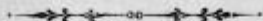


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HISTORICAL SKETCH
OF THE FIRST
CONGREGATIONAL
CHURCH,
PRAIRIE DU CHIEN, WIS.

Historical Sketch.



In the autumn of 1824, Judge Lockwood and wife arrived in Prairie du Chien. Mrs. Lockwood, a New England Congregationalist, felt very much the need of some religious services. At that early date there was only occasionally a Catholic priest to visit the place. So in the early part of 1825, Mrs. Lockwood secured the Co-operation of Miss Crawford, a talented young lady in the place, and a Dr. Erwin James, Surgeon in the U. S. Army, then stationed at the old Fort, and Mr. John H. Kinzie then, in the employ of the American Fur Company, in Prairie du Chien, and together they gathered and carried on what was probably the first Sunday School within the present boundaries of Wisconsin.

The American Home Missionary Society commissioned Rev. Oratus Kent for work in the west. In March, 1831, he first preached in Prairie du Chien. During the autumn of that year, this same Missionary Society sent its general agent, or secretary, Rev. D. W. Lathrop, to Prairie du Chien. In the December number of

the Home Missionary, in this same year (1831) Sec'y Lathrop says: "The place has eight hundred people, half French, and need a minister."

In 1832 a school was organized, and the teacher, a Cumberland Presbyterian, did some preaching. He remained only six months.

The first Protestant church *organization* however, was affected by Rev. David Lowry. While Rev. Lowry was editor of the "Revivalist" of Nashville, Tenn., Gen. Andrew Jackson appointed him as Superintendent of a school and farm for the Winnebago Indians. Mr. Lowry arrived with his wife, two sons and one daughter, Sept. 7th, 1833. His school was to be located up the river from Prairie du Chien, near the mouth of Yellow River. As the buildings necessary for the schools had not yet been prepared, Mr. Lowry remained in Prairie du Chien nearly one year. It was during this year in 1834, that the religious people were collected into the first Protestant church in the place.

This was denominated Cumberland Presbyterian, but was never in connection with any Presbytery. As it was governed entirely by the congregation of believers, it was for all practical purposes a Congregational Church.

Mr. Lowry was in many respects a remarkable man. His ability was as marked as his kindness, both, winning for him the warmest friendship and the truest respect of the whole community. His activity and zeal were as undaunted by the many and perplexing difficulties as many another whose name emblazones the page of history. Rev. Alfred Brunson, the Apostle of Methodism, located here in 1836, but visited the place in the fall of 1835. In his second vol., pages 39 and 40, he speaks of meeting Rev. David Lowry, on the very day of his arrival. He also states that Mr. Lowry had "Gathered some Cumberlands, some Presbyterians, some Methodists and some Congregationalists into a church." But it was understood, that when the church of their choice should be organized in the place, they might withdraw from the one and unite with the other. This the Methodists did in the following year, (1836,) when Dr. Brunson organized a class that afterward became the present M. E. church. The others remained loyal to the first society. Rev. Isaac E. Heaton, of the Episcopal church, who first came to Prairie du Chien, in 1836, says of Mr. Lowry, "He was an able man, a good man, and the best Indian agent

whom I ever knew. He had organized a Cumberland Presbyterian Church at Prairie du Chien before I saw the place."

Although Mr. Lowry began his regular work among the Indians in the fall of 1834, he still supplied this, his spiritual child with the Bread of the Word. Rev. Mr. Peet notes the following in the *Home Missionary* for September, 1838: "There is a Presbyterian church of twenty-five or thirty members in the place (Prairie du Chien), supplied half the time by a Cumberland and Presbyterian minister who occupies a station a few miles above."

This minister was, of course, none other than David Lowry, who first spread the communion table in Prairie du Chien. During the latter part of Mr. Lowry's ministry here, Mrs. Zachariah Taylor, was among his regular attendants, but it seems that Gen. Taylor himself accompanied her only to the door of the Court House, where all their meetings were held.

So to Mr. Lowry's care and toil, amidst discouragements and dangers in season and out of season, Prairie du Chien is indebted for seven or eight years of hearty effort. Walking or riding on the ice in winter, and rowing down in summer made the routine of his work until in 1840,

he went to the Indian's new headquarters at Ft. Atkinson, Iowa.

About this time there were many removals from the society and from town. But still the society continued on for two years, when Rev. Jeremiah Stevens, also a Cumberland Presbyterian came. It seemed best to re-organize the society and so in January, 1842, twelve (12) members from the old joined by letter, to make the new society. Mr. Stevens devoted more time to the ministry than Mr. Lowry could command, and so spread his labors over Grant County, where he is still well remembered and his character greatly respected.

This revived organization pushed on with quite a considerable vigor during the short pastorate of Mr. Stevens. In fact during his pastorate of scarcely two years the church received in addition to the first or charter members, twelve (12), twenty-two (22) on confession and ten (10) by letter. In Sept., 1843, Mr. Stevens discontinued his labors here. There was a minister, Rev. N. M. Wells, appointed Chaplain of the Old Fort Crawford in July, 1844. For nearly a year and a half he cared for this otherwise pastorate flock. From 1846 to 1848, Rev. Mr. Elliot, also a Chaplain, but located at

Fort Atkinson, Iowa, came over frequently and preached. The church must have been somewhat active too, under his efforts, for in 1848 they received eight [8] to membership, four [4] of whom came on confession. The number of members received to Jan. 1st, 1851, is given as fifty-two [52]. But so many members had removed that at this time there were only twenty [20] actual resident members.

