



REVEREND NATHANIEL CLARK, PIONEER PREACHER

DID IT PAY?

“Did it pay to send him out? In New England, during his lifetime, he might have been the pastor of one or two average churches; here he has touched the springs of life in a quarter of a hundred, and has put his impress upon the rising society of a half a dozen counties... The first men are the historic men.”

American Home Missionary Society tribute to Nathaniel Catlin Clark

Introduction

This study began as a simple, brief exercise to document the life of Reverend Nathaniel Catlin Clark, the first pastor of the First Congregational Church of Elgin, Illinois. However, the project soon revealed that this early pastor was an extraordinary man who brought his pregnant wife to the frontier wilderness of northeast Illinois in 1833 where he intended to serve as the pastor for a small settlement. As word of his arrival traveled, other small settlements in northeastern Illinois requested his services. On foot and horseback he trekked the Indian pathways of Cook, DuPage, Will, Kane and McHenry counties preaching the gospel, organizing new churches, establishing Sabbath schools, and forming temperance societies.

The usual local and county histories throughout the area produced a wealth of references documenting the widespread activities of this frontier preacher. Because he was the first pastor of the First Congregational Church in Elgin, a trip to the Elgin Area Historical Society seemed logical. I was thrilled to find several items labeled the “Rev. Nathaniel Clark Collection.” One of the items was a handwritten sermon by Rev. Clark. About that time Kathleen Grimm sat next to me and I excitedly showed her the sermon. She said, “We have a whole box of those! We did not know who wrote them!” Yes, serendipity does occasionally rear its head.

The EAHS collection includes 189 separate sermons, some of which are completely written out and some of which are in an extensive note form which I have labeled “remarks.” Two additional sermons are on loan to the First Congregational United Church of Christ in Elgin, Illinois. One sermon was preached by Rev. Clark the first Sunday he was pastor of the church 1 September 1837 and the second sermon was preached on 10 October 1850 at the funeral of James T. Gifford, founder of Elgin.

V. Mills Haeger quoted two N. C. Clark letters in *A Century and a Decade of the First Congregational Church, Dundee, Illinois*. A search for these letters led to the microfilm collection of the American Home Missionary Society records at the Billy Graham Center Archives at Wheaton College. Though hard to read, the letters gave an overview of the developing northeastern Illinois territory and the small settlements within the area. Rev. Clark described the settlements he visited, the hardships faced by the settlers and his personal triumphs and trials in the Illinois wilderness.

David Siegenthaler wrote a two-part story about Rev. Clark for the Elgin Area Historical Society’s publication *The Crackerbarrel* and that story is included here with his permission. Though the outline of Rev. Clark’s life formed the basis of the articles, David contributed added research to enhance the biography.

The N. C. Clark outline includes more information about the extraordinary life of this remarkable man and provides the original references used in the story. In the outline, many places are mentioned which do not appear in the list of towns named on the sermons located at the Elgin Area Historical Society.

For scholars interested in early sermons, a study of Rev. Clark's sermons located at the Elgin Area Historical Society could be particularly interesting because the collection documents the lifetime work of an early Christian missionary.

Towns and churches in northeastern Illinois which were listed on the sermons can be found on pages 39 - 45. However, Rev. Clark did not identify places or dates on 77 sermons/remarks. In fact, the first date identified on any sermon was 1836, yet Rev. Clark gave his first sermon 7 July 1833 in the area near the present town of Lisle.

The dates and places noted by Rev. Clark on his funeral sermons, provides valuable vital record information at a time not covered by official records.

Letters written by Rev. Clark to the American Home Missionary Society from 1833 through 1838 have been transcribed or paraphrased at the end of this collection. In these letters, he often described the early settlements of the area.

For nearly 40 years this humble Congregational missionary served the frontier settlements of northeastern Illinois as the area's population exploded. The American Home Missionary Society published a tribute to Rev. Clark after his death and noted, "Few men have given to the ministry a lifetime of more persistent self-sacrifice and devotion...Did it pay to send him out?" The answer can only be **Yes!**

Linda Farroh Eder
20 November 2016

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Reverend Nathaniel Clark, Elgin's First Pastor – Part 1

Written by David Siegenthaler

Elgin founder James T. Gifford was deeply religious, so it was important to him to establish a church in his new settlement. In 1835, after finishing his log cabin and bringing his family to Elgin, Gifford welcomed worshippers, mostly Congregationalists (his own faith) and Presbyterians (who shared the Calvinist doctrine), to his home every Sunday. On February 15, 1836 Gifford invited Reverend Nathaniel Catlin Clark, a Congregational/Presbyterian minister based in the Naperville area (Lisle Township), to his cabin to discuss the organization of a church in Elgin. That day Rev. Clark preached the first of what would be hundreds of sermons in Elgin over the next 36 years. Gifford invited Rev. Clark back on May 12, 1836, at which time he presided over the organization of Elgin's first church, a Congregational Church that is still thriving 180 years later.

Rev. Clark passed away on December 3, 1872. In 1878 his wife Julia donated 191 of his original hand-written sermons to the Elgin Scientific & Historical Society. One hundred years later, in 1978, a trunk-full of early Elgin historical and genealogical documents, including the sermons, were donated to the Elgin Area Historical Society. These sermons have recently been organized and inventoried. Most of the sermons were preached more than once and many were funeral sermons, including that for 26-year-old Mary Ann Kimball, the first white person to die in Elgin (May 6, 1837). Rev. Clark also preached the funeral sermon for James T. Gifford, which, along with his first sermon as pastor of Elgin's Congregational Church, is on long-term loan to the First Congregational Church, where they are on display on the wall in the Church's library.

Though Elgin's Congregational Church was organized in May 1836, it lacked a pastor until September 1837, when Rev. Clark, who was now living in St. Charles, agreed to divide his time between the Elgin and St. Charles churches. In 1839 he became a full-time pastor in Elgin, where he was pastor at three different times: September 1, 1837-June 13, 1845; July 29, 1847-July 13, 1851; and May 1, 1860-September 1, 1862.

Most worship services in Elgin were held at Gifford's cabin until late 1838 when the "Elgin Chapel" (or "Union Chapel") was built at the northeast corner of DuPage and Geneva streets. Congregationalists shared the cost and use of the

Elgin Chapel with the Baptists, who organized their Elgin church in July 1838. This small frame church (enlarged in 1842-43) served both congregations for several years. In 1843 the Congregationalists sold their interest in the chapel to the Baptists and broke ground for their big brick church at the northwest corner of Villa and Fulton streets. Rev. Clark preached the first sermon in the basement of the new church in May 1844.



First building housing Union Chapel

Rev. Clark is credited with preaching the very first sermon in Kane County. It was at the log cabin of Christopher Payne, the County's first white settler, in August 1834 in Batavia Township. However, he preached the third sermon in Elgin. The first Elgin sermon was given by an unnamed itinerant Methodist preacher in late 1835. The second Elgin sermon was given on February 14, 1836, the day before Rev. Clark's sermon, by Rev. John Prentiss, a Methodist preacher from Joliet.

A native of Vermont, Rev. Clark had been requested to come to the Chicago area by some Vermont people already living here. He sought sponsorship from the American Home Missionary Society, which commissioned him at \$400 per year (less any amount he could raise from his own labors). Rev. Clark along with his pregnant wife arrived in Illinois on June 29, 1833, at age 31, as a missionary to preach the gospel on what was then the western frontier. This was only a year after the Blackhawk War ended and the region was opening up to white settlers.

Life as a missionary on the frontier was a constant struggle, as Rev. Clark revealed in his quarterly reports to the Missionary Society from 1833-38. Money was always an issue. Though his commission allowed him up to \$400 per year, it had to be continually re-justified, any extra money returned, and any gift of goods subtracted. There was always pressure on him to collect a salary from his parishioners, most of whom barely had enough to support themselves. And during the 1830s, those who did have extra money were usually saving it to buy land when the land offices opened.

Sickness seemed to be ever-present – either for himself, his family (his first-born child died at age three in 1836), or his parishioners. And the population was spread out over a wide area with no roads, so it was hard to minister to them.

Sometimes, in reporting to the Missionary Society, he couldn't hide his discouragement. He noted that a minister had to do everything that ordinary people did – build a house, make a garden and purchase a horse and cow. In addition, a minister needed to study, to prepare his sermons, to preach and to visit people. He organized churches, Bible classes and temperance societies. And yet, despite the hardships and discouragement, he was “well pleased with my field of labour.”

Sources vary as to the number of Congregational and Presbyterian churches Rev. Clark organized in the five counties of Kane, Cook, DuPage, McHenry and Will, though it is somewhere between 25 and 37.

In 1873, following Rev. Clark's death, the American Home Missionary Society published a poignant tribute to him. It noted that “with brief intervals when he served self-supporting churches, his name had been upon the list of this Society's missionaries for an entire generation – 1833 to 1866. Few men have given to the ministry a lifetime of more persistent self-sacrifice and devotion.” The tribute ends with the question, “Did it pay to send him out?”

The answer was a resounding yes. “In New England, during his lifetime, he might have been the pastor of one or two average churches; here he has touched the springs of life in a quarter of a hundred, and has put his impress upon the rising society of a half a dozen counties.... On the field assigned to him there have since been organized eighty Congregational churches and perhaps as many Presbyterian. Places where he has ministered have grown to cities of three, five, ten and fifteen thousand people. Wealth and culture have come along; and in all this development he has had a hand.”

And finally, in a plea to future missionaries, “What say you, young men of the theological seminaries, did he fall out of notice by coming West on a commission of \$400 to make a place for himself as best he could upon the rude frontier? Counties, Territories, States lie yet beyond, waiting the molding influence of such young men.”

Rev. Nathaniel Clark, Elgin's First Pastor – Part 2

Written by David Siegenthaler

Nathaniel Catlin Clark was born in Benson, Vermont on August 12, 1801 to Joseph and Submit (Dunham) Clark. His boyhood and youth were spent on a farm and in a tannery. When about 19 years of age, during an extensive revival meeting, "he was made the subject of renewing grace," and decided to devote himself to the Christian ministry. He studied for a time with Rev. Cushman of Fair Haven, Vermont and completed his preparatory studies at Castleton Academy. In 1824 he entered Middlebury College and graduated four years later with high honors. He supported himself during his academic training by school-teaching and manual labor.

Clark spent one year as a teacher at Herkimer Academy and then studied at Auburn Theological Seminary, where he graduated in 1832. On October 22, 1832 he married Julia Barrows, daughter of Eleazer and Mary (Hall) Barrows. Julia was born in Middlebury, Vermont on November 3, 1801.

In the fall of 1832, Clark became pastor of the Congregational Church at Shoreham, Vermont. In the spring of 1833, however, a true missionary spirit combined with the urging of fellow Vermonters already in the Chicago area, prompted him to seek a sponsorship from the American Home Missionary Society. That organization agreed to commission him at \$400 per year, less any amount he could raise himself.

Rev. Clark was ordained on May 4, 1833, just before he and his pregnant wife left for the West. Their journey was via the canal to Buffalo, a steamer to Detroit, a stage to St. Joseph, Michigan, another steamer to Chicago, and finally, an old Indian trail to a site near Naperville, where there was a settlement of Vermont natives. Rev. Clark arrived in Illinois on June 29, 1833 and preached his first sermon July 7.

While living in the Naperville area from 1833 to 1837, Rev. Clark organized Congregational and Presbyterian churches in the Naperville area (1833), Plainfield (1834), Batavia (1835), Elk Grove (1835), Geneva (1836), St. Charles (1837) and elsewhere. On May 12, 1836, he was invited to Elgin by founder James T. Gifford to organize Elgin's Congregational Church. In 1837 Rev. Clark moved to St. Charles and in September 1837 became Elgin's first

pastor, dividing his time between the Congregational churches in the two settlements.

In 1839, Rev. Clark became a full-time pastor in Elgin and lived here the rest of his life. His home, built in 1841, was at the northeast corner of Chicago and Gifford streets. Rev. Clark was pastor at Elgin's First Congregational Church for a total of about 14 years, during three intervals: 1837-45; 1847-51; and 1860-62.

Rev. Clark also organized churches in Dundee (1841), Udina (1848), Algonquin (1850) and elsewhere. He pastored at the churches in Dundee (three different times), Udina, Marengo and Ringwood. In "destitute communities," that could not financially support a pastor, he worked under a commission from the American Home Missionary Society. For the last eight years of his life he had no regular assignments, but supplied vacant churches for various periods of time; filled pulpits during pastors' vacations; and preached at the insane asylum and to Elgin's African-American congregation.

Rev. Clark organized many temperance societies and was a member of the Kane County Anti-Slavery Society – two of the biggest social issues of his day.



1844 Elgin Congregational Church

In addition to his deep involvement in the religious and moral life of Elgin, Rev. Clark was also involved in the city's educational and business life. He taught Greek and Latin in the Elgin public high school and was appointed Superintendent of Schools in 1866, a position he held for two years. In 1861, Rev. Clark partnered with Elbridge G. Howe to open Elgin's "first regular and permanent bookstore."

Rev. Clark and his wife Julia had four children, but they all died young, before their parents. Their only grandchild died at 9 days old, so the Clarks left no direct descendants. Their first child, Mary Caroline (5

October 1833-5 November 1836), died at age 3 in Naperville. Their second, Henry Eleazer (27 May 1835-25 January 1851), died at age 15 of scarlet fever. Their third, Mary Submit (8 September 1840-2 December 1868), died at age 28 of heart disease. Mary had married Ichabod S. Bartlett only 3.5 months before her death. Their last child, Julia Rebecca (9 May 1843-21 March 1864), died at age 20 of puerperal fever. Julia had married Rev. Fred Oxnard in January 1863 and their only child, Ernest, died only two days after his mother, at 9 days old. Rev. Clark's wife Julia died on June 15, 1884 at age 82. Rev. Clark's brother, Epaphras Clark, came with his family to the Aurora area in 1837. He died in September 1877 at age 87.



In November 1872, Rev. Clark attended a 4-day fellowship meeting at the church in Riley, McHenry County. Returning home, he caught a severe cold, which turned into pneumonia. He died on December 3, 1872 at age 71, and was buried in the old Channing Street Cemetery. In 1919 his remains were moved to Bluff City Cemetery.

The names of Rev. Clark, his wife Julia, their children: Mary Caroline, Henry Eleazer, Mary Submit Bartlett, Julia Rebecca Oxnard appear on the monument at Bluff City Cemetery, Elgin, Illinois. The inscription reads: "First Pastor, Congregational Church, Elgin. Gone Home"

His handsome monument, made from a dark-colored Scotch granite is not his original tombstone, however. That was made from a Mount Maria marble but it proved unsatisfactory because the cut inscription showed no contrast with the stone, and unless the sun happened to be in the right position the words were illegible. In 1888 the monument was replaced. In 1952, two boys discovered the original monument covered by a dense growth of vines and weeds in a vacant lot and speculation arose as to how it got there. What happened to it since then is also unknown.



This rose window graces the front of the 1889 First Congregational United Church of Christ building and reads: "In memory of Rev. Nathaniel C. Clark, First Pastor of the Church"

"Father Clark," as he was affectionately known by those he served, had a plain but persuasive preaching style. He made no pretensions to style or rhetoric. If his preaching failed to convert his listeners, his living convinced them, for his daily life was filled with kindness and virtue. It was said that "his life was his most eloquent sermon."

Today's First Congregational Church building, built in 1889, contains a beautiful memorial to its founding pastor in the stained glass rose window prominently adorning the upper center of the front of the Church.

The last words of Rev. Clark, as he was about to leave his disease-wracked body behind, were a heartfelt and joyous, "I'm going home."

Acknowledgements: Linda Farroh Eder, historian of Elgin's First Congregational Church, did most of the research for these two articles on Rev. Clark. She spent many hours organizing and inventorying his sermons, researching local history sources, and copying and transcribing his microfilmed hand-written letters to the American Home Missionary Society, which are housed in the Billy Graham Center Archives at Wheaton College.

Rev. Nathaniel Catlin Clark

An Outline of his Life

This outline originally began as part of a short study about Rev. Clark, the first pastor for the First Congregational Church of Elgin. It has been included here to provide the reader with a list of the information and sources used in this project.

To have a better understanding of Rev. Clark's far-reaching influence on religion in the northeast Illinois area, it would be important to read the references which form the basis of this outline. This man tirelessly preached the gospel and promoted its principles from the time he arrived 29 June 1833 until his death 3 December 1872 – thirty-nine and one half years. This was no easy task considering that there were no roads or transportation vehicles as we know them today. It is impossible to definitively document the number of churches which he organized. However, using the notations on some of his sermons, he listed fifty-three towns which he visited in Kane, McHenry, DuPage, Cook, and Will counties. He was frequently called "Father Clark," a fitting tribute to a man who influenced religion throughout northeastern Illinois.

After the First Congregational Church became part of the United Church of Christ, the name changed to the First Congregational United Church of Christ and is located at 256 E. Chicago Street, Elgin, Illinois 60120.

Linda Farroh Eder, September 14, 2016

1. Rev. Clark's service at the First Congregational Church of Elgin
 - a. September 1, 1837 - June 13, 1845 - first minister at FCC¹
 - b. July 29, 1847 - July 13, 1851²
 - c. May 1, 1860 - September 1, 1862³
2. Nathaniel Catlin Clark at the First Congregational Church of Elgin, Illinois
 - a. By invitation he first visited Elgin 15 February 1836.^{4,5} He gave the third sermon in Elgin. The first sermon given in Elgin was by an itinerant Methodist preacher (name unknown) in 1835 and the second sermon was given in Elgin by another Methodist preacher, Rev. John H. Prentiss of Joliet, on 14 February 1836.⁶

¹ *The Past and Present of Kane County, Illinois.* Chicago: Beers, Leggitt & Co., 1878. p. 387.

² *The Past and Present of Kane County, Illinois.* Chicago: Beers, Leggitt & Co., 1878. p. 387.

³ *The Past and Present of Kane County, Illinois.* Chicago: Beers, Leggitt & Co., 1878. p. 387.

⁴ *The First Congregational Church of Elgin 1836-1936.* Elgin, Illinois: 1936. p. 19.

⁵ Dickinson, Rev. C. E. "The First Congregational Church". *The History of Elgin.* Elgin: Lord & Bradford, 1875. p. 70.

⁶ *The History of Elgin with a City and Business Directory for 1875-76.* Elgin, Illinois: Lord & Bradford, 1875. p. 66.

- b. Rev. N. C. Clark, "...then of Naperville..." in February 1836 met in the James T. Gifford home.⁷
- c. FCC was organized 12 May 1836.⁸
- d. "As has been already seen, the Congregational Church was the first organized in Elgin, and dated May 12, 1836. We copy the following from the records: Elgin, May 12, 1836. A number of members of Presbyterian and Congregational Churches met, by appointment, at the house of James T. Gifford. The meeting was opened by prayer. Rev. N. C. Clark was chosen Moderator, and James T. Gifford, Clerk. On motion, *Resolved*, that it is expedient to have a church formed in this place, and that its form of government be Congregational. The Rev. N. C. Clark then proceeded to organize a church, composed of the following members, who presented letters from sister churches, gave their assent to the Articles of Faith, which were adopted as the Articles of the church, and solemnly entered into covenant: George McClure, Philo Hatch, Laura Gifford, Relief Kimball, Sarah E. McClure, Reuben Jenne, Experience Gifford, Mary Ann Kimball, Julia McClure, James T. Gifford, Ruth G. Dixon."⁹
- e. September 1837, the FCC assumed support of Rev. Clark for 1/2 the time dividing him with St. Charles.^{10,11} However, the church still asked the A.H.M.S. to provide \$100.00 for the year as partial support for N. C. Clark in their February 11, 1838 request.¹²
- f. In July 1838 a Baptist church was organized with Rev. Joshua Ambrose employed for \$150.00 a year to preach every other week. The opposite weeks N. C. Clark, the Congregational pastor, preached.^{13,14,15}
- g. In 1838 the First Congregational Church in Elgin moved out of the Gifford cabin into a 24 by 48-foot building provided by James T. Gifford which was called the "Union chapel." The building was shared with the Baptists. N. C.

⁷ *The History of Elgin with a City and Business Directory for 1875-76*. Elgin, Illinois: Lord & Bradford, 1875. p. 13.

⁸ Dickinson, Rev. C. E. "The First Congregational Church". *The History of Elgin*. Elgin: Lord & Bradford, 1875. p. 70.

⁹ *The Past and Present of Kane County, Illinois*. Chicago: Beers, Leggitt & Co., 1878. p. 386.

¹⁰ Joslyn, R. Waite & Frank W. Joslyn. *History of Kane County, Illinois*. Vol. 1. Chicago: Pioneer Publishing Co., 1908. p. 786.

¹¹ *The History of Elgin with a City and Business Directory for 1875-76*. Elgin, Illinois: Lord & Bradford, 1875. p. 70.

¹² Letters written by Nathaniel C. Clark to the American Home Missionary Society March 1833 - September 1838. Letter of 1 February 1838.

¹³ *The Past and Present of Kane County, Illinois*. Chicago: Beers, Leggitt & Co., 1878. p. 387.

¹⁴ Perry, Hazel Belle. "The Congregational Story." *Old Elgin Tales. Elgin Courier News*. 2 April 1969.

¹⁵ *The History of Elgin with a City and Business Directory for 1875-76*. Elgin, Illinois: Lord & Bradford, 1875. p. 15.

Clark preached for the Congregationalists one Sunday and Rev. Joshua Ambrose preached the next Sunday for the Baptists.¹⁶

- h. FCC assumed his full support in 1839.¹⁷ [Note: This description of the early FCC church was written by Rev. C. E. Dickenson, a later pastor of the church.]
- i. March 1841 - N. C. Clark wrote a letter to the American Home Missionary Society which talked about the congregations at Elgin and Dundee. Mrs. Edmund Haeger and Irma Dupre, local Dundee historians, sited two Rev. Clark letters at the Chicago Theological Society Library which talked about the formation of the Dundee Congregational Church.^{18,19} [Note: The letters are no longer at the Chicago Theological Society. However, there are 365 microfilm rolls at the Billy Graham Center Archives in Wheaton, Illinois, which contain the collection of the American Home Missionary Society records and correspondence.]
- j. 12 May 1844 “Father Clark” gave the sermon at the laying of the cornerstone for the First Congregational Church’s new building at the corner of Fulton and Villa. At the end of the sermon he gave a brief history of the church.²⁰
- k. 1847 - N. C. Clark was paid \$400 per year and paid quarterly.²¹
- l. 1848 – N. C. Clark’s salary was raised to \$500.²²
- m. 1857 - It was requested that he speak about the duties of each congregant.²³
- n. 3 May 1857 N. C. Clark was received by the First Congregational Church of Elgin by letter.²⁴
- o. “... ‘Father Clark,’ as he was called has been described as ‘one of God’s noblemen, of a kindly, affectionate nature, truthful and sincere, and one who drew men to better things, by his own gentle and consistent ways, quite as much as by his persuasive exhortations. No breath of suspicion ever followed him from his first entrance into the county until loving hands bore him tenderly to the beautiful city of the dead that overlooks his old homestead in Elgin.’”²⁵
- p. C.E. Dickinson in a speech 1886 remembered Rev Clark and wife.²⁶

¹⁶ Perry, Hazel Belle. “The Story of the First Baptist Church.” Old Elgin Tales. *Elgin Courier News*. 9 October 1968.

