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PRESBYTERIANISM IN INDIANA



CENTENNIAL MEETING OF THE SYNOD
VINCENNES, 1926

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To the
CENTENNIAL MODERATOR
REV. WILLIAM A. MILLS, LL. D.
President of Hanover College,

in grateful recognition of his services as a Christian Educator, and in remembrance of the one hundred years during which the College has now been linked with the lineage and the traditions of the Synod of Indiana, this historical volume is affectionately dedicated.



*First Presbyterian Church
Vincennes, Ind.*

One Hundred Years of Presbyterianism In Indiana

This little volume is in no sense a history of the Presbyterian Church in Indiana. It presumes to be only a small memento of the Centennial Meeting of the Synod of Indiana, held during the beautiful autumn days, October 4 to 8, 1926, in historic Vincennes.

By direction of Synod the full text of the Program is here reproduced, with the addresses bearing upon the Centennial thought. Many other addresses were delivered,—those of Dr. Asa J. Ferry, Dr. Warren H. Wilson, Rev. James G. Bailey, Dr. W. T. Locke,—all notable utterances. By instructions given the Committee, however, only those bearing upon the historical events have been included in this booklet. The Committee will feel gratified if, when the permanent history of the Synod of Indiana shall be written, this volume may serve as a reference book on matters relating to the celebration of the first one hundred years of Presbyterianism in Indiana.

Many who attended the sessions of which the following pages form a record, will hold in grateful remembrance the kindly hospitality of the Pastor-hosts, Rev. J. W. Boyer, D.D., Pastor of First Church, and Rev. John Welsh, D.D., Pastor of Bethany Church. With these will be remembered the inspirational hours of Dr. Ferry, the fervency of song led by Dr. Edwin Haines Kistler, the uplifting service at the organ graciously rendered by Mr. John S. St. John, the ministry of entertainment of the delegates and visitors by a committee led by Mrs. Robert Simpson,—these and many others who helped to make the Centennial Meeting of Synod a mountain-top experience.

CENTENNIAL MEETING

OF THE

Synod of Indiana of the Presbyterian Church, U. S. A.

Uniting the Annual Meeting of the Synod and the Women's Synodical Society

OCTOBER 4-8, 1926, VINCENNES, IND.

The Synod meeting in First Presbyterian Church, Rev. J. W. Boyer, Ph. D., Pastor.

The Synodical Society meeting in Bethany Church, Rev. John Welsh, D. D., Pastor.

OFFICERS OF THE SYNOD OF INDIANA

Retiring Moderator, Rev. J. Ambrose Dunkel, D. D., Indianapolis

Vice Moderator, Rev. S. S. Aikman, D. D., Brazil

Stated Clerk, Rev. S. A. Stewart, D. D., LaPorte

Permanent Clerk, Rev. T. N. Hunt, Indianapolis.

OFFICERS OF THE SYNODICAL SOCIETY

President, Mrs. Will H. Adams, Indianapolis

1st Vice President, Mrs. F. F. McCrea, Indianapolis

2nd Vice President, Mrs. C. L. MacKay, Elkhart

Cor. Sec. and Treas. of Contingent Fund, Miss Isabel Cooper, Howe

FORWARD

The year 1926 marks the 100th anniversary of the organization of our Synod. At the 1925 meeting, the Historical Committee was instructed to prepare a program, to extend the sessions of the Synod by one day, and to feature so far as possible, the Centennial idea.

The Committee has tried to follow instructions, and is happy to present the following program, thanking in advance all who have made its preparation possible.

While the business sessions of the Synod and the Women's Synodical Society will be held separately, it is hoped that in so far as it is practicable, the popular meetings may be held together.

THE COMMITTEE.

Rev. F. W. Backemeyer, D. D., Chmn..

Rev. S. A. Stewart, D. D.

Prof. J. H. Osborne

Rev. Harry Nyce, D. D.

Rev. J. S. E. McMichael

Prof. Jas. A. Woodburn, Ph. D.

Hon. Clark J. Lutz

Rev. Lucian V. Rule

Rev. Willis R. Booth

PROGRAM

PRE-SYNODICAL EDUCATION FORUM

Beginning at 10 a. m. on Monday, Dr. Wm. C. Covert and Dr. W. M. Lampe will conduct a Presbyterial Forum on Christian Education, with the seven Chairmen of Christian Education from the other Presbyteries as guests of the Board. Others are invited to attend these sessions continuing through the day, closing with a dinner at 6 p. m.

MONDAY, OCTOBER 4

Opening Session of the Synod's Centennial Meeting,

First Presbyterian Church

7:30 P. M.

Sermon by the Retiring Moderator, Rev. J. Ambrose Dunkel, D. D.

NOTE—The text of this sermon will be the same text used by the Rev. John M. Dickey at the opening of the meeting one hundred years ago, which marked the organization of our Synod.—Gen. 18:19.

CENTENNIAL TEXT:

Gen. 18:19

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

The Lord's Supper,

Rev. R. H. M. Augustine, Richmond, serving the Bread.

Rev. J. B. Ferguson, Franklin Hopewell, serving the Cup.

The Organization of Synod

Roll Call

Election of Moderator and Temporary Clerks

Report of Program Committee

Adjourn until 9 a. m. Tuesday.

PROGRAM OF THE SYNODICAL SOCIETY

(Sessions in Bethany Presbyterian Church unless otherwise stated.)

TUESDAY

October 5

- 1:30 P. M. Prayer Retreat—Leader, Mrs. Vera Merrill, Chicago.
At First Baptist Church
- 2:45 Centennial Meeting at First Church—(See opposite page.)
- 4:30 Conference Executive Committee, at Bethany Church.
- 7:30 Organ Recital at First Church, followed by Popular Service.
(See opposite page.)
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It is worthy of note, as we think of the place of the "Rural Church" in early Indiana history, that the special study of the Women's Societies, for this year, is that of the country church.

A COUNTRY CHURCH

(Violet Alleyn Storey)

I THINK *God seeks this House, serenely white,
Upon this hushed, elm-bordered street, as one
With many mansions seeks, in calm delight,
A boyhood cottage intimate with sun.*

I THINK *God feels Himself the Owner here,
Not just rich Host to some self-seeking throng,
But friend of village folk who want Him near
And offer Him simplicity and song.*

NO *stained glass windows hide the world from view,
And it is well.—The world is lovely there
Beyond clear panes where branch-scrolled skies look through,
And fields and hills, in morning hours of prayer.*

GOD *spent His Youth with field and hill and tree,
And Christ grew up in a rural Galilee.*

PROGRAM OF THE SYNOD

TUESDAY

October 5

9:00 A. M. Devotional and Inspirational Period.

In Song, led by Rev. E. Haines Kistler, D. D., Indianapolis.
The Message, Rev. Asa J. Ferry, D. D., Chicago.

9:35 Business Session.

Annual report of Stated Clerk and Treasurer
Appointment of Standing Committees on Records of Presbyteries, Business, Records of Assembly, etc.
Report of Synod's Trustees.

10:15 Report of Executive Secretary, Rev. H. B. Hostetter

10:30—12:00 Report of Committee on Foreign Missions—

Rev. J. D. Martin, Chairman

Address by Dr. W. T. Locke, of China

12:15 Luncheon

2:00 Centennial Historical Meeting,

Rev. S. A. Stewart, D. D., Presiding

Devotionals, and Dr. Ferry's Hour

2:45 Centennial Address, Professor James A. Woodburn, Ph. D., of Indiana University, Bloomington.

Reminiscent Hour—Brief addresses, anecdotes, and comments.

6:00 Men's Work Supper, Rev. H. L. Crain, D. D., Presiding

7:30 Organ Recital, Mr. John S. St. John, Organist for First Presbyterian Church.

Popular Service, Rev. H. B. Hostetter, Presiding.

Devotionals

Addresses by

Rev. Wm. Chalmers Covert, D. D.

Rev. Warren H. Wilson, D. D.

PROGRAM OF THE SYNODICAL SOCIETY

WEDNESDAY

October 6

- 9:00 A. M. Opening Prayer for Missionaries, led by Mrs. W. P. Sidwell
Minutes of last Meeting, Mrs. Julia B. Shaley
Report of Synodical Secretary and Treasurer, Miss Isabel Cooper
Report of Treasurer of Social Service in Indiana,
Miss Katherine Williams
Indiana Social Service, Rev. H. B. Hostetter
Business
Report of Secretary of Literature, Miss Oria Simons
Report of Secretary of Handwork, Mrs. John Gossman
Devotional Service, Subject "Prayer," Mrs. F. F. McCrea
- 12:15 Luncheon
- 1:15 P. M. Afternoon Session.
Devotional Service, Subject "Power," Mrs. F. F. McCrea
Address, Miss Olive Gibson, of Cuba
Our Foreign Study, Mrs. J. Frank Young
Report of Young People's Work,
Mrs. J. Frank Young and Miss Jane Harris
- 3:30 Joint Meeting with Synod, at First Church,
Mrs. F. F. McCrea, Presiding
Address, Rev. Warren H. Wilson, D. D., New York
- 6:15 Young People's Banquet, at Bethany Church
- 7:45 Joint Meeting with Synod, at First Church

PROGRAM OF THE SYNOD

WEDNESDAY

October 6

9:00 A. M. Devotionals, and Dr. Ferry's Hour.

9:35 Business Session

Report of Committee on Program and Field Activities,

Rev. Rhys Price Jones, D. D., Chairman

Address, Rev. James G. Bailey, New York

Miscellaneous Business

Historical Committee, Rev. F. W. Backemeyer, D. D., Chairman

10:30—12:00 Report of Committee on Christian Education,

Rev. H. L. Crain, D. D., Chairman

Address, Rev. Wm. Chalmers Covert, Philadelphia

12:15 Luncheon

2:00 Devotional, and Dr. Ferry's Hour

2:35—3:30 Report of Committee on Service Pensions,

Mr. Evans Woolen, Chairman

Address, Rev. Asa J. Ferry, D. D., Chicago

3:30 Joint Meeting of Synod and Synodical Society,

Mrs. F. F. McCrea, Presiding

Address, Rev. Warren H. Wilson, D. D., New York

7:45 Moderator's Evening—Moderator Wm. A. Millis, D. D., Presiding
Devotionals

Address, Rev. Wm. O. Thompson, D. D.,

Moderator of the General Assembly

PROGRAM OF THE SYNODICAL SOCIETY

THURSDAY

October 7

- 9:30 A. M. Opening Prayer, Mrs. Kerlin
Report of Stewardship Secretary, Mrs. C. L. MacKay
Letters from Missionaries
Report of Secretary of Missionary Education
Miss Gertrude Brown
Report of Missionary News, Mrs. Julia B. Shaley
Reports of Committees
Nominating Committee
Resolutions Committee
Address, Mrs. Vera Merrill
Address, Miss Olive Gibson, of Cuba
Devotional Service, Subject, "Personality," Mrs. F. F. McCrea
Adjournment

PROGRAM OF SYNOD

THURSDAY

October 7

9:30 A. M. Devotionals, and Dr. Ferry's Hour

9:35 to 10:15 Report of Committee on Spiritual Life,
Rev. John W. Nicely, D. D., Chairman

10:15 Business Session

10:45—12:15 Report of Committee on National Missions
Rev. B. W. Tyler, D. D., Chairman
Address, Rev. Warren H. Wilson, D. D.

12:30 Luncheon

2:30 P. M. Unveiling of the Centennial Tablet

Note: At the time the Synod of Indiana was organized 100 years ago, the three churches comprising the local mission field were the First, Indiana and Upper Indiana Churches. These Churches are now presenting a memorial tablet to be unveiled at this service.

Unveiling Address, Rev. Wm. Chalmers Covert, D. D.

3:30 THE CENTENNIAL PILGRIMAGE

(A pilgrimage to historic points will be made, automobiles being provided for all who wish to go.)

8:00 P. M. THE CENTENNIAL PAGEANT, presented under the direction of Mr. and Mrs. Norman Green, Indianapolis.

CONCLUSION OF SYNOD'S PROGRAM

FRIDAY

October 8

9:00 A. M. Devotionals.

Indiana Anti-Saloon League, Rev. E. S. Shumaker, D. D., Supt.

Synodical Business

Adjournment

IMPORTANT NOTICES

The First Presbyterian Church, with other Churches cooperating, will entertain all delegates for lodging and breakfast.

Announcements will be made from the floor of Synod and the Synodical Society regarding the exact time and place of noon and evening meals.

Mrs. Robert Simpson is the Chairman of the local entertainment committee. Mrs. Simpson should be notified in ample time concerning the delegates to the Synodical Society meeting.

The pastor-host, Rev. J. W. Boyer, Ph. D., should be notified as to the names, and the time of arrival of the ministers and elders who expect to attend the meeting of Synod.

Bethany Presbyterian Church, acting as host for the Synodical Society meeting, is located about eight short blocks from the First Church.

The information desk will gladly supply direction and help on any matters of detail.

LOOKING BACK 100 YEARS

(Extract from report of Baynard R. Hall, of Bloomington, who attended the meeting of Synod's organization one hundred years ago, going to and from Vincennes on horseback.)

This Protestant assemblage was a gathering of delegates principally from the land of Hoosiers and Suckers, but with a smart sprinkling of Corn-crackers from beyond the father of floods, and even one or two from the Buckeye country. These were not all eminent for learning, polish or dress, wearing neither doane gowns nor cocked hats; although some who were there were worthy of seats in the most august assemblies anywhere and however distinguished for wit, learning and goodness. Most of these Protestants, indeed, carried to excess a somewhat false and dangerous maxim,—“Better wear out than rust out,” since it is better to do neither. And worn they truly were, both in apparel and body, as they entered the town on jaded horses, after many days of hard and dangerous traveling away from their cabin homes, left far behind in dim woods, beyond rivers, hills and prairies.

Truly it was a House of Bishops, if not of Lords,—if by a Bishop is meant one who has the care of many congregations, an enormous parish, abundant religious labors, and a salary of one or two hundred dollars above nothing. In the midst of so fraternal a band of ministers and brothers, I was constantly reminded of an old saying, “Behold how these Christians love one another.” What could exceed their cordial and reciprocal greetings at each new arrival? What their courtesy in debate? What their deep interest in each other's welfare, the lively emotions excited by their religious narratives and anecdotes? And then, their tender farewells! To many the separation was final as to this life.

*For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest.
Alleluia! Alleluia!*

REPORT OF HISTORICAL COMMITTEE

Your Committee on Historical Society begs leave to offer the following report:

The activities of this Committee during the past year have been confined, largely, to the framing of general policies of stimulating interest in the writing and preserving of historic documents and manuscripts; the arranging for the program of this Centennial meeting of Synod; and a general forward look toward the definite things that ought to be done in further recognition of this first one hundred years of our Synod's life.

Therefore, your committee wishes to report that after careful discussion, and having received suggestions from various angles, its best judgment is expressed in the following recommendations:—

1. That from the funds of the Synodical Treasury, a sufficient amount be expended to have transcribed, in triplicate, the various volumes of the Synodical records which date from the organization one hundred years ago to the present time, copies of such manuscripts to be placed in the Philadelphia depository, the Synodical historical file, and the state library.

2. That the general program of this meeting of Synod, with the addresses that bear upon the Centennial idea, as well as the address of the Moderator to be given this evening, be printed in booklet form, to be sold at nominal cost throughout the Synod, the Synodical treasury to finance it as the Committee may direct.

3. That the Committee, during the next year, be authorized to take such steps as may be deemed wise looking toward the writing and publishing of a volume which shall adequately cover the history of the Presbyterian Church in Indiana from its early beginnings to the present time, this volume to be known as a Centennial History of Presbyterianism in Indiana.

4. That Rev. F. W. Backemeyer be made Chairman of the Committee for the ensuing year.

Respectfully submitted,

HISTORICAL COMMITTEE.

Centennial Sermon

REV. J. AMBROSE DUNKEL, D.D.

"THE WAY TO HIGH DESTINY"

Genesis 18:19: For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

We have before us the graphic setting forth of the traits of not only a great but a Godly character. We have also set forth here the resultant effects of that character expressed in the pleasing courtesy extended to the departing angels as Abraham accompanied them on their way, for he returned into the eternal friendship of the servant of Jehovah, who seems to have remained behind to further enjoy the fellowship of Abraham's gracious personality. In the presence of the Most High, Abraham finds himself listening to the announced purposes of God. "For the secrets of the Lord are with those that fear Him". The revelation is in the form of soliloquy, uttered as God counselled with Himself, for God had purposed to reveal His designs concerning the cities of the plain to Abraham.

Divine condescension shines forth in this great transaction. God's regard for His friend surpasses the bounds of credibility. "He whose ways are in the great deep" humbles Himself as he talks with this friend, and does nothing before He has first made known to him His secret.

Being friends, we naturally expect freedom and openness between them, a mutual imparting of confidence. However, the one is human, the other is divine, and our expectation is realized; for we find Abraham's purpose open to the eye of God and all his ways are known; while the designs of the Most High could be known to Abraham only as revealed. Kings and presidents have their confidential and dependable friends to whom they tell great state secrets. Abraham was the confidential friend of God, and so learned the fate of the cities.

Wonderful in this instance was the condescension of God. Yet our Saviour affirms that this honor and privilege have all His saints. God was pleased to honor His friend by taking him into His confidence. Why? Certainly not through caprice. It is not the way of God. There must have been something worthy in Abraham himself. Can we find, and finding make our own the qualities which will enable us to enter into the high honor and privilege of being the friend of God? Certainly the desire and quest are worth a life time of endeavor. Let us proceed together to enter into the way to high Destiny.

Theme:—THE WAY TO HIGH DESTINY

I. KNOWN AS THE FRIEND OF GOD.

Interesting, it is not, that of no other man save Abraham alone does Jehovah ever declare: "My friend." He does not hesitate to express His delight in His friend Abraham, but singles him out and sets him apart above all the other patriarchs and prophets. That any man should be able to so befriend God remains a startling thing. We would hardly think of God rejoicing in a merely human friend.

What, then, was in the Divine mind, making possible such a relationship? Are we able to point out anything in Abraham's life with some degree of certainty and say, "Here is where that wonderful man proved himself worthy of being the friend of God?" Do we not find it in this, that God asked Abraham to do Him a service, and he did it perfectly? Such a service He had never asked before or since of a human being. God needed a man with mind enough and with heart enough to be made the father and founder of a family into which He could send His only begotten Son. Generations from Adam and Abraham had come and gone, but not a trusting, Godly minded man of sufficient daring had appeared. God had to find a man of adventurous faith somewhere, who could qualify for this unique position. He

looked into the heart and mind of Abraham and said: "I know him," and he said to him: "Get thee out of thy kindred; walk before me, and be thou perfect." Abraham did just that thing; he met the divine condition.

What depths of faith, what measure of strength, what instant promptitude, with what perseverance did Abraham walk before God to the laying of the foundations of the church of God on the earth and in heaven! He became the friend of God because he had the heart to choose, to prefer, and to dare for God above everything else on this earth. Yes, for his perfect walk of faith God championed him, proclaimed him His friend, and enthroned him and his seed after him forever.

He was the friend of God because he could be relied upon and trusted. So God made an everlasting covenant with him, touching heaven and earth, Himself and all mankind. For God said: "I know him; I understand him; I know the fiber of his soul; I know that he will abide under the conditions of My covenant." With full confidence God affirms of him: "The Lord may bring upon Abraham that which he hath spoken of him."

II. GOD NEEDED A MAN WHO WOULD NOT SHIRK AN ASSIGNED RESPONSIBILITY.

God was certain that Abraham would be faithful in the discharge of his duties as the head of a world family; that he would extend himself to the utmost of his ability to realize and perpetuate the promised good of the covenant to his immediate as well as his most distant posterity. For though the promise to Abraham and his seed was absolute, and through them to all the children of men, yet it was conditioned upon the conduct of Abraham as forming a vital essential part of the conditions for blessing. God's high estimate of Abraham unquestionably rests upon the ground of a splendid performance of a given duty in his own household. God was certain that Abraham would not bungle his fatherly influence, but use it aright in his own family; that he would not only advise, but counsel, yes, command his children and household in the ways of God, confirming his teaching by the conduct of his own life. God knew that Abraham would carry out the instructions and directions given in the sixth chapter of Deuteronomy, that it might be well with his and his children's children.

Deuteronomy 6:7: "Thou shalt teach the statutes of the Lord diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "Thou shalt fear the Lord thy God, and serve Him."

