

1810 — 1910

Centennial Celebration  
of the  
United Presbyterian Church  
Princeton, Indiana..

COMPILED BY  
GILBERT R. STORMONT

Illustrated



Terre Haute, Ind.  
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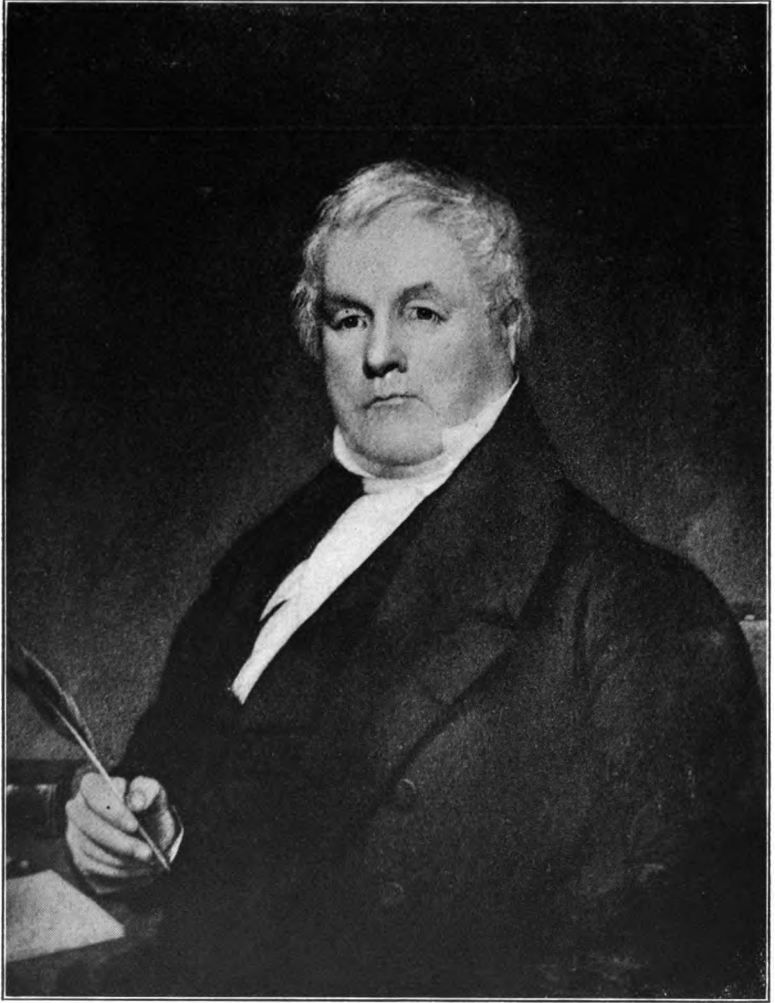
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REV. GILBERT MCMASTER, D. D.  
1840 — 1846

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## Introductory

In 1895 the congregation of the United Presbyterian church, Princeton, celebrated its 85th anniversary. On that occasion a number of papers and addresses of historical character were presented. These were of such interest that it was resolved at that time to have them published in book form, and a committee was appointed for that purpose. But this was as far as the matter went. For lack of ways and means the matter was delayed for sometime, until, finally, the enthusiasm subsided and nothing came of it. The collection of manuscript that had been partially arranged for the printer, was laid away to accumulate the dust of years, and to be forgotten.

Fifteen years later, in September, 1910, the 100th anniversary of this congregation was celebrated. Again there were historical papers and addresses of interesting character, and again there was an expressed desire to have these preserved in substantial printed form. Again there was a publishing committee appointed to carry out this desire. This committee was composed of Dr. W. W. Blair, J. R. McCoy, John M. Stormont, Melville S. Woods and G. R. Stormont.

This Committee, after considerable delay that was unavoidable, now submits this volume as its best conception of the work required of it. To the last named member of this committee was assigned the duty of editor and compiler, and upon him must rest whatever criticism there may be, as to the order and arrangement of illustrations and subject matter, and the typographical appearance of the work. The entire Committee is entitled to share in whatever there may be of commendation.

Before proceeding with the work assigned to it, the Committee discovered the collection of manuscript that had been prepared for publication for the 85th anniversary, and much of this manuscript was found to be of such character that it might be appropriately included with that pertaining to the

100th anniversary, and it was decided to so use it. Several of the papers and addresses presented at the former anniversary will, therefore, be found in this volume, appropriately designated. It may be noted that the respective authors of these articles, so designated, have died since the celebration of the 85th anniversary, and it will be of interest to say something further in reference to them.

Rev. J. E. Jenkins, whose address, given at the 85th anniversary, appears on page 107, was for many years pastor of the Cumberland Presbyterian Church, Princeton, and was a very earnest and devoted Christian minister. He was in close fellowship, and an efficient co-worker with Dr. John McMaster, whom he esteemed most highly.

Gilbert McMaster, whose paper appears on page 99, was the eldest son of Dr. John McMaster, and a grandson of Dr. Gilbert McMaster. The most of his life was spent in Pittsburg, and vicinity, but the ties which bound him in affection to the old church, of which his father was for so many years the pastor, were never severed. His estimate of the character and influence of some of the leaders is well-timed, and spoken from a personal knowledge and a heart sincere.

S. Crawford Hogue, a grandson of the prime mover in founding this congregation, on page 61, gives some very characteristic and realistic recollections of a boy's experience in the church of long ago. This will be read with appreciative interest by many such "boys" who have grown to man's estate. Crawford Hogue spent most of his life in and near Monmouth, Illinois. By frequent visits to Princeton, the place of his birth, he kept in touch with the church of his boyhood, and his kindly affection for that church never grew less, but rather increased with the passing years. He was an active and efficient Christian worker, and his death, a few years ago, was a great loss to the church with which he was identified, and to the community in which he lived.

Andrew J. Wright's review of the manner and the progress of the praise service of half a century, found on page 91, will be read with interest by older people, and some wonder by



**GILBERT R. STORMONT**  
Compiler and Publisher



younger people. 'Squire Wright had no superior in his day, as a leader in this service, and there was none better qualified to tell of the experience and practices of long ago. At his death, a few years ago, Mr. Wright held the record of the State for the longest service as Justice of the Peace.

Rev. Nelson K. Crowe, whose paper appears on page 88, died since the centennial celebration. He had the distinction of being the only one from the families of the old church who became a preacher. His paper will explain how he obtained his education, and what his service has been in the ministry.

Of the papers and addresses pertaining to the 100th anniversary, it is not necessary to speak in detail. These are self-explanatory, and the several authors are living and responsible for statements made. Some reference should be made, however, to some addresses that do not appear in the book. Notably, that of Rev. Dr. S. R. Lyons, pastor of the church at Richmond, Indiana. At the opening session of the Centennial, Dr. Lyons gave a very interesting and instructive address concerning the growth and influence of the Christian church, in the world at large, and of the church whose Centennial was being celebrated. This address would find a fitting place in this volume, if this could be obtained without enlargement beyond the limits prescribed by the Committee, or rather by the finances available. The same may be said of the very excellent address by Rev. John A. Gordon, D. D., a former pastor, who came all the way from his California home to participate in this Centennial. His subject was the "Power of Prayer." It was an able, earnest and instructive address, and was highly appreciated by all who heard it. On the same occasion, expressions of cordialty and kindly greetings were given in short addresses by Rev. Dr. Edwards, pastor of the M. E. Church, Princeton, and by Rev. John M. Hudelson, of the same church, in another part of the State.

It was the policy of the Committee, for the reasons mentioned, to include only matter of historical and local interest in this work, and even some that might properly come in this class has been omitted.

No mention is made of many minor incidents of the Centennial occasion. The various social events, the happy meetings of old time friends, the feast of good things served at the dinner hour in the church dining room, and, not the least, the vocal and instrumental musical selections, rendered by members of the church choir, who are highly skilled in this regard. It must suffice to say, that all these added interest to the program, and contributed very largely to the pleasure and success of this joyous occasion. But some things must be taken for granted, under the conditions in which the Committee has done its work.

It was the desire of the Committee to have the portraits of all the former pastors appear in this work, and they have succeeded in obtaining all, with the exception of the portrait of Rev. John Kell, the founder of the church. So far as known, no portrait of Rev. Kell is in existence.

The portrait of Dr. Gilbert McMaster appears as the frontispiece, and very appropriately. It is no disparagement to the able men who have followed him, to say that Dr. Gilbert McMaster was the ablest of them all. A scholar and a preacher without a peer in the pulpits of Princeton. It is worthy of remark, that of the nine who have served this congregation as pastor, during the one hundred years, all, except three, are living and still engaged in ministerial work.

Among the illustrations that appear in these pages, attention is called to the Historical Charts A and B, on pages 50 and 51. These charts were prepared by Dr. W. H. Patterson. They give a very intelligent and comprehensive view of the origin and growth of the Presbyterian Church, and the development of its various branches, down to the present time. In Chart B, the hundred years history of the Princeton congregation is shown in a most intelligent manner. This Chart shows at a glance the story that Dr. W. W. Blair has so well related in detail, in his "History of a Hundred Years."

In the Historical Sketch honorable mention is made of the beneficence of Mrs. Ann Eliza Woods Hudelson, to whom this congregation is so largely indebted for its enlarged and beauti-

fied house of worship, and for the commodious parsonage, with every modern appointment and equipment. The illustration on page 23, shows the old church as it was, and the new church as it is, transformed by architect's skill, at the expense of Mrs. Hudelson. The illustration on page 28, shows the interior of the new church. The portrait of this lady, whose beneficence this congregation has shared in such large measure, appears on page 80.

Further remark, in the way of introduction to the personal characters and the contents of this book, is unnecessary. Something must be left for the reader to discover. With the confident belief that many who read these pages will find interest and pleasure therein, and that hearts will be stirred with feelings of gratitude, in reflection on the way that the Lord hath led us, during this century of years, this little volume is respectfully submitted.

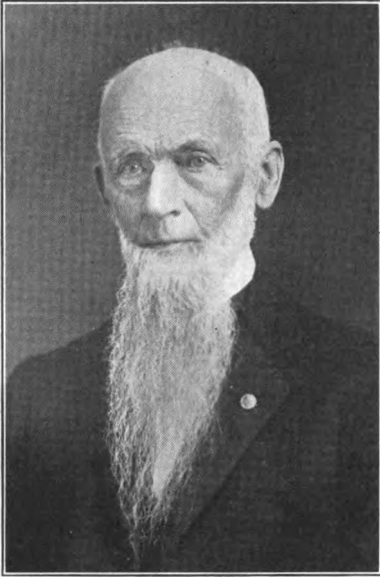
G. R. S.

Princeton, Ind., August, 1911.

# The United Presbyterian Church—History of a Hundred Years

BY DR. W. W. BLAIR

The history of this congregation covering the first ten or twelve years is gleaned from a record prepared in 1820 by Mr. James W. Hogue, at the request of Session, inasmuch as no regular minutes had been kept up to that date. From that time on the minutes of Session, together with numerous papers, which have been preserved, furnish the data.



DR. WILLIAM W. BLAIR  
1856—

In the year 1809 Mr. Samuel Hogue, Sr., who had been a ruling elder in the Burgher Seceder Church, in Blount County, Tennessee, and had a few years previous to this date moved to this locality, returned to Tennessee on a business trip and made application to Rev. Mr. Kennedy, a minister of that denomination, for preaching. This was declined on the part of Mr. Kennedy as being entirely out of his reach.

Before leaving Tennessee, however, Mr. Hogue made the acquaintance of Rev. John Kell, a young minister of the Reformed Presbyterian Church, who filled with the missionary spirit, promised to visit Indiana at his earliest opportunity.

Accordingly, about "Harvest Time" in the year 1810 he made his first visit. During that visit Mr. Hogue and Mr. Thomas Archer, a member of the Anti-Burgher Seceder Church, united with the Reformed Presbyterian Church, and with their families constituted a "Society" for prayer and religious conversation—the meetings of which were punctually attended.

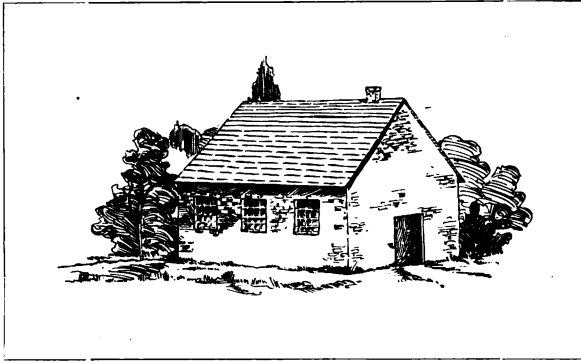
At the second visit of Mr. Kell, in the spring of 1811, Mrs. Hogue and Mrs. Archer united with the Reformed Presbyterian Church. Social fasting and prayer were observed by these two families.

Mr. Kell's third visit was in the fall of 1813, and during this visit the Sacrament of the Lord's Supper was observed, for the first time, at the residence of Mr. Robt. Archer, the father of Thomas, above mentioned, who lived just west of the Archer cemetery. The land is now owned by Mr. Robt. Howe. On this occasion there were about twenty members present, a number of families having removed to this locality, and cast in their lot with this small but substantial society. As to what transpired between this date and the fall of 1816, the records are silent.

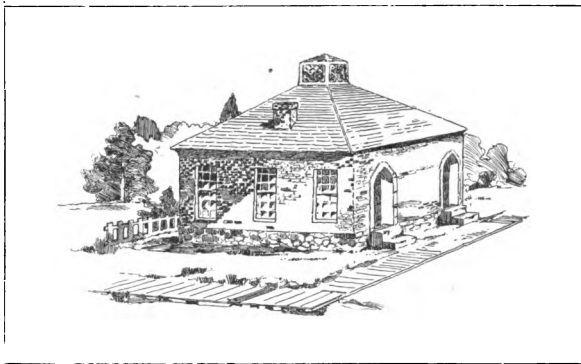
During the fall of 1816 Mr. Kell moved from "Beech Woods," now Morning Sun, Ohio, to this place, and settled here permanently; but continued his missionary work throughout this western country, and when at home, ministered to the members drawn together here, chiefly through his influence.

In the fall of 1817 the Sacrament of the Lord's Supper was dispensed for the second time, in the Baptist Church, a small log building one mile north of Princeton, which was still standing when I came here in 1850. The membership was near forty at this time.

The death of Mr. Samuel Hogue, the prime mover in the organization, occurred just a few days before this Communion occasion. Mrs. Robert Archer, Mrs. Boyd, a sister of Mr. Archer, Mrs. Hogue, the mother of Mr. Samuel Hogue, and Mrs. James McMillan were called from time to eternity during that same year. In the fall of 1818 the Sacrament of the



**THE OLD FRAME CHURCH**  
1820 — 1836



**THE OLD BRICK CHURCH**  
1836 — 1858

Lord's Supper was again observed in the same place, with slightly increased membership.

During the year 1819 but little occurred, of interest, some families moved away and others came. In June 1820 the Western Presbytery of the Reformed Presbyterian Church met in Princeton, and during its sessions the Sacrament of the Lord's Supper was dispensed for the fourth time—the membership at this time was about fifty.

On Saturday preceding the communion, Rev. Samuel Wylie of Sparta, Illinois, moderated a call, which was made out unanimously for Rev. John Kell, and by him accepted, and on the following Monday, June 21, 1820, he was formally installed as pastor of the congregation. On this occasion the congregation occupied, for the first time, a small frame church, which they had succeeded in building—in part by their own labor and in part by subscription. This was the first house of worship of any kind erected in the town of Princeton. It stood where the dwelling of the late Rev. J. E. Jenkins now stands, and was occupied as a place of worship until 1836.

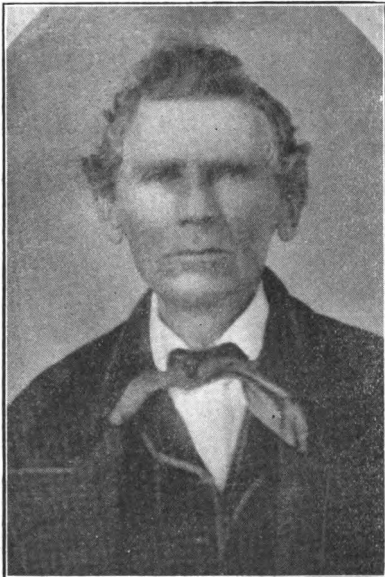
For the next ten or twelve years the records are chiefly occupied with the ordinary routine business of the congregation.

The exercise of discipline was of frequent occurrence. Some strange and rather ludicrous cases coming before session for adjudication, but all seemed to receive careful attention.

On the 9th of May, 1832, a committee of arrangement met, for the purpose of devising plans for the erection of a new church. On the 28th of the same month the congregation met and appointed a building committee as follows: Messrs. James Finney, James W. Hogue, Andrew Makemson, Calvin Minnis, Robert Stormont, Wm. Orr and John Munford. A subscription paper in the usual form, was prepared and circulated by this committee; but the work did not go on rapidly as the pecuniary resources of the people were not great; and it was not therefore, until 1835 that the house was enclosed and the following year occupied.

It is proper to state here, that the division which took place in the Reformed Presbyterian Church in 1833, on the question of participation in the affairs of the United State government, was one cause of the delay in the erection of the new brick church, which occupied the ground where the Cumberland Presbyterian Church now stands.

In this division, this congregation was an active participant.



WILLIAM ORR  
1834—1878

There was much earnest discussion—many heart-burnings were in those days. I cannot go into the details, but will give a few incidents. The congregation at its meeting on March 16, 1833, appointed Messrs. Wm. Orr, Robert Stormont and James W. Hogue a committee to draught a memorial for the congregation of Princeton to the next meeting of the Western Presbytery, asking that they discuss the subject of “voting” for civil officers, and how far the vote may come under an immoral law.

On April 5, 1833, this committee made the following report:

“To the Moderator and Remnant Members of the Western Presbytery to meet in Princeton, Indiana, on the second Friday of April, 1833.”

Reverend Fathers:—

We, the members of the congregation of Princeton, Indiana, and vicinity, having at a general meeting considered the present commotions of the church within our department; with



much grief of heart, have resolved to petition you, our Spiritual Fathers, to discuss the subject of our civil relations with respect to the right of suffrage in voting for civil officers in our government.

Can we consistently with the standards of our church—either vote ourselves or encourage others to do the same? We ask this, Reverend Fathers, as our instructors in Christ, in the hope that your deliberations might have a salutary tendency in the promotion of the peace, the prosperity and unity of this department of Zion.

We further pray you, in obedience to the act of Synod; session tenth, Pittsburgh, Pa., 1823, to take up the subject of serving on juries; whether the juror comes under an immoral law within the State of Indiana, and to give us instruction according to the special state of the cases, and as in duty bound your petitioners ever pray.

Submitted in obedience; signed in behalf of the congregation, by the chairman of the general meeting.

JAMES STORMONT, SR.

What action was taken by the Presbytery on this petition, I have no means of knowing. On November 16, 1833, another committee consisting of Messrs. Robert Stormont, James W. Hogue, Simon Orr and Wm. Orr, was appointed and on February 28, 1834, made the following report on the "Jury Subject:"

"That a majority of them do agree that in so far as they would employ the law for their own benefit, or protection, they could act on the jury.

"WM. ORR, Chairman."

This report was accepted and approved and directed to be made known to the congregation. But they were not all of one mind, as the following address to the session will show:

“Princeton, Indiana, February 24, 1834.

“To the Moderator and Remaining Members of Session of the Princeton Congregation.

“Dear Brethren:—

“For the following reasons, I dissent from the majority of your committee, in giving permission to the members of this congregation, that they may serve as jurors consistently with the standards of the church.

“I believe the prohibitory act of 1806 is still the law of the church. We have the reasons given why this act was passed; and we have no act repealing this one, that ever I have seen. If there is let it be produced. I believe also, that it is supported by the doctrinal part of our testimony, which we are bound to adhere to while we are members of this church. I will refer you to Chapter Twenty-seven, Section Four of the sins testified again ‘That Irreligious Men,’ maybe appointed as the official administrators of the religious ordinance of ‘Swearing’ witnesses. Also Chapter Thirty, Section Four. Christians testfying against National evils and striving, in the use of moral means, to effect a reformation should relinquish temporal privileges rather than do anything which may appear to contradict their testimony, or lay a stumbling-block before their weaker brethren. If this does not contradict our testimony, it is evident, it has the appearance of so doing. For these and other reasons that might be given, I sincerely recommend that you do not adopt the report. We should be very careful lest we give the Ark a wrong touch. We should also be careful that we do not become partakers of other men’s sins.