¹⁷ *The History of Elgin with a City and Business Directory for 1875-76*. Elgin, Illinois: Lord & Bradford, 1875. p. 70.

¹⁸ Dupre, Irma. *The Irma Dupre files* at the Dundee Historical Society accessed 5 November 2014.

¹⁹ Haeger, Mrs. Edmund. *A Century and a Decade of the First Congregational Church, Dundee, Illinois*. 1951. p. 8, 10.

²⁰ Rev. Nathaniel C. Clark sermons located at the Elgin Area Historical Society and accessed 4 December 2015 by Linda Farroh Eder. Book C, Sermon #7 Zechariah IV:10.

²¹ *The First Congregational Church of Elgin 1836-1936*. Elgin, Illinois: 1936. p. 43.

²² *The First Congregational Church of Elgin 1836-1936*. Elgin, Illinois: 1936. p. 43.

²³ *The First Congregational Church of Elgin 1836-1936*. Elgin, Illinois: 1936. p. 43.

²⁴ First Congregational United Church of Christ, Elgin, Illinois. Record Book #4, p. 389.

²⁵ Joslyn, R. Waite & Joslyn, Frank W., *History of Kane County, Illinois*. Vol. 1, p. 166.

²⁶ *The First Congregational Church of Elgin 1836-1936*. Elgin, Illinois: 1936. p. 27.

3. Biographical Information about Nathaniel Catlin Clark

- a. Born Benson, Rutland, Vermont, August 12, 1801, to Joseph and Submit (Dunham) Clark^{27,28}
- b. He had a brother named Epaphras Clark. According to the 1888 history of Kane County, “Deacon Epaphras Clark, a native of Vermont, came with his family to the vicinity of Aurora in 1837 and the next year became one of the original members of the First Congregational Church at that place. He died in September 1877, aged eighty-seven years. He was the brother of Rev. N. C. Clark, a pioneer minister in this section” Epaphras died 3 September 1877 and is buried with his wife Annis in the Naperville, IL cemetery.²⁹
- c. Spent his boyhood on a farm and in a tannery³⁰
- d. Age 18 or 19 during a revival, “he was made the subject of renewing grace, and very soon decided to devote himself to the Christian ministry.”³¹
- e. Studied with Rev. Mr. Cushman of Fair Haven, Vermont, and completed his preparatory studies at Castleton Academy.³²
- f. 1824 entered Middlebury College and graduated 4 years later.^{33,34} He then spent 1 year as a teacher at Herkimer Academy and then studied at Auburn Theological Seminary and graduated in 1832.³⁵
- g. October 22, 1832, he married Julia Barrows in Middlebury, Vermont.^{36,37,38} She was the daughter of Eleazer and Mary (Hall) Barrows and was born in Middlebury, Vermont, November 3, 1801.³⁹

²⁷ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

²⁸ Elgin Death Records. Vol 1, Ledger 1, p. 84.

²⁹ Findagrave.com accessed 7 December 2015 by Linda Farroh Eder.

³⁰ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

³¹ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

³² *The Congregational Quart1833-1838erly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

³³ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

³⁴ Pearson, Thomas Scott. *Catalogue of Graduates of Middlebury College Embracing a Biological Register and Directory*. Windsor: printed at the Vermont Chronicle press, 1853. p. 78.

³⁵ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

³⁶ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

³⁷ Marriage. Nathaniel C. Clark and Julia Barrows. Vermont Vital Records. ancestry.com accessed 20 October 2015.

³⁸ *Graduates of Middlebury College who married in Middlebury, Vermont by Philip Battele. New England Historical & Genealogical Register an Antiquarian Journal*. January 1873. Vol 27 #1 p. 51.

³⁹ Obituary. Julia Barrows Clark. *Every Saturday*. 21 June 1884. p. 1 col. 6.

- h. Served at the Congregational church of Shoreham, Vermont in the fall of 1832 through the spring of 1833 as a supply minister.^{40,41}
- i. 13 March 1833 - N. C. Clark wrote to the American Home Missionary Society and said that some “Vermonters” had requested that he serve them on the western frontier in northeast Illinois. He asked if A.H.M.S. would sponsor him as a missionary in that area. The answer must have been yes because in the letter of 15 April 1833 Rev. Clark discussed his salary.⁴²
- j. He was ordained 4 May 1833.⁴³ This would have been just before he left for the west.
- k. He came to Illinois under an American Home Missionary commission in 1833.⁴⁴
- l. N. C. Clark and Julia came by way of the Erie Canal to Buffalo, by steamer to Detroit, by stage to St. Joseph, Michigan, by steamer to Chicago and by an old Indian trail to near the present site of Naperville, Illinois, where there was a settlement of Vermont people.^{45,46}
- m. He first went to Naperville, DuPage county.⁴⁷ He organized a church there.⁴⁸
- n. 29 June 1833 – His letter to the American Home Missionary Society said he was in Fountain Dale, Cook County, Illinois, and then he explained that the post office was named DuPage, Cook County, Illinois.⁴⁹
- o. He gave his first sermon on the first Sabbath in July which would have been July 7. He also talked about DuPage, Hickory Creek, Walker’s Grove, Fountain Dale, Meacham’s Grove and Naper’s Grove. He organized the church at DuPage (probably Lisle) and helped to organize the church at Hickory Creek. He said that some people did not like Sabbath schools and little had been done

⁴⁰ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

⁴¹ McClintock and Strong Biblical Cyclopedia accessed 20 October 2015.

⁴² Letters written by Nathaniel C. Clark to the American Home Missionary Society March 1833 - September 1838. Letters of 13 Mar 1833 and 15 Apr 1833.

⁴³ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

⁴⁴ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

⁴⁵ *The First Congregational Church of Elgin 1836-1936*. Elgin, Illinois: 1936. p 63.

⁴⁶ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

⁴⁷ Dickinson, Rev. C. E. "The First Congregational Church". *The History of Elgin*. Elgin: Lord & Bradford, 1875. p. 70.

⁴⁸ Gibbons, Adam D. *The Founders and Early History of Geneva, Kane County, Illinois* Vol 1. Bradenton, FL: BookLocker.com, Inc., 2014. p. 129. Gibbons cited the 1885 speech by William Coffin on the history of the Batavia Congregational Church at the Batavia Historical Society.

⁴⁹ Letters written by Nathaniel C. Clark to the American Home Missionary Society March 1833 - September 1838. Letter of 4 November 1833.

about temperance societies. He also stated that there was much sickness in the area and he had also been sick much of the time since his arrival.⁵⁰

- p. 1834 - He organized a Congregational society at Plainfield and the first regular pastor was Rev. Alfred Greenwood.⁵¹ [Note that Plainfield was called Walker's Grove at that time.]
- q. Traveling near Naperville in the early days, he came upon a large group of Pottawattamie's performing a ceremony. He asked one of the Indians what was happening and they told him that they were praying for their dead family members and friends. N. C. Clark said, "...it seemed to me as if the Indians held to the purgatorial doctrine."⁵²
- r. "...preached the first sermon in Kane Co at the log cabin of Christopher Payne, the first settler, as early as August 1834"^{53,54,55}
- s. 1835 - Preached at Elijah Garton's house in St. Charles.⁵⁶ [called Charleston at that time.]
- t. 1835 - Rev. Clark & Rev. Ralph Gridley organized the first church in the area at the Christopher Payne's cabin and named it the Church of the Big and Little Woods. In 1841 it became the Congregational Church of Batavia.^{57,58}
- u. The last half of 1835, there was much sickness in the area.⁵⁹
- v. 1835 he organized churches at Big Woods and Elk Grove.⁶⁰
- w. 1836 - A Presbyterian church was organized by Rev. Clark, a missionary, and 7 members in the west part of the town of Winfield.⁶¹ [Note that the American Home Missionary Society was a conglomerate of several protestant church societies which sponsored missionaries. Big Woods church began as a Presbyterian society and later moved to Batavia and became a Congregational society. Rev. Clark also helped the Big Woods church organize.]

⁵⁰ Letters written by Nathaniel C. Clark to the American Home Missionary Society March 1833 - September 1838. Letter of 4 November 1833.

⁵¹ Stevens, W. W., *Past and Present of Will County, Illinois*. part I. Chicago: S. J. Clarke Publishing Company, 1907. p. 111.

⁵² *The Golden Jubilee Souvenir: The History of St. Mary's Parish, Elgin, Illinois*. Chicago: The Henneberry Company, 1903. p. 13.

⁵³ Gibbons, Adam D. *The Founders and Early History of Geneva, Kane County, Illinois* Vol 1. Bradenton, FL: BookLocker.com, Inc., 2014. p. 128.

⁵⁴ Robinson, Marilyn. *Little Town in a Big Woods*. 1995. p. 35.

⁵⁵ *Commemorative, Biographical and Historical Record of Kane County, Illinois*. Chicago: Beers, Leggett & Co., 1888. p. 855.

⁵⁶ *The Past and Present of Kane County, Illinois*. Chicago: Wm. Le Baron, Jr., & Co., 1878. p. 333.

⁵⁷ Robinson, Marilyn. *Little Town in a Big Woods*. 1995. p. 35.

⁵⁸ Gustafson, John A. & Schielke, Jeffery D., *Historic Batavia, Illinois*. Batavia, Illinois: Batavia Historical Society, 1980. p 15.

⁵⁹ Letters written by Nathaniel C. Clark to the American Home Missionary Society March 1833 - September 1838. Letter of 4 January 1836.

⁶⁰ Letters written by Nathaniel C. Clark to the American Home Missionary Society March 1833 - September 1838. Letter of 4 April 1836.

⁶¹ *History of DuPage County, Illinois*. Aurora, Illinois: Knickerbocker & Hodder, Publishers, 1877. p. 147.

- x. 1836 - Helped to organize the Congregational Church of Geneva.^{62,63} Rev. N. C. Clark gave the first sermon at James Herrington's house.^{64,65}
- y. Early 1836 he visited a group of people 5 miles north of Little Woods but he said they were not ready to form a church. He said he would go back in May to get them organized.⁶⁶ [Note: This was the First Congregational Church of Elgin.]
- z. He served churches at Udina, Dundee, Ringwood, Marengo.⁶⁷
- aa. He was one of the first ministers of the Congregational Church at the New Hampshire settlement in Campton Township - no date. This congregation was small and met in a schoolhouse and private homes. The members later scattered and joined other churches.⁶⁸
- bb. 1837 – He lived in St. Charles called Charleston at that time. – There was a long description about N. C. Clark in this reference.⁶⁹
- cc. 4 March 1837 - Rev. N. C. Clark organized the first church in St. Charles as a Congregational church. Members originally met in private dwellings and schoolhouses.⁷⁰ There were 9 organizing members.⁷¹
- dd. 1840 Federal census - N. C. Clark was in Kane County - 1M 30-40 (N. C. age 39), 1M 5-10 (Henry age 5) 1F 30-40 (Julia age 28), 1F 10-15 (Mary age 7)⁷² – [Note: The two female ages are not correct.]
- ee. 1840 -N. C. Clark was listed on the Elgin Voters list.⁷³
- ff. 4 May 1841 - His house was raised in Elgin.⁷⁴
- gg. 8 May 1841 - Rev. N. C. Clark as a missionary minister established the Congregational Church at Dundee, Illinois, with a membership of 19 men and

⁶² Gibbons, Adam D. *The Founders and Early History of Geneva, Kane County, Illinois* Vol 1. Bradenton, FL: BookLocker.com, Inc., 2014. p. 128.

⁶³ *The Past and Present of Kane County, Illinois*. Chicago: Wm. Le Baron, Jr., & Co., 1878. p 324.

⁶⁴ *The Past and Present of Kane County, Illinois*. Chicago: Wm. Le Baron, Jr., & Co., 1878. p 322.

⁶⁵ *Commemorative, Biographical and Historical Record of Kane County, Illinois*. Chicago: Beers, Leggett & Co., 1888. p. 1049.

⁶⁶ Letters written by Nathaniel C. Clark to the American Home Missionary Society March 1833 - September 1838. Letter of 4 April 1836.

⁶⁷ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

⁶⁸ *Commemorative, Biographical and Historical Record of Kane County, Illinois*. Chicago: Beers, Leggett & Co., 1888. p. 998.

⁶⁹ *Commemorative, Biographical and Historical Record of Kane County, Illinois*. Chicago: Beers, Leggett & Co., 1888. p. 855.

⁷⁰ *Commemorative, Biographical and Historical Record of Kane County, Illinois*. Chicago: Beers, Leggett & Co., 1888. p. 1089.

⁷¹ Davis, Alice L., *The Settlement and Growth of St. Charles*. originally printed in 1940 and reprinted by the St. Charles Heritage Center in 2003. p. 10.

⁷² 1840 Federal census. Kane County, Illinois, population schedule. ancestry.com referencing NARA Roll 62 p. 5.

⁷³ *The History of Elgin with a City and Business Directory for 1875-76*. Elgin, Illinois: Lord & Bradford, 1875. p. 16.

⁷⁴ *Autobiographies of Fox Valley Pioneers*. Elgin Genealogical Society, 1981. 2nd book p. 19.

women.⁷⁵ Rev. Clark served as the first minister at the Dundee Congregational Church from 1841-1843, a second time from 1855-1857 and for 6 months in 1868.⁷⁶ Two letters written to the American Home Missionary Society and dated 3 March 1841 and 20 May 1841 were transcribed and printed in the 1951 history book written by Mrs. Haeger. Rev. Clark described early Dundee and talked about the people and the congregations he encountered.⁷⁷

- hh. He started over 30 churches and served 1-3 years in Udina, Dundee, Ringwood, Marengo.^{78,79}
- ii. About 1843 the Kane County Anti-Slavery Society listed several Elgin members including the Rev. N. C. Clark of the Congregational Church.⁸⁰
- jj. March 1843 - The Congregational Church of Nunda Village, Illinois, was organized by Rev. N. C. Clark of Elgin.⁸¹
- kk. 1844 - N. C. Clark was listed on the Elgin voters' election list.⁸²
- ll. In 1847 Lusina L. Sargent pointed out places during her trip through Udina, "We first passed the Clark home, an unpainted frame, opposite was a two room log cabin which had been used as a tavern by John Ranstead..."⁸³ [I cannot find any other reference saying that Rev. Clark lived in Udina.]
- mm. 1848-1849 - Ebenezer Wittemore described his last year at Elgin Academy to someone: "During his last year of attending school, Mr. W. (Wittemore) took Greek and Latin lessons of Rev. N. C. Clark, pastor of the Calvinistic Congregational Church of Elgin. Mr. C. was a graduate of Middlebury College in Vermont in the year 1834(?)"⁸⁴
- nn. 1848 - The Congregational Church of Udina was organized by Rev. N. C. Clark of Elgin and he was also the first preacher at that church.^{85,86}
- oo. "The Congregational Association points out that Rev. Clark, 'did not seek large and popular churches, but rather sought to lay foundations and to preach to those who might otherwise be without the Gospel.' Even scoffers of the time, recognized Clark's love for his work, and had to admit that 'Father Clark,' was

⁷⁵ *Dundee Township, 1835-1985*. Dundee Township Historical Society. 1985. p. 62.

⁷⁶ Haeger, V. Mills. *1841-1951 A Century and a Decade of the First Congregational Church, Dundee, Illinois*. 1951. p. 100.

⁷⁷ Haeger, V. Mills. *1841-1951 A Century and a Decade of the First Congregational Church, Dundee, Illinois*. 1951. p. 8-11.

⁷⁸ Ghrist, John Russell. *Jct. 20: The Story of Udina (IL)*. Dundee, IL: JRG Communications, 1995. p. 78.

⁷⁹ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

⁸⁰ Alft, E.C. *An American History 1835-1985*. Crossroads Communications, 1984. p. 32.

⁸¹ *History of McHenry County, Illinois*. Chicago: Inter-State Publishing Co., 1885. p. 836.

⁸² Joslyn, R. Waite & Joslyn, Frank W., *History of Kane County, Illinois*. Vol. 1, p. 699.

⁸³ Ghrist, John Russell. *Jct. 20: The Story of Udina (IL)*. Dundee, IL: JRG Communications, 1995. p. 78.

⁸⁴ *Autobiographies of Fox Valley Pioneers*. Elgin Genealogical Society, 1981. 2nd book p. 171.

⁸⁵ *The Past and Present of Kane County, Illinois*. Chicago: Wm. Le Baron, Jr., & Co., 1878. p. 452.

⁸⁶ *Commemorative, Biographical and Historical Record of Kane County, Illinois*. Chicago: Beers, Leggett & Co., 1888. p. 1065.

a humble and devoted Christian man. Rev. Clark promoted fellowship meetings, Calvinistic principals, and often filled the pulpit every Sunday somewhere for vacationing ministers after his retirement.”⁸⁷

- pp. 9 February 1850 - Congregational Church of Algonquin was organized. The next year Rev. N. C. Clark was the minister for a few months and preached every four weeks.⁸⁸
- qq. 1850 Federal census Elgin, Illinois - N. C. Clark age 47, Cong. Minister, \$1500 in real estate, b in VT; Julia age 47, b in NY; Henry age 15, b in IL; Mary age 9, b in IL; Julia age 7, b in IL; Olive Hoyle age 19, b in OH⁸⁹
- rr. 10 August 1850 - James T. Gifford died and N. C. Clark preached the funeral sermon using the text of Matthew 24:44, “Therefore, you also must be ready for the Son of Man is coming at an hour you do not expect...” His eulogy included personal comments about Gifford: he was one of original members of FCC, he was hospitable and very conciliatory, he was public spirited, he was a friend of moral reforms and was an advocate of peace.⁹⁰
- ss. 1 May 1856 letter - D. H. Kingsley, a Presbyterian minister, wrote that he could not attend an association meeting connected with Rev. Clark because he was going to a Presbytery meeting in Chicago. He then described his work with Dunton, Elk Grove, Plumb Grove, and Palatine Station. He was concerned that the Monro church was losing its minister. He told the amount of money he had collected for the American Board. [The American Missionary Association?] and offered to exchange with Rev. Clark for the last Sabbath of May or the first Sabbath of June.⁹¹
- tt. 1856[?] - At the laying of the cornerstone for the Elgin Academy, “An eye witness reports that after the exercises a large number of friends and several clergymen took dinner with Rev. N. C. Clark, one of the most hospitable of men to ideas, no less than to people.”⁹²
- uu. 19 May 1857 - S. S. Jocelyn, Secretary of the American Missionary Association, wrote to N. C. Clark telling him that the association would give him a commission to start May 1, 1857.⁹³ [Note that according to Wikipedia information, the American Missionary Association was formed by members from the American Home Missionary Society who wanted to more actively promote the abolition of slavery. It was primarily supported by the

⁸⁷ Ghrist, John Russell. *Jct. 20: The Story of Udina (IL)*. Dundee, IL: JRG Communications, 1995. p. 78.

⁸⁸ *History of McHenry County, Illinois*. Chicago: Inter-State Publishing Co., 1885. p 394.

⁸⁹ 1850 Federal census. Elgin, Kane, Illinois. population schedule. ancestry.com referencing NARA Roll M432-112 p. 2A.

⁹⁰ Swanson, Viola (Ashman). *Kane County, Illinois Family History Research Collection*. manuscript, 2003. Vol 1, p. 247.

⁹¹ Rev. N. C. Clark collection at the Elgin Area Historical Society. Folder 9 Item #6.

⁹² *A History of Elgin Academy of Northwestern University* by E.K. Becker. 1906. p. 29.

⁹³ Rev. N. C. Clark collection at the Elgin Area Historical Society. Folder 9 Item #8.

Congregational, Presbyterian, and Methodist churches.⁹⁴ I believe, however, that this is only partially true because the Methodist church in the Genesee Conference of western NY fought this battle and the abolitionists broke from the Methodist church and formed the Free Methodist Church during the late 1850s because the Methodists did not want to alienate their southern members by opposing slavery. The Presbyterians were also split about the slavery question.]

- vv. 1860 Federal census - N. C. Clark - age 58 Cong. Minister, \$1500[?] real estate, \$500 [?] personal property, born VT; Julia age 57 wife born VT; Mary age 17[?] teacher; Julia R. [19] School; Charles Barrow[?] age 19 in school; Horace Higgins age 25 – [difficult to read]⁹⁵
- ww. 1861 - in 25th year of Methodism in Elgin at a commemorative event, N. C. Clark was one of 6 who gave an address.⁹⁶
- xx. 1861 – “...the first regular and permanent book store was established...by How & Clark, succeeded by Rev. N. C. Clark, I.S. Bartlett... on the northeast corner of Chicago and River Streets....”⁹⁷
- yy. 4 July 1864 - Rev. N. C. Clark wrote Bro. Harwood asking that he speak at a picnic at Ringwood for the following Saturday.⁹⁸
- zz. 1866 - N. C. Clark was named Superintendent of Schools.⁹⁹ N. C. Clark’s term ended in the summer of 1868 when Rev. H. Slade was appointed Superintendent.¹⁰⁰ In 1866 A.S. Barry was appointed Principal of the high school but he did not accept the appointment. Then J. Thorp was appointed Principal of the high school.¹⁰¹ His resignation letter written to Rev. Clark six months after his appointment claimed that “dishonesty, intrigue and deception” were the causes for his resignation. He did thank Rev. Clark for his “cordial and christian conduct” in their relations.¹⁰²
- aaa. 1867 - N. Catlin Clark lived on the NE corner of Chicago & Gifford. He also was a co-owner with E.G. Howe of Howe and Clark books and stationery at the NE corner of River and Chicago Streets.¹⁰³

⁹⁴ *American Missionary Association*. Wikipedia 12 December 2015.

⁹⁵ 1860 Federal census. Elgin, Kane, IL. population schedule. ancestry.com referencing NARA M653 Roll 191 p. 510-511.

⁹⁶ *The History of Elgin with a City and Business Directory for 1875-76*. Elgin, Illinois: Lord & Bradford, 1875. p. 74.

⁹⁷ Joslyn, R. Waite. *Elgin Past and Present Historical and Biographical*. Elgin, Illinois: T.H. Kennell & Co., 1866. p. 121.

⁹⁸ Rev. N. C. Clark collection at the Elgin Area Historical Society. Folder 9 Item #9.

⁹⁹ *The History of Elgin with a City and Business Directory for 1875-76*. Elgin, Illinois: Lord & Bradford, 1875. p. 60.

¹⁰⁰ Alft, E.C., *The Elgin Almanac: A Book of Stories, Records, Lists and Curiosities*. 2004. p 70.

¹⁰¹ Joslyn, R. Waite & Joslyn, Frank W., *History of Kane County, Illinois*. Vol. 1, p. 756.

¹⁰² Rev. N. C. Clark collection at the Elgin Area Historical Society. Folder 9 Item #5.