Because Abraham could walk before the Lord and be faithful in the discharge of these fundamental duties perfectly, God resolved to make him the father of a great nation, the repository of His blessing for the faithful in every generation. In this covenant all the nations of the earth would be blessed. How can we fail to see in this language the high esteem in which family religion is held by God and should be held and carried forward by us with becoming fidelity. "What hath God seen in thy house?" The way to high destiny with God is fatherly fidelity in the home.

III. GOD EVER NEEDS MEN WHO CAN LIVE OBEDIENT LIVES.

So Abraham became the friend of God. Likewise Jesus after him found it his highest joy to do the will of His Father. He rendered a perfect obedience, even unto the frightful death of the cross. In John 14:23, Jesus says: "If a man love me he will keep my words and my Father will love him." The words of our text are far remote from the great doctrines of forgiveness and justification. They are the result of preceding obedience. Take a child of God—obedience and not wilfulness is the foundation principle. We may be the children of God, but being the obedient children of God is quite another thing. A father loves and delights in an obedient child and makes of him a depository of his plans. This is certainly true of our Heavenly Father in His dealings with His faithful followers. We must ever keep in mind this fact, that we cannot honestly say that we love the Lord, that He is our friend, when we disobey His commandments. To say so is to stamp ourselves as hypocrites. Love for Him is expressed in doing whatsoever he has commanded us.

Abraham may not have been the greatest of characters, yet he walked so truly in the will of God, as to characterize his life of faith and trust, expressed in obedience. Unquestionably his is the greatest moral character of all time. It is

here that we find him in the way to high destiny. He refreshed the Lord with his unquestioning and unhesitating obedience. It is for us the fruit of divine grace expressed in unwavering affection and devotion. See how the perfect Son of God delighted His Father by absolute obedience, even unto death. He rejoiced His Father again and again. Hear: "This is my beloved Son, in whom I am well pleased." Obedience on our part to the will of God, expressed in the conduct of life, is also our high privilege and is refreshing not only to God but ourselves as well.

In rendering obedience we learn how to exercise authority—how to command others. God was certain Abraham could "command his children and his household after him." He would know how to enforce the commands of God in his own family and their children after them; how to maintain the family religion and uphold the honor of God in his own family and in the generations to come. Abraham is the religious father of all who believe in and practice the presence of a personal, supreme and providential God.

IV. GOD TRAINS FOR HIGH DESTINY THROUGH THE TRIALS OF FAITH.

The trials of our faith do but open the avenues for the blessings of God. It was through a fiery trial that God came to Abraham and sealed a final covenant and never again made another with his friend. Trusting compliance to the command of God, undisputed and unargued, was sufficient. It was the sacrifice of his son Isaac. No other son could be expected. The covenant promise of children numberless as the stars depended upon him. Yet Abraham goes with the wood and the knife and builds the altar and sacrifices that son. Such obedience! A like action the world has never witnessed. What father with a son, especially one of much faith and constant prayer on your part, the only means of fulfilling the promise of God to you, and he lies at the point of death. Yea, more, he is to die with your consent and approval, more still, your own hand? How long would you agonize in prayer before God, like David of old eating neither bread nor drinking water, peradventure God might be gracious unto you and spare your son? Would you not vow, promise and covenant for the life of that son? I do not profess to understand the providences of God, the testing of Abraham's faith or yours. But could you build an altar for your son; could you provide the wood, the knife; could you lift your hand to strike? Could you unquestionably and uncomplainingly obey the command of God?

Abraham withheld not his son from God on one of the mountains of Moriah, and in the fulness of time God did not permit Abraham to outdo Him in the seal of their friendship, for he gave to Abraham and his seed after him the gift of His Only Begotten Son to redeem them from their sins through a like faith. Here then at this hour, by a becoming faith, are we brought into a living union with the friendship of Abraham and God. We are made partakers of that splendid faith and that wonderful love. How difficult it is for us to realize the full significance of it all! It is a startling thing to be able to befriend Almighty God, but not Jesus Christ, for He became one of us. The way is much easier, for we are therefore the more able to befriend Him, but we certainly can surrender our lives, our all, in the abandon of a loyal faith.

"Ye are my friends, if ye do whatsoever I command you." Because of our greater understanding and experience we do not need to call in question the wisdom and the love that cast our lot with that of Abraham four thousand years ago. Abraham unquestionably believed the word of God and directed his life accordingly in his day. If we on our part believe the word of Christ and fashion our lives accordingly in our day, we are Abraham's children and have entered into his covenant of blessing. Abraham brought his life and offered the life of his son at the call of God. God Himself laid down His life and that of His Son in response to the same call. But the first call that comes to the men and the women of our modern world is, not to lay down their lives, but first by unquestioning trust become the friends of Him who laid down His life for them. What is the answer of this generation to this command of God? The important issue is not the answer of the generations of the past or of one hundred years ago, but this, your and my generation.

Shall we not all, at this hour, in this house, in the presence of a century of witnesses, affirm and reaffirm to the world by our lives that Christ is our friend and that our wills are lost in His?

V. PREPARING LEADERSHIP IN JUSTICE AND JUDGMENT.

If parents would command their children aright they must build the altar of prayer and precept in the home. Influence in the home is a sort of delegated power with which God is pleased to invest parents for His glory. It should be carefully exercised for the upholding and the promoting of His interests in our modern world. We shuddered at the sight of the uplifted knife in the hands of Abraham, but men are unmoved as thousands of children go down to their spiritual death, simply because parents, themselves unconcerned about their own spiritual well being and salvation, blight also to the death the spiritual lives of their own children. Our courts and penal institutions are filled with young criminals. We are amazed, yes bewildered, by it all. Education, culture, environment, inheritance, all seem to be of no avail. Many panaceas are being offered to relieve the situation. America needs fathers like Abraham and mothers who will instruct their children in the first and most vital thing for youth—a wholesome fear of God. We need in our day in our homes, fathers who can pray, and mothers who can impart the love of Christ to their children. There is a need of a return to the fundamental of human life, a walk before the face of the Almighty. Parents need to see to it that everything that dishonors God and injures their own lives is condemned and opposed with determined vigor, first in the home. Parents are bound to see to the moral and spiritual well being of their children, by precept and example. Above every other attainment or achievement they must lift the spiritual understanding of life in relation to a righteous God. The home should be so ordered as to carry to the minds of the children the conviction that the knowledge, the love and the service of God are the first and greatest concern of life to which everything else is subservient. Parents must take for their first and primary business the duty of making known to their children "the way of the Lord," and especially as the only sure way in which they may find acceptance with him. Consequently parents will see to it that they and their children are found worshipping the Lord in His house on the Lord's day, and that their own social business and political lives are clean before their children.

But, alas, what do we find? What a distressing picture do we behold in our modern home life? "What does the Lord see in thy house?" Thousands and tens of thousands of children are spiritual orphans, having neither father or mother in the high thought of God. There is no influence, in thousands of our homes, for God. If any, it is only timid and halting. Abraham did not soothe his conscience by advising his children; he commanded them. In contrast, note the conduct of Eli and his sons. God condemned Eli because his sons "made themselves vile." No blessing came to the sons. In the same severe way God's judgments fall daily upon homes, according to the press, where delinquent and careless parents, ambitious for their children in everything else, have despised for them spiritual preferment.

It is true that often there is a mocking Esau in a Godly home, yet the principle holds generally true, "Train up a child in the way he should go, and when he is old he will not depart from it." Here is the all important question: Can the Lord say of you: "I know him, I know his principles; he regards all his possessions, his power, his wealth, his learning, his influence, as talents committed to him by Me, to be improved for the salvation of others and the glory of My name." "I know his practice; he calls his family together from day to day to unite in worshipping and serving Me; he instructs his children; he labors steadily and affectionately to guide them all into a saving knowledge of Christ."

Job, when his children went at night into the social life of Uz, went out into his flock and slew a lamb which he offered as a sacrifice unto the Lord. Then he prayed with his face toward the city until all were safely home again. He knew not the temptations that might beset them and he bore them on his heart before the Lord.

It is said of the mother of the Wesleys that one night she instructed John in the way of righteousness; the next night Charles, and so on to the last and then all over again. Do you wonder that that mother and her sons have touched for righteousness the whole world?

I am not in sympathy with the wholesale condemnation of youth. It is true enough, we stand aghast at the conduct of some of them, but tens of thousands of them have not and never will bow the knee to our modern Baal. I am persuaded that the great majority of our young men and women are moved by a noble purpose and respond to high and sacrificial appeals more readily than perhaps ever before in

the history of the race. The thing most needful is the wider extension of Godly influence in a greater number of our American homes. We need more high thinking and clean living Abrahams to command their children aright in spiritual things. In this hour America needs, above everything else, Christian fathers and mothers who will light the altar fires of prayer and fellowship with God in their homes, to the salvation and blessing of their children and their children's children after them. Yes, that those same spiritual fires may leap to new and ever increasing numbers of altars until the whole earth is filled with the knowledge of God; until all shall fear Him and walk before His face, keeping the way of the Lord in justice and judgment.

The Centennial Address

"PIONEER PRESBYTERIANS IN INDIANA"

By James Albert Woodburn,

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By an act of the General Assembly of the Presbyterian Church, May 29, 1826, the Synod of Indiana was organized. It was to consist of the Presbyteries of Missouri, Salem, Wabash and Madison. We are here to celebrate this event. This Synod first met, according to appointment, on Wednesday, the 18th of October, 1826, and continued in session until the 21st.

There were present on that occasion eight ministers and twelve lay elders. From the Presbytery of Missouri (which included the State of Missouri and the western part of Illinois,) Rev. Salmon Giddings, with James McClung, ruling elder; from the Presbytery of Salem, Rev. Tilly H. Brown, with James Young as elder; from the Presbytery of Wabash, Rev. Samuel T. Scott, of Vincennes, Rev. George Bush, of Indianapolis, Rev. Baynard R. Hall, of Bloomington, with James Scott, John Orchard, Frederick Dey Hoff, John Holme, James Carnahan, Robert Taylor, Thomas Gold, Samuel Peery and John McKee as elders; from the Presbytery of Madison, Rev. John McElroy Dickey, Rev. John Finley Crowe and Rev. James H. Johnston, with Alexander Walker, as elder.

The Rev. Truman Perrin, from the convention of Vermont was present as a corresponding member. These twenty-one men constituted our first Synodical Court.

There were other names of pioneer laborers which should be on our honor roll today—men like Martin and Matthews and Reed who were in the field in that early era, but were not present in this meeting. Martin had been appointed to preach the sermon; Dickey took his place. There were then at least seven ministers other than those attending the Synod in the missionary wilds of Indiana, working the vast field and planting the seed of the future Church. It becomes us to honor these men and to recall something of the hard conditions under which they labored.

Xerxes, the Persian monarch, was asked why he wept as he viewed his vast army of a million men. It was, he said, at the thought that one hundred years from that hour not one of that great marching throng would be alive.

Not one of the pioneers who founded the Synod of Indiana one hundred years ago is now alive. Not a Presbyterian minister then living in the State has been alive for fifty years gone by. Yet we know that to us today they are not dead. They live and speak with voice as potent as ever. They are a part of what we are. When the apostle refers to "forgetting the things that are behind" he means only the things that discourage us and pull us down. The stirring deeds of the fathers, their sacrifices and their toils are mighty influences that lift us up and it is ours to see to it that they are not forgotten.

Man is explained only by his history. There is a theory that biography is the chief concern of a student of history; that the world's history is to be found in the achievements of its great men, or in the sum total of men's lives. The whole of history, we are told, is to be explained by individual experiences. The ages are to be explained by the hours, and every step in a leader's experience flashes a light on what great bodies of men have done. To the man of understanding, as Emerson has put it, "What Plato has thought he may think; what a saint has felt, he may

feel; what at any time has befallen any man he can understand"—(Essays on History).

Such is the philosophy of life and history of the school of Emerson and Carlyle. There is a large measure of truth in it, though we recognize the conflicting necessitarian view that events have controlled men and not men events. Lincoln felt that some outside controlling power, or the human forces about him controlled his life and conduct. He said, "I claim not to have controlled events but confess that events have controlled me."

Whatever we may think of conflicting philosophies or of the theological dogmas of God's sovereignty and man's subjection; of free will and human inability, I am convinced that if we want to understand early Presbyterianism in Indiana we shall have to look at the lives and deeds of the men who planted the Presbyterian seed in this wilderness soil. We cannot see them or hear them in the flesh today, but we can feel them in the spirit, as we listen to a part of the roll of that pioneer band. Let us recognise the need of emulating their sacrificial example.

Scott, Dickey, Cleland, Covert, Reed, Martin, McGready, Balch, Hall, Post, Beatty, Young, Johnson, Baldrige, Bush, Nyce, Coe, Crowe, Thomson, Todd, Monfort and Moreland; Mills and Merrill, Lowery and Hovey, and a host of others unnamed and unknown to fame, lay men and lay women whose courage and pioneer sacrifices helped to save Indiana for civilization. The list of names that are known is like that of the 11th of Hebrews, and I am convinced that they were braver and better men than the Sampsons, Baraks, Gideons and Jephthas of old. I cannot here trace the lives of one in ten of these modern giants and warriors of the faith who laid our Presbyterian foundations in Indiana. I shall refer to the work of a few which you may take as examples of all.

Look first at Dickey, the father of Presbyterianism in Indiana.

He was not the first to come, but by his long life of service and devotion he became the Nestor among Indiana Presbyterians.

He had the intelligence and foresight to leave a written record of the history he was helping to make. We find this record in his brief manuscript "History of the Presbyterian Church in Indiana," published in 1828 under the direction of the Salem Presbytery, an invaluable account of our early foundations. I have gone through that manuscript copy. History is not found in the tradition and memory of men. It rests upon the document. "No document no history,"—that is one of the canons of the cult. Tradition fades, but the written document endures. In this document of Dickey, we find the story of how and when our early churches were planted. How Rev. Samuel B. Robertson organized the first Presbyterian Church in Indiana here at Vincennes in 1806, the "Church of Indiana". For many years it had Rev. Samuel T. Scott as its minister, and for six years it was the only Presbyterian Church in the state.

FOOTNOTE—So far as I can learn Rev. Thomas Clelland preached the first sermon by a Presbyterian minister in Indiana, in 1805. Evangelization in these regions was the outcome of the great religious revival in Kentucky in 1800. The Baptists were the first to come. The Presbyterians and the Methodists followed hard after. In 1805 Clelland was directed by his Presbytery to visit Vincennes and the adjoining regions. He travelled from Louisville by a wilderness trace through an uninhabited route. He found but one house for shelter on the way. Here on his first night out he stretched himself on the puncheon floor of the log cabin. The next night at Vincennes he was entertained at the palace of the Territorial Governor, Gen. William Henry Harrison and his Presbyterian wife. His first sermon was in the Council House, which but a short time before had been occupied by the sons of the forest in a treaty-making council with Harrison. The following year, 1806, the "Indiana Church," at Vincennes, was established. It has been claimed that the first Presbyterian sermon in the neighborhood of Vincennes was preached in 1802, but Mr. Edson has arrayed decisive evidence against this claim. (See page 40 of his "Early History of the Presbyterian Church in Indiana.") The "Upper" and the "Lower" Churches at Vincennes became separate places of worship. It seems meetings were not held in the town of Vincennes till 1819. A third division of the original society in 1832 became the nucleus of the present Vincennes church. But the Vincennes church may very properly claim descent from the original organization and to be a part of its continuous history. Rev. Dr. E. P. Whallon, for many years pastor of Vincennes and the author of a valuable brochure on "Vincennes Presbytery," writes as follows to the author: "The Vincennes Church was not an outgrowth, or development, or afterthought, but was the original church. An unfortunate effect has been produced by the fact that it assumed a separate organization at a later day and that one of the other parts, or portions, retained the original name. The early meetings of the Vincennes Church, or "Indiana Church" as it was called from its being the earliest Church in the Territory, were held in the Council Chamber, or in the Court House, and it was understood to be the Vincennes Church. When the organization was effected in 1806, it happened to be in Col. Small's barn, out about two miles from Vincennes, for the convenience of all; but this barn was nearer Vincennes by some miles than the meeting places of either of the other "portions". Some years afterwards the Upper Indiana portion moved down some four miles nearer to Vincennes, to its present location. The

organization now known as "Indiana Church" was known as the "Lower Indiana" Church until in comparatively recent times the "Lower" was dropped, by an action such as has often changed the correct face of history, and it has been made to appear, by this changed name, to be the original organization, which, of course, it is not—. The Vincennes Church today carries the property as deeded to "The Vincennes Portion of the Indiana Church". . . . It should be made clear that the Vincennes Church was not a later Church although it did withdraw and set up a separate life long years after it had been born, and had been living, as the Indiana Church".

After Vincennes came the foundation at Charleston in 1812, by Rev. Joseph B. Lapoley, later served by Rev. John Todd.

Then came the church at Washington, Davies county, organized by Scott, where Dickey later settled and labored.

In 1815 Rev. William Robinson came from Ohio to Madison and organized the handful of Presbyterians there.

Then in 1816 Martin and Shannon organized Salem and Livonia and Blue River, and Pisgah in Clark county.

In 1819 Isaac Reed organized the Church at Bloomington. Reed deserves to be called the St. Paul of this western country, as he organized and visited more churches than any other single missionary. Later I shall speak of his work in detail.

In 1820 Mr. Searle brought a little band together at Hanover. In 1823 John Finley Crowe came there, the founder of Hanover College, whose name will be known in Indiana Presbyterianism while Hanover College lives, and may it live and thrive forever!

So Dickey's History tells us of the planting of the churches, of new ones rising, of the old ones growing, their bounds lengthening, their cords strengthening.

John McElroy Dickey was of Scotch-Irish descent. He was born in the up-lands of South Carolina, in York District in 1789. His education was the result of his own hard labor. He studied theology in Kentucky with Dr. Nathan H. Hall. He was licensed to preach in 1814 by the Muhlenburg Presbytery, in his twenty-fifth year. In December of that year he visited Indiana at Washington, where Scott had established a church.

Indiana was still a territory and when Dickey came there were but two other organized Presbyterian societies within her bounds, the one at Vincennes and the other at Charleston. Palmyra had become extinct and Baldrige had moved from Lawrenceburg to Ohio. There were but two church buildings for worship in the State and these were log houses. Church meetings were held in log court houses or school houses, if they were available; if not, then at private homes or in the groves, the first temples of God.

During Dickey's first visit he engaged to return to Washington from Kentucky the following year. Accordingly in May 1815 he set out for his new home in the wilderness with his wife and baby girl. The family and all their earthly goods were carried on the backs of two horses. His library consisted of a Bible, Buck's "Theological Dictionary", Bunyan's "Pilgrim's Progress" and Fisher's "Catechism". When Dickey paid the ferrriage for the family across the Ohio he had only twenty-five cents left. (Edson, p 65.)

The evangel going on faith into the struggles and self denials of the pioneer life! *The people were as poor as he, unable to furnish suitable ministerial support.* He was ready to share their tribulations. There was scarcely any money. Taxes were paid in coon skins, fox skins and wolf-scalps. People lived by chopping and hunting; they traded by barter; they found food in the wilds, from plums and grapes, gooseberries and pawpaws. Their hogs were fattened on the abundant mast of the forest. The cattle ran at large and the few fences were put up to keep the stock out, not in. Dickey supported his family by farming, teaching, and by writing deeds, wills and advertisements. He knew how to farm and he could teach others. His crops were proverbially abundant. By his own labor he cleared thirty acres of land and, with the help of his neighbors at log-rolling he built a log cabin in the woods—the floor of slabs, the small windows of greased paper instead of glass, the stick chimney daubed with clay. Such was the parsonage of your ancestral Presbyterian. Dickey could work with tools, mend a plow or make a rake or a harrow, or mend the shoes for his family or for his neighbors. He kept close account, and his average salary for the first sixteen years in Indiana, including money and gifts was eighty dollars (\$80.00) a year.

Brothers of the clergy look at your beginnings! It will give you cause for thanksgiving. Let us be thankful that there were such spirits in those days to serve their fellow men.

The minister preached every Sabbath and often times during the week. The family could not afford lamp or candle, and often after a day of manual labor Mr. Dickey would gather some pine knots, kindle a bright fire and there sitting by the hearth he would write out the plan of his sermon.

