

CENTENARY SOUVENIR.

Commemorative Proceedings
and Addresses.



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Church,**
DAYTON, OHIO.

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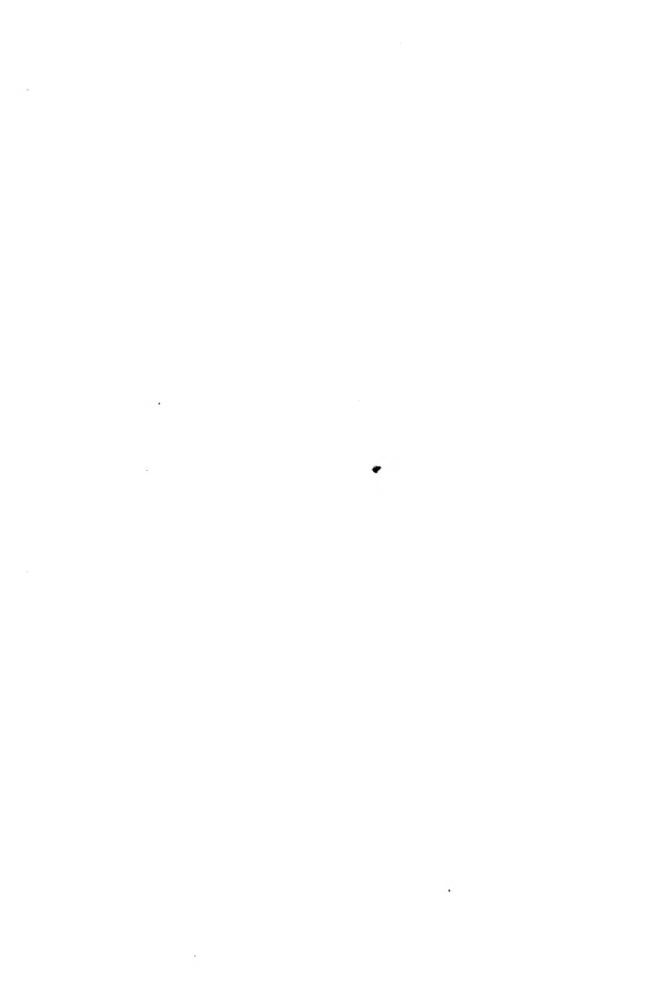
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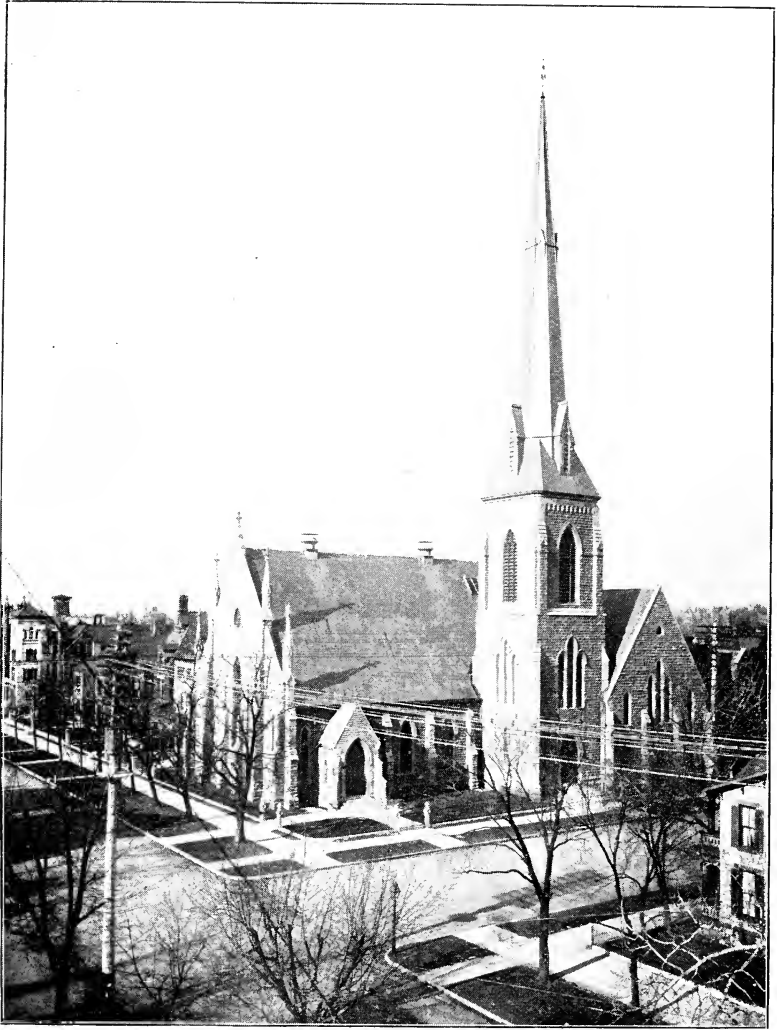
Presbyterian church.

Centenary souvenir,

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commemorative of the





FIRST PRESBYTERIAN CHURCH.

Centenary Souvenir

Commemorative of the Completion
of a Century

By the

First Presbyterian Church

of Dayton, Ohio

Containing an Account of the Proceedings and
the Addresses delivered during
the Celebration

December 10, 11, and 12, 1899



Dayton, Ohio
United Brethren Publishing House
1900



Seal adopted by the Session,
December, 1899.

INTRODUCTORY.

THE celebration of the centenary of the First Presbyterian Church was probably the most interesting event in the religious history of Dayton. The devotional and historical services were of a high order, and were enjoyed by enthusiastic audiences, who were inspired and instructed. The music throughout was of rare beauty, richness, and dignity; the selections manifested a true sympathy with the spirit of the occasion and were faultlessly rendered. The singing of old hymns that had often stirred the hearts and deepened the devotion of the fathers and mothers, was a feature that excited very favorable comment.

Much thought and labor were bestowed upon the decorations of the auditorium, which were unique in every respect. The names of the fourteen pastors of the century were ranged along the walls in letters of arbor-vitæ. Memorial wreaths, provided by relatives and friends in honor of many of the noble men and women who have been identified with the congregation, were likewise tastefully distributed in the spaces between the windows and about the choir. A wealth of palms and large clusters of the scarlet Poinsettia enriched and beautified the front of the church. One hundred birthday candles burned brightly amongst the luxuriant plants on either side of the pulpit. Parlor, Bible-class room, and library were set apart for a loan exhibition, which proved intensely interesting and a source of constant surprise. Visitors continued for some days after the exercises had been concluded. Portraits, daguerreotypes, photographs, and other pictures adorned the walls. Many curios, relics, and rare historical documents, yellow with age, were brought together and served to link the past to the present. The old clock that had for years measured the length of services in the preceding building, was traced to the cellar of a jeweler, purchased, and restored to a place of honor.

Sabbath evening all the other Presbyterian churches of the city were closed, and pastors and people repaired to the old First. Pews were filled, chairs occupied the aisles, and every inch of standing-room was utilized. It was estimated that at least a thousand persons were present. The sight was deeply impressive, and the spirit of worship rested upon the people.

MONDAY, DECEMBER ELEVENTH.

7:30 P.M.

Mr. John W. Stoddard, Presiding.

Prayer.....The Rev. George E. Jackson
Music—Cantate Domino.....Dudley Buck
Historical Sketch of the Church and Its Pastors.....
Col. Edwin A. Parrott
Music. Hymn—“Rise, O my Soul! Pursue the Path.”
A History of Our Sabbath School....Mrs. Annie Conover Phelps
Music—“O Trust in the Lord”.....Mendelssohn
Notable Women of the First Church..Miss Isabel Rogers Edgar
Music. Hymn—“I Love Thy Kingdom, Lord.”
Men of Faith in the First Church.
The Rev. John H. Thomas. D.D., Oxford, Ohio

TUESDAY, DECEMBER TWELFTH.

7:30 P.M.

Mr. R. D. Marshall, Presiding.

Prayer.....The Rev. Henry A. Grubbs

Music—"Lo! it is I".....Shelly

Addresses:

The Rev. T. S. Scott, D.D.

Moderator of the Dayton Presbytery.

The Rev. Edgar W. Work, D.D.

Third Street Presbyterian Church.

The Rev. Wm. P. Miller,

Park Presbyterian Church.

The Rev. J. Rosser Jones, D.D.

Fourth Presbyterian Church.

The Rev. Henry F. Colby, D.D.

First Baptist Church.

Music—Trio..... Brown

THE ADDRESSES

DELIVERED DURING THE CELEBRATION AND FOLLOWING IN
THE ORDER OF THE PROGRAM.



REV. FRANKLIN PUTNAM,
1827-1836.

PRESBYTERIANISM AND REVIVALS OF RELIGION.

BY THE REV. PROF. J. ROSS STEVENSON, D.D.

“Wilt thou not revive us again, that thy people may rejoice in thee?” (Ps. 85:6).

THIS prayer of the psalmist has repeatedly been the supplication of God's people down through the ages, and is to-day ascending up on high from many an earnest heart. It looks backward and forward, and, in the light of past experience, contemplates a quickening of the Lord's followers as something greatly to be desired. The history of any church, the history of the whole kingdom of redemption, bears witness to the place and power of revivals of religion as the means appointed of God to gather his people out from the world, build them up in grace, and equip them for his service. Whatever prejudice there may be against such spiritual awakenings, no matter what evils may be discerned at times in connection with seasons of special religious interest, however much it may be contended that the growth of the church should be steady and constant, without dependence upon extraordinary times of refreshing, the fact remains, which cannot be questioned, that revivals have marked God's dealings with his people down through all their history.

Just as there have been times of spiritual declension, when the life of the church has fallen to the lowest ebb, when her pulse-beat could scarcely be felt, and she has lain prostrate, helpless, inactive, so there have been seasons of special interest and growth, when the quickening life of God has pulsed through the heart of the church, and she has been stirred to vitalized activity; when the tone and standard of piety have been elevated among the followers of Christ, and the true light of the Shekinah has hovered around them, and inquiring souls have flown as a cloud, and have taken refuge in the wounds of Christ. In the time of the apostles we read of churches which left their first love, which became lukewarm in the service of the Master, churches in which there were only a few who had not defiled their garments so that the God of Israel might well say of them, as of his ancient church, “My people are bent to backsliding from me”; while, on the other hand, we

behold the more pleasing picture of Pentecost with its extensive effusion of the Holy Spirit, or of that work in Ephesus, when mightily grew the word and prevailed so that all they that dwelt in Asia heard the word of the Lord.

However much we may deplore the fact, the career of the church has not been a regular and constant advance. Her course in the world has been compared to a ship at sea, becalmed at times, then tossed about on boisterous waves, driven back it may be by unfriendly gales, and then borne forward by favorable tides and propitious winds, so that in the main there has been a marked progress. Not only have the periods of largest growth and greatest efficiency been revival seasons, as we call them, but as another has truthfully said, "The history of redemption has been a continuous record of spiritual declensions, succeeded and overcome by great and wonderful spiritual revivals."

In such awakenings, Presbyterianism has taken a leading part. Some may challenge this assertion under the impression that the Calvinistic preacher is coldly intellectual and afraid of emotional outplay; that to his mind a sigh, a tear, a contrition has not half the value of the conviction that God hath foreordained whatsoever comes to pass. He is supposed to be rendering a literal obedience to the advice of the archbishop in Robert Elsmere, who in the light of all his experience had only this counsel to give to a bishop, "Place before your eyes two precepts and only two: One is, Preach the gospel; and the other is, Put down enthusiasm." It must be admitted that in connection with many of the great historic revivals there has been a contagious spasmodic excitement, not grounded in intelligent conviction, which Presbyterians have deplored, and to which they are much opposed to-day. Such excitement often attended the preaching of such Puritan divines as Jonathan Edwards, the Tennents, George Whitefield, to say nothing of the pioneer Presbyterian ministers of the West. But I am sure all of us are agreed that there is a proper enthusiasm which the faithful preaching of the gospel is sure to arouse. It did so in the time of the apostles when conscience-stricken hearers were constrained to cry out, What shall we do? And that enthusiasm which is generated and maintained by the truth of God, is congenial to Presbyterianism and our Church has ever sought to foster it.

This is just what might be expected, when you consider that for which the Presbyterian Church stands. We do not seek to exalt a system of doctrine, or a form of government, or a directory of worship as an end in itself. We recognize the Lord Jesus Christ as

the only head of the church, and in our standards we seek to define the oracles, the ordinances and the ministry which he hath given for the gathering and perfecting of the saints in this life to the end of the world. In our beliefs, in our fundamental principles and aims, we endeavor to exalt the religion of Jesus Christ, going back to the Scriptures as our rule of faith and obedience, placing great emphasis on the evangelical principle of the Reformers, that the Spirit of God maketh the reading and the preaching of his holy Word an effectual means of enlightening, convincing, and humbling sinners, driving them out of themselves unto Christ, conforming them to his image and building them up in grace.

True Presbyterianism stands for the gospel of Jesus Christ, and proclaims with no uncertain sound those very truths of sin and grace which God has revealed and which he always blesses in large spiritual awakenings. We would not contend that our Church has always been true to her trust and her mission, nor that the ministers of our denomination have always with the power of the Spirit faithfully declared the whole counsel of God to sinful men; nor would we depreciate in the least the great and noble work for God which our sister churches have accomplished and are accomplishing. Yet it is a simple fact of history that Presbyterianism has the strongest affinities with genuine revivals of religion, and has been wonderfully used of God in promoting them.

In illustration of this, let me remind you first of all, that the Presbyterian Church is the direct fruitage of that great revival of religion which swept over Europe in the sixteenth and seventeenth centuries, and which we commonly call the Reformation. No matter what emphasis we may put upon the intellectual, the ecclesiastical, the social, the political significance of that momentous movement, we must not ignore its preëminently religious intent and power. Its leaders were men of God, who had passed through a deep religious experience. Burdened with a sense of sin, they had sought relief in mediæval Catholicism, and had sought in vain. Turning in revolt from the errors and corruptions of a degenerate church, their attention was called to the plain teachings of God's Word, to the simple gospel of Christ, and they found light and peace and comfort in those saving truths which a formal and worldly church had lost sight of. And when they proclaimed the biblical doctrine of sin and salvation by grace, it went flaming through the heretical, sacerdotal, and ceremonial rubbish which had accumulated through the centuries, and set all Europe on fire. Luther, the hero of the

Reformation, by his sermons as by his theses sought to recall the people from their backsliding and bring them into fellowship with the Father through the justifying merits of Jesus Christ. Zwingli, from the old cathedral pulpit in Zurich, preached Christ and him crucified, and made the moral desert of that city to blossom as the rose. Knox, in Scotland, Crammer and Latimer, in England, sought to revive the church by reaffirming the great evangelical principles declared by Christ and his apostles. And truly the Spirit of God was at work, convincing of sin, glorifying Christ, transforming human lives, and nourishing them with the soul-satisfying truth of God.

The faith of the Reformers was elaborated and consolidated by Calvin, in whose system of grace the evangelical principles of the gospel were clearly and comprehensively set forth. The impression is prevalent that John Calvin was a mere speculative theologian, one of the subtilely metaphysical schoolmen who indulged in the most abstruse questionings, and soared aloft into a realm of thought far removed from practical life. But he was preëminently a preacher of the gospel and from the pulpit of his cathedral he was recognized as the religious instructor not only of Geneva, but, one might say, of all Europe. And the system he formulated comprised the results of an earnest attempt to apprehend and render intelligible the great facts of redemption in their application to a lost world. His powerful influence inspired the revival movement everywhere. During the persecution under Queen Mary, multitudes came over from England to Geneva, sat at the feet of Calvin, whom they loved and revered as a father in Israel, and when they returned home upon the news of Elizabeth's accession, became the leaders of the great Puritan revival, which Carlyle has called the greatest movement in the history of the world. It was a popular uprising stimulated by the Word of God, and demanding a real reformation and a purer, more spiritual conception of religion.

The Westminster standards were the product of this movement of the people and were formulated by God-fearing and practical men with a view to vital Christianity. It is a great mistake to think of the Westminster divines as a select body of scholars who were not in touch with the common people and the religious wants and aspirations of humanity. That they were eminent theologians cannot be denied, but the majority of them were hard-working pastors, who knew by experience the saving truths of redemption which alone could regenerate the heart and bring peace and joy to burdened souls. And the standards prepared by them were

meant for the practical purpose of keeping the Church loyal to the truth of God, not only in belief and worship, but in life, according to that fundamental Presbyterian principle enunciated some years later, that the truth is in order to goodness and that the touchstone of truth is its tendency to promote holiness. Now I do not hesitate to maintain that these standards are not only the ripest product of the Bible study and thought and of the religious experience of that great revival period, but also that they are the best expression of the Biblical doctrines of sin and grace ever formulated. And the preachers who have been saturated with the Westminster teaching on the subject of salvation have been, as a rule, great revivalists. I wish there might pass in review before us the great spiritual awakenings of the past two or three centuries, and as we would study them one by one, I am sure our conclusion would be that Calvinistic preaching has had under the blessing of God most to do with their promotion.

Take a few instances in connection with the religious life of our own country. Think of the Protestant colonization of America, which was so largely promoted by a spiritual awakening. It is, perhaps, a natural thing for us to contemplate only conversions in connection with revivals of religion, because, as a general thing, the mighty workings of God's Spirit have brought large numbers into the church. But this is not always the case. Strictly speaking a revival can only be predicated of God's people when their spiritual life which has died down is quickened and stirred to intenser manifestations. The fruits of this generally appear in conversions of the impenitent. But you have, perhaps, heard of an instance where the evidence of a marvelous work of grace was seen in the fact that twenty or thirty people were put out of the church. In one of our western Synods this fall, it was regarded by some as the proof of the Spirit's presence that the church rolls had been so pruned down that the net gain in the whole Synod was only four.

In the time of Moses, a revival of religion caused the Israelites to forsake Egypt and journey to the land which God had selected for them. And it was religious faith and enthusiasm which impelled our Puritan fathers to leave the old country and brave the perils of an unknown wilderness, and the Protestant colonization of our Republic was due in large measure to the great quickening of religious life that was going on in Europe during the seventeenth century. The early settlers of our land came to these shores in order to secure greater freedom and spirituality of faith

and worship, and it was religious conviction, the desire to keep in right relations with God, which directed and controlled them in their movements. I do not stop to speak of the national ideas and institutions which have come down to us as a rich heritage from our Puritan forefathers. The point I make is that the colonization which laid the foundations of the American Protestant church, which has been such a powerful and aggressive force in the growth of the kingdom, was the direct result of a true revival of religion, when the Holy Ghost was at work, when the consciences of men were aroused, when their convictions of truth and duty were based on the Word of God, and they were determined to be true to Jesus Christ, no matter where he might lead them. And these American settlers were, to a large extent, Presbyterians. The Pilgrim fathers, who were Independents in church government, took the first opportunity they could get to adopt the "Westminster Confession of Faith," for the "substance of doctrine." The Puritans who settled in Massachusetts and in Connecticut were, in the main, Presbyterians, although many of them had not renounced their connection with the Anglican Church. The same thing may be said of the Dutch colonists, and of the Huguenots, not to mention the Scotch-Irish immigration of a later date, which for a number of years planted twelve thousand colonists annually on American soil. The early history of the churches thus planted points to almost innumerable revivals—"times of refreshing," as they were called then. For example, in the church of Northampton, prior to the ministry of Jonathan Edwards there had been no less than five great "harvest seasons."

The most remarkable revival in the early history of our country was what is known as "the great awakening of 1740," although it was not limited to that single year. It began in the Calvinistic Dutch Church of Raritan, New Jersey, but was promoted mainly by Jonathan Edwards, who, though he was the pastor of a Congregational church, was a pronounced Calvinist in his theology, and put himself on record to this effect, "The Presbyterian way has ever appeared to me most agreeable to the Word of God, and the reason and nature of things." Those were wonderful days of the Son of Man. In Northampton a general seriousness spread over the whole town, and there was scarcely a person, young or old, who was not concerned about eternal things. The town seemed full of the presence of God, and in almost every home the divine Spirit was at work. The number of communicants rose to over six hundred, who solemnly covenanted to renounce all evil ways,

and watchfully to perform every known duty. The revival spread through New England and the Middle States and left its impress on more than one hundred and fifty towns. And it has been estimated that as many as fifty thousand people were born into the kingdom. There were attendant evils, which can only be deplored, yet Edwards who had carefully studied the whole movement, considered it a genuine and most beneficent work of God's grace. And mark you this, not only were the leaders in that great awakening Calvinistic in their theology, but the staple of their preaching was the Westminster doctrine of sin and of sovereign grace revealed through an all-sufficient Saviour.

But some one will ask us to look at the great evangelical revival in England which was contemporary with the awakening in this country, and out of which Methodism came. Of the operations of that important and wide-reaching movement, it may be said, as John Wesley said of William Law's practical treatises, "Of how great service these have been in reviving and establishing true, rational, scriptural religion cannot be fully known till the Author of that religion shall descend in clouds from heaven." Among other things it led to the abolition of slavery in England and her colonies. The Religious Tract Society and the British and Foreign Bible Society were direct results. The work of foreign missions received a great stimulus, and there were founded in consequence the Wesleyan Missionary Society, the London Missionary Society, and the great Church Missionary Society—without question a wonderful work of God. But are we to suppose that the doctrines proclaimed were Arminian, and that Presbyterianism had no part in this great movement? By no means. In the first place the great awakening in America preceded the English revival and it was Edward's account of the work which came under his observation which stimulated and gave form to the ideas that were fermenting in Wesley's mind. The movement began in England with the preaching of George Whitefield, a Calvinist, and he was *par excellence* the preacher of the revival, while Wesley was its organizer. On the subject of election and predestination Wesley was anti-Calvinistic. But along with the other evangelical preachers of his day, he emphasized good, old-fashioned doctrines in which Presbyterians have always believed; for example, the total depravity of human nature, the free and undeserved mercy of God, as the sole originating cause of man's salvation, the vicarious sacrifice of Christ as the sole meritorious cause of man's acceptance with God, and the total inability of man to turn

to God without the Holy Spirit. The old Calvinistic hymn of Augustus Toplady, "Rock of Ages, cleft for me," was written at this time, and, as has been truly said, it contains the gospel of all the great evangelists, the gospel that supplies the soul's deepest needs, the gospel that may be prayed and may be sung.

Our thought this day goes back to the revival of one hundred years ago, which doubtless had much to do with the beginnings of this church. There was at that time a most copious and extensive outpouring of the Holy Spirit, and it was certainly greatly needed. Religion and morality had fallen to the lowest watermark of the lowest ebb-tide ever reached in our country. French infidelity had come in like a flood, and our leading statesmen were unbelievers. Intemperance was so general and the demand for distilled liquor so great, that the attempt of the Government to levy a tax led to the Whiskey Insurrection of 1794. The church had become so honeycombed with worldliness and sin, that the General Assembly issued a pastoral letter in 1798 deploring "the visible and prevailing impiety and contempt for the laws and institutions of religion and abounding infidelity, together with an advancing profligacy and corruption of public morals" and the Assembly called upon the people to observe a special day for humiliation, fasting, and prayer. Starting with the revival that took place in Vance's Fort of Western Pennsylvania under the leadership of that godly layman, Joseph Patterson, a gracious work was carried on in those old historic churches, such as Cross Creek, Upper Buffalo, Chartiers, and Cross Roads, many of whose sons and daughters are scattered to-day throughout the West. Among the preachers of that time were those spiritual giants, Joseph Smith, Thaddeus Dod, John McMillan, and Elisha Macurdy, and under their heart-searching preaching, more than a thousand persons were added to the kingdom. In its wider movement the rain of heavenly grace fell upon the sparsely-settled districts of the West. The revival spread eastward and southward, and some of the scenes witnessed in Kentucky, Tennessee, and North Carolina, seem almost incredible.

The results of the awakening were so gratifying to Presbyterians that the General Assembly of 1803 declared, after scrupulous inquiry, that nothing had ever occurred in this country so favorable and so gratifying to the friends of truth and piety. Whatever criticism may be passed on the intense and extravagant physical manifestations, such as sudden outcries, hysteric weeping, prostrations on the ground, and "the jerks," the great revival of 1800



REV. JAMES C. BARNES,
1836-1845.

was an epoch-marking event in the history of the American Church, for it was the beginning of a long period of abundant and vigorous life, which lifted up the church from its low estate, and girded it for the stupendous tasks which have been and are still devolving upon it. Since the preaching of that time was decidedly Calvinistic, and the revival itself was mainly within the Presbyterian Church, naturally Presbyterianism received a powerful impetus. At that time were organized old historic churches which have since been citadels of the kingdom and radiating centers of divine influences. The Board of Home Missions came into existence as a result, and who can estimate the wide-reaching service of that agency in caring for destitute flocks and in sending the gospel to the needy portions of our land. The series of missionary efforts that followed led to the organization of our Board of Foreign Missions, that has been so wonderfully blessed of God in planting the cross in the regions beyond. The revival of a hundred years ago gave a great impetus to higher education. Witness Jefferson, Washington, Union, Hamilton, and Miami colleges. To provide for an educated ministry, a theological seminary was established at Princeton, for the purpose of training preachers who should be "lovers as well as defenders of the truth as it is in Jesus, and *friends of revivals of religion.*" There have been many fruitful revivals since that time, both in individual churches, and throughout various portions of the kingdom; and the history of the Presbyterian Church, in this land and in other lands, is the record of many a gracious rain that has fallen on God's inheritance, when it was parched and thirsty, and yearning for him to bow the heavens and come down.

