

HISTORY
of
THE FIRST BAPTIST CHURCH
of
BARRINGTON, ILLINOIS.

Written by Arnett C. Lines.

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PREFACE.

To perpetuate a memory and make a record of the organization of this Church and the conditions that led up to it and existed after its establishment, the names of those early organizers and its subsequent workers and pastors as far as memories and records will recall, its progress and its difficulties, and to show -if possible- the zeal and faithful efforts of our predecessors in this Christian Church, is my apology for bringing to light the past and writing this history of the First Baptist Church of Barrington, Illinois.

I am grateful to my grandfather and grandmother, Mr. and Mrs. M.B. McIntosh for the hours they have sat and answered my repeated questions and told me of the organizing and the carrying on of the work of this Church, because all local records of this Church have been burned. Now after more than forty years after their departure from nearly fifty years of labor in this Church, these tellings of facts are but a memory aside from the notes I have kept, but I am indebted to such friends as Mrs. Eliza Hawley Loomis, Mrs. Ellen Hawley Higley, Mrs. Emma Gleason and to my mother, Emma J. Lines for confirming these facts with their own statements.

SETTING.

In the year 1827, Chief Big Foot of the Winnebago Indians at Lake Geneva, Wisconsin, who were engaged in the Indian Wars against Chicago, met the peaceful Pottowatomies on what is now Ela's Flat in Deer Grove three miles east of here. They were unsuccessful in their attempt to incite the Pottowatomies to join their uprising. Chief Shabbona, the white man's friend, had again saved the early people from massacre or attack, and the Indians gradually withdrew from this locality. From that time on the early settlers came into this part of the State, following the streams, because the railroad was not yet known. Soon after this Indian peace, A.B. Freeman, J.F. Tolman, J.E. Ambrose, and A.B. Hubbard, the "first pioneer ministers" to Northern Illinois came to the northeast corner of the state, the first three being under a commission from the American Baptist Home Missionary Society as missionaries to this then new country.

In 1833 Freeman organized a church at O'Plain (now Hadley). In 1834 the First Baptist Church was organized in Chicago and the ordinance of baptism was administered in Lake Michigan and the Church was built for \$600.00. The same year a Church was organized at DuPage, and Brother Freeman preached at the recognition. Also in 1834 a Church was organized at Long Grove (now Bristol) and people were baptized by brother (later Elder) David Matlock, undoubtedly the first administration of that sacred ordinance in Fox River". In 1835 the Northern Baptist

Association of Illinois, Indiana and Wisconsin Territory was set up at Dupage with four Churches represented or a total of 120 members. Rapidly other Churches came into existence: Little Woods (now StCharles), Big Woods (now Batavia), Plainfield, Warrenville, Elgin with 13 members, McHenry with 20 members, Dundee and Adams (now Dundee) with 13 members, Lake Zurich with 14 members, Fairfield with 13 members, Crystal Lake with 17 members. In 1846 Little Fort (now Waukegan) organized and were admitted to the No. Bap. Assn. of Ill., the Assn. being again divided and the present Ch. Bap. Assn. being organized the next year, 1847 at Dundee out of the territory too large for the former Assn. It began ~~with~~ with 19 Churches, and the Barrington Center Baptist Church (the south church) was probably the 20th in this Association or the 33rd in North eastern Illinois.

In 1847, therefore, we get the first stimulus for the Barrington Baptist Church. In the neighborhood of the center of Barrington Township five miles east of Dundee were a few Baptists who attended the Dundee Church. This faithful group therefore organized in Sept. 1847 a Baptist Church of 20 members. The records of the Dundee Baptist Church show that the same year "a large number dismissed to form a church in Barrington Twp." Elder J.L. Brooks, grandfather of Leslie Paddock was ~~probably~~ probably their first pastor and "labored among them every alternate Sabbath Day".

A patch of ground was given a Congregational Church Org. on a conditional deed by Philip N. Gould (Sarah Wheeler's father) stating that when the same ceased to be held as church property, it should revert to his heirs. I have been told by the early settlers around here that the Congregationals could not keep up services and allowed the Baptists to use the building. In that church building the Baptists met and worshiped, altho for a while till then they met in the school house across the way and in the Northway school.

Among the workers there were Nelson Messer, Dan Messer, Lyman Dunklee, J. Hendrickson, H. Wortman, Lucius M. Holbrook, Geo. Robinson, H. Hammond, W. Hiccock, John Weaver, Ed. Seymour, Wm. Olin, Myron Pinkerton, Walter Sutherland and C.S. Dunning; Deacons Messer, Dunklee, Hammond and Robinson being the best remembered and the most mentioned in my day. Geo. Robinson who married Jane Applebee lived across the road from the church and was a lay preacher, that is, he farmed it during the week and preached on Sundays. He later studied for the ministry and was ordained when he came again to the village Church.

In 1856 and '57, T.C. Briggs was pastor at Barrington Center with 44 members, but divided his time with four other places: Palatine School house, Hoosier Grove, Northway school and Barrington Station which this village was called by the community in the center of the township. The railroad had come thru this corner of the twp. in 1854. Village blocks and lots had already been platted by ~~an Englishman~~ ~~Robert Campbell~~ a Scotchman, Robt. C. Campbell who was civil engineer for the railroad. He was a booster from what I can learn, and homes and business houses rapidly increased in number, the nucleus moving here from Deer Grove. Pastor T.C. Briggs devoted a part of his time in 1856 and 1857 in fostering a small group of Baptists here which looked at that time like the beginning of another Baptist Church.

Rev. John Young of Crystal Lake or Woodstock followed him in 1857 and 1858 holding services both at the B. Center Church and at the Station in private homes and "both were greatly revived". Those living here belonged mostly to the B. Center Church,

History

In 1863 during a choir fight in the Baptist Church at Barrington, the pastor took it upon himself to appoint deacon Messer, choir leader.

The choir having selected — Beverly refused to sing for Messer. So the congregation did some miscellaneous and inharmonious work.

Finally the pastor asked ^{the choir} if they would function with G. B. ~~Wentworth~~ as leader.

