

HISTORY
OF THE
FIRST BAPTIST CHURCH

OTTAWA, KANSAS

1864 -- 1914

BY L. H. HOLT, M. A.

PREFACE

The following condensed history of fifty years of the First Baptist Church, of Ottawa, Kansas, has been prepared by L. H. Holt, under the supervision of the following Historical Committee, appointed by the church. Rev. L. H. Holt, F. H. Stannard, Dr. F. O. Hetrick, Prof. C. O. Hardy, Mrs. J. P. Good.

In its preparation use has been made of the church records, early local papers, and the memory of many members.

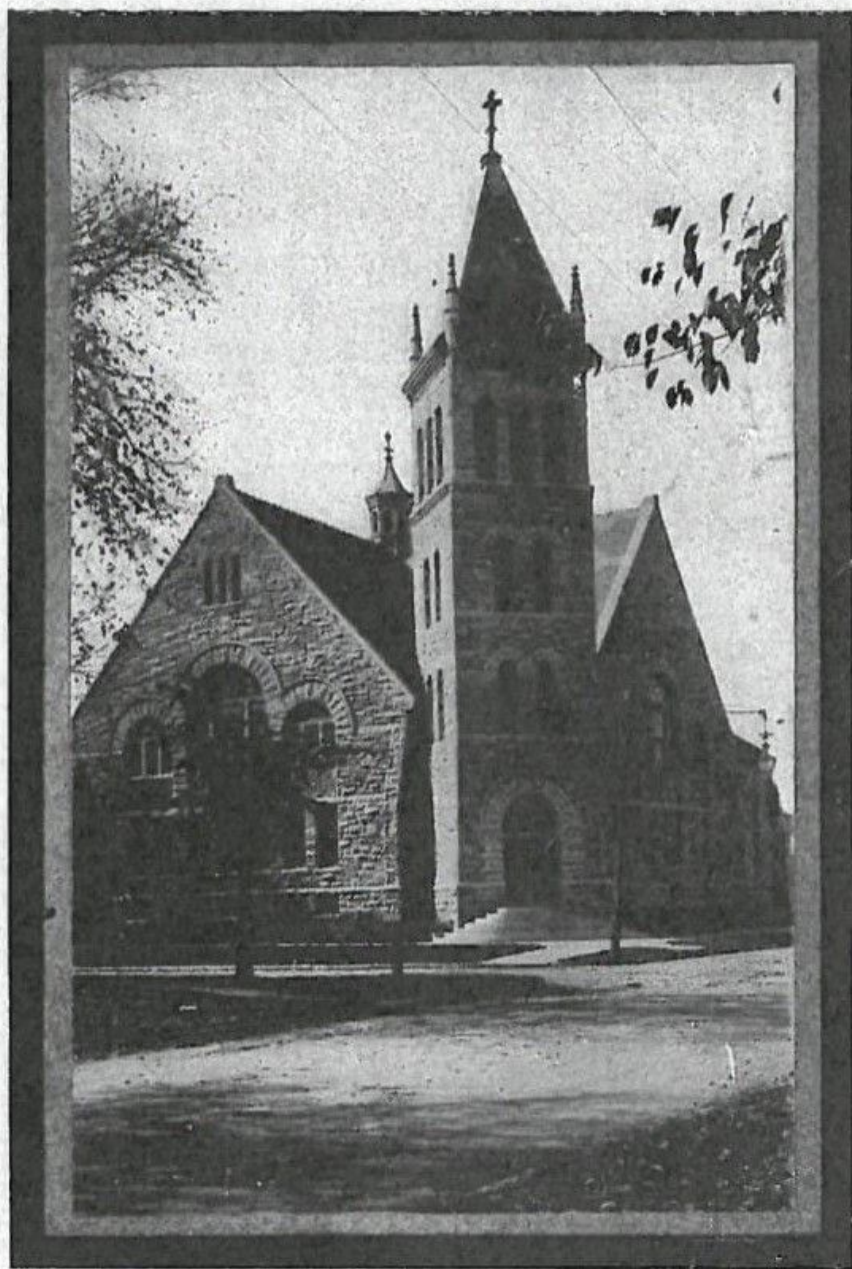
Brief articles supplement the story; "The Sunday School" by Dr. Hetrick, many years a Superintendent or teacher. "Relation of Ottawa University to the Church" by Prof. Hardy.

A report of "Festival Week," celebrated April 26-May 3rd, 1914, is also added.

All pictures that could be secured of constituent members, pastors and deceased deacons have been used. Many interesting happenings have from necessity been omitted. Care has been exercised to furnish a compact volume with facts that can be relied upon.

The task of this committee has been a trying one. We trust that our service of love will be accepted in the same spirit in which it is given.

L. H. H.



FIRST BAPTIST CHURCH, OTTAWA KANSAS

THE BEGINNING

"They crossed the prairie, as of old,
Our fathers crossed the sea."

Monday, May 2, 1864, there assembled in an "upper room," known as Lathrop's Hall, then located at the northeast corner of Main and Second Street in the village of Ottawa, Kansas, a company of perhaps fifteen Baptists for the purpose of organizing a Baptist Church. The room was historic, it was a Capitol building erected at Minneola, twelve miles away, for a few days the Territorial Capital. When that bubble burst the building was transported to the new, ambitious prospective metropolis of Franklin County.

It was six months less than ten years since the first Baptist General Missionary to Kansas, Rev. James Gillpatrick, was sent out from New England by the American Baptist Home Mission Society. During his first year he wrote: "Settlements are sparse and settlers not numerous, so that stopping places are 'few and far between.' Not unfrequently two, three, and even four families are crowded into a log cabin with but one room, and perhaps no floor or window." Kansas Baptist work progressed slowly and it is probable that this church, whose history is here written, was the thirtieth to be organized; several had at this date, because of troublous times, ceased to be.