“I will close with the remark that I am truly sorry to see such divisions amongst us, but what I do is from a conviction of duty.

“ROBERT STORMONT.”

At many meetings both of the session and congregation this question was the subject of earnest and perhaps sometimes bitter discussion—yet in the main their official actions were orderly and respectful in tone. On September 26, 1834, is the first meeting of session at which Mr. Stormont's absence is noted, and from this date the line of separation, between what was known as the "Old Side" and "New Side" Covenanters was complete, each maintaining its own organization and ordinances. This church was "New School" in its views and practices.

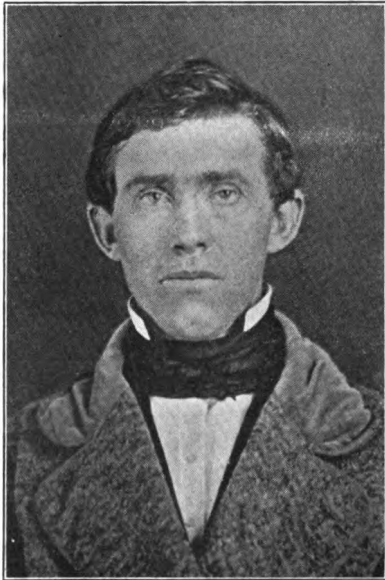
On the 30th of July 1834, the death of Mr. John Orr, one of the most noted men, both intellectually and spiritually in this congregation, took place. Quite a lengthy tribute to his memory is left on record. Just previous to his death, like Jacob of old, he gathered his children and grandchildren around him and blessed them, taking formal leave of each.

One of the important interests—and I might say—innovations receiving attention about this period of the congregation's history, was the organization of the Sabbath school. I have been unable to find from the records anything definite as to the exact time, but I have quite reliable information that Mr. Wm. Orr and James W. Hogue were the prime movers in this—then new enterprise. Their example and influence brought others to their assistance, and in 1832, about May or June, the school was opened and has maintained its existence to the present time with few interruptions—this being the first Sabbath School in Southern Indiana. During its earlier years it may have been closed during the winter months, but during more than the past seventy-five years it has never been closed excepting for some temporary cause.

The text-books in use were the Bible and the Shorter and Larger Catechisms. Much time and attention was given to memorizing portions of Scripture and especially of the metrical version of the Psalms. During the two or three succeeding years there were few events of interest.

On September 24, 1838, Rev. John Kell was at his own re-

quest, released from the pastoral care of the congregation, but continued to reside here, until the Master called him to his reward. His death occurred November 6, 1842. His mortal remains were laid to rest in the Archer cemetery. The good accomplished by this faithful servant of Christ during his long and laborious life will be known only in eternity. A community of substantial people, of pronounced Christian character, had been drawn together here, through his influence, and we today owe much, very much, to the sturdy pioneers of that day, for the position which we occupy in this community.



ARCHIBALD WARNOCK  
1856—1863

From September 24, 1838, till May 5, 1840, the congregation was without a stated pastor. During the early part of the year 1840, a call was made out for Rev. Gilbert McMaster, D. D., which was by him accepted, and on May 5, 1840 he was installed as their pastor. Under the care of this devoted servant of Christ the congregation enjoyed a good degree of prosperity. "And many were added to the church of such as should be saved."

But during the summer of 1845, Dr. McMaster gave the congregation to understand that he desired to have the relationship dissolved, and on October 20, 1845, the congregation met and appointed Messrs. Calvin Minnis, Wm. Orr and Robert McCurdy, a committee to attend the meeting of the Western Reformed Presbyterian Presbytery as its commissioners. These commissioners presented the following earnest remonstrance against the dissolution:

“To the Moderator and Members of the Western Presbytery of the Reformed Presbyterian Church.

“Fathers and Brethren:—

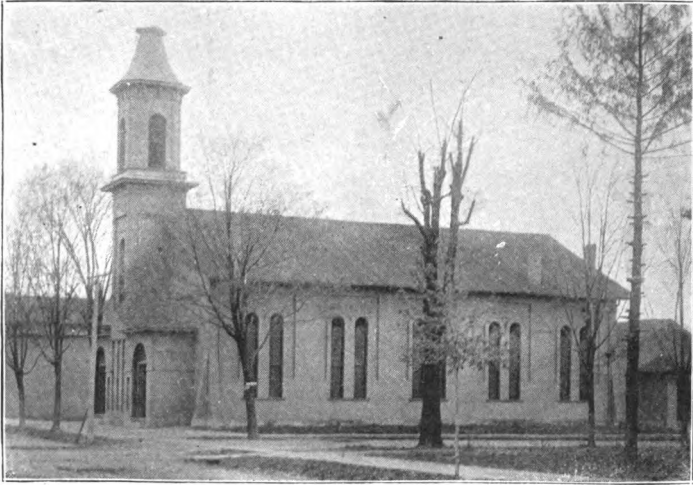
“As commissioners from the Princeton Reformed Presbyterian Congregation, we wish to give expression to our feelings and sentiments in view of the petition presented by our pastor, asking for a dissolution of the relationship existing between him and ourselves. His action has come upon us by surprise, and overwhelmed us with sorrow. We had been fondly looking forward to the enjoyment, for many years, on the part both of ourselves and our families, of his valuable labors among us; feeding us with knowledge and with understanding. We know not how to give up a hope so strongly and so prayerfully cherished.” (The paper is quite too long to be copied in full—it closes as follows:)

“If there be anything on our part that we can still do to retain him and make him comfortable we are willing to do it. Should he, however, still find it dutiful to urge the matter, and Presbytery should grant his request, we would follow him with our best wishes and our prayers, and look forward to a meeting with him in that assembly around the throne where such separations shall not be known. And where the Lamb that is in the midst of the throne himself shall feed his people and lead them to living fountains of water, and God himself shall wipe away all tears from their eyes.

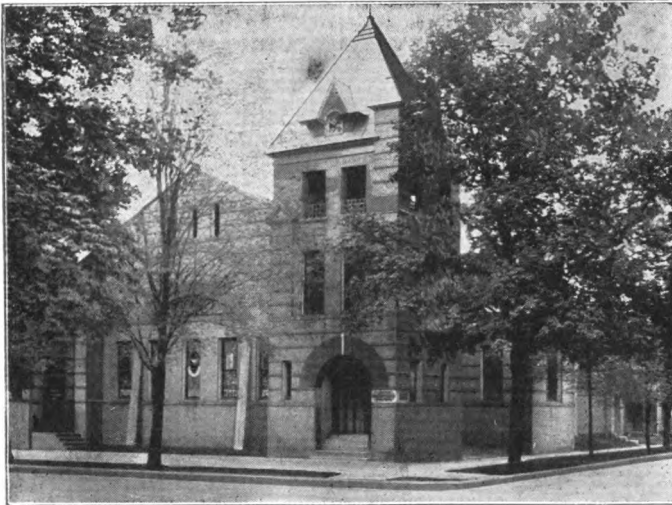
“That you may be guided in this matter to a right decision is our earnest prayer.

WILLIAM ORR, Chairman.  
MATHEW CLARK, Secretary.”

At the meeting of Presbytery, March 31, 1846, Dr. McMaster still pressed his desire for the dissolution, and it was granted, and he took his leave of the congregation in the most affectionate manner. Thus ending his pastoral labors. He, however, continued to serve the church in various ways until March 17,



**THE OLD CHURCH AS IT WAS**  
1858 — 1898



**THE OLD CHURCH REMODELED**  
By MRS. HUDELSON  
1898

1854, when he was taken home—closing a life of eminent usefulness.

The congregation soon made a call upon Rev. John McMaster, who at that time resided at Walnut Hill, Illinois. This call was accepted and on the first Sabbath of June, 1846, he preached his first sermon as pastor of the congregation, using as his text, Romans 1:16. "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

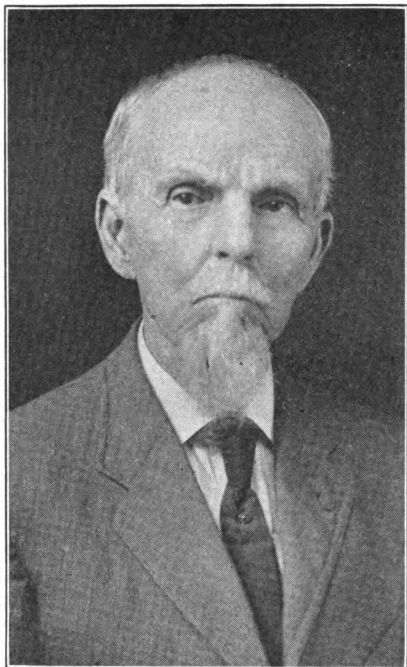
For many years the work of the church went on in a prosperous condition under the faithful, earnest and efficient leadership of its new pastor. The pew rent system was then in use in this church. The congregation increased in numbers until it became necessary to furnish additional accommodations.

At the congregational meeting, December 29, 1855, it was resolved to prepare for building a new church, and the regular collectors were instructed to take subscriptions in their respective "Societies." It was decided to build on a lot offered by Mr. David Archer, where Mr. Hugh Hanna's house now stands. At this same congregational meeting the pastor's salary was raised from \$500 to \$650. About one month later, January 26, 1856, the decision to build on the David Archer lot was reconsidered in a congregation meeting, and the offer of a lot by Elders Elect, W. W. Blair and Archibald Warnock, was received and accepted. Thus was the location of the new church fixed for the place where the church now stands. During the year 1857 the present church was erected; the congregation working faithfully and harmoniously. The building committee was as follows:

Messrs. John K. Finney, John Sterne, Archibald Warnock, Robert Duncan and W. W. Blair. "And I only am escaped alone to tell thee;" the others have all gone on before.

On the first Sabbath of January, 1858, the old church was occupied by the congregation for the last time; and on the second Sabbath, 11th inst. the new church—our present one—was opened for service. Dr. McMaster preached during the

forenoon service from Isaiah 59:21. During the afternoon and evening the Rev. Hugh McMillan, D. D., from Cedarville, Ohio, filled the pulpit, and received a most cordial welcome from many of the older members of the congregation who had formed his acquaintance years before in South Carolina.



ROBERT MILTON MUNFORD  
- 1863—

Our new surroundings gave us new zeal, and the work of the church was carried on with reasonable success. Years passed by. The war came on and sixty-four members and baptised youths of the congregation volunteered in their country's service. Sixteen of this number gave up their lives that the government might live. Five members of the session and two who have since been made members of the session, were in the army.

The change from the Reformed Presbyterian to the United Presbyterian church was a notable event in the history of this congregation; and one of which

many of the present members were active participants.

At a meeting of the Session of the Reformed Presbyterian Church of Princeton, held on June 6, 1870, the subject of union with the United Presbyterian Church was taken up, and after a lengthy and cordial consideration the following action was taken.

“Resolved, That we as a Session approve the ‘Basis of Union’ as adopted by the joint committees of the United and



Reformed Presbyterian churches, and which has been adopted by the United Presbyterian General Assembly at its recent meeting in Pittsburgh, Pennsylvania.

“Yeas—Rev. John McMaster, D. D., Elders Messrs. William Orr, Simon Sprowl, R. M. Munford, Robert R. Woods and W. W. Blair.

“Nays—None.

“Not voting—Mr. James Stormont.

“Absent—Mr. James S. Kell.

“Resolved, That a meeting of the congregation be called June 18th at 1 p. m., for the purpose of considering the above subject. Accordingly on the day specified the congregation assembled and after a free and full discussion of the subject, a resolution to seek a union with the United Presbyterian Church, through the Western Presbytery of the Reformed Presbyterian Church was adopted.

“Yeas—99.

“Nays—15.

The Western Reformed Presbyterian Presbytery met at Coulterville, Illinois, August 10, 1870. This congregation was represented in that meeting by Rev. Jno. McMaster, D. D., and Elder R. M. Munford. At that meeting the following action was taken:

“First. That this Presbytery reaffirms its act, approving the Basis of Union passed at its annual meeting in Concord church in May last.

“Second. That disclaiming all disrespect to the General Synod of the Reformed Presbyterian Church, and wishing the members of the synod God speed in carrying forward the cause, dear, as we trust to all of us, in their own way; this Presbytery falling back upon its inherent rights as a Presbytery claiming power from the church's head, and believing it will be most for the glory of God and the interests of religion, will seek on the aforesaid basis, an immediate union with the United Presbyterian Church.

“Third. That while laying down the name ‘Reformed,’ a name still dear to us and which we honor and respect, and taking up that of ‘United Presbyterian’ first recommended by the joint committees of the Associate and Associate Reformed and Reformed Presbyterian Churches, we lay down none of our principles, but unite on the common principles with a church, if not in letter, yet in spirit, identical in doctrine and worship and order. We therefore claim for the Presbytery, the Sessions, the trustees, and congregations with us, all the rights, privileges and immunities, secured to us by the constitution of the church and the laws of the land.

“Fourth. That when Presbytery adjourns it be to meet at Paxton, Illinois, on the 30th inst., to meet the Illinois Synod of the United Presbyterian Church to carry out the foregoing resolutions. On this preamble and resolutions the vote was as follows:

“Yeas—Rev. Jno. McMaster, D. D., Rev. M. Harshaw, Rev. J. K. Martin and Rev. W. S. Bratton, Elders R. M. Munford, David McClure, Thos. Kell, Robert Wilson and J. K. Raney, M. D.

“Nays—Rev. Samuel Wylie, D. D., and Elders R. W. Marshall, M. D., Robert James and John Boyle.

“Against this action Dr. Wylie protested and gave notice of an appeal to Synod.

“W. S. BRATTON, Clerk of Presby.”

On the 30th day of August, 1870, the Presbytery met according to adjournment at Paxton, Illinois, and were invited to seats as corresponding members by the United Presbyterian Synod of Illinois—then in session. Through the Moderator of the Presbytery, Dr. McMaster, the above paper was laid before the Synod, which was by the Synod referred to a special committee, and the following action taken thereupon:

“First. That the request be and is hereby granted.



INTERIOR VIEW OF THE PRESENT CHURCH

“Second. That with a view to the consummation of this union, the Moderator of Synod is hereby directed to give them the right hand of fellowship, accompanying the same with appropriate remarks.

“Third. That Synod recognize with gratitude to the head of the church this bringing together of the friends of the religion of Christ, on the principles held in common by the churches uniting, and that Dr. Scott be requested to lead the Synod in prayer and thanksgiving.

“G. D. HENDERSON,

“J. C. ELLIOTT,

“J. A. VANCE,

“Committee.”

By the following certificate this congregation was transferred from the Synod of Illinois to the second Synod of the West. “I hereby certify that Rev. John McMaster, D. D., is a minister in good and regular standing in connection with the United Presbyterian Synod of Illinois, and that he is hereby dismissed at his own request with a view to his connection, together with the congregation of Princeton, Indiana, of which he is pastor, with the United Presbyterian Presbytery of Princeton in the bounds of the ‘Second Synod of the West’ of the United Presbyterian Church.

“Done at Paxton, Illinois, September 1, 1870, by order of Synod.

“MARIAN MORRISON, Stated Clerk.”

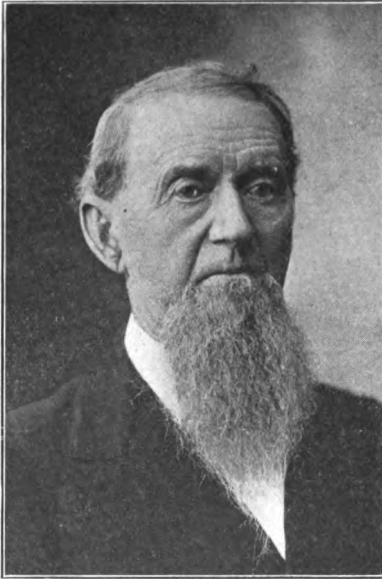
Thus we were regularly settled in the United Presbyterian Church. A minority, however, were unable to see their way clear to go with us, and an amicable settlement of the question of property was desired by both parties, and in answer to a paper presented to this congregation at its meeting on May 8, 1871, by Messrs. William Stormont, Joseph Makemson and John E. Little, trustees, the following action was taken:

“Resolved, first. That we regard the sale of the property belonging to this congregation as valid.

“Second. That we recognize the right of the minority to an equitable share of the property belonging to the congregation.

“Third. That we reaffirm the offer made by us to the minority on June 18, 1870.

“Fourth. That if the above proposition is not acceptable to the minority, we the majority, will agree to refer the whole



SAMUEL WARNOCK  
1879 — 1909

settlement of our respective rights in and to the property belonging to this congregation, to three disinterested men. One to be chosen by the majority, one by the minority, and those two to choose a third. Each party, the majority and the minority, to present to the arbitrators, through a committee appointed for that purpose, their respective claims in writing. And in case the arbitrators should desire further testimony or explanation, they shall have authority to call for witnesses upon either side.”

In accordance with this fourth resolution the settlement was effected and the majority paid to the minority about \$1,200.00.

We constituted then the second United Presbyterian Church in Princeton.

At a meeting of the First United Presbyterian Church of Princeton, then under the pastoral care of Rev. S. F. Clark, on April 11, 1874, the following paper was presented and adopted:

"Whereas, Our pastor, Rev. S. F. Clark, has signified his intention of giving up the charge of the congregation at the approaching meeting of Presbytery, and,

"Whereas, It is impossible for us to maintain the administration of word and ordinances amongst us without over taxing our abilities, and,

"Whereas, There seems to be no further need for a continuance of our separate existence; wherefore,

"Resolved, First, that with deep regret we acquiesce in our pastor's decision.

"Resolved, Second, that we ask Presbytery to unite us with the Second Church if they be willing for the union.

"Resolved, Third, that we propose the following as terms of union:

"First. That our elders take their places as members of the united Session.

"Second. That our property be disposed of, and after meeting all demands against the congregation, the balance to be put into the treasury of the united congregation.

"Resolved, Third, that the trustees be authorized to sell the property as soon as possible to the best advantage.

"WM. A. SIMPSON, Secretary.

"THOS. H. GILLESPIE, Chairman."

The above paper was signed by about sixty members, almost the entire membership, and was duly forwarded to Presbytery.

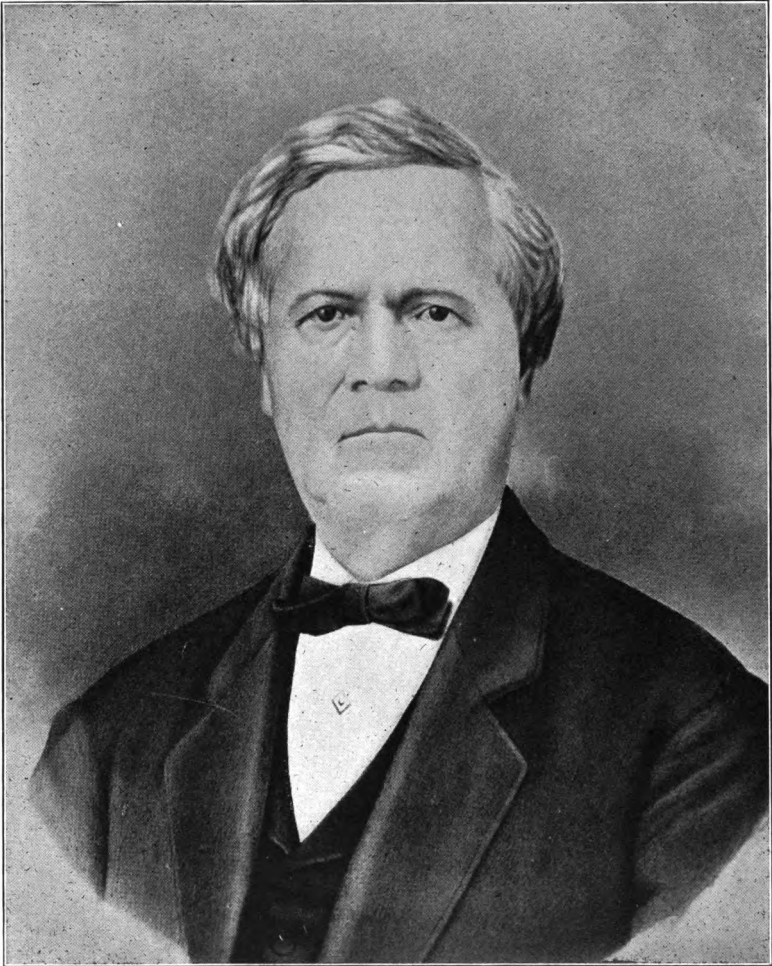
After a full expression from the parties concerned Presbytery, recognizing the necessity for this step, reluctantly consented to the release of Brother Clark, and heartily approved of the proposed plan of union in the hope that it will meet with hearty acceptance on the part of the Second Church, and that consolidation will speedily take place. Thus forming, in a double sense, the United Presbyterian Congregation of Princeton.

