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CENTENNIAL ANNIVERSARY

OF THE

Founding of the First Methodist Episcopal
Church in Illinois, at Shiloh

AUGUST 14th, 1907



ADDRESS

BY

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President of McKendree College

PUBLISHED BY REQUEST

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Pioneer Methodism in Illinois

Three generations have passed away since the event which we have met this day to commemorate. A full century has registered its course since, on this spot, the Methodist pioneers erected an edifice dedicated to divine worship. It was the first structure of its kind reared by Protestantism in the territory embraced within the present boundaries of Illinois.

The Baptists organized the first Protestant society in 1787, at New Design, within the present limits of Monroe County, while the Methodists formed a "Class" in the "American Bottom," in 1793, under the ministrations of Rev. Joseph Lillard, who placed at its head Capt. Joseph Ogle, converted under the preaching of Rev. James Smith, a Baptist clergyman from Kentucky. Subsequently, Mr. Ogle changed his location to Ridge Prairie, fixed his residence but a short distance from this place, where his class—which had been disbanded—was re-organized, with nineteen members, from which sprang the movement giving rise to this occasion.

The above events transpired within the boundaries of St. Clair County, which, at that time, included the whole of Southern Illinois, with its northern boundary reaching toward Peoria, beyond which latter point white settlements were practically unknown; so that, to be at the head of the first

society of Methodism in this county gave to Peter Cartwright the fullest warrant in styling Joseph Ogle "The real pioneer and leader of Episcopal Methodism in the State of Illinois," and fixes this place as the one where it had its permanent organized beginnings.

Joseph Ogle was a native Virginian. He was a soldier in the Revolution, serving as captain of a company under commission of Patrick Henry, and, after his removal to the West, was made, by the Illinois pioneers, the leader of an organization formed for their protection against Indian incursions. He was a man of devout Christian character, strong intellectual force and intrepid courage, mingled with gentleness of disposition; in short, one worthy the distinction accorded him by the late Dr. Cartwright. The commission given him by Rev. Joseph Lillard, the first Methodist preacher in Illinois, was not a whit less important than that which was bestowed upon him by Patrick Henry.

While to the Baptists is due the historic credit of having introduced the Protestant religion in this state, it is not to be forgotten that, more than a century before their advent to what is now known as Illinois, the Catholic Church, under the leadership of the gentle, yet courageous, Marquette, had raised the standard of the cross among the aborigines of this territory. This was incidental to the exploring expeditions of the French, and the work of that great missionary has, in some form, held a continuous footing, in this region, from the date of its inauguration to the present moment.

Thus much of a general setting for the necessarily brief, and therefore imperfect, recital which is to follow.

The comely edifice now gracing these grounds—one unusually imposing for a rural neighborhood—is the successor

to a one-story brick building erected in 1843 by William Moore, who settled at Shiloh, in 1811, where he maintained his residence to the date of his death, in 1849. Mr. Moore was one of the most useful men in his church, and an effective local preacher. The fact of the building of this church is mentioned on authority of his son Amos, now living in Lebanon, for the reason that, in all the statements we have read concerning the various houses of worship credited to this place, the one built by Mr. Moore is omitted. The Moore church was preceded by one built in 1819, which latter structure supplanted the original log meeting-house erected one hundred years ago. The logs for the structure having been properly prepared by notching and dressing—the seats and floor split and axe-hewn from the same material—were brought to the ground ready to be put in place, after the manner of the day, by the gratuitously contributed labors of an assembled community. About this time a camp-meeting was appointed for this place, and the materials prepared for the church building were used for seating and other purposes on that occasion. The camp-meeting was one of great power, resulting in many conversions, and numbers of those who had come into the new-found life remained over to the “raising,” and quick work was made, by freshly consecrated hands, of bringing into being the first temple for Protestant worship erected in this great commonwealth, where stated public religious services have been maintained from the date of its founding to the present period. This locality was then known as “Three Springs,” so designated from the triple source from which both neighbor and traveler secured their water supply at the foot of this overseeing hilltop, but in pursuance of the great religious awakening that occurred at the remarkable