¹⁰³ 1867 Elgin Directory. p. 170.

- bbb. 5 October 1868 - Thos. Gillespie wrote N. C. Clark saying that he could not attend the Elgin Association meeting because of sickness. He then proceeded to describe the problems with the Riley, Illinois, church where he preached and said he might leave the ministry.¹⁰⁴
- ccc. 1870 Federal census - N. C. Clark age 68, Minister, \$10,000 real estate, \$2000.00 personal estate, b VT; Julia B. age 68, Keeping house b VT; I.S. Bartlett age 32, book merchant, b MA; Julia Dudley age 27, at home, b IL; Tyler Clark age 16, Clerk in Book store, b NY¹⁰⁵
- ddd. Died December 3, 1872^{106,107,108}
 - i. Superintendent Roy gave the address "Did it pay to send him out?" at the funeral¹⁰⁹
 - ii. He said N. C. Clark organized a church in 1833 at Naperville and with Rev. Jeremiah Porter a church at "Hadley" (35 miles from Naperville). He organized churches at Plainfield in 1834 and in 1835 a Presbyterian Church at Big Woods which changed to a Congregational Church and moved to Batavia. Some of Batavia members went to Aurora. He organized other churches at Elgin in 1836, at St. Charles in 1837, at Dundee in 1841, at Crystal Lake in 1842, and others which included Udina, Burlington, Algonquin, Huntley, Garden Prairie with a total of 25 churches organized by N. C. Clark.
 - iii. N. C. Clark attended a meeting at Riley "where he took a cold that ended in pneumonia."
 - iv. In the area he worked, there are now [1872] 80 Congregational churches and maybe as many Presbyterian churches.
 - v. Superintendent Roy concluded: "Did it pay to send him out? In New England, during his lifetime, he might have been the pastor of one or two average churches; here he has touched the springs of life in a quarter of a hundred, and has put his impress upon the rising society of a half a dozen counties. What say you, young men of the theological seminaries, did he fall out of notice by coming West on a commission of \$400 to make a place for himself as best he could upon the rude frontier? Counties, Territories, States, lie yet beyond, waiting the molding influence of such young men. The thing which has been is that which shall be. The first men are the historic men."¹¹⁰

¹⁰⁴ Rev. N. C. Clark collection at the Elgin Area Historical Society. Folder 9 Item #7.

¹⁰⁵ 1870 Federal census. Elgin, Kane, IL. population schedule. ancestry.com referencing NARA Roll M593-237 p. 298B.

¹⁰⁶ Bluff City Cemetery, Elgin, Illinois, records.

¹⁰⁷ Probate. Nathaniel Clark. Kane County Circuit Court Record at the Elgin Area Historical Society May, 2013.

¹⁰⁸ First Congregational United Church of Christ, Elgin, Illinois. Record Book #4, p 389.

¹⁰⁹ "Did it Pay?" *The Home Missionary*. New York: The American Home Missionary Society, Bible House, Astor Place, 1873. Vol. 45, (April 1873) #12, p. 293-294.

¹¹⁰ "Did it Pay?" *The Home Missionary*. New York: The American Home Missionary Society, Bible House, Astor Place, 1873. Vol. 45, (April 1873) #12, p. 294.

- eee. Parting words, "I'm going home."¹¹¹
- fff. 28 May 1873 the Illinois State Association of Congregational churches had an annual meeting and Rev. N. C. Clark was frequently mentioned and sorely missed. He had served in this group for 29 years.¹¹²
- ggg. 1879 *Elgin Advocate* article, "His words and work are still fresh in our memory. He passed from earth and his remains were interred in the spot, he loved so well."¹¹³
- hhh. Buried Block 7 Lot 15 at Channing Cemetery, Elgin, Illinois¹¹⁴
- iii. Remains moved to Bluff City Cemetery Elgin Section 1, Lot 8, w 1/2 Space 6, October 9, 1919.¹¹⁵
- jjj. Others on the lot at Bluff City: Samuel Anderson, no known relation, died at Pittsburg Landing 6 April 1862; Henry E. Clark, a son; Julia Barrows Clark, his wife; Julia R. Oxnard, his daughter and wife of Rev. Fred Oxnard; Ernest H. Oxnard, Julia's son; Mary S. Bartlett, his daughter and wife of I. S. Bartlett; and Rev. William Starr, the third pastor of the First Congregational Church.
- kkk. His probate was dated March term 1874, Kane County Circuit Court. Julia relinquished her right to be administer to Edward Gillett. It said that there were no children. There were many household items listed in the inventory.¹¹⁶
- lll. Julia Barrows obituary is in the N. C. Clark folder. She died 15 June 1884^{117,118}
Julia B. Clark was received by the First Congregational Church of Elgin, Illinois, by letter 3 May 1857.¹¹⁹
- mmm. The Julia Clark estate was worth about \$700.00 [2 houses and lots in City of Elgin plus about \$500 in notes and small account of household goods.¹²⁰]
- 4. N. C. and Julia Clark had 4 children.¹²¹
 - a. Mary Caroline born 5 October 1833; died 5 November 1836, Naperville, IL. N. C. Clark said that his daughter had died since the last letter was written (4 April 1836)¹²²

¹¹¹ Ghrist, John Russell. *Jct. 20: The Story of Udimia (IL)*. Dundee, IL: JRG Communications, 1995. p. 78.

¹¹² *The History of Elgin with a City and Business Directory for 1875-76*. Elgin, Illinois: Lord & Bradford, 1875. p. 53.

¹¹³ Ghrist, John Russell. *Jct. 20: The Story of Udimia (IL)*. Dundee, IL: JRG Communications, 1995. p. 78.

¹¹⁴ Channing Cemetery records extracted from Elgin Death Records by Steven Stroud at the Elgin Area Historical Society.

¹¹⁵ Bluff City Cemetery, Elgin, Cook County, Illinois, records.

¹¹⁶ Probate. Nathaniel Clark. Kane County Circuit Court Record at the Elgin Area Historical Society May, 2013.

¹¹⁷ Obituary. Julia Barrows Clark. *Every Saturday* June 21, 1884, p. 1 col. 6.

¹¹⁸ Probate. Julia B. Clark. Kane County Circuit Court Record at the Elgin Area Historical Society May, 2013.

¹¹⁹ First Congregational United Church of Christ, Elgin, Illinois. Record Book #4, p 390.

¹²⁰ Probate. Julia B. Clark. Kane County Circuit Court Record at the Elgin Area Historical Society May, 2013.

¹²¹ *Autobiographies of Fox Valley Pioneers*. Elgin Genealogical Society, 1981. 2nd book p 19.

¹²² Letters written by Nathaniel C. Clark to the American Home Missionary Society March 1833 - September 1838. Letter of 13 December 1836.

- b. Henry Eleazer born 27 May 1835; died 21 January 1851 Elgin, IL¹²³ or died 25 January 1851 in Elgin at age 15y 8m of Scarlet Fever^{124,125} Note that the tombstone says 21 January at Bluff City Cemetery
 - c. Mary Submit born 8 September 1840, St. Charles, IL; died 2 December 1868, Elgin, IL at age 28y 2m 24d.^{126,127} Mary S. Clark married Ichabod S. Bartlett on 13 August 1868 by N. C. Clark, "Minister of the Gospel."¹²⁸ There were no apparent children for this couple. Mary joined the First Congregational Church of Elgin by letter 9 May 1858.¹²⁹ Mary Clark was a student of the Elgin Academy.¹³⁰ I. S. Bartlett was living with N. C. Clark on the 1870 census. He married 2nd Mary Eastman on 31 August 1871 in Kane County, IL.
 - d. Julia Rebecca born 9 May 1843, Elgin, IL; died 21 March 1864, Elgin, IL.^{131,132,133} However, the stone at Bluff City Cemetery says she died 21 March 1863.¹³⁴ Julia joined the First Congregational Church in Elgin, Illinois, by letter 9 May 1858.¹³⁵ The marriage certificate signed by N. C. Clark says Julia Clark and Fred Oxnard were married on 8 January 1863.^{136,137} Their child Ernest H. Oxnard died 23 March 1864 at 9 days old.¹³⁸ Julia Clark was a student of the Elgin Academy.¹³⁹ Rev. Fred Oxnard died 23 January 1899, Darby, New York.¹⁴⁰
5. For a good understanding of this man, read the Congregational Necrology p 577-579.¹⁴¹

¹²³ Bluff City Cemetery, Elgin, Cook, Illinois. Tombstone reading 29 April 2013 by Linda Farroh Eder.

¹²⁴ Elgin Death Records. Vol. 1, Ledger 1, p. 84.

¹²⁵ Stroud, Steve, Editor. *Channing Cemetery Records*. a data base at the Elgin Area Historical Society. November 2015.

¹²⁶ Elgin Death Records. Vol 1, Ledger 1, p. 21.

¹²⁷ Bluff City Cemetery, Elgin, Cook, Illinois. Tombstone reading 29 April 2013 by Linda Farroh Eder.

¹²⁸ Kane County, Illinois, Marriage Record, Marriage License #6384.

¹²⁹ First Congregational United Church of Christ, Elgin, Illinois. Record Book #4, p. 390.

¹³⁰ *A History of Elgin Academy of Northwestern University* by E.K. Becker. 1906. p. 20.

¹³¹ Elgin Death Records. Vol 1, Ledger 2, p. 187.

¹³² First Congregational United Church of Christ, Elgin, Illinois. Record Book #4, p. 390.

¹³³ *Weekly Gazette* (Elgin, IL). 23 March 1864. p. 4 col 1.

¹³⁴ Bluff City Cemetery, Elgin, Cook, Illinois. Tombstone reading 29 April 2013 by Linda Farroh Eder.

¹³⁵ First Congregational United Church of Christ, Elgin, Illinois. Record Book #4, p. 390.

¹³⁶ Kane County, Illinois, Marriage Records. Book E, p. 102.

¹³⁷ *Weekly Gazette* (Elgin, IL) 14 Jan 1863. p. 4, col 2.

¹³⁸ Elgin Death Records. Vol 1, Ledger 2, p. 187.

¹³⁹ *A History of Elgin Academy of Northwestern University* by E.K. Becker. 1906. p. 20.

¹⁴⁰ *Evening Dial* (Elgin, IL) 28 January 1899. p. 4, col 1.

¹⁴¹ *The Congregational Quarterly* edited by Alonzo Quint et. al. Boston: American Congregational Union, 1873. p. 577.

Inventory of the Rev. Nathaniel Catlin Clark Collection at the Elgin Area Historical Society

15 December 2015

1. I have made 2 designations:
 - a. "Sermon" - these items are completely written out
 - b. "Remarks" - these items are usually a series of short notes even though some stretch for 10-12 pages
2. Sometimes the item has a "#__." It appears that N.C. Clark numbered at least some of his sermons.
3. "[?]" indicates that the item is hard to read and this is the best guess.
4. Items in [] are comments and information added by the author Linda Eder.
5. Bible verses were transcribed as Rev. N.C. Clark wrote them.
6. Rev. Clark used shorthand characters at times which created interpretation problems.
7. Since N. C. Clark titled almost all his sermons and remarks with a bible verse, an item can be located by finding the bible verse title at the top of the first page. If there is no bible verse for a title, locate the first words on page one of the item. The verse/first words are in bold face type.
 - a. Books A-C - The sermons in the three books are listed sequentially within each book. A bible verse/first words will be in boldface type and will identify a specific item.
 - b. Folders 1-8 – Locate the item by the Bible verse/first words in boldface type.
 - c. Folders 9-10 - These items were previously inventoried by George Albee and/or Clarence Reber and are numbered consecutively within each folder. Find the item by the number assigned.
8. Obscure place names have been identified using *Illinois Place Names* compiled by James N. Adams, edited by William E. Keller with an addendum by Lowell M. Vokel. Springfield, IL: Occasional Publications, Number 55, 1989.
9. Names which were hard to decipher, have been compared to: 1) the Elgin Death Records located at Bluff City Cemetery in Elgin, Illinois, and indexed by Marilyn Linden, a member of the Kane County Genealogical Society 2) the Channing Cemetery Records edited by Steve Stroud, a member of the Elgin Area Historical Society. I thank both of them for the development of these records. Names which could be deciphered have not been compared with these references.
10. Statistics for this collection [Note that two sermons are on permanent loan at the First Congregational in Elgin and are not included in these statistics.]
 - a. 189 different sermons/remarks are in the collection.

- b. 196 sermon/remarks with dates &/or places were preached using only 83 sermons/remarks.
- c. 112 funeral sermons/remarks were preached using 40 sermons/remarks.
- d. 53 towns were mentioned.
- e. The dates on the sermons began in 1836 and continued until 1872 when Rev. Clark died. However, 77 sermons/remarks were not dated and/or did not mention places he preached. Thus, his notations are only a partial record of his wide ranging ministry.

Book #A

1. Funeral sermon - **Revelation XIV:13**
 - b. Elgin - 14 October 1850 - Mrs. Chrisly
 - c. Elgin - 9 October 1848 - Miss Sharp. "Very few present & most of them live 6 miles east."
 - d. Elgin - 16 February 1843 - Dea. Aaron Porter
 - e. Elgin - 5 January 1847 - Mrs. Morgan ["Roxanna Morgan" died 4 January 1840. No age was given. *Elgin Death Records*]
2. Funeral sermon - **Job X:22**
 - a. "at schoolhouse by Mr. Hemmways" - 30 December 1846 - Mrs. Fixby[?]
 - b. "Preached at funeral of Dr. J. Tefft's wife" [No date or place were given but an Emeline Tefft died 12 August 1844 at age 33y 4m 1d. The *Elgin Death Records* said that she was the first wife of Joseph Tefft.]
3. Funeral sermon - **Revelation VII:9**
 - a. Mr. Rosenkrans [No place or date were given but an Asa Rosenkrans died 30 October 1844 at age 59. This would have been within the time that Rev Clark was in the Elgin area.]
 - b. no place - 14 February 1847 - Miss Elizabeth Lovell
 - c. "at her father's D. Hewitt" - 8 May 1851 - Mrs. Jamison
4. Funeral remarks - **Proverbs VIII:17**
 - a. no place - 18 Mar 1847 - Charles Coles aged 12
5. Funeral remarks - **Psalms CXLVI:5**
 - a. St. Charles - 28 June 1847 - Mr. Alexander Ferron
 - b. no place - 12 April 1847 - Dea. Hatch
6. Funeral remarks - **Luke XXIII:43**
 - a. no place - 2 August 1847 - child of Mr. Pendleton
 - b. Dundee - 16 November 1852 - Child of C. Austin
7. Funeral Remarks - **Job XIV:14**
 - a. no place - 14 August 1847 - Mrs. Rich
8. Funeral Remarks - **Ecclesiastes VII:1**
9. Funeral Remarks - **Job XIV:10**
 - a. at G.W. Renwick's house - 27 November 1847 - Child of G.W. Renwick
 - b. Udina schoolhouse - 4 March 1848 - Child of Isaac Stow
 - c. no place - 8 February 1849 - Child of Aaron Heath
 - d. no place - 4 September 1849 - Child of Mrs. George
 - e. no place - 15 March 1850 - Child of Mr. Saml. Hamman
10. Funeral remarks - **Hebrews IX:27**

- a. Elgin - 19 July 1848 - Catharine Rosenkrans
- 11. Remarks – **“Death is a solemn...”**

Book #B

1. Sermon - **Matthew VII:16**
 - a. Udina - 5 November 1853
 - b. Elgin - 4 September 1847
 - c. Elgin - 12 December 1840
2. Sermon - **John XXI:16**
 - a. Udina - 6 November 1853
 - b. Elgin - 13 December 1840
 - c. Virginia - 25 January 1846 [Virginia Settlement was in McHenry County and is now Ridgefield located between Crystal Lake and Woodstock.]
3. Sermon – **2 Samuel XII:15**
4. Remarks - **Hebrews XII:5-6**
5. Sermon - **Matthew V:8**
6. Remarks - **Matthew V:8** [#5 & #6 were separate items.]
7. Sermon - **Jonah I:6**
8. Remarks - **Joshua XXIV:15**
9. Sermon – **Luke XIX:10**
10. Remarks - **Matthew 7:33**
11. Sermon - **Jeremiah IX:1**
12. Remarks – **Hosea XIII:9**
13. Remarks - **Luke XVI:25**
14. Remarks – **1 Peter 1:18-19**

Book #C

1. Sermon – **1 Kings XVIII:21**
 - a. Elgin - 13 January 1850
 - b. Dundee - 14 November 1851
 - c. Udina - 2 June 1844
 - d. Virginia - 12 August 1849 [Virginia Settlement was in McHenry County and is now Ridgefield located between Crystal Lake and Woodstock.]
 - e. Oswego - 17 August 1845
 - f. Bloomingdale - 19 December 1852
 - g. Elgin
 - h. Hampshire
2. Remarks - **John XX:11-16**
 - a. no place - 28 April 1844
3. Sermon - **John XI:35**
 - a. Elgin - 24 January 1841
 - b. No place - October 1843
 - c. Dundee - 10 March 1844
 - d. Babcock's Grove - 29 April 1844 [The name for this town was changed to Lombard.]
 - e. Mr. Peck's - 19 April 1845 [Did Rev. Clark give the sermon at Mr. Peck's house?]

- f. Mr. Mitchel's - 11 September 1847 [Did Rev. Clark give the sermon at Mr. Mitchel's house?]
- g. Udina - 27 July 1853
- 4. Sermon - **Romans III:19**
 - a. Elgin - 5 May 1844 - "The first Sermon preached in the basement of the new meetinghouse" [This would have been the First Congregational Church of Elgin building at Villa and Fulton Streets. The members met in the basement until the rest of the building was completed.]
 - b. Hampshire - 18 May 1845
 - c. Elgin - 7 October 1848
 - d. Carpentersville - 30 May 1842
- 5. Sermon - **Romans III:19** [Yes, there are two distinct sermons on this bible verse.]
 - a. Udina - 14 May 1854
 - b. Elgin - 1 November 1840
 - c. Elgin - 5 May 1844
 - d. Bristol - 9 June 1844
 - e. Elgin - 1 October 1848
 - f. Dundee - 27 June 1854
- 6. Sermon - **Haggai II:7**
 - a. no place - 12 May 1844
- 7. Sermon - **Zechariah IV:10**
 - a. Elgin - 12 May 1844
 - b. At the end of this sermon Rev. N.C. Clark gave a short history of the First Congregational Church of Elgin from its beginning until May 1844. Since he was intimately involved for most of those years, this account should be considered a firsthand account.
 These are the deaths he noted for church members in the first years:
 - 1) Elgin - 6 May 1837 - Mary Ann Kimball
 - 2) Elgin - 16 May 1838 - James C. Hanks
 - 3) Elgin - 3 November 1838 - Augustus F. Knox
 - 4) Elgin - 8 February 1839 - Myron Hatch
 - 5) Elgin - 16 September 1839 - Brigham Hanks, Esq.
 - 6) Elgin - 3 December 1839 - Richard Merrill
 - 7) Elgin - 14 September 1840 - Dea. Jesse Merrill
 - 8) Elgin - 27 October 1841 - "Charlotte West married to Mr. Backus"
 ["Charlotte West" married a Stephen Backus 18 Feb 1841. Kane County marriage records.]
 - 9) Elgin - 5 May 1842 - Hervey Raymond
 - 10) New York - 2 July 1842 - Lucinda Jenne
 - 11) Elgin - 13 February 1843 - Aaron Porter
 - 12) Elgin - 4 May 1843 - Thomas Calvert
 - 13) Elgin - 11 July 1843 - William Clark
 - 14) Elgin - 21 August 1843 - Lydia Forrest
 - 15) Elgin - 25 April 1844 - James H. Scott
- 8. Sermon - **Jeremiah IV:3**
 - a. no place - 19 May 1844
 - b. Bristol - 9 June 1844

- c. Dundee - 21 December 1851
- 9. Remarks - **Psalm II:3**
 - a. no place - 26 May 1844
- 10. Remarks - **Ephesians III:19**
 - a. Hebron - 3 May 1846
 - b. no place - 2 June 1844
- 11. Sermon - **Acts VI:7**
 - a. Elgin - 13 October 1840
- 12. Remarks - **2 Corinthians 8:9**
- 13. Sermon - **Nahum I:7**
- 14. Remarks - **John V:4**
 - a. Dundee - 19 August 1848
- 15. Remarks - **Jeremiah VIII:7**
- 16. Remarks - **Luke XXIII:28**
- 17. Sermon - **Psalm IV:6-7**

Folder #1

- 1. Sermon - **Romans VIII:32**
 - a. Belvidere - 1 September 1844
 - b. Elgin - 6 January 1850
- 2. Sermon - **Acts VI:7**
 - a. Elgin - 13 October 1850
- 3. This Speech, which began with “**Dear Brother...**” was delivered at the Installation of:
 - a. Bro. Hicks in Elgin, 17 July 1845
 - b. Bro. Dodges at Millburn, 1 June 1847 [Note: There is a Millburn in Lake County, Illinois, which is quite far from where he lived in Elgin at that time. However, if it was a special occasion such as an installation, he might have traveled that far.]
 - c. no place - 12 May 1856
- 4. Remarks - **Job XXXV:10**
 - a. Elgin - 12 March 1850
- 5. Sermon - **Matthew III:7**
 - a. Elgin - 6 May 1838
 - b. Charleston - 10 June 1838 [The name Charleston was later changed to St. Charles.]
 - c. Elgin - 30 January 1848
 - d. no place - 28 May 1843
- 6. Sermon - **1 Timothy V:22**
 - a. This sermon was labeled “No. 1”
 - b. DuPage Plainfield [This is the way it was written.]
 - c. Charleston [The name Charleston was later changed to St. Charles.]
 - d. Elgin
- 7. Remarks - **Matthew XI:23-24**
 - a. no place - 26 January 1845
- 8. Remarks - **Psalm 116:12**
- 9. Sermon - **Matthew XIII:20-21**
- 10. Sermon - **Romans I:20**

11. Remarks - **Psalm 102:24**
12. Sermon – **“The pastoral office...”**
13. Remarks – **Galatians 6:7**
14. Remarks - **Acts I:7**
15. Remarks – **Matthew 5:19-20**
16. Remarks - **Job 34:31-32**
17. Remarks – **Jeremiah III:5**
18. Remarks – **Jeremiah XLIV:28**
19. Remarks – **1 Timothy II:5**
20. Remarks – **John 3:7**
21. Remarks – **“What fruit had ye...”**

