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THE LIFE AND LABORS

—OF—

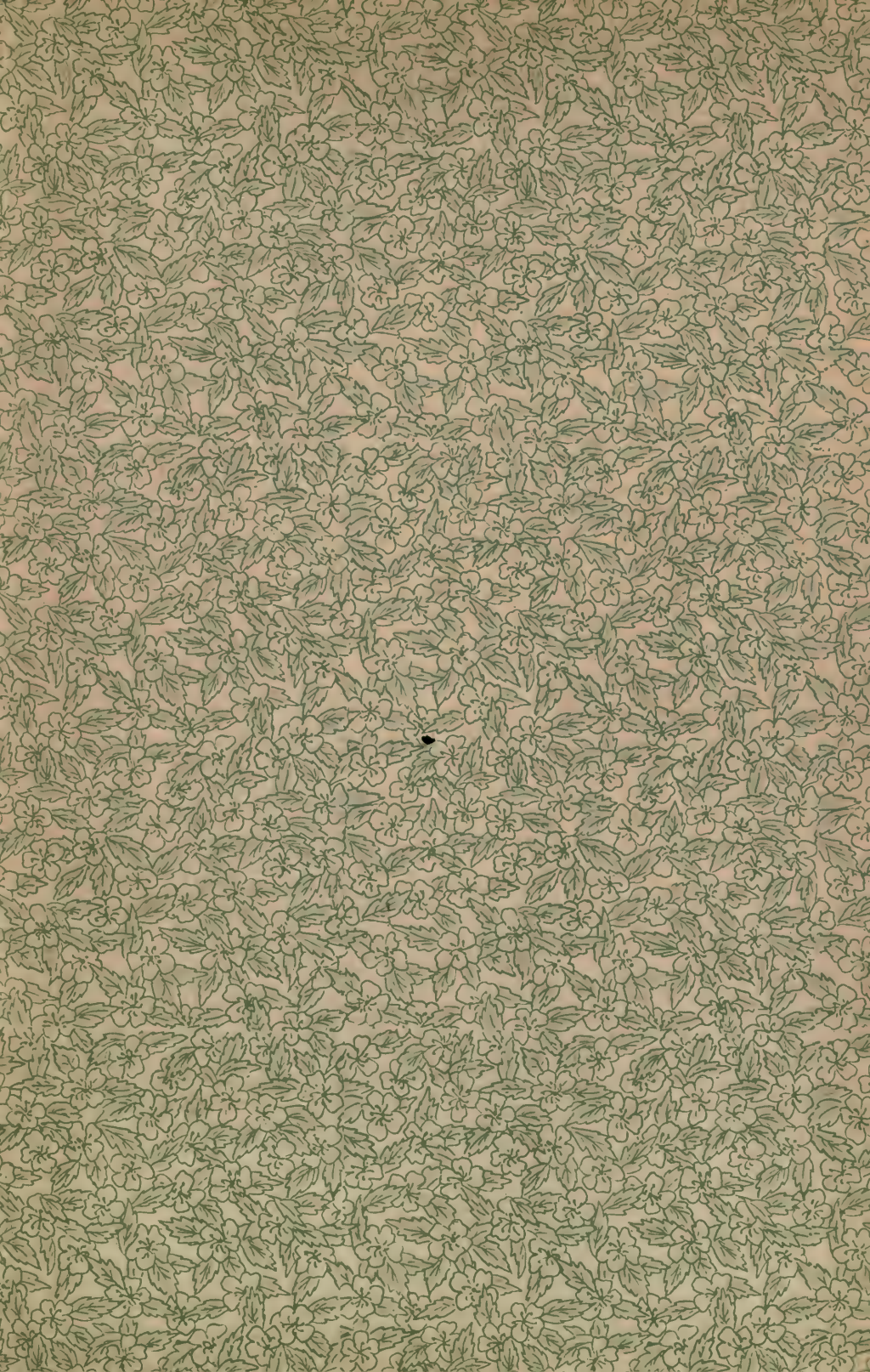
REV. HENRY S. GORDON.



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○ ——— THE ——— ○

LIFE AND LABORS

— OF —

REV. HENRY S. GORDON

Founder of the Free Baptist Church
in Southern Illinois

TOGETHER WITH

PICTURES AND SKETCHES

— OF —

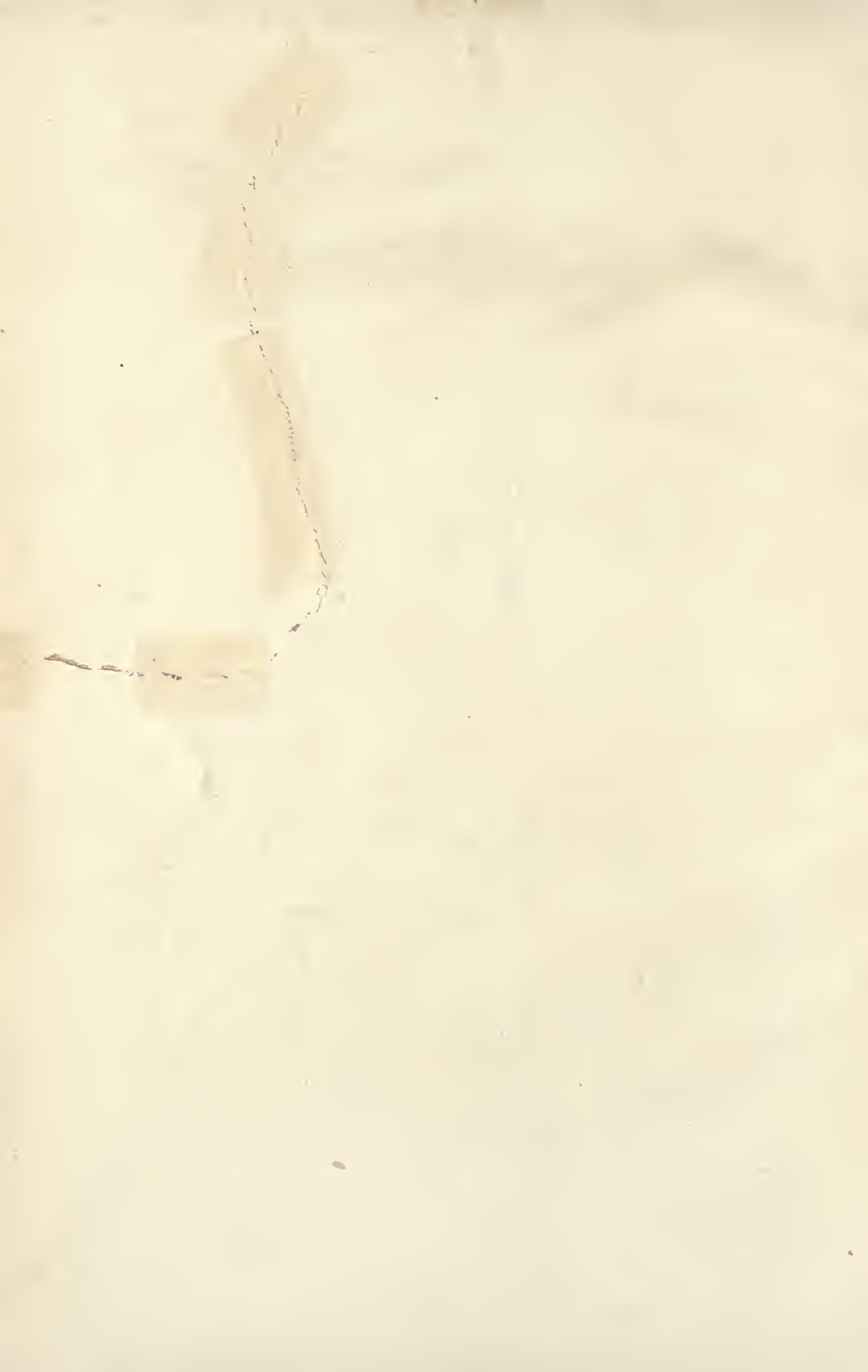
One Hundred Other Free Baptists,
Dead and Living.

-- BY --

REV. GEO. A. GORDON,

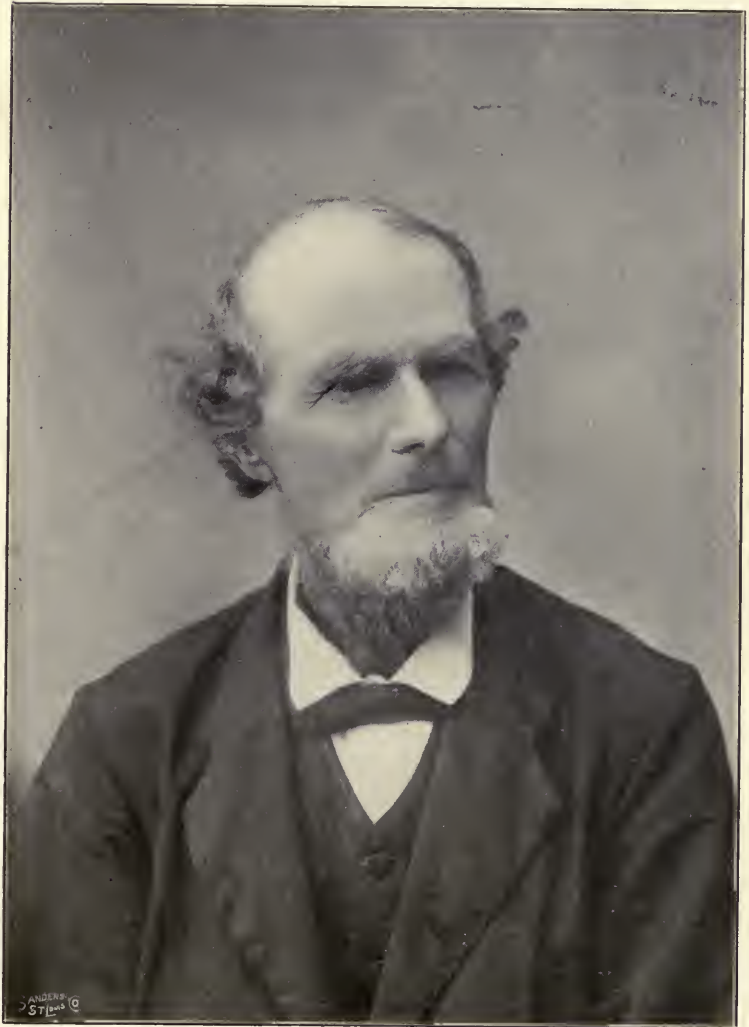
Campbell Hill, - - - - - Illinois.

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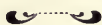
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Yours truly,
REV. H. S. GORDON.

PREFACE.



Fifty years ago Rev. H. S. Gordon, familiarly known as "Uncle Henry," organized, near where Campbell Hill now stands, the Looney Springs Free Baptist Church, the first church of what is now known as the Central Illinois Yearly Meeting of Free Baptists. That this work was of God and has been blessed of Him is certainly evidenced by the results accomplished and the fruits borne.

In fifty years this movement so small in its beginning has grown to considerable proportions till at present our yearly meeting is composed of five quarterly meetings, as follows: Looney Springs, Lebanon, Franklin Co., Wayne Co., and Makanda, with fifty-four ministers, fifty-six churches and four thousand members.

The official organ of the Y. M. is the Illinois Free Baptist, edited and published by Rev. G. A. Gordon at Campbell Hill, Ill.

Rev. H. S. Gordon died January 10th, 1898, after watching the growth for forty-eight years of this vine that God through his instrumentality had planted.

While living his counsel and help was sought by his sons in the Gospel and ministry and never sought in vain.

Since his departure from us we have asked many times how can we most fittingly honor him and commemorate his life and deeds?

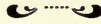
The honor paid to kings and nobles, a marble shaft, would be insufficient, for that would appeal only to passers by.

But desiring to do something that shall be more in keeping with the life of him whom we desire to honor, more far-reaching, uplifting, ennobling and God-honoring among men than shafts of brick or stone, we concluded to send forth this little volume containing the portrait, life and labors of "Uncle Henry" Gordon, written by his oldest son, who for 32 years stood side by side with him in the sacred desk. And also of a few at least of the many who have been helped either directly or indirectly into a "life hid with Christ in God."

Praying that this book may be a God's blessing to us and a fitting tribute to him we lovingly dedicate it to the memory of our beloved and sainted brother, Rev. Henry Smith Gordon. And if this prayer be answered this volume will be an honor to Christ for He said, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

REV. A. J. RENDLEMAN.

INTRODUCTION.



Of making books there is no end, (nor need there be,) and much study is a weariness of the flesh. This volume need not become wearisome since it eschews all controverted subjects, deals not in theological abstractions, philosphical deductions, nor ethical science, but is to give a brief history of the life and labors of Rev. H. S. Gordon, and a few of the men and "women who have labored in the Gospel with us." Instead of weariness then it will no doubt be "to those of like precious faith" a source of spiritual strength and helpfulness.

It is difficult for those of one generation to grasp clearly the conditions that prevailed in a former, and the material changes are in some respects no more marked than the mental, moral, spiritual and social, especially is this true in a country where primitive conditions prevail.

Some things, however, remain forever unchanged, as for instance, the old-fashioned hope of immortality, and the energy with which certain men push forward into the rank of world's Messiahs, willing, yea anxious to be smitten by the hand of ecclesiastical bigotry, crowned with the obloquy of the unthinking, who fail to sense the

force of a principle, nailed to the cross of public censure, and laid in the tomb of official displeasure, from which invariably they rise in the triumph of after judgment, and the approval of a redeemed people.

The above statement is made in general terms without special application to the subject of this memorial book. I leave the reader to judge how nearly our quiet, unassuming, scholarly leader came to placing himself in that illustrious rank. Your temple of fame is full of niches and you may place him where your own judgment directs.

In the beautiful tribute of Oliver Goldsmith to his father, in "The Village Preacher," there are some passages that might have been written for Bro. Gordon.

"A man he was to all the country dear,

* * * * *

Unpracticed he to fawn or seek for power,

By doctrines fashioned to the varying hour.

But in his duty prompt at every call,

He watched and wept, he prayed and felt for all.

* * * * *

At church with meek and unaffected grace,

His look adorned the venerable
 place,
 Truth from his lips prevailed with
 double sway,
 And fools who came to scoff re-
 mained to pray."

This book is created to fill no
 "long felt want," nor is it born of
 sheer necessity, but unlike some of
 life's luxuries is in reach of all; we
 send it to you in proud confidence
 that it will create its own place in
 your life and in the world.

It will lie on your table in silence
 and not complain, or it will speak
 to you oft if desired; it is our trib-

ute to our absent friend and father
 who "being absent yet speaketh."

For one I shall welcome this
 book, and give one or more vol-
 umes a place in my library, and
 then in after years if "I shall live
 to be the last leaf on the tree," it
 will come as a friend of former
 years and,

"Sweet memory wafted by thy gen-
 tle gale,

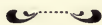
To view the fairy haunts of long
 lost hours,

Oft up the stream of time I turn
 Blest with far greener shades, far
 lovelier flowers."

REV. J. L. MEADS.



OPEN COMMUNION.



There has been a growing sentiment in the Baptist Church in favor of free or open communion for perhaps a hundred years, but that was not the difficulty with which Benj. Randall had to contend.