After four years service in Davies County, Dickey moved to Lexington in Scott county, and became the pastor of the Churches at New Lexington and Pisgah. He also had charge of the Graham Church on Graham Creek in Jennings county. His installation at Lexington in 1819 was the first formal pastoral settlement in the state.

Here Dickey's hard labors continued. He not only wrought out his living from the soil and ministered to his country flock, he served also as an itinerant bishop. He went on difficult horseback journeys far and wide, supplying vacant churches, assisting in special services in revivals and at communions. In 1823 the Assembly appointed him on the Committee of Missions. Dickey made a tour to Vincennes and Crawfordsville, scattering announcements and filling appointments as he went. It was not a Pullman journey on a train de luxe. His figure was spare and bent, yet on this journey he preached thirty-one sermons in thirty days, a living exemplification of the old adage "a lean hound for a long race". The rains had fallen, the Wabash and its tributaries were swollen. There were few if any bridges but as he said, "the Lord delivered me out of deep waters". In 1824 he spent two months in the counties of Batholomew, Rush, Shelby and Decatur, during which time he organized the churches of Columbus, Franklin and of New Providence, near Shelbyville.

Such are a few extracts or recitals, indicating the character of one pioneer preacher. The others were much like it.

Father Dickey fell asleep November 21, 1849. He was only sixty, but his wiry frame had worn itself out. The hardships of frontier life were not conducive to longevity. When the Synod met at New Albany a few weeks before his death he wrote to his brethren telling them of his feebleness and assuring them that his work was nearly done. Upon receiving a reply Mr. Dickey was deeply moved and at the family altar with choked utterance he gave thanks to God that the lines had fallen to him in such pleasant places, among such loving and faithful brethren. (Edson p 75.)

It is service to others that makes the heart tender and grateful. Was there ever greater faith or greater faithfulness in Israel than Dickey's in his pioneer service?

Mr. Edson says that Dickey's remains lie buried beside his second wife in the cemetery of Pisgah Church, now New Wastington, in Clark county. On the announcement of his death in Synod a movement was made to erect a monument to his memory. The motion was opposed by Samuel Merrill, who said that he knew Mr. Dickey well enough to be sure that such display would have offended his modesty. Mr. Merrill suggested instead that the funds be raised for a hall in Wabash College to be known as Dickey Hall. The suggestion was met with cordial approval but was never carried out. (Footnote in Edson pp 75, 76.)

I know not whether any memorial exists to this man of God any where in Indiana but I am sure there ought to be at Hanover or Wabash, in whose foundations he was so deeply interested. Samuel Merrill's worthy suggestion may well be carried out even after the lapse of so many years.

I cannot leave this sketch of Dickey without a mention of the mate who stood by his side through his years of toil. She went to heaven two years before her husband, but this wife, like the pioneer woman of the time, shared her husband's trials and successes for nearly thirty years and became the mother of eleven children. I shall leave it to your imagination to picture her busy and toilsome life in the pioneer parsonage in the wilderness.

Harriet Beecher Stowe in her novel "Dred" (later changed in name to "Nina Gordon") portrays the character of Father Dickey. She used to hear her famous brother and husband speak of him as an apostle of the primitive order—"poor, yet making many rich; having nothing yet possessing all things." He advocated the cause of the slave in the day when such advocacy exposed one to persecution and bodily danger. "He was always constant, steady, faithful, inspiring young ministers

by his constancy and his faith and by the simplicity of his Christian devotion." As we look back at such a life, let us thank God and take courage.

I wish now to speak of another example, another representative Presbyterian pioneer, Rev. James H. Johnston, who also left some historical material for our use.

On February 5, 1865 Johnston preached a sermon in the Crawfordsville church, an historical discourse reviewing "A Ministry of Forty Years in Indiana."

That sermon preserved in printed form, is a valuable historical document. In it Johnston said that of the eight ministers present at the first meeting of this Synod he was the only one of them then alive, and of the fifteen constituting the whole number of Presbyterian ministers in the State in 1825, "All are in their graves but myself." Well might he ask in the words of his text, "The fathers, where are they, and the prophets, do they live forever?" In a short span of forty years all had been called home but one. Johnson lingered eleven years, until 1876, when he died after a service of fifty-one years, which our historian, Edson, has called the longest continuous service of any Presbyterian minister in the history of the State.

He was a man of unusual effectiveness and power, very deserving of notice on this occasion.

Edson's "Early Indiana Presbyterianism" was published in 1898. Dr. Little's service of 49 years at Wabash nearly equaled Johnston's years. Rev. Hervey L. Van Nuys was pastor of the Goshen Church fifty-two years. He was the first minister of the Goshen church, and that was his first and only pastorate. So far as the author knows this is the longest pastorate in the history of Indiana Presbyterianism. Mr. Van Nuys retired from the Goshen pulpit in 1903 and was succeeded there by his nephew.

James Harvey Johnston was born at Sidney Plains, New York, in 1798. He graduated from Hamilton College in 1820 with the first honors of his class. He was a classmate and warm life long friend of Albert Barnes and when Barnes died in 1871 (happily living long enough to witness the reunion of the Church) Johnston preached in the church at Crawfordsville a memorial sermon on Barnes, which, no doubt, was what Edson calls it, "A beautiful and just tribute to his distinguished friend."

Johnston taught a year at Utica, then went to Princeton and took a course in divinity, and was licensed to preach by the Columbia Presbytery in 1823. He entered upon his calling with a sense of its high and holy character. He prayed that he might never be guilty of doing the work of the Lord deceitfully, that he might never neglect nor abandon it, nor undertake it merely from worldly or mercenary motives. He believed that the laborer was worthy of his hire, but he conceived that idea to be a direction to govern those to whom the gospel is preached rather than to be insisted on by the preachers themselves. Evidently he was a Godly man, the kind who may say, "Upon me a necessity is laid, woe is me if I preach not the gospel."

Johnston arrived at Madison, Indiana, in December, 1824, under the patronage of the Domestic Missionary Society of New York. He was accompanied west by John Young, a co-laborer and co-missionary. Soon after arriving at Madison, Johnston set out on an itinerant missionary tour through the southeastern part of the State. He traveled five hundred miles and preached fifty times. During those two months Young acted as stated supply in the Madison pulpit. When Johnston returned to Madison, Young started on a tour to the Wabash. He attended the Indiana Missionary Society at Vincennes, was attacked by a violent fever, died, and now lies buried in a Vincennes cemetery.

So died one whom Johnston calls "a young man of piety and zeal." Some of the ministers of the Synod in 1826, stood at Young's grave as we might well do during these days. Hall tells of it:

"During the week, in company with some clergymen, we visited the grave of a young man who, unavoidably exposed to a fatal illness in discharging his missionary duties, had died at Vincennes in early manhood, far away from his widowed mother's home. Deep solemnity was in the little company of his classmates as they stood gazing where rested the remains of the youthful hero. Dear young man, his warfare was soon ended, and there he lay among the silent ones in the scented meadow land of the far west! He heard not the voice of the wind, whether it breathed rich with the fragrance of wild sweets, or roared round in the awful

tones of the hurricane, sweeping over the vastness of the measureless plains. Nor heard he the sighs of his comrades nor saw their sudden tears wiped away with stealthy motion of a rapid hand.

"To him that visit was vain; not so to us, for we departed, resolved ourselves to be ready for an early death."

Young was not alone in his martyrdom. Others died, too, in this early mission service, victims of the miasmatic fevers so common to the uncleared lands. Rev. Thomas C. Searle, at Madison, was one, at one time Professor of Divinity at Dartmouth. After two short years of labor at Madison, Searle was called to his reward. Rev. Joseph Trimble was called to the post. A day was set for his ordination. On that day instead of performing the sacred service which they had anticipated, his brother ministers gathered about his dying bed, and the next day followed his lifeless remains to his grave. So it was that the soldiers of the cross fell on the firing line.

Yet after the lapse of forty years Johnston stood like a rugged oak to recount the events of the early days. He was an optimist in his faith. The rewards which he had witnessed of his hard labors had made him so. He not only recounted the worthy achievements of the forty years past, but he looked forward in spirit with hopeful anticipation to the forty years to come. He was standing on the eve of a restored union of the church, for which he had so ardently prayed, and his thought was of a gospel to be carried to every land. He appealed especially to the young men who heard him in 1865, to enlist as laborers for the evangelization of world.

Johnston worked with all his might for all the agencies of the church, for Hanover and Wabash Colleges, for the Bible Society, for the Indiana Missionary Society, and he became editor of the *Indiana Religious Intelligencer*, founded on the faith of these Indiana missionaries whose personal incomes ranged from \$50.00 to \$500.00 a year.

Johnston was a member of the Board of Trustees of Hanover for its first ten years and for twenty years he bore the same relation to Wabash.

In 1843 Johnston moved from Madison to Crawfordsville. For four years he was Principal of a Girl's Seminary there.

Apart from these four years, he says, few were the Sabbaths throughout those forty years that he was prevented from preaching, from bodily indisposition or from any cause. He had come to Indiana to preach the gospel and that one thing he did amid all disappointments and discouragements. For twelve years he followed the hard labor of a missionary throughout the State. For a few of his later years he was pastor emeritus, in Crawfordsville, but never ceased to be busy and useful. He died in March 1876, full of years and of honors—a fine type of early Indiana Presbyterianism.

Isaac Reed was nearly ready to leave Indiana when Johnston came, and to this earlier and more adventurous missionary let us now give our attention. He, too, has left a valuable document for the history of the western Church.

Isaac Reed gave us "The Christian Traveller." Let us bless his name for that! Here is a record of thousands of miles of travel and labor in this western wilderness, when Indiana was purely a missionary field. We are doubly grateful to Dickey and Reed and Hall and Johnston not only for their missionary labors but for the documentary records which they have left to us of what they were and what they saw.

Reed was born in Granville, New York, August 27, 1787. So he came to America with the Constitution of his country. He graduated from Middlebury College, Vermont, in 1812. He tried teaching, and studied law, but the ministry drew him with binding power. His health was not good; he was threatened with tuberculosis. So he turned his face toward the great out doors of the southwest, to seek a more salubrious climate in Kentucky, with the purpose, too, of bringing the gospel to the outlanders beyond the mountains.

Reed came west through Virginia, (a lonely and perilous journey,) but amid mountain scenes of majesty and beauty. He passed the cottages and hovels of the poor, compared to which the homes of the poorest laborers of the Northern States seemed to him like little palaces. Here he found poverty personified. At one hut a dirty board raised just above the ground served for a table. At another they were without chairs and, as Reed saw it, "what is worse, without a Bible." A boy of ten had never seen a preacher. Reed wished to do them good, so he decided

to preach to them, which a cynic might call a questionable service under such conditions. Of silver and gold Reed had but little but what he had of the message of life he gave unto them.

Reed found religion in a low estate in the backwoods of Central Kentucky. He described the jerks—the bodily agitations and exercises which often accompanied religious revivals. The jerks affected different persons in different ways. At times the will seemed overcome and people were carried along in excitement by a twitching and jerking of head and hands. Persons often tore their hats and caps and women tore the combs from their unbobbed hair leaving it wildly waving upon their shoulders. Some fell down and lay motionless upon the ground, others took to leaping and dancing and whirling like oriental dervishes, shouting and exhorting in a frenzy of excitement.

Such were some of the manifestations of religion that Reed first witnessed in the west. "You will think," he said in writing to a friend, "that surely these things were not among Presbyterians, but my dear sir, they were."

Here was need of better leadership and an educated ministry. Reed says there were thirty Baptist preachers in the country about him, and not an educated man among them. They cried down learning, and considered a salary for a gospel minister as an abomination in the eyes of the Lord not to be endured. Reed heard a Baptist minister descanting upon heaven and the heavenly state. "My dear honeys," he said, "heaven is a Kentucky of a place." Reed had not found Kentucky to be altogether a heavenly place. Its winter climate was not so salubrious or pleasant as he had anticipated, with its changes of forty or fifty degrees within a week. He shivered from cold and lay abed with a fever. One Sunday he could not keep warm preaching in a brick courthouse with a stove fire. The next Sunday he had to pull off his coat ("surtout") in a large log meeting house with all the doors and windows open.

For a short time, Reed preached on a circuit in Kentucky. On July 23, 1818, he crossed for the first time into Indiana, in company with Rev. Thomas Cleland, finding a welcome in Madison at the home of Dr. D. McClure. He went to Charleston and met Rev. Thomas Todd, and to New Albany and met Mr. Joel Scribner, a Presbyterian elder. After a few weeks he returned to Kentucky for ordination by the Transylvania Presbytery.

On October 10, 1818 Reed was ordained. This was a solemn ceremony to the young missionary, this laying on of hands and setting him apart to a consecrated service. In the same month (October, 1818) he located in a settled ministry in New Albany, at a salary of \$500.00 a year. Town lots had been laid out in New Albany in 1813; so when Reed settled there the town was five years old, with a population of about seven hundred. In the Presbyterian Church there were fifteen members. There was a steam saw mill in town, several stores, mechanics' shops, and a boat yard for building steamboats. Over the town lay the large trunks of trees which had been felled, but not removed. Reed gathered a Sunday School of sixty members, the first ever formed in Indiana. The Presbyterians had no meeting house; the only school house was a miserable log one. In Reed's first visit to Indiana he had preached in all sorts of places, in log court houses, at times in the woods. "The blue arch of heaven was my canopy, and the forest trees were thick on either side," he said.

Reed rejoiced that he had come out to this State to "see this poor people who so much loved the preached gospel, but who have so little." The frontiersmen would often come eight, ten, fifteen, or even twenty miles to hear a sermon.

Here at New Albany Reed commenced single handed. There was not an installed minister of the Presbyterian Church in the State. The New Albany Church grew to a membership of thirty-five. "By God's blessing," he says, "I kept the ground defended, and fortified the post and won some from without to come into the garrison." His year at New Albany was one of intense labor. He found the grocery shops (saloons) open on the Sabbath; soon they were closed. The church meetings were held in the old school house, sometimes in the private houses. The flock grew to thirty-five members under Reed's shepherding.

Because of depletion of the membership by death and removals, Reed was led to resign his charge in New Albany. So far in his western career he had been a volunteer preacher of the gospel. He now began work under a Commission of the Missionary Society of Connecticut, in May, 1819. He visited the little church at Corydon which had been gathered together by Rev. John Finley Crowe. He visited Leavenworth and Fredonia, and travelled about two hundred and forty miles in

Kentucky. He preached the sermon at the installation of Rev. J. M. Dickey at New Lexington, Ind.,—the first formal settlement of a Presbyterian minister in Indiana, (1819). This meeting was in the woods, under the shade of forest trees. Reed testifies to the religious friendship of the people; "their manners were plain and easy, Christian and friendly."

At Madison Reed met Rev. Thomas C. Searle, who had just arrived and was working under the patronage of the Missionary Society of Young Men in New York City.

Reed travelled in the interior of the State distributing Bibles which had been left from a Society formed through the agency of Samuel J. Mills, the leader of the praying band under the famous haystack at Williams College, who, with Daniel Smith, had made a tour in these parts under the direction of the Massachusetts Missionary Society, in 1814-15.

In the new and frontier counties of Monroe and Owen, Reed spent two weeks. The Presbyterian Church at Bloomington was constituted, (1819) the first formed by Reed's ministry. Dr. David H. Maxwell, the pillar of the local church, was there. The tradition is that the church was organized in Dr. Maxwell's house. Through Reed's influence and Dr. Maxwell's, Baynard R. Hall afterwards came to Bloomington, to be the Principal of the new Seminary which the State in 1820 decided to establish there.

Reed returned from this region, the then farthest north, by way of Livonia, west of Salem, in Washington county, and visited Rev. W. W. Martin, who had settled there. He then attended Synod at Danville, Ky., where he met the girl Elinor Young, who became his wife. She was a sister of Mrs. Hall, the two being daughters of a family of the Second Presbyterian Church of Philadelphia, who had suffered misfortune and had removed to Kentucky where the daughters taught in a Girl's Boarding School.

Mrs. Young's brother, John Holme, the uncle of Mrs. Reed and Mrs. Hall, had bought land in the edge of the New Purchase in Owen county about four miles above Gosport and had settled the family there. Reed went from Bloomington to their home. They were in the woods with not a cleared field in sight. About five miles from these relatives a little church had been gathered the year before by Rev. J. M. Dickey. In the company with his brother-in-law, Mr. Hall, Reed went through the woods by the forks of Eel River to the Land Office at Terre Haute, about fifty miles away. There he entered a half quarter section of land in the Holme neighborhood.

In the whole missionary field of Indiana there were about one hundred forty thousand people, scattered along the Ohio side of the State, along the Ohio River and up the Wabash from its mouth. There were only sparse settlements between those boundary lines. The northern part of the State lately purchased from the Indians was not yet settled.

From a point just opposite the mouth of the Kentucky River about twelve miles east of Madison, a line was run north. East of that line was the Synod of Ohio. A part of the Synod of Ohio was within the State of Indiana, a strip forty miles from east to west. Within that part of Indiana there were two Presbyterian ministers. The region for one hundred miles west of the north and south line (running from the mouth of the Kentucky), was in the bounds of the Louisville Presbytery, Synod of Kentucky. Within this extensive region there were five ministers of the General Assembly, one of them nearly superannuated. Only three of them were settled pastors, each with two or three settled places of preaching. There were fourteen infant Presbyterian churches, shepherdless, all planted and watered by missionary effort. The settlers were poor, without money, with but little stock, engaged in opening by hand labor their new farms in a heavily timbered country.

From this region of Southern Indiana, embracing an area three times as large as Connecticut, Reed sent to the Connecticut Society the Macedonian cry, "Come over into Indiana and help us." The churches must be supplied by self-denying and laborious service. Reed's purpose was to lead the way, to give half his time to a settled church, half to missionary itinerant service, one week at home, the next abroad. There was a vast deal of riding, as the settlements were far apart.

In October, 1822, Reed arrived again in Owen County. A house had to be built. It was hard to get labor, since the people were busy with their own log cabins. He labored himself, but progress was slow and winter closed in early. They moved into their new house the week before Christmas, and Reed christened it the

"Cottage of Peace." What spirit of content reigned in his soul! He knew how to abound, but from experience he knew still more how to be abased. In this wilderness cabin there was no loft, no plastering or chinking between the logs. The trial set heavily upon his Elinor, and in that winter, 1822-23, the missionary did not go beyond the bounds of the county except a few times to supply Bloomington. In two years time Reed received not a dollar in salary from his congregation.

Located pastors received but little money for their services. They lived off their few acres and from donations of produce. They shared the plain and simple life about them. When the Halls visited the Martins in Livonia, Mrs. Martin incidentally remarked to Mrs. Hall that for seven entire years she had not seen as much as ten dollars. No one would accept pay from a preacher, which was well enough, since the community thought no preacher should accept salary. One preacher travelled one thousand miles through woods and prairies, bringing back the fifty cents with which he had started! What he thought would be enough, had proved too much!

In October, 1823, Reed went to Presbytery at Shelbyville, Ky., then to Synod at Lexington; one hundred fifty miles to Presbytery, two hundred to Synod. That meeting of Presbytery divided the Louisville Presbytery, and formed a new one in Indiana, an outcome greatly desired by Indiana friends. At Reed's suggestion this new Presbytery was named "Salem,"—a name of scriptural significance though the town of Salem was old enough to give its name to the Presbytery.

In the spring of 1824 the Salem Presbytery had its first meeting at the town of Salem. Reed was on the Committee on Rules, and he drew up the report on the state of religion, giving a brief outline of the condition of the country, and setting forth the need for ministers. This was published in the Connecticut Observer.

Reed helped to organize the first church at Crawfordsville, the church at Greencastle, Bethlehem in Washington County, and "New Hope" in Terre Haute. In the fall of 1823 he took charge of the churches at Indianapolis and Bloomington, giving three-fourths of his time to Indianapolis, one fourth to Bloomington, riding horseback to and fro, the 52 miles between.

In 1824 Mr. Bush arrived in Indianapolis and Prof. Hall settled in Bloomington. In the spring session of Presbytery at Washington in Clark County, Reed preached the opening sermon and the following week he preached the ordination sermon and installed Prof. B. R. Hall over the church in Bloomington. There were six ordinations that year in Indiana and Reed attended four of them.