The prayer of the psalmist, "Wilt thou not revive us again?" has of late been ascending to God from many a waiting heart and from many a congregation that is weary with watching and warfare. Many eminent Christian workers believe that the church of Christ is on the eve of a great revival of religion. God grant that it may come. But since the truth of God, and the gospel of Christ do not change, are we to suppose that the next revival will be essentially different from those in which Presbyterians have taken such a large part? A distinguished English writer has recently discussed this question, regarding the characteristics of the next revival, and he concludes that it will make Christ and him crucified to shine before the souls of men as the sin-bearer, that it will concern itself also with the perfecting of the saints, and will promote the rule of righteousness toward God and

man. And I think he might have added that the next revival will cause the Lord's people to heed the Saviour's great commission, and, as never before, rally round the idea of world-wide evangelization. To promote such a revival Presbyterianism is certainly well fitted, under the power of God, since its aim has always been to bring sinners to the atoning Saviour, that they may trust the redeeming power of the blood that has been shed on Calvary. It has striven furthermore to build up the saints in holiness and comfort, teaching them the power of Christ's spirit and the ways of his strengthening love, and also that there is an inseparable connection between faith and practice, truth and duty, for true religion sanctifies all the relationships of life and makes men righteous and moral. And with all our superb equipment, with the vast resources at our command, the old Presbyterian, blue banner of the Covenant should be carried as heretofore, well to the front of the Lord's army in its battle with the powers of darkness, and the combined forces of righteousness and sin. In the great forward movement of the church of God, I trust this congregation may zealously unite. In the history of this church there have been many spiritual harvests. Spiritual life which has grown languid and weary has been kindled again and again to new energy and hope, and a multitude of souls has been here gathered into the kingdom. But may the days to come be more fruitful and more glorious than any yet known, and throughout the next century may there be that abundant life which only the presence and power of the Holy Ghost can impart and quicken.

JOHN CALVIN AND THE FORMATIVE INFLUENCES OF MODERN LIFE.

BY THE REV. WILLIAM MCKIBBIN, D.D.

“Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?” (Matt. 7:16).

IN 1453 Constantinople fell before the Turkish power. With it fell the prestige and strength of the Greek, or Eastern, Church, whose ecclesiastical head, the Patriarch of that great city, disputed with the bishop of the see of Rome the primacy in Christendom. In its fall, to Roman Catholic eyes, God was punishing the great schism of which, in their judgment, the Eastern Church had been guilty, and vindicating the claim of Rome to preëminence, and of its bishop to be the vicar of Jesus Christ on earth. But He who “moves in a mysterious way his wonders to perform” was, as a matter of fact, setting in motion forces which were destined to deal Rome her deadliest blow, strip her of vast possessions, and call into existence great rival Christian communions of apostolic form and doctrine, which should rebuke alike the errors of Rome and Constantinople, and place the leadership of the nations in the hands of those who conceded the exclusive claims of neither.

In Constantinople Greek learning had its metropolis. Here the language in which apostles wrote their inspired productions, and the church fathers contended for the faith, and in which the choicest products of heathen literature were embodied, was studied and cultivated to the highest degree. Here manuscripts of the New Testament scriptures and of the Septuagint translation of the ancient Scriptures abounded, as well as those containing the noblest productions of the Greek mind.

Greek scholars, fleeing from persecution at the hands of the Mohammedan conquerors, coming westward carried with them these precious writings, and a complete literary apparatus for the study and interpretation of the language in which they were penned. These fugitives wherever they went kindled an enthusiasm for letters, roused the thinking minds of all western Europe, and brought about a wide-spread and genuine revival of learning. Soon the students of western Christendom were able to test the

church's claim to apostolicity, by an appeal to apostolic teaching in apostolic language. Meanwhile the discovery of printing vastly promoted the diffusion of knowledge, by rendering the multiplication of copies of the Scriptures and other writings comparatively inexpensive. Soon the universities of Europe were crowded with students seeking to acquire it.

While this great movement in the intellectual world was progressing, the wide-spread corruption in the church, the weight of its exactions, temporal and spiritual, its attempt to attain civil as well as spiritual absolutism had finally culminated in a deep-seated and far-reaching hostility to its claims, and doubt as to its authority, which for lack of effective intellectual and scriptural weapons with which to arm itself was powerless to curb its power. These combustible materials, long gathering, were suddenly ignited by the bold challenge of papal authority contained in the immortal theses of the German monk, Martin Luther, nailed by him to the door of the little church in Wittenberg, October 31, 1517. A conflagration was kindled throughout Europe, and the Reformation was ushered in amid storm and battle, fire and sword, appealing above popes and potentates to the infallible Word of God as the final arbiter in all questions of faith and morals.

The revival of learning and the revival of primitive faith and living went forth hand in hand to accomplish the mighty work of which the Protestant nations of Europe are the earlier fruits, the United States of America a later and riper product, the missionary activity of the nineteenth century and the growing ascendancy of Anglo-Saxon power later and still richer ones.

One of the greatest actors in that movement was John Calvin, without whom friends and foes alike concede its great success would have been doubtful at least, if not impossible. He was born in Noyon, Picardy, France, July 10, 1509, twenty-six years after the birth of Martin Luther. His mother, who died while he was yet young, was a woman of gentleness, of great beauty of person and devout piety, and devoted to her family. His father was a lawyer and public official, so related to the church authorities and the nobility as to have the confidence of both, and able on that account to place his children in the most cultivated society of the times.

The intellectual qualities of his son were so early manifest that his father determined that he should enter the church, and to that end should enjoy every educational advantage which he could give him. In accordance with a custom of the age, at eleven years old he was given "the tonsure," or introduced into the clerical



REV. WILLIAM C. ANDERSON, D.D.,
1846-1849.

order, though not inducted into the priesthood, and received a benefice, the stipend of which he expended in securing his education. At the universities of Paris and Orleans he pursued his studies with such success as to secure, when still quite young, the degrees of doctor of theology and of law, and was invited to assist in the instruction of his fellow-students. His habits of study from the first were exceedingly severe and exacting. "It was his custom, after a moderate supper, to pass half the night in study, and the next morning as soon as he awoke, to think over again, and so complete what he had learned over night. By these night watchings he acquired his vast and exact learning, and sharpened his natural powers of thought, but by the same means he prepared himself bodily suffering and an early death" (Henry, Vol. I., p. 27).

His conversion about this time was somewhat sudden. The ineffectiveness of the ceremonies of the Church of Rome to satisfy the conscience, secure pardon for sin and peace with God became painfully manifest to him as well as their incongruity with the teaching of the New Testament. His experience at this period is set forth in the form of a prayer to God: "For whenever," says he, "I descended into myself, or raised my heart to Thee, such extreme horror surprised me, that neither purifications nor satisfactions could heal me. Alas! the more closely I examined myself, so much the sharper became the stings of my conscience. To such a degree was this the case that neither solace nor comfort existed for me, except in so far as I could deceive myself, and forget myself" (Henry, Vol. I., p. 30). Light and peace came, however, through faith in Jesus Christ as the Lamb of God and Saviour of men. With this spiritual transformation came an intense desire to teach and preach Christ, and to pursue studies which would best fit him for such work. He says, "Though I did not entirely neglect my other studies, I pursued them with little interest." His preaching soon attracted attention, while a commentary on Seneca's work on "Mercy," addressed to the French king in behalf of his persecuted Protestant subjects, gave him a wide name and reputation, and exposed him to great peril. In it he contended that the "legitimate tendency of the Protestant movement was everywhere to strengthen the moral stability of society, and to increase dutifulness and loyalty in subjects." (Tulloch.)

Soon he was acknowledged as the head of the Reformed movement in France, and fell heir to all the burdens and dangers

of such a position. Meanwhile he published his "Christian Institutes," which were a complete and systematic statement and defense of the doctrines of the Reformed faith, and which immediately became the theological text-book and *vade mecum* of the Protestant world.

He found Protestantism broken into more or less fragmentary parties and tendencies, working under a general conviction and impulse, but full of inconsistencies and antagonisms. He seized and formulated its great fundamental truths and principles, stated them in clear and cogent terms, set forth their scriptural authority, and unfolded their organic and vital unity. It was the greatest unification of Protestantism ever effected, and held it together along essential lines, amid many differences of a minor character, due to national peculiarities and conditions, and individual and ecclesiastical idiosyncrasies. In church polity he defended principles fundamental to all Protestant communions, and thus enabled Protestant Christendom, in doctrine and order, to oppose system to system, and organization to organization in its death-struggle with Rome. My purpose, however, on this occasion, is more especially to trace the connection between Calvin and the ideas and institutions which are feeding and sustaining the spiritual and benign forces of modern life. The modern historical epoch commences with the Reformation, and in that movement Calvin was not only a great but an original force.

Says Benjamin Kidd in his "Social Evolution": "If we are to regard our civilization as a single organic growth, and if, for the seat of these vital forces that are producing the movements in progress about us, we must look to the ethical development which has projected itself through the history of the western races, it is evident that it is from the epoch of the Renaissance, and the Reformation that we must, in a strictly scientific sense, date the modern expansion of society."

"We are all of us, whatever our individual opinions may be concerning the movement, unconsciously influenced by it at every point of our careers, and in every movement of our lives. We, like our times, are mentally and morally the product of it; we have simply no power to help ourselves" (pp. 202, 203).

Let us consider then, Calvin's contribution to this vast and pervasive movement in modern life, and the debt we owe under God to this wonderful man.

1. Calvin expounded in person as well as in theory the mutual harmony of true religion and sound learning.

His scholarship was as unquestioned as his loyalty to the truths of revelation. He was at home in all the learning of his time, pagan and Christian. His use of the Latin tongue, the literary and social medium of the learned and cultured circles, was unequalled by any scholar of his time, and not surpassed by the great Latin writers themselves. His diction was a model of style and perspicuity, and this in spite of the fact that the Latin in current usage was marked, as one competent to speak has said, by "all the blemishes of eleven centuries of corruption and bad taste." It is no exaggeration to say that his attainment reached the highest point possible in the use of a dead language. To use the language of another, "For majesty when the subject required it, for purity, and in short, every quality of a perfect style, it would not suffer by comparison with that of Cæsar, Livy, or Tacitus" (Smythe).

He was a master in the Hebrew and Greek tongues, and searched the Scriptures with ease in the originals. He was a dialectician of the highest order, a student of the ancient classics, a master in philosophy, a legal expert, and a student of history. He vigorously assailed every type of piety, however devout or experimental, which despised human learning or regarded its possession as a hindrance to faith. He says, "Knowledge is no more to be found fault with, because in some instances it puffeth up, than is a sword, if it fall into the hand of a madman. This is said in reference to those fanatics who furiously clamor against all art and all science, as if they only availed to puff men up, and were not most useful instruments both of piety and common life" (Commentary on I. Cor. 8:1). This attitude towards learning has been the peculiar glory of the churches which received the system of faith called by his name

2. Calvin insisted on popular education as a necessary safeguard to both church and state.

He designed to make Geneva ecclesiastically and civilly a model for Christendom. While he failed to escape from some of the errors of his age, which had held their place in Christendom unchallenged for centuries, he espoused principles fundamental to all organized life, and in which lay capsule the ultimate correction of the errors of his time, which he still retained. One of these principles was that popular education was essential to civic and religious well-being. He established, therefore, in Geneva, a free public-school system, and made attendance thereupon a compulsory matter.

While carefully avoiding, on the one hand, the error that popu-

lar education can safely exclude or omit all religious training, he avoided with equal care the antipodal error that popular education can safely restrict itself to ethical and religious training alone.

The rationalistic movement, which shadowed and discredited the Reformed movement, and identified it in the eyes of some with immorality and lawlessness, disclosed to his keen vision the fatal deficiency of intellectual training alone, while on the other hand, the ignorance of the people and of many of the clergy, which had made possible the wholesale imposition upon them of lies and mummeries, had equally disclosed the peril to which religious sentiment divorced from knowledge gave rise. Geneva under Calvin's administration boasted educational advantages unsurpassed. Its university was filled with students from every country in Europe, and its influence affected all Protestantism, especially that portion which adopted Calvin's peculiar views.

George Bancroft, a Unitarian, in his "History of the United States," does not hesitate to say, "we boast of our common schools. Calvin was the father of popular education, the inventor of the system of free schools." Not only is Calvin thus related to this great, and in a peculiar sense, American educational system, but to maintain its power and usefulness we must continue to insist with him, that no public education fulfills its end, which is not charged with the fundamental ethical, social, and political ideas of Holy Scripture. True to the spirit of Calvin, wherever Calvinism has gone, the church and the schoolhouse are seen together, not as rivals and antagonists, but as hearty co-laborers in seeking the highest welfare of the community. Indeed he reached a point to which we as yet have only partially attained; namely, the recognition that popular education is so vital to the welfare of society, and ignorance so dangerous thereto, that the state may justly compel parents to provide such education either in its own institutions or in others imparting the requisite amount.

3. Calvin maintained that right conceptions of God and right relations to Him were the norm and source of everything good in individual, social, ecclesiastical, and political existence.

His conception of a renewed humanity and a regenerated earth was the fulfilment of the Saviour's prayer, "Thy will be done on earth as it is in heaven." His standard by which all systems of thought and all interpretations of nature and providence were ultimately to be tested, was the character of God as set forth in Holy Scripture. No department of human life was beyond His



REV. PHINEAS D. GURLEY, D.D.,
1849-1854.

law, or could be properly established and carried on save in conformity with His all-wise and holy requirements.

While he confused at some points the spheres assigned to moral and coercive forces in setting up and maintaining the divine order, his supreme effort was to organize church and state, individual and associated, upon the revealed will of God. To Calvin the seat of ultimate law, the place of final authority was the Divine Personality. The universe, material and sentient, was the embodiment of His laws, human history the outworking of His plans, the gospel the depository of His redemptive power and method, and the common and supreme end towards which all harmoniously worked together, the glory of God. To him, no church, no society, no state, was properly organized and operated save in subjection to God and no science truly such so long as it ignored His existence and attributes as fundamental to all its processes and conclusions. He saw that the exclusion of God from a part of human life would inevitably issue in His practical exclusion from all human life.

4. He was one of the greatest pioneers of civil and religious freedom, in that he made law superior to potentates as well as populace, and made liberty loyal to law and law the guardian of liberty.

In his commentary on Seneca's work on "Mercy," addressed to Francis I. of France, in behalf of his persecuted Protestant subjects, Calvin shows conclusively that a scriptural reformation has no sympathy with anarchy or lawlessness of any kind; no tendency to disrupt the ties which bind subject and ruler together, but rather to cement and perpetuate the same in the highest form; in other words, that it sustains all lawful authority and invigorates and perpetuates all the normal ties and relations of society. Indeed, this spirit of order was so impressed upon all the communions which accepted Calvin's views, and upon all the peoples among whom these communions were dominant, that the worst enemies of Calvinism have never charged that it was a disruptive force, working in the interest of disorder.

No system of belief has so insisted on righteousness in individual and associated life as has Calvinism. Says James Anthony Froude, no friend of Calvinism, concerning the Calvinists of Reformation and post-Reformation days: "They attracted to their ranks almost every man in western Europe that 'hated a lie.' They were crushed down, but they rose again. They were splintered and torn, but no power could bend or melt them. They

had many faults; let him that is without sin cast a stone at them. They abhorred, as no body of men ever more abhorred, all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil is the remnant of the convictions which were branded by the Calvinists into the people's hearts" (Calvinism, p. 50).

On the other hand their resistance to tyranny in church or state was constant and unflinching. Before their courage and determination thrones, temporal and spiritual, based on unrighteousness and falsehood, rocked and tottered to an inglorious end. Says Froude again: "I shall ask you again, why, if it be a creed of intellectual servitude, it was able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority. When all else has failed, when patriotism has covered its face, and human courage has broken down; when intellect, as Gibbon says, 'with a smile or a sigh,' content to philosophize in the closet, and abroad worship with the vulgar, when emotion and sentiment and tender imaginative piety have become the handmaid of superstition and have dreamt themselves into forgetfulness that there is any difference between lies and truth, the slavish form of belief called Calvinism in one or the other of its many forms has ever borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence, or melt under enervating temptation." Such was the influence of Calvinism in maintaining the struggle for civil liberty against the aggressions of the British crown in the Revolutionary War that it earned for it from its enemies the name of the "Presbyterian Rebellion."

5. Calvin, in an age when monarchy was almost the only form of government extant, contended for a republican form of government as most conducive to the welfare of the people, and most consonant to Holy Scripture.

He says: "The vice and imperfection of men, therefore, renders it safer and more tolerable for the government to be in the hands of the many. . . . This has always been proved by experience, and the Lord confirmed it by his authority, when he established a government of this kind among the people of Israel." So powerful and manifest has been the influence of Calvin along these lines, that our historian, George Bancroft, does not hesitate to say: "We may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient

of modern legislators. More truly benevolent to the human race than Solon, more self-denying than Lyceurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world the impregnable fortress of popular liberty, the fertile seed-plot of democracy."

6. Calvin expounded in practice and doctrine the great truth that the well-being of the state and church depends upon the extent to which public spirit and unselfish devotion are to be found among their constituents.

The church or state which is incapable of producing servants who love its interests better than themselves is doomed sooner or later to destruction. On the other hand, where this spirit prevails, and in every emergency men and women appear not counting their lives dear unto them, nor any sacrifice too great that they may further the ends of truth and righteousness, there civil and spiritual benefits will abound and God will be glorified and man ennobled and blessed.

At twenty-eight Calvin sacrificed all the honors that a powerful church could lavish upon him, and became an exile and fugitive, menaced with death for the cause of truth. His life was one long struggle, his toils almost incredible, his sorrows numerous and severe, a feeble body and a scanty income his constant companions, but with an inflexible and holy purpose to serve God and humanity, he endured until the end.

Says Bancroft: "His probity was unquestioned, his morals spotless. His only happiness consisted in 'task of glory and of good,' for sorrow found its way into all his private relations. He was an exile from his place of birth. As a husband, he was doomed to mourn the premature loss of his wife; as a father, he felt the bitter pangs of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness. No love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued, year after year, solitary and feeble, yet toiling for humanity, till after a life of glory, he bequeathed to his personal heirs a fortune in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world a pure reformation, a republican spirit in religion, with the kindred principles of republican liberty."

With such a record Calvin stands forth as the great scholar, the great religious thinker and leader, the great humanitarian,

and the great patriot of his age; a man in whom loyalty to God and devotion to the interests of his fellow-men mastered all possessions, and dominated all aims and interests. His statue should stand not only in the courts of the church of God, but also in the capital of the nation, whose spirit his teachings fired, and whose virtues alone can perpetuate her greatness.

But we must now approach a part of Calvin's history which has involved him in a great cloud of misapprehension, and exposed him to abuse almost unparalleled in its virulence; namely, his relation to the execution of Michael Servetus at Geneva for heresy. Let us frankly admit that while Calvin opposed the mode of his execution; namely, by fire, and was not a part of the body which inflicted it, nor personally acceptable to a majority of that body, yet the penalty of death was imposed in known harmony with his views, and with his full endorsement. What can be said in mitigation of a course of conduct so much opposed to modern sentiment, and, as we believe, to the spirit of Christ?

The following considerations, I believe, ought to go far to relieve Calvin's name from the deep shadow which has been cast upon it by this deplorable tragedy:

1. When Servetus entered Geneva, he knew that its organic law made heresy a penal offense, and persistence therein in aggravated form, especially connected with blasphemy, punishable with death. His very presence was a challenge to the authorities to carry out this law, or abandon the constitution they had solemnly engaged to maintain.

2. Servetus had been warned by Calvin that his entrance into Geneva would expose him to prosecution and almost certain death. He sought his persecutors and forced the issue to its terrible arbitrament.

3. Servetus accompanied the propagation of his views with the most scurrilous and blasphemous language; a method of disseminating even acknowledged truths so shocking to the moral sense of modern times, as to have been made a penal offense in almost every civilized state. He called "the persons of the Godhead inventions of the devil, and the Trinity a hell-hound." He carried his pantheistic principles to the point of obliterating all moral distinctions, affirming that he did not "doubt but that this footstool, or anything else you may point out, is the substance of God. When it was again objected to him, 'Then will the devil actually be God?' he answered with a peal of laughter, 'And can you doubt it?'" His conduct was so shocking that it deprived him of all

sympathy and cut off all hope of a mild sentence. Calvin said after the execution, "He would not, indeed, have been in danger of any severe punishment, if he had only conducted himself with moderation and had offered any hope of his repenting."

4. His views were propagated and his visit to Geneva made in connection with a political movement designed to subvert the Genevan constitution and execute or exile Calvin and his coadjutors.

If Calvin did not discriminate the views of Servetus from the political policy with which they were identified and designed to promote, Servetus himself did not. His views were avowedly promulgated with a view to a revolution in the state and actually did stimulate, as they were designed to, the lawless and anarchic elements in the little commonwealth. It is a question whether any views, however theoretically correct or in themselves innocuous, would even now escape legal condemnation and punishment, when propagated with the effect and designed effect to overthrow the government and let loose the wild spirits of anarchy upon a community. Calvin was resisting a civic as well as a religious heretic and deemed the civic sequence of the religious error as its inevitable consequence.

5. Servetus propagated his views in active sympathy and coöperation with the Libertine party in the Geneva state, who sought the overthrow of Calvin and the government in the interest of the grossest and most open immorality.

"The Libertines," says Dr. Philip Schaff, "taught the community of women, and elevated spiritual marriage above legal marriage, which is merely carnal and not binding." The licentious wife of the Councillor Ameoux, when arraigned for her conduct, in her defence declared their principles to be as follows: "Believers have then only reached the highest grade of love when they understand this principle. No one ought to forbid this communion even between the nearest relatives. Such a union is holy if it take place between a Protestant and a Catholic, since, according to St. Paul, the believer sanctifies the unbeliever. A union of this kind cannot be forbidden without wickedness, the first command which God gave to man being, 'Increase and multiply.'" (Henry.)

Libertinism sought to establish vice on scriptural grounds and to the impetus of passion add that of religion. With this party Servetus was in alliance, and to strengthen its hand, his attack upon the most sacred truths of Revelation were in part designed.

Thus in Servetus intellectual liberty was bound up with anarchy and licentiousness.

Calvin and those who were in sympathy with him felt that the triumph of blasphemy and licentiousness in connection with Protestantism would discredit it with every government and law-abiding people in Europe, and would identify the Papal Church with the cause of order and public morality and issue in the utter destruction of the Protestant cause. They shared with all Christendom, Catholic, Greek, and Protestant, the belief that heresy, at least in extreme cases was punishable with death. When had heresy ever appeared so hideous, so deadly to the temporal, moral, and scriptural interests of men, as when in league with anarchism and licentiousness? When could a case more aggravated arise? When, if not in this case, could death ever be justly inflicted?

Calvin, thus situated, still sharing the error of his age, indorsed the execution of Servetus for his heresy, instead of for the assault upon the state and public morals which had been identified with and promoted by it. Though the punishment by death in any form was too severe, and in its actual form barbarous, may we not justly say that the right man was condemned, but upon the wrong ground? Throughout Christendom for a hundred years not a voice was raised in censure of Calvin or the Geneva authorities. Every reformer then living indorsed Calvin's course and even the gentle Melancthon does not hesitate to write to Calvin as "Honored man and most beloved brother," assuring him, "I thank the Son of God, who has been the umpire and director of your conflict. The church of Christ will also, both now and all future times, own its gratitude to you. I am wholly of your opinion, and declare also that your magistrates, the entire proceedings having been conducted according to law, acted quite justly in condemning the blasphemer to death" (Henry).

In reply to Roman Catholic writers who seem to single out Calvin for special censure in this matter, I cannot do better than to quote the following words of Bungener: "When those who testify so much horror before the stake of Servetus are those who experienced none before the thirty or forty thousand fires which were kindled by the Church of Rome in the same century, we will no longer say, Where is justice, but the most common honesty and the most ordinary decency."

And now as we review the life of this wonderful man, and see the great and widening stream of benediction, temporal and spiritual, which has flowed through Europe and America from

his teaching, and the communions and states which accepted them; and as the clouds and misrepresentations of centuries are lifting, we are discerning more distinctly the grand proportions of this colossal leader, and see that, while sharing the error of his age, he taught truths which must ultimately correct that error, and differed from his age only in towering above it, and expounding those great truths and principles which are and have been the formative elements of modern life, and without loyalty to which modern life cannot continue, much less extend its beneficent sway to new peoples and empires still prostrate in the chains of civic and spiritual despotism.

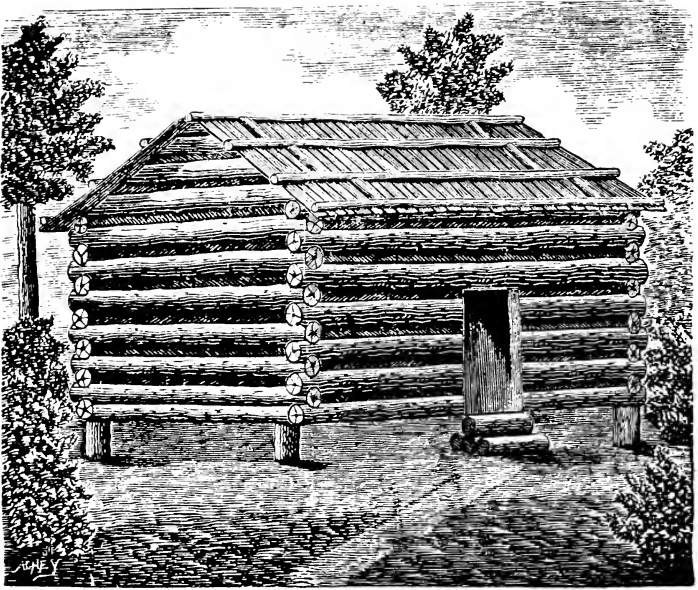
HISTORICAL SKETCH OF THE CHURCH AND ITS PASTORS.