In the year 1780 he was called to order by his brethren for not preaching the doctrines of John Calvin, he had considered these doctrines but little as they had not been in dispute in the community. He was now called upon three or four times to answer for "his errors." And on one occasion the debate lasted two days, on the last day of the meeting, the leading ministers made public declaration of non-fellowship with Randall's principles, to which he replied that it made no difference to him so long as he knew that the Lord owned him. Thus without seeking it Randall was driven either to stand by himself or to accept doctrines the odious sentiments of which he did not believe. With his characteristic firmness he stood alone. Thus we see Randall was disowned by the Baptist Church because he preached "free will" and "free grace," two very prominent doctrines in the larger Baptist Church today. The Lord's Supper was not a question of disputation at this time, and not for

three years after the first organization by Randall of the Free Baptist Church, but when it did come up for settlement they decided to make Christian character the test for admission to the Lord's table.

In 1850, Rev. H. S. Gordon, an earnest consecrated minister of the Baptist Church, preaching under the direction of the Association to which he belonged, as their missionary, with a heart warm with love for souls, was preaching "free grace" and "free will," and was studying more earnestly the great question of how to lead souls to accept Christ, than the doctrinal dogmas of his church. And God was blessing his labors and as a result souls were being saved and churches organized, and among the number organized was Looney Springs (now Campbell Hill), to which he was called as pastor, and at their first communion service the church members asked that any of their neighbors who were accustomed to worship with them, might have the privilege of communing with them. He was not committed to the idea himself, but knowing one of the cardinal doctrines of the Baptist Church to be, that each individual church has the entire control of its affairs without interference on the part

of any external power, so he acted as their servant and gave the invitation as they required. And for this he was called to account by his brethren, and charged with heresy. This very serious charge brought about a very earnest investigation upon his part for the grounds for such charge, and as a result, he decided that the action of himself and his church was entirely scriptural; and thus he was driven to take a stand that caused him to be disowned by his brethren. So we see him confronting the same difficulties on the communion question that Benj. Randall did on the doctrines of Calvinism.

Today almost the entire Christian world, including the denomination from which Randall was excluded, teach the same doctrine on

the atonement and its provisions that he taught.

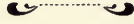
And Bro. Gordon lived to see a church in Southern Illinois numbering four or five thousand, holding the same doctrines which he held, and that, too, as a result of his work and teaching, and also to see a growing sentiment in favor of scriptural communion among the leading ministers of the Baptist Church.

And it is only a question of a few more years of earnest evangelical preaching and Bible study in the light of true spiritual advancement until the entire Baptist Church will teach and practice in the main what Bro. Gordon taught as they are now doing in regard to the teaching of Randall.

REV. T. O. MCMINN.



“GORDON.”



The first Gordon of whom there is a distinct race is Richard of Gordon, who was Lord of the Barony of Gordon in the Merse between 1150 and 1160. Alicia IV of the Gordon family married her cousin, Adam Gordon. Their grandson, Sir Adam, was the ancestor of all the Gordons of Scotland, says Douglas. Robert 1st gave to him a charter to the lands of Strathbogie (or Huntley). Sir Adam Gordon, in descent tenth of Gordon and Huntley, was killed at

the battle of Homildon in 1402, leaving only a daughter, who married a Seton. Their eldest son, Alexander, assumed the name of Gordon, and in 1449 was created Earl of Huntley. The line of Huntleys and Gordon was warlike indeed.

The fighting force of the Clan estimated at 1,000 claymores in 1715. The Earls of Aberdeen, so created in 1682, are descended from Patrick Gordon of Methlic, cousin of the Earl of Huntley.

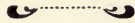




THE OLD FARM HOMESTEAD NEAR PERCY, ILL.

Where he settled in 1837 and raised a family of 10 children, 9 boys and 1 girl, with but one death in the family for 50 years. This building was erected in 1863, and still stands. Around it was a large farm of about 400 acres.

THE REV. HENRY S. GORDON MEMORIAL BOOK.



Rev. Henry Smith Gordon was born in Franklin Co., Pa., June 19th, 1816, and was the oldest child of Geo. and Nancy Gordon, who were both descendants of the old Scotch stock or family of Gordons, many of whom figured conspicuously among the Highlanders of Scotland, and were one of the leading clans, some of whom were quite warlike and held enviable positions of rank for many centuries back in the history of the Scotch people. The family from which the subject of this sketch immediately descended emigrated to this country from Scotland in 1697, and his great grandfather was born upon the Atlantic Ocean during the voyage to this country. This particular branch of the Gordon family is known on this side of the Atlantic as the Cumberland Valley Gordons, being very numerous in Pennsylvania and Maryland.

When but a child he came west with his parents, crossing the Mississippi river at St. Louis before they had any ferry boats, but took the wheels off their wagon and took the horses and wagon across separately in a flat boat, making a dozen trips perhaps with a skiff

and flat boat to get the outfit across. His grandfather's name was also George, and he had gone to Missouri about 1800, long before it was admitted as a state, and because of some complicity in the rightful ownership of a number of negroes in which his wife held first claim, he was foully murdered one morning on his own door steps by some one in ambush across the road from the house. The accused was the first person ever hanged in Missouri, and in St. Louis, under law, and that was territorial law, in which the oldest son had the reprieving power, but his son, George, then a lad 14 years old, refused to commute the sentence, and the village of St. Louis witnessed the first legal hanging. George then went back to Pennsylvania, grew to manhood, married and had three children, the oldest of whom was Henry, the subject of this sketch, and with his little family was wending his way back to his early home in Missouri.

When St. Louis was yet but a little French village with not a hundred tiny dwellings, I have heard his wife tell how she felt when she with the three little children were set across the river and



THE GORDON FAMILY.

Photographed by W. H. Weedon about two weeks before the death of Father Gordon in front of his dwelling in Percy, Ill. In the front is the father and mother, at his right G. A. Gordon and wife, at his left W. S. Hill and wife, next Ed. B. Gordon, behind him is Ora C. Gordon and wife, at his right Parker L. Gordon and wife, next Chas. S. Gordon and wife, next Abram G. Gordon and wife, and next Dr. Noel R. Gordon and wife. Members of the family absent, Henry F. Gordon and wife, Ed. B. Gordon's wife, and Mary S. Mace and husband.

the skiff had gone back for another load, how the Indians came to the bank and looked down upon her and the children with their blankets wrapped about them, and paint on their faces; before the perpendicular bluffs had been cut away, and only one narrow cut in the bank to provide a means of exit. The family located back of St. Louis about 16 miles on the Meramec river, where his father built and operated for many years a grist mill and carding factory. Here he grew to manhood, learning habits of industry and frugality. He became in time a practical miller, an engineer, and acquired some education.

At the age of 19 he was united in marriage to Miss Rebecca Young, in 1835, at which time his father gave him 100 acres of land and he began to improve it, but finding this a very slow and uphill business he sold his land for \$1,200 and removed to Southern Illinois in the year 1837, locating on wild prairie land in Short's Prairie, one and a half miles east of Georgetown, (now Steelesville), in Randolph county. At this early day there were a great many difficulties to encounter and discouragements to face, and among other things he lost his first born, a little two year old girl. Another soon took her place, however, and following this, three boys gladdened the home, the oldest of whom was born in 1842, while he was attending

Shurtleff Theological College at Alton, Ill. The daughter's name was Mary, and the boys' George, Henry and Parker. And in—— 1848, death came and took his wife away, which was a sore affliction, and brought an increase of cares and responsibilities, so he managed to get along for a time, caring for a part of his little family at home while some went to live with their grand parents. The youngest was taken by a brother-in-law, Capt. Seneca Parker and wife, who became so attached to the child that they kept and raised him. And on November 6th, 1849, he was again married, this time to a Mrs. Nancy Hill, of Centerville, Ill., who had one son; and to this marriage was born five sons, Abram G., Noel R., Charles S., Edward B., and Ora C.; these with the step-son, Wm. S. Hill, made a family of ten children, all of whom they raised to man and womanhood, and all were married and had homes, and for fifty years there was not a death in the family (except the second son, Henry, who died in 1893), from the death of his wife in 1848 to his own death in 1898. He continued to live on and improve his farm, but failing health compelled him in 1852 to make the long and tedious trip across the plains to California. That year was one of the years when so many people were afflicted with gold fever, and crossed the plains in all kinds of trains in

search of wealth. Some with horses, some with oxen, but he selected the unique and unusual, a team of milk cows, thus providing themselves with means of subsistence as well as transportation. I can remember well when they yoked the cows together and began to break them in to work. Thus equipped he took with him two neighbors, Westly Higgerson and Noah Guymon, and for over six months they trudged along over that long and tiresome journey. Higgerson was a partner, but Guymon worked his passage by driving grazing and watching the team of nights. Six months later found them all in California, and with health much improved. After spending a few months he returned by vessel by way of Panama route, only to be taken at New Orleans with a fever, which resulted in bringing on dyspepsia again, and thus returned to his family after a year's absence almost as sorely afflicted as when he went away. He renewed his efforts and labors on the farm, but in 1855 was compelled again to give it up, and removed this time to O'Fallon, in St. Clair Co., Ill., and embarked in the mercantile business in a small way, being the first person to start any kind of business in the place, now grown to be quite a city. The B. & O. Southwestern, then called the "Ohio & Mississippi R. R.," had just been built, and we were there when the third rail

was laid changing it from a broad gauge to a compromise gauge.

This business he continued for about one year. Health growing better he again returned to the farm, and it being rented for a longer period the man would not give it up, so he built another house on another part of land and enlarged his farm until it was now about 400 acres. Here he continued to live and raised his large family, giving them all a fair education, sending three of them off to college, making of them a preacher, a lawyer and a doctor, and in 1885, being advanced in years, he left the old farm and moved to Campbell Hill, Ill., his family having all married and he and his wife lived alone there for about seven years. Selling this property they went to Percy, Ill., near the old homestead, and built them a house where they lived comfortably to the date of his death, at the advanced age of almost 82 years.

CHAPTER II.

I have no exact data to guide me, as to the time of his conversion and entering the ministry, as he kept no diary or memorandum of his work; always had the strongest aversion to anything like egotism or self-praise, or of what he had done, and thus no record is left as to dates and work accomplished.



REV. H. S. GORDON.

But about the year 1837 he united with the Baptist church at Georgetown, Ill., sometimes called Steele's Mills, and Steelesville, in honor of old Uncle Geo. Steele, who was the founder of the town and owned and operated a large grist mill driven by wild cattle or horses on an old-fashioned incline wheel. And shortly after, the church passed a resolution asking Bro. Gordon to exercise his gift in the way of public speaking. This he did, and shortly thereafter he was ordained to the Gospel ministry by the usual forms of the Missionary Baptist Church.

He soon realized, however, that his education was not adequate to this very important undertaking, and there being no facilities or advantages convenient at hand, he arranged to take his family, being a wife and one child, at that time with him to Alton, Ill., and in 1841 he entered the theological department of Shurtleff College. Here he remained for about two years, working nights and mornings and Saturdays for his board and his wife's at the very desirable occupation of chopping cord wood and splitting rails, and as troubles never come singly, it was at this time that the first boy came to their home. When he had finished school he moved back again and took up his work already begun, and for the first eight years he preached all over Southern Illinois, became quite popular, as he was a

very able preacher; organized churches and made himself generally useful. In fact he was the only college man in the Association, and was employed by the Association in the capacity of a missionary to preach throughout the bounds of the Association and organize churches, the parent society at New York to pay one-half of his salary, which was to be \$400 per year. He had entered upon this work, meeting with fair success. The reader will bear in mind that the first ten or twelve years of his ministry was given to the Missionary Baptist Church, and the church to which he belonged was a member of the Nine Mile Association.

On April 28th, 1850, in the prosecution of his work as missionary he organized a church at Looney Springs (now Campbell Hill), in Jackson county, Ill., with nine members as follows: John McLaughlin, John Burlison (still living), Mary Henry, Sarah White, Serena Bradley, Mary White, Nancy Petty, Jane Burlison and Susan Harrison, all of whom so far as they understood endorsed the doctrines of the Missionary Baptist Church. It was announced that at the next meeting the Sacrament of the Lord's Supper would be administered, which in the meantime was discussed in the neighborhood by the members of the new church as well as others, and there was quite a general feel-

ing among the members (for churches were very scattering in Illinois at this time) that their Methodist and Presbyterian neighbors, of which there was two or three in the vicinity, might commune with them. This was said by some to be contrary to the usages of the Baptist Church, and it was agreed among themselves to leave the whole matter to their new pastor, Bro. Gordon, when he came, for their meetings were held monthly. However, the agitation was continued with much earnestness until the time came and he arrived, and they presented the matter to him privately, one by one. And now the great and important question must be met somehow. These people are right and my Church is wrong on this vital question, and in his own words: "I yielded to their entreaties and gave my consent, although I had never publicly advocated free communion in my life," but their claim was just and their cause scriptural, "so I yielded my acquired denominational prejudices." And after preaching, I invited the members forward to the front seats. "Also if there are any persons of our 'faith and order' you will come forward and be seated with us." A few came who were members of the Georgetown church. Now said he, "I have extended the invitation as far as my denomination allows me; does this church wish it extended farther? All who do

please stand to your feet." And the church all stood. Now said he, "I invite all believers present to a seat with us at the Lord's table," which offence in the eyes of Close Communion Baptist was so heretical that he had hardly got back home from his appointment until charges were preferred against him and he was called to appear before his church and give an account for this departure from Baptist usages, for which offence he was excluded from his church for—in the language of the Moderator—"damnable heresy."

That this history may be complete, and set forth all the facts connected with the trial and exclusion of Rev. Henry S. Gordon from the Missionary Baptist Church at Georgetown (now Steelesville) I will give the report of the committee in full, as follows:

Trial and Exclusion of Rev. H. S. Gordon from the Baptist Church at Georgetown, Randolph Co., Ill. :—

We whose names are hereunto assigned, being a committee appointed by the newly organized Baptist Church at Georgetown, Randolph county, Illinois, to prepare and publish an account of the trial and exclusion of Rev. H. S. Gordon from the old Baptist Church of that place, make the following as our report in compliance of their request.

At a meeting of the Baptist Church December 17th, 1850, Rev. T. Rawson enquired of the Church to know whether the conduct of some of the members of this church in communing with the Looney Springs church was a public offence or not. In order that Church might fully understand the motion Bro. Gordon made the following explanation:

The Looney Springs church, said he, which I assisted in constituting in April last with 9 members, and selected me as pastor is in a prosperous condition and numbers now between 50 and 60 members. The last meeting was a sacramental occasion. The brethren and sisters were requested to come and take their seats, the invitation was then given to visiting members of the Baptist denomination; among others that accepted this invitation were several members of the Georgetown church. Now, said he, I have extended the invitation as far as our denomination is in the habit of extending, but do you wish to extend it any further? I submit the matter with you. All who wish to extend it to all Christians please rise up. The church unanimously rose; all Christians were then invited to come and partake with them. Several came.

After this explanation of the matter they resolved to investigate the subject at its next meeting, and that a council of ministers of the

denomination be invited to attend, whereupon Elders Peck, Boykin, Peters, Lemon, Arnett, Phillips and Hale were invited.

January 18, 1851, Church met agreeable to appointment, P. Heglar, Moderator. On motion the subject was taken up for investigation, but instead of investigating it the Church was formed into a regular court to try the said Gordon and others for being "public offenders." Mr. Rawson then proceeded to read several letters, one from D. L. Phillips, also some articles from the Western Watchman, one written by Peck and another by Boykin, in answer to the invitation sent them by the Church.