We come now to more recent and accessible history. At the earnest solicitation of Rev. Dexter Clary, then superintendent of the American Home Missionary Society, Rev. L. L. Radcliff came to Prairie du Chien. He arrived from Viroqua and DeSoto in the fall of 1855. A letter is now in possession of the writer from Supt. Clary to Mr. Radcliff mailed at Beloit and dated Aug. 15th, 1855. In this letter Mr. Clary refers to Prairie du Chien as needing a minister. Also of its being a very interesting and hopeful field. It was during the following year, 1856, on the 7th day of June that a meeting in Mr. Radcliff's house was called "To consider the propriety of organizing a church of Christ in this place." But the person, Mr. J. P. Lockwood, making the motion to proceed with this organization, was, with his wife, also present, a

member of the church Mr. Stevens had organized in 1842. The church had never been disbanded, here were some of its members, therefore the church still lived. This organization was therefore for all practical purposes, a re-organization of the Stevens church, just as *that* in turn was a re-organization of the first or Lowry church of 1834.

But Mr. Radcliff's work was pushed and was destined to be of a more permanent character than that of Mr. Steven's or of Mr. Lowry's. There were more people, the time was getting ripe, and the zeal of this devoted man and his wife on behalf of this church was a real heroism. Both Mr. and Mrs. Radcliff remember the trials they endured and the friends they won here in their work for five years and more. It was at this time that Mr. and Mrs. E. P. Lockart, with their characteristic generosity took them into their home. And through the great kindness and material assistance of Mr. Case, father of our merchants here, they obtained some two or three hundred dollars in answer to appeals from friends in "The East". Passing on down the years not many things of special interest has happened since those days of building the church. The church has been blessed by a

line of good men in its pastorate. Not once has there been any *great quarrel* or other church excitement to injure a life that has, however, been weak on account of its many removals. Since Mr. Radcliff's organization there have been, as another page will show, 263 admissions into the church, "of whom the greater part are" GONE "this day."

Another venerated name must be mentioned here, that of Rev. Jeremiah Porter, D. D. whose long life, and warm heart, especially endear him to Wisconsin. As a former pastor of this church for more than two years, he will ever be honored and revered. The longest pastorate the church enjoyed was that of Rev. C. F. Clapp, now State Supt. for Home Missions in Oregon. His pastorate began Feb. 7th, 1871 and closed after a most happy and fruitful period of nearly six years and a half—viz:—July, 1878. During this time the church was much improved and strengthened by the interest of a large number of active christian business men who have since removed.

MINISTERIAL HISTORY.

Name.	When Labored.
Rev. Oratus Kent.....	March, 1831—Nov. 1831
" D. W. Lathrop.....	Visit, Dec. 1831
" (Teacher name unknown).....	Six months, 1832
" David Lowry.....	Sept. 7, 1833—Jan. 1840

CHURCH ORGANIZED--1834.

	Called.	Resigned.
Rev. David Lowry.....	Sept. 7, 1833—	Jan. 1840
" Jeremiah D. Stevens (Re-organized). Dec.	1841—	Sept. 1843
" N. M. Wells (Chaplain in the U.S.A.) July	1844—	Nov. 1845
" Elliot, (" " " " " " " " " "	1846,	Dec. 1848
Occasional supply by Chaplain, Teachers, and Transient Ministers, in the Old Fort Crawford.		
Rev. L. L. Radcliff, (Re-organized).....	Oct. 1855—	Jan. 1861
" Rev. H. W. Cobb.....	Oct. 1861—	April 1863
" H. W. Carpenter.....	Aug. 1, 1863—	Aug. 1866
" J. Porter.....	Oct. 1866—	Nov. 1868
" L. Boynton.....	Dec. 1868—	June 1869
" W. H. Marble.....	April 1870—	June 1871
" C. F. Clapp.....	Feb. 7, 1871—	July 1878
" A. W. Safford.....	Jan. 1879—	Jan. 1880
" A. McMaster.....	April 1881—	Sept. 1884
" R. L. Cheney.....	Jan. 1885—	March 1888
" A. A. Andridge.....	April 1888	

Admissions.		Names.		Removals.	
Time.	How			Time.	How
June 8th, 1856	-L	John L. Lockwood	Nov. 18, 1859	-D	
"	-L	Mrs. Hannah Lockwood	Jan. 29, 1871	-L	
"	-L	Edward Beecher	"	*	
"	-L	Mrs. Maria Beecher	"	*	
"	-L	Norman A. Millard	1862	-L	
"	-F	Elijah A. Bradley	Aug. 8, 1869	-L	
"	-F	Mrs. Mabel Campbell	Nov. 3, 1875	-L	
"	-L	Mrs. Martha Knowlton	Jan. 4, 1883	-L	
Jan. 18, 1857	-L	Mrs. Maria Ormsby	July 15, 1884	-D	
June 16, 1857	-F	Mrs. Elizabeth Nienhardt	May, 1881	-D	
Jan. 17, 1858	-L	Lucinda Hutchinson	?	-D	
"	-L	Etizah G. Perry	?	-D	
April 24, 1858	-L	Mrs. Mary Gale	?	-D	
May 15, 1858	-L	John Jackson	June 8, 1881	-D	
"	-L	Mrs. Nancy M. Jackson	Sept. 21, 1866	-D	
"	-L	Orson Jackson	1885	-D	
"	-L	Mrs. Mary E. Jackson	June 30, 1859	-L	
"	-L	J. B. Tracy	July, 1860	-L	
"	-L	Alex. Drysdale	Nov. 1, 1871	-L	
"	-L	Mrs. Agnes Drysdale	"	-L	
"	-L	D. J. Bailey	"	*	
"	-L	Mrs. Amelia Bailey	"	*	
"	-L	Samuel B. More	Dec. 2, 1860	-L	
"	-L	Mrs. Angeline More	"	-L	
July 1, "	-L	Geo. Counseland	"	*	
Mar. 5, 1859	-L	Mrs. Mary Radcliff	Sept. 12, 1868	-L	
July 2, 1859	-L	" Bryan	?	-L	
Nov. 5, 1859	-F	Emily Bissel	March 7, 1873	-L	
"	-L	Mrs. Harriet E. Lester	April 26, 1886	-L	
"	-H	Margaret Bissel	Nov. 4, 1865	-L	
March, 1860	-F	S. N. Lester	Sept. 11, 1867	-D	
"	-F	Geo. R. Lewis	"	*	
"	-F	Mrs. Esther A. Lockart	Nov. 21, 1869	-L	
"	-F	Nancy M. Landon	May 2, 1879	-L	
"	-F	Rubannah M. Landon	"	*	
"	-F	Mary E. Coxell	"	*	
May 6, 1860	-F	Mrs. Laura A. Tracy	July, 1880	-L	
June 1, 1860	-L	Phoebe Ann Clark	Dec. 2, 1860	-L	
"	-L	Mrs. Susan Cummings	Oct. 2, 1872	-L	
"	-L	Mrs. Spraggon	"	*	
Nov. 2, 1861	-L	Mrs. Ellen Hale	Dec. 19, 1877	-L	
"	-L	Levi P. Sabin	April 6, 1873	-L	
"	-L	Mrs. Olive C. Sabin	"	-L	
Jan. 4, 1862	-L	Rev. H. W. Cobb	April 19, 1863	-L	
"	-L	Mrs. M. Cobb	"	-L	
"	-L	Issac A. Sabin	May 4, 1866	-L	
"	-F	Mrs. E. Sabin	"	-L	
"	-F	Mrs. Abbie Coxell	March 1, 1868	-L	
"	-F	Mrs. Annie Talbot	July 14, 1873	-D	
"	-L	Mrs. Betsy Foster	July 1, 1864	-L	