BY COL. EDWIN A. PARROTT.

THE beginnings of this congregation are beclouded in the mists of uncertainty. A history of Dayton, published in 1888, says, "The First Presbyterian Church, under the care of Washington Presbytery, Synod of Kentucky, was organized in 1799," and the sum of available testimony seems to justify the statement. The first well-authenticated incident in its history is the preaching of William Robinson, a member of Transylvania Presbytery. He is reported to have come to this settlement as early as 1798, with authority from this Presbytery to organize a church. It is probable that he held religious services in the cabins of the settlers until the block-house was built, where the monument now stands, in the summer of 1799. The upper story of that structure then served for a meeting-house.

In the earliest of our county records appears a plat of Dayton by D. C. Cooper, and as explanatory of it his agreement to convey to the county commissioners certain lots on the plat "in trust for religious organizations for the purpose of erecting houses of worship thereon." Of these, two large lots on the northeast corner of Third and Main streets, probably by verbal arrangement with Mr. Cooper, were taken possession of by the Presbyterians, and here in the spring of 1800 the first church building in Dayton was put up. Of the sparse population of the settlement at that date, (there were but nine cabins on the town site) we claim with certainty but ten professed Presbyterians. These, with their own hands, and the help of sympathizing neighbors, built the cabin-church.

It stood up from the ground about two feet, resting at each corner on log pillars. Seven unhewn logs to each of the four sides carried it up to the eaves. The roof was of clapboards held in place by weight-poles. It had a puncheon floor, seats made of saw-log slabs, and for the preacher's desk a broader slab. There was no window, but plenty of light came through the unfilled spaces between the logs, also an abundance of air and all the winds that



FIRST PRESBYTERIAN CHURCH.

Log Cabin Meeting House, built 1799; sold for \$22 in 1805.

blew. It stood back from the street, facing south, and was almost hid among the trees and the hazel bushes. The space between it and Third Street was the burying-ground. The cabin-church was a rude structure and uncomfortable, but it was their very own, their tabernacle, and doubtless loud and fervent prayers of praise went up, when for the first time the gospel was preached under its roof.

In this house through the next four years, besides William Robinson, James Kemper, the first Presbyterian minister ordained north of the Ohio, John Thompson, father of the well-known missionary to Syria and author of "The Land and the Book," and others like them, sent by Washington Presbytery, strong men and able rightly to divide the Word preached to

"The rude forefathers of the hamlet."

By 1804 the congregation had grown up to the point of wishing regular services, and we find the Rev. James Welsh acting as pastor. It is not probable that he was regularly called and installed under direction of Presbytery, but that being a resident here he was informally invited to take charge of the congregation. He was a member of Transylvania Presbytery and had lately been over a church in Kentucky, and in the spirit of Paul, that he might not be a burden on the churches, his own hands ministered to his necessities. I infer, from this report of him and from want of mention in our church records of any payment to him, that his pastoral services through more than twelve years were gratuitously given to our congregation, or at any rate that he received no stated salary.

He is always spoken of as Doctor Welsh, but since he ministered to sick bodies as well as to sick souls, it remains uncertain whether he was an M.D. only, or a D.D. also. However that may be, he was a man of mark. He both practised medicine and kept a sort of drug-store, almost as oddly supplied as that of the apothecary who administered to Romeo. I quote from his advertisement in 1810 of drugs for sale, given in Edgar's "Pioneer Life," "yellow bark, oil of vitriol, verdigris, elixir paragorick, crabs'-eyes, Venus turpentine, and polypodium felix, a famous worm medicine purchased by the late King of France." In addition to his professional labors the doctor dealt in real estate and laid off a town covering a part of what is now called Dayton View. In 1807 he was one of the incorporators of the Dayton Academy; in 1809,

a member of the town council. It may be seen from this that the pastor of that day was of and among the people, and a leader in matters outside of his church. Notwithstanding, Doctor Welsh must have been an effective pastor. Prior to this date the congregation was unorganized and no records were kept, but in October, 1804, a minute book of congregation and trustees was opened. The first entry, after recording the election of trustees, John Miller, David Reid, John McCabe, John Ewing, and Robert Edgar, (father of our venerable elder,) continues, "for the purpose of enabling the trustees to make the meeting-house comfortable, it was agreed that a subscription should be raised." There is nothing to indicate the success of the subscription, but in the following June the trustees reported to the congregation (I quote the exact words), "that it was inexpedient to do more to the present meeting-house and propose that a subscription be raised for to build a brick meeting-house, and if a sufficient sum cannot be raised, that we loan what we can raise to the commissioners of the county to enable them to build a brick court-house, and the congregation to have the use of the court-house as a place of worship until the money is refunded."

The proposal was adopted, and Doctor Welsh was "impoverished to receive any subscriptions that may be offered or that he can obtain." The same meeting selected James Hanna a trustee, in place of Robert Edgar, who had probably declined, and D. C. Cooper and James Miller additional trustees. At once a contract was entered into between the trustees and the county commissioners by which the former agreed to loan the county five hundred dollars, to be repaid not later than January, 1810, and until repaid the use of the court-house, when not occupied by the commissioners or the court, was guaranteed to the congregation for a place of worship.

"The brick court-house" was not ready for use till more than a year later, and meanwhile the congregation held its services in the court-room, so-called, in Colonel Newcom's tavern, a two-story log-cabin (the same now standing in Van Cleve Park), on the northwest corner of Main Street and Monument Avenue.

The county records show that \$403.23 was paid in under this contract by the Presbyterian congregation, and was paid back in June, 1815. This sum was raised by subscription from thirty-two persons, of whom only seventeen were members of the Church, as appears probable from the scant records of that day. From the same source we learn of four other members whose names do

not appear on the subscription paper. We may therefore state the membership in the spring of 1806 at twenty-one souls. Dr. Welsh led this subscription with twenty dollars; only one was larger, that of Hugh Andrews, thirty dollars, and the smallest was one of four dollars. The cabin-church was sold for twenty-two dollars, May 3, 1806.

A congregational meeting was held "to choose elders to form a session;" and John McKaig, John Ritchie, and James Hanna were chosen. The first of these did not accept the office, and the next year Robert Parks was chosen in his stead, and John Miller as an additional elder, constituting a bench of four elders. In the winter of 1811-1812 the Legislature passed an act incorporating the Presbyterian congregation of Dayton, and in April, a meeting was held to organize under the act. In the winter preceding, Andrew Hood had been chosen a trustee *vice* James Miller "moved out of the bounds of the congregation," and now William King and John H. Williams were elected in place of David Reid and John McCabe, resigned. A clerk, a treasurer, and a collector were also chosen, the latter two being put under bonds very heavy in proportion to the money they were likely to handle. All the work of this board led up to the building of the brick-meeting house.

Up to this time the lots where the cabin-church had stood, had been the burying-ground of our congregation, but Mr. Cooper, in his plat of 1809, dedicated for a graveyard a plot on Fifth Street, extending from near Ludlow to the west line of Wilkinson Street, or a little beyond. The eastern part of this lot had been appropriated by the Methodists, the next plot by the Baptists, and the remainder by the Presbyterians. To prepare this ground to receive the remains to be removed from the Third Street graveyard, and for future use, our trustees in June, 1812, appointed a committee "to call on the leading characters" of the different congregations and endeavor "to know if they will join in fencing the burying-ground"; also another committee to draft a subscription paper and to obtain money to clear and fence the lots belonging to the congregation and now occupied as a burying-ground.

A notable incident of this meeting is a discussion of the question, "whether the board has power by the act of incorporation to raise money by way of subscription to pay their preacher," carried in the affirmative. But there is no record of any action under this decision until the close of Dr. Welsh's pastorate. At a subsequent meeting the committee reported "that the Methodist bury-

ing-ground does not join the ground of this congregation in a way to join fences, and there being no leading characters of the Baptist congregation, they have no report as to them. It is proposed by the leading characters of the Methodist that they will join to inclose the lots intended for burying, if the congregation will join with them." I quote the report verbatim. This, I understand, was a proposal to fence the entire plot, including the Baptist, notwithstanding their lack of "leading characters." Our board acceded; a subscription was made of \$56.50 to defray the expense and the committee subsequently reported "a contract with John Patterson to do the fencing at the rate of one dollar a panel" and "in connection with Methodist trustees, with James Thompson, who is, for the sum of forty-five dollars, to clear, plow, and sow it."

At a board meeting in May, 1813, it having been decided by the casting vote of the chairman that the trustees might properly prescribe the qualifications of electors for the officers of the corporation, it was ordered that the judges at the congregational meeting should "receive the votes of all persons who shall declare that they believe themselves to be baptized persons, and reside within ten miles of the town of Dayton, and that they have contributed to the said congregation." Two years later this order was modified so as to read, that "None but those persons in the town of Dayton and its neighborhood, who have contributed to the building of the Presbyterian meeting-house and the support of the minister, and are moreover willing to come under the government of the church within the same congregation, shall be entitled to vote for trustees and officers to manage the temporalities of the congregation." I believe this rule, with some unimportant modifications, prevails to the present.

And now provision having been made for using the burying-ground on Fifth Street, prompt steps were taken to realize on the Third Street lots. The trustees appointed a committee "to divide the ground and lay it off for sale" and "to contract for a lot for the use of the congregation,"—that is, to build on,—and the clerk was ordered to advertise the lots to be sold "on the second day of court in September next, being the 7th day of the month." The committee reported a plat showing five lots fronting on Main Street and two on Third, and "Isaac G. Burnet proposes to donate one acre of land to be taken off the southeast corner of his out-lot lying north of the burying-ground, for the purpose of building a meeting-house." Mr. Burnet's ground was deemed too far out of the way for congregational use. The five lots fronting



REV. JAMES H. BROOKS, D.D.,
1854-1858.

on Main Street were sold on the "second day of court" and the other two not long afterwards, proceeds aggregating \$3,542. The purchasers were given title-bonds, the legal title being still in the county commissioners as trustees. After a good deal of negotiation the commissioners conveyed the lots to the trustees of the congregation by deed accepted May 5, 1814, and the minutes of March 27, 1815, order "that it be entered on the minutes that deeds have been executed for the lots sold," and so closes the history of the original church grounds.

The trustees, at their first meeting after the sale, appointed a committee "to purchase a lot for the congregation for the purpose of building on," and the minutes of August 20, 1814, show "that the trustees purchased a lot of ground to build a meeting-house on, near the west end of Second Street, for which a deed was executed by D. C. Cooper, and two hundred dollars were paid him, and a credit given him on his subscription for a further sum of fifty dollars, which sums are in full consideration for the lot aforesaid." This was an irregularly-shaped lot on Second Street, running from Wilkinson to Perry. The subscription referred to had been opened the preceding spring in aid of the building fund, and was made payable "when the walls of the meeting-house are raised one story high."

During the summer of 1814 much material was bought and the meeting-house seemed in a fair way of getting built. But now some lion blocked the path and halted the work. The minutes of March 27, 1815, record that,

WHEREAS, Some dissatisfaction has been manifested by the subscribers to a late subscription for a meeting-house,

Resolved, That it be retained by some of the present trustees, and that it shall not be obligatory.

At the spring meeting of the congregation, 1815, the board of trustees was substantially changed and the new board promptly proceeded to sell the building material and put out at interest all the money in the treasury. But the lion soon left the path, and in less than a month after the action just mentioned we find the following resolution of the trustees:

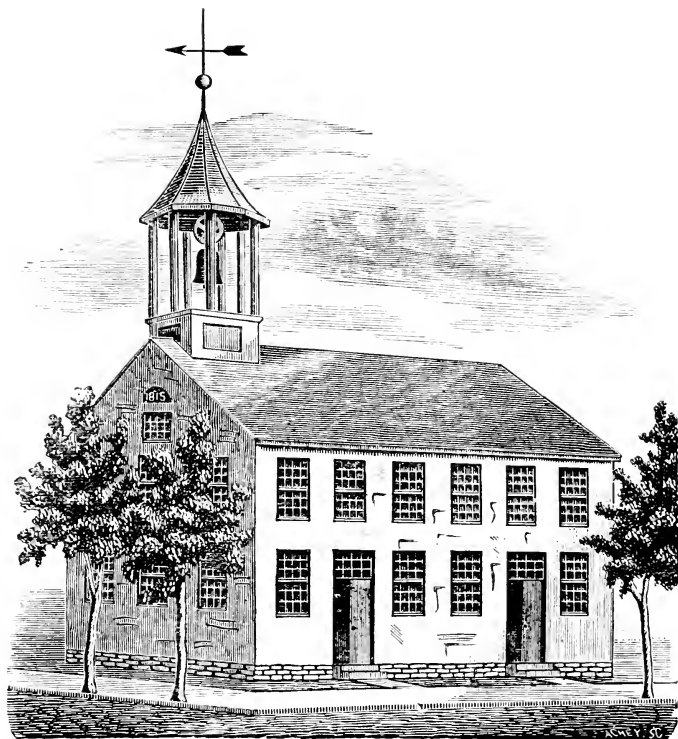
Resolved, That, under the present circumstances of the congregation, they deem it expedient to proceed immediately to build a meeting-house of brick, 34 x 50 feet, agreeably to the plan that has been submitted to the board."

The chairman was authorized to buy for five hundred dollars Mr. Cooper's lot on the corner of Second and Ludlow streets, provided he would take back the lot already bought from him

at its purchase price, and if the exchange should be made, it was determined to build on the Ludlow Street lot. The negotiation with Mr. Cooper was successful, and in June, 1815, contracts were let for the house. It was to be one-story, fifteen feet high, forty-two feet wide, and fifty long. There was money on hand to pay for it, as thus planned, but a part of the congregation was not satisfied with its modest proportions, and before much work had been done on it, namely, August 29, a subscription was opened for "adding a second story to the meeting-house now erecting in Dayton," and the amount paid by any person was to be allowed as a credit in the subsequent purchase of a pew. Forty-three names are found on this list, and subscriptions aggregate \$1,088, certainly a very creditable contribution for the times and the size of the congregation. This subscription and all the funds in hand were now turned over to an association of gentlemen of the congregation who "undertook the superintendence and burden of building the meeting-house, adding another story to the plan and fulfilling all contracts already made." Under this arrangement the work went on until December 1816, when it was again placed in the hands of the trustees and was by them completed in September, 1817, as to the lower floor. Before that date the first pastorate of this church closes.

There is on file a paper dated June 28, 1816, pledging its forty-two subscribers to pay to the trustees sums aggregating \$656 in trust for the ministerial labors of the Rev. Moses Allen for one year, and another paper, dated March 25, 1817, addressed to "the Reverend Miami Presbytery," praying that the Rev. Dr. James Welsh "may be appointed to preach in Dayton two Sabbaths in each month until the next stated meeting of Presbytery." This paper has also forty-two signatures, but only nine are recognized as members of our congregation. From these documents we may safely infer that Dr. Welsh resigned prior to June, 1816, and that a dissatisfied portion of the congregation sought to organize a new church for him. It does not appear that Presbytery favored the movement, and it is certain that the Rev. Moses Allen was not called here. We hear of Doctor Welsh subsequently as moderator of Presbytery in 1820, and of his death in Indiana in 1827.

The house stood a little way back from Ludlow Street on which it fronted, and quite an open space was left on either side. It was entered through two front doors, from each of which an aisle ran to an open space in front of the pulpit, and from this a cross aisle led to double pews on either side of the pulpit. On the lower



FIRST PRESBYTERIAN CHURCH.

Built 1817; taken down 1839.

CORNER SECOND AND LUDLOW STREETS, DAYTON, OHIO

The second Church built by this Congregation

floor, there were forty-two high-backed, box-like pews. The pulpit on the west wall was a lofty affair, raised eight feet from the church floor, and a flight of winding stairs led up to it. The desk of the clerk, (or as we should call him, the precentor), was below the pulpit. The gallery was reached by stairs running up from either doorway, and was cut into thirty-two pews, and one long bench against the east wall, running from one stair-landing to the other. It is marked on the plat, "for negroes." A belfry surmounted the roof, the original bell on which not proving satisfactory, the trustees ordered "to be returned to the maker May 18, 1818, and a reasonable sum be paid him for hanging and use of it, and that the larger bell purchased by D. C. Cooper be received." With this latter is connected a tragic incident. The bell was delivered at Mr. Cooper's store, and in wheeling it in a barrow to the church, he burst a blood-vessel and died from the effects of the rupture.

The pews on the lower floor of the church were put up at sale October 4, 1816. The sale of pews brought \$3,058, four hundred dollars more than their appraised value. To provide an assured revenue the trustees reserved the right to levy an annual tax on each pew not to exceed twenty-five per cent. of its valuation, and a neglect or failure to pay the tax for two consecutive years gave them the right to resume possession as completely as if the pew had never been sold. The gallery pews were not sold, but a rental of six dollars per annum was fixed on the choice ones and five dollars on the others.

On Lord's Day, October 5, 1817, the first service was held in the brick meeting-house, but by whom and with what dedicatory ceremonies does not appear. I have found no reference to it in the church records, and the newspaper published in the town at that date does not even refer to so important a matter. But it must have been a time of great rejoicing to the little band of worshipers who, with such unwavering and undaunted determination and such constant patience and brave hope through twelve long years, marked by all the privations of frontier life, with two years of the sacrifices and excitements of an Indian war added, had held a steady progress in the purpose now accomplished.

March 27, 1821, the trustees made their final report to the congregation, showing cost of lot and church-building to have been \$6,294.12½, adding \$100 for the bell and \$120 for two stoves and pipe, making a total of \$6,514.12½, all of which was paid, and there was then no claim against the congregation but for a portion

of the pastor's salary. It was customary in those days to announce evening service to be held "at early candle-light," and it is probable that this church was lighted only by candles until about 1827, when a subscription of \$36.50 was made and lamps were put in.

To go back now to the close of Dr. Welsh's pastorate. From that date the congregation was supplied from time to time probably by appointees of Presbytery, until March, 1817. Then, as appears by an agreement on file, Mr. Backus Wilbur was engaged for a term of five months. He was a young man not thirty years old, just out of Princeton Seminary, and not yet ordained. His work was so acceptable that a few weeks before the term of his engagement a call was extended to him, to which he seems to have made no immediate response. He returned to New Jersey until the summer following. Meanwhile the session book records services by Peter Monfort, John Thompson, Rev. Mr. Burgess, and others.

The earliest sessional record begins in May, 1817. The elders then were John Miller, John McKaig, and James Hanna, all chosen in 1806 and 1807, and William King and Henry Robinson, chosen later. The session-book opens with a record of charges against one of the elders for slander, tabled by three prominent members of the church. The frequency of complaints brought before session in the early years of the congregation suggests that the admonition of St. Paul in the opening verses of the sixth chapter of First Corinthians was laid to heart by the membership, and we cannot but admire the prudent and skillful handling of these cases by the elders. First of all, the complainant was asked if the directions in the eighth chapter of Matthew had been followed. If not the complaint was not entertained, and then usually an interview between the parties led to such an understanding as closed the case. The final entry in the one already alluded to reads, "While citations, (for witnesses) were preparing, the parties appeared before session and having amicably settled the point of difficulty the charges were withdrawn." Mr. Wilbur, having accepted the call, was ordained and installed Monday, August 24, 1818, and preached in the church on the following Sabbath. Next Lord's Day, under appointment of Presbytery, he conducted communion services in the Second Church of Cincinnati. He was taken sick there and came back to die after an illness of three weeks. An obituary in the *Watchman*, after speaking of his capacity, acquirements, and gracious qualifications for the sacred



REV. THOMAS E. THOMAS, D.D.,
1858-1871.

office, of his faithfulness and zeal in his work, of the high estimation put on him by his congregation and by all who knew him concludes, "In the commencement of his labors of love, amidst the prospect of his usefulness in the work of the Lord, he is removed from this world, from his disconsolate church, and from his bereaved companion, but he died in the triumph of gospel grace and bright prospect of immortal glory." His remains rest in Woodland Cemetery. In his service of nine months he received into the Church on examination, twenty-two, and by certificate, twenty-eight, and the total membership in the fall of 1818 was probably between ninety and one hundred.

For sixteen months following the death of Mr. Wilbur there was no pastor settled over the church. February, 1820, a call was made out for the Rev. Abijah Jenks, who had supplied the pulpit for two months, and he was installed in the summer following. During his pastorate, which terminated October, 1821, the session-book shows sixteen persons received on confession and thirteen by certificate. In the interim between Mr. Wilbur and Mr. Jenks there were added twelve on confession and twenty by certificate.

During this pastorate the delicate question—at that day—of church music was treated by the trustees after this manner, "Ordered that the front seats in the gallery of the meeting-house be appropriated for musicians and that the persons who are acquainted with the rules of singing have leave to occupy the same." It would see that, in thus establishing a quasi-choir in the gallery, the trustees had an eye to "the main chance." They had reported to the congregational meeting in the spring that, if hereafter they "should be able to introduce the music or singing in its several parts into the gallery, it would bring the seats there into demand."

John Miller, one of the original elders, after a service of fifteen years, resigned in March, 1821, and Job Haines was elected and began that devoted service, ended only at his death, thirty-five years later.

The Rev. William Graham, who had accepted a call in March, 1823, at a salary of four hundred dollars, was ordained and installed in May, following. In June we note the reflection to the eldership of John Miller, and the election and ordination of Obadiah Conover, who had served as treasurer for ten years and who continued an elder till his death in January, 1835. Mr. Graham tendered his resignation to a congregational meeting February

4, 1826, and a subscription was started to raise a hundred dollars for an increase of his salary, and Presbytery was advised of this purpose. But the effort seems to have failed, for Presbytery which met here two days later, dismissed Mr. Graham.

From September, 1827, to April, 1828, the Rev. Francis Putnam supplied the pulpit and was then engaged for one year. He was not installed but under annual renewals of his engagement he continued his ministrations for eight years. Presbytery did not approve this arrangement, and in 1830 ordered all vacant congregations to show cause why they do not settle a pastor. Our congregation answered, "that while approving in general the requirement for the installation of ministers, as we are now in a state of harmony, it would be better to remain as we have been than to urge the installation of a minister," and applied for permission to engage Mr. Putnam for another year. The matter slept for five years longer. Then Presbytery declared our pulpit vacant, but permitted Mr. Putnam to serve us for another year, with the understanding that, if no request was made in that time for his installation, he should retire and, as the congregation did not so apply, Mr. Putnam left our pulpit in April, 1836.

During his pastorate July, 1829, David Osborn, John Steele, and Matthew Patton were elected elders. In 1832 the trustees gave permission to some members of the congregation to build a one-story frame, where our parsonage now stands, to be used for a session-house. "No common or elementary school should be taught but an infant-school" might be, and such a school was kept there by Miss Crain for some years. Afterward the sexton used it as a home for his family, and it was removed at the building of our second brick church.

In 1835 the movement had begun to stir the Church which soon after resulted in a rupture and the formation of the New School branch. In August of that year a letter of Matthew Patton, an elder since 1829, is copied in the session-book stating, "that owing to the distracted state of the Church and particularly this church," he desires to be dismissed to the Episcopal Church. A letter was given him, but after the organization of Park Church, he connected himself there and died in its communion. To fill the vacancies occasioned by this resignation and by Mr. Conover's death, Peter Odlin and Charles Patterson were elected elders March 25, 1836. At this election it was ruled "that only those who are subject to the discipline of the church have the right to vote for elders."

The history of this congregation from the end of Mr. Putnam's pastorate may be in the personal knowledge of a few of our older members. Some of us remember well the imposing presence, the powerful physique, the strong face, and the deep voice of Father Barnes, and some have tender memories of the great soul that animated that large frame. He began his preaching as a missionary among the mountaineers of Kentucky, a work for which his ardent temperament and impassioned delivery specially fitted him. He preached here the last two Sabbaths of May, 1836. He was at once invited to supply the pulpit for a year and took up the work in July. He promptly convened session and arranged hours for Sabbath services, so that as the minutes read, "he might on Sunday afternoons be at liberty to preach some place or to hold prayer-meeting in the church," an early sign of the busy life he meant to lead. He was installed April 28, 1837.

For the first time the records now show collections for the church boards, for the General Assembly's Board of Foreign Missions, and for Education Funds. The 1st of January, 1838, was, by order of Synod, a day of fasting and prayer. A series of union meetings followed and many conversions resulted. Mr. Barnes received on examination twenty-four members in the first week of February.

In the spring of that year the ferment so long working in the church threw off the New School branch. We of this day can hardly appreciate, nor indeed understand, how so grave a step should have been taken for causes so slight that church historians cannot agree as to their form. Doctor Hays, in his book entitled "Presbyterians," says, "It was due to a mixture of religious zeal, human imperfection, sincere purpose, and party spirit generated in a good cause." So far as this congregation was concerned the division progressed as follows: March, 1838, a committee appointed to ascertain the sense of the membership reported that "the members of the church and congregation, the population of the town, and the desire of many members to be set off as a separate church indicate the duty of immediate and appropriate coöperation in this design." A little later session declares its loyalty to the General Assembly in session in the First Church of Philadelphia and to the Synod of Cincinnati and Miami Presbytery.