Accordingly due notice having been given to the members of the Second Church on May 10, 1874, at the close of the divine service a vote of the congregation was taken, resulting in the unanimous approval of the "Terms of Union" presented by the First Church, and Thursday, May 14, 1874 designated as the time for formally consummating the union of the two congregations.

On May 14, 1874, at the close of public worship, the Session was convened and constituted with prayer. The members present were Rev. John McMaster, D. D., Moderator; Elders Messrs. Wm. Orr, Simon Sprowl, Robert R. Woods, R. M. Munford and W. W. Blair. The union of the first and second congregations was then formally consummated by the Moderator and members of Session extending the "Right Hand" of fellowship to the members of Session of the First Church and by the public announcement of the names of the members of the First Church coming into the union.

The names of the elders of the First Church were then added to our roll of elders, viz: William Lawrence, Smith Wilson and Thomas H. Gillespie, owing to the advanced age of Mr. Lawrence he was, at his own request, granted optional attendance. This was a glad day for us all. The congregation thus formed from so many integral parts has gone on without further changes to the present time.

Some men labor and other men enter into the fruits of their labor. Dr. McMaster had given his vast influence, heartily, toward bringing up the congregation to its prosperous condition; but he was not permitted long to enjoy the fruit of his labor here on earth. His failing health was painfully apparent—not only to himself, but to all with whom he mingled. At a meeting of Session on January 5, 1874 Dr. McMaster, being unable to be present on account of illness, the Session authorized him to secure assistance in his pastoral work, and after correspondence during the early part of that year Rev. W. H. McMaster was invited to come and preach for us; hoping thus to give Dr. McMaster a much needed rest. On July



REV. JOHN MCMASTER, D. D.  
1846—1874



9, 1874, Rev. W. H. McMaster arrived, and was permitted to spend the next day in conference relative to the interests of the congregation with our pastor. But on the next morning, viz: July 11, 1874, the fatal cerebral hemorrhage occurred, and our beloved pastor's work was done.

At a meeting of Session August 1, 1874, the following action was taken:

"Whereas, Rev. John McMaster, D. D., Moderator of the Session of the United Presbyterian Church of Princeton, Indiana, was on the 11th of July, 1874, removed from us by death; wherefore,

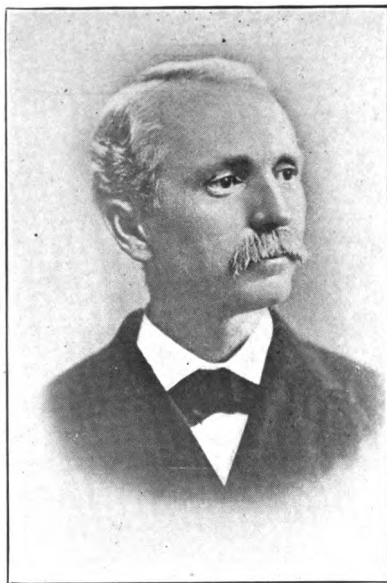
"Resolved, That in the death of Dr. McMaster this Session has lost a faithful and wise counselor. One who was ever ready and willing to do what he thought best for the church and the cause of Christ. This congregation has lost a faithful and efficient pastor, everywhere doing his duty; his wife a kind and affectionate husband; his children a loving father, and the community a good citizen—one who was ever on the side of truth and right.

"Resolved, That while we feel deeply the void occasioned by his death, and while we bow in sorrow, yet it is with pleasure and satisfaction that we as members of Session record our heartfelt testimony to his faithfulness in discharging the duties devolving on him as a minister of the gospel. 'Be ye faithful unto death, and I will give thee a crown of life.'

"Resolved, That in this dispensation of Providence we hear the voice of God saying to us, 'Be ye also ready, for in such and hour as ye think not the Son of man cometh.'"

The congregation felt acutely its loss. A pastorate extending from June 7, 1846 to July 11, 1874, a period of twenty-eight years, a period marked by so many changes and by such material progress was no ordinary occurrence. His influence,

for good in this community, has been exceeded by none, and attained by few. It requires the Master Mechanic to level the foundation, to square the walls, and give the building a proper start. Afterwards the man who builds with plummet in hand, lays brick after brick till the structure is completed. Dr. McMaster did much foundation work. We who build should give evidence of good mechanical skill.



DR. SAMUEL E. MUNFORD  
1887 — 1893

On September 21, 1874, a petition signed by 193 members of the congregation was presented to the Session, asking that a meeting of the congregation be called for the purpose of choosing a pastor. After consultation with Rev. W. P. McNary, October 27, 1874, was designated and on that day the congregation met and after a sermon from Mr. McNary, proceeded in the usual manner. The call resulting in the unanimous choice of Rev. W. H. McMaster. On December 29, 1874, Rev. W. H. McMaster was installed as pastor of the congregation and continued to serve in

such capacity until he was released, November 15, 1881.

From this time on but few changes have occurred. All who have participated in the work of the congregation in an official way are still spared and are engaged in active work for the Master, therefore but little material for history is found. The Rev. J. A. Gordon, D. D., next filled the pastorate. He was called February 6, 1883, and ministered to the congregation

until April 7, 1888. The same month of that year, April 21, 1888, Rev. J. Beveridge Lee was called and he continued as pastor until November 10, 1891. Following him the Rev. A. M. Campbell, Ph D., was called July 11, 1892, and his ministry lasted through a period of nine years. He was released August 27, 1901, and on November 20th of the same year our present pastor, Rev. W. H. Patterson, was called. His installation occurred January 21, 1902.

To recapitulate, the ministers in their regular order were as follows:

REV. JOHN KELL	Stated Supply, 1810 to 1820. Pastor, June 21, 1820. Released, September 24, 1838. Died, November 6, 1842.
REV. GILBERT MCMASTER	Installed, May 5, 1840. Released, May 31, 1846. Died, March 17, 1854.
REV. JOHN MCMASTER	Born, March 1, 1808, Antrim County, Ireland. Ordained January 26, 1832, Western R. P. P. Installed, June 7, 1846. Died, July 11, 1874.
REV. W. H. MCMASTER	Called, October 27, 1874. Installed, December 29, 1874. Released, November 15, 1881.
REV. J. A. GORDON	Called, February 6, 1883. Accepted, April 10, 1883. Installed, June 12, 1883. Released, April 7, 1888.
REV. J BEVERIDGE LEE	Called, April 21, 1888 Installed, April 14, 1889. Released, November 10, 1891.
REV. A. M. CAMPBELL	Called, July 11, 1892. Installed, October 5, 1892. Released, August 27, 1901.
REV. W. H. PATTERSON	Called, November 20, 1901. Installed, January 21, 1902.

It has been my privilege to know personally all of these men.

Closely associated with the ministers in their work in the congregation there have been elected since the organization forty-two elders, a full list of which follows:

NAME	ORDAINED	DEATH
Mr. Sam'l Hogue, Sr.	1810	September, 1819.
Mr. Thos. Archer	1810	December 29, 1841.
Mr. Robert Stormont	1814	Prorenata, 1835.
Mr. Jas. W. Hogue	1814	March 9, 1841.
Mr. James Lesley	1817	1836.
Mr. Robt. Milburn	1817	December 29, 1847.
Mr. William Crow	1819	1832.
Mr. Matthew Kell	1819	Joined A. R. C., 1846.
Mr. Sam'l Dunn, Knox Co.	1820	February, 1848.
Mr. John Orr, Sr.	1832	1834.
Mr. Simon Orr	1832	May 23, 1857.
Mr. William Orr	1834	November 9, 1878.
Mr. John Clark	1837	May, 1838.
Mr. Robt. Wilson	1837	April 13, 1861.
Mr. Andrew Carithers	1838	August 22, 1861.
Mr. Archibald McCurdy	1844	January, 1845.
Mr. Robt. McCurdy	Feb. 1847	November 10, 1860.
Mr. Robt. Ervin	Feb. 1847	May 16, 1847.
Mr. James Stormont	Feb. 1847	May 1, 1897.
Mr. Simon Sprowl	Feb. 1856	Removed to Kansas.
Mr. Archibald Warnock	Feb. 14, 1856	January 3, 1863.
Dr. William W. Blair	Feb. 14, 1856	
Mr. James S. Kell	Dec. 15, 1861	Removed to Illinois.
Mr. Robt. R. Woods	Dec. 15, 1861	February 20, 1885.
Mr. Robt. M. Munford	April 2, 1863	
Mr. William Lawrence, Sr.	May 10, 1874	1879.
Mr. Smith Wilson	May 10, 1874	Cynthiana, Ind.
Mr. Thos. H. Gillespie	May 10, 1874	December 24, 1901.
Mr. John M. Stormont	Sept. 11, 1879	
Mr. Henry McClurkin	Sept. 11, 1879	
Mr. Sam'l Warnock	Sept. 11, 1879	May 9, 1909.
Dr. S. E. Munford	Jan. 22, 1887	July 31, 1893.
Mr. A. L. Smith	Jan. 22, 1887	
Mr. M. S. Woods	Jan. 31, 1891	Removed.
Dr. L. R. Hudelson	Jan. 31, 1891	December 6, 1905.
Mr. R. F. Warnock	Jan. 31, 1891	
Mr. S. H. Archer	Jan. 3, 1903	
Mr. J. R. McGregor	Jan. 3, 1903	
Mr. Hugh Morrow	Jan. 3, 1903	
Mr. M. S. Woods (re-elected)	July 25, 1909	
Mr. Thos. S. Boyd	July 25, 1909	
Mr. J. R. McCoy	July 25, 1909	

One event of importance during the pastorate of Dr. Gordon was the introduction of the organ as an aid in the praise service. On February 4, 1886 a petition signed by 223 members asking for permission to use the organ in the Sabbath School was presented to the Session, and after some discussion was deferred until February 22, 1886, for final action. On that



REV. JOHN A. GORDON, D. D.  
1883 — 1888

date after a full discussion the following resolution was adopted, viz:

“That permission be granted for the use of the organ as a help in the praise service of the church.” Yeas 4, Nays 1. From the above date the organ has been in continuous use.

Frequently since the erection of the present house of worship the congregation has been called upon for means to make needed changes and repairs. The promptness and liberality with which these calls have been met constitute a marked characteristic of the congregation and especially is this true during the earlier periods of its existence. \$9,600.00 was the first cost of this property. Today we have it greatly increased in value.

Two notable examples of individual liberality coming from the daughter of one of the “Charter Members”—one of the earliest pioneers, a soldier in the battle of Tippecanoe, Mr. Sam<sup>l</sup> H. Woods, are especially worthy of record. In the fall of 1897 and spring of 1898, during the pastorate of Dr. Campbell, the property was much enlarged and greatly beautified and during the present pastorate, in the year 1908, our commodious parsonage was erected. All of this was done entirely at the expense of Mrs. A. E. Hudelson and for these munificent gifts the congregation is profoundly thankful.

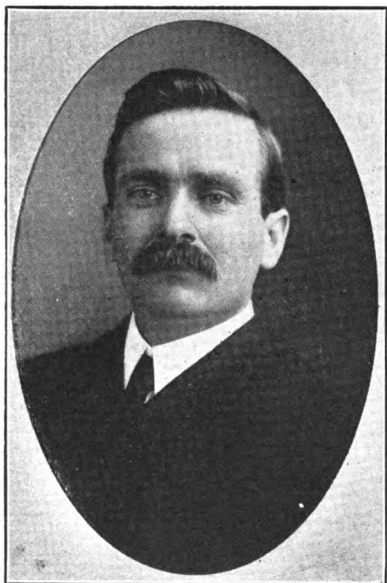
Those of us who have long been engaged in the active work of the church must soon transfer our cares to other hands. Whatever of success we may have attained is justly a matter for thankfulness and congratulation. When failures have come to us we can but express sorrow for our misguided efforts. To those who are but just beginning to take hold of life's burdens, we would say, the work will soon be yours, with all its responsibilities and cares as well as privileges. Look not to us as your guide, but to Him whose counsel is unerring and you will be safe. That the work of the congregation may be carried on with greatly increased efficiency is our earnest prayer.

With you who have served us as pastors, we rejoice that the

Master's work is still your work. We wish to bear testimony to your faithfulness whilst laboring among us. You have baptised our children, you have earnestly watched over our boys and girls, you have solemnized the marriage relationship of our young men and young women, you have visited the sick, you have comforted the sorrowing, you have buried the dead, and above all you have preached Christ and Him crucified, Sabbath after Sabbath, with faithfulness and we trust with God's blessing. For all of this we extend our heartfelt gratitude with the earnest wish that for many years yet you may render efficient service for the Master.

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#### SUPPLEMENTAL HISTORY.



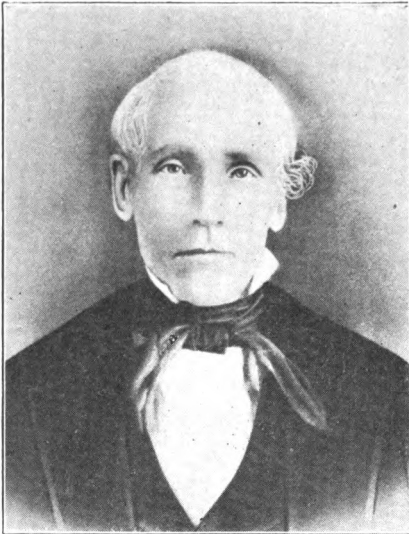
REV. MORRIS WATSON  
1911—

Another change of pastors occurred after the foregoing history was presented at the Centennial celebration. In November, 1910, Rev. W. H. Patterson, D. D. resigned his charge to accept the pastorate of a church at Beaver Falls, Penn. In a short time thereafter the Princeton congregation made a unanimous call for Rev. Morris Watson, of Burgettstown, Penn., to become their pastor which in due time was accepted, and Rev. Watson entered upon his work on the second Sabbath of April, 1911.

# History of a Component Part of the Present Church Organization

BY WILLIAM A. SIMPSON

In connection with the history of this congregation it will now be in order to notice another branch of the Church, which contributed materially to the strength and numbers of the present congregation.



REV. SAMUEL C. BALDRIDGE  
1837—1853

Early in the year of 1826, missionary work began among a few members of the Associated Reform Church in the vicinity of Princeton. Services were held at the homes of Hugh Parkinson, John McConnell and Alexander Hudelson. Indiana at that time was almost a dense wilderness, so that the Revs. James Worth, John McReynolds and Samuel C. Baldrige supplied in turn as they passed through Gibson county.

They were strangers in a strange land doing the Master's work that was needful to be done for the upbuilding of His cause in the world.

For many years preaching services were continued by these faithful ministers among the brethren and the first Sacrament of the Lord's Supper was observed in the barn of Mr. Alex-



ander Hudelson, about six miles southwest of Princeton, about the year 1833. At this time such interest in church work was manifested that it was deemed expedient to organize a congregation.

Accordingly, in 1835, in the same barn these people assembled together and organized a congregation. The above mentioned ministers were present and Hugh Parkinson and Alexander Hudelson were selected as ruling elders. Soon after this the brethren began to see the great need of a house of worship. David McCalla and John McConnell were appointed a committee or trustees and the erection of the brick church, which was afterwards their only place of worship was begun.

As to the successful working of the congregation at that time, not much can be given, but it is found from old records, that in 1837 Rev. Samuel C. Baldrige was installed as pastor. Soon afterward, as early as 1838, he was granted a leave of absence. The leave of absence was not, however, to go across the water, but to go out into the surrounding country and collect funds to aid in the completion of the church.

As an indication of the prevailing sentiment of those times in regard to women speaking in public the following extract from the minutes of a congregational meeting held in the brick church, April 17, 1837, is of interest:

“Resolved, That the Methodist Society may assemble and preach in our brick church at Princeton some days in May, provided that it be made known to the applicant thereof that no female can be permitted to speak in public, and that Mr. Baldrige be instructed to carry out and make known this resolution to the applicant”

It would seem as if there was a struggle among the people to maintain their pastor, and also meet the church debts. This continued on all through the 40s, for in March, 1853, there appears on record of the proceedings of a congregational meeting in which the people accept the resignation of their pastor, Rev. Samuel Baldrige, and John McConnell was appointed

commissioner to Presbytery, to convey the desire of both pastor and people to that body.

For one year Rev. Thomas McCague and Rev. R. E. Stewart, in turn, supplied the congregation. On the 22d of April, 1854, an election for pastor resulted in the choice of Rev. John L. Craig, over the opposing candidate, Rev. Hugh Sturgeon. Here is recorded the remarkable fact of a pastor's election with only eleven votes, his opponent receiving one vote.

In November, 1854, Rev. Craig was installed as pastor, and shortly after this is recorded the resignation of Alexander Hudelson from the session.

In 1857 Wilson McGrew was received as a member of the session of the congregation of Eden, and, in the same year, William Lawrence was received as a member of the session from the Associate Church.

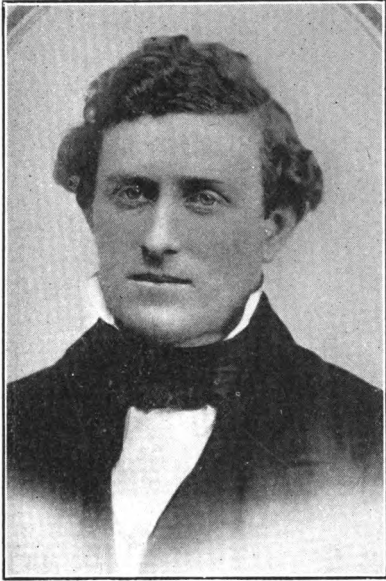
In tracing the history of the workers of this congregation which embraces a condensed outline of passing events, it is now necessary to notice, briefly, the origin, history and dissolution of the Associate Church of Princeton.

In 1839, a congregation was organized here by Rev. John McLain, with William and Samuel Lawrence and families, a number of the Woods' families, Elijah Coulter, Robert Gourley and others, as members. These brethren worshiped in a log church, which stood less than one mile east of the town, near what was known in early times, the James Lesly residence. This congregation continued under the pastoral care of Rev. McLain until his resignation, in 1843, after which they had no settled pastor. They became scattered and drifted into other congregations, a number of them coming into the Associate Reform Church.

In 1858 occurred the union of the Associate Reformed Church, with the Associate Church, commonly known as the "seceder church." These two churches had been long laboring and struggling for a basis for an acceptable union, and their efforts were consummated in their meetings held in Pittsburg, May, 1858. Thus was formed the United Presbyterian Church,

and Rev. John L. Craig continued as the pastor of this united congregation in Princeton.

In a few years after this the Civil war occurred, and many of the members of the congregation left their homes and church, and enlisted in the army. About thirty of the membership, and from the families of members, went from this congregation to join the ranks of those who were fighting their country's battles. This weakened the congregation to such an extent that it was not able to give due support to the pastor, and after many trials and hardships, he was granted one-third of his time that he might work in other fields.



REV. JOHN L. CRAIG  
1854 — 1865

Notwithstanding the relief in financial obligations, that was expected by pastor and people, from these concessions, the congregation failed to meet their part of the obligation, and, in consequence, the pastor gave up his charge and accepted a commission as chaplain of the 17th Indiana regiment. He left home and church and went

to the field to minister to the spiritual wants of his country's defenders.

But, man proposes and God disposes. Chaplain Craig had not been long in the field until he was stricken with disease, incident to the camp, and his constitution was unable to withstand its ravages. On July 11, 1865, at Macon, Georgia, he yielded up his spirit to God who gave it. Thus ended a noble life, and closed the work of one, who, had he been spared, was destined to be a great power in the cause of the Master whom

he so earnestly served. His pastorate covered a period of about eleven years.

After the war, the congregation made once more a vigorous effort to secure a settled pastor. A call was extended to Rev. John Pinkerton, but the call was declined. Then, again, in 1867, a call was moderated for Rev. Joshua R. Kyle, who also declined. The congregation afterward had an intimation that Rev. Kyle regretted his decision, and had expressed a willingness to accept a call, the second call was extended him. But again he declined. Not willing to give up the struggle, the determined people, in 1870, asked Rev. S. F. Clark to become their pastor, and November 18, 1870, his installation took place.

Almost the first duty the new pastor had to perform was to officiate at the funeral of Mr. John Gourley, one of the best men of the congregation, and of the session. Soon following his death came that of Samuel Hudelson, one of the financial standards of the church. Then followed the saddest affliction of all, the death of the pastor's wife. Thus, afflictions, one after another, seemed to hover over the pathway of pastor and congregation.