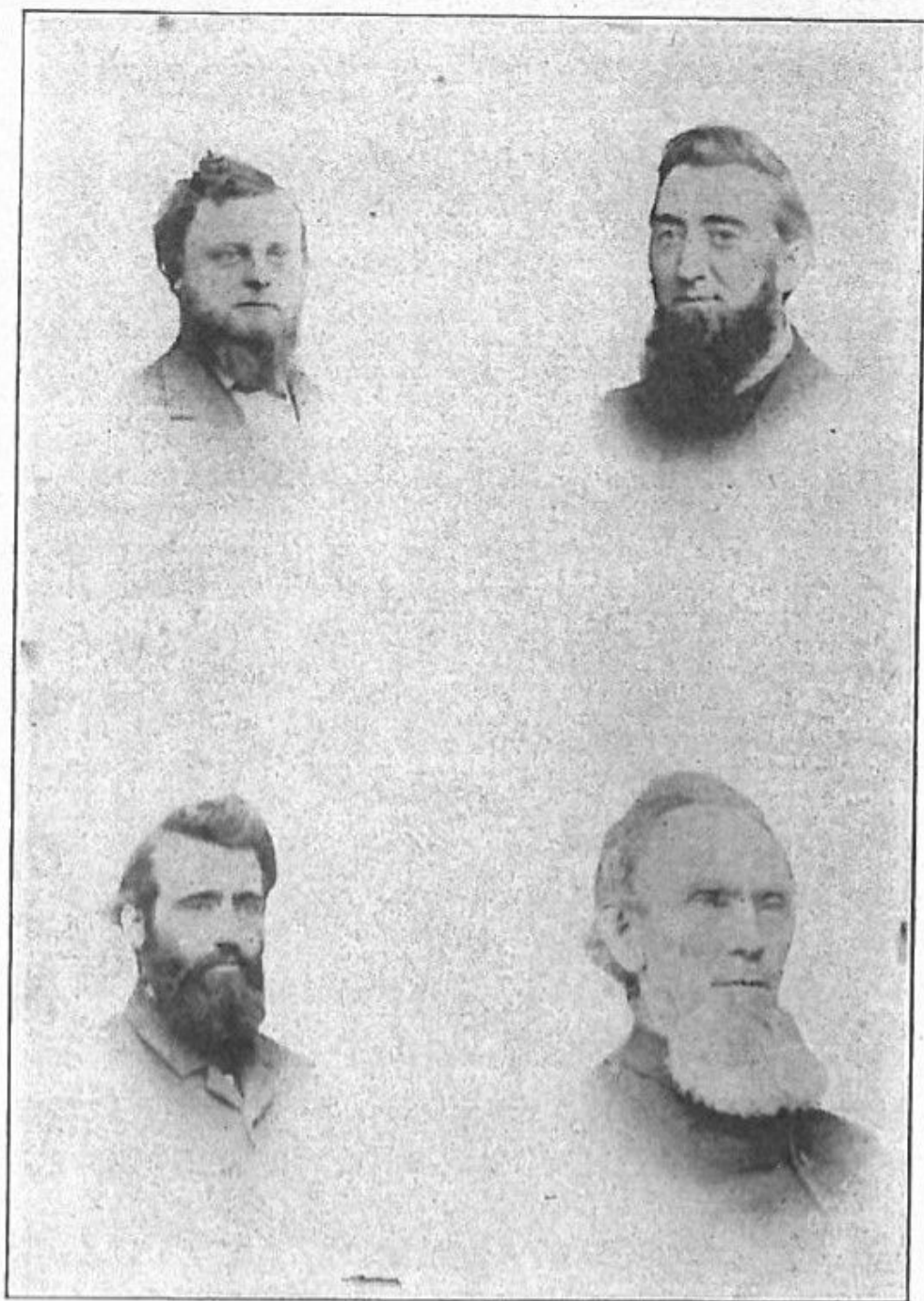
There is a well-preserved record of that meeting and names of committees appointed that day are given, but no list of attendants. At a subsequent meeting this resolution was adopted:

"That all the brethren and sisters who signed a paper signifying it to be their intention to assist in the organization of this Church, who shall on or before November 1, '64 hand to the Clerk their letters of dismission from regular Baptist Churches shall be considered as constituent members of this Church."

In a list recorded the following are named as constituent members: Isaac S. Kalloch, Caroline P. Kalloch, Isaac M. Kalloch, Charles T. Evans, Esther H. Evans, T. C. Sears, G. W. Beeman, J. M. Lackey, Simon A. Kesting, Catherine P. Kesting, C. C. Hutchinson, Dr. A. H. Dow, Fanny Dow, Nancy S. Filson, D. Brinkerhoff, Elizabeth Lackey, Martha Hutchinson.

Rev. I. S. Kalloch was Chairman of the meeting, Rev. C. C. Hutchinson, Secretary. Considerable business was transacted. A Covenant and By Laws were adopted.

The Second Baptist Church of Ottawa, was the name chosen; for The Ottawa Indians, under the missionary care of Rev. Jotham Meeker, had taken the name First Baptist Church, some years before.



REV. ISAAC S. KALLOCH
REV. C. C. HUTCHINSON

REV. M. S. RIDDELL
REV. H. K. STIMPSON

Messrs. Kalloch, Hutchinson and Evans were elected delegates to represent the church at the Kansas Baptist State Convention, appointed to meet at Ottawa the following June.

Other committees were appointed: on pulpit supply; on music; to organize a Sunday School; on the erection of a meeting house; to arrange for the State Convention.

The Chairman was authorized to make application to the Home Mission Society, New York, for \$2,000 to assist in erecting a suitable house of worship.

It is supposed that these committees performed their work; nothing more is said of them.

One month later, June 3, 1864, The Kansas Baptist Convention, 5th session, met at Ottawa. Chas. T. Evans of Ottawa was chosen Secretary; Ottawa University was commended to the Baptists of Kansas by the convention. A sunrise meeting was held on the campus the following morning and at Nine O'Clock, Saturday, June 5, 1864, the corner stone of the Indian Academy of Ottawa University was laid with prayer and thanksgiving. Taub Jones, I. S. Kalloch, A. H. Dean, C. C. Hutchinson, E. Alward, Israel Harris, were prominent among the participants.

From the beginning the church and the university have been intimately associated. Officers, teachers and students have been prominent as church workers.

Nearly three months passed before the next business meeting was held. Meantime, arrangements had been made and regular services were held in the Hall which was convenient and commodious and served for all the gatherings of those times, including sessions of the Court.

At the second business meeting, July 27, 1864, church officers were elected to serve until the Autumn, as follows:

Deacon, D. Brinkerhoff; Clerk, Charles T. Evans; Treasurer, Simon A. Kesting.

A resolution was adopted to take a collection each Lord's Day morning to defray incidental expenses.

On August 21st, Thursday evening was selected as the time for holding the regular weekly prayer meeting, and "The Sacred Lyre" was adopted as the church hymn book.

A special church meeting was held September 10th, when a resolution was adopted to extend an invitation to Rev. I. S. Kalloch to serve as pastor until May 1, 1865. The following day he announced that he would accept the call to become pastor and would preach as often as he could, and during his absence arrange for a supply. At the end of four months he informed the church that his engagements made it impossible for him to longer supply the church, and advised the early settlement of a pastor. Probably a more popular or eloquent preacher never occupied an Ottawa, or Kansas pulpit. Of him, one of those early members wrote: "Mr. Kal-

loch was called the Beecher of the West. He was a very eloquent orator and always drew a large crowd. Often his flights of eloquence would hold his hearers in breathless silence and delight. He was sound in doctrine but unfortunately his life did not always harmonize with his doctrine." His correspondence and editorials, as may be seen in the bound copies of the "Western Home Journal," are exceedingly charming and attractive; political ambition wrought his ruin.

