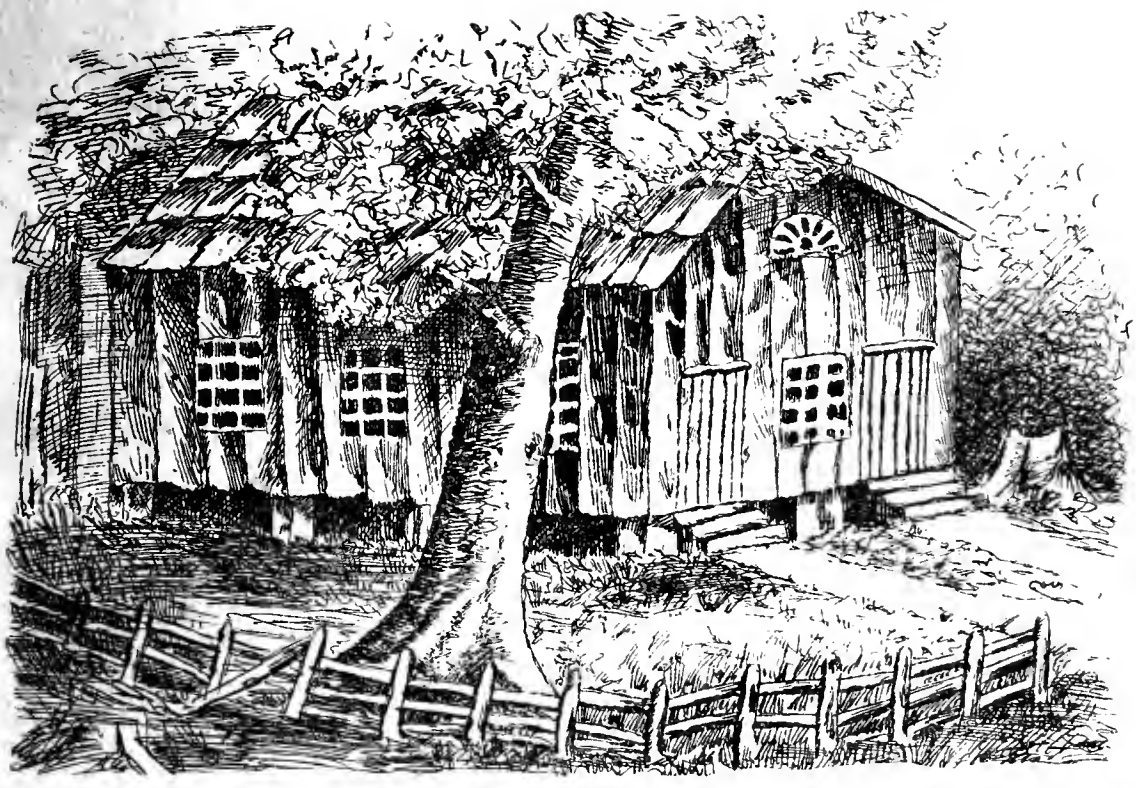
# One Hundred Years

OF

# PRESBYTERIANISM



FIRST PRESBYTERIAN CHURCH, CINCINNATI, OHIO.

*First House of Worship, erected 1792.*

IN THE

# OHIO VALLEY.

CINCINNATI, OHIO.
1890.

# ONE HUNDRED YEARS

OF

# Presbyterianism

IN THE

# OHIO VALLEY.

CINCINNATI, OHIO.
1890

The following invitation and program of exercises for the Centennial celebration of Presbyterianism in the Ohio Valley was issued and carried out under the direction of committees from the First Presbyterian Church, Cincinnati, O., the Presbyterian Church, Pleasant Ridge, O., and the Presbytery of Cincinnati, Ohio, as follows:

| First Presbyterian Church, | The Presbyterian Church, |
|---|---|
| Cincinnati, Ohio. | Pleasant Ridge, Ohio. |
| Rev. Hugh Gilchrist. | Rev. J. H. Walter. |
| Mr. William McAlpin. | Mr. H. C. Durrell. |
| Dr. Charles Weber. | Mr. Charles F. Thompson. |

## Presbytery of Cincinnati, Ohio.

Rev. Hugh Gilchrist.