Then a roll was made of one hundred and fifteen names, who would remain in the old home; and finally a list of seventy-two names who would go off, and these by the general order of Presbytery were stricken from the rolls of the First Church. These

members headed by Peter Odlin and John Steele organized the present Third Street Church. They set up a claim to an interest in the property of the congregation which they had left, and here was a fine chance for a litigation, to the great reproach of religion. But the matter was turned over to two wise and pious elders, Job Haines and John Steele, and although the justice of the claim was persistently denied, it was finally settled by the payment of fifteen hundred dollars to the New School people, raised by subscription among our members. When we recall that our congregation was then involved in the expense of building a new church, the old meeting-house being already torn down, we may well be proud of this action of our church-fathers, who so closely followed after the things that make for peace.

Charles Spining and Samuel M. King were elected elders in place of the two who had gone out. Again in 1843 the church experienced a great revival and more than sixty persons were added on examination. During this pastorate the brick-meeting house which had so long sheltered our people gave way to a more stately structure. This was built on the old lot, faced Second Street, and was 50x70 feet, with a basement and a three-story steeple.

The audience-room was reached through a vestibule and a handsome portico to which a lofty flight of steps led up, so that one might well say to another, "Let us go up to the house of the Lord." Of the eighty pews in the main room, forty-nine were sold in April, 1842, twenty-one let out on rental, and the others reserved for free seats. This room was not occupied until that date, but the church was dedicated by services in the basement, October 26, 1839. The cost of the building was \$14,613.08, of which only about eight thousand was raised by subscriptions, and a debt of three thousand was left on the church, but was taken up by loans from various members.

While we were shelterless our friends of the German Reformed Church opened their hospitable doors to our services. The pastorate of Father Barnes terminated April, 1845; but some of our members were so devoted to him that, on his resignation, a new church was organized by Presbytery February, 1846, as the "Central Church" on petition of Henry L. Brown and twenty others, and a call was made out to Mr. Barnes. He did not accept it but came and preached for a time. In April, 1847, Presbytery dissolved the organization and attached it to the First Church.

Dr. W. C. Anderson began his ministry here in February, 1846.

A sympathetic sketch of him by the late Doctor McDermont brings out his genial qualities as a pastor, his fund of quiet humor, and his habit of influencing his own and other people by mingling in their daily lives and interests more than by preaching to them. Early in 1849 his state of health rendered it necessary for him to cease preaching for a time and "after much prayerful deliberation," so the minutes read, "session unanimously concluded to let the pastoral relation continue in the hope that our pastor may return, with health restored, to resume his labors." Just then a movement began for a mission church and at Doctor Anderson's suggestion, the Rev. F. T. Brown, of Madison, Indiana, was engaged as supply for six months and "missionary to prosecute the work of building a mission church." After some months of travel abroad Dr. Anderson resumed his work, but a return of his malady in the fall of the year led to his resignation, and, "in view of the dispensation of Providence, which rendered the application necessary," the congregation concurred and Presbytery dismissed him October 16, 1849. Dr. Anderson was subsequently president of Miami University and of Hanover College, and while pastor of a church at Junction City, Kansas, died in 1870. Joseph Barnett and Henry Stoddard, Sr., were elected and ordained elders during his term.

The Rev. Dr. Gurley preached here the first three days of November, 1849, and so impressed the congregation that a call was made out for him the next day, and he entered at once upon his work. He was installed in April, 1850. The next November Henry L. Brown, John Morehouse, and Dr. George Green were added to the eldership. Twenty-three members, headed by Elders Barnett and Morehouse were dismissed October 19, 1851, and organized the congregation of Park Church. The addition of a hundred members on examination and fifty on certificate abundantly witness the success attending this pastorate. In the communication between Dr. Gurley and his people on the occasion of his resignation, the great measure of their devotion to him and their deep sense of the blessings that had crowned his labors, and his own reluctance to dissolve the tender relation to a people beloved, under an irresistible sense of duty to the great Head of the church, are unmistakably evident. On the evening of communion, Sabbath, January 29, 1854, by order of the Presbytery, he declared the pulpit vacant, and the next Sabbath preached his farewell sermon. As pastor of New York Avenue Church, Washington, D. C., he was the spiritual counselor and trusted friend

of Abraham Lincoln, at his dying bedside offered prayer in the moments of dissolution and preached the funeral sermon in the White House. His own death occurred at Washington, September 30, 1868.

A young man twenty-four years of age, just from the seminary and not yet ordained, was asked to succeed Dr. Gurley in this pulpit. James H. Brooks was a man of imposing personal appearance, with the physique of an athlete, and the warm and cordial nature and ardent temperament which we traditionally look for in men of Southern birth. He was a forcible and magnetic speaker, and the high reputation he made in this pastorate broadened with his labors elsewhere, till his name was in all the churches. His ordination and installation took place April 20, 1854, and bearing in mind St. Paul's order that a bishop must be the husband of one wife, he married two weeks later. In his first year Anson E. More and Harbert S. Williams were elected elders.

In November, 1856, a colony was led off by the venerable William King, Sr., and Elder Williams and founded the Miami City Church, now the Fourth Presbyterian Church.

Early in 1857 Dr. Brooks urged the enlargement of the church building, and some effort was made towards it, but it was a year of "hard times," and the necessary subscription was not accomplished, so when a Louisville church made a call on him in August, he decided to accept it, alleging that he was hampered for want of room here to receive those who might be brought in, room for the destitute in the streets and alleys of the town, for God's poor. The congregation made a determined and successful opposition and, perhaps, held out to him some strong assurance of their purpose to enlarge the church. But no substantial progress had been made towards that end up to February, 1858, when a call came to him from the important Second Church of St. Louis. He announced his fixed determination of accepting it and the congregation reluctantly concurred, placing on record their sense of self-denial in thus giving way to his strong convictions of duty to go to a larger field of labor and greater opportunities of usefulness. He closed his work here February 14, 1858. I note the election in April of the previous year of Doctor McDermont and Francis Mulford as elders. The latter is the only survivor of the eldership elected prior to 1864.

Doctor Brooks had a long pastorate in St. Louis. He did not go into the Southern Assembly, but was one of the signers of the

“Declaration and Testimony,” issued out of one of the Louisville churches, which brought down upon them the heavy reproof of the Assembly at St. Louis in 1866, on a resolution offered by Doctor Gurley. The kind memories of Dr. Brooks among this congregation were strong enough to induce an attempt to recall him in 1875, and one of our elders was sent to St. Louis to ascertain his feelings, in case of a call being made, but he was immovably fixed in his devotion to the church he was serving. He was a great man, a great preacher, a great pastor, author, evangelist, and editor. When he died in the spring of 1897, he was pastor *emeritus* of the church he founded and served for nearly forty years.

The next pastor on our roll was, in some respects, a great contrast to Doctor Brooks. When invited here he was forty-six years old, and in the prime of his powers. He was already widely known as a teacher, a Bible scholar, and a preacher. After some years of pastoral work he had been for five years president of Hanover College, then a professor in the theological seminary at New Albany, Indiana, till it was given over to the General Assembly in 1857, and was now supplying one of the New Albany, (Indiana) churches. By this time the friction between the States over the slavery question had inflamed the public mind to the danger point, and the dread portents of war appeared on the horizon. The political unrest had affected the church as well. Perhaps his record on the questions now disturbing the peace of the church had something to do with his call here. From his youth Doctor Thomas was an outspoken anti-slavery man. In his pulpit, in Presbytery and Synod, and on the floor of the Assembly he had assailed with unceasing hostility that interpretation of Holy Writ that sought to lend the sanction of a just God to “the sum of all villanies.” His pastorate here began on the 12th of April, 1858. He was installed in November, 1860.

Shortly afterwards the delicate question of church music raised its head again. The session asserted its complete control of the choir, and none might be connected with it except by appointment. A reluctant consent was given to the use of a “harmonium,” conditioned, however, that neither voluntaries, nor preludes, nor interludes should be played. “The first four notes of a tune” were allowed, “that the choir and congregation might know the piece to be sung, and, if the choir thought it needful for rest and harmony, the last strain of a tune might be repeated.”

A movement early in 1867 for enlarging the church led to the

determination to erect an entirely new edifice. In May the trustees authorized the building committee "to tear down the old house and erect such a building as in their opinion would meet the demands of the congregation." This work was very near to the heart of the pastor. He devised the general plan, and, with the architect, settled details and specifications. In connection with Elder Haas, who undertook the gratuitous superintendence of the building, he gave much thought and time and labor to it. The cost of the structure was about \$100,000. Of this some \$7,000 was realized from a legacy, \$24,000 from the sale of the Fifth-Street graveyard, which had long ceased to be used for a burying-ground, and was, by order of the congregation, platted and sold in 1869. The balance of the cost of the church was raised by subscriptions among the congregation. During the interval between tearing down the old house and occupying the new, we were indebted for a place of worship to the kindness of our Baptist friends on Main Street, and to our brethren of Park Church, with whom we united for a time. Services were held in the lecture-room of the new building in December, 1869, and a year later the upper room, now the social hall, was finished and furnished for Sabbath services.

In November of 1869, the Presbyterian churches of the city held union services for a week, and a joint communion on the Sabbath in the Third Street Church, in thankful recognition of the lately accomplished union of the Old and New School branches. The opening months of 1870 were marked by a gracious revival and large additions to our membership.

Doctor Thomas was elected to the chair of New Testament Greek and Exegesis in Lane Seminary, in the spring of 1871. He accepted and in July preached his last sermon as pastor of this church. During his pastorate, the longest in the history of the church, one hundred and seventy-three souls were admitted to our communion on confession.

Isaac Haas, Leonard Moore, and Youngs V. Wood were added to the eldership in the winter of 1863.

Doctor Thomas died at his home on Walnut Hills, Cincinnati, February 2, 1875. His funeral took place from this house, and his colleague in the seminary, the Rev. Dr. Smith, preached a tender and impressive sermon from Luke 23:46. All that was mortal of Dr. Thomas rests in Woodland Cemetery. I need add no words to this notice of him in this presence. This stately structure is his monument, and as long as its stones shall stand,



REV. JOHN McVEY,
1872-1874.

shall tell the tale of his labors, his influence for good, his zeal, and his success. Here are many to whom he opened the doors of church membership, many more whom by the rite of baptism he recognized as children of the church, and not a few to whose measureless grief at the loss of dear ones—some the victims of cruel war—he administered the consolations of our holy religion.

Several calls to ministers of large reputation failed of acceptance, and our pulpit was vacant more than a year. The Rev. John McVey, passing through here on his way from General Assembly, preached for us in June, 1872, and the sermon made such an impression on our people that a unanimous call was presently made out for him. He was for a time undecided, but returned and preached here for some weeks, and the call being renewed in September, he accepted, and was installed October 22. After a service of two years, Presbytery dismissed Mr. McVey at his own request.

John F. Edgar and William A. Barnett were elected elders October 27, 1873. Following Mr. McVey's retirement, we sought in vain to induce Dr. Herrick Johnson to become our pastor at a salary of \$3,000, and to recall our old pastor, Dr. Brooks, at a stipend of \$4,000. But our pulpit was well supplied for many months by the Rev. George A. Funkhouser, of the Union Biblical Seminary, who greatly endeared himself to the congregation, and I may remark in passing that his sermons were so like what we had been used to hearing from our pulpit that it did not occur to us that he was not a Presbyterian.

In the summer of 1876, Benjamin B. Warfield, just graduated from Princeton Seminary was invited as a supply with a view to his regular settlement. He was a member of one of the old Kentucky families, a finished scholar, and a cultured gentleman, and after a few weeks among us he was asked to become our pastor at a salary much larger than we had ever paid. A throat trouble which threatened to become serious caused him to hold the call for a time, and the specialists whom he consulted, having ordered him to desist from preaching for some months, he was forced to decline our invitation.

On going away Mr. Warfield left with us the names of two of his classmates, either of whom he thought would prove an acceptable minister to the congregation. One of these, Leigh Richmond Smith, a pastor at Bordentown, New Jersey, was invited to come and preach for us during his summer vacation. Before his arrival our church was so damaged by fire, August 15, 1876, that it

was closed for repairs, and again our Baptist and our Reformed friends gave us a cordial invitation to their churches. But, as the pastor of the Third Street Church was absent on his vacation, we united with our brethren there, and Mr. Smith preached his first sermons here, August 27, September 3, and 10, in that pulpit. He returned here some weeks later under an engagement to supply us for six months, and in March following, accepted our call and was installed October 7, 1877.

Mr. Smith was a young man of ability, a good organizer, and a good preacher. Under his administration the entire male membership was assigned to various committees for carrying on the work of the church in all its departments. The young people's meeting and the Dayton View Mission were started under his administration, and the spiritual work of the church prospered in his hands. It is to be mentioned to his credit that in view of the financial difficulties of the congregation, he voluntarily relinquished a considerable part of his salary during the last year of his term. After a pastorate of about four years a failure of his health induced his resignation. Presbytery dismissed him September 20, 1880. He preached his farewell sermon October 3. He received into this church thirty-six souls on confession.

Charles U. Raymond, Augustus F. Payne, and John H. Thomas were chosen elders in November, 1877. Mr. Thomas declined the office. But Elder Brown having died and Elder Spining being very infirm, in April, 1879, Mr. Thomas was again chosen together with E. A. Parrott.

Mr. McVey, for many years pastor of the Binghamton Church, New York, and Mr. Smith at present supplying a church in Kansas, are sole survivors of our pastors prior to 1890. The financial embarrassment of our church in 1878-79 has been alluded to, and perhaps, growing out of that, a proposition was mooted of absorbing the congregation of Park Church with a view of subsequently building another in a more distant part of the city. The pastor and some of the leading members of Park Church were favorable, and in January of 1881 our congregation invited that of Park Church to worship with us for four months, their pastor to be in charge of the united congregation. The invitation was voted on in congregational meeting and declined.

A strong effort to secure Dr. Worrall, then of Chicago, as our pastor, the salary being fixed at \$3,000, seemed for a time to promise success. He came and preached once and spent some days with us socially, but gave us no definite answer. Session having

learned indirectly that he had announced to his people that he should not leave them, in April, 1881, invited the Rev. Prentiss DeVeuve, then supplying a pulpit in Philadelphia, to preach for us two Sabbaths. The invitation was accepted. In May he was engaged as a supply for six months and preached at preparatory service June 11. In October he received a unanimous call and accepted it. On his own motion his installation was postponed from time to time until the spring of 1884, when Presbytery rather insisting on it, the service was held April 20. Doctor McCosh, of Princeton, who chanced to be here, preached the sermon.

Doctor DeVeuve's pastorate of nine years was in some respects the most remarkable in our history. The last years of that preceding were marked by constant deficits in the revenues of the congregation, and Doctor DeVeuve found at coming, our property under mortgage for \$2,500. In the treasurer's report two years later appears this item as paid, "mortgage, debt, and interest, \$2,710." The next annual report shows an outlay of some \$1,200 for renovating and frescoing the main room. A considerable expense was also incurred in fitting the room to receive a new organ, and all these sums, aggregating about \$4,000 were provided by the congregation without incurring a debt.

A sense of just indebtedness made another large draft on our resources just at this time. Miss Mary Strain, for more than half a century a member of this church, died in 1871, leaving a legacy of about \$3,000 to the congregation, and her house on Third Street for a parsonage. The trustees, by direction of the congregation, sold the property in 1872, and used the proceeds probably in liquidating a debt carried over from building this church. In 1883 this matter was brought up, not officially, but by conference among the leading men in the church. It was determined to refund the money realized from Miss Strain's bequest and put it to the use for which she had given it. Mr. George Phillips offered to give one-half of the amount for which the house had been sold, if the balance of the bequest should be subscribed in a given time. The amount was promptly raised, and the erection of the manse begun. It was finished and occupied in the summer of 1884. Its cost, including the ground on which it stands, just about covered the amount of the Strain legacy. The marble tablet built into the wall of the house records the gift of the sainted woman.

The organ carried over from our third church had been burned in the fire of 1876, and no effort had been made to replace it. In

the winter of 1882 Mr. George Phillips offered, if the necessary alteration of the room was made, to pay for an organ to be built as a memorial to his late mother, a member of this church from her infancy. The offer was gratefully accepted and under the supervision of the organ committee the instrument was built by Hook and Hastings, of Boston, at a cost of about \$5,000. In July of 1883 our session put upon record their great gratification at the generous gift of one who was born in the church, had grown up in it, and belonged to its communion,—and their “heartly desire that he may long enjoy the privilege of worshipping in the edifice which his generosity has so much enriched.”

During this pastorate the was but one addition to the bench of elders, Mr. James F. Perrine, who was elected January 7, 1887, and installed the 30th day of the same month.

Our first paid choir was organized in the summer of 1882, a quartet, at a yearly expense of \$325, and it may be interesting to quote in this connection from the session record under date of December, 1884: “It is the sense of the session that, in the voluntaries to be given by the organist or the choir, no music should be used the motive of which is purely secular or which is associated in the popular mind with the dance, opera, or concert room, or popular or romantic songs. It is recommended that the music used should be so simple in construction as to be intelligible to a congregation of average musical culture, and that the chants given in our hymnal be used so frequently as to make the congregation familiar with the music of them.”

Doctor DeVeuve resuscitated the Young People’s Meeting, which had been given up a year before his coming, and brought them to a vigorous life. The New-Year prayer-meeting, and the New-Year union communion service with several of our sister churches, and the union meetings during the week of prayer were inaugurated in 1883 and 1884 at his suggestion, and are a special testimony to the zeal and catholic spirit of Doctor DeVeuve. His pastorate was brought to an untimely end by his tragic death September 27, 1889. The bronze tablet on the wall of this church reminds us that his life still speaks to us. He is buried in Woodland where two other pastors of this church await the morning of the resurrection.

Following the death of Doctor DeVeuve several ministers preached to us from time to time, but only one made such an impression as justified the session in taking a forward step. The Rev. Dr. Scovel, president of Wooster University, preached with



REV. LEIGH RICHMOND SMITH.
1876-1880.

great acceptance to the congregation in the winter of 1889, and a committee of session visited him to learn whether he would consider a call, if made. He declined to give us any encouragement, but placed us under an immense obligation by a suggestion to invite a young minister then in charge of Westminster Church, Baltimore, Maryland. His suggestion was acted on and Dr. Maurice E. Wilson preached to us for the first time, January 12, 1890. He spent some days with us and left an agreeable impression officially and socially. The congregation, at a meeting January 26, was not quite ready to make out a call, but instructed session to ask Doctor Wilson to return and preach for us two Sabbaths, in order that those who had not heard him on his previous visit might have an opportunity to do so. After service on the following Sabbath his reply, declining the invitation was read to the congregation. An adjournment was taken to a few days later, when a unanimous call was made out for him, with a promised salary of \$2,200 and \$200 for moving expenses.

Meanwhile, at request of session an addition was made to the bench of elders by the election of D. W. Stewart, J. D. DuBois, and J. T. Tuttle, March, 1890. Still later, in April of the present year, Charles J. Moore and Edward Breneman, both of whom had been ordained in other congregations, were elected and installed over ours. Dr. Wilson began his work as our pastor, March 23, 1890, and was installed May 14, following. Rev. Dr. Scovel, president of Wooster University, preached a most able sermon from Col. 1: 28, 29. During nearly ten years of the present pastorate absolute harmony has prevailed in the congregation, and between it and its pastor, and it has not once failed to respond to his call for a special effort in the work for which the church was founded. All the services show increased and increasing attendance.

The power of the congregation has been steadily developed and applied to the machinery now so generally used to supplement the preached word. Another paper to be read will tell you how that portion of our membership upon whose like St. Paul enjoined silence in the congregation is speaking very loudly by the work of its organizations. The Men's League, formed January 6, 1897, meets monthly. Its purpose is to promote the intellectual and spiritual welfare of its members and to cooperate with the pastor in increasing the interest and attendance at the Sabbath evening service. Nearly all the male membership is enrolled in this vigorous society.

Five years ago some of our young people began a mission Sun-

day school in the second story of Wight & Son's office on Monument Avenue. The work grew on their hands. The next year, the entire building, four rooms, was occupied. It became a missionary church; a licentiate was engaged who made house-to-house visitations, inviting people to the services. Cottage prayer-meetings were begun and are still maintained. In addition to the Sabbath school there have been organized an Industrial School, a Mothers' Guild, a Kindergarten, and a Boys' Club. The membership of the church is nearly forty and regular services are held by the missionary.

Last summer an option was secured on the property, and our pastor, in a strong sermon, appealed for the \$3,500 to make the purchase. His call was promptly answered by a subscription for the full sum, and the first step in celebrating our centenary was taken in the purchase of the Bethel Mission property.

Here then we stand, the results of a hundred years of religious work clustering about us, a congregation strong and vigorous, armed with all the modern weapons of warfare against the trinity of evil, "the world, the flesh, and the devil." Upon our rolls are the names of more than twenty-five hundred souls, the greater part of whom are fallen asleep, but over four hundred remain to this day, and among these are the children, the grandchildren, and the great-grandchildren of more than one of the saints who heard the word preached by the first pastor of this congregation, and who gave direction to the destiny of the church.

Looking back from this height to the cabin-church in the dim distance, we see the road along which the congregation has come, rugged in places and difficult of travel, but never foul with mud, never turning out into the wilderness on either side, a road solid and straight. In all our history there is no incident for which we should be ashamed or which needs an apology. In view, then, of what is behind us and around our present, let us thank God and take courage for the future; and we may well fill our mouths with the old song of praise, a little paraphrased,

"I love this church, O God!
For her my prayers ascend."

Esto perpetua.

A HISTORY OF OUR SABBATH SCHOOL.

BY MRS. ANNIE CONOVER PHELPS.

AND Paul said; "Let your women keep silence in the churches for it is a shame for women to speak in the church." I heartily agree with Paul. What a comfort he must have been to those old Corinthians, and the long-suffering, much-abused woman of the times. Would that he still lived and ruled in such matters in the church of to-day, as he still does in the weightier matters, if matters could be weightier.

But Paul had no Sabbath school, he had no relief from the doctrines, strong meat must he digest. There was no woman, remembering the years she sat as a child in those hard, high pews, dangling her little legs, not daring to move a finger, listening to those great, high-sounding names, wondering what it all meant, and planning in her mind, even then, perhaps, some way out of it all for those little children who should come after her to suffer in like manner. No; Paul had no woman in his day such as the people of this church found in Mrs. Sarah Bomberger, who from these youthful experiences founded a "City of Refuge" for the children in the Sabbath school.

If Paul had had such a benefactor, would he have considered it a shame for a woman who had enjoyed these privileges to sing the praises of this woman to whom we are so indebted, even though it be in the church—the church built up and sustained by the Sabbath school of eighty years ago? Mrs. Bomberger, who organized this school in 1818, and who was superintendent of it for nearly twelve years, and to whom we owe in a great measure the solidity of our church, through the training obtained in this school, which laid so good a foundation, was born the 6th of July, 1793, and was consequently but twenty-five years of age when she so nobly came to the rescue of the children. She had been married to William Bomberger about seven years. Her maiden name was George. In the sketch of her life given in the Church History, it is said that, "although she was so deeply interested in the Sabbath school she never felt that in Christian families it could take the place, or supply the deficiency, of home training."

This Sabbath school was identified with the Dayton Sabbath-School Association in 1828, and became auxiliary to the American Sabbath-school Union. The constitution provided, as is quaintly stated, that

The concerns of this society shall be managed by females, consisting of a first and second directress, a secretary, and a treasurer, and five managers, to be denominated the Board of Directors.

These [socalled] females shall have the whole internal regulation of the school, make their own rules for the purpose, and, if by them deemed expedient, shall appoint a gentleman to superintend the instruction of the male members.

Mrs. Crane, Mrs. Ayres, Mrs. Peirce, Mrs. Haynes, and Miss Hannah George formed this first board.

The earliest record gives two hundred names on the roll. This was in August of 1818. This record is defective as some leaves have been lost. Only one of this number remains in our congregation. We picture this little fellow, his hand in that of his elder sister, walking barefoot until he reaches the little run at the corner of what is now Fifth and Main streets, where washing the little feet and putting on the shoes and stockings, he is ready for the house of God. How in after years he ever walked the paths of life unspotted, and climbed to the highest position it is in the power of the church to bestow upon its members, and where he has stood these fifty years and where he still stands, honored and revered by all, we all know; and in Mr. John F. Edgar, our beloved elder, we recognize the little Sabbath-school pupil of eighty years ago.

The school was first organized in the little brick church which was taken down in 1839. The constitution of the Sabbath-school Union was changed in 1829 so that a male superintendent might be elected, and the same year Mr. David Osborn was chosen to fill the place. Mrs. Bomberger was then chosen assistant.