The church took immediate action, and extended a call to Rev. Isaac Sawyer of Potsdam, New York, to become pastor, and a committee was appointed to correspond with the Home Mission Society in reference thereto.

The postponed election of officers took place December 22, 1864, and resulted in choice of G. W. Beeman, Senior Deacon; T. G. Eggleston, Junior Deacon; Charles T. Evans, Clerk; S. A. Kesting, Treasurer. Officers to hold one year.

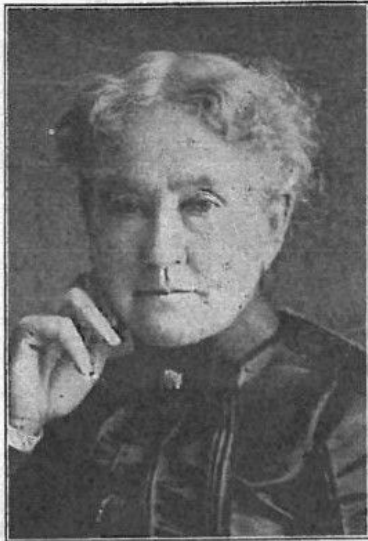
When the first year closed the church numbered 26, all received by letter or experience. In addition to the constituent members, this is the list: Isaiah Supernaw, Mrs. Supernaw, Paulina Supernaw, Elizabeth Sears, George S. Holt, Augusta S. Holt, Galusha Bridge, E. J. Nugent, Catherine Nugent.

So far as we can ascertain but four of the twenty-six are now living. Several, it will be noted, spent their lives as members of this church, both honoring the Master by their faithful service and being honored by their brethren and sisters.

In spite of the fact that there was discouraging delay in securing a pastor, the work of the church went forward and it increased in numbers and efficiency. Rev. C. C. Hutchinson, who served the government as an Indian Agent, and later as Financial Secretary of Ottawa University, became stated supply at the beginning of the second year, May, 1865, and continued until the arrival of the pastor, Dr. I. Sawyer, in September. One who attended the church said of Rev. Hutchinson: "He was a fair preacher, but did not attract a crowd." During that time, three families united who were long connected with the church: Millard, Hood, Carpenter.

Meantime a parsonage had been secured; we have not been able to find out whether it was built or purchased by the church, we think the latter, because there is a record of repairs and of a four hundred dollar debt. It stood upon the site of the present church building. It was a small but convenient, one story building, conspicuous because it had been painted red.

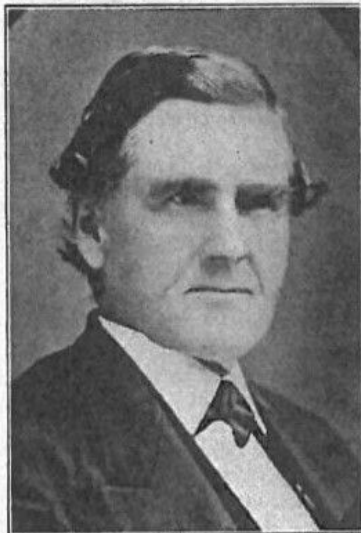
Dr. Isaac Sawyer was heartily welcomed, as were his wife and daughter. His salary was \$1200, and parsonage. \$800 came from the Home Mission Society; the only assistance of that kind Ottawa has received from that source. Dr. Sawyer was a man of fine ability and appearance, a good preacher and a genial man. One of his



MRS. NANCY S. FILSON



MRS. KATHERINE P. KESTING



DR. A. C. DOW



DEACON G. W. BEEMAN

friends wrote of him: "His sermons were always written out in full and never in my judgment did he preach a poor one."

His coming gave an inspiration and impetus to Baptist work. A few months after his coming baptisms began to be recorded.

The first two received were Mrs. Ann Maria Johnson and her daughter, Minnie, November 26, 1865; the date of the baptism is not given, perhaps that date.

Of the next two received November 30, 1865, baptized Dec. 3, 1865, the Western Home Journal in its first number published that week said, "Two were baptized last Sabbath, the eldest sons of two of our principal citizens, young men of promise to the church." Their names were Alpha Chapin Dow and Levi Herbert Holt. At that date the Marais des Cygnes was the Jordan, the place of baptism just above the present Main Street bridge.

September 7, 1865, E. J. Nugent was elected deacon in place of T. G. Eggleston.

The little City of Ottawa made steady, substantial growth. In the same paper quoted above, we find these words in speaking of the Baptist Church of Ottawa, "The Sabbath congregations are quite large and very attentive. There is no community of its size on earth more free, independent, unsectarian, or liberal than this. Ottawa was founded in the fear of God. The community, without being sanctimonious or sectarian, is moral and orderly. Streets are safe to walk on, beds are safe to lie in, homes are safe to live in."

The next week a local column had this item. "The religious interest in our village still continues, an encouraging attendance is given to the Sabbath services, prayer and inquiry meetings and Sabbath schools. Religiously, morally and educationally, Ottawa seems destined to a high position."

That the Baptists took a lively interest in temperance in that early day is shown by the fact that at an installation of officers in the "Good Templars Lodge" early in '66, of the twelve officers, eleven were Baptists.

In a letter written by Dr. Sawyer to the Boston "Watchman and Reflector" in June, after nine months' residence, we have his estimate of the work and outlook. "The little village of Ottawa is only two years old. A little over two years ago this place now numbering 1,200, was a beautiful undulating prairie inhabited only by Indians and wild animals. Two years ago a little Baptist Church was formed consisting of seventeen members; now we number more than seventy, and of a character for piety, intelligence and enterprise which will compare favorably with the best churches of the East. I am proud to have it known that I am personally interested in the religious and educational welfare of this new field, and I venture the prediction that this church, college and colony will be referred to in future years by the advocates of aggressive charity as an illustration

of what may be accomplished by private enterprise, inspired by a rational and intelligent zeal."

In the latter part of May of this year, Ottawa was honored by a visit from a notable New Yorker, R. Jeffrey, D. D. In a letter to "The Examiner" in June, 1866, he uses these complimentary words: "It was my privilege to worship with this church (Second Baptist, Ottawa) the third Sabbath in May. The congregations morning and evening were crowded to excess, and the singing displayed an excellence of taste and skill which few of our extensive choirs of the East can excel."

The annual election took place November 30, 1865, with the following result:

G. W. Beeman elected deacon for three years; E. J. Nugent for two years; Galusha Bridge, for one year. Charles T. Evans was elected Clerk; and George S. Holt, Treasurer.

During the years of '65 and '66, the matter of a new church building engaged the attention of the church.

The Building Committee was not idle.

In March, 1866, the local paper had this editorial:

"Shall we have a church to preach in this season? While building houses for ourselves, cannot we build a habitation for the Most High?