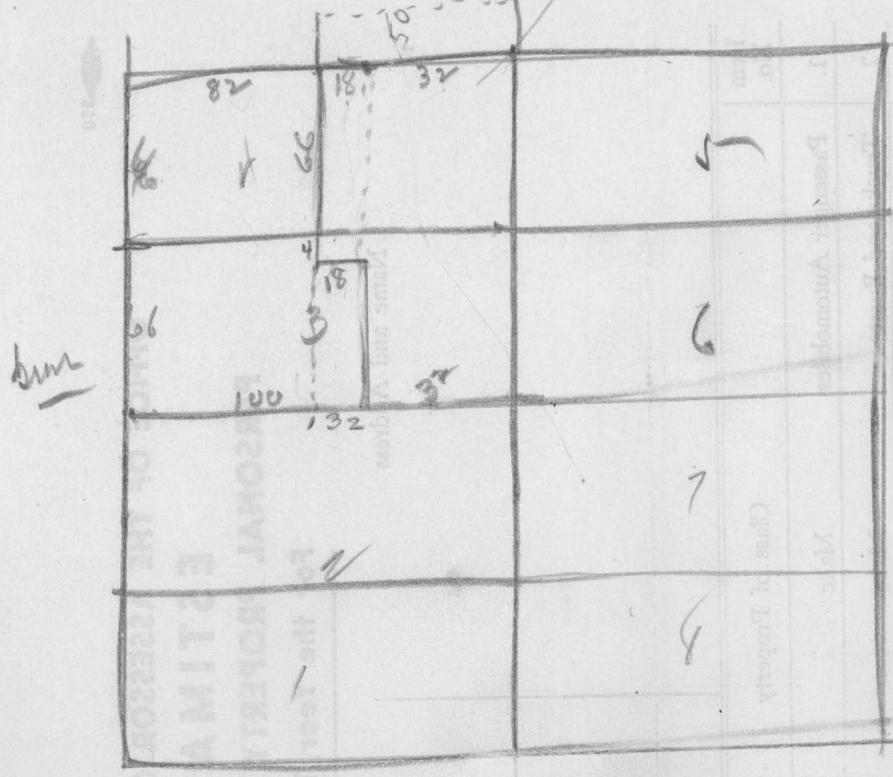
Knowing he could not sing at all the choir accepted him as a compromise.

He bought the enclosed contraption and having asked the choir what key they required, slid to the required key and blowing the note, waved his finger and said "Sing". And they were off as harmoniously as if he was with them and of the best of musical leaders.

MJ

The square pitel pipe he mentions is among my relics — it looks like
Amitt

Under \rightarrow 10 to 1000 Down 500
 9-17-1912



Glock
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101
 18
 82
 62

Church $\left\{ \begin{array}{l} 4 \times 18 \text{ ft } \times 70 \text{ ft} \\ 3 \times 18 \text{ ft } \times 100 \text{ ft} \end{array} \right\} \left\{ \begin{array}{l} 3 \\ 4 \end{array} \right\}$
 Downy. Ex 18 ft. 862 ft $\left\{ \begin{array}{l} 3 \\ 4 \end{array} \right\}$

and 19 were admitted there by baptism and 10 by letter, bringing the membership to 79 at the Center Church in 1858.

The Church in the Village of Barrington.

Chapter 1.

At one of these regular meetings at the Station conducted by the Reverend John Young in 1858 or 1859 in the home still standing at the S.W. Corner of Station Street and Grove Ave., plans were laid to organize and build a church up here. Mrs. Eliza Loomis and Mrs. Ellen Higley told me that they were at that meeting with their parents, Zebina and Betsy Hawley, and that it was much like a Revival Meeting. Mr. and Mrs. M.B. McIntosh lived in the same block and were there among the organizers at that meeting.

Robert C. Campbell who still held the unsold lots in the prospective village was called upon and he gave the organization, for a nominal consideration of one dollar, lots 3 and 4 in block 14 which is the present location of this church and was then the corner of South Hawley and Felter Streets. The lots were deeded to "Millius B. McIntosh, M.G. Burrows, A.R. VanGorder, Lewis H. Bate, Willard Stevens, trustees of the Baptist Society of Barrington, Cook County, Illinois". The deed contained the following condition: "it being expressly understood by and between the parties hereto that the land hereby conveyed is to be used for church purposes only and that no public ~~school~~ day school for children shall ever be held on said premises and that none of said land shall ever be sold or leased to any parties and that should said land thereby conveyed cease to be used as a church site, then said land to revert to ~~the parties of the~~ the parties of the first part their successors or assigns". It was signed July 2nd 1859 by Robert C. Campbell and Maria M.P. Campbell and recorded in 13 days and recorded again Aug. 12th 1895. After selling the old parsonage and 50 feet frontage on Lincoln Ave. to Wm. Dawson in 1912, the balance of the church property is described as follows: the West 100 feet of lots 3 and 4, block 14, except the east 18 feet of the north 70 feet thereof. (Beginning at the northwest corner of lot 4, block 14, thence south 132 feet, thence east 100 feet, thence north 62 feet, thence west 18 feet, thence north 70 feet, thence west 82 feet along the south line of Lincoln ave. to the place of beginning).

Chapter 2.
Building.

The present meeting house was built in the summer of 1859 at a cost of \$2250.00. It was and is feet by feet of the single ridge type. Originally the square belfry was on the north end of the ridge. It was built on a high brick and stone foundation so that they would have to dig out but little dirt for the basement, but the women have been "digging" out dirt ever since.

Instrument #2262, 45

For twenty years the basement was only half dug out and the north half stayed a dirt pile. My mother remembers going there to socials and the like and the people sat on the dirt pile in the north of the room like a raised tier of seats. Then in the early eighties the basement was finished. An ample kitchen was built in the north end and the wood shed was in the north east corner where our furnace later was. In the north end of the general basement assembly room was a long dais or platform raised ten inches. The only entrance was from the outside, ~~door~~ ~~was~~ the south door. The one hobby seems to have been the remodeling of the basement and the choir loft. They were always at it. So in another twenty years or so the women had the basement remodeled. The original basement stairs was much in the present position, south ~~west~~ corner, but going down to the north along the west wall around the original baptistry that had been ~~under~~ under the pulpit platform. That stair had become rickety and grown into disuse when the first baptistry was taken out, and it was just floored over with amen pews for the deacons. A new stairs ~~was~~ ~~put~~ about 18 inches wide was put into the northeast vestibule with the library shelves above it. Roy Peck was librarian. Visitors in going down to the basement socials and functions had to go thru the wood shed and furnace room.