The defendants then enquired to know whether these letters were to be taken as evidence in this case, and were answered in the affirmative. These letters set forth Baptist principles and Baptist usages, says the Church, therefore they are to be taken as evidence. The defendants then urged that they should be tried by the Bible and not by usages; if our conduct has been contrary to the Bible, we will acknowledge and forsake it, but try us by the Bible; the Bible—the Bible alone, and not by usages. But they urged in vain. The Bible was not to be the rule in this case. Every church has a right to make its own laws, said Arnett.

Gordon then urged the impropriety of making usages the rule of our conduct, and mentioned sev-

eral historical facts as illustrations of what usages had been, and that there had been usages, and many of them had been wrong. He had not proceeded far before some of the brethren became exceedingly restless, and began to mutter and talk. At length their indignation rose so high that they could not restrain their feelings any longer, and springing from their seats, brethren * * * in a tone of perfect rage, cried out: Put him out! Turn him out! He is not of us! Turn him out! We are not going to be abused in our own house in this way. Put him out! And the defendant was not allowed to proceed any further. Bro. Arnett was then called on to give his opinion in this matter. He arose and gave a very sympathetic exhortation to those who had violated Baptist usages, but charged all the sin on Bro. Gordon. He had no doubt if it was to do over again, these members would not do so any more; exhorted Bro. Gordon to be an example to the flock and adhere to those customs of the Church which had been long in use, telling him that Methodists and Presbyterians, &c., would not come if he did invite them; that they were all close communionists, and that he would lose his reputation if he would have such notions; that the ministers of the South District Association always thought a great deal of him, but now abandon him, and that his course would hurt his

brothers' feelings; that he himself had always been a great friend of his and had taken him in one cold night, and treated him kindly, and concluded by urging him to acknowledge his fault, to all of which Gordon made a short reply. Elder Hale then rose to speak in behalf of those who were charged, but was refused to be heard in their favor, but they urged that he had a right to speak, for the Church had invited him there. The Moderator then decided that he should only give his opinions on the subject, and the defendants were not allowed to have any council whatever. After a great many questions by various brethren by way of cross-examination, a motion was made to adjourn, but the defendants objected, unless the Church would agree to meet again. We don't want the matter to stop in this manner, said they.

The defendants are charged with making this difficulty; if they will just let us alone, said the Moderator. Bro. Gordon then arose and asked the congregation who made this difficulty? and if there was a single person in the house who had ever heard him preach or teach the doctrine of free communion. No one said they had. Well, if we have never preached nor talked about it, why does the Moderator ask us to "let them alone?"

Now, said he, I do for the first time publicly avow it. I do believe all Christians should commune to-

gether. Then asked time to give some reasons why he believed so. Ten minutes were then allowed him, when he stated some eight or ten objections to restricted communion. On motion the question was then put to the Church to say whether these persons had violated Baptist usages, and it was decided they had. After this decision was made it was unanimously agreed that those sisters should be excused on the score of ignorance! but Bro. Gordon knew better; therefore he should make his acknowledgements. He replied that he was not convinced that he had done wrong, therefore he could not make any acknowledgment until he was convinced of his error from the Bible. More than that, no acknowledgment could be satisfactory to the Church, because a very respectable part of it thought he had done right. After much confusion and evidently angry feelings among the accusers themselves, they finally succeeded in forming the following resolution:

Resolved, that H. S. Gordon be excluded from the fellowship of this Church.

It being suggested by some one that if these other parties were excused they would now be allowed to vote in this case; but that privilege was refused them, and they were not allowed their vote, although they were exonerated

from all charge. The question was then put and carried by a small majority, and the said Gordon was excluded from the Church. The Moderator then remarked by way of sympathy that he had no doubt but those persons were good Christians, but they were not good Baptists, and the meeting adjourned.

R. A. BRADLEY,
J. A. BRADLEY,
E. T. REESE,
THOS. MARTIN,
DR. JOB LAWRENCE,

Committee.

The following was printed on the back of the sheet containing the above account of the trial:

In view of the above facts, the unreasonableness of the charge, and the base injustice that was done the man, a great part of the Church became greatly dissatisfied, and the following notice was read on the following Sabbath in the meeting house:

In view of present circumstances it has been thought proper that a meeting be held in this place at one o'clock next Saturday for the purpose of taking into consideration the propriety of forming a new church.

The old house was refused them, and on Saturday, February 1, 1851, one o'clock, the congregation assembled at the residence of Deacon Jno. T. Short. The meeting was called to order by appointing R. A. Bradley, Esq.,

chairman, and Jno. McLaughlin secretary. After prayer by H. S. Gordon, the chair explained the object of the meeting. The meeting being properly organized, proceeded to discuss the propriety of a new church organization. The brethren and friends conversed freely on the subject, and the meeting was addressed by Rev. H. S. Gordon, Dr. Job Lawrence, Rev. Jno. Mathews and M. E. Lofton, Esq. After the subject had been freely discussed for some time, Bro. Gordon offered the form of a constitution for the further consideration of the meeting. After sufficient deliberation it was proposed that all who wished to form a new organization and adopt such a constitution should come forward and take their seats, whereupon twenty-five presented themselves—all members of the Baptist church at that place—and organized themselves into a church, adopting the following covenant and constitution:

We whose names are hereunto subscribed, being personally acquainted and having confidence in each other's piety, agree to associate ourselves together in church relationship for the purpose of each other's mutual benefit, to watch over each other in the spirit of Christian kindness, to pray with and for each other, and in all prudent manner seek each other's present and eternal good. Agree to adopt the following as our constitution:

Article 1. We wish to be called the Baptist Church of Christ.

Art. 2. We agree to take the scriptures of the Old and New Testaments as the all-sufficient rule of our faith and practice.

Art. 3. We understand the Scriptures to teach the sovereignty of God—the accountability of man—the divinity of Christ—the influence of the Spirit—the resurrection of the dead—the final judgment—the everlasting happiness of the righteous, and the misery of the wicked.

Art. 4. We understand the Scriptures to teach the necessity of repentance for sins, faith in the Lord Jesus Christ; the all importance of humble devout prayer to God; salvation through the merits of Jesus Christ alone, and free for all who would embrace it.

Art. 5. We view Baptism as an indispensable duty that all believers in Christ should perform, and that immersion is the proper mode of receiving it.

Art. 6. We believe it to be our duty to invite all Christians to partake with us in communion at the Lord's table, and to exercise Christian charity to all mankind.

Art. 7. We further believe it to be our duty to extend the preached Gospel to the destitute as far as in our power lies.

Art. 8. We also believe it to be our duty to live peaceably with all men, as far as possible, and keep a conscience void of offence toward God and man.

Art. 9. This constitution may be altered or amended at any regular meeting of the Church; provided notice has been given at a preceding meeting, and two-thirds of the members present are in favor of the alteration.

Thus you will observe how God providentially seems to have led in this whole matter, whereby Bro. Gordon became the leader and founder of a body of Christians in Southern Illinois, without any selfish interest, ambition or motive prompting, only to be true to his convictions.

There were now two churches, and shortly after he organized Pipestone, at what is now called Denmark; also another near Rockwood, still called Pleasant Ridge. These four he organized into an association in 1851 and named it the Southern Illinois Association of Free Communion Baptists. Under his ministry these churches grew very rapidly, and the new church at Georgetown had built a new house within the first three months and had increased its membership to 60. His preaching was pungent and powerful and at every service persons were added to the Church, and baptisms occurred every month.

Bro. Gordon's ability as a preacher, his remarkable vocabulary, fine use of language, native oratory, great earnestness, and natural adaptability to the work

to which he had been so unexpectedly called, admirably fitted him to become the leader of a more advanced and liberal view of Christianity at a time in the history of the Baptist Church when it was anything but popular. But it was not popularity he was seeking after. Although the people came by thousands to hear him preach, and every service witnessed conversions frequently by the score, and every monthly meeting baptisms.

With this terrible pressure he continued to go from place to place, everywhere preaching the Gospel.

I would not be saying too much, no, not enough, if I should say that he had done more to create a moral and religious sentiment in the towns of Percy and Campbell Hill, where he had preached and lived, than any other dozen men in the community.

In the home he was very social, fond of company and enjoyed a joke, sometimes quite facetious. I asked him to tell me something of his early life, and his reply was, "There was nothing remarkable about my early life except my extreme awkwardness."

Free Will, Free Grace, and Free Communion, became the theme on every tongue, and calls to preach elsewhere multiplied upon him, and the work broadened and enlarged until it had reached over several counties. He organized a church at Ava, then called Head-

quarters, Camp Creek, Sato, De Soto, several across Muddy river and eastward into Franklin and Hamilton counties. The apostle of a new doctrine, and success crowned his efforts and the enormity of the work began to dawn upon him and how God was mysteriously impelling him forward not only as the founder but leader in this very popular movement, and bringing to his assistance such men as Hon. R. A. Bradley and Judge Wm. Bradley, who were both brought into the church and the ministry under his preaching. He began to cast about him for somebody who held to and believed the Bible as he did, and hearing of a people in Indiana who preached and practiced baptism by immersion and free communion, resolved to go and see for himself what there might be. And so in the fall of 1854 he associated with himself Rev. Wm. Bradley and Deacon John T. Short, and equipped with wagon and team, blankets and some provisions, coffee pot and fry pan, started out on what in that day was a long and tedious journey (for there was not a railroad in Southern Illinois at that time), to attend a meeting of the Liberty Association of General Baptists, and there he met their founder, Rev. Benoni Stinson, learned from whence they came, who and what they were, their doctrines, &c., which visit resulted in a fraternal and reciprocal cor-

respondence which was continued for many years. Finding them one in doctrine and church government, two years later he with his people adopted the name "General Baptist," which name they bore for about twenty years.

Father Gordon was truly a reformer, and took advanced stands upon all the moral questions of the day, a very pronounced temperance man, 30 years before the Murphy movement began, and a strong advocate for legal prohibition, he voted as he preached, and from 1880, when Neal Dow ran for President on the Prohibition ticket to the date of his death he voted the Prohibition ticket straight. All questions that came to him received careful consideration. A profound thinker, a careful and logical reasoner, a safe councilor, a philanthropist, and the true friend of humanity. There was a sternness of character and determination of purpose in him that was equaled only by his gentleness and kind heartedness. Solemnity rested upon him as a mantle when he approached the mercy seat, and when he communed with God he talked as man to man. A friend to education, his voice was always heard in behalf of our public school system, having given some time to the school room, the ferule and the recitation class himself.

He still continued to preach and organize churches and to enlarge his field of usefulness. He went

through heat and cold, through dust and mud, crossed swollen streams and traversed trailless ways to reach his appointments; traveled more miles, preached more sermons and baptized and received into membership more persons than any Baptist minister of his day. His life work was an illustration of the possible strain and endurance of the human body, and with all his manifold duties and labors, the oversight and care of the churches he never for a moment lost sight of home responsibilities, the care of a large family and the cultivation of a large farm, all of which under God's blessing enlarged and prospered.

Aside from doctrinal sermons his preaching was of a peculiar type, his favorite themes being "Love," "The Angels," and "Heaven," and his descriptions of the New Jerusalem, or his celestial flights among the angels, or his dissertations upon the "Love of God," were not only a pleasure and delight to hear, but an inspiration to any one ambitious to preach or hear the good news of the Kingdom.

He was not made up of idiosyncrasies, nor attracted the people by his eccentricities, nor was he unlike common humanity in the main, but there was one thing he did not like, and that was chicken. Returning one Monday morning from his appointment, as the day began to wear away he thought

he would stop at the house of an old friend and get some dinner. Dismounting he hitched his mare at the gate and went in. After the usual salutation he told his business, and presently he saw two of the girls after a chicken. He sauntered leisurely down to the gate and mounting his old black filley he rode away. Here we have one case at least on record of a preacher who did not like chicken. He possessed a very keen sense of honor, and held truth in very high esteem, fond of flowers, music and poetry, especially did he admire Milton, Pollock and Young, and in his preaching quoted very largely from the poets. I remember hearing him tell of a vain search for his poet's name, how he forgot what the poet said, and so had to inform his audience that he had "forgotten the poet's name and what he said." Soon after his return from college he was honored with having a minister of considerable ability to hear him preach. After the service the minister approached him with, "I was much refreshed under your preaching." Indeed? "Yes; I had a real good nap." He enjoyed a joke, especially if it was on himself.

For many years he had associated with him Rev. Wm. Bradley. They had grown to be very fast friends. In the troublesome times of the Civil War, when the nation was shook from center to cir-

cumference, and men were wild with excitement, and war's terribly demoralizing influence was affecting the social fabric in every department, they went everywhere preaching the Word, and amidst the excitement and strife, such as this country never felt before or since, he went straight forward with the Master's business.

The doctrine of open communion among Baptists in the West was an unknown factor in religious circles anterior to 1850, and it took a fearless and courageous man to declare for it. Perhaps it required as much firmness to espouse the Free Communion question in 1850 as it did in the days of Randall to launch out against the Baptists and Congregationalists on the doctrine of Calvinism, the freedom of the will. Of course he incurred the displeasure of the Close Baptists. While today it is rare to find a Missionary Baptist church in any of our cities excluding any Christian from the Lord's table, but simply set the table and say nothing about it, let come to the table who may, doing virtually the very same thing for which they excluded him from their fellowship. He lived in advance of his age, not only on the communion question, but many other questions. This, however, was the pivotal point then. This was the question of all others, and developments in the past few years has proven him more farsighted than they all.

He and his followers were quite frequently dubbed "Freewillers," "Free Communionists," "The Freewills," &c., in derision, of course, but in time they "benevolently assimilated" the first part of the name and since 1876 have been known as Free Baptists, having in that year been connected with the larger body of Baptists in the East, holding identically the same views on Free Grace, Free Will, Free Salvation and Free Communion.

It is a matter of some regret that no memoranda was kept of his travels, churches organized, sermons preached, number of marriages solemnized, persons baptized, &c., by which an adequate idea of his indefatigable labors might be set in order, giving facts and dates, that it might be an incentive to others to emulate his busy, active life. But 'tis enough to say that for 60 years he never faltered, nor hesitated but went where duty called. The last few years of life he did not take much regular work, but did continue to preach to the end, preached the funeral of Aunt Mary Underwood, one of his oldest members, only about two weeks before he died, and these last years when he could not go out of nights or bad weather, he took great delight in working in the Sunday school each Sabbath morning. The night he died he spent about an hour explaining to two of the teachers the

quite obscure lesson of January 9th, 1898, of the "Temptation of Jesus," as recorded in Matthew, fourth chapter and 1-11 verses, where he was "led of the spirit into the wilderness to be tempted of the Devil," and when "he was a hungered," and "the pinnacle of the temple," and the "exceeding high mountain," they both remarked how clear his brain and how beautifully he set forth this rather difficult and perplexing scripture. In spite of almost 82 years, his mind seemed to have lost none of its former vigor, nor his tongue to speak in that remarkably wide vocabulary that to him was a special gift, but few men are endowed with so broad a range of words or gifted in choosing just the right ones in the right place. This accounted largely for his ability as an orator. He could hold an audience spell-bound for hours.