"There must be 300 people directly interested in Dr. Sawyer's preaching. An average of three dollars each from them would secure this desirable object. We think it can be done, and ought to be done, and for our credit and the good of the community should be done at once."

A few months later the local column gave this item:

"The Baptist Chapel has been put under contract and is to be completed by the first of July. It is to be built of stone 25x46 feet, and will be a neat and enduring building, though costlier in our judgment than the present necessities or abilities of the society require."

Another item later announced that the stone work of the Chapel was completed August 21, 1866.

The funds seem to have become exhausted and the work ceased for a time. In the records of November 13, 1866, this significant resolution was adopted; up to this time the men seem to have had charge of affairs, although a "Mite Society" had been organized by the women early in 1866 and had been well sustained and successful as a money raiser:

Resolved: That a committee of ladies be appointed whose duty it shall be to devise some plan to aid in providing the funds necessary for the completion of the chapel, with full power to adopt such plan as they may think most expedient.

The following were appointed: Mrs. I. S. Kalloch, Mrs. E. H. Dimick, Mrs. G. S. Holt, Mrs. F. N. Fletcher, Miss Orrie

Packard, Mrs. E. Cobb, Miss Lena Elder, Mrs. C. R. Prescott, Miss Carrie Scammon, Mrs. E. J. Nugent, Miss F. M. Ricksecker.

Evidently that committee became busy immediately for two weeks later the Western Home Journal gave considerable space in describing an entertainment given by that committee the previous week. For the benefit of those who often refer to the "good old times" when people were supposed to be more pious and proper than the people of this worldly age, we quote a few paragraphs of that report:

"The Festival of the ladies of the Second Baptist Church of Ottawa took place at Lathrop's Hall, Friday and Saturday evenings last week, November 23 and 24, 1866. It was the first thing of the kind ever held in this place and was in all respects a great success. The object of the Festival was to raise funds to complete the Chapel.

"There was a crowded and enthusiastic audience on both evenings. Everything passed off creditably and successfully. The exercises consisted of tableaux, charades, diversified with a grab-bag and raffles of various kinds.

"Refreshments of great variety were also served. The 'inner' and 'outer' man were alike provided for."

After giving descriptions of tableaux and naming the participants, the reporter said: "The beautiful album presented by the De Ford Brothers to be voted to some young lady of the town was financially of great importance to the Festival; a large number of tickets were sold and Miss Orrie Packard was declared elected having received 87 of the 169 votes cast. An oil painting, another album, and an overcoat were voted, or raffled for. Net proceeds \$350.00."

So far as known but few of that merry company are now living.

Three months later this notice appeared:

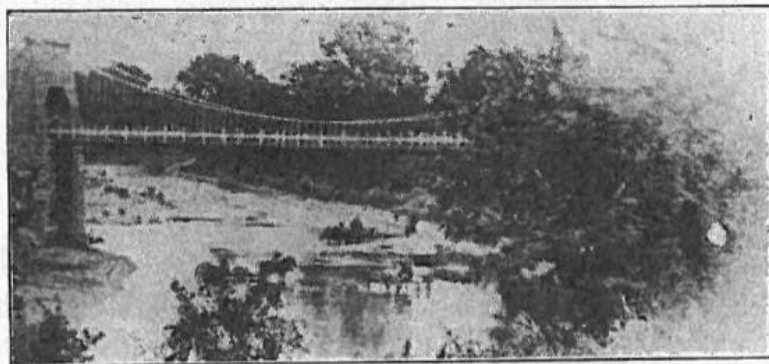
"The Baptist Chapel is ready for occupancy except seating. Temporary seats will be used and services held next Sunday, February 24, 1867."

Dr. Sawyer did not have the pleasure of seeing the new edifice completed. Four months before he closed his pastorate, not because the church wished it but because of unhappy experiences in his home, he thought he would be happier in another field.

During the fourteen months of his ministry, sixty-three members were added; twenty-two by baptism. Many of those received were active and well known workers for years. Here are some of the names: Fletcher Harriet, Rev. H. K. Stimpson and family, Rebecca Randall, Sumption, Parks, Cov, Patrick, Mrs. Lucas, Misses Mayhew, Packard, (later Mrs. H. F. Sheldon), Thomas, Mr. and Mrs. E. H. Dimick, (he was an efficient Superintendent of the Sunday school, and Chorister), H. Reed and family, Miss Lucy Hatch, Horace Kelsey and family, Keiths (eight), Curtis (four), G. L. Case, Blackstones, H. S. De Ford, A. L. Anderson.



THE FIRST CHURCH EDIFICE AND KANSAS CONVENTION TABERNACLE



THE SUSPENSION BRIDGE

Beginning with November, 1866, Rev. H. K. Stimpson was stated supply ten months. He was an eccentric preacher, author of "From the Stage Coach to the Pulpit." A former historian said of him, "He was a man of great native ability, but not of a cultured mind. He abounded in anecdotes and illustrations. He was quite popular with the masses, but under his ministry few were converted."

At the Annual election in November, 1866, George S. Holt was elected deacon in place of Galusha Bridge, term expired. This office he held through life; over forty years, being re-elected as each term of three years expired. G. L. Case was chosen Clerk; Dr. H. S. De Ford, Treasurer.

There was no formal dedication service, owing to the incomplete condition. Not for a year was the seating completed, but joy filled the hearts of the church and people to have a church home. It was called an elegant Gothic building, and at that time it was a praiseworthy undertaking and accomplishment; the cost of the building was \$4,000.00.

The writer of these notes was an active worker of the younger set, and he recalls distinctly the beginning of four lines of activity that have always distinguished this church:

The Sunday School. At the organization of the church a committee was appointed to organize a Sunday school. The church has always taken a lively interest in this department. Competent, energetic, loyal officers and teachers were in charge. Up-to-date music and first class helps attracted and held wide-awake crowds, young and old. While it may be said that the superintendents were all excellent, the superintendents of the primary departments for many years have been super-excellent. Miss Carrie Brooks and Mrs. H. P. Welsh first made prominent this work, which through all the years since has been sustained. During the administration of Sanford Topping the highest attendance was reached, an average of 526 for one quarter. An article will be found elsewhere presenting Sunday school work.

The Missionary Spirit. This was early fostered in the Sunday School and the monthly missionary prayer service. As early as 1868 a Karen girl was supported in a Mission school, at a cost of \$25 per year, by the Sunday school. She was given the name of Mary Meeker. The church has had for years the largest and most efficient Woman's Missionary Society of any church in the State, and the past year has witnessed no decrease of interest, but an increase in offerings.

Young People's Work. In 1866 regular young people's meetings were held weekly, often from house to house. In 1880 a young people's organization was formed which has continued with its weekly meetings to the present time, with no omissions save, perhaps, on account of stormy nights.

The year preceding Rev. Pope's call, while there was no pastor, 53 were brought into the church as a direct result of the young people's society.