Rev. F. C. Monfort, D. D. Rev. H. P. Smith, D. D.

Rev. W. H. James, D. D. Rev. J. H. Walter.

Mr. James M. Johnston.

Mr. Theophilus Wilson.

October 16, 1790. October 16, 1890.

# One Hundred Years of

# Presbyterianism in the Ohio Valley.

First Presbyterian Church, *Cincinnati, Ohio.*

The Presbyterian Church, *Pleasant Ridge, Ohio.*

The First Presbyterian Church of Cincinnati and the Presbyterian Church of Pleasant Ridge were organized on the 16th day of October, 1790.

Exercises memorial of that event are to be held conjointly in the two houses of worship, on the 14th, 15th and 16th days of October, 1890.

You are invited by the Committee of the Churches to be present and enjoy with them a review of what God hath wrought in the One Hundred Years of Presbyterianism in this region.

## Program of Exercises.

**FIRST SESSION**—First Presbyterian Church, October 14, 2:30 p. m.
REV. HUGH GILCHRIST, *Presiding.*

History of the First Presbyterian Church, Rev. F. C. Monfort, D.D.

Reminiscences:
- The Revival of 1828, Rev. J. G. Monfort, D.D.
- Early Days, Rev. A. S. Dudley.
- Early Sabbath-School Work, Rev. B. W. Chidlaw, D.D.
- My Personal Recollections, Miss Harriet Wilson.
- Noteworthy Incidents, Rev. A. J. Reynolds.

*Social and Luncheon for Elderly People by the "King's Daughters."*

**SECOND SESSION**—First Presbyterian Church, October 14, 7:30 p. m.
MRS. C. A. SANDERS, *Presiding.*

### WOMAN'S WORK.

At the Feet of Jesus, Mrs. W. A. Clark.
Woman's Work—Past and Present, Miss Selina Wood.
History of the Foreign Missionary Society of Cincinnati Presbytery, Mrs. E. L. Robertson.
History of the Home Missionary Society of Cincinnati Presbytery, Mrs. M. E. Trout.
Women of the Manse, Miss E. M. Gilchrist.

*Special Train for Pleasant Ridge Wednesday Morning at 9:15*

THIRD SESSION—Presbyterian Church, Pleasant Ridge, October 15, 10 a. m.
REV. J. H. WALTER, *Presiding.*

History of the Pleasant Ridge Church, . . Rev. J. H. Walter.
Memories of the Pastors of the Church, . . Rev. W. S. Acomb.
Memorial of the Elders, . . . . . Chas. F. Thompson.

*Luncheon by the Ladies of the Pleasant Ridge Church.*

FOURTH SESSION—Presbyterian Church, Pleasant Ridge, October 15, 2 p. m.
REV. J. H. WALTER, *Presiding.*

## EDUCATIONAL.

A Sketch of Lane Seminary. . . . Rev. H. P. Smith, D.D.
Early Struggles of an Educational Institution,
President, Ethelbert D. Warfield.
Christian Nurture in Presbyterian Families Fifty Years Ago,
Rev. Chas. F. Mussey, D.D.
The Past and Future of Higher Christian Education.
Rev. D. W. Fisher, D.D.

*Reception from 5:30 to 7:30 p. m., given by the Ladies of the First Church, aided by the Missionary Societies of the Presbytery.*

FIFTH SESSION—First Presbyterian Church, October 15, 7:30 p. m.
MR. ROBERT S. FULTON, *Presiding.*

## THE SABBATH-SCHOOL.

The Growth of the Sabbath-school, . Rev. B. W. Chidlaw, D.D.
The Sabbath-school an Aggressive Force in Church Work, Rob't S. Fulton.
The Mission Station for the Modern City, . Rev. Peter Robertson.
The Church as Subject to the Control of Session, Rev. Frank Granstaff.