The first report of the year reads as follows:

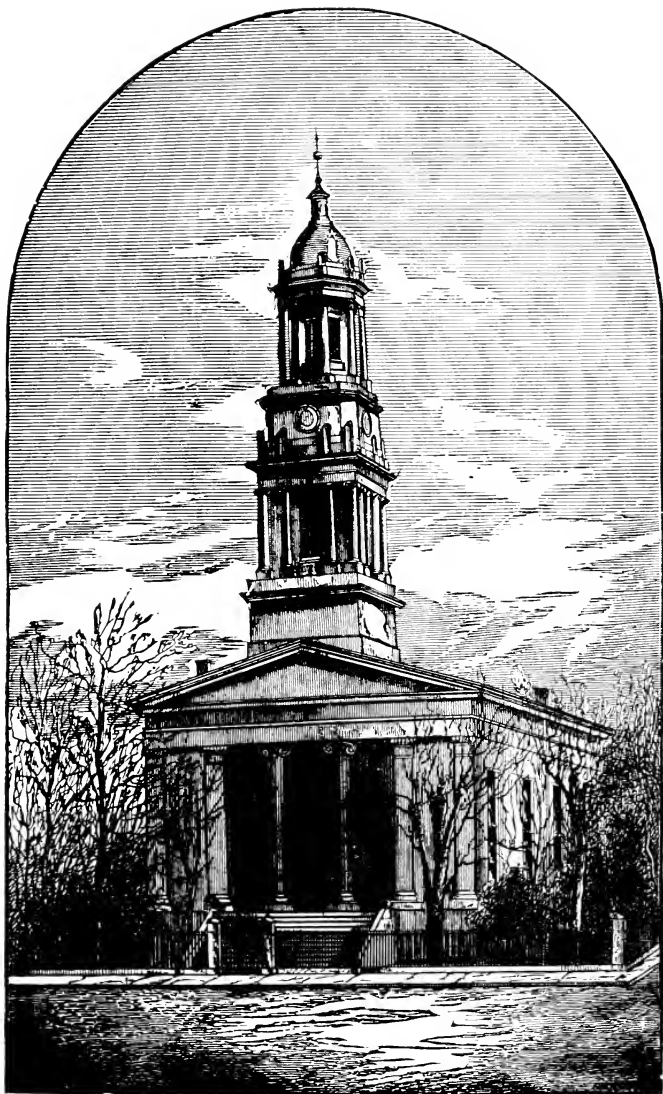
I would first state that the largest number that has been present at any one time was 166, and the lowest number 71. The average attendance was 139 $\frac{3}{4}$. Their deportment has been such generally as would not justify any personal censure but, on the contrary, as far as my knowledge extends, has been such as to meet approbation of the teacher.

The school is now composed of twenty female and thirteen male classes, making in all thirty-three classes. The recitation of the classes has been as follows: First class of females, or Bible class, has not recited or committed any portions of Scripture to memory, but has been examined on portions of Scripture and has answered satisfactorily to the teacher.

Total amount recited by females:

3,663 verses of Scripture.

1,150 answers from " Shorter Catechism "



FIRST PRESBYTERIAN CHURCH.
Built 1841; taken down 1867.

769 hymns.

Total amount recited by males :

2,521 verses of Scripture.

430 Catechism answers.

94 hymns.

8,627 total number Scripture verses, Catechism questions, and hymns.

The remaining classes of females are unable to recite, being principally in the spelling-book, with the exception of two alphabet classes. The remaining classes of males are minors and recite but little.

And in spite of all this he ends his report by saying :

I cannot say that anything has transpired that has been encouraging as to the salvation of these one hundred and thirty-nine immortals. One thing I must admit with respect to myself—that I do not sufficiently realize the worth of the soul, and that my desires are not continually going up to God for their salvation. I humbly hope and trust, however, that the seed has been sown, and that by and with the blessing of God and the prayers of God's people it will yet spring up and bring forth fruit.

Have not his prayers been answered these many years?

In March, 1838, a called meeting was held, vacancies occasioned by the formation of the New School, or Second Presbyterian Church Sabbath school were filled, and the books of the library were equally divided between the schools. As twenty-four new teachers were appointed to fill these vacancies, the changes must have been great in the school.

The third church edifice was being built about this time, and the different secretaries' reports were a complete budget of births, marriages, deaths, the weather, accounts of epidemics and even politics were touched upon, thus giving us a complete history of the then small town.

On Sunday, July 4, we read that,

Pursuant to previous arrangement the Sabbath school met at nine o'clock and marched to the banks of the Miami, where several appropriate addresses were made. This was a happy celebration of Independence Day.

On the 26th day of October, 1839, the basement of the new building was finished and occupied for the first time, and on the 1st of May, 1842, the new upper room was finished. In the secretary's report of that date we read,

This morning public worship will be held for the first time in the upper room of the church, which is just finished and furnished. Tried last evening lamps supplied with chemical oil, and found it to yield a very brilliant light, but produced a falling of soot, when the wicks were raised a little too high. This, it is said, will not be the case, after a little use of the lamps.

This church, which embraced so much of heaven and earth in its heaven-pointing spire and damp, underground basement,

was and is the church of happy memories to most of us. Did I say that this basement, our Sabbath school's home for so many years, was damp and dreary? As a fact, I suppose it was, for I have recollections of toads hopping about in a satisfied, contented manner. And yet, was it not a dear old room? I see some of you smile. You think it was a dingy old place, and yet I love to think of it. I like to picture it upon a beautiful October afternoon. The maples in the church-yard are scarlet and gold, and shine like banners of glory through those smoky, old window-panes as though they would bring a message of brightness from heaven to compensate for the gloom within. See them reflect their brightness into the faces of those noble men and women, who faithfully, year after year, watered the seed now struggling to put forth its leaves—the seed that was planted by our forefathers so many years before.

Think you that Mrs. Bomberger, and Mr. David Osborn, nine times reelected superintendent, and Father King, and E. M. Burr, and Mr. Spence, and Ira J. Fenn, L. F. Clafflin, T. J. Smith, E. A. More, Dr. T. E. Thomas, Henry L. Brown, Henry Stoddard, Thomas O. Lowe, John H. Thomas, and Frank Mulford,—all of whom served as superintendents in the old churches, have no part in this centenary?

Do you think the big missionary map, which filled one end of the Sabbath-school room, with the command of Christ, "Go ye into all the world and preach the gospel to every creature," encircling it, and on which the mission stations represented as white made such a small portion of the great dark mass, had nothing to do with the fact that we have stood like a rock through the storms of years? And the grand old hymns, sung from those little square yellow hymn-books without notes, when even the orthodoxy of "I want to be an angel" had never been questioned,—did they stop at the low, smoky ceiling and lose themselves in those great ugly furnace pipes? And the pennies, gathered so carefully to educate those Chinese children with the dreadful unpronounceable names which Mr. Henry L. Brown labored so faithfully and conscientiously to bring before us each Sabbath afternoon,—did they accomplish no good purpose?

Should not the name of Miss Rebecca Comly be spoken with reverence as we remember her life of self-denial and devotion to her church? And Miss Wilson, who brought her whole class into the kingdom, and whose teachings have helped them so much to bear life's storms; and Miss Houghtelin, whose years of service

in the school probably exceeded any other teacher; and the Misses More and the Misses Phillips, and beautiful Jeannette Thruston, and Miss Jennie Brown, who took care of the infant school so faithfully for many years, and Mr. Augustus Newell, with his Bible class, and Mary Dickson and Lizzie Dickson and Harriet Conover, and Miss Eliza Stoddard and Augusta Rench, and Mrs. Wight,—how their faces come to us through the mist of years, as we take this retrospect? And many more were there. Are not their names written in the Lamb's book of life?

As we became teachers ourselves, with what a feeling of hopeless unworthiness we tried to teach just as we had been taught, wondering the while if it were possible that we could be looked up to with the feeling of reverence and love that we felt for our teachers. The session room where we met the elders before we went into the church as members,—to be sure it was merely a room partitioned off roughly from the main room, but to us the "Holy of Holies" could not have been more sacred. It needed no golden ark of the covenant, for the visible presence of the Lord was there, and no sacrifice but the broken and contrite heart which we brought to the altar before those honored elders.

As we went as children into the upper room (for all children were expected to attend the morning service) and walked over that gorgeous red and yellow carpet, and gazed upon those creamy walls frescoed with the golden pomegranates—could Solomon's temple have been more glorious? And as we sat beside our grandmothers and listened to the thirdly and fourthly; yes, and sometimes the fifthly, and then a "few words by way of application," not even daring to look at the big clock behind us upon the gallery railing, no wonder that at the ringing of the tavern dinner-bell in the neighborhood, we gave a sigh of relief from the long, to us, unmeaning service; any yet was not the training obtained in this attendance at both church and Sabbath-school service one of the factors in our success as a church?

In 1851 the Sabbath school was again crippled in the loss of many of its teachers and pupils in the establishment of a branch church, now known as Park Church. In 1856 they again lost many of their most experienced workers in the Miami City, or Fourth Church, and yet, with all of the drain and many interruptions, the church and school grew and flourished.

The Sabbath-school library was thought to be productive of much good. Mrs. Bomberger carried the entire library in her reticule for ten years. The first library was purchased in 1828, with a

bookcase, which, "including carriage," amounted to \$61.10. This library was added to each year. In 1830, the secretary, James H. Bacon, writes:

The library has, in my estimation, been already productive of much good to the school, not only by increasing the number of scholars, but by enlarging the means of their instruction and improvement; but it cannot be considered complete until there are a sufficient number of books contained in it to offer each scholar one volume per week, without reading the same one twice during the time he is a scholar.

The first Sabbath-school paper is mentioned in 1831, in this wise:

Resolved, On motion, that we send for fifty copies of the *Youth's Friend* for distribution to such scholars as may excel.

The following resolution reads:

Resolved, That the superintendent of the African school (which seems originally to have been a part of the main school) be requested to draw thirty volumes from the library, and return or exchange them when he may think expedient.

Also that the officers of the African and infant schools be notified to attend the meetings of the board as members.

This African school was taught by teachers who, as the minutes state, "denied themselves the privileges of our school and engaged in that truly Christian enterprise of teaching the African to read the Scriptures." This was, no doubt, the first colored school in the city.

In the board meeting of July, 1832, it was

Resolved, That no scholar be permitted to receive a book from the library, unless said scholar does recite five verses of Scripture or hymns; and, also, on the return of said book, unless the said scholar is able to give the teacher good reason to believe that he has read the book, the said scholar shall not be allowed to receive another book until such reason be given. The small scholar in spelling shall be allowed a small book for good behavior and punctual attendance.

Messrs. Patton, Conover, and Osborn were responsible for this resolution, which was adopted.

In 1833 two country schools were organized, one by David Osborn, and one by Samuel King. Both schools were furnished with books from our library.

In 1841 the librarian asks for one hundred dollars with which he wishes to purchase four hundred new volumes, and reports a donation of ninety volumes, called the "Widow's Library," from Rev. Mr. Barnes. I think the old cherry bookcase was still in use at the time the church was torn down. But what a revolution

and evolution has been made in our books, not in quantity, perhaps, but in the quality of the contents. When we remember the little thin books, with marbled covers and colder-than-marble contents, where all of the storied children were so painfully religious, and gloated over their deformities, and fairly hugged their miseries, and were so disrespectful to older people, in their precocious piety, who all died at an early age; books full of crippled children, consumptive mothers, bad fathers, angelic girls with spinal complaints, lingering deathbeds, persecuted school-boys famished families, not one ray of sunshine, the seamy side from end to end, we wonder that any child survived the reading of them.

And the catechism called "shorter," we used to wonder why, it seemed endless how we struggled through it all. Was there ever a prouder moment than that in which we walked up the aisle to receive the promised prize for reciting the fifty answers in that wonderful book?—the "a's" and the "an's" and the "the's" all in their proper places, with a confused idea of its meaning, but always with the understanding that that would come to us in after years when we needed it.

But with the growth of the town the church was becoming too small, and the accommodations of the school were not such as they should be. So that in 1867 the basement school became only a thing of memory, and for two years the school had no home. In 1869 the new room was finished and except the interruption made necessary by the fire of 1876 has since been occupied by the school. The session, under the authority of General Assembly, took charge of the school about the time of Doctor DeVeuve's pastorate, and the superintendents since that time have been Messrs. Raymond, Perrine, Moore, and Tuttle, each of them filling the place more than one term.

The present secretary and treasurer, John R. More, has been in office fourteen years, and we feel sure that the records of the next centenary will not be so difficult to compile, so careful and systematic is his bookkeeping. The school is well organized and conducted under its most efficient officers: James F. Perrine, superintendent; Edward Breneman, assistant superintendent; John R. More, secretary and treasurer; Miss M. J. Dickson, librarian; Miss Sophie Phillips, assistant librarian; Charles U. Carpenter, organist. It furnishes about \$250 a year for different mission work. In the school will be found teachers and pupils not only to the third and fourth generation, but in the infant class may be found the sixth generation in direct descent from those who worshipped in the log cabin in the hazel brush.

A flourishing mission school is in operation in the eastern part of the city which promises to become the Fifth Church Sabbath-school. The whole wonderful fabric, the warp and woof of which is made of the best life's work of pious, devout, noble men, women, and children, woven by God through suffering and sunshine, through smiles and sighs, will endure while God is King, and we humbly do his will, and obey his commands.

Let us then be thankful for Sarah Bomberger, who saw a necessity, improved the opportunity, and so made possible this centenary.



REV. PRENTISS DEVEUVE, D.D.,
1881-1889.

NOTABLE WOMEN OF THE FIRST CHURCH.

BY MISS ISABEL ROGERS EDGAR.

EVEN as wreaths are hung on the walls of our church in memory of the victors in the battle of life, so I bring my sheaf to-night, a loving tribute to woman and her work, knowing full well that many whom I shall mention would look with disapproval on a Presbyterian woman speaking in the meeting-house.

As the light gleams through the opening door of a new century, down the long vista of the life of this church, it brings into relief more than one beautiful face, more than one strong, sweet personality, more than one notable woman whose influence is felt and whose memory is cherished by the woman of to-day.

Faintly outlined against the far distance are the names of the pioneer women, who, as far back as 1799 and later, in their cabin homes, held prayer-meetings and kept alive the faith of their childhood: Mrs. George Newcom, Mrs. Samuel Thompson, Mrs. Robert Edgar, Mrs. Sophia Burnet Cooper, and others.

During the War of 1812 these women worked loyally for the soldiers encamped in the vicinity, the heat in my grandmother's brick oven never having cooled during those years. In 1815, after the close of the war, the women, not willing to give up all outside work, formed the first Bible society. It was organized in the bedroom of Mrs. Henry Brown. All gentlemen were excluded, excepting Henry L. Brown, a child of three weeks. A charity sermon for the benefit of the society was preached by the Rev. Joshua Wilson, of Cincinnati, and as long as the society was in existence, a sermon was preached annually by one of the Dayton pastors. The officers were: President, Mrs. Robert Patterson; vice-president, Mrs. Thomas Cottom; corresponding secretary, Mrs. Dr. James Welsh; recording secretary, Mrs. Joseph H. Crane; treasurer, Mrs. Joseph Peirce. The managers were: Mrs. William King, Mrs. Judge Isaac Spining, Mrs. James Steele, all earnest Christian women; Mrs. David Reid, a famous belle from Kentucky, whose name appears as a generous contributor to all church work, and Mrs. James Hanna, the wife of an elder.

Mrs. Henry Brown was one of the originators, in later years

of the Widows' Home. The story is told of the difficulty in finding widows willing to enter it. Finally they started with two. Mrs. Brown (Katherine Patterson) was married three times—to Mr. Henry Brown, Mr. A. Irwin, and Mr. H. G. Phillips. Through her whole life she was an active Christian woman.

In 1817 Mrs. Sarah Bomberger became superintendent of the first Sunday school. An old man of eighty-five years, Mr. John F. Edgar, still looks back with a faint suspicion of the awe and reverence with which he once stood, a little fellow, at her knee. Mrs. Peter Lowe and Miss Sallie Lowe, devoted members of this church, were descendants of Mrs. Bomberger.

The Scrap Society, afterwards merged into the Society for Industry and Charity, was one of the early organizations. Meetings were held "Every Thursday two week, from two in the afternoon until nine o'clock at night." Entrance fee was twelve and one-half cents, or levy, as it was popularly termed. This fee was rigorously collected. Refreshments of the plainest character were served, "simple bread and butter, with one kind of a relish, and cheese if convenient, tea or coffee." There does not seem to have been a president, but six managers were appointed to assign the work, it being expected the ladies would finish the work they began. A few gentlemen were admitted by paying the regular fee. William Cain, a blind boy living in the Blind Asylum in Columbus, was supported. In early days of State institutions, the support of the inmates came mainly from outside contributions. Receipts for his benefit, dating back to 1826, are still preserved.

In 1835 the following officers were elected: Managers, Mrs. Putnam, Mrs. Eliza Bacon, Mrs. Hildreth, Mrs. Perrine, Mrs. E. Davies, Mrs. Greer, Miss Bull, Miss Latshaw; secretary and treasurer, Mrs. Mary Blodget Holt; an assistant secretary, Miss Mary Harrison, was afterwards appointed to keep account of all articles made and sold by the society. An entry of sixty-four cents for dolls shows our grandmothers thought them not unworthy objects. Roundabouts for boys proved most salable. Many an entry is made of their purchase. Fairs were held and one contribution of \$6.00 from a wandering piper is recorded. Among the members were: Mrs. Matthew Patton, Mrs. James Perrine, Mrs. Israel Huston, Mrs. Mary Davies, Mrs. Phoebe Steele, Mrs. Cornelia Steele, Mrs. Eliza Phillips, Mrs. Martha Grimes, Mrs. Eliza Bacon, Mrs. Sarah Conover, Miss Louisa Van Cleve, Miss Clara Montfort, Miss Martha Strain. For a number of years Mrs. Henrietta Peirce was the president.



REV. MAURICE E. WILSON, D.D.,
1890.

Mrs. Hildreth, or "Auntie" Hildreth, as she is remembered, combined practical religion with her week-day worship, as she always carried her knitting to prayer-meeting.

Mrs. Eliza Phillips, although delicate, was an active Christian worker, a teacher in the Sunday school, corresponding secretary of several societies, and a friend always of the sick and forlorn. During the early days when Dayton was visited with epidemics of cholera, Mrs. Phillips worked night and day, often pressing her whole family into service.

Miss Mary Strain and Miss Martha Strain, daughters of one of Dayton's earliest citizens, were devoted members of our church for many years, leaving at their death both property and money, afterwards used in the erection of our parsonage. No annals of a quiet neighborhood could contain more interesting characters than these two women with their quaint habits and rigorous observance of all the forms of etiquette.

The walls of the church of this date, 1835, were unpainted, the floors uncarpeted, with the exception of two pews, large and square, near the front, the one occupied by Judge Crane, the other by a Scotchman named William Davy. The latter's pew had a carpet and a marble-top table on which his hymn-book was laid. Needless to say these were the swell pews of the church. If I were telling the tale of the men, I could relate how this same man was expelled from the church for taking care of perishable property on a very warm, unseasonable Sunday.

The choir sat in the gallery, having many a sly joke behind the green baize curtain. The seats, called slips, were high-backed, narrow, and uncomfortable. Foot-warmers were passed along from one to another, and the lanterns, used on dark nights, were carefully placed under the seats during service. Sometimes the air would be full of snuffy candles. Large ten-plate stoves were in the middle of each aisle, heating the church as well as the temper of many a fair worshiper who ruined some precious bit of finery against their hot sides, notably one velvet cloak which a gay young beauty of the day had borrowed from her mother. Its loss is still mourned.

The sexton, "Old Pompey," was a colored man with one leg. His skillful handling of the bell-rope afforded the children infinite entertainment. But few colored people were in Dayton at this time. Wafers or tokens were used at communion. The young man of that day still recalls his mother going for her tokens on Saturday. The meetings were more like family gatherings than

formal services. Children of all ages were expected to be present, the little boys wearing roundabouts and the girls quilted silk hoods, with crown and cape. A fresh one was considered the thing for Thanksgiving Day. These hoods were usually made by Miss Maria Boyd.

"Auntie" Boyd, with a body worn and bent, a face that never could have looked young, a voice shrill and piercing, and a heart full of love and tenderness for the needy and the outcast, went up and down our streets, a veritable angel of mercy. There was no Woman's Christian Association, no League, no Associated Charities in those days. She was the predecessor of them all. No matter how diseased or degraded, the poor were hers. When asked, "Why do you meddle with wretched, drunken womanhood?" her reply was, "You help those who try to help themselves; these are mine." A woman had only to express the need of a bonnet in order to attend church, when off would come the one from Miss Boyd's own head and the want would be supplied, and I may add that as Miss Boyd had been a milliner in her youth, the bonnets were often wonderful structures. With but limited means of her own she never lacked funds. As one man wittily remarked, he "would rather have a millstone around his neck and be cast into the Miami River, than have 'Auntie' Boyd go up to heaven and say he had refused her request." Original, quaint, loving, tactful, generous Miss Boyd, Dayton is the better to-day, and our church the stronger for her simple, unselfish life.

During Mr. Barnes's pastorate the communion season began with a sermon Wednesday evening, another on Thursday evening, Friday evening, and Saturday afternoon, two services on Sunday, and a preaching service on Monday morning, when children were presented for baptism. The first regular church society was held at Mr. Barnes's residence on Ludlow Street, in the little house which still stands opposite the church. The ladies met to sew in the afternoon, the gentlemen coming for supper. Here also donation parties were held when everything wearable and eatable was brought in the greatest profusion. Dried apples and beans were always included in the list. The tale of one donation party is still enjoyed, where a kind sister promised enough custard for the whole party. The evening came, the custard was enjoyed to its fullest measure, even the minister remarking on the flavor, when alas! to the dismay of all, the fair donor confessed to having made egg-nog.

In 1849 the Domestic Missionary Society was formed, with the

following officers: President, Mrs. F. K. Lowe; vice-president, Mrs. B. F. Ells; treasurer, Miss Sarah Fenner; secretary, Mrs. Dr. Anderson. That bountiful repasts were again attempted seems probable as the following resolution was soon passed:

We, the undersigned, do agree that in future we will provide for supper, only tea and coffee bread and butter, and some slight accompaniments. Any lady who shall provide, or partake of warm biscuits, cakes, preserves, or jellies, shall pay a penalty of one dollar into the treasury.

That these dues were sometimes collected, is recorded by the hand that set down all things, both good and bad connected with the society. The work consisted mainly in relieving the wants of needy ministers' families, boxes being packed annually. One would stand ready at Mrs. Sarah Conover's for weeks, while meetings were held, the articles when finished being sent to her care. Mrs. Conover, a devoted Christian, was prominent in all church work.

Of Mrs. Barnes, many quaint anecdotes are told, of her fondness for boys, of her efforts to encourage their games by making clowns' dresses and Indian war costumes, much to the disapprobation of the good old preacher, and of her aversion to entertaining poor, traveling ministers. How at last, she utterly refused to provide for one esteemed brother, until Doctor Barnes in his perplexity, begged for only a light supper. The request was granted and the poor, tired, half-starved guest was ushered out to a table laden only with lighted candles.

In searching through the annals of the far past, I have discovered that all the women were beautiful, all energetic, all notably generous Christians, and a few a little peculiar.

Mrs. F. K. Lowe, president of the society, was the mother of Mr. John G. Lowe; Mrs. B. F. Ells, vice-president, was an officer at different times of several other organizations, a gentle benevolent woman, prominent in every good work. Mrs. Dr. Anderson, secretary, like all the ministers' wives, was deeply interested and very active in church work; a loving woman who pitied the little children wriggling through the long church services and always carried raisins for their benefit; a veritable helpmeet to Doctor Anderson, for a handkerchief code was in use between them whereby his voice would be lowered or his sermon shortened at her signal. The little details that mark the lives of our women may seem trivial, but is it not of such the character is formed, the story told?

Miss Sarah Fenner, treasurer, lived with her niece, Mrs. Crawford, for many years, spending most of her life in earnest Christian work among the poor. Her own ample fortune was generously used for their relief, her name is closely identified with the Relief Union, Widows' Home, and other organizations. Miss Fenner, together with Mrs. H. G. Phillips and Miss Mary Brown, a sister of Mrs. Kimbal's were the originators of the Orphan Asylum.

All the members of this society were valiant Christian women, not one of whom failed to leave a lasting impression of love and charity.

Among the members were: Mrs. Ellen Holliday, Mrs. Sarah Conover, Mrs. Achsah Green, Mrs. Jane Barnett, Mrs. Lucy Green, Mrs. Anna Wonderly, Mrs. Mary King, Mrs. Dr. Green, and others.

Mrs. Susan Stoddard was a beautiful woman, whose life in this church extended through the pastorates of Doctors Barnes, Anderson, Gurley, and Brooks. She died soon after Doctor Thomas came to Dayton. She was always the confidential friend of her pastor and his family. She was a veritable Mary to the preacher, holding up his hands in helpful prayer and gentle counsel to the weak and erring, living by prayer herself, and believing that by prayer she could accomplish even wonders. She was an inspiration to him, and a kind Martha to his wife, for preachers are not always good financiers, and the salaries of those days did not hold out to the private needs of the pastor's family.

Mrs. Stoddard was the mother of the "Female Prayer-Meeting." Believing that her own spiritual life was deepened, and her influence for good increased by being able to pray with and for others, she used all her efforts for many years to keep such a service as this a factor in the regular week's program of our church. It was very hard for women who had not been taught in their youth to testify audibly in speech and prayer, and the prayer-meeting was often "one or two gathered in my name" and its meeting-place her own parlor. But Mrs. Stoddard's belief in it as a power for good never wavered and on her deathbed she sent for some of the younger women to plead with them to carry on the good work, that her own daughter, then but seventeen years old, might have its benefits.

Mrs. Stoddard, Mrs. B. F. Ells, and Mrs. Jane Barnett collected the money, giving the greater part themselves, for the purchase of the communion service still in use; also for the chandeliers

that now hang in the ladies' room. These articles were bought by Mr. H. G. Phillips, when he went East to purchase goods.