The Mid-Week Prayer Meeting. Even in the early days the attendance and interest were good. The same is true today. A feature of the early work of the church that added much interest was the excellent music. Among those both competent and faithful in those days, we recall the names of Mr. and Mrs. Sears, Miss Mayhew, Mr. Dimick, R. W. Barney, Charles Topping, D. Brinkerhoff, Miss Kelsey, M. J. Stimpson.

Rev. Fred Greaves became pastor in September, 1867. One of the oldest members in an article upon the early pastors says:

"While possessing quite good ability and he was a ready offhand speaker, he lacked good judgment in keeping good feelings among the members. Pastors were then called by the year; when he was voted on the second year, he had but one majority, he accepted but only continued a few months. Later he attempted to divide the church and form another, but was providentially hindered by his friends who saw the unwisdom of such action."

Following this episode, the church secured the services of Rev. Bowker, of Kansas City, to hold a month's revival services. Quite a number were added to the church and the membership became strongly united in Christian love and fellowship, and were prepared to call a pastor.

Five years of the church's history had passed. The roll of membership had received upon it 166 names.

Among those received since the coming of Rev. Greaves, we find these names: Laws, Hitchcock, Wood, Noss, Hetrick, Barney, Rees, Reed, Cobb, Storm, Seymour, Moran, Jones, Topping, Myer, Russell, Wright, Detwiler, Shomo, Todd, and during the latter half of 1869, Crawford, Chenoweth, Mathewson, Atkinson, Laws, J. J. Faust, Keck; while more than fifty had removed to other fields.

In June of this year, 1869, the tenth meeting of the Kansas Baptist Convention was held at Ottawa.

It was in November, 1869, that with high hopes the church extended a call to Dr. M. S. Riddell, of Chicago, to become pastor. With the call went a promise of \$2,000 per annum; the largest salary ever paid by the church. He was a man of culture and ability; ambitious to do great things for his Lord. Shortly after his arrival, he was invited to preach the Union Thanksgiving sermon. It was spoken of as a masterly production and charmed the people. He purchased a horse and buggy intending to become acquainted with every member in town and country; but he was frail, and the exertion was too much for him. He preached but five Sundays, was prostrated and never entered the pulpit again. February 1, 1870, he answered the Call to enter the heavenly home. During the weeks of his illness, Rev. R. Atkinson supplied the pulpit, and kindly donated the services to his afflicted brother in the ministry. The church generously raised \$200 and sent back the casket and precious remains to the eastern home.

Rev. A. M. Averill an eloquent brother chanced to pass this

way, and yielded to the committee's persuasions to tarry in Ottawa three months and supply the church. Then the Emporia Baptists lured him to their pastorate.

In July, Rev. A. B. White became pastor and worked with the church in that capacity a little over two years. He was a man of fair ability and things were pleasant and peaceful. The church received eighty additions, about one-half by baptism from the Sunday school, many of them children whose parents were members. During this period, 1870-1872, we find some notable names added to the roll: Davis, Sarchett, Olin, Varnum, Claypool, Crawford, Welch, M. and H. Topping, M. L. Laws, Allen, Ward, Meeker, Stephens, Martin, Heritage, Esterly, Stinebaugh, Jones, Williams, Brown, Scott, Lucas, Steward, Gott, McCoy, Newton, Willis, Nelson.

Early in 1871 the church building, which was too small for the increasing congregations, was enlarged by extending the walls eastward 18 feet.

As there had been no dedication service hitherto, special Dedication Service was held May 28, 1871. Sermon by Dr. T. Rambaut, President William Jewell College.

Little time elapsed between the close of Rev. White's pastorate and a call to Rev. A. C. Peck to become pastor. He was a graduate of Rochester and had not been ordained. An Ordination Council was called and services held. Dr. D. Reed of Lawrence, preached the sermon.

Again I turn to a former historian, a friend of Mr. Peck for an estimate of him from the pews: "He was a man of fine culture and very pleasing in the pulpit. His sermons were flowery and poetic and well delivered. But he was a man of poor health and was thereby crippled in his outside work." His health became so poor that in the spring of 1873 the church sent him to Battle Creek paying his expenses and secured Rev. R. S. Johnson a member of the church as supply. In about two and a half months he returned somewhat improved but soon after felt compelled to resign and try another climate.

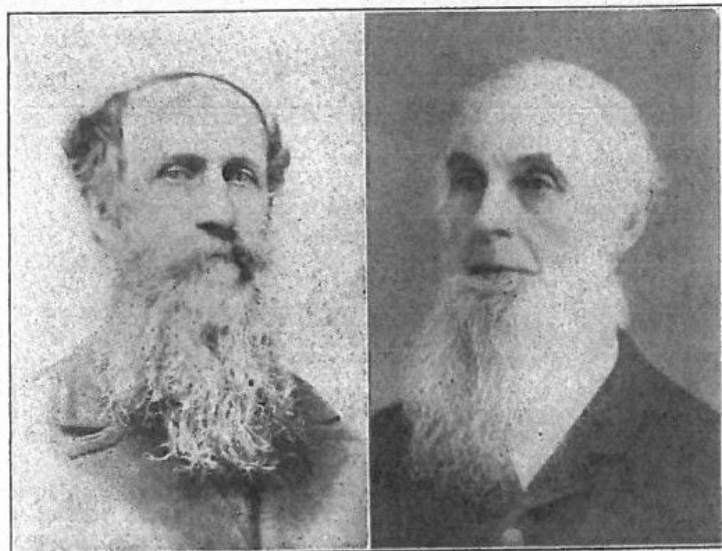
In a recent letter Brother Peck said of his work: "The marked beneficial effect of my ministry at Ottawa was the healing of serious strife and divisions. My illness drew out the sympathy of all and thus united their hearts in Christian love."

In 1875 Brother Peck became pastor of the Lawrence Baptist Church, and for seven years served with acceptance and success.

In May, 1874, Dr. I. N. Clark, our well known Foreign Mission Secretary, became pastor.

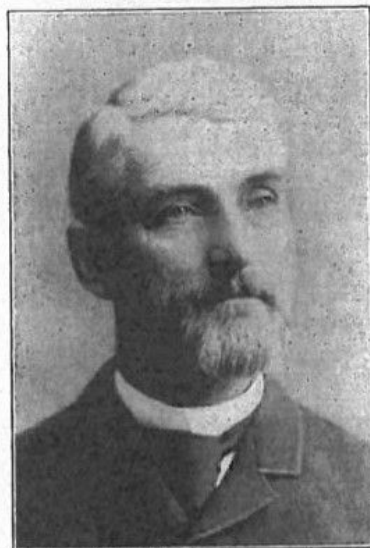
Ten years had passed since the little company covenanted together. 325 had been received, but death and removals left only 200 in the ranks. It was a splendid company. Among them were many tried and true.