Baynard R. Hall, author of "The New Purchase," a valuable book which has been the subject of controversy for nearly a century, calls his brother-in-law, Reed, a Bishop. Henry Ward Beecher, pastor of the Second Church, Indianapolis, and Clerk of the Indianapolis Presbytery for a number of years, usually in his minutes referred to his fellow presbyters as "bishops," as other ministers did, which was right enough, as they really performed the office of the scriptural bishop. Hall says that when three or four of these bishops came together they usually constituted an ecclesiastical court. A court of this kind was constituted at Reed's cabin in Owen County in the fall of 1824. Three clergymen composed it, the smallest possible number. Reed was Moderator, Bush of Indianapolis, was Clerk, Hall of Bloomington was treasurer. Such was the origin of Wabash Presbytery, which, as Hall says, was like Locke's celebrated Fundamental Constitution—the offices and dignities requiring every man in the province. Certain old woodsmen were allowed seats as lay delegates, to open gates, to attend the fires, to hew the wood and draw the water. Hall pays tribute to the worth and wisdom and influence of many of these lay delegates, and urged them to use their privileges of discussion boldly as by so doing they could make the Presbytery a true republican body, the very best form of religious association to influence for good both church and state.

Hall speaks of the missionary labors of Reed, "a bishop over a vast diocese, through which he was ever riding, preaching, lecturing, praying and catechising, and beyond which he often made excursions, to bestow gratuitous and extra labor on the Macedonians,—i. e. the wilderness folks who had no pastor to care for them. His public discourses averaged, therefore, one a day, to say nothing of baptisms, visits to the sick, funeral services, with many other things. The miles he rode were about one hundred each week, or some where near five thousand annually. Indeed, he lived on horseback." (The New Purchase.) And when he came home to his cabin it was not to retire to his study, as he fain would have done, but to the cornfield with plow or hoe, or with his axe to the clearing. Like Paul, he had his living to make and with harder work than tent making.



Partial group of Synod and Synodical Society, 1926

Hall describes the perils of wilderness and flood to which the western missionary was subjected. Once Reed started through the unsettled forest to an appointment. The way was next to impassable. At sunset he was alone in the wilds, fourteen miles from his destination. At dark he found a deserted Indian hovel. He resolved to put up there rather than camp out or travel in the dark. He had barely time to get under the shelter of the half-roofless shanty when a storm broke about him, in pitchy blackness. There were floods or rain, flashes of lightning, with its appalling thunder. Amid the flashes Reed discerned a rude clap-board bedstead fastened to a side of the hut, and on this fixture, after feeling with the but of his whip to make sure that no chance snake was making its nest there, Reed passed that dreary night, hungry, wet and melancholy.

Such were the perils and sacrifices of the fathers in those missionary days.

There were perils by flood. Ability to swim was a valuable asset. Swollen creeks became raging rivers, and the missionary under appointment could not await the subsidence of the waters. He would ride far up stream to find a ford or swim his horse through, at times losing his saddle bags and once saving himself only by holding on to the tail of his horse. Such was the experience of a riding companion of Reed. Reed had made his crossing, and in his eagerness to hook the saddlebags, leaned too far over the bank, the bank gave way and he was hurled into the water above his depth and had difficulty in saving himself from a watery grave. All this the preacher would undergo to keep with punctuality a gratuitous appointment, and then he might find a cabin congregation of six—the man and his wife, the children and the help. This thimbleful of folks would be wofully disappointed if the minister came not. So the minister went at peril of life and health! (Hall's New Purchase.)

Hall gives us some account of his coming to this Synod a hundred years ago. In the summer of that year Hall's uncle, John Holme, (whom he calls "Uncle John Seymour" in his book) had been appointed a lay delegate to the Synod. He obtained Hall's promise to go along. Bush, of Indianapolis joined them. The three set out for the convention, or the Big Meeting, as such gatherings were then called. Hall describes the journey:

"The weather was luxurious, and the ride across the small prairies was to me, who now for the first time saw these natural meadows, indescribably bewitching. This first glimpse of the prairie world was like beholding an enchanted country." It reminded Hall of the enchanted land in Pilgrim's Progress. Bunyan "must have imagined a world like this meadowy land of wild and fragrant scents wafted by balmy airs from countless myriads of blossoms and flowers." (New Purchase, p. 288.)

Upon reaching Vincennes the delegates were quartered upon the citizens and he says "such kindness as belongs pre-eminently to the West and South was bestowed upon us during the week of the convention."

Hall rejoiced that Presbyterian truth and light had travelled so far westward. He hoped they might shine out far and wide over the noble plains and dispel the gloom of the mighty forests, "since the march of the mind is only an evil without the march of the Bible." He noted that the Roman Catholic cathedral was just going up at the time of the first meeting of this Protestant Synod in 1826. He referred to "the sacred Cathedral rising brick by brick."

All travellers of the time speak of the dense forests of this heavily wooded country. There were nearly fifty varieties of wood in Indiana, the Indiana beech, mighty poplars and sycamores and oaks, walnut and wild cherry, maple and shell bark hickory, elms, mulberry and honey locusts, the ash and the haw, and underneath the spice and the pawpaw, the hazel nut, and all sorts of bushes, briars, thorns and creepers, entangling and interlacing vines of the wild grape, making a thicket dense and impenetrable. This dense foliage was magnificently glorious in the autumnal colors. "No artificial dyes," says Hall, "could rival the scarlet, the crimson, the orange, the brown of the sylvan dresses—giant robes and scarfs, hung with indescribable grandeur and grace, over the rough arms and rude trunks of the forest."

Amid such forests the missionary horseman travelled. He was guided not by the light of the sun, moon, or stars, but by ruts and traces. No wonder that Hall's party returning from Synod in their attempt to find a short cut through the woods, swamps and tangled thickets, lost their way in the wilderness. Perforce they put up for the night at a humble cabin, one room, "two beds," "all tuk up by the mother and childurn,"—in one bed three, in the other four. Evidently there was no room in

the beds. So our devoted bishops, shepherds lost from their sheep, spread their horse blankets on the puncheon boards, transformed their saddle bags into pillows and lay their weary and hungry bodies upon the floor. But sleep was mostly confined to the regular beds. A motherly swine and a litter of pigs were beneath the puncheon floor and the fleas came through. Amid the bites, the grunts, the squeals and the shuffles, nature's "sweet restorer" was not easily induced. By daylight, or before, the riders were again in their saddles, to seek their way out.

Pioneering came later in Northern Indiana, though the devotion and sacrifice were just as great. One of the most noted of the pioneers of that region was Rev. Martin M. Post, who reached the Trading Post of Logansport on Christmas Day, 1829. There he found a community of some thirty or forty families. Post gathered a prayer meeting about him during the week of his arrival, and in a little over a year as the result of his work a church was organized with thirty-one members—which has been called "The beginning of organized Presbyterianism north of the Wabash in Indiana." (Rev. S. A. Stewart in "Presbytery of Logansport.") Outside of Logansport and Ft. Wayne, about three hundred people, at this time, lived in Indiana north of the Wabash.

Post was born at Cornwall, Vermont in 1805. He graduated at Middlebury College (the college from which Reed was sent out) and from Andover Theological Seminary, in 1829. He came to Logansport the year of his graduation from Andover.

On Christmas day, 1859, thirty years after coming to Logansport, Post preached a memorial sermon in which he reviewed his early life on the frontier. He had heard on the Ohio that lands which had been bought in 1826 from the Miami and Pottawatami Indians, had been opened up to the immigrant. There in the rich valley of the upper Wabash a new town had been started under the auspices of enterprising men. Then Logansport was less than two years from the domination of the unbroken forest. There the U. S. Government had an agency for Indian trade. Cass county had just been organized, and throughout the county, a few log cabins were dispersed, few and far between, on the confines where civilization had overtaken the savage life. Around the post were wild forest and prairie, a dark and massy solitude. Post had come by nine days hard riding from Madison to Logansport, by way of Indianapolis and LaFayette. The roads were a morass, a compound of mud, water, snow and ice. There were no bridges. He swam his horse across high waters and through angry currents. Mail came twice a month, in times of delay once in two months. Post's own resources for five months were the contents of his saddle bags. He went east for his bride, and on the return trip they came down the Wabash from Ft. Wayne by a kind of a dug-out canoe called a pirogue, the bridegroom being the boatsman.

Post testifies to the worthy character of the settlers. There he found mirthful and gladsome spirits, men and women of neighborly kindness, warm sociability, high enterprise and public spirited, of native nobility, fine mental qualities, decision and manliness. But there was woeful lack of religion. "The Indians were fed, paid, made drunk and fleeced." The Sabbath was abolished. There were no ten commandments. Civil and religious bonds were relaxed. There was no church, no preaching at regular periods in the whole country. Two women constituted the entire element of Presbyterianism within twenty miles of Logansport. Within forty miles there was but one organized church.

Into these conditions came this one man, Martin M. Post, well educated, a devout servant of God, a prophet and preacher of righteousness, a lover of his fellow men with the spirit of the martyr and the missionary. One need not attempt to describe the blessing and the benefit he brought to that frontier society where he lived through the next generation and where his name will live in honor through the generations to come.

Post ministered in country churches; he canvassed the county supplying Bibles; he organized Sabbath schools and conducted the only one in the town of Logansport for seven years; he witnessed the horrible ravages suffered from intoxicating drink, and did what he could to promote temperance, inducing the signing of the old fashioned pledge. He went on long rides of from sixty to two hundred miles to the meetings of Presbytery and Synod; he journeyed to Peru, Marion, South Bend, LaPorte, Michigan City, Valparaiso, helping to organize churches. Much of his time was given to the work of teaching in the Logansport Seminary, of which he was Principal for a time.

Post died on October 11, 1876, nearly seventeen years after he delivered his

memorial sermon. He closed that sermon in 1859 with these memorable words:

"After another thirty years, when the last Sabbath in December shall dawn, its light will fall some where on my grave. I am grateful, should I then be remembered at all, on earth or in heaven, if it may be as a humble morning star that goes before and is lost in the beams of day."

The light falls on the grave of this noble evangel in the Logansport cemetery.

Time fails me to tell of others whose services were as devoted and whose names were as worthy of honor. But brief mention must be made of three more of the earliest pioneers.

John Todd, born in 1772, of a Virginia Scotch-Irish Presbyterian family, preached in Indiana as early as 1808. He became a settled pastor at Charlestown in 1817. There Reed met him in 1818, and there his wilderness manse, with its latch string always out, became the "missionary stopping place," where Martin, Crowe, Dickey, Hall, Orin Fowler and others, always found a hearty welcome.

James Balch, another pioneer Presbyterian minister, born in Mecklinburg County, Carolina, in 1750, came from there to Turman's Creek, Sullivan County, Indiana, in 1816. He was at the time 66 years of age. There he built a church house of poplar logs, organized a congregation, and preached in it for five years, when he died, 1821. In 1823 James Crawford, a Presbyterian minister and a graduate of Princeton, came from Madison, Indiana, to Turman Township, Sullivan County, restored the Balch congregation, and there organized a Sunday school which, together with the church, he served for several years. His mother and his wife lie buried in the same cemetery with Rev. Balch. Crawford later moved to Iowa, where he preached until his death, about 1852. (A note to the author from Hon. John C. Chaney, of Sullivan, Ind.)

Rev. William W. Martin, who lies buried at Livonia, so long the scene of his labors, was in many respects "the noblest Roman of them all". He was among the older in years, and was better known throughout the region for the eloquence and power of his preaching. Edson says that if "providence had sent William Wirt to hear 'Father Martin' preach, the famous description of James Waddel's eloquence might fitly have had a companion-piece".

Martin was also famous for the inordinate length of his prayers. They may have been eloquent, too, but there is satisfaction in believing, as we are bound to do, that his prayers were addressed to the throne of grace rather than to his Hoosier audience. It was an age of long prayers, more than congregations would stand up under now, when the ministers prayed if not with vain repetition, yet after the fashion of the Gentiles who supposed they would be heard for their much speaking. It is said of Mr. Martin that his prayer before the sermon commonly consumed three quarters of an hour. "I have timed him," says one, "when his prayer lasted an hour and ten minutes. A son of Father Dickey measured a prayer that was an hour and thirty minutes long." (Edson, p. 105). In those days going to church was an all day affair, and the sermons were correspondingly long, two hours or more not being out of the ordinary. A meagre hour would be consumed before the preacher reached his fifth point, and he often had to go through his tenth, or more.

Martin was born in Bedford county, Pennsylvania, in 1781. A religious mother greatly influenced his early childhood, and at the age of ten he was indulging the hope that he might become a Christian minister. In 1794, the family having suffered from losses in the Continental currency, moved to the wilds of Kentucky. Young Martin studied under Rev. John Lyle, in the Academy at Paris, Ky., and he was licensed as a minister by the West Lexington Presbytery in 1812.

Disapproving of slavery, Martin resolved to find a home in a free State. He first crossed the Ohio into Indiana in 1817, on a tour of inspection. He administered the communion to a small Presbyterian band near Salem in that year, and in 1818 he removed to Indiana, where he spent the rest of his days. He served as pastor at Salem, Blue River, and Livonia. After thirteen years at Livonia he resigned and became a wandering bishop. He was pastor for a year at Paoli, for a year at Princeton, and for a time at South Hanover. In 1835 he resumed his pastorate at Livonia, and there one mile southwest of the village, on a farm of eighty acres presented by his congregation, he established his hospitable home.

In 1843 he moved again from Livonia to take the pulpit in Bloomington, and there he lived for two years, partly for the purpose of overseeing the education of his sons at the State University. One of these sons became a great educator and

an international statesman, a man of world distinction, Dr. W. A. P. Martin, who was for a half century President of the Imperial University of Peking and an interpreter of China to the western world.

In 1845 Rev. Mr. Martin came back to Livonia, his first and constant love, and there he died, September 10, 1850. His dust lies in the cemetery at Livonia.

Martin's three sons became ministers, and five out of his seven daughters married Presbyterian ministers. His life was fruitful, indeed, in more ways than one.

"The position of Mr. Martin among the Indiana pioneers was unique," says Mr. Edson. "He was essentially an orator. Of slender form, quite six feet in height, and of fair complexion, he was in youth a very handsome man and was beautiful even in age. He was emotional in his nature, full of sentiment and of tears. His voice was both sweet and powerful. It is not strange that such gifts commanded the attention of the populace upon the frontier. Nor is it surprising that under the control of a piety uncommonly warm and true he was sometimes in the pulpit in the highest degree eloquent, and especially during the sacramental seasons in the woods which captivated his heart and stirred him to the depths."

Such were the men. Why were they here? What did they stand for? What were they striving for? What standards of life were they holding up before the hardy men on the frontier?

In the first place they sought to glorify God and to bring men to enjoy him forever. To them religion was the chief concern of life, essential to the redemption of the individual and of society. To that cause they had consecrated their lives. The idea of God was, to them, the greatest idea that had ever entered the human mind. They lived to instill that idea in the minds of men.

In the second place they strove for righteousness among men, that men might act justly toward one another and live peaceably together. Frontier conditions were conditions of strife and violence. There were hospitality and neighborliness, but also much of outlawry and crime; men were prone to do what was right in their own eyes. The Presbyterian missionary brought the sanctions of religion to the just powers of the State; they helped to establish law and order and to bring bad men under restraint. Many of the frontier men then were no better than the nations are now. Fighting and brute force were common in the settlement of quarrels. The Presbyterian preacher stood for law; for reason, for adjudication by courts, and for neighborly conciliation.

In the third place they stood for temperance and sobriety.

They had need to; liquors were sold without restraint, as free as groceries. The temperance movement was not far advanced on the frontier. An early temperance society in 1810 pledged itself as follows:

"Any member of this Association who shall be convicted of intoxication shall be fined two shillings, unless the act shall take place on the Fourth of July, or on any regularly appointed military muster."

The laws were lax, men's conduct was loose, not to say disgraceful, on these holidays and public occasions. But military and patriotic drunkenness was the only kind that could get by with a clean bill. In 1831 a Moravian Missionary visited Madison, while Mr. Johnston was the Presbyterian pastor there. Johnston entertained him at his home as the custom was in the limited but hospitable homes of pioneer ministers. This missionary says in his Journal: "At militia muster candidates appeared, for Congress, for Governor, for Assembly. Great excesses were committed. I have rarely seen so many people drunk and nowhere so many brawls and rows. The populace of Indiana develops a fearful rudeness on such occasions." (Ludwig David Von Schweinitz, Journal, a fourth-coming publication of the Indiana Historical Society.) There is ample other testimony to this effect. So the Volstead act was causing excessive drinking on the Indiana frontier a hundred years ago. It is reported that one Presbytery had a rule that "the bottle shall not stand on the Moderator's table while the Presbytery is in session."

Rev. James H. Johnston tells us in his noted sermon of 1865, that at the third meeting of this Synod, held at Vincennes in 1828, more than ordinary interest in religion prevailed in the community. The Synod had appointed a sermon on temperance to be preached at this meeting. The time had been set for the sermon. The young brother in charge of the church at Vincennes came to the Synod disquieted because of his fear that a sermon on temperance might disturb the interest in religion then prevailing in his congregation, and he requested the minister who had been appointed to preach on temperance to select some other theme more

appropriate to the occasion. Men about to join the church, and some already in, might not like what the minister had to say. A temperance sermon might be divisive and disturb the state of religion so happily manifest. The brother was assured that he had no cause for fear. Johnston himself preached that temperance sermon, from the words of Habakkuk, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunk also." The sermon commended itself to the reason and conscience of all, and, far from disturbing religious interest, it aroused the concern of men for their personal salvation; the interest continued and increased to such a degree that sixty-three persons were added to the church on the profession of their faith. (Johnston, Historical Discourse, p 14.)

The Presbyterian minister pointed the way out and helped to lead therein. Presbyteries went upon record early and repeatedly in rebuke and restraint of drunkenness.

Temperance societies were formed, Lyman Beecher's sermon on temperance was widely circulated, sermons were assigned to be preached on the subject in every pulpit, and the seed of total abstinence planted, and sessions were urged to find out how many of their members were engaged in the liquor traffic. The leaven was working.

At the very first meeting of this Synod, in 1826, an overture was presented calling upon Synod to consider whether some plan may not be adopted to put a stop in some measure (not a full stop) to the growing evils resulting from the intemperate use of spirituous liquors. It was a moderate overture; it might be considered a little moist today, proposing not abstinence nor prohibition, but a "moderate" use of intoxicants. The significant thing is that it was a great advance. The overture was adopted, and Giddings, Hall and Crowe were appointed a committee to consider the matter and report. They reported, and a form of petition was adopted to be extensively circulated and forwarded to the Legislature of Indiana for the passage of laws to restrain the ruinous traffic in intoxicating liquors."

These men were in the vanguard on the picket line. They were appealing for law, and the prohibition movement was beginning a hundred years ago. Those people have something to learn who think the 18th amendment was "put over" on the unsuspecting inhabitants of Manhattan island while their backs were turned and their boys were in the world war across the sea. They ought to read the history of a hundred years or more of the movement against the public traffic in intoxicants. That cause made slow and tedious progress, but it has been steady and sure, and it is gratifying for us to know that the pioneer Presbyterian ministers were in the fight from the beginning. It is not likely that their successors are going to help turn back the hands on the clock of time.

So, also, on slavery. The early church in Indiana held up the standard of the gospel, appealing to their fellow citizens to let the oppressed go free. The second meeting of this Synod, at Salem in 1827, gave forth a strong utterance against slavery. These men brought forward the strong anti-slavery deliverance of the General Assembly of 1818 in which the slave system was denounced as "outraging the most precious and sacred rights of human nature, being utterly inconsistent with the law of God and the principles of the gospel." As to the immorality and injustice of slavery these men then held that there was but one opinion among Christian men. Their desire was to efface this blot on our holy religion and to obtain the complete abolition of slavery throughout the world. A strong memorial to the General Assembly was adopted, probably drawn up by Crowe, who was chairman of the committee.

It was not so easy, by 1827, to get this matter before the Assembly. Cotton lands were rising and so were cotton hands, and Southern slavery was rapidly becoming a "divine institution." The Assembly's committee on Bills and Overtures in 1828 said that the agitation of the subject "would be productive of no beneficial results." But there were Presbyterian abolitionists in Indiana who brought the matter forward again in Synod, at Vincennes in 1828. Dickey, Thomson and Butler were appointed to prepare another letter to the Assembly on the same subject. They were determined never to go back, not to retreat a single inch and they would be heard. And this was three years before Garrison founded his Liberator, and these men like Crowe and Dickey were mostly from the south. The anti-slavery spirit of Indiana did not come from New England, it came mostly from Kentucky, Virginia and the Carolinas. My own grandfather, an old Covenanter elder together

with his pastor, Hugh McMillan, presented an anti-slavery memorial to the legislature of South Carolina as early as 1826. Four years later he moved to Indiana. I have always heard that there was a connection between his politics and his pilgrimage.

