

A HISTORICAL DISCOURSE.

TEN YEARS

WITH THE

Second Baptist Church,

OF

CHICAGO, ILLINOIS.

BY REV. E. J. GOODSPEED, D.D.

ALSO, AN EXHIBIT OF ITS VARIOUS ORGANIZATIONS, Etc.

CHICAGO:
LAKESIDE PUBLISHING AND PRINTING COMPANY.

1875.

TO THE
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YASUJI OSAKIHO

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Gift of
S. Goodfriend

S E R M O N .

BY

REV. E. J. GOODSPEED, D.D.

Acts xv, 4.—“And they declared all things that God had done with them.”

Paul and Barnabas satisfied a natural curiosity, inspired a holy zeal, and gave great joy to the brethren by particularly relating the events and results of their ministry abroad. They exalted God's power, and magnified his grace in the history of their work. Their sketches and fragments are eagerly treasured by all succeeding generations, who learn from them how to labor, and what to expect as the servants of God, both of trial and of triumph.

There may be profit and pleasure to the churches in the declaration of what God has been graciously pleased to do by those who, for ten years, have given themselves to his work as members of this congregation. He, also, may be honored, who has hitherto been our strength, and to whose mercy and goodness we ascribe whatever worthy result has been reached through our efforts.

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In attempting to declare all things that God has done with us, we scarcely know where to begin the record, but may properly perhaps commence with the time when the

senior pastor preached as a candidate in the lecture-room, and was unanimously called to the pastorate. The Tabernacle Church then numbered some two hundred and forty members, several of whom were non-residents or dead branches. On the first Sabbath of December, 1864, the pastor assumed the care of the church, which had received valuable accessions, and become the Second Baptist Church.

The salary promised was two thousand; and friends on his old field bitterly denounced the pastor for giving up a larger compensation for a smaller one with more work. The call seemed to be from God; and in the faith that he controls all the money that he wants his ministers to get, the new relation was formed, and to this day no lack has been felt in the pastor's home, and the Lord will provide.

In the back office of the Fireman's Insurance Company, on Lake Street, two men, pillars then and now of the denomination, urged so strongly the growing greatness of the field, and the possibilities of usefulness to a young and vigorous man, that he who was wedded to his home and people, at the beginning of winter, cast his lot among strangers, and took up a work whose magnitude oppressed him, but whose difficulties also fascinated his youthful spirit. Our upper room was dedicated to the worship of God the first Sunday in January, 1865. The sermon was preached by the late pastor, Rev. Nathaniel Colver, D.D., and the prayer was offered by Rev. S. M. Osgood, D.D. It was a day of rejoicing, not only because we had risen to better quarters, but also on account of the baptism of four willing converts, and the gathering of sister churches to a joint communion service at night. The first four sheaves of the great harvest have proved to be pure solid wheat. The only one who remains with us is full of good works. That year was one of trembling anxiety and immense labor to the pastor, who resolved to give faithful study to his sermons, careful attention to all the religious

and social meetings of the church, and a shepherd's oversight to the flock of God. Abundant encouragements arose on every side, which drew him forth into incessant exertions to meet the wants of an appreciative and growing congregation.

Among the notable events of that year were the ordination of my brother in this house, who is now the junior pastor; and the assassination of Abraham Lincoln, whose foul murder sent a thrill of horror through all patriot hearts.

Immediately upon the reorganization of the church, we entered into all those forms of activity which are now popular and useful amongst us. The Sunday School became a great center of attraction, with Mr. C. N. Holden as Superintendent, and a noble young man, Mr. Malcom Wait, now deceased, as Secretary. During that early administration, our school increased to the largest size it ever attained. We cultivated with peculiar care our social gatherings, which were easily accommodated in private houses. There were also readings, and literary circles, and entertainments. The prayer meetings received the utmost consideration, and were often characterized by earnestness, spirituality, and mutual love. There was an effort to cultivate friendliness by handshaking, by cordiality and kindness. Everybody made church-going a business, and felt constrained to encourage the young pastor and the other members of the feeble flock. Numbers of silent Baptists, and of the Lord's hidden ones, were called out of their retreats and gathered into the fold. This was a slow process, and required patience, zeal, tact, and intense industry. They used to say we learned what church a stranger belonged to before his goods were unloaded from the wagons. We had credit for much more than we did; though there was quite a general apprehension of the duties of Christians to outsiders, and strenuous endeavors to show a warm

side to all who manifested any inclination to enjoy our hospitality.

WILLIAM LAWRENCE.

Brother Wm. Lawrence, a successful Bible-class teacher from the East, was harnessed into service, and put into that career of usefulness which will end, it is hoped, only with the Master's call to a higher sphere in heaven. Afterwards, as the necessity of visitation appeared, he was induced to become the pastor's assistant, in which sphere he contributed a whole man's part to whatever has been accomplished in this field. He gracefully surrendered his pleasant yet laborious office, on the advent of the junior pastor. To his genial, peacemaking spirit, as well as his wise and persistent assistance during a part of each week, and to his sound practical teachings, must be attributed much of that progress which God has been pleased to grant us.