Folder #2

1. Remarks - **Luke 12:1**
 - a. Elgin - 24 March 1844
2. Remarks - **2 Kings 6:16**
 - a. Garden Prairie - 30 February 1859 [This is what he wrote!]
 - b. Marengo - 5 March 1859
3. Remarks - **2 Corinthians 8:9**
 - a. Schoolhouse by Birge's - 12 August 1860
 - b. Schoolhouse by Tefft's - 19 August 1860
4. Remarks - **Genesis 4:4-5**
 - a. Schoolhouse by Birge's - 8 July 1860
 - b. Schoolhouse by Kipp's - 22 July 1860
 - c. Schoolhouse by Dea. Herrick's - 29 July 1858
5. Remarks - **Deuteronomy 5:29**
 - a. Schoolhouse by Dea. Herrick's - 26 August 1860
 - b. Schoolhouse by A.K. Hubbard's - 9 September 1860
6. Remarks - **Romans 6:21**
 - a. Garden Prairie - 13 February 1859
7. Remarks - **Luke II:23**
 - a. Greenwood - 11 Feb 1869
8. Remarks – **Matthew 3:11**
9. Remarks – **2 Peter 3:18**
10. Remarks - **John 4:40**
11. Remarks – **Zechariah 4:6**
12. Remarks – **Isaiah 55:6**
13. Sermon – **“Men of one idea”**
14. Remarks – **Matthew VII:24-27**
15. Remarks – **Luke 6:46**
16. Remarks – **Proverbs 24:11-12**
17. Remarks – **Jonah 3:2**
18. Remarks – **Romans 5:10**
19. Remarks – **Acts 15** - “National Congregational Council”
20. Remarks – **Leviticus 10:3**
21. Remarks - **Jude 3**
22. Remarks – **Luke 10:2**

- 23. Remarks – **Proverbs 1:24-26**
- 24. Remarks – **Matthew 27:19**
- 25. Remarks - **Luke 2:40**
- 26. Remarks – **Psalm 64**
- 27. Remarks – **Exodus 20:3**

Folder #3

- 1. Sermon - **Romans I:16**
 - a. Udina - 21 November 1852
 - b. Dundee - 1 May 1853
 - c. Elgin - 16 April 1854 - Bap. ch. [Baptist Church? The bible verse would not have been appropriate for baptizing children.]
 - d. Plato Center - 14 May 1854
- 2. Sermon - **Job XXVIII:28**
 - a. Elgin - 18 November 1847
 - b. no place - 8 June 1851
- 3. Sermon - **Isaiah LVIII:6**
 - a. Udina - 31 October 1852
- 4. Sermon - **Jeremiah XXIII:24**
 - a. Dundee - 14 March 1852
 - b. Udina - 29 January 1854
- 5. Remarks - **“By invitation I stand before you...”**
 - a. Lois Patterson, dis [dismissed?] to Littl Fort, 27 April 1845
 - b. P. B. Spalding & wife to Bath[?]. 6 September [no year]
- 6. This is a Confession of Faith & Covenant of the first Congregational Church of Christ at Belvidere. - no date
- 7. Sermon – **Matthew V:15**
- 8. Remarks – **John IV:40**
- 9. Remarks – **Job 7:17**
- 10. Remarks – **Genesis 15:1**
- 11. Remarks – **Micah 6:8**
- 12. Remarks – **Psalm 102:24**
- 13. Remarks – **Proverbs 4:26**
- 14. Sermon – **Proverbs XXII:6**

Folder #4

- 1. Sermon - **“We expect this afternoon to celebrate...”**
 - a. Kaneville - 31 January 1858
- 2. Sermon - **Psalm CXLV:4**
 - a. St. Charles - 4 October 1848
 - b. Elgin - 8 October 1848
- 3. Sermon - **Romans VI:15**
 - a. Dundee - 16 December 1855
 - b. Udina - 9 July 1854
- 4. Sermon - **“While endeavoring to service...”**
 - a. Dundee - 23 December 1855
- 5. Sermon - **“My little children...”**

- a. no place - 20 July 1856
- 6. Sermon - **Luke XIX:10**
 - a. Elgin - 27 October 1850
 - b. Dundee - 20 July 1851
 - c. Udina - 25 July 1852
- 7. Sermon - **Hosea IX:12**
 - a. Elgin - 20 February 1848
 - b. Virginia - 3 December 1848 [Virginia Settlement was in McHenry County and is now Ridgefield located between Crystal Lake and Woodstock.]
 - c. Elgin - 25 February 1849
 - d. Bloomingdale - 5 December 1852
 - e. Udina - 30 January 1849
- 8. Sermon - **Psalms XLI:1**
 - a. Elgin - August 1842 [No day was given.]
 - b. Dundee - 22 March 1846
- 9. Sermon - **Luke XII:32**
- 10. Remarks - **Luke 7:36-50**
- 11. Sermon - **"For...."**
- 12. Sermon - **"My dear young friends."**

Folder #5

- 1. Sermon - **"Written unto you..."**
 - a. Dundee - 6 December 1855
- 2. Sermon - **1 Peter IV:7**
 - a. Elgin - 30 December 1849
 - b. Dundee - 30 December 1855
- 3. Sermon - **Job XXXVII:23**
 - a. Elgin - 29 September 1850
- 4. Sermon - **Luke XXIV:46**
 - a. "Reception to be preached at Udina - 3 July 1853"
 - b. Elgin - 3 September 1848
 - c. Elgin - 6 July 1851
- 5. Sermon - **Psalms XC:2**
 - a. Elgin - 21 October 1849
- 6. Sermon - **Acts II:32**
 - a. Elgin - 16 September 1849
- 7. Sermon - **Romans IX:1-3**
 - a. Belvidere - 5 February 1854
 - b. Udina - 27 January 1850
- Sermon - **Jeremiah IX:1**
 - a. [This item is located in the booklet with the above Sermon Romans IX:1-3]
 - b. Elgin - 19 September 1847
 - c. Elk Grove - 10 October 1847
 - d. Crystal Lake - 14 November 1847
 - e. Dundee - 12 October 1851
 - f. Udina - 29 January 1854
 - g. Elgin - 6 October 1850

- h. Lockport - 19 January 1851
- 8. Sermon - **Acts VI:2-3**
 - a. Elgin - 19 November 1848
- 9. Sermon - **“Brethren, my hearts desire...”**
 - a. Barrington - 30 March 1856
- 10. Sermon - **Hebrews I:1-2**
 - a. Elgin - 19 August 1849
- 11. Sermon – **Galatians 3:1**
- 12. Sermon – **2 Samuel XVI:17**
- 13. Sermon – **“But here let us pause for ...”**

Folder #6

- 1. Sermon - **Genesis 16:13**
 - a. Garden Prairie - 29 August 1858
 - b. Ringwood - 10 May 1863
 - c. Greenwood - 10 May 1863
 - d. Carpentersville - 10 June 1869
- 2. Sermon - **Romans 10:1**
 - a. Ringwood - 4 August 1864
 - b. Greenwood - 7 August 1864
- 3. Sermon - **Numbers 14:18**
 - a. Elgin - 26 April 1863
 - b. Greenwood - 1 October 1865
 - c. Ringwood - 1 October 1865
- 4. Sermon - **2 Corinthians 7:29**
 - a. Greenwood - 1 June 1865
 - b. Ringwood - 1 June 1865
- 5. Sermon - **1 Kings 18:21**
 - a. Wayne Station - 4 February 1872
 - b. Greenwood - 10 January 1864
 - c. Ringwood - 17 January 1864
 - d. Elgin - 29 May 1864
- 6. Sermon - **2 Timothy III:16**
 - a. Dundee - 14 December 1851
 - b. Udina - 25 September 1853
- 7. Sermon - **John III:2**
 - a. Dundee - 2 November 1851 a.m.
 - b. Algonquin - 2 November 1851 p.m.
 - c. Udina - 12 June 1853
- 8. Sermon - **Romans V:10**
 - a. Naperville - 10 January 1836
 - b. Thatchers - 21 February 1836 [This was near DuPage, Cook, Illinois, at that time and no longer exists. DuPage was where Nathaniel Clark first settled.]
- 9. Sermon - **Proverbs X:18**
 - a. Elgin - 3 October 1847
- 10. Remarks - **“God said to Joshua...”**
 - a. Dundee - 3 January 1852

11. Sermon - **Hosea XIV:1-7**
 - a. Elgin - 13 November 1850 - 18 were present
12. Sermon - **2 Corinthians 2:15-16**
13. Sermon - **1 Peter 1:10-11**
14. Remarks - **"It is expected..."**
15. Sermon - **James I:2**

Folder #7

1. Sermon - **Proverbs 8:4**
 - a. Garden Prairie - 25 July 1858
 - b. Greenwood - 6 March 1854
 - c. Ringwood - 13 March 1864
2. Sermon - **"Man a subject of God's government..."**
 - a. Ringwood - 14 December 1862
 - b. Greenwood - 18 October 1863
 - c. Elgin - 22 September 1861
 - d. Carpentersville - 4 April 1869
 - e. St. Charles - 31 August 1862
3. Sermon - **Matthew 6:10**
 - a. St. Charles - 14 September 1862
 - b. Greenwood - 15 January 1865
 - c. Ringwood - 15 January 1865
 - d. Elgin - 2 June 1861
4. Sermon - **Joshua XXIV:15**
 - a. Elgin - 9 May 1847
5. Sermon - **1 Corinthians 3:23**
 - a. Elgin - 19 January 1862
6. Sermon - **Genesis 4:9**
 - a. Elgin - 19 May 1861
 - b. Greenwood - 19 April 1863
 - c. Ringwood - 19 April 1863
7. Sermon - **"75" in the upper right corner**
 - a. Greenwood - 30 April 1869 - "Great day"
 - b. Elgin - 2 June 1861
 - c. Geneva - 18 August 1861
 - d. Ringwood - 12 July 1863
8. Sermon - **Acts VI 2-4**
 - a. Elgin - February 1842
 - b. Dundee - October 1842
 - c. Hampshire - 16 November 1845
9. Remarks - **Exodus XXXIII:14**
 - a. Elgin - 9 March 1851
 - b. Dundee - 1 May 1852
 - c. Udina - 12 February 1854
10. Sermon - **"We ____ summoned together this morning..."**
 - a. Elgin - 5 June 1853
11. Remarks - **Psalms 9:17**

- a. Elgin - 3 February 1849
- 12. Sermon - **Psalm CXLV:20**
 - a. Elgin - 20 August 1848
 - b. Virginia - 17 September 1848 [Virginia Settlement was in McHenry County and is now Ridgefield located between Crystal Lake and Woodstock.]
 - c. Udina - 22 April 1849
 - d. Elgin - 13 July 1851
- 13. Sermon - **Revelations 3:20**
 - a. Udina - 20 January 1853
 - b. Elgin - 25 March 1849
 - c. Elgin - 11 February 1851
- 14. Sermon - 2 **Timothy III:16**
 - a. Elgin - 31st, 1837 [no month was listed]
- 15. Remarks - **Hebrews 13:16**
- 16. Remarks - **2 Corinthians X:12**
- 17. Remarks - **Matthew 22:4**

Folder #8

- 1. Sermon - **Ecclesiastes 9:10**
 - a. Dundee - 16 November 1856
 - b. Marengo - 25 April 1858
- 2. Sermon - **Psalm CIV:24**
 - a. Elgin - 9 December 1849
- 3. Sermon - **"Judge not that ye be judged..." - Matthew 7:1**
 - a. Dundee - 2 December 1855
- 4. Sermon - **Exodus XX:14**
 - a. Elgin - 21 July 1850
- 5. Sermon - **Ezekiel XXXIII:11**
 - a. Elgin - 26 November 1848
 - b. Virginia - 2 December 1848 [Virginia Settlement was in McHenry County and is now Ridgefield located between Crystal Lake and Woodstock.]
 - c. Freeport - 18 October 1850
 - d. Sycamore - 10 November 1850
 - e. Crystal Lake - 10 January 1851
 - f. Elgin - 12 January 1851
 - g. Udina - 23 January 1853
 - h. Dundee - 28 September 1841
 - i. Elgin - no date - "Chas. A. Barrows"
- 6. Sermon - **John XX:11**
 - a. Elgin - 4 May 1848
- 7. Sermon - **Exodus XX:14**
 - a. Elgin - 21 July 1850
- 8. Sermon - **Haggai II:7**
- 9. Sermon - **2 Corinthians 5:15**

Folder #9

1. This is a sermon or article or letter about revising the Constitution and the Articles of Faith of the Congregational Church. It goes on to discuss doctrines of Congregationalism. It is not signed and has no date. This does not appear to be Rev. Clark's handwriting.
2. This letter was written to "Bro C" from E.G.H. who wrote from Waukegan about the arrival of books for school children and how to shelve them. The date was "Tuesday 30th" - no month or year.
3. *Manual for Communicants of the 1st Congregational Church of Elgin* compiled January 1846. This listed current Communicants for 1846.
4. Stamped envelope addressed to Reverend N. C. Clark, Elgin, mailed from Chicago 31 August 1864.
5. This 14 December 1866 letter was addressed to Superintendent of Public Schools, N. C. Clark, from J. Thorp, a principal. Mr. Thorp said he was resigning at the end of the term.
6. On 1 May 1856 D.H. Kingsley of West Wheeling responded to a previous letter from Reverend Clark. [West Wheeling was in Cook County and is now called Arlington Heights.]
7. This letter was written to Reverend N.C. Clark, 5 October 1868 from Riley, Illinois. However, at the end of the letter, Thos. Gillespie said that he was living in Marengo, IL. He explained to Rev. Clark that he was not able to attend a meeting of the Elgin Association because of illness.
8. This letter was written 19 May 1857 by the Corr. Sec. N.D.N.A., New York to Reverend N.C. Clark at Elgin, Illinois. The stationary heading said, "Rooms of the American Missionary Association, 48 Beckman St. "
9. N.C. Clark wrote this letter 4 Jul 1864 from Ringwood to Brother Harwood asking Harwood to address those present at a picnic in Greenwood. It was signed by N.C. Clark.
10. Funeral sermon - **Psalm CIII:15-16**
 - a. Elgin - 13 January 1850 - child of Mr. C. Town
 - b. Udina - 20 April 1851 - child of Geo. Hassan
 - c. Dundee - 4 May 1851 - child of Thos. Perkins
11. Funeral sermon - **Job 14:14**
 - a. Elgin - 7 December 1856 - Mrs. Harding ["Helen H. Harding" d 5 Dec 1856 - *Elgin Death Records*]
12. Funeral sermon - **"Divine Trust is certain..."**
 - a. Elgin - 30 March 1862 - H.M. Birge who died 27th of same month [H.M. Birge died 27 March 1862. - *Channing Cemetery Records*]
 - b. Ringwood - 9 April 1865 - Mrs. C. Lester "who died 13 March"
 - c. Udina - 10 October 1868 - Asa Merrill 2nd
13. Funeral sermon - **John XIV:1**
 - a. Elgin, 23 August 1847 - Mrs. Stow
14. Funeral sermon - **Ecclesiastes XI:9** [I think these are all young men]
 - a. Elgin - 9 December 1849 - no name
 - b. Udina - 17 February 1850 - no name
 - c. Elgin - 15 December 1850 - W.H. Davis - "a young man stranger"
 - d. Dundee - 25 January 1852 - no name, "one yr after he died"

- e. Bloomingdale - 5 December 1852 - no name
- 15. Funeral remarks - **Matthew IX:24**
 - a. Elgin - 11 March 1851 - Sarah Ann Hunter ["Sarah Ann Hunter," age 15, died 9 March 1851. *Channing Cemetery Records*]
 - b. Elgin - 14 October 1852 - Mary Baird ["Miss Baird" died 14 Oct 1852 - *Elgin Death Records*]
 - c. Dundee - 10 January 1853 - Elsie June Hodges
- 16. Funeral remarks – **2 Corinthians V:17**
 - a. Elgin - 12 January 1851 - no name
 - b. Hanover - 1 October 1851 - no name
 - c. Dundee - 9 May 1852 - Mrs. Scudder
- 17. Funeral remarks - **Isaiah 38:1**
 - a. Dundee - 1 July 1855 - Mrs. Conelly
- 18. Funeral sermon - **Psalms CXIX:67**
 - a. Dundee - 21 August 1855 - Mrs. Jas. Simpson
 - b. Elgin - 6 November 1852 - child of Jon Tefft
 - c. Elgin - 20 July 1847 - Mrs. John E. Herrick, "preached from skeleton" ["Fannie C. Herrick," age 29, died 18 July 1847. *Channing Cemetery Records*]
 - d. Elgin - 10 September 1848 - child of Mr. Lanning ["Anson Lanning," age 1, died 9 September 1848. *Channing Cemetery Records.*]
- 19. Sermon - **Ecclesiastes XII:1**
 - a. Elgin - November 1839 - no name
 - b. St. Charles - 22 December 1839 - no name
 - c. Big Rock - 25 October 1846 - no name
 - d. Elgin - 26 October 1847 - Miss Julia Coon
- 20. Funeral sermon - **"What means..."**
 - a. Barrington - 13 November 1852 - Mrs. Hawley
 - b. Dundee - 24 March 1853 - Mrs. Haven
 - c. Elgin - 26 May 1853 - Deacon McClure
 - d. Naperville - 27 August 1854 - no name

Folder #10

- 1. Funeral sermon - **John XVIII:11**
 - a. Udina - 11 December 1853 – child of E. Tefft
 - b. Ringwood - 4 May 1864 - Lulu Edwards
- 2. Funeral sermon - **Job X:22**
 - a. Elgin - no date - L. Abbott ["Leonard P. Abbott" died 18 Feb 1855 in Elgin - *Elgin Death Records* - This would have been within the time frame of N.C. Clark's ministry.]
- 3. Funeral sermon - **Luke XII:37**
 - a. Udina - 14 January 1853 - Mrs. Merrill
 - b. Elgin - 15 June 1857 - no name
- 4. Funeral sermon - **Revelations XXII:3**
 - a. Elgin - 30 September 1850 - Mrs. A. Raymond
- 5. Funeral remarks - **Job 7:16**
 - a. Elgin - 27 May 1849 - Mr. Campbell

- b. Elgin - 5 March 1850 - Mrs. Grossbeek ["Sarah A. Goosebeck," age 33, died 3 March 1850. *Channing Cemetery records*]
- 6. Funeral remarks - **Proverbs III:11**
 - a. Elgin - 20 February 1851 - child of L. Wilson
- 7. Funeral sermon - **John XIV:1-3**
 - a. Elgin - 5 October 1851 - children of E.K. Muirer/Maier/Meirin[?]
 - b. Humphreyville - 18 July 1852 [I cannot find any town with this name in *Illinois Place Names*]
 - c. Udina - 26 September 1852 - Scotch children
 - d. Dundee - 10 October 1852 - no name
 - e. DuPage - 26 June 1853 - Mrs. Higgins
- 8. Funeral sermon - **"Death is an event..."**
 - a. Elgin - 23 May 1853 - Stephen Hubbard
 - b. Dundee - 9 May 1857 - Emily Hilbund/Hubbard[?]
- 9. Funeral sermon - **Jeremiah XXVIII:16**
 - a. Udina - 4 January 1853 - no name
 - b. Elgin - 9 January 1854 - Dea. H.H. Bartlett
- 10. Funeral remarks - **Luke XXIII:28**
 - a. Dundee - 21 May 1857 - N. Hewit
 - b. Elgin - 10 December 1851 - Mrs. Gastin
- 11. Funeral sermon - **Job XIV:2**
 - a. Charleston - 17 September 1838 - Mr. Wright
 - b. Elgin - 15 August 1847 - child of Dr. E. Tefft's - "large congregation" ["Alfred P. Tefft" age 1 died on 11 August 1847 - *Channing Cemetery Records.*]
- 12. Funeral sermon - **"God moves in mysterious..."**
 - a. Elgin - 16 July 1854 - Mrs. V__land/ Vreland[?]
- 13. Funeral sermon - **"Death is a common event..."**
 - a. Udina - 19 September 1852 - Mr. R. Ransted
 - b. Dundee - 4 April 1857 - no name
 - c. Bloomingdale - 3 December 1842 - no name
- 14. Funeral remarks - **Leviticus X:3**
 - a. Elgin - 18 November 1850 - Charlotte Hubbard ["Charlotte J. Hubbard" died 17 Nov 1850 - *Elgin Death Records*]
- 15. Funeral remarks - **Psalms CXIX:71**
 - a. Elgin - 20 March 1851 - oldest child of S.W. Wilson
 - b. no place - 7 June 1851 - child of Mr. De Pew
 - c. Dundee - 7 May 1852 - child of Jn. Moore
 - d. "Udina or Plato" - 6 August 1854 - child of Ai Peck
- 16. Funeral remarks - **Job I:21**
 - a. Elgin - 15 June 1851 - child of Mr. De Pew
 - b. Dundee - 19 August 1851 - child of Elder Bultan
 - c. Udina - 27 December 1853 - child of E. Tefft
- 17. Funeral remarks - **2 Corinthians IV:17**
 - a. no place - 20 May 1851 - child of Mr. Squires
 - b. no place - 13 September 1851 - child of A.B. Hinsdel
 - c. Little Woods - 8 September 1852 - Oranel Brewster ["Orimal J. Brewster," age 21, died 7 September 1852. *Channing Cemetery records.*]

18. Funeral sermon - **Job VIII:9**
 - a. Elgin - 29 November 1840 - no name
 - b. Elgin - 26 August 1849 - no name
 - c. Elgin - 16 August 1851 - General John McClure ["General McClure" died 13 August 1851. *Channing Cemetery records.*]
 - d. Elgin - 15 November 1840 - no name
19. Sermon - **Isaiah III:11**
 - a. Elgin - 30 June 1861
 - b. Garden Prairie - 26 September 1858
20. Sermon - **1 Corinthians I:21**
 - a. Ringwood - 8 January 1865
 - b. Greenwood - 8 January 1865
 - c. Elgin - 16 June 1861
21. Funeral sermon - **Acts 13:36**
 - a. Hebron - 31 March 1863 - Dea. Jas. Stewart
 - b. Dundee - 21 December 1871 - "Funeral of Mr. Chas. Smith who died December 19th"
22. Certificate - Regular Meeting 16 August, disposing with minutes. On the back of the document, the date 17 May 1871 is written. [This is not in N.C. Clark's handwriting.]