camp-meeting held on these grounds at the time the church was erected, the name was most fittingly changed to "Shiloh," the death-bed utterance of the patriarch Jacob. This camp-meeting was the second held in the state, the first occurring at Goshen, near Edwardsville, in April, only four months prior—both being under the supervision of the Reverend (subsequently Bishop) McKendree, who was the chief early benefactor of the first-founded college in Illinois, and for whom the institution is named. Dr. McClintock, one of the masterful scholars and writers of Methodism, says of McKendree that he was "one of the greatest preachers of any church or any age." At the camp-meeting it is said that, under his preaching and that of Jesse Walker, men fell as if dead, while others were subjected to strange physical contortions—a phenomenon in that day, designated as the "jerks," and of frequent occurrence at great religious gatherings. The stronger the opposition of those subject to these visitations, the more severe the affliction, and those attending such meetings in the spirit of defiance were the greater sufferers from the malady—one case being reported of actual death from a broken neck, induced by violent resistance. No satisfactory explanation has ever been given for these strange physical manifestations under religious excitement; while it is true that the non-resistant subject—no matter how great may have been his moral obloquy—on his deliverance, could be aptly described as one having been "jerked" into the kingdom. These phenomena soon passed out of the category of camp-meeting experiences, and other forms of excitement, less violent, took their place, until the old-fashioned camp-meeting has practically evolved into the modern Chautauqua—whether for the better or the worse is, by some, made a debatable question.

The annual camp-meetings of the olden time, where the attendants were called from their beds, to breakfast, prayer and public worship, at stated hours, by blasts from a conch shell of the sea, or by the trumpeting of a tin horn, were occasions of great solemnity, as well as social converse, for the pioneer settlers who, annually, gathered from their homes widely dispersed over many miles of territory. The quickly pitched tents and hastily built cabins—mostly the former—were generous hostelries for stranger and acquaintance alike, and the Christian fellowship there enjoyed, in the meeting with old and the making of new friends, proved a profound comfort to the lonely settlers, in their frontier cabins, during the intervals between these annual convocations. The old-time camp-meetings which were held here for many years—certainly twenty-five in annual succession—together with those conducted at Union Grove, Edwardsville and many other places, have gone to a grave that no shell of the sea or tin horn blast will ever call to resurrection.

But let us linger on this camp ground of 1807 a few moments longer, and listen to the words of Bishop McKendree as he addresses the Ogle class of nineteen members, much as a bishop would, or should, talk to a body of young men having been recommended at annual conference for licentiate orders.

We will not anticipate, for his address will be read to you by the one who is to succeed me on this platform. It practically sums up the whole of Christian duty, broadly defines the uses of the organized church, urges the class “not to forget their anti-slavery pledges,” and bids them, “when a brother, or another, offends, or makes a mistake, to be as ready to forgive him as you are to forgive yourself when you err.” A quaint and rational method of enforcing the doctrine of for-

giveness. When he said, "Perhaps we are building for centuries, and that this church, constituted as it is at this early day, may exert a marked and helpful influence in shaping the destiny of the great state which this country will some day become," he made a prophetic utterance. One century of the plural number of which he spoke has passed, and we are here to celebrate the event.

Three remarkable occurrences transpired at that August camp-meeting in 1807: The erection of the first Protestant house of worship in Illinois; the speech of Bishop McKendree to Captain Ogle's class, and its report by Rev. James Lemen, a Baptist preacher—probably the first reportorial service ever rendered in this state for the preservation of an extemporaneous address.

Methodism owes much to the Baptists; it being the instrument, through one of its preachers, in the conversion of its first class-leader in Illinois, and the preservation of the address made by Bishop McKendree to the class over which Captain Ogle presided.

During the period between 1807 and 1819 this charge, as others on the circuit, was served by eighteen preachers in the following order: John Clingan, Jesse Walker, Abram Amos, Daniel Fraley, Jesse Walker for a second term, James Dixon, Ivy Walke, James Nolan, John Scripps, Jesse Haile, Joseph Pownell and S. H. Thompson—the last-named succeeding himself for a second term of service.

All of the above-named preachers in the old log church, built an hundred years ago, were abundant in labors, cheerfully accepting the hardships and privations incident to their self-chosen missions.

