WABASH PRESBYTERY met at Tuscola, April 29, 1866. David R. Love was dismissed to the Presbytery of Bloomington, and Pliny S. Smith to the Congregational Conference of Missouri. Samuel Ward, minister, and David Ewing, elder, were appointed to attend the next meeting of the Assembly. John B. Brandt was ordained April 3, *sine titulo*. S. R. Bissell was received from the Presbytery of Alton. Arrangements were made for the ordination of G. A. Pollock over the Prairie Bird church on the third of June, 1866. The fall meeting was held at Cerro-Gordo, commencing October 1. David Dimond was received from the Presbytery of Alton. Samuel Ward was dismissed to the Presbytery of Greencastle. C. P. Felch was installed pastor of Danville church by a

committee of Presbytery, June 6, 1866. The church of "Noble Township" was received. C. J. Pitkin was received from the Paesbytery of Alton.

JOHN B. BRANDT was born August 29, 1838, near Lancaster, Ohio. He is Dutch on his father's side and German on his mother's. His literary education was obtained at Whittenberg College, Springfield, Ohio. His theological mostly with private instructors. Was licensed by the Miami Synod of Ohio, of the Evangelical Lutheran Church. Ordained by Presbytery of Wabash, April 3, 1866. His early church relation and licensure were in the Lutheran Church, for convenience sake. The Presbyterian was always the Church of his preference. He labored at Neoga, Ill., for two years, from Sept., 1865. Commenced at Indianapolis in 1867, and has remained there ever since. He married Miss Emily A. Green at Neoga, Ill., September 28, 1868. He has four children, Sadie J., Lillian E., Geneveve G., and Henry J. He went to college at eighteen. His father gave him sixty dollars, of which fifty dollars were stolen before he reached the Institution. Was two hundred dollars in debt when he graduated, which he paid in eighteen months. He served three years in the army in our civil war, first as private, then as captain. His experience in the army has been of great benefit to him in all his labors since. These have been abundant, varied and successful.

GARNETT ADRIAN POLLOCK was born the 8th of June, 1834, in Harrison county, Ohio. When about a year and a half old, his parents emigrated to Logan county, Ohio. His boyhood was spent on a farm with his father, until his fifteenth year; when he entered a graded school, where he remained one year. His parents then sent him to Geneva Hall, where he studied until his junior year. This college was founded by the Reformed Presbyterian (or Covenanters) Church, and had also a theological department. To this church young Pollock's parents, who were of Scotch-Irish descent, belonged, and they sent their son to this school of the prophets. The association at this school with theological students, had much to do with the formation of character that took shape in after life, but it was not until after September, 1857, when he consecrated himself to the Lord, that he felt called to the ministry. At this time he

was pursuing his studies at Miami University, where he united with the O. S. Presbyterian church. After graduating he pursued his theological course at the Western Theological Seminary, and was licensed in June, 1861, at Fletcher, Ohio, by the Presbytery of Sidney. When licensed he held a professorship in Augusta College, Ky., preaching only occasionally. In 1865 he removed to Illinois, and became stated supply of the church at Prairie Bird in connection with the principalship of a male and female seminary at Shelbyville. In June, 1866, he was ordained by the Wabash Presbytery pastor of that church. He ministered unto this church and a new organization at Tower Hill until December, 1869—seeing them both strengthened spiritually and financially—when he was called to Effingham, a mission church of fifteen members. Here the Lord blessed his labors with several precious revivals—the ingathering being at one time sixty-six souls. This pastorate continued for eight years—the last four the church was entirely self-sustaining, ranking fourth in the Presbytery in membership and amount of money contributed. This pastorate he resigned to accept a call from the church at Mendota, which is his present field of labor.

On the 25th of December, 1860, he was united in marriage with Gertrude M. De Courcy, of Newport, Ky. There have been born to them seven children, two of whom were “caught away” in their infancy. James Earl, the eldest and only son, with four girls living, viz.: Minnie B., Gertrude G., Mary and Ella Lou. The two eldest are members of the church.

CHARLES PATTERSON FELCH was born in Michigan. Graduated at Michigan University 1849, and at Andover 1852. Stated supply at Houlton, Maine, 1853-4. Ordained April, 1857. Was at Amboy, Ill., 1857-59; at Naperville, Ill., 1860-64. Supply pastor Presbyterian church, Lacon, Ill., 1864-65. Pastor at Danville, Ill., 1866-68. Was without charge at Aurora, Ill., 1868-69. His name disappears from the minutes in 1870.

NOBLE TOWNSHIP CHURCH, Richland county, Ill., was organized by Rev. A. T. Norton, July 8, 1866, with twelve members. Col. Andrew Flesher, elder. The organization took place at Col. Flesher's house, about six miles north of

the village of Noble. Its center was afterwards made at Noble. It has had but very little ministerial care, and is now—1879—virtually extinct.

THE PRESBYTERY OF PALESTINE met at Paris, April 10, 1866. R. A. Mitchell, minister, and R. M. Tate, elder, were appointed Commissioners to the Assembly. Prairie City church was received. A. Carroll, Wm. C. Magner and W. M. Crozier were licensed. Alfred Hamilton, D. D., was dismissed from the pastoral care of Mattoon church.

The fall meeting was held at Palestine, Crawford county, commencing September 13. J. P. Fox was dismissed to the Presbytery of Upper Missouri.

PRAIRIE CITY CHURCH, Cumberland county, was organized October 22, 1865, by D. F. McFarland and N. Williams, ministers, and J. Gibson, elder, with ten members. ELDERS: N. C. Green and Mark Sperry,

THE PRESBYTERY OF SANGAMON met at Jacksonville, May 2, 1866. S. W. Mitchell was received from the Presbytery of LaFayette. R. W. Allen, minister, and D. C. Brown, elder, were chosen to attend the next Assembly. G. S. McClung, T. E. Spilman, and Emanuel N. Pirez were licensed, and the latter ordained to the foreign missionary work. The church at Pana was dissolved and its members granted letters to the New School church of that place. At a called meeting held at Virginia, June 19, D. C. Marquis was released from the pastoral care of Decatur church, and dismissed to the Presbytery of Chicago. Harristown church was received. The fall meeting was held at Virginia, October 15.

SAMUEL W. MITCHELL was born in Memphis, Tenn., February 2, 1833. He was educated at Centre College and Seminary at Danville, Ky. He was licensed by La Fayette Presbytery at Kansas City, Mo., in April, 1859, and ordained by same Presbytery at Dover, Mo., September, 1860. From that time to this, his life has been spent almost wholly in the home missionary work in Missouri, although he labored

awhile in Macon, Sangamon county, Ill. He was, for a time, chaplain in the rebel army. He has been twice married, and is now at Leesville, Henry county, Mo.

HARRISTOWN CHURCH was organized on the first Monday in May, 1866, by Revs. D. C. Marquis and F. N. Ewing, with twenty-two members and three elders. It has gone out of existence, or been merged into something else.

THE PRESBYTERY OF ALTON met at Jerseyville, April 12, 1866. James Brownlee and H. N. Wilbur were received. W. S. Post was dismissed to the Presbytery of St. Louis, and S. R. Bissell to that of Wabash. C. H. Taylor and Josiah Wood, ministers, and William Storer and Samuel Wade, elders, were chosen Commissioners to the Assembly. A *pro re nata* meeting was held at Centralia, July 17. C. F. Beach was released from the pastoral care of the church of Centralia, and dismissed to the Presbytery of St. Louis.

The fall meeting was held with the Bethel church, Bond county, commencing September 13. John H. Dillingham was received from the Presbytery of Bloomington. Edward Hollister from that of Schuyler, Joseph D. Barstow from that of Erie. Willard P. Gibson, licentiate, was received from the Presbytery of Cayuga, examined and ordained October 3, pastor of Pana church. Wm. M. Stewart, licentiate, was received from the United Brethren Conference of Iowa. The churches of Anna and Mason were received. C. J. Pitkin was dismissed to the Presbytery of Wabash. The church of Lebanon was received.

JOHN HENRY DILLINGHAM was born in the town of Oneonta, Otsego county, N. Y., October 26, 1830. His parents were of English extraction. From New England they came to New York, then to Illinois in 1856. He graduated at Hamilton College in 1857, and at Auburn Seminary in 1860. He was licensed by Cayuga Presbytery May 4, 1860, and ordained the 20th of June following, by the Presbytery of Milwaukee. He was supply pastor of the church of Manitowoc, Wis., for three years. He then came to Illinois and supplied Wenona church till May, 1866, when

he removed to Belleville, St. Clair county, where he remained three years. He then went to St. Louis and labored in connection with Fairmount mission and church until 1873. Then he spent a year in Kansas with the Presbyterian church of Paoli. In 1874 he came to his present field, Rossville, Ill. He was married March 10, 1861, to Miss M. L. White, of Chautauoua county, N. Y. He has three children—daughters.

MASON CHURCH. April 25, 1858, Rev. P. R. Vanatta, of Kaskaskia Presbytery, organized a church at Mason, Effingham county, consisting of these members, from the church of Ewington, N. S.—Jacob Covert, Martha Covert, Susannah Covert, Hosea Barron, Sarah H. Barron, John Trapp, Mary Ann Trapp, Jesse Parkhurst, Mary Parkhurst, William Wilson and Elizabeth Wilson. Other members: William F. White, Agnes White, Thomas Winteringer, Catharine Winteringer, Abraham Covert, Anna Wilkinson. This church was received by Kaskaskia Presbytery. It had some preaching, but never flourished at all. Part of its members are now in Watson church, part dead. March 22, 1866, Rev. Josiah Wood, of Alton Presbytery, organized a n. s. church here with thirteen members. ELDERS: T. L. Sexton and P. B. Odear. This church connected temporarily with Alton Presbytery; but being in the bounds of Wabash it was finally and properly enrolled there. April 15, 1869, it was represented in that Presbytery by J. S. Covert. This part of Effingham county in which Ewington church, n. s., was formed in 1850, and to which John H. Russ and Joseph Butler preached, and in which Mason church, o. s., and Mason church, n. s., Watson, n. s., and Edgewood, n. s., were planted, has had very little suitable labor and been most atrociously mismanaged. Of all these churches the only organization now left is that at Watson.

HORATIO N. WILBUR was born July 10, 1804, at Fairfield, N. Y. He was educated at Rome, N. Y., in the common school. Ordained by Methodist Episcopal church October 10, 1840. Joined Alton Presbytery from that of Keokuk, April 13, 1866. He labored awhile with Hardin church, Calhoun county, but with little success. He went back to the Methodists in 1868.

JAMES BROWNLEE was born in County Down, Ireland, March, 1812. His ancestors were Scotch. He came to this country in 1831, landing at Philadelphia July 5th. He united with the First Presbyterian church of the Northern Liberties of that city in 1832. His classical education was obtained at La Fayette College, Pa., and South Hanover College, Ind. He studied theology with John McE. Dickey. He was licensed by Madison Presbytery at Jacksonville. Switzerland county, Ind., October, 1841, and ordained by the same, October, 1842, six miles back of Madison on Indian Creek. His time since has been spent in Rising-Sun, Columbus, Connersville and Southport, Ind., at Auburn and Baldwin City, Kan., and at Lebanon, Belleville, Villa-Ridge, Newton and Walnut Grove, Ill. He has been three times married. (1) To a daughter of James McClung, of Livonia, Ind., April 28, 1839. She was the mother of five children, and died near Auburn, Kan. Four of her children survive—Mary Jane, Anna Maria, Addison McClung and James Henry. (2) To the widow of Dr. T. B. McCewen, of West Pennsylvania. He married her at Bainbridge, Ind., 1866. She died July, 1868, at Lebanon, St. Clair county, Ill. (3) To the daughter of Leonard Cutler, now living in Fulton county, Ill, July 6, 1870. By her he has one child—Vilona Cora, born near Caledonia, Pulaski county, Ill.

JOSEPH D. BARSTOW was born January 1, 1834, at Chester, Meigs county, Ohio. His parents were from the State of Massachusetts and were staunch Presbyterians. He was educated at Marietta and Wabash Colleges and Lane and Allegheny Seminaries. He was licensed by the Presbytery of Pittsburg, April 17, 1861, and ordained the following year by the Presbytery of Erie. His first field of labor after licensure was at Quincy, Adams county, Ill., with the Second Presbyterian church; then at Birmingham, Pa., and next at East Springfield, Pa. He then took charge for two years of Ducoign church, Perry county, Ill. He also assisted in organizing the church at Grand Tower, Ill., and preached to them for several months. August 24, 1864, he married Miss Emma C. Barr, of Quincy, Ill. He has two children living—Adelaide Louisa and Le Roy Plumer.

WILLARD P. GIBSON was born at Charleston, Orleans county, Vt., June 24, 1829. His father was the son of a Scotch-Irishman from Cork. In 1838 the family removed to Tioga county, Pa. Very early in life the young man engaged in teaching and followed that calling mostly for seventeen years. He studied theology at Auburn, and was licensed by Cayuga Presbytery in May, 1865. One year later he took charge of Pana church, Ill., and was ordained its pastor September 25, 1866. He here expended four years of successful labor. In May, 1871, he became pastor of the church of Kingston, Pa. (Wyoming valley). Here he remained until May, 1875. He then for a year supplied the church of New Milford, Pa. In the fall of 1876 he took charge of the church of Greenville, Greene county, N. Y., where he still remains. He married, March, 1854, Miss Mary M. Root, of Susquehanna county, Pa. They have had seven children, five of whom died in infancy. The surviving two are Grace, born January 25, 1863, and William E. Dodge, born May 23, 1867.

WILLIAM P. TEITSWORTH was born near the village of Elysburg, Northumberland county, Pa., July 11, 1829, the third of a family of thirteen children. At an early age his father's ancestors fled from Holland. They found a home in what is now New Jersey. His mother's ancestors came from Germany, fleeing likewise from persecution. Mr. Teitsworth graduated at Jefferson College, Pa., and studied theology at Princeton. He was licensed by the Presbytery of Northumberland in the fall of 1858. His first charge was in Columbia county, Pa. His next at Stroudsburg, Monroe county. He then was colporteur for six months in Eastern Wisconsin, with Milwaukee as his center. He next took charge of the church in Allegheny, Catteraugus county, N. Y., and united with the N. S. Assembly. He afterwards labored with great success in Gillespie, Staunton and Lebanon, Ill., in Northeast Missouri and for several years last past in Colorado. His present field is Rosita, Custar county, Col. September 12, 1865, he married Miss Isabella S. Farr at Arkport, Steuben county, N. Y.

THE FIRST PRESBYTERIAN CHURCH OF ANNA was organ-

ized by A. T. Norton, D. D., April 29, 1866, with these members: Mrs. Ellen D. Willard, Mrs. Mary Dodds, Mrs. Jennie S. Slick, Mrs. Rachel J. Phillis, Samuel B. Marks, Mrs. Elizabeth Marks, Mrs. Mary V. Readen, Virgil Beale, Mrs. Kate Beale, Mrs. L. Foster, Mrs. Mary Slater, Dr. J. G. Underwood, Mrs. Sarah A. Underwood, Mrs. Sarah Ann Finch, Mrs. Mary Jane Short, Dr. Ford S. Dodds, and Mrs. Almira Davidson. The organization took place in the Methodist church at Anna. **ELDERS:** Virgil Beale, Claudius W. Collins, John D. Newbegin, James I. Hale, Harlan Page Tuthill, E. L. Stocking, Jonathan H. Ryder, E. R. Jinnette. **MINISTERS:** David Dimond, 1867-70; E. L. Davies, January, 1872, to June 26, 1874; William B. Minton, licentiate, January, 1875, to October, 1877, ordained pastor April, 1874; E. L. Davies, second time, December 9, 1877, and is still there. Places of meeting have been, (1) Methodist church, (2) store room fitted up for a chapel, (3) the present church edifice, which was dedicated June 28, 1868, and cost \$3,560. From church erection seven hundred dollars were received. It is a substantial, convenient house, and occupies a most eligible site.

LEBANON CHURCH was organized by Rev. A. T. Norton, April 8, 1866, with nine members, viz.: Dr. F. W. Lytle, Mrs. F. M. Lytle, Miss Amanda M. Johnson, Mrs. Margaret H. Woodworth, Mrs. Sarah J. Seaman, Mrs. Ruth Danforth, Mrs. Helen M. Atwood, Mrs. Elizabeth Wheeler, Mrs. Helen M. Horner. **ELDERS:** Dr. F. W. Lytle, Charles Sager, James H. Patterson, Robert Mills, Elmore W. Elethorpe. **MINISTERS:** James Brownlee, William P. Teitsworth, Lyman Marshall, who still continues and is pastor. The house of worship was dedicated November 10, 1867, and cost \$4,500. Received from church erection two hundred and fifty.

THE PRESBYTERY OF SALINE met with Wabash church, in Wabash county, March 29, 1866. R. Lewis McCune was dismissed to the Presbytery of Huntingdon, Pa.

John Crozier, minister, and Thomas Buchanan, elder, were appointed to attend the meeting of the next Assembly. John Crozier was released from the pastoral care of the Olney church, and appointed Presbyterial Missionary. S. C.

Baldrige was released from the pastoral care of the Wabash church. The fall meeting was held at Shawneetown, commencing September 20. Blackburn Leffler was dismissed to the Presbytery of Kaskaskia. Solomon Cook was received from the Presbytery of Western Reserve, and John Huston from the Presbytery of Bloomington.

THE TWO SYNODS OF ILLINOIS met—the n. s. at Jacksonville, October 4, 1866—the o. s. at Henry, Marshall county, October 17, 1866.

YEAR 1867.

THE PRESBYTERY OF ILLINOIS met at Springfield, April 19, 1867. J. B. L. Soule was received from the Beloit District Convention. John C. Downer was dismissed to the Presbytery of St. Louis. G. H. Robertson was installed pastor of the Second Presbyterian church, Springfield, April 20.

The fall meeting was held at Manchester, September 20. Rufus Nutting was dismissed to the Presbytery of Indianapolis. L. C. Boynton was licensed on the twenty-first.

JOHN B. L. SOULE was born in Freeport, Me., April 4, 1815. He is the son of Moses, who was the son of Moses, the son of Barnabas, the son of Moses, the son of John, the son of George, who sailed in the Mayflower in 1620. His father was a native of Maine and his mother of Massachusetts. His father was for more than half a century a deacon in the Congregational church at Freeport.

Mr. Soule was fitted for college at Phillips Exeter Academy, and graduated at Bowdoin College in 1840. On leaving college he was appointed preceptor of the old "Hampton Academy," in Hampton, N. H., a town settled in 1638. He came to the West in 1845, and taught a private classical school for several years in Terre Haute, Ind., till elected professor of Greek and Belles Lettres by the trustees of the Collegiate Institute, in that city, which afterwards grew into the State Normal School.

In September, 1849, he was licensed by the Crawfordsville Presbytery, but did not at once enter on an active ministry. From the school-room he went to the tripod, and was the first editor of the first suc-

cessful daily paper in Terre Haute, the "Terre Haute Express."

In 1855, engaging temporarily to supply a church in Belvidere, Ill., he continued through a year, and then accepted a call to the Presbyterian church of Plymouth, Ind. In 1859 he was called to the Congregational church in Elkhorn, Wis., having been ordained in June, 1858, by the Milwaukee Convention of Presbyterian and Congregational churches, in session at Waterford, Wis. He was pastor of the church in Elkhorn five years, and in the winter of 1865 was invited to the charge of the Presbyterian church of Carlinville, Ill., which, after four years of labor, he resigned, and was engaged as professor in Blackburn University till 1876, when he again had charge of the Carlinville church for two years. Resigning in 1878, he removed to Highland Park, Ill.

Mr. Soule was married in 1840 to Miss Mary L. Stevens, daughter of Rev. Ethan Stevens, of Hallowell, Maine, who died in Terre Haute, June 19, 1848. Two children of this marriage died in early childhood. He was married again, August 1, 1849, to Miss Caroline E. Gookins, daughter of Seymour Gookins, Esq., of Terre Haute. Of this marriage there are five children: William L., born May 18, 1853; Charles B., born June 21, 1856; Frank, born March 17, 1858; May, born April 7, 1860; and Helen, born June 27, 1866. The three sons are all graduates of Blackburn University.

GILBERT H. ROBERTSON. I have not investigated his early history. From the Second church, Springfield, he was called to Louisville, Ky., and was soon after expelled from the ministry and from the communion of the church for grossly immoral conduct. He has, however, succeeded in obtaining some sort of license in the Methodist church, under cover of which he was, in 1879, seeking access to some of our pulpits in Northern Illinois.

THE PRESBYTERY OF KASKASKIA met at Hillsboro, April 11, 1867. B. Leffler was received from the Presbytery of Salline. R. M. Roberts was elected Stated Clerk. H. M. Corbett was dismissed to the Presbytery of Iowa. R. M. Roberts, minister, and George Donnell, elder, were chosen to attend the next meeting of the Assembly. The fall meeting was held with Dry Point church, commencing

October 5. B. H. Charles was released from the pastorate of Chester church. The church of Edwardsville, being reduced to four members, was dissolved. T. D. Davis was received from the U. P. Presbytery of St. Louis. A. J. Clark was doubtless received at this meeting from the Presbytery of Bloomington, though the records fail to show it.

THOMAS D. DAVIS.—Auto-biographical.—I was born in Chester District, S. C., December 26, 1832. My ancestry on my father's side is Welch and English. Thomas Davis came from Wales and married a Connecticut girl whose ancestors came from England. On my mother's side I am Scotch and Scotch-Irish. My ancestors have been Presbyterians as far back as I know—four generations. I received my academical education in Tipton county, Tenn., my collegiate at Erskine College, Abbyville District, S. C., and my theological at Oxford, Ohio. I was licensed by the Presbytery of Memphis—Associate Reformed Church—April, 1858, and ordained by the Presbytery of Kansas 1860. My fields of labor have been Kansas, Pinckneyville, Perry county, Ill., Nashville, Ill., Union church, Morgan county, Ill., Ironton, Mo., Providence church, Cass county, Ill., and Camp-Point Ill., where I am now located. I was married to Miss Ella W. Harrington, March 21, 1876. We have two children—Alfred C., born January 13, 1877, and Edith A., born February 5, 1879. My wife is a daughter of Rev. A. L. Harrington, and granddaughter of Frederick Collins, late of Quincy, Illinois.

A. J. CLARK was born September 22, 1834, in Champaign county, Ohio. Of Scotch and Welsh descent. Religiously trained. Graduated in 1859 at Delaware, Ohio. Subsequently received the degree of A. M. from the same institution. Married Miss A. E. Williams, of Mechanicsburgh, Champaign county, Ohio, December 28, 1859.

Believing that he could best promote the cause of Christ in the ministry he studied theology. Having studied Hebrew in college he made his further preparation for this sacred calling privately. September 22, 1863, the Presbytery of New Albany gave him license. He at once began to supply the church of New Philadelphia. In March following he was invited to preach to the congregation at Clinton, Ill.

This he accepted and began his work among them. In the fall of the same year, 1864, he accepted their call and was ordained by the Presbytery of Bloomington. In 1867 he resigned this charge. During this pastorate a church debt was paid and about one hundred communicants added to the church. Having a call from Chester, Ill, he began his labors there in July, 1867, supplying also Pleasant Ridge church. In the following spring was installed by the Presbytery of Kaskaskia. Owing to the large number of Germans there the field was limited; but the Lord favored him with several revivals. The congregation in the country built a new frame house of worship. In town they repaired and remodeled the stone church at considerable expense. He labored not only in his own churches, but in the regions beyond. At Pinckneyville he organized a church in May or June of 1868. In June, 1869, one in Sparta. July 7, 1870, his only children, Homer Clifton, aged five years, and Winfred Williams, aged twenty months, died of dysentery following the measles, leaving a desolate home and sad hearts. But these stricken parents found true Deut., 32:25, and 2 Cor., 12:9, "As thy days so shall thy strength be," "My grace is sufficient for thee"

December, 1871, he was so afflicted with rheumatism that he was able to do but little until the following summer. During the remainder of his stay in Chester, his labors were greatly hindered by this affliction. But in February, 1875, he bore a part in a series of meetings at Steeleville, resulting in the reorganization of the scattered and discouraged fragments of the little band, and in increasing the number of communicants to nearly eighty. During the following summer he preached for them, and assisted in building their church house.

In October of the same year, he removed to Litchfield and began work as supply pastor. On account of Mrs. Clark's failing health, he resigned in July, 1877, and removed his family to Mechanicsburgh, Ohio, that she might be with her people. She died November 24, of the same year, after protracted and great suffering. She was of a quiet, gentle, and sweet disposition, resigned, cheerful and hopeful. She lived in daily communion with her Savior, died in faith, loved and lamented by all who knew her. Two little girls still remain, Wilmett and Bessie, who find a home at Mechanicsburg with their uncle, Dr. J. H. Clark.

Unwilling to be idle, Mr. C. took charge of the churches of Belle Centre

and Huntsville, the 1st of August, 1877, and was soon installed by the Presbytery of Bellefontaine. Here he still remains, laboring as best he can. But to him there is no place but heaven so dear as the Presbytery of Alton and the Synod of Illinois South.

THE PRESBYTERY OF WABASH met at Shelbyville, April 11, 1867. Joseph Butler was dismissed to the Presbytery of Winona, and David Dimond to that of Alton. R. D. Van Deursen was received from Athens Presbytery, Ohio. J. L. Jones, minister, and Samuel Daggy, elder, were appointed to attend the next Assembly. The fall meeting was held at Danville, September 10. E. Kingsbury resigned his office of Stated Clerk, after having served for thirty years, and Edwin Black was appointed in his place.

RUSSELL D. VAN DEURSEN.—Auto-biographical.—I was born in Richmond, Va., March 5, 1832. Baptized by Rev. William J. Armstrong, D. D., June, 1832. Father a descendant of Dutch settlers of Manhattan Island; born in Albany, N. Y. Mother born in Connecticut, descended from Baldwin family. Father for many years an elder in the Presbyterian church, and both parents devotedly prayerful children of God. Father died 1872. Mother living, aged eighty-one—blind. Lives here. I attended school in Richmond, Va., and entered sophomore class in Hampden Sidney College in 1850. In the middle of the junior year health failed, and I was compelled to quit study spring of 1852. Took certificate of scholarship from professors of college. Entered junior class in Union Theological Seminary, N. Y., and remained the year 1852-3. Health failed again, and returned to Richmond, Va., and entered the profession of civil engineering in surveys for Richmond and Danville, North Carolina, Central and other railways. Went to Cincinnati in 1857 in service of Ohio & Mississippi Railway. Resumed theological study at Lane Seminary and was licensed by the Presbytery of Cincinnati, April 3, 1861. Supplied church in Gallipolis, Ohio, from May to September, 1861. Ordained by Presbytery of Cincinnati, August 29, 1861, and left Gallipolis to enter the army as chaplain of 12th Regiment Ohio Volunteer Infantry. In service in West Virginia. In the battle of Carnifex Ferry—our Col. Lowe

was killed. I took his remains to his family at Xenia, Ohio, and preached funeral sermon. Was with regiment till September, 1862, when I resigned and returned to former charge—Gallipolis, Ohio—remaining there till April, 1867, when I accepted a call to Shelbyville, Ill., where I was installed May 5, 1867. Remained there till September 1, 1871, when, having accepted call to church in Paris, Ill., I removed and was installed pastor of this church April 21, 1872, and I remain.

I united with the Presbyterian Church first in 1847, in Richmond, Va.—Rev. Joseph C. Stiles, D. D., pastor. My mother informs me that at my birth she “lent me to the Lord” and prayed that I might be a minister of “the glorious gospel of the blessed God,” and trained me to think of it from earliest childhood.

I have been twice married and have had four children—all of them living—three daughters and one son.

HOMER CHURCH, Champaign county, was organized by Revs. Enoch Kingsbury and C. P. Felch, March 7, 1857, with these members: Phœbe King, Carrie Linkham, Mary A. Conkey, Julia A. Smith, Ellen H. Gilman, Nancy Gibson, Mary Sullivant, Harriet Long, Miss Lois Ann Smith, Alice Howe, Matilda Riley, Livia Riley, James H. Rayhill, William H. H. Smith, John Summers, E. W. Taylor and Mrs. E. W. Taylor. ELDERS: William H. H. Smith, E. C. Taylor, James H. Rayhill, S. W. Thompson. MINISTERS: Enoch Kingsbury, J. L. McNair, A. L. Knox, J. D. Jenkins. Fine frame house of worship erected in 1873 at a cost of four thousand dollars.