Jan. 4, 1862	-L	Mary Foster.....	July 1, 1864	-L
" "	-L	Joseph T. Lovewell.....	Nov. 4, 1865	-L
" "	-L	Mrs. Josephene S. Jones....		
Feb. 1, 1862	-L	Mrs. C. L. Pierson.....	Dec. 18, 1874	-L
" "	-L	Miss Mira J. Vail.....	Jan. 5, 1893	-L
March 2, 1862	-L	Mrs. Mary E. Newton.....	Dec. 23, 1871	-D
" "	-F	Mrs. Nancy Fergusson.....	Oct. 8, 1879	-L
May 4, 1862	-L	Wm. R. Post.....	Mar. 13, 1894	-L
" "	-L	Mrs. Mary E. Post.....	" "	-L
" "	-L	Mrs. Maria D. Swarthout.....	Feb. 25, 1867	-L
" "	-L	Hannah D. Seaton.....	Jan. 1, 1865	-L
" "	-L	Mrs. Olivia Miller.....	July 3, 1885	-D
April 18, 1863	-L	Miss Jane Powell.....	Mar. 13, 1864	-L
" "	-F	P. S. Bibbs.....		
Nov. 3, 1864	-F	Mrs. J. Ray.....	Feb. 7, 1867	-L
" "	-L	Waldo Brown.....	Mar. 28, 1875	-L
" "	-L	Mrs. Esther B. Brown.....	" "	-L
Dec. 29, "	-L	Mrs. Emma J. Peck.....	Sept. 1, 1865	-L
Jan. 1, 1865	-L	Mrs. L. M. Martin.....	May 3, 1867	-L
May 7, 1865	-L	J. D. Humphrey.....	Nov. 29, 1882	-L
" "	-L	Mrs. Chloe Humphrey.....	" "	-L
Sept. 1, "	-F	Benj. Martin.....	May 3, 1867	-L
March 2, 1866	-L	Dr. S. F. Huntington.....	Nov., 1879	-D
July 1, 1866	-L	Dea. Haines Fitch.....	Oct. 1, 1868	-L
" "	-L	Mrs. Caroline Fitch.....	" "	-L
" "	-L	Hattie Fitch.....	" "	-L
		Warren Hall.....	Feb. 16, 1873	-L
		Mrs. Sarah J. Hall.....	" "	-L
Sept. 16, 1866	-L	Wm. A. Terry.....	Oct. 10, 1869	-L
" "	-L	Mrs. Laura A. Terry.....	" "	-L
" "	-L	Lucy Terry.....	" "	-L
" "	-L	Mary Terry.....	" "	-L
" "	-L	Emma Terry.....	" "	-L
" "	-L	Mrs. Harriet J. Miller.....	Sept. 24, 1885	-L
Nov. 2, 1866	-L	Mrs. Eliza Conger.....	Dec. 2, 1868	-L
Jan. 4, 1867	-L	Rev. Jeremiah Porter.....	April 11, 1869	-L
" "	-L	Mrs. Eliza C. Porter.....	" "	-L
" "	-L	Mary H. Porter.....	April 4, 1877	-L
" "	-L	Mrs. Sarah Carpenter.....	Mar. 1, 1867	-L
March 4, 1867	-L	Mrs. Elen Ray.....		
March 3, 1867	-P	Cornelius Furman.....	April 20, 1876	-L
" "	-P	Caroline Furman.....	Dec. 18, 1873	-L
" "	-P	John G. Robb.....	Feb. 1884	-D
" "	-P	Geo. A. Gay.....	August 1886	-D
" "	-P	Charles H. Fitch.....	Feb. 3, 1869	-L
" "	-P	Hiram W. Conger.....	Dec. 2, 1868	-L
" "	-P	Alex. Moore.....	April 4, 1867	-L
" "	-P	Eliz. Conger.....	Dec. 2, 1868	-L
" "	-P	Virginia Jewell.....	"	-D
" "	-P	Amy (Edwards) Conant.....		
" "	-P	Sally Bench.....	Oct. 14, 1885	-L
" "	-P	Eliz. A. Fuzzard.....	April 23, 1868	-L
" "	-P	Ella Gay.....		
May 3, 1867	-L	Ogden Rugles.....	Feb. 16, 1873	-L