If you will look at the records of Presbyteries and Synods in Indiana for thirty years prior to the Civil War, you will find repeated memorials on slavery. I cannot recite them here, but what would you expect of men like Beecher and Cleland, Wylie and Thompson, Sickles and Lowry, Johnston and Crowe?

In the next place these Presbyterian pioneers stood for education. What they did for this cause is too long a story to recite here. It involved the founding and the progress of Hanover and Wabash Colleges, the establishment of girls' seminaries, the securing of qualified teachers for elementary schools, and the promotion of secondary education in every possible way.

It is well known that in nearly every community the Presbyterian preacher was also the teacher. At one meeting the Synod urged its ministers to spend part of their time in teaching.

There was alarming and woeful ignorance to be relieved. In 1816 Rev. Nathan B. Derrow, a missionary of the Connecticut Society, came through Indiana. He was one of the Presbyterian pioneers. He noticed extreme ignorance, whole families being without a book of any kind. The tracts presented to them could not be read. The people were the prey of false teachers. Illiterate and enthusiastic preachers were numerous, but an educated minister was lacking. In the meeting of this Synod a hundred years ago an overture was proposed to establish a Western Theological Seminary at Charlestown, Indiana, which was described as a town easy of access, healthy, central, better than Allegheny or Walnut Hills, Cincinnati, which were regarded as too far east. This was the beginning of a movement that culminated in the McCormick Seminary in Chicago.

The Presbyterian ministers that had come west were educated men and for this reason they were sometimes denounced as "hi-fa-lu-tin big bugs" and "aristocrats." But of such educated men there were not enough by far, and the General Assembly and the Missionary Societies could not or would not supply them. This was the reason for the rise of the Cumberland Presbyterians. It began not because of the hard points of Calvinism or a natural leaning toward Arminianism among the masses. The people of the West were crying for spiritual light and guidance; therefore men of piety who could exhort and pray took the lead, unlettered though they were. The Presbyterian Church seemed unable to supply the need.

From this condition also, came the demand among Presbyterians for seminaries and higher academies. It should not be forgotten that Hanover and Wabash owe their origin and prosperity entirely to Presbyterian efforts.

As late as 1858 Dr. Crowe appealed to the churches in a powerful message. He told of early conditions as he remembered them. "In 1824," he said, "when the population of Indiana had reached about 200,000, with about 50 churches of all kinds, there were only seven ministers in the Salem Presbytery, which embraced almost the entire State of Indiana and a large part of Illinois. The harvest was immense but the laborers were few. What could be done to increase the number of laborers?—men who were ready to encounter the toils and privations of the settlements in the wilderness? Those sent out by the Assembly were too ready to return, while others fell victims of the climatic fever. The only thing was to raise the laborers upon the ground."

In the fall of 1825, a year before this Synod was organized, the Presbytery of Salem appointed a committee to devise a plan for a Presbyterian Academy. Hanover was chosen as the place, and the manual labor system as the plan, the same plan by which Wabash was started, and Knox College in Illinois. Self-support for the boys was essential.

The pastor at Hanover, (Mr. Crowe) was appointed to organize the school and take charge of it until a teacher could be obtained. "On January 1, 1827," says Mr. Johnston, "he opened a Grammar School on his own premises in a small log building in his back yard. The school consisted of six boys, not one of whom was pious, though all were sons of the church. This little grammar school solemnly dedicated to Almighty God as a nursery for the ministry, was the nucleus of Hanover College."

In 1828 the school was incorporated, in the fall of 1829 it was taken under the care of the Synod and became a Synodical School. Rev. Dr. Matthews of Virginia

was elected Professor of Theology, and in 1830 he moved with his family to Hanover. In 1833 Hanover became a college and within 25 years thereafter out of its 223 graduates 126 were Presbyterian ministers or students of theology, and 130 other students entered the ministry without graduating. So Hanover had done much to prepare laborers for the great harvest field of the west.

Here is an illustration of the kind of thing that happened. Charles K. Thompson and William H. Bruner, hearing that Rev. John F. Crowe had started a school for young men, determined to go. They lived here at Vincennes. On November 24, 1828, they started to Hanover. They hired a man for \$10.00 to take them in a one horse wagon. They were five days on the road, camping out under the trees at night, except on one night when the snow drove them to a village inn. Crowe was then teaching in a stone church with twenty boys in attendance. Thompson graduated with the first class (1834) with six others. He married a daughter of Dr. Crowe, and he became an evangel for the gospel for 35 years in Indiana, in the northwestern part of the State. He ventured into godless neighborhoods, where there was no church, no Sabbath, where no sermon had been preached for ten years. There he built a church. He labored in needy neighborhoods, never in all his life receiving a salary of over \$900. He died in 1872 and is buried at "Upper Church" in Knox County.

The same story is true of Wabash, which had its origin in the efforts of five home missionaries who had early selected the upper Wabash Valley as their field of labor.

One of the earliest of these was Rev. James Thomson, who settled in Crawfordsville in November, 1827. These men sought an institution of learning under good religious influences. None then existed north of Bloomington and that was a State institution.

In the fall of 1832 the first step was taken in a meeting at the home of Rev. Mr. Thomson. The two Thomsons were there, (one a Thompson) and Ellis and Edmund O. Hovey, Gilliland and McConnel. They had been imploring aid of educated ministers from the east, but in four years only two additional ministers had been sent out. They would therefore raise their own. Help came from citizens of Crawfordsville. Hon. Williamson Dunn, who had carried his son on horseback through the woods to Bloomington for his education, donated a tract of fifteen acres on which the Wabash Trustees selected a site for the building in the forest. Here in the midst of nature's unbroken loneliness these Prsbyterian pioneers consecrated their enterprise. One of the first things they did, for which the blessing of posterity will always rest upon them, was to bring Caleb Mills into Indiana.

They had early troubles from loss by fire. In 1846 it was reported that all college debts were paid except \$6,700 due on professors' salaries. The professors could be held off. They were mostly preachers anyhow, and preachers and teachers expected very little here below in those pioneer days. From Profssor Hovey's "Historical Sketch of Wabash," (1857) we learn that of the 111 graduated "42 were ministers of the gospel, 100 have been teachers in schools and academies, and four were professors in the State." All this goes to the account of Presbyterian influence in early Indiana education.

Those were the days of small things. Professors' salaries were \$500 or \$600, yet they repeatedly relinquished parts of the amounts promised them. Deficiencies were generally met in that way. As late as 1849 Hanover reported that her whole income from fees, invested funds and expectations from the Educational Board had been swollen (that was the term used) to \$4000.00. With that little sum the college was run and five professors and one tutor were paid, or promised, their salaries.

The Latins have given us the maxim: "Nothing but good concerning the dead." Shall we speak nothing but eulogy and praise concerning the departed pioneers? History is inexorable. The record reveals what we would reasonably expect, that they were not all saints. There was contention among them, and at times they seemed to think more of religious controversy than of the conversion of sinners. The old Scotch was in them, and sometimes old Scotch whisky. They trusted the Lord, expecting to find Him right nine times out of ten, but with a feeling that even the Lord needed to be argued with once in a while.

There was schism, intolerance, heresy, trials. Wheelock of Indianapolis said he was arraigned by that Presbytery because he refused to preach that hell was lined with infants. (Minutes of Presbytery, Oct. 1832.) Bush, a man of piety and learn-

ing, was made uncomfortable in the church. He retired to scholarly studies, to the preparation of his critical notes on the books of the Old Testament and to his eastern professorship of oriental languages, and then went to the Swedenborgian Church.

Presbyteries spent hours in trying persons accused, or in discussing insignificant questions; whether if one parent were an unbeliever, both might stand before the congregation in presenting a child for baptism; whether the help of the American Home Missionary Society should be accepted, since that body was outside the fold; whether an ordained minister from another Presbytery or from the Congregationalists should be received without examination. They were strong on examinations, and though they were crying for more ministers they proposed to keep up the bars to maintain the standards, and to let no man in to shepherd a fold who was not sound on the five points of Calvinism.

The elders were as bad as the preachers. Rev. John M. Bishop says that when he first saw Charles C. Beatty in 1870, Beatty told him that when he first met his appointment in the woods of Parke County in 1822, before he was permitted to preach the faithful elder Buchanan asked to see his certificate and commission. A man's license to preach may be in his preaching, but the old elder had a sense of order and to him the license rested also on the orderly apostolic succession. Beatty had travelled on horseback from Princeton, New Jersey, to Parke County, preaching all the way, but not before had he been so challenged.

The condition under which these men lived is gone. The wilderness is gone. The personal isolation is gone. The problems they faced are now no more. We live in an age as remote from theirs as theirs was from the age of the patriarchs. We have come to this convention in ways of which their wildest flights of imagination could never have conceived. We are abiding here in the enjoyment of conveniences and luxuries which, so far as their hopes and dreams could see, mankind could never attain. But are we, therefore, better men? Those brave men met their own problems. They faced their own future.

So, indeed, must we. For an hour we have ascended a mountain top to look over past years that have gone forever. But it is not in the past that we are called to live. It is the future of the church that demands our attention. The church today is facing more serious and more difficult problems than those self-sacrificing men knew who founded this Synod a hundred years ago. The test of our faith is just as severe. Will the church today respond as faithfully to the call? Is it ready to offer to men a gospel of love, of justice and fair dealing to all classes, of tolerance, forbearance, and free discussion, of righteousness and peace among nations? We are no longer remote from one another, no longer isolated. We are socialized—not even the nation can live in isolation from the rest of the world. It is the function of the church to help make this powerful nation a great instrument of service for humanity, a leader in all movements for world peace and the abolition of brutal war, the greatest scourge of the human race. It was exactly that motive, to bring order and peace where there were violence and strife, that prompted the pioneer ministers on this frontier.

These men of light and learning who came with the gospel to our Indiana frontier a hundred years ago were thought to have gone beyond the pale of society. Professor Frederick J. Turner calls attention to a notable saying of Horace Bushnell made in 1819 (*Yale Review*, July, 1926). Speaking of these pioneer fathers Dr. Bushnell said: "They let their life go. They threw it away for the benefit of the generation to come. They will have to grow up in rudeness and barbarity, and it will require two generations to civilize their habit."

That was a speech of little faith. The leaven of the gospel did its work more rapidly than was anticipated. These men, like Abraham of old, heard the call of the West, and they went out into a country that they knew not of, and their faith, too, has been counted unto them for righteousness.

Today we bless their memories and recall their sacrifices with gratitude.

The Centennial Historical and Reminiscent Hour

Rev. S. A. Stewart, D.D., Presiding

Dr. Stewart:—It is indeed a privilege to lead this meeting this afternoon. In leading this meeting, I want to divide it into three parts. We are told a sandwich has three parts. The middle part is always the best, but we have to take into consideration the other two sides as well.

I wish to read at this time a few words from the records of the Synod of Indiana dated October 18, 1826, found among the effects of the late Dr. J. H. Barnard, one of the pioneers of our Synod. This is not the old record of the Synod, but a copy of it. I wish to read just a page concerning the organization of the Synod and its members.

(Dr. Stewart read this record.)

That is the personnel of the first meeting of the Synod of Indiana. In reading this over some time ago, it occurred to me that there might be some members of our Synod who were kinsfolk of some of the old members, those men who organized the Synod so many years ago, and at this time I am going to ask if there is any one here who is a kinsman of any one of these men. Elder William Bliss is here, who is a kinsman of Rev. Stephen Bliss. I am going to ask Mr. Bliss to speak at this time.

MR. BLISS.

The relationship to Rev. Stephen Bliss is not close, as I am not a direct descendent. I read in an old history that is authentic that this particular Bliss was born in New England, educated in New England, ordained into the ministry in New England, but had failing health and with hopes of bettering his health came to the west. He seemed to have settled across the river here, only in an adjoining country, and while his real mission to the west was a mission to better his physical condition, he saw the needs and organized a church in this section, some place in Illinois, known as the Wabash Church. That I get from authentic history.

He labored there for some time. He was a member of this first organization of the Synod of Indiana, and upon his death (by the way, he had a son who grew to manhood over in that section, and an elder in the church as well), the history tells me that upon the death of the father, the son saw the need of the church and he went on and preached or spoke in that church for some duration of time, I don't know just how long.

Further than that, I know nothing of the relationship.

Dr. Stewart:—Here we have come to the real heart, or meat, of the sandwich. Professor Woodburn is the speaker of the day. (See Dr. Woodburn's address.)

Dr. Stewart:—Before we take up the other side of the sandwich, to add a little spice to it, we are going to rise and sing a verse of "Faith of Our Fathers."-----Now, brethren, we are very fortunate in having with us the former pastor of this church and also the first stated clerk of the present Synod, and I have asked him to come and speak to us this afternoon. I refer to Dr. Whallon. We must limit the speakers, and I shall have to pull their coat-tails when the time is getting short, but I shall give Dr. Whallon fifteen minutes.

REV. E. P. WHALLON, D.D., LL.D.

It is with very deep emotion that I stand before you this afternoon. As I have listened to this wonderfully fine address presented by Professor Woodburn, I have been carried back and have been delighted to remember that my life has been closely intertwined with many of the early members of this Synod. My father was one of the early ministers of Indiana Synod, though not of the very earliest.

He started to the Theological Seminary at Hanover, which later went to New Albany and then to Chicago, now McCormick Seminary, 91 years ago, and his ministry commenced, and my early life was associated through him, with a great many of the earliest ministers of the state with whom he labored and who were often in our home. Rev. John M. Dickey I did not know, but I knew his son, Rev. Ninian S. Dickey, father of Rev. Solomon C. Dickey. In that church where Rev. John M. Dickey was installed, the first installation that ever occurred in Indiana, in 1832, at Lexington, I still hold my membership, because I was a member of that church when licensed in 1870 by Madison Presbytery, one of the original Presbyteries out of which Indiana Synod was organized.

While we are permitted to engage in some personal reminiscences today, I do not wish to speak about myself except as recalling ministers and churches in this Synod, with whom I was associated and whom I knew. Fifty-six years ago I became a minister in Indiana Synod, and my father 35 years before me. I have been acquainted with many churches here in Indiana. Dr. Edwin H. Kistler, who has been leading us in our devotional singing, was my successor at Indianapolis, and Rev. R. H. Augustine who took part in the Communion last night, is now pastor of the First Church of Richmond, in which my father commenced his ministry in Indiana, and where I have a son and some grandsons under his beautiful ministry.

I was greatly interested in what was said here today about Rev. Samuel T. Scott, who came here to Vincennes in 1802, and who preached and conducted a school here until 1827, when he died, being the pastor here when Indiana Synod was organized. Out of his school which was then organized, has grown the University of Vincennes, across the street from this church, the oldest educational institution in the state.

When the Synod of Indiana was to be organized, it was to meet in the "Indiana" church. The Indiana church centered, of course, here in Vincennes. The first sermon by a Presbyterian minister was preached here in 1805, by Rev. Thos. Cleland, in the Council House. He was welcomed by Governor Wm. Henry Harrison and his Presbyterian wife. The church was organized here in 1806 by Rev. Samuel T. Robertson, and Rev. Samuel T. Scott was the first pastor, from 1806 to 1827. His grave is in the cemetery here in Vincennes, and upon it are the words, "Sacred to the memory of Rev. Samuel T. Scott, pastor of the Presbyterian Church of Vincennes."

This first meeting of the Synod was held in the court house, 4th and Buntin streets. The court house was followed by a dwelling house long occupied by Chief Justice Niblack of the State of Indiana. It is now owned by Hon. J. P. L. Weems, a member of this church.

The Synod of Indiana resolved upon the work of religious education. We stressed that yesterday. These things are nothing new, as Prof. Woodburn has said. Temperance and education are things that the Presbyterian Church had long been working on. Rev. John Finley Crowe founded Hanover College, and with it was organized the Theological Seminary. My father attended it. I graduated at Hanover, and my four sons graduated there years afterward, and I have been a trustee of the college many years, intensely interested in its growth. I have been a member of the Board of Trustees longer than any on who was ever on that Board, and one the interesting things which is sometimes spoken of by the present Moderator of our Synod, Dr. Millis, is that on the very day on which I was graduated from Hanover College, President Millis was born, so I know something of the relationship of time which exists between us.

The interest which I have in this First Church of Vincennes, arises from the fact that I was pastor here for almost ten years. During my pastorate this auditorium was built, in the same condition it is now, and at the meeting of the Synod of Indiana forty years ago the opening sermon was preached by Rev. John F. Kendall, retiring Moderator, and he spoke about the beauty of this church, and compared it to his own church at La Porte. So we have very pleasant remembrances of that meeting of Synod. The present pastor of this church feels that a heavy load is upon his shoulders in entertaining the Synod. I, too, wondered if I should live through that Synod of forty years ago when I was host! I have lived longer. I hope he may.

One thing in reference to my ministry in this church, is that I had the privi-

lege of receiving into this church more members than any minister preceding or following me, and I have told the present pastor that I hope he will break the record, for it is not in the spirit of boastfulness, but in the spirit of earnestly urging one another into a larger movement for Jesus Christ, that I speak of it. Our churches ought to have memberships of large proportions. We ought to have hundreds and thousands in our churches who are not now in them, and the world is full of people who ought to be brought to Christ.

The very first meeting of Synod which I attended was in 1861, in Indianapolis, at the First Church. I was there with my father, and I was entertained by the pastor of that church, Rev. J. Howard Nixon. At that meeting, just at the very opening of the Civil War, there were great addresses made by such men as Dr. Wm. S. Plummer, Dr. M. W. Jacobus, and others, and a spirit of tremendous solemnity pressed upon the Synod, and upon all the members of it, in relation to the condition of the country as well as the condition of the Church. My first meeting as an ordained member of Synod was in 1872, in the First Church of New Albany. The meeting was opened with a sermon by Dr. W. H. McCarer. Dr. C. W. Hutchison was made Moderator.

Presbyterianism may be said to date back here to 1802, with the coming of Mr. Scott. The Indiana Church was centered about Vincennes. In this region there were a few Presbyterians gathered, and it was called the Indiana Church, and this Knox County swept out over Illinois and Missouri and on up to Chicago, and there are deeds in the court house here in Vincennes, to property in Chicago. Finally the state, and the county, and the Synod assumed their present boundaries. It was the desire of the forefathers to gather the people into the knowledge of the Saviour, Jesus Christ.

When the Synod of Indiana North and the Synod of Indiana South were united in 1882 into the Synod of Indiana, I was made Stated Clerk, and served for nine years, until my removal to Cincinnati, and it seems to me that I knew nearly every church and minister in the Synod. It was my privilege to be acquainted with many of these persons who have been spoken of here today—Dr. Chas. K. Thompson, Dr. Henry Little, Dr. Martin M. Post and many others.

After I came here to Vincennes in 1878, I met Rev. Samuel R. Alexander, Presbyterian patriarch, beautiful in his old age. He had come here almost immediately after the meeting of Synod in 1828, and he was one of our kind and loving advisers. He baptized my son Walter. I conducted Dr. Alexander's funeral, and I feel that in many ways I am connected very largely with that life.

I was the contemporary in this Synod, for six years, with Rev. James R. Johnston, who was one of the organizers of Synod, and the first Stated Clerk; and, being a contemporary with him for six years, I feel that we, in some ways, linked the present with the past. He died in 1876, just fifty years after Synod was organized, very much in the same way that John Adams and Thomas Jefferson died on the fourth of July, fifty years after the signing of the Declaration of Independence. So, fifty years after Synod was organized, Mr. Johnston passed on to his reward.

Near the grave of Mr. Scott is an unmarked grave, that of Rev. John Young, who came from Princeton Seminary to Vincennes, to attend the meeting of Salem Presbytery, but who died and was buried during that meeting. I think that I could find that grave. It surely ought to be marked.