Places Identified on the Sermons

Town.....	Year ...	Month	Day.....	Book/.....	Scripture/ Folder	Introductory words
Algonquin	1851...	Nov....	2.....	06.....	John III:2	
at father's	1851...	May	8.....	A.....	Revelation VII:9	
Babcock's Grove	1844...	Apr	29.....	C.....	John XI:35	
Barrington	1852...	Nov....	13.....	09.....	What means...	
Barrington	1856...	Mar	30.....	05.....	Brethren, my...	
Belvidere	1844...	Sep.....	1.....	01.....	Romans VIII:32	
Belvidere	1854...	Feb....	5.....	05.....	Romans IX:1-3	
Big Rock	1846...	Oct	25.....	09.....	Ecclesiastes XII:1	
Bloomington	1842...	Dec	3.....	10.....	Death is a...	
Bloomington	1852...	Dec	5.....	04.....	Hosea IX:12	
Bloomington	1852...	Dec	5.....	09.....	Ecclesiastes XI:9	
Bloomington	1852...	Dec	19.....	C.....	Kings XVIII:21	
Bristol.....	1844...	Jun	9.....	C.....	Romans III:19	
Bristol.....	1844...	Jun	9.....	C.....	Jeremiah IV:3	
Carpentersville	1842...	May	30.....	C.....	Romans III:19	
Carpentersville	1869...	Apr	4.....	07.....	Man a subject...	
Carpentersville	1869...	Jun	10.....	06.....	Genesis 16:13	
Charleston				01.....	Timothy V:22	
Charleston	1838...	Jun	10.....	01.....	Matthew III:7	
Charleston	1838...	Sep.....	17.....	10.....	Job XIV:2	
Crystal Lake	1847...	Nov....	14.....	05.....	Jeremiah IX:1	
Crystal Lake	1851...	Jan	10.....	08.....	Ezekiel XXXIII:11	
Dundee	1841...	Sep.....	28.....	08.....	Ezekiel XXXIII:11	
Dundee	1842...	Oct.....		07.....	Acts VI:2-4	
Dundee	1844...	Mar	10.....	C.....	John XI:35	
Dundee	1846...	Mar	22.....	04.....	Psalms XLI:1	
Dundee	1848...	Aug....	19.....	C.....	John V:4	
Dundee	1851...	May	4.....	09.....	Psalms CIII 15:16	
Dundee	1851...	Jul	20.....	04.....	Luke XIX:10	
Dundee	1851...	Aug....	19.....	10.....	Job I:21	
Dundee	1851...	Oct....	12.....	05.....	Jeremiah IX:1	
Dundee	1851...	Nov....	2.....	06.....	John III:2	
Dundee	1851...	Nov....	14.....	C.....	Kings XVIII:21	
Dundee	1851...	Dec	14.....	06.....	2 Timothy III:16	
Dundee	1851...	Dec	21.....	C.....	Jeremiah IV:3	
Dundee	1852...	Jan	3.....	06.....	God said to...	
Dundee	1852...	Jan	25.....	09.....	Ecclesiastes XI:9	
Dundee	1852...	Mar	14.....	03.....	Jeremiah XXIII:24	
Dundee	1852...	May	1.....	07.....	Exodus XXXIII:14	
Dundee	1852...	May	7.....	10.....	Psalms CXIX:71	
Dundee	1852...	May	9.....	09.....	2 Corinthians V:17	
Dundee	1852...	Oct....	10.....	10.....	John XIV:1-3	

Dundee	1852	Nov	16	A	Luke XXIII:43
Dundee	1853	Jan	10	09	Matthew IX:24
Dundee	1853	Mar	24	09	What means...
Dundee	1853	May	1	03	Romans I:16
Dundee	1854	Jun	27	C	Romans III:19
Dundee	1855	Jul	1	09	Isaiah 38:1
Dundee	1855	Aug	21	09	Psalms CXIX:67
Dundee	1855	Dec	23	04	While endeavoring...
Dundee	1855	Dec	30	05	Peter IV:7
Dundee	1855	Dec	2	08	Matthew 7:1
Dundee	1855	Dec	6	05	Written unto you...
Dundee	1855	Dec	16	04	Romans VI:15
Dundee	1856	Nov	16	08	Ecclesiastes 9:10
Dundee	1857	Apr	4	10	Death is a...
Dundee	1857	May	21	10	Luke XXIII:28
Dundee	1857	May	9	10	Death is an event...
Dundee	1871	Dec	21	10	Acts 13:36
DuPage	1853	Jun	26	10	John XIV:1-3
DuPage Plainfield				01	Timothy V:22
Elgin				10	Job X:22
Elgin				C	Kings XVIII:21
Elgin				01	Timothy V:22
Elgin	1837		31	07	2 Timothy III:16
Elgin	1837	May	6	C	Zechariah IV:10
Elgin	1838	May	16	C	Zechariah IV:10
Elgin	1838	May	6	01	Matthew III:7
Elgin	1838	Nov	3	C	Zechariah IV:10
Elgin	1839	Feb	8	C	Zechariah IV:10
Elgin	1839	Sep	16	C	Zechariah IV:10
Elgin	1839	Nov		09	Ecclesiastes XII:1
Elgin	1839	Dec	3	C	Zechariah IV:10
Elgin	1840	Sep	14	C	Zechariah IV:10
Elgin	1840	Oct	13	C	Acts VI:7
Elgin	1840	Nov	1	C	Romans III:19
Elgin	1840	Nov	15	10	Job VIII:9
Elgin	1840	Nov	29	10	Job VIII:9
Elgin	1840	Dec	13	B	John XXI:16
Elgin	1840	Dec	12	B	Matthew VII:16
Elgin	1841	Jan	24	C	John XI:35
Elgin	1841	Oct	27	C	Zechariah IV:10
Elgin	1842	Feb		07	Acts VI:2-4
Elgin	1842	May	5	C	Zechariah IV:10
Elgin	1842	Aug		04	Psalms XLI:1
Elgin	1843	Feb	16	A	Revelation XIV:13
Elgin	1843	Feb	13	C	Zechariah IV:10
Elgin	1843	May	4	C	Zechariah IV:10
Elgin	1843	Jul	11	C	Zechariah IV:10

Elgin.....	1843...	Aug....	21.....	C.....	Zechariah IV:10
Elgin.....	1844...	Mar....	24.....	02.....	Luke 12:1
Elgin.....	1844...	Apr....	25.....	C.....	Zechariah IV:10
Elgin.....	1844...	May....	5.....	C.....	Romans III:19
Elgin.....	1844...	May....	12.....	C.....	Zechariah IV:10
Elgin.....	1844...	May....	5.....	C.....	Romans III:19
Elgin.....	1845...	Jul.....	17.....	01.....	Dear Brother...
Elgin.....	1847...	Jan....	5.....	A.....	Revelation XIV:13
Elgin.....	1847...	May....	9.....	07.....	Joshua XXIV:15
Elgin.....	1847...	Jul.....	20.....	09.....	Psalms CXIX:67
Elgin.....	1847...	Aug....	15.....	10.....	Job XIV:2
Elgin.....	1847...	Aug....	23.....	09.....	John XIV:1
Elgin.....	1847...	Sep....	19.....	05.....	Jeremiah IX:1
Elgin.....	1847...	Sep....	4.....	B.....	Matthew VII:16
Elgin.....	1847...	Oct....	3.....	06.....	Proverbs X:18
Elgin.....	1847...	Oct....	26.....	09.....	Ecclesiastes XII:1
Elgin.....	1847...	Nov....	18.....	03.....	Job XXVIII:28
Elgin.....	1848...	Jan....	30.....	01.....	Matthew III:7
Elgin.....	1848...	Feb....	20.....	04.....	Hosea IX:12
Elgin.....	1848...	May....	4.....	08.....	John XX:11
Elgin.....	1848...	Jul.....	19.....	A.....	Hebrews IX:27
Elgin.....	1848...	Aug....	20.....	07.....	Psalms CXLV:20
Elgin.....	1848...	Sep....	3.....	05.....	Luke XXII:46
Elgin.....	1848...	Sep....	10.....	09.....	Psalms CXIX:67
Elgin.....	1848...	Oct....	1.....	C.....	Romans III:19
Elgin.....	1848...	Oct....	7.....	C.....	Romans III:19
Elgin.....	1848...	Oct....	9.....	A.....	Revelation XIV:13
Elgin.....	1848...	Oct....	8.....	04.....	Psalms CXLV:4
Elgin.....	1848...	Nov....	19.....	05.....	Acts VI:2-3
Elgin.....	1848...	Nov....	26.....	08.....	Ezekiel XXXIII:11
Elgin.....	1849...	Feb....	25.....	04.....	Hosea IX:12
Elgin.....	1849...	Feb....	3.....	07.....	Psalms 9:17
Elgin.....	1849...	Mar....	25.....	07.....	Revelations 3:20
Elgin.....	1849...	May....	27.....	10.....	Job 7:16
Elgin.....	1849...	Aug....	19.....	05.....	Hebrews I:1-2
Elgin.....	1849...	Aug....	26.....	10.....	Job VIII:9
Elgin.....	1849...	Sep....	16.....	05.....	Acts II:32
Elgin.....	1849...	Oct....	21.....	05.....	Psalms XC:2
Elgin.....	1849...	Dec....	9.....	08.....	Psalms CIV:24
Elgin.....	1849...	Dec....	30.....	05.....	Peter IV:7
Elgin.....	1849...	Dec....	9.....	09.....	Ecclesiastes XI:9
Elgin.....	1850...	Jan....	6.....	01.....	Romans VIII:32
Elgin.....	1850...	Jan....	13.....	09.....	Psalms CIII 15:16
Elgin.....	1850...	Jan....	13.....	C.....	Kings XVIII:21
Elgin.....	1850...	Mar....	5.....	10.....	Job 7:16
Elgin.....	1850...	Mar....	12.....	01.....	Job XXXV:10
Elgin.....	1850...	Jul.....	21.....	08.....	Exodus XX:14

Elgin.....	1850...	Jul.....	21.....	08.....	Exodus XX:14
Elgin.....	1850...	Sep.....	29.....	05.....	Job XXXVII:23
Elgin.....	1850...	Sep.....	30.....	10.....	Revelations XXII:3
Elgin.....	1850...	Oct.....	6.....	05.....	Jeremiah IX:1
Elgin.....	1850...	Oct.....	27.....	04.....	Luke XIX:10
Elgin.....	1850...	Oct.....	14.....	A.....	Revelation XIV:13
Elgin.....	1850...	Oct.....	13.....	01.....	Acts VI:7
Elgin.....	1850...	Nov.....	18.....	10.....	Leviticus X:3
Elgin.....	1850...	Nov.....	13.....	06.....	Hosea XIV:1-7
Elgin.....	1850...	Dec.....	15.....	09.....	Ecclesiastes XI:9
Elgin.....	1851...	Jan.....	12.....	09.....	2 Corinthians V:17
Elgin.....	1851...	Jan.....	12.....	08.....	Ezekiel XXXIII:11
Elgin.....	1851...	Feb.....	11.....	07.....	Revelations 3:20
Elgin.....	1851...	Feb.....	20.....	10.....	Proverbs III:11
Elgin.....	1851...	Mar.....	11.....	09.....	Matthew IX:24
Elgin.....	1851...	Mar.....	20.....	10.....	Psalms CXIX:71
Elgin.....	1851...	Mar.....	9.....	07.....	Exodus XXXIII:14
Elgin.....	1851...	Jun.....	15.....	10.....	Job I:21
Elgin.....	1851...	Jul.....	13.....	07.....	Psalms CXLV:20
Elgin.....	1851...	Jul.....	6.....	05.....	Luke XXIIV:46
Elgin.....	1851...	Aug.....	16.....	10.....	Job VIII:9
Elgin.....	1851...	Oct.....	5.....	10.....	John XIV:1-3
Elgin.....	1851...	Dec.....	10.....	10.....	Luke XXIII:28
Elgin.....	1852...	Oct.....	14.....	09.....	Matthew IX:24
Elgin.....	1852...	Nov.....	6.....	09.....	Psalms CXIX:67
Elgin.....	1853...	May.....	23.....	10.....	Death is an event...
Elgin.....	1853...	May.....	26.....	09.....	What means...
Elgin.....	1853...	Jun.....	5.....	07.....	We__summoned
Elgin.....	1854...	Jan.....	9.....	10.....	Jeremiah XXVIII:16
Elgin.....	1854...	Apr.....	16.....	03.....	Romans I:16
Elgin.....	1854...	Jul.....	16.....	10.....	God moves in...
Elgin.....	1856...	Dec.....	7.....	09.....	Job 14:14
Elgin.....	1857...	Jun.....	15.....	10.....	Luke XII:37
Elgin.....	1861...	May.....	19.....	07.....	Genesis 4:9
Elgin.....	1861...	Jun.....	2.....	07.....	Matthew 6:10
Elgin.....	1861...	Jun.....	16.....	10.....	1 Corinthians I:21
Elgin.....	1861...	Jun.....	2.....	07.....	#75
Elgin.....	1861...	Jun.....	30.....	10.....	Isaiah III:11
Elgin.....	1861...	Sep.....	22.....	07.....	Man a subject...
Elgin.....	1862...	Jan.....	19.....	07.....	1 Corinthians 3:23
Elgin.....	1862...	Mar.....	30.....	09.....	Divine Trust is...
Elgin.....	1863...	Apr.....	26.....	06.....	Numbers 14:18
Elgin.....	1864...	May.....	29.....	06.....	1 Kings 18:21
Elk Grove.....	1847...	Oct.....	10.....	05.....	Jeremiah IX:1
Freeport.....	1850...	Oct.....	18.....	08.....	Ezekiel XXXIII:11
G.W. Renwick house	1847...	Nov.....	27.....	A.....	Job XIV:10
Garden Prairie	1858...	Jul.....	25.....	07.....	Proverbs 8:4

Garden Prairie	1858...	Aug....	29.....	06.....	Genesis 16:13
Garden Prairie	1858...	Sep....	26.....	10.....	Isaiah III:11
Garden Prairie	1859...	Feb....	30.....	02.....	2 Kings 6:16
Garden Prairie	1859...	Feb....	13.....	02.....	Romans 6:21
Geneva	1861...	Aug....	18.....	07.....	#75
Greenwood.....	1854...	Mar....	6.....	07.....	Proverbs 8:4
Greenwood.....	1863...	Apr....	19.....	07.....	Genesis 4:9
Greenwood.....	1863...	May....	10.....	06.....	Genesis 16:13
Greenwood.....	1863...	Jun....	1.....	06.....	2 Corinthians 7:29
Greenwood.....	1863...	Oct....	18.....	07.....	Man a subject...
Greenwood.....	1864...	Jan....	10.....	06.....	1 Kings 18:21
Greenwood.....	1864...	Aug....	7.....	06.....	Romans 10:1
Greenwood.....	1865...	Jan....	15.....	07.....	Matthew 6:10
Greenwood.....	1865...	Jan....	8.....	10.....	1 Corinthians I:21
Greenwood.....	1865...	Oct....	1.....	06.....	Numbers 14:18
Greenwood.....	1869...	Feb....	11.....	02.....	Luke II:23
Greenwood.....	1869...	Apr....	30.....	07.....	#75
Hampshire				C.....	Kings XVIII:21
Hampshire	1845...	May....	18.....	C.....	Romans III:19
Hampshire	1845...	Nov....	16.....	07.....	Acts VI:2-4
Hanover.....	1851...	Oct....	1.....	09.....	2 Corinthians V:17
Hebron.....	1846...	May....	3.....	C.....	Ephesians III:19
Hebron.....	1863...	Mar....	31.....	10.....	Acts 13:36
Humphreyville	1852...	Jul....	18.....	10.....	John XIV:1-3
Kaneville	1858...	Jan....	31.....	04.....	We expect this...
Little Woods.....	1852...	Sep....	8.....	10.....	2 Corinthians IV:17
Lockport.....	1851...	Jan....	19.....	05.....	Jeremiah IX:1
Marengo	1858...	Apr....	25.....	08.....	Ecclesiastes 9:10
Marengo	1859...	Mar....	5.....	02.....	2 Kings 6:16
Millburn	1847...	Jun....	1.....	01.....	Dear Brother...
Mr. Mitchels.....	1847...	Sep....	11.....	C.....	John XI:35
Mr. Pecks	1845...	Apr....	19.....	C.....	John XI:35
Naperville.....	1836...	Jan....	10.....	06.....	Romans V:10
Naperville.....	1854...	Aug....	27.....	09.....	What means...
New York.....	1842...	Jul....	2.....	C.....	Zechariah IV:10
Oswego	1845...	Aug....	17.....	C.....	Kings XVIII:21
Plato Center.....	1854...	May....	14.....	03.....	Romans I:16
Ringwood.....	1862...	Dec....	14.....	07.....	Man a subject...
Ringwood.....	1863...	Apr....	19.....	07.....	Genesis 4:9
Ringwood.....	1863...	May....	10.....	06.....	Genesis 16:13
Ringwood.....	1863...	Jun....	1.....	06.....	2 Corinthians 7:29
Ringwood.....	1863...	Jul....	12.....	07.....	#75
Ringwood.....	1864...	Jan....	17.....	06.....	1 Kings 18:21
Ringwood.....	1864...	Mar....	13.....	07.....	Proverbs 8:4
Ringwood.....	1864...	May....	4.....	10.....	John XVIII:11
Ringwood.....	1864...	Aug....	4.....	06.....	Romans 10:1
Ringwood.....	1865...	Jan....	15.....	07.....	Matthew 6:10

Ringwood.....	1865	Jan	8	10	1 Corinthians I:21
Ringwood.....	1865	Apr	9	09	Divine Trust is...
Ringwood.....	1865	Oct	1	06	Numbers 14:18
school house.....	1846	Dec	30	A	Job X:22
Schoolhouse by Birge's	1860	Jul	8	02	Genesis 4:4-5
Schoolhouse by Birge's	1860	Aug	12	02	2 Corinthians 8:9
Schoolhouse by Herrick's.	1858	Jul	29	02	Genesis 4:4-5
Schoolhouse by Herrick's.	1860	Aug	26	02	Deuteronomy 5:29
Schoolhouse by Hubbard .	1860	Sep	9	02	Deuteronomy 5:29
Schoolhouse by Kipp's.....	1860	Jul	22	02	Genesis 4:4-5
Schoolhouse by Tefft's.....	1860	Aug	19	02	2 Corinthians 8:9
St. Charles	1839	Dec	22	09	Ecclesiastes XII:1
St. Charles	1847	Jun	28	A	Psalms CXLVI:5
St. Charles	1848	Oct	4	04	Psalms CXLV:4
St. Charles	1862	Aug	31	07	Man a subject...
St. Charles	1862	Sep	14	07	Matthew 6:10
Sycamore.....	1850	Nov	10	08	Ezekiel XXXIII:11
Thatchers	1836	Feb	21	06	Romans V:10
Udina.....	1844	Jun	2	C	Kings XVIII:21
Udina.....	1848	Mar	4	A	Job XIV:10
Udina.....	1849	Jan	30	04	Hosea IX:12
Udina.....	1849	Apr	22	07	Psalms CXLV:20
Udina.....	1850	Jan	27	05	Romans IX:1-3
Udina.....	1850	Feb	17	09	Ecclesiastes XI:9
Udina.....	1851	Apr	20	09	Psalms CIII 15:16
Udina.....	1852	Jul	25	04	Luke XIX:10
Udina.....	1852	Sep	19	10	Death is a...
Udina.....	1852	Sep	26	10	John XIV:1-3
Udina.....	1852	Oct	31	03	Isaiah LVIII:6
Udina.....	1852	Nov	21	03	Romans I:16
Udina.....	1853	Jan	14	10	Luke XII:37
Udina.....	1853	Jan	23	08	Ezekiel XXXIII:11
Udina.....	1853	Jan	4	10	Jeremiah XXVIII:16
Udina.....	1853	Jan	20	07	Revelations 3:20
Udina.....	1853	Jun	12	06	John III:2
Udina.....	1853	Jul	27	C	John XI:35
Udina.....	1853	Jul	3	05	Luke XXIIV:46
Udina.....	1853	Sep	25	06	2 Timothy III:16
Udina.....	1853	Nov	6	B	John XXI:16
Udina.....	1853	Nov	5	B	Matthew VII:16
Udina.....	1853	Dec	11	10	John XVIII:11
Udina.....	1853	Dec	27	10	Job I:21
Udina.....	1854	Jan	29	05	Jeremiah IX:1
Udina.....	1854	Jan	29	03	Jeremiah XXIII:24
Udina.....	1854	Feb	12	07	Exodus XXXIII:14
Udina.....	1854	May	14	C	Romans III:19
Udina.....	1854	Jul	9	04	Romans VI:15

Udina.....	1868....	Oct.....	10.....	09.....	Divine Trust is...
Udina or Plato	1854....	Aug.....	6.....	10.....	Psalm CXIX:71
Virginia	1846....	Jan	25.....	B.....	John XXI:16
Virginia	1848....	Sep.....	17.....	07.....	Psalm CXLV:20
Virginia	1848....	Dec	3.....	04.....	Hosea IX:12
Virginia	1848....	Dec	2.....	08.....	Ezekiel XXXIII:11
Virginia	1849....	Aug.....	12.....	C.....	Kings XVIII:21
Wayne Station.....	1872....	Feb.....	4.....	06.....	1 Kings 18:21

Rev. Nathaniel Catlin Clark: Funeral Sermons

The American Home Missionary Society of New York City received a petition in March 1833 from N. C. Clark to sponsor him at DuPage, Cook County, Illinois, a western frontier settlement. Rev. Clark of Shoreham, Vermont, had received a letter from Vermonters at DuPage requesting him to be their pastor.

The petition was apparently granted because N.C. Clark reported to the AHMS in November 1833 that he and his young wife Julia had arrived at DuPage (later named Lisle) on 29 June of that year and had "...commenced labour. I preached my first Sermon the first Sabbath in July..." His last sermon was at Riley in McHenry County where he caught a cold which became pneumonia and ended in his death 3 December 1872. He was 71 years old.

During the intervening years, this remarkable man preached and organized Congregational and Presbyterian churches in Will, Cook, DuPage, Kane and McHenry counties. One hundred eighty-nine of his sermons survived and are located at the Elgin Area Historical Society, Elgin, Illinois. Two sermons are on permanent loan at the First Congregational United Church of Christ in Elgin which makes one hundred ninety-one total surviving sermons. N.C. Clark noted dates and places on many but not all of the sermons.

Rev. Clark identified the deceased on the following funeral sermons. Since the original material is in three books (A-C) and folders (1-10), the original reference can be located using the Folder/Book identification and the Scripture/First words for the sermon. Please remember that handwriting is sometimes hard to decipher. If the death is listed as Elgin or is near Elgin, further information might be found in the Elgin Death Records (contact the Kane County Genealogical Society) or the Channing Street Cemetery Records transcribed by Steve Stroud (contact the Elgin Area Historical Society).