Sept. 1, 1867	-P	Celia Baker	March 3, 1872	D
Sept. 29, 1867	-L	O. P. Hyde	Jan. 5, 1873	L
Feb. 23, 1868	-P	Albert Rizer	?	D
"	-P	Malissa Jefferson	*	
"	-P	Mrs. Mary Elliot	*	
Nov. 15, 1868	-L	Robert H. Cannon	May 10, 1876	L
July 3, 1870	-P	Leser B. Martin	Nov. 8, 1874	"
"	-P	Richard Good	Jan. 8, 1871	"
"	-P	Mary Jane Cummings	Oct. 2, 1872	"
Sept. 7, 1870	-L	James Kelso	Nov. 16, 1870	D
Oct. 9, "	-P	Phoebe Kelso	Feb. 16, 1873	L
July 2, 1871	-"	Rev. C. F. Clapp	March 10, 1885	"
Sept. 3, 1871	-"	Lois A. Jackish	Sept. 16, 1872	D
April 7, 1872	-"	Etta E. Monk	Nov. 3, 1875	L
"	P	Nettie B. Seeley	Dec. 10, 1876	L
"	"	Mary A. Denio		
"	"	Hannah F. Orson		
"	"	Jane Clarey	*	
"	"	Maranda West	*	
"	"	Isabella S. Humphrey	Nov. 19, 1882	L
"	"	Margaretta Denio	May 10, 1876	L
"	"	Matilda Olmunsen	*	
"	"	Louisa A. Tabor	*	
"	"	Elanor Thomas	April 6, 73	L
"	"	Martha Thomas	"	
"	"	Mattie M. Syder	*	
"	"	Grace E. McDonald	*	
April 7, 1872	P	Bessie T. McDonald	*	
"	"	Mrs. Anna McDonald	*	
"	"	Mrs. Catherine Koch		
"	"	Mrs. Helen B. Martin	Nov. 8, 1874	L
"	"	Mrs. Sarah W. Cannon	March 10, 1876	"
"	"	Mrs. Sophia Benson	Dec. 30, 1889	D
"	"	James Malcolmson	April 20, 1873	L
Feb. 24, 1873	L	Eva Bacon	May 30, 1874	D
Sept. 30, 1873	P	Mary Florence Jackson	Oct. 1, 1873	D
Nov. 8, 1873	"	Mrs. Anna Gates	Dec. 15, 1880	D
"	"	Mrs. Malinda Denio	April 15, 1875	D
"	"	Ameila Brooks	*	
"	"	Frank Tryon		
"	"	Alfred Plummer	Lost at Sep.	
Jan. 7, 1874	L	Jeremiah Batie	May 10, 1876	L
"	"	Mrs. Jane Batie	"	"
"	"	Mrs. Rhoda Broussan	*	
"	P	Cora F. Chase	*	
"	"	Lillian M. Barker	July 4, 1875	L
"	"	Mabel Tryon	Nov. 3, 1875	L
"	"	Estella M. Tabor	*	
"	"	Ella M. Dyke	*	
"	"	Nellie R. Treat	April 19, 1874	L
"	"	Ella Brunson	*	
"	"	Dora (Ragan) Martin		

Jan. 7, 1874	P	Fannie H. Little.....	*	
"	"	Mrs. Amelia Safford.....	May 7, 1885	L
"	"	Elizabeth Martin.....	" 18, 1878	D
"	"	Amelia Bertholett.....	July 3, 1878	L
"	"	Margarette Daggett.....	Nov. 3, 1875	L
"	"	Louisa Dyke.....	*	
"	"	Katie Treat.....	April 19, 1874	L
"	"	Edward P. Lockart, Jr.....	"	L
"	"	Frank Dyke.....	*	
"	"	Arthur G. Ragan.....	*	
March 1, 1874	L	Mary L. James.....	Feb. 28, 1877	L
May 3, 1874	P	Charlotte H. (Beach) Graves	*	
"	"	Georgianna Hinman.....	*	
Nov. 8, 1874	"	John A. Lovewell.....	Sept. 3, 1879	L
"	L	Mrs. Sarah Lovewell.....	"	
"	"	Mrs. Harriet A. Robb.....	Feb. 18, 1884	L
March 7, 1875	"	Mrs. Ursula Brown.....	Aug. 4, 1880	L
"	P	" Jane Barr.....	March 25, 1888	"
"	"	Emma O'Neill.....	*	
"	"	Hellen Behlke.....	Feb. 22, 1884	L
"	"	Stella Savage.....	*	
May 2, 1875	P	Frederick J. Miller.....	Jan. 27, 1883	D1
"	"	Albert Gentil.....	July 14, 1875	L
"	"	Wm. Fritchle.....	May 10, 1876	"
"	"	Alice (Brown) Dawling.....	Feb. 25, 1882	"
"	"	Addie G. Baker.....	*	
"	"	Etta Pugh.....	*	
"	L	Mrs. Helen Smetherest.....	June 11, 1889	L
July 4, 1875	P	Ellis Hewitt.....	Feb. 1884	"
"	L	H. K. Furr.....	*	
"	"	Mrs. Sarah Farr.....	Jan. 5, 1878	L
April 23, 1876	"	Mrs. Celia A. Jackson.....	April 17, 1888	D
"	P	Mrs. Jane Hinman.....	*	
"	"	Laura J. McCulloch.....	Oct. 29, 1889	L
"	"	Mrs. Martha A. Hosteller.....	Feb. 1884	"
"	"	G. W. Foster.....	Oct. 30, 1890	"
"	"	M. H. Fry.....	May 2, 1879	"
"	"	Carrie B. Batchelder.....	Feb. 3, 1882	"
"	"	Mrs. Ellen Scott.....	"	
"	"	Emma J. Ingham.....	*	
"	"	Mrs. Laura A. Wright.....	"	
"	"	Ida G. Adams.....	Aug. 22, 1879	D
"	"	Jennie King.....	Feb. 19, 1879	"
"	"	Mary E. (King) Wallin.....	"	
Feb. 28, 1877	L	Mrs. N. C. Haines.....	*	
"	"	" Carolyn A. Clapp.....	1878	D
July 3, 1878	"	" M. E. Crisman.....	Jan. 10, 1879	L
"	"	" Samence Foster.....	Nov. 1890	"
"	P	L. O. King.....	Dec. 23, 1879	D
"	"	Mrs. Sarah B. King.....	"	
"	"	" Edward Whaley.....	"	
March 2, 1879	"	" Marion C. Eitzert.....	*	
"	"	Emma (Eitzert) Warren.....	*	
"	"	I Killed by Accident.....	"	