SIXTH SESSION—First Presbyterian Church, October 16, 10 a. m.
REV. GEO. M. MAXWELL, D.D., *Presiding.*

## THE CHURCH.

Beginning at Jerusalem, . . . Rev. Jonathan Edwards, D.D.
The Children of the First Church, . . Rev. J. J. Francis, D.D.
The Pioneer Preacher, . . . . Rev. C. L. Thompson, D.D.
A Sketch of the General Assembly, . Rev. Wm. H. Roberts, D.D.
A Sketch of the Cincinnati Presbytery, . . Rev. E. T. Swiggett.

NTH SESSION—First Presbyterian Church, October 16, 2:30 p. m.
MR. WILLIAM McALPIN, *Presiding.*

## THE LAITY.

Prominent Men of the Past, . . . . Andrew Kemper, M. D.
Ministerial Relief, . . . . . E. R. Monfort.
Business Tact in Church Management, . . Peter Rudolph Neff.
The Down-town Church, . . . . . Wm. H. Morgan.
The Ministry of the Laity, . . . . . D. H. Baldwin.

*Social and Luncheon for Laymen and others, by the "Lights for the Darkness."*

CELEBRATION OF THE LORD'S SUPPER, OCTOBER 16, 7:30 P. M.
Rev. W. McKibben, D.D. Rev. E. D. Morris, D.D., L.L.D.

REV. JAMES KEMPER.

*Pastor of the First Presbyterian Church, Cincinnati, O., 1799–1796.*
*Pastor of the Presbyterian Church, Pleasant Ridge, O., 1796–1807.*

# HISTORY

OF THE

# FIRST PRESBYTERIAN CHURCH.

REV. F. C. MONFORT, D. D.

John iv., 38—Other men laboured, and ye are entered into their labours.

There is no such thing as independence, except only the independence of the Almighty. The oak tree is a symbol of independence. It is strong and needs no props, but it is dependent on the soil which fastens and feeds it, as well as upon water and sunshine. Americans glory in the "Declaration of Independence," an important document certainly, but only a repudiation of foreign political allegiance. America and England, China and all nations are naturally dependent in commerce, invention, education and other things.

The same is true of individuals. No man liveth unto or of himself. We depend not only on God, the Author of all good, but on parents and teachers, as well as on the good and great of other generations who laid the foundations of our civilization and comfort. So in the church, men in each age build on the work of those who have gone before. Christ's disciples stand out in history as the pioneers of a dispensation, yet they were not independent. Back of them were the prophets and Moses and Abraham, and all who helped in Israel's preparation for the fullness of time. Christ said: "Other men labored, and ye are entered into their labors."

His words are the statement of a principle always true. As the disciples entered into the labors of Moses and the prophets, so the fathers of the early centuries entered into

theirs, and those of succeeding centuries into theirs; while we in these last days look back along the whole line and repeat the words, "All these labored, and we are entered into their labors."

We are like workmen on some great cathedral, taking up work which others began and still others carried forward, and still others must finish, according to the plan of the architect. Like these workmen, we see the vast structure and note its beauty, but like them also we may forget the part and the diligence and even the names of those who have labored before us. This should not be so. The memory of the just is blessed. The Church should know and honor the men who by God's blessing have helped build and establish her. So each particular Church should remember and honor those who have contributed to her prosperity.

If there is any spot in the Ohio Valley, the history and associations of which are calculated to emphasize the text, it is the spot on which this church building stands. It is sacred ground. It was set apart for sacred uses on the plan of Cincinnati, before a single lot was disposed of for any purpose. This original plan was drawn by John Filson, who, with Mathias Denman and Robert Patterson, purchased an extensive tract of land. Filson was killed by the Indians before the land was occupied, and a new plan was drawn by Israel Ludlow, who succeeded to his interest. The plans, however, were alike in many particulars, and in both the south half of the square bounded by Fourth, Fifth, Main and Walnut streets was "set apart for the uses of a Presbyterian Church."

Cincinnati was settled by a party of twenty-six men under the leadership of Denman, Patterson and Ludlow, who left Maysville, then called Limestone, on the 24th of December, 1788, and landed near the foot of Sycamore street, probably on the 28th. The lots dedicated for church purposes were occupied almost immediately. A majority of the settlers, including two of the proprietors, Denman and Patterson, were Presbyterians. Israel Ludlow, though not a member of the Church, had been raised a Presbyterian, and was afterwards identified with this congregation.