We had some strange prejudices to contend with at the commencement. Among these, was a notion that young gentlemen and ladies should not be taught together in Bible classes. Another related to the time of baptism, and the preparation of the water. The pastor struggled hard for evening as the best time, and against water that had not had the chill removed from it. In some other points he was warmly seconded by the people, who readily sought after methods that seemed best adapted to God's work, whether they were new or old. He was always thwarted, and perhaps wisely, in his desire to introduce evangelists into his church, to hold protracted meetings. The brethren offered to do the necessary labor, and follow the pastor's lead, if we were blessed with the outpouring of the Spirit of God; but deprecated all excitements gotten up by extraordinary methods. The doctrine has ever been that the church, with a pastor adapted to win souls, should go forth bearing precious

seed, and expect to return again with rejoicing, bringing his sheaves with him. By keeping our usual meetings full and strong, we develop a vigorous church life, and maintain a healthy growth. Their judgment stands approved certainly by this decade of our history.

EARLY GROWTH.

At almost every conference meeting we found inquirers or converts, who were called out by appeals and given a place in our sympathies and prayers. So that the church was always in an expectant attitude, and year after year conversions and baptisms followed in quick succession, even as the trees of heaven bear fruit every month. The plan of conducting meetings has been the same from the first, except that we now less frequently stay for a second meeting. We have had some men and women of singular gifts for prayer and exhortation. Like all churches, we have able brethren who hide their light under a bushel, some from indifference, some from modesty, and some from sheer indolence. Our meetings thus suffer great loss; and the noblest opportunities of speaking for the truth, and of prevailing with God, are ignored by men and women best fitted for the service. The pastors have encouraged inquiry meetings, and have held them at convenient times. For years special invitations were extended to all who wished religious conversation, to meet the pastor in the study, after each Sabbath service and before every evening meeting. Thus the door was kept wide open for all comers; and hundreds entered into personal relations with the truth and salvation, who else might have allowed impressions to pass away, and convictions to result in nothing but condemnation or hardening of heart. Many a time and oft have these hand to hand battles with unbelievers, and labors to persuade and decide the halting, cost more vitality than the preaching of a sermon.

At the close of the first year's pastorate, the record showed fifty-five baptisms, a full treasury, large congregations, and universal prosperity. The next year was one of thorough culture and consecration, and consequent growth. We received two hundred and fifty members, of whom one hundred and thirty-one were baptized. We had no extra meetings or outside assistance, and God gently poured forth His grace, like showers that follow the plowman and the sower. Baptisms occurred almost every month in the year, the largest number at one time being eighteen.

RELATIONS TO EDUCATION.

The church was early represented by money and men in the Board of Trustees of the University of Chicago; Deacon Samuel Hoard, C. N. Holden, J. M. Van Osdell, and others, giving their pecuniary support, contributing several thousand dollars to its funds. Mr. Holden has been a trustee, and Mr. Hoard and the pastor have for nine years held places on the two boards, and given immense service to its interests. Mr. O. W. Barrett has become the worthy successor, in the board, of his father-in-law, Deacon Hoard. We have sympathized with the purposes of the Theological Union, and from the first encouraged its objects by every means in our power. Probably Mr. Holden and Mr. C. B. Goodyear have been second to none in liberality and devotion to the seminary. Mr. Goodyear's donations in money while he was in active business, doubled those of any other man; while it is not too much to say that his aid, at the critical moment, gave the movement birth and assured its success. He is now sinking under disease, but his monument, imperishable as the gospel, is the Baptist Theological Seminary.

MISSION WORK.

It was early felt to be a necessity for the development and cultivation of our new members, that work should be given them in some part of the field. They themselves, with all the eagerness of young converts, sought an outlet for their burning zeal. When, therefore, Mr. Ezra Eggleston strove to interest us in a mission at the Union Stock Yards, he found many willing to undergo the labors involved in sustaining it; and at length a comfortable chapel was built there by our people, and a small but noble church have found a home within its walls. If ever a congregation performed an unselfish service for Christ, this was one. So also was the Union Band Mission among the Germans a disinterested, self-denying work, whose only fruit to us was the reflex influence of Christian labor. A hard struggle it cost the band of toilers there to retire from the field, even with the hope of entering at once into another more promising locality. The stony soil of Bridgeport began early to be cultivated for the Master by our brethren, who, with tremendous zeal and energy, kept the plow going and the seed flying till the harvest cried out for protection, and we gave the shelter. Who does not recall the communion occasion when the appeal came, and was met in a few minutes by a contribution of eleven hundred dollars, which was all paid in three days, except five dollars? These points were a long way from us — one a mile and a half, another three, and the third five miles off. The church gave the new interests much fostering care, and they were organized into independent sister churches. It may be also mentioned here that the Danish Mission, now flourishing, has been carried on by self-sacrifice and the faithful use of money. A more delightful school than this, now superintended by Mr. P. S. Lamb, cannot be found. There was a date when all these schools were in

our hands, at which time we had more than twenty-five hundred children and youth under our instruction. Who shall measure the boundless results of these enterprises? They have entered into the life of the nation; and many who were impregnated with divine truth by you, are occupying positions of influence and power in other churches throughout the land. Nor can we tell what silent forces are now working in others to exalt and save them, which were set in motion in the schools you have fostered. Our Ogden Avenue enterprise has hardly become rooted as yet, but I believe that at the right moment God will inspire you to plant it where it will grow into a grand school, and become the mother of a church which He will delight to honor. It is worth while to observe that our policy has been to share the pecuniary burdens of these missions, and not compel the teachers and officers to do the work, and foot all the bills. Our first mission, on Clinton Street, was abandoned because of the unsuitableness of its situation. While this subject of outside work is before us, it is germane to it, to emphasize your public spirit and sympathy with all other churches and institutions. You have never been anxious to retain the names of members who were no longer in your vicinity, or in harmony with the church, but have encouraged them to go into the church nearest them where they could be serviceable and happy. Our dismissals have accordingly been numerous, as we have passed through fire and panic, while the tendency of population has been centrifugal, away from the center and from our field. During the last year and a half we have dismissed two hundred members, the majority of whom have formed the nuclei of eight new churches.

