

1839-1947 Boone Co., IL Church Histories & Directories 1 of 2 (18)

• Proceedings •

OF THE

SEMI-CENTENNIAL

OF THE ORGANIZATION

OF THE

First Presbyterian Church

OF BELVIDERE, ILL.

March 16th, 17th and 18th

1889

Martin William Johnson  
514 W. Menominee  
Belvidere, IL 61008

1st. PRESBYTERIAN CHURCH OF BELVIDERE, ILL.. 1889, 50 YEAR CELEBRATION  
HISTORY BOOK, IN IDA PUBLIC LIBRARY BACK ROOM. LAST PAGE HAS A  
LIST OF OUT OF TOWN VISITORS.

REV. & MRS. T.C. EASTON OF NEWARK, N.J.

REV. D.R. EDDY OF BROCKPORT, N.Y.

REV. & MRS. EUGENE H. AVERY OF VINTON, IOWA.

REV. & MRS. T.A. ROBINSON OF WINNEBAGO, ILL.

REV. & MRS. H.D. JENKINS, D.D. OF FREEPORT, ILL..

REV. S.L. CONDE OF ROCKFORD, ILL..

REV. PROF. H.M. WHITNEY OF BELOIT, WISC..

REV. JAMES B. ANDREWS OF HEBRON, ILL..

REV. A.G. DUNSFORD OF MARENGO, ILL.

REV. L.H. FOSTER OF POPLAR GROVE, ILL..

MR. & MRS. WM. HARVEY OF ROCKFORD, ILL..

MR. MATTHEW HARVEY OF ROCKFORD, ILL..

MR. & MRS. N.C. THOMPSON OF ROCKFORD, ILL..

MISS NORMA THOMPSON OF ROCKFORD, ILL..

MR. & MRS. THOMAS BUCHANAN OF ROCKFORD, ILL..

MR. CHARLES MCGLASHEN OF ROCKFORD, ILL..

MRS. IDA STANBRO OF ROCKFORD, ILL..

MRS. & MISS GREGORY OF ROCKFORD, ILL..

MISS JENNIE & ANNA MCGREGOR OF ROCKFORD, ILL.

MR. & MRS. C.M. AVERY OF ROCKFORD, ILL..

MRS. GEO. POWELL OF ROCKFORD, ILL..

MR. & MRS. JAMES GREENLEE OF ARGYLE, ILL..

MR. JAMES JAMES PICKEN OF ARGYLE, ILL.

MR. & MRS. JOHN PICKEN OF ARGYLE, ILL..

MR. & MRS. ANDREW McDONALD OF ARGYLE, ILL..

MR. DAVID PICKEN OF ARGYLE, ILL..

MISS MARY PICKEN OF ARGYLE, ILL..

MR. JOHN McEHRAN OF ARGYLE, ILL..

MISS MAGGIE PICKEN OF ARGYLE, ILL.

MR. MRS. JOHN THOMPSON OF CALEDONIA, ILL..

MR. ROBERT THOMPSON OF CALEDONIA, ILL..

MR. & MRS. ROBERT HENDERSON OF CALEDONIA, ILL.

MR. JOHN HENDERSON OF CALEDONIA, ILL..

MR. JAMES KELLY OF CALEDONIA, ILL..

ELDER CROUSE OF CALEDONIA, ILL.

MR. & MRS. N.C. AMSDEN OF DUBUQUE, IOWA.

CONTINUED ON NEXT PAGE \_\_\_\_\_

WM. P. CULBERTSON OF FULTON, ILL..  
MR. & MRS. W.D. AVERY OF CHICAGO, ILL..  
MR. & MRS. L.D. COLLINS OF CHICAGO, ILL..  
MR. & MRS. ORLANDO CURTIS OF CHICAGO, ILL..  
MR. & MRS. C. B. HOLMES OF CHICAGO, ILL..  
MR. & MRS. J.C. DICK OF CHICAGO, ILL..  
MR. & MRS. JOHN YOURT OF CHICAGO, ILL..  
MRS. W. W. FULLER OF CHICAGO, ILL..  
MRS. ELLEN ADAMS OF CHICAGO, ILL..  
MISS LIZZIE HOLMES OF CHICAGO, ILL..  
CHARLES PARKHILL OF CHICAGO, ILL..  
MR. & MRS. JAMES LEONARD OF CLINTON, IOWA..  
MRS. LOUISA FISK OF WAVERLY, IOWA..  
MRS. L. N. SEAMAN OF MITCHELL, DAKOTAS..  
MRS. DR. STONE OF BELOIT, WISC..  
MRS. HELEN A. PECK OF BELOIT, WISC..  
MISS JOSEPHINE A. PECK OF BELOIT, WISC..  
MR. & MRS. A. M. BLAKESLEY OF ROCK ISLAND, ILL..  
MR. & MRS. METCALF OF MARENGO, ILL..  
MRS. H.B. SYKES OF ELKHART, IND..  
MR. JOHN ROLLINS OF LINCOLN, NEB..  
MRS. CHARLES CROSBY OF SYCAMORE, ILL..  
LANS ING ANDERDONK OF POPLAR GROVE, ILL..  
H.O. SEARS OF GARDEN PRAIRIE, ILL..

THOSE NOT BEING ABLE TO ATTEND THE 50TH CELEBRATION ARE -

REV. A.C. SMITH, D.D. OF GALENA, ILL..  
REV. M.F. HOWIE OF ATCHISON, KANSAS..  
REV. H.M. CURTIS OF FLINT, MICHIGAN..  
REV. J.H. WINDSOR OF DOWNERS GROVE, ILL..  
REV. J.R. SUTHERLAND, D.D. OF PITTSBURG, PENN..  
REV. J.C. THOMPSON OF HOLYOKE, MASS..  
REV. CORNELIUS BRETT OF JERSEY CITY, N.J..  
REV. & MRS. MOSES SMITH OF GLENCOE, ILL..  
PROF. H.N. WHITNEY OF BELOIT, WISC..  
MR. MRS. DANIEL JACKSON OF CHICAGO, ILL..  
MRS. MARY PITKINS OF CHICAGO, ILL..  
MISS LIZZIE HOLMES & MOTHER OF CHICAGO, ILL..  
MRS. FANNIE MYERS OF DECATUR, ILL..  
CONTINUED ON NEXT PAGE \_\_\_\_\_



MRS. E. N. BUSH & FAMILY OF BLOOMINGTON, ILL..

MRS. ENOCH & FAMILY OF ROCKFORD, ILL..

MR. MRS. J.W. LAWRIE OF MARENGO, ILL..

SPENCER RISING & FAMILY OF LENA, ILL.

MISS MARY E. NASH & MOTHER OF MORGAN PARK, ILL.

MRS. ELIZABETH HICE OF MARENGO, ILL..

MRS. MARGARET OWENS & DAUGHTER OF HAMBURG, IOWA.

MR. & MRS. G. N. SHERBURNE OF ESMOND, DAKOTAS.

MRS. H. THOMPSON OF DENVER, COLORADO.

MRS. CATHERINE GOOCH OF FOOTVILLE, WISC..

HON. HENRY BILL OF NORWICH, CONN.

ELDER DANIEL MCEWEN OF ROCKFORD, IOWA.

MRS. FANNIE TILLOTSON & DAUGHTER OF AUBURN, N.Y..

H.D. WATERMAN & FAMILY OF ST. LOUIS, MO..

MISC. ITEMS OF GENEALOGICAL INTEREST ARE -

PREVIOUS TO & DURING 1838 A FEW FAMILIES OF PRESBYTERIANS  
& CONGREGATIONALISTS ARRIVED. -

DAVID CASWELL FROM N.Y. ARRIVED MARCH 1835.

DEA. EZRA MAY FROM OLEAN, N.Y.

FREDERICK SHELDON FROM SILVER CREEK, MICHIGAN IN 1838.

STEPHEN BURNETT FROM SPRINGFIELD, MASS. IN 1837.

AUSTIN GARDNER FROM MASSACHUSETTS.

24 MEMBERS IN 1839 - MARCH 17. -

STEPHEN BURNETT, REV. JOHN MORRILL, EZRA MAY, MRS. DORCAS MAY,

MRS. ABIGAIL BURNETT, FREDERICK S. SHELDON, MRS. HARRIET C.

SHELDON, GEORGE D. HICKS, MRS. ABIGAIL HICKS, AUSTIN GARDNER,

MRS. MARY GARDNER, AARON H. BILLINGS, DAVID CASWELL, CHAUNCEY

BRISTOLL, MRS. LOUISA ROLLINS, MRS. MARY C. DUBOIS, MRS. MARIA

L. FISK, MRS. JULIET GILMAN, MRS. HANNAH BLOOD, MRS. RULENA MCBRIDE,

MRS. NANCY HALE, MRS. RUTH CUNNINGHAM, MRS. LOVINA MAY, MISS ADALINE

E. SHELDON, MRS. GILBERT.

MR. GARDNER DIED IN 1843.

REV. MR. MORILL LIVED NEAR ROCKFORD.

COL. JOEL WALKER CAME FROM PEACHAM, VT. &

ARRIVED IN SUMMER OF 1839. HE HAD BEEN HERE IN JUNE OF 1836  
EARLIER.

CONTINUED ON NEXT PAGE \_\_\_\_\_

REV. MR. WRIGHT DIED IN OCTOBER 1849.

REV. ERASMUS D. WILLIS OF ROCKFORD DIED NOV. 12, 1880.

REV. ELEAZER T. BALL OF MECKLENBURG, N.Y. CAME IN JULY 9, 1859.

REV. DANIEL CLARK OF FREDONIA, OHIO DECLINED A CALL IN 1855.

REV. HENRY B. HOLMES OF ANDOVER, MASS. CAME IN 1855.

REV. DAVID R. EDDY OF WENONA, ILL. CAME IN 1863.

REV. HENRY M. CURTIS OF OLEAN, N.Y. CAME IN 1880.

REV. MATHEW F. HOWIE OF ATCHISON, KANSAS ACCEPTED A CALL.

REV. JOHN CLARK HILL OF ST. LOUIS, MO. CAME IN 1888.

LISTS OTHER MINISTERS ETC.. INF.. (SEE 1889 BOOK).

COL. JOEL WALKER DIED JULY 1855.

DEACON DAVID DICKEY CAME FROM COLUMBUS, CHENANGO CO., N.Y.

DEACON SIDNEY AVERY DIED FEB. 17, 1888.

SEYMOR GOOKINS DIED JUNE 20, 1879.

JOHN W. LAWRIE MOVED TO NEAR MARENGO, ILL..

HENRY D. WATERMAN MOVED TO ST. LOUIS, MO..

ISAAC T. WITBECK DIED JUNE 1885.

ROYAL N. WRIGHT WAS BORN AT HANOVER, N.H. OCT 14, 1811 (FULL-NAME WAS ROYAL NATHANIEL WRIGHT).

CHARLES FANNING WAS BORN IN N.Y.C. JULY 22, 1822. HIS FATHER IN LAW IN N.Y.C. WAS LUCIUS HART.

REV. ELEAZER T. BALL'S OBITUARY IT SAYS IS IN THE N.Y. EVANGELIST (PAPER) OF AUGUST 1855. HE WAS BORN IN ORANGE, N. J. IN 1809.

THE 100 YEAR ANNIVERSARY BOOK SHOULD BE FOUND & XEROXED FOR THE LIBRARIES COLLECTION.

PROFESSOR H. M. WHITNEY IS AT BELLOIT COLLEGE.

SEE 1853 LIST OF MEMBERS & YEAR THEY JOINED THIS CHURCH. IN THE 1853 MANUAL BOOK AT IDA PUBLIC LIBRARY.

Martin William Johnson  
514 W. Menominee  
Belvidere, IL 61008

# COMMITTEES.

## GENERAL COMMITTEE.

John Clark Hill,	Henry W. Avery,	D. D. Sabin,
Geo. Greenlee,	M. G. Leonard,	Miss Hattie Foote,
Mrs. E. T. Gage,	Mr. H. C. Walker,	Mrs. M. M. Rutger.

## PROGRAM.

D. E. Foote,	The Pastor,	J. G. Stevens,
H. J. Sherrill,	Mrs. D. D. Sabin,	Mrs. Robt. Harvey.

## FINANCE.

A. C. Fuller,	E. T. Gage,	A. O. Witbeck,
Geo. W. Murch,	D. W. Lacy,	Mrs. A. O. Witbeck,
Miss Alice Terwilliger,		

## CORRESPONDENCE, INVITATION AND PRINTING.

H. W. Avery,	J. C. Foote,	G. W. Downs,
Geo. Greenlee,	D. D. Sabin,	H. C. Walker,
M. G. Leonard,		

## MUSIC.

J. C. Zinser,	E. Pepper,	Jas. Jaffray,
Miss Heleh Sabin,	Mrs. Wm. Glasner,	

## REFRESHMENTS.

Miss Hattie Foote,	Mrs. D. W. Lacy,	Mrs. M. M. Rutger,
Mrs. Irving Terwilliger,	Mrs. E. T. Gage,	Sidney Sabin.

## DECORATION.

Mrs. C. F. Clark,	Mrs. E. S. Gardner,	Mrs. Fred Merrill,
Miss Marietta Parkhill,	Miss Nettie Murch,	Miss Mary Gage,
Miss May Foote,	Miss Cora Gray,	Miss Jessie Gray,
Wm. Glasner,	Wm. Keatoe,	W. Beck,
Samuel Pepper,		

## ENTERTAINMENT.

Mrs. J. C. Foote,	Mrs. John Ramsey,	Mrs. E. B. Plane,
Mrs. John Gray,	Miss M. Mundy,	Miss Mattie Greenlee,
Miss Maggie Parkhill,		

## USHERS.

Winfred Cox,	Geo. Greenlee, Jr.,	David Greenlee,
Edw. Barnes,	Wm. Luce,	Omar Wright.

*Cal. woman*  
*Donated by his daughter*  
 1839 Mrs. Edward A. Fellnow  
*Calumet, Ill.* 1889  
 PROCEEDINGS

OF THE

# SEMI-CENTENNIAL

OF THE

# ORGANIZATION

OF THE

# First Presbyterian Church

OF

BELVIDERE, ILLINOIS,

March 16th, 17th AND 18th,

1889.

BELVIDERE.  
 NORTHWESTERN PRINTING HOUSE.  
 1889.

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## INTRODUCTORY.

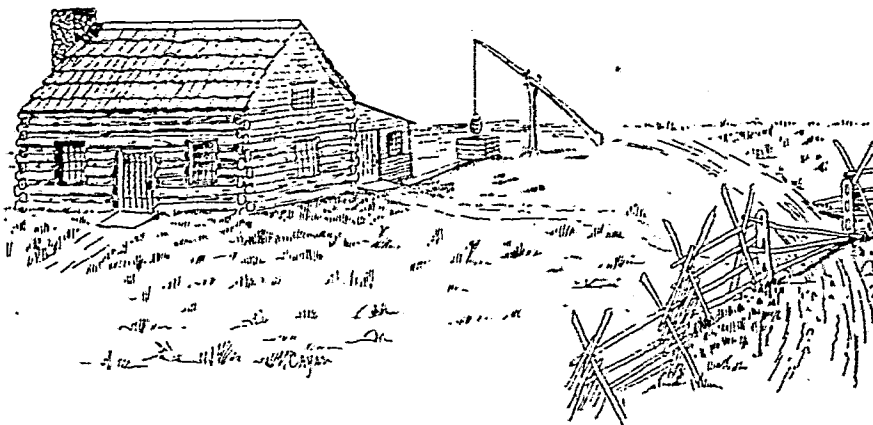
PRELIMINARY arrangements having been made by the appointment of committees (see page 2 of cover), the preparatory work was completed in due time. Four hundred invitations were sent abroad. The work of decoration was elaborate and in good taste. Heavy ropes of evergreen were suspended from the ceiling in the center of the auditorium to each corner, and from a point above the desk to the lamp-posts on the corners of the platform. Large Union flags were draped on the gallery and orchestra fronts, shaded with evergreens. Potted plants and flowers ornamented the window-sills, while the altar and platform presented the appearance of a greenhouse. Conspicuous upon the wall, in rear of the pulpit, were the dates

1839-1889.

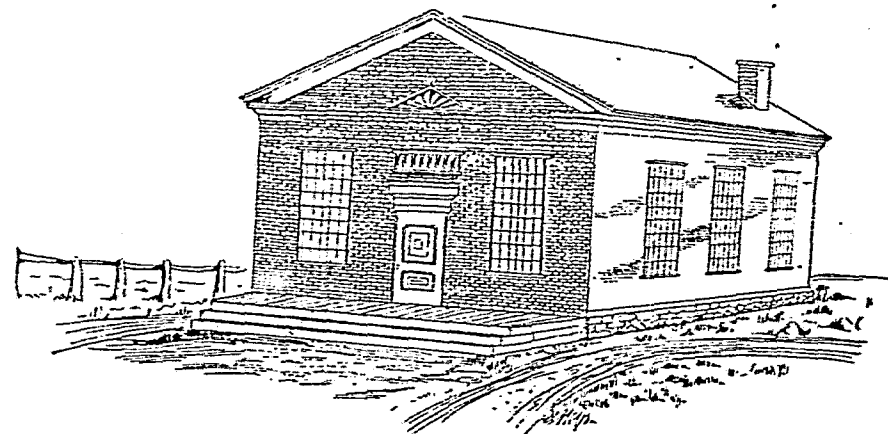
The plates on pages 2 and 3 are taken from pencil sketches drawn from memory by John A. Rollins, a grandson of the owner of the log house at the time of the organization of the church. On an easel by the side of the pulpit, were ten portraits of those who had been pastors or supplies during the fifty years.

In response to the invitations, about 100 persons from abroad were present at some portion of the exercises. (For names see page 3 of cover.)

The proceedings, as shown on the following pages, were in accordance with the program adopted by the committee.



RESIDENCE OF STEPHEN BURNETT, 1839.



FIRST PRESBYTERIAN CHURCH, BELVIDERE, ILL.

ERECTED IN 1843.

## PROCEEDINGS.

### SATURDAY MORNING—First Session.

At half-past ten o'clock a large congregation assembled to share in this first hour of devotion, Rev. J. C. Hill, the acting pastor, presiding. After singing hymns No. 54, 102, 675 in "Songs for the Sanctuary," and prayer by the leader, Rev. David R. Eddy, of Brockport, N. Y., a former pastor, read the first chapter of the 1st Epistle of John, and commented thereon in part as follows: First, calling attention to the promise "where two or three are gathered together in My name there am I to bless them." We not only come in the name of Jesus, but we have been gathered by Him. That name is precious. He is both host and guest. Jesus is in the midst; He is the center, and we, though unworthy, are gathered by Him. The memory of the past is precious. We have all been unfaithful, but the blood of Jesus Christ cleanseth from all sin. It is our privilege to plant our feet upon the solid rock, and all that He is is ours. His acceptability is ours. The union is the closest that can be; closer than husband and wife. We are here as His guests; He has gathered us. We are also the host, and he is knocking for admittance as a guest, desiring to be received, and we may rest in Him. His salutation is, "Peace be unto you."

Singing two verses of hymn No. 756 was followed by prayers, and remarks by Dr. Foote, J. M. Glasner, Mrs. D. W. Lacey, J. G. Stevens, Mrs. Walker, Dea. James Kelly, Rev. E. H. Avery, Rev. D. R. Eddy, Francis Sager, John Thompson, N. C. Amsden and E. W. Warren. Singing No. 953 closed the devotional exercises, after which, Rev. J. C. Hill gave the following

### ADDRESS OF WELCOME.

To-day completes the fifty years. It is a long time. Of a thousand persons of all ages alive fifty years ago, only about forty are alive to-day. It is well for us to mark the day, not only for ourselves, but for those who may be here at the centennial celebration.

The jubilee in the Mosaic economy was a glorious time of rejoicing. It took its name from the fact that it was heralded by a grand blowing of trumpets made of rams' horns. The English word, I am convinced, is really jubile, which is almost the exact Hebrew word, and this form is found in the best editions of the old version, and in the revision.

Everything took a new start from the year of jubile. Debts were cancelled, alienated estates were restored, servitude was ended.

These past fifty years have been wonderful years to our country. A terrible national disgrace has been wiped out, but it took an equally terrible war to do it. And now the struggle is on with another disgrace. No matter how dark the outlook may be in the war with the saloon, in looking back over these past fifty years we can see that a great work has been done in temperance reform.

It has been an era of an increasing fraternal spirit among all denominations of Christians. Antagonism has ceased; co-operation has begun. We have at last begun to compass the world with evangelistic movements. The ratio of the increase of the Christian church is to-day greater than it has ever been before since Apostolic days. Then look at the world-wide study of God's Word! To-day we rejoice in all this, and thank God for it.

In these services we will recount with thanksgiving the history of this church, and from the successes of the past take fresh courage and begin the new period with renewed hope and energy.

I do not know that any of our historians have thought to make note of the failures and mistakes of the past half century. There is value in recounting these, as well as exulting in successes. One thing about the inspired history of God's people that shows its Divine origin, is the large space that is given to the minute details of the failures and sins of the people. If no note is made of these to-day, let us each, with a look back on our own lives, God's grace helping us, resolve on a more perfect walk with Him, and thus, with each one's life conformed to the spirit of the Gospel, we will avoid the mistakes of the past and make future successes greater than all that has hitherto been attained.

This is a time of joyous reunion, and it is my joy to welcome those who have so kindly come from a distance to help us in our joy. The joy is theirs as well as ours. It is a mutual joy.

The blessings of this reunion will be in exact proportion to our faith. If we merely make it a time of self-gratulation, the Lord will rebuke us; but if we thank Him for His tender mercies in sparing us, notwithstanding our miserable service, and in true contrition ask Him to make the new jubile of years full of joyous service for His glory, then we will be truly blest.

Elder Henry W. Avery, chairman of the Correspondence Committee, then read letters received from the following named persons expressive of their regrets at not being able to be present, of congratulations for an existence of fifty years, and for the prosperity that the old church has experienced in the past, with the hope of a pleasant anniversary service and a future of still greater usefulness:

Rev. M. F. Howie, Atchison, Kan.; Rev. H. M. Curtis, Flint, Mich.; Rev. A. C. Smith, D. D., Galena, Ill.; Rev. J. H. Windsor, Downer's Grove, Ill.; Rev. J. R. Sutherland, D. D., Pittsburgh, Pa.; Rev. J. C.



Thompson, Holyoke, Mass.; Rev. Cornelius Brett, Jersey City, N. J.; Rev. and Mrs. Moses Smith, Glencoe, Ill.; Prof. H. N. Whitney, Beloit, Wis.; Mr. and Mrs. Daniel Jackson, Chicago, Ill.; Mrs. Mary Pitkins, Chicago, Ill.; Miss Lizzie Holmes and mother, Chicago, Ill.; Mrs. Fannie Myers, Decatur, Ill.; Mrs. E. N. Bush and family, Bloomington, Ill.; Mrs. Enoch and family, Rockford, Ill.; Mr. and Mrs. J. W. Lawrie, Marengo, Ill.; Miss Mary E. Nash and mother, Morgan Park, Ill.; Mrs. Elizabeth Hice, Marengo, Ill.; Spencer Rising and family, Lena, Ill.; Mrs. Margaret Owens and daughter, Hamburg, Ia.; Mr. and Mrs. G. N. Sherburne, Esmond, Dak.; Mrs. H. Thompson, Denver, Col.; Mrs. Catherine Gooch, Footville, Wis.; Hon. Henry Bill, Norwich, Conn.; Elder Daniel McEwen, Rockford, Ia.; Mrs. Fannie Tillotson and daughter, Auburn, N. Y.; H. D. Waterman and family, St. Louis, Mo.

Prayer by Elder M. C. Bentley. Benediction by Rev. D. R. Eddy. Recess.

#### SATURDAY AFTERNOON.

Singing Nos. 122, 821. Prayer by Rev. H. W. Reed. Singing No. 42.

#### HISTORICAL ADDRESS

By ELDER HENRY W. AVERY.

The first settlement of what is now Boone county, by representatives of the Anglo-Saxons, was in the spring of 1835, 165 years after Nicholas Perrott, the first white visitor set foot in Illinois; 164 years after the Jesuit missionaries, Allouze and Dablon bore the standard of the cross through Northern Illinois; 163 years after the discovery of the "Great Father of Waters" by Joliet and Marquette; seventeen years after the state constitution was adopted, and seven and a half years after the first Presbyterian Synod in Illinois was organized.

A band of Pottawatomie Indians, the remnant of a large and powerful tribe, had their encampment a little west of what is now the city of Belvidere, near the ford of the river. After beholding with expressions of sadness and regret the arrival of the white emigrants with cattle and implements of husbandry, and witnessing their pasture grounds being overturned by the wonderful, mysterious movements of the plow, they held their final council meeting, sung their last song, whirled in the giddy mazes of their last dance, and with sorrowful countenances that seemed to say, we must seek another home, bade farewell to these "Elysian fields," and their much loved Kishwaukee, in August, 1835. At that time two counties, Cook and Jo Daviess, comprised this northern part of the state, extending from the lake to the Mississippi river. The nearest postoffice was Chicago, and the nearest mill was at Ottawa.

The county of Boone was organized and its boundaries established in 1836. As a rule

#### RELIGIOUS ORGANIZATIONS

accompany or soon follow civilization, and so it was here. Before the expiration of the year 1835 religious meetings were held in the log cabins of those early settlers.

REV. JOHN S. KING, M. D.,

a Baptist divine, preached the first sermon in the primitive home of Timothy Caswell, near Big Thunder mills, early in the spring of 1836. The second sermon was preached in the more spacious mansion of S. P. Doty, by Rev. Mr. Breech, a Presbyterian, of whom Dr. Daniel H. Whitney in his reminiscences writes as follows:

"AN ENGLISHMAN

by the name of Breech, a Presbyterian, preached the second sermon. Over his head nearly a hundred winters had passed. He had been personally acquainted with the Wesleys, Whitefield and Lady Huntington. His sermon was one of the ablest I ever heard in the west or at the east. He had traveled with John Wesley, and frequently filled his pulpit in London, and partook and exhibited much of that fervent and earnest spirit that we so naturally suppose to have been characteristic of (as Mr. Breech denominated him) that great apostle. Notwithstanding his advanced age, he constantly traveled and preached, until the intensely cold winter of 1837, when he perished on the prairies in Rock Island county." The next sermon was preached by

MR. PILLSBURY, A METHODIST.

Thus we see that the denominations that have ever been prominent here had each an early advocate and representative in the ministry. The Baptist element predominating,

#### THE FIRST BAPTIST CHURCH

was organized by Dr. King at his house, July 24, 1836, with sixteen members. Their semi-centennial celebration was duly observed in 1886. Meetings were held at the cabin of Dea. Haskins, northwest of the court house, and at the double log cabin of Samuel Cates, near the present residence of Amos Jones, until they erected a building on the corner in front of the Universalist church, which was used as a church, school house, court house and town hall. This free-for-all house was afterwards removed, and is now in use as a dwelling lately owned by Ira Hill.

Previous to, and during the year 1838, a few families of

#### PRESBYTERIANS AND CONGREGATIONALISTS

arrived. David Caswell, from New York, came in March, 1835, being one of the first settlers; Dea. Ezra May, from Olean, N. Y., locating on Bonus Prairie; Frederic Sheldon, from Silver Creek, Michigan, in 1838, locating north of the Beaver; Stephen Burnett, from Springfield, Mass.,

in 1837, locating on Squaw Prairie, and Austin Gardner, from Massachusetts, locating also on Squaw Prairie.

These had left Christian privileges in the east, with the expectation that perhaps many years would elapse before they again enjoyed church privileges under their own organization, but during the winter of 1838-9 they held frequent meetings at the log house of Stephen Burnett, about three miles north of what is now the city, at which time regular religious services, including the reading of a sermon, were conducted. This house, like others of that day, consisted of one room, accommodating the entire family, sometimes quite numerous, with frequent additional new-comers who were always welcomed so long as there was lodging-room upon the floor, and being scantily furnished, seats of boards were provided as the necessity demanded. From this

#### DOMESTIC SANCTUARY,

upon each returning Lord's day, sincere prayer and praise resounded, and here was planted in those early days by these Christian pioneers of Presbyterian faith, the germ which has during these fifty years grown into a strong and influential church, which, with others of different names, have proven a power in restraining evil and promoting good, greater according to the financial cost than any other organization, political or civil, secret or open.

During this winter they were greatly encouraged by the arrival of

REV. JOHN MORRILL,

a missionary of the American Home Missionary Society, then supported by both Congregational and Presbyterian churches.

When it became known that a regular live Presbyterian minister was to preach, the people came with ox sleds, bringing their families and neighbors six or eight miles. They were indeed hungry for the preached word, which is the power of God unto salvation to those who believe its teachings. The question of church organization was soon agitated, some preferring the Congregational order and others the Presbyterian. They were generally poor, and room had a meaning then, but Dea. May, a firm Presbyterian, and possessing more of the needful than any other, with his characteristic stamp of his foot, said

"THE CHURCH MUST BE PRESBYTERIAN."

And it was organized as such in that primitive abode of Stephen Burnett, on the 17th day of March, 1839, by Rev. John Morrill, with twenty-four members, viz.: Ezra May, Mrs. Dorcas May, Stephen Burnett, Mrs. Abigail Burnett, Frederic S. Sheldon, Mrs. Harriet C. Sheldon, George D. Hicks, Mrs. Abigail Hicks, Austin Gardner, Mrs. Mary Gardner, Aaron H. Billings, David Caswell, Chauncy Bristol, Mrs. Louisa Rollins, Mrs. Mary C. Dubois, Mrs. Maria L. Fisk, Mrs. Juliet Gilman, Mrs. Hannah Blood, Mrs. Rulena McBride, Mrs. Nancy Hale, Mrs. Ruth Cunningham, Mrs. Lovina May, Miss Adaline E. Sheldon, Mrs. Gilbert.

At the same time Ezra May and Austin Gardner were elected elders, and Mr. Gardner was chosen clerk of the session, which office he held until his death in February, 1843. The first records of the church are in his handwriting. There are now supposed to be living four of the

original members, one only living in Belvidere. There are also four others now living here, and present members of this church, who were present at that organization. Articles of faith and covenant, with the form of admission to the church were then adopted, and notwithstanding the modifying and liberal tendency of church standards, have remained unchanged, and are the forms in present use.

This was the second Presbyterian church organized within the bounds of the Presbytery of Freeport; Galena first, having been organized October 28, 1831, three years before the organization of the First Presbyterian church in Chicago.

REV. MR. MORRILL,

who lived near Rockford and had supervision of other churches, supplied this church but half of the time until April, 1840. As a missionary his support was principally from the Missionary Society, but their resources were then very limited, and whatever could be supplied by the people was much needed and gratefully received by him.

One young man, not then a church member, having a little wheat not quite No. 1, and Chicago being so far away that any corner that might have a prospective appearance would likely be broken ere the market could be reached, generously contributed five bushels as his tithe of the first fruits.

COL. JOEL WALKER, FROM PEACHAM, VT.,

arrived with his family in the summer of 1839. He had been here in June, 1836, when there was but one house to be seen, the celebrated log tavern of the late Simon P. Doty, and upon his return to his eastern home, he says in his diary, "I thought Squaw Prairie and the surrounding groves the most pleasant place in the state, and as many of my family had settled there, I felt it my duty to return, and was encouraged to do so when my daughter, Mrs. Gilman, informed me that a Congregational church had been formed at Rockford, with a fine minister to preach to them, which church I could occasionally attend. But," he continues, "in the spring of 1839 what was my joy to learn that a Presbyterian church had been formed in Belvidere."

Upon his arrival he built a more commodious log house near Mr. Burnett's, which became the tent of meeting until the spring of 1840, when it was removed to a hall over the then new store built by Col. Walker upon the corner now occupied by Greenlee Bros. and the First National Bank. This hall, 20x40, permanently seated and made comfortable for religious worship after the manner of Presbyterians, was used free of rent for three years. The grateful feelings that possessed the hearts of this little band, as they united in the services of dedication after fifteen months of prairie wandering, can only be appreciated by those who have shared in similar experiences. The first sermon preached in this hall was on Friday, June 4, 1840, by Rev. Mr. Watson, of Rockford, from Mal iii. 10: "Bring ye all the tithes into the storehouse," etc. Meetings were continued, two sermons each day after the first, for four days. Preaching by Revs. Watson, Bascom and Morrill. The texts of each are recorded in Col. Walker's diary. That was not only a dedication, but a "feast of dedication." Col. Walker further

says: "This was indeed a happy day for me, and all the church sincerely rejoiced that we had so good a place that we could call

#### OUR HOUSE OF WORSHIP."

The burden upon the hearts of this Christian band was for a leader and spiritual guide, and the words of Col. Walker are: "I think the Lord did smile upon us and bless our feeble efforts, for He directed the steps of the

#### REV. ROYAL NATHANIEL WRIGHT

to this place, who preached his first sermon to us Aug. 9, 1840, from Psalms xxxiv. 8: 'O taste, and see that the Lord is good.'"

The Presbytery of Ottawa, which then embraced within its bounds the territory now comprising the Presbytery of Freeport, and had been organized but four years, met in the consecrated hall June 23, 1841, and received the First Presbyterian Church of Belvidere upon its roll. At the same time Rev. Mr. Wright was ordained and installed the first pastor of this church, with a promised salary of \$400 per year. One hundred and fifty dollars of this was received from the A. H. M. S. and continued for four years, \$100 the fifth and \$50 the sixth, making \$750 in all received by this church from missionary funds. At the time of this installation there were in the village about 275 inhabitants, and the church membership was 32. The first death of a church member was that of Stephen Burnett in 1841. The first revival was in 1843, when twelve united with the church by profession at one time. The first death of a member of the session was that of Austin Gardner in February, 1843, having taken cold at a funeral, resulting in lung fever.

The first monthly concert for missions was observed July 6, 1840, Col. Walker and David Caswell being the only ones present. This was regularly held for many years, but, like some other of the worthy objects observed by our honored sires and mothers, has yielded its popularity and worth to modern organizations of varied names.

#### THE SUNDAY SCHOOL

in connection with this church was, as nearly as can be ascertained, first organized June 6, 1840, on Sunday, the great day of the feast of dedication before mentioned, Deacon Austin Gardner being the first superintendent, with three teachers and about twenty-five pupils. The history of this school, as also the history of the eldership, will be given by others.

This hall of worship was freely occupied by other denominations as they wished, Bishop Whitehouse of the Episcopal church conducting service and administering communion there, and not hesitating to use the plain communion set of the humble Presbyterian church.

Two years had not passed before it became evident that a larger room was needed for public religious worship, and on Nov. 4, 1841, at the first society meeting of which there is any record, a committee was appointed to consider the matter, and at a subsequent meeting, Nov. 20, it was freely discussed. At that time there were only thirteen male members of the church, and those generally quite destitute of filthy lucre, without which even church buildings cannot arise. The

pastor, eight of the members and two other persons were present—all males; no inspiration from the "helpmeets." Two thousand dollars was the lowest estimate for a suitable church building, and the members must, so the record says, subscribe liberally before they could expect outside help. Each was requested to mark what he would pay. Not one-fourth the desired amount was pledged, and they were about to abandon the undertaking, when one offered to double his subscription. Another said he "would live in his log house another year rather than have the project fail," and would also double his. The paper was again passed, and resulted in ten persons pledging \$1,000. Would you like to know the names of these worthies?

James Bennett.....	\$200	Joel Walker.....	\$200
Ezra May.....	200	Marcus White.....	100
Thomas Hart.....	100	Frederic Sheldon.....	50
David Caswell.....	50	Austic Gardner.....	50
C. C. Bristol.....	30	Ansel Benham.....	20

This settled the question, and the subscription was soon raised to \$1,500 00. Committees were appointed to select a suitable location and draft plans for the new building. A constitution for the society was adopted, which provided for a board of three trustees, which number may be increased to twelve. Whether this liberal provision was that the responsibility should be generously shared, or that ambitious desires for position might be gratified does not appear, but the immediate election of eleven trustees and one secretary must have left but few unhonored, and the oft-repeated desire that each should take his turn would seem to have been fulfilled in this first election. Upon the report of the committees above named, the trustees on the 26th day of July, 1842, purchased of W. H. Gilman the lot upon which this present building stands, for the consideration of \$100, and contracted with Mr. Gilman for the erection of a "brick meeting-house" 36x48 feet, at a cost of \$2,250. This was the first edifice in Boone county erected and used exclusively for religious worship, and was formally dedicated for that purpose in August, 1843.

In the erection of this building a plan was adopted which has been a great source of embarrassment in every church where it has been adopted and practiced. The pews were to be owned and controlled by the individuals paying their appraised value. When the society, at a meeting held Oct. 26, 1846, passed a resolution that they were able and ought to be willing to support themselves, and henceforth would ask

#### NO FURTHER AID

of the A. H. M. Society, it became a serious question how the \$400 for the minister's salary and \$40 for incidental expenses could be raised when the trustees had no control of the pews, either for rental or location of others than pew owners. During the next year the problem was solved by all joining in a quit claim deed, dated July 17, 1847, a copy of which, with the signatures of W. H. Gilman and twenty-seven others, is upon the society's record book conveying their respective individual interests to the society, after which the trustees appraised and rented the pews. In October, 1849, Rev. Mr. Wright was called from his earthly toil to his heavenly reward after a brief sickness, and the church

mourned the great loss of a faithful and beloved pastor after a continuous work of a little over nine years, during which time the additions to the church were 182. This first Presbyterian pastor and Rev. Seth S. Whitman, pastor of the adjoining Baptist church, were cordial, friendly co-workers,

"LOVELY AND PLEASANT

in their lives, and in their deaths not long divided," only by a space of about four years, and their bodies sleep in adjoining lots in our city cemetery. They both laid good foundations upon which others have carefully and successfully built.

In the spring of 1850

REV. CHARLES FANNING,

of New York City, commenced his labors with this church. At a meeting Sept. 12, 1850, he received a unanimous call to become pastor at a salary of \$250 per annum, and on the 3d day of October he was duly installed. His relations with the church were exceedingly pleasant, but because of an affection of the throat, much to his regret, he was compelled to resign his pastoral charge and cease public speaking in April, 1854. During his term of service the needs of a larger house of worship were manifest, and in June, 1853, resolutions were passed pertaining to the building of a new and larger church edifice, but with his retirement that matter rested. His pastorate continued four years, and the additions to the church were 118. For a period of thirteen months the pulpit was supplied in general by

REV. ERASMUS D. WILLIS,

of Rockford, a very energetic, earnest speaker. He frequently supplied the pulpit during vacations afterward. He was called to his heavenly home Nov. 12, 1880.

The next pastor was

REV. ELEAZER T. BALI,

of Mecklenburgh, N. Y. He was called upon recommendation of those who knew him, without having been heard by the congregation. There had been correspondence and several months of delay. Upon his arrival he preached his first sermon from Acts x. 33.

He was installed July 9, 1855, and but one month elapsed ere he too was summoned to "come up higher," leaving the flock again shepherdless and the congregation again in sadness. During his three months' sojourn with us sixteen were added to the church membership, and he and his family had become much endeared to this people. Plans were again being perfected for the erection of a larger house of worship. But the time had not yet fully come, and while man appoints God disappoints, always, however, for good; and in these cases, if either of the plans had been consummated, the building would have been yet too small. For four months the pulpit was supplied by various pastors.

REV. DANIEL CLARK,

of Fredonia, O., was tendered a call to become pastor, but declined. On the 18th of November, 1855,

REV. HENRY B. HOLMES,

of Andover, Mass., was providentially with us, and by invitation preached in the afternoon, Rev. Hutchins Taylor, then a retired minister of this city, having preached in the forenoon. Rev. Mr. Holmes was requested to and did remain, and on Dec. 31, 1855, a unanimous call was placed in his hands to become pastor of this church with a salary of \$1,000 per annum. This call he, in a formal letter of Jan. 20, accepted, and on Wednesday, April 23, 1856, he was duly installed the fourth pastor of this church, Rev. Josiah Leonard, of Fulton, preaching the sermon, Rev. I. E. Carey, of Freeport, charging the pastor, and Rev. E. D. Willis the people.

In June of that year the work of rebuilding was again considered. It was decided to take down the church building then standing, purchase an adjoining lot of M. G. Leonard, and erect the new building upon the two lots. It was resolved to adopt the

CORINTHIAN STYLE OF ARCHITECTURE,

and that the new building, with side and end galleries, have a seating capacity for 800 persons. It was resolved that when \$10,000 was pledged by subscription, the contract was to be let; and at a meeting in March, 1857, the building committee reported the acceptance of proposals for mason and carpenter work, when it was further resolved that the old house be taken down forthwith and the work of erecting the new building be commenced. While the work of rebuilding was in progress, the congregation worshipped in what was then called Union Hall, over the store on the corner owned at that time by Enos Tomkins.

With all credit to the sincerity and honesty of the motives of the principal actors in this movement, a serious embarrassment was entailed upon the society by again building upon the stock plan, which embarrassment still continues in a measure, although a majority have already surrendered their personal interests for the general welfare. The year 1857 was one of financial depression and business failures. Some of the pledges proved valueless, others for various reasons depreciated, while the contracts and extra expenses demanded much more than was expected, and as some of us remember the repeated demands for more money had to be met quite generally by those who had already pledged as seemed to them liberally. In the work of solicitation our pastor was ever earnest, as with one or two of the brethren he went from house to house, from individual to individual, and with the oft-repeated expression, "the King's business requires haste," made known his business as the King's agent. As the building was nearly completed and the necessary funds were not forthcoming, a loan of \$4,000 was made at 15 per cent. interest, by means of which the work was finished, and the new house was dedicated February 11, 1858, the sermon from Psalms lxxviii. 13, and the prayer of dedication both by the pastor, are, by some of us, yet remembered as being very impressive and sincere.

The pleasure of sitting and worshipping in the new building where there was room enough and to spare, was appreciated, and none manifested more gratitude than our leader, who had been so faithful and efficient in all departments of pastoral work. On account of these characteristics as a successful worker, his services were desired by the aspiring Second Presbyterian church in Dubuque, from which he received a call, and at his request the pastoral relation of seven years' standing was terminated December 7, 1862. There had been added to the church during that time 149. His interest in the welfare of this church continued until his death about two years since, and his preaching for us during the summer of 1882, though he was feeble in body, was with the demonstration of the spirit, and very acceptable to his hearers.

At a society meeting held July 7, 1859, an auditing committee, consisting of A. C. Fuller, J. S. Nichols and Joseph Goodrich, was appointed to examine all accounts of the trustees and building committee in reference to the erection of the church building. Their report on the 15th day of August showed the total construction account to be \$17,115 18, with an indebtedness at that time of \$5,737 14. By repeated efforts this was gradually reduced, but it was not entirely liquidated until May 20, 1865, when all incumbrances occasioned thereby were removed.

#### REV. DAVID R. EDDY

of Wenona, Illinois, having been recommended by Dr. Robert W. Patterson, of Chicago, who, in the early days of this church, manifested much interest in its welfare, was invited to preach for us, his first sermon being delivered March 1, 1863, and he was assisted by Rev. J. C. Thompson in administering the sacrament of the Lord's Supper on that occasion.

At a meeting of the congregation on Tuesday, March 10th, the trustees were instructed to engage him as stated supply for one year, at a salary of \$800.

His labors as such commenced May 10th, and in April of the next year he was formally called to the pastorate with a salary of \$1,000 per annum, and on April 4, 1864, he was duly installed. Sermon by Rev. Alfred Eddy, of Chicago. Charge to the pastor by Rev. Isaac E. Carey, of Freeport; to the people by Rev. Mr. Strong, of Galena, Rev. Glen Wood and Rev. E. D. Willis also taking part in the exercises.

In January and February, 1865, this church was blessed with the most glorious religious awakening and revival ever experienced in its history, conducted by the young pastor without any evangelistic assistance. As the fruits of this pentecostal season there were received into covenant with the church, on Sunday, March 5, sixty-seven persons on profession of their faith, nearly all of adult age, and many of them heads of families; twenty-eight of them were at that time baptized. This was indeed a memorable day in the history of this church.

In 1864, the pipe organ now in use was taken upon trial for two years, the price of which was \$800, one-half being paid when the organ was set up in the church, and the other half at the end of two years. One devout worshipper upon being questioned as to its merits replied, "I think it the best pipe organ I ever heard; it makes the least noise." With all its imperfections and disorderly freaks, it has done good service for almost a generation, and is now patiently waiting its "innocuous desuetude."

In 1865 the pastor's salary was raised to \$1,200, that being the year when the church debt for the erection of this building was finally liquidated.

At a society meeting held May 6, 1867, there was reported an indebtedness for current expenses of \$153 21. This caused no alarm, as the balance was generally on the debit side. However, a change in the financial arrangement was deemed advisable, and a resolution was passed placing the pews at the disposal of the trustees for rental, the surrender of which had been obtained for one year for that purpose. The pastor's salary was also increased to \$1,400. At the next annual meeting, May 9, 1868, the trustees reported all debts and expenses paid, and a balance in the treasury of \$12 24. Perhaps this was due to a blessing following the increase of the salary; perhaps to something else. The result was, however, gratifying, and the following resolution, on motion of Gen. A. C. Fuller, was adopted:

*Resolved*, That the trustees be requested to prepare a written release of the pew owners, and obtain as many signatures to the same as possible before the next meeting.

How the trustees succeeded does not appear from the record, but at a subsequent meeting, in 1869, a permanent committee was appointed to secure said release as soon as it could be done. The chairman of that committee is yet ready to be interviewed, and hopes to live to see every seat in this church free from personal propriety, and subject to the control of the trustees, by order of the society.

In 1869, the basement rooms were plastered and made pleasant and convenient for church and Sunday school purposes and for social gatherings, and at a society meeting May 3, 1870, a resolution was passed declaring it to be expedient that this society own a parsonage, and a committee was appointed to investigate the matter. Whether they are still investigating or not does not appear from any report they ever made. The surrender of the use of the pews for assessment by the trustees was, after two years, by many withdrawn, and various methods were adopted for meeting the financial obligations, extra efforts having to be made quite frequently to pay arrearages. At a society meeting May 22, 1872, an indebtedness was reported of \$300 above all amounts due and unpaid, and a resolution was then adopted that voluntary pledges should be solicited, payable weekly. This plan resulted the first year in the payment of all arrearages, all that year's expenses, and a balance in the treasury of \$269 10. What to do with the surplus was a serious question which no previous administration had had occasion to solve. The prayer meetings and Sunday school were using a borrowed cabinet organ, and it was resolved that \$125 be appropriated for its purchase, the balance to be used in cleaning and repairing the church. The organ is still ready for duty though on the retired list, but the church cleaning and repairing has frequently had to be duplicated, with the end not yet reached. This plan of securing the annual amount for financial obligations met with such favor that it has in substance been continued to this time, though not always with a surplus that caused anxiety.

#### THE UNION MEETINGS

in Union Hall, so productive of good results, were held in February and March, 1870. The pastors of the five churches, viz: Revs. D. R. Eddy,

N. W. Miner, John Fulton, W. H. Fisher and Samuel Cates alternated in conducting the meetings. This was the occasion of the greatest general religious interest and awakening ever known in Belvidere. "The people had a mind to work," in union and harmony. The preaching of the word was with pentecostal power, and the Holy Spirit made the application thereof effectual unto the salvation of many precious souls.

As Rev. Mr. Eddy is here, and will probably speak of his labors in connection with this church, further particulars will be left for him. Having received a call to the Presbyterian church in Flint, Michigan, and being very desirous on account of his physical condition to make the change of location, his resignation was with great reluctance, accepted, and resolutions expressive of affectionate regard were passed and placed upon the society records. He preached his final sermon July 9, 1872, having been with us nine years and two months, and having received into communion of the church 313 persons, or an annual average of about thirty-five. The next pastor was

REV. THOMAS CHALMERS EASTON,

and he too is expected to speak of the varied experiences of his pastorate. He had assisted Rev. Mr. Eddy in revival work in February, 1870, by preaching several evenings in succession, and by invitation of the session, he conducted the services November 10, 1872. At a special meeting of the congregation he was invited to serve the church as pastor elect, with a salary of \$1,400. This was accepted, and he commenced such service December 12, 1872.