PALESTINE PRESBYTERY met at Charleston, April 11, 1867. James E. Lapsley was received from the Presbytery of Western Reserve, and Henry A. Newell, licentiate, from the Presbytery of Miami. N. Williams was dismissed to the Presbytery of Crawfordsville. S. B. Taggart, minister, and Richard Roberts, elder, were appointed to attend the next meeting of the Assembly. C. P. Spining was relieved of the pastoral care of the Grandview church. W. C. Magner, A. C. Carroll and H. A. Newell were ordained, *sine titulo*, April 13th. H. A. Newell was dismissed to the Presbytery of Miami and W. C. Magner to that of Bureau. The fall meeting was held with Pleasant Prairie church, Coles county,

commencing October 7. H. I. Venable resigned as Stated Clerk, and S. B. Taggart was elected in his place. A. C. Carroll was dismissed to the Presbytery of La Fayette, H. I. Venable to that of Vincennes, and C. P. Spining to that of Fort Wayne. Arrangements were made for the ordination of John Miller, on the 22d of October inst. The committee to install J. W. Allison pastor of Arcola church, reported that duty performed on the 12th of May.

JAMES ERASMUS LAPSLEY was born in Pennsylvania, graduated at Ohio University, 1861; studied theology at Allegheny Seminary; ordained *sine titulo*, June 28, 1864; was missionary in Cleveland, O., and supply pastor at Tiffin, O., 1865; at Mattoon, Ill., 1866; Pastor of First Presbyterian church, Terre Haute, Ind., 1870; pastor elect in Baltimore, Md., 1872; died in that city, July, 5, 1872, aged thirty-three years.

THE PRESBYTERY OF SANGAMON met at Assumption, April 9, 1867. B. E. Mayo, from the Presbytery of Whitewater, and E. D. Barrett from the Presbytery of Saltsburg, were received. Samuel Conn, licentiate, was received from the Presbytery of New Brunswick, examined and ordained over the church at Decatur, July 21, 1867. G. W. F. Birch, minister, and J. S. Moore, elder, were appointed Commissioners to the next Assembly. T. E. Spilman, licentiate, was dismissed to the Presbytery of Rock River. H. R. Lewis was dismissed to the Presbytery of Fairfield. The name of "Tacusa" church was changed to that of "Assumption." Arrangements were made for the installation of B. E. Mayo over Assumption church on the third Sabbath of June. A *pro re nata* meeting was held in Decatur, July 19. R. W. Alien was released from the care of the Second church, Jacksonville.

The fall meeting was held with Irish Grove church, September 10. J. S. McClung was dismissed to the Presbytery of Bureau. D. R. Todd was dismissed to the Presbytery of Logansport, S. W. Miller to that of Vincennes, and R. A. Criswell to that of Bloomington. The church of Moawequa was received. An adjourned meeting was held at Charleston, October 10, at which R. J. L. Matthews was received.

ELISHA D. BARRETT was born in Montgomery, Hampshire county, Mass., January 19, 1790. His grand-father was from London, Eng. He was a gospel minister and settled in Connecticut. After his death his widow, Mary Dow Barrett, removed with her four children to Montgomery, Mass., where her son Daniel married and became the father of seven sons and six daughters. Of these children, Elisha D. was the fifth. He graduated at Williams College, Massachusetts, in 1813. He first studied medicine and became an M. D. He then took a theological course under the direction of Rev. A. G. Fairchild, and was licensed by the Presbytery of Redstone, April 10, 1827. He labored for a short time in Monongahela county, West Virginia, then as a missionary in Ohio. In the autumn of 1829 he was ordained pastor of Plum Creek and Glade Run churches by the Presbytery of Blairsville. He remained in this charge about fifteen years. He then organized a church in an adjoining county, became its pastor, and left it with more than one hundred members and a good house of worship. Having contracted a bronchial affection, which unfitted him for pulpit labor, he removed to Granville, Ohio, and practiced medicine there for four years. He then took charge of an academy in Kittanning, Armstrong county, Pa. After continuing there for some years he accepted an appointment as physician to the Yankton Sioux Indians, Dakota territory. With them he remained two years. Then came to Assumption, Ill., and settled down to the practice of medicine till the infirmities of age compelled him to retire. He has been three times married, and three times the marriage tie has been broken by death. By the first marriage he had three children, by the second four, and by the third nine. Of these fifteen children six have deceased. He now resides at Sedalia, Mo., with one of his children, having reached the age of nearly ninety years.

SAMUEL CONN was born in Steubenville, O., March 4, 1838. He graduated at Washington College, Pennsylvania, 1857. Studied theology at Princeton, New Jersey. Chaplain in U. S. army in 1862. Ordained at Decatur, Ill., July 21, 1867. Supply pastor at Carrollton, O., 1868; pastor First church, New Albany, 1870. He has received the degree of D. D., and is now—1879—pastor of First church, St. Paul, Minn. He is Scotch-Irish.

MOAWEQUA CHURCH was organized May 18 and 19, 1867, by Revs. S. W. Mitchell, Clark Loudon, and Elder S. H. Wilson, with thirteen members. ELDERS: Lewis Long and F. M. Chamberlain, the first. ELDERS since appointed: Samuel G. Travis, Geo. M. Stine, Thomas Hudson, R. B. Wilson. MINISTERS: Charles K. Smoyer, J. D. Jenkins, J. Payson Mills. There have been eighty persons connected with this church. Their church building was erected in 1872 at a cost of \$3,500. From Church Erection they received four hundred dollars aid.

THE PRESBYTERY OF ALTON met at Upper Alton, April 18, 1867. David Dimond was received from the Presbytery of Wabash, Joseph H. Scott from that of Trumbull, Adam Johnston from the Presbytery of Bloomington, and James W. Stark from the Presbytery of Fox River. The churches of America and Tower Hill were received. Joseph S. Edwards was dismissed to the Presbytery of Cleveland. E. W. Taylor and Thomas Lippincott, ministers, and Russell Hinckley and Geo. E. Warren, elders, were appointed Commissioners to the Assembly. C. H. Foote was released from the pastoral care of Jerseyville church. The fall meeting was held with Tower Hill church, commencing September 26. The Presbyterian church of Edwardsville, and the German Presbyterian church of Trenton were received. Geo. L. Little was dismissed to a new Presbytery to be formed in Nebraska.

JOSEPH H. SCOTT was born March 22, 1825, in Becket, Berkshire county, Mass. He was educated at Western Reserve College and Seminary. He was ordained by Portage Presbytery, November, 1852. United with Alton Presbytery, April 18, 1867. He labored for about ten years as supply pastor of Metropolis church; succeeded in securing a very neat house of worship in that place, in building up a large Sabbath-school, and a small but compact and influential church. He had been for many years in feeble health, and died at Metropolis, Ill., February 25, 1879. He was brother-in-law of the late Rev. Dr. C. H. Taylor, and died on the fourth anniversary of Dr. Taylor's death. His family remain at Metropolis where they have a pleasant home.

ANDREW DONNELL JACKE—Auto-biographical—I was born July 19, 1829, near Kingston, Decatur county, Ind. My father, James Jacke, is a native of Greensburg, Pa., but his ancestors came from the North of Ireland. My mother's maiden name was Elizabeth Donalson. Her ancestors were from the North of Ireland and Wales. They were both trained in the Presbyterian Church and became communicants soon after their marriage. My father has been an elder in that Church for many years. Both parents are living at this date.

I graduated at Wabash College in 1854, and at Lane Seminary in 1857. I was licensed by the Presbytery of Fort Wayne, July 2, 1856, and ordained by the Presbytery of Crawfordsville, July, 1857, as a missionary to Africa. My first field of labor was in connection with the Gaboon mission in Western Africa. This mission work I was compelled to leave at an early day on account of the failure of my wife's health. We returned to this country in the fall of 1859. I labored with several churches in Indiana until the spring of 1867, when we settled in Edwardsville, Ill., and took charge of that, Troy and Marine churches. I remained with Edwardsville church nearly six years. My next fields of labor were in Kansas, where I still reside. I was married August 20, 1857, to Mercy E. Tidball, in the Shiloh Presbyterian church, Wabash county, Ind. We have two children living—Justin Perkins, born April 25, 1861, and Rebecca Eliza, born December 27, 1865.

ADAM JOHNSTON was born at Glasgow, Scotland, April 22, 1814. He graduated at Middlebury College, Vt., 1840. Studied theology at Lane Seminary, taking the full course. Licensed by Presbytery of Cincinnati, 1844. Ordained by Presbytery of Peoria in Bloomington, Ill., September 1846; united with Alton Presbytery April 18, 1867. His fields of labor have been these: Waynesville, Ill., four years, commencing Nov. 1845; traveled one year as missionary in the bounds of Chicago Presbytery; Washington, Ill., four years; Sandwich, Ill., four years; Eastmaville, Mich., two and a half years; Chillicothe, Ill., one and a half years; Pontiac, Ill., six years; Kinmudy, ten years; Tower Hill and Prairie Bird churches, Shelby county, Ill., where he now is. He was married in Chicago, July 1, 1847, to Miss Mary Ann Kent, a native of Rupert, Vt. They have had eight children, six of whom are dead;

two remain—Emily K., born in Chicago, March 6, 1850, married to Rev. Duncan J. McMillan in June, 1879, and George M., born in Pontiac, Ill., May 6, 1864.

AMERICA CHURCH, Pulaski county, about five miles up the Ohio river from Mound City, was organized by Revs. E. B. Olmsted and Andrew Luce, January 24, 1866, with these nine members: Adam Mason, Mrs. Marth Mason, Jacob Skeen, Mrs. Ellen Skeen, Dr. J. H. Brown, Mrs. E. A. Sanders, Jacob Deihl, Mrs. Sarah J. Deihl and Mrs. Jane Cook. ELDER: Adam Mason. This organization absorbed all that remained of the Mound City church. Rev. E. B. Olmsted has been their minister from the beginning, giving them all the supply they have received. This church has had some growth and vitality, though its progress has been slow and small. Its services are held in the school-house. America is the site of an ancient town, twelve miles from Cairo, and was laid out on a very extensive plan about 1816. Its name indicates the expansive and ambitious views of its founders. And for these views there was some justification. The site is the first ground above Cairo on the Ohio river entirely above overflow. And had not the channel of the river receded to the Kentucky side of the stream, America might now have been what Cairo is. But nobody now expects that Cairo, America, Thebes, Metropolis, or any of the many other ambitiously named places of South Illinois will ever rival St. Louis, Evansville or Cincinnati.

THE "FIRST PRESBYTERIAN CHURCH OF TOWER HILL," Shelby county, was organized by Revs. A. T. Norton and William P. Teitsworth, February 17, 1867, with these members: Sylvester L. Van Dyke, Mrs. Lucy A. Van Dyke, Thomas B. Johnson, William McKitterick, Mrs. Margaret McKitterick, Mrs. Susannah E. Baines, Dr. George W. Fringer, Mrs. Martha B. Fringer, Mrs. Caroline Everitt, Perry McDowell, Miss Celestia A. Van Dyke, Francis McKitterick, Samuel McKitterick, Miss Mary A. Baines, Miss Frances J. Baines and James M. Cook. The church came under the care of Wabash Presbytery, though temporarily received by that of Alton. ELDERS: Sylvester L. Van Dyke; Thomas B. Johnson, and Dr. George W. Fringer, the first.

Since elected: James J. Wiley, March 9, 1872; Frederick Stumpf, March 9, 1872; H. H. R. Baines, March 9, 1872; S. P. Powers, February 23, 1875; Dr. John Morgan, October 8, 1876, and H. F. Faught. **MINISTERS:** G. A. Pollock, stated supply one year from November 1, 1867; Nathaniel Williams, one year from January, 1871; J. D. Jenkins, one year; Adam Johnston commenced January, 1877 and still continues. The ministers here supply also Prairie Bird church, spending alternate Sabbaths at each place. The whole number of members from the beginning up to May, 1878, is ninety. The house of worship is a frame building and cost eighteen hundred dollars. It was dedicated Sabbath, September 29, 1867.

EDWARDSVILLE CHURCH, in order the **FOURTH**. The first was organized March 17, 1819; the second, n. s., in the winter of 1837-38; the third, o. s., April 19, 1845; the fourth, being the one now in existence, Sabbath, August 11, 1867, by Rev. A. T. Norton and Andrew D. Jacke. The original members were these: Mrs. Charles Dimmock, Mrs. Lizzie H. Pogue, Bezaliel Day, Mrs. Huldah Ann Day, Miss Nancy N. Day, Miss Amelia C. Day, Mrs. Nancy E. T. Jacke, Mrs. Anna Glass, Mrs. Rebecca Snyder, Mrs. Susan Karr and Samuel W. Temple. **ELDER:** Samuel W. Temple, the first; since appointed: Charles W. Fangenwoth and John G. Irwin. **MINISTERS:** A. D. Jacke, A. H. Parks, John Leighton, Lucius I. Root and James S. Berry. The present house of worship, and the only one a Presbyterian church in Edwardsville has ever owned, is a frame building on a brick foundation and cost four thousand dollars. It was dedicated on Sabbath, October 16, 1870.

THE FIRST PRESBYTERIAN CHURCH OF EAST ST. LOUIS was organized by Revs. A. T. Norton and M. B. Gregg, July 14, 1867, in the upper room of the two-story school house on the island, with these members: Edwin E. Bassett, Mrs. Mercy B. Gregg, Mrs. Ellen V. Barrowman, Mrs. Ellen M. Hill, Mrs. Martha Ann Lowry, Mrs. Ann Brewer, Mrs. Lydia Chamberlin, Miss Emma Mockbee, Mrs. Frances Todebush, Mrs. Mary Ellen Maheng, James H. Brooks, David Shield, Mrs. Euphemia Shield, Samuel McCullough, Mrs. Sophia

McCullough, William Morrison, Mrs. Sophia Morrison and Mrs. Virginia Raithel. ELDERS: Edwin E. Bassett and David Shield, the first. Since appointed: William Craig and Samuel McCullough, April 21, 1869; William G. Mahany, February 20, 1870; Charles Bennett, George A. Galloway, February 25, 1872; James A. Reynolds in the spring of 1877. MINISTERS: Martin B. Gregg; John D. Jones, April, 1869-71; Samuel Sawyer, January, 1872-73; William L. Johnston, licentiate, commenced April, 1873, ordained pastor October 26, 1873, dismissed May 3, 1879, after a six years' pastorate of remarkable efficiency. Mr. Gregg, the first minister here, commenced his labors in January, 1867, under the care of the Presbyterian Home Missionary Committee of the New School Church. Services were held in the upper room of the two-story school house on the island. That building has since been burned. A church edifice was built on the island in 1868 and cost six thousand, seven hundred dollars. When in 1877-78 the new house was erected on Collinsville avenue this one on the island was taken down and the material used in the new. This new house was dedicated Sabbath, September 8, 1878. It cost upwards of five thousand dollars,

THE PRESBYTERY OF SALINE met at Flora, April 11, 1867. Henry E. Thomas was received from the Presbytery of New Albany and was installed pastor of Olney church on the first Wednesday in May prox. by a Committee of Presbytery. W. H. Smith, licentiate, was received from the Presbytery of Allegheny, examined and ordained, *sine titulo*, April 14 inst. The name of Xenia church was changed to *Flora*. John Crozier, minister, and Thomas Buchanan, elder, were appointed to represent this Presbytery in the next Assembly. The churches of Hermon and Larkinsburg were received. Joseph M. Wilson was licensed. An adjourned meeting was held at Salem, Marion county, May 9, at which Joseph Warren, D. D., was received from the Presbytery of Schuyler and installed pastor of Salem church.

The fall meeting was held with Carmi church, commencing September 12. The churches of Timberville and Elizabethtown were received. John Crozier was dismissed to the Presbytery of Oxford. S. C. Baldrige was appointed Stated Clerk and Treasurer in his place.

WILLIAM H. SMITH was born in Knox county, Ind., September 10, 1840. His ancestors, on the mother's side, are Scotch-Irish, on his father's, German and Hollanders. He was educated at La Fayette College, Pennsylvania, Hanover College, Indiana, and at Western Theological Seminary, Allegheny City, Pa. He was licensed April, 1866, by Presbytery of Allegheny City, and ordained by that of Saline, April, 1867. He preached at Wabash and Timberville—now Allendale—churches, Wabash county, and taught at Friendsville and Mt. Carmel, Wabash county, "North Sangamon Academy," Menard county, Ill., and is now engaged as principal of the public school at Bath, Mason county, Ill. He married Margaret E. Colvin at Harelton, Ind., October, 1864. They have four children—Minard S., Eva D., Jessie May and Paul McCorkle.

A church called HERMON, in Decker township, Richland county, four miles south of Noble Station, was organized by Rev. John Crozier with twenty members, about the last of 1866 or early in 1867. MINISTERS: John Crozier, Wm. Crozier, Thomas Smith, John M. Robinson, licentiate, Solomon Cook, Wm. M. Reed. ELDERS: Stafford Junkins, Joshua N. Alvord, Joshua D. Nichols. A church building was erected in 1869, on S. E. quarter Sec. 33, T. 3 N., R. 9 E. of third principal meridian. It cost \$1,000.

LARKINSBURG CHURCH, Clay county. The Presbyterial missionary, Rev. John Crozier, visited this place on the last Sabbath of March, 1867, held a meeting and administered the supper to a band of some fifteen Christians, gathered by Rev. Joel S. Graves, of the Presbytery of Florida. The organization was completed by the election of Edward Patton, elder. Among the original members were these: Mrs. Eunice Graves, Cyrus Graves, Mrs. Hattie Graves, Charles Graves, David Byers, Mrs. Francis P. Byers, Mrs. Julia Ann Wood. Rev. R. C. Galbraith visited this band in August, 1868, when David Byers was made elder. Rev. Dr. Joseph Warren received the Thompson family, April 13, 1872, consisting of eight persons. They were from the Mt. Vernon church, Tennessee. Two other Thompsons joined July 6, 1873. Eli M. Thompson, the patriarch of the family, was installed elder at the time of his reception. Henry

S. Watson was made elder July 16, 1873. He now resides in Louisville, same county. Their only ministers have been occasional supplies. This church is now—1879—nearly extinct.

TIMBERVILLE, afterwards Allendale, church was organized July 26, 1867, by Revs. S. C. Balbridge, W. H. Smith and John Mack, and elders Thomas Buchanan and Henry Thompson, with these members: William McClain, Mrs. Margaret McClain, Peter Kendal, Rebecca Kendal, Rosanna Green, Sarah J. Price, Emma McClain, Mary Couch, Margaret Gould. ELDER: William McClain, who died April 20, 1877.

THOMAS GOULD came to a spot about one mile from what is now Allendale, May 11, 1816, from Ohio, down the river from Cincinnati to Evansville, then across the country to the place his widow and son—Jacob S. Gould—now occupy. Evansville had not at that time a shingled roof. Princeton, Ind., was not in existence. The family Bible has this: "This Bible is the property of Joseph Gould, bought the 7th of April, 1802. Price six dollars." It was printed in Philadelphia, 1801. Thomas Gould came originally from New Jersey. His ancestors from England.

JOSEPH WARREN, D. D. He was born at Brunswick, Maine, August 30, 1809. After a short course of study at the academy in Plymouth, N. H., he learned the art of printing in the *Statesman* office at Concord, and afterward resumed study at Phillips Academy, Exeter, where he experienced a change of heart, and decided on devoting himself to the work of the gospel ministry. At the age of twenty-five he entered Lane Theological Seminary, and was one of the large body of students who left on account of a difference of opinion in regard to the discussion of the question of slavery. He completed his studies at Allegheny Seminary, where he first connected himself with the Presbyterian Church. In October, 1838, in company with Messrs. Freeman and Scott, he left for India, where his knowledge of printing contributed to his great usefulness in superintending the press. He took with him and set up at Allahabad the first mission press ever established in India north of Serampore. He was much en-

gaged in promoting the cause of education in India, and aided in establishing the High School at Agra for European and Eurasean children. In 1853 he returned to this country to make provision for the education of his children, entered for a time upon pastoral work in Indiana, and served also as a chaplain during the war. He was pastor of Salem church Marion county, Ill., from 1866 to 1869. He also taught and preached in Flora, Clay county, Ill., from about 1869 to 1872. In that year he returned to India and completed a Hebrew grammar in the Urdu tongue, which is now in press, and had partially completed a translation of Gesenius' Hebrew Lexicon. He died of dropsy of the heart, at Morar, Gualior, India, on the 7th of March, 1879.

Rev. John S. Woodside, of Dehra, Northern India, writes: "Throughout his illness his constant prayer was for patience, that he might have grace to endure all that he should be called to suffer. He said he did not desire that life should be unduly prolonged, but rather, 'Lord Jesus, come quickly.' He was driven out almost daily, morning and evening, up to the last, though he had to be supported—almost carried—to the conveyance. His last drive was on the evening before his death, after sunset. At three o'clock in the morning a marked change took place, and at four, while we knelt by his bedside commending him to the care of a merciful Saviour, his spirit took its flight.

The funeral was at five o'clock P. M., of the same day. It was very largely attended by all classes in the community. Military officers, and men of all ranks and arms, formed the majority of the procession. The deceased had been acting as chaplain to the Presbyterian soldiers in the Cantonment. The remains were therefore conveyed on a gun carriage belonging to the Royal Horse Artillery, drawn by six black horses—in the first place to 'the old Cantonment church,' where he usually officiated, and afterwards to the cemetery. At the close of the funeral services in the church, the whole audience walked around the bier and took a last look at the features of their venerated pastor and friend." A daughter of his, by a former wife, is Mrs. Margaret Warren Brinkerhoff, now of Washington City, 1208 N street. Dr. Warren's last wife, whom he married at Mt. Carmel, Ill., and who is now his widow, remains in India.

THE CHURCH OF ELIZABETHTOWN, Hardin county, was organized by Rev. S. Cook and Elder J. E. Y. Hanna, May 18, 1867, with five members. January 19, 1868, Miller McClellan was elected elder, and two additional members were received. This church has not flourished, though it is in a considerable village—the county seat of Hardin county. It has had no ministerial care.

THE SYNOD OF ILLINOIS met, the n. s. at Augusta, Schuyler county; the o. s. at Charleston, Coles county; the first, October 3, the second, October 9, 1867.

CHAPTER XVII.

MEETINGS OF PRESBYTERIES AND SYNODS FROM 1868 TO 1869, INCLUDING SKETCHES OF CHURCHES ORGANIZED AND MINISTERS COMMENCING THEIR LABORS WITHIN THE YEAR.

AUTHORITIES: Original Records; Auto-biographies; Presbytery Reporter; General Catalogues.

YEAR 1868.

THE PRESBYTERY OF ILLINOIS met at Carrollton, April 15, 1868. A. L. Brooks was received from the Presbytery of Peoria, and James R. Dunn from the Presbytery of Bloomington. The Second Presbyterian church of Decatur was received. J. R. Armstrong, minister, and George E. Moorehouse, elder, were elected Commissioners to the Assembly. At an adjourned meeting held in Decatur, May 5, Asahel L. Brooks was installed pastor of the "Second Presbyterian church" of that city. The fall meeting was held at Maroa, commencing September 15. William A. Hendrickson was dismissed to the Presbytery of Columbus, Wis.

ASAHEL L. BROOKS was born at Madison, N. Y., June 19, 1818. His parents were New Englanders—the father a Baptist, the mother Presbyterian. He was educated at Hamilton College and Auburn Seminary. Licensed by Genesee Presbytery September, 1845; ordained by Troy Presbytery in May, 1847, at Troy, N. Y. His fields of labor have been Hamilton, Troy, Corning, Albion, N. Y., Bridgport, Ct., Indianapolis, Ind., Chicago, Peoria, Decatur, Danville, Ill. He is married, and his children are Olivia A., born at Hamilton, N. Y., October 7, 1846; Walter A., born at Le Roy, N. Y., August 2, 1849; Frank Le Roy, at Albion, June 27, 1852; Lillian M., at Albion, N. Y., November 21, 1853; Edward A., at Chicago, May 11, 1857. He is now at Danville, Ill., where he has been pastor for nearly ten years.

THE PRESBYTERY OF KASKASKIA met at Carlyle, April 9, 1868. Arrangements were made for the installation of James

R. Brown over the church of Hillsboro, on May 16 prox., and for that of A. J. Clark over the churches of Chester and Pleasant Ridge on the 24th of same month. James R. Brown, minister, and Hugh Smith, elder, were appointed to attend the meeting of Assembly. The names of Rev. Samuel Lynn and the Second church of Jerseyville were stricken from the roll on account of their having joined another body. (That body is the Presbyterian Church, SOUTH.) The church of Mascoutah was dissolved. HENRY MATTICE, licentiate, was received from the Presbytery of Kansas, examined and ordained, *sine titulo*, April 17. R. M. Roberts was released from the pastoral care of the church of Litchfield. He resigned his office of Stated Clerk, and J. S. Howell was appointed in his place. B. H. Charles was dismissed to the Presbytery of Missouri, and S. D. Loughheed to the Presbytery of Potosi. A. J. Clark was installed pastor of Chester and Pleasant Ridge, May 24. The fall meeting was held at Richview, September 25. The churches of New Amity, Dennark and Pinckneyville were received. John C. Wagaman was received from the Presbytery of Warren. T. E. Spilman, licentiate, was received from the Presbytery of Rock River, examined and ordained, *sine titulo*, at an adjourned meeting held at Elm Point, November 5. Henry Blanke was received. George Stebbins was received some time this year from the Presbytery of Bureau.

GEORGE STEBBINS was born in Norwich, Mass., July 15, 1796. His parents were English Protestants. His father was a graduate of Harvard College—a physician and manufacturer of gun-powder for the Continental army. His mother was an only child, daughter of Brig. Gen. Buckminster, of the British army. He was a graduate of Union College, N. Y. Licensed, November, 1823, at Blooming Grove, Orange county, N. Y. Ordained over the church in Middletown, same county, June, 1824. After laboring in several places in Massachusetts he removed to Iowa, and then to Illinois, and was installed at Sterling, Whiteside county. Resigned after a pastorate of twelve years. Labored in several other places in Illinois. He next removed to Tennessee, where he met with pecuniary losses. He then located in Richview, Washington county, Ill., and taught in the seminary at that place. There he still resides. He has been twice

married. First in 1830, in the city of New York, to Esther W. Wickham; second, to Mrs. Jane Buttrick, of Peoria. His eldest child, and only son, expired in Las Vegas, N. M., from the effects of an accidental pistol-shot, when in the service of Government as Collector of Internal Revenue. He has five daughters, four of whom are married.

THOMAS E. SPILMAN, son of Rev. Thomas A. Spilman, was born in Hillsboro, Ill., October 21, 1836. He spent most of his minority in Morgan county. He early determined to fit himself for the ministry. His studies were prosecuted for several years at North Sangamon Academy, near Springfield, in private, while engaged in teaching for a short time at Illinois College, Jacksonville, and in the Northwestern Theological Seminary, from which he graduated in the spring of 1867. He was licensed by Sangamon Presbytery and labored for a time in Shannon, Carroll county. In the spring of 1868 he commenced labor with the Butler church, where he has ever since remained. He was ordained by Kaskaskia Presbytery, November 5, 1868. The Butler church has prospered greatly under his labors. Mr. Spilman's health is feeble, though his labors are abundant. He maintains a constant hand-to-hand fight with incipient consumption. Besides his preaching and pastoral work he edits and publishes a sprightly monthly paper called *The Messenger*. This is proving a publication of great value in the Presbytery and Synod. Mr. S. is unmarried.

HENRY MATTICE had but a very limited education. He was supply at Trenton about one year. October 9, 1869, he was dismissed to the classis of Paramus.

NEW AMITY CHURCH, at what is called Irishtown, about five miles north of Carlyle, Clinton county, was organized September 13, 1868, with sixteen members. There were two elders, one of whom was John O. Yingst. It has been dissolved and its members connected with the church in Carlyle.

THE CHURCH OF DENMARK, Perry county, about nine miles southwest of Pinckneyville, was organized, August 30, 1868, with nine members, J. L. Cotton, elder.