In consequence of the many embarrassing events, and the removal of many members from the bounds of the congregation, those remaining were unable to maintain the pastor. So, it was deemed best by Rev. S. F. Clark to resign his charge of the congregation. It was a few years before this time that the Reformed Presbyterian congregation, under the pastoral care of Dr. John McMaster, had declared itself in favor of union with the United Presbyterian body, and was constituted the Second United Presbyterian Church, of Princeton. It was considered by the First United Presbyterian Church to be the best and only thing to do, to dissolve their organization and go in a body to the Second church. In accordance with this resolution Rev. Clark was released from the pastorate of the First church, and, it was agreed, to dispose of their church property, and after paying all the debts, put the remainder into the treas-

ury of the Second church. Accordingly, the trustees sold the old church, which was converted into a residence, and still stands as such, on South Main street.

On the 16th of April, 1874, the Presbytery of Princeton convened in the First church and dissolved the relations existing between pastor and people. Rev. Clark, soon after, preached his farewell sermon, the last in the old church.

About sixty members of the First church took up their abode in the Second church, which was then designated as the United Presbyterian Church of Princeton, and has so remained to this day. This union was effected with the utmost harmony on the part of both congregations, none joining in this action more heartily than Rev. S. F. Clark himself.

Some of these members who participated in this action are still living, and are here today, joining in the felicities and fellowship of this happy anniversary occasion.

# A Chart Study of United Presbyterian History

BY REV. WILLARD H. PATTERSON, D. D.

We belong to one of the historical churches. Our line of descent is direct from the old Presbyterian Church of Scotland, and we are one of the several churches in Scotland and America claiming to represent the best of the reformation principles as outlined by the greatest religious leader Scotland ever produced, John Knox. Since the time of this first reformation, culminating in 1560, four dissenting bodies have separated themselves from the established church of Scotland.

These are all shown on Chart A. The First Reformation under John Knox was against Popery, the second beginning in 1638 and culminating in 1680 was against Prelacy. The Reformed Presbyterian Churches of Scotland and America count as the date of their organization, June 22, 1680, the first anniversary of the battle of "Bothwell Bridge." The great names of these churches are Cameron, Cargill and Renwick, all of whom were martyrs of this Second Reformation. These churches have been popularly known as the "Covenanters," although this name is not distinctive as all of the Presbyterian churches of Scotland, including the Established Church, hold to the principle of covenanting.

A generation later, in 1733, witnessed the separation of another dissenting body. This was known as the Associate Presbyterian Church, familiarly called "Seceders." Their great names were Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher. The reasons for separation from the Established Church were, that that church had (a) a mongrel Presbyterian form of government, (b) doctrines manifestly in conflict with the Westminster Confession of Faith, and (c) an unrighteous and oppressive law of patronage in the placing of ministers over the congregations. 1749 witnessed

another conflict culminating in 1761 in the organization of what is known as the "Relief Church."

This, too, was organized in opposition to this oppressive Patronage Act of 1712. The great names of this church were Gillespie, Boston, and Collier.

Almost a century later, 1843, the fourth separation from the Established Church took place, the new church being known as



REV. WILLARD H. PATTERSON, D. D.  
1901 — 1910

the "Free Church." Its great names are Guthrie, Gordon, and Chalmers. It stood for the "Liberty of the Church," and the primary cause of the movement was the Patronage Act of 1712. It will be seen that John Knox, centuries before, stated the principle for which all of these dissenting churches have contended, when he said, "Take from us the freedom of assemblies, and you take from us the Evangel."

Before leaving these Scottish churches let us note briefly the movements of the dissenting bodies. In 1847 the Relief Church and the Associate Church united, forming the United Presbyterian Church of Scotland. In the closing years of the last century, the greater part of the Reformed Presbyterian Church of Scotland joined the Free Church. In 1900 the Free Church of Scotland and the United Presbyterian Church of Scotland formed a union, under the name of the "United Free Church," leaving, however, a small body familiarly known as the "Wee Frees."

We are specially interested in the Reformed Presbyterians and the Associate Presbyterian churches, or the "Covenanters" and the "Seceders." Both of these churches undertook work in America, the former in 1743 and the latter in 1758. The work was greatly blessed, but during the trying times of the struggle for freedom, a union was effected between the American representatives of these churches in 1782.

The new church was known as the "Associate Reformed Presbyterian Church." There was a small portion of each of the original churches that refused to recognize this union.

In 1858 the part of the Associate Church failing to go into the union, united with the Associate Reformed Church, taking the name United Presbyterian Church of North America.

A very small number of the Seceders still held out against this union, and there are a few small congregations in America. The Synod of the Associate Reformed Church located in the South, refused to come into the union, largely on account of the anti-slavery agitation of the times, and today that body is known as the Associate Reformed Synod of the South.

The remnant of the Covenanter Church after the union of 1782 developed a rather vigorous life, but two factions were the outgrowth of disputes as to the proper relations towards the United States government. A division took place in 1833, each body claiming the name Reformed Presbyterian, but popularly distinguished as "Old Side and New Side Covenanters."

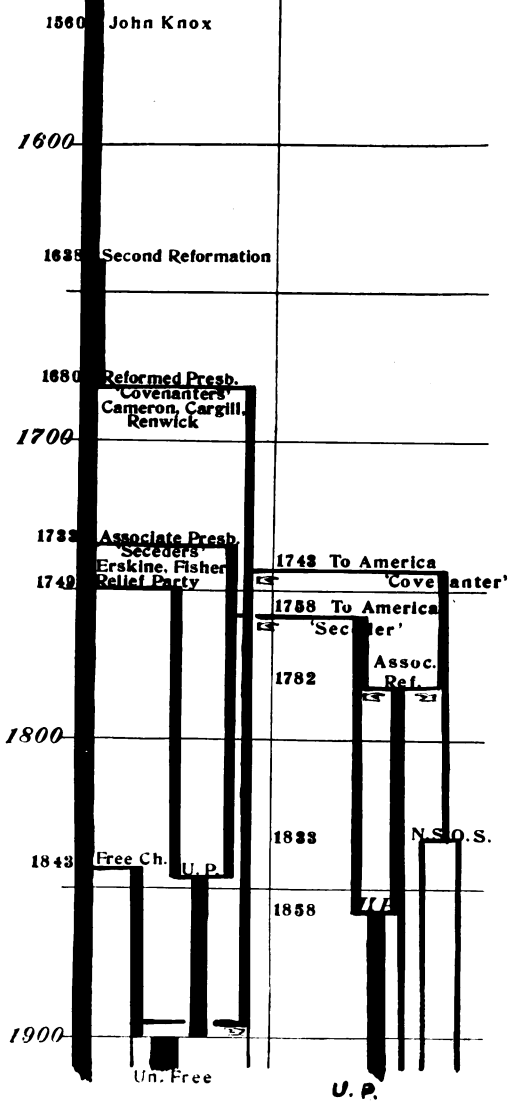


Chart B, which is intended to show the history of the Princeton congregation, needs little explanation.

It had its beginnings in the Covenanter Church in 1810, its first spiritual leader being the Rev. John Kell. Its first house of worship was erected in 1820. The division in the church in 1833 affected this congregation, and the "Old Side Covenanters" still retain their organization, their house of worship at present being on East Broadway. The "New Side" in which this congregation is especially interested, developed into a good body of Covenanters, and came into the United Presbyterian Church in 1870, a small body, however, remained out of this church until 1886. In the meantime the "Seceders" had organized a church in 1834, and the Associate Reformed people had organized a church in 1835. These two congregations continued separate until the union of these two bodies in America took place in 1858, when they united and formed one congregation of United Presbyterians. In the year 1870-1874 there were two congregations of United Presbyterians in Princeton. A union was then effected between those two congregations, since which time the church has been greatly prospered and blessed. The chart will show the ministers of all these various congregations from the time of the organization of the first "Covenanter" church one hundred years ago.

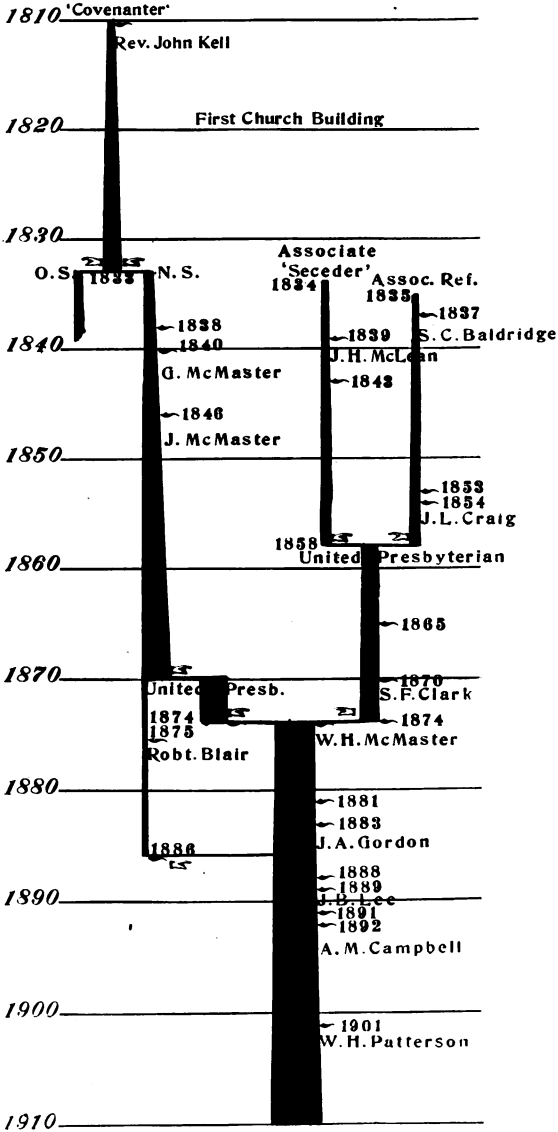
**UNITED PRESBYTERIAN CHURCH**  
 Presbyterian

**SCOTLAND AMERICA**



A

**PRINCETON CONGREGATION**  
United Presbyterian



**B**

## Some War History—Patriotism of Pastor and People

By GILBERT R. STORMONT

It may occur to some that a war topic is out of harmony with the spirit of Christianity, such as should characterize the membership of a congregation like this. It may seem that such a topic has no place in a program pertaining so largely to peace and good will, as manifested on this anniversary occasion. War and bloodshed do seem to be very much out of harmony with religion and christianity. But it was not so in Bible times, and it has not been so in the ages that have intervened. Many of the great characters of the Bible were men of war, and some of the most bloody battles of history are related in the sacred record. It was through war and bloodshed that God's chosen people were established.

Upon reflection, it will not seem strange that the descendents of the old Scotch Covenanters should be imbued with the war spirit, and be ready to take the sword to defend their faith. It is not strange that the decendents of those who had defended the "blue banner and bloody cross" in the Highlands of Scotland, should have some of this patriotic blood coursing through their veins. It is not strange that a congregation of such ancestry should be willing to make sacrifices of property, comfort, and life, if necessary, rather than yield their convictions of right.

It is not strange that this congregation, composed of families who had borne constant testimony against a national evil, and failing to eradicate or restrain the evil, had abandoned home, and sacrificed property in the Southland, that they might get themselves and their families away from all the blighting influences of that evil; it is not strange that a congregation of such people should train up sons who would be

ready to manifest the faith and conviction of their fathers. It is not strange that these sons would be ready to manifest the supreme test of patriotism when occasion required it.

The Covenanters have a record for stalwart patriotism from their earliest history, and they have ever had the courage of their convictions. It is said of them that they were ever ready to do battle or to sing psalms, and, it is on record of olden time that they were equal to the emergency of doing both at the same time. It is not a matter of wonder that psalm-singers should be inspired to do battle when occasion required, when it is remembered that the most thrilling, as well as the most inspiring battle songs of all the ages are those written by the "sweet singer of Israel."

In this congregation, if there was any lack of patriotism inherited from the fathers, that lack was more than supplied by the precept and example of the pastor. No man of his time was more loyal to his country, or more devoted to the maintenance of his country's honor and integrity, than was Rev. John McMaster. In his pulpit, and in private conversation and public address, his voice and influence was always in behalf of his country. He was bold in the advocacy of right, and in the denunciation of wrong. He was fearless in denouncing slavery as an evil, which he, with others, believed to be a menace to the national life.

As the years passed the slave power became more and more aggressive, and more persistent in their demands for the extension and perpetuation of their institution. They demanded the right to establish slavery in the territories, and the right of property in slaves in all the free states, and, on account of their control in congress, obtained many compromises and concessions, the Fugitive Slave law, among others. Objections to their demands were met by threats to dissolve the Union, and there were many who were terrorized by the domineering spirit of the slave powers. There was a divided sentiment as to the right of slavery, especially in this community, and many who boldly advocated the doctrine of slavery. Indeed, it required

courage and boldness for one to oppose it, and there were not many who cared to take that unpopular stand.

Among those who had the courage of their convictions on this question were the Covenanters, and the man who was in the fore front, and the leader of these was Dr. John McMaster. With prophetic eye he could see the impending judgment that must come upon this Nation because of this evil, and most earnestly did he pray in his pulpit that threatened war might be averted. In public address he plead for righteousness and peace, and hesitated not to denounce the wrong. Because of his boldness he was bitterly denounced by the apologists for slavery, and on one occasion he and Dr. Andrew Lewis, another prominent citizen of Princeton of like sentiment, were assaulted with rotten eggs, while making what was called an abolition speech in Owensville, this county.

While Dr. McMaster prayed earnestly that war might be averted, yet, when war came, by the rebellious act of those who would perpetuate slavery, he himself became a man for war. He gave his voice and strong influence on the side of those who would suppress rebellion by force of arms. He encouraged the young men of his congregation, and of the community, to enlist, and expressed a willingness himself to enlist.

How vividly we call to mind that day when the news came that Fort Sumter had been fired upon, and later when the lightning flashed the news of surrender, and the lowering of the flag. The people of this community, as all over the nation, were thrilled as by an electric shock. How well do I remember, as a boy, that first Sabbath after the fall of Sumter. We all came to church, as usual, but there was more than usual in the impressive solemnity of the congregation that day. Dr. McMaster began his service as he always did, without variation. This introduction to the service always seemed solemn and impressive, but, it appeared to me, was more than usually impressive that day, when he said, "Let us, with reverence, compose our minds for the public worship of the Lord our God. Let us unite in seeking His presence and blessing by prayer." Was there ever greater need to "compose our

minds?" Was there ever greater need to seek "His presence and blessing?"

I do not remember his text on that occasion. I only remember that it was appropriate and that his sermon was deeply impressive, and how earnestly he prayed for his country, now trembling in the balance.

In the midst of the afternoon service that day, the sound of the fife and drum was heard. The sound came from the court house yard, where a company of men were being enlisted in response to Governor Morton's first call for volunteers. Will any one who heard that sound of fife and drum ever forget its thrilling effect? It was an unusual sound for Princeton on a quiet Sabbath afternoon. It brought to that worshiping congregation a realization of the serious condition threatening our Nation, a foretaste of the tragedy of war that was to follow. To me, as a country boy, the sound of martial music was somewhat of a novelty, at that time, but I had abundant opportunity to become familiar with it a short time afterward.

The first man in Gibson county to enlist for the defense of his country's flag was from this congregation, Dr. Samuel E. Munford. He enlisted as a private in a company that was afterward known as Company H. 17th Indiana Volunteers. On the organization of the regiment he was made assistant surgeon, and later promoted to surgeon, and afterward made medical director of the Wilder Brigade. Others from this congregation enlisted in the same company, the first that entered the service from this county, were James J. Hartin, Samuel Hartin and William G. Wright.

As the war progressed other enlistments were called for, and there was ready response from this congregation. Joseph T. Fleming assisted in recruiting a company for the 33d Indiana, and afterwards became captain of the company. In this company were a number of the young men of the congregation, including Robert McMaster, son of the pastor, three of the McClurkin family, Gavin M. Stormont, Henry Williams, Willis Howe, Frank Grigsby, Theo. Wallace, and others.

A short time after this the 58th regiment was organized at this place. In this regiment a large number from this congregation were enlisted. Among them was Dr. W. W. Blair, who was commissioned as surgeon, and for the greater part of his service, was medical director of the division commanded by Gen. Thomas J. Wood. Others from the congregation in this regiment were Andrew McMaster, another son of the pastor, R. M. Munford, John C. Clark, John M. Stormont, Gilbert R. Stormont, Samuel Sterne, quartermaster; John R. Sprowl, William L. Sprowl, and others.

Additional companies were called for, as the war progressed, and in nearly all of these were found representatives of this congregation.

In 1862, more than a year after the first enlistments in this county, the 80th Indiana regiment was organized in this place. In the one company, made up in this county, there were more representatives from this congregation than in any other one company from this place. And these, as a rule, were men of more mature age, many of them with families. In the early part of the war there was a feeling that it was to be of short duration, and there was a hurry to get into it before the war was over. The early enlistments were largely boys and younger men, without family or home ties, and there was more or less attraction about army life at that time. But all this had changed after a few months. People had come to a realization that this was a real war, a terrible war, and likely to be a prolonged war.

Under these circumstances, the men who left their homes and families in 1862, did so with a full realization of the serious nature of the step they were taking. Among those who enlisted in the 80th Indiana, from this congregation, were Archibald Warnock, James S. Kell, Simon Sprowl, three from the eldership; John Wilson, Andrew J. Carithers, Brown Woods, James R. Stormont, Archibald McCurdy, R. C. Woods, Harsha Ervin, A. M. Munford, Hugh Clark, William Archer, W. M. Duncan, John Duncan, R. P. Stormont and others.



In all there were sixty-four persons in full communion or baptised members, belonging to families of this congregation, who volunteered and fought in the army during the civil war. This was about 40 per cent of the enrolled membership of the congregation at that time. In what was the the United Presbyterian congregation, of which Rev. John L. Craig was pastor, and which afterward became a part of this congregation, about thirty enlistments were furnished for the army. Among the number was the pastor, Rev. John L. Craig, who became chaplain of the 17th Indiana and died in the service. So, altogether, the enlistments from families represented in this present united congregation, were more than sufficient for one full company.

A large number of these gave up their lives in the service. Some were killed in battle, or died from wounds received in battle, or from disease incident to army life. Among those I can recall were Archibald Warnock, Archibald McCurdy, A. M. Munford, David Woods, Hugh M. Clark, A. Harsha Ervin, John Wilson, J. Brown Woods, Sam Hartin, William Archer, William McClurkin, Theo. Archer, Samuel Carithers, J. B. McGregor, John R. Sprowl, Frank DeLashmet, and Rev. J. L. Craig, above mentioned.

While there was much of sacrifice and suffering during those four terrible years of war, it was not alone on the part of those who were enlisted in the army. The fathers, mothers, wives and home friends, shared in large measure in the trials and sacrifices of those days. For them there were many weary days and nights of watching and waiting for news from relatives and friends. There are many in this presence who can recall the deep anxiety of those dark days when a battle was impending, or in progress, when it was known that loved ones were in the part of the army engaged. They can recall the eagerness with which the daily paper was anxiously scanned, with what suppressed emotion the list of killed and wounded was examined, to see if the name of a loved one was in the list. How vividly there comes to the mind of some here, the experience of that unutterable anguish, when the name so dear

was found among the slain. How deep was the darkness of that sad hour, when the full realization came that the light and joy of a household had gone out forever; when grim Despair came in, filling with his chilly presence, the vacant chair by the fireside. Truly, these were days, when, in this congregation, there were many "Rachels weeping for her children and refusing to be comforted, because they were not."

During all these years of trial, sacrifice and sorrow, Dr. McMaster was untiring in his zeal for the cause of the Union, and unwavering in his confidence as to result of the war. He was the leader in every effort for the relief of the soldiers in the field, and for their families at home. He was commissioned by Governor Morton, at various times, to visit the camps and hospitals, with sanitary supplies. After every battle, in which members of his congregation were engaged, Dr. McMaster was among the first to be found on the battlefield ministering to the wounded. He was ever ready to minister to the bereaved and sorrowing at home, and there was frequent occasion for the exercise of his unusual ability in this regard.

At the close of the war, when the "boys came marching home," a reception was held in this church in honor of the returned soldiers. In this Dr. McMaster was the prime mover. He gave an address of welcome, congratulating the soldiers on their achievements, and expressing sympathy for the families of those who did not return. There were addresses by Rev. J. E. Jenkins, of the Cumberland Presbyterian Church, who had been a faithful co-worker with Dr. McMaster in these years, and addresses by others present. It was an occasion of rejoicing and gladness among the returned soldiers and citizens, and none entered into the spirit of the happy occasion more than the patriotic pastor of this church.