TABLE OF CHANGES IN MEMBERSHIP.

At this point we may take a review of the actual numbers and changes of our membership, during these eventful ten years:

YEAR.	MONTH.	ADDITION.			DIMINUTION.			Original Number and Annual.
		Received by Baptism.	Received by Letter.	Rec'd on Christian Exp. and Restored	Dismissed by Letter.	Excluded.	Died.	
1864	Dec. 1, belonging to the Tabernacle.							239
1864	December.		51					290
1865	June.	30	85	4	12	5	1	391
1866	June.	122	95	14	45	3	6	568
1867	June.	95	93	1	49	1	7	704
1868	June.	80	76	7	45	2	5	815
1869	June.	58	122	7	53	6	7	936
1870	June.	108	121	6	96	10		1065
1871	June.	57	105	3	73	15	1	1140
1872	June.	40	68	6	71	4	11	1168
1873	June.	22	102	5	81		6	1217
1874	June.	132	99	8	168	1	5	1282
1874	June to December.	13	62	2	53	1	3	1292
		757	1079	63	746	38	62	

Now on the enrolment, of the original 290, 140.

RECAPITULATION.

Original number of Tabernacle,	-	-	-	-	239
Addition by Baptism,	-	-	-	-	757
Addition by Letter,	-	-	-	-	1079
Addition by Experience and Restored,	-	-	-	-	63
Total,	-	-	-	-	2138
Diminution — By Letter,	-	-	-	-	746
Excluded,	-	-	-	-	38
Died,	-	-	-	-	62 — 846
Total,	-	-	-	-	1292

HELPERS.

There is a list of volunteers, worthy of mention as factors, which enter into the results of these last years. Thirty women, among the best in social position, signify their willingness to visit strangers, the bereaved, inquirers, and the poor. When statements are sent them of work to be done, they study how best to go about it, and are sure to do it well. Such a list is of particular value to the pastors, who know the heart of a stranger, but can not personally answer all claims for attention. And besides when a dozen ladies have called in kindly politeness on a new comer, that person is fairly launched and only needs to reciprocate the courtesy in order to be speedily at home. There ought to be a hundred of this corps on the pastor's book.

The pastors' wives have aided in this field, not as Ruth who gleaned Boaz' stubble, but with all the energy and success of reapers. They have made calls to the number of a thousand and twelve hundred in a year. When were pastors and churches more favored than we are in these true yokefellows! It is apostolic; for does not Paul say: "Help those women who labored with me in the gospel?"

We have found our deacons like a general's staff, or a cabinet of counselors, always wise and efficient. They hold weekly meetings before the Sunday evening exercises, where the interests of the church are considered, the poor are provided for, and the pastors' suggestions are heard. They have never manifested ambition or quarrelsomeness, but ever borne their office humbly, acted as a unit, and commanded the love and confidence of pastors and people. This stated assembly has been instituted as a necessity, and found most helpful in many ways. While it may and must be burdensome, yet the full meetings attest the fidelity or appreciation of the twelve men, who there convene in readiness for counsel, prayer, charity, and any duty

which Providence lays upon them. Happy the pastors who have such co-laborers! Only one of the original number now meets with them, and he is still the senior deacon, having been hitherto enabled to keep step with his younger brethren and to give himself with tireless constancy to all his duties as a teacher of young men, chairman of the board, lover of the sanctuary, and friend of the poor and stricken. His example of grace, wisdom, purity, steadfastness, and fruitfulness in old age, deserves to be commended to the youth who look to older Christians for illustrations of a good and true life.

THE CHOIR.

Among the essential elements and accessories of divine worship is the service of song; and, notoriously, it is one of the most difficult matters to arrange to universal satisfaction. In our early days we had half a dozen singers, and the music was unusually fine and attractive. The choir gave no one any trouble, for there was harmony, not only in the voices, but also in the dispositions of its members. When a change from the small choir to the chorus was effected there was a sore trial of the magnanimity and principle of some brethren, which, however, ended in the gradual adjustment of differences, and the peaceful co-operation of all who had been most interested. The present chorus has survived marriages, deaths, removals, and other casualties, and stands second to none in steadfast earnestness, musical ability, and mutual friendliness. It has served Christ and this people with zeal, kept its ranks full, loved its leaders, and demonstrated the superior advantage of this style of praise, which combines the execution of first-class music and the encouragement of congregational singing. It is not easy to come nearer to the inspired model furnished in the

words of the Psalmist: "Let the people praise thee, O God; let all the people praise thee."

LIBERALITY.

The money of this congregation has gone freely to help other churches in our neighborhood, as well as those far remote. At a time when our indebtedness might have been swept away, you said: We will put aside our debt and continue to pay interest on it. Why this decision? Because you were penurious or poor? No, but in order that you might allow the seminary to tax your purses to the amount of thirteen thousand dollars. And since that time you have exceeded all others in contributions for ministerial students. The university has found a staunch friend in Mr. E. N. Blake. The Baptist union has tapped us in money and work, Dr. C. R. Blackall having served it with immense energy, with the junior pastor by his side, and every good cause indorsed by the denomination obtains ready access to your pockets. Would you have the figures? Here they are. The total amount, as reported from the clerk's books, of moneys known by him to have been paid over is \$325,662.04. It must be remembered that this handsome sum has been contributed by a congregation composed, not of rich people, but mainly of poor, and young men and women. And much has been given by us which has no other record than that of the angel's pen, who preserves for the judgment an account of our stewardship.

