

the harvest homes, the choir practices, the installations, have so engraven themselves that the lapse of years will not eradicate them.

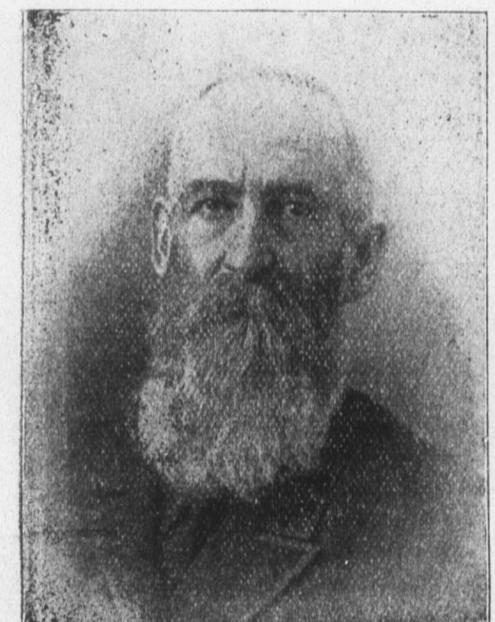
All hail to the old church; all hail to its bell and pulpit; and the fact that it is supplanted by a grander edifice does not detract one whit from our honor and reverence for the old building. It is but one way which God has provided that His cause goes marching on that we should pull down our old church and build a grander, larger one.

The church began to build up in 1886 and is now on a fair footing, spiritually and financially. There is to some extent a feeling of buoyancy within us at the thought of the new church building.

"There is a reason for this. All religion, all science, all wisdom of history, and all noble present energies are centered upon the future, not upon the past. Piety, patriotism, and progress are not so much concerned about the 'From whence' as with the 'Whereunto' of the world and the people thereof."

Nature repeats, and progress is a perpetual pioneer. Onward and upward are her imperative commands, and have been from the day when man turned the barred gates of Eden, until he shall come again redeemed and rejoicing through the wide open gates of the Eternal City.

We welcome the new church with open arms; we will be proud of it, its modern seats, pulpit, windows, towers, conveniences, and its magnificent pipe organ (for we doubt not we will have one). We will be proud to show it to our friends as the offspring of the present generation, and it will prove a blessing to the town and county.



William Greenfield.

William Greenfield, familiarly known as "Uncle Billy," was born in Chester county, Penn., in 1829. One year later his parents moved to Muskingum county, Ohio. He moved to this country in 1851, and was married the same year. He resided on a farm about four miles north of Rensselaer and at that time his nearest neighbor was three miles away. The country north of Rensselaer was then open and there were not more than two dozen houses in the entire town. In 1892 Mr. Greenfield moved to Rensselaer, where he has resided ever since, honored and respected by all who know him. In April, 1888, he was elected township trustee, in which office he faithfully served until August, 1895.

Nothing like cash. N. S. Bates pays cash for poultry, eggs and game in season; at the old stand on Front street.

The ladies of the Presbyterian church are very busy preparing for their Bazaar, to take place in December, where they will have a choice variety of handsome articles, suitable for Xmas.

People should be careful about patronizing traveling spectacle peddlers. Patronize those home dealers who will deal honestly with you.

Ferguson, Wilson & Co.—for legal advice, 3d door south of McCoy's bank.

Mrs. Lecklider will give a present of merchandise of 25c actual value with every \$3 hat or over.

Do not forget that C. W. Rhoades has a well furnished 3-chair barber shop on Liberal Corner.

P. W. Clarke, the jeweler, will occupy the east room in Eger's new block with his fine new line of jewelry, watches, clocks and silverware.

Mrs. J. R. Wilcox of Surrey has purchased for her daughter a fine Estey piano of C. B. Steward.

WHY I AM A PRESBYTERIAN.

BY REV. E. B. NEWCOMB, LA PORTE, IND.

Being asked to state my reasons for being a Presbyterian, I try to do it briefly and clearly.

First of all, I am a Presbyterian because I am a Christian. I have accepted Jesus Christ as my personal Savior, with an intellectual assent to and a heart trust in his teachings. My Christian faith comes first and my Presbyterianism afterwards. One cannot be a good Presbyterian who is not first a good Christian. My love for Jesus Christ is superior to my adherence to any branch of his visible church.