The church was organized in 1806, during the Governorship of Wm. Henry Harrison, who was Governor from 1800 to 1813; and it was in his home and in the Council Chamber where he exercised that Governorship that the early meetings were held; and the first sermon that was preached was made possible by Governor Harrison holding the candle in order to lighten the page read from the Word of God. The first child baptized in Indiana was a Presbyterian, John Scott Harrison, the son of Wm. Henry Harrison and his wife Anna Symmes Harrison. That child grew up, and as the years went by Governor Harrison moved from this place and went to North Bend, Ohio, where, as Major General, and as Congressman, and as United States Senator, he passed on to the Presidency of the United States. His son, John Scott Harrison, the child baptized here in Vincennes, grew up in the Cleves Church, in which Wm. Henry Harrison was a Sabbath School teacher and a trustee. In the Cleves Church, of which I am the present minister, there is a Bible which was presented by Mrs. Anna Symmes Harrison to that church. John Scott grew up to be an elder, Sabbath School superintendent, Congressman, and

eight of his grandchildren were baptized in that Cleves Church, one of them being Benjamin Harrison, who, from Indiana, went to the Presidency of the United States. He was the son of a President and the father of a President. So we cannot know the position which one of these children may yet occupy. The Bible still rests in the pulpit from which I read the lesson on last Memorial Sabbath. The people of that Church send greeting to you who are met here. I was once pastor of this church where the Harrison family worshipped one hundred years ago, and I now minister to the Ohio congregation with which for five generations the Harrisons have worshipped.

Let me say one thing more. Forty years ago the Indiana Synod met at Vincennes, and at that meeting appeared the first edition of a paper of which I was editor and proprietor, "The Church at Work," conducted for the Synod of Indiana. Afterwards it became a part of the "Herald and Presbyter," and then of "The Presbyterian," and during all these forty years, for every week, I have been a religious editor.

Our beloved Church is progressing. We are looking forward to its larger growth and development. One hundred years is a short time. Many centuries lie in the future of our great commonwealth. Let us hold on to all we have. Let us care for every child. Let us give up not one of our churches. Let us press on and carry the torch into future generations.

And so, dear friends and brothers of this Synod and congregation, while I have felt very deeply moved, I have felt greatly rejoiced. I have been delighted to have the opportunity of speaking this word, and hearing with you the wonderful progress which God is giving to Presbyterianism and to His Church in Indiana. The fathers, where are they? They are with God, where you and I hope to be some day, through His unspeakable grace. The prophets are passing on. The time is short. We shall come again with rejoicing, bringing our sheaves with us. We are looking forward with prayer, with expectation, with new desires, with new and holy ambitions.

"And now unto Him Who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

(After Dr. Whallon's address, which profoundly moved the large congregation that had gathered with the members of Synod, the presiding officer called on others to speak, whose remarks were later put in writing, and are here inserted.)

Dr. J. C. Breckenridge:—Becoming a member of Logansport Presbytery in 1893, I found among the Synodical leaders Dr. Henry Webb Johnson, Douglas P. Putnam, David W. Moffett, M. L. Haines, Solomon C. Dickey, Charles Hutchinson, and other able leaders. At that time Synodical sustentation was a living question. The Indiana Synod was experiencing an awakening. The office of Synodical Superintendent of Home Missions had been created, and Rev. S. C. Dickey entered upon the duties of that office. The spiritual awakening in the Synod deepened and the sense of her great responsibility for her feeble, and in some cases dying, churches was greatly stimulated.

The allotment of money for this work from the General Home Mission Committee was altogether inadequate, not only for the needs of the Synod of Indiana but for many other Synods.

It was at this point that the Synod of Indiana rose to the occasion and furnished a solution of the problem. That solution became known as "The Indiana Plan." The names of Kane and Dickey and others will be remembered in connection with the creation of a plan that revived the work of Home Missions not only in Indiana but in other strong Synods of the Church.

Our Synod may be justly proud that to her was given the distinction of having solved the difficult Home Mission problem. Indiana Synod adopted this plan, original with her, in the year 1890. Among other accomplishments of our Synod, this one should never be forgotten, for by it churches have been blessed and the Kingdom of God has been advanced.

Mrs. F. F. McCrea:—I have been asked to bring something with reference to the work of the women in the Synod of Indiana, and I find they began their actual work, beside their work in their homes and individual churches, in 1843, when they began by raising money particularly to help out their individual churches. They did this for ten years, and then they began by helping the Home Mission work by

packing boxes, which has always apparently been part of the Women's work. So during that time the work was very desultory, and they began to hear of what was being done by the women farther east with reference to special organization for mission work. Of course that appealed very largely to the women, and they felt that there was something special to do, so they began to take a vital interest in the work. There was one woman, Mrs. Lapsley, who gave a very large personal gift to missions, which was sent to the East.

For quite a time the amount of money was sent through the Philadelphia Board, then in 1870 the Board of the Northwest was formed, and we began to feel that we belonged to that. It began to spread all over the State. So in 1873 the first Presbyterian woman's organization was formed in New Albany Presbytery. They met in 1875 in Indianapolis. Immediately after the formation of that organization, it was proposed by Mrs. Cameron, who was elected the President, that we invite to Indianapolis, the meeting of the Board of the Northwest for 1876. The Board of the Northwest was at that time meeting in Milwaukee, and the telegram was sent and accepted. Little did anybody realize what that meeting of the Board was going to mean in 1876. In the year between the Indianapolis Presbyterial Society and the Board of the Northwest the other six Presbyterial societies were formed, so that when the Board came to Indianapolis they were ready to announce every Presbyterial society in the state organized.

At that meeting in Indianapolis in the spring of 1876, at which I was fortunate enough to be present, Mrs. Van Cook offered herself as a missionary and was accepted and sent out to Persia. Mrs. Van Cook is with us at this meeting. I hope you may all see Mrs. Van Cook and realize what it has meant for her to have forty years of work and then the time that she is at home, and her great pleasure at being at this meeting.

When the meeting was held at Indianapolis, Mrs. Van Cook gave an address of welcome. She said many other things in that address, some of them very beautiful. She said that she had heard there was a great deal of complaint from the women about asking for money. Foreign missions cost so much. She said, "One thing I ask of you is that you will find in your own town when you go home the amount of money that has been given to foreign missions by all the denominations put together, and then you go and find out please, how much dog tax has been paid, and you will find the dogs win. Not only because of the expense of taking care of the dogs and the amount of property they destroy, but simply the pleasure of having them. Let's try to beat the dogs in Indiana." I believe the women have done this, because the first year's report showed \$400.00 for home and foreign missions. This last year we have given \$90,286.70 for our gift toward home and foreign missions in the State of Indiana.

Mr. John N. Graham:—Mr. Moderator, I can only tell of early Presbyterianism in Indiana by referring to the Graham family, and I hesitate to tell my own family history. My ancestors have been Presbyterians as far back as I have been able to trace them. They must have been Presbyterians in the ark, as they have always refused to go under water. In 1817 my great-grandfather, Thomas Graham, and others organized a church northwest of the town of Madison, on Graham Creek, under direction of a missionary from Connecticut, Nathan B. Darrow. (No relation to Clarence!) This was more than nine years before the Synod was organized. The first elders were John Lattimore and Thomas Graham, my great-grandfather.

The old church depended on prayer and devotion. The minutes of the Graham church show this item, "On May 24, 1833, the congregation assembled to engage in prayer for the presence and blessed influence of the Holy Spirit upon the approaching communion season, of which this is the beginning." In those early times several days of preparation for communion were arranged.

At the centennial celebration of Graham church, reports were given of the manner in which funds were raised to build the first log church. Some gave a coop of chickens, another gave a calf, another a colt, a cow, a hog, etc., and one gift mentioned was six gallons of whiskey. These gifts were taken to the Madison market, turned into cash, and applied on the building fund. That old church now has representatives in four of the early churches in Johnston County,—Franklin First, where I hold my membership, Old Shiloh, Hopewell, and Whiteland. My great-grandfather Thomas Graham wrote the deed to the first church property, and also the property of several of our people who belonged there. Some time past my wife and I were visiting an old friend who used to live at Hopewell,—an

old lady ninety-two years of age. She told us of father John C. Graham and brother walking from the Graham neighborhood to Hopewell church, a distance of eight miles through woods and lanes, to Sunday morning services, when they had no service in their own neighborhood. And they had no sidewalks to walk on, either.

In September, 1833, the Bethany (Whiteland) Church was organized by Ross D. Monfort and William Sickle, the meeting being held in the house of my grandfather, Lewis Graham. Services were held in the home for six months, and then in the little school house on a hill, which you could hardly reach without wading through water or walking on logs. For three years my great-grandfather was school teacher in this place. I can almost see that old corduroy road where we wound our way to the services. I was only seven years of age when this church was moved to Whiteland, and remember only a few of the happenings. Peppermint was growing all around, and we had its perfume at all times. I also remember one Sunday, as we were returning from services in our jolt wagon, we suddenly discovered that we were short one member of the family. While father was turning around to go back, a neighbor came up bringing the other member. Not long ago I was talking to D. W. Brewer and he was telling me how he and his brother used to ride behind their father on horseback, and his sister rode behind her mother five miles to this church in the woods. Just this last week a lady was telling me that her father, Samuel Brewer, blazed the bark off the trees through the forest for almost a mile, to keep from getting lost while on his way to church.

My friends, is it any wonder that we have such a foundation for our Presbyterian Church? It is well that we think of these sturdy ancestors, and that we know that they always wanted a church, even though it was in the woods. I wonder if we fully appreciate what our forefathers have done for us?

✓ Rev. Harry Nyce:—It is well for us to be here. We are in the spirit of the fifth commandment, the commandment with a promise, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God hath given thee." I have come to this Synod with a feeling of reverence. It has been said that no one who fails to take pride in the deeds of his ancestors will ever do anything in which his posterity can take pride. We can have no hopes for the future unless we have noble memories. This afternoon we have been like the husband and wife looking at old letters and papers. The wife said, "Sandy, I didn't know you had so many interesting ancestors." And he replied, "Agnes, I didn't either, until I opened the old chest."

I am the son of Melissa Hamilton Nyce, a daughter of Cyrus Hamilton. He was the son of Robert Hamilton, who, as a captain of a company of men from Kentucky, came to Indiana Territory in the fall of 1812. I have a copy of a letter which he wrote to his wife, living on McBride's Creek, Bourbon County, Ky. The date is Sept. 30, 1812, and the letter is written from Vincennes: "My zeal and anxiety to do something for my country is so great that in the day-time it enables me to overcome all my deep troubles, but at night when my thoughts turn to you and the children, and to the things belonging to God, my cheeks are often wet with tears. If opportunity permits, I will write again." And then I have another letter written in 1812, when the Indians were about to attack Vincennes. He writes, "Fort Harrison, Ind., Oct. 12, 1812. I think the Lord is about to accomplish something, perhaps a scourge. I feel perfectly resigned that the will of the Lord shall be done. Time would fail me to write more. I bid you and the children farewell, perhaps for the last time. Robert Hamilton."

So I have come to this part of Indiana where my great-grandfather came for his Country. I take pride in standing on this ground. I have heard Samuel Lowry preach. He was a preacher in Indiana before the Synod of Indiana was organized. I remember his sermon at the semi-centennial of the Kingston church in 1874.

Henry Little was a Home Missionary in the Synod of Indiana. He had five sons, all ministers. My father and mother were married by Henry Little. After reading the ceremony Henry Little said, "Let us pray," and my father took up the prayer. Afterward Henry Little said, "Benjamin, you ought not to have interrupted the service like that," and my father said, "Henry, I had a great deal more cause for prayer and thanksgiving than you did."

Charles Little, of Wabash, was the nephew of Henry Little. Jacob Little, brother of Henry Little and father of Charles Little, had a long pastorate in Ohio, and for thirty years it was my privilege to be in fellowship with Charles Little.

While we think of the pioneers this day, it seems to me we ought not to forget this man who came to Wabash in the year 1872 and served the Wabash church for forty-nine years. I was with him at the anniversary in November; in December his spirit departed, in the fiftieth year of his pastorate.

He was Moderator of the Synod of Indiana in 1884, and was Stated Clerk from 1891 to 1910, a period of nearly twenty years. He was Moderator of the General Assembly at Atlantic City in 1910. Two men from Indiana have been moderators of the General Assembly,—Thornton C. Mills in 1860 from Indianapolis Presbytery, and Charles Little in 1910 from the Presbytery of Muncie. He was a good minister of Jesus Christ. The Synod should not forget this one who toiled for a half century in her midst.

We do well to honor the pioneers, not that we should tarry at their graves, but that we should inflame our hearts for the future.

Dan Crawford, missionary to Africa, had this slogan in the last years of his life, "Hats off to the past; coats off to the future." Hats off to the past today; coats off to the future, for this is our duty, this is the work of the sons of the fathers.

Harvard College some time ago celebrated its 250th anniversary. Students walked through Cambridge carrying transparencies and banners. The light-hearted boys of the Freshman class were also carrying banners through the streets of Boston and Cambridge, reading, "Harvard University has been waiting for us for 250 years!" I am glad you laughed at that, for there is in it a touch of humor, and in that touch of humor there is a great philosophy. The University was actually waiting for them as to what they would do and what they would hand down to the future. Indiana Synod has been waiting 100 years for us!

There is a window in the Kingston church placed there by my brother Benjamin, in memory of our father. The memorial bears the inscription, "As God was unto the fathers, so may He be unto the children." And today, friends, when we have recalled these memories, let us march on.

I have heard how Michael Angelo came to look at the work of one of his pupils. As Michael Angelo looked at the statue of his pupil, he took up his mallet and touched the statute, saying, "March, for I am sure you can!" That, today, is being spoken to us.

We have inflamed our hearts with the memory of the fathers, their work and their devotion. By the help of God, may we be worthy children. Our problems today may be even greater than theirs. We have a goodly heritage in one hundred years of history. With faithfulness like that of our fathers, may we serve in the Communion of the Saints throughout our day and generation.

"Sicut patribus, sit Deus nobis." "As God was unto the fathers, so may He be unto the children."

Professor James H. Osborne:—I was very much impressed by what the preceding speaker said about Dr. Little. I happened to be in college at Wabash in the year 1874-75, when Dr. Little, who then was not yet "Dr." Little, but just Charles Little of Wabash, paid his first visit to Crawfordsville. He was a young man who preached with great vigor, and he used very terse English. Before the people in the college and community had heard him preach, they wondered how he would measure up. There was absolutely no doubt after they heard him as to what sort of a preacher he was and would become. Wabash College conferred upon him the honorary degree of Doctor of Laws in 1911.

Some names were read over by you, Mr. Chairman, as having to do with the foundation of this Synod. That of James H. Johnston, the first State Clerk, has been referred to. He was a trustee of Wabash College for 33 years from 1843 until the time of his death in 1876. It was my privilege for some years after I went to college to see Mr. Johnston sitting on the platform during the church service every Sunday morning. He had then gone beyond the days when he could preach, and was pastor emeritus. It was a very great pleasure to everyone to see their former beloved pastor present in the church services. And, by the way, it may be interesting to you if I should state that one of his daughters lived on in Crawfordsville and passed away only a few months ago, the latter part of last May. On Commencement Day at Wabash College last June, the address to the graduating class was delivered by Rev. John Allan Blair, a grandson of Rev. Mr. Johnston, who is now pastor of one of the important churches in Philadelphia. Two grand-daughters

and two great-grand-daughters of Mr. Johnston are members of the Wabash Avenue Church, in Crawfordsville, at the present time.

Another name that has been mentioned is that of Rev. Samuel G. Lowry. It was never my privilege to hear him preach, but I saw him during my college days. His name was one that was often mentioned in father's home. It has been mentioned here that ministers of that early time mingled farming and preaching. It was a very short distance from the farm of Mr. Lowry to that of my grandfather. He was a trustee of Wabash College from 1832 to 1857, when he removed to Minnesota.

And another name mentioned in Dr. Woodburn's excellent address was that of Rev. James A. Carnahan. He was a trustee of Wabash College from its foundation in 1832 until 1879. I remember him well. A son of his was a class-mate of mine, and he also became a minister, and served churches in the middle west until his death a few years ago.

We are coming to the time now when the 100th anniversaries of institutions will be celebrated in Indiana. I think it is well for us to carry home with us one of the ideas brought out so well by the preceding speaker, viz., "Hats off to the past; coats off to the future." We should make all that we possibly can out of the accomplishments of the past. You know the thing we hear most about these days is the new thing; who seems to care what has been done in the past? On the other hand, who can sit in a gathering like this, on an occasion like this, and hear these things, and not come to the conclusion that the greatest and finest ideals we have, have come up out of the heroic past. These ideals have power and they have persistence. That is the thing which has characterized our great Presbyterian Church during these 100 years,—it has had both power and persistence. No doubt it will continue so for the next hundred years and longer. So, too, will the Synod of Indiana bless our commonwealth in the century to come.

Rev. E. A. Allen:—My words shall be few and simple, for this occasion calls for no lengthy speech. I feel that if I could tell the story as it really is, it would give us a thrill. I would like to recite something from the lives of all the heroes of the Cross in our beloved state,—of the Donaldson's, the Little's, the Dickey's,—but time forbids.

I shall confine my remarks to one remarkable church in our state. A little over 100 years ago two families of Hamiltons came from Kentucky with the conviction which fire would not burn, and which water would not quench,—the conviction that all men should be free. Six miles northwest of Greensburg they, with others of like faith and conviction founded the Kingston church. This church has left a record unsurpassed by any in our state, and just as the few members of the Mayflower gave force and color to this nation, so this church has given color and character to the whole church in southern Indiana.

The members were frugal and thrifty, and developed their wealth as measured by the standards of the time. For fifty years the entire community has been pointed out as the choice spot in Indiana. For many years this church led the Synod in benevolences. Hanover and Oberlin have received large help from the members of this church, and out of its ranks have gone seven or eight ministers.

This church stood "foursquare to every wind that blew" for humanity. In the midst of persecution, prosecution and fines, and almost imprisonment, it aided nearly four hundred slaves to their freedom.

Of the many noble ministers who served this church and fashioned its character, I will speak of but two,—Benjamin Markley Nyce and Arthur Tappan Rankin. Dr. Nyce was born in Pennsylvania in 1809. He was educated at Dickerson College, Princeton Seminary and Yale College. He came west, was a teacher at Columbus, Greensburg, Hartsville College and Kingston, where he combined preaching with his teaching. Here he married Melissa Hamilton, descendant of the founders of the colony. He was an intellectual giant,—a great scholar, educator, preacher, scientist and inventor. He taught as one having authority. His students always regarded his teaching as superior to that of the books. He believed in plain living and high thinking, as was evidenced by the fact that he would bring a few potatoes with him to school to roast in the ashes for his dinner.

Besides Dr. Nyce's great influence as a preacher and teacher, he left two great monuments,—one was a house designed to preserve fruit by the holding of an even temperature throughout the winter. This invention was the forerunner of the cold storage and refrigerator system of our day. And so, just as every one who rides

about in an auto should thank Elwood Haynes, and as every time the telephone bears a message to us we should thank Alexander Bell, so every time we eat luscious fruit in the winter time we should breathe a prayer of thanksgiving for Benjamin Markley Nyce and his inventive genius.

But he gave us a greater monument than that old fruit-house, viz., the contribution of two fine ministers to the Presbyterian Church,—Rev. Benjamin Nyce, now of Lincoln, Nebraska, and our own Harry, for over thirty years pastor at Peru. Both of them are high-grade, good and Godly men. Dr. Nyce was easily the peer of any minister ever on our Synod's roll, and has never had a place commensurate with his great ability as scholar, educator, preacher and inventor.

Another hero was Arthur Tappan Rankin, son of John Rankin, an abolitionist of national fame. Dr. Rankin came to Kingston just previous to the tempestuous period of the Civil War. Here he remained for thirty-three years. While he would not compare with Dr. Nyce in scholarship, he had the virtue of industry and practical common sense, and for devotion to a great cause few, if any, will compare with Dr. Rankin.

Today, brethren, we are standing on sacred soil. We do well to honor the memory of these soldiers of the cross. They labored and we have entered into their labors. Our debt to them is un-payable. They wandered about in the wilderness and swamp, in perils by day and by night; if not forsaken, they were destitute. They are with us today in spirit. I have but one sentiment for ministers, dead and living—cheers for the living and tears for the dead.

Rev. J. B. Fleming:—Perhaps I have no right to speak, because I am not a Hoosier. However I want to say that I came to the Synod of Indiana the same year Dr. Nyce went to Peru, and I have been in Indiana almost ever since. I was in the Synod at the time that Brother Breckenridge was examined for ordination and I helped to question him.

I came to this great middle west from the Synod of Pennsylvania, the same Synod from which Dr. Nyce and his father came.