TABLE OF EXPENSES AND CONTRIBUTIONS.

YEAR.	<i>Paid out on Church bldg.</i>	<i>Ladies' Organ Fund.</i>	<i>Home Ex- penses.</i>	<i>S. School Missions and Missionaries.</i>	<i>Theological Seminary.</i>	<i>For various Benevolent Objects.</i>
	<i>Dollars.</i>	<i>Dollars.</i>	<i>Dollars.</i>	<i>Dollars.</i>	<i>Dollars.</i>	<i>Dollars.</i>
December, 1865	25,196.68		4,660.19	1,952.00		2,925.19
December, 1866			10,844.08	4,829.51		8,418.66
December, 1867	18,656.29		8,970.79	5,379.15		5,164.51
December, 1868	1,500.00		9,989.89	5,983.99		10,150.28
December, 1869			10,636.66	6,928.00		9,826.31
December, 1870			10,510.95	5,580.00		9,058.86
December, 1871			11,752.31	4,300.00		4,782.67
December, 1872			14,268.25	5,802.78	15,000.00	9,532.69
December, 1873			11,951.56	5,236.30	1,380.00	9,264.55
December, 1874		2,300.00	10,527.48	6,260.81	25,403.86	10,726.79
	45,352.97	2,300.00	104,172.16	52,202.54	41,783.86	79,850.51

RECAPITULATION.

Paid on Church Building, - - - -	\$45,352.97
Ladies' Organ Fund, - - - -	2,300.00
Home Expenses, - - - -	104,172.16
S. Schools, Missions and Missionaries, -	52,202.54
Theological Seminary, - - - -	41,783.86
Other Benevolent Objects, - - - -	79,850.51
Total, - - - -	\$325,662.04

L. J. SWIFT.

In barely listening to the tabular statements of members and moneys, no one can realize what vast labor has been expended by our clerk and collector, Mr. L. J. Swift, who has conducted these collections and disbursements without losing the confidence and respect of the people he has served with signal fidelity and ability, and carried on the writing and correspondence involved with exactness, punctuality, and suavity. Loyal to the church and to Christ, he has striven honestly and truly to aid the pastors and advance the kingdom of our Lord and Saviour. In his responsible, delicate and difficult duties,

he needs the support and encouragement of all his brethren ; and we do ourselves credit when we remember with gratitude and honor his long and useful service.

WILLIAM H. HOLDEN.

Nor in this connection can we forget the credit due to our treasurer, Wm. H. Holden, whose unpaid services have been given with steadfast integrity, cheerfulness, and ability, so that there is probably no institution in this city with a better credit for prompt payment of its bills than the Second Baptist Church.

RÉMINISCENCES.

In this historical review it is remembered by the senior pastor, who felt small and humble when he looked into the audience-room, and shrunk with dismay from the prospect of attempting to fill it with voice and hearers, how Deacon Hoard encouraged him by saying, " My dear brother, do not be discouraged ; in six years, by hard work, you can fill even this large house." Before the third year was half over, plans for enlargement were proposed, and thirty feet were added to the rear, so that we comfortably seat fifteen hundred, the choir gallery was transposed, and my third anniversary sermon was preached, in the new room, the first Sabbath in January, 1868. The business colleges were then in full blast and thousands of young men thronged our city, so that we saw the galleries always packed, and hundreds were often turned away, unable to gain admission. God visited us continually with his Spirit, and large numbers were gathered in. The pastor's out-door work was then prosecuted with such industry that as many as two thousand calls and visits were made in a single year, while for six months at a time he spent not an evening at home. He continued to try to be an acceptable preacher, a faithful pastor, a gen-

eral, a public servant, and a student, and no wonder that, after lavishing his life with unsparing eagerness for six years and a half upon his work, he found the reserve forces failing, and was obliged to succumb to hereditary disease, and accept rest and a colleague. During these years frequent overtures were made to him, and two churches, one in San Francisco and one in Hartford, urgently called him to become their pastor. In the Spring of 1871 he visited Europe with his wife, and spent six months abroad. Dr. G. W. Northrop acceptably cared for the flock, and held the congregation together, and the pastor returned to receive a cordial reception and beautiful welcome from a kind and loyal people. Two days after, Rev. Thomas W. Goodspeed appeared in our pulpit by invitation, that we might canvass the subject of a co-pastorate, for it was evident that the pastor's health would not allow him to do the work required by the field. As we were assembled in the study, and the brethren were striving to convince him that he ought to come to the position, the alarm sounded which heralded the great fire and a devastation surpassing all previous records of disaster wrought by this element. He hastened to his home in Quincy, feeling that God had settled the matter for him just as he and the brethren there would have it. You all remember those terrible scenes and the depression that followed. This house was thrown open, and hundreds were sheltered and thousands fed within its walls. The next Sabbath morning the pastor's voice, though enfeebled by disease, rang out the call to courage, and summoned everybody to hope and industry. The Sabbath school, under Dr. C. R. Blackall, met in this room, and the pastor again gave the word of cheer, and pointed to a glorious future. At night, D. L. Moody, burned out of home and sanctuary, preached to a crowded audience. The pastor put a five-dollar bill into his reluctant hands, dividing his last money with that useful servant of God.