THE CHURCH OF PINCKNEYVILLE, Perry county, was organized on the last Sabbath of May, 1868, with fourteen members. This church died. Another was organized, August 25, 1873, by Revs. J. M. Stone, D. D., and John Huston, with these members: Mrs. C. Baldrige, Miss Frances Baldrige, Alexander A. Kimzey, Mrs. Jane Kimzey, Mrs. M. J. Kelso, Mr. H. M. Brown, Mrs. Nancy Brown, Mrs. E. E. Brown, Mrs. Louisa Opp, Mrs. Sarah Durringer, Samuel J. Henderson, Mrs. Pelina Buchanan, Mr. J. Rusk and Mrs. M. Harbison. ELDERS: Hugh M. Brown; Alexander A. Kimzey, the first; Ephraim Hill, September 5, 1874. MINISTERS: George K. Perkins; George B. McComb, August 31, 1873; M. M. Cooper, 1876; George B. McComb, second time, who left in 1879. A house of worship was built in Mr. Perkins' time, which has been forfeited to the creditors.

THE PRESBYTERY OF WABASH met at Shelbyville, April 14, 1868. Thomas Spencer was dismissed to the Presbytery of Greencastle. G. A. Pollock, minister, and D H. West, elder, were appointed Commissioners to the Assembly. An adjourned meeting was held at Shelbyville, June 9. James L. McNair was licensed. John L. Jones was released from the pastoral care of the Mattoon church, and C. P. Felch from that of Danville. T. K. Hedges was received from the Foster Presbytery of the Cumberland Church.

THORNTON K. HEDGES was born, May 10, 1819, in Spencer county, Ky. His ancestors were English, among the early settlers of Virginia, and strongly attached to the mother country. In religious belief they were of the Church of England, but as their families increased, numbers of their members joined other communions, especially the Baptist and Presbyterian. George Hedges, the father of Thornton K., removed from Kentucky to Illinois in 1824, and settled on Ridge Prairie, in Madison county. Being the eldest son, Thornton was obliged to give his assistance upon the farm. When twenty-one years of age he was converted and united with the C. P. Church. Having determined to seek the ministry he attended McKendree College at Lebanon, Ill., and Lebanon College, Tenn. He was licensed in April, 1846, by the Presbytery of Lebanon of the C. P.

Church. In the summer of 1846 he returned to Illinois, and was ordained by the Presbytery of Vandalia in September, 1847. After much and very successful labor in various places he became, in 1861, chaplain of the 106th Regiment Illinois Volunteers, in which he served until the close of the war. In 1868 he connected with the Wabash Presbytery of the Presbyterian Church, n. s., and took charge of the Pleasant Prairie and then of the New Providence church under a commission from the Board of Home Missions. In 1869 he was permitted to witness a precious revival under his labors. The year 1870 he spent at several places on the Iron Mountain Railroad in Missouri. His next fields were in Western Iowa, and one year in Nebraska, his family residence being in Logan, Iowa, where they still remain. Mr. Hedges married Miss Mary J. Barber, daughter of Rev. John Barber, October 16, 1851. They have four daughters living and four sons deceased. Their names in the order of their birth are these: Charles E., Clara E., John B., Addie M., Georgiana, Edwin T. and Rebecca M.

THE PRESBYTERY OF PALESTINE met at Kansas, April 28, 1868. A. McFarland resigned as Stated Clerk and S. J. Bovell was appointed in his place. S. J. Bovell, minister, and G. B. Balch, elder, were appointed Commissioners to the next Assembly. At a called meeting, June 10, A. McFarland was released from the care of the Palestine church, and dismissed to Vinton, Iowa. The fall meeting was held at Milton, commencing September 28. H. I. Venable was received from the Presbytery of Vincennes; John Miller was ordained, *sine titulo*. Another called meeting was held at Arcola, December 15, at which J. W. Allison was released from the pastoral care of Arcola church with the highest testimony to his integrity, faithfulness and usefulness.

THE PRESBYTERY OF SANGAMON met at Springfield, April 14, 1868. The church of Illiopolis was received. F. H. Wines and J. D. Kerr, ministers, and J. F. Bergen and E. R. Ulrich, elders, were appointed Commissioners to the next Assembly. A *pro re nata* meeting was held at Decatur, June 18, at which B. E. Mayo was released from the pastoral care of Assumption church, and dismissed to the Presbytery

of Vincennes. The fall meeting was held at Jacksonville, commencing September 15. Washington Maynard was received from the Presbytery of Fairfield. Samuel Conn was released from the pastoral care of Decatur church.

ILLIOPOLIS CHURCH was organized 1868 by Dr. J. G. Bergen with sixteen members. Its name has disappeared from the records of the Assembly.

WASHINGTON MAYNARD was born in Athens county, Ohio, March 23, 1818, at which place his parents had recently settled from Worcester, Mass. They were members of the Methodist Episcopal Church; for several years their farm house affording a preaching place, and a home for the circuit rider. Under these influences his early life was impressed with gospel truth. When sixteen he united with the Methodist Protestant Church. At the age of twenty he felt prepared by the help of the common school and the academy, to enter college, and was making arrangements to do so at Athens, Ohio. But he had been licensed, and by the unwise advice of others, he entered the itinerancy instead of college. He was ordained at Steubenville, Ohio, October 9, 1840, and stationed successively at Lancaster, Wellsville, Mt. Vernon, Coshochton, Newark and Cambridge. But a few years of study, work and experience convinced him that he had made a mistake, both in regard to education and church connection. He did not find himself to be a Methodist, either in modes of thinking or in methods of movement. He felt the Presbyterian Church to be more congenial to him. But the Calvinistic system of doctrine had to be studied, and when it became clear to his mind as the true system of interpretation belonging to the Holy Scriptures, it looked to him as though a fog had risen from the sacred word. Passages before dark and inexplicable became clear, and he felt, and does to this day, that the Arminian system of interpretation fails to receive all of the word—that the Calvinistic system has all the *positive* truth contained in the Arminian system, and that it steps forward to the fullness of the divine truth, affording the key by which even Paul's "things hard to be understood," are opened and made plain. With a letter of dismissal from his old Church, after careful ex-

amination by Presbytery as to his qualifications for the ministry, he was received into the Presbytery of Zanesville, October 15, 1856. In the following January he received a call to the pastorate of Truro church, in the Presbytery of Columbus, where he continued until April, 1865. In this month he removed to Fairfield, Iowa, and was installed pastor of the Presbyterian church of that place, where he continued for three years. September 1, 1868, he became stated supply of the Presbyterian church of Assumption, Ill., his present field, which he has occupied during this period, with the exception of one year. He has been twice married, January 3, 1843, to Miss C. E., eldest daughter of Benjamin Connell, of Lancaster, Ohio. His wife lived but two and a half years after her marriage, and was soon followed by a child of a year old, to the heavenly world. October 12, 1850, he was married to Miss Julia A. Carson, at Cambridge, Ohio. Four children were born, Clara Elizabeth, Sept. 22, 1851, married to Mr. D. De Lashmutt and living at Assumption, Ill., Mary Ellen, July 3, 1853, Martha Irene, February 14, 1856, and William Horus, August 23, 1863. The last three still with their parents.

THE PRESBYTERY OF ALTON met at Lebanon, April 16, 1868. Lucius I. Root was received from the Presbytery of Niagara, Charles W. Seaman and Martin B. Gregg, from the Presbytery of St. Louis. Elijah Buck was dismissed to the Presbytery of Kaskaskia. The Home Missionary collections of this Presbytery this year, including a legacy of four hundred and seventy dollars from Mrs. Sally Root, were \$2,195.80. The German Presbyterian church of Lebanon was received. C. H. Taylor, D. D., was released from the care of Alton church and dismissed to the Presbytery of Cincinnati. A. T. Norton and Willard P. Gibson, ministers, and Dr. F. M. Lytle and George S. Smith, elders, were appointed Commissioners to the Assembly. The fall meeting was held at Centralia, commencing October 8. George I. King, D. D., was received from the Presbytery of Schuyler, and Peter S. Van Nest from that of Milwaukee. H. P. Roberts and H. N. Wilbur were dismissed. W. D. F. Lummis was received from the Methodist Church, and on examination, as an ordained minister. Carl Linn was licensed to preach for one year to the German-speaking population any where in

the bounds of the Presbytery. The name of Sandoval church was stricken from the roll of Presbytery. At an adjourned meeting, October 24 and 25, Dr. George I. King was installed pastor of the First Presbyterian church of Jerseyville.

LUCIUS I. ROOT.—Auto-biographical.—“I was born, Aug. 16, 1820, at Brutus, Cayuga county, N. Y. I am English by my father, Scotch by my mother. I was educated at Union College and Princeton Seminary. I was licensed, April 18, 1849, by the Presbytery of Elizabeth at Rahway, N. J. Ordained at Cambridge, Wis., by the Presbytery of Wisconsin, June, 1850. My fields of labor have been Carroll College, Wis., prof.; Saline, Mich., P. E.; Bay City, Mich., pastor—this church I organized—Ionia, Mich., pastor; Medina, N. Y., pastor; East Saginaw, a short time—organized the church—did not remove to the field; Upper Alton, Ill., H. M.; Shelbyville, Ill., pastor; Greencastle, Ind., pastor; Edwardsville, Ill., pastor.

I married, September 19, 1849, at Lyons, N. Y., Miss Frances R. Toft, daughter of Deacon Toft of Williamstown, Mass. Our children are Herbert Toft, born at Saline, Mich., November 9, 1853; Frances E., born March 2, 1856, at Saline, Mich.; Jennie M., June 2, 1859, died July, 1859, Bay City, Mich.; Lucius Reed, at Medina, N. Y., May 15, 1864.

My education was pursued under difficulties for lack of means. Left college to teach for two terms, one in Baltimore, one in Frederick City, Md. I also taught a time in Philadelphia during my seminary course. The most important or immediately successful labor of my life I consider the founding of Carroll College at Waukesha, Wis. It existed only in the charter. I started a preparatory department, finished off the basement of the Presbyterian church, had a large, flourishing school, fitted a class for college and took them through the first term of the freshman year. Much against the wishes of many friends I resigned and left in the autumn of 1852. Teaching was, or seemed to be, my forte. I have been doubtful ever since whether I did right in resigning.”

This sketch was written January 20, 1879. A few weeks after he received and accepted a call to be professor of Mental and Moral Philosophy in Park College, Parkville, Mo. He entered upon his duties with great enthusiasm and with high promise of a successful career. But in one month he was

stricken down with paralysis while sitting at his table and died instantly. This was on May 1, 1879.

THE GERMAN PRESBYTERIAN CHURCH OF LEBANON was organized, February 16, 1868, by Revs. James Brownlee and Charles W. Seaman, with eighty members. A church building was secured which is, however, heavily involved. Most of the eighty members proved to be unconverted persons. A very few remain, who conduct a Sabbath school and secure preaching in the P. M. of Sabbaths by an Evangelical German minister from Summerfield.

GEORGE IVES KING was born in Adams, N. Y., June 1, 1815, of New England parentage. His father was not a professor of religion. His mother was a member of the Methodist Church. From his grandmother, King, who was a remarkable Bible student and a Presbyterian, he received the greater part of his religious training. At a very early age he became familiar with the Bible, repeating whole chapters *verbatim*. He prepared for college at Lowville, N. Y., and graduated from Union College in 1838. He studied theology at Auburn Seminary. He was licensed by the Presbytery of Columbia at Hudson, N. Y., April, 1840.

To relieve himself of debts incurred by his education he accepted the position of Principal of Union Academy at Belleville, N. Y., preaching in the time to two feeble churches on alternate Sabbaths. After relieving himself of his pecuniary obligations he was ordained by the Presbytery of Utica pastor of the church of Westernville in the fall of 1843.

Having overworked during a revival in the congregation, in 1846, he contracted a throat disease which troubled him the remainder of his life. He spent the two following years in traveling through the Southern States in hope of restoration to health. Finding himself only partially restored, and deeming it imprudent to resume his labors in the severe climate of Northern New York, he resigned the Westernville charge and accepted a call from the church at Hanover, N. J., and was installed in 1848.

In 1855 he was invited to supply the First church in Quincy, Ill., and was installed its pastor May 1, 1856. In 1868 he was installed pastor of the First church in Jerseyville, Ill. This was his



Geo. S. King

last charge. His health had been gradually failing for many months. Early in 1873 he went down the Mississippi to try the effect of a southern climate. Becoming worse, he sent for Mrs. King, who immediately joined him in New Orleans, where he died March 12, 1873. His remains were taken first to Jerseyville and then to Quincy. In each of these churches, where he had been pastor in the aggregate for seventeen years, appropriate funeral services were held. The body was then deposited in the beautiful Woodlawn cemetery of Quincy. Dr. King was held in high esteem by all who knew him, and acted well his part in all the relations of life. The degree of D. D. was conferred upon him by his Alma Mater, July, 1864. He was one of the trustees of Blackburn University, looked jealously after its interests and was devising for it liberal things. He was sent several times to the Assembly, where he discharged his trusts well and faithfully. In the great home missionary discussion of 1859, in the Assembly at Wilmington, his fearless, outspoken course aided not a little in securing the auspicious result. As a preacher he was logical, clear, convincing. What he was as a pastor is shown by the fact that under his ministry about three hundred joined his several charges on profession of their faith. He loved his own church, was watchful of her interests and jealous for her honor.

Dr. King married Miss Emily B. Sprague, October 12, 1840. She was born in Hancock, N. H. Their children are these: Emeline, born July 5, 1843, died February 11, 1845; George Sprague, February 1, 1846, died September 3, 1847; Ella, February 27, 1849; Clara, January 15, 1851; twins born October 20, 1853, a son and a daughter, the son died on the day of his birth, the daughter, Cora, August 9, 1856; William Walter, September 15, 1858, died July 29, 1862. Of these seven children only two remain on earth—Ella and Clara—both of whom are happily married, and reside one in Jerseyville, the other in Jacksonville. Mrs. King's home is with her daughter in Jerseyville. For a minister Dr. King was wealthy. He purchased land at an early day near Peoria which became valuable. But *his* wealth was well bestowed. While he lived and since his death—in the hands of his widow and daughters—it is a fountain sending forth streams to make glad the city of God.

PETER STRYKER VAN NEST—Auto-biographical—I was

born in Amsterdam, N. Y., August 21, 1813. My ancestors were from Holland, and of the Dutch Reformed faith. I fitted for college at Kingsboro, graduated at Union, and at Auburn Seminary. I was licensed in 1840 by the Presbytery of Ontario, and ordained in 1842 by the Presbytery of Detroit. My fields of labor have been Fentonville and Flint, Mich., until 1844; Mt. Morris, N. Y., until 1852; Romulus, N. Y., until 1855; Iowa City, Iowa, until 1861; Geneva, Wis., until 1867; Ducoign, Ill., until 1871; Elkhorn, Wis., until 1873; Centralia, Ill., until 1875; Burlington, Wis., until 1877; Whitehall, Ill., until 1879. In my ministry I have witnessed many precious revivals.

I married Miss Caroline Barker at South Wales, N. Y., in 1842. We have trained and educated several adopted children.

I united with the church at seventeen years of age, entered at once upon studies for the ministry, prosecuted them without interruption, have engaged in nothing save appropriate ministerial work, and never been without a field. In June, 1876, Centre College, Ky., conferred upon me the degree of D. D.

In all my work I have been ably sustained by my devoted Christian wife.

WILLIAM DE FLETCHER LUMMIS was born in Deerfield, N. J., July 4, 1827. Educated at Marietta College, Ohio. Ordained by Central Illinois Conference, (Meth. Epis.) September 16, 1860. United with Alton Presbytery on examination, October 10, 1868. Was at the time, and for several years later, residing on a fruit farm at Makanda, Ill. He married Miss Mary Harris, August 18, 1858. In 1878 he was W. C. at Paton, Iowa.

CHARLES W. SEAMAN.—Auto-biographical.—I was born in the city of Berlin, Prussia, March 31, 1815. My parents and grandparents adhered to the Lutheran faith, in which belief I was brought up. At the age of fourteen I was confirmed by Prof. Dr. Marks, university pastor, at that time in Berlin. I was educated at the Universities of Berlin, Halle and Leipzig and prepared for the law, which I practiced several years at the Berlin Chamber Court. Political difficulties caused me to leave my home and emigrate to the United States. I arrived in New York, November, 1849. From that time to 1859 I procured a living by writing letters, advising my countrymen in legal matters. Converted I was in a Metho-

dist meeting. Joined a Presbyterian church at Detroit, Mich. I studied for two years under the care of the Presbytery of Detroit. Was ordained by the same Presbytery in 1859. Labored at Cedarville, 1861; Forrester, 1862; Freeport, Ill., 1865-66; was pastor of the Broadway church at Patterson, N. J., 1867-68; labored at Trenton and Lebanon, Ill., 1869-71. At each place a church was organized. The church at Trenton has been disbanded. From 1872 to 1875 I labored with Jefferson Center church, Pa. Since that time I have been at Cheviot, Ohio. I have been married twice. My first wife was Mary Nisbeth, born May 22, 1824. I married her in the State of New York. She died at Lebanon, Ill., July 19, 1870. By her I had one child—a daughter. By my second wife I have no children.

MARTIN B. GREGG was born at Waterbury, Vt., July 8, 1822. He came to the Presbyterian church from the English Wesleyan Church of Canada. He studied with Dr. S. H. Cox and Rev. Elisha Whittlesey. He was ordained by the Genesee Presbytery, October 8, 1861. He united with Alton Presbytery, April 17, 1868. His first field in this region was East St. Louis. He assisted in the organization of that church, July 14, 1867. His next field was Fairbury in Bloomington Presbytery. He then labored one year with the church of Moro. His last field was with the Plum Creek and Jordon's Grove—now Baldwin—churches. He died at Baldwin Station, Randolph county, Sabbath morning, August 31, 1873.

THE PRESBYTERY OF SALINE met at Friendsville, April 2, 1868. The church of McLeansboro was received. George B. McComb, last from the Presbytery of East Alabama, was received. B. C. Swan, minister, and John F. Younken, elder, were appointed Commissioners to the Assembly. Thomas Smith was received from the Cumberland Presbytery of Mc-Linn. A *pro re nata* meeting was held at Friendsville, April 5, at which Joseph M. Wilson was ordained to labor as a missionary among the Indians under the Assembly's Board of Foreign Missions. At another *pro re natu* meeting held at Olney, August 4, B. C. Swan was released from the pastoral care of Shawneetown church. The fall meeting was held at Odin, commencing October 9. Harrisburg

church was received. Joseph M. Wilson was dismissed to the Presbytery of Missouri River. An adjourned meeting was held at Shawneetown, November 11, at which Enfield church was received. Charles C. Hart was received from the Presbytery of Athens and installed pastor of Shawneetown church. George K. Perkins was received from the Presbytery of Paducah.

MCLEANSBORO CHURCH, in Hamilton county. In the summer of 1866 Milton Eckley, an elder in the Richland church, and father of Thomas M. Eckley, a lawyer in McLeansboro, spent several weeks in the latter place. He found several Presbyterians there and secured a visit from Rev. John Crozier, who preached several times in the court house. This prepared the way for Rev. John Huston, who organized a church, December 16, 1867, with these members: Henry W. White, Joseph R. Siddall, John Parkhill, Martha Parkhill, Elizabeth Parkhill, Julia White, Sarah Parkhill, Rebecca H. Siddall. **ELDERS**: John Parkhill, the first. Since appointed: John J. Powell, March 26, 1870, and Thomas M. Eckley, May, 1872. **MINISTERS**: John Huston, from the organization till about January 1, 1873; John Branch supplied a few times. At this time—1879—B. C. Swan has regular appointments. Up to November, 1877, fifty-six persons had been connected with the church. A house of worship was dedicated in April of 1869 at the time of the meeting of Presbytery in the place. The house cost thirty-five hundred dollars. Since the dedication four hundred dollars more have been expended upon the building.

HARRISBURG CHURCH, Saline county, was organized by John Huston and G. B. McComb, September 5, 1868, with these persons: Israel D. Towle, Eliza Towle, William M. Christy, Catharine Christy, Dr. J. F. Burks and Sarah Burks. **ELDERS**: Israel D. Towle, Dr. J. F. Burks, the first. Since appointed: John H. Wilson, September 4, 1870; William Penn Hallock and Robert J. Ilrath, June, 1876. There have been connected with this church in all thirty persons.

MINISTERS: George B. McComb, from the organization to October, 1870; John Huston, six months; John Branch, during 1873; George B. McComb, second time, during 1876.

Revs. McComb and Branch divided their Sabbaths equally between this church and Equality. Occasional labor has been bestowed here by Revs. S. C. Baldrige, B. C. Swan, Dr. A. T. Norton and others. This church has no property.

ENFIELD CHURCH, White county, was organized by Rev. B. C. Swan and Elder C. S. Conger, in the Cumberland house of worship, May 2, 1868, with these members: Felix H. Willis, Mary J. Willis, Gustavus A. Willis, Eliza J. Willis, James E. Willis, Jennet Willis, Robert C. Willis, Benj. L. Willis, Rufus A. Willis, John Campbell, sr., Clara Campbell, Angus Campbell, Andrew King, Clara King, Franklin Miller, Almon Miller, R. W. Storey, Mrs. R. W. Storey, Anna Wasson, Mary Miller, J. R. Dales, Susan Dales, Margerie Connery. ELDERS: Felix H. Willis, James R. Dales, Andrew King, the first. Since appointed: James Edward Willis, August 14, 1870; S. B. F. Miller, same date; A. R. Tate, May 14, 1871. Whole number of members one hundred and forty. MINISTERS: George K. Perkins, March 14, 1869, to fall of same year; B. C. Swan, from October, 1869, to March, 1871; Thomas Smith, March 15, 1871, to March, 1876, pastor; Mr. Swan again since March, 1876. Mr. Swan now resides in Enfield and gives that church one half his Sabbaths. The other half he divides equally with Sharon and McLeansboro churches. A good house of worship, dedicated February 13, 1871—cost \$2,000. Repairs in 1873 costing about one hundred dollars. The records of this church are correctly and beautifully kept. It is one of the model churches. Its members believe God is a God of order and not of confusion, and that good taste, neatness, common-sense, and perfect correctness should be conspicuous in everything pertaining to God's house and God's worship.

GEORGE B. MCCOMB was born September 6, 1814, on Cross Creek, Washington county, Pa., about twelve miles north of the town of Washington. His parents moved to Franklin, Ohio, in 1819, and settled in the woods in Truro township. His mother's maiden name was Butler. She was born near Winchester, Va. In his youth he was rigidly drilled in the Shorter Catechism, and committed to memory many chapters of the Bible. He graduated at Washington Col-

lege, Pa., in 1842. After his graduation he taught school for several years. In 1845 he was a colporteur in Tennessee, with Nashville as his headquarters.

April 7, 1846, he married Miss Mary Malissa Jones, daughter of David L. Jones, an elder in the Hopewell church. She bore him one son, David Jonathan, born July 21, 1847. That son still resides with his grandmother and manages her farm affairs. That wife died May 4, 1851.

In the fall of 1849 he was licensed by the Presbytery of Maury at Cathies Creek church, Tenn. In the fall of 1851 he was ordained by the same Presbytery.

December 20, 1855, he married Mrs. Amanda F. Davis. By her he had five children. He was in Tennessee teaching and farming all through the war and down to the close of 1867 when he came to Illinois, and in January, 1868, took charge of the churches of Equality and Harrisburg. He remained here four years. In the spring of 1872 he took charge of Moro church for one year. His next field was Pinckneyville, Galum, Prairie Grove and Denmark churches. With the exception of an absence of about eighteen months, he occupied this field until 1879, when he removed to Indiana church near Vincennes, Ind.

THOMAS SMITH was born August 24, 1823, in Kendal—Westmoreland—England. His paternal ancestors were Scotch. His grandfather, James Smith, by occupation a tailor, when a young man came from Edinburgh, Scotland, to Kendal, England. He there married, settled and reared a family of six children, four sons and two daughters. They were all Presbyterians—members of the Scottish Secession Church, to which they were warmly attached.

His maternal ancestors were English, by the name of Greenipp. They were residents of Keswick—Cumberland—England. His grandfather, Greenipp, was by occupation a stone-mason. The family were Episcopalians, members of the established Church of England.

William, the fourth son of James Smith, having come to man's estate, was united in marriage with Miss Ann Greenipp, of Keswick. They settled in Kendal for a while. Thomas was the second son of William and Ann Smith, who, in 1824, with their two sons left Kendall and went to Edinburgh; where, after a residence of seven years, the wife and mother died. The father, after some months, returned with his two

little boys, James and Thomas, to their native town, and having placed them in charge of an uncle, one of his brothers, he returned to Scotland and has never since been seen or heard from directly by any member of the family. From that time onward life's pathway has been steep and rugged. But that ever present though invisible guide who "brings his people by a way that they know not," has thus far made His power and His mercy known in His gracious dealings with the subject of this narrative.

In 1844, after having worked eight years (seven of which were served as an apprentice) at a trade which he preferred not to follow, he left his native place and went, an entire stranger, to the city of Manchester, to endeavor to obtain a situation in some one of the many wholesale warehouses of that great city. He made his first application on the evening of his arrival in the city, but without success. He continued his search throughout the day, from day to day, until the afternoon of the fifth day, when it so happened that he made application at a firm, one of whose proprietors as he afterwards learned, was a native of Keswick, and who, in his boyhood, had attended school kept by Mr. John Greenipp, an uncle of the applicant. His application was successful; he obtained employment and soon was quite happy in his new position. On the second Sabbath of his residence in the city of Manchester, he began to attend the Sabbath-school and church, of which Rev. J. W. Massie, D. D., L.L. D., was pastor. Here his religious privileges were exceedingly great, far beyond those of former years, although they were always good. In 1845 he united with Dr. Massie's church on profession of his faith. On the 2d of January, 1847, he was united in marriage, by his pastor, to Miss Jane Brown, a native of Kendal and a member of the Congregational Church.

In the fall of 1849 they came to Albion, Edwards county, Ill., from which time to the present, their home has continued to be in Southern Illinois.

Their marriage has been blessed with a family of six sons and one daughter, all of whom are now living, exception their first born, a son, who died in England at the age of nine months. The names and dates of birth of the children are as follows, viz.: James W., born in England, October 22, 1847, died 1848. The remaining six were born in Albion, Edwards county, Ill.: Herbert B., January 25, 1851, James W., December 22, 1852, Thomas G., July 3, 1856, Mary J., September 27, 1858,

George H., March 29, 1860, Otis A., April 20, 1862. In the spring of 1851 he began to teach school and continued to do so summer and winter for more than two years. He then accepted a situation as clerk and book-keeper in the store of Mr. Alexander Stewart in Albion, Ill. He continued in that position until the latter part of 1856, at which time he became a candidate for the ministry in the Cumberland Presbyterian Church. This last step was taken with great diffidence, after much serious reflection, prayer and counsel of pious friends and ministers. The step was urged by some in view, as they thought, of promise of usefulness, and in view at that time of the great want of devoted ministers in all that region of country.

In April, 1857, he was licensed by the McLinn Presbytery of the Cumberland Presbyterian Church at Mt. Erie, Wayne county, Ill. He then took charge of the Cumberland Presbyterian church in Albion, Ill., where his home had been since 1849. Ordained in fall of 1858 he continued in charge until 1863, when he volunteered and became a soldier in the ranks in the eighty-seventh Illinois infantry. After a service of nine months in that regiment, he was transferred for promotion, and became the chaplain of the third Mississippi colored, afterwards known as the fifty-third United States colored infantry. He was mustered out with the regiment in March, and reached home on the 6th of April, 1866.

He again became the stated supply of the Cumberland Presbyterian church in Albion, and so continued until the fall of 1867. In April, 1868, he became a member of the Presbytery of Saline—o. s.,—by letter from the McLinn Presbytery of the Cumberland Presbyterian Church. Since that time he has supplied the churches of "Richland" and "Hermon," for three years. Afterward the churches of Enfield and Sharon for five years, and since then Pisgah, Bridgeport and Union churches from the spring of 1876 until the present time. As to that which, in his opinion, constitutes his call to the ministry. This he regards as threefold. 1st. Internal—wherein God by his Spirit drew and inclined him to the work—filling the soul with love to Jesus and ardent longing for the salvation of souls. Flooding the soul with sweet peace and with a delightful sense of comfort in any and every public effort to serve him in the gospel, and causing a sense of shame, of condemnation and unhappiness when opportunities of public efforts were given and were not improved.