Presbyterianism has a history, the world over, and wherever it has gone it has stood for education and for temperance, but I think we might remind the Brother who gave us that splendid paper this afternoon, that it was temperance and not prohibition. I remember a story told by my parents back yonder in Pennsylvania. Two ministers were on their way to Presbytery, and stopped for refreshments. Brother Jacques said, "Brother Savage you will offer thanks." Brother Savage closed his eyes to offer thanks and Brother Jacques drained the glasses. Brother Savage said, "Brother Jacques why did you do that?" Brother Jacques replied, "Brother Savage, you must remember that the Lord tells us to watch as well as to pray." Just one thing more about that. There is in the history of the Presbytery of Erie, a resolution that reads like this: Resolved, that the bottle shall not stand on the moderator's table during the sessions of Presbytery. I think you will realize, without any explanation, that that is a long distance from the present.

I was pastor, in this Synod, of Westminster church in the city of Fort Wayne for five years. That was a New School church in its beginning. The First Church of Fort Wayne was an Old School church, and some of the people felt that they must have a New School church. That was during the time that Henry Ward Beecher was a pastor in Indianapolis. He rode over, on horse back, from Indianapolis to Fort Wayne and organized that church. This again will give us to understand something more of the conditions in the earlier days and the changes which the century has wrought.

I think Dr. Nyce has been a pioneer, and I feel that my whole ministry, of fifty years, has been pioneer work. It is only within the last few years, since the great world war, that ministers have been getting a real salary. The younger ministers are profiting by a great deal that the older ministers, through much hardship, have accomplished. For 34 years I have been in the Synod of Indiana, and I remember, with delight, many of the splendid men I first met in this Synod. I want to speak of one or two men whose names have not been mentioned, and the ones in my mind are Dr. Henry Webb Johnson of South Bend, and Dr. David W. Moffatt of Fort Wayne. I could speak of many more and would be glad to do so if we had time.

Indiana is the third Synod that my ministry has taken me into, and I feel that there is something in this Synod that has made me love it more than any other. I may not know what that something is, but it seems to me to be the morale that

has come from the beginning down through a hundred years of the Synod's life. I stand here today and look back over one third of the century, and it seems that I have witnessed two or three generations of ministers come, do their work, and pass on. These men have all been of the same kind and of the same spirit. I can't help but wish that National Missions men of today might be able to appreciate the situation under which Home Mission men of yesterday did their work. It was no easy task for the chairman to collect the money, from month to month, to support the missionaries, and it is no matter of wonder that many of these little churches ceased to exist. I think we are just now coming to the place where we can feel that we are over the hill and the Synod of Indiana will go forward with its work as never before. I thank God for this anniversary, I thank God for the part which He has allowed me to have in the work of the past century and that I now look forward to the future with great hope.

NOTE: At the conclusion of these addresses, the meeting was opened for general remarks, and for a time stories and anecdotes were told concerning the lives of the early pioneers. Some of these remarks have been sent in, but are not included in this volume for obvious reasons. Other members of Synod have, in kindness, sent extracts from the lives of certain of the fathers, but these could not be included without the constraint of including many others pressing for the printed page. The volume is therefore confined to the general addresses and papers presented at the meeting of Synod, of which this reminiscent hour was a most impressive part. Those who were present will long remember the repeated thrills which stirred that large congregation as with rapt attention they listened to these memorable addresses.

“Founders of Presbyterianism in Indiana.”

By REV. WM. CHALMERS COVERT, D. D.

(The following is the “Unveiling Address” delivered at the unveiling of a tablet commemorating the organization Synod in 1826 and provided by the three churches comprising the local Mission at that time.)

Churchmen that unveil memorial tablets, honoring in love their faithful forefathers, thereby unintentionally reveal their own virtues and aspirations. While extolling in bronze and affectionate eulogy the moral ideals and spiritual passion of their sainted fathers, men therein commit themselves to the platform practices of those whose memory they cherish. We cannot celebrate the founding in faith and fortitude of this ecclesiastical unit called the Synod of Indiana a century ago, without responding to the challenge of those dedicated lives with pledges of loyalty to the principles that moulded their purposes, and to the spiritual graces toward which they strove. Being the Christian men that we are, no one will be the same kind of a man he was after he has risen to speak understanding and reverent appreciation in the names of Tilly H. Brown, Samuel T. Scott, George Bush, Baynard R. Hall, John M. Dickey, James H. Johnston, John Finley Crowe and Salmon Giddings, the eight men of God who one hundred years ago laid these foundations on which we have built. These are truly described by Whittier as moral pioneers who

From the future borrow,
Who sow the wastes
With dreams of grain,
And on the midnight sky of rain,
Point the golden morrow.

This tablet is set in grateful memory of pioneers that stood for principles so fundamental and unchanging that they are abiding requisites of a vital Church for any day. You have but to read the simple record of John W. Dickey, a charter member of the synod, printed March 10, 1828, or, the address of James H. Johnston, ordained in Clark County, 1825, and another charter member, delivered in Crawfordsville, February 5, 1865, or the annals of these first years as written down by Dr. J. H. Barnard, of Madison, to see revealed these outstanding principles that glorified the lives of these builders of the synod. Marking these principles we are compelled to say that there can be no conquering church today, no dominant Christian leadership in our social life, no supreme note of godliness in our education, no sacrificial giving or serving in our great philanthropies, if the men of the pulpit and pew today in anywise lose out of their lives these old time principles that gave power, victory and immortality to those pioneer preachers. While we write their names in bronze let us write their principles in our hearts. They have been personalized conspicuously in the lives of these founders. They brought joy, peace and spiritual power into its wilderness, one hundred years ago. They are necessary and effective today as they were then.

These men of the wilderness reveal the pastoral urge at its maximum.

They register evangelism as the major emphasis in their work.

They held the gospel to be the only moral dynamic capable of regenerating the social order.

They insisted that education and Christian culture were essential to sound religion and sane leadership.

These are principles that are so fundamental to our healthy spiritual life as a Church today and so essential to any kind of a worthy saving program in a sin-ridden world that we had better let go some of our controversial enthusiasms and rigorous logic and give our attention to the elemental principles that undergird the very foundations of the Church.

THE PASTORAL URGE

Was there ever at home or abroad since apostolic times, a finer exhibition of spiritual compassion moving in men's hearts than in these pastoral bishops of the Vincennes wilderness?

Dr. Thomas Cleland tells of his going, in 1805, from settlement to settlement, seeking his Kentucky parishioners who had come into the wild Indiana country to find homes. William Robinson did the same thing, so did John M. Dickey; so did James McCready, and scores of others like Marshall Cameron and Thomas. No privations or hardships, no perils of savage or miasma daunted the spirit of these shepherds of men's souls who yearned for the spiritual betterment of the settlers. They followed them across the Ohio and far out into the untamed forests of the state. They comforted the sick, solaced the dying, baptized little children, preached to tiny groups of those they had taken captive for Christ in Kentucky, and fulfilled the pastoral office to the last letter. They sought to maintain intimate and helping spiritual contact with their own people and others, lest in the destitution and moral degeneration of that crude day they forget God.

I wonder if there is any one thing more needed today to give vitality and saving unction to the pastorate and stability to pastors in their parishes, then this undaunted, ceaseless spiritual compassion with which these pioneer preachers held to their scattered membership. That intimate, persistent, pastoral contact by which hearts are welded together in spiritual bonds, is today well nigh a thing of the past. Innumerable things separate. The need is still here. The hunger of heart, the spiritual poverty, the loneliness, the inward rebellion, the intellectual unhappiness, the unhealed wounds of the soul and a thousand sicknesses of the spirit for which time and sense have no cure, are calling for the close moving sympathy and sincere compassion of the pastor. Yes, we have speed conquering time, radio wiping out space, science obliterating discomforts, wealth bringing beauty of art, the joy of travel, the thrill of unbelievable inventions! True we never had so much, nor heard so much, nor saw so much, nor felt such power in our hearts! And people go and go and go, and home becomes as the child defined it "the place where people stay while the automobile is being fixed." But Thomas Cleland in the wilderness one hundred years ago, never found more lonely yearning hearts wanting God and waiting for an intimate contact with the man of God, than does every pastor in this synod in 1926. It's a lonely day for the unsaved, uncomforted soul and the old persevering pastors chide us by their faithful example.

EVANGELISM MAJOR EMPHASIS

These pilgrim fathers of Indiana registered a fervor in their evangelism that made their preaching epoch making. It was preaching the gospel at white heat expecting results and getting them, that constituted the chief characteristic of the preachers of the day. I have heard my father tell of the spiritual power of Thomas Cleland as he listened to him in Johnson County. The urgency of the spiritual need around these men as they saw it, shocked their souls and kindled their inward fires! The power of the gospel to meet that need and the alternative of everlasting ruin if that need was not met, stirred in this race of preachers the ardor that lived in Peter the Hermit, and Francis of Assisi. At the third meeting of synod in this very place in 1828, the main issue was never crowded from the docket by parliamentary debate. So charged with spiritual power was that meeting of synod and so direct and telling its several sermons, that sixty-three people joined this old church during the sessions of that synod. It was a pentecostal experience. Think of such a result following a meeting of an Assembly or synod today! But why not call again for the spiritual passion that glowed in those preachers' hearts a hundred years ago? What has chilled the evangelistic ardor of the Presbyterian pulpit today all hopeful facts to the contrary notwithstanding? It is not scholarship! Do not say that the rich fruits of the world's best scholarship have something inherent in them that dulls the spiritual enthusiasm and quenches the evangelistic earnestness of preachers! That is not it! Science has found nothing in ledge or laboratory, or earth or sea, or belonging to forgotten yesterdays, or breath-taking facts of today that saps spiritual power or quenches faith or suppresses hunger for souls! These things have never happened! Facts of God's world, build stronger and stronger, the faith of God's people. We must go elsewhere to explain any recession on the part of our generation of preachers from the evangelistic state of mind or the ineffectiveness of their technique in the pulpit. We never have had such a well-equipped, mentally alert, spiritually competent group of pastors as today. They

yearn for pentecostal power and the tongues of flame. But the old prophetic spirit that called down the fires of God in these swampy forests a hundred years ago has small chance to command the total powers of our ministers when the distractions and diversions and side lines and concomitants of the modern parish get hold of him and wear his life out. These things are never to change. Life is to grow more intense. Its complexities are to increase. But the Holy Spirit of God can work with his preachers just as effectively as he has ever done if dedicated men see the soul's need as our pioneer preachers saw it, without any refinement or condonements of culture and can feel the necessity of the gospel for saving men as they felt it. If this may once more be the case we will go into the next century with pentecostal signs falling all about us and the Church growing in numbers and spiritual power.

GOSPEL ONLY MORAL DYNAMIC

These pioneer preachers of Indiana believed that the supreme moral dynamic in our social and political life was the gospel of Christ. Whenever temporal issue appeared they met it without compromise, holding that the Christian religion was a vital force in human living capable of affecting conduct and character collectively and dominating ultimately—with its principle, the entire social order. It was therefore their business to release this power at every point of need. Slavery was a subject of heated debate. These men saw that it violated the fundamental principles of human brotherhood and was therefore un-Christian. They said so in a ringing memorial to the Assembly, at the second meeting in Salem, in 1827, when fourteen members and the same number of elders were present. The General Assembly of 1818, by unanimous vote, said, "It is manifestly the duty of all Christians, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated and generally seen and acknowledged, to use their honest, earnest and unwearied endeavors to correct the errors of former times and as speedily as possible efface this blot on our holy religion and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world." But this resolution of the Assembly had been put to sleep and had been slumbering for nine years. It was the memorial of this synod and the courage of J. M. Dickey, who carried it to Philadelphia and insisted that this resolution, smothering in committee, should be brought to life and given to the Church as a moral challenge that helped to fan the flames of antislavery zeal throughout the Church in that early period.

Here are the outspoken forerunners of prohibition and the Eighteenth Amendment. Whiskey was *working ruin in body and soul*. They rose to fight it as they did the catamounts of the wilderness. The second meeting of synod ordered a temperance sermon at the next regular meeting in Vincennes. A young brother was appointed to preach it. He came but with a great sense of the spiritual need of his brethren, proposed to preach a revival sermon instead of the temperance sermon ordered. He was immediately called to time and being unable to deliver the temperance address asked for, yielded the floor to Dr. J. M. Dickey. Dr. Dickey took for his text Habakkuk's words, "Woe unto him that giveth his neighbor drink!" This was the session of synod in which there were sixty-three conversions.

We need to preach the full social implications of the gospel today, as these pioneers preached it. There is an entirely new catalog of social sins that needs to be exposed and combated. They have come with our expanded order of modern living. They taint our home life, they spoil our church habits, they wipe out distinctions between well mannered sinners and amiable church members. There is lawlessness among the bad and a disregard for law among the good that imperils the stability of our social order. Marriage laws are travestied by scandal and divorce and social standards are flaunted. If ever we needed the white light of moral purity as it is in the gospel, thrown upon life, it is today! If there ever was a crying need for the burning wrath of a just and holy God to be unsheathed against offences and offenders, it is now even more than when J. M. Dickey broke the decorum of the Assembly in 1828 with the passionate memorial against grave evils of his day.

EDUCATION AND CHRISTIAN CULTURE ESSENTIAL

These men held that education and Christian culture were essential to sound religion and sane Christian leadership.

The flower of the finest Christian culture bloomed in this wilderness in the life and work of such young Princetonians as George Bush and Baynard Hall, ordained in Indianapolis, March 5, 1825. Prof. T. C. Searle from the chair of divinity in

Amherst College, who came to Madison and Hanover in 1819, was one of a noble group of educators and godly New Englanders to whom Presbyterianism in Indiana ever will be in debt. The Presbyterian Church held as a precious treasure her Christian culture amidst the crude illiterate settlers who were subject to the vagaries and emotional ravages of ignorant but powerful evangelists, her educated leadership was the stabilizing factor in building a healthy constructive religious life in the state. The prophets of a dedicated Christian culture were the founders of the synod. They believed that education and enlightenment, not ignorance, were the mother of devotion and faith. They never believed there was any possible hostility to religion in the facts of science or that education would unmake a boy's faith. Learning, for them, led men to the altars of true wisdom and opened dorways into true understanding. So the first great anxiety of John Finley Crowe as an evangelist, was for a fixed seat of learning where men could be educated as ministers. At the meeting of the synod in 1829 Hanover College, which had been doing its work as a grammar school for two years, was taken under the care of Synod and Dr. John Matthews came to teach theology and lay foundations for the great school of the prophets. In the same way James Thompson and others organized Wabash, in 1832. These old leaders knew that young men stood ready to be trained for the work of the Church. They knew that the hardships and privations would never pervert the desires of Christian youth nor baffle their courage when once the need was known. The glory of this synod finds a wonderful culmination in these two Christian colleges, thus planted long ago. They are pledged by a holy tradition and a lineage of godly men, to a distinctively Christian service from which they never can turn without forgetting the purpose of those who laid their foundations in the wilderness nearly a century ago. The Church had better be on her knees in prayer and invoking the strategy of her wisest leaders and the giving of her most generous donors, in order that this good work, set going by these men in this synod and other men in other synods, be carried forward in a way to fulfill their original purposes and meet the demands of these trying times for a sane and good leadership in all our affairs of Church and state.

SYNOD OF INDIANA

of the Presbyterian Church, U. S. A.

Organized

in this vicinity

1826

Presented in 1926 by

First Church, Upper Indiana,
and Indiana Churches

THE MEMORIAL TABLET

“Presbyterianism in Retrospect and in Prospect.”

By REV. WM. O. THOMPSON, LL.D.,
of Columbus, Ohio

THE MODERATOR OF THE GENERAL ASSEMBLY

Mr. Moderator, Fathers and Brethern of the Synod of Indiana, members of this church in particular, our friends and neighbors, whoever they are or may be, who have come in for the evening from the neighboring churches in this community to witness the Presbyterians of this Synod and to hear them make great boast of themselves, let me extend to you all a most cordial greeting. I remember a few years ago when in Indianapolis at one of our National Educational meetings during a celebration your distinguished citizen, Mr. Meredith Nicholson was presiding officer and said at the time that was the occasion when Indianans, the Hoosiers, were assembled to praise one another. “How I do hate it,” said he, with the true modesty of the Hoosier.

We are not going to say that we dislike to speak of ourselves, but we may remind our neighbors and friends that this is our first and great chance to do so. It may be necessary to blow our own horn; otherwise it might not be blown. In other words, ladies and gentlemen, this is a memorable meeting of the Synod of Indiana, and all the other Christian people of this community will recognize as freely as we the propriety of one of the great institutions of the commonwealth in this service of celebration recognizing a century of its own life and history.

It seems, therefore, on an occasion like this we might well have some thought of the place that we occupy in the history of civilization of the Hoosier state. I trust, therefore, that if I should make any statement that would seem to be extravagant or in some degree exclusive I shall be forgiven for that and that you will remember at the out set that we desire to introduce into this discussion nothing in a sectarian spirit, remembering if you will, what one has said somewhat recently, that no church could ever afford to become the slave to its own history, for while history is great, Christ is greater. If there is any glory, therefore, in Methodism or Presbyterianism or any other great denomination, it is in the fact that all we have is subordinated to Him who is the head of the Church.

The theme, on this historical occasion to which I wish to direct your attention, is “Presbyterianism in retrospect and in prospect,” a sort of review and preview, if you want to put it in those terms. I am thinking of the Presbyterian Church as one of the sectors in the great area of Protestantism. I wish it could be true that everything we might say of Protestantism could be said of the Presbyterian Church, and everything we might say of the Presbyterian Church could be said of Protestantism. Then I think we should have the real unity of vision in looking into one of the movements represented by one of our leading denominations.

I desire to say first of all that this is a great constitutional church, that is to say, we have a written document as our country has, and this written document is an intellectual effort to set up before the world the great standards of our faith and belief, our form of government and our relationship. It is the church's great standard of her life and faith.

Now a constitution has its place in the history of organizations. Our constitution originated in the English Parliament when in 1643 an effort was made to bring

together a great company of the ablest divines that could be secured from England, Scotland and Ireland to come together at the request of Parliament and see what could be done to develop and construct a great creed that should express the unity of the faith; for at that time in the history of the world and of the church there was not any serious difference of opinion concerning the Reformed, sometimes called the Calvinistic faith, but there was a desire that these great truths might be so expressed as to form a basis of Christian unity in the Empire.

That assembly met and continued in session for 5½ years. It had more than one thousand sittings or sessions, and like all other assemblies, between sessions or sittings there were discussions by committees and individuals, so that for more than five years the chief and uppermost thought in the minds of this assembly of divines was this great document that was soon to take form. I beg to say, therefore, that you have never seen the like of it in our day and generation. Do you recall of any ecclesiastical assembly on this continent since the Declaration of Independence or before having been in session more than one thousand times during a period of 5½ years in order to reach a conclusion upon a great theme at issue? Do you ever recall having a great political document come out as a result of such long time of thought and endeavor? All our constitutions and documents have been formed and made in rather brief time, but here is a great document, one of the great monuments of ecclesiastical history that resulted from this long period of discussion.

I mention this simply to say that the person, young or old, who thinks that in a little moment he could formulate or produce a great document like that might well stop to consider that other minds as great as his have undertaken to write this very document which declares for the infallibility of nobody. It declares for the fallibility of all churches and councils and denies the infallibility of one person in Rome. In other words, fallibility is written constitutionally into this great document.

There are certain great principles in this doctrine. God alone is Lord of the conscience. A great conception of the visible church, composed of all those who profess the true religion, together with their children. In other words, this document recognizes anybody, Methodist or Baptist or Congregationalist or Presbyterian, who has professed the true religion. That generous attitude toward all other professedly Christian people in the country needs new emphasis now. Further we have set out the duty of a "charitable frame of mind toward our neighbor and all that is his." This guards sacredly his life and his property. That generous attitude toward the individual, that generous attitude toward the church are great principles that lie in this constitution although unappreciated by many people.

I am speaking to you, therefore, not that I think of it as infallible, not that I think of it as the finest expression in all Christendom, but I am thinking of it as of the 39 Articles of the Church of England or of any other of the great monuments that the men of the world since Christendom have tried to erect as a complete statement of their faith at the time. Our constitution stands historically as our testimony to the Christian faith as we understand it.