At the annual society meeting May 22, 1872, before mentioned as distinguished on account of the unusual surplus, it was voted to increase the salary to \$2,000, and during the next year the side galleries were removed and repairs made to the amount of \$750.

Rev. Mr. Easton was installed September 15, 1873. From January 1, 1874 for nearly six months he was unable to preach on account of severe sickness, but resumed pastoral work in June.

At a special society meeting December 21, 1874, it was decided to purchase additional grounds of Mr. McMeekin and the Allen lot, for the erection of sheds for horses and a park between the churches, which was done at an expense of \$1,200 for the land. By arrangement with the Baptist society the present sheds were located, and the park opened and ornamented with trees.

In May, 1875, the society having failed to raise the amount of salary pledged, it was placed at \$1,600, and at the end of that year, May, 1876, there was an infliction of another surplus of about \$100, which was an unusual departure, so serious that a change of administration was made, and the salary again placed at \$2,000. There was certainly no surplus the next year, but by an extra effort there was May, 1879, a balance in the treasury of seventy-eight cents.

In October, 1879, Rev. T. C. Easton received a call to the First Presbyterian church in Erie, Pennsylvania, and resigned his charge here to accept it. His final sermon as pastor was preached October 26, 1879. During his pastorate of seven years there were added to the church 111.

REV. HENRY M. CURTIS,

of Olean, N. Y., having been recommended, was invited to preach two Sabbaths, and was immediately called to become the pastor of this church with a salary of \$1,800 per annum. This he accepted, and commenced his labors February 15, 1880, and was installed May 18, 1880.

At a society meeting held February 13, 1880, it was resolved to purchase the property of Mrs. Doolittle for a parsonage. This was done at a cost of \$2,200, and improvements made thereon at an expense of \$1,000, which total amount was obtained by special subscriptions. In 1881 the tall church spire being considered unsafe was taken down.

In November of the same year Rev. Mr. Curtis requested a dissolution of the pastoral relation, that he might accept a call from the Presbyterian church in Flint, Michigan. This request was granted, and he closed his short pastorate of one year and nine months, twenty-three persons having been received as members of the church during that time. For an entire year the pulpit was supplied by different persons. Many candidates were heard, but there was not sufficient harmony among the people to unite in the selection of any one, but in November, 1882,

REV. MATTHEW F. HOWIE,

of Atchinson, Kansas, accepted the invitation to supply the pulpit for one year at a salary of \$1,500 and the use of the parsonage.

At the annual meeting May 12, 1882, there again appeared a surplus, but it caused no alarm, as it was caused by decreased expenses, and cleaning and repairing were greatly needed. This was forthwith done at a cost of \$300.

During the year 1883 the pipe organ was removed from the gallery to the side of the pulpit, with accommodations for a small choir, the better to lead the congregation in the service of song.

The effort to obtain the surrender of all the pews to the society was again renewed in 1864, but it was not successful.

At the annual society meeting May 1, 1885, a communication was received from Rev. Mr. Howie, stating that in consequence of impaired health he needed a protracted rest of several months, and respectfully requested that he be relieved from the pastoral duties after the first Sunday in June. This request was granted, and resolutions passed expressing sympathy for him in his infirmity, and that the period of rest might result in confirmed health, strength and future usefulness. His last sermon to his people was preached July 5, 1885, and after two years spent in the mountains of Colorado, he was again called to the church in Atchinson, Kansas, that he left to come here. During his brief term of two years and eight months there were added to the church sixty-seven.

Four months of supplies, mostly by candidates, was not conducive to harmony or spiritual growth. At a meeting October 19, 1885, to consider the selection of some one as pastor, Dr. T. H. Clelland was the first choice, but as satisfactory arrangements could not be made with him,

REV. JOHN H. WINDSOR

was invited to accept the position of supply with a view to settlement if desired. In compliance with such invitation he commenced his labors



November 8, 1885. His faithful pastoral work is of so recent date that it need not be mentioned, but having passed, it has become historic. In 1886 a chorus choir was organized, with H. C. Boutwell as leader. This gave new impetus to our singing, the benefit of which is still manifest. In the spring of 1888 the pastor was assisted for three weeks in revival work by the young evangelist.

C. S. BULLOCK,

to whom our people became much attached on account of his pleasant manner and earnest words. Our young people will not soon forget his faithfulness in denouncing certain practices that, if not sinful in themselves, tend to evil, and are detrimental to Christian growth and development. There being a division of feeling and expression as to the continuance of Rev. Mr. Windsor's labors, he, according to notice previously given, closed his work here Nov. 4, 1888, having supplied the pulpit three years, during which time thirty-five were added to the church.

A shepherdless flock with a gloomy outlook was productive of discouragement from a human standpoint, but, as is often true in our helplessness and extremity, God is better to us than our fears. But two Sundays intervened, when

REV. JOHN CLARK HILL,

of St. Louis, Mo., having been recommended by Dr. Sutherland, of Rockford, preached for us his first sermon Nov. 25, 1888, from John xiv. 16. Whether the result is the literal answer to that petition, or otherwise, he departed not afterwards. As an evidence of his acceptability, he has been, without a dissenting voice, called to the pastorate, and arrangements are already perfected for his installation on Monday next, as a finale to this

#### SEMI-CENTENNIAL ANNIVERSARY.

We hope and trust this union, if consummated, will be of mutual, lasting benefit to pastor, church, congregation and citizens generally. Preparations are already being perfected for a thorough repairing and remodeling of this house of worship, improving the style and convenience for all practical church purposes.

It is worthy of special mention as it is cause for profound gratitude that this church has experienced many seasons of glorious revival work, viz: in 1843, '49, '58, '64, '65, '68, '70, '72, '75, '76, '79, '84 and '88. The total membership has been 1,140. The present membership enrolled is 403, about eighty of whom are non-resident. The oldest members of the church, now living, are Mrs. Maria Sears and Miss Ann E. Davis, who both united by profession March 5, 1843. The oldest male member is Eli Foote, who united by letter May 3, 1845.

Among the many ministers who have very acceptably assisted the pastors, or supplied more or less frequently during vacations, are the following:

Rev. Aratus Kent,  
Rev. Mr. Orton,  
Rev. Dr. Chapin,

Rev. Mr. Bascom,  
Rev. Dexter Clary,  
Rev. Mr. Montgomery,

Rev. Alfred Eddy,  
Rev. Mr. Trowbridge,  
Rev. Mr. Gregory,  
Rev. Joseph Smith,  
Rev. Dr. W. S. Curtiss,  
Rev. Hutchins Taylor,  
Rev. Dr. Blackburn,  
Rev. Wm. Walker,  
Rev. Dr. Hurlbut,  
Rev. Josiah Leonard,

Rev. Glen Wood,  
Rev. J. B. Soule,  
Rev. Mr. Nichols,  
Rev. Cornelius Brett,  
Rev. Prof. E. L. Curtis,  
Rev. J. C. Thompson,  
Rev. Mr. Illsly,  
Rev. Mr. Cherry,  
Elder Lawrence,  
Rev. Moses Smith.

A few unconnected items should also be mentioned. This church has not been a fruitful mother of living prosperous churches. There have been two attempts at a separate existence, but being abortive, were of short duration. The out-going was of the two extreme factions produced by the anti-slavery agitation. In 1853 a Congregational church was organized by those who were dissatisfied because this church would not give expression by resolution or otherwise of opinion condemnatory of the tolerance and extension of American slavery.

They built the house now occupied by the Free Methodists, and maintained religious worship for about three years, when their meetings were discontinued, and some of them returned to the mother church. At a society meeting held Sept. 13, 1856, the pressure became so great that resolutions were introduced and passed protesting against the further extension of slavery and withholding Christian fellowship from those who justify or uphold it. In the autumn of 1857 a few of our members, who claimed dissatisfaction on account of the resolutions referred to, were at their request granted letters of dismission for the purpose of organizing a Second Presbyterian church. A house of worship was provided for them on the South Side, where they congregated for a few years and disbanded, a part returning to the old home.

Neither has this church been very fruitful in providing from her members additions to the Christian ministry. Only one child of this church has become an ordained minister of the Presbyterian order, and we are happy to welcome him as a participator in these anniversary exercises. One other has entered the ministry in the Baptist denomination, and five of the female members are known to have become partners with Gospel ministers. The work of

#### BENEVOLENCE AND FINANCE

was assigned to another, but at his request is included herewith. No specific detailed account can be given of our benevolent work, for it has been from custom rather than from any understanding in regard to it, upon the principle, "Let not the left hand know what the right hand doeth." No record has been preserved of the amounts contributed to benevolence or charity. From the first the spirit and action of the members of the church and congregation has been to contribute not only to the regular boards of our church, but to other worthy causes. The Bible, the Tract, Seamen's Friend, Missions, Church Extension, Education, Publication, Freedmen, Ministerial Relief, Sunday School and other objects at home and abroad have received a generous response

whenever presented. What the women have done will be reported by them.

As to the financial business, it would involve a long uninteresting array of figures to present a detailed account of each year's resources and expenditures for the fifty years of organized existence. Suffice it to say that

#### ALL CURRENT EXPENSES

have been paid, though not always with an even balance at the close of the year, and whatever has been deemed necessary for building and other purposes has been forthcoming, though sometimes the drawing power has been severely tested. It is noteworthy that the amount required generally has not materially affected the balance. The surplus was not always when the required amount was the least, nor the deficit when it was the greatest. As a rule this church and congregation have been harmonious in all material matters. No root of bitterness or discordant feeling has prevailed to any great extent, and we celebrate this

#### FIFTIETH ANNIVERSARY

with thanksgiving and praise to our Heavenly Father that "the lines have fallen to us in pleasant places," and that we have such "a goodly heritage."

Solo, "Calvary," by Levi D. Collins, of Chicago.

### FIFTY YEARS IN THE SESSION.

By ELDER D. E. FOOTE, M. D.

(F. L. Patton, D. D., the honored President of Princeton College, in a discourse on Presbyterian Principles, says: "The Elders of a Presbyterian church are the representatives of the people, appointed by them, to act for them in the management of their spiritual interests." Our Form of Government, chap. 5, says: "Ruling Elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers.")

It can but be of interest in an anniversary like this, to recall at least the names and reputation and character of those men who, from time to time, have been chosen by the church to advise, and to a certain extent, control its work and interests. While, therefore, I accept with pleasure the part assigned me, I am yet conscious that the time allowed me is too brief to do ample justice either to the character, or worth, or work of those men of whom I am to speak.

At the organization of the church in 1839, two Ruling Elders were elected, Ezra May and Austin Gardner.

Elder Ezra May was a positive, energetic man; of good mental and some financial ability. A good bible scholar, and a staunch Presbyterian, thoroughly indoctrinated, believing in man's total depravity, and the doctrine of election, with all the rigid adherence of old time Calvinists.

It is said that when the organization of a church was under discussion, and the question as to what the new church should be, he put down his foot by way of emphasis, and exclaimed, "We can and must have a Presbyterian church." And our church was the result of that decision. He served as Elder fifteen and a half years, and died September, 1854.

Elder Gardner was called to his reward after a service of only four years, during which time he was Clerk of Session, and Superintendent of Sabbath School, all of which shows the esteem in which he was held by the church.

Col. Joel Walker was elected Ruling Elder in February, 1841, and held that position fourteen and a half years. His house and his purse were alike open to secure to the church he loved the greatest prosperity and usefulness, and in return the church loved Elder Walker, and depended largely upon him for advice and counsel, which always proved safe and judicious. He was active and prominent in securing the erection of a church edifice, the old *First Presbyterian Church*.

His residence, from its convenient location, and his own hospitable nature, became headquarters for many purposes connected with church work and effort, so that it came to be pleasantly and familiarly designated the "Ministers Home." In his faithfulness in looking up strangers, in visiting the sick, and in making and reporting his regular official visits, he was an example worthy of imitation. He was called to his reward July, 1855.

Marcus White was chosen to the Eldership April, 1842. He was a man of good business ability and strict Christian integrity; one who had his own opinions and strongly maintained them. The wife of Rev. Moses Smith, who is now President of the Woman's Board of Missions of the Interior, is his daughter. He removed from Belvidere September, 1850, having served this church as Elder eight and a half years.

Deacon David Dickey came to Belvidere from Columbus, Chenango county, N. Y., where he had been for many years a deacon in the Congregational church, very much loved and respected. He was elected Elder in this church January, 1846. He was a man of mature judgment, sweet disposition, and a wise command of language, qualities which he used for the good of the church during the four years of his service. He died December, 1850, leaving for his legacy to the church the memory of his kindly words.

Deacon Sidney Avery was elected January, 1846, and occupied that position until his death, February 17, 1888—forty-two consecutive years—a longer term of service than any other Elder in the history of the church, and during all those years he had the confidence and esteem of the entire community. His love and devotion to the church was constant and untiring, and his prayers for her prosperity were earnest and unceasing. Often have the pastors of the church borne testimony to the comfort, encouragement and strength received by them from his counsel and prayers. Especially was he held in loving confidence and esteem by the members of the Session, among whom he was like a father

beloved. Father Avery he was called, and the tie that bound him to the church, and the church to him, was such as neither time nor the infirmities of age could sever, for he was continued in office by re-elections long after failing health and strength had deprived him of the privilege of public worship in the sanctuary.

Jonathan Mitchell was Ruling Elder for a term of three years, elected September, 1850, and serving until his death, which occurred September, 1853. The esteem in which he was held was shown by some resolutions passed at a meeting of Session, and published in the *Belvidere Standard* of November 22, 1853. They are as follows:

"WHEREAS, It has pleased the Great Head of the Church, in His wise providence, to remove from the scene of his earthly labor, Elder Jonathan Mitchell, a member of this body, in the full maturity of his usefulness; therefore

"Resolved. That we bow in humble submission to the afflictive dispensation of Divine Providence, and devoutly pray that it may be sanctified to our advancement in the divine life.

"2nd. That in the death of Brother Mitchell the church has sustained a loss not soon to be repaired, and that this Session has lost one of its most efficient and useful members.

"3rd. That we deeply sympathize with the afflicted family in their bereavement, and that as a testimony of our love and attachment to our departed brother, we will strive to imitate the consistent Christian example which shone out so conspicuously in his daily life and conversation.

"4th. That the foregoing preamble and resolutions be entered upon our records, and that the clerk furnish a copy for publication, also one for the family of deceased. S. GOOKINS, Clerk."

Theron Linsley was chosen Elder September, 1851, and died May, 1857, after five and a half years of faithful service. Zealous for the peace and prosperity of the church, and faithful to all her interests, he was a peace-maker, ever ready with a kind word of encouragement to the hesitating or timid, and faithfully warning those who were out of the way, and lovingly leading them back to right and duty. He was one of those of whom Christ said, "Blessed are they, for they shall be called the sons of God."

Seymour Gookins was elected Ruling Elder September, 1851, and served in that capacity three and a half years. He was also Clerk of Session during the whole of that time. He retired from the church by letter May 3, 1867, and returned by letter March 3, 1878. He died in Belvidere June 20, 1879.

Eli Foote was chosen to the office of Elder in September, 1851, and served thirteen years, when he retired of his own volition November, 1864. He was re-called to the Eldership November, 1869, which position he still occupies, making thirty-three years of service.

John W. Lawrie was elected September, 1851, and retired after nine years of service November, 1860. During his service the present church edifice was erected, and Elder Lawrie was one of the trustees, active and zealous in pushing forward the work to completion. His faithfulness to the church during those years of effort entitle him to be held in grateful remembrance. He removed from Belvidere, and now resides near Marengo, McHenry county, Ill.

Henry W. Avery was chosen to the Eldership September, 1852, and has occupied that position ever since, making thirty-seven years of continuous service. With one exception, the longest term of service in the Eldership. During most of the time also, he has filled the position of Clerk of the Session. He also has the honor of having been licensed to preach by the Presbytery. Brother Avery's long and successful work in the Sabbath school will receive proper mention in another paper, and as he is still with us, his ability and faithfulness are well known.

James D. Tripp was elected Elder November, 1856. It was largely through his recommendation and influence that Rev. Eleazer T. Ball was secured as pastor of this church, but whose brief pastorate, terminating so suddenly by sickness and his untimely death, threw upon the whole society a mantle of grief and mourning. Elder Tripp was strongly attached to this church while he lived, and in his last hours expressed his deep solicitude for its welfare. He died November, 1886, having faithfully served the church as Elder thirty years.

Warren Pierce was elected November, 1855, and served as Elder three and a half years. He was a warm hearted Christian gentleman; a man of progressive thought, and whose ambition was to encourage and maintain every good work; hence, he was strongly opposed to slavery, and in the advance in all those measures which tended to promote temperance or other moral reforms. He was active in church and Sabbath school, and for some time Superintendent of the Mission Sunday school in South Belvidere. He removed to Cedar Falls, Iowa, May, 1859, and now lives in Pomona, California.

Olney Nichols was elected November, 1856. He was active in church work. Came to Belvidere with the title of deacon, hence is mentioned as Deacon Nichols by Col. Walker in some of his reports of church visiting, as accompanying him, and helping him by his prayers some time before the date of his election to the Eldership. He served in that capacity five and three-fourths years, retiring in May, 1862.

Daniel E. Foote was elected Elder in November, 1856. Young and green, and almost a stranger, yet they put him in the Eldership, and have kept him there ever since—thirty-three years.

Daniel McEwen was elected November, 1857. Removed to Rockford, Iowa, in 1867, having served for a period of ten years. He was held in high esteem, both by the church and the community in which he lived, by his energy and ever ready words and influence, doing much to sustain and add to the interest of prayer meetings and Sabbath school in his own neighborhood much of the time.

Samuel Peppor was elected Elder November, 1861, and served in that capacity three years, when, by his own request, he was relieved. He is still an active member of this church, which he has served in other ways faithfully. He was also one of those who in time of his country's need volunteered to serve her through the terrible war of the rebellion. All honor to our nation's defenders.

Captain Elliot N. Bush was elected Elder November, 1861. He was also Superintendent of Sabbath school for a short time. But enlisted in the army, receiving his commission as captain of Company G, 95th Regiment, Illinois Volunteer Infantry, September, 1862. Was in McArthur's Division, Army of Tennessee. Took part in the charge against Vicksburg, in which his regiment lost more heavily than any other in that engagement. He took part in the ill-fated Sturgis expedition, and

was killed in the battle of Guntown, in which the regiment was nearly annihilated June 12, 1864. Captain Bush was one of those few who, while in the field, in the army, remained true to his Christian profession, and loyal to the Captain of his salvation. His comrades trusted and loved him, and never speak of him but in his praise.

Henry D. Waterman was elected Elder November, 1862, and served three years, retiring November, 1865. He also helped to maintain the large Mission Sabbath school on the south side of the river, and was one of its honored superintendents. He was a genial, intelligent, Christian gentleman, and had the confidence and esteem of the people, young and old. He removed to St. Louis, Mo., where he still resides.

John Yourt was elected to the Eldership June, 1864. Of Irish-American ancestry, he was a staunch Presbyterian, a quiet, unobtrusive, but firm, reliable, devoted, Christian gentlemen, always ready to respond to the demands of duty or the claims of the church, either personal for work or for financial aid. He was one of those men whose loss is severely felt by the church, and whose place it is hard to fill. He died October, 1878, having served nearly fifteen years.

Newel C. Tomkins was chosen to the Eldership November, 1864. He also was one whom the church delighted to honor, and was faithful in that which was entrusted to him. Like Job, called to endure trials more often and more severe than usually falls to the lot of men. Like Job, also, he maintained his integrity. He removed March, 1873, and now resides in the great metropolis of the west.

Martin C. Bentley, called Father Bentley, was elected January, 1866. He is the venerable member in the Session, being the oldest man now of its number, and having served twenty-three years. Providence permitting him to remain with us sixteen years more, he will round out his century. That he is one whom the Lord loves, has been proved by his trials and his truthful endurance and loving service, and he is also one whom the church loves and loves to honor.

Ira Stanbro was elected Elder in October, 1868, and retired, removing to Rockford, Ill., November, 1872. He was a faithful Elder in the church and teacher in Sabbath school. He died in Rockford December, 1880.

Marcus Linsley was elected November, 1872, and retired November, 1875. He was venerable with age when he came amongst us, and retired at his own request. He was an earnest, honest Christian, and possessed of a wonderful memory. He would give the age and birthday of almost any aged person he ever knew. He would relate anecdotes of things that had occurred at different times in his history, giving dates and all the minute details. His mind was stored with interesting incidents that he would relate with great fullness and accuracy.

Isaac T. Witbeck was elected October, 1873. He was elder in a church in the East before coming to Belvidere, having been chosen to that place at the age of twenty-seven years. He was a man of sound judgment, retiring in his manner, seldom, if ever, giving his opinion unasked, yet quick to discern, and correct in conclusion and firm in maintaining the right as he understood it. His counsel was always safe and trustworthy. He filled his office twelve years, and died June, 1885. By his death the church lost a tried and valuable officer, and the session a faithful and much loved member.

Henry J. Sherrill was elected March, 1876, and is still serving, making twelve years. His life has been spent in the interests of education, and he is now officially at the head of that department in this county.

Joel G. Stevens was elected November, 1878, and is still in office, making a period of ten years.

Edwin W. Warren was elected November, 1886, is still serving—three years.

Fred S. Dubois was elected November, 1888.

I have spoken thus briefly, yet as fully as the time allotted me would permit, of those who have borne the honors and shared the responsibilities of the eldership, and have either been called to their reward or have gone out from us for the service of the Master in other fields; and while we recall their labors and bear grateful testimony to their ability and faithfulness, let us resolve that we will cultivate their Christian graces and emulate their noble examples.

Of those who remain to occupy their places, we may say they need no word of commendation from us. We know of their daily walk and conversation, and, under the existing rule to elect only for a term of three years, their continuance in office sufficiently attests the estimate in which they are held by the church.

During the pastorate of Mr. Fanning, in the early part of its history, the church was divided into sections or districts, one of which was assigned to each Elder, and at stated times they were expected to report in regard to the life and spiritual condition of individuals and families in their respective districts. This was repeated in the pastorate of Mr. Holmes. Special visitations have been made at different times since, and always with pleasure and profit to both church and session.

One statement I have heard Father Sidney Avery make with a great deal of evident satisfaction, and I believe it is still true, that there has always been unanimity of feeling and action among the members of the session, to the extent that no important measure or resolution has ever been passed by a majority vote. Whatever differences of opinion there may have been, by interchange of views these differences have been reconciled, and before final action there has been unanimity.

The session of this church throughout its half century has been composed of men who have felt the responsibility placed upon them by the church, and have accepted the instructions given by Paul to Titus: Titus 1:7-9, and by Peter: 1st Peter, 5:2-3, as their code of morals and rule of conduct.

"For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers. Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

## FIFTY YEARS IN THE SABBATH SCHOOL.

By ELDER J. G. STEVENS.

"What hath God wrought?" What great advancement the good people of this great country have made in the past fifty years? Not alone in the agricultural, manufacturing, mechanical, educational and social realm, but also in the manner of conducting Sunday schools, and of teaching God's holy word. Fifty years ago the teacher was asked to hear the class recite their lesson. Now it means a very different thing to be asked to teach a class in Sunday school. Then the scholar was asked to repeat the lesson, usually seven verses, and no explanation or comments made on them. Now it is expected that both teacher and scholar, not only know the words, but can tell their meaning, and the lessons they are intended to teach.

Then every school had a lesson of its own. Now the whole world are united as one man in teaching the same lesson on each Sabbath of the entire year, thus giving to each other the united wisdom of the very best bible students the world has ever produced, and all placed at the disposal of every teacher and scholar who is willing to study. Then the Sabbath schools were few and far apart, and many who were anxious to attend were obliged to go a long distance to enjoy the privilege. Now, if the people will, they can have one in every schoolhouse, in every church, in every neighborhood. Truly this has become a great Sabbath school country, and Illinois a great Sabbath school state, Boone county one of the first in the state, and the Presbyterian Sunday school one of the first in the county.

From the time of its organization, till the present period, it has never ceased to call the children together for the study of God's holy word on nearly every Sabbath at the hour of 12 o'clock, noon, during this long period of nearly fifty years, and God only can tell what the result of such a faithful record of teaching will be.

From the best records obtainable, we find this Sabbath school was organized on the 6th day of June, 1840, in the hall built by Col. Joel Walker, over his store, where now stands the store of Greenlee Bros. and the First National Bank, with Deacon Austin Gardner as superintendent, and Col. Walker, Mrs. Walker, and Mrs. Gardner as teachers, with twenty-five scholars in attendance. The school gradually increased in numbers, and soon we find the names of C. C. Bristol, Bradford Dean, Mrs. Blood, Mrs. Wright, and Mrs. Fisk among the roll of teachers.

In February, 1843, the church and Sabbath school were sorely afflicted in the removal by death of their efficient elder and superintendent, Deacon Austin Gardner. Mr. Albert Brainard was then elected to succeed Mr. Gardner, but the responsibility seems to have rested more particularly upon Col. Joel Walker, who, from its first organization till the time of his removal by death in July, 1855, took a very active interest in its welfare, and probably no one during this time was more influential in building up and sustaining this church and Sabbath school than this much loved father in Israel.

Mr. N. C. Amsden, now of Dubuque, Iowa, who is present with us on this anniversary, was elected superintendent in 1844, which position he held for two years.

About January 1, 1846, Henry W. Avery was elected superintendent, and by several re-elections held the position until May, 1866, a period of twenty years, excepting intervals of a few months, which were filled by Messrs. H. P. Woodworth, E. B. Couklin, L. B. Danforth, S. Gookins, and E. N. Lush.

In May, 1866, Dr. P. E. Foote was elected superintendent, and was re-elected for ten consecutive years. Dr. Foote was succeeded by D. D. Sabin one year; James Leonard one year; J. G. Stevens two years; Henry J. Sherrill one year; Dr. D. E. Foote one year; H. W. Avery four years; Dr. D. E. Foote one year; H. W. Avery two years, and still serving.

There are many faithful teachers whose names we would like to have remembered at this time; but the time allotted me will not permit. The name of Deacon Sidney Avery, so long a faithful and efficient teacher, will ever be held in grateful remembrance by this church and Sunday school, as one always to be relied on when wise counsel and good judgment were needed.

To Deacon Henry W. Avery must be accorded the honor of serving the longest period of time as superintendent, having acted in that capacity, with a few months' exception, twenty-six years, and during this time has always been very active in the missionary work of this church, establishing and sustaining Sabbath Schools in the different school houses throughout the county.

To one of our present and most honored teachers, Mrs. H. C. Walker, we must ascribe the honor of the most continuous work as teacher of any one ever connected with this school, having commenced teaching a class while they were yet in the hall (before the old church was built), and with the exception of a very few years has remained at her post of duty up to the present time. Two of the scholars who were in her first class are now scholars in our school, one of them having served for several years as superintendent of a school in our neighboring village, Cherry Valley.

Our present school consists of H. W. Avery, Superintendent; Mrs. H. J. Sherrill, Assistant Superintendent; Miss Hattie L. Foote, Superintendent of Primary Department, assisted by Nettie Murch and Alice Warren. The teachers at the present time are a noble band of Christian workers, and are a credit to any school. The present teachers are Rev. John C. Hill, D. D. Sabin, H. J. Sherrill, D. E. Foote, E. W. Warren, J. G. Stevens, Mrs. A. O. Witbeck, Mrs. H. C. Walker, Mrs. H. J. Sherrill, Mrs. M. M. Rutger, Mrs. C. Clark, Mrs. Wm. Glasner, Miss Hattie Foote, Miss Lena Gaylord, Miss Grace Hollinshead and Miss Helon Sabin. The number of scholars given at our last report was 204, with 28 officers and teachers, making a total membership of 232.

We have a large and well selected library, which is kept replenished from time to time, as is deemed necessary. Several changes have been made in the music books used in the school, during the last ten years, and at the present time we are using the "Triumphant Songs," published by E. O. Excel.

The largest recorded membership at any time is 350, and the present membership is 232, a very large proportion of whom are members

of the church, showing very plainly that the teaching they have received in the Sunday School has been of a thoroughly orthodox nature, and that the work and teaching of fifty years have not been in vain. Another marked feature of our School is the large number of elderly people who are in attendance at nearly every session. Our school has been well trained to a spirit of benevolence, so that our contributions to the home and foreign missions, and other benevolent institutions, have been generous and noble. The past year has noticed a marked improvement in our contributions over former years.

Since 1883, when statistical records have been kept of all schools in Boone county, we find there has been added to this church from the Sunday School eighty-three souls, and at our last communion several were added to our number, for whom many prayers have been offered.

Since 1883 this school has given to missions \$540.00; to state \$70.00; and for its own support \$514.75. Its average attendance the past six years has been 131.

Five from one class alone have been called from the Church Militant to the Church Triumphant, these all having given good evidence that their names were recorded in the Lamb's Book of Life.

The mission work of this church has consisted largely in organizing and conducting mission schools in the country school houses through the county. So far as we are able to learn these have been, Mrs. Abigail Burnett in the log house where this church was organized with fifteen scholars; Henry W. Avery at Flora, Cherry Valley and Beaver; Garrie W. Sager at the Sager school house; Deacon McCune and Fred Dubois at the Beaver; E. N. Bush, H. D. Waterman and Warren Pierce at the school house, South side; C. E. Abbe at Graves Corners, and at a place called the Devil's Half Acre; D. D. Sabin at Graves Corners and Beaver; J. G. Stevens at White Pigeon, and E. Warren at Rollins' school house.

Thus, for nearly fifty years, the good seed of the Kingdom has been sown among the children of this community. Harvests of precious souls have been gathered in; but the far reaching results, with all these combined influences, none but God can tell. One thing is certain, "God is not slack concerning His promises," and He has said, "Cast thy bread upon the waters, and it shall return to thee after many days." Then let us all remember, that "As we've sown so shall we reap." Many, very many are still out of the ark of safety; many there are for whom a father's prayers and a mother's tears are daily offered at the Throne of Grace, that God would yet bring their loved ones in and number them among the redeemed. Then there are yet a large number who have not been even gathered in the Sunday school at all. This ought not so to be in a Christian community like this.

We dare not conjecture what is in store for the next fifty years; but if a like advancement is attained, may we not hope to see every scholar in the whole county in the Sabbath school, eagerly seeking to obtain that pearl of great price, the salvation of their immortal souls, for such ends let us earnestly pray.

## WOMAN'S WORK IN THE CHURCH.

By MRS. H. J. SHERRILL.

Your pardon is craved at the commencement of this paper for a personal allusion. Two events that, as mile stones, have marked in an especial manner my pathway in life, are closely, because similarly connected, and are worthy of mention. Though not, as yet, the gray hairs which are the crown of glory have appeared on my head, I have nevertheless been privileged to celebrate two semi-centennials, both of which have been very intimately associated with me, namely: The fiftieth wedding anniversary of my father and mother, and now the jubilee year of this church. The one, standing pre-eminently as the type of all other institutions, the home, with its hallowed memories, is left to us now, more closely allied in comparison to the church, as we sing of it, "part of that host have crossed the stream," but it is my strong desire to record here, that if there are any graces and adornings of the Christian virtues shown in the lives of *some* of the women of this church, it is due largely to her who went so swiftly, yet so surely, from our midst into the presence of the King.

This is my first acknowledgment of Woman's Work in the Church given loyally, lovingly and dutifully to the worth and value of a mother's influence.

Woman's Work in the Church, discussed without any limitation, as my subject was given me, would cover a large field, but of course time must make its limitation, hence we hasten at once to admit him as an important element in our items of interest. Therefore, first we propose to find out, if possible, at what time woman's work for this church began. Do you think it was when good Mrs. Burnett, endeavoring to follow quaint George Herbert's directions, "To sweep a room as for God's law, making it and the action fine," thus tidied her room, hung up her broom, and said: "I am ready for the brothers and sisters to come in." If that had been the beginning surely the project would have failed of successful issue. Think, before ever the removal was made, of the many anxious thoughts concerning the new home in the far west, where there was no church of one's choice; of the prayers that God would lead the way for providing the "better sanctuary." Thus as we trace back link by link we come nearer the time when we see the beginning of work in this church, and will you say that woman had no share in it?

Turning to the record of the organization of this church, we read that twenty-four were willing to subscribe with their right hand to be the Lord's. Of these twenty-four sixteen were women. Will the brethren take notice, that "in the beginning," in that particular department of church work where it is one's duty to *count one*, the women bore two-thirds of the burden. Whether we have been able to keep up that fair proportion or not I cannot tell. Notice, too, that in the organization of the Sunday school, one gentleman and two ladies are reported as



being assistants to the superintendent. I should like to make further mention of Woman's Work in the Sunday School, but that subject is in excellent hands, and does not need ought from me.

After the first church was built, in 1843, and possibly prior to this, under Mr. Wright's pastorate, a social meeting, which was popularly denominated a "Female Prayer Meeting," was begun, convening every week on Friday afternoon at half past two. These continued for many years through winter's cold and summer's heat, and were helpful in building up a strong spiritual life in all who were permitted by circumstances, or drawn by inclination, to attend them. These meetings were finally merged, after the organization of the Foreign Missionary Society, into that gathering.

Proceeding chronologically through the annals of our church, a name now appears which is even at this date often upon the lips of her devoted and loyal subjects. Though a wife and mother when she came to this place, she was very young, fresh from her school life, yet possessed of the wisdom and graces which endeared her to this people by a bond which has never been broken. Under Mrs. Fanning a Mother's Meeting was started, of which Mrs. Seymour Gookins was president.

How helpful the suggestions were which came from those meetings to the mothers whose little ones were in their arms and by their sides, is attested by the trembling voice and grateful word of appreciation which to-day they, who then heard, offer in just praise to her who was the inspiration and leader in this important work. But have we not always had just such inspiring ones in the *helpmeets* of our pastors. Look at the record.

We began Wright, which with the gentle Fanning started well the Ball which brought us quickly into our Holmes; even this, however, did not secure us against the fascinations of the Eddy which whirled us on, o'er high, yet peaceful billows, past the lighthouses of Easton and Curtis, not waiting for us to ask How-*ie* it was, but the favoring Winds-or, perchance fate, have finally landed us on the gentle Hill. I know I but voice the sentiment of this church when I bear testimony to the helpful, suggestive, loving, Christian lives these dear women have lived in our midst, many of them enduring their months of sickness and sorrow, as those who have learned of Him "who was acquainted with grief."

If in the division of Woman's work in this church to them has fallen that which is most keenly allied to the martyrs, in that they have passed through the fires of unjust criticism, and the carpings of the censorious spirit which has at times shown its unlovely form, even in our church, striking at that which they held most precious in life, still our loving tribute to them is, that even these trials have been borne as "seeing Him who is invisible." God bless with tender favor our pastors' wives.

In the early days a ladies' sewing society was helpful in bringing the sisters together in a social way, and while, at that time, by no means a wealthy and independent church, still they were not unmindful of others less favored than themselves. Boxes of clothing for the missionary and his family living "out west" were prepared and sent out, and good boxes, too, they were, I am told by some who helped do the work, fill the boxes, and send them on their way, rejoicing the hearts of those to whom they were destined.

Sociables, too, were what? a means of grace? I cannot vouch for that, but I am assured by those who participated in them that they were worthy in every sense of the word the name they were designated by. As a result of these gatherings, financially, and occasionally through some other means of increasing the revenue, the ladies were enabled to have quite a fund at their command, which upon the completion of the new church, was used in the furnishing of sofa, chairs, table, chandelier, and at a little later time, the window blinds. All the way through the history of this church these incidentals have been furnished largely through the efforts of the ladies. Careful records of this society were kept, but I have not been able to gain access to them. An original member informs me that she can state positively from memory that it stands in the minutes of said society that at one time Mr. N. C. Amsden (probably an honorable honorary) offered twenty-five cents for an idea. Query: Does that show the scarcity of said commodity in the society, their ingenuity in raising funds, or the ready helpfulness of our brothers to "lend a hand" in every time of need?

Perhaps the most important and helpful work, both upon us as a church, and upon those whom we designed to help, was the organization of the Missionary Societies. A reflex influence is always felt when any one, or a body of workers, forgetting themselves, send out their thoughts to those less favored, and stretching forth the helping hand, endeavor even in this feeble way to execute the great command, Go tell.

In 1873, under Mr. Easton's pastorate, and because of his strong desire, a Foreign Missionary Society was organized. The first president was Mrs. Sidney Avery, whose beautiful life, closing only a year ago, has left to this church the sweet legacy of the memory of the just. Others, too, associated with her in the early years of this organization, sharing alike its toils and its cares, have been gathered home, their prayers, like sweet incense, having gone out to the ends of the earth. Mrs. Walker has served as presiding officer a longer time than any other, being four times chosen. Mrs. M. M. Rutger, for ten consecutive years, has served as secretary and treasurer.

Though small in number this society has met with great regularity for the past fifteen years, held its meetings on the second Friday of each month at half-past two, the first half hour devotional, followed by missionary intelligence and other interesting literary work, thus setting forth the fact that "wisdom and knowledge were the stability of its times." The funds have always been sent to the board, leaving it free to use as needed. About \$1,000 have been raised. At the second annual meeting, Mrs. Easton and Mrs. Sidney Avery were made life members of the W. F. B. M. by the payment of \$25.00 each. From time to time this society has received great inspiration from the visits of those who have been on the foreign field, and of those about to leave for their work. Miss Edna Cole and Miss Florence Wishard both visited us immediately preceding their departure for Laos, Miss Cole in 1878, and Miss Wishard in 1882. Miss Cole again visited us during the summer of 1883, she having returned to this country to regain her health, which had become greatly impaired by her work, and by the shock occasioned by the death by drowning of her associate, Miss Campbell.

Rev. Titus Coan from Persia met with us in January, 1876, and we have not yet lost the inspiration caused by his earnest presentation of his labors there. Rev. Mr. Walker has also at several times greatly

interested us in the Gaboon Mission by his graphic recitals of his life on that field.

Not content with having all the work done by a few, thus confining the benefits derived from such labors to a like limited number, the ladies of the F. M. S. desired to enlist the younger members of the church in a similar work. Consequently in September, 1874, another society was organized, which was called "The Auxiliary Missionary Society of the Presbyterian church of Belvidere." It was considered a child of the F. M. S., and at first, reports were made to that society, but in process of time, like other daughters, it concluded to change its name, and so became the "Young Lady's Missionary Society." But one change did not satisfy, so "Home" was added to the title in 1883, and shortly after "Young" was dropped therefrom; since then it has assumed the dignified appellation, "The Lady's Home Missionary Society." More stable in its choice of officers than in its title, it has been served in its presiding office by five different ladies, Miss Hattie Foote continuing in that position for ten consecutive years. Article II of its Constitution reads, "The object shall be to secure systematic contributions for home missions; also to encourage missionary effort in our church."

How well we have succeeded in this laudable enterprise cannot be definitely stated. The financial part of the article for the fourteen years that have elapsed since it was adopted is thus reported: Money raised by this society, \$2,030.72—but as this amount includes money raised for repairs which we have put into our own church, and work done for our local poor, it cannot properly be classed as work belonging to home missions. We have, however, done much distinctively home mission work, sent boxes to missionaries, aided schools, notably at Park College, Mo., and Alaska; helped support a missionary teacher in Utah, assisted churches stricken by wind and flood, have never turned a deaf ear to any entreaty which we could possibly grant, excepting perhaps in one instance, where a clergyman modestly asked a full supply of linen and broadcloth for himself, a grenadine dress for his wife, and a moderately lavish outfit for a sister-in-law. As a Home Missionary Society we draw the line on the sister-in-law.

Fifty years ago an evil was in our community which has grown with our growth, showing now its hydraheaded monstrosity in every condition and circumstance in life. Especially does it assail the home, woman's strongest citadel, devouring her choicest treasures, ever insatiable, ever crying for more, and never crying in vain. It asks, with every assurance of obtaining its request, for our husbands, sons and brothers, and shall the womanhood of this church sit with folded hands and silent voice while our loved ones are drawn into this terrible whirlpool of sin and death? Believing this to be work needing the consecrated energies of every Christian woman in the land, many in our church have turned their thoughts earnestly toward the temperance cause, thus working for and with Him "who was sent to bind up the broken-hearted, to proclaim liberty to the captives, . . . and the opening of the prisons to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God." In the name of our Master, whose we are and whom we serve, remembering the thousands of women who suffer from this terrible evil, the many helpless children who must be rescued, or lost forever to themselves, the nation, the church, and to God, in their behalf we call upon the women of this

church to unite in an earnest, continued effort to hold the ground already won, and move onward to a complete victory over the foes we fight. A service that many beloved ones of this church have had full share in, and some are even now enduring, is the ministry of suffering and sorrow. Alas! that in this department of woman's work our brothers have borne share and share alike. Some, like unto their Great Head, made perfect through suffering, have lain for weary months watching and waiting, praying that the time may be short, "until the day break and the shadows flee away." How sweetly patient these tried ones have been, how fully they have shown that though "shut in" they have not been shut away from the comforts and blessings of our gracious, sympathizing Friend, let those other ones attest who have endeavored by every gentle ministry found within the realm of woman's tact and ready helpfulness to alleviate every pain and soften every sorrow.

"Perhaps the cup was broken here  
That heaven's new wine might show more clear."

Who can measure the work accomplished by this hallowed band, the lessons of patience and resignation, of the inner life that is developed, thus making it almost a surety; as one dear one expressed it, who went from our midst after years of suffering: "Perhaps I shall be permitted to accomplish more in my death than I could have done in my life." Another has said: "I believe we shall find it to be the general testimony that those who have the least trouble are the loudest complainers; while often the souls that have been fairly swept and winnowed by sorrow are the most patient and Christ-like." And is not this our chiefest mission, to show forth the power our Jesus gives us, even over disease and suffering, "till He come."

A recent writer says, music is the vehicle of moral transitions. It is both an accompaniment and a weapon of revolution. This force is as yet not fully comprehended as a creative and elevating influence upon the whole being. In this ministry of song many of our numbers have been efficient and active. They have come to us in our hours of bereavement and sorrow, when the heart was dulled by its heavy woe, but which could be touched and soothed by the sweet song of consolation; they have stood by the open grave and made us feel that to be "asleep in Jesus" was indeed a "blessed sleep," and that in the "Sweet bye-and-bye we shall meet on that beautiful shore." Some of these dear voices have failed us, by reason of years the "silver chord" is weakened, and the once firm tones give forth now the "uncertain sound." Others who were ever a delight to us, making music, in their conception of it, the noble art that it is, elevating our thoughts by their ardent devotion to it; these having laid aside every earthly service, have tuned their harps anew, and are singing now that wonderful new song which the redeemed from the earth alone can learn. I bespeak for those of our church who are now actively engaged in this ministry of song, your hearty appreciation of their work, for work it is. Too often, I fear, this important department of church work is lightly spoken of. Give it a place in your thoughts, as being one of the most helpful and elevating of the many divisions of church activities. The poet, Lowell, says, "One of His sweetest charities is music."

I have endeavored to gather together a few thoughts bearing upon "Woman's Work in the Church;" how imperfectly it is done none

know better than the writer. If the matter should be dropped at this point, I should fail signally in presenting the magnitude of this work. Who can estimate the value, the beauty, the power of woman's work in this church for the past fifty years. If we had the "golden reed" with which the angel measured the Celestial City, we, too, should find that it lieth four square, the length and the breadth and the height of it are equal—but who will give us its measurements? Forgive me, brothers, if I liken it to the nerve tissue of our physical organization, which permeates the whole system by its wonderful ramifications, and reigns queen over all. The silent, the unknown, the unnamed and unnamable power of Woman's Work is my last and chiefest division of this theme.

"Turn backward, oh time," and reveal to each one of us what has been the most powerful motive in forming our characters. Is it something we can readily and instantly name? Or is it some unseen, mighty influence which swayed us, now this way, now that, which at times we were scarcely conscious of. Much of this work is yet unfinished, going on and on, reaching out to eternity. When the mother of sainted memory brought her young son into this church, training him in its Sunday School, being made happy when, in his boyhood, he presented himself for membership with the church, and later seeing him dedicate himself to the service of the Lord, to proclaim the "unsearchable riches," when she was aided in this grand training by that other one, also of precious memory, who, as we have heard him declare from this sacred desk, laid her hand on his shoulder and said, "Eugene, do you love Christ?"—when these were called up higher, do not their works still follow them? Then, elsewhere, is just such grand work being done by one who is—we fondly love to call him so—a child of this church. We still have a claim upon him, for did not his baby eyes open to the mysteries of this life in our pastor's home, and though by others he is called Rev. George Eddy, "we, the members of this church," call him GEORGIE. I do not need to emphasize again the value of a mother's training for you to recognize woman's work in this instance.

Five of our dear girls have gone as helpmeets to pastors who were wise enough to choose them. I did not think in time to write these said pastors for a report of the work thus rendered, but faith in our girls bids me here state that they have never been found wanting, and we are not surprised when we hear that "their praise is in all the churches."

Thus a few of the tangled threads of the fabric woven by woman's hand is presented for your consideration. I acknowledge that many a name worthy of honorable mention here is omitted because the deed has been done as "unto God and not unto man," and He who seeth the innermost recesses of every heart himself shall reward openly. Inspired by what has been accomplished, dear sister, press onward, and

"Rouse to some work of high and holy love,  
And thou an angel's happiness shalt know;  
Shalt bless the earth while in the world above;  
The good begun by thee shall onward flow  
In many a branching stream, and wider grow;  
The seed that in these few and fleeting hours,  
Thy hand unspringing and unwearied sow,  
Shall deck thy grave with amaranthine flowers,  
And yield the fruit divine in heaven's immortal bowers."

## FIFTY YEARS OF YOUNG PEOPLE'S WORK.

By MRS. A. O. WITBECK.

Whoever in this assembly has experienced the joy of a family reunion has not failed to note the many points of similarity to be traced in this celebration of our church. The long separated members come together once more under the dear old roof-tree. The story of joys that are past, and anticipated ones that the future promises is related with a fervency that but adds zest to the narrative and causes us to enjoy even in fuller measure the cup of blessing, "for a pleasure shared is a pleasure doubled." We tell with tremulous voice and bitter tears the story of our woes, and as we recount the losses and tell again the number of our grievous failures, in some mysterious manner the burden lightens, and never before did it seem so endurable; we have something akin to the feeling of long ago when mother gathered us into her loving arms and patiently listened to the recital of childish griefs that for the time were overwhelming to our tender hearts, then kissing away every trace of woe she bade us go bravely back to the world which she knew too well had presented but the first of its many, many conflicts, but in this one she had routed the enemy and saved the day for the little soldier who came so near being vanquished. This feeling of comfort, deepened and intensified, steals into our hearts again when after the story of sorrow and failure we cement the Divine with the human power of sympathy, and realize that "a sorrow shared is a sorrow divided." We listen with pride and congratulation to the report of splendid achievement, of success in the great warfare of life; we bow in gratitude and reverent devotion while one of the number voices our thanksgiving to the gracious, all-wise Father, whose tender mercies have followed us year after year. We sing again the old songs, and though we are making melody in our hearts and voices, the unbidden tears course down the cheek and will not cease to flow. We gather around the table, and there as nowhere else do we miss the loving ones who will not mingle any more with us in these earthly festivals, for they are of the redeemed of the Lord, and dwell in that Eternal Home. The hour of twilight comes, and while the shadows deepen, the patriarchal father ventures to make known to all this secret, that the dear old homestead is about to undergo thorough repair. His voice at first has the cadence of despair, as remembrance of old-time associations steals over him; the hallowed memories, and how mother and he toiled and saved to build it; yet as he talks on and on, and the shadows deepen, the dear old voice rings out silvery and sweet as he says: "Well, well, 'twas good enough for mother and me, but now John and Mary have possession, and they are not just satisfied to begin where we left off; young and vigorous, strong and energetic, let them have it as they will, and I bid them God-speed in their endeavor."