Their gift of land to the Church represented, however, only their good will to the cause of religion. An unfortunate oversight in the execution of a deed some years later of all the "unsold lots" in their tract, threw a cloud upon the church's title, which was only removed by purchase. The price was that at which the lots had been originally put on the market, namely: $4 per lot or $16 for the entire half square.

A tablet to the memory of Israel Ludlow adorns the west wall of the tower of this building.

Services were held during the summer of 1789, under the trees which grew where this house now stands. David Wade, who came to this city in 1790, was told that the ground had then been occupied for more than a year. Services were held also in the houses of settlers, and in a mill which stood on Vine street, below Third.

This was, of course, unsatisfactory. The need of a formal organization, and of a building and pastor, was felt, and on the 16th of October, 1790, a Church was formally organized by Rev. David Rice, under a commission from the Presbytery of Transylvania. This Presbytery covered at that time all the ground west of the mountains. The formality of the organization has been questioned, but as it has never been set aside, but was recognized by the Presbytery in the installation of a pastor, and as the Church has been satisfied with it for a century, the date may be regarded as its ecclesiastical birthday.

The original members of the Church were

| | |
|---|---|
| Daniel Kitchel, | Jacob Reeder, |
| Joseph Reeder, | Annie Reeder, |
| Samuel Sering, | Sarah Sering, |
| Jonathan Tichenor, | Isaac Morris. |

Arrangements were made by Mr. Rice at the time of the organization to send to the Church a theological student, James Kemper, who, by direction of Presbytery, was studying under his tuition. A few weeks later Mr. Kemper arrived and spent six weeks, returning then to complete his studies. In the spring he again visited the field and agreed to settle for the year, but did not move his family nor begin his service until October 25th, 1791.

About this time it was determined to build a sanctuary, and subscriptions were taken. The people gave liberally, according to their means, and those who could not give money, gave lumber or other material, or labor. Many subscriptions are for one, two or three days' labor; some are for so many days' work of team. Others are for nails, boards or boat plank. The original subscription paper, which has been preserved, is an interesting document. It is said to contain the autograph of every male resident of the town at the time, January 16th, 1792. The subscriptions are for the "purpose of erecting an house of worship in the village of Cincinnati to the uses of the Presbyterian denomination." The largest money subscription was by R. Allison, $11. There were five subscriptions of $10 each. These were by Israel Ludlow, James Wilkinson, Winthrop Sargeant, Mahlon Hord and C. D. Strong. The most liberal subscription, all things considered, was that of Rev. James Kemper, who gave five dollars, five days' work, five days' team and five boat plank. The total subscription in money was a little over $300.

The building was of frame, 30 x 40 feet. It was occupied in the fall both as a church and Court-room. Presbytery met in it October 21, 1792. It was not plastered until 1794, when another subscription paper was passed around. Judge Burnet, in his "Sketches of the West," thus describes it: "It was enclosed with clapboards, but neither lathed, plastered nor ceiled. The floor was of boat plank laid loosely on sleepers. The seats were of the same material supported on blocks of wood. There was a breastwork of unplaned cherry boards, called the pulpit, behind which the clergyman stood on a piece of boat-plank resting on blocks of wood."

This was the first Protestant house of worship north-west of the Ohio. What is said to be a picture of it may be found in several historical works, but the picture represents a two-story building with a stone foundation, whereas the church was one-story, and rested on blocks of wood. What the picture really represents was known as Burk's church, which stood on Vine street, near Fifth, and was constructed partly out of the material of the original building. A more accurate, though not

so pretty picture has been drawn from an outline made by the late Isaac McFarland, the details being filled in according to his suggestions and those of other persons who remember the building. The success of Rev. Mr. Kemper's labors as supply were so satisfactory that at the end of the year he was called to the pastorate. The call was for three years, a limitation which would not be regarded as orderly in our day, but the Presbytery, without objecting to this, placed it in his hands, and appointed a meeting at Cincinnati, October 21st, for his ordination and installation. The record of this meeting is important. It was held in the new sanctuary. There were present Revs. David Rice, James McConnell and Terah Templin.