2d. Providential—whereby God seemed so to overrule circumstances and events in a way so remarkable and unlooked-for, that he came to be almost pressed into the work.

3d. Official—by the Church—inviting, accepting and sustaining in a very cordial manner.

And now, in concluding this notice, he desires to “Thank Christ Jesus our Lord, who, as he humbly trusts, has put him into the ministry.”

His prayer is that he may “Obtain mercy of the Lord, to be faithful.” His wonder is that God, in his providence and in his grace, should give him a place among his people and appoint him a place among his ministers, and thus permit him to proclaim the gospel to his fellow-men. He desires no higher honor among men than to be permitted to fill an humble place in the ministerial ranks of the great Presbyterian Church—the Church of his fathers and the Church of his choice.

GEORGE KAMES PERKINS was born in Wells, Maine, May 19, 1811. His parents were earnest Christians. At the age of nine years he was afflicted with necrosis in his right arm, which caused him great suffering until he was about fifteen years of age, when he was taken to Boston, where his arm was opened and the decayed bone extracted by the celebrated Dr. Warren.

He was educated at Amherst College, where he graduated in 1835. After his graduation he went to Kentucky, where he studied and for a time practiced law.

In the fall of 1839 he married Miss Elizabeth O. Gray, daughter of Dr. William Gray, of Greensburg. Just before his marriage he united with the Presbyterian Church. He soon removed to Huntsville, Ala., where he and his wife taught a female academy. Having determined to seek the ministry he placed himself in the spring of 1840 under the care of the Presbytery of West Tennessee and proceeded to Andover, Mass., and there prosecuted theological studies for about one year. He was licensed in the spring of 1841, and ordained in 1844 by the Presbytery of West Tennessee. He preached at Decatur, Cortland, Bethesda and Piedmont in Tennessee. Of the last named church he was pastor. He labored for a time in Alabama and in Kentucky. At the close of the war he came to Illinois and labored at Enfield, White county, at Mt. Vernon, Jefferson county, and at Pinckneyville and Galum, Perry county. He

died at Pinckneyville, May 26, 1862. He has left a widow and eight children, four of whom are married.

JOSEPH M. WILSON was in Columbus, Neb., in 1871 and up to 1873. In 1874 he was supply pastor of Mars' Hill church, Athens, Tenn. In 1875 he was at Madison, Neb., and is still—1878—at the same place.

THE SYNODS OF ILLINOIS held their meetings in 1868—the New School at Springfield, commencing October 7, 1868—the Old School at Clinton, beginning September 30.

CHAPTER XVIII.

MEETINGS OF PRESBYTERIES AND SYNODS FOR 1869 AND 1870,
INCLUDING SKETCHES OF CHURCHES RECEIVED AND MINIS-
TERS COMMENCING THEIR LABORS HERE WITHIN THE PERIOD.

AUTHORITIES: Original Records; Auto-biographies; General Catalogues.

YEAR 1869.

ILLINOIS PRESEBYTERY met at Virden, April 9, 1869. Smith H. Hyde, minister, and John Crocker, elder, were chosen to attend the Assembly. The fall meeting was held at Carlinville, commencing September 14. George C. Wood resigned the place which he had occupied for eleven years as Presbyterian Missionary. The Presbytery bore the most emphatic testimony to his faithfulness, zeal and usefulness.

THE PERSBYTERY OF KASKASKIA met at Greenville, April 8, 1869. R. M. Roberts was dismissed to the Presbytery of Palestine. J. A. Williams and James H. Spilman were licensed. J. A. Howell, minister, and W. N. Donnell, elder, were appointed to attend the next meeting of the Assembly. George Fraser was received from the Presbytery of La Fayette, and on the 11th installed pastor of Greenville church. At a *pro re nata* meeting in Richview, May 14, I. N. Candee, D. D., was received from the Presbytery of Warren, and arrangements made for his installation over the church of Richview on the 4th Sabbath in June prox. Another *pro re nata* meeting was held at Hillsboro, June 21. A. S. Foster was received from the Presbytery, Saltsburg, Pa., and arrangements made for his installation over Litchfield church, July 23d prox. A third *pro re nata* meeting was held at Richview, September 9. J. A. Williams was ordained, *sine titulo*, and dismissed to Presbytery of Austin, Texas. The fall meeting was held at Butler, commencing October 8. Elijah Buck was dismissed to the Presbytery of Alton. George K. Perkins was received from the Presbytery of Saline, Robert G. Ross from that of Bloomington, and John H. Reints

from the Presbytery of Dubuque. Henry Mattice was dismissed to the classis of Paramus. Sparta church was received. T. D. Davis was dismissed to the Presbytery of Sangamon.

ISAAC N. CANDEE, D. D., was born in Galway, Saratoga county, N. Y., October 30, 1801. He studied at Balston Academy in the winter and worked on a farm in the summer until 1816, when he entered a printing office. On the 20th of September, 1822, he left the printing office and entered Union College, where he graduated in 1825. The same year he entered Princeton Theological Seminary, where he graduated and was licensed June 4, 1828. His first charge was in Belvedere, New Jersey, where he was ordained pastor May 12, 1829. After spending fourteen years in New Jersey he accepted the agency of the Board of Foreign Missions in the West. After spending nine years in the mission cause he took charge of the church at La Fayette, Ind., December 23, 1849.

His third charge was in Galesburg, in this State, where he went in January, 1856. After preaching eleven years with great success he took the financial agency of the Northwestern Theological Seminary at Chicago. In April, 1869, he came to Richview, Ill. He was a member of the Board of Trustees of Knox College. While on his way to attend the annual meeting of that Board he was taken ill in Peoria at the house of his daughter—Mrs. N. B. Love. He died, June 19, 1874, after a sickness of only twenty-three hours. He was well-known in the Presbyterian Church, especially at the West. He was twice married. The first wife was Elizabeth Schaffer, whom he married in 1832. She bore him two children—Sarah S., and one who died in infancy. His second marriage was, in 1837, to Elizabeth Green. She bore her husband ten children—George W., Marshal G., Alice C., Louis, Anna M., Jennie, Charles W., Henry A., Fannie and Robert M. Charles W. died in the United States army in June, 1865. George W., Louis and Jennie now live in Sioux City, Iowa. Marshal G. and Alice C. Collom are now in Camden, Ala. Henry A. is in Mobile, Ala., Sarah S. Love, in Peoria, Ill. Fanny Gale, in Galesburg, Ill., and Anna C. Tindale in Nashville, Ill. His widow died, December 19, 1876, in Sioux City. Both are buried in Galesburg. His degree of D. D. was conferred by

Princeton College. The ten living children are all pious and members of the Presbyterian Church.

ROBERT GAIVUS ROSS was born near the Twenty-Mile stand, Warren county, Ohio, January 13, 1832. His paternal ancestry were Scotch-Irish Presbyterians; his maternal, Pennsylvania, or Holland Dutch. His parents were members of the Presbyterian Church—his father an elder. He was taught in his childhood the Westminster Catechism. At sixteen he united with the Church; at twenty began his academic course and graduated at Hanover College in 1858. He studied three years at Princeton, graduating in 1861. The summer vacation of 1859 he labored for the Sabbath-school Union in the State of Delaware. Was licensed in 1860. Came to Illinois in November, 1861, and supplied Union Grove Presbyterian church during the winter. In May, 1862, he took charge of Salem church at Mahomet, Champaign county. The next fall he added the Jersey church to his field, and supplied the two until the close of 1865. Then for three years longer he confined himself to the Jersey church. He was ordained October 18, 1863, by the Presbytery of Bloomington. He was married November 20, 1862, to Miss Nannie A. Eastman, daughter of the late Rev. J. C. Eastman. She was a lady of much excellence, and patiently shared the toils of her husband till her death, January 18, 1873. Two sons blessed their union, Charles Wilbert, born October 24, 1863, and Joseph Marion, born November 4, 1865. In April, 1869, Mr. Ross removed to Madison County and supplied Moro and Bayless churches for one year. Then Moro alone for a few months. He next took charge of Bridgeport, Pisgah and Union churches in Lawrence county. He remained with these churches about five and a half years, being pastor of Pisgah and the supply pastor of the other two. During this time eighty-five persons were added—to Pisgah, thirty-seven; to Bridgeport, twenty-four; to Union, twenty-four. He baptized in the same years sixteen adults and eighty children; solemnized forty-one marriages and officiated at fifty funerals. In the same years these churches contributed nine hundred and seventy-two dollars to the Church Boards, and nine hundred and eighty-seven dollars to miscellaneous objects—a parsonage

was bought, a debt lifted from Union church and the building repainted, a new church erected at Bridgeport at a cost of \$2,700 and paid for. The pastoral relation in this field ceased in April, 1876. During that summer Mr. R. visited the Centennial Exposition at Philadelphia and friends in Ohio. In November he removed to Campbell, Coles county, and took charge of Pleasant Prairie church, with two buildings five miles apart, at each of which one service is held every Sabbath. Here he married Miss Mary E. McDonald, daughter of Rev. John McDonald, September 12, 1878. In this field he still—1879—remains.

JEROME AUGUSTINE WILLIAMS was in Austin, Texas, in 1871, in New Castle, Ky., in 1872, in Edinburg, Ind., in 1873-74, in Brookville, Ind., 1875-78.

JOHN H. REINTS was in Fosterburg, Ill., 1870-73, in Emden, Ill., 1874, in Hartsburg, Ill., in 1875, at Great Bend, Kan., in 1876-77. In 1878 his name disappears from the Assembly's ministers. He was a German.

SALEM CHURCH, Madison county, Godfrey post-office, was organized August 19, 1869, by Revs. John H. Reints, Mr. Tchudy, and Elder Frederick Wortman with these members: Henry Bausch, Anton Telgmann, Henry Koch, Frederick Schallenberg, Nicolaus Ysch, Carl Wenzel, Hermann Bockstroch, August Seiler, John Hauser, Christ Schlenker, Ernst Schallenberg, Henry Banker, Henry Landwehr, Henry Schallenberg, Y. E. Schallenberg, Mathilde Koch, Teadore Telgmann, Susanne Bausch, Charlotte Schallenberg, Mrs. Ysch, Charlain Wenzel, Charlain Bockstroch, Hanne Hauser, Anna Schlenker, Dina Schallenberg, Rosiene Seiler. ELDERS: Henry Bausch, Anton Telgmann. MINISTERS: John H. Reints from the organization until August, 1877; August Busch, 1878; Albert E. Bayer, present minister, was ordained over them May 5, 1879. The church house was erected within two months, September and October, 1869, and cost about \$1,000. It is in T. 6, R. 9, S. E. quarter Sec. 18. This church together with Zion church at Fosterberg, Madison county, constitute a very interesting parish. All the

members of both are native Germans. Their religious services are in that language.

THE CHURCH OF SPARTA, Randolph county, was organized June 5, 1869, with sixty-three members. The elders appointed from that time to this are these: James Crawford, James Craig, Samuel B. Hood, William Addison, Robert T. Beaty, John Stevenson, James Hood, James Gardner, Samuel L. Boyd, John A. Marlone, John H. Bratton, James Sproul, Benj. Crawford, Hugh Bricket. MINISTERS: Rev. John Hood began labor as pastor June 26, 1870. He was dismissed June 30, 1878. Rev. Dr. John W. Bailey was installed pastor October 25, 1878. The church edifice is a handsome brick building, erected in 1870 at a cost of \$9,000. This congregation is one of the very few in the State which has never received any outside pecuniary aid. The church reported in 1878 a membership of two hundred and sixty-four. Next to Paris, Edgar county, it is the largest in the Synod, though Alton and Jerseyville report about the same number of members.

THE PRESBYTERY OF WABASH met at Effingham, April 15, 1869. John Kidd was received from the Presbytery of Ottawa. W. K. Powers was received. R. D. Van Deursen, minister, and E. H. Palmer, elder, were appointed to attend the Assembly. At an adjourned meeting in Tolono, June 15, James L. McNair was ordained. The fall meeting was held with Prairie Bird church, October 4. C. P. Felch was dismissed to the Presbytery of Chicago. The Church of Edgewood was received.

JOHN KIDD was born in Alloa, Clackmannanshire, on the banks of the Forth, in Scotland, about forty miles from Edinburgh, May 31, 1816. His father was Thomas Kidd, a devoted Christian who died uttering the words of Stephen, "Lord Jesus receive my spirit." The son, John, was remarkable even in childhood for his fondness for books and study. He received a finished classical and theological education at the University of Edinburgh. He was ordained pastor of St. Andrews church, Fife county, in 1846. He

labored there eight years. In 1841 he married Miss Isabel Paton, daughter of Robert Paton, of Glasgow. This family was connected with the Relief church. Mr. Kidd and his family emigrated to this country in 1855, landing at New York in March of that year. They left behind them three infant children in the cemetery of St. Andrews. His first ministerial charge in this country was the South Presbyterian church of Milwaukee. Here he remained two and one half years. His next charge was in Joliet, Ill., where he remained eight years. He next labored with Waltham church, La Salle county, for one year and ten months. Mattoon, Coles county, was his next field, in which he remained three years. His last charge was in Pana, Ill. In that city he died March 22, 1876. His widow and six children, one son and five daughters remain. The widow and daughters reside in Pana. The son, who is a lawyer, in Indiana.

JAMES LISTER McNAIR was born in Philadelphia, Pa., February 27, 1834. His ancestry on his father's side were Scotch-Irish Presbyterians; on his mother's side they were sturdy Hollanders of the Protestant faith. His parents gave all their children good educations. Nearly all of them became Church members when young, and all who are living fill respectable stations in society. He was mostly educated at Central College, Fayette, Mo., where his parents had removed when he was four years old. He was licensed by the Presbytery of Wabash and ordained by the same at Tolono, Ill., in 1868. His fields of labor have been first, Tolono, Ill. While there he gave part of his time to Philo, also to Homer. Through his instrumentality Philo built a neat church. Since he left, Homer also has erected a good building, which they called upon him to dedicate. He was next called to Paxton, Ill. While at this place he ministered also to the Buckley church, ten miles north, giving them three sermons a month. While in this field the people of each charge erected a house of worship. He next accepted a call to Mattoon, his present field of labor, where he has been nearly four years. When he came the old church building was very dilapidated and entirely too small for the congregation. This building they enlarged and remodeled, and now, for over two years, have been worshiping in a commodious, convenient and very beautiful church. In every

field he has occupied God has made him the instrument of winning many souls to Christ. He was married, January 10, 1860, to Miss Dillie P. Johnson, of Polk county, Mo., who is a faithful and loving wife. They have had eight children.

EDGEWOOD CHURCH, Effingham county, was organized by A. T. Norton, D. D., Sabbath, June 19, 1869, with these six members: Richard H. Saunders, James Craik, Mrs. Barbara Craik, Mrs. Mary A. Johnson, Mrs. Margaretta A. Balcom and Mrs. Jane C. Dye. ELDERS: Richard H. Saunders, James Craik and — Thompson. MINISTERS: Dr. Joseph Warren, William B. Minton, H. G. Pollock, William Ellers. None of these resided here save W. B. Minton. The people were greatly attached to him, and could he have staid the church would undoubtedly have flourished. It has been dissolved by act of Presbytery.

THE PRESBYTERY OF PALESTINE met at Mattoon, April 20, 1869. R. M. Roberts, from the Presbytery of Kaskaskia, W. W. Williams, from Bureau Presbytery, and R. C. McKinney, from Lake Presbytery, were received. J. E. Lapsley, minister, and William Millar, elder, were chosen to attend the next Assembly. The name of J. M. Alexander was stricken from the roll.

The fall meeting was held at Dudley, September 17, 1869. At a *pro re nata* meeting in Kansas, Coles county, S. B. Taggart was dismissed from the pastoral care of that church.

WILLIAM W. WILLIAMS was born in Highland county, Ohio, April 17, 1828. His literary education was obtained principally at South Salem, Ohio. He studied theology with Rev. Samuel Steele, D. D., of Hillsboro, Ohio. He was licensed by the Presbytery of Chillicothe in 1857, and ordained by the same at West Union. He labored three years at West Union and Manchester as pastor, residing in the former place. From thence he went to Aledo, Ill., where he both preached and taught—his wife assisting him in the school. This was followed by fifteen months' labor in Tuscola. He next went to Carlyle, Clinton county, where he served as supply pastor for about four years. He removed

to Hillsboro in June, 1873. Before a year had passed he was called to his last home. He died, January 21, 1874, after an illness of ten weeks. His last audible words were: "I will be so happy." He was married in September, 1856, to Miss Sarah E. Lane, of Hillsboro, Ohio, the place where she was born and where as a widow she now resides. He had four children, all of whom are with their mother.

THE PRESBYTERY OF SANGAMON met at Petersburg, April 13, 1869. J. W. Scott was received from the Presbytery of Madison. Noah Bishop was dismissed to the Presbytery of Potosi; T. M. Oviatt to that of Chicago; W. B. Spence to that of Cincinnati, and John Thomas to that of Bloomington. Arrangements were made to install Clark Loudon pastor of West Okaw church, April 25 inst. D. J. Strain, minister, and T. S. Henning, elder, were chosen to attend the next Assembly. A. B. Frazier, formerly of the Free Synod, was received. J. E. Moffatt, licentiate, was received from the Presbytery of Chicago, examined at an adjourned meeting and ordained pastor of the First church of Decatur, June 13. F. H. Wines was released from the pastoral care of the First church of Springfield. The fall meeting was held with Farmington church September 17. G. W. F. Birch was released from the pastoral care of the Third church of Springfield. John H. Harris was received from the Presbytery of Chicago. G. W. F. Birch resigned as Stated Clerk of the Presbytery, and J. D. Kerr was appointed in his place. W. W. Harsha was received from the Presbytery of Chicago, and installed on the first Sabbath in November pastor of the Second church of Jacksonville.

W. W. HARSHA, D. D., was born in West Hebron, Washington county, N. Y. He received his academical education in Salem, Washington county, N. Y., and his collegiate at Union College. He studied law, but shortly after entering upon its practice changed his profession and entered the ministry in connection with the Associate Presbyterian Church. In 1854 he joined the o. s. branch of the Presbyterian Church. He commenced his ministry in Galena in 1846. His pastoral charges have been Galena and Hanover, Savannah, Dixon, Chicago and Central church, Jacksonville. He received the

degree of D. D. from Westminster College, Fulton, Mo. On going to Dixon in 1855 he found a Presbyterian school, known as the "Dixon Collegiate Institute," and acted for some years as its president.

THE PRESBYTERY OF ALTON met at Brighton, April 22, 1869. Edward F. Fish was received from the Presbytery of Columbus, John M. Johnson from the Presbytery of Rockaway, John D. Jones from the St. Louis Association of Congregational Ministers. The churches of DuBois, Vera, Shobonier and Villa Ridge were received. Geo. I. King, D. D., and James W. Stark, ministers, and David Beatty and Lewis Potter, elders, were appointed Commissioners to the Assembly. Wm. M. Stewart, licentiate, was dismissed to the Presbytery of Arkansas. The fall session was held at Alton, commencing October 5, 1869. James Scott Davis was received from the Illinois Congregational Association, and Hugh Aiken McKelvey from the Chicago Presbytery of the Reformed Presbyterian Church. The license of Carl Linn, originally given for one year only, was not renewed. Andrew Luce was dismissed to the Presbytery of Missouri. Elijah Buck was received from the Kaskaskia Presbytery. An adjourned meeting was held at Alton, December 16, at which Chester S. Armstrong was received from the Presbytery of Lansing, and installed pastor of the Alton Church.

EDWARD FOWLER FISH, born at Monticello, Sullivan county, New York, September 23, 1828. Son of Rev. John B. Fish who was the son of Rev. Peter Fish. Entered the Sophomore class of Hamilton College in 1845. Was converted in November, 1846, graduated in 1848. Spent four years in teaching and traveling. Entered Lane Theological Seminary in 1852. Was licensed by the Presbytery of Scioto at Chillicothe, Ohio, April 5, 1854. After graduating in 1855, was accepted as a missionary of the A. B. C. F. M.—the field not designated—but returned to Cincinnati and spent another year at the Seminary as Hebrew tutor. A severe sickness in the summer of 1856 rendered it necessary to abandon the intention of going to China. Took charge of a small Home Mission church at Mt. Vernon, Iowa. Was married September, 1856, to Miss Anna J. Hinsdale, of

Leroy, N. Y. Ordained by the Presbytery of Iowa City, February 7, 1857. Was taken sick immediately after, and for two months was unable to preach. In consequence of continued ill health left Mt. Vernon in October, and for a year was laid aside from the work of the ministry. In November, 1858, though still feeble in health, took charge of the church of Panama, N. Y. At the end of two years was again compelled to relinquish pastoral labor. Went to Ohio and spent the most of the next four years in teaching, part of the time as superintendent of public schools in Lancaster, and part as principal of the preparatory department of Marietta College.

In September, 1864, went to Wisconsin and preached two years to the New School church of Stevens Point, and the Old School church of Plover. Labored two years at Columbus in the same State. In 1868 moved to Carbondale, Ill., and took charge of the church there. Became at this time a member of the old Alton Presbytery. At the end of three years became stated supply of the church of Ducoign, and in December, 1872, was installed pastor of the same. This relation continued until April, 1878, when it was terminated in consequence of failing health. He is still an invalid.

JOHN MILLS JOHNSON was born at Morristown, N. J., July 27, 1815. Graduated at Princeton College in 1835, and at Union Theological Seminary in 1841. Licensed and ordained by the Second Presbytery of New York in the Murray street church, October 20, 1841. Supply pastor and pastor at Hanover, N. J., 1841-49. At Morristown, N. J., 1849-55. Pastor at Hanover, N. J., 1855-68. Supply pastor Vandalia, Ill., 1868-72. Pastor at Neoga, Ill., 1873, where he still remains. He is now a widower with only himself and daughter in the family.

HUGH AIKEN MCKELVEY was born in Chesterville, South Carolina, March 23, 1818. Graduated at Indiana State University, Bloomington, Ind., 1843. Ordained by Western Presbytery of Reformed Presbyterian Church of North America, April 16, 1849. His ancestors were slave-holders up to 1800, when the Reformed Presbyterian Church in the United States was reorganized upon strictly anti-slavery principles, and immediately emancipated their slaves. The re-

sult was that when the former masters removed—in 1830—to Randolph county, Ill., the descendants with three of those who were freed (one godly old woman brought from Africa, at least one hundred and nine years old when she died) followed, settled in the same neighborhood and belonged to the same church. He made his profession of religion in Dr. Wylie's church at about the age of eighteen. He settled in the Walnut Hill congregation and remained six and a half years. After giving up his charge from disease, he edited a county paper for one year. He then went to Minnesota, where he resided five years, laboring as a missionary at large for three years of the five. He then, with his wife, received an appointment as teacher among the Freedmen. Early in 1864 he went to Vicksburg and Natchez with eight or nine others, under the superintendency of Joel Burlingame, father of Hon. Anson Burlingame, and, as his assistant, distributed \$4,000 worth of clothing to the countrabands. After four months service at the South, he returned on account of the failing health of his wife, who died one year from that time. At the time of his union with Alton Presbytery—October 9, 1869—he was residing with his second wife in Centralia, Ill. He is now—1879—in Bridgeport, Ct., a member of Westchester Presbytery.

JOHN DAVIES JONES was born at Bala, North Wales, April 27, 1834. His parents were of the Congregational faith, in which he also was brought up. He came to the United States in boyhood, and soon after his arrival began to prepare for college with a view of entering the ministry, to which he had been consecrated by his mother. He received his classical training at Hamilton College, N. Y., and his theological and philosophical at Yale College, New Haven, Ct. He commenced to preach in 1856, and continued to exercise his gifts as an evangelist during all the years of his training. It was his intention originally to go as a missionary to China, but the war of the rebellion disarranged his plans, by calling for his services, which he felt bound to loyally render his adopted country in her hour of trial. While serving as a private soldier in the army, he was ordained June, 1864, by a mixed council at the Clinton Avenue Congregational church, Brooklyn, N. Y., the Rev. Wm. Ives Budington, D. D., the pastor of the church presiding, and the Rev. Joseph P. Thompson, D. D., delivering the sermon

on the occasion. He was married at Marcy, New York, April 8, 1859, to Miss Margaret Frances Griffiths, of Utica, N. Y. He has now living four children, viz.: Hamilton Y., born December 19, 1861; Adelma F., born November 12, 1864; Sumner Kase, born August 20, 1870, and Laura B., born August 3, 1876. He came to Illinois January 1867, and took charge of the church at Collinsville, which he served over two years, having his labors blessed with one of the most powerful revivals in the history of that community. Afterwards he took charge of the church at East St. Louis, serving it for about three years, completing in the interval and paying for the church building commenced by his predecessor. On resigning his charge here, he served the church at Winchester, in the Presbytery of Springfield, for a year, and then, after spending a winter South in the service of the Home Mission Board, he accepted a call to the church at Chatham, which he served for upwards of four years, succeeding during his stay there to erect a commodious parsonage as well as to rebuild the church. Since September, 1877, he has been in charge of the church at Brazil, Indiana.

JAMES SCOTT DAVIS. Born at Winchester, Va., July 2, 1828. Ancestry, on father's side, Welsh and Presbyterian; on mother's, Scotch-English and Episcopalian. Cavalier and Roundhead. Graduated from Knox College, Illinois, 1851. From Oberlin Theological Seminary 1854. Licensed by faculty of Oberlin Theological Seminary in 1854. Ordained 1856 by Church of Christ, worshipping at Glenville, Ky.

Field of labor for first five years: Northern Kentucky, supplying two independent churches. During 1860, lectured in Northwest on religious anti-slavery work in Kentucky. From 1861 to 1868 labored with Congregational churches in Southern Illinois. From 1869 to present, with the Presbyterian churches in same portion of the State.

Married June 16, 1856, at residence of Mr. John C. Rogers, father of bride, in Pittsfield, Ohio, to Miss Elizabeth Amelia Rogers, of royal descent. Children—Elizabeth Amelia Rogers, born April 19, 1857; Samuel Hopkins, born October 16, 1859; John Rogers, born May 29, 1862; Almanza Scott, born August 17, 1864; Mary Hamlin, born August 29, 1867; Henry Hamlin, born Sept. 12, 1869; George Thompson Brown, born July 4, 1873. Mary

Hamlin died September 9, 1868. Every Sabbath afternoon father went over the Westminster Catechism with the family. He could answer any question and ask the next without a book. One result of this is, that I am to-day a Presbyterian.

I have three volumes of the "Religious Magazine," edited by my grandfather—Cornelius Davis—in 1796, 1797 and 1799, at New York city. It must be strongly Calvinistic, for the very paper is blue.

I am, yearly, stronger in the conviction that our children should be led to Christ at the earliest possible time.

C. SOLON ARMSTRONG was born in Parishville, N. Y., September 4, 1826. His parents were Chester and Eunice Armstrong, of Addison county, Vt. *Their* parents were, on the maternal side of each, Baptists; on the paternal side of each Universalists. Chester and Eunice Armstrong became Christians and Congregationalists in 1826 in Western N. Y. C. A. was a Presbyterian elder the last thirty years of his life in Michigan. C. S. A. became a Christian in very early childhood, at Ausable Forks, Essex county, N. Y., and was received to Congregational Church in Cornwall, Vt., Rev. Dr. Burchard pastor, in 1836. Emigrated with his father's family to Jackson county, Mich., in 1839. Remained on the farm with his father till 1848—teaching the last four winters previous to that date. In 1846 entered preparatory department of "Michigan Central College" (now Hillsdale, and which, in 1876, conferred on him the honorary degree of D. D.) In 1848 entered Freshman in Michigan University. Was graduated in 1852, teaching all the way betimes. Was superintendent of public schools in Jackson, Mich., one year following. In 1853 entered Union Theological Seminary, under a strong conviction which had come from childhood, but only now consciously accepted, that God was calling him into the ministry. He went against earnest solicitations of friends to remain in the profession of teacher, in which he had achieved a rather flattering success. Revival influences and hopeful conversions had occurred from the first under his teaching.