Before the day closes, very fittingly and enjoyably there comes the children's hour—the recital of their attempts, their successes and their failures, and as no anniversary is complete without this crowning hour, I am come to tell you as best I may something of the work among the young people of this church. One strong thread of argument in favor of organized Christian endeavor is that the record of work might thus be carefully preserved. The historian of a half-century would have found an easy task had there been books of record to which reference might have been made and extracts gathered at will; but of the first half of time there can be found no written record, consequently reliance has been placed upon the memory of some of our oldest inhabitants, and it is their authenticity you are asked to credit in certain statements. Excellent as is this valued authority, it has not been used as the only means for reviving the record of the effort among those young in years, at the time the church was formed. It is related of a certain scientist that his knowledge of the relationship existing between the scales of a fish was sufficient to enable him to restore a fossil fish from isolated scales brought to him; another was successful in giving an entire skeleton and outline of form from a single bone. We must reverse this order of scientific research, and resolve the perfect and complete whole into its parts. Today in this beloved church we behold an organization signally blessed of Jehovah. Founded in righteousness, when we attempt to follow out individual history, connected with it we discover that the unwritten and unwritable after all is the real, in all history, especially in spiritual history. Thinking over, then, the great host of individual lives that have contributed towards the prosperity of the church, our lesson in comparative anatomy must be one of involution; we must take backward steps from parent to child, must dismantle, dissect, retrace, and classify, till we reach the germ of that endeavor, which, in its development, built up in the most holy faith those early associated with the organization, and laid the foundation of present prosperity.

Since an early day the record for courteous hospitality has been untarnished. In 1848 this Sunday School sent an invitation to the school in Rockford, to come over and join it in a celebration of the Fourth of July. Meeting at the church a procession was formed which marched to the spacious grounds of Deacon Crosby, where an enjoyable program was presented, after which all partook of dinner, which was spread and served by the Belvidere School. Honor to whom honor is due, so let it here be recorded that as the Rockford School took the long drive of twenty-eight miles in open wagons under a July sun, they furnished an early and positive instance of "the perseverance of the saints," in thus accepting this kindly invitation.

Young people of to-day will do well to remember that they have many helps to a growth in grace that were entirely wanting in the early day. Then no special service was prepared for them, other than the Sunday School; scarcely a young people's prayermeeting. No pleasant Sunday in June was set apart as Children's Day, and no juvenile societies were formed whose object it was to interest and instruct the youth in the subject of missions, temperance and general usefulness. "Their work" largely consisted in the earnest endeavor to comprehend a sermon so profound and doctrinal as to be well nigh overpowering to their young minds, which, unlike their little bodies, were not

confined within, although the door of the pew was so securely closed as to preclude all possible escape of the aforesaid little bodies; so it came to pass when boys and girls learned their "Bible verses" and the shorter catechism with mother's help, and in her pure strong life discovered a living embodiment of these truths, it is not strange that this discipline was called *home training* rather than church work, and that the record of it was never spread upon the pages of a secretary's book.

Looking back through the years that seem so long ago we find this bit of unrecorded history: Among the lads of the church in 1851 or 1852, Mr. Fanning discovered one who was cherishing the hope that he might "go to Beloit College." Just away from his own college days and his own theological studies it was not strange that frequent conversations with the young pastor ended in the formation of a Latin class of one; it was not strange that from the home farm four miles away, the class walked with firm step two or three times each week to the kind pastor's study and recited the lessons that were well memorized during the long prairie walk. It was not strange, it was simply natural, when the lad, taking his share of farmwork, was heard at "chore time" repeating to the listening cows, "*Amo, Amas, Amat.*" So the conjugations were mastered, and those hours in the pastor's study prepared the lad for Beloit. The years of college life were soon over, the years in Union Theological Seminary, the year abroad, and our young man came home to the dear father and mother, whose prayers had followed him all these years; came home to this, then new church building for ordination by the home Presbytery, and for his bride. Mr. Fanning was not here to "perform the ceremony," but Mr. Holmes gave his loving fatherly blessing as the young minister and his wife went out to the life they would not now, after years of service, I ween, exchange for one of personal ease and comfort.

During the years of dreadful war this church gave some of her bravest and best beloved sons to go out in the defense of right, from prayermeeting, choir, and Sunday School class; many valiant ones went forth and you, and you, as well as I are keeping sorry vigil today over the grave of our soldier dead; but some of them returned, so though our eyes may be dimmed with bitter tears as we think of our heavy loss, let us forget self in rejoicing with them who received again their loved ones to their hearts and homes "when the cruel war was over." During these years young people's prayermeetings were instituted under the leadership of Mr. Eddy. They were a means of grace to very many. All unused to the sound of their own voices in prayer or testimony; the most timid ones found courage to speak when asked in the words of that pathetic song, "If Jesus must bear the cross alone?" From that time until the present the young people's meeting has been a recognized part of church work, though their have been seasons when the interest flagged and the service became almost spiritless. A revival of interest begun in the winter of 1880. Three young men who constituted a self-appointed executive committee held themselves responsible and always ready to fill vacancy in the leadership. During Mr. Howie's pastorate he suggested the plan of organization, which was received with favor as evinced by adopting a constitution and electing officers. A period of success and prosperity was followed by one of discouragement for about this time the work lost many of its active supporters by removals, etc., but by the time Mr. Windsor came

a better spirit was gaining headway and his proposal to re-organize as a Young Peoples' Society of Christian Endeavor met with a cordial acceptance. This re-organization was effected in 1887, the membership of the new society being about seventy-five. The constitution adopted was not in all respects like the one of the United Society, and in time it became evident that it would be better to adopt the model constitution. This includes a pledge binding the active members to attend all the meetings and take part in them, unless kept away by absolute necessity. Another reorganization took place in October, 1887. This was something of a sifting process, but it is believed that what was lost in membership was made up in effective working force. The number of members now is about sixty, forty being "active," the balance "associate." The interest is unabated, and the management of the present very efficient officers and committees gives promise of much future good resulting from the Y. P. S. C. E.

The Belvidere Society of the King's Daughters was organized in April, 1888, with ten members. The motto of the society is, "In His Name," and the badge is a small silver cross bearing the letters I. H. N.

Local societies are free to decide upon any line of work. Our society determined upon home missions, and is doing whatever it can for the poor and needy ones among us.

In July a society was formed of the "King's Little Daughters," who worked faithfully during the summer and fall, raising money in various ways to be spent in the King's service. In November the Little Daughters were invited to join the older society, which they did to the satisfaction of all. The present membership is thirty-seven, and the regular time of meeting is Tuesday evening at the close of the regular church prayer-meeting. All that is done in this society is done for Christ's sake and in His name.

Two non-sectarian organizations receive the support of some of our young people. They are the Young Woman's Christian Temperance Union and the Young Men's Christian Association. The first named was organized in February, 1887. The object of this society is to plan and carry forward measures which, by the blessing of God, will result in the suppression of intemperance and the overthrow of the liquor traffic.

The other, the Y. M. C. A., established a local organization in Belvidere November, 1888. Previous to this date, meetings of the young men were held under the name of the Y. M. C. A. Training Class. Finding, however, that the interest warranted a permanent organization, this was effected by adopting a constitution and electing officers.

The Snowflake Society was organized under the efficient leadership of Miss May Windsor January, 1886. Beginning with a membership of thirty-two, this society accomplished much good. Its object was to raise money for missions. With the exception of its officers and committees, the membership was limited to girls of fifteen years of age. They met semi-monthly, and, while they sewed, one of their number read selected articles bearing upon the subject of home and foreign missions. Socially, this society furnished several pleasant entertainments, and if by so doing they put money in their purse, we are sure it was afterward spent for wise purposes.

There is yet another society of organized effort of which I must tell you. There's nothing small in that society except the boys who com-

prise it. It is the Lend-a-Hand Society, and was organized and mothered by Mrs. Windsor. First meeting was held at the parsonage March, 1886, at which time officers were elected, Mrs. J. C. Foote, President, Mrs. Windsor, Vice. Their object was to collect money for missions and to cultivate a true missionary spirit. The pledge signed by all members required them to abstain from intoxicating drinks, the use of tobacco, and profane language. Very glad would I be to transfer the whole record of this little band to this paper for your enjoyment, but as this cannot be, I select one specimen page. It is the record of the first meeting, held after the summer vacation: "The meeting of the L. A. H. Society met with Miss Foote September, 1886. The meeting was opened by a verse of Scripture from each member and a prayer from all. Then Miss Sabin gave us some music, and Miss Foote read all the reports of the other meetings, and Charlie read the cashier's report. Then we voted Mrs. Windsor for President, Miss Sabin, Vice, Earnie for Secretary and Eddie for Treasurer. Then a collection was taken by John, getting 30 cents. Then the money of all the meetings was counted, finding it to be \$1.30, which was not decided who to give it to. Then a vote of thanks was given to Mrs. Foote for her long and pleasant reign. Then peanuts were passed around, and a pleasant time was had!" This society flourished till January, 1888, and by its efforts between four and five dollars were raised, mostly by individual effort. It is proposed to revive its life soon, and as its charter members are determined, brave boys, the next anniversary paper will doubtless record glorious things accomplished by the L. A. H. Society.

Did I tell you, in the beginning, there was no record kept of the faithful work performed in those years of the long ago? I was mistaken. The record is kept, but over the page no curious eye may glance; no one of us may climb the heavenly height and scan the record. It is enough for us to know that over against the names of many of those who started with the first years of the life of this church it is written: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

To you, then, who may feel that great injustice has been done you in this very imperfect report, let me say—

"Think not thy worth and works are all unknown,  
Because no partial pensman paints thy praise;  
Man may not see or know, but God will own  
Thy worth and works, thy words and deeds and ways."

Benediction by Rev. J. C. Hill.

#### SATURDAY EVENING.

Singing No. 357 and No. 96. Scripture reading, Genesis 48, by Rev. D. R. Eddy. Prayer by Rev. T. C. Easton, D. D. Solo, "Jesus, Lover of my Soul," by L. D. Collins. "The work of Rev. R. N. Wright and Rev. Charles Fanning, the first two pastors," by Eugene H. Avery, of Vinton, Iowa.

## MR. WRIGHT AND MR. FANNING.

By REV. EUGENE H. AVERY.

The success of any great enterprise depends very much upon its beginnings. A railway may be spoiled by the incapacity of the engineer who laid out the original line. A vast building may be ruined by a defective foundation. Almost equally, the success and usefulness of an institution, like a school or a church, may be affected by the character of the earliest workers in its history. Who laid the foundation? Who gave shape and direction to the organization? What spirit was put into the enterprise in its earliest years? No genius or devotion coming later can wholly mend mischief done by poor work at the beginning. Nor can mistakes of later toilers altogether spoil the effects of consecrated wisdom and zeal at the outset.

It should be remarked also that great credit is due those who toil in laying foundations. Be it in building a state, or in building a church, they are obliged to work at a disadvantage. Their facilities and appliances are much less than later comers enjoy, while difficulties and obstacles to be encountered by reason of sparseness of population, the poverty of the people, and the unsettled condition of new communities are much more serious than their successors are likely to meet with. We cannot forget these, when we review the history of this now goodly church.

The first pastor was the Rev. R. N. Wright. A small beginning had been made by a handful of Christian workers under the lead of the Rev. J. Morrill, already mentioned with honor in these exercises. The time had arrived for more complete organization, and for systematic labor, with a view to permanent results. At that juncture God sent to the young church a minister admirably adapted to the requirements of the time and the field. Royal N. Wright was born at Hanover, N. H., Dec. 14, 1811. He was graduated from Dartmouth College in 1837. He then entered upon a course of theological study in Lane Seminary at Cincinnati, where he was graduated in 1840. In that institution he was under the powerful, stimulating, and formative influence of Dr. Lyman Beecher. Through recommendation of Rev. Mr. Bascom, then representing the American Home Missionary Society, the young preacher came to this part of what was then the wild western frontier. He began his labors with the little church of Belvidere in August, 1840. On the 23d of June in the following year, the Presbytery of Ottawa being in session here, Mr. Wright was ordained and installed as pastor.

The first great undertaking of the church under lead of the new pastor was the erection of a house of worship. Though plans were modest, yet in the circumstances of the people at that time, the enterprise was one that required more faith and courage and self sacrifice than the later efforts to erect the present edifice. The patience, toil

and prayer that were built into those brick walls in the midst of trials and delays can be imagined. No complete detailed record of them is preserved. The work was carried through and the church thankfully took possession of its sanctuary and dedicated it to the worship of the triune God in August, 1843. Many of us remember that unpretending church with peculiar and tender emotions. There we listened to the voice of the first pastor and to the voice of the Lord. Beneath that roof we took upon us the solemn vows of Christian discipleship.

The last year of Mr. Wright's ministry, 1849, was signalized by a revival work which was notable for its extent in those days and indeed has not often been surpassed in the history of the church. Union meetings were held during the latter part of the winter. An interest in spiritual things was awakened which drew great numbers to the house of God. Regardless of the condition of the weather or the roads loads of people came in at night from the farms in all directions, and "the power of the Lord was present to heal." At the communion season in the spring those who had been examined and accepted by the session were welcomed into the fellowship of the church. It must have been an hour of peculiar gladness to the good pastor's heart when a company of thirty-eight persons stood before the pulpit in a line that stretched from side to side of the little church to enter into covenant with the people of God; thirty-two of them on profession of their faith. In age they ranged all the way from mature manhood down to boyhood. That was on the first of April, forty years ago, less two weeks.

The youngest of that company looks back over this tract of years with thanksgiving to God that he was led to take that step so early in life and with grateful remembrance of the kind pastor who dealt so gently with a child's faith. How little we thought that day that Mr. Wright was doing very nearly his last work on earth. As the season advanced he seemed somewhat weary and broken in health. During the summer he made an extended visit to the east. Very soon after his return he became seriously ill, and it was to be the illness unto death. For him prayers were turned to praise in the upper sanctuary on the 6th of October, 1849. It was like a weeping family that the people gathered in the old church where the silent form of the beloved pastor lay before the pulpit. Rev. Lewis H. Loss, of Rockford, conducted the funeral services. Beyond that, memory does not serve me to name other ministers who were present.

In person Mr. Wright was a little above medium height, slender, dark-haired, pale-faced, having a scholarly and gentle aspect. Though I have no distinct recollection of his preaching, the man, the pastor is clearly before me as my boyhood learned to revere and love him. He was a Christian gentleman.

Col. Walker, in notes dated November, 1844, says of Rev. Mr. Wright: He preached his first sermon August 9th, 1840, from Psalms 34:8. From that time to the present he has faithfully fulfilled the duties of a pastor, seeking the good of his flock at all times, but more especially in times of sickness has he manifested feeling and care for his people, and for all within the sphere of his influence. That should, and I think has endeared him not only to the church and society over which God in His providence has given him charge, but to all in this region.



From a newspaper sketch published a few days after the funeral I take two sentences: So deeply was his soul imbued with the spirit of Christianity that every act of his life flowed out almost unconsciously as an example of its precepts. To the eminent purity and self-sacrifice of his life, to the extent of his good influence upon the community, to his constant earnestness in promotion of every good cause, the heart of every man among us bears testimony—(Belvidere Republican, October 14, 1849.)

One thing should not be omitted in the account of Mr. Wright's pastorate, and that is the exceeding kindliness of relation existing between him and the pastor of the Baptist church. Rev. Seth Whitman, commonly called Prof. Whitman, was another loving Christian gentleman. It speaks volumes for the deep worth of both men that over denominational differences their mutual confidence and personal attachment could be so strong and lasting. This peculiar relation may be illustrated by the mention of two scenes. There are individuals present who clearly remember both.

One Sabbath, for some reason the services in the Presbyterian church were suspended, and pastor and people together went over to join in the worship at the Baptist church. As a kindly fortune would have it, the communion service was in progress there. Pastor Whitman was just taking his place at the communion table. Seeing the Presbyterian pastor enter the door, moved by an impulse of love, he called out at once: "Brother Wright, come this way." Brother Wright, with a quick perception of the embarrassment which might arise from an acceptance, quietly declined the invitation, and sat down near the door. The little scene was highly honorable to both ministers.

The other incident to be recalled took place at the funeral of Mr. Wright. For this description I am indebted to another, whose memory runs back to those days with greater certainty than my own: "When the services were nearly over, Prof. Whitman walked up the south aisle very slowly, for he was feeble, took his place at the foot of the casket, and told the weeping congregation of his great love for his departed brother, of their harmonious work in all that had seemed for good and for the best interests of Belvidere; and then, turning, he looked upon the face of Mr. Wright, saying, 'My dear brother, I shall be with you soon,' and having spoken these few gentle, loving words, he left the church."

Mr. Wright's pastorate here continued a little over nine years. During that time there were added to the church 182 members.

I used to hear my father say that Mr. Wright shrank from the use of his full name. Royal Nathaniel was somewhat too sonorous and dignified for his unassuming and gentle nature. But I have thought he was most happily named. He certainly possessed many of the qualities of a most royal character; and of him it might be said more truthfully than of the average of men, or of ministers, as the Lord Jesus said of that Nathaniel who was brought to Him: "Behold an Israelite indeed in whom is no guile."

Charles Fanning was born in the city of New York July 22, 1822. He graduated at the University of New York in 1845, and at Union Theological Seminary in 1849. After spending an additional year in study as a resident licentiate, he turned his face westward for missionary work. He commenced his labors with this church April 14, 1850.

He was ordained and installed pastor Oct. 23 of the same year. This pastorate continued till April, 1854—four years. And those were years of quiet prosperity, of harmony and growth, both numerical and spiritual, for the church. There were received into membership during that period 118 persons.

It must have been in a thoroughly missionary spirit that such a man as Mr. Fanning came to labor in such a field as this was thirty-nine years ago. He had spent all his life in the city. He had every advantage of culture and of influential friends to introduce him to positions of greater prominence than this; but he settled down in this quiet village, and with a simplicity and heartiness of adaptation to his surroundings that won all hearts, he devoted himself to faithful labor for the spiritual interests of the church and community on an extremely modest salary. Mr. Fanning was in his twenty-eighth year. He was of medium size, was round-faced, rather florid in complexion, having blue eyes and auburn hair. He was genial, smiling, pleasant, attractive. He was kind to the boys, and the boys liked him. His preaching was not brilliant in the way of oratorical display; it was, as I used to hear my seniors say, scriptural and feeding. Only one sermon can I claim with any distinctness to recollect. Never to this day do I read in private or in public the text, Jer. xxiii. 24, without having brought vividly before me the face and the voice of Mr. Fanning as he explained and illustrated the wonderful doctrine contained in the words, "Do not I fill heaven and earth? saith the Lord."

There was no parsonage in those days. The young pastor and his beautiful wife had to content themselves with what would now be thought narrow quarters. They occupied, the first year, two rooms up-stairs, in Col. Walker's house, now Mr. Ramsay's. One was their sitting-room and parlor, the other was bed-room and study, and sometimes on wintry days the delicately-reared young pastor would sit at his writing table in his overcoat for lack of facilities for sufficiently warming both rooms.

One day to that chambersitting-room came a country lad, prompted thereto by his sister, to ask the pastor's cultivated wife if she would please help him learn French. He was a freckled, bashful little fellow, wearing an overcoat that his bigger brother had outgrown. But he was very politely and kindly received, and presently was sitting by the stove busy with the first pages of a French grammar. After awhile, as the boy was leaving the house, Mr. Fanning came out of his study, went with him into the hall, and, after the lad was half-way down the stairs, leaning over the balustrade said to him:

"Why don't you try Latin instead of French?"

Of course the answer was, "I don't know."

"Wouldn't you like to go to college one of these days?"

"Yes, sir."

"And perhaps you'll be a minister sometime."

The pastor wisely advised that it would be more directly in the line of college studies, and more profitable, to look into the ancient language than the modern. The result was that the lad carried home one of Mr. Fanning's school books, an old canvass covered Adams' Latin Grammar. It is now more than twenty-six years since the lad, after an all-day examination, stood before this pulpit to receive license to

preach the gospel, from the Moderator of the Presbytery—good old Father Taylor.

After four years of faithful and useful labor in this pastorate, the condition of his health seemed to demand a relinquishment of the work of the ministry. Mr. Fanning returned to New York, and engaged in business with his father-in-law, Mr. Lucius Hart. He did not, as some have done on quitting the ministry, give up his faith or lose his interest in Christian work. His faith was too deep, his character too genuine for such a course. It was my privilege, while a student in New York, repeatedly to meet him. In his home, in the church and Sabbath School, he was still the earnest Christian gentleman. He found an excellent field for the exercise of his gifts in the Sabbath School. For many years he was an active and efficient superintendent. He held that position in one school for fourteen years.

He departed to be with Christ, April 24, 1883, in the sixtieth year of his age. It cannot be out of place to quote here a few sentences from an address delivered at his funeral by one who had known him long and intimately—the Rev. Dr. Coe:

"He was born into the Church of Christ, and to the very end of his life he faithfully served the God of his fathers. \* \* \* The foundations of his character were deep and strong. Drawn into a new field of activity, he never wavered in his purpose to do right and to do good. \* \* \* Here was a man who carried his religion into his business, and who was a Christian gentleman in his counting room as well as in his home and in his church. \* \* \* He was a diligent and devout student of the Word of God; he was familiar with it; he loved it; and he knew well what he believed and why he believed. \* \* \* It was a triumphant death, so serene, so joyful, that to those who witnessed it, it seemed as if the place was holy, as if the Lord Himself were near. But it was so because, long before, he had learned to put his trust in that divine Savior who alone can give to the departing spirit a victory like His own."

It is certainly a cause for thanksgiving that we have such a record of the later years and the closing days of a life which was so long ago identified with the life of this dear old church. The truth which he held before us here he kept before his own mind clear down to the end, and he found that truth shedding light upon his path all the way, so that as he entered into the Valley he could answer to loving inquiries, "No it is not dark." It is all light with him now.

Among the joys that we are warranted in anticipating on the other shore is that of greeting loved friends who have made the journey before us. For my part I look forward to meeting with many dear ones who have gone out of this congregation, and with peculiar interest and pleasure, do I look forward to meeting the two pastors of my boyhood, Mr. Wright and Mr. Fanning.

Duet, Mrs. Perkins and Miss Mundy.

The following obituary upon the death of Rev. Eleazer T. Ball, the third pastor, taken from the New York *Evangelist* of August 1855, was read by Elder H. W. Avery:

## REV. ELEAZER T. BALL.

The death of this active and successful laborer in the vineyard of Christ—cut down unexpectedly in the midst of vigor and usefulness—is one of the mysterious dealings of Providence. He died in Belvidere, Ill., on the 9th of August, 1855.

Mr. Ball was born in Orange, N. J., in 1809. He received his academic education at Union College, and his theological training at Lane Seminary. He commenced his ministerial labors in Patterson, N. J., where he preached several months—and then removed to New York city, and engaged in an effort to build up a church in Grand street. From this field he was called to Cincinnati, N. Y., where he was first ordained and installed as a regular pastor. He labored there successfully for the space of twelve years. Thence he was called to Genoa, where he remained nearly two years. He was next settled in Mecklenburg, where he prosecuted his ministry for four years and a half, to the edification and prosperity of the church in that place.

During the last winter he received a call from the Presbyterian Church in Belvidere, Ill., to become their pastor; and although the call was resisted by the affections of his people, and the judgment of his Presbytery, yet they yielded to his own convictions of duty, which urged him to a compliance. He left the church in Mecklenburg in the midst of the fruits of an interesting revival, and arrived on his new field about the first of May last. Finding a large, scattered and shepherdless flock of 280 members, he addressed himself with characteristic energy to the pastoral duties, and was fast reviving the activities and winning the affections of his people, when he was suddenly overtaken by the great destroyer—just one solar month after his installation.

Sound health and a hardy constitution, which had enabled him to perform his Sabbath duties with but three or four interruptions for nearly twenty years, tempted him to excessive labor, which induced an attack of malignant dysentery that proved fatal in ten days. He was for some days calmly apprehensive of the result, and uniformly expressed his willingness to die, if his death, more than his life, would subserve the interests of the Redeemer's kingdom. His leave-taking of his family, his prayers for the Church, and his quiet and firm expressions of confidence in his Savior, were a beautiful and sublime example of the triumph of faith; and a fitting close of a life devoted to the service of Him who has promised His followers that He will never leave nor forsake them.

Just two weeks previous to his own burial, he preached the funeral sermon of the senior elder of his church, Col. Walker, from the text, "I would not live always;" and the last Sabbath of his ministry he preached from the words, "There remaineth therefore a rest to the people of God." His funeral sermon was preached on Sunday, the 12th inst., by Rev. Mr. Chester, of Niagara, N. Y., who was providentially in the neighborhood.

His widow, though grievously smitten, and left with the care of a young family, is wonderfully sustained by the same precious faith, so deeply loved and happily illustrated by her departed husband. The church have presented to her the sum of four hundred and fifty dollars, not as a gratuity so much as a debt of affection and sympathy. May the Lord reward them with humility; and bountifully bestow upon them that poverty of spirit which is the true riches. S.

BELVIDERE, Illinois. Aug. 21, 1855.

Hymn No. 172, "Lord, dismiss us with Thy blessing," was sung, and benediction pronounced by Rev. E. H. Avery.

The singing on Saturday evening was conducted by about a dozen members of the OLD CHOIR, in the old gallery, led by M. G. Leonard, the chorister of 30 years ago.

#### SUNDAY MORNING.

Anthem by the choir; Doxology by the congregation. Scripture reading, 90th Psalm, by Rev. J. C. Hill. Singing of the following

#### JUBILEE HYMN.

BY THE REV. ROBERT ROSS SUTHERLAND, D. D., KNOXVILLE, TENN.

What shall we render Lord to Thee,  
For all Thy gifts of love and grace?  
For what of good our eyes now see?  
For blessings which our thoughts can trace?

We linger o'er the time now gone,  
O'er fifty years of labor spent;  
We count the triumphs we have won,  
And know that all from Thee were sent.

We glory not in what we wrought,  
Except as Thou dost shine in all;  
Our highest wisdom was thy thought,  
Our joy to hear Thy loving call.

For fifty years this church has known  
How kind and loving Thou canst be  
To all Thou chooseth as Thine own—  
To all who strive to follow Thee.

While grateful love our songs demand,  
Our thankful hearts the tribute pay;  
We praise Thee that Thy loving hand  
Has kept us to this joyful day.

And now, for all the days to be,  
For strength, for help, for work, for rest,  
Give us the grace to look to Thee.  
And then we shall be truly blest.

Scripture reading, Gen. xxviii. 10 to end, Rev. T. C. Easton, D. D.  
Solo, "Come Unto Me," L. D. Collins. Prayer by Rev. E. H. Avery.

#### SERMON BY REV. D. R. EDDY.

PSALM c. 4—"Enter into His gates with thanksgiving, and into His courts with praise."

This Psalm is a glad some summons to universal, grateful worship. "Make a joyful noise unto the Lord, all ye lands." The exultant spirit of the writer would stir humanity to gratitude and song. He would have them recognize the fact that Jehovah is God. "It is He that hath made us, and we are His. We are His people and the sheep of His pasture. He owns, and keeps, and leads, and feeds us." Under the urgency of these thoughts, he sends ringing along the line of the vast hosts that stand before his enraptured vision the cheering order, "Enter into His gates with thanksgiving, and into His courts with praise."

I would have you pause upon the threshold of the text, and glance at the thoughts helpful to gratitude that cluster around the first word, "Enter." The facts that we are permitted to draw near the gates of the Lord, that we have health and strength to come, are grounds for thankfulness and praise. To be well and strong, to walk abroad where we choose, free from pain; to take in with ease deep draughts of God's pure air, may seldom stir within us a ripple of grateful affection; yet a few minutes' walk would take us to the bedside or the chair of those who, if they could once more be well enough to come to the sanctuary, would leap and shout with grateful exultation. Ah! they would "enter into His gates with thanksgiving, and into His courts with praise." But have we any pre-emption claim to health and vigor? Shall the radiant blessings fall unheeded till brought sadly out by the dark, broad contrasts of pain, and helplessness, and solitude?

Then, too, there is cause for thankfulness that we have a heart to come, a disposition to approach the house of prayer. We may have been moved merely by the force of steady, jogging routine, by a semi-conscious instinct of Sabbath propriety, as by the pendulum swing of incessant custom. We may have come simply because we were brought up in that way. But is there no glad meaning in such a fact, nothing precious and sweet to remember? What does it imply? It implies that in your old home the name of God was known and honored; that the hearts that nurtured and trained your young life were warm with saintly love. It implies that your fathers and mothers walked in the fear of God and sought to guide their children in the paths of light, and life, and peace; that when the Sabbath morning came and the sweet tones of the old church bell filled all the tranquil air with sacredness, and hushed the young heart into the deep feeling that the time was holy, godly hands were wont to take your own and lead you to the house of prayer.

It implies that your early years were brooded over by spirits that were saintly; that the touch of God was upon your soul; that into your childhood played jets of power out of the same wondrous source from which flowed the mystic river, seen of John in a vision out of the throne of God and of the Lamb. Indeed, it implies that you were born

on the banks of the River of Life; that you were a child of the kingdom, and that the good hand of God set you upon a high place of mercy and of privilege; that the frame work of your early life was built upon a wise and worthy plan. Good habits can be formed only by a shaping mind that is good and wise, and to be trained to ways of life that are right and true and pure is among the best and brightest boons the heavenly Father can grant us. Hence if today your feet have approached the sanctuary, because parental love trained you to church-going habits, you have occasion to "enter into His gates with thanksgiving and into His courts with praise."

But it also may be true that you are here because you love the courts of the Lord, to draw near the throne of grace, to worship with His saints, to praise and pray, and hear His word; because through long years your heart has here been wont to find strength for toils and trials, and relief from cares and fear and grief; because here you caught gleams of hope when your sky was overcast, and doubt and anxiety and trouble hung dense and dark around you. Here the burdens have grown lighter. The path of daily life has lost something of its ruggedness and thorns. You may remember tears of anguish that God here wiped away; moanings of anxiety and dread that were hushed by the whispering of His love. You may frequent the sanctuary, because you have found it a place of rest to a heart weary of sin, to a heart that was storm beaten and almost wrecked, and because your courage has here been braced for effort and endurance, and your vision opened to discern the distant headlands of promise, to catch some glintings of the pearly gates and towers, some sweet fortaste of the feasting, some faint strains of the far off music, some heart thrills of the triumph and joy and glory of your Father's mansion. If so, then thinking of the mercies of the past, the grace of the present, and the hopes of the future, you may well "enter into His gates with thanksgiving, and into His courts with praise."

But the fact that the great God and King of all worlds, allows a child of sin and wrath, a culprit and an outlaw to draw near His courts, lets one who has often pushed open the door of temptation, whose history has been one of continued short-coming, and who has "grieved Him by a thousand falls," lets an ingrate, a rebel, a sinner draw near the place made holy and majestic by the Divine presence, suffers him to come with no fear of vengeance or wrath or death, should make every human heart swell forth with gratitude and praise. It may be urged that such patience and forbearance are characteristic of Him with whom we have to do in the sanctuary, that such long suffering might be anticipated at the hands of infinite love, that "His tender mercies are over all His works." But the fact, that his grace is incomparable, that no other approaches Him in comparison, does not diminish the value of His favors, the worth of the blessing he confers, the large occasion for grateful appreciation and worship.

Nor should we forget that the heart is, dull and slow to learn and believe the love of God. Where outside of Christ's kingdom will you find a race that has not looked upon the Most High with dread; that has not regarded the thought of coming before Him as one which only a chosen few might cherish? In the desperate consciousness of sin, men have fancied insurmountable barriers frowning upon them and excluding them from the courts of God. In fact, only a comparative few, even

in Christ's kingdom seem to apprehend how widely and freely God opens the gates of amnesty and life and grants immediate audience through the blood of Jesus. And yet here is a record 3,000 years old of a proclamation that bids humanity enter into His courts.

It may be difficult to harmonize this fact with prevalent conceptions of Hebrew exclusiveness, yet it is a Hebrew bard and sovereign whose inspired lips herald the gracious message. And even the ancient temple, which was necessarily limited in capacity, and could not at one time accommodate all the Hebrews that might throng its approaches, had nevertheless a court of the Gentiles, i. e., a court for all the outside world, thus mutely intimating that even then God was stretching forth His arms and offering to take humanity into the fold. They had sinned, but He offered pardon; they were defiled, but He would cleanse. As a race they were rent and divided by hatred and strifes, with no thought of the unity that was in their blood and that ought to sway their hearts, but He was ready to receive them and bring them into the Divine harmony of a worldwide though spiritual kingdom—nay, into the oneness of an inalienable brotherhood.

But pausing no longer on the threshold, let us go into the courts of God and inquire in his temple. Let us seek the meaning of the sanctuary, the leading idea which it is designed to impress upon the soul of man. What is the essential element of its sanctity? What constitutes it a house of God? Does it not reside in the fact that the sanctuary is the environment in which God doth manifest himself? Show me a place where devout hearts have been wont to gather in humility and sweetness of trust, and, because of what they saw and heard and felt, have whispered "God is in this place," and I will show you a true sanctuary. It was in the dream of the angelic ladder, and of the unveiled God, that Jacob found at Bethel a sanctuary, and reared there his memorial altar.

The glory of the tabernacle, and of the temple that succeeded it, was the fact that within the holy of holies, between the cherubims that hovered above the ark of the covenant, rested the Shekinah, the visible, awful token of the presence of Jehovah, the God of the covenant. The glory of the temple long ago departed, and centuries have fled since the sacred walls were leveled to the dust. But around us the better day to which the worshipers who thronged those ancient courts looked yearningly forward is shedding the light of its early dawn. The veil that shut in the holy of holies and hid its glorious mysteries from the eyes of all the priests save one, and behind whose mystic folds even he could go only one day in all the year, has been torn asunder forever. Thus by a marvelous divine object lesson are we taught that the innermost chamber of communion is open to every worshiper; that by the precious blood we have boldness to enter into the holiest. Every eye may gaze upon the glory of God, in the face of Jesus Christ, and the chief meaning and priceless value of the genuine sanctuary is that there the Lord doth manifest himself; that before his feet his people there may bow and worship in the assurance that he doth come unto them and bless them.

There are revelations of God that terrify and overwhelm. Even the exhibitions of the forces that have been called into existence by the word of His power, the movements of secondary causes that are sustained by his preserving hand, sometimes appal and unnerve the heart.

Man in his pride and independence cowers and shrinks with dread when the skies grow livid and green because the cyclone is coming to its birth; or when fierce electric storms rend and shatter the firmament, and smite the earth in rage; or when autumn fires hold high carnival in the parched and withered woods, and seem to laugh and mock at the terror and desolation and death that attend their wild revelry; or when continents lie in earthquake convulsions, and tidal waves trample and terrify the seas.

But these dreadful forces in their most appalling manifestations are but as leaves rustling at the Almighty's feet as He walks; and if in the sanctuary He reveal only or chiefly His power, then we could enter into His gates only with trembling, and into His courts with dread. So, too, if in His house He reveals Himself only in stern, unyielding justice or in the consuming fires of holiness, humanity could not stand before Him or even draw near His gates.

The old dispensation has often been regarded as one of relentless severity alone; but this was not the import of the sanctuary. The one grand feature of the Divine character set forth in those old time courts was Mercy. This is the grand reason given for thankful, worshipful entrance into the sanctuary. For the Lord is good; His mercy is everlasting. The sanctuary was called the house of prayer, and the Master vindicated the propriety of the title when He scourged out of the sacred enclosure those whose eagerness for gain made it a den of thieves. But in the name, "house of prayer," was lodged the assurance that the sinner's appeal to God for mercy would not be in vain.

The types and symbols of the sanctuary, pointed as impressive object lessons to this characteristic mercy. The smoking altar and the bleeding innocence of the morning and evening sacrifice were speechless prophecies of reconciliation, the Divine expiation of sins in mercy.

The most sacred object in the tabernacle and in the temple, the most conspicuous and pre-eminent feature of God's house, and occupying in solitude the most sacred apartment was designated by the significant title, the mercy seat. The temple was styled the house of the mercy seat. Upon the mercy seat enthroned in quiet solitude rested the glory of Jehovah. In the Divinely ordered history of the temple occurred a sublime and notable coincidence which has a most important bearing upon this question, concerning the chief significance of the sanctuary. Probably the most illustrious time, the grandest moment in the entire history of the first temple, was when during the service of its consecration, the glory of the Lord took possession of the edifice. And I wish you to note the precise moment at which the glory appeared. A company of singers arranged in white linen, having cymbals and psalteries and harps were standing at the east end of the altar, and with them a hundred and twenty priests, and were singing the 136th psalm, and it is written that "it came even to pass as the trumpets and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music and praised the Lord, saying, for he is good, for his mercy endureth forever; that then the house was filled with a cloud even the house of the Lord: so that the priests could not stand to minister by reason of the cloud for the glory of the Lord had filled the house of God."

The glory came just at the moment when the minds and hearts of

the people were dwelling upon the mercy of Jehovah. Thus it is abundantly indicated that mercy Divine and everlasting was the meaning of the ancient sanctuary. And has He who is the full Divine expression of the truth that all these types of mercy with dumb lips were laboring to utter; has He who is the glorious substance of which they were the fitting shadows; has He to whom they eagerly pointed as their fulfillment, and were trying to reveal as the Lamb of God; has He who loved us and gave Himself for us—has He come to tell us that the sanctuary has lost its meaning of mercy? Ask the angelic hosts that over the plains of Bethlehem hovered in rapture at his birth, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." Ask the apostles who were commissioned to go into all the earth and preach to every creature the glad tidings of mercy free and full. Ask the chief of sinners—chief of sinners in His own estimation, but chief of apostles in ours—and hear him answer. "For this cause I obtained mercy that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting." Ask the aged exile of Patmos, and hear his seraphic lips echoing the Savior's last message: "The Spirit and the bride say come, and let him that heareth say come; and whosoever will, let him take the water of life freely."

Beyond a peradventure, the sanctuary still bears its ancient precious meaning of mercy. Her sacred walls still echo to the psalm: "Oh, give thanks unto the Lord for He is good, for His mercy endureth forever." More emphatically and more imperatively than ever rings out the summons to all lands. "Enter into His gates with thanksgiving, and into His courts with praise."

With eager trustful heart should we to-day respond to this glad-some call. For fifty years has this favored church stood like the golden candlestick that it is, under the loving care of the Divine High Priest, irradiating gospel light, a living trumpet at the lips of God, sending forth no uncertain sound, but the glad tidings of mercy full and free. Fifty years of successful toil and conflict; fifty big round years of grace and blessing, call upon us to enter into His gates with thanksgiving, and into His courts with praise.

The godly fathers and mothers in Israel who preceded us laid the splendid foundations of this church deep and solid upon the rock Christ Jesus. Blessed and honored are their names, and fragrant with remembered saintliness. And you, their sons and daughters, have not labored in vain. Many a time have you gone forth weeping, bearing precious seed, but repeatedly have you come again with rejoicing, bringing your sheaves with you. You have been laden with rich experiences of mercy. In this church many of you have cast yourselves as helpless sinners at the feet of Jesus, and from His wounded hands have received gracious forgiveness and acceptance. Here many of you have known great upliftings and illuminations, and your feet have thenceforth run upon higher planes of life and faith.

The more than nine years spent among you are numbered among the brightest and most precious in my individual history. Thronging recollections of blessings, favors, benefits, remembered manifestations of the power and grace of God. Divine patience, forbearance, compassion, and tenderness extend and multiply the calls to personal gratitude and worship. This glad re-union and renewal of the fellowship

and associations of other years; this looking into familiar faces, and clasping again of friendly hands is a privilege that comes not often after our separations and journeyings. But pensive, serious thoughts assert themselves as we meet. I discern here and there faces that greeted my first coming among you twenty-six years ago Sabbath before last. But many of the goodly congregation are not here. If I would speak to them I must go over the mound and prophecy to the precious dust that is slumbering there. Nay, I must dart away to the third heaven the paradise of God, for the believer in Jesus to be absent from the body is to be present with the Lord.

A growing congregation is gathering there from the church of Belvidere united, bound together by peculiar ties, godly men and saintly women; good grayheads that were wise in counsel, and loving hearts that were genial and tender as childhood, and tongues that could speak the gentle word that turned away wrath and calmed the troubled soul; fathers and mothers, husbands and wives, brothers and sisters, and precious sons and daughters. And when comes the thought that their feet will no more tread these aisles; these walls will no more echo with their praises, the heart may be bowed down with anguish that cannot be uttered.

But is it not well for the sainted ones that they need not come? They have entered into His gates with thanksgiving and into His courts with praise. And what think you must be the magnificence of those gates, the splendor of those courts, what rapture in their thanksgiving, what music in their praise. Could we say to them, come back from the realms of morning; break off your glorying; cease your triumphs and your songs; come back again and take up your crosses; plunge again into your trial; back to your conflicts and groans and agony? No, no; He who hath redeemed them, and whose they are by the highest, holiest title, would not suffer it. He keeps them safely and well.

"There on the bosom of their God  
They rest in perfect love."

The same grace and glory await us also. Pressing on till our course is run. Fighting on till the conflict is won. Trusting, toiling, waiting, endeavoring to the end, then in a new, blessed, glorious manner we too shall "Enter into His gates with thanksgiving, and into His courts with praise."

Prayer by Rev. J. C. Hill. Singing No 339. Benediction by Rev. T. C. Easton.

#### SUNDAY SCHOOL AT 12 M.

Lesson—Mark x:13-23. After the opening exercises, and prayer by N. C. Amsden, of Dubuque, Iowa, the study of the lesson was suspended and remarks were made by the following named persons: N. C. Amsden, James Leonard, A. M. Blakesley, Matthew Harvey, W. D. Avery, Levi D. Collins, Rev. Eugene H. Avery, Mrs. E. H. Avery, Mrs. L. D. Collins, and Rev. T. C. Easton. This was indeed a "Feast of fat things well refined," most of the speakers having been members of the school.

#### SUNDAY EVENING.

Anthem by the choir. Scripture reading by Rev. E. H. Avery—John xx:19 to end. Singing No 119. Prayer by Rev. D. R. Eddy. Sermon by Rev. T. C. Easton, D. D.

#### "THE NAIL PRINTS."

##### PRELUDE.

The beauty and tender pathos of the message this morning lingers in all our hearts. It was rich in sweet and hallowed memories; it was a fitting historical tribute. I shall not dwell on the past, but rather prospectively, what is to be the secret power in the fifty years to come?

My text is:

St. John, xx:25—"Except I see the print of the nails I will not believe"

Old St. Martin sat in his cell. He was busy in his sacred studies when a knock at the door was heard. "Enter," he said. There appeared a stranger of lordly look, in princely attire. "Who art thou?" "I am Christ." The confident bearing and the commanding tone of the visitor would have overawed a less observant and spiritually minded person. But St. Martin simply gave his guest a penetrating glance, and quietly asked, "Where is the print of the nails?" The one conspicuous badge of Messiahship was wanting. The pompous air and jewelled robe assumed by the prince of evil availed nothing. The guise was transparent, the trick was exposed, and the deceiver departed. The question that the saint put to Satan is the grand crucial test to apply today in our examination of truth and of character. In an age not only of candid inquiry but of captious criticism, when the very air is full of doubt; when old landmarks seem to be swept away, and many ask in despair what Pilate asked in scorn: "What is truth?" it is well to imitate the incredulity of Thomas, who said: "Except I see the print of the nails I will not believe." This disciple was not a disbeliever. He was not even an unbeliever. Willing, anxious to believe, he only demanded such ocular and tangible proofs of Christ's identity as others enjoyed. As Christ was known in the world, so are we to be known, so is the truth to be recognized. Here then is our theme this evening:

"THE SYMBOLS OF THE GREAT TRAGEDY, THE CREDENTIALS OF OUR BELIEF, AND THE BADGE OF OUR DISCIPLESHIP."

And I remark—

1. The print of the nails is an infallible test by which we determine the validity of the claims so conflicting made on our belief. Not more sure are the tests of the laboratory in the analysis of the chemist than the evidence which Christ presents to the honest inquirer after truth. "Behold my hands and my feet," He says. Christianity ever courts investigation. It courts a careful study, research and disclosure. We know it by the nail marks. Not only that which we have heard of do



we declare, but that which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life. A crucified Christ is the pivotal centre of a Christian philosophy. A point of departure is the cross; its animating spirit is redeeming love; its two co-ordinate ideas are sin and salvation, guilt and grace, ruin and recovery, the helplessness of the sinner and the almightiness of the Savior. It does not aim to save the race by learning art culture, by the meet humanisms of life, ignoring the supernatural elements of christianity, nor by ritualistic and ceremonial observances, by any genuflections, rosaries, acolytes or priestly necromancy, but by recreating man a new creature in Christ Jesus and stamping on him these marks of Christ's proprietorship. Regeneration by the power of the Holy Ghost is the great act of moral recovery and restoration to Godlikeness. The only philosophy that has power in it is the Pauline philosophy which affirms that circumcision nor uncircumcision availeth anything but a new creature. It does not build up an old life, but introduces a new one. Its maxim is not "develop yourself and follow reason," but deny thyself and follow me. Wherever genuine Christianity appears, it bears these credentials. It is "Christ in you," and to any other gospel we may put the query in vain, "Where is the print of the nails?"

2. More important is this test as applied to individual character. Paul always bore about in his body the dying of the Lord Jesus. His object was to fill up in his flesh the afflictions of Christ, and thus make full proof of His ministry. His was not a self-indulgent life. The world had no seductions and pleasures, no delights sufficient to draw him away from the Crucified. In his subjection to the will of Christ he found his truest liberty. In that one magnificent argument for the Gospel and eulogy of its author, the Book of Galatians, Paul's vivid rhetoric exhibits the glory of such freedom. Let no man trouble me, for I bear in my body the marks "stigmata" of the Lord Jesus. His words breathe the breath of battle. They come with the impact of artillery, for his faith was born of conflict and nursed in trial. To those who crept in to spy out his liberty would he give place by subjection? No, not for an hour. He found another yoke easy and its burden light. Dying daily to self and the world, the life of Jesus and power of His resurrection were exhibited in Paul. The personal, indwelling Christ made him a conqueror. Lafayette used to point to the bullet mark received in his person at Germantown while fighting for American independence as the proudest badge he bore. Can you, Christian, show any scars, any print of the nails, as proofs of your discipleship? The world, pleasure, fashion, avarice, indolence and a thousand other temptations environ you; do you yield to the pressure? In the choice of residence, companions, enjoyments; in the style of living, dress, amusements, eating, drinking, conversation, reading; in the use of time, of money, or of influence, in everything that goes to make up life, are you conformed to or running contrary to a godless and Christ-hating world? Are the marks of the Lord Jesus on the dime or dollar you earn? If so, it will be neither hoarded nor squandered, but "tithed" for the Lord. You are His steward. His image and superscription ought to be on each coin. Bought with a price, we are His peculiar people—that is, His in a peculiar sense, with a special obligation to reproduce His unselfish life while in the flesh. Is this your aim? Except I see the print of the nails, I will not believe. So says the man of the

world whose only gospel is the Christian's life. We are living epistles, read and known of all men—His epistles. How do we read? We are the body of Christ. Are there any nail marks? He showed His hands and feet to the disciples, and we are daily showing ours to the world. Are these hands feeding the hungry, rescuing the perishing, or occupied in busy idleness, perhaps some needless work, red with the blood of murdered time, or, perhaps, far worse, busied in unlawful industries and illicit pleasures? O child of God, where do those feet of yours carry you—to the cottage of the poor, the chamber of the dying, going about doing good? or are they walking in the counsel of the ungodly, forsaking the assembly of praying ones and standing in the way of sinners? O child of the cross, where are the nail prints?