Name	Town	Day..	Mon	Yr	Book/.....	Scripture/1st words
					Folder	
Abbott, L.	Elgin.....				10	Job X:22
Austin, C.....	Dundee	16	Nov	1852.....	A	Luke XXIII:43
Backus, Charlotte (West).....	Elgin.....	27	Oct	1841.....	C.....	Zechariah IV:10
Baird, Mary	Elgin.....	14	Oct	1852.....	09	Matthew IX:24
Bartlett, H.H.	Elgin.....	9	Jan	1854.....	10	Jeremiah XXVIII:16
Birge, H.M.....	Elgin.....	30	Mar	1862.....	09	Divine Trust is...
Brewster, Oranel.....	Little Woods.....	8	Sep.....	1852.....	10	2 Corinthians IV:17
Bultan, Child of Elder	Dundee	19	Aug.....	1851.....	10	Job I:21
Calvert, Thomas	Elgin.....	4	May	1843.....	C.....	Zechariah IV:10
Campbell, Mr.....	Elgin.....	27	May	1849.....	10	Job 7:16
Chrisly, Mrs.....	Elgin.....	14	Oct	1850.....	A	Revelation XIV:13
Clark, William.....	Elgin.....	11	Jul	1843.....	C.....	Zechariah IV:10
Coles, Charles.....	no place	18	Mar	1847.....	A	Proverbs VIII:17
Conelly, Mrs.	Dundee	1	Jul	1855.....	09	Isaiah 38:1
Coon, Miss Julia	Elgin.....	26	Oct	1847.....	09	Ecclesiastes XII:1
Davis, W.H.	Elgin.....	15	Dec	1850.....	09	Ecclesiastes XI:9
De Pew, Child of Mr.	no place	7	Jun	1851.....	10	Psalms CXIX:71
De Pew, Child of Mr.	Elgin.....	15	Jun	1851.....	10	Job I:21

Edwards, Lulu	Ringwood	4	May	1864.....	10	John XVIII:11
Ferron, Alexander.....	St. Charles	28	Jun	1847.....	A	Psalm CXLVI:5
Fixby?, Mrs.	school house	30	Dec	1846.....	A	Job X:22
Forrest, Lydia	Elgin	21	Aug	1843.....	C.....	Zechariah IV:10
Gastin, Mrs.	Elgin	10	Dec	1851.....	10	Luke XXIII:28
George, Child of Mrs.....	no place	4	Sep.....	1849.....	A	Job XIV:10
Grossbeek, Mrs.....	Elgin	5	Mar	1850.....	10	Job 7:16
Hamman, Child of Saml.	no place	15	Mar	1850.....	A	Job XIV:10
Hanks, Brigham, Esq.....	Elgin	16	Sep.....	1839.....	C.....	Zechariah IV:10
Hanks, James C.	Elgin	16	May	1838.....	C.....	Zechariah IV:10
Harding, Mrs.	Elgin	7	Dec	1856.....	09	Job 14:1
Hassan, Child of Geo.....	Udina	20	Apr	1851.....	09	Psalm CIII 15:16
Hatch, Dea.	no place	12	Apr	1847.....	A	Psalm CXLVI:5
Hatch, Myron.....	Elgin	8	Feb.....	1839.....	C.....	Zechariah IV:10
Haven, Mrs.	Dundee	24	Mar	1853.....	09	What means...
Hawley, Mrs.	Barrington	13	Nov.....	1852.....	09	What means...
Heath, Child of Aaron	no place	8	Feb.....	1849.....	A	Job XIV:10
Herrick, Mrs. John E.	Elgin	20	Jul	1847.....	09	Psalm CXIX:67
Hewit, N.	Dundee	21	May	1857.....	10	Luke XXIII:28
Higgins, Mrs.....	DuPage	26	Jun	1853.....	10	John XIV:1-3
Hinsdel, Child of A.B.....	no place	13	Sep.....	1851.....	10	2 Corinthians IV:17
Hodges, Elsie June	Dundee	10	Jan	1853.....	09	Matthew IX:24
Hubbard, Charlotte	Elgin	18	Nov.....	1850.....	10	Leviticus X:3
Hubbard, Stephen	Elgin	23	May	1853.....	10	Death is an event...
Hubbard?, Emily	Dundee	9	May	1857.....	10	Death is an event...
Hunter, Sarah Ann	Elgin	11	Mar	1851.....	09	Matthew IX:24
Jamison, Mrs.	at her.....	8	May	1851.....	A	Revelation VII:9
.....	father's house					
Jenne, Lucinda.....	New York	2	Jul	1842.....	C.....	Zechariah IV:10
Kimball, Mary Ann	Elgin	6	May	1837.....	C.....	Zechariah IV:10
Knox, Augustus F.....	Elgin	3	Nov.....	1838.....	C.....	Zechariah IV:10
Lanning, Child of Mr.....	Elgin	10	Sep.....	1848.....	09	Psalm CXIX:67
Lester, Mrs. C.....	Ringwood	9	Apr	1865.....	09	Divine Trust is...
Lovell, Miss Elizabeth.....	no place	14	Feb.....	1847.....	A	Revelation VII:9
McClure, Deacon.....	Elgin	26	May	1853.....	09	What means...
McClure, General John.....	Elgin	16	Aug.....	1851.....	10	Job VIII:9
Merrill, Asa, 2nd	Udina	10	Oct.....	1868.....	09	Divine Trust is...
Merrill, Dea. Jesse	Elgin	14	Sep.....	1840.....	C.....	Zechariah IV:10
Merrill, Mrs.	Udina	14	Jan	1853.....	10	Luke XII:37
Merrill, Richard	Elgin	3	Dec	1839.....	C.....	Zechariah IV:10
Moore, Child of Jn.....	Dundee	7	May	1852.....	10	Psalm CXIX:71
Morgan, Mrs.	Elgin	5	Jan	1847.....	A	Revelation XIV:13
Maier?, Children of E.K.	Elgin	5	Oct.....	1851.....	10	John XIV:1-3
Muirer?, Children of E.K.	Elgin	5	Oct.....	1851.....	10	John XIV:1-3
Peck, Child of Ai	"Udina/Plato"	6	Aug.....	1854.....	10	Psalm CXIX:71
Pendleton, Child of.....	no place	2	Aug.....	1847.....	A	Luke XXIII:43
Perkins, Child of Thos.....	Dundee	4	May	1851.....	09	Psalm CIII 15:16
Porter, Aaron	Elgin	13	Feb.....	1843.....	C.....	Zechariah IV:10
Porter, Dea. Aaron.....	Elgin	16	Feb.....	1843.....	A	Revelation XIV:13
Ransted, Mr. R.....	Udina	19	Sep.....	1852.....	10	Death is a...
Raymond, Hervey.....	Elgin	5	May	1842.....	C.....	Zechariah IV:10

Raymond, Mrs. A.Elgin.....30 Sep..... 1850.....10 Revelations XXII:3
 Renwick, Child of G. W. ...G.W.....27 Nov..... 1847.....A Job XIV:10
Renwick house
 Rich, Mrs.no place14 Aug..... 1847.....A Job XIV:14
 Rosenkrans, Catharine.....Elgin.....19 Jul..... 1848.....A Hebrews IX:27
 Rosenkrans, Mr.no place30 Oct..... 1844.....A Revelation VII:9
 Scotch children,Udina.....26 Sep..... 1852.....10 John XIV:1-3
 Scott, James H.Elgin.....25 Apr 1844.....C..... Zechariah IV:10
 Scudder, Mrs.Dundee9 May 1852.....09 2 Corinthians V:17
 Sharp, MissElgin.....9 Oct..... 1848.....A Revelation XIV:13
 Simpson, Mrs. Jas.....Dundee21 Aug..... 1855.....09 Psalm CXIX:67
 Smith, Mr. Chas.....Dundee21 Dec 1871.....10 Acts 13:36
 Squires, Child of Mr.....no place20 May 1851.....10 2 Corinthians IV:17
 Stewart, Dea. Jas.Hebron.....31 Mar 1863.....10 Acts 13:36
 Stow, Child of IsaacUdina.....4 Mar 1848.....A Job XIV:10
 Stow, Mrs.Elgin.....23 Aug..... 1847.....09 John XIV:1
 Tefft, Child of E.Elgin.....15 Aug..... 1847.....10 Job XIV:2
 Tefft, Child of E.Udina.....11 Dec 1853.....10 John XVIII:11
 Tefft, Child of E.Udina.....27 Dec 1853.....10 Job I:21
 Tefft, Child of JonElgin.....6 Nov 1852.....09 Psalm CXIX:67
 Tefft, wife of Dr. J.....no placeA Job X:22
 Town, Child of Mr. O.....Elgin.....13 Jan 1850.....09 Psalm CIII 15:16
 Vreland?, Mrs.....Elgin.....16 Jul 1854.....10 God moves in...
 Wilson, Child of L.....Elgin.....20 Feb..... 1851.....10 Proverbs III:11
 Wilson, Child of S.W.Elgin.....20 Mar 1851.....10 Psalm CXIX:71
 Wright, Mr.....Charleston17 Sep..... 1838.....10 Job XIV:2
(St. Charles)

Rev. Nathaniel Clark:
Letters written to the
American Home Missionary Society

13 March 1833 – 3 September 1838

In 1833 the American Home Missionary Society consented to sponsor a young Vermont minister, Rev. Nathaniel Catlin Clark, as a missionary on the frontier in northern Illinois. The society had organized in 1826 as a coordinated missionary society representing the Congregational, Presbyterian, Reformed Dutch and Associated Reformed denominations. It was Rev. Clark's responsibility to report his ministerial activities to the society every quarter. However, the letters illustrate that life frequently intervened in the form of "sickness" to himself and his family and responsibilities to provide the necessities of life such as food and lodging.

Per his first A.H.M.S. report written on 4 November 1833 from Fountain Dale, Cook County, Illinois, Rev. Clark and his wife Julia had arrived in Illinois 29 June 1833. His first sermon was delivered 7 July, only a few days after his arrival. Even though he and Julia had been sick between July and November, he had traveled and preached a number of times in the area.

Rev. Clark's 1833-1838 reports detailed the population and religious growth throughout the northeastern area of Illinois. In these letters Rev. Clark described his personal trials such as: the death of his oldest daughter Caroline; illnesses which frequently affected his family and his parishioners; physical labor which was needed to cultivate a garden, build a house, and care for crops; and the spiritual hardships he suffered as he tried to bring religion to this frontier region. He might have been the first person to describe the small settlements in the area which he probably visited by horseback. He organized churches, Sabbath schools, temperance societies, bible classes and libraries and all the while he prepared sermons to preach to these far-flung settlements every Sunday and sometimes during the week.

During his life, Rev. Clark continued his missionary devotion throughout Cook, DuPage, Will, Kane and McHenry counties in northern Illinois. The Elgin Area Historical Society collections contain one hundred and eighty-nine of his sermons which detail fifty-three communities where he spoke. After riding home from preaching at Riley, McHenry, Illinois, Rev. Clark developed pneumonia and died 3 December 1872 at his home in Elgin, Kane, Illinois. He was age 71.

The A.H.M.S. publication of April 1873 carried a poignant tribute to the society's early missionary when they asked the question *Did It Pay?* The first paragraph said, "...With brief intervals when he served self-supporting churches, his name had been upon the list of this Society's missionaries for an entire generation - 1833 to 1866. Few men have given to the ministry a lifetime of more persistent self-sacrifice and devotion..." This tribute suggested that Rev. Clark had organized twenty-five churches.

The American Home Missionary Society records are located at the Billy Graham Center Archives, Wheaton College, Wheaton, Illinois. Collection 142 includes 385 reels of microfilmed correspondence, annual reports and copies of their magazine, *The Home Missionary*, 1828-1909. The original records are located at Dillard University. The Rev. Clark reports in this study are located on reels 16-17 (1830-1840). I did not find him mentioned during 1839 and 1840 and I did not investigate later dates.

When reading the transcriptions, be aware that these letters are very hard to decipher. Conditions on the frontier were not conducive to clean, neat writing. Rev. Clark's handwriting was a cramped, scribble. His writing often seemed hurried and I am sure that this was probably the case - he had much on his plate. He wrote on both sides of the paper, an economy to save paper and to reduce the amount needed for postage. However, the ink often bled through the paper making the transcriptions particularly difficult.

To compound the deciphering problem, the A.H.M.S. crossed off parts of the letters they apparently did not feel were germane to their mission, such as the descriptions of the settlements and the laments of Rev. Clark. They also wrote notes on the letters identifying pertinent information such as the need for missionaries in specific areas.

Some of the letters were so difficult to read, I wrote brief summaries or noted brief phrases which I could decipher. If something does not make sense, please feel free to contact me and I will send you a scanned copy of the original letter.

These letters give only a very brief view of a very remarkable, dedicated missionary to the northern Illinois frontier. His observations concerning the settlements in this area and the growth of religion in this new, raw country are firsthand accounts that cannot be found in printed books.

A List of the Letters written by Rev. Clark to the American Home Missionary Society

13 March 1833 - 3 September 1838

Rev. Clark's letters identified by the letterhead date and place

13 March 1833Shoreham, Addison County, Vermont
15 April 1833Middlebury, Addison, County, Vermont
4 November 1833.....Fountain Dale, Cook County, Illinois
27 January 1834DuPage, Cook County, Illinois
4 April 1834DuPage, Cook County, Illinois
10 July 1834.....DuPage, Cook County, Illinois
1 October 1834.....DuPage, Cook County, Illinois
15 July 1835.....DuPage, Cook County, Illinois
4 January 1836DuPage, Cook County, Illinois
4 April 1836DuPage, Cook County, Illinois
13 December 1836DuPage, Cook County, Illinois
1 February 1837Big Woods, Kane County, Illinois
28 March 1837Big Woods, Kane County, Illinois
11 February 1838Elgin, Kane County, Illinois
20 April 1838Elgin, Kane County, Illinois
1 July 1838.....Charleston, Kane County, Illinois
3 September 1838Charleston, Kane County, Illinois

13 March 1833 - Shoreham, Addison, Vermont

Rev. Clark of Shoreham, Vermont, wrote the American Home Missionary Society of New York about obtaining their sponsorship for a mission on the frontier in northern Illinois beginning in the late spring or summer of 1833. He indicated that some "Vermonters" located in that area had requested that he serve them as a Presbyterian minister. He intended to take his wife, Julia, with him.

The envelope was addressed to:
Rev. Absalom Peters
Corresponding Secretary of A.H.M.S.
150 Nassau Street, New York

Shoreham March 13th 1833

Reverend Sir,

I have before me a letter sent from the north part of Illinois, imploring me to come and preach the gospel in that destitute region. It was sent by a small colony, who went out from Vermont and with whom I am acquainted. They are in Cook County, on La Page [DuPage?] river, about 28 miles west of Chicago. They say there is not a Presbyterian minister within 100 miles of them. They speak of Chicago as a place becoming important & where it is important that the gospel should immediately be preached. I am disposed to go into that state & into that section of it but my circumstances are such & the situation of that portion of the country is such that it is impracticable for me to go at present unless I go under the patronage of the Home Missionary Society. The object of this letter is to inquire whether the Society will send a missionary into that section of the state as soon as May or June & on what conditions & whether it will advance money sufficient to defray the expenses of a missionary & his wife on their journey to the field of labour or whether it will advance any money & how much, & what testimonials are necessary on the part of our offering himself to the patronage of that society.

Yours respectfully

N.C. Clark

Please write immediately. Direct to Shoreham, Vermont

15 April 1833 - Middlebury, Addison, Vermont

Rev. N. C. Clark tried to negotiate the amount he would be paid and did affirm that he still wanted to go to northern Illinois. He explained that he had graduated from the Auburn Theological Seminary the previous August and would be ordained in three or four weeks. He also explained that he had debt left from his schooling and would need sufficient money on which to live. Four hundred dollars seemed to be the amount the A.H.M.S. had offered him. He expected to go to Chicago by water.

The envelope was addressed to:
Rev. Absolom Peters
Corresponding Secretary of A.H.M.S.
New York

Middlebury April 15th 1833

Mr. Peters Cor. Sec. A.H.M.S.

Dear Sir,

In a previous conversation to you, I intimated that I wished to be employed as a missionary in the northern part of the state of Illinois. Since receiving your letter from Dr. Rice, I have made up my mind to go into that region of country - to leave Vermont ____[?] ____[?] the first or fourth part of July. I wish to be sent out by the A.H.M.Soc. Dr. Waters & Mr. Merrill of Middlebury will write you relative to my standing, ____[?] life _____[?] & etc.

In the letter I received it was stated that you were in the practice of granting an outfit sufficient for the financial expenses of your missionaries to their field of labour in case of necessity. I will tell you my circumstances then you can judge whether it is necessary in my case.

I left Auburn Theol. Seminary last August was considerably in debt. Since that time I have been preaching in Shoreham Vt. The money which I shall receive for my services I shall be under the necessity of applying toward the liquidation of my debts or at least so much of it that I shall have no more than 20 or 30 dollars remaining. I have a wife, we shall carry no more goods than what are necessary - perhaps half a ton weight - We expect to go to Chicago by water. What our expenses will be I do not know: were I able to get to the field of labour, I would by no means apply for an outfit. As it is I know not that I can get there without assistance. I would rather retrench after I get on to the ground & in that way save money to refund to the Soc. than to be kept out of that field another year. If you grant me an outfit to my many expenses, I shall try to borrow some money. So that we can get there. If you accept me as a missionary to that field I suppose you will send me a commission & instructions. I expect to remain in Shoreham till I start for the west. I am at present only a licentiate. I expect to be ordained in three or four weeks.

Yours respectfully - N.C. Clark

After I had sealed up my letter, it was suggested to me that your society sometimes guaranteed to its missionaries their whole salary \$400 & sometimes it guaranteed a less specified sum. I had supposed that you give all your missionaries 400 Dolls. or those who went into a country entirely new. I know so little of the country, where I propose to go that I do not feel it my duty to go at present without a salary of 400 dol. guaranteed to me. At the same time I feel it my duty to get all that I can toward my support & whatever I do get to account for it to your society.

Yours N. C. Clark

4 November 1833 - Fountain Dale, Cook County, Illinois

This was the first report from the field. Rev. Clark said that he arrived 29 June and had been sick for much of the time since then. However, he said that he preached his first sermon on the first Sabbath in July which would have been 7 July. He said that he was the only Presbyterian minister in DuPage, Cook Co., Ills [Lisle]. He talked about Walker's Grove [Plainfield]), Meacham's Grove [Bloomington] and Naper's Grove [Naperville]), Hickory Creek and Fountain Dale. The last two settlements no longer exist. He organized a church at DuPage and with the help of Brothers Porter & Babbitt and a church at Hickory Creek. He talked about Sabbath schools at several places but said that some people did not like Sabbath schools. Very little, he reported, had been done about temperance societies. He said that there had been much sickness in the area since he arrived.

The envelope was addressed to:
Rev. Absalom Peters
Cor. Sec. of the A.H.M.S.
144 Nassau Street, New York

Rev Absalom Peters Cor. Sec of the A.H.M.S.

Dear Sir,

My commission requires me to render a report of my labours at the end of each quarter. I have delayed complying with this requisition for more than a month owing to sickness of myself & family. I arrived at this place the 29th of last June. When at Detroit, I heard that brother Porter was at Chicago but when I came through that place I was so unwell that I did not call on him. Consequently I heard comparatively nothing of the state of things in the county until I arrived at this settlement. Here I learned that br Portor had been into the settlement & had made an appointment for a second visit at which time it has been agreed that a church should be formed. A few weeks previous to br P's visit, br Kent from Galena passed through this settlement & preached once or twice. His was the first discourse that had ever been preached in this settlement by a Presbyterian minister. I have said that when I arrived I was unwell, I recovered my health in a few days & commenced labour. I preached my first Sermon the first Sabbath in July. Having consulted christian ___[?] persons acquainted relative to the location comparative size &c of the different settlements in the county, I determined to fix on this as my place of residence for the present it being the most central & one of the principal settlements.

There are two other comparable settlements in the county besides a number of smaller ones. Hickory Creek settlement 10 or 15 miles Southeast from here & another settlement than this is probably some larger. The settlement at Walker's Grove 11 or 15 Southwest from this is much smaller. This settlement is about 15 miles distant from Chicago, the northern part very nearly west; the southern part 9 or 12 miles south & west. It is situated and between the branches of the DuPage river. The extent is nearly 10 miles & (unless it is constantly enlarging, I think there are as many as 500 inhabitants perhaps more. The southern part of the settlement is called Fountain Dale[Will County and later DuPage County] from its number of

springs which contribute to the formation of the DuPage. The western part is called Naper's Grove.

At the commencement of my labour, I intended to divide my services - principally among the three ___[?] settlements. But in course of a week or ten days, br Babbit came into the county & commenced labouring at Hickory Creek. Thus I determined to ___[?] in principal part of my time in this settlement & at Walkers Grove commenced[?] preaching here one half the time & at Walker's Grove one quarter leaving one quarter for the smaller settlements. About the 21st of August, br Babbitt left Hickory Creek & since which time, I intended, had my health permitted, to have supplied that place part of the time & still intend to as soon as my health shall be sufficient. Br Porter preached there in quarter of this time & br F____ (a Babtial brother) one quarter.

Agreeably to br. Porter's appointment he & br Babbitt & myself met the christians in the place on the 13th of July - & organized them into a church. The number of individuals, present to be associated themselves into a church was 16. The next day which was the Sabbath, 5[?] more were admitted. After which the Lord's supper was administered to about 40[?] communicants. The session was interesting & solemn & principally joyful to the number of the communicants who for a long time had been separated from the ordination of God's house. The church passed a resolution requiring of members to be admitted into the church. A pledge to abstain from the sin of ardent[?] spirits[?] & to refrain from trafficking in them. August 17th I assisted Porter & Babbitt in the formation of the church at Hickory Creek. The church if I mistake not, consists of 11 members. In this place & at Hickory Creek there are a number of Presbyterian professors who have not united with the churches but ___[?] to soon. In this settlement there are 9 or 11. At Hickory Creek, I think there are more. There is a small settlement called Meacham's Grove, about 11 miles north of this settlement where there is a church consisting of 4 members at present, one having died recently. That church was organized last ___[?] before they came into the county. Then together with the church at Chicago are all the Presbyterian churches in the county. At Walker's Grove ___[?] ___[?] of ___ity of it, there are as many as 12 professors of the Presbyterian church who will probably be soon organized into a church. There may be other church members with whom I am not acquainted.

In this settlement we have two Sabbath schools in each of which there are about 45 scholars & a library of 55 volumes. At Walker's Grove there is one Sabbath school of about 40 scholars & a very valuable library. At Meacham's Grove, there is a school. At Hickory Creek there are three, each of which, if I mistake not there are libraries. The subject of Sab. schools is regarded with increasing interest. All that I have mentioned, but ours have been acquired since last spring. Only a few however, of all the children recited Sabbath school instruction. The difficulties in the way of extending the blessings of the Sab schools to all in the county are the deeply rooted prejudices of many of the parents & the extent[?]of suitable teachers & the ___[?] populations. These difficulties, will, I think, soon gives way before judicious[?] & pre___ing efforts. Something has been done in the county relative to the cause of temperance but that very little or at all events I do not know of much, that has been done. In this settlement, there is a society consisting of about 50 members. It ____tions have been without much ___[?], but its influence has been considerable. There are but few intemperate people in the settlement but there are some. At Walker's Grove there is a temperance society & if I mistook not there are some thus in the county beside the county Temperance Society which has been formed within a few understand the professing christians Belonging to the

Presbyterian churches. There are a number of Methodist & some Baptists. There are five or more Methodists preachers in the county.

The state of things in this region appear to me to be rather encouraging though there are some apparently very discouraging circumstances. When I have preached I have usually had very attentive, but in many instances very small congregations. The population is so scattered that it is impossible to collect large congregations unless they should come from considerable distance. Some few are ready to go over 10 miles to hear the gospel preached. But a great part in this new county are so indifferent to the means of year[?], that in order that in them, they must be carried to their doors. The majority ___[?] people are from the east, & in point of morals, I suppose they are not very different from many Eastern communities, especially where the religious privileges are no greater than they are here. Sabbath breaking is a very prevalent sin.