To the unique autobiography of Dr. Peter Cartwright and

the "History of Methodism in Illinois," by Dr. James Leaton, a former professor in McKendree College, we are indebted for much valuable information touching the lives of these early religious pioneers and their compeers, while certain unpublished records, together with personal interviews with living representatives of some of the subjects herein mentioned, have added to the entirely too meager sources of information concerning this heroic period of western evangelism.

Rev. Jesse Walker, who served this circuit in 1806, the year previous to building the church, was returned in 1808, and again in 1811, and served as presiding elder for four years—1812-1816—on the Illinois District, of which this circuit was a part. His was a wonderful record, embracing a period of more than thirty years, during which time his travels covered an area of territory not surpassed by any itinerant of his generation. As circuit rider, presiding elder and missionary to the Indians, there were but few settlements in Illinois, Missouri, Indiana or Tennessee into which he had not entered before the advent of any of his contemporaries. It is thought that he was the first preacher that ever proclaimed the gospel in Chicago, while to him is accredited the establishment of the first Methodist Society in St. Louis, in 1820, though it is certain that the Rev. John Scripps had this point as one of his regular preaching places as early as 1816.

Jesse Walker was a man of great courage, profound convictions, deep piety, indefatigable industry, and, with all, a good judge of human nature. His preaching consisted in telling the simple story of the cross and the efficiency of divine grace to save to the uttermost, with the result of many converts from all classes of people. He organized the first camp-meeting in Illinois, near Edwardsville, in April, 1807,

following it by a like convocation at Shiloh the succeeding August, the remarkable results of which have already been mentioned.

In the writings of both Governor John Reynolds and Rev. John M. Peck, the Baptist pioneer, the influence of this most remarkable man and preacher has appreciative mention.

The Rev. John Scripps, who preached, in 1815, to our early church fathers from the pulpit of this century-old church, was also an extraordinary character. Small of stature and never robust in health, he, nevertheless, responded to the "Go ye out into the world and preach the gospel," enduring the hardships of the pioneer itinerant with a degree of fortitude and cheerfulness not surpassed by any man of his times. He was a fine preacher, excelling in Scriptural exegesis; and, though his ministerial career covered a period of but ten years, his commanding influence in the church is attested by the fact that he was, from 1817 to 1824—the latter date being that of his superannuation—the secretary of the Missouri Annual Conference, from which he was twice elected to quadrennial sessions of the General Conference, where he received votes for the office of Bishop. He was English-born. He came, with his father, to this country when but six years of age, settling in Virginia, from which place he moved, in 1809, to Cape Girardeau, Mo., where he established a tannery. In 1814, having been soundly converted, he gave up this business to do supply work on the Shiloh circuit, to which he was regularly assigned the succeeding year. The next year he had his appointment in Missouri, statedly preaching at St. Louis in a log cabin which served as a court room, legislative hall and theater. It is not unlikely he organized a society here at that time,

though that credit is accorded to the apostolic Jesse Walker, who preached in St. Louis four years later.

Mr. Scripps, in addition to having given eminent service here at Shiloh and in St. Louis, also, in 1819-20, preached at Kaskaskia, the first capitol of this state. After serving other fields in Kentucky, Arkansas and Indiana—in which latter-named state he organized the Evansville Church—on account of failing health, he assumed a superannuate relation to the Missouri Conference in 1824, and the succeeding year located in Cape Girardeau, Mo., where he opened a successful mercantile business which, in 1830, he transplanted to Illinois, for the reason that he felt he owed his young family better surroundings than those incident to a slave community. He settled in Rushville, re-engaged in the mercantile business soon thereafter, issuing a newspaper under the name of the "Illinois Telegraph," the publication of which is still maintained, though under another name. He was a trenchant and accurate writer, and so thoroughly devoted to the cause of freedom that, when his conference—the Missouri—in 1845, withdrew from the mother church, in adherence to the cause of slavery, he dissolved his connection with the same, and united with the Illinois Conference, in a superannuate relation, remaining therein, as a local preacher, until the date of his death in 1865.

Few men have wielded, and continue to wield, a greater influence on public sentiment than Mr. Scripps. It may be said of him, in a pre-eminent sense, that "being dead, he yet speaketh." He raised a large family. Three of his daughters, though of advanced years, are yet living—Mrs. C. H. Sweeny,* of Chicago; Mrs. Joshua Speed, of Rushville, Ill., and Mrs.