Never should be forgotten the devoted spirit with which brethren consecrated themselves to God's service, resolved that the cause must be sustained amidst all disasters.

Soon after the call was dispatched which dissolved tender ties at Quincy, and my brother became the junior pastor on January 1, 1872. The perfect accord in which we have wrought may be inferred from the following words of a private letter which he wrote last Summer, and which are gratefully cherished :

“Is it not wonderful what perfect agreement there has been between us? I shall never be sorry for these three years; they are the best of my life thus far. I think no three years could have done so much for me anywhere else. I think, so far as I am concerned, I could work with you always, and love and esteem you more and more to the last. * * * You have indeed sore reason for grief that you cannot work as formerly, but you have abundant cause for satisfaction in the love and esteem of the church.”

His reception and treatment have been such as a wise and thoughtful people know how to bestow on one who tries to serve them faithfully in love. During these trying years of centrifugal and demoralizing influences, the progress has been in the highest degree satisfactory. The last year witnessed a delightful work of grace, which seemed to require a change of policy or a multiplication of meetings. This was the unanimous conviction; and two or three hundred of the church labored patiently, and unitedly, to gather the great harvest. In the swift advance, from victory to victory, pains were taken to make the examination of candidates for membership thorough and searching.

CHARACTER OF THE MEMBERSHIP.

The terms of admission to membership are such that no one can enter unless he gives credible evidence of repent-

ance, faith, regeneration, and loyalty to the Word of God. We have articles of faith and a covenant, to which new converts are expected to give assent. There is no rigid scrutiny of the creed of persons whose life in Christ is just beginning. We want proof of that life, and then indoctrination becomes the work of years. We expect all our members to contribute their money for the support of the church, and to labor in the spirit of Christ for the good of all men and the glory of God. All who have done these things have prospered; while others have deteriorated and fallen away, and are to-day weaklings, or miserable backsliders and outcasts. Among so many professed converts, it is not strange that some have been hypocrites, some have returned to their "own place," and some try to serve two masters, with the usual painful consequences. The tried trustiness of the large majority is grandly evinced by the record of liberality and labor which is spread before us, by the spirited prayer-meetings which are as full in Summer as Winter, by the unity and peace that prevail, by the steady devotion to principle and active sympathy with one another that are characteristic, and by that willingness to hear the gospel preached which makes our Sabbath congregations encouraging. Our work for the poor has been systematic, thorough, persistent, and cheerfully performed. The Ladies' Benevolent Society for years has met weekly during the Fall and Winter months, and prepared and distributed over 25,000 garments. Appeals for special cases of distribution have been promptly responded to with money, clothing, food, service by day and night, and every form of practical sympathy. It can not be said that we have done what we could, but the aggregate of donations and labors and attention would amaze every hearer, could it be fairly presented. A volume might be filled with instances, incidents, facts, and figures, forever neutralizing the sneers of those who remind us of "the heathen at home," and that the wants of the body are more impera

tive than the need of salvation. Our congregation has seemed to me often like a family of brethren beloved, who counted not themselves or their goods as their own, but as held in trust for the mutual benefit of all. The spiritual, social, and beneficent elements of religion seem to have free course and scope, to the blessing of all and the glory of God.

In response to the recent call for the union of Christian women in the effort to evangelize the whole world, our sisters have organized a Circle which has been maintained with considerable interest. And now the missionary spirit is sought to be developed and cultivated in our younger sisterhood by the formation of a band of gleaners, which begins with fair promise of usefulness and success.

SUNDAY-SCHOOL AND LABORERS.

In our Sunday-school work there has been a judicious mingling of method and freedom, so as to command the utmost attainable efficiency. Library, papers, cards, black-board, maps, and other appliances, have been freely employed. The morning Bible-class interests the young people and adults; and the effort to gain the attendance of our youth and retain them in the school has been measurably successful. There have been teachers' meetings and normal classes, by which much information has been gained and power imparted. We have for considerable periods of time taken up the lessons for succeeding Sabbaths at our young people's prayer-meeting, and when this became a hamper to the work of the hour, we have instantly turned aside to some other course. Another institution has superseded the teachers' meetings, to some extent, and done a part of its work. The Sabbath-afternoon Bible-class, led by E. S. Albro, wrestles with the lesson of the next week, and thus aids the teachers in their preparation. This class was begun under difficulties, and with some misgivings; but it

has enjoyed growing favor with the people, who love and honor the leader for his knowledge of scripture, his eloquence and fervor, his amiable and earnest spirit, his good sense and tact, his devotion to the work, and his uniform deference and courtesy to the pastors. Some of our best minds throw out here their richest thoughts; and this hour is made one of the most fruitful occasions of the week.