Next, I am a Presbyterian because I was born that way. Early environment has a great deal to do with shaping our later connections. My father was a ruling elder in this church; I was accustomed to attend it from childhood; all my dearest associations were with it. Therefore, I came to know Jesus Christ as my Savior and my Master and desiring to be connected with people of similar experience, it was most natural that I should enter the church of my early associations. But this was not a determining reason.

Circumstances had thrown me into frequent association with other churches and friends who lovingly adhered to them and I could have been much at home in almost any of the evangelical denominations. There were features of Presbyterianism which attracted me in that direction controllingly.

I am a Presbyterian because I believe the bible to be the Word of God. As a denomination our church has stated that doctrine with particular definiteness. We do not believe only that the bible contains God's word to be sifted and sorted out according to individual preference, but that it is God's word, immediately inspired by him and in its integrity and entirety; "the only infallible rule of faith and practice".

I am a Presbyterian because I believe in a definite creed. When a man says to me, "The bible is my only creed," he seems to me to be talking nonsense. There are—who knows how many?—churches calling themselves Christian going to the bible as the basis of their existence, drawing their teachings from it, yet differing as widely as the poles in their preaching and customs.

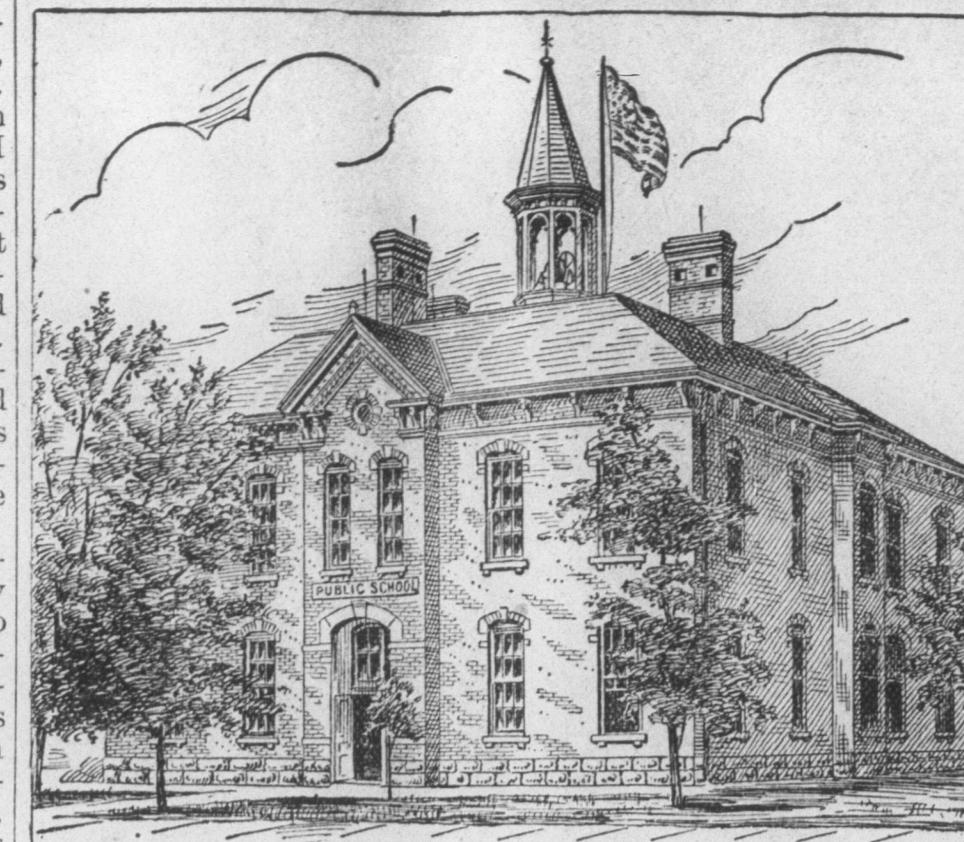
All say "The bible is my creed". Your creed is what you believe— "Crede," I believe. Presbyterianism stands for some definite conceptions and conclusions as to what the bible teaches. It holds to many conclusions common to all evangelicalism. The theology which it preaches is called Calvinistic, or Augustinian, or Pauline. Even this is common to some other churches. Baptists, orthodox Congregationalists, Dutch Reformed and other churches preach this line of doctrine, and some of them have adopted the same standards as ourselves, the Westminster confession of faith and the catechism formed upon it.