March 2, 1879	--P	C. J. Greene	.....		
"	"	Hattie Andrews	.....		
"	"	Mrs. Clara E. Fuller	.....		
Sept. 7, 1879	--L	Rev. A. W. Safford	.....	May 25, 1880	--L
"	"	Mrs. Martha E. Safford	.....	"	--L
"	"	Marilla (Unger) Clark	.....		
Sept. 4, 1881	--L	Mrs. C. F. H. McMaster	.....	Jan. 25, 1885	--L
"	"	Edward A. McMaster	.....	Sept. 1, 1882	--L
"	"	David H. McMaster	.....	Jan. 25, 1885	
"	"	Mrs. Emelia B. Zeiprecht	.....		
Feb. 5, 1882	--L	Mrs. Isabella McKay	.....		
May, 1882	--P	Marian Fuller	.....	July 4, 1886	--D
Dec. 1883	--L	Mrs. Mary Miller	.....		
"	"	Mrs. K. J. Nelson	.....	Oct. 4, 1885	--L
"	"	Raleigh Nelson	.....	"	--L
March 1884	--L	Mrs. Eliza Pribber	.....	June, 1884	--D
July 1, 1884	--L	Mrs. Arthur Brunson	.....	Sept. 21, 1884	--L
Dec. 20, 1885	P	Julia Elizabeth Georgia	.....	Aug. 1886	--L
"	"	Sadie B. King	.....		
"	"	Ida Inez Barnes	.....		
"	"	Emma Jane Barr	.....	Mar. 25, 1885	--L
"	"	Aaron Denio	.....		
"	"	Salena Denio	.....		
"	"	Fred S. Shepherd	.....	April 6, 1886	--L
"	"	Mrs. Mary L. Cheney	.....		
"	"	R. W. R. L. Cheney	.....		
Mar. 28, 1886	--P	Mrs. Flora Plummer	.....	Mar. 28, 1886	--D
Mar. 31, 1886	--P	Hattie E. Brown	.....	April 24, 1886	--D
Nov. 14, 1886	--P	Emma Schumann	.....		
"	"	Allen H. Mead	.....	Sept. 8, 1888	--L
April 3, 1887	--P	Robert E. Rienow	.....		
"	"	Mrs. Thirza Weeler Sauner	.....	June 5, 1890	--L
June 5, 1887	--P	Mrs. Clara Wilson	.....	Aug. 24, 1887	--L
Oct. 23, "	--L	Mrs. Lucia B. Hitchcock	.....		
March 25, 1888	--L	Mrs. O. D. McElwin	.....		
"	"	Mrs. Malinda Thompson	.....		
Sept. 2, 1888	--L	Rev. A. A. Andridge	.....		
"	"	Mrs. Belle C. Andridge	.....		
"	"	Ida Schumann	.....		
Jan. 6, 1889	--P	Laura McKay	.....		
April 6, 1890	--P	Mrs. Olive E. Anderson	.....		
"	"	Mrs. Mary E. Kendall	.....		
"	"	Henry E. Howe	.....		
"	"	Mrs. Jennie Land	.....		
"	"	Fannie F. Glenn	.....		
"	"	Mrs. R. Maxon	.....		
March 8, 1891	--P	Clara A. Schweizer	.....	April 24, 1891	--L
"	"	Lena A. Wachter	.....	"	--L
June 7, 1891	--L	Mrs. J. H. Gue	.....	"	--L

The above list of 258 names should be supplemented by five others if one wishes to know the entire number of those who have been connect-

ed with the church. This makes a total of 263 to which may properly be added the number of those connected with the former organizations, (as shown on page 8) twenty-five and fifty-two or a grand total from the beginning of—330— Of the number whose names are recorded, 47 have simply “gone” and the church does not know their present residence (marked *) 132 have been given letters of dismission. Only 36 have died. Yet 139 have been received on confession of Faith.

DECLARATION OF BELIEF.

[Adopted unanimously, Feb. 18, 1891.]

I.

We believe in 'One Living and True God; the *Creator, Preserver and *Governor of the Universe; *Infinite in Power, Wisdom and Holiness; who is revealed as *Father, *Son and *Holy Spirit.

(1) Deut. 6: 4, 5. (2) Neh. 9, 6; Gen. 1: 1. (3) Ps. 103: 19. (4) Ex. 34: 6; Gen. 17: 1. (5) Matt. 28: 19. [6] John, 1: 1. [7] Acts 5: 3, 4.

II.

We believe that the Scriptures of the Old and New Testaments were given by Inspiration of God; and that they afford a perfect rule of faith and practice.

2 Tim. 3: 14-17. 2 Pet. 1: 19-21.

III.

We believe that man was created in the image of God; and that he has fallen under the ²righteous condemnation of God by ²voluntary transgression of the Divine law; and that such is the guilt and power of sin, that there is ⁴no salvation except through God's redeeming grace,

(1) Gen. 1: 27. (2) John, 3: 19. [3] Rom. 3: 23. [4] Eph. 2: 4-8

IV.

We believe that ¹God so loved the world that He gave His only begotten Son for its redemption; and that through the work accomplished by ²the life, the ²teachings, the sacrificial ⁴death, and the ²resurrection of Christ, all who ²repent, ²believe in and ²obey Him, are ²pardoned and ¹justified.