The sixteenth annual meeting of the Southern Illinois Association of General Baptists was held with Mount Olivet church in Hamilton Co., in October, 1866. Bro. Gordon preached the introductory sermon, "and on motion, Rev. J. S. Brown, of the Union Baptist Church, of near Lebanon, Ill., being present, was invited to sit with us in council; also the correspondence to be reciprocated. Rev. H. S. Gordon was chosen to visit the above church." I was clerk of that meeting, and remember quite well when those two brethren met at

that time, both having been excluded from the Baptist church because of the communion question; how they fell upon each other's necks and wept. This visit resulted in bringing their three churches into the Association. In 1869 the annual meeting was held at Georgetown, (now Steelesville,) and the Association had grown so large and unwieldy, embracing Randolph, Franklin, Jackson, Saline, Williamson, Hamilton, Washington, St. Clair and Perry counties, that upon a motion by Rev. Wm. Carlyle "that the territory be divided and all the churches east of the Illinois Central railroad be formed into a new association, to be known as the Mt. Olivet Association of General Baptists, which was carried," and "H. S. Gordon, Wm. Bradley, J. C. Gilliland and G. A. Gordon be appointed from this meeting to assist them in their organization." Father Gordon was Moderator of this meeting. The labors of Bro. Gordon began to bear fruits across the Mississippi river in Missouri, and about this time a quarterly meeting was organized over there, known as the St. Francois Quarterly Meeting. So churches continued to increase in numbers, ministers were gathered about him, the membership of the churches increased rapidly. A lack of religious literature, suited to the needs of his people, with no schools or colleges at all, created a

demand on this line that needs must be satisfied. Acquaintanceship with the Free Will Baptists, who had two religious newspapers and a number of good schools had ripened into personal visitations by this time, that opened the way for a consolidation of our forces, which now numbered six Quarterly Meetings. About this time there was a general movement all over the states among liberal Baptists in this same direction, and conventions were being held to further this end. Rev. J. C. Gilliland, Wm. Bradley, the writer and others were active in this direction, and on the fourth Sunday in March, 1877, a convention was called by the writer to meet at Looney Springs church, to determine upon what action should be taken in the matter. Rev. H. S. Gordon was Moderator of this meeting, and it was unanimously agreed to adopt the name "Free-will" and report to the next session of the Central Illinois Yearly Meeting, which had been organized at Elkton the fall before by four of the smaller Quarterly Meetings of this Association. Franklin Co. Quarterly Meeting did the same thing, and now the whole entire body of six Quarterly Meetings were thrown together in the work.

Bro. Gordon still continued to lead and direct in this grand work for God and humanity, and was unanimously regarded as our

greatest preacher, and acknowledged leader, and to whom all looked for council and advice. The result of these years of labor so far is difficult to properly estimate, as in those days there were many people restless and unsettled, a condition in part growing out of the years of war that had preceded and partly the very common custom of going West and "growing up with the country." Naturally ministers would be affected in the same way, thus a number of our ministers went to Missouri, Kansas and elsewhere, who continued to preach the doctrine of the Free Baptist Church. And thus has gone out an influence from Bro. Gordon's preaching and teaching that has in a measure entered into the warp and filling of a number of bodies of Liberal Baptists. The Mt. Olivet Association of General Baptists, a direct result, the Southeast Missouri Yearly Meeting of Free Baptists, and individual churches scattered all over the adjacent territory can trace their origin to the work and teachings of Father Gordon. In all these years of constant travel and preaching, seldom missing a Sabbath in a year, he strove carefully not to be burdensome to the churches, and so sensitive was he upon this subject that he received comparatively no salary at all, or at best only such things as would be given him—a pair of knit woolen mittens, or wool socks, a

wagon load of pumpkins. During the war when a great deal of cotton was grown in Southern Illinois, he brought home a bushel of cotton seed, which was planted on the farm, and when gathered and ready to sell, was obliged to be hauled in wagons over hilly roads for 35 or 40 miles to a cotton gin to get the seed out of it. Occasionally a good old sister who wanted to help spread the Gospel would give him a pair of hand knit gloves in two colors. These, of course, were something fine, such as only a preacher could afford. The wonderful part of it all is that for 60 years a man would continue to go constantly, persistently, with no let up or rest, and it did always disgust him with a minister who was worked so hard that his church would have to give him a vacation every summer. The fact is he had but little patience with such weaklings. If he had a weakness himself it was an indisposition to kill anything for food, such as a beef or hog or chicken. Others could kill if they chose, but he would do without flesh to eat all of his natural life before he would take the life of anything for food. And accustomed to hard labor he never shirked the hardest place upon his farm, and then in that day farming was not as profitable as it might have been. I remember hearing him tell of raising one year a corn crop which when gathered, shelled and sacked, had to

be hauled in wagons 17 miles. His crop that year (to sell) was 100 bushels, for which he received a \$10 bank note, and it proved to be a counterfeit, and the man would not take it back. In telling this circumstance he said it was hard to ever forgive that fellow. In his personal habits he was systematic and orderly, was rather averse to fashionable dressing and finery; while very unaffected and unassuming he always graced the pulpit with dignity, and while extremely social with all with whom he came in contact, he was always dignified and genteel.

He held moral character in very high esteem; have often heard him say that morality was a large half of Christianity. He especially disliked untruth and deceit.

He respected the opinions of those who differed with him socially, politically or religiously, but tied himself down to no man's theories, notions nor opinions, carefully investigated for himself all subjects and doctrines that presented themselves or came up for solution or consideration. And in all those 60 years of public life was not sidetracked, but kept steadily on, right on. And in those years very many theories and fads flourished and grew fat, for instance, Millerism, which almost run the country wild, Mormonism which carried off its scores and hundreds to Nauvoo and Salt Lake, Spiritualism which

swept this country like wild fire and in places took whole communities, but our leader pursued the even tenor of his way, and turned neither to the right hand or to the left. He was quick to discover truth, and equally quick to detect error. In argument he was logical and scholarly, and above all intensely scriptural. He was master of his text book, the Bible, quoting whole chapters from memory. He moved around among its promises, its parables and its miracles, as familiarly as friend with friend. Nor is its history, law, poetry or prophesy any the more perplexing. Truly a man of God, and learnedly learned in the deep things of his word. It was a real pleasure to sit and hear him expound the Bible, to unravel the intricate and perplexing questions that almost defy solution. And with the lapse of years there seemed to be no abatement of his intellectual forces, but to almost 82 years of age his mind was as clear and as active as at 50. He attended Quarterly Meetings in his last years and took as profound interest in them as before, in fact such a meeting was held at his old home church at Percy, Ill., on Friday, Saturday and Sunday before he died on Monday. All of its sessions he attended, except Sunday night, and took his wanted interest in the business of the session. A discussion upon the propriety of establishing a religious

newspaper in the bounds of the Central Illinois Yearly Meeting was before the body, and he spoke upon the subject, which was both prophetic and pointed. He introduced his remarks by saying, "My work is finished, and I have nothing more to do, but if I was a young man I should not hesitate a moment, but know what I should do." And then pointing to the clerk of the Quarterly Meeting said, "If I was you I would start the proposed paper." And so with any business of importance that was considered he took the same lively interest as in former years.

The eighty-two years had not whitened his hair, and bent his form and bowed his head, as is most generally the case. His step had grown unsteady, which was the most visible sign of advancing age, but in spite of all those many years of activity, mentally and physically, he was a remarkably well preserved man. I have often heard him ask the Lord that when he came to die he might retain his mind. And it would seem this his prayer was answered and his desire granted, for he passed away without a struggle.

The Quarterly Meeting was to close that night with a sermon, preceded by the young people's A. C. F. Society, and as the church was crowded to overflowing, hundreds being turned away, I remained at the house to talk with him and mother until the young peo-

ple's meeting was over, so stayed until about 7 o'clock, and upon bidding them good-by, for I was going home on the night train after church was over, he holding on to my hand complimented my sermon that I had delivered that day at 11 o'clock, which was the first time in my thirty years that I had stood by him in the pulpit he had ever said a word complimentary or otherwise about my preaching. I went down to the church, and two of the neighbors, J. S. Weedon and Isaac Rury, who could not get in the church, called at the house, and they spent about an hour talking on the Sunday school lesson, in which he took the leading part, explaining some Scriptures hard to understand. And immediately upon their departure the old folks retired. He slept like a child all night, and the next morning at 6 o'clock he complained of being cold. Sister Mary Grizzell had stayed all night, being in attendance at the Quarterly Meeting. She and mother did what they could to make him comfortable, but in an hour he was unconscious and died the following evening, doubtless without a pain, at least without a struggle. I was notified and was early at his side next

morning, and as I watched the "last sands falling from the hour glass," and saw that life going out, which could rise to the dignity of founding and leading a denomination to victory, or stoop to relieve the smallest want of his helpless child, I felt that his prayer, "give me a peaceful hour in which to die," had been fully answered.

It was meet that a life so well rounded up should spend his last waking hour on earth talking and teaching from the Book. He was held in high esteem by all who knew him, old and young. Everyone who approached his door received a hearty and a cordial greeting, and the very large funeral cortege that followed his remains to the grave was a fitting expression of the affection that thus found utterance. The funeral services were appropriately conducted by Rev. J. C. Gilliland, T. O. McMinn and _____ at the old home church at Percy, Ill., where his voice had been so often heard for almost half a century, speaking words of encouragement and hopefulness to afflicted and sorrowing humanity. January 12th, 1898, we laid him to rest under the wide spreading limbs of a sturdy old oak in the Jones grave yard, one mile west of Percy Ill.



NANCY GORDON.

NANCY GORDON,

Widow of Rev. H. S. Gordon, to whom she was married November 6th, 1849, daughter of Robt. and Mary Gooding. She was born March 4th, 1820. Married John Hill in 1840; had one child. Her husband died, and by her last marriage five boys were born to them, which with four step-children, made a family of ten children, all of whom she raised to manhood and womanhood. They lived on the farm, and she was a helpmeet to him indeed, both in his ministry and on the farm, for about 50 years. She still lives at the advanced age of 80 years in their old home in Percy, Ill.



MARY S. MACE.

MARY S. MACE,

The oldest child and only daughter of Rev. H. S. and Rebecca Gordon, born March 3d, 1838. Converted and joined the Free Baptist church at Steeleville September 6th, 1851. United in marriage with Hon. S. P. Mace March 9th, 1856, who was a member of the Illinois Legislature 1876 to 1878; the mother of three sons and one daughter; was true to her church and faithful to her God for almost a half century. Removed to St. Louis with her family in 1880, where she died December 30th, 1899, leaving her children the example of a well spent life.



REV. G. A. GORDON.



HARRIET GORDON.

REV. GEO. A. GORDON,

Oldest son of Rev. H. S. and Rebecca Gordon, born at Alton, Ill., April 14th, 1842; lived at Percy and Campbell Hill. Converted April 18th, 1861. Married Harriet Glore December 25th, 1866. Ordained August, 1868. Did pastoral and evangelistic work to 1895, State agent ever since. Organized a number of churches; preached in Illinois, Missouri and Indiana. Was delegate to General Conference in 1880 at Wiers, N. H.; 1889 at Harper's Ferry, W. Va.; 1892 at Lowell, Mass.; 1895 at Winnebago, Minn., and 1898 at Ocean Park, Me. A member of the General Conference Board for 10 years, helped in starting the Manning Bible School at Cairo,

Ill., and at present editor of the "Illinois Free Baptist," and State agent for Illinois, and resides at Campbell Hill, Ill.

HARRIET GORDON,

Oldest daughter of Jeptha and Margaret (Crisler) Glore, and wife of Rev. Geo. A. Gordon, born January 26th, 1846, at Shiloh Hill, Ill. Converted and joined the Free Baptist Church at Steelesville, Ill., January 1st, 1867. Has been an active worker in the Church and Sunday school and Children's Band ever since, and has rendered her husband invaluable assistance in his ministry. While busied with the cares of a large household she always found time for her church work. She has been a faithful and true pastor's wife.



PARKER L. GORDON.

PARKER L. GORDON,

Son of Rev. H. S. and Rebecca Gordon, born September 1st, 1847, near Steeleville, Ill. At 18 entered the army as a drummer, and served through the Civil War; came home and married; had one son. Married again and the second wife dying, he was married October 27th, 1887, to Jane Weedon, being the third time. They have two children, whom they have adopted. He united with the Campbell Hill Free Baptist Church November, 1885, and in March, 1896, changed his membership to Ava. He has been all his life engaged in the mercantile business. Now resides in his comfortable home in Ava, Ill.



HENRY E. GORDON.

HENRY E. GORDON,

Second son of Rev. H. S. and Rebecca Gordon, born November 28th, 1844. Married S. Jane Saunders March 25th, 1869. Was converted and joined the Free Baptist Church in April, 1866, at Steeleville, Ill., and served the church as clerk for a number of years. Spent most of his life at Percy, Ill., but later lived in St. Louis for about four years before his death, which occurred April 18th, 1893, leaving a wife and an only son, Chas. H. Gordon, who followed his father on March 9th, 1900, aged almost 26 years, leaving mother, who now resides at Frankfort, Ind. Henry E. was for a number of years a member of the Board of Deacons of Percy church, at Percy, Ill.



DEACON ABRAM G. GORDON.

ABRAM G. GORDON,
 Son of Rev. H. S. and Nancy Gordon, born November 6th, 1849, at Steeleville, Ill. Converted and joined the Free Baptist Church April, 1866. Attended McKendree College, studied law and admitted to the bar in 1871. Practiced his profession ever since at Chester, Ill. Married Jane Short November 6th, 1872, and they have three children. Went into the organization of a Free Baptist Church in Chester in 1896; served on the Board of Deacons since. Now resides in Chester, Ill.

DR. NOEL R. GORDON,
 Son of Rev. H. S. and Nancy Gor-



DR. NOEL R. GORDON.

don, born May 15th, 1851, at Steeleville, Ill. Labored on the farm. Attended district school; graduated from McKendree College at Lebanon, Ill., 1872. Attended St. Louis Medical College, from which he graduated in 1875. Married Miss Emma Hoskinson, of St. Joe, Mo., in 1875, and has two daughters, both married. Practiced medicine in Campbell Hill, Ill., from 1875 to 1881; removed to Sparta, Ill., where he continued his profession up to 1885, when he took up special practice and located at Springfield, Ill., where he still resides and practices as a specialist in the treatment of eye, ear, nose and throat.



CHAS. S. GORDON.

MATTIE E. GORDON.

CHAS. S. GORDON,

MATTIE E. GORDON,

SON of Rev. H. S. and Nancy Gordon, born at Steeleville, Ill., March 19th, 1858. Received a liberal education, and was united in marriage with Mattie E. Hammond. Joined the Percy Free Baptist Church October, 1874. Been engaged in the mercantile business most of his life. Now resides in Ava, Ill., with his family of a wife and six children, and is a member of the Free Baptist Church at that place.

Wife of Chas. S. Gordon, born September 14th, 1860, in St. Louis, Mo. Her maiden name was Hammond. She was married September 14th, 1880, the mother of six children, two boys and four girls. She joined the M. E. Church early in life, of which she still remains a member, and now presides over her little home, consisting of a husband and six happy, hopeful little ones in Ava, Ill.