Mrs. Jane Barnett entertained church societies, helped poor ministers and their wives, cared for the sick, and in a most unusual degree lived a devoted, unselfish life. Her charities were boundless, her gifts untold. Like her friend, Mrs. Susan Stoddard, her church-giving was done in the most systematic manner.

Mrs. Sarah B. Pease, a sister of the Rev. Dr. Belville, was a whole-hearted, generous woman, full of enthusiasm in her church work. She collected the money, and together with Mrs. Dr. Craighead, superintended the buying of the carpet and lamps used in the building preceding the present edifice, the paper bearing the original signatures being still preserved.

Many stories are related of one elder's wife, of her fondness for attending funerals, of her invitations for the Church Society when nothing would be prepared for the supper and the neighborhood would be scoured for the necessary provisions, of her boys who were whipped regularly on general principles, and back of it all of the kind heart ever willing to give time and labor for the good of the church, making even the eccentricities lovable.

Mrs. Dr. Gurley and Mrs. Dr. Brooks both took an active part in all the societies. Mrs. Brooks, a beautiful woman, came as a bride, and scandalized some of the good old brothers by enjoying with the doctor the pastime of fishing. They felt Dr. Brook's ministerial dignity was somehow lowered by this very innocent amusement.

Misses Belle and Lizzie Johnson, two names linked together even as the two sisters were, in earnest faithful Christian service. Never a woman's prayer-meeting, never a church service, never a call for aid but they responded. The Lord alone knows the good wrought by such lives.

Mrs. Gorton Arnold, in her spacious home across the Miami River, entertained church societies, attended prayer-meetings, distributed Bibles, and joined the other women in all active work. She, like Mrs. Ells, could make a prayer in public, a rare gift in those days.

Mrs. Charles Spining, Mrs. Dr. Job Haines, and Miss Harriet Haines were all devoted Christian women. At the homes of the two former, a room was reserved for the minister. Such seems to have been the custom. No minister was ever allowed to pay board at inn or tavern.

With Mrs. Mary King, Monday was the preacher's day. To her

home he would come after the Sunday's work, for rest and comfort. For many years she made the unleavened bread, a thin cake divided in squares, used at communion.

Mrs. John G. Lowe, as Mrs. Dickinson Thruston, was interested, active, and liberal in early church work, and although in later years prevented by ill health from attending the services, she remained, as ever, a kind, liberal giver.

In 1871, Mrs. B. G. Galloway organized the first foreign missionary society, a union of all the Presbyterian churches, acting as its president for several years, Miss Eliza Holt being the secretary, an office she continued to hold for twenty years, even after the union meetings ceased in 1878. Mrs. Galloway's love for her church was very pronounced, ever liberal giving even to self-denial being her greatest pleasure.

We now have the Woman's Foreign Missionary Society, the Home Missionary Society, the Mission Band, Young Ladies' Auxiliary, two chapters of King's Daughters, the Book Club, and other organizations for woman's work. Miss Harriet Mitchell and Miss Jane Hollingsworth both went from this church as missionaries to the Indians. Miss Mitchell married Mr. Wright, an Indian minister who preached for us once during Mr. McVey's pastorate. Later Miss Eliza Baldwin taught among the Indians.

Mrs. Dr. Thomas, with her earnest Christian spirit, in company with a band of women, kept alive for years the "Female Prayer-Meeting," so ably started by Mrs. Susan Stoddard.

After Mrs. Thomas's departure the interest flagged and the meetings stopped until in 1877 when they were again started by a saintly woman, Mrs. Mary Howell. As her minister fitly said: "She was a woman of remarkable character. Her life was composed of better things than hours and days. With a tender heart and a tender hand, she was full of tender ministries. God gives us such lives as hers to show us what it is to do his will and live aright."

At the opening of the Civil War in 1861, interest in missionary work languished, and although boxes were still packed, they were filled with articles for the wounded, suffering soldiers. Our women were not backward in this movement. Meetings were held regularly. Often when some pressing call for aid flashed along the wires, the whole of Sunday would be spent either at Mrs. Harvey Conover's or at Mrs. J. D. Phillips' in making garments, rolling bandages, and scraping lint. Among the women who took an active part in this work were Mrs. J. D. Phillips, Mrs. Harvey

Conover, Mrs. Patterson Brown, Mrs. Wilbur Conover, Mrs. T. A. Phillips, Mrs. Dr. Clarke McDermont, who followed her brave husband to the field, Mrs. Dr. Craighead, Mrs. Joseph Crane, Mrs. W. R. S. Ayers, Mrs. G. W. Rogers, and many others.

That our women are still interested in outside work is shown by the president and several officers of the Woman's Christian Association, by the treasurer and some of the managers in the League; by the women in the beautiful needlework guild memorial; by the West End Industrial School; by the president of the Flower Mission; and by the fact that during the Spanish War over four hundred books and magazines were sent by our own church Book Club to the soldiers. Many hymn-books were included, for the boys wrote home that they could remember tunes but not words of their old Sunday-school songs.

Mrs. Patterson Brown, a sweet singer in Israel, who always sang counter, took an active part in all meetings. She presented the Bible still in use on the pulpit, having earned the money herself, for that purpose.

The Church Society formed at the beginning of the building of the present edifice held its first meeting at Mr. Stoddard's. Under the valiant leadership of Mrs. Samuel Craighead, who was the president for ten or more years, they accomplished wonders, never tiring, never losing their enthusiasm; always responding to the calls for aid from the trustees, even to the loan of a cherished \$1,500. The women put the roof on this building. They laid the tiled pavement in the vestibule. They bought the carpet and cushions, bought the organ, and when the wind whistled through the flaunting rags covering the window-openings, they put in stained-glass windows. Many of us can remember the trials and tribulations of the Y. P. P. F. S., which under the leadership of Mrs. Louise Tenney, had Henry Fry carve for us the pulpit and its furniture.

Mrs. Samuel Craighead and Mrs. T. A. Phillips were close comrades in social as well as church functions; friends always, rivals never; both endowed to an unusual degree with the ability, the power, and the magnetism of a leader. Mrs. Craighead with her ready wit, her kind heart, and her generous hand cleared the path for many a tired mortal.

The Ladies' Church Society is still in existence, having numbered among its members all the prominent women of our church. Mrs. Leonard Moore, like Miss Boyd was gifted with rare tact in caring for the poor. She knew how to give generously and kindly.

Her place in the Woman's Prayer Meeting or at the missionary societies was never vacant.

In 1873 Mrs. John F. Edgar and Mrs. Gen. Samuel B. Smith were appointed a committee to revise and enlarge the Presbyterian Cook-book, a small volume issued by the ladies a few months previous. The committee worked faithfully through many a long day, collecting recipes, correcting home-made phraseology, and reading proof, anxious only that the book should be in every respect a success. And well were they rewarded, for the book, through the efforts in its behalf of General Smith and Mr. Edgar, and the courtesy of Mr. John Rouzer, the publisher, was published without the aid of a dollar from the society, and the committee handed to the treasurer, from book and copyright full \$3,000 To-day orders are still received, and it is still used as a guide in many a kitchen.

The money was used in the purchase of an organ. Only one who knows the deep interest felt by the women in this organ, can appreciate their feelings, when one hot August noon they watched it disappear in flame and smoke. It was destroyed, but in its place to-day, we have a grand memorial given by her son, George L. Phillips in loving remembrance of his mother, Mrs. T. A. Phillips.

Mrs. John F. Edgar loved her church and its work, especially the Home Missionary Society. Its boxes, its poor ministers and their families, its quilts and rag carpets were to her of vital importance, her part, not a duty, but a labor of love. For many years she baked the communion bread, only relinquishing that sacred duty when failing health compelled her.

Mrs. Wyatt, so well known throughout our city for her philanthropy and benevolence, originated what was called the jug system for raising money to purchase china for the ladies' socials. The jugs are forgotten, the china may be broken, but the good wrought by one kindly woman cannot be overvalued.

The women still revere our grand old church, still work for its benefit. Within a short period we have arranged the ladies' parlor, have improved the kitchen, and recarpeted and refrescoed the Sunday-school room. Through the past hundred years of woman's work, there has run a golden cord, threaded with love and charity, uniting and binding women of widely divergent ideas, into one grand, harmonious whole. There have never been two parties, never a split, never a schism. Mutual interest and good comradeship have held in the past, and no doubt will hold in the future, when others come to take our places as the woman of the First Presbyterian Church.



H. G. PHILLIPS.

MEN OF FAITH IN THE FIRST CHURCH.

BY REV. JOHN H. THOMAS, D.D.

President of Oxford College.

THE papers we have heard teach us anew that the First Church does not consist of the four hundred and eleven members now on its roll. These are merely its finger-tips, touching men with the touch of grace. The head is Christ, whose heart of love pulsates through all the body of the 2,500 who have confessed him here, most of them glorified saints in heaven, singing the praises of Him who redeemed them, and, I believe, joining us now in our commemoration of God's good providence.

The First Church was founded in a period of great national revival—God's best gift to a people. May he soon send another like it. Speaking of it, our General Assembly of 1804 said, "To the northwest and north, from the Ohio River to the lakes, a vast region which a few years ago was an uninhabited wilderness, new churches are forming with astonishing rapidity." The presentiment of a great future has dominated Americans ever since the compact drawn up in the cabin of the Mayflower. To go West was a ruling passion in our countrymen a century ago. Their "home is in the settin' sun," Dickens makes one say. Or, as I should say, they are men of faith, faith in God, faith in their country, faith in themselves. Faith is a synonym for America.

The First Church has had forty-two elders, as many deacons, more trustees, and hundreds of other men faithful in their places. You have laid on me the task of selecting a few for mention in twenty minutes—an ungracious task. How can I choose? The fault is yours that I must omit many men worthy of mention.

Of the founders, twenty men or more, I name two: John Miller, because six generations in his line have worshiped here. His daughter, Sarah, married Obadiah Conover—Obadiah the First. William King, too, is worthy to be named. Ninety-nine years and nine months he lived a godly life, nearly fifty of them a ruling elder in this church, always faithful, always in his place. Sixty years after the founding of the church, in the last year of the aged saint, my father held a service in his bedroom, speaking

from Hebrews 11:16, "Now they desire a better country, that is, a heavenly." My father took me, a lad of ten years, with him and so I am a living link, joining the founders with the men of to-day. I can only remember that I looked on the venerable man propped up with pillows and thought about Methuselah, the person he most resembled, as I thought.

The choice seats in the church were the corners under the high pulpit. In one corner William King used to sit, a bunch of peacock feathers in his hand in summer to brush his bald head and scare off the persistent fly. Leading citizens occupied the others, D. C. Cooper, original proprietor of Dayton, H. G. Phillips, eminent for business enterprise, Joseph H. Crane and Joseph Peirce, both members of the legislature, the former member of Congress and judge of the court, the latter president of the bank.

In front of the pulpit was the communion table, a broad board let down with great iron hinges when not in use. At either end sat the two precentors, Augustus George and David Osborn to line out the hymns, to pitch the keynote and raise the tune. That two-story brick church, with its gallery and its bell in the belfry, brand-new in 1817, was the pride of Dayton, the center of its social as well as its religious life.

In the twenties five new elders were chosen. At their names a Presbyterian in Dayton must pause, as did Virgil, when he named Anchises, to say, "Worthy and venerable names!" I must name them all: Job Haines, Obadiah Conover, David Osborn, Dr. John Steele, Matthew Patton. Note their Christian names: Job, Obadiah, David, John, Matthew. Parents in that day counted it an honor to name their children after Bible characters. But no Conover of this generation, I venture, will call his son Obadiah!

The ruling elder of that day took his office seriously; he believed he was called to *rule*, and he scrutinized closely the conduct of church members. The sanctity of the Sabbath spread out in a manner over Saturday and Monday. A church member once cured pork on Sunday that had been killed on Saturday. He owned a good pew in which he had a marble-topped table to hold his belongings, but he was cited to appear. He justified himself, saying that he rarely worked on the Lord's Day, only through necessity. The weather turned warm and the meat might spoil. He was agent for others and would lose his job by which he made his living if he had not worked. Still the session censured him. He appealed to Presbytery, which sustained the session. He per-

sisted that he would do it again under like necessity, and was put out of the church, marble-top table and all. The young man who on Sunday eyed the girls too eagerly, or asked to escort them home, was likely to hear from the session. One whom Doctor Haines reproved for this, tells me that the good elder's sincerity and seriousness and the reverence in which he was held, compelled respectful attention to his reproof.

Doctor Haines at his death had served the church nearly forty years. He seemed to me an ideal elder: tall, white-haired, kindly, dignified, his presence was a benediction. At the bedside of a very sick patient, when he had done all he could, he would say that the only resource left was prayer, and kneeling would invoke the Great Physician, who can work when all man's efforts are unavailing. In my father's day, Doctor Haines used to call every Monday morning to talk over the interests of the church. For a long period all the session met every Monday to report the families and individuals with whom they had talked during the previous week as to their religious life. The visits of Harbert Williams on the sick and his skill in nursing were highly prized.

Like hickory wood Presbyterians cannot be bent, but are easily split. Men of faith are not faultless. In 1838 the Presbyterian body throughout our nation was divided. Through lust of leadership on the part of a few and the partisanship of their followers, the seamless robe of Christ was rent in twain. But although division took place, peace was preserved even then between the two branches in Dayton; and there has never been serious strife among our members. There has been serious difference of opinion often on many matters, but God has given the charity which faileth not.

I am tempted to dwell on the year 1840. Strife was over; hard times past; internal improvement was the watchword. The Harrison log cabin and cider campaign had made things lively. Joseph Barnett was grand marshal in the wonderful political mass-meeting when 100,000 persons gathered in Dayton. I will only add that in this year when the third house of worship was dedicated, three new elders were elected: Judge James Steele, brother of Doctor Steele, and father of Robert W. Steele—four generations of that family were ruling elders, and no other in Dayton has been more worthy of honor; Samuel M. King, son of William King, father of William B. King, and brother-in-law of David Osborn, all elders, three sitting for a time in the same session, a family identified with Presbyterianism in Dayton for a century.

What an influence for good a godly family may exercise; and Charles Spining, whose eighty years, seventy of them spent in this church, all bore witness to the sweetness of his character, his serene faith and his upright life.

The fair proportions of the church and the godly group of elders in 1858, when my father became pastor, are an abiding picture on memory's wall: Doctor Haines and Doctor McDermont, Henry Stoddard, Sr., and Henry L. Brown, C. C. Patterson, and Anson More, Charles Spining and Frank Mulford, the last now the only surviving one, a youthful elder then, whose white hair to-day is a crown of glory, witnessing to many years of faithful service in God's house. It was a strong session, wise in counsel, well fitted to rule.

If Doctor Haines is my ideal elder, Doctor McDermont is my ideal of manhood: tall, handsome, broad-shouldered, genial and generous, brimming over with humor, commanding in presence and character. What a joy he was to his friends! And Henry L. Brown, a more consecrated spirit is rarely found in any church. Who did not venerate his character? Gen. E. A. More, himself an elder's son, was beloved by all. Two years ago, while in St. Louis, I hunted him up, to see once more the kindly Sunday-school superintendent who gave me a prize for learning the Shorter Catechism forty years ago. I found him infirm in body, but sound in spirit, cheerful and tenderly cared for in a happy home. He has been translated since to a yet happier one. Faith exchanged for sight, and suffering for glory! What a reunion in heaven has rewarded these earnest men who have heard the Master say, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

The war which ended slavery, was for long years an all-absorbing interest. The pastor recorded in his diary in great, black, underscored lines: "At 4:00 A.M., on yesterday, Friday, April 12, the *rebels* of South Carolina, after demanding the surrender of Fort Sumter, OPENED FIRE; and so has begun the long-expected WAR between our Government and the rebels of the slave-holding South. May a just God, the righteous Judge, decide the contest, giving deliverance to the oppressed slaves, whose cry has so long ascended to heaven!" In that spirit he made his pulpit a bulwark of strength to the Union cause, leading and molding public sentiment throughout the war. Colonel Nolan, a Catholic, asked the Presbyterian pastor to invoke the divine blessing on his soldiers. It was effective with *men* at any rate, for they gave a



DR. JOB HAINES.

rousing cheer at the Amen. The colonel and the preacher marched arm in arm to the depot, while Henry L. Brown bore the colors to show his zeal for the flag.

Men of faith in a righteous cause were the First Church men. Love of country led many to venture their lives for her, some of whom paid the last high sacrifice of patriotism. Precious lives offered on the altar of freedom were Col. Hiram Strong, William Spining, Augustus George, and Samuel W. King. The honor roll of fifty soldiers, too long to be read to-night, shall be given in full in our printed volume. The men of the First Church, like Presbyterians everywhere, have been notable for public spirit, rendering service not only as soldiers in every rank, but we note as well, judges, legislators, congressman and one governor, the eloquent Anderson.

By faith this church was erected, massive and stately, after years of effort. The plan to enlarge the old building was dropped March 4, 1867, on the motion of General McCook, and Leonard Moore moved that we can and ought to erect a new church. How the pastor labored for this! Ten years of faithful service had won for him the hearts of his people. And he ardently desired a church in its beauty worthy of the congregation and in its appointments adapted to the needs of to-day. Long before the plan was undertaken, T. A. Phillips, always loyal and generous, said, "Doctor Thomas, put me down for one-tenth of the cost, whatever it be." And an equal amount was given by the Stoddards.

How carefully Isaac Haas watched each stone go into the wall! A man of few words, yet he would make an earnest prayer: but his genius was for building—building to endure. Stone was the material for him. As was written of Wren in St. Paul's cathedral, "If you would see his monument, look about you." The seal of divine approval seemed to be set to the work, when in the new church before its completion forty came forward to own Jesus Christ to be their Lord and Saviour.

What prayers have gone up from this house, like sweet-smelling incense to the Lord! and their power is not yet spent. General Patrick in appearance and language seemed like one of the ancient prophets. An elder remarked to me that the solemn, stately words with which Col. John G. Lowe opened his prayer made the hearer feel that he was in the very presence of God. And old Larkin Goodon, "once a slave but now a king" as his pastor said when announcing his death to the church, how fervent and spiritual his prayers were!

The witness to men of faith is the work they have wrought. By 1856 three strong churches had sprung from the old First, fair daughters of a goodly mother. Three other churches organized in recent years in Dayton are her granddaughters and two at least, have received aid. In the last forty years I recall five mission schools supported or aided by our church: One under the earnest leadership of A. F. Payne, in the Fifth Street engine house; the Texas and Browntown union missions since became churches of the Baptist and Methodist Episcopal Churches; the Dayton View Mission, and the Bethel Mission now doing such earnest work on East Monument Avenue.

Eleven ministers have been trained in our church, for a time least, have received aid. In the last forty years I recall five—George O. Barnes, Rev. James Loton Barnes, Rev. John Alexander Anderson, Rev. John Hampden Thomas, Rev. Charles Perlee Spining, Rev. George L. Spining, Rev. Obadiah Conover, Rev. James Barnes Paterson, Rev. Edward William Fisher, Rev. Thomas O. Lowe, Rev. Peter Robertson. Two young men are now successful secretaries of the Young Men's Christian Association, William I. Frazier, in Springfield, Ohio, and Frank S. Gardner, in Dayton. Another, William P. Breneman, a great grandson of Elder William King, is preparing for like work.

The Y. M. C. A. has always found earnest workers in this church. It was the training-school in which Judge Lowe was prepared for the ministry. Father Spining, Henry L. Brown, Leonard Moore, Frank Mulford, Oliver Boyer, E. A. Daniels, and others have found in it a field for evangelistic effort.

For a century all the Presbyterian benevolent boards and other evangelistic agencies have received stated offerings, cultivating giving as an act of worship by every member. To schools and colleges, seminaries and hospitals, munificent gifts have gone, while private charity has been a perennial stream. Yet I dare not say that we have brought all the tithes into the storehouse. No board of home missions existed to aid the First Church in its infancy. Nevertheless it recognizes the constant bounty of the Lord as his call to help others.

Have you noted the long lives of many of our people? "They shall still bring forth fruit in old age," said the psalmist. One is still among us whose years nearly span the century, in all this time, "wearing the white flower of a blameless life," John F. Edgar, elder *emeritus*, son of Robert Edgar, a pioneer of 1795, a charter member of the church and of its first board of trustees.

The Holy Spirit has sent gracious revival to the First Church many times; but His influence is more notable in constant additions. A very large proportion of the children of this church have entered its communion, thus proving God's faithfulness to the covenant sealed by baptism in their infancy. In manhood and womanhood these 2,500 communicants have exhibited very generally a fine type of Christian character, growing in grace and beauty through the discipline of life. In happy homes consecrated by prayer the blessed lessons of divine truth have been learned, and taught again in other homes. From generation to generation our heavenly Father has owned his children. The precious promises of his Word have all been fulfilled. The heritage of blessing we have received from our fathers, God has enabled us to transmit to our children, the inheritors, many of them, from ten, twenty, we know not how many generations of godly forefathers. Let us declare the faithfulness of our God and praise His holy name. God has given us many talents wherewith to trade for our Master. Invested in commerce, men would justly demand large returns for such an investment. May the blessings of a century be a vantage ground for larger fruitfulness through a century to come. May this record inspire us with stronger faith and renewed zeal in our Master's service.

What a flood of memories pours upon me as I recall the four decades through which I have known this church so well. If I were to tell it all, I would write, not in ink, but tears, yet not tears of regret as I remember golden days gone by. For joy weeps recalling God's grace, rejoicing in hope when the blessed dead live again in memory. Here thirty-eight years ago I came a little boy, trembling yet determined to own my Lord, and all these years have only deepened my thankfulness that He led me to that step.

Here at the funeral of a little brother and of a beloved father I have seen this church draped by the sympathy of loving hands and thronged by the fellowship of sorrow. Here while the body of good Doctor Haines rested for the last time in the church he loved and served so well and so long, the weeping crowd a witness to the universal sense of loss, I heard the fitting requiem sung:

"Soldier of Christ, well done.
Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter thy Master's joy."

I remember when Father Spining came to his pastor to ask, —but scarce able to utter the words— that the memorial sermon

for the son slain in battle and lying in an unknown, unmarked grave, might be printed to comfort others as it had comforted him. I remember one and another, and another, true Christians, yet enticed into sin, but after years reclaimed by God's grace and coming back to renew with joy their old fellowship.

I have heard here the joyous wedding march, seen the tender glance of bride and groom, and shared the joy as a friend of the bridegroom. Only when the great Book of Remembrance is opened can the story all be told. But there is no need that I tell it to you. Each has his own secret memories, too sacred to be uttered. And dear sainted ones in heaven, sharing our commemoration, join us in praising our Saviour, exclaiming, "Thou art worthy, . . . for thou was slain, and hast redeemed us to God by thy blood."

The soldiers in the War of the Rebellion, then or since members of the congregation of the First Presbyterian Church, are:

Admiral James F. Schenck, Capt. Caspar Schenck, Maj.-Gen. A. McD. McCook, Gen. E. A. More, Surgeon Clarke McDermont, General Patrick, Col. E. A. Parrott, Surgeon John M. Weaver, Col. Hiram Strong, Surgeon Jacob C. Denise, Col. John G. Lowe, Surgeon Edward Leaman, Col. Charles Anderson, Gen. S. B. Smith, Gen. Gates P. Thruston, Col. Jos. H. Crane, Capt. D. P. Thruston, Col. J. M. Smith, Maj. John R. More, Lieut.-Col. A. L. Anderson, Capt. Walter B. Pease, Q. M. Charles E. Pease, Capt. Ashley Brown, Q. M. Henry Stoddard, Capt. George S. LaRue, Sergt. John W. Green, Lieut. John W. LaRue, Lieut. Henry B. Walker, Lieut. William S. More, Asa A. Butterfield, Samuel D. King, Nesbit Comly, Henry C. Lowe, D. J. Comly, James F. Perrine, Samuel Dickson, George L. Phillips, Joseph Dryden, William Spining, Augustus George, Alfred A. Thomas, William Gebhart, Samuel C. Wilson, John M. Hatfield, Charles Rench, Wesley B. Lydenburg, Alex. Leechman, Jacob H. LaRue, Henry Anderson.



DAVID OSBORN.

GREETING ON BEHALF OF DAYTON PRESBYTERY.

BY THE REV. T. S. SCOTT, D.D., *Moderator.*

Mr. Chairman, Pastor, Members, and Friends of the First Church:

It is my privilege to be here this evening in both a personal and an official capacity. As a neighboring pastor and friend I rejoice with you on this notable occasion, and offer you greetings and congratulations. And as the present moderator of the Presbytery of Dayton, I bring you the greetings and congratulations of half a hundred ministers, nearly as many churches, eight thousand five hundred communicants, and a Presbyterian population of not less than thirty thousand within our bounds. We all rejoice with you in a hundred years of church life and work, both for what it has been in the past, and for what it gives promise of in the future.

In this country of ours, so new when compared with other nations, and where change is so constant and rapid, a centenary is well worth celebrating in even a more pretentious manner than you have planned for this one. Anything that is a century old in America is to the thoughtless an object of curiosity, but to the thoughtful it is an object of reverence. And when that object is a Christian church it becomes a theme for the profoundest reflections. On an occasion like this the mind naturally turns to the time relation and it is to that I would devote the few moments assigned to me.