The outside front of the building was unlike any church I have ever seen, and much like our original Village Hall high up over the calaboose. It had two doors ~~high~~ high up like the present north east door. A high porch spanned the width of the building, then a series of steps the width of the building down to another platform as wide and about three feet high, high enough so that folk could step from their carriages on the same level to the platform. There were small steps to the ground at each end and the plank walk in front of it was always covered with mud. Across each end of the platforms and steps was a high solid board wall railing. Massive and convenient in its day but architecturally unattractive.

Both doors led into vestibules, then thru the present inner doors into the worship room of the church. The space between these two vestibules inside was a choir loft under that high north window. That loft was then open to the ceiling. Seats were graduated like stairs from the narrow platform in front for the organ and the leader, and little narrow steps on each side led up into the choir loft.

The windows of the church were then of small ~~xxxxxxx~~ panes of ~~glass~~ clear glass giving in plenty of light. The floor was bare pine with a cocoa mat runner down both aisles. In both corners as one entered were old fashioned long low black iron chunk stoves that held four or five sticks of cord wood at once. A narrow board shelf-like bench was built along the walls, and zinc lined the walls near the stoves. They kept it hot at that end of the church but the preacher kept it hot at the other end. The black stove pipes hung from the ceiling the length of the church to the chimneys at the south end ---- a queer sight to us who have modern means. In rainy weather the rain down the chimneys made the soot run a tarry, sour muck down the wall inside the church both sides of the pulpit.

The pews were of the low back breaker type with long loose pads on them. A long board-fence-like-wall as high as the pews divided the center in two sets of pews. Church pews were

~~Some~~ bought and put in by church members who were given a deed for them. My grandfather McIntosh owned two and the third seat on the west side of the east aisle was willed by him to me. We signed quit claim deeds to our seats when Rev. Geo. Lockhart, Jr. got Deacon Whitney to donate the present more comfortable seats. Two relics are still in the basement. Low foot benches in front of each pew for folk to keep their feet up off the bare, cold floor often got kicked over with a bang during some solemn part of the service. Yet these back breaker seats did not prevent some from going to sleep, and one good deacon used to snore till his embarrassed wife woke him up. Only pew owners were allowed to vote on certain matters. Owning these pews gave some people obstreperous ideas. One Sunday morning when the first ones got to church a fence board was found nailed over the seats owned by Willard Stevens who had become peeved about something and stayed away.

The ceiling was painted blue and gray in five conventional designs. I could draw them now. And they stayed that way so many years I thought they were of sacred origin or heaven placed and dare not be changed.

If there were any evening meetings during the first few years of the Church, they must have used candles and many lanterns, because M.B. McIntosh had the first kerosene lamp in Barrington which I think was several years after this building was built. Then when people got over the fear of them, kerosene lamps were put into the church; first the old brass chandelier of kerosene lamps, then the four nickle plated lamps that hung by long rods from the ceiling, then the memorial electric chandeliers, then the present recessed lights. One Sunday evening during a vigorous sermon, I saw one of the large nickle plated lamps drop with a crash to the floor in the east aisle. Fortunately the light went out without causing a fire, but the deacon sat erect very quickly. A bell was installed in the original hel-fry in 1872.

The old parsonage was built in 1885 by A.G. Gleason east of the church, now owned and occupied by Mrs. ^W Dawson.

All this is as I saw the church in 1888 when it was only 29 years old, and I hope it will continue to have its growing pains.

In 1891 the old stoves were discarded and a furnace was put into the northeast corner of the basement.

Remodelling the choir loft had been for ~~an~~ many years as regular and periodical as the change of choristers, and if each patch and change were in colors, the choir corner would look like Joseph's coat of many colors. About 1890 someone got the idea of getting the choir nearer to the pulpit, so the old balcony was torn out and the choir moved up to the other end of the building to a chummy place near the pastor.

The women, the style makers of mankind, after getting rid of the old stoves and putting a new chimney on the east side for the grand new furnace built by socials and oyster suppers, put a green brussels carpet on the floor. Um. That was something new and fine.

"Elder" Henry, a lay preacher, bartered with the 4th Baptist Church of Chicago for their old windows and they were put in here: square panes of plain colored glass that were very cheerful and gave a beautiful touch for 21 years.

Electric lights were put in the church in 1900. A cement

baptistry was built in the basement below the floor under the basement stage. It was planned to heat it with a tank stove or a water trough stove, but it was a failure trying to heat it, and it was filled up with ashes.

In 1906 M.B. McIntosh died. Beside being charter member and organizer, he had been trustee, deacon and treasurer for many years. Mrs. McIntosh who followed him in 1908 had been church clerk, delegate, teacher of the Galaxy Class of girls from childhood to womanhood, and for many years the one and constant entertainer of the preachers. The two were faithful unto death in support of the Church with their time, attendance and finances. In those days they had teachers' meetings, prayer meetings, and two worship services on Sunday. They usually had to entertain the supply preachers and substitutes and new men. When my mother and brothers were still home, they used to call that bedroom where the preachers slept the "Prophets Chamber".

In 1911 Rev. Geo. E. Lockhart lead a movement for improvements. The big platform and wide steps in front of the church were torn down. The result was the remodelling of the northwest corner with a lower entrance and an added vestibule with a better (inside (and later an added outside) entrance to the basement. The belfry was moved from the ridgepole to the top of this improvement on the northwest corner of the church. New windows were installed as gifts by those whose names were on them, and the large center chandelier by Mrs. J.I. Sears, the three smaller ones by Mrs. Geo. Comstock, and these new comfortable seats by Deacon J.C. Whitney. The inside walls were painted and the ceiling lost its old blue pentagons. The cost of remodelling, out side of the gifts mentioned, was \$2087.00

In 1912 our people wanted a bigger organ. Brother Geo. W. Spinner said he would give half, and, at the instigation of Brother Lockhart, your humble servant wrote to Andrew Carnegie who contributed the other half of a Hiners (Pekin) Pipe organ.