DR. L. E. GORDON,

Adopted son of Rev. Geo. A. and Harriet Gordon, born December 19th, 1871. Received his early education at Campbell Hill, Ill.; graduated from the Dental Department of Washington University at St. Louis, Mo. Married Evangeline Rogers November 1st, 1893. Lived at Carbondale, Ill., five years, where he united with the M. E. Church and practiced his profession, in which he was very proficient. Removed to Metropolis, Ill., where he was taken sick, brought back home and died June 11th, 1900.

EVANGELINE GORDON,

Wife of Dr. L. E. Gordon, born July 29th, 1874, at Campbell Hill, Ill. Attended school at home and at Waterloo, Ill., and St. Louis, Mo. Married Dr. Gordon November 1st, 1893, by whom she bore two sons, Ralph Emmerson and Neal Dow, the former died November 15th, 1900, at the age of 4 year, 5 month and 21 days. She united with the M. E. Church at Carbondale, changing her membership to Metropolis, Ill., where she now resides.

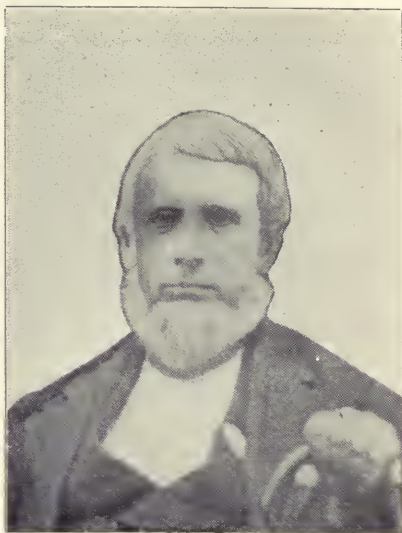


REV. RICHARD A. BRADLEY.

REV. RICHARD A. BRADLEY,

Son of Joshua and Ann (Giles) Bradley, born in Sumner Co., Tenn., January 3d, 1802. Came to Illinois early. Was converted and joined the Looney Springs Free Baptist Church (then General Baptist) June 23d, 1850, and was ordained to the Gospel ministry by Rev. H. S. Gordon on the 4th Sabbath in March, 1852, and was elected pastor the following month. Served as pastor for a number of years; represented his county in the Illinois Legislature three terms, first in 1842 to 1844, then to 1846, and again from 1848 to 1850, being 13th, 14th and 16th General Assemblies.

In 1842 he was chairman of the Committee on Elections, and



REV. WM. BRADLEY.

presented a bill to move the county seat to Murphysboro. In 1844 was chairman of the Committee on Public Buildings and Grounds, and presented a bill to reduce the fees of County Judges, Circuit and County Clerks, County Commissioners and Justices of the peace. In 1848 a bill to charter the Chester & Wabash R. R. Attended 48 days, traveled on horseback 400 miles and received for the two years \$136.

Married Elizabeth Oliver October 24th, 1826; had 9 children. Lived in Campbell Hill, Ill., where he died April 16th, 1860, aged 58 years and 3 months.

REV. WM. BRADLEY,

Son of Joshua and Ann (Giles) Bradley, born in Sumner Co.,

Tenn., February 13th, 1814. Converted 1850; ordained October, 1852. Married Serena Draper in 1835. She died and in 18— he married Mrs. Ross Reese, and died August 10th, 1887. He preached in Southern Illinois; baptized several hundred converts and helped organize a great many churches.

A man of wide acquaintanceship and wonderful influence. Twice elected County Judge and once Associate Judge of Jackson Co., and universally loved and respected. Did pastoral work principally for 35 years. For the last 25 or 30 years he resided in Murphysboro, Ill.



THE OLD LOONEY SPRINGS CHURCH.

THE OLD LOONEY SPRINGS CHURCH,

Organized April 28th, 1850, by Rev. H. S. Gordon, who was its first pastor. This being the third house built, the first was built of logs, the next of boards and plastered inside, this of brick and was erected in 1865, was 36x50 feet and 12 feet high; one-half mile east

of Campbell Hill, Ill., and was torn down in 1900, although it had not been used since 1883, when the new house was built in town. The original 9 members were: Jno. McLaughlin, Jno. Burlison and Mary Henry, Sarah White, Serena Bradley, Mary White, Nancy Pettie, Jane Burlison and Susan Harrison.



CAMPBELL HILL FREE BAPTIST CHURCH.

CAMPBELL HILL FREE BAPTIST CHURCH,

Better known as Looney Springs church, built in 1883, at a cost of about \$3,000, and is the first Free Baptist church in this part of the State, and is the one over which the difficulty arose that resulted in the exclusion of Rev. H. S. Gordon from the Close Baptist Church, and started the movement for Free Communion in 1850. Membership is about 200, and has a neat five room parsonage ad-

joining. Its pastors have been Rev. H. S. Gordon, 2 years; R. A. Bradley, 7 years; Wm. Bradley, 11 years; H. S. Gordon, 2 years; Wm. Bradley, 4 years; G. A. Gordon, 1 year; Wm. Bradley, 1 year; G. A. Gordon, 1½ years; Wm. Bradley, 2½ years; G. A. Gordon, 1 year; J. W. Phelps, 2 years; T. O. McMinn, 1½ years; W. R. Wilson, 1 year; J. W. McMillan, 1 2-3 years; G. A. Gordon, 1 year; H. S. Gordon, 3 years; G. A. Gordon 1 year; J. L. Meads, 2 years, and A. J. Rendleman, 4 years.



REV. J. L. TATUM.

S. EMMA TATUM,
WIFE OF J. L. TATUM.

REV. J. L. TATUM,

Born September 18th, 1856, son of Wm. B. and Emily (Johnson) Tatum. Gained a liberal education and was a successful school teacher. Converted at 15 and joined the Baptist Church, and in 1888 united with the Free Baptist Church at Percy, Ill. Felt called to preach soon after conversion, and was licensed in 1890, and ordained to the ministry by the Looney Springs Quarterly Meeting of Free Baptists; served as pastor at Percy, and has been quite successful in evangelistic work. Now resides at Percy, Ill.

SUSAN E. TATUM,

Wife of Rev. J. L. Tatum, born Covington, Ky., September 30th, 1856, daughter of W. H. and Indiana (Minter) Stephens. She was married to W. J. Robins March 27th, 1879. He died October 28th, 1881, and she married Rev. J. L. Tatum July 8th, 1885, and is the mother of six children. Was converted and joined the Free Baptist Church at Percy, Ill., in 1888, with which church she is still a faithful member, and president of the Woman's Missionary Society.



REV. GEO. C. BAGWILL.



MARY J. BAGWILL,
WIFE OF REV. GEO. C. BAGWILL.

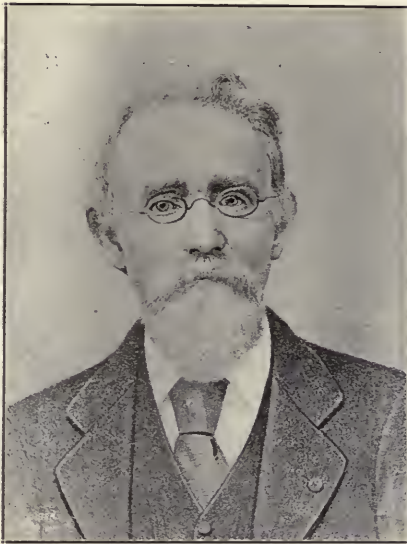
REV. GEO. C. BAGWILL,

Son of Daniel and Sarah Bagwill, born at Campbell Hill, Ill., September 14th, 1870. Received a common school education, and was united in marriage to Mary Jane Higgins December 31st, 1891. Joined the Free Baptist Church at Murphysboro, Ill., in 1893, and was licensed to preach in 1894, and ordained in 1898, and has done local work most of the time since. On September 1st, 1900, he was appointed president

of the seventh sub-district U. M. W. of A., and resides with his wife and three little children at Percy, Ill.

MARY J. BAGWILL,

Wife of Rev. Geo. C. Bagwill, born January 12th, 1875, and was married December 31st, 1891. Was converted and united with the Free Baptist Church at Murphysboro, Ill., in 1893, of which church she is still a faithful member.



DEACON WM. C. McCORMICK.



MARTHA E. McCORMICK.

DEACON WM. C. McCOR-
MICK,

Born August 2d, 1832, in Indiana, son of A. G. and Frances McCormick, came to Illinois in 1837. Married Martha E. Talbot January 14th, 1858, lived on their farm near Dry Hill for 41 years; raised a large family of children, six of whom are living. For 27 years he has been a worthy member of the Free Baptist Church. He has acceptably filled the office of deacon for many years, and for twenty years has been superintendent of the Sunday school. Served through the Civil War, and was seriously wounded at the siege of

Atlanta August 20th, 1864. Now living a retired life at Ava, Ill.

MARTHA E. McCORMICK,

Wife of Deacon Wm. C. McCormick and daughter of Wm. E. and Elizabeth (Crain) Talbot, born October 27th, 1841, in Jackson Co., Ill. Married January 14th, 1858; the mother of ten children, six of whom are now living. She joined the Free Baptist Church at Dry Hill, Ill., at its organization and for many years was clerk of the Church, and an active Sunday school worker, and a true helpmeet to her husband in the church work.

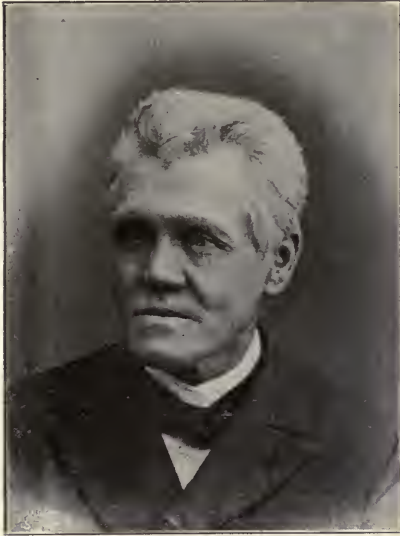


C. M. BRADLEY AND WIFE.

C. M. BRADLEY,

Oldest son of Jas. H. and Ruth (Culley) Bradley, born near Shiloh Hill, Ill., Jan. 26th, 1848. Was converted and joined the Free Baptist Church at Sugar Hill, Jackson Co., Ill., in 1865. Was for a number of years a member of De Soto Church, but for the past few years of Murphysboro Church. United in marriage with Mary E.

Bandy December 12th, 1867. She was born in Herrin's Prairie, Williamson Co., Ill., August 8th, 1846. Came to De Soto and was there married. Joined the M. E. Church in 1858, and in March, 1878, united with the De Soto Free Baptist Church. They have raised a large family, and now reside in Murphysboro, where he has a prosperous business.



REV. MORRILL A. SHEPARD.

REV. MORRILL A. SHEPARD

Was born of old Puritan stock September 27th, 1833. His parents came from New Hampshire to what is now known as Linn, Wabash Co., Ill., the same year, and lived in that vicinity for 33 years. In order to give his children the advantages of an education he removed to Lebanon, Ill., in 1871. July 7th, 1857, he married Miss Mary J. Moorhead. They had four children, two died in infancy; Olive Belle and John A. are still living. He was converted January 28th, 1858, and was licensed to preach in 1863, and was ordained in 1865 by the Freewill Baptists of Bone Gape, Edwards county, Ill. On November 23d, 1887, he experienced the blessing of sanctification; from that time he has been quite active in Christian work. In 1888 he was instrumental in getting Rev. J. N. Noble, Belle D. Sisson (now Smith) and Carrie M.



MARY JANE SHEPARD.

Nichols to come from the east to Illinois, where they engaged very successfully in evangelistic tent work, which under his direction proved a great blessing. The past 12 years has been largely in evangelistic work; has traveled and preached, especially emphasizing the doctrine of holiness. His present wife was formerly Mrs. Mary E. Griffin. He was three times a delegate to the General Conference, attending the Centennial Session in 1880 at the Weirs in New Hampshire. Died Jan. 31, 1901, at Grand Bay, Ala.

MARY JANE SHEPARD,

Oldest daughter of Major Jno. T. and Jane Moorehead, born near New Harmony, Ind., June 2d, 1831. Married to Rev. M. A. Shepard July 7th, 1857. Mother of four children, two living, Olive B., and John A. She died March 15th, 1898, and was a consistent member of the M. E. Church from her 12th year.



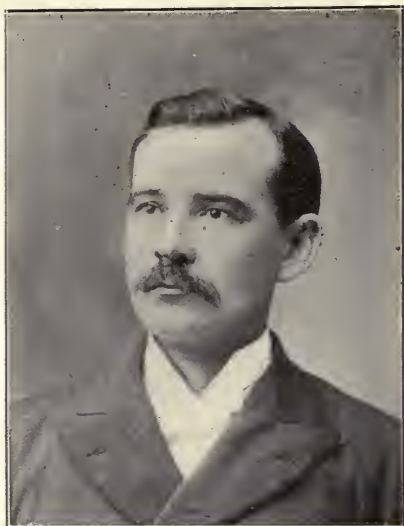
REV. THOS. O. McMINN.

REV. THOS. O. McMINN,
 Son of Jno. and Elizabeth (Black) McMinn, born in Jackson Co., Ill., December 20th, 1852. Converted when 17 years of age, joined the Free Baptist Church at Freewill, baptized by Rev. W. H. Blankenship. Married July 31st, 1872, to Georgia Ann Blankenship; again June 29th, 1879, to Sarah E. Hampton; again June 8th 1898, to Ida Elsey. Ordained November 10th, 1875. Was a member of the 1883 General Conference at Minneapolis, and in 1895 at Winnebago, Minn. Preached continuously since ordination. Organized several churches, and still active in pastoral work. Now resides at Murphysboro; has nine children, the oldest son is in the ministry.



REV. A. J. RENDLEMAN.

REV. A. J. RENDLEMAN,
 Son of Harris and Elizabeth (Knight) Rendleman, was born in Williamson Co., Ill., March 3, 1867. He was converted November 22, 1887, and joined the Drury Free Baptist Church. Taught eleven terms in the public schools. Was licensed to preach April, 1894; ordained July, 1895. Has ministered to Drury, Camp Creek, Cottage Home and Meads Chapel churches and since 1896 has pastored Campbell Hill and Pipestone churches, and is also pastor of Willisville church, which he organized July, 1899. Has baptized 223 converts. He was married to Miss Maggie Monroe April 29, 1887. Four children have blessed their home, three of whom are living.



REV. J. J. TATUM.

REV. J. J. TATUM, ...
 Son of Wm. B. and Emily (Johnson) Tatum, born at Steelesville, Ill., May 22d, 1863. Married Hettie K. Mason June 22d, 1886. Converted August 16th, 1877, and joined the Close Baptists, but never did believe their doctrine, and was reclaimed and united with the Free Baptists at Campbell Hill January 1st, 1889. Licensed to preach July 13th, 1889, and ordained September, 1893. He has been actively engaged in pastoral work ever since, and has for the past four years been pastor of the Ava church, where with his family he resides in the beautiful six-room



REV. JOE A. COCHRAN.

two-story parsonage which the church built through his instrumentality.

 REV. JOE A. COCHRAN,

The son of J. A. and Susan Cochran, was born in Runnells Co., Mo., October 14th, 1869; was converted and joined the Free Baptist Church in November, 1889; baptized by Rev. A. J. Lyons; licensed to preach in 1891, and was ordained in 1897. Labored some as an evangelist; now a pastor in the Wayne Co. Quarterly Meeting. Married Miss Lenora Schee in 1898, and lives at Long Prairie, Ill.