* Since died, September 22.

Edmund Chase, of Des Moines, Ia.—all, as might be expected, ladies of refinement, culture and Christian excellence, and, as such, have been, and are still, recognized as important factors in the social and religious life of their respective communities.

Following Mr. Scripps, his brother, George, came from England to America, first settling in Missouri, and subsequently, in 1836, in Rushville, Ill., while, in like manner, a nephew, James Scripps, immigrated to this country, locating at the same place, in 1844. There were several members in each of these families, and the name of Scripps, in early times, was among the most influential in Illinois.

“The Illinois Telegraph,” under the staid hand, well-poised brain and godly life of its editor, proved to be a veritable school of journalism, and, in some form, it seemed as if the whole Scripps generation were well-nigh a part of its identity; at all events, quite a number of them became eminent in the world of letters and as publishers.

John L. Scripps, a nephew of Rev. John Scripps, in pursuance of the latter’s advice, took a classical course in McKendree College, graduating in 1844, after which he went to Chicago and founded the “Chicago Tribune.” He was the intimate friend of Abraham Lincoln, wrote the first, or campaign, life of that great man, and served four years as postmaster at Chicago, by appointment of the martyred President.

The late James Edmund Scripps, a cousin of John L. Scripps, grew up in Rushville, following the latter into the “Tribune,” and, in 1859, established the “Detroit News,” one of the strong papers of the Northwest, beside having taken part in the founding of daily papers in St. Louis, Cincinnati and Cleveland.

Others of the relationship—notably, Edward Willis Scripps

—have been, and are still, conspicuous in the newspaper profession, one or more of whom is part owner in the greatest single combination of influential newspapers in this country, as represented in the Scripps-McRae League.

The original paper, edited by your Shiloh pioneer preacher, was, after his death, maintained by his son, John Corrie Scripps, until his demise, when it passed out of the hands of the Scripps family, and is now published under the name of "The Times."

The far-reaching influence of Rev. John Scripps' life can never be estimated. It was said of him, but for a profound sense of duty, he would never have preached, and, at the camp-meeting held here an hundred years ago, he expressed to Bishop McKendree his fear that "he may not have been called to preach," to be assured by the Bishop, "If John Scripps was not called to preach, neither was William McKendree." In like manner, in view of the significant results which have, directly and indirectly, grown out of that pioneer paper published by him, may it not be said, if John Scripps was not called to establish that paper, neither has any one ever been summoned to a like duty?

Rev. Samuel H. Thompson was one of the most urbane men of his day, everywhere noted for his polished manners, deep religious character and able sermons. He served in the office of presiding elder several terms, and represented his church five times in the General Conference. Peter Cartwright said of him, "He was, undoubtedly, the most popular preacher in the state." He was an ardent friend of higher education, and the first President of the Board of Trustees of McKendree College, and also served as its first financial agent. He was nominated for lieutenant-governor by one of the political

parties, but failed of an election because he would not subject himself to the humiliating service of personal electioneering. Gov. Reynolds is authority for the statement that, "He possessed an irreproachable character, and would not tarnish it by an electioneering act." He was presiding elder of this district in 1816, when the first session of the Missouri Conference was held in the pioneer Shiloh Church. He was a Pennsylvanian by birth, and raised in the Presbyterian faith. He held the first camp-meeting in Indiana in 1810, the year succeeding his entrance into the itineracy. He had a marvelous power over his congregations, and, as a solicitor for money in public congregations, surpassed all men of his time. He was himself a generous giver, always the leading subscriber when asking help for any object where Christian benevolence was the subject of his solicitations, and he has been known, on such occasions, to give his last dollar, thereby making it necessary to borrow money to meet his own immediate needs. In the absence of the Bishop, at the annual session of the Illinois Conference in 1830, he was unanimously chosen to preside over its deliberations. On account of failing health he was twice superannuated, in 1824, and again in 1841, after which he was appointed Commissioner of the United States Land Office at Edwardsville, Ill., by President Van Buren, at which post he died the succeeding year.

While it would be interesting to follow up the names of those who have served this charge in regular succession during the existence of the old log church, supplanted in 1819, the time allotted will not admit of the undertaking.