Dr. Clark was highly esteemed and popular in the church and community. At the end of the first year, death removed Mrs.



DEACON D. BRINKERHOFF

DEACON GEORGE S. HOLT



DEACON L. R. CRAWFORD



DEACON R. S. HOOD

Clark. This sorrow, added to a financial depression which made it impossible to raise an adequate salary, caused him to resign and remove to Indiana.

That the church in its early history took a lively interest in the affairs of the city is shown by a minute in our records, dated November 19, 1874: "At the close of our weekly prayer meeting Brother Holt informed the church that we were requested to appoint a committee of three members of this church to unite with a like committee from each of the 'Religious Societies' in the city to form an 'Aid Society' whose duty it shall be to seek out, and supply the wants of the destitute within the bounds of the city so far as possible. And by vote of the church Deacon Holt, Chairman, appointed brethren, G. W. Beeman, John Nelson, and Sister Harriet Kinney such committee."

Until August, 1875, Rev. A. C. Peck was a frequent supply. At that date Dr. E. C. Anderson, President of Ottawa University, became pastor; the church to pay half of his salary.

The finances of the church never ran smoothly. There was always a deficit. Various methods were tried; the usual subscription paper; taxation; assessment; but none of these methods proved satisfactory. Here is a typical report of the Committee of Finance. The date is December 28, 1875:

1. We are behind on pastor's salary to Jan. 1, 1876.....	\$181.00
2. We owe the sexton.....	40.00
3. There is due Rev. Peck.....	12.50
Making a total of.....	\$233.50

There is now due the church from all sources.....	\$144.30
Balance unprovided for	89.20

Frequently Finance Committees reported members who were able to give but declined to do so, and they were disciplined; if they persisted in covenant neglect in this matter they were dismissed.

The present system of systematic giving with duplex envelope seems to be by far the best plan, most satisfactory and effective, joy producing, and yet several hundred have not been converted to this plan.

Dr. Anderson preached as pastor a little more than a year. One of his deacons, a regular attendant upon his ministry, had this to say of him:

"Mr. Anderson was not what might be called a popular preacher, but for one who wanted an intellectual treat, and cared little for style and oratory, he just suited. His sermons were full of meat for the strong, but they had very little milk for the babes. He never preached what might be called an ordinary sermon. They were all of a high order." Additions were few that year.

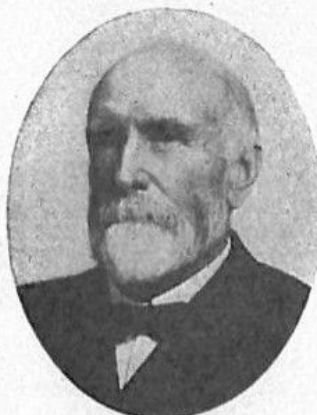
He was followed by Rev. C. S. Sheffield as supply a few months. He was well liked and received a call to the pastorate, but because



REV. I. N. CLARK, D. D.



REV. C. S. SHEFFIELD



PROF. M. L. WARD, D. D.



REV. J. P. ASH

of a throat trouble he declined, thinking that teaching would be better for him. He followed that profession a number of years.

July 22, 1877, the church unanimously called Rev. J. P. Stephenson to its pastorate for an indefinite time at a salary of \$1,000.00 per year. The church was thirteen years old, but the membership had not increased and retained its strength.

Probably more than 400 had been taken into the church, but at the coming of Rev. Stephenson, there were 160, and during his pastorate of seven years the net gain just doubled that number, leaving at his departure in 1884, 320 members. Although he received into the church 221, 148 being by baptism. The loss during the seven years was 61, eleven of the number by death. During this pastorate a frame addition was put on the south side of the stone building to accommodate the growing congregation and Sunday school of the church. Brother Stephenson, in a recent letter wrote as follows:

"The church was certainly made of excellent people. No nobler or more devoted souls could have been found than many of those who were my fellow workers."

The large ingatherings these seven years may be in part accounted for by the coming of three Evangelists, who labored here, J. R. Graves, H. G. DeWitt, O. L. Leonard. Many valuable workers came in by letter, during this pastorate. Of that number we name the following:

Mr. and Mrs. William Sumner, Dr. and Mrs. M. L. Ward, Mr. and Mrs. C. B. Whitford, Rev. and Mrs. George Sutherland, Miss E. J. Short, Dr. P. J. Williams and family, The Stannards, E. Underwood and family, Mr. and Mrs. E. H. Corwin, Rev. and Mrs. J. P. Ash, Mr. and Mrs. Judson Williams, Prof. and Mrs. T. M. Stewart, C. C. Minton, J. J. Manly, F. S. Dietrich, Mrs. Black. Among those received by baptism were sons and daughters of nearly all the families of the church. Among them the well known names: Atkinson, Holt, Reed, Kelsey, Stucker, Keith, Chenoweth, Welsh, Gates, Olin, Whitford, Young, Stannard, Kesting, Miller, Newton, Bodley, Crowder, Hood, Manly, Brown, Topping, Willis, Esterly, Shomo, Detwiler, Johnson, Remley, Carpenter, Crawford, Lester, Stiles, Sumner, Alford, Erickson, Barker, Gott. Three of the lads then baptized are well known Baptist ministers: G. F. Holt, baptized April 21, 1878; E. S. Stucker, baptized February 8, 1880; M. R. Holt, baptized April 7, 1884.

The much loved wife of Pastor Stephenson was called to her heavenly reward and soon after the pastorate became vacant by resignation. A resolution unanimously adopted by the church at that time says:

"Resolved, That we have found in him an able and instructive preacher; an earnest, conscientious, judicious pastor; and a cultured and devout Christian gentleman, whose upright, pure life has been an example to us all, and has honored the church and the Master by winning the respect and confidence of the entire community."

September 14, 1884, the Pulpit Committee reported that Rev. O. W. Van Osdel, of Morgan Park, Illinois, had accepted the call of the church to become pastor. September 18th, he was present and entered upon the duties of the office. The Association letter that month reported the membership as 325; Sunday School officers and teachers 30; scholars 305. Church and Sunday School expenses \$1,396.69; Total Church expenses and Missions \$1721.25.

Pastor Van Osdel began at once the work of organizing the church. An Advisory Committee, a Stranger's Committee and a Statistical Committee were elected. October 16, 1884, following the resignation of Deacon Calvin Esterly, Mr. A. Willis was elected deacon and is now the senior deacon of the church, having served as deacon twenty-nine and a half years.

The Young People were thoroughly organized for more effective training and service and efficiency.

Soon the congregations overfilled the inadequate church building, and plans were proposed and adopted for a new church edifice; meantime, for a few months the congregation moved into a neighboring rink for the Lord's Day services. The first Sunday the Bible school had 430 in attendance.