In 1914 the old parsonage and fifty feet of frontage on Lincoln Ave. east of the church was sold to Wm. Dawson, the horse sheds south east of the church were torn down with the the tight board fence, and a new modern home -plans by A.C. Lines- was built on the south end of the lot. The debt was paid off by 1919, in six years.

In 1914 Deacon Whitney died. Altho ne had always lived at Lake Zurich, he was faithful in attendance and support, and he was a pillar in his community.

In 1916 during Geo. H. Lockhart Sr. the choir loft was enlarged and the old hymn books, music in front and the words in the back, were discarded. His son Herbert was instrumental in getting together a large choir.

In 1922 during the pastorate of A.S. Barner, the church was redecorated ~~throughout~~ throughout and the present southwest stairs built in. The cost was \$1200.00 and was paid by the drive led by Mrs. Lida Allensby Sutherland and Mrs. Maud Robertson.

In 1933 the church was reshingled by Wm. Gottschalk, \$225.

In the Fall of 1934 we celebrated the diamond jubilee of this building and the 87th anniversary of this church organization. Many old timers of the village were present and related experiences and memories as embodied in the church minutes.

In Oct. and Nov. of 1938 the basement was enlarged by adding a 14 x 20 foot room to the east for a new furnace and blower, and two toilets. A cement floor was layed over copper water pipes and the ceiling recovered. Cost was \$2600.00

In 1941 when Rev. VanZandt came the balcony over the vestibules and narthex was built in affording three more class rooms.

Tearing out that double plastered wall and rebuilding was a long hard dirty job at which Mr. VanZandt worked hard and faithfully, cleaning up, dusting and relaying the carpet every Saturday afternoon for the non-interruption of Sunday services. Money was borrowed on a five year note and paid off in three years.

While Mr. VanZandt was here, the beautiful and rare lighted picture of Christ in the Garden of Gethsemane was given the church.

Chapter III. Chronological List of Pastors.

At Barrington Center:

1847 to 1855 John L. Brooks and laymen such as Geo. W. Robinson
but who was later ordained
1856 to 1858 T. C. Briggs
1858 to 1859 Young

Village of Barrington:

1859 John Young, A. S. Dennison, Morse
1860 to 1861 Wm. H. Earl He was a chaplain in the Civil War
He supported a family, educating his two daughters,
Mary and Martha, on a salary of \$300.00 a year.
He lived in a small house that stood where the
J. C. Plagge house now is.
1862 E. O'Brien
1863 Wm. H. Earl again, and H. M. Howie who was a student
from Morgan Park Seminary in Chicago, and died on
a trip to his native Scotland. A parting gift to
him was a collection for a pair of \$12.00 boots.
1864 to 1866 H. M. Howie and L. Raymond
1867 to 1868 Jos. Delaney A student with an Irish accent.
1869 Students from the U. of C. and ~~the~~ ordained Rev. xxx
Geo. W. Robinson
1870 J. B. Peat
1871 to 1872 A. L. Alford He married Mr. and Mrs. A. G. Gleason Sr.
Mrs. Harnden said she was in his Sunday School class.
1873 J. Kermott and supplies
1874 Joe Wheeler and Rev. Geo. W. Robinson
1875 to Feb. 1877 G. C. Shirk, whose wife is buried in Ever. Cem.
1877 to 1880 W. T. Green He married my father and mother, and he
made her promise she would read a chapter of the
bible every day, and so she did, reading to us every
night till she read the bible thru five times
and wore it out. He lived in the old Jackson house,
the Hickox house, and the Ed. Clark house.
1881 to 1883 R. P. Allison He lived next to Gustav Meyer on
Lincoln Ave. in the old vinegar factory and went
into law practice.
1884 to 1885 J. Lucien Parker
1886 A. H. Stan(?) and supplies
1887 to 1889 C. T. Everett, a tall man with a long white beard and
two daughters. Died in Milwaukee.
1890 to 1891 Brother Charles Henry, a layman, came from Chicago
Every Sunday. He loved style and injected it into
the church.
1892 to 1894 Robert Bailey who had five sons and turned "Free
Thinker" after he left here.

- 1895 Supplies and Rev. Kingsley, a tall man who would distress some of the people by wearing a bright green necktie in the pulpit.
- 1896 to 1898 S.S.Hageman who came from the Dakotas.
- 1899 to 1901 W.L.Blanchard, a very learned man who could read and write seven languages. Went into the real estate business when he left here.
- 1902 C.D.Mayhew who died in Sheboygan Falls 11/8/43.
- 1903 John C. Garth while attending U.of C. Retd. to Calif. →Note
- 1904 Garth and supplies, Coe. Hayne, J.Gagnier, O.D.Briggs.
- 1905 Robert Lincoln Kelly. You will recall he did much good with his portable organ in his calls on the shutins. He was single then and lived here with his mother. *Got \$3.00 a week and railroad ticket. Raised 1.80*
- 1906 Virgil Vivian Phelps and Theron Torrens Phelps, brothers ~~of~~ coming from the U. of C. alternately each Sunday.
- 1907 to 1908 James H. Gagnier, first ordained pastor in 5 years. U. of C.
- 1908 to 1913 Geo. E. Lockhart, from U.of C., a vigorous man who got us to build the new parsonage.
- 1913 to 1916 Geo. H. Lockhart, father of his predecessor. buried in Evergreen Cemetery.
- Nov. 1916 to Nov. 25, 1917 Edgar Woolhouse.
- Dec. 1917 Paul Hoffman, chaplain of local Reserve Militia, Left to teach in a N.D. college.
- Dec. 1918 to Mch. 1920 John Stewart who married Mrs. Chubb who was known statewide in Wisc. for her work.
- Aug. 1920 to 1923 A. Stirling Barner from U. of C.
- Fall of 1923 to June 1925 J.Burt Bauman
- 1925 A. Stirling Barner again during the summer. He died in New York State in 1946.
- Oct. 1925 to Nov. 1928 Carl A. Nissen who came here as a student from U.of C. and was ordained by Shailer Matthews on 5/14/1926.
- Nov. 1928 to Mch. 1941 Charles R. Drussel who came from Mowequa, Ill., and certainly was father of his church. Mrs. Ella Drussel died while he was pastor here. I have also made a part of the Church minutes, Rev. Rutherford's sermon at her last services.
- Mch. 1941 to May 45 Rev. Philip G. Vanzandt. For more than three years he conducted the morning worship and Bible School in one combined service. He broke his neck 8/5/43 while in swimming but was soon able to be about with a brace on his neck and carried on as usual. Mrs. Vanzandt was outstanding in her ability to organize and very successfully handle the primary and junior departments.
- June 1945 to Jan. 1946 Rev. Chas. A. Boyd, interim pastor. He loved the history of song and the evolution of the song book as well as sacred art which he taught in Assemblies.
- Jan. 1947 Rev. Paul Starring attending U. of C. for his Ph.D and recently from Denver, Colo.