3. The value and permanence of the work we are doing is fixed by the same test that determines the validity of truth and genuineness of character. Am I a preacher and teacher of preachers? Let me remember Philip Henry's motto "Preach a crucified Christ in a crucified style;" a greater than Henry has said, "We preach not ourselves but Jesus Christ," how many of our pretentious pulpit orations vanish into thin air when this test is applied; how cheap the tinsel; how tawdry the ornaments; how vulgar is that frothy sensationalism which frantically aims apparently to attract a crowd; to court a gain rather than win a soul to the Redeemer.

Am I a parent, guardian, teacher? Let me remember that the graces of the Spirit are more than the graces of the drawing room; the image of Jesus shining in the face far more than the glittering cross or emerald intaglio on breast or finger; the daily lessons of patience and fidelity taught by my example are more ineffaceable than ear-rings; in short that to put self alone into my work is to ensure an early oblivion, but to put Christ into it secures for it and for me immortality! He who lays up treasure and is not rich toward God; he who seeks honor of men and hankers after titles and position rather than the approval of a good conscience and the commendation of Christ; he who in a word makes self-gratification the end of life will be eternally wretched in his disappointment, while he who loses treasure, reputation, life, even for Christ's sake, shall find them all a thousand fold in life everlasting! Who says investments are now difficult to make safe and that just now a great deal on the list is declining. Let me assure him that it is possible to try larger investments in His securities which never passed their dividend and never defaulted their interests.

You must have met with the account of a person in high life in Russia who for political offenses had all his property confiscated and sentence of banishment passed on him; one thing of all his wealth he was able to save—a pearl of peerless quality and fabulous cost. He seized it, he hid, he set all his wits to its concealment, and was able to get away with it unobserved; and in the distant land, in the depth of his privations and debasement, he thought of it waking and dreamed of it sleeping. One day he would safely market it, and gain a great price for the jewel. That time came, and with what unspeakable interest he took it from its hiding place; with what choking eagerness he opened one after another of the coverings, until his eyes fell on it, when, lo! it was but a pinch of quick lime. The unfriendly atmosphere had eaten it up, and it was back to its original elements—quick lime. So is the folly of the man who cannot now use what God has given him, and thinking

of the poor exile and his pearl, we hear the echo of Cardinal Woolsey's cry at his fall from power: "Farewell, a long farewell to all my greatness!" In yonder land where we are all soon to be, values will be truly estimated, and what has not been consecrated to God here and worn the nail prints of Calvary, will prove as dust—yea, worse, will have become the millstone to drown the soul in the deepest despair. Pearls may be so preserved as to stud the crown of our immortality, and flash in grandeur under the smile of Him whom we served and honored by a loving devotion.

4. The grandest inspiration of life is found therefore in the possession of these marks of the Lord Jesus. The grace that flows from a crucified Redeemer gives a beauty and a charm to the most unromantic career. Christ in us the hope of glory causes us to triumph daily. The infirmities of human temper, the infelicities of human condition, the hindering of activities and the baffling of our brightest hopes, yea

"Pain and blessing, pain and pleasure  
By the cross are sanctified."

Pestered by little cares, worn by the friction of little harassments, as well as hindered with heavier griefs, we may rest all on those hands which were pierced for us. "THE NAIL PRINTS" tell us that all is safe in such gracious hands. As the ship is lifted by the tide, and as the earth obeys the sun, so will the power of a living faith lift and buoy the soul in the midst of conflict, worry or work. Fellowship with our Lord in suffering is a pledge of fellowship with Him in His celestial glory. His loving presence sweetens every heart pang. His cross sanctifies all our griefs. His tears have sweetened all our cups of bitterness, and, dropping upon the graves of our loved ones as they did at Bethany, have flooded the gates of death with light immortal!

Podavirius, the servant of a Bohemian king, one winter's night accompanied his sovereign to his midnight vigils in a distant church. Barefooted, like his king, Podavirius endeavored to walk even as he walked, but the extreme cold, the sharp, cutting ice pierced his feet, and he was soon overcome and about to sink, when his royal master told him to set his footsteps just in the prints which he had made, and, treading thus, the feeble found a cure for his pain and an inspiration in his hour of weakness. So the disciple of Christ today, footsore and weary, faint at heart and ready to sink, need only remember the Master's presence and watch His footsteps to find new hope and strength by the way, until each shall appear in Zion with joy and everlasting rejoicing. O, get your feet into His tracks, and how easy will your heavy onward walk at once become, how glad some will be your following the Crucified!

Two other suggestions must be dismissed without amplification. We see here the grounds of a true catholicity of temper among Christians. It is not high church or low, new school or old school, Calvinist or Armenian, council or platform, priest or preacher, rubrics or baptisms, litanies or liturgies, by which we are to be known, but by the "PRINT OF THE NAILS" alone. We ought not to ask for more; we cannot ask for less. Except there are seen these marks of the Lord Jesus, we will not believe; but wherever and whenever they are conspicuous, we will speak a brother's greeting in the Lord. "THE NAIL PRINTS" is

the badge of our royal allegiance to Christ. We can only—we dare not do else—glory save in Jesus crucified.

Here too is a suggestion in reference to the potential civilization of the new century on which our nation has entered, a brief ten years ago, what is to be its character? Shall christianity be eliminated; our schools made Godless; our literature the vehicle of skepticism; our commerce the scale of luxury; and our legislation the voice of cupidity; and our courts as Augean stables of bribery and injustice? Shall our sacred days become holidays and religion the servant of the secularities of life; the church a select coterie, a religious lyceum; the sanctuary a place of diversion; and the preacher an actor to whose rhetorical, vocal and histrionic talent a marketable valuation is affixed; or rated by the power to draw and make finances easy and the service as near as possible to the last drama.

Alas! That so many should thus seek popular applause at the cost of blood, even the blood of souls; oh, for a baptism of the Holy Ghost on the church, the ministry and the word.

With his illuminating, purifying and controlling power, the life of the individual, the church and the nation will be renovated. This celestial baptism is one of fire! It is the spirit of judgment and burning that purges Zion and Jerusalem. When the dross of our worldiness and sin is removed and on the pure gold of consistent piety genuine christian character are stamped the image and superscription of the crucified, men will believe, for as the celebrated Christleit says: "The world's bible is the christian's life," nothing will pass current or have either place or power unless it bears "THE PRINT OF THE NAILS."

When philosophy and theology, science and legislation, the activities of the individual life, and the spirit of society itself, are thus marked; when in the catholicity of temper, in self-denial, and consecration of purpose; when in burning devotion to save the souls of men. "THE PRINT OF THE NAILS" is everywhere made visible, Christianity will command the homage of those whom it came to bless, and millions will be led to serve Him who died to redeem them.

Beloved, do you wear the nail prints? Are you crucified with Christ, and have you entered the penetralium of that deep heart to heart communion with God that says "I am dead, yet nevertheless I live; yet not I, but Christ liveth in me?" Are you walking in His footprints in seeking the lost, and have you actual joy in the salvation of a sin-stained and sinned soul? Does it wound your pride to have a poor, menial creature enter into conversation with you as to the Lord Jesus? Does it ever form a part of your Christianity to urge the famishing souls to this banquet of salvation? Does it actually become a component part of your religion "to rescue the perishing, lift up the fallen," and pour upon wounded hearts the value of God's compassion? WHERE ARE THE NAIL PRINTS.

Holiness is strength, and sanctified meekness is power. Purity is the secret force to conquer surrounding evil. Get church pride, family pride, and heart pride all on the cross, nailed thereto as a quivering, dying malefactor, Christ's enemy and ours, and have it hang there until "dead! dead! dead!" and into every NAIL PRINT will steal the secret current of God's life. God's power and Zion will stand before the world INCARNATE ALMIGHTINESS. The Church of Christ, your Lord



and mine, bends over us in loving, longing gaze, to bless us, and His one all-piercing question is, WHERE ARE THE NAIL PRINTS?

Beloved, in closing up this half century of church life, we ask for the secret of that growth and power which have characterized your history, and we find it all centering in the fact that its pulpit has ever presented as its great theme "CHRIST CRUCIFIED." The "NAIL PRINTS" have been seen in all its great messages of grace and salvation. The hope of this church for the future is in its loyalty to the Crucified One and love to each other for Jesus' sake. We are told in history of the Theban Legion that went forth to the battle, that so solid and compact was the host that shield lapped on shield, and the spears touched each other; that it seemed a wall of living steel, and when the thunder cloud that rested over them broke, and the lightning fell, it ran along the spears and charged every soldier with the electric fire and the legion was invincible! So will it be with this church if in the fifty years to come there prevails the unity and harmony of the past; the fiery baptism of the Holy Ghost will render this sacramental body, the impersonal Christ, a power permanent for the salvation of men and more than a match over all Zion's foes. Glory in the nail prints! Let nothing set aside your loyalty to the cross and love to each other, and when you come to round up your centennial it will then be seen that your supreme dignity, power, growth as a church of the living God, all centered in wearing the print of the nails! Amen.

Prayer by Rev. J. C. Hill. Singing, hymn No. 150. Benediction by Rev. D. R. Eddy.

#### MONDAY AFTERNOON.

According to previous arrangements Mr. E. S. Gardner uncovered his camera at two different points in front of the church and secured very fine views of the exterior of the church with a large group of people stationed upon the platform and steps. After which, the exercises of the afternoon were commenced by the singing of Hymn No. 125 and prayer by Rev. J. C. Hill.

Addresses were then made as follows:

#### ADDRESS OF CHARLES B. HOLMES.

MR. CHAIRMAN AND FRIENDS—As the dykes of Holland sometimes, under heavy pressure, give way, and the waters of the great deep rush in till meadows and homesteads are covered with the waves, so, coming into this sacred place once more after an absence of more than a quarter of a century, I find that the barriers with which men are wont to repress their feelings give way, and the tides of sentiment, of memory and of grateful recollections come surging through my soul till I am as one lost and bewildered amidst the raging tumult. I am also embarrassed in attempting to address you this afternoon, because it is impossible for me to bring you an impartial account of my father's work, and I am embarrassed, also, because for two days you have held this grand jubilee and have been filled full of sentiment and memory, while not one syllable of the addresses have I been permitted to hear, so that I fear I may traverse ground which has already been passed over in a much more able and satisfactory manner than it is possible for me to treat it. But I am asked to speak to you for a few moments regarding the work of my father, the Rev. Henry B. Holmes, who for seven years ministered as a pastor to this people and church.

It would be impossible to speak of his work in any satisfactory manner without also speaking of the personality of the man, for we believe preaching to be a pouring of the truth through one mind and heart into the minds and hearts of other men; hence, the personality and individuality of the preacher must tincture and color in a marked degree the truth presented by him.

Among the first of the characteristics to which I would ask your attention is the high and lofty appreciation in which he regarded his own calling. Not that he was insensible to the value and importance of other callings, nor their relations to the community and to society, but in his measurements of work and of influence and their results, he did not use the little, petty criterion of time and success, but measured with the mighty cycles of eternity, and so measuring, he year after year grew more and more to appreciate the sacredness of his vocation. There was nothing in his method or his manner that had any touch of trilling with sacred things, or that bordered upon frivolity, for he felt himself to be, and always conducted himself as though he were, an ambassador from the King of kings to sinful men. This high appreciation also grew out of the sublime subjects with which he had to deal—the sovereignty of God, the redemption of Christ, duty, love, faith, hope, immortality. Where in all the range of language can we find terms so laden with meaning and full of inspiration? His personality was the result of the deep conviction which filled his soul and his life touching these great themes. No shadow of doubt ever fitted across his mind regarding the being and attributes of his God, or of the necessity and efficacy of the Savior's redemption; hence, his ministry had no uncertain sound, but his deliverances were like a clarion note, always sounding an advance, and never a retreat, for he was pre-eminently a leader

of men Godward, and "Thus saith the Lord," settled all questions in his mind and was the basis of the strong conviction out of which his work proceeded. And this leads me to speak of his personal influence upon individuals as he came in contact with them, for as "fire kindles fire," so the spirit in the heart of man kindles a kindred spirit in those he meets. He could say with as much assurance and as much sincerity as the ancient patriarch, "I know that my Redeemer liveth," and, full of this profound conviction, he could impress his personal influence upon his fellowmen, and make them feel that they had a living Redeemer. He was fully impressed with the dark fact of man's sinfulness, but over against this was the golden light of God's helpfulness. He believed that the pastor and preacher constituted the medium through which it has pleased God to reach men and bring to them redemption.

He came to this people in the prime of life, full of courage, full of hope, full of enthusiasm, full of sympathy and full of vitality, rich in mental resources and possessed of remarkable tact. There was, throughout his whole life's work, a fixed and definite aim, and this was to glorify God through the salvation of men. He realized that the bondage of sin was real and dreadful, and it was his earnest effort to bring men out of this bondage into loyal allegiance to Jehovah. This was the keynote and inspiration of all his ministry. He realized the sinfulness of sin and the wretchedness which sin works in the human soul and the human family, but he was just as confident that a cure has been provided, and that the Physician of the sinsick soul can rescue it from the fever of sin. As the cancer eats into the vitals of the body until it has destroyed the substance and essence of life, so sin eats into the soul and destroys its value and its life; and as a cure for this awful malady in the body is greatly to be prized, so it was his grateful errand to bring a still more efficient remedy for the still worse malady of sin.

Let me now mention a few of the methods which obtained in his work; and first, so high was the value which he set upon the human soul that he was not content that any of his people should do less than their best. He held up before them the Divine standard of character, and earnestly desired that his people should push forward towards this high ideal, and in doing this he sought to inculcate self-denial, the power of truth in the whole being, and to develop something like heroism in these lives of ours. But he did not bring these high endeavors to bear upon the soul so overwhelmingly as to discourage the heart and make one feel, "It is no use to try." But this can be said—he never deceived a single person; he never painted the Christian life in colors other than the truth. He always taught that to be a Christian was to be self-denying, was to be devoted to the service of God and the wellbeing of man. The fact and sense of duty were ever before him as a deep reality, and out of this grew his sense of responsibility towards God and towards man, a responsibility which no words can adequately express, for he had to deal with the most tremendous issues that pertain to the human life. This deep sense caused his work to be thoroughly conscientious, and this was shown in the manner and form of his sermons, which were composed of a few clear, clean-cut propositions, which, taken as a whole, encompassed his subject, and these were driven home and lodged permanently in the mind and conscience of his hearers as a barbed arrow becomes firmly lodged in the object into which it is sent, and the truth was made impressive by the logic with which it was urged,

the illustrations with which it was made plain, and the warm eloquence with which it was urged upon his hearers.

There was one aim and one purpose in every sermon which he preached, and this was stoutly adhered to, and on these he brought to bear the sublime motives which it is the privilege of the Christian minister to use in his high and holy work. There was no dallying, no trifling, no compromise, but he possessed great boldness of speech and presented the truth in its entirety, not once stopping to ask whether it would be congenial, but only whether it was indeed the truth of God. His method, like himself, was his own, and not an attempt at imitating some other man, and there was throughout his long ministry what might be called a development of the unanimity of truth. After preaching Sunday morning in the church, at some schoolhouse miles away in the afternoon, and again in the church in the evening, it was very difficult for him to fall asleep on Sunday night until almost the next morning, and in these wakeful hours he was wont to evolve at least the subject, if not the plan, of his next Sunday's discourse; consequently, the record of his sermons shows a gradual climbing up from one truth to another.

He felt what many others have felt, that there is no question of government of finance or of material interest which could compare with the question, "What shall I do to be saved?" Thrice happy is that people whose pastor can always find answer to this question so intelligent and plain, that the timid, shrinking, straggling soul which asks the question, shall be able to take hold of the truth and find its way out of darkness. He possessed that keen perception of character, and that warm sympathy for his fellow men which enabled him very quickly, and almost unconsciously to the person in distress, to put his finger on the spot where the difficulty lay—the hindrance which prevented the soul from making its surrender to the claims of God; and having thus found the difficulty, he had the rare faculty of leading the soul onward to the only Physician who can make a cure for this disease of the soul. But having done this, he also knew just when and how to withdraw and leave the soul in the presence of its Maker to make its own surrender. He often said, "Religion is a personal transaction between the individual soul and its God," and he felt that that place was too sacred for anyone to intervene, and that any attempt to do so might prove disastrous to the one who was to be aided. As no one else could make the surrender, no one else should attempt to do it.

He loved also to feed his people with the Bread of Life, and have them go away from the sanctuary feeling that they had been so fed, so nourished, so strengthened that they were able during the week to meet the temptations which they had to endure, and to bear the burdens which had to be borne; consequently, in his ministry there were no seasons of wild excitement which at times seized the multitude and bore them almost recklessly along, and then perhaps left them stranded. His idea was that the work of religion should be like the coming of spring, when the warm, soft breezes from the south melt the ice and snow, and draw the frost from the ground, and cause the grass to spring up, and the trees to put on their leaves and flowers, and all nature to rejoice in this new resurrection; so, he felt, the truth should take possession of the heart through the intellect, and work its transforming power, powerfully and surely even though slowly.

He had rare faculty in comforting the afflicted. During his pastorate many of the sons offered as a noble and costly sacrifice upon the altar of our country, were brought home wounded unto death, or stricken by disease, and in those days of distress to our land, ministers were taxed in full measure to comfort the afflicted and to bind up the broken hearted. His pastoral work was always strong and efficient.

I am not here to claim that my father was a great preacher as the world reckons greatness, but I do claim that the seven years of his pastorate here were filled full of earnest, honest, conscientious and efficient labor. There was one department in which he did excel in wonderful measure. It has been my privilege to listen to many of the renowned preachers of our own and other lands and also to visit the churches where the grand liturgy which has come down through the ages, purified and ennobled in its history, has been used, but on none of these have I felt my soul so lifted up and carried onward into the presence of the Mercy seat, as I have by the prayers of my father; whether from the sacred desk, or at the family altar, or under the roof of his people. It was his happy quality to be able to go directly and with great assurance along that path his feet had learned to follow, and carry with him the hearts of his listeners, until they felt that they had been in the presence of their God, and had brought away with them the benediction of the Most High.

Having glanced at these qualities and methods, permit me now to make mention of a few special features of his work. The first sermon he preached to this people was in November, 1855, from the text, "God so Loved the World." It was the characteristic theme and sounded the key note of his entire ministry. A little later he preached a sermon from the words, "I Determined Not to Know Anything Among You Save Jesus Christ and Him Crucified," and by the grace of God he was enabled in a pre-eminent degree to carry out this determination. When he came here, the people were worshipping in a little brick church which had been reared many years before through great self-denial, but it had become quite inadequate to hold the ordinary congregation, and the people were brought face to face with the question, "Shall we build a new church?" The greater portion of the community were engaged in farming, and had but very recently succeeded in redeeming their farms from the wilderness. While they had gathered about them many of the comforts of life, money was very scarce and the products of the farm would bring scarcely enough to pay the cost of raising. In addition to this, those forces were in full strength which resulted in the panic of 1857, which swept over the country as a cyclone, leaving fearful wrecks of fortunes in its wake. To erect a new church under these conditions was a great undertaking, and it devolved upon my father to arouse the enthusiasm of the people and hold this enthusiasm at a white heat until the work had been accomplished. After the little church was deserted, services were held in a hall until the basement of the new church was ready for occupancy, and in it services were held until the 11th day of February, thirty-one years ago last month, when the new edifice was dedicated.

Among my father's papers we found the sermon which he preached at that dedication, an extract of which is as follows: "This building has not been erected without a struggle. It would have been a worthy achievement under the most favorable circumstances; but the financial

pressure resting upon the country has added greatly to the difficulty of the enterprise. For many, perhaps for most of you, there are many days of severe labor yet in store, at the close of each of which you will think, if you do not say, as you wipe the sweat from your weary brow, 'This is to meet my share of the liabilities incurred in building the house of God.' He also adds this tribute of well-merited praise: "Your building committee have done their best to meet your wishes, and to erect for you a house of worship of which you need not be ashamed. Your trustees have compassed land (and I had almost said the sea also) to set forward the building committee. The workmen have toiled upon it with a pride and energy as if it were their own, and so far as I know, without the slightest injury to a single laborer, for which we render thanks to God. By the wise forecast and delicate importunities of the ladies, all the more successful for its delicacy no doubt, this house has thus been neatly furnished. A marvelous unanimity has characterized the effort, and enables us with one heart and one mind to appear in the Divine presence, and to praise Him for His favors." He was always full of praise for his people in taking and carrying through this great enterprise, and no one ever heard a single word of boasting from his lips regarding the part which fell to his share. We find records of over 750 sermons preached in this house (or places which preceded it) besides more than twenty points outside of the village—school houses and other places where he was wont to preach on Sunday afternoon within a radius of eight or ten miles in all directions. He officiated at sixty-eight marriages, and one hundred and twenty-four funerals. He always said that no church had a better Session; He learned to rely on such grand men as Deacons Avery, Lindsley, Tripp, McEwen and other noble men living and departed, who labored with him in the upbuilding of his church. In the midst of his ministry, there burst upon the country the war of the Rebellion, a time which tried the hearts of all, but no one ever questioned his patriotism, his fidelity to the flag of his country, the glorious stars and stripes; fidelity to the Union and freedom to every human being. Nor did he hesitate to speak out boldly and strongly on behalf of his country, liberty and union.

He also bore a prominent part in the councils and labors of the Presbytery and Synod of the Church, and many were his errands of helpfulness to sister churches in all portions of Northern Illinois.

In the summer of 1882, at the urgent request of the Session of this church, he filled this pulpit for several weeks, and in July 1885, in his 78th year, he passed away, suddenly but sweetly. As a few friends gathered around his coffin, it seemed most appropriate to join in that grand old hymn,

"Servant of God, well done,  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

And thus he passed to his rest, to the companionship of his Master and those beloved co-laborers who have gone forth from your midst, to the glorious City, "which hath foundations, whose builder and maker is God."

It was a happy thought to celebrate this 50th anniversary of the Organization of this Church; not only for this organization, but for the church at large; grand fifty years in the development of governments

and in the ideas of liberty, in the sciences, in those wonderful inventions which contribute so largely to the well-being of the people and the prosperity of the masses, but grander still, in the development of the Christian Church, for during this fifty years, the Church has made great strides in breaking away from its littleness and its narrowness, and bringing to the front the glorious truth of God's Father-hood and man's brother-hood, making it possible for us, as we look out upon the coming years to take courage, and make earnest effort that the next half century shall be grander than any that has gone before.

#### REV. H. W. REED, OF BELVIDERE.

Brother Hill has said that now we were to have a feast. If it were not that he had called upon me to help furnish that feast, I should really feel that I was intruding, when taking time to speak in your meeting.

I have been introduced as the senior Protestant pastor of the city. Perhaps some were expecting to see an old man, bent over, and shaky, and with a trembling voice. Perhaps I ought to be old; but I am not and yet it is true that I am the senior Protestant pastor of the city. It seems strange that, during the few years since I came to Belvidere, I have seen two pastors in every Protestant church. But it is true. Those that were here a little over three years ago have gone, and other men have come. I have asked myself why it is that I alone am left, and have wondered whether it was because I did not know enough to get away. But without trying to answer that question one way or another, I am willing to say this, that I believe Belvidere is a pretty good place in which to stay.

There is an encouraging feature about our church work in Belvidere. All the pastors are young men. I do not think that any one of us is over forty years old. There may be one or two of us who have just crept above that figure. To all appearances there are many years before every one of us. We are young, and strong, and able to do the work to which God has called us. And even though I am the "Dean of the ministry," as Brother Hill has said, I am willing to make this admission: I am not at such a vast intellectual remove above my brethren in the ministry, as to make me feel so very much above them. There is another thing, that no one of us all is very greatly superior, intellectually, to any of the others. There is no room for jealousy, and none is felt. No one of us knows yet all that is to be known, but there is room for hard study by each and every one. I believe, moreover, that we are willing to study hard and work hard.

I am glad to be here at this time, for I feel considerably at home in this church, and among your people. I am treated nicely every time I come here. I have come to like you, and it almost looks as if you returned the feeling somewhat. I am glad for this mutual regard, for it is just what ought to be seen in the Christian church. Your church and mine stand side by side, and we are laboring for the same great end. Between us, therefore, there ought to be the most harmonious feelings, and the truest fellowship. The honor which today you confer upon me shows very clearly your feeling of fellowship; and I can truthfully

say, that on the part of myself and my people, this feeling is returned. I hope that the friendship, so beautiful and so noticeable, which existed between Mr. Wright, your first pastor, and Professor Whitman, the first pastor of my church, and which has been so freely alluded to in these meetings, may continue to grow with the growth of our churches, and the lapse of years. I believe in Christian fellowship. I do not expect to see the day when denominationalism shall have been lost, but I do rejoice in seeing among the followers of Christ more and more of a Christian fellowship. Your pastor is a Presbyterian. You do not want him to be anything less or different. I am a Baptist, the Methodist pastor is a Methodist. We all expect to remain what we are. I would not respect the pastors of the other denominations if I did not think that they were what they are from positive convictions. But before we are Baptists, or Presbyterians, or Methodists, we are Christians; and on this broader, deeper, more fundamental platform, I feel that we should have a Christian fellowship, and all work together in sympathy.

I could not close my remarks without a reference to the happy relations which I sustained for three years with him who was during that time your pastor. I shall always remember it with pleasure. It was so gratifying to me, and so to the credit of him who has gone. Many of you will remember how, at the celebration of the semi-centennial of our own church, nearly three years ago, Brother Windsor, while speaking for the neighboring churches, suddenly turned around and grasped me by the hand, and expressed his confidence in me, and his regard for me. It was a perfect surprise, and as embarrassing as it was pleasant. And all through his pastorate he was true to the words then spoken. It was especially pleasant to me, for I was the young man, and he an older man, with a rich experience and scholarly attainments; yet his treatment of me was always most cordial, as though there were not the difference in years. He made me feel that we were equals.

This drew out my regard for the church of which he was pastor; and so I can say truthfully to-day that I am glad that I am here. My hope is that the remaining session may be as pleasant as have been the preceding meetings; and also that as you start tomorrow upon a new fifty years' life and labor for God, you may be guided and directed by Him, and so willing to do as He does direct, that the report at the centennial anniversary may be even more encouraging than it has been at the end of the half century. May God's blessing be with you and your new pastor in the relations so soon to be established, and enable you all to work together for the accomplishment of God's purpose.

#### REV. O. H. CESSNA, OF BELVIDERE.

Friends this is really a surprise to me, and I think Brother Hill deserves chastisement for getting a fellow mortal into such a dilemma. When he brought me the notices concerning your meeting he said, since Brother Reed is the senior pastor of Belvidere he has been asked to speak for the churches here. So when I came this afternoon I felt per-

fectly at ease, expecting to enjoy the addresses given by others. But here I am called on with but a moment's warning to make a speech. Well I don't know but I feel quite at home in a Presbyterian Church however, for when I think back over my ancestors I remember that my grandmother once belonged to the Presbyterian church. Then it has been my privilege to be associated with some good Presbyterian brethren in Christian work. In these days of Christian advancement the question is not so much what church are you a member of, as do you love the Lord Jesus Christ, and are you identified with some evangelical Church.

I can assure you that I am glad to bear you greetings from the Methodist Church in this city. We rejoice with you that you have reached your fiftieth Anniversary. Our official Board voted unanimously to have no evening service yesterday that we might join with you in your season of rejoicing, and we certainly felt it a great privilege to hear Dr. Easton's admirable sermon. In this day when infidelity is rife and is insinuating itself into all our popular literature and poisoning the minds of our young people I am glad that faithful ministers are proclaiming the grand old gospel of our crucified, but risen Savior. I trust that we may ever show the "prints of the nails" in our lives as churches and individuals.

Dear friends we congratulate you also that in your recent change of pastors you have so soon secured such a worthy man to fill the place. And we feel that Brother Hill's coming among us will not only prove a blessing to your Church, but to the community as well. The beginning of his pastorate here is certainly a flattering one. It is unusual for one to meet with such success in so short a time in raising such a large amount of money as you have for repairing your church. Our prayer is that this may but be a blessed prophecy of the future, and that the Lord will bless you in the fifty years to come as He has in the past.

#### PROFESSOR H. M. WHITNEY, OF BELOIT COLLEGE.

I am full of semi-centennials; have just come from two of them in our city. I hardly knew how to spend the time to come down here, but I am here, and I like them. I come with a message from our churches and college of congratulation. It is to me a blessed assurance that we are getting over the feeling of denomination, and that we are all beginning to work for one purpose. Some years ago I was to give a lecture here. I got to Poplar Grove, and found the roads were too muddy for the stage to run. After some time I succeeded in getting here. Everyone used me well enough, but I felt that you were cold. I came later and found you were warming up; and now I come again, and I think you have made wonderful progress. I think you may well be proud of your churches in this community, and may God's blessings be with you.

#### REV. H. D. JENKINS, D. D., OF FREEPORT, ILL.

I don't know why I am called upon to speak at this time, unless it is on account of the relations existing between Dr. Easton, your former pastor, and myself, which is something like the Hammond twins, about whom my daughter proposes to write a story. A few days ago I found my little daughter hard at work in my study. I enquired: "What are you writing, my daughter?" You can judge of my surprise when she glibly replied: "I am writing a novel." I remembered the troubles ministers had lately had answering novels and I feared there was a traitor in my own study. "Yes, papa," she continued, "I am writing a novel, and it is to be called 'The Hammond Twins,' and the loveliest thing about it is, that one is only three weeks older than the other." Now, Dr. Easton and myself are twins of that kind, for our installations were only three weeks apart, and each assisted at the other's installation, but Dr. Easton did much the better job, for I have remained for sixteen years while he was off again at the end of six years. I see you have exhibited here the portraits of ten persons who have occupied the position of pastor of this church, which is now so appropriately and happily commemorating its fiftieth anniversary. Seven of these were duly installed, and their relations to the Presbytery were pleasant. This evening you are anticipating the installation of the eighth, and I hope that in the future history of this church he will figure as one of "the everlasting Hills." I have listened to what has been said of the work of former pastors, and I know enough of Brother Hill, to say that he will be a worthy successor in this line of faithful men who preached the simple gospel of the Son of God.

#### REV. T. A. ROBINSON, OF WINNEBAGO, ILL.

I do not think it hardly fair for Brother Hill to call for addresses without giving us notice beforehand, however as this is an installation service as well as a semi-centennial, we are all in a state of expectancy. We rejoice with you that you have been permitted to reach this fiftieth anniversary. It must have been a happy occasion in the olden time, when in the year of Jubilee they looked back and saw what God had done for them during the years past and gone. I suppose you too can look back and see how faithful God has kept his covenant with you, and I believe it's a good thing thus to refresh our memories. In the Alleghany mountains there is a city which is reached by steps. There are occasional stopping places where one can sit down and rest, and so this half century brings you to a halting place where you can sit down and review what God has done, and how faithful He has been to you during all these years. Let us forget the steps already taken and look forward to those which are yet to come, and by faithfully doing our duty, we may sit down with Christ the King in Glory.

May God give you grace to do His will, and may His blessing rest upon you all.

## ELDER N. C. THOMPSON, OF ROCKFORD.

I hardly think Brother Hill can expect one to say very much on so short a notice, as he has given me—but I am glad to be with you here to-day, to enjoy with you this anniversary of 50 years. It is indeed a happy occasion—and one which I determined to attend, when I first heard of the intended celebration. It is an occasion of great meaning—one of which I feel you cannot yet realize the full benefit that is to flow from it. It is the closing of a half century of history, of life and progress, and the beginning of another, with a prophecy of greater things. It means a history in the past—and no man, or family, or nation, or church, without a good record to look back upon is quite as strong or vigorous, and hopeful as when backed up by a recognized history of growth and progress. I feel sure you do not fully apprehend all the advantages that are to follow from this well planned, most proper and delightful celebration of this fiftieth anniversary of your church life—you will continue to discover them as the years go on. It was a surprise to me when I learned that a Presbyterian Church in this region had attained the magnificent age of fifty years. It is an example, I hope our Church in Rockford, will follow at the proper time. But it will be 14 or 15 years before we will be able to do so, but I feel sure we shall have one and I invite you one and all to attend our celebration and I hope you will all come. You have called Brother Hill to be your pastor—you have a good man—he is a great worker—and devoted to the Lord's work. Let me give one word of advice. It is good advice, though it may not be called for. Do all you can, each and every one, to hold up the hands of him you have called—sustain him in his work and you will receive a great blessing. I congratulate you on this most happily successful celebration of your first semi-centennial. May your next be even greater. This is the first one I have ever attended and it has filled me full of emotions I cannot properly express.

Singing: "Blest be the tie that binds."

REV. S. L. CONDE, PASTOR OF WESTMINSTER CHURCH OF  
ROCKFORD.

As I have listened to the most interesting remarks by Mr. Holmes, the son of one of your former pastors, many tender thoughts and memories of my own boyhood have crowded upon me. That "1839" worked in evergreen back of this pulpit, which marks the date of your first organization as a church, carries my thought to a distant group of islands in the heart of the Pacific ocean, thousands of miles from here, where it was my privilege to be born in a Missionary home. When your church was formed my now aged father had begun his third year of self-denying work as a preacher of the Gospel of our Lord to a brown skinned and untutored race. I have wished, while Brother Holmes was speaking so lovingly of his sainted father's work and min-

istry in this church, that I too could stand before my own father's old pulpit in that far off island field, and tell the story of the labors and trials of his missionary life to the children and grand children of man—who once heard the message of good tidings from his lips and felt the touch of his hand wet with the water of Christian baptism. Then too how I would love to speak of the gentle, loving mother, my mother, whose body has rested for years close to that distant native church, and tell of her faithful and victorious work in the uplifting and enlightenment of hundreds of her sex who had long been crushed under the sorrow of heathenism.

Brother Holmes, I covet your privilege of being able to stand in your father's old church and testify as a son to the faithfulness of your father as a godly pastor and preacher of the blessed Gospel.

I am glad also to congratulate the members of this church and congregation on the blessed history of the past fifty years. The real power of a church is not be found in its numbers or its wealth but rather in the measure of the Christ-spirit that may abide and shine forth from the hearts and lives of the individual membership. No words of mine can adequately express the magnitude of the blessings that may be the result of fifty years of true Christian emotion and effort flowing from the real heart-life of the church of our Lord in this sinning and dying world. May your religious history in the fifty years to come show an ever increasing harvest of preciousness, to the praise of Christ Jesus our Lord. May God bless not only this, but all of the other churches of Christ in this city of Belvidere.

## REV. J. B. ANDREWS, OF HEBRON, ILL.

I am glad to be here—glad to meet your pastor elect, whom I have not seen for many years. You have a distinguished preacher and I trust you will fully appreciate him. I remember one time he was sent to preach at a certain place. After that Dr. Patton went to preach in the same place, and the people sent word that they did not want Dr. Patton, they wanted Mr. Hill. Times are changing. Years ago if a minister was offered \$500 a year, with a house to live in and a mule to ride on it was a good offer, but now it is very different,—we want better preaching and better churches, and so you are going to beautify your church home. God grant his choicest blessing on you and your pastor as you commence another 50 years.

## REV. A. G. DUNSFORD, MARENGO, ILL.

I am glad to be present and enjoy this semi-centennial with you. I have been refreshing my memory, and do not think any of my relations were Presbyterians. My grand father was a Wesleyan Methodist preacher, yet I feel very much at home among you. I congratulate



you because you are fifty years old, and I think it is well to celebrate these anniversaries, to talk over the events of the past, and sing the song of "Auld Lang Syne." I am pleased that you have selected an old friend of mine to be your pastor, to lead this people as a spiritual guide. I feel assured that you will find him true hearted, and a reliable teacher. I trust you will ever stand by him, and he will stand by you. God bless you on this gala day.

### REV. E. C. STOVER, SOUTH BAPTIST CHURCH, BELVIDERE.

It seems to me there is some mistake. I thought Brother Reed was to do all the talking for the pastors of Belvidere. However, I am glad to say a few words. Though I am a Baptist my wife's people were congregationlists, and consequently I feel quite at home among Presbyterians, for they are nearly the same. I am thankful for the invitation to be present, and I am glad to congratulate you on the anniversary of 50 years. I think that it is indeed a wonderful gathering, and I trust that this anniversary may be of much benefit to you all. The Lord bless you and keep you, and grant that when we are called to the Church Home on High that we may all come "Bringing in the Sheaves for the Master."

Singing Hymn 791 and Benediction. At 5 o'clock the announcement was made that the "Banquet" was ready and soon 300 or more surrounded the loaded tables and made merry with their friends.

### MONDAY EVENING.

Installation of Rev. John Clark Hill, Rev. J. B. Andrews moderator of Freeport Presbytery presiding. Singing by quartette, Mrs. Malony, Mrs. Glasner, Messrs. Zinser and Pepper. Scripture reading by Rev. E. C. Stover, Rom. 11: 25 to end. Prayer by Rev. O. H. Cessna. Singing No. 129.

Sermon by Rev. H. D. Jenkins, D. D., Text, Romans 11: 33.

Constitutional questions by Moderator. Charge to the pastor by Rev. S. L. Conde. Charge to the people by Rev. T. A. Robinson. Installing prayer by Moderator. Closing Hymn No. 1141. Benediction by Rev. J. C. Hill.

Almost the whole congregation then passed the altar in procession giving to the newly installed pastor the Right Hand of Fellowship and thus closed the very interesting exercises of the Semi-Centennial of the organization of the First Presbyterian Church of

BELVIDERE, ILLINOIS.

## STATISTICAL REPORT

— OF THE —

### FIRST PRESBYTERIAN CHURCH, BELVIDERE, ILL.

As made to Presbytery each year and incorporated in the Minutes of the General Assembly.

Year	COMMUNICANTS			BAPTISM		S. School Membership	FINANCIAL									
	Added on Examination	Added by Certificate	Total	Adults	Children		Home Mission	Foreign Mission	Education	S. Dept. and Publication	Church Erection	Ministerial Relief	Freedmen	General Assembly	Congregational	Miscellaneous Charities
1839	24	24	48	1	1	2										
1840	8	8	16	1	1	2										
1841	5	5	10	1	1	2										
1842	12	9	21	1	1	2										
1843	13	7	20	1	1	2										
1844	1	16	17	1	1	2										
1845	1	15	16	1	1	2										
1846	1	18	19	1	1	2										
1847	1	18	19	1	1	2										
1848	1	17	18	1	1	2										
1849	10	32	42	1	1	2										
1850	2	4	6	1	1	2										
1851	4	48	52	1	1	2										
1852	3	35	38	1	1	2										
1853	13	9	22	1	1	2										
1854	13	33	46	1	1	2	60 00	119 00	47 00	80 00						
1855	7	13	20	1	1	2	55 00	132 00	18 00	102 00						
1856	5	25	30	1	1	2	77 00	177 00	129 00							
1857	6	31	37	1	1	2	125 00	112 00								
1858	11	16	27	1	1	2	120 00	100 00		130 00						
1859	20	19	39	1	1	2	85 00	40 00	24 00							
1860	2	10	12	1	1	2	66 00	70 00	10 00	40 00						
1861	6	2	8	1	1	2	51 00	64 00	25 00	25 00						
1862	4	12	16	1	1	2	81 00	104 00	108 00	40 00						
1863	2	2	4	1	1	2	99 00	72 00	70 00	102 00						
1864	5	6	11	1	1	2	90 00	50 00	15 00	230 00						
1865	89	16	105	1	1	2	190 00	112 00		40 00						
1866	13	12	25	1	1	2	142 00	142 00								
1867	12	2	14	1	1	2	256 00	25 00	25 00	23 00						
1868	18	36	54	1	1	2	256 00	81 00	25 00	24 00						
1869	4	16	20	1	1	2	250 50	156 00	33 00	21 00						
1870	41	17	58	1	1	2	425 00	132 00	21 00		50 00	20 00				
1871	23	9	32	1	1	2	400 00	115 00	80 00		51 00	18 00	28 00			
1872	20	4	24	1	1	2	420 00	220 00	47 00	16 00	23 00	17 00				
1873	2	2	4	1	1	2	350 00	77 00	16 00	13 00	25 00	17 00				
1874	2	10	12	1	1	2	360 00	165 00			25 00					
1875	16	9	25	1	1	2	350 00	150 00	25 00							
1876	19	5	24	1	1	2	370 00	160 00	18 00	14 00						
1877	5	2	7	1	1	2	350 00	99 00	132 00	11 00	10 00					
1878	7	5	12	1	1	2	350 00	101 00	103 00	20 00						
1879	9	9	18	1	1	2	350 00	75 00	93 00	10 00						
1880	14	4	18	1	1	2	337 00	60 00	100 00							
1881	9	4	13	1	1	2	376 00	164 00	240 00	15 00	10 00	5 00				
1882	5	5	10	1	1	2	355 00	90 00	100 00							
1883	10	2	12	1	1	2	335 00	130 00	130 00	11 00						
1884	35	5	40	1	1	2	370 00	200 00	150 00	42 00	30 00	15 00	13 00			
1885	5	2	7	1	1	2	355 00	210 00	158 00	23 00	10 00					
1886	8	1	9	1	1	2	325 00	215 00	157 00							
1887	8	5	13	1	1	2	320 00	200 00	240 00	25 00	15 00	23 00	21 00	18 00		
1888	4	3	7	1	1	2	375 00	200 00	150 00	15 00	13 00	73 00	51 00	50 00		
1889	2	8	10	1	1	2	300 00	170 00	140 00	48 00	16 00	20 00		27 50	2000	200 00



From -

1898 1899

Presbyterian Church

50 year celebration

History book at Belvidere

Public Library.

Martha Jones

## VISITORS.

Rev. and Mrs. T. C. Easton	Newark, N.J.
Rev. D. R. Eddy	Brockport, N.Y.
Rev. and Mrs. Eugene H. Avery	Vinton, Iowa
Rev. and Mrs. T. A. Robinson	Winnebago, Ill.
Rev. H. D. Jenkins, D.D.	Freeport, Ill.
Rev. S. L. Conde	Rockford, Ill.
Rev. J. B. Andrews	Hebron, Ill.
Rev. Prof. H. M. Whitney	Beloit, Ill.
Rev. A. G. Dunstond	Marango, Ill.
Rev. L. H. Foster	Poplar Grove, Ill.
Mr. and Mrs. Wm. Harvey	Rockford, Ill.
Mr. Matthew Harvey	Rockford, Ill.
Mr. and Mrs. N. C. Thompson	Rockford, Ill.
Miss Norma Thompson	Rockford, Ill.
Mr. and Mrs. Thomas Buchanan	Rockford, Ill.
Mr. Charles McGlashen	Rockford, Ill.
Mrs. Ida Stanbro	Rockford, Ill.
Mrs. and Miss Gregory	Rockford, Ill.
Misses Jennie and Anna McGregor	Rockford, Ill.
Mr. and Mrs. C. M. Avery	Rockford, Ill.
Mrs. Geo. Powell	Rockford, Ill.
Mr. and Mrs. James Greenlee	Argyle, Ill.
Mr. James Picken	Argyle, Ill.
Mr. and Mrs. John Picken	Argyle, Ill.
Mr. and Mrs. Andrew McDonald	Argyle, Ill.
Mr. David Picken	Argyle, Ill.
Miss Mary Picken	Argyle, Ill.
Mr. John McEchran	Argyle, Ill.
Miss Maggie Picken	Argyle, Ill.
Mr. and Mrs. John Thompson	Caledonia, Ill.
Mr. Robert Thompson	Caledonia, Ill.
Mr. and Mrs. Robert Henderson	Caledonia, Ill.
Mr. John Henderson	Caledonia, Ill.
Mr. James Kelly	Caledonia, Ill.
Elder Crouse	Caledonia, Ill.
Mr. and Mrs. N. C. Amsden	Dubuque, Iowa
Wm. P. Culbertson	Fulton, Ill.
Mr. and Mrs. W. D. Avery	Chicago, Ill.
Mr. and Mrs. L. D. Collins	Chicago, Ill.
Mr. and Mrs. Orlando Curtis	Chicago, Ill.
Mr. and Mrs. C. B. Holmes	Chicago, Ill.
Mr. and Mrs. J. C. Dick	Chicago, Ill.
Mr. and Mrs. John Yount	Chicago, Ill.
Mrs. W. W. Fuller	Chicago, Ill.
Mrs. Ellen Adams	Chicago, Ill.
Miss Lizzie Holmes	Chicago, Ill.
Charles Parkhill	Chicago, Ill.
Mr. and Mrs. James Leonard	Clinton, Iowa
Mrs. Louisa Fisk	Waverly, Iowa
Mrs. L. N. Seaman	Mitchell, Dakota
Mrs. Dr. Stone	Beloit, Wis.
Mrs. Helen A. Peck	Beloit, Wis.
Miss Josephine Leonard	Beloit, Wis.
Mr. and Mrs. A. M. Blakesley	Rock Island, Ill.
Mr. and Mrs. Metcalf	Marango, Ill.
Mrs. H. B. Sykes	Elkhart, Ind.
Mr. John Rollins	Lincoln, Neb.
Mrs. Charles Crosby	Sycamore, Ill.
Lansing Anderson	Poplar Grove, Ill.
H. O. Sears	Garden Prairie, Ill.

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1853

Date joined church

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Sears I. B.	L 1842	T. J. I. 1841	L 1844
Sears Mrs M.	P 41	T. J. I. 1841	L 1844
Seely S S.	P 47	T. J. I. 1841	L 1844
Shurwin Mrs S B.	P 41	T. J. I. 1841	L 1844
Smith Mason	L 1842	T. J. I. 1841	L 1844
Smith Harrison	P 41	T. J. I. 1841	L 1844
Smith Mr. E. B.	P 41	T. J. I. 1841	L 1844
Spencer Mrs A.	L 1841	T. J. I. 1841	L 1844
Spencer Mrs B. E.	P 41	T. J. I. 1841	L 1844
Stephenson Mrs	P 41	T. J. I. 1841	L 1844
Stocking J. C. D.	P 41	T. J. I. 1841	L 1844
Stockwell Mrs A.	L 1841	T. J. I. 1841	L 1844
Stacy Mrs C. S.	P 41	T. J. I. 1841	L 1844
Stowes Mrs B.	L 1841	T. J. I. 1841	L 1844
Taylor Mrs A.	P 41	T. J. I. 1841	L 1844
Taylor Miss E.	P 41	T. J. I. 1841	L 1844
Tarwilliger J. S.	L 1841	T. J. I. 1841	L 1844
Mrs E. M.	L 1841	T. J. I. 1841	L 1844
Mrs E.	L 1841	T. J. I. 1841	L 1844
Thayer W. A.	L 1841	T. J. I. 1841	L 1844
Thayer Mrs F. S.	L 1841	T. J. I. 1841	L 1844
Thompson Mrs M.	L 1841	T. J. I. 1841	L 1844
Tongue Chas.	L 1841	T. J. I. 1841	L 1844
Tongue Mrs A.	L 1841	T. J. I. 1841	L 1844
Tongue S. H.	L 1841	T. J. I. 1841	L 1844
Tongue L. N.	L 1841	T. J. I. 1841	L 1844
Tongue Miss A.	P 41	T. J. I. 1841	L 1844

# MANUAL

## COMMUNICANTS,

OF THE

Presbyterian Church

AT

Belvidere, Boone Co., Ill.

ISSUED APRIL, 1853

BEAVIDERE:

PRINTED AT THE STANDARD OFFICE,  
1853.

Front Page

1st. PRESBYTERIAN CHURCH OF BELVIDERE, ILL.. APRIL 1853 MANUAL AT  
IDA PUBLIC LIBRARY IN BACK ROOM. ALSO SEE THE 1889, 50 YEAR HISTORY.  
REV. CHARLES TANNING - PASTOR.