A Presbyterian is one who, doctrinally, believes that these standards most consistently and logically embody the teachings of the bible concerning God and man and their mutual relations. This Pauline theology places God on the throne of the universe, sovereign, supreme, ruling according to the counsel of his own will. It makes salvation all of grace, an infinite mercy to lost men, utterly helpless in themselves. It abases (not debases) men in sin and glorifies them in Christ. God saves them not because they deserve it but because he desires it. We believe definite things concerning the plan of salvation, in its origin and its purpose. To say that a man is a Presbyterian preacher locates him doctrinally, with a definiteness not always known in other churches.

I am a Presbyterian because I believe in its spirit of charity. It is open-hearted to every Christian, by whatever name he calls himself. It has no taint of exclusiveness on its garments. It unfrocks no minister of Jesus Christ, whether ordained by its authority or that of another body than the presbytery. It has no stricter rule for fellowship than that of faith in Jesus Christ. It does not demand any shibboleth at the pulpit steps, at the baptismal place, at the communion table. Its hearty utterance is, "We are all brethren, and one is our Master, even Jesus Christ." Presbyterians are not only open-hearted, but open-handed, peculiarly sympathetic and generous to non-denominational agencies which are seeking to do good in the world.

I am a Presbyterian because I believe in its simple requirements for membership. This church is commonly accused of being most strict and difficult in this manner. It is really most liberal. It demands simply faith in Jesus Christ, credible evidence of the genuineness of that faith, and honest purpose to do the

Rensselaer Public Schools.



History of Rensselaer's Schools.

BY MISS GRACE VANATTAN.

(The writer is greatly indebted to Messrs. M. L. Spitzer, S. P. Thompson and E. L. Clark for the history of the early period.)

One of the most important factors in the development of society is the public school. Indiana enjoys the distinction of having one of the best school systems in the United States, partly due, no doubt, to the fact that she is a portion of what was originally the "Northwest Territory" for which special legislation of the general government was enacted in 1785, which laid an excellent foundation for the school system of the states which later evolved from that territory.

The pioneers of Jasper county were not behind the general sentiment of the state, in regard to educational matters, and long before the State could aid them they had begun the solution of this great problem for themselves. They built log school houses and maintained subscription schools. Neighborhoods worked together and put up the cabin, and the patrons paid the expense of the teacher's salary in proportion to the number of pupils sent from a family.

In 1841 G. W. Spitzer taught the first school in Rensselaer, in the second story of a log cabin which stood where G. W. Goff's restaurant now stands. The next school was taught in a log house which stood immediately south of Chas. D. Nowels residence, by an old man named Blakey. The next school was held in a one story log building and stood on the old race bank, where J. R. Vanatta's store now stands. The youthful pioneers next "got their learning" in the lower story of the old log court house which stood about where Mr. Seib now lives, east of the court house square.

A man by the name of Rowley taught one winter and was forced to resign his position on account of cruel and inhuman treatment of his pupils. Many schools were held in the present court house. Perhaps the most notable teacher here was the first woman teacher, Miss Sarah Sexton, a sister of the great woman preacher, Miss Lydia Sexton, who recently died in Kansas. Mr. William Strickler was perhaps the most highly educated and cultured man who taught in our village in the early days. School was held one winter in a log house directly west of Joseph F. Huff's livery stable. One winter the seeker of knowledge went to school at "Peek town" there being no school at Rensselaer. "Peek Town" was a thriving young village which for some time threatened to outstrip Rensselaer. It was situated on the Indian trail leading down the river, just east of Peacock's spring where Peck and Bingham owned a large and flourishing grist mill.

The high waters washed away the milldam, the mill went to decay and now "Peek Town" is a memory of the past. The punishments meted out to disobedient scholars of that day were ludicrous, painful and varied. The pupil was compelled to stand on his left foot and right fore finger, or if a boy, to sit between two pretty girls. If a girl, to sit between two homely boys. Sometimes in summer time one was suspended in the chimney, allowing the feet to rest on the hearth stone, and occasionally turning him around as if curing meat. When all other remedies failed the switch was used unsparingly and with ferocious intent.