1895
Supplies and Rev. Kingsley, a tall man who would
distress some of the people by wearing a bright
green necktie in the pulpit.
1895 to 1898
1895 to 1901
and wife seven languages. Went into the real estate
business when he left here.
C.D. Mayhew who died in Sheboygan Falls 11/8/45

John Cas. Garth built a church at Willows - died - Mrs in 1947 was
Louse brother in a dormitory in a university at Redlands, Calif.
Rev. Kelley went from here to Hinkley, Ill. for \$1400. T. Wash PK Calvary
Bap Ch. to Wheatlands, Wash. & Interim Wash

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Famous Visitors. Big Occasions.

The Association Meeting was held here in 1860. "Meeting was opened by sermon by Devi Parmely preaching from Amos V 8, Evening sermon was by A. B. Ashley from Philip. 1-6. Among The noted having preached here were, Charles Richmond Henderson, Dr. P. S. Henson who preached Horace Church's funeral sermon, Dr. C. T. Holman, Gerald B. Smith, Reverends Winegar, Geistwight, McDonald, and Shailer Matthews.

In 1897, on Dec. 16th and 17th this Church celebrated its Golden Jubilee. Pastors returning for that occasion were John Young, Chas. Henry, Robt. Bailey, C.T. Everett, Kingsley, Walker besides Dr. C.E. Hewitt of the U. of C. and the pastors of the other local Churches, T.E. Ream and Rev. Troyer. Dean E.B. Hulbert took part. The program lasted from Thursday noon till Friday night.

On Mch. 1st 1934 we celebrated the 75th birthday of this building, and all people of the village seventy-five years of age or over were invited. I have saved what they said in the records.

Chapter IV. Difficulties.

Their few evening meetings by candle lantern, or their miles on foot, or in the rain were nought when warmed within by a keen devotion. Money was scarce but they gave what they could even if it was a total collection of only two, three or five dollars to the annual missionary ~~collection~~ collection. Ordained preachers were far apart. There was no telephone to call on or set dates, and transportation was slow and uncertain; yet in the necessary frequent changes from lay preachers to a variety of ordained pastors and substitutes, their creed seemed to vary but little, for the isms were few even tho the folk were more gogmatic.

Altho this Church never was a "Hardshell" Baptist Church, they were loosely called so by outsiders in the early days because no one could vote in a church meeting unless he were an immersed member. I knew of an early deacon, Bro. Wm. Clark (he was a little Englishman and section boss on the railroad) who would not pass the communion cup to Brother Aylesworth who was a Campbellite and not an immersed Christian. They had a pitcher and goblets then till the law prevented.

When they were preparing to build this building here, there was much discussion about digging out the basement, so the settlement was a high brick and stone foundation lifting the building off the ground and thereby necessitating little digging.

It was claimed that the people at Barrington Center allowed the people up here to pay for the new building, but the majority of members were from there, and they claimed they still owned this property and wanted to control it. John Duel and U. Burlingham who built the church had difficulty in getting their money out of the trustees. A suit was begun or was threatened, but the three cornered squabble was settled out of court with some hard feeling and a little loss of membership temporarily.

I have the receipt from the trustees to my grandfather McIntosh in 1862 in full settlement of the affair. The Church letter to the Association at the end of that year said, "passed severe trials since last letter. --- built their new house which very much involved them in debt and worse than all they have had divisions among them but Elder Earl there since last April (1860) doing good work for peace and harmony".

Somewhere in the early days there was trouble about any one belonging to the Masonic Order which began with the discovery that the pastor at that time was a Mason.

At one time in this Church which period I have always called the "Dark Ages", we had been having the difficulty of getting a resident man with the consequent use of students from Colleges and Seminaries and the U. of C. This gave us leadership only on Sunday with a few faithful workers to carry on through the week plus some old folk who were unable to fire up enthusiasm. In that period in talking with the Methodists here a consolidation was suggested under a neutral denomination. Negotiations were carried on by me with the authority of the Church with Rev. J. E. DeLong of the M.E. Church. When it was discovered that in both selling their properties that we might put ours into the pool but the Methodists could not because it did not belong to the local body as ours did but belonged to the Methodist Conference, all further thought of consolidation was abandoned. We got a resident man, and both Churches took on more vigorous life.

The restrictions and the reserved clause were first claimed by the Campbell family Dec June 1 1878 and the deed filed for record 6 days later

Chapter 10. Branches of the Work.

The Dorcas Society, named by Mrs. A. Leonard, ^{11/11/897-} was a very active society meeting every week to sew quilts and make comforters and such for the relief of the needy, and to do such work for financial aid to the expenses of the church.

The Missionary Society had been active for years, altho in the early days when money was scarce they were proud of a very few dollars they could give for the work. In later years Mrs. Florence Peck Schroeder was the force behind the work. She encouraged, organized and sponsored the book review classes in the winter. That society for some reason was united with the Dorcas Society and other women's societies in the Baptist Churches as The Woman's Society which in this Church is now divided into three Guilds under one set of officers known as the Priscilla Guild the Martha Guild and the Naomi Guild, each in friendly competition with the others to perform those tasks or stunts that are helpful.

The Altrui Society originated as a Bible School class under the leadership of Mrs. Geo. W. Spinner in ^{Nov. 1914} and carries on to this day for the same purposes.