Three characters who were well known in this immediate neighborhood, two of whom are still remembered by some of our older inhabitants, should not go unnoticed—Rev. Wil-

liam L. Deneen, Rev. John Dew and the Rev. A. W. Casad. The last-named was well fitted for pioneer life, for the reason that he had the genius of adaptability, which enabled him to adjust himself to the requirements of a new country. "He was preacher, physician, surveyor and tailor." He was of a philosophical turn of mind, as was manifested in the speculative character of his sermons; a successful physician, a good surveyor, and, presumably, a fair tailor. He drew up the original Articles of Organization of McKendree College, and was the grandfather of Dr. E. J. James, President of the University of Illinois.

Rev. John Dew was connected with the itineracy from 1812 to 1840, during which time he proved one of the most effective preachers of Illinois Methodism. While he belongs to the list of itinerants that served this charge subsequent to 1819, the log cabin dispensation, his coming to this appointment in 1823, was within the date when this locality—the place of the origin of Illinois Methodism—was entitled to be regarded its chief center for the state. He was made the presiding elder of the Missouri District in 1825, followed by his appointment to St. Louis, and, in 1828, to Galena, in which part of the state immigration was beginning to be felt as an important factor in the building up of this new commonwealth. Returning to this locality after a year of eminent service to the northwestern part of the state, he was appointed, in 1829, to the locality then known as "Lebanon Circuit," and the year succeeding—with Edward R. Ames as his assistant—he was assigned to the Shoal Creek Circuit. In the appointment of Mr. Ames, subsequently Bishop, as his assistant, will be found a bit of history of far more than ordinary interest. Mr. Ames had, in 1828, been appointed as the first Principal of the Lebanon

Seminary, the name of which, in 1830, was changed to McKendree College. Mr. Ames, while Principal of Lebanon Seminary, applied for license to preach, but failed to secure favorable action by the Quarterly Conference until a tie vote, preceding an adjourned session, was effected. Taking advantage of this opportunity, two of the friends of Mr. Ames, at the noon adjournment, searched out a colored local preacher—a manumitted slave, not present at the first session of the Quarterly Conference—and, by his vote at the subsequent or adjourned session, secured the coveted license by one majority. To have been so nearly defeated in securing authority to preach the gospel had its origin in the fact that Mr. Ames' almost uniform habit of quitting the regular prayer-meetings before the services were concluded was held as being incompatible with the degree of piety which should characterize the conduct of a preacher of the gospel. The truth was, he always attended those services with the most sincere intent of taking part, but, if not called upon at an early stage of the meetings, the suspense became so intolerable that only through escape could he get relief from the impending burden. This statement was made only a few years ago to me by Rev. Wm. Hadley, then aged ninety, the only remaining member of that Quarterly Conference. This embryo bishop owed much to Rev. John Dew, his associate, for the kind, gentle and encouraging methods used in building up his godly assurance, thereby giving to the church one of the greatest preachers and administrators of his age.

Mr. Dew was a preacher of inspiring eloquence and unusual power. He was a delegate to the General Conference, and, as successor to Dr. Peter Akers, was the second president of McKendree College, having been elected to that post in 1836.

A son, General Jerre T. Dew, who served through the War of the Rebellion, survives him and is a practitioner of law in Kansas City, Mo.

Rev. Wm. L. Deneen, who served this charge at one time, was a native of Pennsylvania. He was converted in 1827, and came to the Illinois Conference in 1828, and served in sixteen appointments, covering a period of twenty-two years, at the end of which time he assumed a superannuate relation as a member of the Southern Illinois Conference, making his home at Lebanon, where he died in 1879, in his eighty-first year. "As a preacher he was able, searching and very instructive." He graduated at McKendree College in 1847, taking the degree of Bachelor of Science after passing a most successful examination on the entire course of study. He was one of the best surveyors in the Western country, and devoted his time, during superannuate years, to this profession. His son, Samuel H., graduated with the degree of Bachelor of Arts at the same institution in 1854; received the degree of Master of Arts in 1857; became one of the most scholarly men of his day, and for thirty years taught Latin in his alma mater, while, in succession, the grandson, Hon. Chas. S. Deneen, graduated in the classical course at McKendree in 1882, and is now the honored and most worthy governor of Illinois.