May 7th, 1885, the church granted to George F. Holt, an active young member of the church, a license to preach. He is now the honored pastor of the Baptist Church in Riverside, California.

Two months later Prof. T. M. Stewart, of Ottawa University, was ordained to the ministry, and later became pastor in Idaho.

With the close of the first year of Rev. Van Osdel's pastorate, the records give the membership of the church 349; of the Sunday School 391; offerings paid on parsonage \$2350; pastor and incidentals \$1858.67; Sunday school expenses \$160; paid Foreign Missions \$321.00; Home Missions \$220.00.

The Building Committee to have charge of erecting the proposed new edifice was elected January 30, 1885. It consisted of the following: O. W. Van Osdel, Robert Atkinson, William Sumner, L. R. Crawford, S. Topping. Later the pastor resigned and Prof. F. S. Deitrich was appointed to fill the vacancy. March 31, 1886, the committee reported the foundation for the chapel completed and contracts for completion about to be let. The church entered the new chapel November 7, 1886.

The Association letter for the second year of this pastorate showed additions by letter 30; baptisms 34; experience 12; loss 32. Total membership 394.

October 30, 1886, Miss H. M. Brown, a member of this church was designated for work in Sendai, Japan; the first woman from Kansas to go to a Foreign Mission field.

Dr. Van Osdel now pastor in Grand Rapids, Michigan, recently gave his estimate of the work as follows: "The church was in excellent spiritual condition during my knowledge of it, and was one of the most efficient bodies I have ever worked with. Every department

was well organized and did splendid work. We outgrew the stone building and moved into the rink. It was a common thing for us to have 200 in the Young People's meeting, when we had moved into the new Chapel. The parsonage was built while I was with the church. The pastor drew the plans. During my time the church adopted direct giving, and there were no entertainments for money while we were doing the work of building. Many thought the plans were too large that were made, but when I visited the church in 1900, many were thanking the Lord that there was foresight exercised, and that the church had been able to take its place in the work of the State. 258 were received for and baptized during my pastorate. I think that the membership about doubled during that time."

After four years and a half of strenuous and effective work, Pastor Van Osdel received an urgent call to become pastor at El Paso, Texas, and resigned. The church expressed its appreciation of his work as follows:

"WHEREAS, The Baptist Church in El Paso, Texas, repeatedly extended a pressing and unanimous call to our pastor, Rev. O. W. Van Osdel to become their pastor, and

"WHEREAS, He has felt it his duty to accept said call, and has, therefore, tendered to this church his resignation, which, in compliance with his earnest request, has been accepted, therefore

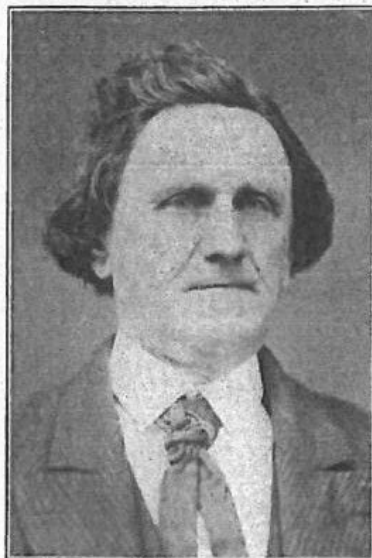
"RESOLVED, That, in accepting Brother Van Osdel's resignation, we, the members of the Second Baptist Church of Ottawa, would express our high appreciation of him as our pastor, and state that during his pastorate of over four and one-half years the church has been greatly blessed in the ingathering of souls, the spirituality and enthusiasm of its membership, and its material development.

"That there has been a gratifying degree of harmony between pastor and people, and that he leaves us a united church, in a remarkably prosperous condition. That we place on record our high esteem of him as a zealous Christian minister, a safe leader, and a good organizer in all church work, and that we bid him and his beloved family God-speed in their new and important field of labor."

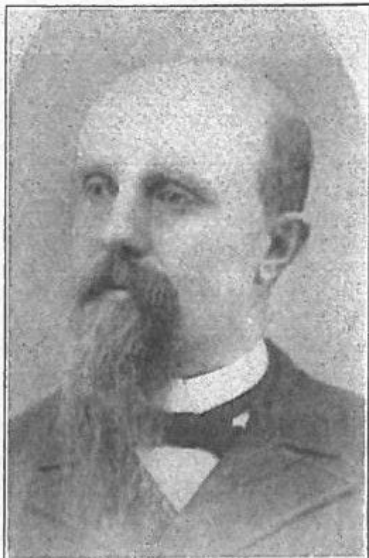
November 25, 1889, the Pulpit Committee recommended Rev. W. R. Wood, of Denver, Colorado, as pastor. The report was not acted upon until February 10, 1890, when he was unanimously chosen. The call was accepted and he began work as pastor May, 1890.

During the year since May, 1889, the church was served by various supplies among them Rev. W. R. Manley, whose services were commended in a resolution. Among the accessions of this year, were Rev. J. D. Jacobus and family, Rev. W. R. Manley and family, Rev. L. J. Dyke and family.

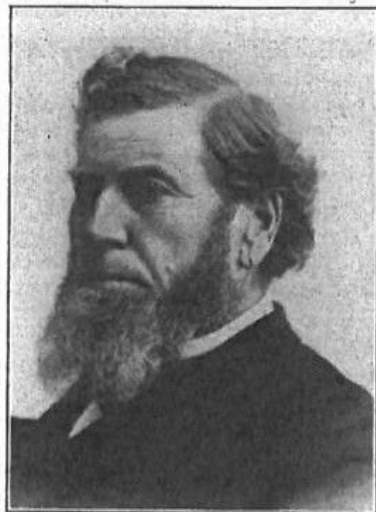
The pastorate of Rev. W. R. Wood extended over two years and four months, when he resigned to become pastor of the Woodlawn Baptist Church, Chicago, and take a theological course in the



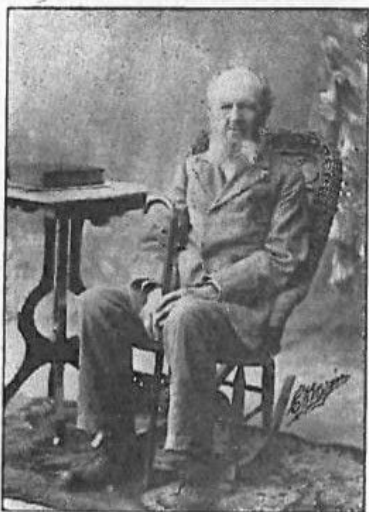
REV. ISAAC HETRICK



REV. A. C. PECK



REV. ROBERT ATKINSON



DEACON E. J. NUGENT

Seminary. The years were prosperous. Many were added to the church by letter and baptism. Among the former: Rev. A. S. Merrifield and family, President F. W. Colcgrove and wife, Dr. Franklin Johnson, Mr. and Mrs. T. T. Lester. Dr. and Mrs. F. O. Hetrick, Prof. W. H. Wilson. A number who had been prominent workers were dismissed by letter. Among them Prof. A. S. Olin to Kansas City, Prof. F. S. Dietrich to Idaho, Prof. O. C. and Mrs. Charlton to Texas, Rev. George Sutherland and family to Nebraska, Mr. and Mrs. E. H. Corwin to Kansas City.