Since I have been in the county, in all the settlements, there have been more or less sickness. The [Bleed through from other side of the page is particularly bad here.] has been very sickly. Owing to this circumstance a [Bleed through] less to encourage him then he otherwise probably would. I have been out of health six or seven weeks, so that I have been unable to preach except on two Sabbaths & one or two lectures. My health has now so far improved that I hope to be able to engage in my accustomed duties. In some part of this letter I have said that I intend to labour some part of my time at Hickory Creek. I am at loss to know whether it is my duty to go often for there is that

[This part is cut off.]

has people have ___ions that I should spend more of my time with them. The people at Hickory Creek are also anxious that I direct a part of my labors there [There is much bleed through of ink here and I cannot piece this together.] I do not know how much the people will be able to do. I am anxious to hear from you, to know whether you would advise me to confirm[?] my labours more or not. I am sure another missionary would find ample field for labours in this county. There are several topics I would be glad to mention but I must defer this till another time.

Yours in Christian bond

Nathl C. Clark

Fountain Dale Cook County Ill. Nov 4th 1833

The name of our post office is DuPage, Ill. [Bleed through] Chicago has been our nearest post office. [More bleed through]

27 January 1834 - DuPage, Cook County, Illinois

Rev. Clark was sick so he had done little except preach on Sunday. He tried to prepare a dwelling suitable for winter. Four people were added to the church at DuPage, the Hickory Creek Sabbath schools were successful and a temperance society had been added to that settlement. Please note that there was a Hickory Creek settlement in Will County at one time. Rev. Clark had preached at Naper Grove, later part of Naperville, Walker's Grove, later called Plainfield, and Fountain Dale, called Fountaindale in the part of Will County which became DuPage County. Fountaindale and Hickory Creek no longer exist.

The envelope was addressed to:
Rev. Absalom Peters
Cor. Sec. of the A.H.M.S.
144 Nassau Street, New York

Rev Absalom Peters Cor. Sec of the A.H.M.S.

Dear Sir

Since my last communication for want of health, I have done but little more than to preach on the Sabbath; & that without much study. At the time, I wrote my health was improving, since that time, I have been more unwell. At present I enjoy so much health, that I have begun to extend my labours some. I have not preached at Hickory Creek since last report. Have visited that settlement once. The church there has had some additions. Their Sabbath schools are continued with some interest & perfect of success. They have a temperance society which promises much good. In that settlement there are as there is in every part of the Western Country, many who offer every effort for the religious instruction of the rising generation & for the supplication of vice. I preach at Walker's Grove as usual, once in four weeks. There I have a pleasant & attentive but small congregation. Their Sabbath school is continued & perhaps as prosperous as could be reasonably expected. No church is found than as yet owing to several considerations, it has been thought best to delay the formation of it till now.

Since I last wrote, I have preached in this settlement (including Naper Grove & Fountain Dale) three fourths of the time on the Sabbath at two different places. I have here quite interesting supplicants though not large. Though there may be at times, an apparent solemnity providing the assembly during Sir___[?] services, yet there is reason to hear that the cares of the world & the desire for riches & worldly pleasures choke the word & render it unfruitful. Owing to want of health & also to the part that some portion of my time has been necessarily occupied preparing a dwelling suitable for the winter. I have visited but little the last quarter & have preached but a few times except on the Sabbath. We have a weekly prayer meeting of considerable interest & promise which I generally attend. I have also established a Bible class which I attend weekly when my state of health will admit. Four a few weeks since I administered the ordinance of the Lord's supper & also of baptisms to those children. At which time the church had an addition of four members by letter. The ___[?] was solemn & interesting.

This letter was written thus far the first day of the month. Owing to the part that for some reason the mail has not come to our offices or been carried from it & having had no opportunity to send to Chicago, I have delayed sending it till now. I do not know I have any thing of interest to add. only on the first day of the month we held a temperance meeting which was quite interesting & which it is believed, did some good. There is in this vicinity a very strong opposition to temperance Societies. Only a few except church members have as yet joined. I mean men. Some younger persons & some friends have joined.

The first monday in the year was with us a very interesting day. The church were together, anxiety for the prosperity of Zion - for the spread of the gospel seemed to be excited. The church resolved in addition to what they are willing to do for the Home Missionary Society to s____[?] something every month in and of foreign missions. For the services of the first quarter I sold a draught on the sec. of the A.H.M.S. to Mr. Breed a merchant in Chicago. My draught was for \$99. The remaining dollar I designed to pay for the Home missionary for a yr to come but I have not received it yet. I owe Mr. Jonathan Lievitt[?] of New York about \$41 for books. I design to send him a draught on the Sec. for that amount, A draught for the remainder I shall probably sell to some merchant in this vicinity. How much will be raised for the Am. Missionary Society this yr. I do not know. Considerable has been promised has been promised a subscription paper has been drawn up. Whether any thing has been subscribed or not, I do not know. Some measures are now being taken for the purpose of building a meeting house. If they go on with it probably they will do up to support a minister.

Any communications to me may be directed to DuPage Cook Co. Ill. I think the Mail will be regular soon.

N. C. Clark

DuPage, Cook Co., Ill.

Jany 27th 1834

10 July 1834 - DuPage, Cook County, Illinois

Rev. Clark talked about how the population was so spread out that it was hard to minister to them. Because of this he primarily ministered in DuPage and Naper where there were 4 Sabbath schools. Organization of temperance societies continued to be an activity. Money collected went partially to his support and to the missionary entities of the A.H.M.S. He told A.H.M.S. that more ministers were needed in the area and asked for a commission for the next year.

The envelope was addressed to:
Rev. Absalom Peters
Cor. Sec. of the A.H.M.S.
150 Nassau Street, New York

1. Rev. Clark talked about the sparseness of the population and trying to give all the people the opportunity of hearing the gospel. He also talked about preaching the gospel on the Sabbath in six different places in 2 settlements DuPage and Naper. He described prayer meetings but said he did little on the weekday because it was difficult to get people out.
2. There were apparently 4 Sabbath schools which were generally well attended and garnered support in the community because the country was so new and there were few common schools. However there were many in the two settlements violently opposed to religion. He said he had about sixty scholars. He also talked about bible classes with the Sabbath schools.
3. "Temperance reform is going on..." They had about 25 or 30 members in the society. He did say that some of the Presbyterians and Congregational people in the area "...not only drink it but traffic in it....May the Lord prevent any more such emigrating to Illinois!"
4. Rev. Clark talked about assembling around a small log cabin but he felt that the great head of the church was with them.
5. Later he said, "...The followers of the Lamb had assembled not only from the different parts of the United States but from different nations. In our small assembly there were people from..." New England, middle southern states, western states, Scotland and England. He talked about the union between the Presbyterians, Congregationalists, Episcopalians, Methodists and Baptist united in commemorating the sufferings and death of our common Lord and savior "when all christians shall see eye to eye..."
6. At one point he talked about money collected and what he was due from the society but I cannot read it very good. Then he said the church had pledged at least \$100 for the year to come provided he could labor with them. "...They wish me to spend all the time in their settlements of DuPage & Naper's..." He said large settlements were springing up "all around us." He thought these new settlements were not served by ministers and that was not right and the area needed two or three more ministers. There were several quite large settlements "...within 50 miles from me where the gospel has never been preached and when it is immensely important that it should be preached..." Brother Gridly apparently moved south of him but "not very far."

7. He seemed to sum up his accomplishments but this part was particularly hard to decipher. He then asked for another commission from July 1st for another year.

Your brother in Christ

N. C. Clark

July 10, 1834.

1 October 1834 - DuPage, Cook County, Illinois

Rev. Clark said that he had left Walker's Grove, now called Plainfield, to Brother Greenwood and had turned his attention to the Fox river area [the Big Woods church?]. That area had 1 family a year ago and now had 50 families and they were willing to pledge \$100 toward his support. He felt that people who came to this area were looking to increase their wealth and did not want to spend money on religion.

The envelope was addressed to:
Rev. Absalom Peters
Cor. Sec. of the A.H.M.S.
Nassau Street, New York

Dear Sir,

Relative to my labours & to the success of them during the last quarter I have nothing particularly new to communicate; they have been nearly the same as heretofore. I have, however, during the last quarter made some changes in my field of labour. Untill about the middle of July, I laboured one fourth of the time in quite an important settlement 10 or twelve miles southwest from this. I have mentioned it in various reports under the name of Walker's Grove now called Plainfield. Brother Greenwood now occupies that field in connection with a settlement still farther south. I did not, I believe, in my last report speak particularly of Plainfield. A sabbath school has been kept up there most of the time. I found a church consisting of nine members. There are about as many more who are expected to unite with it.

I left that portion of my field of labour in order to labour among the people in a settlement on Fox river which is nearer to me than to any other Missionary. I expect to preach there one fourth of the time. It is a very new settlement but since its commencement has increased with very great rapidity. One year since there was but one family, but now there are upwards of fifty. The character & number of the people demanded more labour than I can ____ [?] from this people to devote to them. There is much ignorance consequently much in fidelity & opposition to religion - quite a number of importants [?] who are now settled down in conversation [?], or _____ [?] There are but few professing christians, six or seven Presbyterians & about as many Methodists. I have preached there two sabbaths. The first time had sixty or seventy hearers [?], the next time probably more than one hundred. The first settler, an infidel, manifests an anxiety to have preaching in the settlement for the good of society & himself unassisted & un asked (I think) provided a place where the people assembled, but did not attend meeting himself either sabbath that I was there, except one evening when I preached at his house. During the day, he was busily at work from morning till evening in sight of the place of meeting. Christians assemble together each sabbath for divine worship. They expect to build a school-house this fall & have a school during the winter. They have not as yet a sab. school till recently there have not been suitable place for teachers. In that settlement anything comparatively has been done, by the assistance of God much can be done.

I am not permitted to see those glorious results of my labour which crown the efforts of many of your Missionary. The reason why I am not, may be principally, & wholly my own want of faith & trial so my conscience frequently tells me[?].

There are several circumstances existing in this part of the country which render the labours of a Missionary exceedingly arduous & which tend to depress & discourage among which are the following.

The people live at such a distance from each other that they are but a little influenced by each other. Christians do not have that opportunity to converse with one another & then to stir up one another's minds. It is difficult for them to assemble for prayer meetings, The wicked are less restrained by christians. Many have an unbounded prejudice against free Presbyterians & presbyterian ideas owing to the distance at which people live from each other, it is very difficult to remove the prejudice.

Many of the christians, who come into this country, come for the purpose of increasing their wealth which they apparently think of but little else nor do they, waver from their purpose.

Others, who were influenced, apparently by other motives & who have doubtless another, a higher & much nobler object, find themselves owing to the newness of the country, very much, almost wholly, occupied with their secular concerns. Others, ____[?], who professedly care to do good, apparently & evidently, almost to holly[?] forget their object.

[This next paragraph is hard to decipher!] The land is not in market to the consequence of this is those improvements without which society cannot ____[?] to very great extent and is a great ____negrate[?] Another consequence is great contentions exist about claims nor are their contrition[?] ____[?] among non professors.

These are only a few of the difficulties which at times very much depress me. All of them I trust will eventually be encountered.

Our sab. schools & bible class continue, Sometimes they appear to flourish & then again decline. Renewed effort again revives them.

The temperance cause ____[?]

I would not forget to express the gratitude of this people & my own to your society for the aid you render them in sustaining the preaching of the Gospel among them. I trust I shall be able to get along with the assistance you give. The people are kind & appear to be willing to do what they are able. They have pledged only \$100 & I think will give more.

^ Pray for me, for I feel that I need divine help.

Yours in the Lord & of the gospel.

N. C. Clark

Oct. 1, 1834

DuPage, Cook Co., Ills

15 July 1835, DuPage, Cook County, Illinois

The A.H.M.S labeled this as being from Rev. N. C. Clark of DuPage, Cook County, Illinois, and Rev. Samuel Perry from Big and Little Woods, Illinois. N. C. Clark clearly wrote this letter but he did refer to "Mr. Perry." Since the A.H.M.S. labeled the letter with Rev. Perry's name, I think that he was also one of their missionaries.

In this letter Rev. Clark mentioned Babcock's Grove [Lombard]. Little Woods [Wayne] and Big Woods. The Presbyterian church of Big Woods later moved to Batavia, Illinois, and became a Congregational Church. He said that a minister had to do everything that ordinary people did - build a house, make a garden, purchase a horse and cow. In addition, a minister needed to study, to prepare his sermons, to preach, and to visit the people. This was a discouragement to him yet he was "...well pleased with my field of labour."

Because this letter was difficult to read, I have paraphrased what I could understand.

The envelope was addressed to:
Rev. Absalom Peters
Cor. Sec. of the A.H.M.S.
150 Nassau Street, New York

1. He started the letter by saying that he was late with his report for the following reasons but I could not decipher the rest of the long paragraph because of all the smudges and bleed through from the other side of the paper.
2. Toward the middle of the page he discussed "...conditions of my commission" which was followed by more ink smudges and bleed through. He did say something about a settlement which asked him to preach "...as there is no other minister... I comply with these requests as often as practicable." There was no indication which settlement he was referring to unless it was part of the smudged area. Later he said something about Mr. Perry and preaching at Big Woods settlement on the second Sabbath in August. He also mentioned the Little Woods settlement but the rest was so garbled that I could not tell what he described.
3. N. C. Clark then said, "...the principal part of my labours is a tract of country lying on and situated between branches of the DuPage 12 or 15 miles square and very nearly filled up with inhabitants. I have then stations at which I preach; abt two of them are once a month each & at the other twice a month. At these stations, I preach two sermons.....I preach the third sermon at Big Woods...." Then he mentioned Babcock's Grove but the letter was so smudged I did not know what he was describing.
4. "Our church numbers 32." He did not indicate which church.
5. "The sabbath schools & bible classes are increasingly interesting."
6. "The people seem to be ___[?] to do all they can to support preaching amongst them...They subscribe from 5 to 25 dollars. Some have subscribed 15 dollars who probably

are not worth 200 dollars. They are trying to raise 200 dollars perhaps they ought to raise enough for my whole support but if they raise 200 dollars which I think is doubtful.”

7. He mentioned “James S. Murray, formerly of Philadelphia” but I do not know why.

8. He said that a minister has to do everything that the other people do - build a house, make a garden, purchase a horse and a cow. Then he also has to spend time to study for his sermons since he is so young. If he did not have to do all this, he would have time to visit among the people. Though he was discouraged he was also "...well pleased with my field of labour."

9. “There is no minister that I know of north or west of me only at Galena, a distance of a hundred & forty or fifty miles....” The rest of the letter was badly smudged.

Your brother labourer in the vanguard of the Lord

N. C. Clark

4 January 1836, DuPage, Cook County, Illinois

Sickness descended on the area in August and occupied much of his time as he cared for people. He was unable to hire someone to cut his crops because they were also sick or caring for loved ones who were sick. The sickness continued in the area until December and at that time the people returned to church meetings. Rev. Clark chopped wood, repaired his house and secured his garden. The people raised \$200 toward his support and were talking about building a small meeting house. Since the last letter, the church at Big Woods was organized. Several Congregational churches went together to form a college/manual school.

The envelope was addressed to:
Rev. Absalom Peters
Cor. Sec. of the A.H.M.S.
142 Nassau Street, New York

1. Rev. Clark said that he should have written a month ago. However, his health and the health of his family and circumstances prevented him from doing so. He had complied with some of the requests to visit neighboring settlements to preach. Meetings were well attended "here" and where he preached & a number of sabbath schools were successful.
2. Sickness started about the middle of August to a distressing degree. Prayer meetings, Sab. schools and bible classes were suspended. The greater part of his time was spent visiting & taking care of the sick. There was no time to prepare for preaching. When there was sickness everything else was in the background. He could not find anyone to cut his hay so he attempted to cut his crops by himself. Before he completed the task, he was taken sick with chills and fever and he currently was not entirely recovered. However, he was not very sick and continued to preach all but 2 sabbaths. He then had to chop wood, repair his house and secure his garden. Others did not help him because they were sick.
3. The sickness continued until the first of December when he could get some help and was "Comfortable I mean for a new country." This would be "tolerably uncomfortable" for someone in New England or New York. He then described his cabin but I cannot read all of this: "a log cabin with a very open leaky roof, rough boards for floor,with cracks between the board an inch wide so then that I can see outdoors in a good many places - the cabin standing in the open prairie; nothing within six or eight miles to break the northwest wind...."
4. When the sickness began to subside, the people began to attend meetings but Sabbath schools and bible classes have not begun. January 3 they tried to have a meeting but it was very rainy so few met. "However, we had a very interesting sermon. The presence of the savior, I think, was generally felt...." He then received into the church 6 people.
5. "Our monthly concert has been regularly attended. We have raised the part ____ [?] for A.B.C.L.H.[?] about thirty five dollars. The people have raised two hundred dollars toward my support. Another year I think then will try to support the gospel without any foreign aid...."
6. "We are talking about building a small meeting house."

7. Since he last wrote, a church was formed at Big Woods and they held meetings every Sabbath. "They are praying the Lord & your society to send them a minister."
8. Rev. Porter had left Chicago.
9. He mentioned Rev. Kirby Blankston but I do not know in what context because of all the smudges.
10. Brother Greenwood was in Plainfield.
11. "My prayer is that the Lord of Heavens will send into this field able, experienced and whom all devoted ____[?] labourers."
12. "Several churches in this area are congregational. They have associated together under the name of the Congregational ____[?] of Fox River! ____[?] steps have been taken to establish a manual school or college in this neighborhood. A location as been agreed on and about \$3000 applied[?] for it. As yet I have received no commission...."

Yours &c

Nathl C. Clark

4 April 1836, DuPage, Cook County, Illinois

This newsy letter contained information about a revival with the Baptist church in Plainfield, a request by the Plainfield Presbyterian church for a him to preach and the organization of the Big Woods church. When the people at Dunkley's Grove [Addison] and Meacham's [Bloomington] joined with the people at Elk Grove, he organized that church also.

He then said he visited a settlement five miles north of Little Woods and the people wanted to form a church but they were not ready. He was to return in May to help them organize. This described the organization of the First Congregational Church of Elgin and his contact with the James T. Gifford group 15 February 1836 and his return trip to organize the church on 12 May 1836. There were two new town plats for this area and in one year the population had grown by 1000 inhabitants. There were five schools last summer and now there was a bible class of 15 people and 3 temperance societies.

Return address:
DuPage, Ill.

The envelope was addressed to:
Rev. Absalom Peters
Cor. Sec. of the A.H.M.S.
150 Nassau Street, New York

Rev. A. Peters

Dear Sir,

In my present communication it will be necessary for me to be particular relation to my labours among this people for they have not varied[?] materially for the last nine months, as to the services[?] of my labours there is nothing worthy or particular notice. Since I last wrote eight have been ____[?] to our church by letters. There is apparently increasing interest to the subject of religion, but then great reason to humble myself before God & institute a serious inquiry with myself why it is that [The rest of this sentence is crossed out.]

On the second week in Jany I went to Plainfield to assist in carrying on a protracted meeting which had been commenced in the Baptist church in that region. On my arrival it appeared evident that the spirit of God was there. Christians were looking about themselves & inquiring, when they had been & what they had been doing for weeks & months past. Backsliders were inquiring[?] their way back to the faith of duty & ____[?].

During the meeting a number of the important men hopefully converted. My engagements elsewhere were such that I could not continue at the meeting but a day or two. The next week after the meeting I laboured there several days. The work of the Lord continued to go on. In all it is hoped there have been twelve or sixteen conversions & a number who formerly in ____[?] h____[?] but united with no church have had their strength removed or now seem waiting to make a public profession of their faith in Christ. Some have united with the Baptist church, nine or ten will probably unite with the Presbyterian church. They have no minister - have requested me to supply them some part of the time, but my

labours are already too much divided to be appoint. A minister is very much needed there & could be sustained half the time. Within ten miles of that place he could find more than twice as much as he could do the other half.

I spent the last sabbath in Jany with the people at Big Woods presented & ministered the Lord supper. The church received ____[?]cession of six members five by letter, one by profession. We felt that the Lord was with us. The congregation was attentive & no longer as ____[?] be ____[?]stated. That appears an interesting field for ministerial labour. A minister would find a great amount of work necessary to be done. Towns are lined out on each end of the woods about six miles apart, in each of which are several houses, a saw mill, a store, Flouring mills & other saw mills will be put up this season. Evidently[?] they will be large towns. They need a minister very much & soon they will be able to sustain one wholly.

The second Sabbath in February I spent at Elk Grove & formed a church consisting of ten or twelve members, administered the Lord's supper. The service was solemn & interesting. I could not but hope that a favourable impression was made. They desire & need a minister very much & with the people at Meacham's Grove & Dunkley's Grove which are within five miles of them, they think they will soon be able to sustain one, they will do something soon.

There are many important settlements on the Des Plaines river, I have never visited them or know but little of them definitely I have been frequently so limited to go there. The labours of a minister are very much needed & would be very beneficial. A minister would find enough to do, - ____derd[?] I suppose there ought to be two on the Des plain's & one or two between that & Michigan Lake. That whole region (is __[?] ____ is __[?]of the whole northern part of the state), a little while ago was a wilderness but it is so no longer. In a natural sense the wilderness has been made to land & blossom[?] as the ____[?] but in a moral sense, it is a wilderness - still - a dreary winter & will be so, so long as there continues to be such a scarcity of ministers.

I went from Elk Grove to Fox River, a few miles above Little Woods [Wayne]. The settlements in that neighborhood are new but very extensive. There are a number of christians there some of whom had solicited me & br. Prentiss, whom I met there, to come & organize a church; but all were not prepared; & it was, on the whole thought best to defer the formation of the church till May. [Rev. Clark visited the James Gifford group in Elgin on 15 February 1836 to form a church but it was decided to delay the organization of the church to May of the same year.] In that neighborhood, there are two town plats laid out, which probably will eventually become larger towns, as they are favorably situated as to roads & water power. It is expected that the railroad between Chicago & Galena for which a grant has been given, will pass near one of them. That is a very important field for ministerial labour. There are a number of enterprising men & christians there. The region is settling with great rapidity. A gentleman told me, that a year ago there was not one family within seven miles of the place where he now lives & that now he thinks there is a thousand inhabitants within that & his town. Oh! that there were ministers enough to supply all the west places in this region!

The past year I have assisted in the formation of two churches, one at Big Woods, one Elk Grove. The church at Big Woods consists of 20 members, all but one united by letter. The church at Elk Grove consists of 11 united by letter. There have been added to the church (DuPage) since last April, 15 by letter. Our sabbath schools have been suspended during the winter, last summer we had 5 schools in all about 40 scholars, our bible class of 15 pupils.

The monthly concerts have been regularly attended at one place, sometimes at two. Our church has contributions for foreign missions \$20 & for the sab schools of Illinois \$10. We have three temperance societies, one has about 70 subscribers, the others have been recently organized, I do not know the number of members. I was prevented from writing this letter so as to send it by the first of April, by sickness in my family. Our mail does not go but once week, so this will not go out till the 8th. You will please charge me for the Home Missionary.