When I came here the Bible School met after the morning preaching at about noon, and the hour has been changed several

*Miss. Soc.
org.
Sept
1915*

times since. Mr. Wm. Dawson was Supt. at that time. Mrs. Emma Brockway was superintendent later on and one of the faithful powers in the general work for years. Rev. Paul Hoffman in May 1918 tried a union of Church worship and Bible School at 10:A.M. Rev. VanZandt was quite successful in a combination of the two for three years. All the superintendents can not be mentioned here nor do I know them of the early days. Arnett C. Lines led the Bible School for 27 years, sang in the choir for 42 years and quit while they could say "Why did he quit" instead of "Why dont he quit".

The choir singing of any Church is a strong factor. What shall I say of ours? There is too much to repeat. The singers have been a multitude. We have had singing most of the years, once a Male Choir only; but we have not been without our difficulties. In the early days before we had an organ the chorister got peeved about something and quit. Grandfather McIntosh who could not sing a tune to my knowledge, bought a pitch pipe and took over the work. All they had to do was to sound a pitch and wave a stick. Early singers of the choir were zebina Hawley, Rhoda Lombard, A.H.Gleason Sr., AL.S.Henderson, Chas. Hawley, Fred Bennett, Lew Bennett, Luella Austin, Flora Lines, Mary Collen, Emma Brockway, Maud Otis Robertson, We suffered a big loss when Hugh H. Mattison died. He had been Singer and soloist for many years. Sadie Thies deserves much credit. Altho not a member, she led the choir for years, ~~and~~ has done much solo work, and still is faithfully keeping at it. Mrs. Allen was one of the organists in the early days, later were Rhoda Lombard, Luella Hawley Austin, Nettie Lombard, Alta Powers Bennett, Violet Ulitsch Brandt, both Mr. and Mrs. Wm. J. Cameron, George Spinner, Carl Ahrens and Ruth Ahrens Munson and many others. George Comstock used to play the violin in the choir. *note →*

There has always been a B.Y.P.U. ever since I can remember.

The deacons of the Church in the earlier days were Wm. Clark, Wm. Howarth, Jos. C. Whitney and M. B. McInstosh. *and Marcus W. Dodge* When they died, we had several deaconesses for a while. Then for a time we had no deacons till Mr. Barner came here and asked some. The ones elected at that request were, George Banks, Howard P. Catsle Sr., Hugh H. Mattison, and Arnett C. Lines, the latter being chairman ever since. The death of Brother Howard P. Castle was another great loss to us. Altho he was a lawyer with a busy practice, a member of the state legislature, a banker and Captain of our local Reserve Militia during the First World War, he always found time to attend and care for the duties of the Church, and many a time he quietly gave from his own pocket to meet a shortage in certain Church obligations or further enhance a remuneration to a visiting pastor.

The first I heard of the Church Council was when Paul Hoffman asked for an Advisory Board in May 1918. Later Carl Nissen called it the Church Council. C.R.Drussel called it the Official Board and it is now, by vote of the Church, made a definite part officially of the work and is called the Church Council.

After the earlier church at Lake Zurich closed (they have had two) our people at Barrington used to go up there and hold a Sunday afternoon service. We met in an old hall next to the ball park and at times we had to close up because of inability to hear above the cheering on the ball grounds.

Differant movements have been sponsored by the Northern Baptist Convention in recent years for world aid to the churches x

2262145 Robt Campbell + Pop Soc 1007.2.59. 8/12
 2695822 Chas W Campbell + DC 6-1-98-6-7-95
 5046256 Pop Soc Henry Dawson 609.17-12-9/11-98
 5225689 J. S. Voluntary Trust To Sr. Sch. 7-10-13-7-14-13
 6580931 J. S. School to Pop Soc P.D. 7-10-19-7-25-19
 5845 R 3 < 623217 >

Page 381 (Bek 14 hats 11.4)
 Band List Vol. 3
 42-9-

Later choir leaders were Mrs Wmley Parker, Ilo Shepard, Geo Cameron
 Angie Mont gomery, Mrs Clifford Clarke, Mary (nee) Russell.
 Later organists were Florence Thies King, Mrs H. A. Hart Sr.

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 Hoffman asked for an action Board in May 1918. Later Carl
 Nissen called the Church Council. R. Drussel called it the
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 Baptist Convention in recent years for world aid to the churches x

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50-1 feet to 100 ft
lat. 3, 1321.4

Leontopodium by G. W. E. Frost Pres
det. by Bennett
to Carl Schmolke

Mäthilda Schmolke
joint tenants

Dated Aug 2-2 1949

Filed Aug 24-1949

Book 447 33 Page 18

such as the World Wide Movement. We have always met our quota. The latest one was the World Crusade which is quite broad in its post war work in replacing demolished hospitals, schools, colleges, and churches. When the call came here the amount was so big that no one was interested and all thought it could not be done till Tommy Dockery went with Rev. Starring to a meeting on the North Shore and came back with hope and determination. Tommy said he was surprised to see how little we were giving for missionary work and that we ought to do better and that we could dig up the \$3000.00 asked ~~for~~ of us in the 18 months allotted. A few of us rallied to his aid, teams were sent out, subscriptions went over the top by several hundred dollars and we are ahead of schedule in paying our quota.

This Church has been continuous in its services for a hundred years, and only once ~~did~~ that I know of has it had to close. That was in 1918 during the bad flu epidemic when health authorities asked all places to close and we did for a few weeks.

Chapter VI.

Spiritual Accomplishments.

Our Moral Minds are prone to remember the material things better than the spiritual because we can see the former and not the latter. Our early people walked miles to church. Some came with ox teams. Zebina Hawley at first came to church here with a yoke of oxen. Some preachers rode horseback from church to church. I recall a number of occasions when preachers got off the train at Palatine and tried to walk here or hire a horse. Pastors' salaries ranged from nothing to the laymen who took turns preaching like Mr. Dobbin, Mr. Dunning (Mable Seaverns grandfather) Philetus Beverly (died in Ottawa, Kansas, at the age of 107), and George Robinson before he was ordained, or they were given the meager church collection, to a small salary of two or three hundred dollars depending on further gifts of food, money, clothing and pound sociables, to the best salary we have paid, i.e. \$2600.00 to Mr. Drussel. Yet these men have made the rafters ring, have seared the sinful spots in wayward lives and moved many a soul to a faith in the Christian life, thus leading the community to a more righteous life. Too many of our pastors have left under color or threats or have gone into other work; but we must ever bear in mind that they are of a human make-up the same as we are. Yet their zeal has stirred man to a life of real devotion. Think of so great an urge to be baptised that they used to cut the ice in the creek in the winter time to be a part of His Kingdom without delay. Zebina Hawley and his wife Betsy followed that custom and were baptised in a hole in the ice in Comstock's creek back of the Dodge farm. Jay Palmer was baptised in the winter ice water. Stewart Miller's mother was confined to her chair by rheumatism, yet she insisted on baptism and was lowered in her chair into the winter water and was thus baptised, chair and all, with no ill effects.