As a further evidence of the historic significance of this spot, it has been the preaching place of bishops and men of clerical distinction from every quarter of the country. Here Peter Cartwright, the ubiquitous apostle of the Nazarene Master, talked to admiring listeners, and the learned Dr. Peter Akers, first President of McKendree College, often ministered. His characteristic sermons, of two and three hours' duration, seldom seemed to tire his congregation, and, when speaking

from Revelation, the visions portrayed by him seemed to be Apocalypse upon Apocalypse. Mr. Lincoln said of him, "He was the greatest preacher he ever heard." Then, in 1837, Dr. John W. Merrill, the accomplished theologian from the East, who came to succeed President Akers, spoke with edifying power, and Dr. Erastus Wentworth, who succeeded Dr. Merrill at McKendree, preached with an eloquence seldom surpassed in the pulpit. Here, too, a great gathering of people assembled to hear the eccentric Lorenzo Dow, whose parish, in Wesleyan parlance, was "the world," and whose itinerary covered preaching places on both sides of the sea, never missing an appointment, to the day and hour, though made a year in advance of their fulfillment.

In the original log church, in 1816, the first session of the Missouri Conference—now embracing the territory of four states—was held by Bishop McKendree, who, at its close, crossed the state on a four days' journey under escort of a body of men, led by Rev. John Scripps, for protection against the hostile Indians.

Two, if not three, annual conferences were subsequently held on the spot where we are now assembled.

What we have been saying relates almost wholly to the clergy, the earlier part compassing a period of hardship not surpassed in the history of modern evangelism. It may be said that some of our foreign fields call for equal moral heroism, as well as physical courage; but it must be remembered that, whatever these godly men may be called on to endure, they are supported by a great home organization, which furnishes the support for their temporal needs—an experience not enjoyed by our early fathers in the western wilderness.

I have had occasion, in a number of instances, to allude to

the interest of these early pioneers in higher education as represented in McKendree College. To pass over this subject without further comment would be an unwarranted omission.

The Baptists, Methodists and Presbyterians, having made their advent into the state in the order named, at about the same time, commenced the agitation of this subject among their respective constituencies. In 1827, at the sitting of the annual session of the Illinois Conference—then embracing a territory which has since been divided into a score of like organizations—a committee was raised, in pursuance of a resolution offered by Rev. Peter Cartwright, with instruction to its members to report back, at a subsequent session, a suitable place for the location of a seminary of learning. In the meantime, the citizens of Lebanon, irrespective of denominational affiliations, having secured subscriptions amounting to \$1,385.00 for the erection of a building for Seminary purposes, effected an organization, through a board of managers, and on the 24th of November, 1828, opened a school, in rented rooms, with an outlined college course of study, placing Mr. E. R. Ames at its head, with a Miss McMurphy as his assistant. At the same time the erection of a building was commenced and made ready for occupancy the succeeding year, 1829. Mr. Ames, having subsequently entered the ministry, was made a Bishop of the Methodist Episcopal Church.

In 1827, the date when action was taken by the Mt. Carmel Conference, the Rev. John M. Peck, the noted Baptist clergyman, conspicuous for his piety and learning, opened a school, as a private enterprise, at Rock Springs, about two miles west of Lebanon, designating it as the "Rock Springs Seminary," having as its principal object the theological training of students.

In 1830, a Baptist Commission, from Boston, came into this state to determine on a location for an institution of learning in the interest of that denomination, and visited Dr. Peck, who tried to induce its members to accept his location and beginnings as the foundation for the proposed undertaking. This overture on the part of Dr. Peck was rejected, and Alton chosen by the commission as the place where the institution was established, June 4, 1832, as "Alton Seminary." Dr. Peck, failing to enlist the Boston people in his enterprise, suspended his school in 1831, the year preceding the founding of the "Alton Seminary," without taking any part in the latter organization until 1835, and then only as a member of its board of trustees.

These are substantially the facts, as I understand them, touching the "Rock Springs" and "Alton" Seminaries, while "The Jacksonville Seminary" was organized by the Presbyterians in 1830.