Was graduated at Union Theological Seminary in 1856. Licensed by Third Presbytery of New York, April of same year. Was superintendent of seamen's missions during the three years for the Brooklyn City Bible and Tract Society. Married, June 4, 1856, Miss Elizabeth D. Camp, of Pal-

myra, N. Y. Called June 15 to First church of Lansing, Mich. Ordained pastor of the same November 6 of same year, of which Presbytery he was subsequently for six years Stated Clerk. Wife died, February, 1857, leaving an infant daughter, still living. Married Emily Seymour, of Flushing, Mich., October, 1859, by whom he has four daughters and a son—all living. In September, 1864, was called to the chaplaincy of 4th Regiment of Michigan Cavalry United States army. Left the First church, having received to the communion two hundred and thirty-two members. Organized Second church, also the "Cedar Branch chapel," and assisted in organizing four other churches at outlying preaching points.

He served one year in the army active campaigning to the end of the war of the rebellion. Returned to Lansing, Mich., and took charge of the Second church till April, 1869. Church, finished and dedicated, cost \$10,000—paid for—and has one hundred sixty-five members; three and a half years pastoral care.

Called to the present charge, Presbyterian church of Alton, April, 1869. Has received since three hundred and ten members. Meantime the church has bought parsonage, four thousand dollars; Mission property, fifteen hundred dollars; expended at home on an average of three thousand dollars, and given to outside benevolences (Boards of churches chiefly) an average of eight hundred dollars. From a very early time he has had an earnest sympathy with evangelistic labor and organizing pioneer enterprises. In view of this tendency he was once commissioned (in 1868), by the Home Board, Secretary of Home Missions for the Synod of Michigan, and has been more recently nominated by his own Synod (Illinois South) to the like position. His efforts, aiding brethren and at pioneer points, are believed to have resulted in conversions scarcely less in number than those that have occurred under his pastoral efforts.

Du Bois Church. This place is on the Illinois Central Railroad, twenty-one miles south of Centralia. Our church here was organized by Revs. A. T. Norton and C. F. Halsey, Sabbath, January 24, 1869, with nine members—Louis Bunce, Mrs. Susan W. Bunce, Mrs. Susan B. Williams, Thomas W. Studderd, Mrs. Hannah A. Lounsbury, Horace Collins, Mrs. Marcella Hale. Elders: Louis Bunce and Thomas W. Studderd, the first. James C. Lounsbury and Henry Hol-

brook appointed in 1875. Ministers: C. F. Halsey, John Huston, George W. Ash, J. N. B. Smith, student from Chicago in summer of 1868, A. C. Zenos, student from Princeton summer of 1869. The church building was erected and dedicated in 1874. It cost two thousand dollars. There have been connected with the church forty-two members.

VERA CHURCH was organized by Rev. Joseph Gordon, January 17, 1869, with eleven members. ELDERS: John M. Russell, Andrew Ray, the first. Since chosen: Jacob C. Luken, William H. Hedges. The church has been reduced by deaths and removals to eight members. The church numbered at one time forty-four reliable members. Joseph Gordon has been their only minister. The places of meeting have been a school house, and in a building erected by the community, but claimed by the Protestant Methodists. Vera is in the N. E. quarter of the S. W. quarter of Sec. 20, T. 7 N., R. 1 E.

SHOBONIER CHURCH was organized by Rev. Joseph Gordon, April 14, 1869, with these members: Edwin A. Frye, Mrs. Amanda E. Frye, Samuel Spencer, Mrs. Jane Spencer, John Muir, Mrs. Christiana Muir. Mrs. Catharine Moran, Miss Sarah A. Moran, Alonzo Perry, Mrs. Frances Perry. ELDERS: John Muir, Edwin A. Frye, the first. Since appointed: Samuel Spencer, July 12, 1874. MINISTERS: Joseph Gordon, from beginning to spring of 1873; William Ellers, about one year; Joseph Gordon, again in spring of 1874, and still continues—1879. This church was organized in Mr. Frye's parlor. Shobonier is T. 5, R. 1 E., Sec. 24, on main line of Illinois Central Railroad. This congregation own no house separately, but have an interest of two thousand dollars in the Baptist house and use it freely.

VILLA RIDGE was organized April 4, 1869, by Revs. C. H. Foote and E. B. Olmsted, with six members, Daniel H. Phillips, elder.

THE PRESBYTERY OF SALINE met at McLeansboro, April 22, 1869. The church of Rome having but one member left was dissolved. S. Cook, minister, and C. S. Conger, elder, were appointed to attend the next Assembly.

The fall meeting was held with Pisgah church, Lawrence county, September 16. George K. Perkins was dismissed to the Presbytery of Kaskaskia. Gilgal church was received.

GILGAL CHURCH was organized by Revs. John Huston, G. B. McComb, and Elder John Parkhill, June, 1869, with sixteen members and two elders. One of the two was John McAfoos. His address, Macedonia, Ill. Rev. A. C. Johnston has labored here more or less for years. They have a small but neat and convenient church house.

THE SYNOD OF ILLINOIS, n. s., held their annual meeting at Alton, commencing October 6, 1869. The appeal of James B. Sheldon from the decision of Wabash Presbytery suspending him from the ministry, was sustained. Much time was occupied with arrangements in view of the reunion of the New and Old School bodies. The Synod of Illinois, o. s., met at Springfield, October 14.

YEAR 1870.

THE PRESBYTERY OF ILLINOIS met at Jacksonville, April 5, 1870. J. R. Armstrong was dismissed to the Presbytery of St. Louis. Geo. C. Wood, minister, and Joel Catlin, elder, were appointed Commissioners to the Assembly.

THE PRESBYTERY OF KASKASKIA met at Pinckneyville, April 7, 1870. Geo. W. Fisher was received from the Presbytery of Steubenville. A. J. Clark, minister, and S. B. Hood, elder, were appointed Commissioners to the next Assembly. An adjourned meeting was held with Waveland church May 12, at which James H. Spilman was ordained pastor of Waveland church. A second adjourned meeting was held at Sparta, June 15, at which John Hood, licentiate, was received, examined and ordained pastor of the First Presbyterian church of Sparta. The last meeting of Kaskaskia Presbytery as such was held at Vandalia, July 13, 1870.

GEO. W. FISHER was born near Hanover, Harrison county,

Ohio, December 12, 1834. His ancestors on the paternal side were German, on the maternal, Irish. His parents were American born and Presbyterians. He graduated at Franklin College, Ohio, September, 1858, and at the Western Theological Seminary, Allegheny City, April, 1861. He was licensed by the Presbytery of Steubenville, October, 1860, in the Presbyterian church of Island Creek, Ohio, and ordained by the same Presbytery at Annapolis, Jefferson county, Ohio, October, 1862.

He was married to Miss Mary Jane Gaskill, daughter of Rev. Allen Gaskill, in Port Washington, Ohio, November 13, 1862. Their children are Allen Gaskill, born September 16, 1863; William Harvey, September 7, 1866; George Wiley, June 12, 1872, and James Melville, July 27, 1877.

He has had two fields of labor, (1) Evans Creek and Linton in Presbytery of Steubenville from April, 1861, to December, 1868, (2) Trenton and Sugar Creek, Ill., in Alton Presbytery. This field he still occupies, and with great success.

JAMES H. SPILMAN was born January 21, 1840, in Hillsboro, Montgomery county, Ill. His father was Rev. Thomas A. Spilman, who as well as his elder brother, Thomas E., has been previously noticed in this volume. He never could give the date of his conversion; but at the age of sixteen, he united with Union church in Morgan county.

In 1864 the family removed to Menard county, where he studied under Prof. D. J. Strain and others.

He was licensed by the Presbytery of Kaskaskia at Greenville, Bond county, April 8, 1869. He immediately took charge of Waveland church, Montgomery county, beginning there May 1, 1869. He was ordained at the spring meeting of the Presbytery, 1870, at Pinckneyville. He ministered to Waveland church for six years, for the last two years dividing his time with Elm Point church. May 1, 1875, he removed ten miles south to Bond county, and took charge of Bethel in connection with Elm Point church. With these two churches his labors are still continued.

April 17, 1871, he was united in marriage by his brother, Rev. T. E. Spilman, to Miss Mary R. Hutchinson, a native of Cape Girardeau county, Mo. Their children are Charles Henry, born June 8, 1874, and Lizzie Althine, born October 9, 1877.

JOHN HOOD was born in Washington county, Ill., November 17, 1838. His father was Archibald Hood, a native of South Carolina, of Scotch-Irish extraction. He removed to Illinois when about the age of thirty, and settled in Washington county.

From his boyhood he was set apart by his father for the Christian ministry. He was educated at the State University of Indiana, graduating in 1862. Immediately after leaving college he entered the Union army as first lieutenant of company F., eightieth Illinois infantry—Colonel Thomas G. Allen. On the death of Capt. Jones he was promoted to the command of the company. He participated in the sanguinary battle of Perryville, Ky., in which both the division and brigade commanders were killed, together with a large number of line officers. He commanded his company in this as in all other engagements until the organization of the celebrated Streight raid in which he participated. The raiders fell into the hands of the notorious Joe. Forrest and his command, who outnumbered them three to one, and on the 3d of May, 1863, made prisoners of the entire band. The privates and non-commissioned officers were paroled soon after, but the officers, one hundred and three in number, were taken to Rome, Atlanta and Richmond, and kept in close confinement for twenty-two months. Capt. Hood was sent to Libby prison and endured the rigors of that horrible bastille for many months. He was afterward sent to Charleston, and was one of the six hundred Union officers who were placed in the line of the fire of the Union batteries on Morris Island, and kept in that perilous condition for twelve hours. During his confinement at Charleston the yellow-fever broke out, and it was resolved to remove the prisoners to Columbia, South Carolina. While enroute Capt. Hood and Lieut. Goode, of Indiana, resolved to escape from the train while in motion. They made a desperate jump in the dark, and escaped with life though badly hurt. They were able to exchange their blue uniforms for gray by the aid of a friendly negro. They traveled through South Carolina and Georgia with a view of reaching the Union lines in East Tennessee. When within twenty miles of Atlanta and Chattanooga railroad, they were overhauled by a band of bush-whackers, and again plunged into captivity. He was finally exchanged in March, 1865, after having been for twenty-two months a prisoner. It was while lying in Libby

prison that he experienced the first inward call to the ministry. In October, 1865, he commenced the study of theology in the Reformed Presbyterian Seminary at Allegheny City. He was licensed by the Presbytery of St. Louis in 1869. Having connected with the Presbyterian Church he was ordained over the Sparta church, June 15, 1870. He remained in that charge until 1878—an eight years pastorate, marked with very great success. April 25, 1871, he married Miss Mary, daughter of P. B. Gault, Esq., of Randolph county, Ill. They have one child, a daughter. Mr. Hood is now laboring successfully in Cedar Rapids, Iowa.

WABASH PRESBYTERY met at Tolono, April 14, 1870, Wm. B. Faris was received from the Presbytery of Peoria. The church in Unity, Shelby county, was dissolved. T. K. Hedges was dismissed to the Presbytery of St. Louis. G. A. Pollock was released from the care of Prairie Bird church. C. J. Pitkin, minister, and P. Nicholson, elder, were appointed Commissioners to the next Assembly.

WILLIAM B. FARIS was born in Ohio county, West Virginia, July 11, 1834. Graduated at Washington College and Allegheny Seminary, Pa. After licensure he served the church at Mt. Gilead four years, and then removed to Marshall county, in this State, where he labored for two years. Thence he came to Neoga, Cumberland county, Ill., and there died, November 5, 1871, being the fourth year of his service in that place.

THE PRESBYTERY OF PALESTINE met with Hebron church, Ashmore postoffice, April 14, 1870. S. J. Bovell was chosen Stated Clerk. Ellis Howell, minister, and I. J. Monfort, elder, were appointed Commissioners to the next Assembly. W. W. Williams was dismissed to the Presbytery of Kaskaskia; J. L. Hawkins to that of Oswego, and J. E. Lapsley to that of Crawfordsville.

THE PRESBYTERY OF SANGAMON held a *pro re nata* meeting at Springfield, January 11, 1870, at which James A. Reed was received from the Presbytery of Dubuque. Ar-

rangements were made for his installation over the First church in Springfield, on the first Sabbath of February, 1870. The spring meeting was held at Springfield, commencing April 19. John Crozier was received from the Presbytery of Oxford, and R. J. L. Matthews dismissed to the Presbytery of New Albany. W. W. Harsha and C. Loudon, ministers, and J. W. Frackelton and H. P. Lyman, elders, were appointed Commissioners to the next Assembly. At a *pro re nata* meeting in Bloomington, July 13, the name of the SECOND church, Jacksonville, was changed to CENTRAL.

THE PRESBYTERY OF ALTON met at Nokomis, April 14, 1870. David Dimond, D. D., and L. I. Root, ministers, and Isaac Scarritt and George E. Warren, elders, were elected Commissioners to the next Assembly. The churches of Dongola and Grand Tower were received—the latter in anticipation of its organization. Provisions were made for an address by Dr. Norton, giving the history of this Presbytery at Alton, in October, 1870. At a called meeting in Vandalia, at an interval of the meeting of the re-union Synod of Illinois South, John G. Rankin was received from the Presbytery of Schuyler.

DONGOLA CHURCH, Union county, was organized by A. T. Norton, D. D., and C. F. Halsey, February 23, 1869, with these members: Mrs. Sophronia Jane Leavenworth, Mrs. Susan F. Tew, Mrs. Mary Lombard, and Mrs. Angeline Calvin. ELDERS: Richard A. Bristol, March 10, 1870, Wm. D. Stark, February 2, 1874. MINISTERS: A. T. Norton and C. F. Halsey, occasionally. Wm. B. Minton, 1873-76; E. L. Davies, 1878. Mrs. S. J. Leavenworth has been from the beginning and still is the leading spirit in this church, though all the little band work nobly. They have an interest in one of the two church buildings in the village.

THE CHURCH OF GRAND TOWER was organized by Revs. A. T. Norton and J. D. Barstow, May 1, 1870, with twenty-two members. ELDERS: Massadore T. Bennett, jr., John Stevens, jr., Abner B. Parmelee, Richard O. Parmelee, Dan Thomas. MINISTERS: J. B. Barstow, about one year from the

organization, and James G. Butler since. Mr. Butler is pastor. The present church edifice was built in the fall and winter of 1871-72. It cost about four thousand, five hundred dollars. It was dedicated January 28, 1872.

JAMES G. BUTLER pursued part of a collegiate course at Williams College, and left in 1862 for the U. S. service. He entered the Theological Seminary at Auburn in 1867, and graduated May 5, 1870. He came immediately to Grand Tower, Jackson county, Ill., was ordained October 29, 1870, and the next day, Sabbath, installed pastor of that church, where he has remained ever since. He preaches also every Thursday night to a Presbyterian congregation at Mt. Carbon, which he has recently gathered. The people there are ripe for a church organization. There is a fine Sabbath school of over eighty members.

THE PRESBYTERY OF SALINE met at Golconda, April 7, 1870. The churches of Saline Mines and Gilead were received. John Mack was released from the pastoral care of Pisgah church, and Joseph Warren, D. D., from that of Salem. Henry E. Thomas, jr., minister, and J. F. Birks, elder, were chosen Commissioners to the Assembly. Provision was made for the installation of B. C. Swan over Carmi church on Sabbath, June 12, 1870.

THE CHURCH OF SALINE MINES, Gallatin county. November 12, 1869, the pastor of Shawneetown church, C. C. Hart, and three of the elders, viz., J. M. Peeples, Matthew Hunter and Robert Reid met at Saline Mines fourteen professing Christians. They expressed a desire to be organized into a branch of Shawneetown church. This was done, and the Lord's Supper administered. Meetings were continued daily for two weeks. Afterwards, in January, 1870, for three weeks. God's Spirit was present and additions were made to this branch church until it numbered eighty-three persons. April 2d the pastor was here again and the branch church expressed a desire to become a complete organization, with officers and a name of their own. This was done. Robert Reed and Robert Wright were made elders, and the church

chose the name of *Saline Mines*. The elders of that church, especially Robert Reid, have, under the sanction of Presbytery, since that time held regular religious services.

GILEAD CHURCH, in the western part of Lawrence county, was organized by Rev. S. C. Baldrige, February 13 and 14, 1870, with these eighteen members, viz.: Wm. D. Craig, Mrs. Margaret Craig, Mrs. Naomi Finley, Mrs. Louisa Provines, Samuel Craig, Loren A. Finley, Mrs. Jane Webber, Thomas A. Humbert, Mrs. Julia Humbert, these from the church of Laurel Hill, Redstone Presbytery, Pa.; William E. Doolittle, Mrs. M. J. Doolittle, William Provines, Mrs. C. Provines, Miss Margaret O. McCormick from the church of Friendsville; Mrs. Mary E. Craig, Mrs. Melissa Hillis, Mrs. Jane M. Smalley and Mrs. Elizabeth J. Provines. ELDERS: William D. Craig and T. M. Humbert. MINISTERS: S. C. Baldrige, C. C. Bomberger, and now James Scott Davis. The site of the church building consists of one acre, and was bought for fifteen dollars. It is the S. W. corner of S. W. quarter of Sec. 31, T. 3, R. 13. The building is of wood, twenty-six by forty, a perfect gem of good taste, embosomed in its grove of native trees. It cost fifteen hundred dollars, and was dedicated December 4, 1870; sermon by S. C. Baldrige. Church Election furnished four hundred dollars. The church includes eleven families, mostly Scotch-Irish.

THE CHURCH OF AUBURN, in the south part of Sangamon county, has not been named thus far in this history. I can find in the Presbyterian records no account of its organization. It was first reported to the Assembly in 1858. It then had twelve members. In 1878 it reported thirty-five members and H. S. Magill was an elder.

CARBONDALE CHURCH,* Perry county. In November, 1852, the town of Carbondale was laid out upon the line of the Illinois Central Railroad, then first located through said

*This church is mentioned briefly on a preceding page. A very complete account, from the pen of Col. D. H. Brush, has been sent me, but at too late a period to find admission in its proper place. I insert here, however, its salient points.

county, and in course of construction. The writer of this sketch, with Asgill Conner and Dr. William Richart, had selected the site of the town, of which the original plat was made and acknowledged November 23 in said year. Upon suggestion of the writer—not then a member of any church—four lots were set apart for the use of that number of Christian denominations (one to each), that might first select for a place to build a house of worship, and were designated upon the plat, as “Reserved for Churches”—such lots being, one in each quarter of the town, equi-distant from its center—the public square. The condition annexed to the donation of the lots was entered upon the plat, in the following words:

“The lots donated to churches, as marked on this plat, are not to vest in said churches until a house of worship shall be erected thereon, of stone, brick, or frame, worth at least five hundred dollars, and then to vest in fee simple in such church.”

The first sermon in the place was preached by Rev. Josiah Wood, a Presbyterian minister, in December, 1852. He held services in a log cabin erected by Asgill Conner for a dwelling, but unfinished, having only the logs in place, the roof on and floor laid.

Mr. Wood at the same time, acting for and on behalf of the Presbyterian Church, made choice of lot No. 59, being the one in the southwestern quarter of the town, reserved for church purposes. A subscription paper was drawn up and circulated, and some money secured for the erection of a “Presbyterian” church building upon said lot.

It may here be stated that at the time of laying out the town it was proposed by the writer that the sale of spirituous and intoxicating liquors as a beverage should be forever prohibited upon any and all the lots. The proposition was acceded to by all the others interested, and a condition was adopted and entered upon the plat and inserted in the deeds made to parties to whom lots were conveyed, providing that “All the right, title and interest of any person whatsoever to any lot in this town on which he, she, or they, shall hereafter sell spirituous liquors, to be used as a beverage, shall then and thereafter be forfeited to and become the property of the inhabitants of the said town for the support of public schools, and to that extent and for that purpose are hereby appropriated.”

The first sale of the lots in the town was held January 4, 1853. Persons who desired to establish liquor-selling shops were in attendance to purchase, but the announcement that

such traffic would not be permitted, and that the provision indorsed upon the plat would be rigidly enforced, sufficed to deter tippling-shop keepers from bidding, and relieved the embryo city of their baleful presence then and since, except in a clandestine way.

On the 13th of February, 1854, Rev. Josiah Wood, assisted by Rev. Robert Stewart, organized the "First Presbyterian church of Carbondale." The members being Roland R. Brush, Frances E., his wife, Dr. William Richart and Elizabeth, his wife, and Almira Dougherty. Roland R. Brush was elected elder.

From this time on, for several years, the infant church had the varied experiences incident to new churches in the wilderness, having no regular preaching or place of worship. Occasionally a minister would come and dispense the Word of truth—perchance under a green tree of the forest or in some friendly carpenter's shop, or private room of small dimensions. A house of worship was commenced in 1856 and completed July 12, 1859, after many delays and much struggling to obtain needed means to carry on the work. The total amount expended in building and furnishing the church was three thousand, six hundred and forty-two dollars and fifty-two cents, of which sum five hundred dollars had been borrowed from the Church Erection fund, and over two thousand dollars were owing to four persons, for money advanced by them to complete the building. At this time the membership of the church was sixteen, of whom ten were females. September 24, 1859, the house of worship was dedicated. December 18, 1859, Daniel H. Brush and Samuel I. Bartlett, were made elders. In 1856 Rev. W. S. Post came and supplied the congregation until August, 1862 when he entered the army as chaplain. He was succeeded for a time by J. Russell Johnson, licentiate. In the spring of 1865, Rev. Andrew Luce took charge and remained for three years.

Under the ministry of Mr. Luce the indebtedness of the church—amounting to \$2,643—was entirely removed.

In October, 1868, Rev. E. F. Fish took charge of the church and remained three years. Dr. William Richart and Elder Wm. Storer were removed by death in the fall of 1868, to the great loss of the church.

In January, 1872, Rev. John L. Hawkins was employed as supply pastor and still continues. In June, 1870, Col. D. H. Brush resigned the office of ruling elder, which he had held since 1859, and the plan of limited eldership was adopted. Edwin P. Purdy and

Davis N. Hamilton were elected on that plan, and have been continued by successive re-elections until this present. A Sabbath-school has from the beginning been vigorously maintained.

GREENUP CHURCH, and Cumberland county, was organized in April, 1867, with members: Robert Boals, Mrs. Sarah Jane Boals, William Stump, Mrs. Lucy Niswanger, Nehemiah Francher, Mrs. Ella Francher. Robert Boals was made elder. He died October 1, 1868. Another elder was Geo. Lewis. Largely through the persevering efforts of Mrs. Boals—now Mrs. Shull—and Mrs. Niswanger, a good house of worship was erected and dedicated July 23, 1876. The sermon on the occasion was preached by the writer. Rev. Geo. F. Davis had labored there to some extent the year before, and largely aided the church enterprise. Philo F. Phelps, a student in theology, was with this people a portion of the time in the summer of 1876, was highly esteemed and very useful.

OF the following ministers who have labored in the bounds marked out for this volume and previous to 1870, I have gained no information other than that found in the minutes of the Assemblies and the records of the Presbyteries and Synods, viz.: John G. Simrall, John S. Reasoner, Robert Rutherford, Andrew L. Pennoyer, Benj. B. Brown, John A. Steele, Bilious Pond, William A. Smith, Alanson Alvord, C. D. Martin, Thomas M. Newell, Andrew A. Morrison, C. P. Jennings, Tracy M. Oviatt, John Elliott, John Mack, Nathan F. Tuck, William M. Taylor, John Fox, David C. Marquis, William G. Thomas, R. G. Williams, James R. Brown, Solomon Cook, B. E. Mayo, Henry E. Thomas, John C. Wagaman, John Miller, Charles Coffin Hart, Geo. Fraser, William K. Powers, Robert C. McKinney, Abram B. Fraser, James A. Reed, William A. Hendrickson, A. S. Foster. Most of these are living and some near at hand. To all these letters have been addressed, once, twice and sometimes oftener, In case of the deceased, friends have been addressed. In vain.

CHAPTER XIX.

BRIEF SKETCHES OF THE MINISTERS WHO HAVE COMMENCED THEIR LABORS WITHIN THE LIMITS THIS BOOK EMBRACES SINCE 1870, AND WHO ARE SUBSCRIBERS THEREFOR.

NOTE.—It was my original intention to have brought forward this history to 1876. Space forbids. Since the happy re-union of 1870, I shall say nothing of meetings of Synods, or Presbyteries, or of individual churches. Still something is due to those ministerial friends of this re-union period who are helping the undertaking “with the sinews of war.” But I have cut down terribly

NINIAN STEELE DICKEY was born at Lexington, Scott county, Ind., November 24, 1822. His father, Rev. John McElroy Dickey, was the son of David Dickey and Margaret Stephenson, his second wife. He was born December 16, 1789, and was of Scotch-Irish descent. His ancestors emigrated to South Carolina from Ireland some time previous to the war of the Revolution, and many of them were soldiers in that war—all of them on the side of Independence and liberty. Ninian Steele was the second son of Rev. John McElroy Dickey by his second wife, Margaret Osburn Steele. He became a communicant in the church before he was twelve years of age. At the age of nineteen he entered upon a course of preparation for the ministry. He graduated at Wabash College in 1848, having worked his way through by the most untiring industry.

His theological course was taken at Lane Seminary. He was licensed by Cincinnati Presbytery in the spring of 1850, and spent the summer ensuing in laboring with his father's old charge—Pisgah church—New Washington, Ind. He received a unanimous call to become their pastor, which he accepted and was ordained as such in the winter of 1851. This pastoral relation continued for three years.

June 8, 1852, he married Mary Jane Davis, daughter of Solomon Davis, M. D., of Columbus, Ind. Five sons and two daughters are the fruit of this union. Two sons died in early life. The rest survive. The eldest has for some years been cashier of Cumberland county bank at Neoga, Ill. The second son is a student in Wabash College. The three sons

are professors of religion. The youngest and the two daughters are at home with their parents. Mrs. Dickey is a woman of culture, piety and unusual social qualities.

Mr. Dickey labored at Columbus, Ind., from June, 1853, to December, 1870. January 1, 1871, he took charge of the First Presbyterian church, Mattoon, Ill., and continued until the First and Second churches were united. He then went to Neoga, Ill., where he remained four years. His next field was Greenville, Bond county. November, 1876, he accepted a call to the church of Mendota, La Salle county, Ill., where he remained fourteen months. January 1, 1878, he commenced at Hillsboro, Ill., and there he still remains. In each of these Illinois fields his labors have been largely blessed.

JOHN WILLIAM BAILEY was born, March 26, 1822, in Marlboro county, N. Y. On the paternal side he is descended from the Huguenots—on the maternal, from Rev. Thomas Hooker, D. D., formerly of Hartford, Ct. He received a careful religious training and dates his religious life from his earliest years. He studied law for two years in New York city, but preferring the work of the ministry he entered upon a course of thorough preparation. He graduated at Williams College in 1849, and at Union Seminary in 1852. The same year he was licensed and received a call to the Second Presbyterian church in Galesburg, Ill. He remained in that city nearly twelve years, being most of the time professor in Knox College. In the spring of 1864 he accepted a call from the First Presbyterian church in Bloomington, where he remained nearly three years. In 1867 he was appointed Professor of Theology in Blackburn Seminary, and soon after President of the University. He remained in connection with that institution about ten years. October 25, 1878, he was installed pastor of the Sparta Presbyterian church, where he still remains.

March 10, 1851, he married Miss Calfernia S., daughter of Harvey White, Esq., of Vermont. They have had five children, three sons and two daughters, viz.: John W., Frank, Christopher Rober, Grace and Minnie. The third son was instantly killed by being thrown from a railroad car.

The degree of D. D. was conferred upon him in 1869 by his Alma Mater.

Dr. Bailey is a perfect gentleman, a finished scholar and one of the ablest preachers in the land. His present congrega-

tion is the largest, save one in the Synod, and is composed in great part of Scotchmen who appreciate sound evangelical truth, are nauseated with trash and despise cant.

ALFRED W. WRIGHT was born at Shepherdstown, Va., December 18, 1841. His ancestors on the father's side were English and connected with the Friends, or Quakers—on his mother's side they were Dutch and identified with the German Reformed Church. His parents settled in Illinois in 1844, where they both united with the Presbyterian Church, o. s. His father has for many years been a ruling elder.