In June, 1871, Dr. McMaster celebrated the twenty-fifth year of his pastorate, and preached a sermon appropriate to the occasion. His sermon was largely historical and the part concerning the war history of the congregation, is of interest in this connection. He said:

“At the call of their country, sixty-four persons, in full communion, or baptized members, belonging to this congregation, volunteered in her armies and fought, and some of them died for their country. In some instances, two, three and four went from one family. In one case a father and his two sons enlisted. Two sons of the pastor went out, one of them in his seventeenth year. These, with many others, re-enlisted as veterans and were with Sherman in his march to the sea.

“There were no skulkers, no deserters among them. There was none, being armed, turned back in the day of battle. As they rallied around, and fought for the ‘Red, White and Blue Flag’ of their country, they proved themselves the true successors of those who fought and died so bravely under the blue flag of the Covenanters, in the hills and valleys of Scotland.

“Of the sixty-four who went forth, at the close of their service, two held the position of medical director, two were captains, two were quartermasters, two were first lieutenants, two second lieutenants, one hospital steward, one sergeant-major, three sergeants, eight corporals, and the remainder served their country as privates, and all served it well.

“Of the number enlisted, sixteen died in the service, one-fourth of the whole number. Eight died on the battlefield, or of wounds received in battle. The other eight died of various diseases contracted in the service. These sixteen included some of our best men, men whose Christian character was established, and also some of the most promising youths of the congregation. Let me give the names of some of these honored dead:

“Among them was Archibald Warnock, a ruling elder in the church, who, after passing through the battle of Perrysville, where his cool and undaunted courage was displayed in the midst of danger and death, when his fellow soldiers fell in death all around him, died of typhoid fever, at Lebanon, Ky. This congregation has not forgotten him. He was one who not only stood up for Jesus, but walked with him. One whose seat in the church was never vacant, nor his place in prayer meeting empty. A kind hearted, generous, noble man, who

could be relied upon to do whatever, in any particular case needed to be done.

“Then there was John Wilson, killed at Perrysville; John Brown Woods, killed at Resaca, with other younger men, to speak of whom time would fail me. To tell of McCurdy, of Munford, of McClurkin, of Ervin, of Carithers, of the Woods, of Clark, of Hartin, of McGregor, of Archer, and of others who laid down their lives for their country.”

In the annals of this congregation, during the century of its existence, there is no more creditable record than its war history. Of those who gave up their lives for their country, it may be said, no better soldiers ever girded on the armor, no truer patriots ever lived. Of them it may be said,

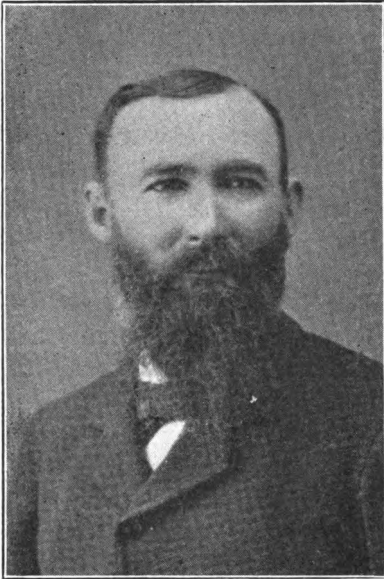
“They shall live in perpetual story,  
Who saved the last hope of mankind.  
For their cause was the cause of the races,  
That languished in slavery's night,  
And the death that was pale on their faces,  
Has filled the whole world with its light.”

# A Little Boy's Recollections of Fifty Years Ago

By S. CRAWFORD HOGUE

[85th Anniversary]

It is certainly an honor of no small importance to have a place on the program of this more than ordinary occasion. And, as it takes all kinds of people to make a world, so it seems to require a variety of people to represent the various



S. CRAWFORD HOGUE

ages and stages of the history of this congregation. This congregation had its beginning when Indiana was almost an unbroken forest, and before it became a state. The membership were among the pioneers of Gibson county, earnest and devoted Christians, and their life and influence was molded into the character of the people who compose the citizenship of this county today.

In reviewing the history of this congregation the program committee has selected, in most cases wisely, those who have at sometime been connected with the congregation, and are presumed to have some knowledge of events pertaining to their time. It has fallen to my lot to be the "kid," or little boy of this occasion.

In attempting to fill the part assigned to me I will endeavor to turn back the years, and imagine that I am "a boy again, just for tonight." I will try to give some of my boyish recol-

lections of events connected with this congregation, and these, to be personal, must necessarily be brief, because of the brief time I lived here as a boy. It was in my tenth year when my family removed from this locality, and my associations here ended at that time. But I am proud and thankful to say to-day, that I am a child of this congregation. Here it was that I was born, as my father was. Baptised in this congregation as he was, and as also, were five brothers that followed me. And now, looking backward over the sixty years that have passed, I have no doubt that here I had my spiritual birth. This being so, it would be passing strange if I should not be deeply interested in this anniversary occasion.

It is one of the mysteries of our nature that youthful memories cling to us so long and so vividly, that we can readily recall events of that period of our lives, even though the events may be of minor importance, compared to experiences in later life. So, friends, go back in imagination to the time referred to, as you can easily do. Take a glance at the little white-headed boy, and, I suspect, you will see a squirming, wriggling little fellow, dressed in home-made linen, shirt and pants, in the summer time, his head adorned with a chip hat, his feet without any adornment whatever. His pants were made by the same pattern as was used in making pants for his father, only somewhat smaller. In winter the clothing was woolen, but home-made, and by the same pattern.

That old brick church, according to my boyhood recollection, was not the most comfortable place for body. The pews were without cushions and were so high that the boy's feet dangled in the air and were used as pendulums, I suppose, to mark off the hours of the long service. The boy remembers, quite distinctly, that he had to keep quiet, and if he so far forgot himself and the place—well, sometimes he was taken out, and sometimes was seated with an emphasis that made the pews rattle.

This old church building, in its interior arrangement, and outward surroundings, are easily recalled from memory's picture. I remember seeing and hearing Rev. John Kell, but his

pastorate closed before I can distinctly remember. I have a better memory of his successor, Dr. Gilbert McMaster, a minister, who in his day was eminent as a preacher and writer, and a man whose influence still lives. In youthful imagination I thought he looked something like Moses, when in the plains of Moab, "over against Jericho," just before he went up the mountain of Nebo, to the top of Pisgah. Of his sermons I remember nothing of his texts, except one. Why I should remember this one I do not know, unless it is because of its peculiar phraseology. The sermon was also published. The text was, "Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye; return, come."

Dr. McMaster's presence and appearance in the pulpit was impressive, even to a child. I thought then, and still think the services were rather lengthy, but the interval between sermons and the privilege of "going out" during the services, was a kind of let up, in the nature of an escape valve, to a stirring active boy. I remember that often, with our mother and other mothers, we children would go to Mr. Joseph Hartin's during "intermission," for a drink. Mrs. Hartin must have been a kind, motherly woman, for I remember on more than one occasion, that she passed around pie and other eatables that appealed to a boy's appetite. The first cherry pie I ever tasted came from her kindly hand, on one of these occasions.

As I recall these times and a boy's thoughts concerning them, with no desire to speak of solemn things too lightly, I must say, truly, that the part of the sermon of most interest to me was the "head," called "lastly." It was always an interesting time to me when the Bible was closed, for I knew that the sermon would soon come to an end.

In recalling the people of those days I am reminded that the names of many of them are found on marble slabs in the "silent city." Not all of them in cemeteries in this locality, for they are scattered over many states, where their descendants are found today. Some of the names that I recall, as being once prominent in this congregation, are Milburn, Archer,

Munford, Carithers, Wilson, Orr, Stormont, Duncan, and others, all names of men who would honor any church or community.

But, in my boyish imagination, the great man of the congregation at that time was Uncle Matthew Clark. He was greater even than Dr. McMaster, as I regarded him. This was because Uncle Matthew was the bell-ringer for the congregation. As he walked up the north aisle of the old church, deliberately untied the bell rope, that was fastened around a post that stood in the aisle, and began pulling the rope which started the old bell in the cupola above, I thought his position a proud one, and I am inclined to think so, even now, although I would not covet the position as I once might have done. Whether the office of bell-ringer for that church was one of importance or not, I cannot say, but I am sure Uncle Matthew magnified his office to the greatest extent.

The mode of getting to church in those days was mostly by horseback. Thus they came, women and children riding singly, double and tripple. Not many came in wagons, and buggies and carriages were unknown. I remember that Uncle Samuel Woods sometimes came with his family of younger children in a wagon, Robert would drive, riding the near horse and leading the other. It was only on communion Sabbaths, or some special occasion, however, when the Woods family traveled thus in such royal state. But, brethren, in these days of fine carriages and vehicles of various kinds, while I am thankful for them, I question whether they bring to the house of God such faithful, devout worshippers as did those old vehicles which now seem so ridiculous.

These communion occasions were not so frequent then as they are now, but, I must say, from youthful impressions retained, they were more solemn than are such occasions now. I do not think I am a pessimist, thinking that former times were better than these, and, yet, I cannot believe the communion seasons of these later times will compare with those of my boyhood days, in impressive solemnity. There was the distribution of the "tokens" on Saturday afternoon, which was al-



ways an interesting event to me. This was the beginning of the impressive ceremonies of the occasion, when intending communicants would pass in one rank between pastor and session, formed in line, and each received his or her "token of admission to the Lord's table." The men quickly slipping their token into a vest pocket, and the women tying theirs in a corner of their handkerchief.

I confess to having had a great curiosity to see one of these "tokens" and to know what they were like, but, somehow, there was an impression on my mind that it would be a great sacrilege for me to look at or handle one of these. And, as a matter of fact, I never did handle one until I became a member of the church myself. But these, with other things non-essential, though necessary in their day, have passed away, and they live only in memory.

Communion Sabbath was usually referred to by the pastor "as the great day of the feast," and it surely was. Every member of the family, even to the infant in arms, came to church that day and they came a little earlier than usual. A reasonable excuse might have kept some of the family at home on other days, but nothing except sickness would serve for an excuse on communion Sabbath. After a long sermon, and much other prolonged service, in the way of preliminary, communicants were invited to come forward and take their places at a long table extending across the church. While the several "tables" were being served, parents having small children, as most of them had, always sent them out of the church that they might not disturb the solemnities of the occasion. As I was the oldest in our family of children, I was put in charge of the other youngsters and became, for the time being, the head of the family, out-doors.

My recollection is that there were dozens of children in the church yard, on such occasions as this, and, to be a truthful historian, I must say that I then looked on this part of the exercises as the boy and girl of today regards the Sabbath school picnic. But we did not dare to play or make much noise. Had we attempted this our picnic would have been broken up in

a hurry, and some of us would have gone to our homes firm believers in future punishment.

The congregation then, and I suppose for many years afterward, was divided into prayer meeting districts, with an elder in charge of each, so far as convenient. In the one southwest of town, to which our family belonged, Simon Orr and Robert Wilson were the ruling elders. Uncle Simon always asked the "questions," and he was very kind and helpful, as I well remember, in giving us starts in the answers and I also very well remember that I needed a "starter" very much in those days. Things are not done now as then, but I am very thankful that I had such training. A week day prayer meeting was held once every two weeks and on Sabbath, when we did not have preaching, which did not often occur, we had "society." Because of the infrequent meetings on Sabbath as a society, there was often a good deal of discussion at the beginning of the meeting as to the one who should "constitute" or begin the meeting, this duty being assigned to the one who had concluded at the last previous meeting. This matter being settled, the leader would open the exercises by announcing a Psalm to be sung, followed by reading a chapter and a prayer, usually a pretty long one. This order of exercises was continued by each one who followed, as he was asked by the leader to "proceed." Sometime during the meeting, a sermon, or some other religious book was read, and sometime was allowed for the children to "go out" and eat their biscuit. This permission, I thought then, and still think, was a very kind and necessary regulation. Then came the catechizing and "conclusion," after which we repaired to our various homes, where there was more devotional reading and catechizing later in the evening.

Now, Mr. Chairman, while this reminiscence might be continued indefinitely, I presume I have occupied my allotted time, and have no doubt this audience is beginning to wonder when I am coming to my "lastly." Well, here it is. Allow me to add, in conclusion, that this is a very unusual and interesting occasion to all of us. To you, who are still identified with this congregation, it ought to be helpful, as you look back over the

congregation's history, and recall the events of the past. Each one can surely say, "behold, what God hath wrought." Those of us who have gone out from you, and are found in church homes elsewhere, can look lovingly back to our mother, and gather from her and her glorious history, inspiration and encouragement for greater service for the Master, who is King and Head of the church.

And, so, whether we would see the reward or not, in faith would we do our work.

“For we shall succeed,  
If not ours, in another's day,  
And, if we fail to gain the victor's meed,  
We shall not miss the toiler's pay.”

And, finally, brethren, looking backward, can we not all say, "Hitherto hath the Lord helped us." And, looking forward, hopefully say, "He will bless us still."

# Memories and Traditions of Those Who Laid the Foundation

BY MRS. MARGARET ERVIN SMITH

I was asked to give some reminiscences of "ye olden time" in the history of our church. This request really startled me at first, as it suggested the thought that I had an existence so far in the past that I am considered duly qualified to bear personal testimony in matters pertaining to ancient history. But a little reflection as to the passing years reminds me that I have a memory of time that extends back quite a distance in the past, and that memory is especially clear as to events connected with this congregation. As I was in doubt where to begin in my story of ancient history I appealed to the program committee, and was to cover the period to the end of the half century of this congregation. Of course it will be understood that this requirement calls for a beginning at a time before my existence, and I will have to rely on the memory of things related to me many times by my mother concerning these early times.

In Chester District, South Carolina, there were three Reformed Presbyterian churches within a radius of fifteen or sixteen miles. These were supplied by one minister, preaching one-third of his time in each. These three congregations had the ministrations of Revs. Donnelly, Madden, Reiley and McGarrah, successively. An incident which occurred in the south, on a sacramental occasion, and before my parents removed from that place, will be of interest in this connection.

As Rev. Mr. Reiley was dispensing the sacrament he became suddenly ill and had to sit down. There happened to be present on this occasion two young men who had been recently licensed to preach, and who had ridden on horseback all the way from Pittsburg, Pa., on a visiting tour to the South Caro-

lina churches. As Mr. Reiley sat down he said, "Let one of these young men address the communicants," and one of them at once arose and responded. His address was marked by such eloquence and tender pathos that all who heard were astonished and deeply impressed, and most hearty commendations were extended him by pastor and people. This eloquent young minister was John McMaster, who, in later years, became pastor of this Princeton congregation, and for more than a quarter of a century ministered to this people.

There were about one hundred families connected with these congregations. These people had a prophetic faith that the time would come when God in His providence would, in some way, remove the curse of slavery, and that the people of the south would not give up that institution without a struggle that would cause revolution and bloodshed. So these all, with probably the exception of one family, emigrated to the north, settling in Southern Ohio, Southern Indiana and Southern Illinois. One company settled in middle Tennessee. From these settlements was the beginning of our churches in these states.

These emigrations from the south were usually composed of companies of relatives and neighbors who united their forces and traveled together. They moved leisurely in caravans, carrying in wagons all their household goods, with cattle and horses following in the train. At night they went into camp, and on Saturday night they put up a large tent in which religious services were held on the following Sabbath.

This journey from South Carolina to the northern states occupied from six to seven weeks. The company in which my parents were first located at Bloomington, Indiana, but in a short time removed from there to Princeton. I was in my second year at the time of this removal and have some vivid recollections of this journey. I remember that our means of transportation was an old fashioned, high scoop-bed wagon, and that I was often perched at the rear end of this vehicle looking at the family cow that followed behind.

After this I remember being carried to church in my mother's lap, she riding horseback, the only mode of conveyance in going to church in those times. Often we would see three of the family carried by one horse, one in the saddle carrying the youngest, and another one of the family riding behind the saddle. There were no improved highways, but merely by-paths through thick woods, and these by-paths were marked by blazed trees to enable the traveler to see his way.

In my childhood days we sat in the old fashioned high-backed pews, with doors at the end to shut in all that were in and to keep out all that was without. These pews were sold or rented to the highest bidder once a year. The front pews were the most desirable location and brought the highest prices, and, of course, were taken by those who could afford the price. The poorer class occupied seats farther back and had the gospel preached to them at longer range. But those doors closing in the occupants of pews served a very useful purpose in those times. It was the custom to bring the baby and the one next to it in age, and usually not so very far away in age, either, and these had to both be cared for by the mother. While she held the youngest in her lap the other would have gotten away and wandered in forbidden places, had it not been for these doors.

It was a severe trial for mother and little ones, especially the little ones, to keep still through the long service. There was the explanation of the Psalm, a long prayer, followed by two long sermons, with a short breathing spell between the two. This was equal to at least three sermons such as we have in these days. What child would not get tired and restless, and sometimes ask when it would close. Just think of Sabbath school in the morning, then a long sermon on the Psalm, another long sermon on a text, then a short rest with a dry biscuit, and then another long sermon. Just try your children of the present day and see if, under such strenuous religious service, they will behave any better than we did.

On one or two occasions that I remember, when the door of a family pew was left open, a certain little girl escaped from the

pew and ran outside of the church. Once she saw an object there which gave her such a fright that she immediately came back, pale and trembling, and told her mother that she saw a man out there that had his face all blacked. This was the first negro I had ever seen and my first impression is still with me. He was standing in the middle of the street nearly opposite the church listening to the preaching inside.

I relate this incident because that same black man belongs in the memorial list of the deceased members of one of the congregations composing this church. Old Peter Brokaw was a faithful member of the Associate Reformed Church, and, I believe was the only colored member this church ever had. Often when attending communion services in that church, I have seen this old colored man take his place at the sacramental table. He always came forward at the second invitation to the last table, when "four additional lines were sung." It was then, and not till then, that this humble old man would come and sit down at the further end of the table, that he might be served last.

Another incident occurred in my third year. This same little girl above referred to, seeing another opportunity of getting out of the pew ran down the aisle to where Mr. A. J. Wright was sitting at one side of the pulpit. His silk hat was beside him on the floor. In the hat was his red-backed Bible. She quickly grasped the Bible and ran back down the aisle, exclaiming, "It is mine." Of course her mother had to interfere and restore the book to its place, and of course there was some thing to follow in the way of reprimand for such unseemly conduct in a church.

Had Mr. Wright, who at that time, and for a long time after, led the singing, introduced the tuning fork, it would have been considered an innovation not to be tolerated. What would have been thought of the use of the pipe organ now in use in this church?

Another incident occurred a few years later, which shows how sentiment changes. This was in regard to the use of the church by a revered minister on a week day for making a

speech on the subject of the abolition of slavery. He was denied the privilege because the church authorities thought it touched on politics. So, the speech was given in the yard at the residence of Robert Stormont. The reason given for refusing the use of the church was that it was dedicated to the service of God, and no subject outside of that could be tolerated in the church. But, in later years we became convinced that the abolition of slavery was a question with which the Lord had much to do.

My recollection of Sabbath School is rather vague, for the reason that, as my home was in the country, I had little opportunity of attending. It was very difficult for the country children to attend, as the parents could not come until the time for church service. I remember two teachers who were always spoken of as being very efficient. These were the two daughters of Dr. Gilbert McMaster, and were very learned in the Greek and Hebrew language.

Though not being permitted to attend the Sabbath School regularly, my catechism instruction was not neglected. It was the custom of the minister to visit each family at least once a year, and to these visits we looked forward much as the school children now do to their examination day, with fear and trembling. There was great relief when the minister had come and gone, and we still survived.

I have a memory of many other incidents in connection with early church life that would be of interest, but my paper is already too long and I must bring it to a close. I will add this one thought:

We, who lived in the past, in contrasting it with the present, are fully convinced that changes will come in the next fifty years that will be as novel to those who live in the future, as the changes in the past have been to us. So, let no one think that anything is impossible that God directs. Let us all follow the leading of His Providence. Let us be concerned more in regard to things that will tend to the upbuilding of His cause, and the advancement of His kingdom, and concerned less as to our selfish desires, and our man-made opinions as to usages and customs that He will bless.



## A Vision of the Past—Glimpse of Faces Behind the Curtain

BY MRS. ANNA SMALL CROTHERS

Thirty-seven years ago this month I left Princeton and went to sojourn in an adjoining state. Three years later my heart strings became so entangled over there that I ceased to be a sojourner in that land and became a permanent resident. Princeton, however, has ever since been to me a place of tenderest memories.