For the founding of each of these institutions, Alton, Jacksonville and Lebanon, respectively, priority has been claimed, and, since they are so nearly contemporaneous in their beginnings, it is a matter of no special moment as to which one is assigned that credit; but, as a matter of fact, there can be no doubt that, whatever of value there may be to the claim, it belongs to McKendree, giving it not only the place of the oldest existing institution in the state dedicated to higher learning, but the oldest in the United States, with college espousals, having its origin under Methodist auspices. All three of these institutions were chartered in 1835, in a single Act of the General Assembly of Illinois, under the respective names of "Illinois College," "McKendreean College" and "Shurtleff College," though the second above named is now acting under

a charter—"The McKendree College"—granting university privileges, secured in 1839 through the active co-operation of Abraham Lincoln, who, at that time, was a member of the Illinois General Assembly.

That pioneer times had not wholly passed, as late as 1833, is evidenced by the proceedings of the quarterly conference held that year in this church, whereat the estimating committee, on support of the pastor and his wife, reported the following items as the measure of their annual allowance:

20 lbs. coffee at 20c.	\$ 4.00
20 lbs. of sugar at 10c.	2.00
400 lbs. beef and pork	10.00
10 bu. cornmeal at 50c.	5.00
300 lbs. of flour at \$2.50.	7.50
House rent, \$1.50 per month.	18.00
Corn to feed horse.	7.50
Fodder, 200 bundles	2.00
Fuel, six cords	6.00
Vegetables	3.00
Salt, 50c.; pepper, 25c.; spice, 25c.	1.00
Butter	2.50
<hr/>	
Total.	\$68.50

This report was amended by striking from the schedule two items aggregating \$9.50, as will hereafter appear, and raising the sugar from 20 to 40 lbs.; the flour from 300 to 400 lbs.; house rent from \$1.50 per month to \$2.00; the salt, pepper and spice from \$1.00 to \$2.00; and one and one-half pounds of tea added, at \$1.50, increasing the schedule, to the credit of the preacher and his wife, \$4.50 thereby making the net to aggregate \$73.00.

In the revised schedule, "corn and fodder"—in the language of the report—"were stricken out, and nothing inserted in lieu thereof for want of disciplinary provision." This last item was discussed with some fervor, the question in dispute being, "Can horse feed be construed as a table expense?" the chair ruling "that the provision for table expense didn't embrace horse feed, but that the rule which says that a preacher shall be allowed traveling expenses embraces feed for his horse while he is at home in the circuit." On appeal from the chair, his decision was overruled, and horse feed stricken from the schedule. Nothing is said as to how the horse subsisted in the meantime—possibly on acorns, as was sometimes the case with his rider in the earlier history of the itineracy.

Imagine such a schedule for the pastors of our modern churches, who, when asked what sort of charges they are serving, almost uniformly return for an answer: "They are good or bad," giving the amount of salary paid as the standard by which their merit is measured.

Likewise, the records of a quarterly conference held at this place in 1824, contain two resolutions which indicate the profound solicitude felt by the Methodists in the contest waged between slavery and freedom in the state; the one approbating the action of the Kaskaskia Circuit in calling for a day of "Thanksgiving to Almighty God for His goodness in averting the evils of slavery that lately threatened our state," and the other asking the co-operation of other religious denominations in this proposed act of grateful recognition. When it is remembered that most of these men came from the Southern States, where slavery existed, it makes their aversion to human bondage the more remarkable.

In their quarterly conference deliberations one of the ques-

tions asked was, "Are there any complaints for non-performance of contracts?" That one of its members, an executor of an estate, should have made a mistake in settlement of \$200.00 in his favor, for which he held a clearance receipt from the Probate Court, should have been tried by a committee of that body and admonished to return the amount (which he did), or be expelled; that another should have been threatened with a like penalty if he persisted in the ill treatment of his wife, are evidences of the exalted estimate in which they held the Golden Rule as a practical guide for human conduct. If, among the churches, the same methods obtained today for the settlement of difficulties, the larger proportion of the legal profession would have to resort to some other vocation for a subsistence.

As showing the scrupulous obedience given by these men to the public statutes, or civil law, in the quarterly conference minutes of this circuit, in 1821, its members, by resolution, pledged themselves to "discourage the practice of cutting timber off the public land by both precept and example." That quarterly conference anticipated, by more than a half century, the efforts on the part of the Government to bring to punishment those who were plundering the public forests for commercial purposes, from which colossal fortunes have been made.