MURPHYSBORO CHURCH.

MURPHYSBORO CHURCH,
Organized February 19th, 1875,
by Revs. G. A. Gordon and F. W.
Newell, 20 members; J. H. Brad-
ley and F. W. Smith deacons, C.
C. Culley clerk, G. A. Gordon pas-
tor. 1885 discontinued meetings.
Reorganized June 21st, 1893, by
Revs. J. L. Meads, G. P. Mc-
Bride and G. A. Gordon, with 12
members: Mollie Benson, Mr.
and Mrs. Lem Pate, Geo. C. Bag-
will, Lillian B. Phoenix, Lizzie
Snider, Mr. and Mrs. John Pout-
son, Leander Bradley, Susan
Bradley, Missouri Berry and Bet-
tie A. Phoenix. In this meeting

90 persons united with the Church.
Under the pastorate of Rev. J. L.
Meads the church grew, and in
1895 they began to build, Rev. G.
P. McBride, pastor. On April 23d,
1896, this building was dedicated.
Dr. H. M. Ford delivered the ser-
mon. September, 1898, Rev. J. L.
Meads was called as pastor again
and remained two years. The pres-
ent pastor is Rev. T. O. McMinn.
The church sustains weekly ser-
vices, Sabbath school, prayer
meeting and A. C. F. society.

It has had frequent revivals and
earned for itself a reputation for
spirituality, cleanliness and power.



HON. J. H. BRADLEY.

JUDGE JAMES H. BRADLEY,

Born August 22d, 1821, in Randolph county, Ill., the son of Jas. H. and Martha Bradley. Married to Miss Ruth J. Culley July 2d, 1844. To them were born fourteen children, five of whom are living. He enlisted September, 1861, and spent almost four year in the Civil War. On his return home he united with the Free Baptist Church at DeSoto, under the labors of Rev. Wm. Bradley, and was faithful until his death, August 22d, 1888. He was a lawyer, professionally, and an ultra prohibitionist.



RUTH JANE BRADLEY.

RUTH JANE BRADLEY

Was born in Posey Co., Ind., January 23d, 1828. Daughter of Josiah and Elizabeth Culley. Married to James H. Bradley July 2d, 1844. To them was born fourteen children, five still living. Aunt Jane united with the Looney Springs church in 1850; was converted under the preaching of Uncle Henry S. Gordon, and has been true to her Church all these years and faithful to her God. Still lives at De Soto, Ill.



REV. J. L. MEADS.

MRS. STELLA M. MEADS,
WIFE OF REV. J. L. MEADS.

REV. JOSEPH LEVI MEADS,

Son of G. W. and H. L. (Hatfield) Meads, born February 25th, 1868, at St. Louis, Mo. Family removed to Murphysboro, Ill., and in 1874 to Ava. Converted and united with the Ava Free Baptist Church in 1886; licensed in 1889 and ordained to preach July 12th, 1889. Organized Murphysboro, Chester, Marion, Creal Springs, Carterville, Bushnell and other Free Baptist churches. Received 2,000 or more into the Church; baptized over 700; served Camp Creek, Sato, Ava, Campbell Hill and Murphysboro churches as pastor, and now at Chester. Delegate to General Conference in 1892 at Lowell, Mass., and delegate-elect to next General Conference at Harpers Ferry, W. Va. Married in 1893 to Stella M. Waldo, of Benton, Ill.

Politically he is a radical Prohibitionist.

STELLA M. MEADS,

Daughter of Richard E. and Jennie (Spence) Waldo, born December, 1867, in Marion Co., Ill. United in marriage with Rev. J. L. Meads May 10th, 1893; to them have been born five children, two of whom are dead. She was converted and united with the M. E. Church at 15 years of age. After marriage she united with the Free Baptist Church and was baptized by her husband in Campbell Hill church. When 16 years old she began teaching school, also instrumental and vocal music, and although now busied with the cares of a family, she still finds time to render invaluable aid to her husband in the work of the Church, where her musical talent is greatly blessed.



REV. S. L. MORRIS.

REV. S. L. MORRIS,

Born in Ohio in 1856. Converted at 13 years of age; joined the M. E. Church at 23; entered the ministry at 28, and later joined the Free Baptist Church at Ava in 1895. Ordained in 1897, at Tamaroa, Ill., and has done pastoral work ever since; organized Lone Oak church, and now pastor of Tamaroa church. Was married to Josephine David in 1879, and has three children, and now lives at Tamaroa, Ill.

REV. JNO. W. McMILLAN,

Oldest son of Thos. and Sarah A. McMillan, born in Meade Co.,



REV. JNO. W. McMILLAN.

Ky., in 1844. Came to Illinois in 1859. Converted and joined the M. E. Church March 3d, 1860. Licensed in 1870; united with the Free Baptist Church at Campbell Hill and ordained January, 1866, and took up Pastoral work; served Camp Creek, Dry Hill, Sato, Campbell's Hill, Pleasant Ridge, Pate's Chapel, De Soto, Drury, Kinkaid, Marion, Union and Oak Valley churches as pastor. Was appointed Yearly Meeting Evangelist in 1895, served 9 months, but had to give it up on account of throat trouble. Now lives in Campbell Hill with his family.



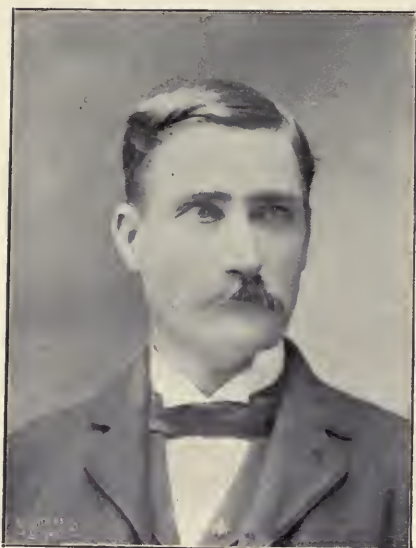
REV. GILES P. McBRIDE.

REV. GILES P. McBRIDE,
 Born March 4th, 1867, near Ava, Ill. Professed faith in God at the age of 20 years; joined the Presbyterian Church at Ava; elected elder; not satisfied with baptism united with the Free Baptist Church and was licensed to preach January, 1891, and ordained the following May. United in marriage with Clara Russell September 20th, 1892. Has served Marion, Creal Springs, De Soto, Murphysboro and Chester churches as pastor. Labored as Yearly Meeting evangelist two years; done considerable evangelistic work; organized several churches and A. C. F. societies; built two churches and is acting as State agent for the State of Indiana now. Is a Free Baptist and a Prohibitionist.



CLARA RUSSEL McBRIDE.

CLARA RUSSEL McBRIDE,
 Wife of Rev. G. P. McBride, born September 7th, 1870, near Carterville, Ill. Her father died when she was four years old, and at 12 she had to make her own living working summers for small wages, winters for board and schooling; attended school at Carterville and Carbondale; taught her first school at the age of 17. Was converted in July, 1891, at a tent meeting held by Meads and McBride; joined the Free Baptist Church and was baptized the same month. Married September 20th, 1892, and is the mother of four children, R. Gordon, Beulah E., Wendell S., and Ralph W. Is very active in church work.



REV. J. A. JONES.

REV. JAS. A. JONES

Was born November 26th, 1853, in Williamson Co., Ill., the son of John and Purlina Jones. Received a fair education, taught school and attended college, and is now teaching his 34th term. He embraced religion in 1874, and joined Harmony Free Baptist Church in May, 1876, and was its clerk many years; was clerk of Makanda Quarterly Meeting for seven years, was licensed to preach February, 1892, and was ordained September, 1892; has had the pastoral care of a number of churches, and is still actively engaged in the ministry. Married Miss Ellen Grif-



ELLEN JONES.

fin April 3d, 1879, and is the happy father of two girls and two boys.

ELLEN JONES,

Wife of Rev. J. A. Jones, was born May 2d, 1858, in Franklin Co., Ill. Attended the district school. Was converted April 18th, 1874, under the preaching of Sister Emma Snider; united with Harmony Free Baptist Church May, 1875, and has continued a true and consistent member. Married April 3d, 1879, and has had five children; one died in infancy, the others remain at home in Christopher, Ill.



REV. CHAS. T. ROGERS.

REV. CHAS. T. ROGERS

Was born at Fort Scott, Kan., July 4th, 1866; removed to Florida in 1879, and to Wayne county, Ill., in 1895; the following winter was converted and joined the Free Baptist Church at Johnsonville, Ill., under the pastorate of Rev. T. O. McMinn, by whom he was baptized. Licensed to preach at the May Quarterly Meeting following. Was ordained September, 1896, and is one of our best young pastors. He married Orra E. Alvis, who is indeed a true preacher's wife, cheering and encouraging her husband in work for the salvation of souls. Has pastoral care of four churches, and lives at Fairfield, Ill.



REV. H. M. TURNEY.

REV. H. M. TURNEY

Was born May 17, 1850, in Louisville, Ky. For many years was a traveling salesman. Through the social glass he became the victim of strong drink. March 1st, 1891, found him in the docks of Cleveland, Ohio, a total wreck—home, friends, reputation all gone. Homeless, friendless, Godless, he found his way into the floating Bethel, where he was saved, and immediately began telling the wonders of grace; joined the Free Baptist Church, and was ordained October 1st, 1899. Is at present Yearly Meeting evangelist of the Central Illinois Yearly Meeting. God has used him in the salvation of many souls.



REV. J. B. DAVIS AND MARTHA J. DAVIS.

REV. J. B. DAVIS

Was born in Jackson Co., Ill., January 10th, 1837. A son of Richard Davis. Joined the army in 1861; served four years in the Civil War. United in marriage with Francis Spurgeon in March, 1866. Converted and joined the Baptist Church in November, 1866; baptized by Rev. Wm. Carner. Moved to Denmark, Ill., in September, 1871, and joined the Free Baptist Church; was ordained April, 1888, at the Quarterly Meeting at Dry Hill. Has had the pastoral care of Pipestone, Du Quoin, De Soto and Macedonia churches. Wife died and married

again to Mrs. M. J. Benedict, and lives at Denmark, Ill.

MRS. M. J. DAVIS,

Wife of Rev. J. B. Davis, born May 16th, 1849, in Washington Co., Ill. Was raised by her uncle, and in 1868 was married to S. Benedict. He died, and in 1896 she was again married, this time to Rev. J. B. Davis. In 1875 she was converted and joined the Nine Mile Baptist church, and was baptized by Rev. P. Hagler. On removing to Denmark, Ill., she united with the Free Baptist Church in 1878, where with her husband she now resides.



REV. BEN KELLER.

REV. BEN KELLER,

Born in Bedford Co., Tenn., October 21st, 1829. Married Mary J. Latimer March 27th, 1851; they had five children, four still living. Converted October 13th, 1847. Licensed to preach December 13th, 1877; ordained February 9th, 1879; united with the Free Baptist Church in 1876, and died April 27th, 1900, near Scheller, Ill., a very devoted, active Christian man, beloved by all who knew him.



REV. SAM'L T. ESSICK.

REV. SAM'L T. ESSICK

Was born in 1843 in Pennsylvania. He was married, and died on December 2nd, 1898, leaving a wife and nine children. Was converted and joined the U. B. in Richland county, Ill. Moved to Jackson county in 1883, and united with the Christian order, and in both of these churches did good service in the Sunday school work. In 1887 he joined the Free Baptists and was ordained to preach the Gospel April 10th, 1892, after which he was pastor of different churches in this and adjoining counties.



TAMAROA CHURCH.

TAMAROA CHURCH.

This church was organized December 7th, 1889, by Rev. M. A. Shepard with 17 members, the result of tent meetings held by himself, Rev. J. N. Noble, Carrie Nichols, Belle D. Sisson and W. S. Smith, most if not all the membership believing in Bible holiness.

Rev. H. F. Carter was the first pastor, until September, 1890. Rev. J. F. Kirk served the church one year or until 1891, then Rev. T. O. McMinn was called and served the church for seven years. It was prosperous, enlarged its membership greatly and built a parsonage

under his pastorate. Then Rev. S. L. Morris was chosen pastor and is now entering on his second year. Have a nice church worth about \$1,500, a comfortable parsonage worth about \$800; have a prosperous Sunday school, A. C. F. Society, W. F. M. Society, prayer meeting and Children's Band; have given for home and foreign missions and education about \$415. Added to the church since organization about 200. A large number of converts went to other churches, some have fallen by the way. The church is still prosperous.



REV. CHAS. F. STALKER.

REV. CHAS. F. STALKER.

Was born in Du Quoin, Ill., June 25th, 1871; a direct descendant of the French Huguenots who so nobly bore the persecution inflicted upon them by the enemies of Christ. Was converted August 19th, 1890; united with the Free Baptist Church in November; began preaching in 1891; ordained in 1892; has pastorate of Percy, Rock Springs, Pate's Chapel and Crainville churches. Has used gospel wagon, and did other evangelistic work. An expert chalk talker, he illustrates his sermons and lectures on the board. Married June

SUSAN C. STALKER,
WIFE OF REV. CHAS. F. STALKER.

22d, 1890; two children living, three dead. With his family now resides at De Soto, Ill.

SUSAN COUNCE STALKER,

Wife of Rev. C. F. Stalker, born at De Soto, Ill., November 1st, 1872; converted August 20th, 1890; joined the Free Baptist Church November following. Has been consecrated to the cause of Christ since receiving pardon for her sins, and by her wisdom and council has been a tower of strength to her husband in the great work of the ministry.



REV. J. C. GILLILAND.

REV. J. C. GILLILAND,

Born 14th March, 1833, in Missouri. Converted in 1847; joined the M. E. Church and was licensed in 1849. In 1863, being dissatisfied with infant baptism, joined the Hillerites; in 1864 joined the Free Baptists at Steeleville, Ill. Labored as pastor, organizer and evangelist. Organized a great many churches in Wayne, Jefferson, Washington, Perry and Jackson counties. Married to Susan A. Waldrop and had two children. She died and he married again Martha E. Johnson. Now resides on his farm at Scheller, Ill., and



SUSAN SCOTT.

is sorely afflicted with rheumatism.

SUSAN SCOTT,

Mother of Jno. A. L. Scott, born in Muskingdom Co., Ohio, near Fainsville, May 31st, 1823. Came with her parents to Illinois in 1855. Converted February, 1870, and entered the Orchardville Free Baptist Church as a charter member November 4th, 1889, and is one of the most humble, faithful, loyal members of the church, and has taken care of the church since its erection. Resides at Orchardville, Ill., with her only son.



PERCY CHURCH.

PERCY CHURCH,

Erected in 1873 by Daniel Hartley and G. A. Gordon, building committee, and was first located in Steepleville, being built there in 1851 by Rev. H. S. Gordon when he was excluded from the Missionary Baptist Church. Site was removed to Percy when the rail-

roads were built, thinking the town would doubtless be moved. Rev. H. S. Gordon was pastor of this church over 30 years, G. A. Gordon 10 years, R. A. Bradley, Wm. Bradley, J. C. Gilliland and W. F. Newell and J. H. Bagwill one year each, and the present pastor is Rev. C. F. Stalker.



REV. PHILIP H. DOWNING AND WIFE.