First, in time and interest, are the thoughts of our old home, a very pleasant one, made so by the kind ministries of father, mother, brother and sister. Memory loves to linger here but life's enlarged observation has taught me that our home life was pure and sweet and loving because it was in close touch with church life. The service of most of us would be narrow, indeed, if confined to the home circle. But how it widens when it includes the fellowship of the congregation. Such an occasion as this stirs our souls, and today we think David's thought when he wrote, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." For many years this church has been a gate of Zion in the thought of scores who have regularly worshipped here.

Your program committee asked for some reminiscences to be given this afternoon. They have forgotten that we are in the twentieth century and that there are a few words found in our dictionaries, such as reveries, meditations, reminiscences and others of the same class, that are fast becoming obsolete. These are good old words, too, but we do not need them now, because we have no time for the exercise of that which they represent. This is the time of previews rather than reviews. But perhaps, on this rare occasion, some of us will be in a retrospective mood.

As I look over this strangely strange audience your faces quickly change, and I see in their places those of the men and

women and children of thirty years ago. Over here at my right there stands a chair that every Sabbath morning and evening was occupied by one who taught us in the home, both by precept and example, how to live, and then at last, over yonder in Sparta, taught us how to die. Oh, the price of such knowledge comes high, but, when obtained, it is a precious possession.

Looking down the west side of this audience room the pews appear to be occupied by Lawrences, Wilsons, Blairs, McCurdys, Orrs, Kells, Hamiltons, Hudelsons and McClellans. Then, here in front of the pulpit, sat Mr. and Mrs. Cameron, dear old people who never neglected to assemble with the people of God for public worship. Then came the Finneys, Duncans, Dunlaps, Keys, Warnocks, Sternes, Howes, and over on the other side were the Sturgises, Archers, Ervins, Fords, Smiths, Crows, Williams, McClurkins. And in almost each of the alternate pews sat the Stormonts or the Woodses, and with these added to the vision as it now appears to me, how familiar it all seems. Such impressions are not obliterated by time.

I take it that this celebration was planned that it might be a joyous time and I do not want to speak a word that would cause a single tear. I know it is only in memory's picture that many of these friends are present, but, dear people, the curtain is very thin that hangs between us and those who are now bearing the image of the heavenly. Think of a family who are all at home but one son. He has gone to a distant college, and while those he has left miss his good cheer and loving words, yet they rejoice because of his advantages. Think, again, of another family who has sent from their circle a daughter, to carry the good news of a Savior to the lost daughters of India. They miss her, but they rejoice, too, because God has honored her with so great commission. From another family God has wooed away a son and daughter and given them a more abundant life just behind the thin curtain. They, too, can forget their loneliness and rejoice at the blessings that have come to their loved ones.

This knowledge, this faith, in the sure word of God, as it has been preached by the men of God for one hundred years in this congregation, is what makes this a happy time for us all. Let us stimulate this faith by the thought of the continuity of this congregation. The years have added to it until now it requires the larger statistics of heaven, together with those of your clerk of Session, to tell its numbers. Many whose lives touched my own in earlier life I would like to mention, but you would grow weary.

One comes to mind who was not an enrolled member of this church, but, better, was a worshiper and worker in it. To his helpfulness it is a pleasure to testify. I refer to Mr. John Lagow, whom many of you will remember. He was a man of fine physique, whose walk in the way of righteousness made his gray hairs a crown of glory. Many times in the passing years, one lesson he taught his Sabbath school class has come to me anew. The subject of the lesson was the healing of the blind man as Jesus of Nazareth passed by. In application of a truth taught in this lesson Mr. Lagow said, very tenderly, "Girls, it is always best to be where Jesus passes by, because He always blesses as He goes along. Don't be tempted to stay away from church lest you miss Him."

Teachers, do not be discouraged if oftentimes your words seem to be lost. You know not when they may bring forth rich fruit. Poor as my life has been in service I am sure that I am a better woman today because of Mr. Lagow's words in the long ago.

But there is another whose personality gives color to the entire vision of other days. It is Dr. John McMaster, so long pastor of this people. He it was who placed the baptismal water upon my brow in infancy, and upon yours, my older friends. It was he who received us into full membership of the church of Christ. Those who grew up under his ministry can never know how much Bible knowledge came to them through his scriptural preaching and prayers. All present who can remember his ministry will be able to recall the solemn manner in which he always began public worship. We

can almost hear his voice now as he says, "Let us with reverence compose our minds for the public worship of the Lord our God. Let us seek His presence and blessing by prayer."

Sometime when you have been at a service outside of Princeton you may have felt that there is need today for more solemnity in our church service. Such, as we may infer, would be felt in other years when such exhortations were given.

Some of these younger Bible students will be quoting to themselves, "Say not thou that the former days were better than these, for thou dost not inquire wisely concerning this thing." That message is always ready for any allusion to "the good old days," but, dear young people, religion is not a matter of age, and we all, old and young, should desire to come into God's presence with a reverent spirit and composed mind.

We have come in these happy days of reunion, into what might be called an atmosphere of faith; by our association we come to understand better, and to feel more strongly, our oneness with Jesus Christ, and oneness with each other, because we are all members of His body. What stupendous realities prayer, praise and preaching have been in our lives. We have been molded and chastened and refined by the power of God's word. Faithful ministers have borne in upon our souls the atoning work of Jesus Christ, and for its effectiveness in our lives we are very grateful to God.

There is a story in the last chapter of Luke which has peculiar sweetness, because it can be so easily translated into our own experience. Two of the disciples were walking to Emmaus that resurrection afternoon, and Jesus joined them. They told Him of their perplexities about the events of the passing days, and He, in answer, opened up to them the scriptures, and when evening came He revealed Himself to them. We, like these disciples, have walked with Him, we have listened to Him. Let us walk on and on, until evening, knowing that the hope of immortality put into our hearts by our Lord will be fully realized.

## Some Incidents and Observations of a Ten Years Pastorate

BY REV. A. M. CAMPBELL, D. D.

The Princeton Church! What memories crowd upon me on this anniversary. From the first day of my arrival, and being taken at once to visit Agnes Depriest, in the hours of her passing from this life, and my gracious reception that



REV. ALVIN M. CAMPBELL, D. D.  
1892 — 1901

same day into the home of Mrs. Warnock, on through the days, when, with so little time for thought and preparation, we must carry forth to the white hearse, our own little boy, and lay him away in the cemetery, where he rests today. On through crowded years of ministry, what a rich, full life it was with you.

The seventh pastorate of this great church was from June 1892 to September 1901. These were years of interest, activity, of repeated enlargements, of harmonious fellowships, of great happiness. They were years of the saddle, the buggy and the bicycle. They were years of one hundred and thirty families in the town, and sixty-five families in the country, with communicant membership in the church. They were years of large money offerings by the people, and manifold forms of organization and activity, for the work of the

kingdom. They were years of effort for civic righteousness, and the forwarding of the life of the community. They were years of so many, very many, who in them were baptized unto the Holy name, and those who began new homes, in mutual love, and those who entered definitely upon responsible work in life.

These were also years of silent waiting, in so many homes, for the coming of the Lord, to receive unto Himself, in His home—years of the bowed head and the sorrowing heart.

In those years the complexion of the town was changed by the coming of the railroad shops. Before time, it was of the cast of thought, and lines of ideals, which the fathers from the Carolinas and Tennessee had brought—ideals, such as Covenanters have. But, suddenly, an accession of a large population, one-third of the whole, came, with other and varying ideals, and conditions at once changed.

In some of those days, the Normal College was in operation on the east hill. And the public school facilities were increased by the new west and south buildings, and the new colored school building, in the north end of town, and the opening of an additional school for the colored children, in the south end.

The great Thursday of the Gibson county fair drew its twenty thousand then, as now. The literary clubs and musical clubs, were fewer in number than now, but prided on much dignity.

July 12, 1893, brought the biggest fire the town has ever known, with the destruction of fifty-five buildings, including offices, stores, churches and residences. On that day there was not a cent of fire insurance on the United Presbyterian church, but, before the day was over, Mr. Samuel Warnock, without waiting on trustees, secured the needed protection. The Methodist and Presbyterian churches were destroyed, but they quickly rose from the ashes, and, in their new buildings entered upon a life of greater prosperity than ever before. The western half of the business portion of the town rose from the ashes to a new life, in larger and better buildings.

Another great tragedy of those years was the explosion at the Maule coal mine, December, 1896, when seven lives suddenly went out. Only three months later another horror fell on all the community, when the washout and railroad wreck, near Hazelton, took coach and engine into the water, and seven more lives were lost and the bodies were never recovered.

In the years 1895-'96 the entire city, and the county, were moved with the temperance campaign, for closing the saloons. I have yet the list, as written off by George Norman, of all the voters remonstrating against the saloons, and these lists include all the voters in the United Presbyterian Church, but three. In the midst of one of these campaigns came the midnight assassination of John B. Massey, whom the temperance element fought with all energy, in open fight, but, when he fell, all united in showing respect to a fair fighter, who, also, in the civil war, had done so well.

It was in those years that the ladies waiting room in the court house came into being, and became the haven of rest for tired women, and brought universal approval and general support.

There were, in 1892, eleven elders in the church session. Somewhat later, two women entered the board of trustees as members.

It were an uncertain step to give a few of the family names, which so often came up in those days, but, among the older and larger families, were the Blairs, Carithers, Ervin, Hudelson, Munford, McMaster, McClurkin, Warnock, Stormont, Woods, Morrow, Mahan.

These were years of large giving of money. The congregation gave \$1,015 per year, for seven years, beginning in 1892, for missionary benevolences. In the year 1900, the weekly Sabbath envelopes were regularly used by 157 persons. During the entire nine years, two hundred and forty-two persons were received into the church membership, an average of twenty-six per year.

The building operations of those years included parsonage, chapel, organ and church remodeled. About \$1,000 was paid

for the parsonage lot, and the building thereon cost about \$2,800. The South Park chapel, equipped, cost \$900. In 1895, the pipe organ was installed at a cost of \$2,200, another thousand being expended on repairs of the church building. Then, in 1897-8, Mrs. Ann Eliza Hudelson carried the cost of building and enlarging the church edifice to its present proportions. A few years later she installed the water heating system.

Through all these years, the mimeograph had a large place in the work of the church. Programs, of all sorts, for church, Sabbath school, young people's societies, etc., were prepared on this Edison device. Bulletins and orders of the Sabbath exercises and outlines of the morning sermons, for the convenience of those slow of ear, and for those kept at home, were made Saturday night in the study room of the parsonage.

During three summers we had the pleasure of the presence and help of the esteemed young ministers, respectively, Rev. S. V. Kyle, Rev. T. H. Hanna, Jr., and Rev. Bruce Giffen. In those days we had three Sabbath schools, two church buildings, with Sabbath and Wednesday evening services. The South Park mission began in the winter of 1892-3, before there was any sidewalks in that part of the town, and teachers waded through water, snow and mud, in rubber boots, to carry on the work in that place. Among those who were workers in this field were Mrs. Campbell, Misses Anderson, Kern and Simpson, and Mr. W. E. Simpson and Mr. J. R. McGregor. These were faithful workers, and they had very satisfying results from their labors.

What big Christmas occasions, and what big trees, full of presents, were had in that chapel. I have yet, the soiled subscription paper, which the railroad and shop friends signed in such large sums, for the carrying on of this work. Their subscriptions were so generous that we hardly knew how well to use the money. And what a noisy, crowded, regardless, happy school, was that we had at the Chapel. At the end of five years, the mission was turned over to other brethren and the Chapel was sold to the city school board for \$800. Do you remember Jim Burwick? In Chapel at nights, at the shops, at





MRS. ANN ELIZA WOODS HUDELSON

mid-day, and in the State street church once on Sabbath, he told us all what black sinners we were. In these years the ladies missionary society divided itself up into departments for more varied and efficient activities. The Sabbath school in the early nineties, marked high days, with an attendance of 222 and 260.

Among all the agencies of the church, in all these years, and for longer years than any one pastorate, or several pastorates, a splendid choir served with highest efficiency, and with pride to the church. When the pipe organ was installed, the first in the town, the church was happy in having, in its own membership, three young people who were highly skilled in the use of that instrument. And what rich and worshipful music came from that male quartet, ladies quartet, double quartet, chorus, and solo singing. The pastor had never before, nor never since, had such music where he ministered. It was highly becoming to the great and richly equipped church in which that choir served. Do you remember the music of the Woman's Missionary Convention in 1894? Have you ever heard any better music in any church? The Pilcher, Hansen and Eddy organ recitals were high points in those times. Can you not see the white caps and aprons of the dinner serving ladies, at the new Presbyterian Church dining room, graciously loaned us at the time of that big missionary gathering?

Do you remember that day, in September, when Mr. McCoy took little Margery and Ware Kirkpatrick, orphans, to the Home at Allegheny, and the thrill of gladness all our people felt from the care of those children by an institution of our own church?

Nor will you forget the sputtering carbon lamps of 1892 and how often the preacher needed to be able to pray, or preach, or start a tune without any light. Nor will you forget, how, one cold winter night, when everybody was shivering because of the failure of the heaters, and the water motor for running the organ stopped in the middle of a song, Dr. Gilmore remarked aloud, "Now it is the time for the lights to go out."

Maybe you can remember that night, in 1900, when Benhannessy gorgeously arrayed forty-five of our people and marched us, single file, from the parlor down the west aisle and across the back, and up the east aisle. Some of you will remember, that most hilarious of all nights at the parsonage, when Mrs. Jarley exhibited her famous, world renowned wax works, and people laughed until they were sick.

Most tenderly, you will remember the Sabbath night, April 11, 1897, when the Confederate general, John B. Gordon, stood up in this church, which had sent ninety-four men into the Union army to fight against him, and with thrilling passion, appealed to young men to swear allegiance to Jesus Christ. Then after his address, the warm greeting extended to this Confederate general by members of the Grand Army post, which came in a body to hear his address.

We will all be glad to recall the sense of the power of the Gospel, on that day, when Billy Snow, with trembling lips, and deepest emotion, and sincerest of purpose, stood up before the pulpit and offered his broken life to Jesus. And that other day, later on, when Mr. Snow and stepson, in two coffins, in two hearses, escorted by the Grand Army, and soldiers of the Spanish-American war, with military music, were borne to their graves, over which was fired the military salute.

Nor will any one, who was present, forget the funeral of Darwin McMaster, and the time it took for all his friends to file past his casket.

And one of the times for church cherishing was that April 15, 1898, when the giver of the beautiful silver baptismal bowl, with it humbly gave her own life to her Lord.

One of the holiest days, that church parlor ever knew, was when, in the midst of the splendid fellowships, and happy fraternity, which the ministers of those days had in Princeton, and when they were carrying on weeks and weeks of nightly prayer meetings all over town, came together for one day apart, for personal communion with God, and to strengthen each other. The entire day was spent in that parlor, none in-

truding, lunch being prepared in the dining room. From that day, June 15, had a new richness and solemnity for them.

Nor will any person present forget that night, in 1894, of the Junior Missionary entertainment for the Woman's Missionary convention. When all the pews, windows and doors were crowded full of people, when those children came marching out from the rear room, singing as they came, down the aisle, and around back to the rostrum, where they massed in a most beautiful group, eliciting from that great audience enthusiastic applause.

Some are recalling the night, eventful in their lives, when, before banked flowers, in the presence of hundreds of friends and under the tones of the organ and soloist, they pledged their lives in wedlock.

Those months, when we assembled in the Grand Army hall and worshiped, while the church was undergoing repairs, were happy times for us. And yet, happier we all were when we returned to the church, newly built, April 3, 1898.

Among the crowding memories, none comes up more tenderly to the writer, than the last Sabbath of each year, when memorial was made of those in this church, who, during the year were called home to God. Just about one hundred were called from our communicant members in that time. And so many, very many of our other friends, with whom we wept.

In 1895 you observed the 85th anniversary of this congregation, and did it in a noble manner. Again, in 1900, you observed the 90th anniversary. And now, today, you mark the one hundredth anniversary. It is well. All honor, and joy, and blessing, be on this church, pastor and people.

## Memories of a Former Pastor of the First Church

BY REV. S. F. CLARK

At the General Assembly in May, 1870, in the city of Pittsburg, Pa., I met Rev. James McCrea, of Somerville, Indiana. He told me the people of the First church, Princeton, were looking for a pastor, and if I cared to go he would have an



REV. S. F. CLARK  
1870 — 1874

appointment made for me at an early date. I was then pastor at Wheatland, Illinois, Presbytery of Chicago. The rigorous winters of Northern Illinois were very severe on my wife's lungs, and a milder climate was thought of. Mr. McCrea wrote me to go to Princeton the second and third Sabbaths of July.

Toward the latter part of the week I left Chicago, the thermometer running among the nineties, and how the heat did burn, but when I arrived in Princeton, though the temperature was no lower, the heat was not so oppressive. I went to the preacher's abiding place in the congregation, Grandpa McCalla's, and passed most of the following week in his home, trying to keep cool.

On the 30th of October of that year I preached my farewell sermon to the people of Wheatland, and on the 12th day of

November began my pastorate in the First church, Princeton. This pastorate continued till April 16, 1874. Thomas Gillespie and Smith Wilson were the elders. W. A. Simpson had charge of the finances and was also leader in the service of song. It is possible that there was as much satisfaction in the hearts of the worshippers in those days as in later times. Maybe more. The church building was located on the south side of the town, almost in the country, and was a long distance from the members on the north side, and many of the people from the country had to pass through the town to get to the church. The immediate surroundings were pleasant enough. It was a shady and quiet place. The pulpit had been taken down from its high perch and placed on a platform on the opposite side of the building. Everything was made comfortable for people and preacher. The people were not many but united and there was satisfaction in that.

At our first communion it was discovered too late Saturday to remedy matters that the tokens had been mislaid and could not be found. But the Session knew the members and the members knew the Session and the services could properly proceed, and they did. There were some disappointed ones but no outspoken dissatisfaction.

The General Assembly that met in Washington, Iowa, in 1872, took action looking toward the introduction of the revised Psalms into the worship of the congregations. This is what has been called the Revised Psalter of 1870. Shortly after this meeting the Sabbath School began using the new book, and a little later it was introduced into the congregational service, the pastor making selections from those versions which had been changed very little in the wording. The change was accepted willingly.

Princeton had always been an orthodox town and never more so than at the time of which I write. Let me mention a few names of the leaders in those days. Dr. John Stott and Rev. D. C. Martin, of the Covenanter Church, able expositors of the Word, though humble Christian men; Dr. John McMaster, pastor of the Second United Presbyterian Church, and who had

been pastor of the same congregation since he left Walnut Hill, Illinois, in 1846, and who had the Bible well in hand and could use it on occasion; Rev. John Montgomery, of the Presbyterian Church, a good preacher and a public spirited man; Rev. J. E. Jenkins, of the Cumberland Church, a good pastor and devoted to the spiritual interests of his people; Rev. Beharrel, of the M. E. Church, who faithfully looked after the interests of his flock. These men helped to make the town what it was, and those who knew them would say so if here today.

After the Western Presbytery of the Reformed Presbyterian Church had been received by the U. P. Synod of Illinois, in 1870, the congregations interested became closer to each other, and still closer relations were possible. It was not necessary then to have two United Presbyterian churches in Princeton. One pastor could do all the preaching required if he were a good one, and no other need apply, and perform all necessary pastoral labor, if the people would help as they should. We do not think that any one today can speak against the united work of the two congregations. It has been successful, very successful, and this could not have been, if there had not been harmony.

The milder climate did not prove beneficial to my wife's health, and on the 18th of December, 1873, she quietly fell asleep, and we laid her to rest in the Warnock cemetery to await the angel's call. Rev. J. E. Jenkins led in the services in the home, and other ministers present took part.

After the dissolution of the pastoral relation by the Presbytery on the 16th of April the family lived as they had done, and continued to live in the Princeton home till the 22d of July. I had been preaching over in Illinois and came home about the first of July. It was reported that Dr. McMaster was very sick. Rev. A. S. Montgomery, of West Union, Ill., had been preaching at Somerville, and was returning home. We were at the doctor's home shortly after his death, which took place on the 11th of July, if memory is not at fault. I remained at home and was present at the funeral. The funeral sermon was preached by Rev. W. H. McMaster, of Irwin, Pa.,

from these words, "He was a good man, and full of the Holy Ghost and of faith."