Now, we live in that kind of an atmosphere, with a constitutional church and that is to be kept in mind always. A constitution always emphasizes rights, duties, privileges, law, order and the like. The result is that the Presbyterian Church has always been a great institution of law and order, of orderly procedure, requiring that everything be done decently and in order. The law of the House of God, the law of the family and the law of the church have been the supreme things in the minds of the constitutionally minded men and women of our nation. It is nothing to be wondered at, therefore, that in the history of this church we should find among the people and among the generations men who stand out before us as great individual leaders, because the terms of the constitution are such as to develop individualism. God alone is Lord of the conscience. That is a great statement now but it thrilled Scotland when a great leader like Knox could tell the Queen she was queen only by the grace of God and only so long as she lived under the grace of God. Develop that kind of individualism that has in it the spirit of courage, that sort of individualism that makes a responsible citizen everywhere who believes in the supremacy of law and order and you are assured of a stable social order. There is then no excuse constitutionally for any Presbyterian minister, officer or member, high or low, humble or otherwise, to disobey or treat with indifference any law of God or man.

We have been charged with being rigid in our morals. I wish it were true

and that we were more rigid. The great test of our civilization today is whether the individual is individual enough to stand in good conscience before God and men and recognize the supremacy of law and order not only of the house of God but of his day and generation everywhere. The Presbyterian Church may have made some testimony in that matter, and if she has I am grateful for it and if not it is time she began to make a record.

I am speaking, therefore, I think without extravagance of the place her men have taken in the history of the country. A great deal has been said, and I would not repeat it lest it be vainglorious, of the fact that many of the Presbyterian men have taken prominent places in the government of the country. I recognize that the First Church in New Hampshire of any denomination was made a present of the ground at least, by an elder of the church, a signer of the Declaration of Independence. I recognize that the first moderator of our General Assembly was the only minister who signed the Declaration of Independence, and that John Witherspoon before he came to this country was a vigorous, strenuous and sterling Presbyterian minister in Scotland. When he came to this country he not only was a member of the Continental Congress doing his part, but he expressed the fear that if there was any hesitation about the signing of the declaration that hesitation might seal the doom of freedom. Later he wrote repeatedly articles printed in England in justification of the stand of the colonies.

Furthermore there have been other men of that type scattered along our history and we join with all denominations with their Wesleys and our Edwards and the men who have preached and who have sung the sweet songs of Israel and given us our hymnology. We recognize gratefully the contribution that all the Christian denominations have made and are happy that in this great outburst of Christian sentiment the Presbyterian people have had a part and place in it.

Attention has been frequently directed to the fact that we are a representative church in the form of government, and that we are in a country where the representative form of government is in vogue. As you know very well, there are only three principal types of government, monarchial, representative and democratic. In the church we have modified forms of prelacy, of democracy and of the representative idea. In modern life the tendency of all these forms is to adjust to the ideas of government prevalent among the people.

We thought we had gotten through with kings when we had finished with George the Third, and therefore we ran away from monarchy. We were not ready at that time to have an unlimited free democracy. For some reason or other the fathers did not see that. They brought in, therefore, a plan for a representative and therefore a responsible government in which the people should select their officers whose duty should be to direct the affairs of government. The original idea, as you well know, in our government was not that we should send to Washington a group of men who should do what we told them, but it was presumed that these people would be representative men of character who would be responsible in their actions, and intelligent, and serve the welfare of the country. That happy medium has always been our ideal. The Presbyterian Church undertook to do the same thing. From the very start they had elders, which is your city council, and their ministers and leaders. They have elected members who have been the responsible representatives of the people to do the will of the people in matters ecclesiastical. It is not to be wondered at that such an organization emulates the government in which it lives. The Roman Catholic Church represents the logical conclusion of the papacy of the monarchial idea in church. It is in many ways the finest ecclesiastical organization in the world and in many ways the most efficient organization because it deals with millions of people who seem to love to be ruled. On the other hand, the extreme democracy represented by our brethren the Disciples, the Baptist, the Congregational and a few other churches represents the dominion of the local congregation, responsible to nobody but itself, and free to erect its own standards, to do whatever it pleases under the theory of local autonomy. That extreme form of democracy has modified itself somewhat having after a time its state organizations, and now in some form a national organization.

Our Methodist brethren, following the leading of the Wesleys, took to the Episcopal form of government. These people represent more the government from the ecclesiastical authority down through the district and local official boards. In other words, it is a government from the top down. In the history of experience the Disciples and Methodists have recognized the rights of the people, and have come

to modify their original constitution without making any great revolutionary changes. Church government has become more and more democratic, more and more the organization of the people.

In the Presbyterian Church there has been something of the same tendency. There has been a tendency for us to drift toward a more popular form and yield more and more our authority and all that sort of thing. Nevertheless all these churches, the Methodist Church and the Baptist Church, the Presbyterian Church, have found it necessary in their great world programs to develop central organizations to which a large amount of administrative power shall be granted. After all, the types of government through experience have come closer together so that the spirit, in all these forms, is much the same.

All this is just a story of our government. Originally we had a representative government, but now it is a modified form of democracy or of representative government as you care to think of it. The more democratic tendencies in our governments are seen in such movements as the popular election of the United States Senators, the primary for nominating officers. *These are among the tendencies toward democratizing representative form of government.*

That same thing has been going on in our church. The one thing of great interest is that in all these denominations of Protestantism and also of the Catholic Church there has been a tendency toward the civic methods of doing business, so that a city council, board of commissioners, supreme court or the state in harmony with our civic constitution are still in harmony with our ideas in church government. A Presbyterian expects constitutionally to see his church session, Presbytery, Synod, Assembly as a machinery through which the church finds its expression for constitution and law and order. The Presbyterian Church may well claim, I think, to having taken a place in our ecclesiastical history that has been constructive to the entire country.

Having said this much about what may be regarded the forms of organization let us recall that we have grown up in a democracy, and that the Presbyterian Church has the problem of adjusting itself to the constitution from decade to decade so that we shall be an onward going concern and the spirit of the constitution shall be within us and that we shall recognize the supreme influence of the spirit—of the people in the church just as we do the supreme influence of the people in the state. We shall then find the same kind of unity in the church that there is in civic organizations. This is a plea, therefore, if you want to indicate it, for co-operation of all Protestantism in the great unity of the faith, for men and women of a like minded faith to recognize their place in carrying forward the great work of the kingdom of God to our day and generation. Each one of these denominations should test its ability to co-operate with others, to adjust itself with them and to see that with them the great issues of the kingdom of God and the needs of the world are pressed. That does away largely with our partisan spirit, with our sectarian spirit and emphasizes our Christian spirit, our spirit of brotherly kindness, of good will and co-operation with others. It is a question of making the patriotism of the country more important than partisanship, of making the life of the church more important than our administration history, and to this I think the Presbyterian Church has made a contribution, and I sincerely trust she will make one in the future.

Now I have said something about the church in her generous attitude, and let it here be distinctly understood that the church as a great organizer has its limitations. The Presbyterian Church, composed of members who profess the true religion have always stood for an educated ministry. We are among the pioneers in it because we existed before many of these denominations were in existence. Having stood for this educated ministry, do you see that the bond of union between ministers was understood to be somewhat different from the bond between the great multitude of the people, and so our constitution is a constitution to which the officers of the church give their assent and consent, and that is the bond of unity between Presbyterian ministers and elders. They have a great constitution and they are the constitutional members of the church. On the other hand, our Assembly has repeated again and again that membership in the Presbyterian Church is based upon that definition I have just repeated, of those who profess the true religion together with their children. In other words, a profession of our faith in Christ and our promise to live the life so far as by the help of God we can, this is the basis of membership in the Presbyterian Church, and no session has

a right to accept members except on that basis. In other words, the membership in the Presbyterian Church is a great body of people who are bound together by their common devotion and faith in the Lord Jesus Christ. Those of us who are ministers made that same confession plus our allegiance to this great constitution. The ordinary members make the confession minus the great constitution.

Now it happens, of course, with an educated ministry, that the great essential truths of the constitution will come out from week to week in the pulpit utterances. The result of it is that the great body of Presbyterian people who are intelligent under the educated ministry become believers in the great central truths and doctrines, in the authority of the Holy Scriptures, and have learned from their catechism that the chief end of man is to glorify God and enjoy him forever. You will find that ninety per cent of the number who have studied all these things believe these great central truths and doctrines as preached from the pulpit. A church therefore gets the complexion of its pulpit all the while, and this is the reason that the Methodists and the Presbyterians and Baptists are all concerned about the integrity of their pulpits and the quality of the teaching that goes through their preachers, and justly so.

You need not look very far into Christian experience to see that a great denomination like the Methodists that was erected on the validity of Christian experience, a great body of people who have emphasized first conversion, regeneration, turning unto God, and their experience through the application of these doctrines would soon acquire a definite religious character. We Presbyterians represent the cold storage division of Protestantism. We could not say a hallelujah with the confidence and zeal our Methodist brethren do, and we couldn't say "Amen" as we ought to have said it thousands of times, and yet after all when we come to it, in these modern days we are face to face with the definite issue as to whether our Christian attitudes and conduct are based upon a vital Christian experience.

Our modern psychology and our institutions of learning stress the fact in the psychological laboratory that the central idea is the validity of human experience even in the most extreme form of behaviorism. This is the basis, the starting point, and that forms the basis of scientific psychology. Our Methodist brethren started in on the validity of Christian experience and laid the foundation, the scientific foundation for a great religious life and creed.

Now we who are Presbyterians are getting to see in that great particular that the Methodist Church has been a pioneer, but today we are called upon to face the issue of the validity of Christian experience. The difficulty with many of our psychology men is that they take within their horizon everything save Christian experience, or at least many of them tell what they see or what they believe or what their experiment shows, but we are discovering that in their tests there are many things that the tests do not reveal, there is much to be known they do not discover through these tests, so after a few years our better psychologists are going to see like McDougal of Harvard, for example, that there is a field which the present tests do not enter, and the field of Christian experience may be just as valid as any other human experience.

Our issue, therefore, as Christian people in our day and generation, is that very question of the Book of Acts, "And ye shall be witnesses unto me." Now what is a witness? Just two things, a person that knows something and can tell it, and if he does not know anything he is not much of a witness. If he does not tell it he is a pretty shrewd fellow if he is guilty. The whole question of the fact is whether a Presbyterian and a Methodist sitting together in this church could say what Paul said, "I know whom I have believed."

There is a story of Archibald Alexander of Princeton, a man of some distinction, whose book on Isaiah at the time was perhaps the best commentary on Isaiah in evangelical circles. He was about to depart from this life and one of his colleagues went to see him. They naturally fell into close conversation, as colleagues in theological seminary should. This colleague quoted the text that I have just quoted, and slipped in a preposition inadvertently. Quick as a flash, Dr. Alexander said, "Knock out that preposition, please." I think there is a question of the validity of human experience that Dr. Alexander had right there, and I don't think there is a Methodist brother, from the bishops on down who would differ from Dr. Alexander, because they would not be satisfied until they had faced the validity of this personal relation between us and God. It is that whole question of

whether or not this generation can face Almighty God as Jesus faced Him in prayer and as His apostles faced Him. As to whether there is such a thing as Christian experience; whether we can rise and say with Paul we count everything but loss for the excellency of the knowledge of Christ Jesus our Lord, there is the issue, friends.

Now the Presbyterian Church today needs to put more emphasis upon its experience and less emphasis upon its arguments. In the realm of our theology you get into endless depths. A generation ago most any theological student, men whom I loved, would sit up and argue about supralapsarianism and sublapsarianism. Do not be frightened. You do not know the difference. I will tell you what the difference is. One of them knows the way in which God thinks and sets it down and the other one knows the way God thinks and sets it down in a little different way. These people can tell what God thought in the councils of eternity, and if he did not think that way he ought to have thought that way. They have my admiration. That is the extreme. I could give you forty more. Whenever you get into these realms you get into the realm where men, study as they may, will differ intellectually. I can understand that Bishop Quayle of the Methodist Church, of poetical temper and fine spirit, could never agree in his intellect with some of our beliefs that I might mention.

In other words, that realm is a debatable realm. It does not have very much to do immediately with Christian experience. Our experience with the great central truths of our faith which are the great historical facts, the person of the Lord Jesus Christ, His life, His sacrifice, His love, His service, is on a different basis. He is the Person that made this Bible and Christian experience possible. But for Him it never could have been written. Something might have been written about these people if they had all lived, but the Bible could never have been written from Genesis to Revelation but for the outstanding personality of Jesus Christ. It is here that our great affections center. This is the great issue before us, whether or not our faith in the Lord Jesus is the supreme thing after all. Any person who cannot see these great outstanding facts as great outstanding doctrines, as great matters of vital human experience, could never see what others do see.

We have one hundred years of experience here. Let us consider the relation of our church to her needs. First of all, our relation to education, and in this I hope I shall not be regarded as exclusive at all, but the Presbyterian Church was here early. I preached in a church last Sunday that was organized in 1711, and built its first log church, long before the log colleges were constructed. There have been Presbyterians scattered around here and there for a long time, but wherever they went they carried their Bibles and spelling books. You cannot get one in a house without the other. In our early work people insisted on an educated ministry, and they insisted on the school. I tell you personally, when I was a small boy before I was ten years of age my mother had previously impressed upon me that only an educated man should ever undertake to preach the Gospel. A certain man preached out in the village nearby and was visiting with my uncle. I thought if I could only preach like that man that would be the joy of my life. I believe verily that was a great experience. I believe that was the call of God to be a minister. From that day on I made up my mind if I could secure an education I would be a preacher and if I could not that was the evidence I could not be. In other words, that relation of an educated ministry to the school and of individuals to religion was the current conception during my boyhood.

I recall very well in my college days the discussions. It was not "what are we going to make?" We never thought of having salaries of any size, but the issue was "what are you going to be and do?" "I am going to be a lawyer, a minister, a doctor. I am going to be." The question of existence and career was the great issue, not the question of material rewards. That school was lacking in the materialistic tendency and lure. But it had with it the vital ambition on the part of boys to be something in this world. And those who went into the ministry went because they believed as ministers they could serve their day and generation better than elsewhere.

I think it not without significance that the log school house and church went together. My grandfather cleared away the forests, hewed down the trees, built his own log house and a little later the second one and made it the meeting place of the community. There were just log houses in that area. In other words they went through this log cabin experience. They had the log college in

Princeton. Log houses were in fashion. There were none other possible. They had the log college of McMillan, Washington County, Pennsylvania. That experience of the log college period told again how these humble places were the birth places of great men, places where hearts were touched and lives were organized and the Gospel proclaimed. The old log colleges have had men who have risen to great places of power and influence in the state and great positions of honor in the church. The log college has done its work, has had its place.

Our public school system is quite different today. May I tell you just a little of what has been going on? I have been in the educational business 37 years. The oldest of us here know that boys and girls were taught by our neighbors or their children and we were taught by people who were of the same kind that we are, because they were the people in the community. The result was that the teachers were just as Christian as our fathers and mothers, and the influence of the institution was homogeneous. In the state of Ohio when I became President in 1891 you could not go to school without stumbling into a Methodist principal, or a Presbyterian scattered here and there. They were the children of the Methodist people and the Presbyterian people of the state of Ohio. They were the cousins and the nephews and nieces and uncles of somebody who had been in school. Now what has happened? You go to Cleveland to-day and there are thirty languages spoken on the streets of that growing city. There is a heterogeneous population instead of the central population of New England.

As the children of these foreign born people grow they become ambitious to become teachers. They meet the technical requirements and are employed as teachers. This is not said in criticism; rather in praise of their ambition, but what do these people know of the background of life? They are entirely different from the people with whom we have been associated. Their background is not what Cousin Mary's or Uncle George's has been. Their great ambition is for themselves and they are not doing it for other motives. In Chicago you will find the same thing, in St. Louis the same thing, any great and rapidly growing city. They are putting into our public schools today great numbers of young women who have no idea of American history or American experience such as I think you find in the representative families in this church tonight. Their parents are born elsewhere, largely influenced by the antecedents, and therefore when they come to teach our boys and girls it is just as impossible to present the historical American point of view, much less the Christian point of view, and that situation is recognized by intelligent men everywhere. There is a great issue at stake, the question of the teachers who teach our public schools. Men have said repeatedly that the great issue in our education is the deficiency in our ethics and in our religious point of view. It is stressed by these people as strongly as any Protestant people could stress it.

There is therefore need for an allegiance to the historical American idealism if we are to keep our Americanization going and our ideas of civilization going in public schools. I am only calling attention to the fact that our church all through its history has thrown into the currency of public school life, for instance, no sectarianism. We have never been charged with that, but with the influence of religion and good morals.

We must have the moral courage and intelligence to face the issues our young men and women have to face. Whatever our fathers did in the log college we have got to face now in the times of splendid stone structures and great multitudes of students who come in response to our invitation.

A church in these days cannot afford, in my judgment, to forsake its place and importance in the great issues of Christian living and ethical life as presented in our public schools and in our colleges. In the Presbyterian Church there is nothing particularly exceptional save that these officials in our church with history back of them, sentiment back of them, a certain organization that we have built all these years that somehow they had to place under God, seem well qualified to carry forward the best traditions of our history. The Presbyterian Church will be recognized by other denominations as having rendered an important service to the world in the field of education. This is our present reward.

There is another matter. The church is a "going concern." Some people seem not to know it is a going concern, but if I were thinking about the world I would think about it as God's going concern. It is God's world and God's world is going on, and I think it is our duty and privilege to live in the light of that

great going concern God has had all these centuries. We are called in the name of God to become Christians, we have responded and organized ourselves without let or hindrance into a great body of believers united by our common faith.

We have got to face the question, therefore, of this great going concern, the Presbyterian Church. We have one of the wealthiest constituencies in the country. Our difficulty lies not in the ability but in our adjustability of our revenues so that the Lord's treasury shall not be always empty. The cheapest enterprise in this country today is the kingdom of God. The money yields the largest returns of any money expended. It is the greatest service that the country knows, and so I make a very strenuous appeal, friends, if I can tonight to anybody who is a Christian, Presbyterian or otherwise, to stand by the great going concern and not to block the machinery now or at any other time, but do everything you can to keep it well oiled and running smoothly.

There are a good many things I should like to say, and I don't know how many of them I have time to say, but this is rather dry to talk about the machinery of the church, but most of you have driven automobiles and know something about machinery, so you will excuse my talking about the church in which we are supremely interested just now.

Here we are in a great meeting, thinking in terms of a hundred years. I don't think it would be profoundly significant to have this country converted to the Presbyterian Church, but I am sure it would be a great thing to have them converted to the Lord Jesus Christ. However highly I may regard the distinctive principles of Presbyterianism they are not our supreme concern. We need a church loyal to the Lord Jesus, recognizing the supremacy of Christ in church and in life. That will be the source of our unity. We must kneel before Calvary if we would see these things.

I thank God for what has been done in these one hundred years we are thinking of. I am here in the interest of the next hundred years, hoping that God will give us the courage to lay our foundations broad and deep in the spirit of generosity toward others, and with no desire whatever to do anything that would hinder or block the progress of any church in the world. May the Presbyterian Church be true to her history and to her ideals, her institutions, her enterprises, and stand together as one man and one faith. If we can do that, brethren, the first chapter of the Book of Acts will have a re-enactment and our Methodist brethren will say "Behold how those Presbyterians love one another."

Is it not possible for the Presbyterian Church to recognize that in this great country of ours as well as in other countries where the daily bread of those foreign missionaries is due day by day and week by week that the great enterprises for which God is calling us, call for these things? What shall we say if we cannot maintain a ministry that shall have the confidence and assurance that always comes when we feel the Lord will provide if the church will do her duty.

Thus hurriedly I have reviewed something of our constitution, our organization, our ideals, our traditions and our hopes. It is a great privilege to work for the Kingdom of God in any church. We have found great joy in our history and look forward with our faith clear and strong.



Home of Wm Henry Harrison



CAPTURED BY
 COL. JOHN MIFFLIN
 FROM THE BRITISH
 FEB. 25, 1776.
 REMAINS OF THE
 FOUNDATION OF
 FORT MIFFLIN
 CAPTURED BY
 THE BRITISH
 FEB. 25, 1776.
 PROPERTY OF
 THE STATE OF
 PENNSYLVANIA
 PHILADELPHIA

Marker on site of Ft. Sachville



FRANCIS VIGO
 BORN...
 DIED...
 BURIED...

Francis Vigo Grave Marker



Old Territorial Hall



St. Francis Xavier Cathedral