In the name of the Presbytery I congratulate you on your past. This church has lived and wrought for God and for man in what, in many respects, is the most remarkable century of history. Its life so far has been coterminous with a transitional stage, in which both good and evil have had the golden opportunity of molding and shaping lives and institutions, and it has not failed to leave its impress for good. Other centuries may have equaled or surpassed ours in some things. The first in the coming of Christ and the moral and spiritual revolution that followed; the fifteenth in art; the sixteenth in the Reformation; and the seventeenth in literature.

But in the general uprising and onward movement of the race, the breaking down of walls of partition, the readjustment of civil governments, and the advance of civil liberty, the progress of science and education, the abolition of slavery, the revival of Christian missions, and the discoveries and inventions that have so completely revolutionized the lives of men and their methods of work, this nineteenth century stands unrivaled. To live and toil in such an age is sublime, indeed. Truly we may say,

**"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling;
To be living is sublime."**

You have only to reflect on what the world was at the opening of this century, and on what this State and community were when this church was organized, and then on what they are now, to realize that it has been a century of change, of development, and of opportunity.

It is delightful to reflect on the lives that have here been lived, the souls that have been converted by influences here exerted, on the characters that have been built up, the sacrifices that have been made, the gifts that have been bestowed, and the influences that have gone out to help in molding this community and the nation and to bless mankind. On all this in the past this church is worthy of congratulation. But I also congratulate this church on its present. It is no dead past that you reverence, but the living present.

Perhaps to some whose strongest attachments were made years ago, there may be a halo about the past which the present lacks. The procession in these days moves rapidly, and it is not surprising that some whose steps have grown feeble may not be able to keep up. But we of a younger generation, whose lives must of necessity be in the present, would not willingly rob them of one of those now transfigured memories of the past.

**"We may build more splendid habitations,
Fill our homes with paintings and with sculpture,
But we cannot buy with gold the old associations."**

But to those who must live in the present, the past is of value because it is the foundation of the present and the future. It is Carlyle who says that with God there is no past and no future, but one eternal now. What is the past to us was the present to

those who lived in it, and what is future to us will be the present to those who are to follow us. Man, like God, must ever live in the eternal now.

All that is imperishable in the past this church conserves. It stands neither for a dead orthodoxy nor for an equally dead heterodoxy, but for the living truth and power of the gospel. Like a tree it has lived through winters and summers, sunshine and storm, by its ever-expanding life shedding what was merely bark and foliage, but ever living to bring forth its fruit for the salvation and life of man. On behalf of the Presbytery I congratulate you not only on your past, but on the living present; your splendid equipment of edifice, of organization, of preaching and ruling eldership, and on whatever else goes to make this church a power for good to this community and to all mankind. May I also congratulate you on your future? Predicting the future, I am aware, is at best a precarious business. Neither the spiritual nor the natural weather prophet is wholly reliable.

Justin McCarthy tells us in the "History of Our Own Times," that, at the close of the Crystal Palace Exposition in London, in 1851, at a gathering of the representatives of all nations, it was confidently predicted that the era of universal peace had set in, and that war among civilized nations was henceforth a thing of the barbarous past. And yet since then have been waged many wars and some of them such as the Crimean, the Franco-Prussian, and our own Civil War, the most terrific of history, and even now there are wars and rumors of wars.

At the General Assembly of 1885 the retiring moderator began his sermon with this ill-fated prophecy, "The theology and practical policy of the Presbyterian Church are now reasonably well settled." And, lo! what have we not seen since then. But yet the "child is father of the man." From the seed we can predict the tree and the fruit. The future is determined by the present, as the present was by the past, and knowing the past and present of this church we do not hesitate to predict a future of growth and power. What are to be the developments of the twentieth century, no living man can foresee. It doubtless will be full of surprises, as has been the nineteenth. But whatever its developments this organization will doubtless live and be a power through it, as it has been through the one now completed.

And you whose privilege it is to carry it out of the nineteenth and into the twentieth century are to be congratulated on the honor and privileges that are yours. Your lives and fortunes can-

not be spent to better advantage than by putting them into an institution that will live and be a blessing to the world after you are dead and forgotten, except in the records of the church, and when your names may be mentioned on occasions like this. Prove yourselves, in toil and in sacrifice, the worthy successors of your fathers, that your children may be inspired to prove themselves worthy of both them and you.



CHARLES SPINING.

GREETING ON BEHALF OF THE THIRD STREET PRESBYTERIAN CHURCH.

BY THE REV. EDGAR WORK, D.D.

Dear Brethren and Sisters in Christ:

More fair than any of her daughters seems our mother church. One hundred years of her life have passed into history, yet her bow abides in strength, and with the vigor of youth and the vision of faith she looks forward still to many useful years, which shall be gathered up like ripe fruit, as the years past have been, at the right hand of the Most High.

The daughters and granddaughters of this beautiful mother rise up to-day to call her blessed. "Many daughters have done virtuously, but thou excellest them all." It were enough also to say as the preacher says of the virtuous woman in Proverbs, "Give her of the fruit of her hands; and let her own works praise her in the gates."

As the eldest child of the First Church, we come to this centenary to testify that we are proud to have descended from such a parent. The glory of your history is ours also. The joy of your successes is ours also. The gladness of your celebration is ours also. Sharing with you a common faith, inheritors of the same traditions, followers with you of the simple Presbyterianism of the fathers, we rejoice to-day with you in the fruitful years which God has given to our beloved Church in the history of this smiling valley, and this prosperous city.

Your pulpit has been one of the strongest in the city. Eminent have been your pastors, and also learned. Your membership has furnished many distinguished and useful citizens. The usefulness of your church as an organization for Christian service is part and parcel of the record of the city. Descended as you are from a band of hardy pioneers, it has pleased God to continue to you the gifts of sturdy faith, high Christian purpose, purity and simplicity of worship, loyalty to the Word of God, and broad interest in the kingdom of heaven, gifts which are the true reason for our rejoicing, as they are the real secret of your prosperity.

The origin of the Third Street Church is part of your history. Those were stirring days, times that tried men's souls. If mistakes were made, as doubtless they were made, let us be willing to say that they were largely the mistakes of an age in which men found it not easy to make compromise and concession. That band of more than seventy Presbyterians who withdrew in 1838 to form the new organization, carried with them as they had received them from your teachers, every essential element of Presbyterianism. Through strife and misunderstanding it was the evident purpose of God to expand his work. Happily the unfortunate division has long since been healed—and though one may yet hear now and then an old citizen speaking of your church as the "Old School Church," and ours as the "New School Church," this is no more than a faint reminiscence of a day of which the younger generation has neither memory nor comprehension.

In the more than sixty years of the life of your first child, it has pleased God to give us in many ways the evidence of his favor. This greeting, presented by the pastor, represents an organization not far from five hundred strong. Together with our own greeting we present also the greetings of two daughters of ours, and granddaughters of yours, the Memorial Church and the Riverdale Church. Not without justifiable pride we present these two vigorous and growing organizations to you as evidence that we, like you, have sought to give attention to the expansion of our Master's work in the community which is made our field of labor.

It is our desire to labor hand in hand with you for the building of Christ's kingdom in the world. Praying for you and thanking God upon "every remembrance of you," it is our desire also that your prayers may ascend for us, that, according to our heritage through you of Christian faith, and Presbyterian loyalty to God and his Word, we may learn more and more how to honor the cause we hold dear, proving ourselves to be workmen that need not to be ashamed. To this happy hour we add therefore the greetings of the officers, the pastor, and the members of the Third Street Church, coveting for our mother in Christ, for her pastor, officers, members, and children, the best gifts of the gospel of Jesus Christ our Lord, whose we are and whom we serve.

GREETING ON BEHALF OF THE PARK PRESBYTERIAN CHURCH.

BY THE REV. WM. P. MILLER.

MR. CHAIRMAN: In less than two years it will have been a half century since the Presbytery of Miami recognized and christened the second daughter of this venerable, though splendidly preserved and blessedly active mother, whose one hundredth anniversary we rejoice in celebrating to-night. This daughter was named "the Presbyterian Mission Church of Dayton." Two years later, to be more in keeping with the charm and dignity of youth, perhaps, the name was changed to "the Third Presbyterian Church of Dayton." Twenty years later still, when the maiden's majority could not be questioned, the name was changed to "the Park Presbyterian Church," and for a quarter of a century she has by this name been known.

It is my privilege to bear the greetings and express the unfeigned affection and pleasure of this daughter in this hour of glad rejoicing. I would most willingly share this pleasure with that man of God, who took this child from this mother's arms and fed and trained and protected and enriched it for a full score of years, good measure. I would gladly give place to him that he might speak, as only he can, and as he loves, to stir the hearts of the living and honor the memories of the dead. But, in the wise providence of God, Father Kemper is too busy watching the glow in the sky of his closing day. That that sky may brighten and beautify more and more, and its sun stay its setting until that which was the child of his sacrificing labor for a score of years shall have been the child of his inspiring love for half a century, is our prayerful hope.

Though I am denied his companionship I do not come alone. With me, in spirit, is a body of Christian people, so tenderly tied to the past and so sincerely interested in the present, as heartily and proudly to rejoice in this splendid occasion. It becomes us to forget ourselves in honoring you. The halo is in your one hundred years. This is no mean moment in the life of local Presbyterianism. One hundred years! Think of it! And we who

were privileged to hear those splendid papers last night, so comprehensive, yet concise, so bright but reverent, can the better appreciate the significance of such a stretch of time. One hundred years link us back with the ruggedness and realness of that type of Christianity peculiar to "pioneer times."

It is worthy of note that churches conceived and born in those times carry a birthmark through all time, and here it is! It is the stalwart piety; the sterling manhood and womanhood; the solid citizenship; the unveneered and unvarnished Christian character which, wrought by the spirit of true service and finished by the art of large living, marks our mother church to-day. We are all proud of her and we shall not be so foolish as to try to conceal the fact. So long as this church sustains her well-deserved reputation for all that is conservative, without being slow or bigoted; and for all that is liberal, without being foolish or unsafe, so long will her daughters rise up to call her blessed; so long will they proudly trace her pedigree. Our mother wears no trinkets, and when we want her, we know just where to look. She is a wise counselor. She is an inspiring leader. She is an instant helper. She is a cordial and sympathetic friend. Such a church is well designed to lead and bless in any community.

It very strongly impresses me that such a church ought to have a special pastor—a man made on purpose by God. He should be a man of generous impulse; a man of ripe experience; a man of large hopefulness; a man of big, Christian manliness; a man, in equipment of brain and heart and life, excelling. And in order to secure for the First Presbyterian Church of Dayton just such a pastor, and more, the Presbytery of Dayton will be called upon to dissolve not one pastoral relation. Such a man is here and the entire community grants it. And nothing but the thought of his frank, unpretentious, straightforward, independent, genuine, and devout nature, a nature that flees all praise and scorns all flattery, but wins all confidence and esteem,—nothing but the thought of this prevents me from naming not a few other noble qualities of which he is strongly possessed.

Mother church, we bring you our greetings. Your centenary affords us all pleasures and benefits. Your past gave us life. Your present gives us joy. Your future gives us assurance. You are owned by a living God. You are led by a prevailing Spirit. You are shepherded by a godly pastor. You are counseled by a devout session. You are supported by a loyal people. You are crowned by a hundred years. You are possessed by just those



HENRY STODDARD, SR.

GREETING FROM THE PASTOR OF THE FOURTH PRESBYTERIAN CHURCH.

BY THE REV. J. ROSSER JONES, D.D.

When God, by his miraculous power, had brought the Israelites across the Jordan into the promised land, he commanded Joshua to build at Gilgal a monument of the twelve stones taken from the channel of the river, to remind the people of what He had done for them. And when their children, prompted by curiosity, should ask, "What mean ye by these stones?" the fathers were commanded to tell them the marvelous story of their entrance into Canaan under the guidance and protection of the ark of God.

Church centenaries are monuments to keep alive the remembrance of what God has done for His people. If the Israelites were commanded to recall by public act and formal service, events which commemorated God's guidance and protection, ought we not to celebrate events and periods in our church history which remind us of God's care and protection, and which have as rightful and important a place among Christians as the stones of Gilgal had with Israel?

You have come to the centennial period in the history of the First Church, and it is fitting that you should set up your Ebenezer, your stone of help, and joyfully and thankfully say, "Hitherto hath the Lord helped us." Let this centenary be as the stones of Gilgal to remind you of what God has done for you in bringing this church into being and preserving it for one hundred years; to remind you of the toils and sacrifices and prayers of those who preceded you, as well as the labors of those who are at present actively engaged in her work, the church has come to this goodly heritage.

Out of a hundred years of record you have gathered incidents, facts, reminiscences, of which to construct befitting services. Many things we find of an interesting character, much that is instructive and more which, from the death-sealed silence of eye-witnesses, or personal participants, can only be brought into seeming reality by the magic power of imagination. The real history of no church can be fully written except by the recording angel; for that history is made up of the visible and of the invisible; of that which

words can express, and of that which words cannot express; of the outward act and the inner life; but of the two the inner life is by far the more effective in shaping results and in determining usefulness.

On your church records you find the names of those who, moved by the touch of the divine Spirit, or influenced by the godly lives of the true servants of the Master, came out before the world and registered themselves openly as soldiers in the army of the Lord, gladly making profession of faith in Christ; but who can tell the number of those whose names never appeared on the church roll, but whose lives were molded and shaped by the unseen influences which have gone out from this sanctuary? The value of a church is not so much in the visible harvest it gathers as in the extent of seed-sowing it has done for after-generations to reap; not so much in harvesting, as in preparing for future harvests.

Well, I learn from the record of a hundred years, that here is a church, which has kept on its quiet way through many generations of births and burials, content to do the Master's work and to do it without seeking for the praise of men. To the weary, it has brought rest; to the heart-broken, comfort; to the sin-sick, healing; to the returning prodigal, welcome; and to the dying, the hope of heaven and an eternal home of rest. To its altars the babe has been borne to be baptized; from its altars the aged have been borne to be glorified. To-day it stands hallowed by a thousand memories, gathered out of many generations, and to it are linked the sweet, sad recollections of many a home, for the church is the one treasure-house of the joys and the sorrows of its parishioners: of their bridals and of their burials; of their feasting and of their fastings.

A hundred years of record and the books are not closed. Only the morning is past, but the full day yet remaineth. The work of no church is done so long as there are sorrowing, suffering hearts to be comforted, or sinful hearts to be healed. Our churches should never die, never grow old; rather intensify in youth and vigor; broaden in sympathy and effort; live forever. Our church-edifices may crumble, decay, and disappear, but the real life of the church changeth not, because that life is of God in Christ, the life eternal. Never was this life so active, so powerful, so on-sweeping in the world as it is to-day. We are learning that he serves God best who serves his followers best. May this church be always abounding in this service and may its two hundredth anniversary outshine this as the full risen sun outshines the dawning twilight of the morning.

GREETING FROM THE PASTOR OF THE FIRST BAPTIST CHURCH.

BY THE REV. HENRY F. COLBY, D.D.

I have not come here to-night with any very elaborately prepared speech, but simply to speak to you, out of my heart, a few words of congratulation, upon this hundredth anniversary of the First Presbyterian Church.

I am reminded that it is a sort of family gathering, as it ought to be, and that the Presbyterian churches of the city are well represented here, gathering as they do around the old hearthstone to congratulate the old mother on having reached so venerable an age, and still enjoying such a youthful vigor. I look around upon these walls and I see their names, the names of devoted Christian pastors, and I am reminded of that passage in Scripture in which the Apostle Paul says of Jesus Christ, "He ascendeth up on high, he led captivity captive, and he gave gifts unto men."

Of the gifts that he has given unto men are the gifts of men. Among Jesus Christ's greatest gifts are the gifts of noble men to His church. There are names upon these walls of men that I have learned about and read about, and that I have heard some of you speak of. Some of you older ones can remember the ministry of some of these men, concerning whom the rest of us know but little. I was reminded to-night as I came into this church, that my own ministry in Dayton began, as perhaps I might say to-night, under Presbyterian auspices, for it was when this church was about to erect a new house of worship, this present noble structure, and when the old one situated upon this ground was being dismantled with reference to its destruction, that the congregation of this church was worshiping with the Baptist Church in their edifice. The Baptists at that time had no pastor, and the Presbyterians had no church, and so by a very pleasant arrangement, the two congregations met together in the Baptists' house of worship. The arrangement was that Doctor Thomas was to preach except when the Baptist Church might want to listen to a man whom they thought they might possibly be glad to call for their pastor. This was the condition of things when I made my first visit to Dayton.

I therefore preached my first sermon in this city to the congregation of the First Presbyterian Church, as well as to that of the Baptist Church. Doctor Thomas sat in the pulpit, having assisted me in some portions of the service. Afterwards when I came to Dayton, and became the pastor of the Baptist Church, Doctor Thomas's library was in my study for many months, and his custom was to come in and out and encourage the young minister, as he was trying to do the best he could with his church in his own inexperience, and in the great pressure which he felt was upon him. I learned very much to love Doctor Thomas. I learned to have a profound veneration for his learning and also for the successful way in which he could command that learning. It seemed to me as though he had it all filed in his mind, as in a set of pigeon-holes or filing boxes, and he could always bring out from this rich source of information just the facts that he wanted. He was a wonderful compendium of historical facts, especially, and some of you remember to-night how, on great occasions of public excitement, Doctor Thomas was always ready, if called upon, to address even an excited assembly.

I can remember the fatherly and genial conversation which he often permitted me to enjoy. I can remember how he used to stand about on this block, when the stones were being cut and carved for this building, and how he and Mr. Haas used to consult together about certain portions of its rising walls.

I shall never forget those words which were the last reported to me in Doctor Thomas's life, when he was in his last illness, and when he seemed to realize it himself. When asked how he felt, he described his distresses, but he said: "Spiritually, I am in good health."

I remember some of the other of your pastors. I remember the dignified Brother McVey, and the warm-hearted Richmond Smith, and what shall I say of the Rev. Prentiss DeVeve, that man of gentle, modest, and pure heart! To know him was to love him. You know his sincerity. You know his conscientiousness. You know his devotion. He was a dear friend of mine, and when on the homeward journey from New York, he came not to the earthly home, but went to "the home over there," my heart was sorely distressed with the hearts of you all, by that great and sudden grief.

These were all honored men, and with your present pastor I have been permitted to enjoy such delightful relations and fellowship. These things, dear friends, are pleasant to speak of. I said I

was permitted to come in here to-night by your kindness, as a neighbor, as one who could rejoice with this family in their celebration, because, after all, we belong to the same great family of the heavenly Father. We have learned that the things which separate us are far less important than the things which unite us. The service of Jesus Christ, and the great truths of the gospel bind us together by ties that are deeper and stronger than any mere outward church relation.

I have learned what that kind friendship is between persons who can enjoy each other's love and fraternal regard, and at the same time will allow to each other the entertainment of personal peculiarities and opinions. That is ever the strongest friendship which binds together those who differ in some things, but who are united in the deepest things, especially those deepest of all things which are learned through the cross of Jesus Christ.

I appreciate very much the symbolism of these candles here to-night. When you fix your eyes upon a single one of them and remember that it stands for a year; that it stands for a spring and a summer, and an autumn and a winter and all the events and experiences of twelve months; that it stands for all the light and hope and fellowship of this church during a whole long year; and then look at this great throng of burning lights to-night, you can get some slight conception of what it means to celebrate the centenary of a great church. In all the years to come may God grant that the members of this church be indeed like these candles, shining with a clear and burning light in this community! May we all be "burning and shining lights" by the grace of God, and may this church ever stand, its staves the very symbol of the duration and power of the great truths of the Christian religion, and its spire pointing the hearts of men and women upward to heaven and to God!



HENRY L. BROWN.

MINISTERS OF THE CHURCH DURING ITS FIRST
ONE HUNDRED YEARS.

The Rev. James Welsh, M.D.....	1804 to 1817
The Rev. Backus Wilbur.....	1817 to 1818
The Rev. Ahab Jenks.....	1820 to 1821
The Rev. William Graham.....	1823 to 1826
The Rev. Franklin Putnam.....	1828 to 1836
The Rev. James C. Barnes.....	1836 to 1845
The Rev. William C. Anderson, D.D.....	1846 to 1849
The Rev. Phineas D. Gurley, D.D.....	1849 to 1854
The Rev. James H. Brooks, D.D.....	1854 to 1858
The Rev. Thomas E. Thomas, D.D.....	1858 to 1871
The Rev. John McVey.....	1872 to 1874
The Rev. Leigh Richmond Smith.....	1876 to 1880
The Rev. Prentiss DeVeuve, D.D.....	1881 to 1889
The Rev. Maurice E. Wilson, D.D.....	1890

APPENDIX.

The following was the order of the Sabbath services, in detail:

MORNING, 10:30 O'CLOCK.

Invocation, the Rev. Dr. George A. Funkhouser.

Music, Te Deum. (Dudley Buck.)

Responsive Service and the Gloria Patri. The Psalter, page 77,
Lesson 44.

Hymn, "All people that on earth dwell."

Scripture lesson, Acts 2:1-21.

Prayer, the Pastor.

Hymn, "Majestic sweetness sits enthroned."

Sermon, "Presbyterianism and Revivals of Religion," the Rev.
Prof. J. Ross Stevenson, D.D., Chicago.

The Lord's Prayer, in concert, congregation standing.

Music, "The Angelic Choir." (Hanscom.)

Offertory—Duet, harp and organ.

Hymn, "Awake, my soul, in joyful lays."

Benediction.

EVENING, 7:30 O'CLOCK.

Music, "O Joyful Light." (B. Tours.)

Responsive Service and the Gloria Patri. The Psalter, page 57,
Lesson 33.

Hymn, "Come we that love the Lord."

Scripture lesson, Isaiah 40.

Prayer, the Rev. F. N. McMillin.

Hymn, "Children of the Heavenly King."

Address, "John Calvin and the Formative Influences of Modern
Life," the Rev. William McKibbin, D.D., Cincinnati.

Prayer, the Rev. Calvin D. Wilson, D.D.

Music, "I will lay me down." (O. Brown.)

Hymn, "Ye angels who stand round the throne."

Benediction.



HARBERT S. WILLIAMS.

THE CHOIR.

The music was furnished by a selected double quartette, under the direction of Mr. Charles U. Carpenter, organist. The regular choir of the church comprises Mrs. Margaret Ritzler, soprano; Miss Mary E. Belville, contralto; Mr. I. G. Kennedy, tenor; and Mr. Frank E. Tunison, baritone. To these were added Miss Sue Seabrooke, soprano; Mrs. Katherine Y. Hahne, contralto; Dr. P. S. Bollinger, tenor; and Mr. F. A. Brooks, bass.

COMMITTEES.

While all members of the congregation joined with purse and hand to assist in the work, yet most of the labor necessarily devolved upon the following committees:

Col. Edwin A. Parrott, chairman of the United Committees, and *ex-officio* a member of all.

Mrs. G. Willis Weakley, president of the Ladies' Church Society, and *ex-officio* a member of all the ladies' committees.

Committee on Arrangements—Mr. John W. Stoddard, chairman; Messrs. H. H. Weakley, R. D. Marshall, Charles Van Ausdal, J. O. Arnold, John F. Edgar.

Committee on Music—Mr. C. U. Raymond, chairman; Messrs. Charles U. Carpenter, Wm. A. Phelps, Edward Breneman, Wm. Hardie, I. G. Kennedy, Harvey Conover, F. E. Tunison, A. C. Ehrenfeld.

Committee on Finance—Mr. C. A. Craighead, chairman; Messrs. Houston Lowe, T. P. Gaddis, Charles Daniels, Dr. J. M. Weaver, R. B. Moodie.

Committee on Decoration—Mrs. William A. Phelps, chairman; Misses Sophie Phillips, Isabel R. Edgar, Rebecca Stoddard, Mary Van Ausdal. Mesdames John R. More, G. Willis Weakley, Hannah S. Frank, Emma Conover Brown.

Committee on Program and Invitation—Miss Grace Rogers, chairman; Miss Sophie Craighead, Mr. Harvey Conover.

Committee on Loan Exhibition—Mr. J. O. Arnold, chairman; John F. Edgar.

Committee on Assignment of Tables—Mrs. John R. More, chairman; Mesdames H. S. Frank, R. B. Moodie, W. S. Schenck.

Committee on Reception—Ladies: Mrs. John W. Stoddard, chairman; Mesdames Maurice E. Wilson, Prentiss DeVeuve, E. A. Parrott, William Craighead, H. A. Strong, J. P. Davies, Mary C. Wade, E. A. Daniels, T. P. Gaddis, Emily C. Brown, J.

D. Whitmore, J. S. Robertson, Edward Breneman, Sarah Crane, S. B. Smith, Isaac Van Ausdal, H. H. Weakley, Newton Thacker, John L. Brenner, W. S. Schenck, C. U. Raymond, Belle S. Sutton, Charles A. Craighead, Charles G. Stoddard, Frank A. Andrews, Harvey Conover, G. W. Weakley, D. W. Stewart, J. D. DuBois, W. D. Graves, Misses Mary Wilson, Elizabeth Edgar, Elizabeth Barnett, Alice Hall.

Gentlemen: Mr. Houston Lowe, chairman; Messrs. William A. Barnett, Charles U. Raymond, Edwin A. Parrott, James F. Perrine, Joseph D. DuBois, David W. Stewart, James T. Tuttle, Charles J. Moore, Edward Breneman, John F. Edgar, Rolla B. Moodie, William E. Day, Samuel A. Dickson, Herbert C. Robison, William Craighead, Charles G. Stoddard, O. P. Boyer, N. P. Ramsey, John W. Stoddard, H. H. Weakley, R. D. Marshall, Charles Van Ausdal, J. O. Arnold, Charles U. Carpenter, William A. Phelps, William Hardie, I. G. Kennedy, Harvey Conover, C. A. Craighead, T. P. Gaddis, A. C. Ehrenfeld, Charles E. Daniels, Dr. J. M. Weaver.