Another resolution of the same conference illustrates the tenacity with which these pioneers held to the "simple life," in that they resolved, "by both precept and example, to discourage the wearing of double-breasted coats."

The pioneer preachers of early times endured hardships, which, if told in detail, would furnish a record hard to believe in this day of luxurious living. Traveling circuits which

measured themselves by hundreds of miles, over a country where roads had not yet made their appearance, oftener over long reaches where not even a trail had been established, through lowlands reeking with malarial exhalations, crossing bridgeless rivers, under blazing suns, and in the pitiless storms of the severest winters, thinly clad, beset with the gnawings of hunger, sleeping under the sky, with no intervening shelter, and through a territory where life was insecure because of the lurking presence of the murderous Indian, were common experiences.

This represents the character of the men who built this church a hundred years ago. But what of the settlers? They had their trials in like manner, exempt, however, from the hardships of battling with the elements on a horseback itinerary. They had their shelters, humble though they were; they had the hallowed associations which are found with loved ones about the hearth-stone, even though the cracking of a stick on the outside by some passing domestic animal, or even the approach of a friend, struck terror to the hearts of the listening inmates, lest the noise might prove the signal of an ignominious death by the Indian's tomahawk. What stories the early Thomases, the Scotts, the Moores, the Ogles, the Kingstons, the early Penns, and numbers of others, could tell if they could come up from their graves and face this gathering of appreciative people! The ashes of some of that number are resting almost under the shadow of this steeple; on this hill-top, which to them was a veritable Pisgah and from which, in moments of spiritual exaltation, they had visions of the promised land into which they have since entered.

To revert to the preachers. For what cause did they endure all these sufferings—some of them men of signal ability, and

of the first order of capability for material conquest? To carry to axmen and trapper, and the miniature agriculturist, the tidings of a better country than that which they had come to conquer. Look at the table expense schedule I have furnished from the records made on this very spot, as late as 1833—luxurious living compared to the support accorded at a date still earlier. Such devotion can be inspired by none other than the king of kings, and should put to flight the last vestige of infidelity. Think to what an old age these consecrated men lived. In violation of every law of hygiene as now scientifically expounded; they passed the chloroform bottle not knowing of its existence—some of them doing better work after the event than before; traversed malarial swamps without even a hint of microbes, bacilli or bacteria. If they had known of these fearful scientific discoveries, it is not unlikely that the last one of them, in succession with his predecessors, would have died on the first round of his circuit. The severe sufferings and protracted privations endured on the early Illinois circuits may not inaptly be placed in juxtaposition with those of Valley Forge; the one was endured single-handed, in consequence of which its itemized severities are not made a part of history; the other by an organized force more pretentious in numbers; and, properly, has taken a conspicuous place in the world's annals.

But, standing here in this deserted village, more lonesome than the one Goldsmith has immortalized, let us ask, "What is all this worth?" The same year that this church was founded Fulton, in the midst of a gainsaying people, launched on the Hudson River, at New York City, his boat in a successful voyage to Albany. The power which propelled his vessel has done more to promote the development of the

material world than all the other discovered forces of nature since the world began. But who is entitled to say that the 1807 movement at Shiloh is inferior to that inaugurated the same year by Fulton on the Hudson? The one had to do with material progress, the other with spiritual advancement; the one with things seen which are temporal, and the other with things unseen, which are eternal. The temporal will pass away, while the spiritual will endure—live when this earth shall melt with fervent heat and the crimping heavens shall roll together as a scroll.

Thousands who have visited this place at camp-meetings and revivals and other churchly appointments have passed on beyond, and their descendants are living and doing good work under almost every sun that shines. This has been a veritable Bethel to multiplied hundreds who have passed behind the veil, and to their descendants who hold in memory the history of its consecrated past. Its manifest glory may be said to have gone, but the significant events which have here occurred made it, at one time, a spiritual Mecca, where our fathers reaped harvests that are now garnered in the graneries of God. The Ogle Class of nineteen and its associate organization—in the same circuit, which embraced the whole of Illinois—numbering 220 in 1807, has expanded until its numerical strength is measured by 230,000 souls.

Shiloh—"Thou Bethlehem in the land of Judah, art not the least among" the cities of this great commonwealth!

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