REV. PHILLIP H. DOWNING,
 Born December 15th, 1851, in Jefferson county, Ia., son of Wm. D. and Sarah M. Downing. Converted in 1872; joined the Newlites, afterward the Free Baptist Church in 1895. Licensed to preach in the same year, and ordained in 1898. Married Elvina Snook. She died

and he married again to Evila Glasco in 1892.

EVILA DOWNING,

Wife of Rev. P. H. Downing, born January 16th, 1860, in Davis county, Ia. Converted in 1878, and united with the Newlites, and in 1895 joined the Free Baptist Church, and lives with her husband at Downing, Ill.



REV. JNO. H. BAGWILL.

REV. JNO. H. BAGWILL,
 Son of M. A. and Cynthia Bagwill, was born at Campbell Hill January 11th, 1874. Married Ollie M. Bradley June 12th, 1895. He was converted December, 1890, joined the Campbell Hill Free Baptist Church; licensed to preach October 1st, 1892, and was ordained July 5th, 1895, by Revs. G. A. Gordon, M. A. Shepard, J. L. Meads and J. W. McMillan.

The greatest meeting of his life was at Percy in 1898; in 12 days 120 accessions, 102 baptized—the largest number baptized in any one church that year in the denomination. Resides at Marion,

Ill., and is our pastor there; also Lone Oak, Creal Springs and Spillertown. Was delegate to General Conference at Ocean Park, Me., 1898.

OLLIE M. BAGWILL,

Wife of Rev. Jno. H. Bagwill and youngest daughter of Jas. H. and Ruth J. Bradley, was born at De Soto, Ill., June 21st, 1873; was converted at De Soto in 1889, and joined the Free Baptist Church. She was united in matrimony June 12th, 1895, with Rev. J. H. Bagwill. Has done what she could in woman's missionary work, and been of lasting benefit to her husband in his ministry.



REV. R. C. ALLEN AND MARTHA E. ALLEN.

REV. ROBT. C. ALLEN,

Son of Clement and Esther (Stor-
mont) Allen, born at Princeton,
Ind., August 30th, 1838. Came to
Illinois in 1845. Converted and
united with the Reformed Presby-
terian Church in his 19th year.
Married Elizabeth McCollough in
1866. She died 1871; married
again in 1890 to Martha E. Culley.
Joined the Free Baptist Church
in Murphysboro in 1896. Was li-
censed in 1897; since then has la-
bored as pastor and evangelist.
Now resides in Murphysboro, Ill.

REV. M. E. ALLEN,

Wife of Rev. R. C. Allen, daugh-
ter of Wm. and Mary (Loy) Car-
ter, born in Jackson Co., Ill.
United with the Free Baptist
Church at Looney Springs under
the preaching of Rev. Wm. Brad-
ley in her 13th year. Married to
C. C. Culley in 1860. Six children,
two living, Alva and Joel Culley.
Married second time to R. C.
Allen in 1890. Licensed to preach
in 1897. Has been active in the
Free Baptist Woman's Missionary
Society, of which she is now sec-
retary and treasurer. Her only
daughter died September 30th,
1899.



REV. THOS. O. FRANKLIN.



DEACON JOHN LOGAN FRANKLIN.

REV. THOS. O. FRANKLIN,

Son of Jno. Franklin, born May 30th, 1840, in Franklin Co., Ill. His father died in 1848, and he was the principal support of his mother. Entered the army in September, 1862, and served to the close of the war. Was united in marriage with Sarah W. Drummond September 15th, 1865, and they have ten children. Converted in 1863, and joined the Hillerites in 1866; was licensed to preach in 1873. In 1874 united with the Free Baptist Church and ordained same year. Helped organize the Franklin Co. Quarterly Meeting, and was its clerk. Now resides on his farm near Benton, Ill.

DEACON JOHN LOGAN
FRANKLIN,

Son of Rev. T. O. Franklin, born February 26th, 1870, received a liberal education, attended Ewing college and Enfield Normal University. Does not remember when he was not a Christian. At 12 joined the Palestine Free Baptist Church, where he is now clerk and deacon. Has been clerk of the Franklin Co., Quarterly Meeting for eight years. Was married to Miss Etta B. Roberts August 11th, 1890, and now lives happily with his wife and three boys on his farm north of Benton, Ill.



DEACON THOS. GRIZZELL AND WIFE, MARY E.

DEACON THOS. GRIZZELL
AND MARY E. GRIZZELL

Was born in Kenton county, Ky., in 1840. Moved to Illinois in 1862; married Mary E. King October 20th, 1863. She was born in Hamilton county, Ohio, in 1845; brought to Illinois in infancy. Both have lived near Sato continuously;

had born to them twelve children, only three of whom are living. Joined the Free Baptist Church soon after marriage, and have lived faithful, devoted lives ever since. Sister Grizzell was visiting at Father Gordon's at the time of his sudden death, and rendered every assistance that loving hands could do.

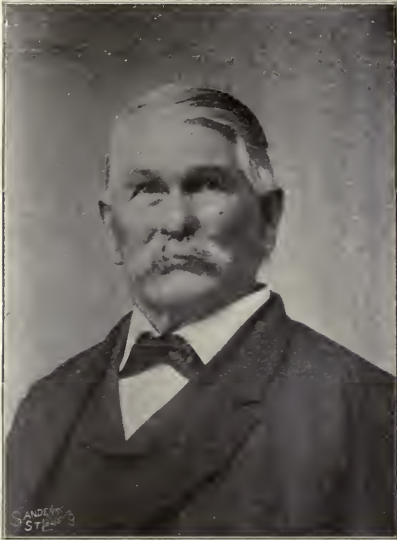


AVA FREE BAPTIST CHURCH.

AVA FREE BAPTIST CHURCH,

Organized by Revs. H. S. Gordon and Wm. Bradley October, 1860, with 12 members, in an old log house west of Ava, Ill. Rev. Wm. Bradley was pastor first four years, Rev. G. D. Ward four years, Rev. A. L. Asberry to Aug. 1874. Records lost up to Jan., 1886, when Revs. G. A. Gordon and Thos. O. McMinn reorganized it in Johnson's old store house with 11 members, as follows: A. J. Griz-

zell and wife, B. L. Culley and wife, W. B. Jernigan and wife, Gideon Carr and wife, Lucretia Cheatham, Nancy Payne and Henrietta M. Husband. This meeting continued for six weeks, closed with 82 members. G. A. Gordon was pastor almost nine years, J. L. Meads two years, and J. J. Tatum has been the pastor since 1896. They built the present house in 1890, near it a neat two-story seven-room parsonage. From this church has gone out some of our best and most talented young ministers.



BENJ. R. REDFIELD.

BENJ. R. REDFIELD,

Born in Gilford, Conn., May 11th, 1821, came to Illinois September, 1842, and has lived on his farm near Campbell Hill 50 years. Married Elizabeth Jane Cheatham March 28th, 1849, and raised a family of eight children. Joined the Looney Springs Free Baptist Church February 1st, 1871, and has been one of its trustees for many years, and lives with his youngest son on the old farm near Campbell Hill, Ill.



ELIZABETH J. REDFIELD,
WIFE OF BENJ. R. REDFIELD.

ELIZABETH JANE RED-
FIELD,

Wife of Benj. R. Redfield, was the daughter of Robison Cheatham; was born October 30th, 1830. Died September 4, 1882.

She joined the Looney Springs Free Baptist Church February 1st, 1871, and lived a consistent and Christian life; left a husband and five children to mourn her death.



DEACON BURPHET L. CULLEY AND WIFE, JANE.

DEACON BURPHET L. CULLEY AND WIFE,

Born June 7th, 1830, at Mt. Vernon, Ind. Married Permelia Cluser December 10th, 1856, had four children, one girl and three boys. Married again to Lucinda J. Heglar December 22d, 1863. By this wife six boys and one girl. Joined

the Looney Springs Free Baptist Church June, 1858, and baptized by Rev. R. A. Bradley the following month; was a member of Ava church from 1886, and on its Board of Deacons to the date of his death, June 22d, 1898. She has been a member of the Church from childhood, and now lives at Ava, Ill.



DEACON WM. D. RUSSELL.



MARY ETTA RUSSELL.

DEACON WM. D. RUSSELL

Was born at Willisville, Ill., May 7th, 1864. Went to St. Louis and learned the trade of carpenter. September 5th, 1889, married Angie E. Heiple, of De Soto, Ill.; had four children. He and wife joined the Free Baptist Church in Murphysboro, Ill., June, 1896, and in March, 1898, she died and he again married September, 1898, to Miss Mary Etta Thompson. They have one child. He has been quite an active member of the Church

—chairman of the Official Board, superintendent of the Sunday school, and a member of the Board of Deacons, and now resides at Murphysboro, Ill.

MARY ETTA RUSSELL

Was born July 28th, 1873, near Campbell Hill, Ill.; moved to Murphysboro, Ill., May 1890; was converted in 1895; married to Wm. D. Russell September, 1898, and united with the Free Baptist Church the same year.



MATHEW SNIDER.



ADDIE SNIDER.

MADISON W. SNIDER

Was born April 5th, 1878 at Campbell Hill, Ill. Since 1887 has resided in Murphysboro, Ill. Was converted in 1893, and united with the Free Baptist Church, and married October 14th, 1897, to Miss Addie Butler, who was born October

15th, 1879, at Oraville, Ill.; came to Murphyboro in 1886, and joined the Free Baptist Church in 1893.

The former is a grandson of Rev. Wm. Bradley, deceased, and both of them are faithful and indefatigable workers in the Church. She has been for years the organist.



SCHELLER CHURCH.

SCHELLER CHURCH,

At Scheller, Ill., was organized by Revs. G. A. Gordon, J. C. Gilliland and B. H. Keller, May 30th, 1897, with 30 members. Rev. T. O. McMinn was its first pastor,

and continued to serve the church for three years. The present pastor is Rev. A. J. Cochran. They have a comfortable house of worship, and some of the members were self-sacrificing and faithful in its erection.



JOHN R. WEEDON.



GEO. WM. HALL.

JOHN R. WEEDON,

Son of Joe S. and Cornelia (Culley) Weedon, born September 12th, 1871, in Randolph Co., Ill., and grew to manhood at Campbell Hill, Ill. Converted and joined the Free Baptist Church at Campbell Hill, Ill. Attended college at Hillsdale, Mich. Taught school, but failing health compelled him to go to New Mexico; there health was regained.

GEO. WM. HALL

Was born in Williamson Co., Ill., March 14th, 1876; converted and joined Union Free Baptist Church January 30th, 1899, under the preaching of Revs. T. O. and J. B. McMinn; baptized and received into full membership May 3d, 1899. Is the clerk of the Makanda Quarterly Meeting at the present time, and lives at Herrin, Ill.



DEACON JOHN B. WILLIAMSON AND WIFE, ALICE.

DEACON JNO. B. WILLIAM-
SON AND WIFE,

The only son of Judge Henry Williamson, was born September 8th, 1855, at Sato, and raised in Jackson county, Ill. Married Alice C. Coyle November 22d, 1877, and raised a large family of children, seven of whom are still living. United with the Sato Free Baptist Church February, 1894, and has acted as clerk and deacon of the church for the past six years, and

now resides in their beautiful home on a magnificent farm near Sato, Ill.

ALICE WILLIAMSON,

Wife of Deacon Jno. B. Williamson, and daughter of Archy and Mary Coyle, born March 3d, 1861, and united in marriage with Jno. B. Williamson November 22d, 1877. Was converted and joined the Sato Free Baptist Church February, 1894, where she still holds her membership.



REV. JAMES WESLEY MCKINNEY.

REV. JAMES WESLEY Mc-
KINNEY,

Son of Jas. H. and Manerva J. McKinney, born March 13th, 1873, near Carterville, Ill., and converted in 1887. Received a liberal education at Marion and Carbondale, Ill. Was licensed to preach at the age of 18, and nine months later he was ordained. Taught school and preached continuously. Married March 24th, 1895, to Agnes Neilson. Has preached seven years. Received into the Church 143, baptized 121, solemnized 47 marriages, and traveled 6,985 miles, and lives on his farm in Williamson county, Ill.



BARTLEY A. McBRIDE.

BARTLEY A. McBRIDE

Was born near Ava, Ill., August 11th, 1854. Received but a limited education. In 1884 went to Arkansas for a short time, then back to Ava, and in 1885 he moved to Franklin Co., Ill., and followed his trade of blacksmith. Married Florence I. Duncan March 2d, 1876; had three children. Wife died October 20th, 1882, and was again married November 28th, 1886, to Martha E. Greenwood, and has five children. Was converted and joined the Bear Point Free Baptist Church October 24, 1897; baptized the following month. His grandmother, Polly Polk, was a cousin to President James K. Polk.



DEACON A. J. BARROW.

DEACON A. J. BARROW,

The son of James and Catherine D. Barrow, was born in Jackson county, Ill., March 1st, 1852. His youth was spent upon his father's farm, a part of which he now resides upon. Attended the district school; married Nancy A. Musgrave August 29th, 1872; joined the United Baptist Church April, 1876; was married again to Miss Mary L. Merrell September 1st, 1885; united with the Free Baptist Church at Campbell Hill January, 1889, and was elected on the



MARY L. BARROW.

MARY L. BARROW,

Board of Deacons in June, 1890, and still resides on his farm near Campbell Hill, Ill.

Daughter of Alfred S. and Amanda P. Merrell, was born near Belleville, Ill., December 28th, 1867; removed with her parents to Jasper county, Mo., in 1868. Then to Randolph county, Ill., in 1874. Married A. J. Barrow in 1885, and united with the Free Baptist Church at Campbell Hill, Ill., in January, 1889.



DEACON ARCHIBALD ROBISON AND WIFE.

DEACON ARCHIBALD ROBISON,

Born January 6th, 1838, near Steelesville, Ill., joined the Baptist Church in 1866. Married to Sarah I. Simons in 1867. In 1896 he united with the Free Baptist Church in Murphysboro, Ill., of which he is a faithful member and one of its deacons.

SARAH I. ROBISON,

Wife of Deacon A. Robison, born in Wright Co., Mo., in 1845, united with the Baptist Church in 1866. Married at Steeleville in 1867. Joined the Free Baptist Church in Murphysboro in 1896, of which she is a faithful member and a worker in the home and foreign missionary work. ,



DEACON JNO. A. L. SCOTT.

DEACON JNO. A. L. SCOTT,

Born March 16th, 1862, in Wayne Co., Ill., and was "born again" October 15th, 1889, and united with the Free Baptist Church November 17th, 1889, and at once chosen deacon. He served in various capacities in the church, and prominent in every forward movement of the denomination. Of modest and quiet manner, yet strictly business-like. For five years he has been president of the Wayne Co. Sunday school Association, and is a member of the State Executive Committee and County and



MARTHA SCOTT.

District chairman of the Prohibition party, and was a candidate for the State Legislature in the last election. He was married to Miss Martha Vaughn August 17th, 1884.

MARTHA SCOTT,

Wife of Deacon Jno. A. L. Scott. Her maidenname was Vaughn, and they were married August 17th, 1884, and have lived in the little village of Orchardville, in Wayne Co., Ill., ever since, where their lives and work have been a blessing to the Free Baptist Church at that place.



DEACON THOS. LEMING.



MARY ANN LEMING.