Ordinations and installations were not so common as in our day, and there was no disposition to hurry. Presbytery met on the 21st, but did nothing except organize. Rev. David Rice was Moderator. On the 22nd Mr. Kemper preached his trial sermon from II. Tim. i. 13, "Thou therefore endure hardness as a good soldier of Jesus Christ," an appropriate text, as any one familiar with his life will realize. He also delivered a popular lecture and was fully examined. The ordination was appointed for 10 o'clock the next morning, at which time Mr. Kemper was duly ordained and installed, the whole day being given up to the service.

In the record of Presbytery, as in other early records, the church is spoken of as the "Church of Cincinnati and Columbia." It was one church with the two names, and so remained during the pastorate of Mr. Kemper. This lasted until October 7, 1796, when the church was divided into the "Churches" of Cincinnati and Columbia, the latter dividing at once into the churches of Duck Creek, now Pleasant Ridge, and Round Bottom, whose members afterwards formed the Mt. Carmel Church. The earlier years of Mr. Kemper's pastorate were years of trial to the new settlement. There was constant trouble with the Indians. The session of the church directed that men bring their guns to the sanctuary. There was also a town ordinance to the same effect, and it is on record that

Mr. John S. Wallace, for failing to do so, was fined seventy-five cents.

No mention has so far been made of the Session of the Church, for the reason that at the organization no elders were elected, there being no suitable persons.

At that time, however, or soon after, Moses Miller and Jacob Reeder were chosen "to have charge of the affairs of the church."

These are spoken of in several early documents as "Trustees." They are so named, with John Ludlow, James Lyon, John Thorp and William McMillan, in the subscription paper, January 16, 1792.

The first election of elders was on September 3d, 1793. The Church at this time numbered fifty members, but only the male members could vote. Moses Miller, Joseph Reeder, Samuel Reeder, David Reeder and Jonathan Tichenor were chosen.

At the same meeting Oliver Spencer and Jacob Reeder were chosen deacons. Ten days later these were ordained, and on the succeeding sabbath, September 21st, 1793, the first communion service was held.

The Church was identified at an early day with the work of education. In 1794 a school was held in the church building, and in 1796 the Sessions, at the request of the citizens, allowed a school building to be built on the west part of the church lot. The action was taken against the protest of Jacob Reeder and Moses Miller, and though in the interest of the town, was most unfortunate for the Church. It was practically the giving away of property worth now thousands of dollars. The College Building, on Walnut street, is the lineal successor of the humble school-house built at that early day. Our magnificent public school system, with its high schools and universities, is the descendant of the school taught in it.

Mr. Kemper's pastorate closed in 1796. The Church under his ministration had prospered. He was an earnest preacher and a fearless man. The journey from Cincinnati to Columbia, which he made every other sabbath for several years, was one of danger. The woods were full of Indians,

and it was a time of war. He was the man for the time and place, and his name stands as the pioneer minister of this whole region. True the Rev. David Rice preceded him, having preached a few weeks earlier, but he came to stay. He was the first installed pastor of any denomination northwest of the Ohio. He was a factor in the history of most of the early churches of the Miami Valley.

The closing years of the century were a time of trial to the Church in Cincinnati. Peace had been established with the Indians, and this meant the scattering to farms and small villages. The Church felt the loss of many who had been her support. Her loss, however, was the gain of religion throughout a large section. Many new Churches at once organized and a general spirit of revival prevailed. Unfortunately this was marked by excesses which led to strife and weakness.

In 1797 Rev. Peter Wilson took charge of the Church. Little is known of him. He was not installed and died after a brief service. He was followed by Rev. Matthew G. Wallace, a man of much ability, who remained part of the time as pastor and part as stated supply about four years. From 1804, the close of Mr. Wallace's labors, until 1808, was a time of controversy and danger. The New Light doctrines and methods were in the ascendant throughout the Miami country. Three ministers, Rev. John Dunlevy, Richard McNemar and John Thompson, had seceded from Presbytery and been successful in leading off or dividing their churches.