An interesting discussion on the ~~side~~ side was told me by a man from Palatine who worked in the creamery and heard it, was about milking and hauling it to the creamery on Sunday. Deacon Nelson Messer finally stated that as long as the Lord had the cows give milk on Sunday he was going to milk them and haul it to the factory on Sunday. The pastor, Geo. Robinson did not win. This was told me by the latter's widow and confirmed by Deacon Messer's granddaughter, Mrs. Jay Waterman.

Strange to say, there have been no missionaries go out from this church, and only one of our people ever been ordained into the ministry. That was Jimmy Dahir who became a minister in the Unitarian Church.

It is interesting to see the figures of the two churches in friendly competition, nip and tuck; the Barrington Center church finally slipping as more of them moved here to town and went to this church; finances poorer there, better here; library smaller there, better here; attendance in church and school less there and better here, till in 1872 they ceased to hold meetings.

Under the present leadership of Reverend Doctor Paul Star-
ring we are making real advancement in interest and in the number of men who are taking an active part. It is much different from the time spoken of in an early church letter during the Civil War wherein the Church Clerk said "things ~~xxx~~ have been looking rather gloomy and discouraging, but we have recently taken in a member from the Methodist Church and things are more encouraging". We now have an active group of people and a spirit of push and vision. We are doing things and are forging ahead. Oft times our edifice is too small and we must enlarge in some way. Some things about the building are perhaps beyond repair and the exterior must be made more attractive and have something done to save the building. Our trustees have been working with a church architect to learn which will be best for us: enlarge this building or build anew one. This one is 88 years old. We need more room for the Bible School classes and certain church functions. With God's guidance and your support we will continue to grow, physically and spiritually.

War Record.

Record of those in the service of our country prior to recent World Wars is either incomplete or uncertain.

(not a name
only)

World War I

John Robertson
Lynton Carmichael
Ralph Winegar
Herbert Banks
Clarence fox Halead
Earl Charleston
Will Jahnke
Joe Robertson
Albert Schutt
Lysle Alverson
Otto Radke -----Killed in Action .

Harry Hams
Harry Brandt
Ray Jackson
Walter Celley
George Babcock
Leo Hawk

World War II

George Banks
Edgar Biechele
Allen Bennett
Philip Boyd
John Brasel
Roy Brown
Alfred Castle
Howard Castle
Harvey Cockran
William Clinge
Robert Daeschler
Cling Erickson
Frank Farwell
Robert Farwell
Herman Gerdau
Donald Golladay
Clarence Hammond
Elmer Hammond
Lewis Hammond
Max Hembrey
Robert Herren
Ted Hick
Lysle Hick ---Killed in Action
Etta Mae Hutchinson

Avon Jones
Eugene Kincaid
Jerry Kohout
Raymond Meyers
Donald Miller
Kenneth Pankonin
Warren Pankonin
William Peters
Lesley Princell
Roscoe Rowland
Forest Shepard
Elwyn VanZandt
Warren Waggoner
Robert Wallace
Barbara Watson
Richard Watson
Robert Watson
Hugh Waterman
Roy Waterman
Eugene Weber
George Whitecomb
Wilbur Whitecomb
Don Brasel
Wright Catlow Jr.

Towards show that
about Dodge
Freeman Dunklee

John H. Earl
Geoff. Robinson were in the Civil War

World War I

Harry Hama
Harry Brandt
Ray Jackson
Walter Gelfey
George Babcock
Leo Hawk

John Robertson
Lynton Carmichael
Ralph Winger
Herbert Banks
Clarence Fox Hales
Earl Charleston
Will Jahnke
Joe Robertson
Albert Schutt
Lyle Alverson
Otto Radke

-----Killed in Action.

World War II

Avon Jones
Eugene Kincaid
Jerry Hobout
Raymond Meyers
Donald Miller
Kenneth Pankovic
Warren Pankovic
William Peters
Lesley Princell
Roscoe Rowland
Forest Shepard
Elynn Vandant
Warren Waggoner
Robert Wallace
Barbara Watson
Richard Watson
Robert Watson
Hugh Waterman
Roy Waterman
Eugene Weber
George Whitcomb
Wilbur Whitcomb
Don Brassel
Wright Catlow Jr.

George Banks
Edgar Bichela
Allen Bennett
Phillip Boyd
John Brassel
Roy Brown
Alfred Castle
Howard Castle
Harvey Coakley
William Clinge
Robert Daeschler
Cliff Erickson
Frank Farwell
Robert Farwell
Herman Gerden
Donald Goldaday
Clarence Hammond
Elmer Hammond
Lewis Hammond
Max Hemphrey
Robert Herren
Ted Hick
Lyle Hick
Ella Mae Hutchinson

-----Killed in Action

Members of This Church
More Than Twenty Five Years.

| | | | |
|-------------------|------|------------------------|------|
| Emma Brockway | 1888 | Jennie H. Lines | 1917 |
| Ethel W. Banks | 1906 | Arnett C. Lines | 1921 |
| Alta M. Bennett | 1921 | Anna M. Lines | 1921 |
| Sarah Castle | | Nancy Mattison | 1907 |
| Grace Castle | 1921 | Helen Robertson | 1921 |
| Anna Drussel | 1915 | Florence McLeister | 1906 |
| Caroline Glass | 1921 | Katherine Pelham | 1921 |
| Wright R. Catlow | 1921 | Albert L. Robertson | 1907 |
| Hanna Dawson | 1913 | Maud O. Robertson | 1891 |
| Chas. Dahir | 1919 | Mable P. Seaverns | 1921 |
| Fred Dahir | 1921 | <i>Preston Collier</i> | 1911 |
| Minnie Dockery | 1921 | <i>Walter Ahrens</i> | 1917 |
| Thomas F. Dockery | 1923 | <i>Geona Brockway</i> | 1921 |
| Katherine Hawk | 1899 | <i>Grace Cannon</i> | 1906 |
| Genevieve Hoglund | 1914 | <i>Georgiat. Lines</i> | 1907 |
| | | <i>Edith Paddock</i> | |

Centennial Committees.