Committee on Publication of the Centenary Souvenir—John W. Stoddard, chairman; H. H. Weakley, Mrs. Annie C. Phelps, Miss Isabel R. Edgar, Maurice E. Wilson, *ex-officio*.

WREATHS OF ENGLISH IVY

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|-------------------------------|------------------------------|
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| Boyd, Maria. | Grundy, William. |
| Black, George A. | Grundy, Mary Conover. |
| Brown, Henry L. | Grimes, Maria. |
| Brown, R. P. | Galloway, Mrs. B. G. |
| Brown, Sarah G. | Greene, Mrs. Lucy. |
| Bacon, Eliza. | Greene, Achsah D. |
| Barnett, Mrs. Wm. A. | Howell, Mrs. Mary R. |
| Barnett, Jane. | Haines, Dr. Job. |
| Brown, Henry and Catherine. | Huston, Eliza. |
| Barnett, Joseph. | Huston, Mr. and Mrs. Israel. |
| Bomberger, Sarah. | Haas, Isaac. |
| Conover, Mr. and Mrs. Obadiah | Johnston, Lizzie. |
| Conover, Mr. and Mrs. Harvey. | King, William. |
| Conover, Elizabeth Dickson. | King, S. M. and Mary C. |
| Comly, Rebecca. | Lowe, Mr. and Mrs. Peter P. |
| Craighead, Mary Purdy. | Lowe, Col. John G. |
| Craighead, Dr. John B. | Lowe, Mrs. Marianna. |
| Carpenter, J. W. | Lowe, Sarah P. |
| Craighead, Samuel. | Lowe, Jacob. |
| Craighead, Antoinette. | McDermont, Dr. Clarke. |
| Craighead, Rebecca D. | McDermont, Mrs. |
| DeVeue, Prentiss. | Moore, Mrs. Leonard. |
| Dickson, John W. | Moodie, Mrs. Eleanor. |
| Edgar, Robert. | More, Anson. |
| Edgar, Mrs. John F. | Phillips, T. A. |

Phillips, Mrs. T. A.
Phillips, George L.
Phillips, Isabel.
Phillips, Mrs. E. S.
Phillips, Catharine.
Patterson, Col. and Mrs. Robert.
Phillips, Mrs. J. D.
Pease, Horace.
Pease, Miss Basha.
Reynolds, John R.
Rench, John.
Rench, Mrs.
Robison, Alida Perrine.
Strain, Mary and Martha.
Stoddard, Harriet Patterson.
Strong, Col. Hiram.
Spining, Mrs. and Mrs. Chas.
Stoddard, Susan C.
Stoddard, Henry.
Spining, Isaac.
Smith, T. J. S.
Thruston, Dickinson P.
Thomas, Thomas E.
Van Ausdal, Thomas E.
Wight, Mr. and Mrs. Collins.
Wight, Harry C.
Williams, Harbert S.
Welsh, James.
Wonderly, Mr. and Mrs. Wm.



DR. CLARKE McDERMONT.

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 Charles U. Raymond.
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 James F. Perrine.
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David W. Stewart.
 James T. Tuttle.
 Charles J. Moore.
 Edward Breneman.
 John F. Edgar (*Emeritus*).

DEACONS.

William E. Day.
 Samuel B. Bigger.

Samuel A. Dickson.
 Herbert C. Robison.

TRUSTEES.

Houston Lowe.
 William Craighead.
 Charles G. Stoddard.

Rolla B. Moodie.
 N. P. Ramsey.

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Arnold, Mrs. Thirza M.....	629 W. Superior Ave
Artz, Dudley.....	1141 N. Main
Artz, Mrs. Lizzie W.....	1141 N. Main
Ayres, Mrs. Susan	137 N. Perry
Baker, Mrs. Lucy McCook.....	Havana
Baldwin, Miss Eliza.....	Lancaster, Ohio
Barnett, William A.....	235 N. Central Ave
Barnett, William W.....	Macedon, N. Y
Barnett, Miss Elizabeth J.....	235 N. Central Ave
Barnett, John McG.....	235 N. Central Ave
Baron, Dr. F. S.....	116 W. Fifth
Beal, Orion O.....	58 Bank
Beal, Mrs. Jennie M.....	58 Bank
Beekman, Frederick W.....	12 Sunset Ave
Belville, Mrs. Margaret.....	111 S. Boulevard
Belville, Miss Florence.....	111 S. Boulevard
Belville, Miss Mary E.....	111 S. Boulevard
Belden, Mrs. Bessie B.....	Pittsburg, Pa
Bennet, Mrs. Sarah F.....	423 S. Main
Bickham, Mrs. Maria E.....	117 W. Monument Ave
Bickham, Daniel D.....	117 W. Monument Ave
Bickham, Mrs. Annie S.....	117 W. Monument Ave
Bigger, Samuel B.....	South Wayne Ave
Bimm, Henry Herrman.....	11 W. First
Bimm, Mrs. Arabella	11 W. First
Birch, Charles H.....	Chestnut Hill, Pa
Black, Mrs. Mary C.....	Pittsburg, Pa
Black, Arthur	357 W. First
Black, Edward O.....	Chicago, Ill
Black, Walter A.....	217 McDaniel
Black, Mrs. Mary C.....	217 McDaniel



ISAAC HAAS.

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Boerstler, Mrs. H. H.....	Cooper Seminary
Boerstler, Edward W.....	Cooper Seminary
Boyd, William H.....	256 N. Salem
Boyd, Mrs. Dorothy.....	256 N. Salem
Boyer, Miss Ada M.....	115 Franklin
Boyer, Oliver P.....	217 W. Third
Boyer, Mrs. Jeannette D.....	217 W. Third
Bradford, Johnson P.....	Beavertown Pike
Bradford, Mrs. Martha J.....	Beavertown Pike
Bradford, Richard.....	Cincinnati, Ohio
Bradford, Allen.....	Beavertown Pike
Bradford, Mrs. Lizzie B.....	Beavertown Pike
Bradford, Miss Jennie.....	Beavertown Pike
Brandon, George T.....	Cleveland, Ohio
Brandon, Mrs. Mary P.....	Cleveland, Ohio
Brandon, Palmer.....	Cleveland, Ohio
Brelsford, Mrs. Cynthia.....	323 E. Jones
Breneman, Edward.....	568 W. Second
Breneman, Mrs. Eliza K.....	568 W. Second
Breneman, William P.....	568 W. Second
Breneman, Miss Marian E.....	568 W. Second
Brenner, Mrs. Josephine A.....	229 N. Ludlow
Brenner, Stanton L.....	229 N. Ludlow
Brenner, John M.....	229 N. Ludlow
Brenner, Charles.....	229 N. Ludlow
Brenner, Walter.....	229 N. Ludlow
Brenner, Mrs. Bessie S.....	Stillwater Ave
Bristow, Mrs. Kate H.....	25 S. Wilkinson
Brown, Mrs. Emily C.....	105 N. Boulevard
Brown, Miss Emily B.....	105 N. Boulevard
Brown, Mrs. Emma Conover.....	235 W. Fourth
Brown, Miss Ellen M.....	235 W. Fourth
Brown, Miss Elizabeth B.....	235 W. Fourth
Bruen, Frank.....	Bristol, Conn
Butterfield, Mrs. Fanny E.....	319 S. Cincinnati
Butterfield, Miss Fanny.....	319 S. Cincinnati
Byers, Robert.....	27 Hershey
Byers, Miss Katharine V.....	27 Hershey
Carpenter, Charles U.....	125 Salem Ave
Carpenter, Mrs. E. J.....	New York City

Carpenter, Miss Zell.....	New York City
Carpenter, Miss Mildred Mabel.....	New York City
Carter, Miss Bessie B.....	49 Bridge
Carter, Miss Nellie Belle.....	49 Bridge
Clark, Mrs. Anna C.....	19 Bridge
Clark, Miss Mary J.....	19 Bridge
Clark, Miss Susie G.....	19 Bridge
Clark, Miss Carrie M.....	19 Bridge
Clark, Mrs. M. J.....	Ferguson Ave
Clark, Alfa D.....	Ferguson Ave
Clark, Ward.....	Ferguson Ave
Collins, Mrs. M. W.....	414 Linden
Conover, Harvey.....	313 W. Second
Conover, Mrs. Mildred M.....	313 W. Second
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Cowles, Mrs. Helen M.....	New York City
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Craighead, Miss Sophie.....	419 W. Second
Craighead, Mrs. Kathleen McC.....	215 W. Monument Ave
Crane, Mrs. Sarah S.....	542 W. Second
Cullaton, Mrs. Hattie C.....	New York City
Daniels, E. A.....	27 W. Monument Ave
Daniels, Mrs. M. B.....	27 W. Monument Ave
Daniels, Miss Edith M.....	27 W. Monument Ave
Daniels, Harrison R.....	St. Marys
Daniels, Prof. Winthrop M.....	Princeton, N. J
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Daniels, Mrs. Susie W.....	137 N. Perry
Davies, Mrs. Louie.....	137 N. Ludlow
Davies, Miss Louise.....	137 N. Ludlow
Day, William E.....	15 N. Liberty
Day, Mrs. Louise King.....	15 N. Liberty
Dennis, Rev. M. J.....	McIntire Building
DeVeuve, Mrs. Emma.....	12 Sunset Ave
Dickson, Miss M. J.....	358 W. First
Dickson, Miss Ellen P.....	358 W. First
Dickson, Miss Augusta G.....	Philadelphia, Pa
Dickson, Samuel A.....	521 North Ave
Dickson, Mrs. Augusta P.....	521 North Ave
Dryden, Miss A. I.....	118 E. Green
DuBois, Joseph D.....	33 St. Marys

DuBois, Mrs. M. W.....	33 St. Marys
DuBois, Miss Carrie L.....	33 St. Marys
Earnshaw, Mrs. Louise.....	504 W. Second
Edgar, John F.....	136 W. Second
Edgar, Miss Isabel R.....	136 W. Second
Edgar, Miss Elizabeth B.....	136 W. Second
Ehrenfeld, Prof. A. C.....	329 Central Ave
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Gaddis, Houston Lowe.....	221 W. First
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Garlock, Miss Maud F.....	219 Montgomery
Garrett, Frank S.....	551 W. Third
Garrett, Mrs. Fleda.....	551 W. Third
Gebhart, Mrs. M. S.....	337 W. First
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Gunckel, Mrs. Ella L.....	The Algonquin
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Haas, Walter.....	N. E. Corner Oak and Bonner
Haas, Mrs. Kate.....	3 W. Franklin Ave
Hall, Mrs. Eliza P.....	129 N. Ludlow
Hall, Miss Alice.....	129 N. Ludlow
Hall, Miss Agnes A.....	129 N. Ludlow
Hall, Miss Eliza P.....	129 N. Ludlow
Hall, Dickinson P.....	U. S. M. C
Hall, Harrison.....	U. S. A
Hall, Fannie H.....	
Hamilton, Mrs. Charlotte.....	25 S. Wilkinson
Hardie, William.....	The Inseo

Harlan, Prof. B. B.....	39	W. Babbitt
Harlan, Mrs. Margaret H.....	39	W. Babbitt
Harlan, George B.....	39	W. Babbitt
Harlan, Miss Margaret.....	39	W. Babbitt
Hatfield, Mrs. Joanna.....		Chicago, Ill
Hayth, Mrs. Rosanna.....	39	W. Second
Herrman, Mrs. Margaret.....	1712	Wayne Ave
Herrman, Samuel Edgar.....	1810	Wayne Ave
Hilkey, Miss Carrie B.....	135	W. Fourth
Hilkey, Miss Ida.....	135	W. Fourth
Hilkey, Miss Ella.....	135	W. Fourth
Hires, Frank S.....	596	W. Third
Hires, Mrs. Elizabeth W.....	596	W. Third
Hoefler, Mrs. Maria B.....	206	W. Babbitt
Hoefler, Helen.....	206	W. Babbitt
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Hubbard, Mrs. Mary E. L.....	223	N. Jefferson
Huston, Joseph R.....		Springfield Pike
Huston, Mrs. Fanny D.....		Springfield Pike
Huston, Ernest.....		Springfield Pike
Huston, Clara.....		Springfield Pike
Jones, Mrs. Clara W.....	228	N. Boulevard
Johnson, Mrs. Elizabeth A.....	317	N. Boulevard
Johnson, Miss Elizabeth F.....	317	N. Boulevard
Johnson, John H.....	317	N. Boulevard
Johnson, George B.....	317	N. Boulevard
Johnson, Andrew.....		Near Salem Ave
Joyce, Mrs. Kate.....	516	E. McLain
Judd, Mrs. Charlene L.....	223	N. Jefferson
Kennedy, I. G.....	123	Salem Ave
Kent, Mrs. Elizabeth A.....	417	Grand Ave
Kerr, Miss Ruth.....		Eaton Pike
Kidder, Mrs. William.....		Springfield, Ohio
Kilbourne, Herbert A.....		Third and Perry
King, Dr. C. W.....	223	N. Main
Kinsey, Mrs. Kate.....	60	Linden Ave
Kress, Mrs. Jeannette B.....		S. Wayne Ave
Kunkle, D. C.....	38	Vincent



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Lee, Mrs. Alida B.....	223	N. Jefferson
Lindsley, Miss Abigail.....	221	W. Fourth
Little, C. Beman.....	2631	E. Third
Littell, John.....	26	Liberty
Littell, Miss Anna H.....	26	Liberty
Littell, Miss Hattie.....	26	Liberty
Littell, J. C.....	26	Liberty
Lowe, Miss Marianna L.....		The Inseo
Lowe, Houston.....	29	E. First
Lowe, Mrs. Carrie H.....	29	E. First
Lowe, Charles H.....	29	E. First
Lowe, Miss Elizabeth.....	29	E. First
Lydenberg, Mrs. M. A.....	217	S. Perry
Lydenberg, Harry M.....		New York City
Lydenberg, Walter B.....	217	S. Perry
Manning, Guy E.....	332	W. First
Manning, Miss Dorothy.....	332	W. First
Marble, Mrs. Jessie.....	751	W. River
Markham, Mrs. Hattie L.....	107	S. Boulevard
Marshall, R. D.....	361	W. First
Marshall, Mrs. E. B.....	361	W. First
Marshall, Miss Emma.....	361	W. First
Marshall, Miss Adda.....	361	W. First
Martin, Mrs. Anna H.....	652	W. Superior Ave
Mayer, Miss Emily M.....	329	Salem Ave
Mayer, Miss Louise F.....	329	Salem Ave
Mayer, Miss Sophie.....	329	Salem Ave
Mayer, Miss Emily L.....	329	Salem Ave
McClure, Miss Edith F.....	1019	N. Main
McConnell, Mrs. Emma.....	17	Bridge
McCook, Gen. A. McD.....		Dayton
McCook, Miss Jeannette T.....		Dayton
McCullough, Edwin C.....	219	N. Main
Miller, Mrs. Caroline.....		Columbus, Ohio
Miller, Dr. George W.....	39	S. Perry
Miller, Mrs. Jennie T.....	39	S. Perry
Moodie, Miss Emma G.....		Phillips House
Moodie, Rolla B.....	222	N. Jefferson
Moodie, Mrs. Anna B.....	222	N. Jefferson
Moodie, Miss Helen T.....	222	N. Jefferson
Moore, Leonard.....	305	W. Third

Moore, Charles J.	702 W. Superior Ave
Moore, Mrs. Ella J.	702 W. Superior Ave
More, John R.	400 W. First
More, Mrs. Millie D.	400 W. First
More, Richard T.	400 W. First
Moulton, W. H.	654 W. North Ave
Moulton, Mrs. Mary I.	654 W. North Ave
Neame, Henry C.	35 Emmett
Neame, Mrs. Anna.	35 Emmett
Neame, Miss Bessie A.	35 Emmett
Ohmer, Mrs. Fannie B.	540 W. Third
Osborn, Miss H. M.	Concord, N. C
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Parrott, E. A.	Maysfield
Parrott, Mrs. Mary A.	Maysfield
Parrott, Miss Kate.	Maysfield
Parrott, Miss Bessie K.	Maysfield
Parrott, Prof. Thomas M.	Princeton, N. J
Patterson, Miss Martha Renick.	Cooper Seminary
Patterson, Miss Margaret S.	Cooper Seminary
Perrine, James F.	229 N. Jefferson
Perrine, Mrs. Julia.	229 N. Jefferson
Phelps, William A.	237 W. Fourth
Phelps, Mrs. A. C.	237 W. Fourth
Phelps, Wm. A., Jr.	237 W. Fourth
Phillips, Horace.	Seattle, Washington
Phillips, Mrs. Nannie.	Seattle, Washington
Phillips, Miss Sophie.	137 N. Ludlow
Phillips, Mrs. Adele B.	312 W. Second
Phillips, Miss Jeannette	312 W. Second
Phillips, Miss Adele B.	312 W. Second
Platt, Mrs. Alice S.	550 W Second
Porter, James.	33 Riverdale
Porter, Mrs. Letitia P.	33 Riverdale
Porter, Frederick E.	33 Riverdale
Porter, Mrs. Mary E.	Oakwood
Ralston, Mrs. Catharine.	516 E. McLain
Ramsey, Mrs. N. P.	221 N. Boulevard
Ramsey, Miss Phœbe F.	221 N. Boulevard

Raymond, Charles U.....	58 S. Linden Ave
Raymond, Mrs. Jennie H.....	58 S. Linden Ave
Rench, Miss Joan.....	19 Bridge
Reynolds, Mrs. Jennie C.....	338 W. Second
Reynolds, Thomas B.....	Easton, Pa
Reynolds, Mrs. Anna S.....	Easton, Pa
Reynolds, Harry N.....	239 N. Ludlow
Richey, Mrs. Ruth.....	46 Arnold Place
Robertson, Rev. John S.....	20 St. Marys
Robertson, Mrs. Alethia S.....	20 St. Marys
Robertson, Miss Anna B.....	20 St. Marys
Robertson, Fred M.....	20 St. Marys
Robison, Herbert C.....	229 N. Jefferson
Rogers, Mrs. Elizabeth.....	127 N. Ludlow
Rogers, Miss Anna C.....	127 N. Ludlow
Rogers, Miss Grace.....	127 N. Ludlow
Rogers, Miss Helen F.....	127 N. Ludlow
Rogers, Mrs. Sarah W.....	315 W. Second
Sands, Herbert.....	15 S. Perry
Schenck, Mrs. Carrie.....	228 N. Ludlow
Schenck, Joseph G. C.....	228 N. Ludlow
Simms, Miss Sidney.....	Columbus, Ohio
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Shaw, Mrs. Mary A.....	Widows' Home
Shepperd, Miss Emily F.....	596 W. Third
Shofstall, R. H.....	Cooper Seminary
Shofstall, Mrs. Annie P.....	Cooper Seminary
Shofstall, Bennett McD.....	Cooper Seminary
Simpson, Miss Joanna.....	15 DeKalb
Spinning, Miss E. Y.....	604 W. Superior Ave
Sproule, Miss Charlotte I.....	Grosvenor Ave
Starner, O. H.....	Portsmouth, Ohio
Starner, Mrs. Margaret.....	Portsmouth, Ohio
Steen, Mrs. Martha E.....	320 S. Boulevard
Steen, Harris Kinkead.....	320 S. Boulevard
Stewart, David W.....	604 W. Superior Ave
Stewart, Mrs. Sarah.....	604 W. Superior Ave
Stewart, Miss Emily McA.....	604 W. Superior Ave
Stewart, Miss Margaret.....	604 W. Superior Ave
Stewart, Mrs. Mary McG.....	The Algonquin
Stewart, Miss Katharine W.....	The Algonquin

Stout, Mrs. Virginia T.....324 W. Second
 Stockstill, JamesChicago
 Stockstill, Mrs. J.....Chicago
 Stoddard, John W.....Belmont Ave and River
 Stoddard, Mrs. Susan K.....Belmont Ave and River
 Stoddard, Charles G.....Belmont Ave
 Stoddard, Mrs. Laura V.....Belmont Ave
 Strickle, Miss Rebekah.....117 W. Monument Ave
 Strong, Mrs. Harriet C.....369 W. First
 Sutton, Mrs. Belle S.....324 W. Second
 Street, Clement F.....426 W. First
 Street, Mrs. Elizabeth F.....426 W. First

Tate, Miss Anna Martha.....1 Bridge
 Taylor, Mrs. Amanda B.....New Jersey
 Taylor, Miss Ethel B.....New Jersey
 Telfair, Miss Jean Boys.....Cooper Seminary
 Thacker, Newton.....The Algonquin
 Thacker, Mrs. Vashti.....The Algonquin
 Thomas, Mrs. L. S.....Cincinnati, Ohio
 Thomas, Mrs. C. A.....Jamestown, Ohio
 Treon, Mrs. Levina.....114 E. Fifth
 Tuttle, James T.....317 E. Superior Ave
 Tuttle, Mrs. Mary C.....317 E. Superior Ave
 Tuttle, Miss Eva M.....317 E. Superior Ave

Van Ausdal, Mrs. Mary R.....W. River
 Van Ausdal, Miss Mary.....W. River
 Van Ausdal, Miss Kate C.....W. River
 Van Ausdal, Mrs. Margaret P.....312 W. Second
 Van Ausdal, Mrs. Susie W.....Plymouth Ave
 Vinnedge, Harlan D.....Toronto, Canada
 Vinnedge, Mrs. Margaret H.....Toronto, Canada
 Vogleson, Edgar M.....Columbus, Ohio
 Vogleson, Mrs. Zoa K.....Columbus, Ohio

Wade, Mrs. Mary C.....604 W. Superior Ave
 Warbington, Miss Della.....Chicago, Ill
 Warren, Mrs. Luella.....26 W. Third
 Warren, Miss Nellie May.....26 W. Third
 Warren, Miss Jessie O.....26 W. Third

Warren, Parry O.....	26 W. Third
Weaver, Dr. J. M.....	111 S. Ludlow
Weaver, Mrs. S. J.....	111 S. Ludlow
Wead, Mrs. Sarah.....	Lebanon Pike
Weakley, Herbert H.....	337 W. Second
Weakley, Mrs. Sarah A.....	337 W. Second
Weakley, Mrs. Viola M.....	518 W. Second
Weakley, Edward T.....	518 W. Second
Weakley, Miss Ada C.....	518 W. Second
Webb, Mrs. Charlotte T.....	Cincinnati, Ohio
Weyer, Mrs. Sarah P.....	Cambridge, Ohio
Whitmore, Mrs. Sarah L.....	568 W. Second
Wight, Mrs. Harriet.....	130 E. Monument Ave
Wight, Miss Agnes Barbara.....	130 E. Monument Ave
Wight, Harry Collins.....	130 E. Monument Ave
Wilson, Miss Mary A.....	311 W. Monument Ave
Wilson, Miss Sarah M.....	311 W. Monument Ave
Wilson, Mrs. Fanny McC.....	119 N. Ludlow
Wilson, Miss Anna Q.....	119 N. Ludlow
Williams, Fred H.....	Riverdale
Williams, Miss Mary A.....	320 Linden Street
Wolf, John.....	N. Main
Wolf, Mrs. John.....	N. Main
Wolf, Miss Elizabeth.....	N. Main
Wolf, Mrs. Sarah.....	N. Main
Wolf, Walter B.....	N. Main
Wolf, Mrs. Maud B.....	N. Main
Wolf, Miss Blanche M.....	N. Main
Wonderly, Mrs. Sarah J.....	Lebanon Pike
Wood, Mrs. Anna H.....	Belmont Ave
Wood, Miss Julia M.....	851 N. Broadway
Woodhull, Lambert.....	134 W. Second
Yeazell, Mrs. Amanda.....	1000 N. Main
Yeazell, Miss Donna.....	1000 N. Main

BETHEL MISSION.

COMMUNICANTS.

Brown, Mrs. Mary M.	Nalley, Mary V.
Burns, Samuel	Pfalzgraff, Clarence E.
Burns, Mrs. Mary	Pfalzgraff, Mrs. Mary C.
Center, Franklin T.	Pinkerton, Mrs. Martha
Clark, Joseph	Sellers, Samuel E.
Clingman, Charles	Sellers, Mrs. Jennie
Clingman, Mrs. Mary E.	Simpson, William A.
Clingman, Lela	Smith, Mrs. Hannah
Davis, Nova A.	Smith, Miss Bessie
Durbin, Mrs. Mary L.	Smith, Miss Fannie B.
Gebhart, Devo	Smith, Mrs. Katie
Gillette, William	Smith, Mrs. Minnie
Harrison, William	Spurling, Abram
Jewell, Mrs. Mary E.	Spurling, Mrs. Lizzie
Kehr, Mrs. Isabella B.	Spurling, Sylvester N.
Lewis, William E.	Spurling, Grace L.
Lewis, Miss Mabel D.	Tingley, Joseph
Lee, Charles	Tingley, Margaret M.
Martin, Mrs. Martha	Wyman, Henry Duplar
McClintock, Mrs. Rose	Wyman, Mrs. Margaret Anna
McCormick, Charles N.	Wyman, Miss Jessie
Myers, Stewart M.	Wyman, Miss Eliza
Nalley, John	Winning, Miss Jennie





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