Mr. Wright served in the army during the entire war of the rebellion. He was licensed by the Methodist Conference, June, 1864, and ordained in September, 1867. He united with Alton Presbytery in April, 1872. He has labored since, and with good acceptance and success, principally in Randolph county, at Rockwood, Cave Spring, Shiloh Hill, Blair, Plum Creek and Coulterville churches. Also with Yankeetown church in Monroe county.

He was married, April 10, 1866, at Pleasant Ridge, Randolph county, to Miss Mary Jane Mann, daughter of Judge John Mann. They have four living children with them and two in heaven. The living on earth are Albina May, Hattie Ann, Charles Luther and Alfred Clinton. The two departed ones were boys and died in infancy.

Mr. Wright is now—1879—serving "Mine La Motte church," in Mo.

WILLIAM H. ILSLEY was born in Montgomery county, Ill., April 25, 1844. On his father's side he is descended from William Ilsley, who was born in Newbury, England, in 1608, and came to this country in 1634. He is English also on his mother's side. He graduated at Blackburn University in 1873. He was licensed by the Presbytery of Alton, April 12, 1873. He was ordained by the Presbytery of Platte in St. Joseph, Mo., October 8, 1873. His fields of labor have been North church, St. Joseph, Mo., and at Hopkins, Nodoway county, where he still remains.

He married Miss Sarah E. Robb, in Montgomery county, March 12, 1865. Their children are these: Addie C., Carrie L. and Frederick S.

Mrs. Ilsley died of consumption, September 29, 1870. His second marriage was with Helen

H. Smith in St. Louis, October 21, 1873. From this marriage there have been two children, Mary L. and Harry E. Mary L. died February 19, 1877.

WILLIAM HAZLETT PRESTLEY was born in Pittsburg, Pa. He is of Scotch-Irish descent. He was educated at Western Pennsylvania University, Pittsburg, Pa., at Woodward College, Cincinnati, and at Miami University, Oxford, Ohio, where he graduated in 1852. Studied theology under Rev. Joseph Claybaugh, D. D. Was licensed by the First Presbytery of Ohio, in connection with the Associate Reformed Church in April, 1854. Ordained by the Ass. Ref. Presb., of Big Spring, 1855, while supplying the church at Pottsville, Pa. Installed pastor of the Ass. Ref. Presb. church at Chillicothe, November, 1856. In 1869 with this church he united with the Presbytery of Chillicothe, o. s. In February, 1876, he demitted this charge to accept a call to the First church, Tuscola, Ill. In September, 1876, he accepted a call to the First church, Decatur, Ill., where he still remains. In 1857 he married Miss A. J. Burgoyne, eldest daughter of Judge John Burgoyne, of Cincinnati. They have four children, one daughter and three sons.

GEORGE F. DAVIS was born in Philadelphia, March 11, 1823. His ancestors on his father's side were Welch, and Protestant, on his mother's Irish and Catholic. They were both natives of this country and neither of them religious.

He was educated at the Mission Institute, Quincy, Ill.—having studied there from 1841 to 1847. His theological course was taken at Lane Seminary, 1847-50. He was licensed by Cincinnati Presbytery in 1849, at the close of his second year in the Seminary. Was ordained by Schuyler Presbytery, n. s., April, 1851. His first regular service was as an itinerating missionary in the bounds of Schuyler Presbytery. Next at Mt. Pleasant, Brown county. He was installed pastor of Newtown church in 1853, but returned to Mt. Pleasant in 1855, and remained there until the close of 1867. January 1, 1868, he took charge of LaGrange and New Providence churches, Missouri, and remained until 1872. His labors in Missouri were by no means confined to these two churches, but were various and effective in several other

places. In the beginning of 1872 Mr. Davis procured the organization of a church at Casey, Clark county, Ill., removed there in March, 1872, and remained until 1876, laboring also more or less with Pleasant Prairie, Greenup, and New Hope churches. In 1876 he removed to Marshall, county seat of Clark county, and took charge of that, Walnut Prairie and York churches. He still remains at Marshall.

June 12, 1853, he married Miss Sarah Elizabeth Moore—near Rushville, Ill.,—daughter of John and Elizabeth Moore. She has proved herself a true helpmate, though suffering greatly from ill health. They have had two children—sons—both of whom died in infancy, and are buried at Mt. Pleasant. All through his ministry Mr. Davis' salary, raised by the feeble churches he served, has been supplemented by the Fourth church of Washington, District of Columbia.

FERDINAND G. STRANGE was born near Summerville. Chattooga county, Ga., September 28, 1848. His great great grandfather came from England and settled near Columbia, S. C. His childhood and early youth were spent in East Tennessee, but he removed to Bond county, Ill., in 1866. His ancestors came from England about 1740, and settled in South Carolina where his father was reared. His parents early united with the Presbyterian church, and are now members of Wilbur Presbyterian Church, Douglas county, Oregon, whither they emigrated in 1871. He was educated at Blackburn University, Illinois, and at Lane Seminary. He was licensed April 11, 1874, by Alton Presbytery. In August, 1874, he took charge of Carlyle and New Amity churches, and was installed their pastor November 15, 1874. The New Amity church was dissolved April, 1875, and its members transferred to Carlyle. His pastoral relation continued until April, 1877. October 16, 1877, he was installed pastor of Union and King City churches, Missouri, by a commission of Platte Presbytery, and is still in the same field.

He was married June 15, 1871, at Cottonwood Grove, Bond county, Ill., to Miss Sarah A. Robinson, third daughter of J. W. Robinson, one of the first members and still a ruling elder of the Bethel church. Sarah joined this church at the age of fourteen, lived a beautiful Christian life, was a most respectful and affectionate child and devoted wife, possessing an amiable, lovely character. She helped her hus-

band struggle through the greater part of his education and into the ministry, enduring feeble health all the while. She died February 14, 1876, exchanging the cross which she had faithfully borne through the bloom of youth into the prime of womanhood for the crown given by that Jesus to whom during her last hours she commended her spirit. She left two little boys, Pliny Robinson, born February 24, 1873, and Henry Anderson, born February 2, 1876. Mr. Strange was married the second time, November 7, 1877, in the Presbyterian church at King City, Mo., to Miss Sarah Naomi Van Derveer, a descendent of a New Jersey Dutch Reformed family—a young lady of culture, talent and piety, a successful teacher for several years, and the third daughter of Capt. J. S. Van Deveer, an alumnus of West Point. As a fruit of this marriage a third son, Ferdinand Alexander, was born September 24, 1878.

ADAM C. JOHNSON was born near Princeton, Ky., June 28, 1832. His father John Johnson, was a Methodist minister of some note, and died in 1858, at Mt. Vernon, Ill., where he settled in 1834. His mother was a native of South Carolina, of Quaker family, and is still living, aged 84. A. C. was educated first at Mt. Vernon, but finished his studies for the medical profession in Kentucky. Was licensed to preach in Methodist Episcopal church at Mt. Vernon in 1858. Removed to Kentucky in 1859. Was ordained at Russellville, Ky., in 1865. Returned to Mt. Vernon, Ill., in 1871, still practising medicine though preaching occasionally. Was admitted a member of Cairo Presbytery at their fall session in 1874. Supplied Mt. Vernon church from October, 1874, to April, 1876. Since then has been engaged in missionary work in Jefferson county. He was married January 1, 1862, to Miss M. A. Sweeny, of Irish Catholic parentage, at Dycasburg, Ky. They have four children, Susan, John, Annie and Edwin. He accumulated much property in Kentucky. Had a stock farm of eight hundred acres. Lost it all by speculation. Returned to Illinois with fifty-three dollars. The Lord has blessed him and he again owns a comfortable home.

ALVAN R. MATHES—Auto-biographical—I am the son of the Rev. A. A. Mathes. I was born in Washington county,

East Tennessee, on the 4th of July, 1839. I am of Scotch-Irish extraction.

Following the movements of Providence, they came to this Western land while its government was yet in its cradle. Landing in the Carolinas they began life anew, lending their aid to the rearing of *the young child* among the nations.

The progeny succeeding, spread Northward and Westward.

As the ancestry has been in the direct line of the *Scot*, giving whatever peculiarity belonged thereto, so the religious belief of the Scottish Presbyterian has descended as our inheritance. It has ever been that beautiful, consistent, God honoring, man saving, Pauline system, commonly known as "Calvinistic."

My course of college training was begun at "Westminster College," Fulton, Mo. The civil war of 1861, coming on as I was completing my Freshman year, caused a suspension of that institution.

In the fall of 1861, I was admitted to the Sophomore class in "Hanover College," Indiana, where I graduated in the spring of 1864. In the following October I entered "The Theological Seminary of the Northwest" at Chicago. Completing the three years course, I graduated, April, 1867.

The reason I must give for my entering the ministry ought to be called an ordinary one, but perhaps is not. I was brought up by my parents for it, and God honored the training. My father was a hard-working, self-sacrificing missionary, much of his time absent from his family, but he did not forget his duty to his family and his God. His work was grandly supplemented by my godly mother, who entered into it as a Hannah. The recitation of the Shorter Catechism was our Sabbath evening's employment, which in my recollection never failed. I was licensed at the end of my second year in the seminary by the Old "Fairfield Presbytery," Iowa, at the Salina church, April, 1866. Under the direction of Presbytery I spent the following summer as supply for the Batavia and Salina churches, returning in the fall to the seminary to complete my course.

In the spring of 1867 the Presbytery of Cedar, Iowa, put into my hands a call from the Milton Junction Presbyterian church to become their pastor, which I accepted. I was duly ordained pastor July, 1867. In 1872 I received a call from the Presbyterian church at Shawneetown, Ill., Cairo Presbytery, where I was installed in the month of December. I continued here until July,

1875, when I removed to Farmington, Ill., Peoria Presbytery. I hold a call from this church, but have not been installed.

I was married to Miss Alice M. Dinwiddie, of Hanover, Ind., at Evansville, Ind., April 10, 1867. She was born at Hanover, Ind., March 14, 1843, daughter of Alexander Dinwiddie and Nancy, his wife. "The Lord setteth the solitary in families." To us he has given as "olive plants" about our table three children—Adah Myra, Archie Dinwiddie and Lilly.

JOHN ELDER CARSON was born in Beaver (now Lawrence county), Pa., September 21, 1819. His parents were of Scotch-Irish descent; his father a Presbyterian and his mother a Seceder. His early life was spent on a farm until his twentieth year, at which time he entered Darlington Academy, where, with intervals of teaching, he spent three years. March 21, 1844, he was married to Miss Mary Fullerton, of Columbiana county, Ohio. In the spring of 1845 he entered Washington College, Pa., and graduated in September, 1846. He immediately took charge of Poland Academy and continued two years. During this time he also studied theology and church history privately with the pastor of the church of Poland. In September, 1849, he entered the Western Theological Seminary at Allegheny, where he remained two sessions, completing the course. He was licensed in February, 1850, by the Presbytery of New Lisbon. He was ordained pastor of Apple Creek church, Wayne county, Ohio, November 12, 1850, by the Presbytery of Coshocton. His subsequent fields have all been in Ohio until 1877, when he took charge of Palestine, Robinson and Beckwith Prairie churches in Crawford county, Ill. Here he remained until sometime in 1879. He has five children—four sons and one daughter.

JOHN McCURDY ROBINSON, son of James P. and Lucinda McCurdy Robinson, was born in Center Township, Guernsey county, Ohio, March 20, 1844. His ancestors were Pennsylvania Scotch-Irish Presbyterians. He emigrated with his father's family to Richland county, Ill., in the autumn of 1858. He prepared for college under the tuition of David Smith, and entered the Freshman class in Western Reserve College, September, 1866, completing his course at Miami

University, 1870. His theological training was chiefly had at Danville, Ky., but the senior year was spent at the Western Theological Seminary. His first thought of studying for the ministry was awakened by his mother's conversations with him when a child. He cannot recollect a time when it was not before his mind as the work to which God was calling him. He was licensed by the Presbytery of Cairo at Shawneetown, Ill., April, 1871, and during that and the succeeding summer vacation labored with the churches of Richland and Hermon, Richland county, Ill. Receiving a call from the churches of Georgetown and Fairfield, in Mercer county, Presbytery of Erie, Pa., he settled there in April, 1873, and was ordained May 28. This relation continued five years, and was dissolved by the Presbytery in April, 1878, when he accepted an invitation to settle at Shawneetown, Ill., where he took charge of the work the first of June and was installed pastor Thursday, November 14, 1878.

He was married to Miss Lizzie Tweed, of Georgetown, Ohio, October 1, 1873. Two children were born to them in the Pennsylvania parsonage—Mary Evangeline, July 11, 1874; Lucy Rebecca, July 17, 1877. The Presbyterian church at Shawneetown, over which Mr. Robinson is now pastor, is where he was first taken under the care of Presbytery, and where he was afterward licensed.

SAMUEL MILLS MORTON. I was born, April 20, 1840, in Perry, Lawrence county, Pa. My father, William Morton, was born near Inniskillen, in the County Fermanagh, Ireland, of English ancestry, August 1, 1784. His father's family emigrated to Pennsylvania in 1789. He was a man of sound judgment and deep convictions; was a farmer, a justice of the peace, a member of the State Legislature for three terms, and for many years an elder in the O. S. Presbyterian church of Slippery Rock. He died July 3, 1851. My mother, Hannah Slemmons Morton, was born in Westmoreland county, Pa., March 10, 1796. She was a devoted Christian, and consecrated me, the child of her old age, to the service of God from the womb. The answer to her prayers constituted my call to the ministry, I think. She died December 25, 1865. My education was obtained (1) in the district school of my native place; (2) one year in the public high school, St. Louis, Mo.; (3) the Fresh-

man and Sophomore years in the Washington University, St. Louis; (4) the junior and senior years in Jefferson College, Cannonsburg, Pa., where I graduated with the first honor of my class in 1864. I studied theology in the Western Theological Seminary at Alleghany, Pa., graduating in 1867.

I was licensed to preach by the O. S. Presbytery of Beaver, Pa., in May, 1866, and was ordained by the N. S. Presbytery of St. Louis, March 22, 1868. My first charge was the North Presbyterian church of St. Louis, where I labored from November 1, 1867, until April 15, 1871. My second charge was the Presbyterian church of Urbana, Ill., where I labored three years, from November 1, 1871, until October, 1874. I took charge of the Westminster Presbyterian church of Jacksonville, Ill., at the time I left Urbana, October 1, 1874, and have since remained in this field, with every prospect of continued usefulness and happiness in my work. In all these fields I have been regularly installed as pastor; have had uniformly pleasant relations with my people, with almost constant accessions to the church. During my labors in St. Louis the membership of the church increased from one hundred and forty to two hundred and eighteen; in Urbana, from seventy to one hundred and forty-five, and here in Jacksonville, from one hundred and forty to two hundred.

I was married, October 2, 1857, to Miss Julia A. Allen, daughter of Nathan D. and Caroline Adams Allen, of Webster Groves, St. Louis county, Mo. We have three sons—Edward Payson, born September 25, 1869; Charles Webster, born April 5, 1875, and Dwight Frame, born December 13, 1876.

I had to depend almost entirely upon my own exertions in obtaining my education, working my way by teaching.

I hold the orthodox New School type of theology, holding and preaching the truth in love.

I have always been an earnest advocate of total abstinence and prohibition of the liquor traffic.

I speak partly from notes and partly extempore.

SAMUEL MILLS MORTON.

ROBERT RUDD. I am a native of Appleby, Westmoreland, England. Born June 10, 1812.

Parents Episcopalian. Educated partly in connection with the Episcopalians and partly with the Congregationalists. In 1830 I became a member of a Congregationalist family and com-

menced attending the Congregational Church, Bradford, Yorkshire, forming a new class of associates, becoming interested in Sabbath school work and attending the private classes of Rev. T. R. Taylor for Scripture study and general instruction. Being led to see it to be my duty to consecrate myself to Christ's service and to unite myself with His people, I became a member of the Congregational Church, Bradford, Yorkshire, on the 1st of August, 1834.

In the course of my early religious career I was greatly encouraged by my pastor and friends to turn my attention to the ministry. After pursuing a course of preparatory study and attending the theological lectures of Rev. Walter Scott, I became a co-pastor of the Congregational Church Wibsey, near Bradford, where I labored from 1845 to 1855, when I left England for America. On arrival in America in September, 1855, I preached the first time in the Congregational church, Kankakee, Kankakee county, Ill. I was then directed to Elmwood, Peoria county, Ill., where the Congregationalists were building a new church and wished for a supply for the winter months. I was there from December, 1855, to April, 1856. I then accepted an invitation to Knoxville, Knox county, was there three years. Next at Wethersfield, Henry county, Ill., one year. Thence to Oswego, Kendall county, Ill., three years. Then at Newark, Kendall county, Ill., three years. On leaving Newark I was called to the Presbyterian church, Oswego, and labored in that field two years. Removed in 1868 to the Presbyterian church, Williamsville, Sangamon county, three years. Thence to Taylorville, Christian county, eighteen months. Thence to Upper Alton, two years, and now nearly five years at Tamaroa.

Married twice, first, October 25, 1842, to Miss Ann Ackroyd, Bradford, Yorkshire, England, died at Newark, January 10, 1865; second, to Mrs. Sophia C. Holmes, St. Louis, Mo., my present companion, January 16, 1871. No children.

I was very early in life deprived of my parents, and as early experienced the providential care of that good Being, who is and ever has been the father of the fatherless. "Ebenezer, hitherto hath the Lord helped me."

ROBERT RUDD.

SIMON C. HEAD was born in Rob Roy, Fountain county, Ind., November 2, 1845, and was next to the youngest child

and the only one now living of a family of ten children. Truxton Head and Mary Head, his parents, were of American birth and of English Puritan extraction, and were from early life members of the Methodist Episcopal Church. S. C. Head was received into the Methodist Episcopal Church when in his eighteenth year. He received a liberal education, graduating at the Battle Ground Collegiate Institute, with class of 1869. After serving a short term in the Union army of the war of 1861-65, he attended and graduated at the Purdy Commercial College, of LaFayette, Ind. In 1870, went to Nebraska. He there received a local preacher's license, September 23, 1871. He then took charge of the South Bend mission on the Platte river. Here he labored for some months and then returned to Indiana. At a quarterly Conference, August 27, 1872, his license was renewed, and after some weeks he was admitted on probation into the "traveling connection" in the Northwest Indiana Conference. His first appointment was Aydelotte circuit. At the conference the following year he was appointed to Brazil Mission in the coal fields of Clay county, Ind. The year following he was ordained deacon by Bishop Wiley, and appointed preacher on Sanford circuit, Vigo county. This year he was married to Miss Belle Spears of Terre Haute, Ind., and in the succeeding year was appointed preacher for Harveysburg. January 17, 1876, Charles Ernest was born. A second son, Frank, was born at Grandview, Illinois, January 16, 1878. At the Conference of 1877, Mr. Head was removed to Rochester circuit, on which—as also in all the preceding fields of his labor—his work was graciously owned of the Lord, and this too in despite of many hinderances both to pastor and people that necessarily attend Christian work under the Methodist itinerant plan. Being dissatisfied with the form of government of the Methodist Episcopal Church, Mr. Head took from his conference a certificate of location, and in October, 1877, was admitted to the ministry of the Presbyterian Church by Logansport Presbytery. January 1, 1878, he accepted a call as supply pastor of the Grandview and Dudley churches, in Edgar county, Illinois.

ADAM W. RINGLAND was born October 8, 1849, at Amity, Washington county, Pa. His ancestors were Scotch-Irish Presbyterians. His collegiate education was at Danville,

Ky., his theological at Chicago. He was licensed by the Presbytery of Iowa in 1874, and ordained by that of Dubuque, 1876. His fields of labor have been First church in Dubuque, Tuscola, and Bement, Ill. He is still at the last place.

He was married April 29, 1875, to Miss Elena H. Potter at Mount Pleasant, Iowa. They have one child—a daughter—Mamie Cary, born March 9, 1876. He experienced great financial embarrassment during his entire course. His entire outfit was one hundred and eighty-five dollars at the beginning. His outfit at the close eight hundred dollars on the other side of the equation.

WILLIAM E. LINCOLN was born September 8, 1831, at London, England. He says: "We reckon a translator of King James' Bible, a leech at the field of Naseby, a farrier in Cromwell's Ironsides, and Gen. Lincoln of the American Revolution as of the family. They were mostly Episcopalian in belief."

He was educated at University College, London, Oberlin, Ohio, and Hartford Seminary, Ct. He was licensed at Hartford, Ct., and ordained at Hope, O., in 1866. He has labored in Kentucky, Ohio, and Illinois. He is laboring at present with West Okaw church, Prairie Home, postoffice, Ill. He married Louise Marshall, niece of H. Cowles, D. D., the commentator, at Painesville, O., in 1865. They have five children, two sons and three daughters. He says: "The slaves condition moved my heart. Before the war I preached for some years as an abolitionist. Was at times in danger. Have been shot at. Have been imprisoned for rescuing a slave from U. S. Marshall. Four armed U. S. officers with two aids held the slave in an upper room. J. G. W. Cowles, after a parley with them, came to me and said, 'If anything is done to save the slave you must do it.' A call for volunteers was made. E. G. Sackett, afterwards killed at Winchester, Va., and Lyman, one of John Brown's men, and two colored men, who afterwards fell at Harper's Ferry, volunteered. On order the five made a rush through the guarded door, then up-stairs. A door was opened by force—the slave rushed through and was free. Arms were plentiful, but not a shot was fired. Imprisonment of those directly and indirectly engaged followed. Being law abiding we patiently suffered the penalties, yet our consciences compelled us to deliver our brother from the blood hounds."

DAVID WILLIAMS EVANS was born at Caermarthe Castle, in the city of Caermarthen, South Wales, September 21, 1838. He comes of an ancient liberty-loving race, a people, in their principles, eminently Puritan, in their habits of thought, purely Calvinistic. His parents, accompanied by their children, emigrated to this State during his early childhood and settled at Rock Island, where all united, by letter, with the Presbyterian Church. After a short attendance upon the schools of the city, his purpose of studying for the ministry, a purpose cherished in his heart from the earliest years, took shape under the direction of the Rev. Aratus Kent, of Galena, whose praise was in all the churches as the efficient agent of Home Missions. Then followed those years of study at the Galena Classical Institute and at Beloit College, culminating in his graduation with the class of 1862. Four years later the course of theological studies was completed at Union Theological Seminary. About the same time his Alma Mater bestowed on him the degree of Master of Arts.

Upon the completion of his studies, Mr. Evans was licensed by the Third Presbytery of New York, and soon afterwards, in the Spring Street Presbyterian church of the city, was ordained as an evangelist. Coming West, he was invited to supply the First church of Galena for a season. Here he began his studies for the ministry, and here, after the lapse of ten years, he began his labor in that ministry into which he had toiled through that decade.

He was married at Galena in April of 1868 by the Revs. Kent and McLean to Miss Eliza Titcombe Spare, then the principal of a young ladies seminary at Warren, Ill. They have four noble children, the joy and comfort of their parents.

HARLAN PAGE CARSON was born, January 3, 1845, on a farm in Macoupin county, Ill., of Scotch-Irish ancestry on his father's side, and Dutch descent on his mother's. His father, James M. Carson, was a ruling elder in the Spring Cove church years before his birth, and has continued active in the office ever since. He is also nephew of Gideon Blackburn, D. D., founder of Blackburn University. His mother, Eliza J. Gulick, previous to marriage, was identified with the Dutch Reform Church. It was *her* spiritual mindedness and consecration impressed upon him in early childhood and fol-

lowed up by the prayerful and faithful training of his father after she had gone to glory, that led his mind in the direction of the gospel ministry. The expressed wish of a sainted mother, and a grandmother who named him, intensified and wrought out by the Holy Ghost, constituted, as he believes, his call to the gospel ministry.

His education was obtained at Blackburn University, where he helped to form the first graduating class, and graduated in the classical and theological course June, 1870. The following September he was licensed by the Presbytery of Alton, in session in Alton, and on July 21, 1872, he was ordained pastor of the Hardin church. He remained pastor of that church until April, 1879, when, the pastoral relation having been dissolved at his own request, he went to take charge of the Taylorville church, Mattoon Presbytery.

He was married to Elizabeth Holliday, October 8, 1873, daughter of A. D. Holliday, near Virden, and has two children—Rollin Gulick, born September 15, 1874, and Elizabeth, born January 3, 1877.

LYMAN MARSHALL, A. M., was born in Weare, N. H., June 20, 1823. Is one of the eldest—a twin—of a family of eight sons and one daughter. His father, Moody Marshall, is of Scotch and English, and his mother, Sarah Beard, of Scotch and Irish extraction; the latter of the Londonderry (Presbyterian) colony. His earliest recollections of home are of reading and committing to memory the Word of God, and of the family altar. The eight brothers all served on their father's farm till they were about twenty years of age, attending school and teaching in the winters. Four of them, including the twins, (of the class of 1850,) graduated from Dartmouth College with honor, earning the means by their own labor. Seven are now living. Three are ministers of the gospel, one a respectable lawyer in New York City, the rest are farmers well to do. All have been married, and all with their wives and elder children are active members of Evangelical churches. This is not strange. Their father's *household* kept Holyday at the house of God, three miles away. Their "*training up the aisle*" to their pew, following one or both parents, usually in the order of their ages, is proverbial in their native town to this day. After graduating, Lyman taught school three years, in the meantime pursuing the study of the law, for which he had the most ardent love,

with the strongest desire and inclination to make its practice his life vocation. After much effort to banish convictions of duty, he at length yielded to the persistent admonition of the last words of his paternal grandfather, Jonathan Marshall, who, on his death bed, with his hands on the heads of his two little grandsons, then not six years old, said, "I hope my little grandsons will be like David and Jonathan as brothers attached to each other, and *both be good ministers.*" The desire was granted; and here the subject of this sketch would have it recorded of his own experience, to the glory of God, that the compensations of the Divine Being are wonderful. It was a "happy day" that he yielded to the voice of his God. "From that hour he would rather be the humblest of His ministers to preach the glorious gospel of Christ, than to be the tallest lawyer on the earth." He studied theology at Andover, Mass., completing two full years in the class of 1856. He was licensed in October, 1855, by the Derry Association of Congregational and Presbyterian Ministers. Was elected city missionary of Manchester, N. H., in March, 1856, and ordained as an evangelist and stated pastor of the Christian Mission (Third Congregational) church in October of same year. His four years pastorate here won him the friendship and esteem of all classes, as was touchingly testified by one of the largest *surprise* parties—4,000 people—ever visiting a minister in New England at one time. Resigning this charge he was immediately called to Greenfield, one of the most pleasant villages and rural parishes in New Hampshire. After a successful pastorate of four years, he accepted an invitation to the church in Harrisville, twelve miles distant. He served this church two years, when in the summer of 1866, he was called to the New School Presbyterian church of Traverse de Sioux, (Saint Peter) Minnesota. Nearly four busy, pleasant years were spent here. In May, 1870, he received a call to the Presbyterian church of Lebanon, Ill. Commenced labors there the 19th of June, and in December 21, 1871, was installed pastor, which relation still continues. November 25, 1851, he married Eliza Wingate, daughter of Dr. Stephen Wingate, M. D., of Great Falls, N. H. They have two sons, Frank Lyman, born March 3, 1853, and Ira Waldron, born May 3, 1857. Both sons are members of the Presbyterian Church. The elder is married, and has a little daughter

which, at her birth, had *ten* (10) living grand parents, i. e., all the four grand and six of the great grand parents. (Ex. 20: 12; and Psalm 103:17 and 128:6, and then the whole of it.) His entire ministry has been pleasant, always with the confidence and love of his people, with several seasons of religious awakening, and a few special ingatherings. He has enjoyed the esteem of his brethren in the ministry, and a fair share of the appointments and honors. It is justly due Mr. M. to say, that his beloved wife has been a faithful helper in all his labors.