We have also a Sunday school missionary, a lady, whose patriotic and womanly soul, saturated with the love of Christ, made her the soldier's friend in our late war. In the hospitals where she ministered to the wounded, the sick, and the dying, and where she was looked upon as an angel of light, they christened her "Aunt Lizzie," and this title is more grateful to her heart than her own name, Mrs. Elizabeth Aiken. The children are her special care; and they all know and love her as a mother. In reaching out after these precious youth, she necessarily comes into relations with parents, and is everywhere welcomed. As a missionary, she is brought into sympathy with the suffering, and with people in all circumstances of trouble. Her voice is often heard in prayer beside the death-bed, or in song; her step is a pleasant sound where there is want, for she bears the bounty of the church to the distressed and needy; to the inquirer after salvation she points the way and leads to Jesus; in the social circle she often jingles her rhymes or makes her merry jest; and thus her work rolls on and piles up, so that she needs preternatural strength to master it. In her girls' meeting, now going on for seven years, she pours fourth her heart and soul, and calls out the spiritual life of those who will yet be the vital forces in society and the church. More than eleven hundred girls have been connected with this meeting since Miss Ellen M. Sprague commenced it, and during Aunt Lizzie's leadership.

Our young men feeling the need of personal exertion

for their own growth in religion, and drawing together by the attractive energy of love, began, some two years ago, to meet in the vestry on Sabbath evening for tea, consultation, prayer and missionary visitation. Girding up their energies by their songs and supplications and exhortations, they went out into the streets, and places of resort, and asked men to come to the house of God. They have persevered in the good cause, and now their meetings are full of earnestness and vivacity and power, and their enterprise knows no limit. Mr. J. N. Crittenton's late report of their ministry for Christ showed a record on which God must look with a smile. Their leader, Mr. John L. Ledman, is absorbed in the success of the band, and is sustained by a company of "good soldiers of Jesus Christ" who are not afraid to endure hardness for their Lord and Master.

WELCOME AND CHEER.

When people enter our sanctuary they are always welcome, as we combine pew-renting with free seats, and thus accommodate the tastes of every class. We have never ordered a collection for church purposes except on the first Sabbath morning of every month — an arrangement which has been most agreeable to the majority of our people, and, until the panic, adequate to our financial needs. The salaries are paid monthly with charming regularity, and no one is taxed immoderately, nor are a few compelled to make up deficiencies. So greatly hath God helped us!

It must be said that in all these years the pastors have received steadfast support and unwearied loyalty from most of the people, who have cared for us with generous kindness and cheerful unanimity. We have seldom differed in opinion, and have almost uniformly been of one heart and one soul. The ministrations have been con-

scientifically upheld, and faithfully attended; and thus the grandest earthly stimulus has been added to the solemn motives that inhere in the nature and relations of our calling as ministers of God.

THE SECRET OF PROSPERITY.

If the inquiry should arise as to the secret of the prosperity we have enjoyed, the answer must be—the grace and mercy of God. In all sincerity and simplicity of heart and mind, we give thanks to the Lord who hath caused His face to shine, and hath blessed the teaching and preaching of His glorious gospel, and accepted the prayers, toils, liberality, and consecration of His servants.

It is worthy of remark that the record exhibits so few deaths among our membership—sixty-two out of twenty-one hundred in ten years. These all died in faith; some of them passed away in the morning of life, some of them at its noon-day, and others after they had filled the allotted years of human existence, sank like the sun in a flood of glory. I am reminded that we cannot expect such immunity in the coming decade, because we are growing old, and many must speedily reach the measure of their days in the natural order of Providence. Let all such provide for prolongation of life by devoting their remaining energies to plans of usefulness, and especially to a mighty effort toward winning souls. Thus, though dead, they speak, they live, they perpetuate the better part of themselves, and the future of God's church shall be more fruitful and honorable, till the whole world shall bear his name.

THE END.

HISTORY
OF THE
SECOND BAPTIST CHURCH.

HISTORY OF THE TABERNACLE AND SECOND BAPTIST CHURCHES.

The Tabernacle Baptist Church, organized August 13, 1843, from members of the First Baptist Church. It was recognized by a Council, October 5. Rev. Thomas Powell preached the sermon. The first church edifice stood on La Salle Street, fronting the public square. It was erected, completed and dedicated within eight weeks. Rev. C. B. Smith preached the dedication sermon. He also became its pastor, and labored till April 6, 1844. Rev. C. Blood assumed the pastorate August, 1844, and resigned March 12, 1845, on account of ill health. July, 1846, Rev. Wm. H. Rice became its pastor, and labored till May 15, 1849. On the 10th of July following, he fell a victim to the cholera, which also swept away several valuable and prominent members of the church. September 1, Rev. Lewis Raymond became pastor, and during the winter a precious revival occurred, and many were added to the church. Revivals also were enjoyed the two following seasons. June 26, 1851, the church edifice was burned. August 14, the corner-stone of a new house was laid on a lot between Madison and Washington Streets, on Desplaines Street. November 16, 1851, the church commenced worship in the basement. A fruitful revival followed. Bro. Raymond having resigned, July 6, 1852, Rev. A. Kenyon entered on the pastorate November 1 of that year. The church was dedicated February 3, 1853. Sermon by the pastor. Brother Kenyon resigned August 5, 1856. He was succeeded by Rev. J. E. Kenny, April 20, 1857, who resigned December 7, 1858. Rev. N. K. Green became pastor, January 30, 1859, and resigned April 30, 1861, on account of his health. Rev. N. Colver, D.D., succeeded September 1, 1861, and resigned December 1, 1864.