RULING ELDERS = EZRA MAY, JOEL WALKER, SIDNEY AVERY, JONATHAN MITCHELL,  
THERON LINSLEY, SEYMOUR GOOKINS, JOHN LAWRIE, ELI FOOTE, H.W. AVERY.

ORIGINAL MEMBERS OF THE CHURCH - ABBREVIATIONS USED ARE = P=RECEIVED BY  
PROFESSION, L= RECEIVED BY LETTER, A=DECEASED, B= DISMISSED, C= EX  
COMMUNICATED, D= LONG CONTINUED ABSENCE.

A.H. BILLINGS (B). MRS. HANNAH BLOOD (B). CHAUNCEY BRISTOL (?).  
STEPHEN BURNETT (A). MRS. ABIGAIL BURNETT (?). DAVID CASWELL (?).  
MRS. RUTH CUNNINGHAM (A). MRS. NANCY CUNNINGHAM (?). MRS. M. C.  
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C.D. HICKS (B). MRS. ABIGAIL HICKS (B). EZRA MAY (?). MRS.  
DORCAS MAY (A). MRS. LCVISA MAY (?). MRS. RULENA MCBRIDE (A).  
MRS. LOUISA ROLLINS (?). F.S. SHELDON (?). MRS. H.C. SHELDON (?).

MEMBERS ADDED AFTER MARCH 17, 1839 =


ABBE, AMZI (P - 1849)  
ABBE, MRS. SYBIL (L - 1843)  
ABBE, C.E. (P - 1849)  
ABBE, J.D. (P - 1849)  
AMSDEN, NOAH (L - 1844)  
ABBE, MISS E.M. (P - 1852)  
AMSDEN, MRS. S.S. (P - 1847)  
AMSDEN, J.N. (L - 1851)  
AMSDEN, MISS H.N. (L - 1851)  
AMSDEN, MISS L.A. (L - 1851)  
AMSDEN, MISS F. P. (P - 1852)  
AMY, MRS. CORNELIA (L - 1851)  
AVERY, MRS. CLARINDA (L - 1841)  
AVERY, SIDNEY (L - 1845)  
AVERY, MRS. MARY (L - 1845)  
AVERY, H. W. (L - 1845)  
AVERY, MRS. L. G. (A)+(L - 1845)  
AVERY, MRS. R.P. (L - 1849)  
AVERY, MISS F.M. (L - 1845)  
AVERY, WM. D. (P - 1849)  
AVERY, E.H. (P - 1849)  
BALL, MISS E.C. (B) + (L - 1846)

BARTLETT, MISS P. (L - 1845)  
BEMENT, F.B. (P - 1849)  
BEMENT, MRS. M.A. (A) + (L - 1844)  
BEMENT, MRS. M.W. (L - 1849)  
BEMENT, THEODORE (P - 1849)  
BENHAM, ANSEL (B) + (P - 1841)  
BENHAM, MRS. A. (B) + (P - 1841)  
BENNETT, MRS. M. (B) + (P - 1842)  
BENSON, MRS. C. (L - 1848)  
BIRGE, E.M. (A) + (L - 1845)  
BIRGE, MRS. C. (B) + (L - 1845)  
BRAINARD, ALBERT (B) + (P - 1841)  
BRAINARD, MRS. S. (B) + (P - 1841)  
BRISTOL, MRS. A. (P - 1842)  
BROWN, L.B. (P - 1845)  
BROWN, MRS. M. (L - 1845)  
BROWN, MRS. H.C. (B) + (L - 1846)  
BULL, MRS. EMILY (B) + (L - 1851)  
BURNETT, MISS CATH. (L - 1850)  
BURNETT, MISS LORAIN (P - 1848)  
BUSH, MRS. S.A. (B) + (L - 1851)  
CAMPBELL, DR.E.T. (A) + (L - 1840)

CAMPBELL, G.W. (P - 1849)  
 CAMPBELL, MRS. C.T. (L - 1849)  
 CASWELL, MRS. MARY (P - 1847)  
 CASWELL, MISS S.M. (P - 1850)  
 CASWELL, MISS S. L. (B) + (L - 1849)  
 CASWELL, MISS ELVIRA (P - 1849)  
 CASWELL, JOHN (P - 1852)  
 CHANDLER, J.L. (B) + (L - 1850)  
 CHANDLER, MRS. C. (B) + (L - 1850)  
 CLARY, MISS R. L. (B) + (L - 1850)  
 CLINE, MRS. NANCY (L - 1843)  
 CLINE, MISS A.E. (P - 1849)  
 CLINE, MISS H.D. (P - 1849)  
 COLLINS, MRS. ALICE (L - 1846)  
 CONKLIN, E.B. (B) + (P - 1849)  
 CONKLIN MRS. A.E. (B) + (L - 1849)  
 COOPER, MRS. GRACE (B) + (P - 1849)  
 CULBERTSON, W.P. (L - 1847)  
 CULBERTSON, MRS. M.C. (A) + (L - 1847)  
 CULBERTSON, MRS. H.M. (L - 1851)  
 CURTIS, MRS. C.M. (A) + (P - 1840)  
 CURTIS, MRS. MARY (A) + (L - 1840)  
 CURTIS, M.R. (L - 1844)  
 CURTIS, PHILO (P - 1843)  
 DAILEY, MRS. ABIGAIL (A) + (L - 1846)  
 DANA, CHAS. (L - 1851)  
 DAVIS, THADDEUS (A) + (P - 1841)  
 DAVIS MRS. CATH. (P - 1841)  
 DAVIS, MISS A.E. (P - 1843)  
 DAVIS, JOHN (L - 1852)  
 DAVIS, MRS. MERCY (L - 1852)  
 DAVIS, MISS MARY (A) + (P - 1852)  
 DEAN, BRADFORD (L - 1842)  
 DEAN, MRS. RELIEF (L - 1842)  
 DEAN, G.E. (A) + (P - 1843)  
 DEAN, MRS. H. (P - 1852)  
 DERTHICK, N.H. (B) + (P - 1843)  
 DERTHICK, MRS. E. (B) + (1843)  
 DICKEY, DAVID (A) + (L - 1845)

DOOLITTLE, MRS. E. (L - 1849)  
 DOTY, MRS. M. (B) + (L - 1840)  
 ENOCH, MRS. C.J. (P - 1843)  
 FANNING, MRS. E.R. (L - 1850)  
 FARWELL, D.P. (P - 1853)  
 FARWELL, MRS. F. (P - 1853)  
 FLETCHER, MISS H.M. (B) + (P-1849)  
 FOOTE, ELI (L - 1845)  
 FOOTE, MRS. M.Y. (B) + (L - 1845)  
 FOSTER, A.B. (B) + (P - 1844)  
 FOSTER, MRS. AVIS (B)+(L - 1844)  
 FOSTER, MISS A. (B) + (L - 1844)  
 GILBERT, MRS. (L - 1839)  
 GLASSNER, J.M. (P - 1849)  
 GLASSNER, MRS. M.J. (P - 1845)  
 GOODING, DR. M.A. (B) + (L - 1847)  
 GOODING, MRS. H.M. (B) + (L - 1847)  
 GOODRICH, A. (B) + L - 1845)  
 GOODRICH, MISS S. (B)+(L - 1844)  
 GOOKINS, S. (L - 1851)  
 GOOKINS, MRS. F. (L - 1851)  
 GOOKINS, MISS H. (L - 1851)  
 HAMLIN, F.B. (P - 1849)  
 HAMLIN, MRS. L. (P - 1849)  
 HARRIS, MRS. C. (B) + (L - 1848)  
 HARRISON, MISS M.R. (L - 1851)  
 HART, THOMAS (A) + (L - 1844)  
 HART, MRS. H. (B) + (L - 1844)  
 HART, MRS. S. (A) + (L - 1839)  
 HART, CHESTER (P - 1852)  
 HINMAN, WM. (B) + (L - 1848)  
 HORAN, MRS. C.H. (P - 1849)  
 HOYT, MRS. H.P. (B) + (L - 1847)  
 HUBBARD, E. (L - 1851)  
 HUBBARD, MRS. L.P. (L - 1851)  
 HUBBARD, N. (L - 1852)  
 HUBBARD, GEO. (P - 1852)  
 HUGHS, MISS M. (B) + (L - 1844)  
 HULBERT, MISS A.B. (P - 1849)

HUMPHREY, MRS.  
HUMPHREY, E.M. (A) + (L - 1844)  
IDELLS, A.G. (D) + (P - 1845)  
INGERSOLL, S. (D) + (P - 1840)  
JONES, MRS. M. (P - 1841)  
JOHNSON, J.P. (B) + (L - 1851)  
JOHNSON, MRS. M. (B) + (L - 1851)  
JONES, WM. (P - 1852)  
KELLY, MRS. J. (P - 1849)  
KING, JOHN (D) + (P - 1843)  
KNOX, MRS. M.J. (L - 1847)  
LACY, GERSHAM (L - 1851)  
LACY, MRS. M. (L - 1851)  
LACY, D.W. (L - 1851)  
LACY, MRS. S. R. (L - 1851)  
LAWRIE, JOHN (P - 1849)  
LAWRIE, MRS. C. (P - 1849)  
LEONARD, MRS. S.A. (P - 1845)  
LEONARD, MRS. M.L. (L - 1849)  
LINSLEY, T. (L - 1851)  
LINSLEY, MRS. C. (L - 1850)  
LINSLEY, F. (L - 1851)  
LINSLEY, MRS. E.C. (L - 1851)  
LINSLEY, T.H. (L - 1851)  
LINSLEY, CHAS (L - 1851)  
LOOMIS, G. (B) + (L - 1846)  
LOOMIS, MRS. E. (B) + (L - 1846)  
LOOP, MRS. C. (A) + (L - 1840)  
LOOP, MRS. S. (A) + (L - 1840)  
LUNDY, MRS. E.A. (A) + (L - 1842)  
MALLORY, MRS. A.W. (L - 1852)  
MALLORY, MISS H. A. (L - 1852)  
MARSH, MISS L.W. (B) + (L - 1840)  
MARSHALL, H. (B) + (L - 1844)  
MARSHALL, MRS. M. (B) + (L - 1844)  
MATTHEWS, P. (A) + (P - 1843)  
MATTHEWS, MRS. R. (A) + (L - 1840)  
MATTHEWS, MRS. E. (L - 1840)  
MAY, MRS. E. (L - 1844)

MCCARTNEY, MRS. J. (A) + (L - 1844)  
MCCONNELL, MISS E. (B) + (P - 1841)  
MC EWEN, D. (L - 1847)  
MCMAHON, MISS S. (P - 1851)  
MCMEEKEN, MRS. C. (L - 1851)  
MCWHORTER, M. (C) + (L - 1843)  
MCWHORTER, MRS.   
MCWHORTER, J.R. (D) + (L - 1850)  
MCWHORTER, MRS. S. (L - 1850)  
MEAD, MRS. S.M. (L - 1846)  
MITCHELL, J. (L - 1850)  
MITCHELL, MISS S. (L - 1850)  
MOREY, MRS. E. (B) + (L - 1844)  
MURDAFF, MRS. P. (P - 1845)  
NASH, WM M. (B) + (L - 1852)  
NASH, MRS. D. (B) + (P - 1852)  
NEWSON, MRS. L. (P - 1850)  
NICHOLS, J.S. (L - 1852)  
NICHOLS, MRS. E. (L - 1852)  
NICHOLS, MISS S. (P - 1852)  
NICHOLS, MISS H.M. (L - 1851)  
NORRIS, N. (B) + (L - 1850)  
NORRIS, MRS. A. (B) + (L - 1850)  
ORVIS, MRS. M.P. (B) + (L - 1845)  
ORVIS, WM R. (L - 1847)  
ORVIS, MRS. L. (L - 1847)  
PAGE, DAVID (P - 1841)  
PAGE, MRS. F. (L - 1843)  
PALMER, MISS M. (B) + (L - 1842)  
PARKS, CHAS. (P - 1850)  
PARKS, MRS. C. (P - 1850)  
PAUL, MRS. JANE (B) + (L - 1844)  
PEPPER, SAML. (P - 1851)  
PERSEL, MRS. M. (B) + (L - 1842)  
PETTIS, MRS. D. (A) + (L - 1845)  
PIERCE, ASA (A) + (L - 1846)  
PIERCE, MRS. M. (B) + (L - 1846)  
PIERCE, MISS M. (A) + (L - 1846)  
PIERCE, MISS J. (B) + (L - 1846)

PLUNKET, MRS. A. (B) + (L - 1845)  
 POST, MRS. T. (B) + (L - 1842)  
 POST, MISS E. T. (B) + (L - 1842)  
 PRATT, MISS M.A. (B) + (L - 1844)  
 PRINDLE, L.D. (B) + (L - 1848)  
 QUACKENBOSS, MRS. JANE (P - 1849)  
 QUACKENBOSS, MISS JANE (P - 1849)  
 REED, WM (L - 1842)  
 REED, MRS. J.D. (L - 1840)  
 REED, DR. D. (L - 1850)  
 REED, MRS. C. (L - 1851)  
 REED, MISS A.W. (L - 1851)  
 RENEY, MRS. A. (B) + (L - 1851)  
 ROBB, J.C. (P - 1843)  
 ROBINSON, JAS. (D) + (P - 1849)  
 ROBINSON, MISS S. (P - 1849)  
 ROYCE, E.T. (L - 1849)  
 SANDS, MRS. D. (L - 1842)  
 SCOTT, MRS. M. (B) + (L - 1843)  
 SEARS, L.B. (L - 1843)  
 SEARS, MRS. M. (P - 1843)  
 SEELY, S.S. (P - 1845)  
 SHIRWIN, MRS. S. (B)+(P - 1849)  
 SMITH, MASON (L - 1849)  
 SMITH, HARRISON (P - 1852)  
 SPENCER, MRS. A. (L - 1851)  
 SPENCER, MISS B.E. (P - 1852)  
 STEPHENSON, MRS. <sup>2</sup>  
 STEPHENSON, S.A. (P - 1847)  
 STOCKING, J.C. (D)+(P - 1845)  
 STOCKWELL, MRS. A. (L - 1849)  
 STORY, MRS. C. (P - 1850)  
 STOWE, MRS. B. (L - 1839)  
 TAYLOR, MRS. A. (P - 1849)  
 TAYLOR, MISS E. (P - 1851)  
 TERWILLIGER, J.S. (L - 1849)  
 TERWILLIGER, MRS. E.M. (L - 1849)  
 TERWILLIGER, MRS. F. (L - 1851)  
 THAYER, W.A. (L - 1850)  
 THAYER, MRS. F.S. (L - 1845)  
 THOMPSON, MRS. M. (B)+(L - 1846)  
 TONGUE, ORRIN (L - 1847)  
 TONGUE, MRS. A. (L - 1847)  
 TONGUE, S.H. (A) + (L - 1847)  
 TONGUE, L.N. (B) + (L - 1849)  
 TONGUE, MISS A. (P - 1850)  
 TRIPP, ISRAEL (L - 1844)  
 TRIPP, MRS. E.A. (L - 1851)  
 TRIPP, J.D. (L - 1851)  
 TRIPP, MRS. A. (L - 1851)  
 TWIST, ELIUS (B) + (L - 1846)  
 WADSWORTH, J. (B) + (L - 1844)  
 WALKER, JOEL (L - 1839)  
 WALKER, MRS. A. (L - 1839)  
 WHEELER, ADAM (B) + (L - 1844)  
 WHEELER, MRS. E. (B) + (L - 1844)  
 WHELDEN, MRS. H. (P - 1842)  
 WHITE, MARCUS (B) + (P - 1842)  
 WHITE, MRS. E. (B) + (P - 1842)  
 WHITE, MISS M.A. (A) + (P - 1843)  
 WHITNEY, MRS. A. (B) + (L - 1847)  
 WILCOX, MARK (C) + (P - 1843)  
 WILCOX, MRS. H. (B) + (P - 1840)  
 WILCOX, MISS R.A. (B) + (P - 1849)  
 WILLIAMS, JAS (P - 1849)  
 WILLIAMS, MRS. J.E. (L - 1844)  
 WING, J.V. (L - 1850)  
 WING, MRS. S.A. (L - 1850)  
 WOODRUFF, MRS. C. R. (P - 1849)  
 WOODS, MRS. P. T. (B) + (L - 1840)  
 WOODWORTH, H.P. (D) + (L - 1845)  
 WOODWORTH, MRS. M.J. (D) + (L - 1845)  
 WRIGHT, MRS. A.S. (L - 1840)  
 YORK, MISS S. (L - 1846)

2.

## Historical Sketch.

The Presbyterian Church of Pelvidere was organized by the Rev. John Morrill at the Log House of Stephen Burnett, three miles north of the village, on the 17th of March, 1830, four years after the first settlement of the place.

The church at first consisted of 23 members, 8 male and 15 female. Ezra May Sen., and Amos Giddens, were chosen Ruling Elders, and Rev. J. Morrill, then Secretary of the A. H. M. Society, labored with the church half of the time until April, 1840.

In August, 1840, Rev. R. N. Wright, then past from Lane Seminary, commenced his labors with the church, and was ordained and installed as Pastor on the 10th of June, 1841. He was removed by death, Oct. 6th, 1849.

In the fall of 1840 the church was at its own request, taken under the care of the Presbytery of Ontario, and divided into the three Presbyteries of Oswego, Chicago, and Beridere. Austin Gardner, Ruling Elder, deceased Feb. 1843.

The house, in which the Church was worshiped, was completed and dedicated in August, 1845, and was the first edifice erected exclusively for the worship in Boone County.

On the 14th of April, 1850, Rev. George Patterson, a Licentiate of the N. York Presbytery, commenced his labors in the church, and was installed as Pastor Oct. 23d, 1851. He was removed by death, Nov. 7, 1851, the church at that time being in the hands of the permanent worship. The church was then in the hands of the permanent worship, and was divided into three Presbyteries, the others of one or two members each, and were removed.

Since the organization of the church, the following ministers have been elected to the pastoral office: Joel Walker, Feb. 1841; Marcellus W. Avery, 1842, and dismissed to another church, Sep. 1850; David Drake and Sidney Avery, Jan. 31, 1850; J. C. Barker was removed by death, Dec. 31, 1850; J. C. Barker was elected Sep. 18, 1850; Theron L. Slev, Sep. 23, 1851, and Henry W. Avery, Sep. 21, 1852.

3.

## ARTICLES OF FAITH

AND

## FORM OF THE COVENANT.

### ARTICLE I.

BELIEVE that we have purchased ourselves before God and the world, to make a solemn profession of your religious faith, and to be bound by the bonds of the everlasting covenant. We trust you have well considered the nature of this transaction, and feel prepared to make your solemn, a living sacrifice, holy, and acceptable to God, through Jesus Christ. Having declared and assented to the Articles of Faith adopted by this Church, you will now profess the same before these witnesses.

### ARTICLE II.

ART. 1. You believe there is only one living and true God—the Father, the Son, and the Holy Ghost—who exist at and infinite in every perfection—the Creator, Preserver, and Governor of the Universe.

ART. 2. You believe that the Scriptures of the Old and New Testament, were written by holy men, as they were moved by the Holy Ghost, and are the only infallible rule of faith and practice.



ART. 3. You believe that our first parents were originally holy, and that in consequence of their apostasy, all their descendants became sinners, and that they are by the Holy Ghost, are enemies of God, and under the curse of the divine law.

ART. 4. You believe that Jesus Christ our Mediator, truly God and truly man; and that by his suffering and death on the cross, he made atonement for the sins of the world; so that the offers of salvation are sincerely made to all men, and that all who repent and believe in him will be justified and saved.

ART. 5. You believe that those who are justified through faith in Christ are renewed by the Holy Ghost, according to the eternal purpose of God, and will persevere in holiness, and their final salvation to grace alone, and not to any works of righteousness which they have done.

ART. 6. You believe that the children of God are created in Christ Jesus unto good works, and that a renewed heart will express itself in the various acts and duties of obedience and holiness.

ART. 7. You believe that the Sacraments of the New Testament are Baptism and the Lord's Supper; that Baptism is only administered to none but believers and their children; and that the Lord's Supper is to be received only by disciples.

ART. 8. You believe that Jesus Christ will appear at the end of time to raise the dead and

Judge the world: that the wicked will go away into everlasting punishment, but the righteous into life eternal.

### These things you Believe?

[You will now enter into covenant with God and this Church.]

### THE COVENANT.

Believing it to be your duty to praise Christ before men, yet more to the praise of God, and this assembly solemnly with the Lord Jehovah, the Father, the Son, and the Holy Ghost, to be your Father and Father; receiving the Lord Jesus Christ your Prophet Priest and King, and the Holy Ghost your Sanctifier, Comforter and Guide. You humbly and cheerfully devote yourselves in the everlasting Covenant of grace, to the service and glory; and relying upon the promise of the Holy Spirit, you engage to keep all the statutes and commandments of the Lord, to a whole you give with all people, in love, worship; to keep holy the Sabbath day; to meet in family and secret prayer; to honour your high and holy vocation by a chief prayer and God, and benevolence toward your fellow men.

You do your duty to this Church's and covenant to walk with its members in charity, faithfulness and submission to its government and the discipline which Christ has appointed,

and to strive earnestly for the peace, edification and purity of the Church.

### All this you promise and engage?

We, then, as a Church, [here let the Church rise.] do affectionately receive you to our communion. We welcome you to this fellowship with us in the blessings of the Gospel, and promise to treat you with Christian affection, to watch over you with tenderness, and to offer our prayers to the Great Head of the Church to incline you to fulfil this solemn covenant.

And now, beloved in the Lord, let it be impressed on your minds, that you have entered into obligations from which you can never escape. — Wherever you go these vows will follow you, and will abide upon you to eternity. You have deliberately committed yourselves, and henceforth you must be the servants of God. Hereafter the eyes of the world will be upon you, and as you deport yourselves, so religion will be honored or dishonored. If you walk worthy of your profession you will be a comfort and a credit to us; but if it be otherwise, it will be an occasion of grief and reproach. But we are persuaded better things of you, and things which accompany salvation, though we thus speak.

The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you and give you peace. "Now unto him that is able to keep you from falling, and to present

you faultless before the presence of His glory, with exceeding joy, to the only wise God and our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

### CERTIFICATE

#### *Entered into Persons received on Certificate.*

As you are already members of the family of Christ, you are now entering into no new relations to Him. But the relation which you have hitherto sustained to the particular churches of which you have been members, is now transferred to this Church. You, therefore, now renew with us the solemn covenant into which you entered when you first united with the people of God. You promise to walk in cordial fellowship with us, in all the ways of God's worship and ordinances, ever striving for our peace, prosperity and edification in holiness. And we, the members of this Church, do cordially welcome you to our communion; promising on our part, to walk with and watch over you in Christian tenderness and charity, to seek your edification and growth in grace, and to treat you as members of the body of Christ. And may God enable us, by his grace, to be mutually faithful to our covenant and to glorify him with the holiness which becometh his house for ever.

## COVENANT

*Entered into by Parents at the Baptism of  
their Child'ren.*

Baptism was instituted by the Lord Jesus Christ, to be a seal of the covenant of grace under the New Dispensation, as circumcision was under the Old. It is a sign of consecration to God. When it is applied to believers, it denotes their voluntary consecration of *themselves* to the Lord. When applied to their children, it denotes the consecration of them by their parents to God and his Church, and involves an obligation to train them up for his service and glory.

The water in this ordinance implies guilt and pollution, and represents regeneration and sanctification by the Holy Spirit. But remember, no outward rite can cleanse the soul. The blood of Christ must be applied to the conscience for the removal of guilt, and the truths of the Gospel, rendered effectual by the Divine Spirit, must renew and sanctify the heart. As soon, therefore, as your children are capable of receiving instruction, it becomes your duty to have them taught to read God's Holy Word—to instruct them in the principles of the Christian religion, of which there is an excellent summary in the Shorter Catechism—to pray for and *with* them—to set an example of piety and godliness before them, and by all the means of divine appointment, to bring them up in the nurture and admonition of the Lord.

By presenting your children in this ordinance, you do solemnly renew the professions and en-

gagements involved in your own baptism. You express your faith that "the promise may be confirmed," not only "unto you," but also "to your children." You engage to bring them up in the faith of the Gospel. You bind yourselves, as they grow up, to explain to them the nature and import of their baptism, the blessings it signifies, the obligations it imposes, and the guilt of deliberately refusing to render obedience to the authority and commands of God.

### QUESTIONS for Self Examination.

The following questions for self examination, in connection with the covenant on another page, ought to be frequently and prayerfully perused, especially previous to every communion season.

1. Am I thoroughly convinced of my lost condition by nature, and of my entire unworthiness in the sight of God?

2. Do I trust in Jesus Christ as my only Saviour? Do I love him supremely, and earnestly strive in all things to follow him?

3. Do I hate all sin, and strive continually to overcome it, avoiding even the appearance of evil?

4. Do I sincerely desire to know, and do my whole duty?

5. Do I pray in secret frequently and fervently? Do I love communion with God, or am I drawn reluctantly to my closet by a sense of duty, or driven by the rebukes of conscience?

6. Do I keep the Sabbath holy, and do all in my power to promote his sacred observance?

7. Do I diligently and prayerfully study the Bible, to find principles and motives of action? Are its truths my light, my treasure, my joy?

8. Do I perform all my duties to the Church? Do I cherish Christian feelings towards all its members and officers? Do I attend to all its stated meetings when it is in my power to do so? Do my example, my prayers, and my conversation tend to promote its purity, peace, and prosperity?

9. Do I believe that my neighbors and relatives and neighbors are exposed to eternal death? Am I doing all that I can to awaken them to their condition, and persuade them to escape for their lives? Have I, during the past day or week, affectionately and faithfully urged any sinner to repentance? Is it owing to my neglect that so few are converted?

10. Do I realize the wretched condition of the heathen? Do I, as a servant of God, devote my time, my influence, and my property to the extension of Christ's kingdom in the world?

11. If I should continue to live as I now do, till called to give up my account, could the Judge then say to me, "Well done thou good and faithful servant?"

### CHURCH ORDERS.

1. There is public worship on the Sabbath regularly, morning and afternoon, and a prayer-meeting in the evening.

2. The sacramental seasons occur on the after-

noon of the first Sabbath in the months of January, March, May, July, September, and November.

3. A preparatory service is attended in the church, on the Saturday next preceding each sacramental occasion; and on the Saturday next preceding the first Sabbath of every other month, a general meeting for prayer and conference is held in the church. *All those meetings every member of the church should be present.*

4. The ordinance of baptism is administered to the children of believers, when either of the parents are members of this church, at the meeting preparatory to the sacramental season.

5. Prayer-meetings are held every Thursday and Saturday evening, from which no one should consent to be absent when practicable to attend.

6. The monthly concert for prayer is held on the first Sabbath of every month; on sacramental Sabbaths in the evening, on other Sabbaths in the afternoon, when missionary information is communicated, and a collection taken up in aid of the missionary cause.

7. The Sabbath School and Bible classes are held every Sabbath immediately after the morning service.

8. Members removing from us are requested always to take letters of dismission and recommendation, and present those letters immediately to the Church within whose bounds they take up their residence. Although dismissed by us, they are still under our care, and subject to our discipline, until received by some other Church.

# PRESENT OFFICERS OF THE CHURCH.

Rev. CHARLES FANNING, Pastor.

## RULING ELDERS.

Ezra May,	John Mitchell,	John Lawrie,
Joel Walser,	Theron Linsley,	Ed Pootie,
Sidney Avery,	Seymour Cookins,	H. W. Avery.

## ORIGINAL MEMBERS OF THE CHURCH.

[N. B.—Those who discover errors in the Catalogue, are desired to make them known to the Pastor.]

EXPLANATION OF REFERENCES USED.  
 P, Received by profession, L, By letter, A, Deceased,  
 B, Dismissed, C, Excommunicated,  
 D, Long contin. absence.

Billings A. H. n	Gardner Mrs. Mary n
Blood Mrs. Hannah n	Graham Mrs. Juliet
Bristol Chauncey	Hicks C. D. n
Burnett Stephen n	Hicks Mrs. Abigail n
Burnett Mrs. Abigail	May Ezra
Caswell David	May Mrs. Dorcas n
Cunningham Mrs. Ruth n	May Mrs. Louisa
Cunningham Mrs. Nancy	Merrid Mrs. Rufena n
Dubois Mrs. M. C. n	Rollins Mrs. Louisa
Enoch Mrs. A. E.	Sheldon F. B.
Fisk Mrs. M. L.	Sheldon Mrs. H. C.
Gardner Austin n	

## MEMBERS SINCE ADDED.

Abbe Amzi	P. 1837	Amson J. N.	L. 1854
Abbe Mrs. Sybil	L. 1815	Amson Miss H. N.	" "
Abbe C. E.	P. 1819	Amson Miss L. A.	" "
Abbe J. D.	P. 4	Amson Miss A. L.	" "
Abbe Mrs. E. M.	P. 1852	Amson Miss F. P.	P. 1853
Amson Noah	L. 1814	Amy Mrs. Cornelia	L. 1851
Amson Mrs. S. S.	P. 817	Avery Mrs. Clarinda	L. 1841

Avery Sidney	L. 1845	Clary Miss R. L. n	L. 1850
Avery Mrs. Mary	" "	Cline Mrs. Nancy	L. 43
Avery H. W.	" "	Cline Miss A. E.	P. 49
Avery Mrs. L. G. n	" "	Cline Miss H. D.	P. 49
Avery Mrs. R. P.	L. 1819	Collins Mrs. Alice	L. 46
Avery Miss F. M.	L. 1845	Conklin E. B. n	P. 49
Avery Wm. D.	P. 1849	Conklin Mrs. A. En	L. 49
Avery E. H.	P. 1849	Cooper Mrs. Grace n	P. 49
Ball Miss E. C. n	L. 1816	Colbertson W. P.	L. 47
Bartlett Miss P.	L. 1815	Colbertson Mrs. M. C. n	L. 47
Bement F. B.	P. 1845	Colbertson Mrs. H. M.	L. 51
Bement Mrs. M. A. n	L. 1844	Curtis Mrs. C. M. n	P. 40
Bement Mrs. M. W.	L. 1849	Curtis Mrs. Mary n	L. 40
Bement Theodore	P. 1849	Curtis Mrs. M. R.	L. 44
Benham Ansel n	P. 1841	Curtis Philo	P. 43
Benham Mrs. A. n	P. 1841	Driley Mrs. Abigail	L. 46
Bennett Mrs. M. n	P. 1842	Driley Chas	L. 51
Benson Mrs. C.	L. 1848	Davis Thaddeus n	F. 41
Birge E. M. n	L. 1845	Davis Mrs. Cath.	F. 41
Birge Mrs. C. n	L. 1845	Davis Miss A. E.	P. 43
Brainard Albert n	P. 1841	Davis John	L. 52
Brainard Mrs. S. n	P. 1841	Davis Mrs. Mercy	L. 53
Bristol Mrs. A.	P. 1842	Davis Miss Mary n	P. 52
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Brown Mrs. M.	L. 1845	Dean Mrs. Relief,	L. 42
Brown Mrs. H. C. n	L. 1846	Dean G. E. n	P. 43
Bull Mrs. Emily n	L. 1850	Dean Mrs. H.	P. 52
Burnett Miss Cath.	L. 1850	Dentick N. H. n	P. 43
Burnett Miss Lorain	P. 48	Dentick Mrs. E. n	P. 43
Bush Mrs. S. A. n	L. 51	Dickey David n	L. 45
Campbell Dr. E. T. n	L. 48	Doolittle Mrs. E. n	L. 49
Campbell G. W.	P. 49	Dory Mrs. M. n	L. 49
Campbell Mrs. C. T. I.	P. 49	Enoch Mrs. C. J.	P. 43
Caswell Mrs. Mary	P. 47	Fanning Mrs. E. R.	L. 50
Caswell Miss S. M.	P. 50	Farwell D. P.	P. 53
Caswell Miss S. L. n	P. 49	Farwell Mrs. F.	P. 53
Caswell Miss Elvira	P. 49	Fletcher Miss H. M. n	P. 49
Caswell John	P. 52	Fote Mrs. M. Y. n	L. 45
Chandler J. L. n	L. 50	Fote Eli	L. 46
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 Gilbert Mrs L 39 Johnson J P B L 51  
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 Heran Mrs C H P 49 Linsly T H L 51  
 Hoyt Mrs H P B L 47 Linsly Chas L 51  
 Hubbard E L 51 Loomis G B L 46  
 Hubbard Mrs L P L 51 Loomis Mrs E B L 46  
 Hubbard N L 52 Loop Mrs C A L 40  
 Hubbard Geo P 52 Loop Mrs S A L 40  
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 Humphrey Mrs Mallory Miss H A L 52  
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Matthews P A P 1843 Page Mrs F L 1845  
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 Mundalf Mrs P P 45 P 1849  
 Nash Wm M B L 52 " Miss Jane P 49  
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 Newson Mrs L P 50 Reed Mrs J D L 40  
 Nichols J S L 52 Reed Dr D L 50  
 Nichols Mrs E L 52 Reed Mrs C L 51  
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Torgue L N b	L 45	Wright Mrs A S	L 40
Torgue Miss A	P 50	York Miss S	L 40

## M A N U A L

## COMMUNICANTS,

OF THE

## Presbyterian Church

AT

Belvidere, Boone Co., Ills.

COMPILED APRIL, 1853.

BELVIDERE:

PRINTED AT THE STANDARD OFFICE,  
1853.



DAILY REPUBLICAN PRESS

1836



1906

Seventy Years

# History

of the

First  
Baptist  
Church

Belvidere, Illinois

Frederick W. Bateson, Pastor

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BE LOCATED & DONATED OR COPIES &  
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GENEALOGY DEPT..

Martin William Johnson  
514 W. Menominee  
Belvidere, IL 61008

THE 16 ORIGINAL MEMBERS WHO FORMED  
THE FIRST BAPTIST CHURCH OF  
BELVIDERE IN JULY 24, 1836 WERE -  
REV. JOHN S. KING, M.D.

NATHANIEL CROSBY

MOSES BLOOD & MRS. MATILDA CASWELL

MRS. ELIZABETH PAYNE

MELVIN SCHENCK

CALVIN KINGSLEY

MRS. CHARLOTTE S. KINGSLEY

MRS. ANNA SCHENCK

ANDREW MOSS & MRS. MARY HASKINS

TIMOTHY CASWELL

MRS. MARY CASWELL

CALEB BLOOD

IRA HASKINS

CHARLES S. WHITMAN

## Church Covenant

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour; and, on profession of our faith, having been baptized in the Name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

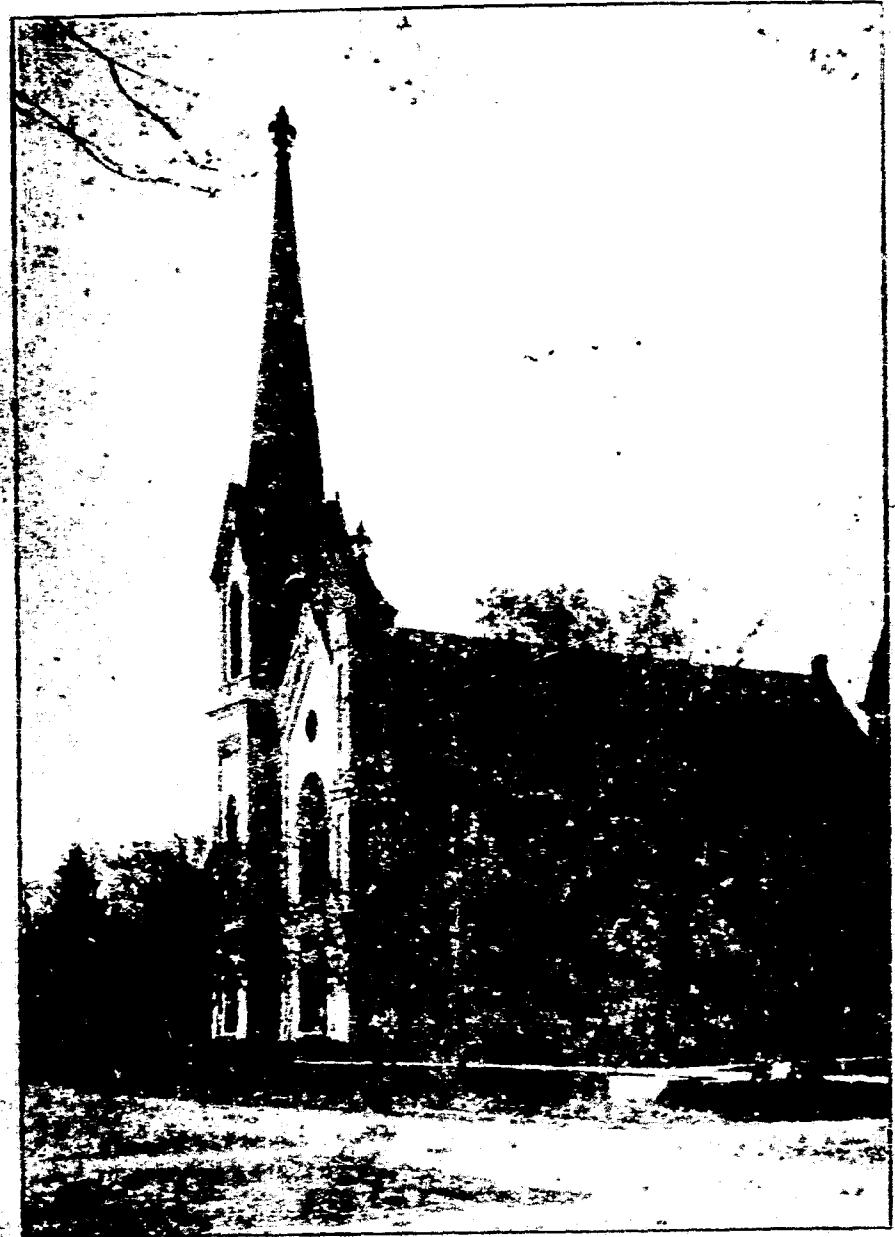
We promise, by the aid of the Holy Spirit, to forsake the paths of sin, and to walk in the ways of holiness, all the days of our lives. With this view we engage to strive together for the advancement of this Church in Knowledge, Holiness and Comfort; to promote its prosperity and Spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute, cheerfully and regularly, to the support of the ministry; the expenses of the Church; the relief of the poor, and the spread of the Gospel throughout all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings; faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating liquors, as a beverage, and to be zealous in our efforts to advance the Kingdom of our Saviour.

We further engage to walk together in Christian love and watchfulness, giving and receiving admonition with meekness and affection; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Saviour, to secure it, without delay.

We, moreover, engage that, when we remove from this place, we will, as soon as possible, unite with some other Church, where we can carry out the spirit of this Covenant, and the principles of God's word.

## 70th Anniversary Book



PRESENT FIRST BAPTIST CHURCH BUILDING—DEDICATED 1862.

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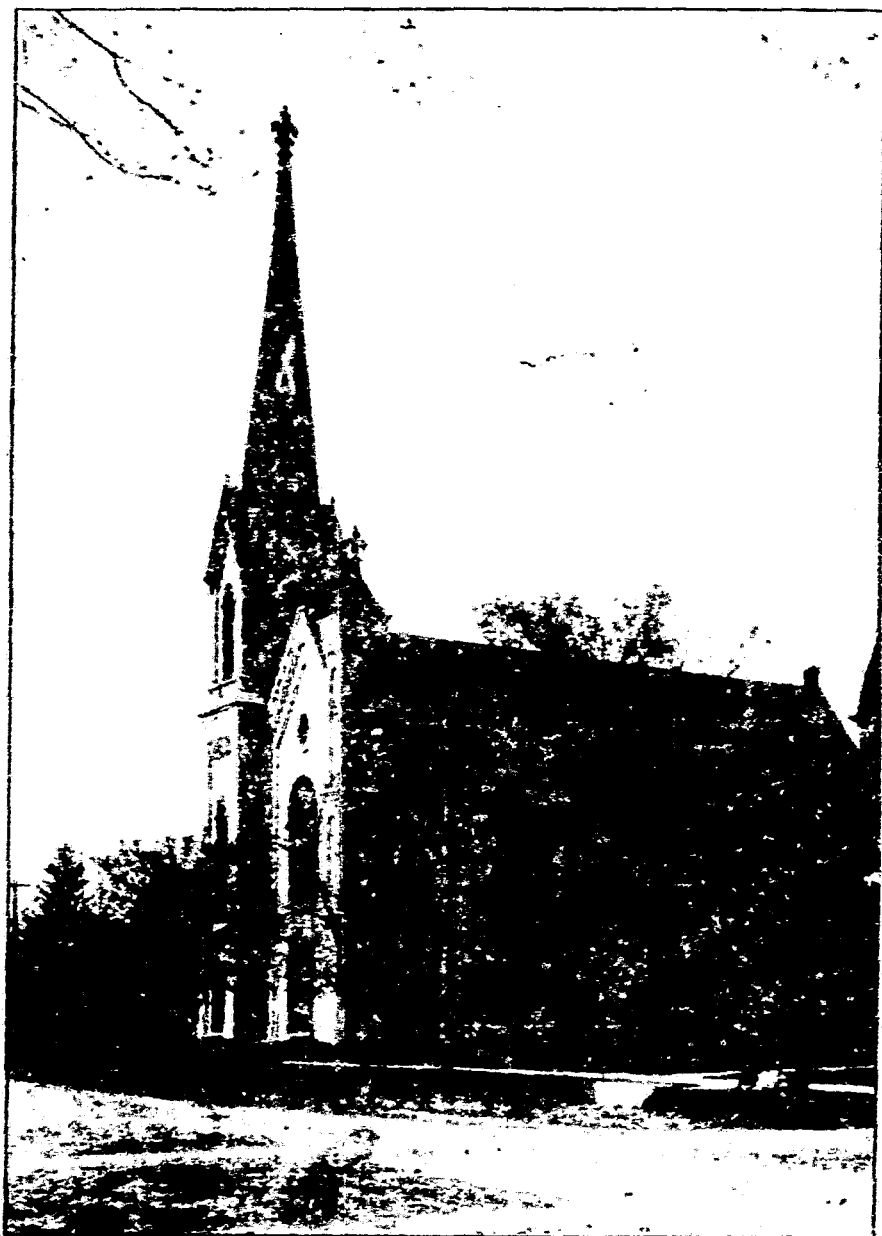
## Dedicatory

**I**n Recognition of the *Seventieth Anniversary of the First Baptist Church.*

As a Token of love to the God of our Fathers, and of faith in the perpetuity of the Gospel and the mission of the Church of Jesus Christ.

As a Testimony of gratitude to God for the abundant labors and self-denying services of the "goodly company" whose dauntless faith and deathless devotion were inspired and sustained of God.

As Recalling to all: examples to emulate, ideals to cherish and imperishable principles to embody by faith and express by love, the following pages are compiled, trusting the guidance and goodness of God in the past may presage a deeper and diviner portion for His people in the future.



PRESENT FIRST BAPTIST CHURCH BUILDING—DEDICATED 1868.



BAPTIST CHURCH, FIRST BUILDING—DEDICATED 1839.

## Church Organization

"Among the earliest settlers were Timothy Caswell and wife, who were Baptists, and settled in 1835, on the farm later occupied by Mr. Gershom Lacy, and long after by his son, D. W. Soon after, Deacon Ira Haskins and family settled just north of town where Mr. Cornelius DuBois and wife long resided." Both died there, worthy members of our church: their son, Mr. Fred DuBois, then occupied the place for some years. Previous to its purchase by Bro. DuBois it was for a time the home of our Deacon John Tinker, and later, by brother and sister N. T. Ingalls, who, with her father, Deacon Ezra Tinker, and brother Deacon John Tinker, were among the early additions by letter, and were for many years, zealous church workers. As the home of Deacon Ira Haskins, it was often, like the cabin of Timothy Caswell, the rallying point for preaching or prayer service of the little band. After the sale by Mr. Fred DuBois the property passed from Baptist possession, but has recently been restored by purchase and improved by our Baptist Brother, John Cleaver. The historic location and its several worthy occupants deserved this extended mention. The young, but now growing, church maintained its services as related in the humble contracted homes of the members for about two and one-half years after organization. The first child born in Boone county was a son at the Haskins home. His letter, nearly forty years later, from Vermont, is copied and will be found in Notes from the 40th Anniversary.

## Early History

REV. JOHN S. KING, M. D.

To Rev. John S. King, M. D., an able and devout Baptist preacher and physician from western New York, belongs the undisputed honor of first unfurling the Gospel banner near the banks of the Kishwaukee, and upon a Sunday in March, 1846, to begin the religious services in the log cabin of Timothy Caswell near the east bend of the river. These preaching and prayer services were conducted there, or at one or two other homes as noted, until July 24, 1846, when, encouraged by the recent coming of Baptists, Dr. King at his own house, helped to organize the FIRST BAPTIST CHURCH OF BELVIDERE, with

### SIXTEEN CONSTITUENT MEMBERS, VIZ:

Rev. John S. King, M. D.  
Nathaniel Crosby  
Moses Blood  
Mrs. Elizabeth Payne  
Melvin Schenck  
Calvin Kingsley  
Mrs. Charlotte S. Kingsley  
Mrs. Anna Schenck  
Andrew Moss  
Timothy Caswell  
Mrs. Mary Caswell  
Caleb Blood  
Ira Haskins  
Charles S. Whitman  
Mrs. Matilda Caswell  
Mrs. Mary Haskins

Note that ten of the sixteen were men, and that nine had scripture names. Now quoting Dr. Reed, we find that "the little church adopted the articles of faith and the covenant observed substantially by the church of to-day, and in keeping with the views of regular Baptist churches. Fifteen days after organization Dr. King administered the Lord's Supper, and was the first one so to do in northern Illinois." In the winter of 1844, with the resolutions adopted by the association, we read, "that we recommend the propriety of using the pure juice of the grape, or fruit of the vine, in the observance of the Lord's Supper, instead of impure mixtures containing alcohol."

## Introductory

—Compiled by Joy H. Saxton—

On several occasions the First Baptist church has observed anniversaries of its history; but prior to 1868 they were only reviews of epochs of service by a few of our earlier pastors, in farewell and reminiscent sermons, covering mainly the period of their respective pastorates, nor were such few leaves of the past left to aid us now,—no "write up" or summary of the church's history was prepared until 1868, when Rev. L. W. Lawrence gave a most interesting, minute and extended history of the earliest days. That was upon the dedication of our present church edifice, Rev. Dr. H. J. Eddy, pastor. Of that "red letter day" we shall make further mention.

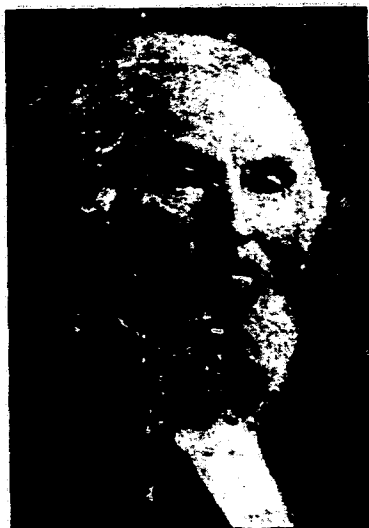
On the Fortieth anniversary, 1876, Rev. W. A. Welscher, pastor, appropriate observance of the day was made; extended notice of that glad occasion will be made as our story goes on; again, ten years later, the "Golden Anniversary" was celebrated. Dr. H. W. Reed, pastor, delivered a carefully prepared and detailed historical sermon before the Rock River Baptist Association, which met that year with our church and then participated with us in the celebration of our "Semi-Centennial." Dr. Reed chose his text with rare appropriateness, from Job 37:14,— "Stand still and consider the wonderful works of God." In 1894 Rev. R. S. Walker, pastor, compiled a valuable summation in the form of a small "year book." It would seem then to be the natural task and exclusive privilege of our present gifted pastor to continue the record but with a cordial promise of generous assistance he prefers to detail a veteran private from the ranks to conclude the story of the "three score and ten" of our God-blessed and honored church life.