DEACON THOS. LEMING

Was born in Indiana in 1830; came to Illinois in 1836; married Mary Ann Heard in 1851; raised a family of four girls and three boys; converted in 1878 under the preaching of Rev. G. A. Gordon at Percy, Ill. Has proven himself a true, devoted Christian, and a strong advocate of legal prohibition. Now lives in Willisville, Ill., and is one of the

deacons of the Free Baptist Church there.

 MARY ANN LEMING,

Wife of Deacon Thos. Leming, was born in 1828; converted under the preaching of Rev. Wm. Bradley during the Civil War in 1862; joined the Looney Springs General Baptist Church. Since has united with the Free Baptist Church at Willisville, Ill.



DEACON H. D. SANDERS.



MARY E. SANDERS.

DEACON H. D. SANDERS,

Born October 26th, 1856, in Williamson Co., Ill. His parents were devoted Christians. He was married August 10th, 1879, to Mary E. Lipsey. Converted in a meeting held by Rev. Chas. Hayes in 1892, and united with the Christian Church, and in the spring of 1895 he joined Union Hall Free Baptist Church, and was elected one of its deacons soon after. Now lives on his farm near Christopher, Ill.

MARY E. SANDERS,

Wife of Deacon H. D. Sanders, born July 9th, 1859, at Frankfort, Ill. Was converted in 1892 under the preaching of Rev. Chas. Hayes, and with her husband united with the Free Baptist Church in 1895. She was the mother of six children, one boy and two girls living. She is a kind and devoted wife and mother.



CHESTER CHURCH.

CHESTER FREE BAPTIST
CHURCH.

July, 1896, Revs. J. L. and W. E. Meads, J. H. Bagwill and G. A. Gordon began a series of tent meetings, which resulted in the organization, August 2d, of a church with 6 members, as follows: A. G. Gordon, Ella Short, Mary J. Hood, Mrs. Wm. Henson, Mrs. Hugh Crain and Mrs. Geo. Hammet. Rev. Kate Veach Haines early took the place of Bro. Gordon on the staff of workers. Soon proceeded to build a commodious brick church house, and a seven-

room parsonage. Membership now of 100. The following have served as pastors: G. A. Gordon, J. C. Daisey, J. H. Bagwill, G. P. McBride and J. L. Meads, the present pastor. Officers are A. G. Gordon, H. H. Wilkinson and Wm. Hecht, trustees; H. H. Wilkinson and Geo. Azlyn, deacons; Cora Miller, Clerk, and A. G. Gordon, treasurer. Sustains a Sabbath school, Y. P. society, Woman's Missionary society and a Mite society. The success of this church is mainly due to the service and sacrifice of A. G. Gordon and the untiring efforts of Bro. J. H. Bagwill while pastor of it.



DEACON JAS. L. BIBY.



MARY J. BIBY.

DEACON JAS. L. BIBY,

Born March 2d, 1846, in Franklin county, Ill. Converted November 12th, 1890; baptized and united with Union Hall church; was deacon and trustee, which offices he held until his death, March 30th, 1893. Was united in marriage to Mary J. Harris in 1875.

 MARY JANE BIBY,

Born November 11th, 1851, in Franklin Co., Ill., and was the

daughter of Joseph and Nancy Harris. Was converted at about 15 years of age; joined the United Brethren in Franklin county, and remained with them until the organization of Union Hall Free Baptist Church, when she joined it. She was married to Jas. L. Biby in 1875. He died in 1883, and she married again to F. M. Biby May 5th, 1885, and died August 28th, 1899. Lived near Christopher, Ill.



DEACON MOSES HARRIS.

NANCY S. HARRIS,
WIFE OF DEACON MOSES HARRIS.

DEACON MOSES HARRIS,

Of Tamaroa, Ill., born in 1844; married August 8th, 1861, to Mary S. French, has five children living. Joined the army in 1864; served until 1865. Converted under the ministry of Rev. J. C. Gilliland in 1875, and joined the Free Baptist Church. Is now one of the Deacons and a member of the Board of Trustees of Tamaroa

church, at which town he still resides.

NANCY S. HARRIS,

Wife of Deacon M. Harris, born in 1844, in Perry county, Ill. Converted in 1868, and joined the Free Baptist Church in 1875, and is now with her husband, and a member of Tamaroa church.



DEACON JOHN W. JOHNSON.



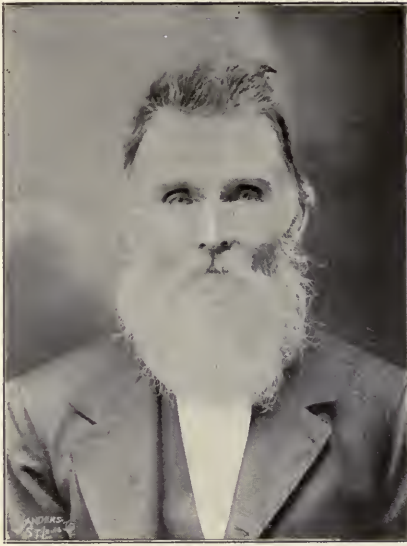
NORA A. JOHNSON.

DEACON JOHN W. JOHN-
SON,

Born January 16th, 1846, Jackson Co., Tenn. Moved to Missouri in 1854; to Perry Co., Ill., in 1861. Entered Civil War February 9th, 1864. Married Nora A. Cleary in 1865. Was converted and joined the Free Baptist Church at Union Hall in 1893. Elected on the Board of Deacons and still serves his Church as such. Lives near Christopher, Ill.

NORA A. JOHNSON,

Born March 29th, 1841, in Williamson Co., Ill. Mother died and she lived with her aunt in Perry Co.; later removed to Franklin Co. Converted and became a member of Union Hall Free Baptist Church at Christopher, Ill., in 1892. United in marriage to Jno. W. Johnson in 1865, and still resides on their farm near Christopher, Ill.



WILBURN CAMPBELL.



MANERVA CAMPBELL.

WILBURN CAMPBELL,

Born May 4th, 1839, in Franklin Co., Ill. Was converted and united with the Free Baptist Church November 12th, 1890; was elected clerk of the church and continued to be ever since. Married Mary E. Hogue September 1st, 1864; has 10 children. She died and he again married, this time to Manerva Howell, November 25th, 1886, and lives near Christopher, Ill.

MANERVA CAMPBELL,

Wife of Wilburn Campbell, born December 25th, 1838, in Williamson Co., Ill. Converted in 1883 and joined the Christian Church, and continued in that Church until November 12th, 1890, when she united with the Free Baptists at Union Hall. Daughter of David and Sarah Robison. Married Jasper Howell in 1856. Mother of 13 children. Lastly to Wilburn Campbell, with whom she still lives on their farm, Christopher, Ill.



WM. CARTER AND WIFE, MARGARET.

WM. CARTER,

Son of Wm. Carter, born July 22d, 1820, in East Tennessee. Came to St. Clair Co., Ill., in 1834, and to the vicinity of Campbell Hill, Ill., 1840. About this time he married Mary Loy. They had nine children. His wife died May 2d, 1862, and he married Vitulia Canaday. She died October 3d, 1863, and he married Mary Moore, by whom he had three children. She died October 6th, 1871, and he married Martha Reese. She died September 22d, 1895, and he then married Margaret Shaw July 23d, 1896, who survives him. He with his first wife

joined the Looney Springs church July 30th, 1850, and remained a member of the church to the date of his death, February 28th, 1898.

MARGARET CARTER,

Widow of Wm. Carter and daughter of Henry Loy, was united in marriage with David Darrough, by whom she had three children. After his death she married Daniel Shaw. He died and on July 23d, 1896, she was united in marriage with Wm. Carter, and for many years a member of the Presbyterian Church.



ROBERT SOPER.



MRS. MOSES JONES.

ROBERT SOPER,

Son of Andy and Polly Soper, born in 1822. Joined Free Baptist Church under the preaching of Rev. H. S. Gordon at Percy, Ill. Married to Parthena Holt, and died in 1886, leaving four children.

MRS. MOSES JONES,

Born January 10th, 1844, daughter of G. W. Eubanks. Was converted and united with McGlasson church under Rev. J. W. McMillan's preaching in 1895. Married in 1862, and is the mother of seven children.



GROUP OF FREE BAPTIST PREACHERS.

The 8 standing in the back, begin at left, Revs. J. W. McMillan, J. W. Phelps, Hy. Skaer, M. Kennedy, J. F. Kirk, J. J. Tatum, M. Fox, —Mills. The 8 sitting in front, begin at left, Revs. J. H. Bagwill, G. A. Gordon, R. Oliver, B. Keller, J. C. Gilliland, H. S. Gordon, G. P. McBride, H. F. Carter and daughter unknown. The middle 8 standing, left, Revs. W. W. Jacobs, E. E. Evans, A. J. Rendleman, —Griffith, S. L. Morris, Jno. Phillips, T. O. McMinn, and Chas. T. Rogers.



REV. JAMES F. KIRK.

REV. JAS. F. KIRK,

Son of Ulissus and Martha J. Kirk, born in Benton county, Tenn., January 15th, 1843, professed faith in Christ in 1873, joined the Free Will Baptist Church in Williamson Co., Ill.; ordained in 1881, and has done pastoral work every year up to date. Married Nancy A. Spirs August 1st, 1869. Married second wife, Martha Jones, January 14th, 1880, and now resides at Crainville, Ill., and is still in the pastoral work.



EMANUEL STEELE.

EMANUEL STEELE,

Only son of James C. and Serena Steele, born in 1847 at Steeleville, Ill. Converted in 1878, and united with the Missionary Baptist Church at Steeleville, Ill., and in 1897 joined the Hickory Grove Free Baptist Church near Christopher, Ill., where he still holds his membership. He was united in matrimony to Saraphine Thomas, and they had one son, Ottis, and she died. He now resides with his sister in Franklin Co., Ill. Was for a time clerk of the Church; is now its treasurer.



DEACON LEVI A. JONES.

DEACON LEVI A. JONES,

Was born in Indiana in 1826. Came to Williamson county, Ill., in 1841. Married Lydia Moore, who dying left him with nine children. In 1863 he married Hester J. Odam, by whom he had ten children. He was converted and joined the church, but differed with his brethren in his religious views. In 1870 he joined the Free Will Baptist Church under Rev. W. H. Blankenship's preaching at Harmony, and became a very devoted worker, always faithful to his pastor, true to his Church, and loyal to his denomination. Died January 15th, 1892. Revs. T. O. McMinn and J. L. Meads preached his funeral.



HESTER J. JONES.

Truly may we say of him, as of Enoch of old: "He pleased God."

HESTER J. JONES,

Widow of Levi A. Jones, born May 26th, 1841, was converted young and joined the M. E. Church. Is the mother of nine children. In 1871 she united with Harmony Free Baptist Church; lived seven miles away, yet seldom missed a church meeting. In 1900 she went into the organization of a new Free Baptist church at Spillertown, Ill. Her pious life and religious teachings won all her children for Christ and the Church. She resides on the old homestead and is a successful farmer.



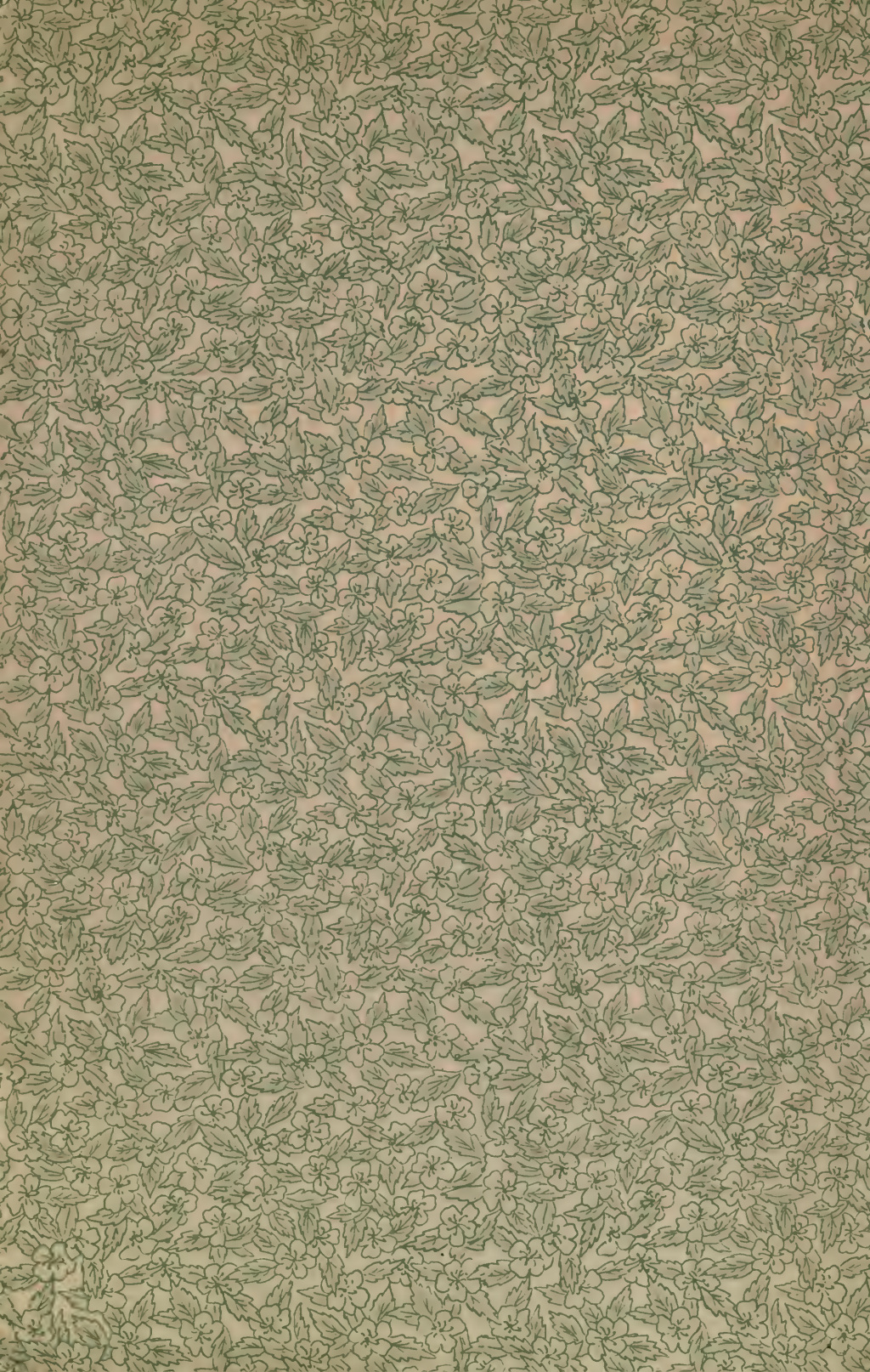
RICHARD W. JONES.

RICHARD W. JONES,

Born in Lake Creek, Ill., February 13th, 1866, son of Levi and Hester Jones, attended the district schools, gained a fair education and has been a very successful and popular teacher for many years. Was converted November

15th, 1884, and joined Harmony Free Baptist Church. He is editor of the "Progress" and has been for some years. Active in church work, his influence is largely felt. Married August, 1897, to Miss Nannie Harris, and now resides at Johnson City, Williamson Co., Ill.





UNIVERSITY OF ILLINOIS-URBANA



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