(1) John, 3: 16. (2) Rom. 5: 10. (3) John, 8: 31, 32. (4) Rom. 5: 8
(5) 1 Pet. 1: 3. (6) Acts 2: 38. (7) Acts 16: 31. (8) Heb. 5: 9. (9)
Acts 13: 38. (10) Rom. 5: 1.

V.

We believe that true disciples will ¹grow in grace through the ²aid of the Holy Spirit, and by ²obedience to the truth; and that they will ⁴give evidence of a living faith by ²showing the principles and ²spirit of Christ in their conduct, and ²devotion to the spread of His kingdom.

(1) 2 Pet. 3: 18. (2) Luke, 11: 13; Gal. 5: 22, 23. (3) 1 Pet. 1: 22.
(4) Matt. 5: 16. (5) 1 John, 1: 7. (6) Rom. 8: 9. (7) Matt. 25: 19, 20

VI.

We believe in the ¹Resurrection of the dead; we believe that ²Christ will judge the world in righteousness; and that as the issue of His final judgment, ³the wicked "shall go away into eternal punishment, but the righteous into eternal life."

(1) 1 Cor. 15: 20-23. (2) Acts 10: 42; 2 Cor. 5: 10. [3] Matt. 25: 46

VII

We believe in the ¹Church of Christ, where true believers should ²confess their faith, and unite for Christian work and worship; where the Sacraments of ³Baptism and the ⁴Lord's Supper should be administered; and where Christian parents may ⁵consecrate their children to God. And we hold that ⁶all true Christians together constitute the One Universal Church, and though called by different names, as members of the ⁷One body of Christ, are sacredly bound to keep the ⁸unity of the Spirit in the bond of peace.

While we declare in this form, the faith which we believe to have been once delivered to the saints, we do not restrict the freedom of our brethren in the interpretation of God's word.

Eph. 5: 25-27. (2) Matt. 10: 32. (3) Matt. 28: 19. [4] 1 Cor. 11: 23-26. [5] Acts 2: 39. [6] John. 10: 14-16; 1 Cor. 1: 2. [7] 1 Cor. 12: 12, 27. [8] Eph. 4: 3.

FORM OF RECEPTION TO THE CHURCH.

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now in the presence of all his people." [Ps. cxvi: 12-14.]

"Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven." [Matt. x: 32, 33.]

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [Rom. x: 10.]

DEARLY BELOVED, called of God to be His children through Jesus Christ our Lord, you are here, in the presence of God and His people, to enter into the fellowship and communion of his Church. Some of you are here for the first time to confess your faith in Christ, in this way; others to renew the self-consecration which you have elsewhere made. You enter this church as sharing our faith, and as desiring to covenant with us to devote yourself to the *study*, the *practice*, and the *spread* of Christianity. You do truly repent of your sins; you heartily receive Jesus Christ as your crucified Saviour and risen Lord; you consecrate

yourself unto God, and your life to His service: you accept His Word as your law, and His Spirit as your Comforter and Guide; and trusting in His grace to confirm and strengthen you in all goodness, you promise to endeavor in all things to do God's holy will, and to walk with this Church in the truth and peace of our Lord Jesus Christ.

Accepting cordially the great truths of the Christian religion, you join with ancient saints, with the Church throughout the world, and with us, your fellow-believers, in humbly and heartily confessing your faith in the Gospel, saying:

[Here the pastor, the candidates, and the whole church will repeat together the Apostles' Creed.]

I believe in God, the Father Almighty, Maker of heaven and earth: And in Jesus Christ, His only Son, our Lord: who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried. He descended into hell. The third day He rose from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead:

I believe in the Holy Ghost; the holy Catho-

lic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

BAPTISM.

[Then should baptism be administered to those who have not been baptized. This is to be received as expressing a desire to be cleansed from sin, as a symbol of that inward purification which the Holy Spirit works and a sign of union with Christ and His Church.]

RECEPTION.

[The members of the Church should rise.]

We then, the members of this Church, in view of this your confession and engagement with us, cordially receive you to our communion, in token of which, I, as the Pastor, give you the right hand of fellowship. We welcome you to share with us in the blessings of the Gospel, and in the service of our Divine Redeemer. We welcome you as members of the body of Christ, and as fellow travelers to his rest.

May you walk worthy of him, and of your profession. May your faith be seen by your faithfulness in all Christian duty, and may you honor and advance your Master's cause by your words and by your life. We promise you our sympathy, our prayers, and our fraternal co-operation. God grant that loving and being loved, serving and being served, blessing and

being blessed, we may be prepared while we dwell on earth for the perfect communion of the saints in heaven.

Now the God of peace, who brought again from the dead the Great Shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do His will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen. [Heb. 13: 20, 21.]

[*Or this*]. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen. [Jude, 24, 25.]

[*Or this*]. The Lord bless you and keep you; the Lord make his face shine upon you and be gracious unto you; the Lord lift up his countenance upon you, and give you peace. Amen. [Num. 6: 24-26.]

WHAT IS CONGREGATIONALISM?

I.—*Principles.*

A CHURCH,—Any company of disciples of Christ, openly declaring their faith, and voluntarily organizing on gospel principles for Christian work and worship, is a true Church of Christ. Every such church is on a level of genuineness, dignity and authority with any other Church on earth. It should ordinarily include only those who can conveniently work and worship together.

ITS GOVERNMENT.—A Congregational Church is one in which the governing power is vested in the brotherhood, rather than in the officers. Each member has a right to all the privileges that any other enjoys; and the members of the Church together determine and transact all business of the Church, including the choosing and inducting of officers, and admitting, dismissing or disciplining members.

FELLOWSHIP OF THE CHURCHES.—While every such church is independent of any outward con-

trol, being answerable directly and only to Christ its head, yet these Churches maintain a fraternal fellowship with each other. This fellowship finds expression in associations (District, State and National) in which the Churches unite for mutual conference and co-operation. When serious difficulties arise in the local Church, or specially important matters are to be decided, the advice of other Churches is sought and given by a Council called by the Church. But Associations and Councils can exercise no authority over the Church, and are only for the purpose of sympathy, advice and co-operation.