Gleaning, then, like Ruth, what by command of Boaz, was purposely left by the young men, we also find that reapers, Reed and Walker, have "Let fall even among the sheaves" they carefully bound, far more grain than can now be garnered, and while fully recognizing the worth of their respective memorials we must yet ever turn to our venerable Elder Lawrence, for like St. Luke, "having had perfect understanding of all things from the very first," his statement of facts and relation of incidents must remain, as they have ever been regarded, the most trustworthy and final. Let us then see what he has told of the earliest gatherings of the little Baptist flock.





REV. JOHN S. KING, M. D.



REV. L. W. LAWRENCE

Rev. Lawrence, or the Elder, as he was generally called, tells us now, "My first meeting with the infant church took place on the first Sabbath in October, 1826. The church had, previous to this, called to the pastorate, Rev. Seth S. Whitman, who had accepted, and was expected on that day. He failed to arrive and I was invited to preach. The place of meeting was one of the rooms of the log cabin, afterward occupied by Deacon Reuben Buck. Two cabins were erected near each other, and the roof of stakes extended over the whole. I had for an audience a majority of the people of what was soon after known as Boone county—Baptists, Presbyterians, Methodists and others. We had no choir; all sang "with spirit and the understanding, also." The following Sabbath the pastor-elect having arrived, the room, 16x16, was crammed with the settlers. The little church kept on her way—the pastor gathering his salary from the clumps of timber with his rifle; what little additional salary he received was paid in work on his claim."

In the fall of 1827 having settled on the farm at Lawrenceville where he continuously lived for an even 50 years, the Elder records that he "with others, including his wife, his father, John<sup>1</sup> Lawrence, and wife, united by letter with the church, and the following year Bro. Whitman had the privilege of troubling the placid waters of the Kishwaukee, \* \* burying beneath its waters a convert, Mr. Edward E. Moss \* \* the first baptism between the Fox river and the Pacific ocean;—that Father Hayden, wife and daughter brought their letters and united with us, coming with ox team and wagon sixteen miles." They wanted a church home and surely prized its privileges; but in the spring of

1829 Pastor Whitman and Rev. Lawrence helped to organize a little church nearer home, and near the Wisconsin line. In 1849 one of their number, James Veness, was ordained, by the help again of pastors Whitman and Lawrence, as their pastor. He was an efficient pioneer preacher and worked for many years in their section; was the father of our recently deceased sister, Mrs. Elizabeth Veness Mabie, wife of Deacon Daniel Mabie, long active in church and Sunday school work with us at Belvidere—for a time at Woodstock, and earlier at Rockton, where she was laid to rest beside her venerable father.

At the Covenant meeting, December, 1838, a very important movement was started--then, as now, not only talked up but actually planned and worked up by the few lady members of the little homeless church. Rev. Lawrence tells us it was "no less than the building of a house of worship \* \* \* Among those who originated the movement were the pastor's wife, Mrs. Matilda Whitman, Mrs. Charles Whitman, and Mrs. Deacon Ira Haskins \* \* \* who requested me to draw up a subscription paper which they insisted the ladies should first sign which they did, and furnished most of the money to purchase the nails, glass, etc. \* \* \* One brother subscribed the frame, another the oak lumber, others paid liberally in work, and the foundation was laid the following week. Each out of his, or her penury did what he could. The amount thought necessary was then and there secured." The location of this, the first house of worship built in Belvidere, and there was none west of us, was on the south-east corner of Van Buren and Hurlbut Ave., now occupied by the brick residence of Mrs. E. H. Reynolds. In less than two months from the date of first subscription, February, 1839, the church building was completed for occupancy. Its dedication was one of a trio of notable similar events in the young village, bringing guests from Chicago and elsewhere. The others being the opening of the Big Thunder hotel, in 1838, and the American House in 1842.

Rev. Lawrence records, "Bro. Isaac Taylor Hinton, pastor of the first, and then only Baptist church in Chicago, preached the sermon. Meetings were continued several days and nights and a goodly number were added to the church by baptism."

The mention of Rev. Dr. King must now suffice, though a more extended and better tribute should be given to one to whom we, as a church, owe so much. Our Boone County history, 1877, justly devotes space to his memory; we quote but in part, "He planted and lived to see it ripen into a golden harvest, and at the age of nearly ninety years, died at DeKalb." We are indebted to Mrs. Geo. Morehouse, of Brookings, S. Dak., for photo of Dr. King her grandfather, and of her father, Dea. H. L. Crosby.

#### LUTHER W. LAWRENCE

The next to come, and surely his peer in ability, zeal and long self-sacrificing service, was Luther W. Lawrence; others had known him much longer than Dr. Reed, but he had learned of his labors here, and personally enjoyed his friendship and counsels for two years when he records: "It would be difficult for any one to estimate the value of the work of this man of God. He came here a licensed preacher. He was



SETH S. WHITMAN.



REV. S. A. ESTEE.

ordained here July 11, 1829. From this church he went out to do the Lord's work. \* \* \* But it has also been as an adviser, and as a private member of this church that much of his work has been done. Many times has he been foremost in doing just the needed work. The records

necessarily an incomplete picture of the church life—show that much was done by Elder Lawrence. Now (1886) he is laid aside, and though not permitted to be with us, his thoughts and his prayers are still given in behalf of the church. Living on his pioneer farm, three miles east of town, he ever responded to a short notice call to supply the home pulpit when others failed us, and at all times bore his share of the financial burdens of each year. From 1836 to 1857 he served as pastor or as supply at Coral, Rockton, Cherry Valley, Spring and at Huntley; and our sister church at Marengo, in their recent "Souvenir History" of sixty-five years of their church life, so full, like our own, of early heroic struggle, so signally blessed in the later years, gives full and grateful recognition of his early, and of his renewed service in McHenry county, stating, "that he was urged often to become our pastor, but declined, yet served us with very little remuneration until we called a pastor."

Dea. Jacob T. Saxton, of Cherry Valley, often bore thankful testimony of the great and timely help the Elder gave their little Baptist band, when by pulpit supply and counsel he encouraged them to maintain their organization. Bro. Seymour Fuller was also a supporter of the Valley church. We have but little space, nor is this the place

for more than brief record of his more public services, in the State Legislature, as our county Probate Judge, when he ably served the county that he knew and loved so well, or, but briefly to recall the earnest, oft eloquent patriotic addresses in town hall, in country school houses encouraging enlistments and denouncing treason in the dark war days.

When the sad news was received, April 19, 1865, that our beloved President Lincoln had been assassinated, a mass meeting was called at the Presbyterian church. Places of business were closed, at time of meetings, day and evening. The Belvidere Standard records that Lawrence spoke feelingly of his last meeting with President elect Lincoln at Springfield the day he left for Washington, that Lawrence said, "Only one event in history exceeded in perfidy the assassination of Lincoln; that was when the Jews, in their madness, cried out, 'away with Him, crucify Him.' Both Lincoln and Ellsworth, who went with him, had fallen martyrs. It was manly to weep, but all must now arise to the new responsibilities." He then said that his own age at that time was 57, the same as Lincoln's when he died. When we think of his long, useful service, for both Church and State, did he not preeminently obey the command of the Divine Master—not less obligatory on us all to-day: "Render unto Caesar the things which are Caesar's, and unto God the things that are God's." It seemed fitting that after his labors of 50 years in Illinois, he should be laid to rest, in 1887, beside wife and parents, in Lawrenceville Cemetery, adjoining the home farm, which was his own selection and care.

#### REV. SETH S. WHITMAN

Of the two worthy shepherds, King and Lawrence, who folded the first Baptist flock, the latter came, and for a time, labored as an unordained worker, but like his New Testament models who scattered abroad everywhere, went preaching the Word, so like Stillwell, Southworth, Marvin, Powell, Cole, the Scofields and others, came as leaders, first heralding the gospel of the Son of God; but the new church and growing town needed a resident pastor, and were soon blessed by the coming of Rev. Prof. Seth S. Whitman, a graduate of, and professor in the Hamilton, N. Y., now Colgate, Theological Seminary. Was it not providential that his two enterprising brothers, Charles and Hiram, preceded him to the new western home? Their settlement here secured to the infant church and county seat, a devout and gifted man, in his early prime, peculiarly fitted by his varied talents, by the exercise of which he was enabled to efficiently discharge the duties of preacher, and pastor, of teacher, and as our first Circuit Clerk and Recorder also as the first Post Master of Belvidere, his appointment being made when the state road and stage route were established between Chicago and Galena, this being the first Post Office opened between those, then rival frontier towns. Dr. Whitney has recorded, "Dec. 30, 1836, —S. S. Whitman appointed postmaster; he held the office about six years, when, without a hearing, he was accused, tried, and convicted of being an honest, upright, and faithful public servant, and a whig, when off went his head."

Rev. P. Spencer Whitman, a third brother, also from Hamilton



REV. CHAS. H. ROE

Seminary, was at several times a resident here; he and his wife conducted a private classical and musical school, and he occasionally preached for us in the early sixties. They removed to Iowa, and the Osage, Iowa, Baptist Seminary, where Mr. Whitman and his talented wife were teachers, acknowledge their grateful obligations to them as such, and also for their liberal financial help. They returned to their Georgia home some years after the war, where both died.

The pastorate of Rev. Whitman closed with the fall of 1846. He removed to Madison, Wisconsin, was pastor there, died in 1852; was buried here on family lot, near main entrance to the cemetery and directly adjoining the lot where in 1849, the Presbyterians had laid to rest their first pastor, Rev. Royal Nathaniel Wright, who had faithfully served their young but vigorous church for over eight years. The family of Rev. Whitman remained at Belvidere for a time. Mrs. Whitman removed to Leavenworth, Kan., where, at the home of her daughter, Mrs. Julia W. Scott, she died and was buried here, many of the older residents attending service at the grave. Mrs. Scott only remains of the family. The God-fearing and talented Whitman quartette, brothers, Charles, Hiram,

Rev. Prof. Seth S. and P. Spencer, not forgetting their aged and venerated father, Dea. Jacob Whitman, were a valuable acquisition to a new settlement and county seat, their work was well done. Their worthy descendants have, in later years, ever well sustained the honored name.

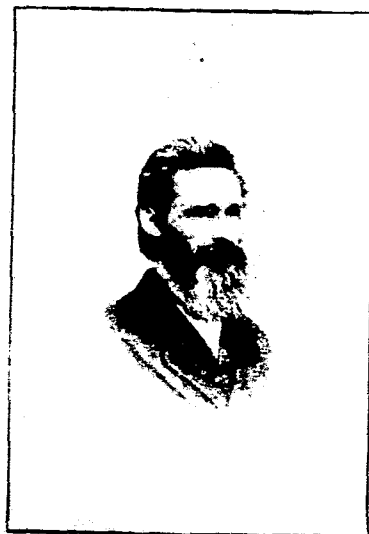
#### THE SECOND HOUSE OF WORSHIP

The second house of worship was built during the pastorate of of Rev. Whitman, - not Dr. Roe, as Rev. Walker records in his Year Book. He evidently copied from the Boone County History. Those on the ground before Dr. Roe's coming will confirm Rev. Lawrence's statement. "In the winter of 1843 the church enjoyed a gracious revival which rendered their house of worship too strait, but the times were hard, the price of produce very low, the people were poor, the work was delayed until 1844." The lots generously deeded by Pastor Whitman and wife to the church, upon which our second house of worship was erected in 1844, and again our third, the present edifice, in 1868, included one-half of the ground from East street, now Hurlbut avenue, to Mechanic street, now Lincoln avenue, save one lot between the ground deeded to the Baptists and the corner upon which the Presbyterians had the previous year, 1845, erected their first neat, and then commodious building; but this was destined to give place to their now spacious and modern church edifice. The lot between the two churches contained a small dwelling which had long been in ill repair and so left unoccupied, an "eyesore" and yet could not be removed unless the lot was bought. The owner declined to sell for some years, but finally the trustees of the two societies got his consent to sell though at a full price. Subscriptions were made, the lot was bought, and the obstacle was removed, and an agreement was signed by the trustees that the lot and all space between the two church buildings should not be built upon, but should be thrown open and used only for a Park. While this was regarded as a marked improvement, and as an additional bond of cordial Christian fellowship, unbroken from the earliest days, why should we be content to leave the ground without further improvement? It would be indeed, a "Union Park" could we, by united effort, install a fountain and otherwise properly improve the ground in keeping with our city's improvements.

Upon the completion of the second church building, 1844, the first built, 1839, was sold to Alex Neely for a school house and was moved to the lot directly opposite, was rented, and later, bought by the Universalist society, and used by them for a church, and also rented as a school room, until the present Universalist church building was erected when it was sold and moved to State street, and later moved by Ira D. Hill to West Hurlbut avenue where it yet stands, a neat residence as shown. Our pastor's "snap shot" secured the picture.

Elder Lawrence has told us that "one brother subscribed the frame." It has proven that he, and others, our worthy fathers, builded better than they knew.

From autumn, 1846, about a year and a half passed before the calling of our second pastor, the pulpit was supplied at times by Rev. Dr. King, but for a year by Rev. Salmon Morton, also from Western New



REV. H. J. EDDY.

York, then with his family, a resident here, and by a few earlier members yet remembered as a close friend and co-laborer with Rev. Lawrence. In Bureau and Jo Davies counties, Illinois, in Iowa, Wisconsin and Missouri, he did much good work for the pioneer churches. He died at Pierce City, Mo.



REV. N. W. MINER



## Resumé of Succeeding Pastorates

### REV. S. A. ESTEE

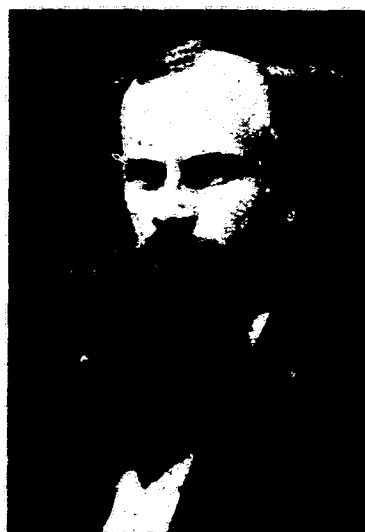
Rev. S. A. Estee, also a native of New York state, became pastor May, 1848. Rev. Reed states, "The winter following witnessed a gracious outpouring of God's Holy Spirit, and the conversions of many to Christ, so that at the association in June, 1849, they reported one hundred and four baptisms, and six later. This is the largest number baptized in any year of the church's history." Pastor Estee resigned in 1851—died at Aurora, 1872.

### REV. CHARLES HILL ROE

Seven weeks passed when Rev. Charles Hill Roe, of Birmingham, England, with his family, consisting of his wife, six daughters and four sons, arrived as our third pastor. This was a year and more before we heard the welcome whistle of old "Pioneer," the engine first to go west of Chicago, shown and carefully guarded as a prized relic by the great Chicago & Northwestern Co., forty-five years later, at the 1893 Columbian Exposition. This explains the necessity of meeting the family with a carriage and wagons, not automobiles, as three of our trusty brothers did at Waukegan, as they had crossed the Lake to Milwaukee, and then down to Waukegan; but as Mrs. Shannon tells best of the coming in her Memoirs of her father, "A Minister's Life," we quote, "When we moved to Belvidere, three of the brethren, David Stockwell, Elias Mabie and old father Tobyne, met us at Waukegan on the Lake, and took us and our goods across the country to Belvidere. That church had been recommended to my father by Dr. Benjamin Hill, Secretary of the Home Missionary society, as the largest in the state, not excluding Chicago, and had a good reputation. Pastor and church were mutually pleased, which ripened into affection, strengthened with each succeeding year. We found ourselves in the midst of kind Christian people \* \* \* while tolerating our lack of practical Yankee smartness, yet appreciated their pastor and his wife, as spiritual leaders, and were thankful for all that was good and helpful in the family." Of the pastorate at Belvidere Mrs. Shannon truthfully states, "Dr. H. C. Mabie grew up from childhood to young manhood under the pastorate of Dr. Roe; perhaps none were more profoundly impressed by that ministry. \* \* \* He was, in a peculiar sense, his son in the Gospel," but as Dr. Mabie himself contributed much of interest to us relating to Dr. Roe, and himself, we quote his own words, with as few stars as our space will permit: "The settlers in towns then springing up in Northern Illin-



REV. J. P. PHILIPS



REV. W. A. WELSNER

ois were composed of scions from some of the best stock in our Eastern States. These families were almost without exception, native American families, were the overflow from our best New England and New York State communities. \* \* \* The Belvidere church itself was, at that early period, a sort of colonizing center, a propagating bed for numerous of similar sort further west. The town had its ambitious educationally. \* \* \* The very building that housed the Academy, beautifully situated on the mound, was afterward purchased by Dr. Roe and long occupied as his family domicile. He had known the fascinations of marked popularity in a metropolis; was a man of peculiar native modesty. On coming to the New World he avoided conspicuous positions. \* \* He was soon in the full tide of revival meetings, and the banks of the Kishwaukee river at the 'Big Bend' were often thronged with hundreds of observers witnessing the baptism of rejoicing converts. Dr. Roe was in presence most commanding, 6 feet, 2 1/2 inches in height—like King Saul, head and shoulders above common men, and martial in bearing. \* \* \* As a pastor he had a great faculty for discerning the various gifts of men in the parish and setting them to work; of sending out two and two \* \* who had speaking powers, into the country school houses Sunday afternoons to tell out the gospel as best they could. \* \* \* He was keen to discern the latent powers and promise of a youth, watching for the marks of God's hand upon any, especially those who gave promise of being led into the ministry. Dr. Mabie continues, "He had early singled out the writer for work of the sort for which he believed God had intended him." Dr. Mabie, in this connection speaks of his own con-

version and first purpose for preparation and gospel work. This was in the winter of 1858. Dr. Roe, assisted by Dr. Weston, referred to later in this church story, were holding evangelistic meetings which were blessed of God, resulting in a large addition and much good to our church. Both Dr. Roe and Dr. Weston encouraged and urged the young convert, and Dr. Mabie records, "Not long after the insight of this prophet of God concerning his spiritual child was seconded by my parents. \* \* that I might enter the University at Chicago, and make a trial of it for one term. \* \* this trial term. \* \* 1863, extended itself into five consecutive years in that institution, \* \* later evangelizing as a student preacher in northern Illinois and southern Wisconsin. Here at Belvidere it will interest all to know Dr. Roe directed young Mabie in his first work on the home field. "During the first term in Chicago \* \* a marked revival had occurred, etc.—a case of small-pox broke out in the College building \* \* we were soon sent home. I at once went to the pastor, gave him an account of the students' revival. Not long after he said, "the Lord has sent you home to stir us up here in the old church. \* \* Take this list of names and go to work." \* \* I dared not flinch. I set about it. Once begun this revival spread from family to family through the high school, into the country districts." Many were converted. Dr. Mabie further describes Dr. Roe. "He was by birth, an Irishman, and Celtic characteristics were pronounced in him. His sermons were unreportable. He revelled in Old Testament texts and the exposition of their rich Hebrew imagery. As a preacher none whom I have ever known would be more difficult to characterize. He could thunder like Sinai and yet persuade with all of Calvary's tenderness. His long prayer on Sabbath morning was half the service." Dr. Mabie concludes the pastorate of Dr. Roe and speaks of his own. "About twenty years after Dr. Roe's labors in Belvidere had closed I found myself in the providence of God for a period of sixteen months the pastor of that same dear old church. Great changes had occurred. A mid-summer revival, widespread and thorough, occurred. Dr. Reed has told of the work. Dr. Mabie refers again to the influence of the life and teaching of our departed pastor, "As for myself upon every remembrance of him through the passing years, I have inwardly exclaimed, as I involuntarily did on that June day in 1872, when summoned to his chamber in his translation hour, "My father, my father, the chariot of Israel and the horsemen thereof." Mrs. Shannon has best told of the day in June when the Rock River Association was holding its last day's session at our church. "On this morning he walked to church, his majestic figure clad in spotless white duck, and heard Rev. W. W. Moore preach from 1 Cor. 1:28. He listened attentively, and said it was an excellent sermon. He took his place with the family at dinner. All went out in the afternoon but his sister, Mrs. Bushell. While they were gone the messenger appeared. \* \* \* He was taken from us. We saw him no more. \* \* Rev. J. C. Burroughs, D. D. preached the funeral sermon by the request of Dr. Roe. Text: "I have fought a good fight, etc. An affectionate, able tribute from his close friend and co-laborer. Appreciative remarks were also made by our pastor, Dr. Miner, Judge Lawrence, Rev. John Fulton, pastor of the South church, Gen. Hurlbut, and Gen. A. C. Fuller." All were from



REV. A. C. KEENE



REV. EMERY CURTIS

the heart. We cannot copy them as we would like. He was laid tenderly to rest beside his wife, his eldest son, William, and two daughters, Mary and Katie, the wife of Rev. J. S. Mahie, who had preceded him to the heavenly home.

Lieut. Roe's reference to his mother must not be omitted: "After leaving the chaplaincy my father took Mama and visited England where he made a number of speeches in different parts of the kingdom, enlightening the people on the true issues of the war. \* \* Speaking in the town hall at our old home, Birmingham, to 5000 persons, \* \* to render English public sentiment favorable to the North. \* \* The journey to England proved too much for our dear mother's declining strength, and she survived her return only a little over a year." Our clerk's letter of June, 1865, states: "Death has been gathering his trophies from among us, claiming the venerable and beloved wife of our late pastor. \* \* In her death we have lost a Mother in Israel." The family were all present save Mrs. Beecher, who was in India, and Robert, then a Captain serving his country on the frontier.

The transfer of the educational work, in which Dr. Roe had been engaged, to the newly organized Freedmen's Bureau with Gen. O. O. Howard, Commissioner, at Washington, D. C., and his appointment of State Superintendents released him at the South and he enjoyed a well-earned rest. Lieut. Roe tells us he, "Returned to England for a year during which time he married Emma Wright, of Birmingham, a lady

whose talents and lovely Christian graces won all hearts, and in whose congenial companionship he enjoyed much happiness during the few remaining years allotted to him. A short pastorate at Waukesha, Wisconsin, and two years' services of both Dr. and Mrs. Roe, given to the University of Chicago, and they returned to Belvidere. Their residence with us and their presence and help on Sunday and prayer services were mutually enjoyed by them and by the church, but for a short time only. Dr. Mahie has told us how gently and quickly the release came: "He was not, for God took him." Our Ladies' Missionary Society gives deserved recognition to Mrs. Roe's services as their president, but she was spared to us less than two years more when Dr. Burroughs was again called and preached her funeral sermon. He also wrote: "Her death is the final breaking of the bond which for twenty-five years has bound the family of Dr. Roe with extraordinary intimacy to the community and church in Belvidere, and on that account is to them an event of special sadness."

#### REV. HERMAN J. EDDY, D. D.

May 1, 1865, Rev. Herman J. Eddy, D. D., accepted our call to become pastor coming to us from Bloomington. He had seen two years faithful service as chaplain in the western army after the fall of Vicksburg, had resigned and resumed his pastorate, but as stated, began active service with us just at the close of the civil war. Dr. Reed has well told the main events of the four and one-half years of his work with us, closing October, 1869. He went to the First church, Syracuse, N. Y., then to New York City, where he died. "It was soon after Dr. Eddy's settlement here that the question of division came prominently before the church, with a view to establishing a second Baptist church, on the south side of the river. Several ministerial brethren were invited to come and council with the church, after which a committee was appointed, who reported that they felt it best to yield to certain of the members who wished to establish a second church on the south side. The report was adopted, and 65 members were dismissed to form the South Baptist Church of Belvidere. This, of course, lowered the strength and membership considerably. But there is one noticeable feature in Dr. Eddy's pastorate. There were constant additions by baptism every year. In '65-'66, 31 were baptized; in '66-'67, 18 were baptized; in '67-'68, 29 baptisms, and again in '68-'69, there were 29 baptized, making a total of 107 baptisms during the four years and five months of his pastorate.

#### DEDICATORY EXERCISES

The dedication of our present imposing church edifice took place November 12, 1868, the dedicatory sermon being preached by Rev. J. M. Gregory, of Champaign. Elder Lawrence, financially and otherwise, ever bearing his full share of the load, yet in his historical address at the dedication, stated, "I doubt whether the sacrifices we shall be called to make to clear this house from debt will compare at all with the early effort to erect our first small church in 1839."



REV. JESSE COKER



REV. H. C. MABIE

Dr. Gregory was then, and for some years, President of the State University, and was known as one of the ablest preachers and teachers. His text was "The Church of the Living God, the Pillar and Ground of the Truth." Rev. D. E. Hakteman, pastor at Marengo, giving his genial and earnest help in securing of money and subscriptions that enabled our building committee to announce that after the generous and repeated giving, and pledges then made that the remaining indebtedness was safely provided for. This was indeed a bright day in our history. The able sermon, the address of Rev. Lawrence, from which we have so freely drawn, the music furnished by our devoted and efficient choir, the organ being played by Mr. C. E. Kelsey; all contributed to render the occasion one of thanksgiving and was cordially participated in by our young South church, as also by the several churches of other denominations, all, like our own, endeavoring to hold up and rally around the banner of Emanuel. While we cannot name individual contributors, or those whose first and repeated subscriptions were large and most generous, yet it is but just to record that the efficient building committee of which Josiah S. Wheeler, now of Mason City, Iowa, was chairman, discharged their responsible and long-continued duties so satisfactorily as to merit, and, by resolution, to receive the hearty thanks of the church. Our able and zealous corps of trustees, L. E. Wheeler, Ansel Wixon, I. R. Mudge, Montgomery Smith, the Tobynes, the Mabies, Baker Ames, Gen. Hurlbut gave liberally of time and money. In passing we may mention that this building was erected from the same plan, so far as exterior at least, as the State

Street Baptist church of Rockford, from plans by the best architect of Chicago, W. W. Boyington. Our Rockford brethren choosing the red brick, and our committee the cream of Milwaukee make.

One sad occurrence caused a dark shadow over the then bright prospects and hopeful outlook as the new and beautiful church home neared completion. The contractor was Mr. Hiram Morris, a member with us, formerly from Marengo where he had but recently returned, after an honorable service in the 95th Illinois Infantry, had been awarded our contract, had carefully and honestly carried it out until he could so anticipate its successful completion. When at work at a high point within the nearly finished tower he fell to the ground floor, and thus was crushed out the life of a skilled and trusted brother, a Christian soldier. He left no family and the work was not seriously disarranged or delayed. As former mention of him has not been made by others it seemed but just that he should be remembered. In this connection further mention of the old brick church, as also the place of meeting for preaching and Sunday school services during the time of building must not be omitted. It was in the spring of 1867 that the brick building, built at a cost of \$5,000 in 1844, after these years of occupancy, whose walls had resounded to the voices of many of our most eminent, devout and honored preachers and denominational leaders, was razed to give place to the new.

#### OUR SECOND CHURCH BUILDING

Much to our regret now, "snap shots" were not then obtainable, and not so much as a pencil sketch was taken to preserve to us its style and general appearance. In size and material used it was not unlike the M. E. church, which was built in 1850, only six years later, yet in good preservation and used by our German brethren, on the corner of Main and Madison streets. The windows, however, were square at the top, but the most noticeable difference was that the Baptist church had no steeple, but an enclosed belfry, for our bell was placed there about fifteen years before. The interior was painted white, though, in part, grained, the two long box stoves at either front corner made necessary the long, oft smoky or dripping pipes, extending the length of the room to the chimneys. A gallery, generally used by the choir, extended over the front vestibule. The walls were originally white. The pews were cushioned provided the pew holders desired to furnish them. The aisles were plainly carpeted. Doors to each pew, which the usher was expected to open and close. The entrance to the basement was on the south side, and the two rooms were provided only with plain benches but were comfortable for evening meetings and before our school house was completed the Baptist basement was used for several terms of school. Wood only was used for fuel and lard oil, before kerosene, for our lamps. Platform and steps in front full width of building. Home-made brick and beaver stone were used in its construction.

#### LAYING THE CORNER STONE

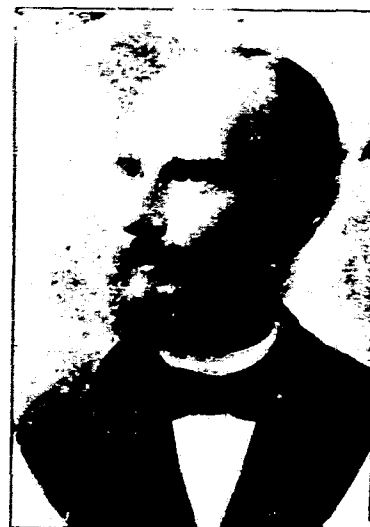
Referring to the present imposing edifice. The date "1867" over the tower door records the date of the laying of the corner stone



1839-1947 Boone Co., IL Church Histories & Directories 2 of 2 (18)



REV. H. W. REED



REV. J. J. IRVING

under the tower, which was then observed with appropriate and usual exercises, largely attended and occasioned with much rejoicing, as it was a literal "breaking ground" for the new church, and presaged the glad day of which we have recorded, but have not as yet told where the church and Sunday school services were held during the eighteen months that we were without a church home.

#### CHURCH SERVICE AT THE COURT HOUSE

For some months our regular services were maintained in the County court room; the supervisors tendering its free use to us. The offer was gratefully accepted. Thirty years before the young church had tendered its new building to our county officials for a court room, and had also furnished a clerk, now the "bread upon the water" had returned after many days. The law and the gospel were alternately proclaimed from the Judge's desk. "The law was given by Moses, but grace and truth came by Jesus Christ." Stern justice ever demands, "The soul that sinneth it must die," but the blessed gospel assured that the divine mission to our sin-cursed earth was "not to condemn," but rather "that the world through Him might be saved." The precious offer of Mercy was personally accepted, by quite a number during our sojourn in the Temple of Justice, who were only waiting to follow their new-found Savior in His own sacred ordinance until we could welcome them to our new church home. "The administration of the rite of baptism had previously been seen only at the river. The new place was therefore an eventful change, but was generally approved.

#### EARLY BAPTISMS

From 1838, when, as related, our first pastor ministered the sacred rite to brother Edward E. Moss, as the first convert to unite with the church, save by letter, the placid Kishwaukee had been our Jordan, and for full thirty years pastors William Estee, Roe, had known no other, nor did Eddy until the completion of the present edifice with its modern baptistry, and a few members yet remain with us who can recall occasions when, after the morning sermon, from five to ten long wagons or if required two sleighs in winter, were filled at the church, when all proceeded to the east end of the river where from four to twenty, and on one or more occasions thirty glad converts were buried with Christ in baptism, and so tested that "in keeping His commandments there is great reward." We had no organ, save the whistling wind through the willows, but "Hallelujah" was sung by all. The near-by homes of the Bennetts and Ames were always generously offered, and used by pastor and candidates. Often the baptismal ceremony was witnessed, as it was in sacred Palestine, by a large gathering of people, who, from the banks, or the ice, generally gave quiet and reverent attention to the solemn yet joyous service. An afternoon sermon, or communion service was often held; those from the country returning directly to the church.

#### REV. N. W. MINER, D. D.

Dr. Eddy's pastorate, as stated, closed October, 1869. Two months later Rev. N. W. Miner, D. D., of Springfield, became pastor and remained with us nearly three years, baptizing during that time forty converts. The Dr., his wife and daughters were zealous in all church work. He was one of the early trustees of the old Chicago University. Before coming to us he was a near neighbor of Abraham Lincoln at Springfield and took his hand as he left on his first eventful trip to Washington. After leaving us he was for some time manager of a home for aged ministers at New York City, thus rounding out a long and useful life.

#### JOSEPH P. PHILLIPS

The winter of 1872-73 and until the following August, regular services were kept up with an occasional pulpit supply from Chicago, but to Elder Lawrence we were mainly indebted for our sermons, and other ministerial services, until August, 1873, when Joseph P. Phillips, as Dr. Reed records, "was invited to assume pastoral duties with a view to permanent settlement if mutually desirable." Mr. Phillips was not ordained, but faithfully performed what pastoral duties belonged to him, but in December, 1873, after only four months of service, he resigned on account of failing health. He had been a student and classmate with our own Maude at Chicago University, then went east to Crozer Seminary where long and close study had for a time made him physically unequal to the work required here. The church could do nothing but accept his resignation, hoping for, and offering to wait for his return, but he saw the need of a strong man in the field and would not consent to delay his coming. At his request, however, a council was called and he was ordained December 30, 1873, and



**REV. R. S. WALKER**

the following Sabbath he administered the Lord's Supper. From Colorado Springs he soon wrote us, "I will look to the hills from whence cometh my help." At that place, and at other points in Colorado he was soon at work while regaining his health for return to Illinois, and then accepted a pastorate at Mt. Carrol, then at Joliet, at Beaver Dam, Wis., then to Coldwater, Michigan, later at the South for short periods, at Iowa City, Iowa, ever at work, and now planting a church at St. Anthony, Idaho, but a "Sabbath day's journey" from the great National Park.

It was full forty-five years ago that Dr. Roe called to his aid, during revival meetings, Rev. H. G. Weston, then pastor at Peoria, who had already done much pioneer work in that section of our state, and was a strong and attractive preacher at the time of his evangelistic work with us, thus having a warm affection for pastor and members of the earlier days. But New York City called him to a pastorate which he held several years. In 1873 he had been for some years, as he still remains, the honored president of Crozer Theological Seminary. It was then but natural that our church clerk, and senior deacon should write to him, asking if he could endorse Bro. Phillips. His reply, now before us, reads: "Mr. Phillips has been a student here three to four years. Can all speak of his character in the highest terms. He is social, discreet, earnest, will make an excellent pastor. I know of no drawback in disposition or ability." The church wanted no better endorsement. That the subsequent years of helpful service at various times to our church, to other churches of Belvidere, as elsewhere, has proven that the now venerable, octogenarian president's estimate of



**REV. J. A. HERRICK**

his young student's worth was rarely correct, those best knowing him will testify.

#### **REV. WILLARD A. WELSHER**

June 1, 1874, Rev. Willard A. Welsher came as pastor, a native of New York State, a graduate of Rochester University, 1862. Held pastorates in Ohio and Illinois, coming to us from Cambridge, then but 37 years of age, with superior ability as a preacher, holding large congregations. After nearly five years with us he resigned, going to Mt. Pleasant, Iowa, and then to Kansas. It was during his pastorate, July, 1876, that we observed our fortieth anniversary.

#### **FORTIETH ANNIVERSARY**

A large wall decoration, "40 years I have led you," on either end of which were dates, 1836-1876. "Ebenezer" and other sentiments awakened our gratitude for the past and reminded us we were still dependent on the same divine guidance. The services of our choir on this occasion helped materially to make this anniversary long to be remembered, and we must not omit mention of the remarks of Gen. S. A. Hurlbut, who spoke most earnestly and feelingly of the worth and the great influence for good which this church and other sister churches of Belvidere, had exerted on the town and community during the thirty years he had worshiped with us, expressing a kind but decided protest to the current and wide-spread utterances of Robert G. Ingersoll who should, he declared, use his heaven-given talents to better purpose than to vainly strive to destroy the precious Bible. He had met him on the battle ground of Shiloh, in the State Legislature, in the Halls of Congress, and admiring his rare gifts, hoped he might yet hear him renounce his infidelity.

Though not a member with us the General was rarely absent from Sunday morning service, and as a liberal giver at all times, and for some years a trustee, he and Mrs. Hurlbut, whose membership had dated from earlier days were especially missed from our church and social circles.

#### **REV. A. C. KEENE**

May, 1879, Rev. A. C. Keene, from Kewanee, accepted the pastorate. Those then active in church work will ever remember him as a zealous and faithful pastor, a good preacher, a genial and true servant of God, but hardly two years with us, yet good work was done, good seed sown. "One soweth and another reapeth." For some years he was pastor at Watertown, S. D. Though for a time laid aside by partial blindness and other serious afflictions, he has resolutely and devotedly done much good work with the churches of South Dakota near Watertown which is still his home. Mrs. Keene is an efficient church worker in South Dakota.

#### **REV. CHARLES T. ROE**

Rev. Charles T. Roe was now for some months as at previous times our very acceptable pulpit supply for he had been long with us and oft a leader in our prayer and other services, and Sunday school work,



REV. C. H. WHEELER

but as his residence was then at Rockton others supplied at times, as recorded. His license to preach was from this church, but in January, 1860 he was ordained at Rockton, the occasion bringing a large delegation from churches in the Rock River association. The ordination sermon by his father, Dr. Roe—Text 1 Chron., 28-9: Thou, my son, know thou the God of thy father, etc., was a rare, characteristic and tender address to the worthy son, and to the numerous ministers present, as "Ministerial Fidelity" was his theme. It was enjoyed by all, though our ride of 20 miles home on a bitter cold night, with drifting snow, was not enjoyed, as we yet remember it. Rev. Roe held several pastorates, later resided in Chicago where he died. His burial was at Rockton where he was a former pastor, and the home of Mrs. Roe, where, as here, he was greatly respected and loved. His son, Charles M. Roe, long manager of the Baptist Publication Society at Chicago, has recently been transferred and promoted to the parent office at Philadelphia.

#### REV. EMERY CURTIS

Rev. Emery Curtis, who from personal acquaintance, and known reputation as a worthy pastor and preacher in the east, was settled Sept., 1881, as pastor when he proved in these relations all that was expected of him, but the work was too great for his years and failing health, and but seven months elapsed and with much regret his resignation was accepted. Five young people were baptised by him the last service he was with us. He returned to Owosso, Michigan, and died in 1884.

#### REV. JESSE COKER

Two months only passed and again we welcomed a pastor, younger, stronger, and earnest—Rev. Jesse Coker, from Massachusetts, but not long from London, England where as a student he was under the direct instruction of Rev. Charles H. Spurgeon. Eleven united by baptism during the nearly two years he remained as pastor. Later he was at Buda, Illinois.

Removal from the old home and residence in a western state for the period fully covering the pastorates of both Dr. Mabie and Dr. Reed seemed quite sufficient reason that some one other than the gleaner, and then present, or at least, more competent, should record that eventful time, but when asked, "All began to make excuse, and while still asking, 'Who shall' looked and saw that 'the stone was rolled away,'" for had not Dr. Reed in his historical address so well and appreciably told us of Dr. Mabie's work, and then but brought up the record from the time he assumed the pastorate to the date of his address, (1886)? Assured that his account of that eventful period of our church work will be best appreciated by all, we quote nearly entire:

#### REV. H. C. MABIE, D. D.

"At the covenant meeting in May, Rev. L. W. Lawrence proposed to the church the idea of calling Rev. Henry C. Mabie, D. D., of Indianapolis, Ind., to the pastorate. The suggestion met a hearty approval, and in a vote to that effect was unanimously carried. Dr. Mabie accepted the call, and began his work June 1, 1884, preaching only once a Sabbath for several months. \* \* \* Many in the church were led to a reconsecration of life and service to the Lord and His church. They began to 'speak often one to another;' and as in olden time it was said, 'the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.' \* \* \* Then it was that the pastor, calling to his help the Rev. Lewis Raymond, of Chicago, began together with him, to tell to the people the wonderful story of Jesus. Men were 'pricked in their hearts,' and began to ask what they must do to be saved; and again came the sweet though simple message, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' And men and women began to believe and soon they also began to rejoice in the Saviour's love. \* \* \*

"The extra meetings began about the first of April, 1885. Neighborhood meetings were also held in the country because the pastor said, 'If these country people cannot or will not come to the church or prayer meeting, we must carry the meetings to them in the country.' And so, all through the summer and fall the meetings were held here at the church, and in the sitting rooms, dining rooms, parlors and kitchens in the country. \* \* \* The novel spectacle was presented of a great revival in progress in the summer time. Before the meeting of the Association, 47 had been baptized, and still the work went on. Through the hot months souls were coming to Jesus. In June, after the Associational meeting, four were baptized; in July, eight were baptized; in September seven more, and in October two more. It was at this time that Dr. Mabie closed his labors here to enter into pastoral



REV. F. W. BATESON

relations with the First Baptist church at St. Paul, Minn. He was here one year and four months, and during that time he baptized 68 believers.

"Looking back upon that precious season, we feel that the importance of the work done by Dr. Mabie can never be estimated here. And the church also owes to our aged Brother Raymond, (Father Raymond, we call him,) a debt of gratitude which can never be discharged. The church to too great a degree had lost its hold upon the community and had become somewhat discouraged. There were faithful souls here, who were praying for better days. Dr. Mabie saw and understood the condition of the church as no other man could. He knew its members. He knew the city and the surrounding country. He was personally acquainted with nearly everybody living on Bonus Prairie. He came with an advantage such as no other pastor could possibly have. This had been his home. Here he was born; physically and spiritually. This church had granted him his license to preach. He knew the church, and loved it and had great faith in its members. Its members knew him and loved him, and had great faith in him. Working together with God's help they accomplished great things for Christ.

"Dr. Mabie removed to St. Paul early in October, 1885. The pulpit was supplied by Father Raymond until November 15, Rev. H. W. Reed, of Wyoming, N. Y. preached morning and evening at the invitation of the pulpit committee.

#### REV. H. W. REED

At the close of the morning service with about 250 persons voting, a call was unanimously extended to Mr. Reed. After a week's prayerful consideration the call was accepted and he entered upon his duties, December 1, 1885. We voted to hold meetings during the week of prayer. \* \* \* So the week passed away in prayer and rejoicing. The next week was spent in preaching every night, so was the next, and so it was for four weeks more, then for seven weeks thus people came together night after night. \* \* \* God had again visited us, the ptismal waters were again troubled, and twenty-four believers were buried with Christ in baptism. The Associational year closes and forty-five have been baptized, making a total of ninety-two since one year ago last April. \* \* \* Our Sunday congregations were large. Our four prayer meetings—two in the church and two in the country—were well attended and full of interest."

This cheering record from Dr. Reed, and thankful, hopeful outlook for future aggressive church work, after but eight months as pastor evidenced that no mistake had been made when he was secured as pastor to a church, alive and willing to work, as he led and labored with them. This he did for four years more.

#### FIFTIETH ANNIVERSARY—1886

The Rock River Association then in session at our church, at four o'clock, joined us in celebrating the Fiftieth Anniversary. "At the supper, which was furnished in the church parlors, toasts were assigned as follows: "Our Early Pastors," Dr. Ellis, "Our Crown-Up Daughter," Dea. J. H. Patterson, "Our Former Members," Dea. William Keeler, "Our Revival last Year," Rev. Lewis Raymond, "Our Visitors To-day," Rev. A. G. Dunsford, "Work in Other Churches," Rev. J. H. Winsor, "Our Young People," H. W. Allen, "Our Church To-day," Dea. G. F. Winne, "Our Church in the Future," Rev. H. W. Reed. A Semi-Centennial Poem by Rev. O. E. Mallery was read by Mrs. H. W. Allen. This report from the "Northwestern" of June 19, concludes with the statement, "During both days warm dinners were provided to which all were invited, and room and provisions were sufficient for all." Our ladies early acquired a deserved reputation for generous hospitality, and it has been well sustained through all the years.

After a pastorate of four years and 8 months of scholarly instruction and efficient leadership Dr. Reed left us to lead the forces at Waukegan, Illinois. He is regarded with much esteem and remembered with the gratitude due a wise and worthy leader. He has since done valiant service for our national Young People's movement and been a great blessing to the congregations which have been privileged to be ministered unto by him.

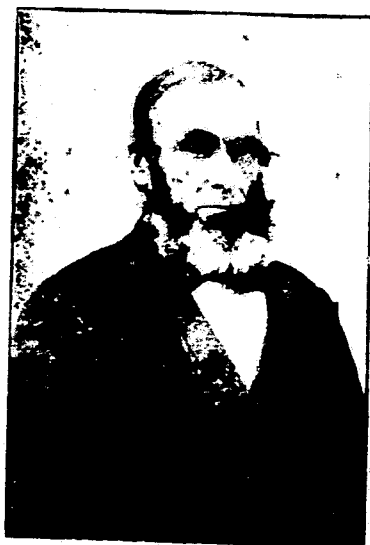
#### REV. JOHN J. IRVING

Rev. John J. Irving was by birth an Englishman, and obtained a liberal education in his native land. He filled several pastorates before coming to us. He accepted the call from this church, and began his pastorate May, 1891. He was a man who possessed many fine qualities of mind and heart, an able gospel preacher and teacher of the



**DEA. NATHANIEL CROSBY**

Word. His work in the church of a religious and social nature was most faithfully performed and outside of the church he won the respect and confidence of all. As the pastor's wife, Mrs. Irving, was an efficient helper in the various branches of Christian work, as were also the other members of his family. He was pastor in Illinois then at Appleton, Wis., where he died.



**DEA. ELIAS CONGDEN**

#### **REV. ROMANZO WALKER**

Rev. Romanzo Walker became pastor June, 1892. He was a student of Chicago University, coming direct to us. He was ordained here soon after, the occasion being one of much interest. Several young people were baptized at the close of the service by the new pastor—all served to knit together pastor and people. Young, zealous, ambitious, and spiritual, he soon found his way into the hearts of young and old alike. A good and earnest preacher, and leader in B. Y. P. U., missionary and Sunday school work. Mrs. Walker was a woman of exceptionally fine mind, very religious and particularly useful in seasons of affliction and in the visitation of the sick and needy. Pastor Walker's "Year Book" from which we have quoted and found useful shows that the several departments of our church work were well organized, and adopting his motto "Our church for Christ," much good was accomplished during his pastorate, which closed in July, 1896. Rev. Walker was pastor at Wauwatosa, Wisconsin, where his labors were abundantly blessed.

#### **REV. JULIEN AVERY HERRICK**

On the Sabbath preceding Thanksgiving, 1890, Rev. Julien Herrick came as a supply. The church was well pleased as also, at his second coming, and early in December the church, by unanimous action extended a call to him, which was accepted, and he began his work as pastor in January, 1897. At the time of his call, he was pastor of the Baptist church at Walnut, Illinois, having been called to that field from the University of Chicago.

A deep appreciation of the work of Rev. Herrick during his pastorate still exists in the minds of all who were connected with the church at that time. A fine scholar, an able preacher, a man sympathetic in his pastoral ministrations, and vitally interested in and connected with all that concerned the welfare of both church and community—these were prominent characteristics that won for him a very warm place in the hearts of all the church members and of the people of Belvidere. In all departments of the church work efforts were made to accomplish great things. Particular mention may be made of the growth of the young people both in numbers and interest. The pastor, together with his wife, thoroughly understood the needs and the importance of this department of the church activities, and through the united efforts of both pastor and people the social and spiritual status of the younger members of the church was greatly enhanced.

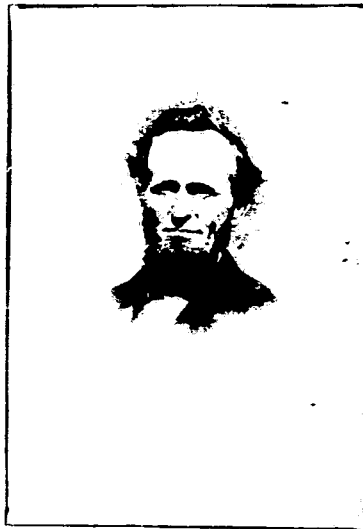
With reluctance the members of the church heard his resignation, October, 1899, for he was not only a pastor of the church collectively, but individually, and in his departure every one felt a personal loss. Considering, however, that his plan was to again enter Chicago University to complete work there, the church accepted the resignation, wishing Rev. and Mrs. Herrick years of blessing in the work of the Master. A year was spent in the University of Chicago at the completion of which period of time Rev. Herrick received his Doctor's degree from that institution, and immediately accepted a call to the First Baptist church at Bay City, Michigan, where his work has been as greatly blessed as it was while he was in our midst.