No. members received into Tabernacle by letter,	515
“ “ “ by baptism,	465

Total number received, 980

The Second Baptist Church originated in the following manner. The First Baptist Church deeming it their duty to remove from their location on the corner of Washington and La Salle Streets, voted to distribute the church property among the various Baptist Societies of the city, and to donate their edifice to Deacon S. Hoard, J. M. Van Osdel and others, to found the Second Baptist Church of Chicago. These brethren laid before the Tabernacle Church a proposition to unite with them in removing and rebuilding the house formerly occupied by the First Church, in order to found a Church on the West Side, in a new location, under the title of the Second Baptist Church. The proposition was accepted, the work undertaken, and the enterprise pushed to a successful completion. The brethren entered the lecture-room of their new house October 30, 1864. Soon after the Tabernacle Church assumed the name of the Second Baptist Church, and received large accessions from the First Church and other sources. The Rev. E. J. Goodspeed, of Janesville, Wisconsin, was unanimously invited to the pastorate of the church, Dr. N. Colver having resigned his charge after three years of honorable labor. Brother Goodspeed entered on his work the first day of December, 1864. The church was dedicated the second Sabbath in January following, several pastors participating. Dr. N. Colver preached the sermon, and Brother S. M. Osgood offered the dedicatory prayer.

The Church adopted the following Articles of Faith and Covenant :

ARTICLES OF FAITH.—Article 1. We believe the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and practice. See 2 Tim. iii, 16; 2 Pet. i, 21; Isa. viii, 20; Gal. i, 8–9; Rev. xxii, 18, 19.

Art. 2. We believe in the only true God, distinct in three persons, Father, Son and Holy Ghost, who hath made heaven and earth, and all that in them is, and still maintains and governs them according to his own will and pleasure. See Mat. xxviii, 19; 2 Cor. xiii, 14; 1 John v, 7; Ps. ciii, 19; Dan. iv, 35; Eph. i, 11; Rev. vi, 11.

Art. 3. We believe that by nature mankind are wholly indisposed to that which is good, and inclined to that which is evil; and that, on account of sin, they are justly liable to the wrath of God forever. See Gen. vi, 5; Rom. iii, 9–13; Rom. viii, 7, 8; 2 Cor. v, 14; Eph. xi, 1–3.

Art. 4. We believe that God gave his only begotten Son to assume our nature and die for sinners; that whosoever believeth in him shall not perish, but have everlasting life. John iii, 16, 17; Mark xvi, 15, 16; Rom. v, 6; Rom. vi, 23; 1 Tim. i, 5.

Art. 5. We believe that Jesus Christ, who is God and man in one divine person, and by virtue of his atonement as the only meritorious cause, procures the *justification*, *adoption*, and final salvation of his people. Luke xiv, 24; Rom. iii, 25, 26; Rev. xxii, 17.

Art. 6. We believe that the Sacraments of the New Testament are Baptism, of which immersion is the only mode, and the Lord's Supper, and that they are holy ordinances, instituted by Christ himself, and to be continued in his Church till the end of time. Luke xxii, 19, 20; 1 Cor. xi, 23–26; Matt. xxviii, 19, 20; Acts ii, 12.

Art. 7. We believe that the first day of the week is the Christian Sabbath, and that it is to be observed as a holy time till the end of the world. Mark xvi, 9; Acts xx, 7; Rev. i, 10; Mark ii, 28.

Art. 8. We believe that credible evidence of a change of heart, Christian Baptism and church fellowship, are indispensable to an admission to the ordinances and privileges of the Church. Matt. xxviii, 19,20; John iii, 3-5.

Art. 9. We believe that the keeping of the moral law, as a rule of life, a constant and uniform attendance on public, family and secret worship, and unreserved and entire consecration of property, influence, time and talents to promote the glory of God and the salvation of men, are duties which every Christian is bound to observe. John xiv, 21, 26; 1 Cor. vi, 20; 1 Cor. x, 31; Gal. v, 22-26.

Art. 10. We believe that God will have a Church in the world, composed of baptized believers, till the end of time; when the dead shall be raised, the judgment shall sit, the righteous shall be received into everlasting life, and the wicked doomed to everlasting death. Matt. xvi, 18; Matt. xxv, 31-46; John v, 28, 29; Matt. xiii, 34-40.

CHURCH COVENANT.—We do now solemnly covenant, in the presence of the Almighty Jehovah, that we will be His, and that we will make it the first business of life to glorify His holy name; that we will endeavor not to be conformed to the world, but transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God; that we will consider ourselves as left in this world to prepare for heaven; that we will labor and pray to be heavenly-minded ourselves, and walk with God, and also seek to recommend our holy religion to all persons, by our strict and constant practice of justice, temperance, sobriety and godliness; that we will love the Church that Jesus has purchased with His own blood, and will prefer her interests above our chief joys; that we will be kind and affectionate to the members of this Church; will seek its purity and peace; respect its authority, and submit ourselves to all Gospel discipline as members of Christ's family.

DEACONS.

Samuel Hoard,	J. M. Plumsted,
Geo. Brigham,	Samuel Wayman,
T. P. Seeley, M. D.,	Daniel Gano,
W. B. Race,	J. R. Wheeler,
W. B. Sherrard,	S. S. Nutting,
Thomas Tustin,	A. L. Sweet.

TRUSTEES.

C. N. Holden,	John Spry,
E. Nelson Blake,	John M. Van Osdell,
Alvin Salsbury.	

THE FINANCE COMMITTEE.

The present financial system of our church was inaugurated in 1869, by the appointment of a "Mission Committee," whose work was declared to be: *First*, To ascertain the needs of our Sabbath-schools and Missions, and at appropriate intervals to bring the work and progress of each before our membership. *Second*, To devise and put into operation plans to secure A REGULAR CONTRIBUTION FROM EVERY MEMBER of the church, in order that each department of effort may be properly sustained, and a single appeal be made for the whole work.