After an absence of thirty-two years I returned to Princeton and attended Sabbath services. I was on my way home from the General Assembly at Richmond, Indiana, in 1906. Time had made many changes, and I suppose we ought to say, the people had made many more. But I was not wholly at sea, nor among strangers. I knew not only many of the people, but also the present pastor and his family. I had helped to make him a preacher and as pastor in Des Moines Presbytery, and have never regretted it. This was sometime before the college authorities got after him and attached Ph. D. to his name, and later on a D. D. But this is neither here nor there, for my present purpose. He was so far forgetful of his congregation's interest as to ask me to preach for him, and I was so thoughtful of their comfort and well-being as to decline. We country pastors do not often have the opportunity of hearing good preaching, and when such opportunity offers we feel like embracing it. Can you blame us? Surely not.

It is time I was saying my last words. Facing the past I can see a century of organized effort for the honor of the Divine Lord. I congratulate you upon the stand you have taken in the service of God, and upon the abundant success you have had in it. A hundred years of service. What wonderful changes have taken place in that time. How many people have come and gone. How many have laughed in the service, how many have cried. How many have fallen by the way and would not rise up though offered help. How many to whom you offered help have gone down beneath the shades of everlasting night despite your love and effort. Facing the future, with my interpretation of prophecy, I cannot see another hundred years of organized effort for you in the Master's service. But I hope that when the Lord comes he will come to a people ready to receive him, and ready to go forth to meet him with hallelujahs of praise upon their lips, using the very words indited by the Holy Spirit.



## A Country Boy who Became a Preacher

REV. NELSON K. CROWE

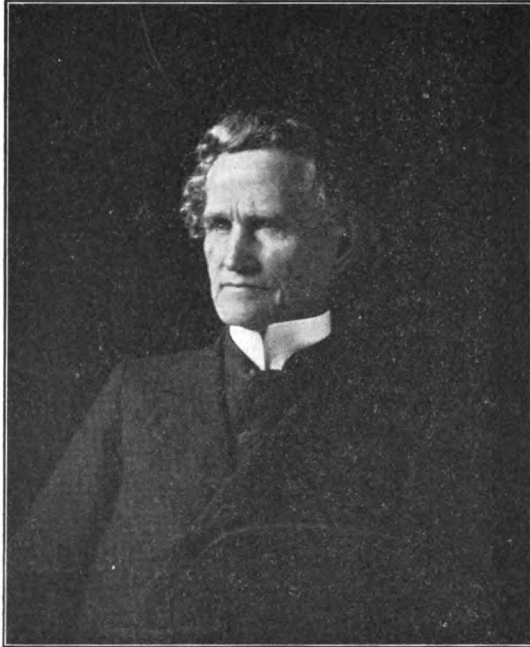
I was born December 15, 1830, on a farm six miles east of Princeton. William Stormont was my nearest neighbor on the west, and Andrew Carithers, an elder in the old Covenanter church, lived just beyond. As elder he had charge of our "society," and one of his duties was to ask the questions, and when the pastor came on his periodical visits the elder always came along. Some one said that the elder went along to open the gates for the pastor.

Andrew Makemson and Thomas Wallace were also near neighbors. My father, William Crowe, was an elder in the Covenanter church. He died when I was two years old, leaving my mother a widow on a small farm, and with a large family of children, of which I was the youngest.

Rev. John Kell was our pastor during my early childhood. When I was ten years old, in 1840, Rev. Gilbert McMaster, D. D., came from the state of New York and took charge of the church. Dr. McMaster was one of the greatest men in the Reformed Presbyterian Church, at that time. He was very corpulent, and wore a silk gown in the pulpit. He was a man of great dignity, one of the kind that the young people were afraid of, but we all had great reverence for him. He was the father of Erasmus Darwin McMaster, who was a great man in the Presbyterian Church. He had a son, James, who was a Catholic, but was never mentioned by the family.

Our next pastor was Rev. John McMaster, D. D. His first wife was a daughter of Dr. Gilbert McMaster, and his second wife was Mary Milburn, daughter of Robert Milburn. His third wife was Margaret Sterne, daughter of John Sterne.

I remember well the old brick church. One of the nearest houses was Robert Duncan's, and it was there we would go to get drinking water, during "intermission." The Duncan's were Scotch. I remember Robert's father was a very old gentleman, who came into church with a skull cap on his head, leaning on the arm of his son, who would place him in a chair be-



REV. NELSON K. CROWE

side the pulpit. Every family had a family pew, and the pews had doors and were all numbered, many of them with the owner's name thereon.

Rev. John McMaster preached long sermons, and I would get tired and sleepy, and I was not the only one thus affected. I remember often looking across the church and seeing men of mature years sound asleep, with their mouths open. I determined, when I was twelve years of age, that when I became a preacher I would try to always preach short sermons.

Among the members that I remember in those times, were the Archers, the Sternes, the Warnocks, the Stormonts, the Hartins, and others. My brothers, William, Anderson, and myself, all united with the church in 1845.

To prepare for college, I rode to Princeton from my home and attended school in the old Seminary, when I was 18 years of age. My brother, William, took me to college at Bloomington. There were no railroads then, so we went in a private carriage. I graduated at the Indiana University, Bloomington, before I was 21 years of age. I rode on horseback across Kentuucky to Tennessee, where I taught for one year. I studied theology in Philadelphia, under Drs. Wylie, Crawford and McCleod, and was licensed to preach in Cincinnati, March, 1855.

For more than fifty years I have tried to preach the Gospel. I have tried to follow the rules laid down by Paul, to preach with great plainness and earnestness. The last half of my work has been in the Presbyterian Church, and in the state of Ohio. I am glad to say that all my five children are church workers. Prof. Charles P. Crowe, of the State University, who visited Princeton last year, is an earnest church worker. My eldest son, Dr. E. P. Crowe, is a member of the church in Cleveland, and my daughter, Mrs. Dr. Peck, is also a member and worker in a church in that city. Our two youngest sons are Presbyterian ministers, and my wife is now, and always has been, an earnest Christian worker.

My brothers and sisters have all passed over to the other side, except my brother Anderson, who, with his two daughters, is still living in Princeton. May we, who survive, aim to faithfully do the work that is appointed to us, and may the church in which I was born and educated, be a mighty power for good. May it stand for all that is good, according to the word of God, until the Kingdoms of this world shall become the Kingdom of our Lord and His Christ.

## Progressive Steps from Precenter to Pipe Organ

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REMARKS BY THE CHAIRMAN, G. R. STORMONT

The chairman of the afternoon meeting said he could remember the time when it was not permissible to use a tuning fork by the one who led the singing in this church, and that time is not in the so far distant past, either. He said it was a long step from a tuning fork to a pipe organ, which is now used in the praise service without disturbance of any one's conscience. "We have a man with us this afternoon," said the chairman, "who has led the singing from away back, I do not know how far, and has passed through all the stages of evolutions from tuning fork to the pipe organ. If I am not mistaken, he led the singing in the first church which this congregation occupied as a place of worship, under the pastorate of Rev. John Kell, when it was the custom to 'line out,' and the lining and singing was led by one man, officially known as 'precenter.' A female was not permitted to perform this service, nor any other official service in the public worship."

"The man I refer to," said the chairman, "who performed this service in that time, and who has lived and led in the singing through the intervening years, up to the present, is Andrew J. Wright, Esq., who is in the audience, and we will all be glad to hear him relate some of his personal recollections along the line suggested."

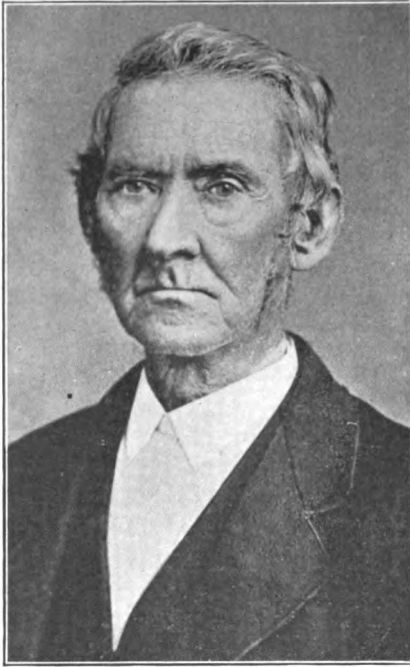
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By ANDREW J. WRIGHT

[85th Anniversary]

As the chairman has suggested, I have been here a good many years, and have seen many changes in church practices, particularly in the line of music in the praise service. In this

line, the change is most remarkable, and it is true, as has been stated, that I passed through all stages of change, from the tuning fork to the pipe organ. Indeed, I can go back of the time of the tuning fork, even. I well remember the time when the sound of the tuning fork in this congregation would have created a commotion that would have made things very unpleasant for the one who attempted such sacrilege.



ANDREW J. WRIGHT

The few remarks I shall make in response to your request for music reminiscences, will necessarily be somewhat scattering and disconnected, since I have not had opportunity to prepare a connected story. There are so many things that come to my memory of the olden time that it would be difficult, even if I should try it, to formulate a connected story, so, I will not attempt anything that might be called a speech.

It has been over sixty years since I came to Princeton. Before I came here I had been doing a little singing, mostly among the young people. I had sufficient knowledge of music that I was able to give instruction in that art, and had engaged in teaching "singing school," at various times. The singing school was a very popular kind of social recreation and instruction, in my early days, and, I think, it is a matter of regret that it has been supplanted by other forms of entertainment in these later days.

Soon after coming to Princeton, in 1835, I think it was, I was asked by the officials of this congregation to take charge of the music. I consented to do so, although it was somewhat embarrassing to lead the singing under the circumstances, young as I was at that time. As "precenter," I had to walk up in front of the pulpit when the time came for "raising" the tune, and face the congregation. Then I had to not only start the tune but had to "line out," that is, read the first two lines of the psalm, then all the congregation would sing them. Then wait for the lining of the next two lines, and so on through the psalm announced, and the preachers of those times usually announced a good many verses. They never announced the psalm and then said for the congregation to "sing without reading," as is sometimes done now, in order to shorten the service. There was no disposition to shorten the service in any way, in those times, but rather to lengthen them as much as possible. So the psalm was always read throughout by the preacher, and, in the morning service, the psalm was "explained," which usually occupied from a half to three-quarters of an hour.

I got along pretty well, and soon got so I could "line out" and sing to the satisfaction of myself and the congregation. In a short time after I began singing Dr. Gilbert McMaster came to the congregation as pastor, and it is one of the pleasant recollections of my life that I was one of the members who voted for him, and signed the call. I continued singing for sometime after he came, following the old custom. One day he came to me with a request. "Now," said he, "I want you next Sabbath, to sing the psalm throughout without lining." I said, "Doctor, you will get me in trouble, the congregation will blame me for breaking the rules, and I would rather not be responsible for such a violence as this will be regarded." Said he, "You need not be disturbed about breaking any rules, such rules are obsolete and ought to be done away with. I will give out the psalm and I want you to sing it right through, and I will be responsible for the consequences."

So, the next Sabbath, I followed instructions, but I was somewhat nervous and guess I must have sung with fear and trembling, uncertain whether the congregation would rise in indignation and protest, or perchance, the roof might fall as a mark of judgment. But nothing of the kind happened, though I remember, that several of the good old people were so amazed that their tongues refused their function, and their lips were closed, during the singing of the first psalm. However, Dr. McMaster came to my assistance, and after the singing explained the innovation and gave sufficient reason for the omission of the old practice. There was no more trouble, and the lining out was discontinued from that time. But the practice still continued in some of the other churches for many years after this. And in the prayer meetings held in private houses in those times it was customary to line out, and, was indeed, necessary, because of the lack of psalm books, and because there were many people who could not read.

I continued to lead in the singing during the pastorate of Rev. John McMaster, until I was suspended on account of a decision I had made, as Justice of the Peace, in regard to a fugitive slave. While this decision was in accord with the laws of the State it was an offense to the laws of the church. There was a very bitter feeling toward the Fugitive Slave law, and among no people was this feeling more intense than the pioneer members of this congregation, most of whom had left homes in the south on account of slavery. Although young in years, I knew something of the blighting influence of slavery and I was not in sympathy with the Fugitive Slave law, which had been enacted by Congress on demand of southern slave-holders, but as a judicial officer I was compelled to render decision in accordance with the law.

During my suspension the singing was led by others. Among those who conducted this service at various times during that period, were Calvin Blair, who afterward removed to Southern Illinois, William and James Stormont, and Dr. W. W. Blair, who came to this place about 1850, and is still with us.

About the year 1853, John Kell, then a young man of musical ability, was selected to assist Dr. Blair to lead the singing. On account of the youth and indisposition of the leaders to take a stand in front of the pulpit and sing alone, facing the congregation, it became necessary to make another change in the manner of the praise service. A raised seat was erected in the rear of the old brick church and Dr. Blair and Mr. Kell were permitted to lead the singing from that place. They were also permitted to have four or five young men to sit with them and assist in the singing. This was the first choir for this congregation, and it was a great improvement in this part of the service. This choir continued to lead the singing as long as the congregation worshiped in that church.

In the plan for the new church, the one we are now occupying, arrangement was made for a large choir in the rear of the audience room. In this there was seating capacity for twelve or fifteen persons, and something like that number were selected for a choir at the opening service of this church. Of this number there were several ladies, and a mixed choir was another innovation. A short time before this I had resumed my place in the church and in the singing. This mixed choir was led by myself and John Kell, one of us usually led in the morning service and the other in the afternoon. A few years later, John Kell took his membership to another church and I continued to lead the singing, assisted in later years by my daughter, Mrs. Kate Small.

While it may seem to have been a pretty rapid progress made from the "precenter" standing alone in front of the pulpit, in the old church, to this mixed choir in the rear of the congregation in the new church, yet, this progress was not so rapid as it seems. Every step had to be taken with great caution. I spoke of the tuning fork awhile ago. This was never used in the days of the "precenter," it would not have been permitted, even if that functionary had known how to use it. The tuning fork was first used by John Kell, when he raised the tune from that single seat in the rear of the old brick church, and he had to be very cautious about it. He had to be



very cautious about another innovation that he introduced. He had learned to sing by note and required a music book to lead the tune. So he fixed up a board in that choir box on which to lay a singing book, one of the long kind then used. It was necessary for him to have this board so that the singing book would be out of sight of any but those who were in that box with him. In spite of this caution about the tuning fork and singing book, however, some of the good old fathers learned of



JOHN KELL

their use, and not a little criticism and some serious objection was made. This was quieted, and the offense condoned, only because there seemed to be an emergency, and there did not seem to be anything that could be done about it.

When the new choir was installed in their specially arranged seats in the new church, the objectors to the singing book and the tuning fork had become reconciled, and these could be used without attempt at concealment. But there was still another innovation that was soon to be sprung. From time im-

memorial and for reason no one thought should be questioned, it had been the custom for the one who lead the singing to stand up. That was the way it had always been done, and that was reason enough. The leaders of the new choir followed the old method for some-time, but as they were not impressed with the reason for it, they decided to make a change. If it was right for one to stand they could see no reason why it would not be right for two or more to stand while singing. So, one day, when the psalm

was announced and the leader stood up to sing, all the choir stood with him and the psalm was sung, all standing. There was a good deal of craning of necks while this unheard of thing was being done, and, again, there was criticism and objection, and a wondering where this new-fangled choir was leading them to. It was awful, they said, but nobody knew just what could be done about it, and so nothing was done. So the choir has stood up to sing from that day.

Another custom of the church in early times was that of publishing the names of young people who were about to be married. This was required to be done by the pastor before the congregation, three weeks before the event was to take place. It was a rather trying ordeal for the bashful young man or woman, but it was a law of the church and they had to submit. This practice was discontinued before the close of the pastorate of Rev. John Kell, but not before I was required to pass through the "ordeal" myself. I think the publishing of my engagement to be married was the last one made.

In looking back over the years that I have led the singing in this congregation, I recall the fact that this service covers a period of more than fifty years. Beginning this service during the pastorate of Rev. John Kell, I have continued under that of Dr. Gilbert McMaster, Dr. John McMaster, Rev. W. H. McMaster and Dr. John A. Gordon. Of all these pastors I think Dr. John McMaster was the most appreciative of good music, and had the least talent for music himself. We did not often sing new tunes in his day, but we never attempted anything that Dr. McMaster did not join in and do his part. He could not "carry" a tune, but he could follow, and always did. He had learned one tune which he always used in family worship, and got along fairly well. After using this tune for sometime he thought he would learn another, so that he might have a variety. But his attempt was a double failure. He not only failed to learn the new tune, but he forgot the one he had known before. Dr. McMaster used to tell this story himself, and no one enjoyed the humor of it more than he.

There are a great many changes in church music and in the manner of conducting it, that have been made in the later years, and I think all of these have been in the way of improvement. The introduction of the organ, I think, is the greatest improvement. I have always been in favor of instrumental music and was glad when the objection to its use in the church service was overruled. I resigned my leadership of the choir in 1887, because I considered I served long enough, and because I thought the younger people should take up this work. My resignation, I think, had the effect of hastening the introduction of the organ, because it became a necessity. None of the younger people in the congregation had been trained to lead in singing without an instrument, as those of my day had been, and there was no one willing to undertake the leadership without this assistance.

Although not responsible for the music service for the past few years, yet I have been glad to do my part with the congregation, and have been pleased at the improvement and the interest that has been added to this service. I have always enjoyed music and expect to enjoy it to the end of my days.

## Personal Characteristics of Some Leaders

By GILBERT McMASTER

[85th Anniversary]

Of the wise, prudent, earnest, Godly and self-sacrificing men, who served this congregation in the eldership,

“Men whose lives glided on like rivers that water the woodlands,  
Darkened by shadows of earth, but reflecting an image of Heaven,”

And who have gone to that country from whose bourne no traveler returns, and whose sacred, redeemed dust mingles with its mother earth, sleeping in yonder cemeteries; the oldest that I remember, was Robert Milburn. It was in his house, for a season, that we made our home, when Dr. McMaster and family landed here in 1840. He was a generous, kindly, hospitable man, whose house was the home of preachers who passed this way in those days. He was ever kind to me, and I cherish his memory.

Mr. Robert McCurdy, William and Simon Orr, James K. Hogue, and, of later day, Archibald Warnock, the earnest Christian gentleman, the brave soldier and patriot, who, with others from this congregation, gave their lives for the country, all deserve mention in this connection. Of all the elders it may be said, they were men of God, ever faithful in the discharge of duty. To them all, this congregation owes much of its prosperity, influence and growth. These faithful servants are worthy of double honor on this anniversary occasion.

My old Sabbath School teacher, David Archer, ever faithful, always on hand, has a warm place in my heart. As a boy, and, perhaps not a model boy at all times, David Archer impressed me as being a good man, and one who took a deep interest in the things that pertained to the Kingdom of God. But time would fail me to tell of the Archers, the Sternes, Munfords, the Duncans, father and sons, and the Woods, Stormonts, and hosts of other good men in my boyhood memory. All these, having obtained a good report through faith, have

finished their work and have entered into the rest that remaineth for the people of God.

A word concerning some of the mothers of the congregation. Mrs. Milburn was one who was always careful to have her house in order when "Society" met there, and it often met at her house. On one occasion I remember that the meeting was held there in the evening, and darkness grew on before the meeting was concluded. Mrs. Milburn was going out to hunt up some candles, when Rev. Kell called to her, "Never mind the candles, Mrs. Milburn, we can sing the 23d Psalm without lights." This was good news to us youngsters, as we had been ready for the adjournment of that meeting for sometime.

Mrs. Kell was earnest and constant in works of love and mercy. Then there was Mrs. Jane Warnock, what a grand good woman she was, and especially kind and thoughtful of the little boys. She always had cakes or cookies at home and they were good ones, too, as many a boy can testify. She always had her lunch basket filled with these at church, on the Sabbath, and I have often looked over the back of the pew at this basket with covetous eyes. I have wondered sometimes since if Mrs. Warnock did not observe my action, and discern my thoughts. But there was never a frown or sign of rebuke in her face. She had a smile and kind word for every one.

Rev. Samuel Caldwell Baldrige, pastor of the Associate Reformed Church, I remember very well. He was a son of Rev. William Baldrige, who was a soldier of the Revolution. His grandparents were Irish Covenanters, emigrating to this country in 1745. Samuel C. was born, 1801, in Rockbridge county, Virginia, where his father was pastor of the churches in the Forks of the James river. His father removing to Ohio, Samuel C. was sent to Miami University, and graduated there in the first class that left that college, in 1826. In the second class of Allegheny Seminary, he finished his theological study and was licensed to preach April 29, 1829. After preaching in several charges in Southern Illinois, he came to Princeton, and was installed as pastor of the Associate Reformed Church, (afterward the United Presbyterian) in the spring of 1837.