MEMBERSHIP.—Repentance for sin, and faith in Christ are the only conditions of salvation, and a life of obedience to God and devotion to His kingdom is the only appropriate evidence of Christian discipleship; therefore we hold that a credible Christian purpose, and the manifest beginning of a Christian character and life, are the essential requisites for membership in a Church. None but true Christians (judged to be such by this standard) should be admitted to the Church, and no true Christian should be excluded.

BELIEF.—These Churches receive the Script-

ures as the only authoritative guide in matters of Faith, Order and Discipline. They, therefore, allow no creed to be imposed upon them by others, but each Church is free to express its own interpretation of Scriptures in a statement of faith of its own making. Nor is any Church to require of its members perfect agreement in all details of doctrine, but each one trusted as a Christian brother is free to study and interpret the Scripture conscientiously for himself. Historically, however, Congregational Churches have accepted the "Westminster Confession" "for substance of doctrine," and are thoroughly "evangelical" in their beliefs. The "Burial Hill Confession," adopted by the National Council of 1865; and the "Statement of Doctrine" put forth by the Commission of Twenty-five, appointed by the National Council of 1880, while having no more authority than there is "force in the reason of them," exhibit the sound and Scriptural beliefs held in these Churches, as adjusted to the widened knowledge of our times.

CHRISTIAN UNITY.—Recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our own faith and order, we extend to all believers the hand of Christian

fellowship, upon the basis of those fundamental truths in which all Christians should agree. We desire to be free from all narrow sectarianism, to avoid strife and contention among those who are seeking to advance the kingdom of God, and to use every honorable means to produce harmony and co-operation among all who love our Lord Jesus Christ.

II.—*History.*

It is believed that the primitive Churches, organized by the Apostles, were Congregational. The word "Church" in the New Testament is used only to denote a particular band of believers in a particular place, except when it is occasionally used to denote the whole company of the redeemed. The Elders (or Bishops) are forbidden to exercise authority over the church; and the assembled members elected an Apostle in place of Judas, chose Deacons by ballot, and disciplined members. [1 Pet. 5: 3; Acts 1: 15-26; 6: 3-5; 15: 22; 1 Cor. 5: 1-7; 6: 1-5; 2 Cor. 2: 6, etc.]

This "popular self-government" of the church, in which the only two officers (Bishops or Presbyters and Deacons) were servants or messengers of the church rather than rulers, was

characteristic of the first century. (See Gieseler, Mosheim, Neander, Schaff, etc.) But in the second century, the Chief Presbyter of a rather wide region came to have a preponderating influence, and by and by to exercise authority over weaker brethren and churches. The spirit of "centralized organization" was strong and attractive. Ambition conspired with the seeming necessities of the time, and the simple democracy of the apostles gradually degenerated into an oppressive hierarchy. Against the tyranny and corruptions which resulted from this system of religious governments, there were many revolts and attempts to return to a more Scriptural way. But no marked success was attained till the great Reformation of the sixteenth century. One of the results of this movement was the rise of a Puritan party in England, which resolved to make a stand against the corruptions and "idolatrous usages" in the Established Church of England. Some adhered to the Establishment under protest, and were called Non-Conformists; others left it entirely, and were called Separatists.

Some of the latter, driven by their troubles "to see further into these things by the light of the word of God," resolved to return to the ori-

ginal simplicity of the Apostolic Churches. Though various earlier unsuccessful efforts at organization were made, the first Congregational Church in England, with which we stand in historic connection, was that formed at Scrooby in 1606. Violent persecution attacked its members, and they fled to Amsterdam in Holland, with John Robinson their Pastor, one of the most learned, sagacious, and godly men of his time. After a year they removed to Leydon, where they remained eleven years. But it became evident that Holland was not the place for their permanent home, and one division of the church embarked in the "Mayflower," and crossing the Atlantic landed at Plymouth, Mass. Dec. 21, 1620, here to establish "a church without a bishop, and a State without a king." This was the first church in New England.

There were in 1890 in the United States nearly 5000 Congregational Churches with over 4,000 ministers and one-half a million members; having 610,277 persons in their Sunday Schools; raising more than six million dollars a year for home expenses, and \$2,398,037 for benevolent purposes. They take a leading position in educational matters, many of the principal colleges and academies of the country being either con-

trolled or mainly supported by them, (viz: Amherst, Beloit, Bowdoin, Carleton, Colorado, Dartmouth, Doan, Drury, Illinois, Iowa, Marietta, Middlebury, Oberlin, Olivet, Pacific University, Redfield, Ripon, Rollins, Tabor, Washburn, Whitman, Wheaton, Williams, Yale University, Yankton and others) They have seven theological seminaries [at Andover, Bangor, Hartford, New Haven, Oberlin, Chicago, and Oakland, Cal.] They are actively engaged in philanthropic and missionary enterprises. [See p. 28].

Besides these churches in the United States, there are in Canada 150 Churches of our order, with some 8,000 communicants; and in England and Wales, 4,188 churches, with about 400,000 members; and in all lands 12,000 Congregational Churches with 1,500,000 members.

The benevolent contributions of this Church and denomination are bestowed largely through the seven great societies, supported by the Congregational churches of this country, as follows:

1. *The American Board of Commissioners for Foreign Missions*, which is responsible for the evangelization of one-tenth of the heathen world, or above 100,000,000 souls. It has twen-

ty-two distinct missions, belting the globe; its 514 American and 2380 native workers preach the Gospel in 26 languages, and in 1117 great centers of population. Its 360 churches have 33,000 members, of whom 4,600 were added last year. It has 7,500 youths in its seminaries and colleges, and 44,000 pupils in its common schools. It received for this work in the year ending, Aug. 31, 1889,—\$686,001.42.