A suitable book was provided, in which a record of every individual contribution has been entered. But one appeal is made each year, and payments of sums pledged are made in monthly installments. By quarterly reports of the financial needs of the church, by personal circulars and visitation, the whole body is reached, and the responses have been more general than would otherwise have been gained. The church treasurer receives all funds from the collector, and disburses them upon the warrant of the committee, which audits all bills of the

schools and missions before ordering their payment. In 1873 the name of the committee was changed to "Finance Committee," with increased duties relating more especially to the running expenses of the church and the extinction of the church debt. An unusual degree of success has attended the efforts of this committee, which is now constituted as follows:

C. R. Blackall, *Chairman*.

W. W. Shaw.

S. Wayman.

A. L. Sweet.

J. A. Shaffer.

L. J. Swift, *Clerk, ex-officio*.

W. H. Holden, *Treasurer, ex-officio*.

S. S. OFFICERS.

<i>Superintendent,</i>	-	-	Wm. H. Holden,
<i>Assistant,</i>	-	-	Fred K. Tracy,
"	-	-	Geo. F. Brigham,
<i>Sec. and Treas.,</i>	-	-	O. W. Barrett,
<i>Organist,</i>	-	-	Mrs. E. N. Blake,
<i>Usher,</i>	-	-	George Pressey,
<i>Infant Class Teacher,</i>	-	-	Mrs. S. S. Nutting,
<i>Bible Class Teacher,</i>	-	-	Wm. Lawrence,
"	"	"	E. S. Albro.

DANISH MISSION.

<i>Superintendent,</i>	-	-	P. S. Lamb,
<i>Assistant,</i>	-	-	C. H. D. Fisher,
<i>Sec. and Treas.,</i>	-	-	F. J. Gurney,
<i>Assistant,</i>	-	-	Walter Farmer.

OGDEN AVENUE S. S.

<i>Superintendent,</i>	-	-	B. V. Moffat,
<i>Assistant,</i>	-	-	R. S. Hall, M.D.

CHOIR.

MUSICAL DEPARTMENT.

Chorister, - - - L. B. Starkweather,
Organist, - - - C. S. Mills.

BUSINESS DEPARTMENT.

President, - - - Thomas Tustin,
Secretary, - - - W. H. Spencer,
Treasurer, - - - S. W. Goodhue,
Librarian, - - - F. J. Hughes.

THE MUSIC COMMITTEE.

C. N. Holden, Thomas Tustin,
 A. L. Sweet.

WOMAN'S MISSION CIRCLE.

President, - - - Mrs. I. F. Peters,
Vice President, - - - Mrs. R. J. Rundell,
Sec. and Treas., - - - Mrs. E. M. Gardner.

GLEANERS.

President, - - - Miss Jennie Everts,
Sec. and Treas., - - - Miss Emma Danforth.

AUNT LIZZIE'S BAND OF HELPERS.

President, - - - Miss E. Aiken,
Sec. and Treas., - - - Miss Jennie Herrick.

THE LADIES' BENEVOLENT SOCIETY.

Their service is purely benevolent; and yet, by meeting together every Wednesday to sew for the poor, they cultivate mutual love; and strangers here find friends.

President, - - - Mrs. W. W. Wait,
Vice President, - - - Mrs. Hart,
Sec. and Treas., - - - Mrs. J. M. Ingraham.

DIRECTRESSES.

Mrs. R. J. Rundell,	Mrs. H. C. Morey,
Mrs. Ballard,	Mrs. Wise,
Mrs. Fisk,	Mrs. Post,
Mrs. Ackroyd,	Mrs. Dr. Bitting,
Miss Boyce.	

VISITING COMMITTEE.

Mrs. Adams,	Miss Boyce,
Mrs. Lamb,	Mrs. Albro.

YOUNG PEOPLE'S MISSIONARY BAND.

Their specific objects are religious and humane—to gather men to God's house, and to provide for the sick.

<i>President,</i>	- - -	John L. Ledman,
<i>Vice President,</i>	- - -	Thomas White,
<i>Secretary,</i>	- - -	J. N. Crittenton,
<i>Treasurer,</i>	- - -	W. P. Johnson,
<i>Stewardess,</i>	- - -	Mrs. P. S. Lamb.

THE COTTAGERS' PRAYER-MEETING ASSOCIATION.

This organization has for its object the support of social meetings, for worship in private houses. The officers are:

<i>President,</i>	- -	Rev. T. W. Goodspeed,
<i>Secretary,</i>	- -	Dr. L. C. Bitting,
<i>Treasurer,</i>	- -	Wm. H. Holden.

DIRECTORS.

A. L. Sweet,	A. S. Fiske,
Thomas White.	

THE LITERARY SOCIETY.

This society meets every other Friday night, in the vestry, and provides free entertainment, consisting of music, readings, orations, essays, and a paper, with intermission, for social purposes.

<i>President,</i>	-	-	-	C. C. Kohlsaas,
<i>Vice President,</i>	-	-	-	Emma J. Jenness,
<i>Secretary,</i>	-	-	-	Annie M. Tustin,
<i>Treasurer,</i>	-	-	-	O. W. Barrett.

MEMBERSHIP COMMITTEE.

F. L. Gridley,	Fannie Leeds,
F. K. Gurney.	