W. A. Elliott received license to preach and letter of commendation to the President of the Seminary at Louisville, where he went for a Theological Course.

Resolutions of appreciation of the pastorate of Rev. W. R. Wood were heartily adopted.

The church extended a call to Rev. J. M. Stifler of Detroit, Michigan, to become pastor. It was declined.

September 17, 1893, Rev. C. J. Pope of Iowa was called to become pastor; he accepted and entered upon his work with November.

The church numbered about 550. All departments were in good working order. The numerous additions to both Church and Sunday school crowded the Chapel, the west wing of the present edifice.

When the pastor suggested the propriety of erecting the Main Auditorium according to the original plan, he met with little encouragement. Dr. Ward and Dr. Hetrick were about the only ones who believed that the work could be done or ought to be undertaken at that time. But the spirit of the Lord seemed to direct, and after a little time the opposition all disappeared and plans were adopted. The church was fortunate in having among its members, Deacon L. R. Crawford, an excellent contractor and builder. The work was put in his charge and the handsome structure that has been the pride of the Baptists and citizens of Ottawa for nearly twenty years was the result of that year's labor.

April 28, 1895, was the day of dedication. As it was perhaps the most important event in the half century's history, considerable space is here given in quoting from the "Ottawa Republican" dated April 29, whose excellent report of that dedication is worthy of preservation.

THE DEDICATION

At the opening of the morning service, 10:30 o'clock, the spacious auditorium was filled with waiting people. Many, of course, saw the interior of the beautiful building for the first time. It was to all a grateful and magnificent presentment of the genius of the creator and the skill of the builder. Its extensive proportions, ingenious arrangement, that harmonize the beautiful, elegant and artistic with the intensely practical, impressed every beholder. No attempt at spe-

cial decoration was made or was necessary, except at and about the pulpit platform. Here the ladies had erected a marvelously beautiful floral effect. There were also floral adornments on the speaker's table. This pleasing arrangement of simple decoration was the work of a committee consisting of the Misses Lester, Mesdames William Shiras, H. B. Topping, and Misses Nora Shomo and Veda Scott.

The service was opened by an organ voluntary, rendered by the organist, Mr. Elmer Harley. This was followed by the singing of the doxology, after which an invocation was offered by the pastor, Rev. C. J. Pope. An interesting Responsive reading, in which the congregation joined with devotion, was conducted by Rev. Mr. Pope.

A Scripture lesson, from Math. 6:25-29, was read by C. S. Sheffield, State Superintendent of Sunday Schools.

This was followed by a quintette, "Hark, hark my Soul," by Mrs. Indie B. Wilson, Mrs. F. O. Hetrick, Miss Emma Dent, and Messrs. Hetrick and Topping. The obligato was taken by Miss Dent; Mrs. Hetrick sang the contralto solo.

Prayer was offered by President F. W. Colegrove, followed by the hymn: "I Love Thy Kingdom, Lord," and the customary morning offering was taken.

Mrs. Indie B. Wilson sang very sweetly the solo, "Come Unto Me," when the dedicatory sermon was delivered by Prof. Franklin Johnson, D. D. The following is a summary of Dr. Johnson's sermon's sermon:

THE SERMON

I meet you, this morning, first as a friend, and not as a preacher, a minister of the word. I am very sorry that my stay is going to be so brief that I will not be able to take you all by the hand. But since I cannot, I will address you as if I were talking to each one personally.

I congratulate you upon the erection of this edifice so much earlier than we all thought it would be.

I will now give you some intelligence of the young men who have gone from the university here to our larger university in Chicago. I have been very gratified at the standing they have taken. They have taken a very high place, not always the highest, but a high place; and as this institution enlarges and grows and Chicago draws from it more largely, I shall expect the same standard maintained, from the present thorough instruction and management.

So much for my speaking to you as a friend. Now to my work as a minister. I wish to call your attention to the 6th chapter of Matthew, 25th verse: "Therefore, I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" I will call your attention to this verse especially, and draw my arguments from all the Scripture lesson Brother Sheffield read to us.

The word rendered "thought" in the old version had a much larger meaning than now, as "care," "anxiety;" and can be rendered "be not over anxious;" Christ knew what it meant to the Jew when He said: "Take no THOUGHT for your life." Let us notice, first, that Christ is not autocratic, that He does not make a statement, or give a command, without producing argument why we should be obedient,—why we should not be over anxious about the things of this life, what we shall eat, drink and wear.

He draws His first argument from the life principle. Some persons say: "If I feed this body, give it proper sustenance, so that the lungs may perform their function of supplying oxygen to the system, and that the heart may propel the blood, I have done about all there is to be done, have about all there is for me in life." The enjoyments of the table is all there is to it. The temporal wants of the body are supplied, and they think that is all there is of life—merely a matter of food. And there are others who think the body is only to be draped in clothing. If they can manage to get something to wear, the latest shapes and colors, they have fulfilled their mission in life. They are all the time worrying and fretting about raiment.

There are but two religions in the world after all—secularism and Christianity. The adherents of the former say: "I have kept the vital parts supplied with nourishment, have lived to enjoy the table; have draped this form with the best clothing. I am done; I have about all there is in life." But over this debased conception of secularism the Lord places His higher ideal of life. Is not life more than food and the body more than clothing? Why give ourselves concern about these things? God, after all, will provide for our sustenance. He who notes the sparrow when it falls will take care of us; so it is not for us to have a care for these things.

The people are beginning to look upon God as the giver of all good and the overseer and director of all things. Even men of science, thank God, are beginning to embrace religion, and the conflict between religion and science is practically over. This letter from a doctor, a member of my church in a town where I was preaching, has some light along this line. He says: "For several days I have been wondering whether God really cares for me, and whether he cares for all living things. And this morning, before breakfast, I saw a flock of birds light in my garden. They were hopping about merrily, feeding apparently without care or sorrow, and I thought, 'Does not God care for them?' Does not He feed them, clothe them, and hear even the ravens when they cry? He holds the seas in His hands; hears the music of the stars; gives vitality to the blade of grass and color to the flower, and does not He hold the whole universe in space?" And I thought, How can He do this unless He is infinite in His wisdom, infinite in His resources, infinite in His pity? And so I felt, as never before, that God does indeed care for me." And so this man of science, my family physician, saw God in a flock of birds. Gazing