R. J. L. MATTHEWS was born in Floyd county, Ind., April 21, 1832. Ancestry Scotch-Irish. He was mainly brought up at New Albany, Ind. Attended the collegiate institute at that place, and graduated at Hanover College in 1855. He was licensed by the Presbytery of New Albany, Ind., having studied theology at the seminary at New Albany. In the fall of 1860 he was ordained pastor of the church at Charlestown, Ind., where he labored two years. In 1863 he accepted a chaplaincy at Jeffersonville, Ind., which he held two years. In the summer of 1865 he removed to Illinois, where he supplied the church at Vandalia for two years, laboring with success, indicated by a large ingathering to the church, and the erection of the building now occupied by the Presbyterian church there. In the fall of 1867 he was invited to the Central church at Jacksonville, Ill. His health becoming impaired, a trip to Europe was taken, and he remained about two years, principally in Naples, Italy, where he held the appointment of United States Consul. Returning to this country in the fall of 1869, he engaged in literary pursuits, but continued the work of the ministry as the way opened near his old home at New Albany and Indianapolis, supplying mission churches, preaching somewhere nearly every Sabbath. In 1873 he was again called to labor in Illinois and became pastor of the church at Olney. He left that field in 1875. Mr. Matthews has since continued in the ministerial work, pursuing also literary labors. For a year he was chief editor of the Indianapolis *Sentinel* and correspondent of several Eastern periodicals, supplying at the same time a mission church at that point. For the past two years, and at the present writing, he is pastor of the church at Newport, Ky., opposite Cincinnati.

Mr. Matthews' first wife, whom he married in 1857, died

in 1868, leaving a son, born November 28, 1862. To his present wife, to whom he was married in 1876, also a son has been born—Robert J. L.—December 7, 1877.

ALFRED M. MANN was born at Pleasant Ridge near Chester, Randolph county, Ill. He was married to Miss Sarah S. Hood, March 20, 1861. Spent several months that year in the service of the Board of Publication. Studied with Rev. A. J. Clark for several years. Was licensed by Alton Presbytery, April, 1875. Removed to Southern Kansas in October of that year and took charge of Wellington, and Clear Water churches. Was ordained by the Presbytery of Emporia, in December, 1875. December 22, 1876, was installed pastor of Belle Plaine church, which he had organized the previous summer. That is his present home and address—Belle Plaine, Kansas.

ALBERT B. BYRAM was born in Dark county, Ohio, near the western borders of the State, October 31, 1843.

His parents—Ebenezer and Sarah R. Byram—were natives of New Jersey, from which State they emigrated to Western Ohio, in the year 1834 or 1835. They were of English and Holland descent, of a morally and physically vigorous stock. In 1837 Ebenezer Byram was made an elder in the New School Presbyterian church, in which he lived and labored till the union in 1870. He is still living, and at Janesville, in Northwestern Iowa, whither he emigrated in 1853.

Albert B. was educated at the University of Iowa City, and at the Northwestern Theological Seminary, Chicago. He was licensed by Chicago Presbytery in the spring of 1876. In April, 1877, he took charge of the church at Greenville, Ill., and was ordained their pastor November 7, 1877, and here he still remains.

He was married in July, 1873, to Miss Mary E. Dawson at West Liberty, Iowa. They have one child—a son—Elbert Winfred, born June 29, 1878.

CHARLES TURNER PHILLIPS was born in Orange township, Delaware county, O., July 13, 1847. His father, Jeremiah Phillips, is a Methodist minister, and still resides in Olney, Ill. The family are of Scotch descent. Charles Turner,

then a boy of fourteen, entered the army at the commencement of the war and served till its close. He then went West to Salt Lake, and had stirring adventures in the mountains. After many tribulations he found his way into the ministry of the Presbyterian Church. He was licensed in the spring of 1875, and ordained in the spring of 1876. Meanwhile he preached and taught in Tennessee. In October of that year he was installed pastor of two churches in Reno county, Kan. His next field was the Presbyterian church at Ducoign, Ill., where he still remains.

He married Miss Nellie E. Eckley, daughter of Milton Eckley, in Obion county, Tenn., in October, 1870. Mr. Eckley was formerly an elder in Richland church, Richland county, Ill. The fruit of this marriage is four children, Thomas M., Nellie E., Philip L., dead, and Charles H.

WILLIAM L. JOHNSTON was born, October 15, 1848, near Annan, Dumfriesshire, Scotland. The space to follow his early and stirring career is wanting. His education was obtained largely by studying men and things, by traveling and the constant exercise of his remarkable faculty of close observation. His academic and theological course was taken mostly at Blackburn University, Carlinville, Ill. He was licensed by Alton Presbytery in April, 1873, and immediately took charge of the church at East St. Louis. He was soon installed its pastor, and remained in that charge until August 3, 1879. The same month he left for the Foreign Missionary service at Sidon, Syria, under a Commission from the Board of Foreign Missions of the Presbyterian Church. Mr. Johnston's labors at East St. Louis were remarkable for their adaptation to circumstances, their persistence under difficulties and discouragements and for their success.

He was married, September 14, 1875, to Miss Ida Florence Davis. Their first born child, Lilly Belle, born July 6, 1879, was baptized, August 3, 1879, the day Mr. Johnston preached his farewell sermon at East St. Louis. The writer had the pleasure of officiating both at the marriage and at the baptism.

OLIVER SILAS THOMPSON was born, August 6, 1841, at Camden, Carroll county, Ind. On his father's side he is English; on his mother's, Scotch-Irish. His education,

both literary and professional, was obtained at several institutions and is both liberal and thorough. He was licensed by the Presbytery of St. Louis in the spring of 1870. In 1871 he was ordained. He first preached at Chouteau Ave. Presbyterian church, St. Louis; then at Troy, Mo. For several years past he has been pastor of the Presbyterian church, Belleville, Ill., and there he still remains. July 14, 1875, he married Miss Kate Henry, only daughter of Dr. Henry, of Nashville, Ill., a descendant of Patrick Henry. She is a graduate of Monticello Seminary. They have one child.

EDWIN L. HURD, D. D., is a native of Wyoming county, Western New York, where he became a member of the church of his parents—the Presbyterian Church—at the age of fourteen. At the age of seventeen, when nearly prepared for college, he was estopped from all study by ill health, and induced to travel in a sparsely settled and morally destitute region of Southern New York and Northern Pennsylvania in the work of one of the benevolent societies. "The youngest and one of the most successful in the United States," the secretary of that society said of him. Having regained health, and his parents having removed to Galesburg, Ill., the seat of Knox College, he determined to pursue his studies in that institution and entered the Freshman class in 1849, graduating in 1853. The same autumn he entered Union Theological Seminary and graduated in 1856. January, 1857, he took the pastoral charge of the Presbyterian church of Augusta, Ill., where he remained for more than twelve years. At the close of that period there was but one adult member of the congregation who was not a communicant.

For about four years he was pastor of the Presbyterian church of Sandwich, Ill., when he was called to the charge of Highland Park Presbyterian church. In 1877 he was appointed Professor of Theology and Mental and Moral Science in Blackburn University. This post he still occupies with credit to himself and advantage to the institution. Mrs. Hurd is a daughter of the late George W. Gale, D. D., of Galesburg, Ill.

EDWARD SCOFIELD, SR., was born in Norwalk, Conn., September 22, 1810. In May, 1829, he united with the Congregational Church in his native place. He entered the prepa-

ratory department of Illinois College in 1831, graduating in 1837. In the fall of the same year he entered Lane Theological Seminary—completing its three years course.

He was licensed by Cincinnati Presbytery in 1839, and in 1840 was ordained over the Presbyterian church at Cleves, Ohio. June 16th of that year he was married to Elizabeth Williams, in Cincinnati, Ohio, by whom he had ten children. Three children died in infancy, the remaining seven in early life made profession of their faith in Christ, and united with the Presbyterian Church.

Although driven from one field to another in the endeavor to preserve health, it was his privilege of the thirty-nine years of his ministry, to spend twenty-one with three churches, namely: seven each, at Batavia, Ohio; Anderson, and Mishawaka, Ind.

During his early ministry, he often assumed the care of two, sometimes three churches at the same time. In addition to these named above, he served the Presbyterian churches at Monroe, New Richmond, Mt. Pleasant and Lackland in Ohio, Franklin, Ind., and Lena, Centralia, Metropolis, Waterman and Somonauk, Ill., at which latter place his labors closed on earth, October 12, 1878.

He labored much with his pen. In 1849 there was published a second edition of his work on "Family Government," which was also translated into the Arabic, by American missionaries, for use in Syria. In 1864 he prepared and published a small book on "Civil Government and Rebellion," which was distributed by the Christian Commission among the Indiana soldiers, during the late war. In 1867 was completed and issued his work, entitled "A Solar Heaven—A New Theory." Other works have followed or preceded these—much of his literary labor, both poetry and prose, being for the secular or religious press.



Benjamin Godfrey

CHAPTER XX.

CAPT. BENJAMIN GODFREY, MONTICELLO, JACKSONVILLE AND DU-
COIGN FEMALE INSTITUTIONS AND BLACKBURN UNIVERSITY.

Of Capt. BENJAMIN GODFREY, the founder of Monticello Female Seminary, the trustees of that institution present to the readers of this volume a fine steel engraving, and a few particulars of his eventful life, regretting their inability to give no more.

He was born at Chatham, Mass., December 4, 1794. He was the fourth and youngest son of Knowles Godfrey, a native of the same State. He had but little opportunity for early culture, as at the early age of nine years he ran away from home to go to sea. His first voyage was to Ireland, where he made his home for nine years. He was probably occupied in these years in short coasting voyages. The war of 1812-15 brought him home. He then spent some time with his uncle Benjamin, with whom he studied and acquired a fair practical education, to which he added the knowledge of the science of navigation. He was connected with the naval service during some part of the war.

He afterwards made several voyages as commander of a merchant ship to various parts of the world, including Italy and Spain. He also, in command of his own ship, made many voyages from Baltimore to New Orleans and the West Indies. On the last voyage he was ship-wrecked near Brazos, Santiago, and lost nearly all he had, and came near losing his life. In 1826 he located at Matamoras, Mexico, where he opened up a very successful mercantile business. Before he came out of Mexico he had accumulated a very handsome fortune, and was transporting the silver across the country on the backs of mules, when he was robbed of the whole—some \$200,000—by guerrillas. Of that misfortune he has been heard to say that it was the only time in his life when he became entirely discouraged. He gave up, sat down by the road-side and cried.

But the next we hear of him he was in successful business in New Orleans, where he remained until 1832, when he came North

and settled in Alton, and with W. S. Gilman, established the well-known firm of Godfrey and Gilman. He united with the Alton Presbyterian church on profession, November 3, 1833. The same year he erected with his own means a commodious stone church, with a basement and spire, on the northeast corner of Third and Market streets, where the Episcopal church now stands. He retained the title to the property in his own hands, and gave the use of it to the Presbyterian and Baptist churches, who occupied it jointly until 1834, when the Baptists removed elsewhere, and the Presbyterians occupied it solely until April 27, 1845. Sometime subsequently to 1838, Capt. Godfrey had given that property to Monticello Seminary. In April, 1845, the trustees of that institution sold it to the Episcopalians.

July 5, 1840, Capt. Godfrey was elected an elder in the Alton Presbyterian church, and remained such until September 18, 1844, when his church relation was transferred to Monticello church, in which he acted as elder until his death. Large-hearted by nature, made increasingly so by years of life upon the ocean, his consecration to Christ expanded his benevolent spirit to noble proportions. He began to devise liberal things. Extensive travel and observation had revealed to him the power of female influence over society at large, and created in his mind a horror of the Romish system as it stood related to this influence. The idea of the Monticello Female Seminary as first conceived in his own mind he thus describes:

One morning, while lying in my bed somewhat indisposed, my wife came into the room, and as she went out made some remark. One of our little children, that had just begun to lisp a few words, caught the remark, and while playing by itself on the floor, repeated it over and over for some time. This led me to reflect on the powerful effect of a mother's example on the minds, manners, and habits of their offspring, and the no less powerful influence that *females* have over society at large. The mind is formed to a great extent in childhood, and while under the direct care of the mother. From the time it can lisp, and even before, it goes to her with all its little troubles and difficulties, its pleasures and pains, and her kind participation in all its concerns endears it so closely, and gives it such implicit confidence in her, that it takes for granted any thing she does or says is right, and is actuated accordingly.

With these reflections, the idea came into my mind to erect a Seminary, in which females could, with the blessing of God, be prepared to discharge their numerous, arduous and responsible duties. After consulting my wife as to the propriety of such a step, to which she acceded unhesitatingly, and being desirous to act the part of a faithful steward of what God had placed in my possession, I resolved to devote so much of it as would erect a building, to be devoted to the moral, intellectual, and domestic improvement of females.

This was the germ of Monticello Female Seminary. Upon the building Capt. Godfrey expended \$53,000. After it became a chartered institution, he acted, until his death, as one of its five trustees, and his ideas as to its management usually prevailed. It opened April 11, 1838, and has been from that time till this, a great and most complete success. It has been most fortunate in its principals, particularly Rev. The-ron Baldwin, Miss Philena Fobes and Miss Harriet N. Haskell, who have occupied that position for nearly the whole period of its existence, now more than forty-one years.

Capt. Godfrey purchased large tracts of land in Illinois, and at the time of his death, in 1862, had unsold in his own name 4,000 acres in Madison county alone. After closing his business in Alton, he devoted himself to farming, with his residence at Godfrey. But his active nature could not long rest content with this quiet life. He became a large railroad contractor, and constructed the road between Alton and Springfield. This was perhaps the most perplexing and harassing business of his life. His private property became deeply involved, and much of it was entirely lost; but notwithstanding these losses and his large benefactions, he died a wealthy man. Says inspiration: "They who honor me I will honor."

He was twice married. First to Miss Harriet Cooper of Baltimore, Md., Nov. 27, 1817, with whom he lived twenty-one years, and by whom he had twelve children. He was again married, August 15, 1839, to Miss R. E. Petit of Hempstead, Long Island, with whom he lived twenty-three years, and by whom he had three children. Of his children five died in infancy. The rest lived to adult years. But four, however, are now living, viz.: James Ryder, born Aug. 29, 1818, at Baltimore, Md. He has been disabled by paralysis for two or three years past, and is at this writing, entirely helpless. Emily, born January 19, 1830. She married Joseph R. Palmer at Brownsville, Texas, and now resides at Brunswick, N. J. Catharine, born at Monticello, Jan. 20, 1835, married to Hon. John M. Pearson. Benjamin, born at Alton, June 28, 1840. All excepting Emily reside at Godfrey, Madison county, Ill. Capt. Godfrey died at his residence, Godfrey, Ill., August 13, 1862.

JACKSONVILLE FEMALE ACADEMY. This institution grew out of a private school for girls, established by Mrs. Ellis,

wife of Rev. John M. Ellis, first pastor of the First Presbyterian church of Jacksonville. Its organization occurred in December, 1830. Its first building was opened for pupils in 1833. It was chartered by the Legislature in 1835, being the first educational institution chartered in the State of Illinois. A little later during the same session of the Legislature, Illinois, McKendree and Shurtleff colleges were chartered. The beautiful grounds of the academy were donated by Dr. Ero Chandler, an early and enterprising citizen of Jacksonville. The original building was thirty by forty feet on the ground, having two stories and a basement. Several large additions have since been made, and the structure at present is conspicuous and imposing.

Principals of the academy and terms of service: Miss Sarah C. Crocker, 1833 to 1835; Miss Emily Price, 1835 to 1837; John Adams, LL.D., 1837 to 1843; Rev. W. H. Williams, A. M., 1843 to 1848; Miss Lucretia Kimball, 1848 to 1850; Miss Elizabeth Mead, 1850 to 1851; Rev. Charles G. Selleck, A. M., 1851 to 1857; Mrs. Phœbe Thompson, 1857 to 1858; Newton Bateman, LL.D., and Miss Harriet P. Murdock, 1858 to 1859; Benjamin F. Mitchell, A. M., 1859 to 1865; Gilbert Thayer, A. M., 1865 to 1874; E. F. Bullard, A. M., 1874.

The institution began to graduate classes regularly in 1845, and the alumnæ now (1879) number more than three hundred.

As the institution is first in the order of time, its aim is not to be second to any as regards excellence. It is a thoroughly Christian school of the highest grade, having a course of study as extensive as any in the land.

Though under Presbyterian control, it is conducted on liberal principles and enjoys a large patronage from all Christian denominations.

The Institution has no endowment, but is out of debt and comfortably self-sustaining.

The Board is self-perpetuating. L. M. Glover, D. D., President. Hon. Edward Scott, Secretary.

DUCOIGN FEMALE SEMINARY, CHARTERED FEBRUARY 13, 1855—BECAME PRIVATE PROPERTY 1872. This institution deserves a permanent record in the history of Education and Religion in Southern Illinois, which is especially appropriate here, as all the ministers in sympathy with the Presbyterian

Church, operating in this section of country during the years embraced in its history, are closely identified with it—the most of them having been on its Board of Trustees, and at least four having acted as agents to collect funds.

It is not the purpose of this sketch to give a full history of its progress, step by step, but to show the spirit with which the work was begun, and to some extent bring out results. As it is impossible to speak of all the persons that became interested, or of the individual teachers that labored, and gave of their means to carry forward this work, only those that contributed to bring it into existence, will be mentioned by name.

The idea of the enterprise originated with Miss Eliza Paine, of South Hadley, Mass., she having cherished and talked over the plans that led to it long before an opportunity offered for beginning the work.

Miss Paine offered her services to the "Boston Ladies' Society for the promotion of Christian education," and was sent by them to Ducoign, Perry county, Ill., June, 1852. Finding a large school on her hands, and believing this to be the spot for her long cherished enterprise, she at once took the first step towards its accomplishment by sending for her first helper, Miss E. Reynolds, who arrived three months later—September, 1852.

This it must be remembered, was before the day of railroads in Southern Illinois. These teachers reached Ducoign via. St. Louis, going from St. Louis down the Mississippi to Chester, thence forty miles over-land by private conveyance. Our State Normal Schools had not then come into existence. There were but few *good* schools, and not enough of any kind to meet the wants of the people. There had been a school of the higher order at Salem, Marion county. B. G. Roots, the pioneer teacher of "Egypt" had kept a family boarding school in Perry county, and afterwards taught the "Sparta Seminary" for some years; and two young ladies from the East, Miss Gannett and Miss Chamberlain, had preceded Miss Paine by a year or two, and been doing good work in the schools of Vergennes and Jonesboro.

At the close of a year in the district school, the two ladies first named, met at the house of Rev. Josiah Wood—he having become deeply interested in the Seminary enterprise—and after much consultation and prayer, articles were drawn up setting forth principles determining the character of the

school, to present as a basis for home subscriptions. One of these articles, giving tone to the whole, was, "It shall be a *Christian* school. The teachers shall be members of some Evangelical church, and the Bible the corner stone of all its moral instructions." From this time on, Mr. Wood became thoroughly identified with this enterprise, giving thought, time, and money. A preparatory school went into operation in the fall of 1853, in Rev. Mr. Wood's house, and afterwards was continued in the dwelling house purchased of Dr. Wall on the present Seminary lot. The corner stone of the Seminary building was laid June 13, 1855, and as apropos of the principles embodied in the articles of compact, a Bible (donated by Rev. A. T. Norton) was among the things deposited in this corner stone. The paper for subscriptions was circulated at Ducoign and vicinity, and the people subscribed liberally; but the main reliance for money to carry forward this work, was from the first, churches, missionary associations, ladies' societies, and benevolent individuals at the East. And this was brought about very largely by and through personal friends and acquaintances of Miss Paine and her co-workers. We do not forget that many Christian helpers were found at the west. One lady of Collinsville, Ill.—Mrs. P. Morrison—gave largely of her means to relieve the institution from embarrassment, after the practical working of the school had demonstrated the desirability of its continuance. The missionaries gave their influence to the work. The objects of the school, as set forth in the first circular issued by the principal (Miss Paine) in the fall of 1854, were: 1st. "To train teachers on the field. 2d. To provide for the education of our home missionaries' daughters at the West. 3d. To assist the deserving needy. 4th. To prepare our pupils for the greatest possible usefulness in every sphere of duty." In looking over a catalogue of pupils, I find the names of ten young ladies, daughters of home missionaries, who were in the school from one to four years each, during its early history. One donation of a thousand dollars was the result of interest excited through one of these missionary families. Could the history of the pupils connected with this institution be fully written, we should see that streams of influence have gone forth from it to bless all the region round about. A very large proportion of the additions to the Ducoign church during the first ten years that this school had an ex-

istence, were from its pupils. Others who became interested in religion while there, united with churches in other places after returning to their homes. When these left the school, they went imbued with the spirit to work for the Master. They had not only received good themselves, but were made blessings to the families and neighborhoods from which they came. Some are known to have established and maintained with little or no assistance Sunday-schools in places where there had been none before; others have been successful in elevating the standard of common school instruction; and of those that were called to give up their labors on earth soon after leaving the Seminary, we have pleasing evidence that their faith and trust held out to the end.

The founders and patrons of this school have been disappointed as to its permanency as a chartered Seminary, built and sustained by Christian benevolence. But it has *not* been a failure. The influence of teachers and pupils connected with it, is felt for good through all Southern Illinois. Since it became private property, a school for both sexes has been sustained with creditable success.

The writer of the above graceful article is Mrs. E. R. Roots, wife of B. G. Roots, Esq., last President of the Board of Trustees of Ducoign Female Seminary, the early and distinguished educator of Southern Illinois. Most of our readers will understand that she is the same as Mrs. A. L. Saunders and Miss E. REYNOLDS.

BLACKBURN UNIVERSITY. I shall not give a history of this Institution, but barely name some of the most salient facts concerning it. The means for its establishment were procured by Rev. Dr. Gideon Blackburn about 1835 on a plan of his own. This plan secured some 16,000 acres of Illinois lands which, being entered in his own name, he deeded in trust to seven Trustees to carry out his plan. But as for nearly twenty years the lands had little more than a nominal value, the Trustees made no effort to establish the Institution, and conveyed the lands to Illinois College to endow a Theological Professorship in connection with that Institution. This conveyance, however, did not stand, and the courts instructed the Trustees to go forward and carry out Dr. Blackburn's deed of trust by establishing the Institution at Carlinville. A charter was procured which embodied the provisions of the deed of trust, and the Institution was opened in a small way, September 20, 1858, under the charge of Rev. John C. Downer. A building was erected on the site designated by

Dr. Blackburn. Robert B. Minton, A. M., and Rev. John L. B. Soule were appointed professors. They entered upon their work and prosecuted it successfully. In 1865 Rev. John W. Bailey—soon made a D. D.—was appointed Professor of Theology. The building was enlarged to the proportions of the present structure and courses of classical, scientific and theological training marked out. These have been steadily prosecuted until this present, with some changes in the instructors and some variations in the number of the students. But upon the whole, the progress of the Institution has been pretty steadily onward, and its promise of future usefulness is highly encouraging.

Since the failure of Jacksonville College to furnish Presbyterians of Southern and Central Illinois with such an institution as they needed, Blackburn University has arisen, a star of much present effulgence and of large future promise. Its endowment, together with the revenue derived from the students, meet all expenses, and the Institution is free of debt. Its property is probably worth to-day at least \$125,000.

Its present Trustees are Ex-Gov. JOHN M. PALMER, President, Springfield; REV. A. T. NORTON, D. D., Alton; PHILANDER BRALEY, ESQ., Carlinville; REV. G. W. GALLAHER, Jacksonville; REV. WM. L. TARBET, Virden; SAMUEL BROWN, ESQ., Plainview; HON. GEORGE E. WARREN, Jerseyville; REV. THOMAS W. HYNES, Pocahontas; J. N. McCORD, M. D., Vandalia; RUSSELL HINCKLEY, ESQ., Belleville; E. L. HURD, D. D., Carlinville; HON. J. C. IRWIN, Edwardsville; REV. O. S. THOMPSON, Belleville.

Its Faculty: REV. E. L. HURD, D. D., Professor of Theology and Mental and Moral Science. ROBERT B. MINTON, A. M., Professor of Mathematics. REV. RUFUS NUTTING, A. M., Professor of Latin and Greek Languages. JOHN D. CONLEY, A. M., Professor of Chemistry and Natural History. MRS. KATE HOPKINS, Principal of Ladies' Department. HENRY MERZ, Instructor in German and French Languages. THOMAS E. MOORE, Principal of the Preparatory Department.

CHAPTER XXI.

THE REV. ARATUS KENT, OF GALENA.

Contributed by Rev. D. W. EVANS, of Litchfield, Illinois.

Mr. Kent's many friends, scattered through the Northwest, will wish for nothing more and will accept nothing less than an outline of the man as he was—a man of unbending integrity, of stainless purity, of zealous devotion to piety, and to crown all, of a self-sacrificing spirit and an inflexible will, which enabled him to bend all his powers to whatever work he undertook. I shall attempt, therefore, simply to chrystalize in words the daily life of this good man, and that with the faithfulness which Cromwell once demanded of the young artist, Lely, to whom the commission of painting the great Protector had been entrusted: "Paint me as I am," said he, "if you leave out the scars and wrinkles I will not pay you a single shilling." It is to be regretted that Mr. Kent did not leave a record of his work in some tangible shape. But few of the incidents of his life have been preserved. A full memorial of one of the most successful of the men who have stood in the pulpits of this section, could not be but a rich treasure in the Church at large, a lamp to guide our young ministers especially to sure success in the holy vocation of ministerial service.

Our subject was of Puritan ancestry, born at Suffield, Connecticut, January 17, 1794. Though none had less reason than he for borrowing honors from his ancestry or his relatives, yet it is a matter of interest to note that he and Chancellor Kent, of N. Y., trace their lineage back to the one family, which at an early day settled in the valley of the Connecticut river.

His father, a thrifty merchant and farmer, early instilled into the mind of his child those habits of industry, of study, of devotion, which made Puritan New England so prominent a factor in the evangelization and education of the Western States. Having completed his preparatory studies at Westfield, Mass., he entered the Sophomore year at Yale College and graduated at the age of twenty-two, with the last class taught by the eminent President

Dwight, of whom it was said, "That no man except the 'father of his country' had conferred greater benefits on our nation."

To perfect so far as possible these preparations for his great work in the West, he spent the subsequent four years in theological studies under the eminent pastors, Romeyn and Mason, of New York city, and soon afterwards devoted another year to select studies at Princeton Seminary, N. J. Such were the men and such the influences which moulded the early life of Aratus Kent, who at Galena, Ill., developed into an indefatigable self-sacrificing pioneer missionary, successful evangelist, faithful pastor and zealous promoter of the higher schools of learning.

He was licensed by the Presbytery of New York, April 20, 1820. After a year of missionary work in the then wilds of Ohio, and another in Blanford, Mass., where a powerful revival attended his preaching, he perfected his preparation for the gospel ministry by devoting another whole year to study at Princeton Seminary, N. J. The Presbyterian church at Lockport, N. Y., called him from Princeton to the pastorate of their church; there he was ordained and there he spent three years in faithful service. This was followed by a year devoted, in his native town, to study and the care of his aged father, then eighty years old. Death, which soon came to the relief of the aged sufferer, released the son also from filial duties and sent him forth in quest of his life's great work. Of this period he writes under date June 4, 1828: "Having closed up my accounts, and seen some suitable monuments erected over the graves of my deceased parents, I bade adieu to the place of my father's sepulchres, and immediately after dinner mounted my horse and turned my face toward the north. But my heart was heavy, for I was like unto Abraham who went forth, not knowing whither he went." We may well add that like that ancient patriarch he went forth girt with the single purpose of enquiring into and following the leadings of the divine will. After some months of uncongenial labors under the direction of a New Hampshire missionary society, he took temporary charge of the church at Bradford, where he preached in an almost continuous revival. The pulpit of the Allen street Presbyterian church of New York City being at this time vacant, an effort was made to secure him, for what was then a most important field. The few months which he spent with that devoted and wealthy people, were to him full of rich and enriching ex-

perience. Each of these varied fields became to him a means of discipline. Each in turn helped in the unfolding of that unerring judgment and accurate estimate of men and things for which he was afterwards so noted. He was being led by a way that he knew not, "to the great and wide field at the world's end" awaiting him. He entered each field of work in turn, with the spirit of a soldier who coveted only the opportunity to do self-denying work; who sought for superiority only in hard labor and a holy life. The world lies before such men, and avenues of labor open on either hand, making the question of future settlement exceedingly perplexing. It was so with Mr. Kent. These few months spent in the pulpit of the Allen street church, New York, brought him into contact with the Secretary of the A. H. M. Society, and kindled anew his sympathy with the great work of that society in the West. Bradford sought to retain him; Lockport urged her claims that he would resume among them that work which he had begun three years before. The Allen street church of New York enticed him with the advantages of a city pastorate. But his heart responded to neither. It was not until Dr. Peters, the Secretary of Missions came to him with the call that was backed by the wants of thousands of miners and merchants, who were living in the Mississippi Valley without church or school, that his heart was touched. He responded promptly, "I go, sir," and rejoiced to find at last that Providence was opening the way for him to labor where his heart and mind had gone before—at the frontier of the then far West. We find him, at this time, a tall, well proportioned man, in vigorous health, with a mind well stored with thought, with mental faculties well disciplined by study, and a heart already enriched with tokens of the divine favor. He was then in possession of those noble purposes and strong forces of character which won for him his triumphs in Northern Illinois.