The branches taught consisted mainly of the 3 R's "Readin' "Writin' "Rithmetic".

The teacher was able generally to advance the pupils to the single rule of three in Arith-

metic, and to conjugate the verb "to love" in grammar, and the pupils could often give a better physical exemplification of this, than intellectual.

In 1852 Mr. S. P. Thompson took charge of the schools of the town. There were then three teachers. School was held in a building which stood on the corner of Van Rensselaer and Washington streets where Ellis & Murray's store now stands.

The first school house in the town was built in 1853, on the corner of Front and County road and consisted of three rooms. This was afterwards enlarged to five rooms. When Mr. Thompson entered the schools he found that in the eyes of his pupils education consisted of "Spelling" and "Ciphering."

"Each dupli had been in the habit of following his own bent. If one liked "ciphering" he began at the beginning and "ciphered through" and the same with regard to "spelling." His pupils numbered about 110. Mr. Thompson was Superintendent who was followed by Mr. G. W. Fitzgerald.

In 1857 F. A. Robinson took charge of the schools as superintendent. I. M. Stackhouse being president of the Board of Trustees. The duration of his term was five months. W. H. Martin, Miss Ella Spangler, Miss Lydia Dwiggs were his assistants.

Mr. Stephen Yeoman next swayed the scepter, probably a hickory one, for a period of six months. Mr. G. W. Smith followed in 1859.

In 1859 Mr. C. W. Poole was the superintendent, two of his assistants who will be well remembered were Miss Mattie Parkinson, and Miss Kate Reeve. From 1871 to 1875 Captain J. A. Burnham superintended the schools, which then had five departments. From 1875 to 1883 the superintendence changed hands each year, being in charge of Messrs. G. Adams, Chas. A. Edmunds, G. W. Allen, W. D. Hooper and C. P. Mitchell. The first students who were graduated, were a class of eleven in 1880.

During 1883 and 1884 Mr. P. H. Kirsch was superintendent. Our first brick building was erected during his service, a building of eight rooms. The high school also received its commission while under the superintendence of Mr. Kirsch. Ours was the 12th high school in the state to receive a commission, which is remarkable, considering that the population of the town was then but 1000 inhabitants.

From 1885 to 1890 superintendent F. W. Reubelt had charge of the temple of learning.

In 1891 Mr. Howard L. Wilson controlled the schools. In 1892 our brick school building was erected, which is an eight roomed edifice with modern conveniences, as well as being a handsome building.

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metic, and to conjugate the verb "to love" in grammar, and the pupils could often give a better physical exemplification of this, than intellectual.

We are just beginning a promising year's work under Mr. W. H. Sanders with a corps of fourteen teachers, to assist him. The enrollment is now over 500 pupils, and if the increase continue as it has been, (that is 10 per cent per annum since 1882,) it will render necessary another large building in the near future. The high school alumni now number 103 of whom are making a success in the struggle called "Life," which success is largely due to training received in this institution.

The citizens of Rensselaer may justly be proud of their schools, and should give them their support and encouragement. It is often said that the increase in the population and prosperity of our town since 1882 is owing to the improved educational facilities.

These are some of the reasons why I am a Presbyterian.

I am a Presbyterian because I believe in its system of government. It is neither autocratic on the one hand, as churches that are governed by pope or prelates or bishops; nor entirely democratic on the other hand, as churches that are independent of each other and only bound together by the loose tie of a voluntary association. The form of government of the Presbyterian church and the constitution of the United States have great similarity. Each provides for a republican system, avoiding centralized power and dissipated responsibility, equally. Presbyterianism is a government neither by an autocrat nor a mass meeting, but by representatives of the people. Ministers have equal authority and every church has representation. One-man power is prevented and the protection of the humblest in his rights is assured. There seems to be a peculiar affinity between the theology of Presbyterianism and this form of government. Prudent historians have not been slow to testify that the civil liberties of this and other lands, notably England, are largely the fruit of Calvinistic theology.