He left Princeton in 1853. His death occurred August 4, 1867, in Henry county, Indiana.

Coming from Scotch Irish race, which was, as the late Dr. Riddle, of Pittsburg, says, is "a God fearing, liberty loving, tyrant hating, Sabbath keeping, covenant adhering race trained by trials, made resolute by oppression, governed by conscience, and destined to achieve a mission and a place in the history of the church and the world." This fitly describes the character and influence of Rev. Samuel C. Baldridge. It was to be expected that he would leave his mark on the community where he labored, and he did.

I remember him as a pleasant and kind gentleman, to whom I looked up to with reverence and awe, as we did to all ministers in those days. He was esteemed as an earnest and faithful pastor, beloved by the people to whom he ministered for many years. The trials, privations, and unrewarded toil of the ministers of that day, are things of which we know little in our day.

The first pastor of this congregation, Rev. John Kell, was born in Chester District, South Carolina, in 1772. Under an accomplished teacher from Ireland, John Orr, he prepared for college. Crossing the ocean, he entered Glasgow College, Scotland. Completing his course there, he entered upon the study of theology under the direction of Dr. McMillen, professor of theology in the Reformed Presbyterian Church. In 1809 he was licensed to preach, and was ordained about the year 1811, a short time before coming to Princeton. His special mission was a missionary to the western states and territories, and in this work he was eminently successful. It was he, and such as he, that saved this great portion of our country from influences that would have been greatly detrimental to the making of these states Christian in their character.

Although a minister of earnest character and of devout fervor, Rev. Kell was far from being morose and gloomy. He used to say,

"Religion never was designed,  
To make our pleasure less."

His manners were courteous and pleasant, and these, with his well cultivated mind, and kindly disposition, made him a noble companion.

Dr. Gilbert McMaster came to this congregation as its second pastor, in 1840, coming from Duanesburg, N. Y., where he had been pastor for thirty-two years. Dr. McMaster was a distinguished and able writer, high minded and dignified in his manner, and withal a genial gentleman of the old school. His preparation for the pulpit consisted of short notes written out, covering his subject which was carefully considered and fixed in mind before going to his pulpit. His delivery was extempore, his presence commanding, his voice full and strong, his language correct in style and diction. His sermons were deeply impressive.

In person, Dr. McMaster was large and well-formed, of full habit, with open and ruddy countenance, the effect of which was heightened by contrast with the whiteness of his hair, a full head of which he retained to the last. The word that best expresses what was most noticeable, not alone in character, but in his very physiognomy, is magnanimity. You could not believe that a man of such a countenance could be capable of any kind of meanness, and this was the report which he obtained universally.

It seems almost a solecism, but it is true, that while he was a most loyal servant of one of the smallest religious bodies, the unity of the church seemed about as dear to him as its purity. For one, I should have honored him less, considering the catholic tendencies of his nature, had he been less decided in his attachment to the principles of his own church.

Dr. J. C. Moffet, in a written sketch of Dr. Gilbert McMaster says, "The only time I heard him preach, he appeared in the black silk gown, and bands, after the Scotch fashion, and delivered his sermon without notes, in a full, deliberate flow of language, of impressive solemnity. His voice, still unbroken, rich, deep and harmonious. I think, in earliest years, it must have been a voice of great power. The impression that re-

mains to me is, that of a venerable, warm-hearted, Christian gentleman, of the old school.”

Dr. McMaster was a public spirited man, especially in all that pertained to educational matters, both in his own home and in the state and county. No estimate can be made of the influence of such a man in a community. It is the spring of the mountain fastness that feeds the river and the sea.



# Words of Greeting From the Methodists

BY REV. GEORGE D. WOLFE, Pastor M. E. Church

[85th Anniversary]

It gives me great pleasure to be here this afternoon and participate with you on this happy reunion occasion. It is something to be proud of when a congregation can celebrate its eighty-fifth anniversary, and, we Methodists, are here to rejoice with you and to congratulate you. One of your members has invited me to be present on the next eighty-fifth anniversary, and I told him that I would, if he would promise to be here himself.

I rejoice in this Christian fellowship, as manifested here today. It does my heart good. If we be brethren in Christ, let us show a brotherly spirit towards each other. You United Presbyterians may be going to heaven along one line, and a good safe line, and we, Methodists, may have a different name for our railroad. But, all the same, we are all trusting in Jesus Christ as the Captain of our salvation, and through Him we all expect to achieve victory, and obtain the crown of glory at last. Long before this congregation was established, an inspired writer expressed a sentiment which is appropriate to this occasion, a sentiment that I cannot improve upon, when he said, "Behold, how good and pleasant a thing it is for brethren to dwell together in unity."

It was not always thus. There was a time, and within the memory of many in this audience, when Methodists and Presbyterians did not dwell together in unity. It is related, that one time there was one of your preachers who wanted to preach in the court house. The Methodists had been using that house as a place of worship, and had it cleaned up for their service. They did not want to let the Covenanters come there and muss things up, or for some reason, a good deal of objection was made. But they finally yielded, and this old time minister

was permitted to preach, and the Methodists, with their preacher, went to see what this Covenanter preacher would say. Well, so the story goes, this minister preached a powerful sermon, as your old time preachers were wont to do. It enthused his hearers, but the Covenanters present were able to suppress their enthusiasm, as they are wont to do. Not so with one of the good Methodist sisters present. She got so worked up that she began to shout, in the good old Methodist fashion. And, in spite of protests from the preacher and elders. In answer to their protests, she said David shouted, and she continued to shout, until she shouted the preacher out of the pulpit. Then the Methodist preacher got up and preached.

Well, we Methodists don't do as much shouting now as we used to do. But I believe in shouting. It is a good exercise for the lungs and serves as an escape valve for pent up emotions. Right now, if some one should come into this room and announce that our County Commissioners had decided that we should have no more saloons in Princeton, I think I would shout, right here in this United Presbyterian Church. And, it would not surprise me a bit if a whole lot of you United Presbyterians would join in the shout.

As I came up the aisle this afternoon I was interested in that chart, which Dr. Campbell has prepared, showing the origin and growth, and the component parts from which this congregation was formed. It is something like a family tree, it seems to me, only it is different from a tree which begins at the bottom and grows upward. This tree seems to begin at the top and grow downward. But as a chart this well represents the growth of the church. Representing a small beginning at the top of the chart, it shows that the church has been growing broader with the increasing years. And this certainly illustrates the broadening spirit of this church, as well as of my own church, and other churches, during these years. Your chairman said awhile ago, that there was a time in the history of this congregation when a tuning fork was an offense. A good sister told me that when she was a young girl, it was against the rules of the church for one of this congregation to go and

hear preachers of another church. Then you were so much concerned to keep to yourselves that you would not go to other churches and hear a bit of real good preaching.

When all these narrow views prevailed and governed the church is fitly represented by the narrow part of the line on this chart. Things are very different now. Why, some of your own preachers go to churches of other denominations and preach now. Sometimes they come to my church, and I find, after they have been there, that my people are not near so anxious to hear me. Dr. Campbell, your pastor, preached in my church recently, and a good Methodist sister said to me afterward, "My, actually, Brother Wolfe, if I did not know he was a U. P. I would think he was a Methodist." I do not know any higher compliment than that.

I pray for you, beloved, that you may continue to grow in strength and numbers, and in grace, looking for that glorious day, when we shall all be one in our Father's house.



REV. J. BEVERIDGE LEE, D. D.  
1888 — 1891

## Commendation of a Co-worker—Gratitude For Association and Fellowship

BY REV. J. E. JENKINS, Pastor Cumberland Presbyterian Church

[85th Anniversary]

It is with a degree of hesitancy that I attempt to speak to you at this time. I wont say that I am embarrassed, but I cannot always tell just what direction my mind may take, nor just how my tongue is going to utter what my mind would say.

In regard to my recollections of this church, and the impression it has made upon me, I will have to go back far beyond any definite knowledge of the church, and that may appear strange to you. When I was a very small child, which was as much as sixty-five or sixty-six years ago, I remember of hearing my aunt say to my mother that her husband had united with the Covenanter church, in Princeton. And, she said to her, "Polly, Andrew is a changed man, he is a Christian." I was very young then, but I can remember everything in conversation with my mother on the subject of religion. I always gave attention to it, for it interested me, and I have never forgotten those words.

My first impression regarding this church was rather unfavorable. The young people of the congregation with whom I first became acquainted seemed to be light and frivolous, during the week, but when the Sabbath came they were very staid and sober, and to us, where we lived, and had no church, why, we said, "these young people are only Sunday Christians." I formed the opinion that there was very little religion among them.

Years afterward, when I had grown nearly to manhood, it was my fortune to visit my uncle and his family, who lived in this county, and who were members of this church. On the

Sabbath, during this visit, I attended church with this family, that being my first visit to the old brick Covenanter church, formerly occupied by this congregation. Dr. Gilbert McMaster was then the pastor, and his was the first sermon I ever heard preached to that which constitutes the present congregation. Of course I was young, then about 17, but that sermon made a deep impression on me, an impression that has lasted. About that time Dr. Gilbert McMaster resigned his charge. The Sabbath following I heard another minister preach in the same church. This was Rev. John McMaster, then a young minister, who was here attending Presbytery, and who soon after became pastor of this church.

My next acquaintance with this congregation was in 1857, when I removed here to become pastor of the Cumberland Presbyterian church, which now occupies the place where this congregation used to worship. When I came here, a stranger, without experience, I felt oppressed and cast down, and I almost feared to meet the pastors of other churches. But this feeling soon passed away when I became better acquainted with these other pastors. I found a warm and sympathizing friend in Rev. John McMaster, and received from him much helpful advice in my ministerial work. The pastors of the several churches in the town often met together in social and friendly intercourse, but there was nothing like union meetings of the congregations in those times. There was too much creed and doctrine in the churches then to permit any intermingling of congregations. It needed some great crisis to bring professed Christians of every creed to a full realization of the fact that there is one Lord over all.

This great crisis came in the Civil war, a few years after my coming to Princeton. The deep concern for the country, and for those who had gone out to fight its battles, from this church, and from other churches in the town, brought all Christian people, of every creed, to their knees. And this brought all the churches together for united prayer for the boys who had gone out from the various families into the army. This, being the largest church in the town was the

usual place for these union meetings. It was not a difficult matter to fill this church. Here Covenanters, Methodists, Presbyterians, Cumberland Presbyterians, Associate Reformers and all the rest, met for prayer, for the boys in the army, and for the Nation. And, I must say, that, while all the ministers in the town took an active part in these union meetings, that Dr. John McMaster was the leading spirit. He was in communication with Governor Morton all the time, and received many messages from the governor in regard to the work needed to be done in the interest of the soldiers.

Those were trying times and there was more praying done by the Christian people than ever before. It was only by prayer that strength was given to stand the terrible strain that was on the people of this community. At the union meetings referred to all diffidence in regard to praying in public was laid aside. There were prayers made by people in public who had never prayed before, even in private.

The burden of anxiety and sorrow was greater among the membership of this congregation, probably than in any others, because more went from this congregation into the army than from any of the others. This large number of enlistments from this congregation was mainly due to the patriotic spirit of the pastor. Dr. McMaster was an earnest and sincere patriot, and he had a firm conviction that the war for the preservation of the union was waged in righteousness and he manifested this belief by his preaching and his prayers.

Then there were the sad home-comings of the boys who went out from these churches and this community. All through these years they were coming, some of them broken in health, some crippled and wounded, and many came back in boxes. And we met here with sad hearts, and bitter tears and buried our soldier dead. But this common sorrow, during those days, united the hearts of Christian people, and established a spirit of unity in all the churches. Prejudices were removed and I thank God that it was so. Since that time I have come to this church and have met members of all churches here, and we have

come to regard all as brethren. What a marvelous change has come over preachers and people, in this regard.

Let me go back a little, and relate another incident about that old uncle of mine. As I have said, he was a Covenanter, and one of the strictest sect. He loved the Psalms, as a matter of course, and he pinned his faith to Rouse's version. After I entered the ministry I often visited his home, but uncle never asked me to lead in family worship. One night, when the time came for family worship, my cousin, who was a lively girl, said to me, "If I get the Psalm book, Cousin John, will you lead in worship?" Hearing this, Uncle Andy, looking over his glasses at me, said, "Can you sing Psalms?" I replied I thought I could, and so the book was handed to me, and we sang a psalm, which satisfied uncle that I was sufficiently orthodox to conduct family worship with him, alternately. I may say, in this connection, that it was as pleasing to me as it was to my uncle that I could sing Psalms and join heartily with him in worship.

But that question of singing Psalms bothered us considerably in the conduct of our union meetings here. Some wanted to sing them and some wanted to sing something else, and quite a controversy grew up among the brethren. But the matter was finally adjusted to the satisfaction of all, by allowing the church where the meeting was held to use their own song book, and that practice has prevailed ever since.

Some of you brethren remember, I suppose, that some had conscientious scruples about the use of the organ, in church service. Well, I confess to having something of the same, at one time. When I came here there was not an organ, nor musical instrument of any kind in Princeton. In my congregation we had some difficulty in getting some one to lead the singing. In the absence of any one else, that duty fell to me, and I got tired of it. So, I told my people they must either get a chorister or an organ, and they were considerably alarmed about such an innovation as an organ. But they came to it.

But, over here, you could not do a thing like that then. One time, when a Sunday School convention was to be held in this



church, I said to one of the elders, "there is going to be trouble about the use of the organ, I fear." "Oh, no," he said, "you can take the organ in there and manage things without trouble." So, the organ was brought in. But Dr. McMaster said it would not do. The use of the organ would cause all kinds of trouble among his members. However, he said, if we did not use the organ in singing Psalms there could be no objection. After the Psalm is sung, he said we might go on with the convention work, and use the organ with our Sunday School book. This was done, as suggested, and every thing went along smoothly. Next morning I conducted the opening exercises, and was going to dispense with the organ in singing the Psalms, as we had done the day before. But Dr. McMaster came to me and said, "Roll out your organ and sing all the Psalms you want. It won't hurt either the organ or the Psalms."

Now, then, not to detain you too long, we come to the present time and how changed everything is. What a change in this church, in the manner of lighting it. What a change there. (Pointing to the large pipe organ.) Is it not a remarkable circumstance that in this church, at the time of which I have been speaking, a little reed organ was such a stumbling block of offense, that now you can sing Psalms with a big pipe organ? And there does not seem to have been any damage to the building, nor any serious effect upon the conscience of the people who worship here. It is remarkable, that this church, of all others, should be the first to install a pipe organ in Princeton.

Now, brethren, I rejoice in your success. In the progressive spirit of your people. You are the leaders in this respect, now. Once, I was the leader, now I am a follower, and I am glad to be a follower of people who have such a glorious history. I know how hard it is to crucify prejudice, but it is a great satisfaction to one who can overcome it. Wise men change, but there is another class that never do. Let us always endeavor to keep ourselves in the first class.

I want to thank this church for what I have learned from its teachings. I want to thank Dr. McMaster for what he was to me, for what I learned from him, for what he enabled me under God to do in work for the Master. I thank you for your attention to these rambling remarks. I praise God for the privilege of meeting these fathers and mothers. For what you have been to me, and if I have done you any good, it was not me, but the grace of God that enabled me to do it. May His richest blessing abide with you, is my sincere prayer.

## Greetings from Absent Friends

The following are a few of the many letters received from friends who had formerly been identified with the congregation but who were unable to be present and participate in the centennial celebration.

### From Moderator Indiana Presbytery

Dearly beloved in the Lord. Grace, mercy and peace, from God, our Father, and from our Lord Jesus Christ, be multiplied upon you. We rejoice with you in the goodness of God to you during the past century. For all the spiritual and temporal blessings showered upon you. For the souls purified in the Lord. For the honor you have in return reflected upon God and His Kingdom. May the work of grace go on, and, in the years to come, may you experience even greater blessings than what you have in the past.

Indiana Presbytery rejoices with you in this centennial celebration. Indiana Presbytery feels proud of Princeton and her past history. The blessings and the goodness of God unto you strengthens our faith and enlarges our hope and expectation for all the congregations in our Presbytery. We congratulate you and we say, God bless you.

**"Ye righteous, in Jehovah be glad, in Him rejoice,  
All that in heart are upright, for joy lift up your voice."**

Vevay, Indiana.

**F. W. SCHMUNK,  
Moderator Indiana Presby.**

### From Rev. W. H. McMaster, Ph. D.

Accept my sincere thanks for the invitation to attend the centennial celebration of the Princeton U. P. Church. It was my privilege to attend the eighty-fifth anniversary of the congregation and have written the congregational history a few times, and so, have become somewhat familiar with it.



REV. WM. H. McMASTER, PH. D.  
1874—1881

It will not be possible for me to attend this centennial anniversary, owing to previous engagements in the work in which I am specially engaged.

Allow me to extend my hearty congratulations and prayers for the divine presence upon this historical occasion of so much interest. The congregation is a visible monument, and living witness of God's blessing upon the faithful preaching of His holy word in modern times. "There shall be a handful of corn in the earth upon the top of the moun-

tain; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth."

The congregation is a conspicuous example of organic unity between branches of the church holding the same principles, being a composite organization.

Wishing you continued prosperity, peace and all promised blessings, I am, affectionately your friend and brother,

W. H. McMASTER.

Ocean Grove, N. J.

## From Mr. and Mrs. S. R. Hamilton

We have received your kind invitation to attend the celebration of the centennial anniversary of the old church, but we will have to forego the pleasure of being with you in person, but will be with you in spirit.

We often talk of the old church, and look back with pleasant recollection of the time of our sojourn with you. Our connection with the congregation began in the spring of 1865. It was then Covenanter but afterward was absorbed by the United Presbyterian, under the pastorate of Dr. John McMaster. We used the old tables and tokens for sometime, but finally the tokens were stolen. The tables were used until after Rev. W. H. McMaster came, for a time using the tables in connection with some of the front pews. Finally, the tables were abandoned altogether, and, to my mind, much of the solemnity of the communion occasion was done away with the tables.

It was in the old church that we gave four of our children to God in baptism, and two of them connected with the church. When we look back nearly all of the older and active members that we knew have passed over to the other side. The Woods, Warnock, Munford, Hudelson, Sterne, McClellans, Smiths, Hartins, McMaster, McCurdy, Stormonts, Carithers, Craigs, Blairs, and many others. And it will be but a few days, or years, at most, until we too, will join them in the great celebration of the Lamb.

Our sojourn with you was a little over eighteen years. We have joined in your joys and in your sorrows and shared in the abundance of your blessings. With our most hearty wish for the continuance of those blessings upon the congregation in the future, we are fraternally yours,

MR. AND MRS. S. R. HAMILTON.

Monmouth, Illinois.

### From Rev. J. Beveridge Lee, D. D.

If it were possible I would certainly visit the old church in the midst of this delightful centennial celebration. How pleased I would be to say to the little group that I knew and have never ceased loving, some of the things that I have seen of God's goodness and revealings as I have gone further forward. But my present duty is here.

May God give you in your church work of His richest blessings, and make your new century richer, too, in its record of service.

J. BEVERIDGE LEE.

Philadelphia, Penn.

### From Helen E. Sterne

It gives me great pleasure to acknowledge receipt of an invitation to the centennial celebration of the Princeton church. So many memories cluster around the old church in which my grandfather (John Sterne) worshipped that it is with regret I realize it will be impossible for me to participate in the feast of good things that I know will attend this centennial celebration.

May the success of the 85th anniversary, at which the writer was present, attend the 100th, and presage for many future celebrations as great, if not greater, success, is my sincere wish.

HELEN E. STERNE.

Biloxi, Miss.

### From Mrs. Emma Wilson Fisher

I almost feel that I have been forgotten and lost sight of by the Princeton church, but I want to assure you that I have never forgotten the home church. While for a number of years I have been in the fore ranks of church work in the

Methodist Church I ever remember with gratitude my first years of Christian life spent in the United Presbyterian Church of Princeton. For it was there in Sabbath School and church I received my first impressions of the righteous, upright Christian life, and I can truly say, that in the years the Lord has called me to be the helpmate of a pastor in the Methodist Church, that the early training I received in the U. P. Church of Princeton, and the Christian example maintained by those good people, has ever been a help and inspiration to me in my new field of work.

I hold in loving remembrance the United Presbyterian Church of Princeton, and I rejoice with the present membership in her prosperity, and these one hundred years of usefulness. Only God can reveal the good that has been accomplished through her influence in the community.

MRS. EMMA WILSON FISHER.

M. E. Parsonage,  
Brookville, Ind.