Arnett C. Lines, Chairman.

Program Committee:

- | | |
|--------------------|-------------------|
| Grace Cannon, Chm. | |
| Jay J. Pelham | Albert E. Sidwell |
| Herman Sellers | Mary Wessel |

Publicity Committee:

- | | |
|-------------------------|--------------|
| Harold M. Hart Sr. Chm. | |
| Claire Miller | Tom. Dockery |

Reception, Decorations
and Dinner Committee:

- | | |
|--------------------|---------------|
| Alta Bennett, Chm. | John J. Weber |
| Sarah Castle | Sarah Rowland |
| Anna Drussel | Myra Sears |

Property Plans Committee:

- | | |
|----------------------|----------------|
| Max Hembrey, Chm. | |
| Tom Dockery | Jay J. Pelham |
| Centennial Treasurer | Anna M. Lines. |

1947
Centennial
Baptist Ch.

A.C. Limes. chm. 704R.

Program. & Music: Grace O 6715
J. Pellham 553
H. Sellers 664J
Dr. Sidwell 655W
Mrs. Lisset 216M.

Invitation, Publicity, & Folder for history & Program: H. Hart Sr. 1024
Clair Miles 515
Tom Doohery 433

Reception Ch. Occ. Sunday dinner: Alta Bennett 207M
Sarah Castle 591J
Anna Damsell 350W
John Tucker 150R
Sarah Rivland 369W
Myra Sears 54

Property Plans Trustees: Max Hembrey 527J
Tom Doohery 433
Jay Pellham 553

Treasurer - Anna M. Limes
Dates Oct 10-11-12.

^{7 1st} Music for all dates.
Singing all dates.
Divide work & Grants.

Friday 10/10 -
Open House
Com: Noon Guild
K.P. chm.

Sat. 10/11
Pageant
Com: Maetho Guild. A.S. chm.
H. Hart Jr. & Sr.
A. Sheel

Sunday eve. 10/12
Rev. Starring
P.M. Com: Pines Guild. M.S.
Mrs. D. Jackson
& Altrui. Mrs. D.S.

Dec. Com:
Mrs Sellers.
Otho Thomas
& Book for Club.
Dinner by out side help.

The Baptist Church

Phone 204 R
Barrington, Illinois

CARL A. NISSEN
MINISTER

June 30th, 1927

Mr. A. C. Lines
Local.

My dear Mr. Lines:

I am handing you herewith a copy of the report given by the committee visiting this church in regard to Open membership as that report was read before the Chicago Associational Meeting, June 16, 1927, meeting in the Immanuel Building. I am also inclosing a copy of the report that was tentatively submitted by Rev. Freeman, one of the visiting committee.

This is in compliance with your oral request. I have a copy of both of these for my own use.

Very truly yours,

Carl A. Nissen.

Report of the Committee of the
Chicago Baptist Association, which visited Barrington
in regard to Open Membership.

Members of your committee, acting under your instructions, visited Barrington and held a conference with representatives of the Baptist Church there, one of whom was the pastor. The conference was very frank in its expression and fraternal in its spirit. It was found that the Barrington church is now practicing the inclusive or open membership policy and has been doing so for some time. The representatives at the conference frankly declared that the church had adopted the open membership policy as the one best suited to its local situation; that they were satisfied with the working out of this policy in the life of the church; and finally, that the church is not inclined to make any change in this matter. They were careful to explain that this policy would not effect other churches in the least, in that letters of dismissal from the church would have a clear notation indicating in what manner the member was received.

Your committee made a statement to the representatives that this departure from regular Baptist procedure in the matter of receiving members might possibly lead to the church's exclusion from the Association.

Your committee was informed that it was the policy and plan of the church to support the missionary program of the denomination and all denominational activities in every possible way, and to elect as delegates to the Association and other Baptist bodies only members who can qualify as delegates according to the ruling of the body to which they are sent.

This copy was O. K.-ed by
Rev. Carl A. Nissen as
being substantially correct.

Members of your committee, acting under your instructions, visited Barrington and held a conference with representatives of the Baptist church there, one of whom was the pastor. The conference was very frank in its expression and fraternal in its spirit. It was found that the Barrington church is now practicing the inclusive or open membership policy and has been doing so for some time. The representatives at the conference frankly declared that the church had adopted the open membership policy as the one best suited to its local situation; that they were satisfied with the working out of this policy in the life of the church; and finally, that the church is not inclined to make any change in this matter at present.

Your committee made it very clear to the representatives that this departure from regular Baptist procedure in the matter of receiving members was liable to lead to dissension within the Association and calculated to disturb the fellowship and harmony so long enjoyed by all the churches. The church, however, had come to its decision.

We understand that it is the policy and plan of the church to support the missionary program of the church denomination with its finances; to cooperate in every possible way in the denominational activities; and to appoint as delegates to the association and other Baptist bodies only members who have been immersed.

(Copy of report submitted
by Rev. Freeman)

Garner, Apr 3, 1933

Dear Mr Jones

I will do the best I can to answer the questions you wanted to know, but I am afraid I cant remer all as I am 93 the 24 of March & all these things hapened so long ago. They used to hold meetings in the log schoolhouse before they built the church at the Center & that cemetary was where all of the old settlers were buried all around there. There were so many Millers, Alvia, Norton, William, Charles, & Marsilus, & Theodore. Old Mr & Mrs Robinson, & Coalman Robinson, & wife & some children. The Baptists held their meetings in the schoolhouse across the street from the Congregational church South of there. They used to preach in the Richardson schoolhouse near us 1/2 mile

It was called Barrington Center long
ago as I can remember. Yes the Baptist
church had trouble in it because they
hired a masonic preacher as they did not
think it was right to belong to a secret
society. for we are told to come out from
the world & be separate & my father said
that & masonry & christianity cant go together
he belonged before he was converted.

All I think this is all I can
think of so good. bye

Jane Robinson