Carlyle has said: "Protestantism was a revolt against spiritual sovereignties, popes and much else. Presbyterianism carried out the revolt against earthly sovereignties". Prof. John Fiske of Harvard University says: "It would be hard to overrate the debt of civil liberty which mankind owe to Calvinism. It left the individual man alone in the presence of God. It was a religion fit to inspire men who were to be called on to fight for freedom, whether in the marshes of the Netherlands or on the moors of Scotland"; and its system of government, he says, "constitutes one of the most effective schools that ever existed for training men for local self-government". Froude's famous passage may also be quoted: "When patriotism has covered its face and human courage has broken down; when intellect has yielded, content to philosophize in the closet, and abroad to worship with the vulgar; when emotion and sentiment and tender imaginative piety have dreamed themselves into forgetfulness that there is any difference between lies and truth, the 'slavish' form of belief called Calvinism, has borne ever an inflexible front to illusion and mendacity, and has preferred to be ground to powder like flint, rather than bend before violence or melt under enervating temptations".

These are some of the reasons why I am a Presbyterian.

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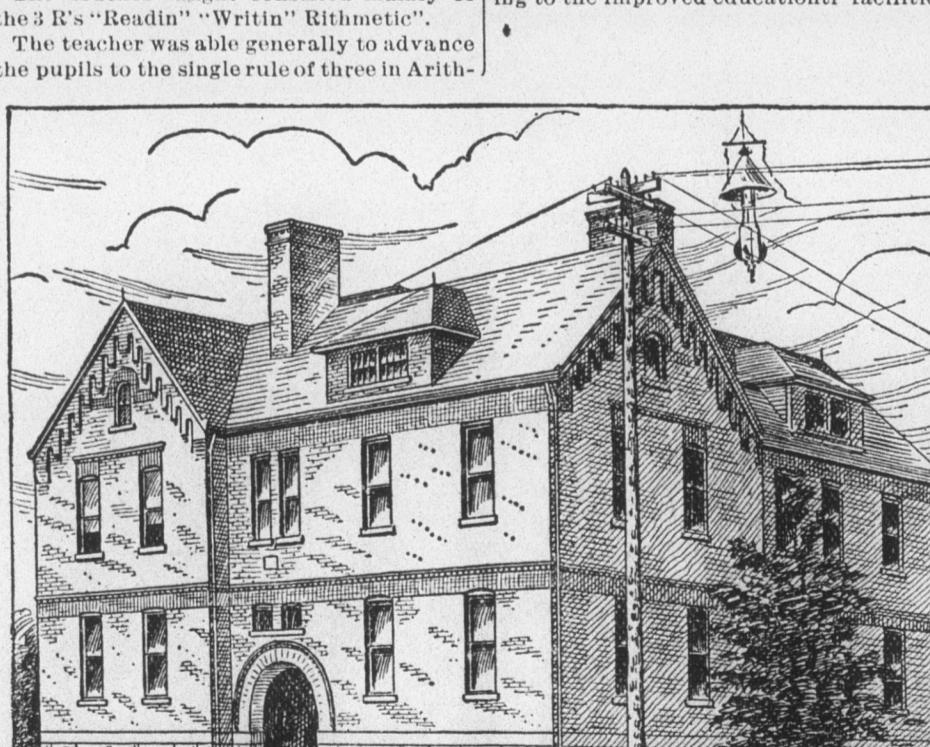
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They are sometimes, indeed, called "God's silly people" because of this genericity outside of denominational lines, while the work of their own church agencies may need larger support. But better this fault than that of selfish exclusiveness.

I am a Presbyterian because I believe in its simple requirements for membership. This church is commonly accused of being most strict and difficult in this manner. It is really most liberal. It demands simply faith in Jesus Christ, a helpless sinner in a divine Savior and endeavor to lovingly and loyally serve him in all things. Lacking these things, he has no place in any Christian church. Having these, and only these, the doors of the Presbyterian church swing at his touch to let him in. Only those ordained to official station must subscribe to the standard.



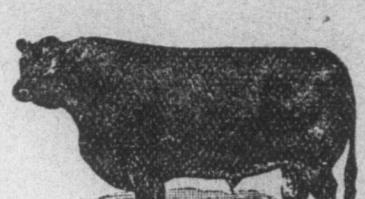
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