#### **REV. CHARLES H. WHEELER**

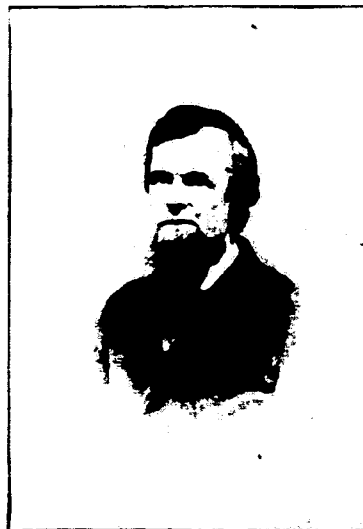
Rev. Charles H. Wheeler came to us from Indiana, though he had previously held a pastorate in Cincinnati, O. He became pastor of our church, January 1, 1900. He was a gifted preacher, and a faithful and devoted pastor in time of sickness and affliction. An enthusiastic worker along missionary lines. During his stay among us our numbers were increased, by baptism, 31, by letter, 9, by experience, 1. Death removed from us, 5, letters were granted to 31. His pastorate closed April 1, 1902, and he removed from us to Iowa City, Iowa, but returned to New England.

#### **REV. FREDERICK W. BATESON**

Our present pastor, Rev. Frederick W. Bateson, was born near Chester, England, but came to America in boyhood. He graduated from Des Moines College, receiving his A. B. in 1895, and his A. M. in 1898. He is also a graduate of the Divinity school of the University



**DEA. JOHN B. TINKER**

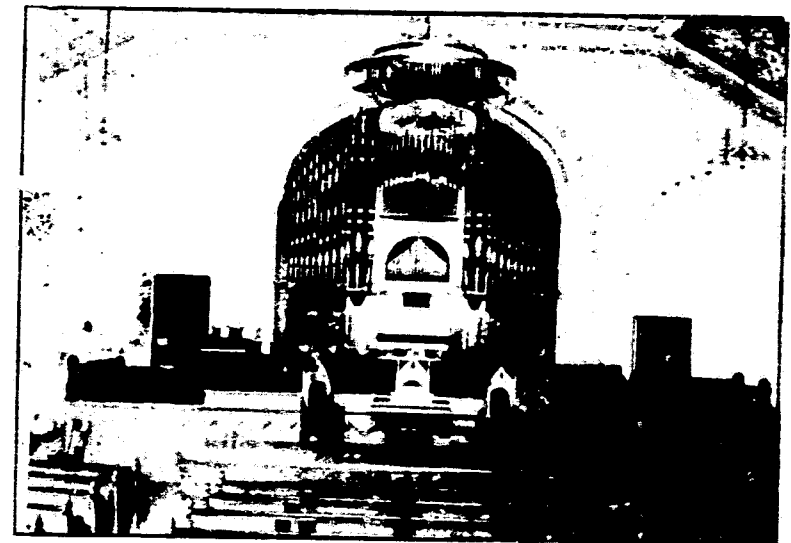


**DEA. HENRY L. CROSBY**

of Chicago, there receiving his B. D. January, 1898. On the latter date he entered upon his first pastorate at Denison, Iowa. There he was married to Miss Ada Mellor, who had graduated from the Training school in Chicago, and had followed her graduation with a year's missionary work in Alaska. After a prosperous pastorate of nearly five years, during which time the house of worship was remodeled and enlarged, the membership increased and general progress made, he resigned, in June, 1902, to receive the unanimous call extended to him by the First Baptist church, Belvidere, and began his labors among us July 2, 1902. His pastorate has proved one of great helpfulness to all. It may be truly said his is, indeed, a life surrendered unto God for service to man. He is ever ready with sympathy and words of comfort to the sick and sorrowing, and untiring in deeds of love and kindness to those in need. The Word so earnestly and faithfully presented from week to week are messages for good to each life, cheering, encouraging, inspiring and uplifting to higher and nobler living. The number of additions thus far have been by baptism, 100; by letter, 20; by experience, 3. Death has removed from our midst, 17; letters have been granted to 28, and 12 have been erased from our church membership. A new pipe organ was installed Nov. 12, 1903. While not so planned, it proved to be the 35th anniversary of the dedication of our church edifice. All this was brought about largely through the untiring efforts of our pastor's wife, who has been, indeed, a helpmeet and blessing in all branches of church work. Our audience room, class rooms and prayer meeting room have all been redecorated. We feel thankful for so great a degree of prosperity as God's stewards,

and yet we long to reach higher and grasp the standard of Christian living so sweetly, forcibly and attractively held up to us constantly by the lives and teachings of such a pastor and his wife. May they be long spared to us and the work.

The corner-stone of the Y. M. C. A. building was laid soon after the coming of our new pastor. That occasion of gratitude, of cheer and hope for our men and boys, drew together a large assemblage of our citizens, who highly appreciated by their close attention, the concise, able and appropriate address of Rev. Bateson, who has since given his constant and cordial help to that branch of religious work.



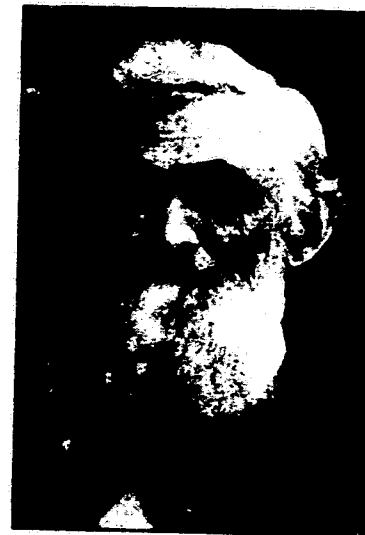
**PIPE ORGAN—INSTALLED NOVEMBER 12, 1903**



# Pastorates and Statistics

Pastors	Date of Settlement	Period of Service Yrs. Mo's.	No. Baptisms
1—Prof. S. S. Whitman	- - Oct., 1836	9—0	72
2—Rev. S. A. Estee	- - May, 1848	2—9	110
3—Rev. C. H. Roe	- - Sept., 1851	12—11	267
4—Rev. H. J. Eddy	- - May, 1865	4—5	107
5—Rev. W. Miner	- - Dec., 1869	2—10	40
6—Rev. J. P. Phillips	- - Aug., 1873	0—4½	0
7—Rev. W. A. Welsher	- - June, 1874	4—10	45
8—Rev. A. C. Keene	- - May, 1879	1—5	1
9—Rev. Emery Curtis	- - Sept., 1881	0—7	5
10—Rev. Jesse Coker	- - June, 1882	1—9	11
11—Rev. H. C. Mabie	- - June, 1884	1—4	68
12—Rev. H. W. Reed	- - Dec., 1885	4—8	46
13—Rev. J. J. Irving	- - May, 1891	1—1	0
14—Rev. R. S. Walker	- - June, 1892	4—1	38
15—Rev. J. A. Herrick	- - Jan., 1897	2—9	42
16—Rev. C. H. Wheeler	- - Jan., 1900	2—3	31
17—Rev. F. W. Bateson	- - July, 1902	—	100

18—Rev. W. H. Johnson.  
19—Rev. Martin Bryan.  
20—Rev. J. Frank Smith.



DEA. JOHN SAXTON



DEA. SAMUEL M. EVANS

## Membership by Decades Since Organization.

1836—1846—1856—1866—1876—1886—1896—1906  
16—217—370—310—219—286—223—400

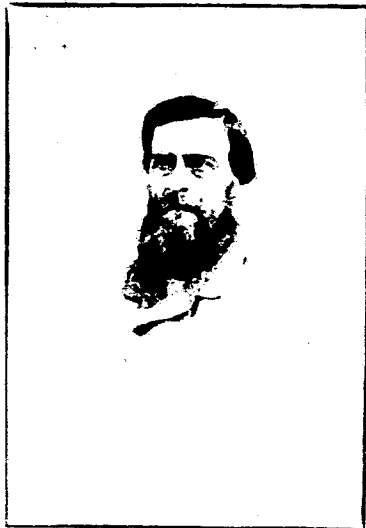
The longest pastorate was that of Dr. Roe, almost thirteen years. The shortest was that of Mr. Phillips, being only four months. The average length of the pastorates has thus far been three and one-half years, plus.

The names of the Deacons are, Timothy Caswell, Jacob Whitman, Ira Haskins, Nathaniel Crosby, Asa Saxton, Sr., Elias Congdon, Jacob Mabie, Sr., John B. Tinker, H. L. Crosby, John Saxton, S. M. Evans, J. H. Patterson, Wm. Tobyne, A. B. Keeler, Daniel Mabie, Warren Keeler, G. F. Winne, Wm. Keeler, L. C. Willard, Wm. Sewell, George Sterling, Samuel Hicks, Ennis S. Keeler, John Rogers.

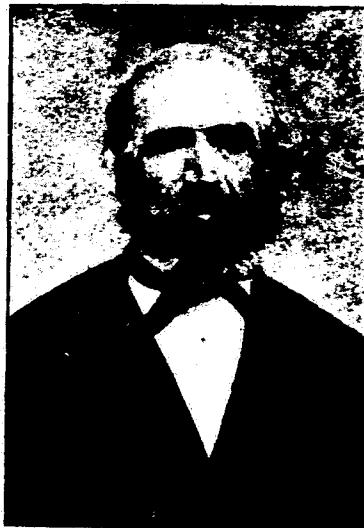
The clerks have been few in number. Their names are, Melvin Schenck, F. W. Crosby, Samuel Bennett, D. E. Ellis, S. W. Bristol, Wm. Roe, John Saxton, Dr. Ellis, then again John Saxton and Dr. Ellis, each several terms, Ennis S. Keeler, and Frank Sewell since 1892.

The church has granted a license to preach the gospel to brethren Chas. T. Roe, John Haskins, H. C. Mabie, and has ordained to the work of the ministry, L. W. Lawrence, Lyman King, J. P. Phillips and R. S. Walker.

Rev. Henry B. Waterman, D. D., was also a Belvidere boy, an early convert from our Sunday school, and willing helper as a member of the church, his parents uniting by letter in 1846, both long deceased, were in the earlier years, substantial supporters in church work.



DEA. JAMES H. PATTERSON



DEA. WILLIAM TOBYNE

Rev. Waterman attended Eastern schools, then the Chicago University and Seminary. He held pastorates in Illinois and Iowa, lectured and preached for us on several occasions, and later was pastor at Oak Park, Ill., where he died, though his grave is with us. He served in the same Illinois infantry as Lieut. James H. Roe, near the close of the civil war. By the gift of a small building and other substantial help from Mr. Waterman, the ladies who, in 1871, reorganized the Belvidere Library Society were much encouraged to preserve and enlarge the then prized, though unpretentious collection. It was soon to prove the nucleus of our Ida Library, now so highly appreciated, but to have a yet wider influence for good when enlarged accommodations are provided by the removal of the Post Office to the new Federal building which is now assured us.

Rev. Clarence N. Patterson, son of Dea. J. H. Patterson, was with Mable and Waterman, a constant member of our Sunday school and church until taking his letter with his parents to the South church, and later was a student of the Chicago University. He, too, has proven "a good minister of Jesus Christ," serving several churches in Illinois, and Wisconsin, but longer in So. Dakota.

## The Choir

Probably in no department has the church been more fortunate than in its choir. A faithful and efficient company has ever sung the Gospel in forms calculated to inspire and edify. Much has been the time given, choice the talents exercised and serviceable beyond compute has been the self-denying labor constituting the church's ministry of music. It is an experience meriting grateful record that the pipe organ is presided over with the skill and grace of an artist, that all vocal elements in the choir, all of metropolitan quality, have been supplied by those whose rewards were the satisfaction of service and the gratitude of a sympathetic people to whom they so vitally and richly minister. We think with a regard approaching reverence of those who in time past with fidelity for years rendered a similar service and whose highest satisfaction would be in the assurance that they have worthy successors in to-day's workers.

### THE PRESENT CHOIR

Mrs. J. M. Hicks -	-	Soprano	Mr. J. M. Hicks -	-	Bass
Miss Gertrude Saxton -	-	Soprano	Mr. Jay Adams -	-	Tenor
Miss Sadie Winne -	-	- Alto	Mr. Frank Sewell -	-	Tenor
Mrs. N. A. Wixon -	-	- Alto	Miss Bessie Moss -	-	- Alto
Mr. E. L. McDevitt -	-	- Bass	Miss Alice Rogers -	-	- Organist

### FORMER LEADERS AND MEMBERS OF OUR CHOIR

Mrs. Matilda Whitman	Henry M. Sweet	Grace Crumb
Mrs. Alex Neely	Flavilla Jenner	Sadie Wheeler
Edward E. Moss	William C. Moss	Samuel J. Jones
Benjamin Sweet	Mrs. J. S. Wheeler	Thomas Martyn
Sarah Sweet	Francis Murphy	Mary Sewell
Edward Moss	Grace E. Baker	Clara Sewell
Almira Congden	George Baker	Eldred Smith
Israel Williams	Louise Towner	Gussie Bowley
Margaret Saxton	Mrs. Allen Smith	Mrs. H. L. Haywood
Milton Williams	Mrs. J. H. Gould	Mrs. Blanche Wilson
Eliza Warner	Mrs. M. D. Perkins	Bert Van Epps,
Ella Warner	John C. Saxton	

### ORGANISTS

Delia Cringle  
Kate Ellis

Zora Graham  
Lewis W. Lake

Bertha Loop  
Florence Murphy

## Present Church Officers

FREDERICK W. BATESON ..... Pastor  
FRANK SEWELL ..... Clerk  
HUBERT H. BENDER ..... Treasurer  
MISS ALICE ROGERS ..... Organist

### DEACONS

G. F. WINNE ..... Deacon  
E. S. KEELER ..... Deacon  
JOHN ROGERS ..... Deacon  
L. C. WILLARD ..... Deacon  
G. W. STERLING ..... Deacon  
SAMUEL HICKS ..... Deacon

### TRUSTEES

J. M. HICKS ..... Trustee  
E. M. CALKINS ..... Trustee  
S. H. LUHMAN ..... Trustee  
WM. VANDEWALKER ..... Trustee  
FRED TOBYNE ..... Trustee  
SUTTON SEWELL ..... Trustee

### USHERS

NELSON WILCOX ..... Usher  
E. M. CALKINS ..... Usher  
HOWARD SAXTON ..... Usher  
EARL CARVER ..... Usher



DEA. AARON B. KEELER



DEA. DANIEL MABIE

## Sunday School

At the 40th Anniversary Exercises Dr. Ellis, then Supt., read an excellent paper on our Sunday School from its organization; we can do no better than to embody it mainly in our present record. He mentions our Library. It was for years regarded as a profitable aid in retaining attendance and interest, and contained many valuable volumes that were eagerly read. Supt. Ellis for a long time regularly sustained a teachers' meeting for the study of the lesson, each Sunday an hour before the evening service.

"The school was organized in 1839, under the pastor, S. S. Whitman. During the first six years, besides the pastor, F. W. Crosby, E. E. Moss, Dea. N. Crosby and J. P. Nichols were superintendents. Dea. J. Saxton then held the office for some five years, Dea. H. L. Crosby for ten years during which time the school prospered. Dr. D. E. Ellis held the office for about seven years; Dea. A. B. Keeler Chas Bennett, S. Sale, H. M. Sweet, R. W. Coon, each served in the office.



DEA. WARREN KEELER



DEA. WILLIAM KEELER

In the earlier years the adult members took but little interest comparatively, but they have grown up into it to a good degree, and several adult classes are constantly maintained. Quite large accessions to the church have come through the Sunday school, and some marked features have occurred, during our history, where whole classes were converted.

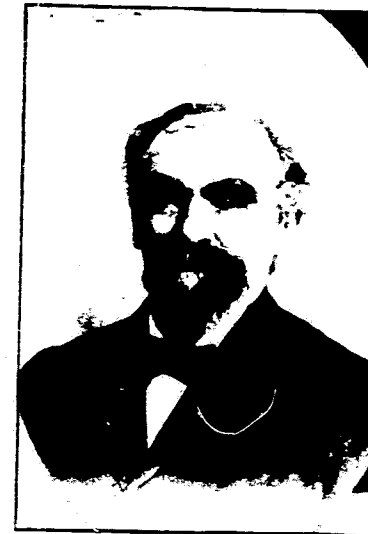
The teachers and officers have been of the earnest Christian type of character, and the school has always been spiritual and interesting. A marked difference is plainly observable in the families who have regarded the school and brought their children there, and those who have not. We regard the interest of the school as one with the church, and the pastor and church are mainly identified with the work at present.

We have averaged for 25 years about 150 scholars and 14 teachers. Our library averages about 250 volumes which we are accustomed to donate to needy schools and from time to time replace with new ones."

Supt. Keeler now records the Sunday School work to date.

In 1871 Dr. D. E. Ellis was reelected and continued in the office of superintendent for five years. He was followed by Deacon Wm. Keeler who served for ten years, E. M. Calkins one year, Wm. Sewell four years, E. S. Keeler eight years, Frank Sewell two years, E. S. Keeler, one year, Wm. Robinson one year and E. S. Keeler, who will have been in office three years more at the close of 1906.

Statistics show that when the church membership was only 272 the average Sunday school attendance was fully equal to that of the



DEA. SAMUEL HICKS



DEA. LUTHER C. WILLARD

present time. To-day, with a church membership of 400 we should have an average attendance of at least 200 instead of 150. Can a definite reason be given why it is not so? Each year a good number have been added to the church from the Sunday school. Efficient, earnest and faithful officers and teachers have been at work during these years sowing the good seed which will doubtless yield a rich increase for we have the promise that our labors will not be unrewarded.

The expenses of the Sunday School are met by the Sunday School offering, the Primary offering being reserved for missionary purposes.

Eunis Keeler	- - - - -	Superintendent
Nelson Wilcox	- - - - -	Assistant Supt.
Jessie Gough	- - - - -	Secretary and Treasurer
Bessie Moss	- - - - -	Organist
Gertrude Saxton	- - - - -	Chorister

#### Teachers.

Dea. G. F. Winne, E. M. Calkins, Rev. F. W. Bateson, Mrs. L. E. Wheeler, Mrs. Geo. Pease, Mrs. John Goodwin, Mrs. Wm. Herbert, Mrs. L. C. Willard, Mrs. W. A. Ayers, Mrs. Frank Benson, Miss Alice Rogers, Miss Elgie Bridges, Miss Mellicent Hicks.

#### Primary Department.

Superintendent - - - - - Mrs. I. A. Holcomb  
 Assistants, Mrs. Clara Sewell, Mrs. George Hicks, Miss Ethel Vandewalker and Miss Jessie Benson.



DEA. WILLIAM SEWELL



DEA. GEO. W. STERLING

## Young People's B. U.

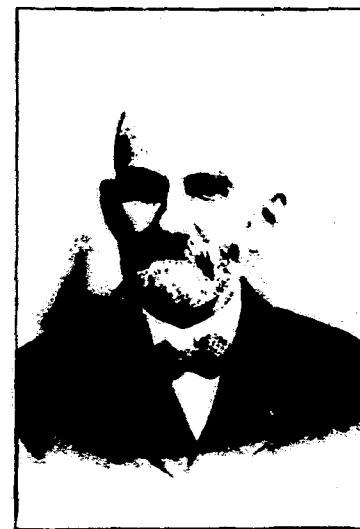
### Officers

President	- - - - - Nelson Wilcox
Vice President	- - - - - Ethel Vandewalker
Secretary	- - - - - Jessie M. Benson
Treasurer	- - - - - Adaline Benson
Pianist	- - - - - Bessie Moss

### Committees

Devotional.—Mrs. W. A. Ayers, Mrs. Frank Benson, Ethel Sewell.  
Social.—Gertrude Saxton, Mrs. Fred Boettcher, Elgie Bridges,  
Ida Van Epps, Earl Carver.

Membership.—Mrs. H. Bender, Florence Van Epps, Anna Rundel.  
It was in July, 1891, during the pastorate of Rev. H. W. Reed that  
the regular B. Y. P. U. organization was formed. Mr. E. M. Calkins  
was chosen the first President; Mrs. E. S. Keeler, Vice President;



DEA. ENNIS S. KEELER



DEA. JOHN ROGERS

Marion A. Cook, Recording Secretary; Eldred Smith, Corresponding Secretary; Frank Sewell, Treasurer.

Beginning with an active membership of twenty-five, there has been a steady and healthful growth. The membership is divided into four sections, each having a leader appointed by the President. Dues of five cents per month from each member creates a small working fund. The Union has from time to time contributed to many worthy objects, Foreign, Home and State Mission work, aside from the needs of the local Church and Union.

For a number of years we joined with the other societies of the Rock River association in supporting a Japanese student, Takihashisan, who was preparing himself to be a missionary among his own people. Fifteen dollars a year was given to this.

Other years ten dollars was paid toward the support of S. R. Vinton, a missionary in Burma. When the church was wired for electric lights the young people gave thirty-three dollars toward this expense; also fourteen dollars for the stone step at the front entrance of the church, and twenty-five dollars for the side-walk. It was through the efforts of the B. Y. P. U. that the chairs were purchased for the prayer room. Fifteen dollars were given to the Carey Centenary Fund.

We have one life member of State Missions. When the piano was purchased the Society gave twenty-five dollars, and seventy-five dollars for the pipe organ fund.

The Union has had one or more delegates at nearly all of the fifteen International B. Y. P. U. conventions. These delegates, on their return, have given helpful and inspiring reports of the sessions held. Four



**DEA. GARRET F. WINNE**

delegates attended the last (Omaha) convention.

The weekly meetings of the society are held in the prayer room on Sunday, one hour before the evening service. The first three meetings of the month are mainly devotional, while the last Sunday is devoted to missions, and a program concerning the Baptist Mission work at various stations is given.

The socials and entertainments frequently held have been well attended and aid in promoting a good spirit among the young people. Our church is rich in young people and the B. Y. P. U., through its varied departments, affords a safe and efficient means for their development in Christian work. The past work of the Union proves that it has been, and can be a spiritual aid to the church, and should have the prayers and support of its members, to this end.



**MRS. MATILDA WHITMAN**  
Wife of First Pastor.



**MRS. F. W. BATESON**  
Wife of Present Pastor.

## Junior B. U.

The Junior Union was organized for the purpose of giving the boys and girls of the church a definite course of study. The work is divided into three departments, namely, the Bible Readers Course, which constitutes the reading and memorizing of the Bible, the Sacred Literature Course, which takes up the study of the Bible as literature, and the Conquest Missionary Course, which pertains to the study of mission fields. The lessons are intended for boys and girls up to 17 years of age. The Junior Baptist Union was first organized in January, 1893, with Elgie Bridges as President. There was a membership of 40. Among those who served as presidents were Walton Wheeler, Bertha Gough, Blanche Cleveland Wilson, Mrs. I. A. Holcomb was at this time intimately connected with the work. For several years the Junior work progressed and then for a time was discontinued.

A reorganization was effected in October, 1902, with Mrs. F. W.

Bateson as superintendent and Hazel Willard as president. The next president was Harold Willard.

Among those who faithfully sustained the Junior work was Ina Smith whom we now hold in loving memory.

Last year there were 19 who took the examinations at the close of the year's study and received diplomas. There is an enrollment of 75. The fundamental and valuable relation of the Junior Union to other departments of church work cannot be over estimated. Here, as nowhere else, opportunity is given for the enriching and directing of character and developing in personal and practical forms suited to the experience of young, vigorous Christian life. The church, by its attitude toward, and hearty interest in this movement, shows great wisdom and acknowledges heartily the worth of the movement. It develops teachers and molds pupils for the largest Christian service..

Superintendent	- - - - -	Mrs. F. W. Bateson
President	- - - - -	Harry Bowley
Vice President	- - - - -	Jessie Hanchett
Secretary	- - - - -	Hazel Willard
Treasurer	- - - - -	Harold Willard
Pianist	- - - - -	Ethel Sewell



**MRS. HELEN ROE BEECHER**  
Our Second Missionary.



**JOANNA MOORE**  
Our Home Missionary.

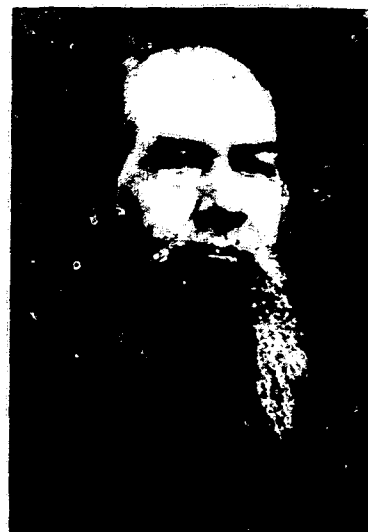
## Missionary Societies

The Ladies' Foreign Missionary Society was first organized at the home of Mrs. I. R. Mudge in April, 1871. There were but few constituent members but they were at once affiliated with the Woman's Baptist Missionary Society of the West. Mrs. N. W. Miner was its first chosen President, and Mrs. H. H. Remington, secretary and treasurer. Mrs. Miner was succeeded in a few months by Mrs. C. H. Roe, who ably filled the office until her death, February 19, 1874. Her efficient and faithful services were greatly missed, both in church and mission circle. Although somewhat cast down at the severe loss, Mrs. C. W. Cringle was appointed as her successor in office and Mrs. D. Mabie was elected secretary and treasurer, and the society worked on, contributing and working mostly for the foreign fields. They gladly lent a helping hand to the South church in aiding Miss Mary Wood in her outfit for her labors in India, and as readily gave their aid in send-





FRANK SEWELL, Clerk.



DR. D. E. ELLIS

ing out of Miss J. P. Moore as a missionary among the Freedmen of the South. At a meeting held August 19, 1877, a change was made in the constitution and a Home Mission Society was organized in connection with the Foreign work, and the interests became mutual, and have continued as the Ladies' Home and Foreign Missionary Society. Interested in and connected with these early days of work we find the names of Mrs. Mary Moss, Mrs. John Saxton, Mrs. Bickwell, Lanning, Sweet, Bradley, Ingalls, Johnson, Tohyne, Ellis, Ames, White, Dean and Winne, who have all been called from earth to their Heavenly reward. Mrs. Olney and Mrs. Philips have moved from us, and but few of the early members are left to labor on. We trust, however, their mantles have fallen upon other shoulders. The work has gone on gradually increasing in interest and members.

Anyone may become a member of either or both branches of the work by paying the annual fee of two cents a week into the treasury of the society. Most gladly would we welcome every sister in the church to a share in this worthy work.

Our meetings are held monthly on Thursday following Communion Sunday, from two to four o'clock. A program of much interest is given at each meeting alternating the Home and Foreign interests. Work is basted for industrial schools in the South and West. Once or twice a year a box of clothing and quilts are sent to some needy Station. Each year missionary teas are served in the church parlors and a pleasant social hour spent as well as an addition to our funds of fifteen cents per capita. In this way we also hope to increase the interest in the work and would gladly welcome a larger attendance.

In the nearly thirty-six years of work since our organization we are unable to give an estimate of work accomplished. Many hundreds of dollars have been sent as aid to the cause. Many boxes of supplies sent to missionaries. Several life members made in Home, Foreign and State mission work, many prayers offered, and we hope many souls saved and fitted for service. Yet the work is but begun. Who will help us to gather sheaves for the Master? Besides those already mentioned as presiding at these meetings we have also been served by the following Presidents: Mrs. Graham, Mrs. Welsher, Mrs. D. Mahie, Mrs. A. C. Keene, Mrs. B. R. Bicknell, Mrs. H. W. Reed, Mrs. J. J. Irving, Mrs. R. S. Walker, Miss Theresa Linnell, Mrs. C. H. Wheeler and Mrs. Mary A. Wheeler. The longest service by one person being thirteen years. We have had as secretaries of both the Home and Foreign work, Mrs. Mary Mudge, Mrs. Graham, Mrs. Eliza Sewell, Mrs. Bradley, Mrs. Mary Wheeler, Miss Julia Slaughter, Miss Cora Benson, Mrs. N. Wixon, Mrs. Frank Sewell, Miss T. Linnell, Mrs. Edith Bowley, Mrs. Eva Pearse, Mrs. W. O. Willard and Mrs. Joy Saxton. Some of this number having given several years of faithful service. At a meeting held in January, 1907, it was voted to change our Constitution and hereafter have two presidents and vice presidents, one for each interest, and Mrs. J. M. Hicks was elected President, and Mrs. E. M. Calkins, Vice President of the Foreign Society. Mrs. Joy Saxton, Secretary and Treasurer; Mrs. Mary Wheeler, President, and Mrs. W. A. Ayers, Vice Pres. of the Home Society, with Mrs. L. C. Willard, Secretary and Treasurer.

In both Foreign and Home mission fields our church has from an early day had its consecrated and efficient representatives. As early as 1845 Miss Martha Foote, a sister of the brothers Erastus and Eli Foote, then and long after, highly respected farmers in Flora township, both now deceased, was married to Rev. John Sidney Beecher, a Baptist though not a member here; they soon sailed for Burmah, in company with Dr. and Mrs. Adoniram Judson. Eight years and more they remained laboring with the earliest workers on that then dark, unpromising field. They were considered the first foreign missionaries from Illinois. Mrs. Beecher died in the work. Mr. Beecher remained for a time, but later returned to America, and to Belvidere. Within ten years our church was asked to send its second missionary—none other than the gifted and devoted eldest daughter of our pastor, Miss Helen S. Roe. Her marriage to Rev. J. S. Beecher was the first wedding in the family. We quote briefly from her sister, Mrs. Shannon. "It is needless to say it was a time of many mingled emotions. To enter foreign missionary service nearly half a century ago seemed a different thing from what it does now; the danger, perils and achievements of the earliest days were still fresh in mind; the faces of the pioneers were familiar, and many could count the first missionaries among their personal friends. \* \* \* Still, as at that early day, a five months' voyage intervened between the time when they bade good-bye to the home land, and the long-looked-for day when the tropical shores of India met their expectant gaze. Following this, nine busy years of arduous foundation work was spent in Bassein and then Mr. Beecher's health completely breaking down, the family departed for America. While resting in England Mr. Beecher was called to his reward, and the widow with

her four little girls, pursued her way homeward to the land of her adoption."

The departure of Miss Mary Wood as a foreign missionary from the South church was an occasion of much interest in our Baptist churches, on August 30, 1874. She sailed for India September 10. The farewell exercises were impressive and interesting. Rev. Dr. Samuel Osgood, the veteran missionary from Chicago, representing the Missionary Union, and Rev. O. D. Stone, made addresses, while Rev. John Fulton, pastor of the South church, and our pastor, Rev. W. A. Welsher, also expressed their confidence in her ability and devotion, which with the divine blessing would enable her to do much for the master in her chosen field. Soon after engaging in her work, she was married to Rev. Alfred Newhall at Ramapatam, India, who had done good service, and continued there with the zealous and hopeful help of his wife until her death in that far distant land. While she was strictly and directly the representative of the South church, we deemed it quite proper to make extended mention of Mrs. Wood-Newhall, for she, as a girl, was a member of our Sunday school, and as a member of the church, with her parents, Samuel Wood, deceased, and Luey Wood, yet spared to us, took their letters with others, at the organization of the South church. We may then only mention the early days when parents and daughter were zealous in all church work with us, and so claim her, in part, as our third missionary on the foreign field.

In the earlier days the Home Mission work had its efficient laborers from our church. With characteristic zeal and devotion our former pastor, Dr. Roe, led the way. Soon after his return from his short service as chaplain in the army he accepted the appointment of Field Secretary and organizer in the work of the N. W. Freedmen's Aid Society. Its headquarters were in Chicago, and its early work was on the Mississippi river in Arkansas. Later, under appointment of the government, he travelled extensively in the South wherever our armies were victorious, establishing schools for the lately liberated slaves. Dr. Roe's youngest daughter, Miss Edith, began her missionary work as a teacher, and assistant to her father in the home field, returning soon to become the bride of the young graduate and to prove the devoted co-laborer with Dr. C. H. Mabie, as pastor, and in the later years, earnestly engaged with him in the foreign work as Secretary of our great American Baptist Missionary Union at Boston.

Our sister, Mrs. P. Johnson, who was a member with us for more than fifty years, was also much interested in the colored people and went down as a teacher for a time. She had already seen her only boy brought home dead, after a faithful service in the first year of the war. Her service under Dr. Roe was at or near Helena, Arkansas.

We must give deserved space to record somewhat of the early labors of Miss Joanna P. Moore, in the home field. She was encouraged and assisted by Dr. Roe as she first left us to begin her humble Christ-like mission so heroically continued and enlarged since that eventful time, when though made free by the immortal Proclamation, the colored race were then largely a helpless, homeless and ignorant burden on the government, but Miss Moore gives to our Sabbath school the credit of starting her on by the first small pledge of support. Her own words

best tell us. "Some time in February a man who had been on Island No. 10, in the Mississippi north of Memphis, visited Rockford Seminary and told us of his visit there, where there were about 1100 women and children in great distress. A Baptist minister was there in command of a colored regiment who guarded the island. The speaker drew a sad picture of holiness suffering and extreme ignorance. \* \* \* A woman is needed. Finally I went asking what can I do. Will they listen to me? \* \* \* I decided to go, the conditions of home were different than at the time I wanted to be a foreign missionary. \* \* \* How was I to reach the Southern field? \* \* \* I had but little money. The Sabbath school of the Baptist church to which I belonged wanted me to go, especially Mrs. Mary Moss, the teacher of the infant class. They pledged to give me four dollars per month and the government gave me transportation, and soldiers' rations. The American Baptist Home Missionary Society gave me, by way of endorsement, a commission, at the same time stating that they could not pay any salary. November, 1863, I landed on the desolate shore of Island No. 10. Another woman from Ohio had just arrived, on the same mission. Rev. Thomas and his wife gave us a part of their home. \* \* \* I had rarely seen a colored person, and had never spoken to one till then." Miss Moore tells us all this and much of her varied labors in the south in her sketches, "In Christ's Stead." Her work is best appreciated by those who know best of it, and is fully recognized and commended by the Home Missionary Society, as its now most efficient auxiliary of the West.



## Ladies' Aid Society

### OFFICERS

Mrs. F. S. Stockwell	- - - - -	President
Mrs. W. R. Herbert	- - - - -	1st Vice President
Mrs. E. S. Keeler	- - - - -	2d Vice President
Mrs. M. E. Dorn	- - - - -	Secretary
Mrs. E. M. Calkins	- - - - -	Treasurer

The Ladies' Aid Society was organized January 16, 1901. The object of the Society is to assist the church as far as possible in all needed improvements, to cultivate acquaintance and sociability among the members of the church and congregation, and to be helpful whenever possible.

Some of the improvements on the church, undertaken by the Society, have been decorating of the audience room, the two class rooms adjoining, the upper and lower halls, the prayer meeting rooms, the kitchen, and purchase of carpets for the audience and prayer rooms, and matting for the halls. They paid \$500 toward the pipe organ fund; also \$100 into the church treasury, besides making many other needed and permanent improvements. The Society continues active and is hopeful of accomplishing as much in the future as in the past.



### Notes From The

## "40th Anniversary"

On our 40th Anniversary Rev. Haskins sent us a brief letter. It will do as well now. He was pastor for some years in Vermont, and died there.

Bellows Falls, Vermont, July 20, 1876.

Dear Brethren:—Being the first white child born in Boone county\* a son of one of the first deacons of the church and baptized into its fellowship, licensed by it to preach the gospel, and cherishing the memory of many pleasant associations of those earlier years, which from time to time come thronging in upon my mind, it seems befitting that I should be represented in your festive gathering to-day.

I do not remember whether the church was organized at my father's house, but I have been told that its meetings were often held there, and that at such times I was put in the cradle and pushed under the sink, that I might not be in the way. I suppose the lesson thus early inculcated has left a lasting impress; I have no disposition to get into other people's way. \* \* \*

Yours for the fellowship of the gospel.

JOHN R. HASKINS.

\*This honor has been claimed for our brother, Henry M. Sweet. He says John was here first, but that he was a close second.

Dr. Eddy wrote us at our 40th anniversary. It also is good now:

Mamaroneck, N. Y., July 21, 1876.

Dear Brethren:—I should love to recount with you and the brethren assembled with you, the progress of the church and cause of Christ.

The great underlying principle of the Baptists is not in ordinances or forms of church government, but in a converted church membership and absolute soul liberty; liberty not only for all outside our denomination, but for all honest opinions inside. \* \* \*

No historian can regard our claims as leading actors in the great accomplishment, and progress, of our free country as unjust or immodest. We do not claim all the credit; other great bodies of Christians are with us in all this.

Brethren, my heart is with you; may God be with you evermore. You became two bands while I was with you. May you help each other and be blessed of God.—Your former pastor,

H. J. EDDY.

Mrs Eliza R. Shannon, daughter of the late Dr. Charles Hill Roe,  
read the following stanzas arranged for the occasion:

Ring out the bells, a merry peal.  
Send forth a joyful greeting;  
Let hearts that loved in woe or weal  
With gratitude be beating.  
Let hand clasp hand in thankfulness.  
Let tears with smiles be blended.  
While to this consecrated home  
Our eager feet have tended.  
Through forty years she kept the faith  
Pure, as she had received it;  
With loyalty more strong than death  
She taught it, and believed it.  
Mid specious views of false intent,  
She never failed nor faltered;  
But preached the Old, New Testament,  
Without one doctrine altered.  
Now, many who in childhood's days  
Were joined in worship, prayer and praise,  
Are scattered wide the country o'er  
From Atlantic's rocky shore  
To where the blue Pacific rolls  
Its waves on California's shoals;  
And from the northern pine-clad hills,  
To where the southern summer fills  
The land with glowing light and heat,  
Are found true hearts, that warmly beat  
With honest pride and love sincere,  
For the old church in Belvidere.  
Ye dear departed ones! I fain would dwell  
Upon this theme, each name and virtue tell  
But time and space forbid; nor is there need  
Our grateful hearts confer on each their meed;  
Cherish them as our treasure safely stored,  
To be returned with our returning Lord;  
The pastors venerated and beloved,  
The deacons from their active post removed,  
Sisters abounding both in faith and love,  
Brethren whose works do follow them above.  
Dear friends, we bless and thank you for the toil  
That laid so deep within this virgin soil  
The sure foundations, whereupon to raise  
This living temple to the Saviour's praise.  
May thousands yet of daughters and of sons  
For ages shine like polished corner stones.  
May earnest men, as formerly, be found  
To preach the gospel all the world around.  
May Africa's dusky children share,  
As now, a faithful sister's Christian care.\*  
May India's daughters bless the gracious hand

That sent them thrice a sister from our land.\*\*  
May these be multiplied a thousand fold  
Till time shall vanish like a garment old.  
And when emerging from the ocean waves,  
And countless multitudes of scattered graves,  
The church triumphant rise to meet their King,  
While myriad angels hallelujahs sing.  
Then great and glorious will the harvest show  
Of seed you scattered Forty Years Ago!

\*Joanna Moore.

\*\*The two Mrs. Beechers, and Mary Wood-Newhall.



## Present Membership

Augusta Ayers  
Elizabeth Armington  
Harry Armington  
Jennie Ames  
Earl Ames  
Arthur F. Appleton  
Harry Allsop  
Mae Belle Anderson  
Mrs. H. Allsop  
Fay O. Allen  
Estella Allen  
E. E. Andrews  
Ellit Baker  
Frank Bronson  
Libbie Boyce  
Amos Bounds  
Addie Bounds  
Melissa Bounds  
Marion Bounds  
Milo Bounds  
Fred Bounds  
Willis Bounds  
Edith Bowley  
Harry Bowley  
Cora Benson  
Jessie Benson  
Frank Benson  
Rose Benson  
Adaline Benson  
Edward Benson  
Frederick W. Bateson  
Ada M. Bateson  
Elgie Bridges  
Sarah Barmore  
Rebecca Barker  
Lila Bowdish  
William Baker  
Mrs. Wm. Baker  
Idabell Baker  
Edward Baker  
May Barker

George Brown  
Jennie Briggs  
Hubert Bender  
Florence Bender  
Harry Bender  
George Bender  
Maud Barr  
Lucy Beck  
Anna Beck  
Percy Bogue  
Don Beardsley  
Fred Boettcher  
Ella Ruth Boettcher  
Sarah C. Crandall  
Mary Crandall  
Charity Campbell  
Frank Campbell  
Minnie Campbell  
Edgar M. Calkins  
Matilda M. Calkins  
Marion C. Carpenter  
Marion Carpenter  
George Cross  
Lena Cross  
Ruby Cross  
Esther Cross  
Percy Cross  
John Cleaver  
Carrie Cleaver  
Arthur Cleaver  
Rudolph Cleaver.  
Earl Carver  
Carrie Carver  
Leslie Carver  
Clara Conklin  
W. J. Cloyd  
Mrs. W. J. Cloyd  
Adelbert Church  
Alta Church  
Bessie Cary.  
Leana Carter

Lovina Champlin  
Fannie Champlin  
Edna Coliar Rooney  
Orin Carrol  
Laura Nina Culver  
Mrs. Geo. Cline  
Libbie Taylor Corlett  
William Davis  
Lydia Davis  
Herbert Dean  
Melvin Dorn  
Nellie Dorn  
Carl Davidson  
Ida Davidson  
Helen Davidson  
Mabel Davidson  
Fred M. Easton  
Mary Easton  
William Early  
Della Early  
Ide Early  
F. C. Eichsteadt  
Mrs. F. C. Eichsteadt  
Mrs. D. Fuller  
William Fairbanks  
Mary A. Fairbanks  
Clara Ferguson  
Isabelle Ferguson  
Marvel Ferguson  
Amy Fry  
Carrie Gough  
Grace Thompson  
Goodrich  
Jennie Goodwin  
Charles J. Gibbs  
Jessie Green  
Grace Green  
James Gough  
Bertha Gough  
Benjamin Graham  
Alice Graham

Elizabeth Gall  
Bertha Gorham  
Caroline Herbert  
Benjamin Herbert  
Matilda Herbert  
Alice Herbert  
Henry Herbert  
Minnie Herbert  
Agnes Herbert  
Calista Hull  
Henry Huntington  
Anna Huntington  
Laura Huntington  
Harlow Huntington  
Clara Huntington  
Fred Huntington  
Neva Huntington  
Permelia Higgins  
Hattie Harling  
Walter Hopkins  
Hattie Hopkins  
John M. Hicks  
Emma Hicks  
Samuel Hicks  
Sophronia Hicks  
Mellicent Hicks  
Harry Hicks  
Howard Hicks  
William Hicks  
Harriet Hicks  
George Hicks  
Carrie Hicks  
Charles Hicks  
Annie Belle Hicks  
Richard Hicks  
Lovilla Hicks  
Dorothy Hicks  
Meeker Hale  
Felicia Hinckley  
Belle Holcomb  
Ellen Holcomb  
La Verne Holcomb  
Richard L. Howard  
Cora M. Howard  
Ethel Howard  
Jessie Hanchett  
Louisa Hagenbruch  
Eliza Jane Hersey  
Eliza Jane Hart  
Elizabeth Hersty  
Mary Hambridge

Jennie Heywood  
Belle Johnson  
Fluvilla Jenner  
Sarah Jones  
Martha Johnson  
R. H. Jukes  
Anna Jukes  
James Jones  
Viola Keeler  
Ennis S. Keeler  
Harriet Keeler  
Fred Keeler  
Edward Kahler  
Emma Kahler  
Lizzie Kahler  
Amelia Kahler  
Iva Kibby  
Charles Kleasner  
Nellie B. Kleasner  
Nellie Kocher  
Edith Kilbury  
Robert Kern  
Florence Kern  
Bessie Keeling  
Myra Kepple  
Myrtle Kennedy  
Elizabeth Kiester  
Sarah Jane Lawrence  
Anna B. Lawrence  
James Lawrence  
Louise Lawrence  
Eva L. Linnell  
May Linnell  
Edna Linnell  
Bertha Loop  
Maude M. List  
Simon H. Luhman  
Lillian Luhman  
Fay Lillibridge  
Lewis N. W. Lake  
Margaret Love  
Earl Lane  
Vina Laughridge  
Caroline Newman  
Martha Newman  
Mary Newman  
James Newman  
Gertrude Newman  
Charlotte Nelson  
Belle Newton  
Eva Pearse

Anna Patrick  
Charles Pearse  
Mary Pain  
Isabelle Patrick  
Nelson G. Person  
Maude Packard  
Serepta Pease  
Clark Peacock  
Edna Peacock  
Goldie Paylor  
Doris Paylor  
Nettie Parker  
John Rogers  
Alice Rogers  
Jane Rogers  
Thomas Rogers  
Electa Rogers  
Adelia Robinson  
William Robinson  
Edna Ryle  
Mrs. W. O. Rhinehart  
Anna B. Rundel  
Helen Smith  
Elvina Sawyer  
Myrtie Sawyer  
Joy H. Saxton  
Matilda Saxton  
Gertrude Saxton  
Ruth Saxton  
Howard Saxton  
Lillian Saxton  
William Sewell  
Clara Sewell  
Roy Sewell  
Ethel Sewell  
Glen Sewell  
Sutton Sewell  
Marjette Sewell  
Charles Sewell  
Myrtle Sewell  
Frank Sewell  
Mary C. Sewell  
Sidney I. Sewell  
Ruth Sewell  
Blanche Sewell  
Emma L. Smith  
Warren Smith  
George W. Sterling  
Eliza Sterling  
Mabel Sterling  
Henry Sweet

Mary Spurlark  
John Sigart  
Harry Snyder  
Anna Slater  
Otto Steudler  
Bernard F. Spearing  
Millis Spearing  
C. F. Stowell  
Irene Sage  
Elizabeth A. Stine  
Mary Stockwell  
Ida Schlenck  
Eliza Sizer  
John G. Smith  
Martha A. Smith  
Frederick R. Snell  
F. Mildred Snell.  
Christiana Schnor  
Mary Schnor  
William Schnor  
Eva Schnor  
Agnes Schnor  
Franklin Sheives  
Addie E. Smith  
Eva Staley  
Hiram Tobyne  
Martha C. Tobyne  
Fred Tobyne  
Blanche Tobyne  
Effie Tolman  
Marietta Turneaur  
Archie Tripp  
Belle Tripp  
William A. Mitchell  
Anna Mitchell  
Marie Mitchell  
Chloe Mitchell  
Frank Mitchell  
Stephen Morse  
Florence Morse  
Mrs. Ed. Morse  
William Morse  
Jane Moore  
Russell Morgan  
Sarah Morgan

Sophia Luhman Tripp  
William Vanderwalker  
Adelaide Vanderwalker  
Ethel G. Vanderwalker  
Celia Van Epps  
Walter Van Epps  
H. H. Van Epps  
Ida Van Epps  
Florence Van Epps  
Arthur Van Epps  
Daisy Van Epps  
Mary Whitman  
Flora Whitman  
Royat T. Whitman  
Phoebe Winegar  
Mary A. Wheeler  
Ernest J. Wheeler  
Georgia Wheeler  
Lewis R. Wheeler  
Frank L. Wheeler  
Walton Wheeler  
Stella Wheeler  
Ancil Wixon  
Noah Wixon  
Fannie Wixon  
Garret F. Winne  
Sadie Winne  
Mary F. Whitcomb  
Eunice A. White  
Luther C. Willard  
Harriet Willard  
Maude Willard  
Frank Morgan  
Isaac Miller  
Caroline Miller  
Judson Moss  
Carrie Moss  
Roy Moss  
Dora Moss  
Bessie Moss  
Flora Moss  
Orson Moss  
Elva Rozina Maus

Harold Willard  
Raymond Willard  
W. O. Willard  
Minnie Willard  
Hazel Willard  
Sarah Weston  
J. E. Wells  
Mrs. J. E. Wells  
Jennie Willard  
Harry Willets  
Anna Willets  
Charles Wilson  
Blanche Wilson  
Nina Woodruff  
Sarah H. Wentworth  
Willis Wilcox  
Mary J. Wilcox  
Nelson Wilcox  
Rose Wilcox  
Lillian Wilcox  
Sophronia Wixon  
Nettie Wixon  
Charles Wixon  
Belle Wixon  
Emma Wixon  
Wilda Wixon  
Owen Woods  
Clara Woods  
Gladys Whiting  
Iva Wolverton  
Ruth Wentworth  
Anna Youngren  
Elva Rozina Maus  
Julia Munn  
Lester Miller  
Lila Mock  
Harriett Mariett  
Fred McLean  
Mrs. Fred McLean  
Myrtle McCoy  
Lily Meyers  
Ethel McCole

## "Lest We Forget"

The following named members of our church, of the Sunday School, from our Baptist families, and attendants at our services, responded to their country's call in 1861—65. Our pastor led the way:—

"When God is with our righteous cause;  
His holiest places then are ours.  
His temples are our forts and towers,  
There is a time to fight, and pray."