2. *The American Home Missionary Society* organizes new churches and aids feeble churches till they can assume the entire burden of their work. They had in 1889, 1,723 missionaries, preaching at 3,155 stations, and received from the churches to carry on this work \$608,000. In this state, the entire Home Missionary work has been assumed by the *Wisconsin Home Missionary Society*, relieving the parent society of this burden. We have 106 Home Missionary churches in Wisconsin, and need for the work \$15,000 a year.

3. *The American Missionary Association* works by its schools and churches for the education and elevation of the negroes, the "mountain whites" of Tennessee, the Indians, and the Chinese. It had in 1889, 142 churches, 60 schools, 460 teachers and missionaries, and 12,-

042 pupils under instruction. The cost of its work last year was \$4,162.16. It was to this work that Daniel Hand gave \$1,008,000 recently as a permanent investment.

4. *The American Congregational Union* assists needy churches to build houses of worship and parsonages. It raised last year \$149,199, and aided 100 churches to complete their houses of worship, and 49 others to complete their parsonages.

5. *The American College and Education Society* has since 1816, assisted 7,709 young men to study for the ministry; and since 1843 has aided in founding and sustaining 29 colleges and Theological seminaries, including Beloit and Ripon colleges in this state. It expended last year \$27,892 in aiding students, and \$68,137.10 in aiding colleges.

6. *The Congregational Sunday School and Publishing Society* aims to systematize and aid the Sunday School work of our churches, provide good religious reading, and promote a knowledge of the history and principles of our denomination. In 1889 it established 485 new Sunday schools, and aided 2,056 others. It needs \$100,000 a year for its work.

7. *The New West Education Commission*, only five years old, carries Christian schools and Christian civilization into Utah and adjacent territories, to conquer the ignorance, superstition and immorality there. It has 38 schools and over 3,000 pupils, and received last year \$65,000 for its work.

Other societies and other forms of benevolent work, also receive occasional and generous aid from our churches.

All members of the church and community are earnestly invited to share with us in this great work of the Master for the World.

The Y. P. S. C. E.

This was one of the first Societies in Wisconsin being organized in 1885 by Rev. R. L. Cheney. It has done, and is still doing a good work. On the 26th and 27th days of October, 1888, it held a convention of marked interest and helpfulness. This was probably the first convention of its kind in this part of the state.

The Christian Endeavor movement has spread so rapidly in the last ten years that now

there are over 14,000 societies with upwards of 1,000,000 members, found all over the world, but principally in the United States and Canada, and in no less than twenty evangelical denominations. The Society aims to train young people for the duties of their own church and denomination, and to make them loyal and efficient members of the Church of Christ.



THE OFFICERS OF OUR SOCIETY ARE,

President,	-	-	-	H. E. Hove.
Vice President,	-	-	-	Miss M. A. Denio.
Secretary,	-	-	-	Miss Mabel Reenow.
Cor. Sec'y	-	-	-	Miss Ida Barns.
Treas.	-	-	-	Miss Ada Fuller.
Organist,	-	-	-	Miss Ida Barns.

PRAYER MEETING COMMITTEE.

Miss Emma Schumann,	Miss Barns,
Mrs. Bailey.	

SOCIAL COMMITTEE.

Prof. Kraege, Misses Louise Schumann, Addie Leoper, Flora Hill, Kitt Hill.

LOOKOUT COMMITTEE.

Miss Denio,	-	-	A. A. Andridge.
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The First Congregational Church.

Pastor, Rev. Andrew A. Adridge, Clerk—Pastor.

PRUDENTIAL COMMITTEE.

Mrs. A. C. Wallin, Mrs. C. S. Fuller, Mrs. E. M. Wright,
Mrs. L. B. Hitchcock and the Pastor.

THE CONGREGATIONAL CHURCH SOCIETY.

President,	-	-	-	John Koch.
Secretary,	-	-	-	Miss M. A. Denio
Treasurer,	-	-	-	Mrs. E. Zieprecht.

Trustees,	{	C. B. Case,	Term expires Jan 1st, 1892.		
		C. S. Fuller,	"	"	1893.
		Aaron Denio	"	"	1894.

This Society co-operates with the church in the calling of a minister, and raising and paying salary, and all the financial part of the church work. Any member of the congregation wishing to co-operate with the church in its work may become a member of the Society by signing the Constitution thereof, which is in the care of the Secretary.

THE CONGREGATIONAL SUNDAY SCHOOL.

Superintendent,	-	-	-	Mrs. Bailey.
Assistant,	-	-	-	Miss Emma Schumann.
Sec'y and Treas.	-	-	-	Frank Hunt.
Organist,	-	-	-	Miss Louise Schumann.

TEACHERS.—Miss M. A. Denio, Mrs. Bailey, Miss Stella Savage, Miss Ida Barns, Mr. H. E. Howe, Rev. A. A. Adridge, Mrs. A. C. Wallin, Mrs. S. Fuller, Miss Emma Schumann.

The Sunday School has an enrollment of about 150. It always observes children's day, Christmas, and at other times girls special exercises

LADIES MISSIONARY SOCIETY.

President,	-	-	-	-	Mrs A. Andridge.
Vice President,	-	-	-	-	Mrs. E. Zieprecht.
Secretary,	-	-	-	-	Miss Schumann.
Treas. Home Missions,	-	-	-	-	M. A. Denio.
Treas. Foreign Missions,	-	-	-	-	Ida Barns.

The society has not held separate meetngs during the year as it hopes in the future to do, but has contributed through the L. I. S- the sum of \$21.00 to Home Missions.

THE LADIES INDUSTRIAL SOCIETY.

President,	-	-	-	-	Mrs. C. B. Case.
Vice President,	-	-	-	-	-
Secretary,	-	-	-	-	Stella Savage.
Treasurer,	-	-	-	-	Mrs. Geo. Thompson.

This is one of the most helpful societies in the church, in its efforts for the material prosperity of the society. All the ladies of the congregation are expected, and invited to become members of this society.