Yours in the fellowship of the gospel

N. C. Clark

13 December 1836, DuPage, Cook County, Illinois

In this letter Rev. Clark noted that he and his wife had buried their first born, a daughter who was three years old. This child was Mary Caroline who was born 5 October 1833 and died 5 November 1836 in Naperville, Illinois. Since the April letter he noted that he had preached at Big Woods, Little Woods and Naperville, where there was no church and a great amount of wickedness. He predicted that Naperville would become the county seat of a new county called DuPage. Note that this did not happen. He talked about the Fox river furnishing power for flour mills and other machinery. He noted that the Big & Little Woods churches could pay \$150-175 for his support but that was not enough to live on and therefore, he still needed the support of the A.H.M.S.

The envelope was addressed to:
Rev. Absalom Peters
Cor. Sec. of the A.H.M.S.
150 Nassau Street, New York

DuPage, Ills. Dec 13th 1836

Rev. Dr. Peters Cor. Sec. of the AHMS

Dear Sir,

My last missionary quarter ended the first of Oct. I should have made my report before this time but at the close of the quarter I was engaged with bro. Porter[?] in a protracted meeting. When I left that, I went to meeting of Presbytery. Since then my domestic cares & trials together with my ministerial duties have pressed so hard that I have put it off from day to day to the present time. I have also delayed & hesitated about making my report because I have no commission. The people at Big Woods made application for me last summer through one of your agents Rev. Mr. Baldwin & as I have heard nothing from this application, I have sometimes thought that, perhaps, you did not intend to employ me as a missionary any longer, I was assured by Mr. Baldwin and have since been by Mr. Gridley that the Society would assist in my support in labouring in that field. Therefore I have laid my plans & laboured in all respects, if I make the exception to making my quarterly report as I should have some % I have had & commission.

Agreeably to the advice of Mr. Baldwin & the request of the people at Naperville, I divided my labours till Oct. between that place & Big Woods; since that time I have laboured exclusively at Big & Little Woods. Bro Porter is now labouring some of the time at Naperville. At Naperville the congregation increased in number & apparently in interest. The Sab. school in that place has been very prosperous. Considering the character of the place, I felt when I left them, that there was much to encourage a labourer. In the village there is no church & but few professors of religion & a great deal of wickedness & open infidelity but attention to religion are split for it has very much increased for the year past. If a minister could be employed then the whole of the time I think much good would be done. It is a missionary field. There could not probably, at present, be raised in ____ [?] for support of the gospel more than \$100 unless in DuPage church who are presently four to five miles from them are unwilling to go there. It is expected that Naperville will soon become the seat of

justice for a new county which is expected to be organized the coming season. It seems important for the whole surrounding community that a minister should be stationed though ____[?] ____ment[?] of his labours there. If it were not for other engagements which I made the fore part of last summer I would labour there. Is there not a self denying, faithful minister for Naperville.

The Big & Little Woods furnish a larger & interesting field of labour - large enough for two or three ministers. The Woods extend about 20 miles on the Fox river. The settlements are newer, than those on the DuPage [river] but some of them quite as large. The river furnishes water power for any amount of machinery that power is likely to be well improved. A great many mills - saw and flouring mills - are now being built. In the distance I am speaking of 4 or 5 towns are laid out & some of them are already villages.

My congregations are as large as can be ____[?] distant[?] and would be much larger if there were houses & general attention is ____[?]. I hope my preaching is not altogether lost. There is much of rather a discouraging aspect but that which discourages most is the whole attention is given to the world - nothing but ____[?] power can keep christians & those ten[?] who come into this country to do good from entering with their whole heart into the work. Ministers in this country need a great deal of faith. Do not let the eastern churches who they have sent ministers into this country forget to pray for them. Lately I have felt more than ever the need of being entirely consecrated - soul & body - to God & I have felt a stronger determination than ever to be so. The Lord has of late taught me & my wife how easy it is for him to cut off all our hope and happiness. We have been called to consign to the ground a darling - beloved child - our first born, a daughter three years old - We find that [I cannot read the rest of this paragraph.]

Am at present at DuPage but expect to move next week. A few weeks since the people at Big & little Woods applied again to your society for aid through Gridley. Mr. Gridley was told, that the people probably would not be able to raise, as they have done - no more than that yet more than \$150.00 or 175. Now dear sir, I cannot live on any less than \$400 nor can I live on that for everything is so high that it costs me more than double it did years ago & I have no prosperity & am no better off as to property than I was 4 years ago. I have had to expend as I went doing all I could get. All I want is my support. Since July I have been getting in debt & I have no commission. I do not know what I shall do. But I am determined to trust in the Lord - do good and I am assured that I shall be fine.

I have written but very little of what I intended when I began of the state of things in this region of country of the need of labourers & how hard it is for them to have their temporal wants supplied but I have filled my short & I have no more time. Communications to me can be addressed as usual DuPage, Cook Co., Illinois.

Your brother & fellow labourer in the Lord.

N. C. Clark

1 February 1837, Big Woods, Kane County, Illinois

On this date Rev. Clark was living at Big Woods and served that settlement and a new settlement called Charleston [St. Charles]. There were Sabbath schools in the summer. At Charleston there was a temperance society of forty members and the same number at Big Woods. His wife was not well and he needed to spend time to care for her and then he also fell ill. The church at DuPage gave him \$50 when he left and some articles of clothes and he wanted to know if he needed to subtract these amounts from his commission amount. He noted that he had no current commission and spoke of his ministerial struggles.

The envelope was addressed to:
Rev. Absalom Peters
Cor. Sec. of the A.H.M.S.
150 Nassau Street, New York

Head of Big Woods, Kane Co., Ills Feby 1, 1857

Rev. Dr. Peters. Cor. Sec. A.H.M.S.

Dear Sir

Since my last I have continued my labours on and near Fox river. I labour statedly at these different places on the east side of Big Woods; at the head of the Woods & on the river & at Charleston 5 miles up the river at the foot of Little Woods. They are all promising fields of labour. The last two places will undoubtedly soon become towns of considerable importance. At each of them companies of enterprising & wealthy men are found who are now awaiting machinery for almost any amount of which the river at these points afford sufficient power. The appointments are well attended at each place. I preach on the sabbath three times, & two or three times during the week. However at weeks past there have been more than usual attention both among professors & others. Sabbath schools were kept up till winter in each place then dispersed with the design of having them opened in the spring. At Charleston there is a temperance Society about 40 members. About the Big Woods, nearly the same number have joined the temperance pledge - Both societies are on the total abstinence principle. I spend some of my time visiting among the people but this was hindered in this as well as in my other ministerial labours for three months past by sickness in my family. My wife has been unwell so as to require much of my attention & this week I am confined at home with a sick child. My own health also is not deficient to enable me to perform all the labours that is to be done. And if I were less restricted as to means of support so as to be able to hire help, I could be from home more. I am more residing at the house of Big Woods have again up keeping house for the present and making our board & have been here about 4 weeks.

The day before I left DuPage, the church, this is my former church, made us what they called a pastoral visit and manifested much kindness and good feeling & before they left made us a present of 50 dollars money & articles of clothing to the about of several dollars. I have mentioned this circumstance to inquire if I must take the amount of their presents out of my salary for this year if I receive a commission from the Home Mis. Soc! The year before

the last, I did not receive but about 350 dollars from the mis. soc. ____[?] & last year there was a deficiency of 20 or 25 dollars. It does not seem to me possible to give myself wholly to the work of this ministry as is the duty of every minister & be on 400 dollars a year in this country as this gives at present unless the people make me presents or sell me produce at a much lower rate than the market place. Some do this meaning to make me a present of ____[?] of the prin[?]. I do not mention these things because I know anxiety ____[?] to difficult in future but I wish to do my duty as a minister of the gospel & also of ____[?] patronized by the society to do nothing inconsistent with its rules. I have always understood the terms of the commission of our young society to be that the Missionary was to be only 400 dollars a year and whatever he received more than this he was to refund. I have never made any distribution between what was subscribed for the support of preaching what was donated whether to myself individually or for the society. [I do not understand all of this since I cannot decipher some of the words.]

I have not as yet received any commission for this year commencing with July 1836 but am existing under the expectation of having one. It may be thought perhaps that this country possesses so fertile soil & furnishing in other respects so great facilities that inhabitants are becoming rich, has been settled long enough to enable christians to support the gospel without Society aid. As to that I feel perfectly confident, that there are but very few of any in this region who give as liberally as they might for that object. But there are several things to be taken into consideration. In the first place I have comparatively but few christians here. The number who care enough about having the gospel preached to give any thing for its support besides christians is much smaller proportionally than the east - indeed there is only [I cannot read the rest of this sentence.]

Another thing to be considered if no one in my field of labour has a sure title to his property all are ____[?] belonging to government. It has not been brought into market or surveyed. When it will be for sale is not known & all are anxious to lay up money enough to pay for their land whenever it shall come into market. Besides this whole field has been settled within 5 years & there is not but two ____[?] any thing for the support of the gospel who have been in the country more than 2 years & many of them not more than six months.

[He then discussed in length his feelings about the ministry, He was discouraged with the ministry and the fact that he was not paid better. At the end of this discussion he said:]

I feel, dear sir, a growing attachment to the work of the ministry - & that under just such circumstance as I can. I have said considerable about means of support but I never before felt so little anxiety about it as I do at present. I am conscious that I ever felt so much like consecrating myself wholly soul & body to the service of Jesus Christ...

N. C. Clark

28 March 1837, Big Woods, Fox River, Illinois

Rev. Clark wrote about the new and growing town of Aurora on the Fox River at the foot of Big Woods. There were 30-35 families, a sawmill, a flouring mill, 5 stores, a grocery, and a tavern. They needed a minister because the Sabbath was very little regarded & infidelity was open and bold, but people came when there was preaching. The Fox river was so high for 3 weeks that he could not cross it to visit people on the other side. Three weeks ago he organized the church at Charleston. He preached at Big Woods, Elgin & Charleston and received \$150 toward his support. He also mentioned the number of members in the churches, members in the Sabbath schools, number of books in a library and a bible class.

The envelope was addressed to:

Rev. Absalom Peters

Cor. Sec. of the A.H.M.S.

150 Nassau Street, New York

Big Woods, Fox River, Ill. March 28th 1837

Rev. Dr. Peters. cor. sec. of the A.H.M.S.

Dear Sir

[In the first paragraph he said that he was making his quarterly report a little early because he currently had time but I could not precisely read all the words.]

For the last quarter I have laboured about as usual. I have 3 places where I preach on the Sabbath & ____[?] the present arrangement ____[?] ____[?] of the most important places. I have preached there occasionally but as there is no room of any description which can be obtained to preach in I have left the place till a school house can be built which will be in May. The place alluded to is Aurora on Fox River at foot of Big Woods. It is already quite a village. Within a mile of its center including those in it there are 30 or 35 families. It has a sawmill & flouring mill & preparation is being made for the evcation[?] of other machinery. There are 5 stores, a grocery & a tavern, at all of which intoxicating shine[?] is sold. There are no more than 4 or 5 professors of religion in the place. For six months past, there has been a great alegering[?] in ____[?] of morals. The Sabbath is very little regarded & infidelity is open or bold yet when there is preaching it is well attended & many of the inhabitants are very solicitous to have it. I feel that a minister, if one could be obtained, ought to reside there & something can be done for his support.

A Sabbath school might be gathered then of 25 to 30 scholars if a superintendent could be obtained, effort to this end will be most[?] so soon as a place shall be provided to meet in. Much ought to be done in this place but while my engagements are extensive as they are at present, I can do but little for them.

I have spent some considerable time since I last wrote visiting & ____[?] & more persuaded, that it is the most profitable to labour of a missionary in this new & thinly settled country. The effort has been to gain in christians & to make backsliders reflect in some instances to reclaim them also some important[?] sinners ____[?] to be thoughtful. For about 3 weeks the travelling has been very hard & till that time the meetings were well attended -

better than any time since I have been in this country. Many came on the sabbath as far as 27 miles. I ____ [?] have no doubt of the special operation of the Holy Spirit in the number of instances. The Fox river has been so high for 3 weeks that I since not been able to cross it consequently doing what time I have been confined to a part of my field of labour & that every [The rest of this sentence is illegible.]

Three weeks ago I found a church at Charleston of 11 members & on the Sabbath administered the Lords supper. Some were permitted to celebrate the sufferings & death of our Lord, who had not been thus privileged for years & Some others came to the table of the Lord for the first time. The presence of the Lord was manifest & we felt that it was good to be there. I believe the people of God remanded their souls to the Lord. I expect they will do more than they have done for his glory.

[This next paragraph was hard to read and understand but I think he was complaining that he did not have a commission.]

I have within the year formed two churches, one at Elgin the other at Charleston. The one at Elgin has 16 members all removed by letter. The one at Charleston 12 - all but two by letter. The church at Big Woods contains 20 members. At Big Woods a temperance Soc. of 40 members, Sabbath sch. last summer of 20 scholars, Library of 150 vol.

At Elgin a bible class and Sab. sch., Temperance soc How many members I do not know.

At Charleston. Temperance Soc of 50 members, a bible class of 12, Sab sch. of 15.

At the House of Big Woods. Sab sch. last summer of 25 scholars, & a good library.

The monthly concert is observed at Elgin, Charleston, Big Woods. Some collections have been made for the last two or three meetings. At the several places when I preach about \$150.00 subscribed for my support. I am not ____ [?] to send so hasty & imperfect a report - but if you could look [I cannot read the rest of this short paragraph because of the bleed through.]

Do not forget to pray for us in this region.

Yours in the bonds of christ

N. C. Clark

11 February 1838, Elgin, Kane County, Illinois

This is a request from James T. Gifford, Clerk of the Congregational Church, Elgin, Illinois, for half of the services of N.C. Clark and a letter to Brother Hall of the A.H.M.S. in New York from Brother John Blanchford of Chicago, Illinois.

The envelope was addressed to:
Rev. Charles Hall
Sec. of the A.H.M.S.
50 Nassau Street, New York

Resolved, unanimously on motion by the worshipping congregation of the Congregational Church of Elgin that this congregation earnestly wish to enjoy the labours, for at least half the time of the Rev. N. C. Clark.

Resolved that we make application to the Home Missionary Society for aid to the amount of one hundred dollars per year to enable us to Sustain him.

Elgin Feb 11, 1838

James T. Gifford Clerk.

Addressed to:
Bro. Charles Hall
Sec of the A.H.M.S.
from Brother John Blanchford

My Dear Brother Hall

The above is a resolution of the church at Elgin in reference to their desire to retain the services of N. C. Clark for the coming year and their application of assistance for the coming year. Mr. Clark is one of our most useful men - and his field of labour worthy of the attention of the society. I do not think he can do with less than \$100 for the year - it is a new settlement and every thing is to be done - Another year I hope they will be able to sustain themselves and soon begin to make return to our society for the assistance we may render them.

[The rest of the letter seems to deal with other matters and it is very hard to read.]

20 April 1838, Elgin, Kane County, Illinois

Rev. Clark talks discussed the activities at the Congregational Church in Elgin in most of this letter. He then mentioned the St. Charles church where he preached one half his time and noted that the Geneva church needed a minister.

The envelope was addressed to:
Rev. Milton Badger
Sec. of the A.H.M.S.
No. 150 Nassau Street, New York

Elgin, Kane Co., Ills. April 20, 1838

Dear brother

Owing to the delay of the mail & to my living so far from the post office, I did not receive my commission soon enough to comply with the requisition to report the first of April. I should have done it, before my commission came & it had not escaped my mind.

I regard this a very interesting & important field of labour & trust that my efforts have not been wholly in vain. Great attention is given to the means of grace. There has been & are now, cases of seriousness[?] though the members of the church are very much occupied with worldly cares. We very much need a convenient place for worship - Except in stormy weather the congregation is very much crowded.

Increasing interest the winter past has been felt on the subject of temperance. A society has been formed of about a hundred members. The interest on the subject has not been confined to this neighborhood, but has been felt throughout the county. We have succeeded in forming a county temperance Society. Agents were appointed to go into different parts of the county to form, when practicable, local societies. By these means we have formed several new societies & some of great importance to the interest of our county. Since I commenced labouring here, in September last, fifteen have been received to the church, five of them by profession, two by letter. As many as ten or fifteen more are expected to unite soon. Besides the congregational church here, to which I minister, there are Methodist & Baptist churches. When the people hear of us preaching (there is no stated preaching but mine) & that for one half the sabbath they must foreliable[?] class in which christians of several denominations unite, & their families, & some few others.[this makes no sense.]

Last season there was quite a flourishing sabbath school in the village. The children came in from the surrounding neighborhoods. It was suspended through the winter - has not been as yet resumed though it will be in a week or two. We have however within the limits of the church, two sabbath schools already in operation. We expect to have two or three more in all & there will probably be sixty or seventy scholars.

We regularly attend the monthly concert though I must say, that it is well attended. A contribution is taken up at the time & on the sabbath after. This course is pursued so as to give an opportunity to all to contribute.

As yet, very much has not been raised for the different benevolent societies though something. We are now about adopting a system of benevolent operations recommended by the Illinois Synod - & I trust the contributions of the church will be increased.

One half of my time I labour at Charleston, eight miles from Elgin, where the people support me. I think in a year or two the people at each of these places will be able to support a minister the whole of the time.

A minister is very much needed at Geneva, the county seat. If one could be obtained, I think he would be supported then get a village or settlement about four miles from them. The people are very intelligent & would need a very intelligent & active minister - ____[?] ____[?] ____[?] are needed in this county. There is no Presbyterian minister, but myself in this county. Rev. Brother Colton preaches in this county half the time. We need this spring, three ministers, at least, to labour in Kane County. I think one or two could get the entire support & then could be supported in May the Lord of the ____[?] send labourors into this interesting & important part of the vineyard!

Yours in the bounty of the gospel

N. C. Clark

1 July 1838, Charleston, Kane County, Illinois

Rev. Clark said that he planned to tour settlements in the Wisconsin Territory but he never mentioned this trip later. He mentioned Elgin, Charleston and a county bible society. The county would soon have 6000-8000 inhabitants and there were only 2 Presbyterian ministers - brother Colton and himself.

Between the bad handwriting, the ink bleeding through from the back side of the paper and the areas which were crossed off by the A.H.M.S., this letter was particularly hard to decipher. Even when I took the images to an editing program and removed the lines, this letter was almost completely illegible.

As a result, I have been able to salvage very little of this report despite the fact that it was about the length of the other letters. I have noted the few snippets which I could interpret.

The envelope was addressed to:
Rev. Charles Hall
Sec. of the A.H.M.S.
No. 150 Nassau Street, New York

Charleston, Kane Co., Ill. July 1838

Dear brother

This letter was due a month ago but as I have it in contemplation to make a tour through the settlements to Burk river [There is a Bark River in southeastern Wisconsin that is a tributary of the Rock River.] & up that river to the Wisconsin Territory & thinking I might find something interesting to communicate later ____ [?] till my return.

On my field of labour things are about as usual. Though at Elgin I think there are mostly favorable appearance....

The people at Elgin begin to be quite anxious to have the entire labours of a minister....

The state of things at Charleston is not and never has been as encouraging as at Elgin though I think the people will be able to sustain a minister here nearly all the time & ____ [?] the people at Elgin are anxious to have his labours. And certainly it is very important that there should be a minister here. This is one of the most growing villages this region. The people are very enterprising & intelligent. unfortunately, a member of the leading men....

About two months since was organized a county bible society....

In this county there soon probably between six & eight thousand inhabitants & there are only two Presbyterian ministers - brother Colton and myself. We very much need fellow labourors....

3 September 1838, Charleston, Kane County, Illinois

Rev Clark noted that there was considerable sickness in Elgin and the county and his health was poor. He continued to preach in Elgin and Charleston. In Elgin they were building a schoolhouse which would also be used for a church. This might be the church building on the corner of Geneva and DuPage Streets called Union Chapel or Elgin Chapel. He discussed the temperance society and that some places had been shut down for serving intoxicating beverages. The church was distributing religious books [bibles?]. Rev. Clark hoped that he would be preaching at Elgin or Charleston all of the time and they would support him but neither should be left without a preacher if he went to the other church. He said that the area was in great need of preachers.

The envelope was addressed to:
Rev. Milton Badger
Sec. of the A.H.M.S.
Nassau Street, New York

Charleston, Kane Co., Ills Sept 3, 1838

Rev. Milton Badger, Sec of the A.J.M.S.

Dear Sir,

[I cannot decipher most of the first paragraph.]

Since I last wrote there has been considerable sickness in the neighborhood of Elgin, as well as in other places in the county which has in some degree effected our religious operations. Our congregations have not all the time been as large as they otherwise would have been. Sabbath Schools also have suffered some in consequence of the sickness of teachers & scholars. My own health has been poor three or four weeks of the time with the exception of our Sabbath I have not resisted preaching. While this is nothing of peculiar interest in the state of things as developed the last quarter yet every week I feel more & more encouraged to labour in this field.

My congregations both at Charleston & Elgin are respectively large. Today at least it has to be becoming more fashionable to attend preaching. And from the appearance of the congregation as well as the size I feel encouraged. There is evidently a spirit of inquiry work[?], although it does not appear to be accompanied with deep seriousness.

At Elgin they have now a large school house event, which it is expected will be finished for worship next sabbath which time I expect seven or eight will be received to the church.

Various efforts have already started that last winter had formed a county temperance society __[?]. By the feeble efforts made by that & other societies much good has already been accomplished, only the blessings of God much more will be applied[?]. Some gro__[?] have been shut up, intoxicating liquor has been banished from some stores & taverns & some drunkards have been reclaimed.

Last spring we formed our county Bible Society & branch societies in different precincts. We have not as yet carried our plans into operations for though we have sent for bibles, they have not yet arrived. Our object is services[?] as they arrive to supply all the destitute families in our county & to extend our operations we shall have the means.

We are now engaged in distributing the vol of the American Tract Society. The society has sent four hundred dollars worth of books for distribution in this county. The books are needed & so far as I have means of knowing are desired. Almost every family where they are carried buy more or less of them. [This last sentence does not make sense!] The work of distributing them devolves principally on brother Colton & myself. The people in this part of the state are a ___[?] people. Many are very anxious to have religious books. [I cannot read the rest of this paragraph due to the bleed through.]

I have now closed the year which the commission from your society covers & I hope is ___[?] ___[?] it will appear that you have not ___[?] you liberality in vain. The church at Elgin appears truly grateful. They will be able the coming year to support preaching all of the time like many of the people think they would, the whole of the time, but I do not think it my duty to leave Charleston entirely destitute. They would also I think support the gospel here all the time, but in that case Elgin would be left destitute. The inquiry is frequently made by the people can there be no more ministers spared for this region of country. It is true that ministers have come into this part of the state the season past, but all of them have passed on by us into Rock River. When I came into the country five years ago there was a great destitution of preaching in this part of the state; but there is greater destitution now according to the population. It will not be long before the churches which you have aided in this region will be able to contribute & I trust they will have the disposition to contribute liberally for the aid of other infant societies.

I have myself felt it to be privileged to be a missionary of your society for [I cannot read the rest of the letter because of the bleed through.]

Your brother & fellow labourer in this mission

N. C. Clark

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