Roe, Rev. Chas. H.	Christian, C. M.	Lincoln, Edgar N.
Hurlbut, Gen. S. A.	Crittenden, Henry	Bristol, Nathan S.
Baker, Capt. D. L.	Moss, Sherwood	Moore, J. Adderly
Lake, Surg. L. L.	Smedley, L. D.	Wood, Fred
Roe, Lieut. J. H.	Hawes, Byron	Pray, Carrol J.
Lawrence, Lieut. E. L.	Hawes, Jesse	Mabie, Jacob
Lawrence, Lieut. L. C.	Tinker, Judson	Waterman, H. B.
Jenner, Capt. H. M.	Tibbits, J. W.	Bennett, George
Sweet, Lieut. Hubbard	Tibbits, Chas.	Sewell, Joseph
Devlin, Capt. Joseph	Tibbits, Chas.	Cates, J. H.
Clark, Lieut. Daniel	Comstock, James	Williams, Leslie
Slafter, Adelbert A.	Wixon, Smith	Williams, Henry
Moss, Lieut. Jas. E.	Winegar, J. G.	Byron, Peter
Tisdell, Lieut. James	Winegar, Geo.	Loop, Matt
Johnson, W. W.	Chase, David E.	Lewis, Alfred
Whitney, Oscar	Saxton, Joy H.	Church, Charles
Bailey, S. H.	Morton, Jay H.	Quackenboss, A.

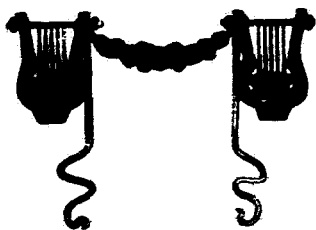
The following named who had left us just previous to the war entered the service from other states or cities: Capt. C. C. Whitman, Capt. Robert. S. Roe, Capt. John Neely, Capt. W. J. Handy, E. H. Druse. Garret DuPuy, our faithful janitor for years, though not with us at time of enlistment, served with others named above. June, 1865, our church Clerk, in his letter to the Association, gave expression to the rejoicing and thankfulness that the war was over: "We will sing unto the Lord for he hath triumphed gloriously, \* \* but never forgetting the price at which peace has been bought." The Church had just settled a war veteran, Dr. Eddy, as pastor. He proved a Nehemiah to rebuild the walls.

In proportion to their membership the other churches were well represented. All pulpits had pastors true to the flag, and loyally denounced disunion and rebellion. The churches gave a glad welcome "When Johnny Came Marching Home."

# Acknowledgement

To each and all who have helped to make this little record of our church life what it is—far from complete, and not all we would desire: and yet, as we believe, quite accurate as to facts, names and dates given.—we tender sincere thanks.

The pastor's assistance and supervision is apparent and appreciated. The officers of the several societies, the Superintendent of the Sunday School, our Clerk, and others have kindly assisted. Cordial response from former pastors and relatives of those deceased enabled us to secure pictures of several of the earliest workers on this field. "What hath God wrought" through them, and those in the succeeding years who have "entered into their labors. When on the march we reached the 50th mile stone, pastor Reed called a halt, repeating the command, "Stand still, and consider, etc." Now we have passed the 70th mile stone, have again halted, and have taken a brief review of the past gracious guidance of our God, whose continued leadership is assured, if we, loyal and true to His word, are alert to His command, spoken first to Moses, but not yet countermanded, "Speak unto the children of Israel that they go forward."—J. H. S.



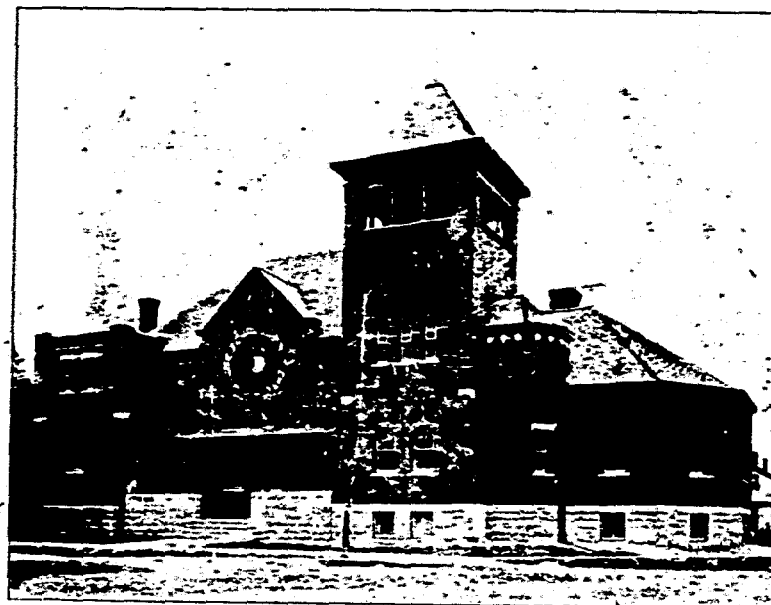


R/13

First Annual Directory

.....OF THE.....

# Methodist Episcopal Church.



Corner of Whitney Street and Logan Avenue.

Belvidere, Illinois.

REV. SAMUEL EARNGEY, D. D., PASTOR.

OCTOBER, 1899.

DAILY REPUBLICAN PRINT.  
OCTOBER, 1899.

*FIRST ANNUAL DIRECTORY*

*.....OF THE.....*

*METHODIST EPISCOPAL  
CHURCH.*

*CORNER OF*

*WHITNEY ST. AND LOGAN AVE*

---

*BELVIDERE, ILLINOIS.*

---

*REV. SAMUEL EARNGEY, D. D. PASTOR*

*OCTOBER, 1899.*



SAMUEL EARNGEY, PASTOR.

### \*\*\*Preface.....

This Directory is issued that it may facilitate acquaintance with the membership of the church. Undoubtedly mistakes will be discovered. Report them to the pastor and they will be rectified in the next issue. This is published by the direction of the official board. We think it will be of value and helpful in producing a more accurate record in the future.

#### OFFICIAL BOARD.

The Official Board is composed of Stewards, Trustees, Class Leaders, League President, and Sunday School Superintendent. It meets the first Sabbath in each month.

##### STEWARDS.

G. M. Marshall	J. W. Sharp
William Dawson	A. W. Swift, M. D.
G. S. Sager	G. B. Fry
John Collier	Frank Starr
William Sawyer	Thos. Cornwall
Chas. I. Fox, D. D. S.	Wm. Hewitt
William A. Sheldon	

##### TRUSTEES.

W. D. Swail	A. C. Fassett
Isaac H. Flack	J. C. Longcor
A. J. Yaw	Walter Powers
Richard Jarvis	L. R. Fitzer
John List	

#### COMMITTEES.

##### ESTIMATING PREACHER'S SALARY.

Dr. Swift	William Dawson	A. C. Fassett
-----------	----------------	---------------

##### TEMPERANCE.

Nellie Sager	Mrs. J. W. Sharp	Edward Barnes
W. J. Riley	James Preston	

##### CHURCH EXTENSION.

G. B. Fry	G. F. Sager	Dr. L. F. Jones
-----------	-------------	-----------------

##### EDUCATION AND TRACTS.

Flora Fellows	Fannie Dodge	Grace Whitney
---------------	--------------	---------------

##### FREEDMAN'S AID AND SOUTHERN EDUCATION.

Corrydon Brown	T. J. Cornwall	Dr. Butterfield
----------------	----------------	-----------------

##### DISTRICT STEWARD.

G. M. Marshall

##### MISSIONS.

A. J. Snyder	R. C. Fritz	Mrs. M. Stupfell
--------------	-------------	------------------

##### CHURCH RECORDS.

A. W. Swift, M. D.	A. C. Fassett
Rec. Secretary, C. S. Fox.	

#### CHURCH OFFICERS.

##### BISHOP.

Rev. S. M. Merrill, D. D. LL. D. ....  
..... 57 Washington street, Chicago, Ill

##### PRESIDING ELDER.

Rev. F. A. Hardin, D. D. ....  
..... 6414 Normal avenue, Chicago, Ill

##### PASTOR.

Rev. Samuel Earngey, D. D. ....  
..... Residence, 532 Whitney street

##### LOCAL ELDER.

Rev. John Collier .....

##### LOCAL PREACHERS.

Rev. Nathaniel Crane . Rev. William Cornwell

##### CLASS LEADERS.

John List A. J. Lang

##### COMMITTEE ON MUSIC.

G. M. Marshall	A. C. Fassett
John L. Collier	John Longcor
Charles I. Fox	

##### COMMITTEE ON PARSONAGE.

Mrs. Ruie Sawyer	Mrs. Carrie Weston
Mrs. Helen Watson	Mrs. Arzelia S. Fassett
Mrs. J. C. Longcor.	

##### SABBATH SCHOOL.

Mrs. Clara DeWolf	Mrs. Anna Dawson
T. L. Bowman	

# Wm. H. Piel,

## THE

# Grocer.

**Every Member...**

OF THIS CHURCH IS INVITED  
— TO VISIT —

**...The Big Store.**

All Goods sold by us are guaranteed to give Satisfaction. Special attractions for Holiday Season in our

Big Basement Department.

**Burns & Partlow.**

### CHURCH CALENDAR—SABBATH SERVICES.

Class Meeting .....	9:30 a. m.
Preaching .....	10:30 a. m.
Sunday School .....	12:00 m.
Junior League .....	3:00 p. m.
Epworth League .....	6:30 p. m.
Preaching .....	7:30 p. m.
Tuesday, Prayer Meeting .....	7:30 p. m.
Thursday, Cottage Meeting .....	7:30 p. m.
Saturday, Choir Rehearsal .....	7:30 p. m.

### SABBATH SCHOOL OFFICERS.

A. J. Snyder .....	Superintendent
Thomas Cornwall .....	First Assistant Superintendent
George M. Marshall .....	Second Assistant Superintendent
Ezra Merrill .....	Secretary
Frank Law Earney .....	First Assistant Secretary
Carl Thrush .....	Second Assistant Secretary
William A. Sheldon .....	Treasurer
Dessie Bridges .....	Librarian
Miss Edna Williams .....	Choirester
Miss Grace Curtis .....	Organist

The School meets at the noon hour.

### EPWORTH LEAGUE.

Meets at 6:30 p. m.

R. C. Fritz .....	President
Mrs. Carrie Chamberlain .....	Chairman Spiritual Dept
Mrs. Edward Barnes .....	Chairman Mercy and Help Dept
Miss Fannie Dodge .....	Chairman Literary Dept
Mrs. W. A. Sheldon .....	Chairman Social Dept
Thomas Beckington .....	Chairman Finance Dept
Pearl Griffith, Jennie Pierce .....	Secretaries
Miss Edna Williams .....	Choirester

### JUNIOR LEAGUE.

Dessie Bridges .....	Superintendent
Mrs. Emma Elliot .....	Assistant Superintendent

**J. L. McEvoy,**  
**One Price Cash**  
**Clothier.**

NORTH STATE STREET.

**Henry Lewis...**

GLOVES  
 AND  
 MITTENS.

**Shoe Dealer**

Repairing a Specialty.  
 207 North State Street.

**Belvidere, Ill.**

**John C. Longcor,**

**Drugs, Medicines, and School Books.**

Manufacturer of Dr. Copelin's Cough Syrup  
 and Scotch Condition Powders.

130 NORTH STATE STREET.

**D. Derthick & Son,**

DEALERS IN

**Meats and Oysters.**

408 SOUTH STATE STREET.

406 State Street.

Starr Block, Room 4.

**...Frank W. Starr...**

**REAL ESTATE, LOANS,**  
**...AND INSURANCE.**

The pastor had intended to insert in this directory a report covering the different phases of the work of the church during his three years, especially as this is the first directory published, also to give a brief history of the church in Belvidere. It would have involved a larger outlay than would be warranted just now, therefore it is postponed until some future time.

**LADIES' AID SOCIETY.**

Mrs. Carrie Weston ..... President  
 Mrs. Helen Watson ..... Vice President  
 Mrs. Ruie Sawyer ..... Secretary  
 Miss Belle Warren ..... Treasurer

Meets each week on Wednesday, 2 p. m., from May to October, and from October to May, Tuesdays.

**WOMAN'S HOME MISSIONARY SOCIETY.**

Mrs. Amy Henderson ..... President  
 Mrs. Olive Marean ..... Vice President  
 Mrs. Melcena Linderman ..... Recording Secretary  
 Mrs. Etta Menne ..... Corresponding Secretary  
 Mrs. Emma Elliott ..... Treasurer  
 Mrs. Fannie Earngey ..... Musical Director

**WOMAN'S FOREIGN MISSIONARY SOCIETY.**

Mrs. William Biester ..... President  
 Mrs. Dr. Fox ..... First Vice President  
 Mrs. F. Sager ..... Second Vice President  
 Mrs. Fannie S. Earngey ..... Recording Secretary  
 Mrs. Olive Marean ..... Corresponding Secretary  
 Mrs. Mattie Stupfell ..... Treasurer  
 Mrs. Fannie S. Earngey ..... Musical Director

Meets first Thursday of each month, 3 p. m.

## Brill & Incledon

Millinery and.....  
Hair Work.

— A Full Line of the Latest —  
— Novelties at Prices that —  
— Are Right. —

611 South State Street.

## Cash Grocery,

601 South State Street.

WE APPEAL TO THE APPETITE  
... WITH OUR.....

## High Grade Groceries.....

"The Proof of the Pudding is in the Eating"  
Apply this test to our MERCHANDISE and the  
result we will leave to you.....

### ON TIME.

When Admiral Dewey arrived in New York, two days ahead of time, he was asked how it was that he came two days ahead of time, his reply was business like and philosophical, "I have made it a custom in life to try and be two days ahead instead of an hour behind." It was this that made him win the Manilla victory, for had he been late in arrival he would have found his enemy in a less favorable position for defeat.

What a sermon in this for us. Be on time at the public service, at all meetings, at Sunday school and with our finances.

Had all been on time to see the treasurer and settle up accounts, he would have been able to present to you a financial statement.

Be ahead instead of an hour behind.

## Methodist Episcopal Church

### DIRECTORY.

Alphabetical list of members, non-resident members not reported. If you discover errors, report them by card.

#### NAME.

#### RESIDENCE.

Andrews, Mervin.....	903 Caswell street
Andrews, Mary A.....	903 Caswell street
Avery, Wallace W.....	two miles northeast
Avery, Ruth .....	two miles northeast
Allen, Sarah.....	313 Allen street
Anderson, Malvina.....	1107 South State street
Anderson, Samuel.....	514 Cherry street
Anderson, Wassina.....	514 Cherry street
Armstrong, L. A., Mrs. ....	Cherry street
Armstrong, Edith.....	Cherry street
Butterfield, Willis, M. D....	620 South State street
Butterfield, Malvina.....	108 Logan avenue

**George B. Fry.....**

Manufacturer and  
Dealer in

**Picture Frames and**

**.....Artists' Material.**

116 Pleasant Street.

**Nash,** ...The.....  
**Photographer.**

**Fine Photos at Prices in Reach of all.**

108 Logan Avenue. ♦

**The New York Store,**

**Crockery, Glassware, Lamps,  
Notions and House Furnishings.**

529 South State Street.

**E. B. FISHER & CO.**

**Wm. M. Sawyer**  
**The Jeweler.**

**SPECTACLES FITTED TO ALL EYES.**

510 SOUTH STATE STREET.

====The **Star Bakery.**====

**Fancy Bakery Goods.**

**Weddings and Parties a Specialty.**

WINNE & ROSS, Proprietors.

Banwell, Robert.....1205 South State street  
Barker, Fred C.....114 East Perry  
Barker, Alice.....114 East Perry  
Biester, William.....Cor. E. Second and Washington  
Biester, Minnie.....Cor. E. Second and Washington  
Bridges, Mary.....819 Garfield avenue  
Bridges, Dessie.....819 Garfield avenue  
Bowley, Hannah.....703 Whitney  
Bennett, Henry D.....315 West Jackson  
Barton, Mary A.....131 Locust street  
Bachellor, Nancv.....State street  
Burton, Anna.....413 Logan avenue  
Barber, Sarah.....424 East Hurlbut  
Brown, Sabina.....813 Pearl street  
Brown, Ella.....813 Pearl street  
Barnes, Sarah (Thos.).....River Road  
Bowman, Theodore L.....404 East Madison  
Bowman, Anna.....404 East Madison  
Barnes, Flora J.....1208 South state  
Bucklin, William.....  
Burroughs, Hattie E.....525 South State street  
Beecher, Desire.....Garfield avenue  
Blossom, Lizzie.....516 Logan avenue  
Barber, Mabel.....1023 Union avenue  
Bowley, James.....East Second street (O. L.)  
Bowley, Lettie M.....East Second Street (O. L.)  
Blackman, Stella A.....417 Hurlbut avenue  
Bidwell, Frank.....East Second street (O. L.)  
Bidwell, Agnes.....East Second street (O. L.)  
Bryant, Rosa M.....  
Baker, J. F.....  
Brill, William.....620 Fremont  
Brill, Alice M.....620 Fremont  
Bishop, Clara.....1016 Prairie street  
Burton, John.....Country  
Burton, John, Mrs.....Country  
Brush, George D.....125 Caswell  
Brush, Albertie.....125 Caswell  
Brush, Nettie.....125 Caswell  
Brush, Nellie.....12, Caswell



# J. W. SHARP

Cor. Lincoln and State Sts.

**Staple AND  
Fancy  
Groceries.**

"THE BEST IS THE CHEAPEST."

## L. C. Willard....

410 South State Street.

## Home

WHAT IS HOME WITHOUT

## Furniture.

**We Furnish the Latest Styles  
at the Lowest Prices.**

Botsford, Margaret.....	803 Warren avenue
Bruner, Howard D.....	816 Garfield
Brown, Corydon L.....	Garfield
Brown Sarah E.....	Garfield
Beckington, Rosa J.....	628 South State
Beckington, Thomas J.....	628 South State
Barr, Maude.....	Pearl
Baker, Emmett.....	Corner Lincoln and Kishwaukee
Byers, Mrs. E. M. (Dr.).....	702 Logan avenue
Barnes, Edward.....	516 West Lincoln
Barnes, Martha A.....	516 West Lincoln
Bassett, Katie Irene.....	1217 Union avenue
Bassett, Maggie Bell.....	1217 Union avenue
Bowley, Anna M.....	North State street
Cornell, Ophelia.....	1019 Garfield avenue
Case, Henry.....	six miles north
Case, Melissa.....	six miles north
Case, Mabel R.....	six miles north
Curtis, Mrs. A.....	916 East Lincoln avenue
Curtis, Alice J.....	916 East Lincoln avenue
Curtis, Nellie J.....	916 East Lincoln avenue
Curtis, Harry.....	916 East Lincoln avenue
Curtis, Grace.....	916 East Lincoln avenue
Cleveland, A. H.....	523 East Lincoln avenue
Cleveland, Lydia.....	523 East Lincoln avenue
Cleveland, William.....	Kishwaukee street
Cleveland, Elsie.....	Kishwaukee street
Chamberlain, Daniel.....	Garfield avenue
Chamberlain, Hattie E.....	Garfield avenue
Crane, Nathaniel, Rev. (Local).....	209 W. Locust street
Crane, Lucy.....	209 W. Locust street
Collier, John L.....	1209 Whitney street
Collier, Anna.....	1209 Whitney street
Collier, John L. Jr.....	1209 Whitney street
Collier, Harry.....	1203 Whitney street
Collier, Garnett Parker.....	1203 Whitney street
Collier, Fredrick.....	Caswell street
Carpenter, Joseph S.....	Country, three miles northeast
Carpenter, Clarissa.....	Country, three miles northeast
Cornwell, William, (Rev. Local).....	816 Garfield avenue

## Belvidere's Sympathy

Has been aroused by Dreyfus' Trial, So  
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BELVIDERE, ILL.

Cornwell, Catherine.	816 Garfield avenue
Cornwell, Thomas.	520 Warren avenue
Cornwell, Eliza.	520 Warren avenue
Clark, Hannah.	520 Warren avenue
Collier, John (Rev.).	North State street
Crutcher, Othella.	122 Bishop street
Cushman, Martin.	1003 Garfield avenue
Cushman, Nellie.	1003 Garfield avenue
Craig, William.	722 Fremont street
Craig, Sadie.	722 Fremont street
Creighton, William.	Country, on F. King's farm
Creighton, Mary.	Country, on F. King's farm
Chamberlain, Carrie.	901 Pearl street
Chapman, Theron.	120 West McCoomb street
Chapman, Elizabeth M.	120 West McCoomb street
Chapman, Grace.	120 West McCoomb street
Crane, Katie D.	Garfield avenue
Dana, Alice M.	636 Fremont street
Dixon, George.	Country
Dixon, Nettie R. (George).	Country
Dixon, Estella, (Wesley).	Garfield avenue
Dixon, Carina, (Fred).	1101 South State
Dixon, Esther, (James).	two miles south
Drake, Susan.	713 Garfield avenue
Drake, Charles A.	713 Garfield avenue
Dysart, Amanda.	579 Caswell street
Dodge, Clarence H.	North State street
Dodge, Rose.	North State street
Dawson, William.	Logan avenue
Dawson, Mary L.	Logan avenue
Dawson, Anna.	624 Fremont street
Dawson, Nellie.	Logan avenue
Dawson, Grace.	Menomonee street
DeWolf, Clara.	913 Union avenue
Downing, Samuel.	620 Van Buren street
Downing, Hester.	620 Van Buren Street
Downing, Clara.	
Dean, Fannie E.	East Second street, (O. L.)
Durham, W. H.	548 Caswell street
Durham, Emma M.	548 Caswell street

**You don't get the News**

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# • The Republican •

THE PEOPLE'S PAPER.

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Duncan, Ford .....	119 Second street
Duncan, Carrie A. ....	119 Second street
Davis, Mary A. ....	927 East Lincoln avenue
Dodge, Fannie E. ....	624 Freemont street
Dodge, Olive.....	624 Freemont street
Downing, Ernest.....	Perry street
Downing, Belle.....	Perry street
Earney, Fannie S .....	532 Whitney street
Earney, Jennie C.....	532 Whitney street
Earney, Frank L.....	532 Whitney street
Estabrook, Eliza.....	515 East avenue
Elliot, Emma.....	219 East Madison street
Elliot, Carrie.....	South State street
Earl, Mattie.....	1214 Whitney street
Flack, Isaac H. ....	815 South State street
Flack, Mary.....	815 South State street
Fassett, Adelbert C. ....	405 West Hurlbut avenue
Fassett, Arzelia S.....	405 West Hurlbut avenue
Fry, George B.....	312 Union avenue
Fry, Lucela E.....	312 Union avenue
Fry, Robert.....	three miles southeast
Fry, Susannah .....	three miles southeast
Fry, John F.....	three miles southeast
Fry, Albert T.....	three miles southeast
Fry, Adelaide.....	three miles southeast
Fry, Gilbert.....	three miles southeast
Fry, Arthur.....	three miles southeast
Fry, William.....	three miles southeast
Fry, Ruth .....	three miles southeast
Ferguson, May.....	609 West Madison street
Fellows, Flora.....	321 North State street
Fellows, Nettie.....	321 North State street
Fellows, Dorothea. ....	321 North State street
Fair, George.....	Main street
Fair, William.....	East Second street(O. L.)
Fair, Mamie .....	East Second street (O. L.)
Fair, John.....	Second street
Franklin, Nettie.....	North Side
Ford, Richard.. ..	Logan avenue
Ford, Eliza.....	Logan avenue

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**Shoes**

Fiddock, William.....201 Locust street  
 Fitzer, Levi R.....616 East Second street  
 Fitzer, Lulu.....616 East Second street  
 Fritz, Rudolph C.....two miles Rockford road  
 Fritz, Lena.....two miles Rockford road  
 Fritz, Constance.....two miles Rockford road  
 Fenwick, Jane.....North State  
 Ford, William.....Logan avenue  
 Ford, Delia.....Logan avenue  
 Fox, Charles L., D. D. S.....710 Van Buren street  
 Fox, Hattie.....710 Van Buren street  
 Fox, Amy.....710 Van Buren street  
 Fox, Winnefred.....710 Van Buren street  
 Fay, Sarah M.....Union avenue  
 Gould, Jared B.....916 East Lincoln avenue  
 Gray, Hiram.....Corner Pearl and First  
 Griffith, Laura.....815 Union avenue  
 Griffith, Pearl.....815 Union avenue  
 Gould, Frank J.....916 East Lincoln avenue  
 Grigsby, Louis A., D. D. S.....324 Allan street  
 Grigsby, Martha.....324 Allan street  
 Grover, Etta.....Union avenue, (O. L.)  
 Gaus, Herman.....North State street  
 Gaus, Mary.....North State street  
 Gordon, Wealthy.....South State street  
 Graham, Benjamin F.....two miles northeast  
 Graham, Mabel.....two miles northeast  
 Hardin, Levi.....129 West Pleasant  
 Hardin, Ella.....129 West Pleasant  
 Hannah, Thomas.....South State street  
 Hovey, Belinda.....603 Garfield avenue  
 Howard, Gertrude.....935 Whitney street  
 Howard, Addie.....935 Whitney street  
 Hopper, Sarah E.....924 Prairie street  
 Hewitt, William.....623 Julian street  
 Hewitt, Jemima.....623 Julian street  
 Hewitt, Martha Grace.....623 Julian street  
 Hill, George W.....two miles River Road  
 Hill, Carrie A.....two miles River Road  
 Hill, Clara May.....two miles River Road

Hill, Mrs. Henry.....two miles River Road  
 Holmes, Mrs.....Corner Main and Meadow  
 Harling, Benjamin.....four miles south  
 Huber, Charles.....three miles northeast  
 Huber, Mrs. Charles.....three miles northeast  
 Huber, Phillip.....Rockford Road  
 Huber, Lena.....Rockford Road  
 Huber, Leona.....Rockford Road  
 Huber, Walter.....Rockford Road  
 Huber, Lottie Kate.....Rockford Road  
 Hendrickson, Allen.....319 Locust street  
 Hendrickson, Amy.....319 Locust street  
 Hendrickson, Mahalon.....319 Locust street  
 Hart, Martha.....317 West Locust  
 Higgs, Nellie.....317 West Locust  
 Hubbard, Irene.....616 Cherry street  
 Hyndeman, Arthur.....North State  
 Hyndeman, Mattie.....North State  
 Hutches, Carl C.....537 Caswell street  
 Hutches, Flora.....537 Caswell street  
 Hutches, S. N.....537 Caswell street  
 Hutches, Myra J.....537 Caswell street  
 Hutches, Ethel.....537 Caswell street  
 Hummel, Mrs.....West Lincoln avenue  
 Hather, James F.....Freemont street  
 Hasler, William.....two miles southeast  
 Incledon, George.....711 North State street  
 Incledon, Eliza.....711 North State street  
 Jones, Leslie W., M. D.....W. Hurlbut avenue  
 Jones, Ella C.....West Hurlbut avenue  
 Jones, Quincy.....415 West Fifth street  
 Jones, Mrs. Marietta.....415 West Fifth street  
 Jarvis, Richard.....725 Pearl street  
 Johnson, Mary Jane.....five miles southeast  
 Jarvis, Alice.....1026 South State street  
 Jaffray, Bessie.....719 North State  
 Johnson, Anna.....528 Buchanan street  
 Kimmel, Rosetta.....W. Lincoln avenue  
 King, Lizzie.....Country  
 King, Charles F.....509 Caswell street

King, Addie.....509 Caswell street  
 Kunze, Lumah.....East Second street  
 Knickerbocker, Winnie.....East Second street  
 Kemper, Fred C.....721 Caswell street  
 Kemper, Cora.....721 Caswell street  
 Kocher, C. C.....224 Van Buren street  
 Kilbury, George B.....Ogden avenue  
 Knox, Levi.....911 Garfield avenue  
 Knox, Ella Arbana.....911 Garfield avenue  
 Knapp, Manie L.....1214 Whitney street  
 List, John.....621 Freemont street  
 List, Mrs. John.....621 Freemont street  
 Linderman, Melissa.....308 Whitney street  
 Luce, Ella J.....315 Jackson street  
 Luce, Elsie H.....315 Jackson street  
 Luce, Harriet B.....Rockford Road  
 Luce, George.....Rockford Road  
 Longcor, John C.....15 West Lincoln avenue  
 Longcor, Eva B.....215 West Lincoln avenue  
 Lewis, Mary.....463 South State street  
 Lucas, Jackson G.....South State street  
 Lucas, Nettie.....815 Pearl street  
 Lindquist, Knute T.....Turner Addition  
 Lindquist, Martha.....Turner Addition  
 Lindquist, Martha.....Turner Addition  
 Lindquist, Charles.....Turner Addition  
 Lindquist, Albert.....Turner Addition  
 Lindquist, Frank.....Turner Addition  
 Linnell, Thomas J.....601 East Lincoln avenue  
 Linnell, Mary.....601 East Lincoln avenue  
 Lewis, Henry.....310 North State street  
 Lewis, Harriet.....310 North State street  
 Lewis, Emma M.....433 South State street  
 Loop, Maria.....817 North State street  
 Lawman, John.....four miles southeast  
 Lawman, Rebecca.....four miles southeast  
 Lane, Mary Jane.....920 Pearl street  
 Luce, Carrie.....Rockford Road  
 Leach, Walter.....514 Warren avenue  
 Leach, Martha.....514 Warren avenue

Leach, Violet.....514 Warren avenue  
 Leaman, Lucy.....1215 Whitney street  
 Love, Alfred.....Pearl street  
 Landis, Belle.....306 Locust street  
 Lane, Tripiena.....Pearl street  
 Lenz, Calvin.....401 East Fourth street  
 Lenz, Anna.....401 East Fourth street  
 Leaman, Silas.....1030 South State street  
 Little, Nancy E.....815 Whitney street  
 Logan, Frank A.....Second street  
 Logan, Lorenda.....Second street  
 Lang, A. J.....Corner Freemont and Logan avenue  
 Lang, Mary.....Corner Freemont and Logan avenue  
 Lang, Vera.....Corner Freemont and Logan avenue  
 Lawman, Nettie.....four miles southeast  
 Lobdell, Julia.....Country  
 Lewis, Mrs. Taylor.....463 South State street  
 Martin, Maggie.....813 South State street  
 Merrill, Anna.....202 Main street  
 Merrill, Ezra.....202 Main street  
 Mott, Sarah.....616 Whitney street  
 Maxom, Leora.....627 Whitney street  
 Marean, Oliva A.....464 South State street  
 Martin, Thomas.....South State street  
 Martin, Mary J.....South State street  
 McDavitt, Edward L.....809 West Lincoln avenue  
 McDavitt, Mary L.....809 West Lincoln avenue  
 McCandles, Maggie.....914 West Perry street  
 Marshall, John W.....620 West Jackson street  
 Mauz, Kozina.....Kishwaukee street  
 Martin, Matilda.....525 Warren avenue  
 Marshall, George M.....703 Pearl street  
 Marshall, Susie.....703 Pearl street  
 Marshall, Taylor L.....613 Logan avenue  
 Marshall, Agnes.....613 Logan avenue  
 Morse, Austin.....315 West Pleasant street  
 Morse, Matilda.....315 West Pleasant street  
 Mackey, Laura.....528 Julian street  
 McBride, W. M.....617 Logan avenue  
 McBride, Mrs.....617 Logan avenue

Martin, Fred.....South State street  
 McGill, Mrs. John.....400 East State street  
 Myers, W. E.....515 Madison street  
 Miller, A. J.....710 Whitney street  
 Miller, Mrs. A. J.....710 Whitney street  
 McDowell, Adam.....Freemont street  
 McDowell, Catherine.....Freemont street  
 Moore, Richard.....807 Prairie street  
 Moore, Margaret.....807 Prairie street  
 Manne, Louis H.....715 East avenue  
 Manne, Etta J.....715 East avenue  
 Mullen, Wealthy.....South State street  
 McInnes, Ellena.....403 Fourth street  
 McNaughton, Edessa.....702 Logan avenue  
 Martin, Dora.....North State street  
 Mason, John.....809 West Lincoln avenue  
 McEachron, Annie.....207 West Hurlbut avenue  
 Norton, Carrie.....  
 Newton, Belle.....615 Baker street  
 Nash, W. T.....Logan avenue  
 Pettit, Mary.....311 Whitney street  
 Pettit, E. E.....311 Whitney street  
 Powers, Lucinda.....two miles River Road  
 Powers, Walter M.....two miles River Road  
 Powers, Frankie.....two miles River Road  
 Prentice, Minnie.....East Second (O. L.)  
 Prentice, O. R.....East Second (O. L.)  
 Prentice, O. R., Mrs.....East Second (O. L.)  
 Pritchard, Warham W.....815 Prairie street  
 Pritchard, Matilda.....815 Prairie street  
 Pritchard, Clarence.....815 Prairie street  
 Pritchard, Evelyn.....Prairie street  
 Pritchard, Susan.....Prairie street  
 Perlet, Eva.....Corner Prairie and Fourth  
 Powers, Carrie L.....416 Julian street  
 Pierce, Jennie M.....422 North State street  
 Pierce, Mary E.....422 North State street  
 Pierce, Olive.....422 North State street  
 Piel, Altha A.....923 Cherry street  
 Piel, Lillie.....923 Cherry street

Peart, John G.....603 Garfield avenue  
 Peart, Minnie.....603 Garfield avenue  
 Palmer, Eleanor.....1032 South State street  
 Palmer, A. L.....1032 South State street  
 Pratt, Miram.....three miles south  
 Puterbaugh, Harry.....707 West Perry  
 Puterbaugh, Harry, Mrs.....707 West Perry  
 Pilcher, Cora.....529 Allen street  
 Pierce, Nellie J.....West Madison  
 Pierce, Floyd E.....West Madison  
 Pease, Nellie G.....111 Fourth street  
 Preston, James.....East Second  
 Preston, Jennie.....East Second  
 Price, Mattie.....East avenue  
 Pettit, Blanche.....Webster street  
 Pettit, Glen.....Webster street  
 Petty, John.....Hancock street  
 Petty, Amy.....Hancock street  
 Reed, Harriet M.....four miles Reed's Crossing  
 Ritchie, Lillian M.....two miles south  
 Rundall, Sarah.....1014 South State  
 Robertson, Mira R.....816 Whitney  
 Ray, Luceba.....336 Allen street  
 Rairdon, S. C., Mrs.....Cor Third and Prairie street  
 Ramsley, Cora.....  
 Robinson, Edmund J.....126 Ogden avenue  
 Riley, William J.....1002 Garfield avenue  
 Riley, Ella.....1002 Garfield avenue  
 Rivenberg, Adeline.....300 East Madison street  
 Roderick, Rovella M.....1214 Garfield avenue  
 Rounds, Herbert.....315 West Pleasant  
 Rounds, Sarah L.....315 West Pleasant  
 Rose, Mary E.....226 West Pleasant street  
 Ross, Alvoy E.....1003 Whitney street  
 Rogers, Edith.....four miles south, Genca road  
 Rulison, Nettie.....713 East Second street  
 Richardson, Alta Bell.....510 Main street  
 Rainthrop, Benjamin C.....River Road  
 Rainthrop, Pearl.....River Road  
 Slafter, Mrs. A. A.....113 West Madi on

Swayne, George W.....  
 Sprague, Martha.....State Street (O. L.)  
 Sprague, Bertha.....State Street (O. L.)  
 Sprague, Edna.....State street (O. L.)  
 Smith, Almira.....  
 Seaver, Anna.....612 Pearl  
 Silvus, Ida.....Corner Church and Caswell  
 Snyder, A. J.....Van Buren street  
 Snyder, A. J, Mrs.....Van Buren street  
 Sherman, John L.....1019 Garfield  
 Sherman, Mary E.....1019 Garfield  
 Scott, Jennie.....1121 Pearl  
 Stupfell, Mattie.....Corner Fourth and Whitney  
 Stupfell, Edwin.....Corner Fourth and Whitney  
 Smith, Winnie.....two miles country  
 Smith, Fdna.....Country  
 Smith, Ray.....Country  
 Smith, Lee.....Country  
 Sexaur, George.....two miles east  
 Spragg, Caroline.....West Locust street  
 Sheldon, Wm. A.....710 Prairie street  
 Sheldon, Elizabeth M.....710 Prairie street  
 Seargent, Mahala.....Logan avenue  
 Savage, H. R.....317 West Hurlbut  
 Savage, Ella.....315 West Hurlbut  
 Stupfel, Celia.....Second street  
 Sager, Ellen.....two miles southeast  
 Sager, Garret F.....two miles southeast  
 Sager, Ellen E.....two miles southeast  
 Sager, Jessie V.....two miles southeast  
 Sager, George E.....two miles southeast  
 Sager, Emery H.....two miles southeast  
 Sawyer, Ruie D.....633 Whitney street  
 Sawyer, William M.....633 Whitney street  
 Sawyer, William, Mrs.....633 Whitney street  
 Shaw, Daniel.....West Jackson  
 Shaw, Martha B.....West Jackson  
 Silvius, Mary A.....816 South State  
 Swail, Louise M.....317 West Lincoln  
 Swail, Bertha.....317 West Lincoln

Swail, May.....317 West Lincoln  
 Silvius, Lizzie.....Corner Church and Caswell  
 Sellard, James.....324 North Main  
 Sellard, Clara.....324 North Main  
 Sharp, John W.....522 West Lincoln avenue  
 Sharp, Hattie.....522 West Lincoln avenue  
 Sharp, William.....522 West Lincoln avenue  
 Sharp, Proctor.....522 West Lincoln avenue  
 Starr, Frank W.....819 Pearl street  
 Starr, Mary.....819 Pearl street  
 Silvius, Wells.....Whitney street  
 Swift, Arthur W., M. D.....129 West Locust street  
 Swift, Jessie E.....129 West Locust street  
 Shaw, Nettie.....five miles west Newberg Hill  
 Stowell, Delia.....between Sixth and Seventh  
 Stowell, Herbert J.....between Sixth and Seventh  
 Shattuck, Foster.....804 Prairie street  
 Shattuck, Harriett.....804 Prairie street  
 Tanner, Adaline.....325 West Madison street  
 Turner, Triphena.....Logan avenue (O. L.)  
 Timony, Elizabeth.....211 First street  
 Tetlow, Winnie.....330 Allen  
 Taplin, Orvilla.....221 Logan avenue  
 Taplin, Eliza.....221 Logan avenue  
 Teeple, Sherman.....916 East Lincoln avenue  
 Thrush, Esther, Mrs.....415 Allen street  
 Thrush, Carl.....415 Allen street  
 Teeple, Mary E.....927 East Lincoln avenue  
 Vandewalker, Henry M.....1115 Garfield avenue  
 Vanbrocklin, Mrs. D.....north side  
 Weston, Carrie.....126 Ogden  
 Warren, Mabel.....633 Union avenue  
 Watson, Helen.....607 Logan avenue  
 Whitney, Grant C.....635 Freemont street  
 Whitney, Grace.....635 Freemont street  
 Wyman, Emma.....1121 South State  
 Wyman, Warren.....1121 South State  
 Ward, Rose.....  
 Willard, Ethel.....  
 Watts, William.....315 West Pleasant street

Whipple, Annie V.....615 Pearl  
 Webster, Grace F.....West Lincoln avenue  
 Welsh, Nellie.....816 Garfield  
 Woodward, Myrtle.....Union avenue  
 Williams, Edna May.....Corner Chicago and Jackson  
 Yaw, Albert J.....First street  
 Young, Florence R.....317 West Perry  
 Zinn, Nellie.....422 Kishwaukee street





The  
CENTENNIAL CELEBRATION  
of  
TRINITY CHURCH  
Belvidere, Illinois

Trinity Sunday  
June first, 1947

#148  
VAULT



The Right Reverend Wallace Edmonds Conkling  
The Bishop of Chicago

# The Institution of the Rector and THE CENTENNIAL EUCHARIST

The Rt. Rev. Wallace E. Conkling, S.T.D.  
The Bishop of Chicago

The Rev. Frederick B. Wolf  
Celebrant

The Rev. John H. Scambler  
The Rev. Harold G. Holt  
The Rev. Philip L. Shutt  
In Procession

Mr. Paul Abel  
The Bishop's Chaplain

Mr. Allyn Burroughs  
Master of Ceremonies

Miss Jeanne Law  
Organist

## PRELUDE AND PROCESSIONAL

### INSTITUTION OF THE RECTOR

The Book of Common Prayer ..... Page 561

### SOLEMN PROCESSION

*Priest:* Let us go forth in peace.

*People:* In the Name of Christ. Amen.

"Holy God We Praise Thy Name" ..... Hymn 273

"Alleluia, Sing to Jesus" ..... Hymn 347



THE HIGH ALTAR

## THE PRIESTS OF TRINITY CHURCH

The Rev. Alfred Louderback  
 The Rev. S. P. Pulfred  
 The Rev. J. S. McGowan  
 The Rev. E. B. Tuttle  
 The Rev. J. H. Waterbury  
 The Rev. W. H. Cooper  
 The Rev. H. Yeator  
 The Rev. W. H. Eddy  
 The Rev. J. O'Meara  
 The Rev. C. A. Cummings  
 The Rev. J. S. Mahood  
 The Rev. A. L. Bumpus  
 The Rev. Gerald G. Moore  
 The Rev. Garth Sibbald  
 The Rev. M. O. Gruber  
 The Rev. F. H. Burrell  
 The Rev. W. P. Crossman  
 The Rev. A. E. Johnstone  
 The Rev. J. H. Scambler  
 The Rev. J. S. Cole  
 The Rev. S. E. Johnson  
 The Rev. H. G. Holt  
 The Rev. R. T. Milligan  
 The Rev. P. L. Shutt  
 The Rev. Frederick B. Wolf

## HISTORY OF THE PARISH

The work of the Church in Belvidere began in the early part of the 19th century. There are no records today to tell us of the history of this early work. We know that a Mission was organized in 1847 and the Church which stands on the corner of North Main Street and Hurlbut Avenue was built in 1857. It is a picturesque little building — somewhat in the line of the English Churches. A few names come down to us of the first communicants of this first attempt to establish the Church. They are: Mr. and Mrs. Albert Neely, Mrs. Margaret Keith, Mr. M. Hotchkiss, Alma Hotchkiss, George Dean, Mrs. A. F. Moss, and Mr. and Mrs. George Williams. In the early days the Mission was very prosperous and continued so until 1872 when it began to decline — through removals and deaths — and finally services were discontinued. The priests in charge of the Church prior to 1872 included the Rev. Messrs. Alfred Louderback, S. P. Pulfred, J. S. McGowan, E. B. Tuttle, who founded St. Mark's Church, Chicago, J. H. Waterbury, W. H. Cooper, H. Yeator, and W. H. Eddy.

In 1893 the Church was reopened and Dean Peabody conducted evening services for a year. In 1894, the Rev. J. O. O'Meara came as resident priest. He was followed by the Rev. C. O. Cummings, who with his family was greatly beloved by the members of the Mission. During his pastorate the guild house was erected. After ten years, the Rev. Cummings resigned. During this time, and after, the mission enjoyed a steady growth.

Priests from then on included the Rev. Messrs. J. S. Mahood, 1906, A. L. Bumpus, 1909, Gerald G. Moore, 1912, Garth Sibbald, 1917, M. O. Gruber, 1921, F. H. Burrell, 1922, W. P. Crossman, 1923, A. E. Johnstone, 1926, J. H. Scambler, 1928, J. S. Cole, 1932, S. E. Johnson, 1933, H. G. Holt, 1936, R. T. Milligan, 1941, P. L. Shutt, 1943, and the present Rector, the Rev. Frederick B. Wolf.

This brief outline of the history of Trinity Church, Belvidere, would not be complete without mentioning St. Margaret's Guild. For many years the women of this Guild gave generously of their time, strength and funds to carry on the work of the Church. Today St. Mary's Guild and St. Cecilia's Guild, and the Altar Guild are all prominently identified with the work of the Church.

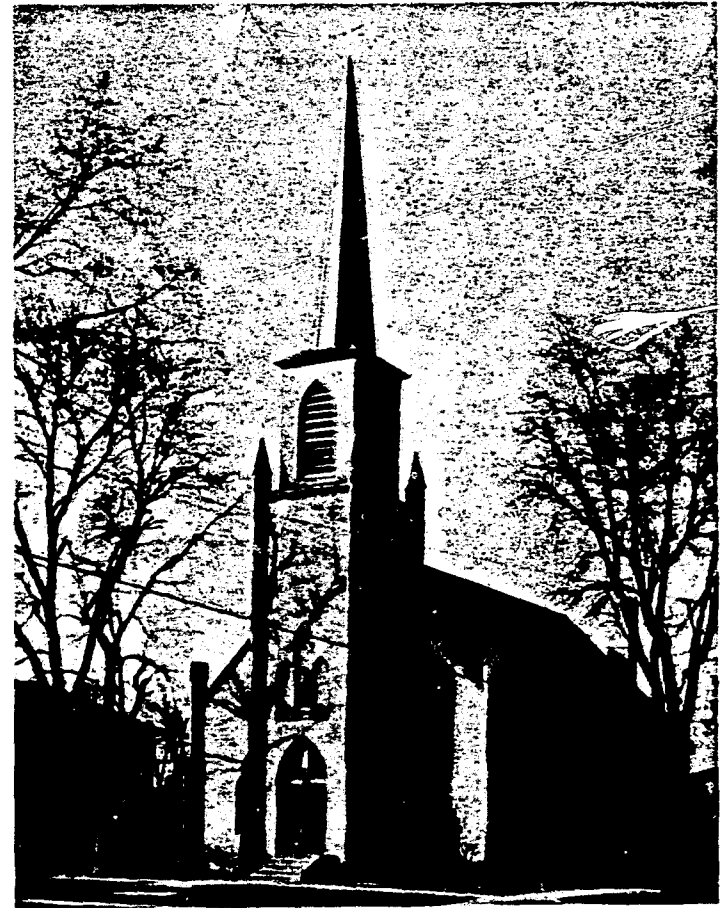
A recent Guild, formed in the last few months and named for the carpenter St. Joseph, has done yeoman service in getting the Church ready for the Centennial celebration.

A very fine pipe organ was given to the Church by Mrs. Gustavus F. Swift of Chicago. The dedication of this organ took place May 29, 1947. Funds for its installation were given by members and friends of Trinity Church.

The mission, one hundred years old, just recently became a parish and was admitted to parochial status at the last Diocesan Convention. The wardens and vestrymen elected to serve were: Mr. Harry Perkins and Mr. Clarence Darmon as wardens, and Mr. Clarence Whitehead, Mr. Alfred Johnson, Mr. Edward James, Mr. Robert T. Jury, Mr. Myron Perkins and Mr. Charles Burroughs as vestrymen.

## PARISH GUILDS

The Altar Guild  
The Order of St. Vincent  
The Choir  
St. Joseph's Guild  
St. Mary's Guild  
St. Cecilia's Guild



TRINITY CHURCH