Indeed, a man more like the Master in integrity of heart, in self-sacrificing spirit, and unswerving fealty to duty, it were hard to find. We are not surprised then to learn that those who sent him out on his mission to the miners and merchants of the lead regions of Fevere river, entertained for him the most flattering hopes of success, and we are prepared for the statement, that he did not disappoint those hopes. The blessing of God upon his labors made the wilderness of reckless living on the banks of that stream to

blossom with principles and virtues. It might well be said of him as of the Master, that graces sprung up in his path and truth took root wherever he wrought; and it gives me great pleasure to find that having placed this estimate upon the character of the first pioneer missionary of Northern Illinois, it is fully sustained by one who knew him perhaps more intimately than the writer. Before the friends of Rockford Seminary, of which Mr. Kent was one of the founders and President of the Board of Trustees, Prof. Emerson of Beloit College, in a tribute to his memory said, "Roses mark his steps where he trod the wilderness." Let us now resume the thread of our narrative. Mr. Kent has heard in his heart the cry of thousands of souls gathered without the gospel in the lead mines, in and around what is now the rugged city of Galena. Prompt then as ever in the performance of a known duty, he immediately sets out by way of the Ohio and Mississippi rivers, to the theatre of his future actions. Benevolent then as in after life, he leaves the chief of his earthly treasures, a valuable horse, as a parting gift to the American Tract Society. On April 3, 1829, just after leaving St. Louis, going north on the Mississippi, he writes, "I am as one that dreams, with my paper on a trunk and my pen trembling with the jarring of a steamboat contending with the strong current of the Mississippi, I am urging my way up the great valley to the lead mines, not knowing the things that shall befall me there." He landed in Galena, April 18, twenty-seven days after leaving New York. Here and then the great work of his life was begun. He immediately made himself known as a missionary, and the very next day, being the Sabbath, he secured the largest dining hall for services. The villagers and many others who came on the Sabbath to do business in the village, crowded the room and heard the message of the gospel that day for the first time in many years. There we meet the man, there the place and the occasion of the first preaching of Christ in Northern Illinois. We may well pause a moment to take in the surroundings, that we may better understand the man. Galena was settled by a mixed people gathered from Europe and the Eastern States—among these were a few enterprising young people from New England and New York, who remembered with something of affection the Church of their fathers. A few may have professed religion in their more Eastern home, but were now "blighted and famished

Christians.' "Sabbath-breaking, profanity and gambling had obtained an alarming and sickening prevalence." On the river there was not another minister above St. Louis. Northern Illinois, Wisconsin, Iowa and Minnesota were occupied by Indians. The settlement at Chicago had not yet begun. And the Rev. Jeremiah Porter had not yet come with the garrison to Fort Dearbon.

Mr. Kent thus records his hopes and discouragements: "Here is opened a great and effectual door to preach the gospel. I have long desired to know what was the will of God, and if I have never found my place, I hope that amid all discouragements I may remember that I said I was willing to go to the world's end if I could but be in the place God designed I should occupy." It was indeed a "great and wide" field at the world's end—discouragements there were in abundance. But his courage grew with the difficulties. His faith gathered strength with opposition. Confiding in the power of Him on whom he leaned he was equal to every trying emergency. Standing alone for years, the only champion of a pure Christianity, he became to the wide range of country over which he traveled the bulwark of its intelligence and piety. An incident in one of his early tours of exploration exhibits the spirit of the man. Coming to a bluff, that commanded an extensive view of the valley of the Mississippi and of the prairies on either side, he alighted from his horse and uncovering his head he proclaimed aloud, "I take possession of this land for Christ." Such grave trusts have been assumed by several of the wisest and most prudent missionaries of the Cross. However, subsequent events have shown but few to be less an empty boast than that trust assumed by Aratus Kent, with uncovered brow and uplifted hand on the overhanging bluffs of the Northern Mississippi, before yet the trails of the Black Hawk had been erased from the prairies. That he exhibited a no less wonderful patience than faith in working out the trusts so reverently assumed is seen in the fact that it took nearly three years of toil before he was enabled to organize with six members the first Presbyterian church at Galena, and then amidst a population of several thousand souls. Only two of the original six were from Galena; the other four lived out from five to forty miles; two were residents of a town soon afterwards known as Mineral Point, Wis.

That scattered membership gives us a hint at least of the spirit of the man. In that early period he

went everywhere preaching the Word. Every settlement, hamlet, village and town within a radius of a hundred miles of Galena was wrought upon by his preaching. He never took distances into account in the matter of reaching souls with the gospel, which he himself so loved. Neither cold or heat—neither dust, mud or snow ever weighed with him in the fulfilment of his many engagements over that large district and country. When once a friend remonstrated with him, pleading “that he must save himself,” his reply was, “I do it not to please myself, but the Saviour.” In that reply he struck the key-note of the anthem of his life, whose rich cadences continued to grow sweeter and clearer to the very end. This continued until April, 1841, when we was installed pastor of the church which he had gathered. Dr. Horatio Newhall, a life long friend and an elder of the church, writes of him at this period, that his labors as a pastor were constant; all knew him to be a man of God. In zeal and self-sacrifice he was rarely if ever surpassed. The poor, the ignorant, the obscure, where objects to him of as much interest as the wealthy and the accomplished, dealing out to each as his case required, instruction, counsel, reproof or consolation. He had no desire for popular applause. The only superiority he sought was in labor, the only ascendancy he coveted was in self-denial and holiness. In these respects he had few competitors for pre-eminence. The fruits of all this labor and self-denial were shown in the revivals of 1837, 1840, 1841, 1842, and 1844. In these revivals alone two hundred and sixty-six were added to the church. The history of those years is a record of abounding labors, patient endurance, of fealty to duty in the midst of unrequited toils. He had a record of travel covering twenty thousand miles, and four hundred and seventy-nine different places of preaching, with three thousand sermons. I have sat in profound admiration of the work of this devoted man of God. I have been made glad in discovering that the spring of that marvelous constancy that rose above every obstacle and found a way through defeat to victory, lay in his deep seated love for the Saviour. There was also, I may add, a clear conception of this fact, that great events come in the track of small causes. He did not therefore despise the day of small things, but felt honored in being permitted to meet in town and hamlet the growing emigration of the Northwest, to stamp upon it the impress of Christian civilization. Sus-

tained in the day of small things by visions of a great and prosperous future for the country, he went forth and sowed the seeds of truth in the hearts of the dwellers by the rivers, on the prairies, and in the forests, and in hamlets, villages and towns. Knowing that with the growth of the Northwest, these seeds of truth would blossom to cheer the toilers, fill cabins with happiness, and the whole land with the fragrance of truth and virtue. Another trait that secured success for him in his early struggles with the obstacles that environed frontier work was his faithfulness to his own convictions—what his principles required he performed with rigid punctiliousness. What a most sensitive conscience commanded he did with all the force of a strong will. To a genial, social nature was added a puritanic goodness almost stern in its integrity. His nature had an admixture of traits that won for him the respect of all classes alike. The rough miner who had spent a quarter of a century among savages, the trim and cultivated merchant from a New England home, all alike respected the man who could bend the resources of a strong mind and vigorous body, to lay those humble foundations of churches, schools, colleges, institutions, whose living influences are felt to-day throughout Northern Illinois, Southern Wisconsin and Iowa. In reviewing these years, Mr. Kent writes under date of November, 1843: "As Paul did, so may I *after fourteen years*, recount the events that have transpired since I came first to the lead mines of the Mississippi. My parish from the Rock river to the Wisconsin has been surveyed. I have preached at Prairie du Chien, Fort Winnebago, (Portage) Madison, Potosi, Lancaster, Carrville, Mineral Point, Belmont, Platteville, Pecatonica, Rockford, Grand Detour, Lyndon, Rock Island, Albany and Savannah. I have been in perils of waters six times, perils in the wilderness three nights, several times lost, but out of them all the Lord has delivered me.

"When I came to Galena there was no church of any denomination, either Protestant or Catholic, within two hundred miles, no Sabbath, no minister, no God recognized, and there was no communication with the rest of the world while the Mississippi was frozen. Now we have churches, Presbyteries, Conventions and Synods. My district has been supplied with Bibles, and also with the bound volumes of the Tract Society. Our village has become a city of three or

four thousand. Our church has grown to one hundred and seventy-five, besides those gone to four new churches. Monthly tract distribution scatters two hundred and fifty a month. We have thirteen Sabbath-schools in the county, and have raised for Foreign Missions, \$1,530. God has done great things for us."

Mr. Kent was one of those men who had broad though conservative views. To him the school was an ally of the church. Education was an handmaid of religion. We would expect then to find in him an ardent friend of learning. Indeed no sooner had he gained a foothold for a church at Galena than he opened a school by its side. Here he planted the germ of an institution which, at that early period, did a good work, and which for twenty-five years flourished under the name of the Galena Classical Institute. At Presbytery and Convention he was the same ardent friend of learning. When the Convention of Representatives from the churches of Northern Illinois and Wisconsin met at Beloit in 1844, to deliberate over the enterprise of establishing a college and female seminary within their bounds, Mr. Kent became an enthusiastic supporter of the measure. He was chairman of the committee of ten whose report led to the selection of Beloit, Wis., for the location of the college, and Rockford, Ill., for the female seminary. In the labors of the committee he displayed such prudence with zeal, such judgment with enthusiasm, that he won for himself the unqualified admiration of his co-laborers in the great work that lay before them. They selected him President of the Board of Trustees of both institutions, and rewarded his over-mastering zeal by imposing upon him the honor of laying the corner-stones of the buildings of both institutions—of the college, June 24, 1845, of the seminary, July 15, 1852. And is very gratifying to be able to trace the history of these institutions, which have already poured hundreds of graduates into the lap of this Northwest, to help mould its Christian civilization, back to their sources in the purposes and prayers of brave, cultivated and godly men. But to none are they more indebted than to this heroic though humble pastor of the First Presbyterian church of Galena. An incident which transpired at the first meeting of the Board of Trustees of the College is worthy of mention here, as showing the prevailing habit of Mr. Kent's mind—that of prayer. Already had the Con-

vention of Presbyterian and Congregational Ministers—one in spirit and one in the faith of the Pilgrim Fathers—determined to establish a college which would “provide able and learned men to be leaders and guides in the advancing civilization.” It was a great thought. To execute that purpose was for that early day a great work, and one which must be wrought out in the face of overwhelming obstacles. The first meeting of the Board was therefore one fraught with grave responsibilities. Such men as Peet, Clary, Hickox and Chapin, names revered throughout the churches of Wisconsin, were there. Mr. Kent was in the chair, hopeful and confident. They sat pondering in silence the magnitude of the trusts imposed upon them. At length there steals into their hearts a sense of responsibility that staggers their faith, and one breaks the painful silence by giving voice to the question which lay heavily on all their hearts. “Well, brethren, what are we to do?” With ready answer Mr. Kent replied, “*Let us pray.*” “The prayer,” says President Chapin, “that then went up to heaven, warm and fervent from his lips, carrying the hearts of all, was the first gasp of the new born college for life. The breath of a divine inspiration, we believe, came upon it then, and its history since has been a continued answer to that prayer.” It was the habit of his mind to walk in the light of God and work in His strength. Hence that prayer going forth in faith came again laden with new hope and fresh courage for each heart in that band of Christian philanthropists. All felt as if an alabaster box of precious ointment had been broken, for the fragrance of that prayer, like the ancient perfume, filled the house. And to this day, in the memory of all who participated in that simple but powerful pleading at the Throne of Grace, that hour remains sacred. Nor is the force of that prayer yet spent. It broods like a benediction over the labors of its scholarly faculty, and lingers like the echo of a far off song in the acquisitions of every alumnus who leaves its halls. Both the Faculty and Trustees feel that a college which has received such signal tokens of favor in answer to prayer is destined to perform no meagre part in the great work of educating and evangelizing our whole land. Similar testimony as to his power in prayer comes to us from the seminary at Rockford. At the laying of the corner-stone in 1851, after other appropriate remarks, he said, “Here let it rest until 1951,” and then led the company in fervent prayer.

"Who knows," writes the revered Principal, "how much the permanency of the Institution is owing to that prayer." Among the traits which gave him power with God and man, his *habit of communion with God was the most prominent and effective*. His labors to promote the *educational interests* of the newly settled country were chiefly, though not altogether, spent in building up these two colleges. He has put labor, thought and his own means, saved by a stringent economy in all family and personal expenses, into two or three other of the higher schools of learning in this State and Iowa. But of these two, the college at Beloit and the sister institution at Rockford, the latter was the object of his special care. Indeed, very appropriately has he been called the father of Rockford Seminary. He remained its President from its organization until his death in 1869. For nineteen years he presided at its anniversaries and presented their diplomas to each successive class. He was an efficient administrator of its affairs, even to the last, as is evident from the fact that no one from the many friends of the seminary would entertain the idea of relieving him from the responsibilities of his office, though he often urgently expressed the desire that a younger man should take his place.

I can in no better way express the high esteem in which his judgment was held, than by recalling the reply which his life-long friends at Galena made to the urgent request of the Trustees of the seminary at Rockford, that he should move to that city. So valuable were his services at the seminary, that the Principal was commissioned by the Board of Trustees to go to Galena to induce him to remove his residence to Rockford. When the subject was laid before him, he said he would not act unadvisedly in such a matter, and would take counsel. Having invited in a few of the citizens, the claims of the seminary and the proposition of its friends and Trustees were presented to them in its strongest light, and these men, who had lived by his side knew his strong faith and heroic spirit, replied, "Mr. Kent has been here so many years that he is like a great oak whose roots extend under the entire city, and to take him away would be like tearing up the entire city." "And so he staid, died there and was buried there." But to the last the seminary at Rockford was the child of his affections. He cherished it and wrought unceasingly to promote its interests. Under his fostering care it had a vigorous and healthy growth, and stands to-day no

less a monument of the sagacity, the untiring zeal and ripe judgment of Aratus Kent than of the devotion and rare accomplishments of its honored principal—Miss Anna P. Sill.

During these later years he was the indefatigable Superintendent of Missions. In January, 1849, after nearly twenty years of pastoral work at Galena, at the urgent solicitation of the friends of Home Missions, he accepted the appointment of Superintendent for Northern Illinois. His duties were exceedingly arduous; but as everywhere he proved equal to the demand.

Dr. Horatio Newhall wrote of him, "That his labors as agent were herculean. In storms and sunshine, in heat and cold, in dust and mud, his self-denying labors were prodigious. Again and again the executive committee of the society urged him to be more careful of himself. His friends often reminded him of his age and besought him to have some regard for his health. His only answer was, I do it not to please myself, but to please my Saviour."

And they who knew him best believe his statement far short of the truth when he wrote to a friend, some three years before his death, that "during his ministry he had a record of four hundred and seventy-seven different places of preaching, two thousand, one hundred and sixty-nine sermons—in all many more. Had traveled in private conveyances probably 20,000 miles, and that now, by special arrangement, he rode free over the Illinois Central Railroad, which afforded him peculiar facilities for doing good."

He had found a secret, which but few have, that of turning into use while on his journeys, or amid strangers, every hour of the day. His hours at home and abroad alike were filled with useful labor. Wherever he tarried, the early morning found him astir, and occupied in seeking the divine blessing. From early communion with the Master, this servant went forth to crowd a full day into the work of his Lord. Every hour was utilized. It was his habit while in motion on the cars, or waiting at depots, or tarrying in the homes of his friends, to perfect his plans for the extension of the Church and to write words of encouragement and counsel to those who wrought with him in the many churches which he had already planted. To not a few did those letters bring the impulse needed to carry them safely through some trying ordeal, or over some towering obstacle. Those letters had in them a touch of that wisdom

which in the early morn he had sought from the mind of God, and they deemed themselves fortunate who in their work shared his prayers, sympathy and counsel. In the extension of the Redeemer's kingdom he coupled great prudence to an aggressive spirit. To self-reliance he added a habit of gleaning wisdom from many counselors. As in his pastoral work at Galena, the Session of the church shared fully in all his plans. It was his "cabinet" which he fully consulted on all measures. So afterwards, when his relations to that church were severed and the burden of the many Home Mission churches rested on his heart, they still remained his trusted friends. He made but few moves, introduced but few measures in his work in which he did not first fully counsel with his God and his beloved brethren at Galena. No one more than he realized how great a truth lies in Solomon's words, that "In the multitude of counselors there is safety." This trait made him a man who moved slowly, but never backward. Mr. Kent appeared to those who knew not of the secret springs of his benevolence, and saw not the workings of his self-sacrificing spirit, an austere man, stern if not severe, both in character and in theology. But all who knew him confessed that the goodness of his heart redeemed the man.

As a preacher, a rigid theology found no place in his pulpit. He wrought there that his hearers might execute in life the principles which fell from his lips. His concern was more to build them up as lively stones in the temple of our God, than to present an exact statement of any one system of truth. It was more to him that his hearers practised the truth they knew, than that they should acquire truth which they could not convert into living principles. But he excelled more as a pastor than a preacher. He abounded in pastoral labors. With a mind capable of great things in the study, he deliberately sacrificed the advantages which a greater knowledge of books would have given him, and went forth seeking for the straying sheep of the fold. His sympathy, wise counsels and prayers in the privacy of the home circle, have been the means of cheering many a despondent soul, lifting the fallen to their feet, literally saving the lost. His severe aspect of countenance melted away in the sunny solicitude which he felt for their welfare, and which beamed forth from his eyes in his social intercourse with his people. He was specially fitted for that kind of work. Never seeking place or position for himself, he gave himself with a

noble and entire consecration to seek much for others. Ever forgetful of self, he ministered in holiest and in humblest forms to others. Of him as of the Master it might be said in truth, "He saved others, himself he cannot save." The spirit within him that was ever reaching out a helping hand to a less fortunate fellow man, at times deepened into the very self-abnegation of the Apostle Paul, who "could wish that myself were accursed from Christ, for my brethren, my kinsman, according to the flesh." His prayerful life made him watch for the opportunities to be useful. At home and abroad, on the street, on the steamboat, in railroad cars, and in private carriage, he was ever on the alert to seize the flying chance to speak the helping word. Let me set forth this trait by a single illustration: A short time before his death, being entertained one evening with a circle of friends in one of his home mission fields, a stranger accosted him, saying, "I presume you do not know me." "No," said Mr. Kent. "I do not at present recall you." "Several years ago," continued the gentleman, we were "ascending the Mississippi river together on the steamer War Eagle of the Northern Line. In the cabin there was a group of young men playing cards, gambling for the stakes. Being somewhat of an expert at the game I watched it with a lively interest, and stood behind the players waiting my chances to take a hand. You were sitting at a distance absorbed in your own thoughts—I did not know you nor you me, but the twice that I lifted my eyes from the players they caught your eyes, and the consciousness that you were looking at me disconcerted me—and it did not help the matter that I went around the table so that my back was in your direction. Your eyes seemed to follow me. There was in them a kindness and reproof that penetrated my very soul and held me in check. Yet I argued with myself that I was my own master, and would play at all hazards. In my heart I was recklessly resisting the influences pleading with me, and in another moment would have signified my wish to stake something on the game, when you stepped up behind me, and as gently as possible laid your hand on my shoulder and whispered in my ear, 'I guess I wouldn't,' and without attracting any attention, passed on to the other end of the cabin—but your words did not pass on. They remained to guide my life into new channels. I am pastor now at H——, and am trying to imitate you as you for long years have followed Christ."

Surely a "word fitly spoken is like apples of gold in pictures of silver."

But there was another influence operating on Mr. Kent's life that secured for him a great measure of his success, to which I have not yet alluded. It was the constant companionship of his heart—the loving, graceful, beautiful wife and mother of the household. With what tact, what infinite skill would she round-out whatever her quick sensibilities discovered lacking in her husband's word, tone, act or work. How unobtrusively she would charm us all into our best behavior and smile away the lingering clouds from every brow. We feared the dominie, but we worshiped the loving, gentle mother as the queen of all our hearts. Among the many noble and beautiful Christian women for which the city of Galena has been noted, Mrs. Caroline Corning Kent stood foremost. She was known only to be loved and wrought in womanly ways for the Master's cause with a devotion not second to her husband's." He loved her with all the devotion of which his somewhat rough nature was capable, and she in turn with the rich graces of her own heart beautified and softened his ruggedness. To our boyish eyes, Mr. Kent stood as an oak, strong, unwedgable and gnarled, but in some way, we knew not how, she threw the mantle of her graces around those knots and hid from all eyes what may have been deemed unsightly. And we saw his rugged strength heightened and ennobled by the charm which her finer grace lent to his every virtue. Their rich contrast of character formed for those who knew them at home a very striking picture—a combination of virtue and of grace that was exceedingly lovely. And it would be a pleasant task to delineate more in detail the beautiful portrait of their family life with its charming and strong contrasts, but my time has been so broken, and my space so limited, that I have to pass it over as a beautiful landscape of which the artist catches a glimpse without time to reproduce its tints or outline on canvas.

Mr. and Mrs. Kent had three children, all of whom died in infancy.

Yet their home was always full of children. In their broad, practical charity they made their house the orphans' home. They reared and educated twelve orphan children, all of whom, with perhaps a single exception, still live. Some of them fill places of trust and honor—all are useful members

of society. How they accomplished so much with the small means at their command, we learn from a memorandum penned by Mr. Kent a short time before his last illness. Referring to his early married life he says: "It has been a striking providence that we set about housekeeping with a purpose to practice rigid economy (in defiance of surrounding habits) and to dispense with hired help, indoors and out, that we might, by these retrenchments; lay by more to give to those benevolent objects which are so constantly claiming our charities. We have, therefore, for thirty-six years of our wedded life, employed on ordinary occasions no such help, but by the assistance of children, educated and trained to industrious habits, we have lived quite as comfortably as other families with whom we associate, and thus we have reduced our expenses in wages, wood and food, and prevented much waste and vexation incident to employing irresponsible persons. And it affords us pleasure to reckon up some seven thousand dollars given away, while we have still enough laid by for a decent support in our old age." The magnitude of the sum saved and given away appears in its proper light only when we remember that it was accomplished on a salary of six hundred dollars a year. This practice of economy on their part lifted itself into the sphere of the positive virtue of self-denial, and together with the beneficent spirit which prompted every act, is worthy of our profoundest admiration. Indeed it was ever the one controlling desire of their hearts. their one holiest ambition, to execute in their lives the oft-enjoined maxim that the children of God are but the almoners of God, stewards of the bounties which the most High has entrusted to their care. While penning these lines in my study, a noted missionary sits below in the quiet of the parlor talking with her hostess of the wants of the great missionary field. She is weary with her journeyings in behalf of the Woman's Board of Missions, indeed is worked down to the verge of exhaustion. While expressing her gratitude for the solicitude which had prompted the preparation of some delicacies for her use, she said: "I seldom purchase such things for myself, but keep all for Persia." And when that evening she stood in my pulpit I knew whence the spring of that mysterious influence which she wielded. It was the sublime spirit of self-sacrifice. Nothing for self—all for the Master "and for Persia." It winged her words with power, it mantled her cheek and kindled her

eye with such a glow as beamed from the countenance of the Divine Jesus who, as a missionary, walked in Oriental lands eighteen centuries before her. This devotion to the land, where, as a missionary, she had spent the best years of her life, forcibly recalled to my mind the constant self-denial practiced by Mr. and Mrs. Kent and instilled into the minds of all who became inmates of their home. They saved, not to hoard, but to spend. They gathered, not to accumulate, but to distribute. But nothing for self, "All for Persia." To them Persia was the world. Their gifts, large and small, have entered almost every avenue which the beneficence of the Presbyterian Church has opened, at home and abroad. The "causes" of our Church were each in turn remembered. Himself an agent of Home Missions, he generously aided the Foreign Board.

Thoughtful for the comfort and education of those whom he had adopted into his family, he aided nine other young men to qualify themselves for efficient ministerial work, and he has induced many others to enter the ministry, whom he aided by funds furnished at his solicitation by his relatives in New York, by Augustus Estey, Esq., and others of Galena. While bestowing his charities with a discriminating judgment at home, he gave freely of his services and his means to the establishment of three colleges and two young ladies' seminaries, all of which are now in a prosperous condition.

In October of 1868, in the seventy-fourth year of his age, he was in his usual good health and actively engaged in his Mission work. The opening of the railroad to the Missouri river, and his life-long interest in the Missionaries to the Dakotahs, led him to visit them at the Santee Agency. Shut out as these families were from Christian sympathy, they anticipated great pleasure from his visit, and they were not disappointed. To the missionaries those weeks remain memorable for their sweet communion in reference to the Master's work. To Mr. Kent they were at once the crowning joy of his earthly life and the avenue by which his spirit entered "the joy of his Lord." Having unwittingly drunk of the alkaline waters of that region he returned home, after four weeks' absence, suffering severely from gastritis, which was soon followed by a low type of fever and symptoms of softening of the brain. For months he was confined to the house, but with the early spring of 1869 he rallied sufficiently to visit the East. His mind became clear and his health

greatly improved. But he lived no longer for the earth and its labors. The forces of the world invisible had taken so strong a hold of his affections that he continually longed for the "rest that remaineth." During this brief season of unclouded intellect, it was to him a source of great disappointment that he had not already been called to deliver an account of his stewardship. As the young anticipate the pleasures of a delightful journey, as the college lad the freedom of the long vacation and the pleasant reunions of summer months at home, so this servant of God yearned with restless longing for the hour when the silver cord should be broken and his freed spirit would mount to dwell forever with the Lord.

After four months' absence, visiting friends in Cape May and a beloved sister in Philadelphia, he returned to the scene of his labors, and soon after, on the 8th of November, breathed his last and entered into life. And three days later devout men carried to the grave the remains of one who feared nothing in the universe so much as that he might not know all his duty, or knowing would not do it. His physician and life-long friend, Horatio Newhall, of Galena, wrote of him: "The country owes him a debt of gratitude. He has performed labors, endured hardships and encountered exposures in the prosecution of his work which he never would have attempted to gain wealth or fame. No man has lived in the Northwest who has so left behind him the impress of his life and influenced so many minds. May not the humble minister who has spent his energies gathering disciples on the frontier, and training them and their children for usefulness on earth and glory in heaven, be regarded as having accomplished as much for his country's weal as the Senator whose thrilling speeches have electrified the nation?"

An unpretentious marble marks his grave in the old cemetery at Galena. He wished for nothing more. He who had lived to impress his life upon his age had reared a monument for himself in the hearts of men, more beautiful, more enduring than marble. Beloit College pouring streams of ripe scholarship into every profession; Rockford Seminary, with her Christian culture, sweetening and exalting the daily life of hundreds of our homes; churches in villages, towns and cities throughout this Northwest, which, from seedlings planted by his hand, have grown to spread their benedictions over tens of thousands—these are his monuments, a mag-

nificent mausoleum, which shall keep fresh the memory of ARATUS KENT.

It is true Mr. Kent's labors were expended principally in the Northwest portion of Illinois and in the adjacent parts of Wisconsin and Iowa. It is also true that he was one of the first members of Sangamon Presbytery and of Illinois Synod, and was present at its first meeting held at Hillsboro, in September, 1831. Moreover, in the latter years of his life he made several tours for ministerial labor through nearly the whole extent of what is now the Synod of Illinois South. Hence the introduction of the preceding graceful and interesting article cannot be regarded as militating with the general plan of the volume, though its most appropriate place would have been among the doings and sketches of 1831.

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