The Church in Cincinnati was seriously affected. Indeed it is on record, that for allowing New Light preachers to preach their doctrines in its pulpit, it was refused representation in Presbytery. During this period Rev. Peter Davis and Rev. John Davies supplied the church each for a short time, the former dying before the time for which he was employed had expired.

The fall and winter of 1806 was a time of revival. A number of persons were added to the church and increased interest was manifested in her affairs. Steps were taken toward an incorporation, and in January, 1807, a charter was obtained. According to the terms of this charter the following

persons were, July 1, 1807, elected trustees : James Ewen (probably Ewing), Joseph VanHorn, David E. Wade, Thomas McFarland and Robert Merry. Joseph VanHorn was chosen Clerk, Jacob Burnet, Treasurer, and Jacob Wheeler, Collector.

There is no record of the election of elders at this time but records of Presbytery show that Jacob Reeder and Samuel Serring had been added to the Session as originally constituted. The number of members at this time (1807-8) was about eighty. The Church, moreover, was stronger financially, and was anxious, as an old record says "for a man of God who would take charge of it and stay." Such a man was found in Rev. Joshua L. Wilson, who visited the city, and, having preached, was invited to take charge of the church. He accepted for one year, and removing to the city from Bardstown, Ky., began on May 28, 1808, a long and useful ministry. He was a man of remarkable ability, in the thirty-fourth year of his age and the fourth of his ministry.

About the time of his call an election of elders was held. A letter written at the time states that "of the Session as it formerly was, only one elder" (not naming him) remained, who, with Samuel Sarran (Serring) and Jacob Reeder, was still in office, and that an election for additional elders was held. The date of the election is gone, but it was probably in January or February, 1808. At this meeting the following persons were chosen elders : James Ewing, G. Voris and Joseph Van Horn. The following year Joseph McMurray and Jacob Wheeler were elected. They were ordained May 17, 1809. About this time Joseph McMurray was chosen Clerk of Session —a position which he filled long and well. At a called meeting of the congregation, September 15, 1810, Robert Wallace, sr., and David E. Wade were chosen. The latter was ordained September 22, 1810. On March 8, 1815, Thomas Collord, Samuel Newell and Robert Merry were chosen. They were ordained March 12.

The name of Jesse Reeder appears on the roll of Session from March 6, 1813, but there is no record of his election.

During the period covered by these elections the Church grew rapidly, and a larger building became a necessity. It

was determined to build and subscriptions were taken. The list of subscribers has been preserved and is a valuable document. It shows the growth of the city, not only in population but in wealth. The year was 1812.

The largest subscription was by Wm. Lytle, $1,000 in land. Jacob Burnet and Martin Baum gave $500 each. Daniel Symmes, David E. Wade, Jesse Hunt, Lucy Ziegler, James Ferguson and Joel Williams gave $400 each, the latter giving in land. William Woodward, William Stanley, Thomas Graham, Elmore Williams and Joseph Ruffner gave $300, and others to the number of more than a hundred gave sums ranging from $25 to $250. This total reached a little more than $16,000.

Building was begun at once, but the house was not completed until the winter of 1814. It was of brick 68x85 feet and faced Main street. Two square towers flanking the front and crowned with spires gave it the name of "The Two-Horned Church." The audience room was spacious, with a gallery on three sides. The pulpit was high, and below was an entrance to the session room. The space about the church was used as a cemetery.

Woman's work, which some in the church regarded as of modern growth was the feature of the Society as long ago as 1812. There is a record that the "Female Society were efficient in raising funds for the new sanctuary." It is also noted that for some years previous this Society had maintained regular weekly prayer and conference meetings. About the time the sanctuary was finished it resolved itself into "the Cincinnati Female Society for Charitable Purposes" It was a Benevolent Missionary Bible and Tract Society, all in one, and as such continued for many years, if indeed it does not still exist in the present Woman's Missionary Society of the Church.

At a meeting of Session, held September 3, 1814, a communication was received from Charles Greene and John Kelso asking that steps be taken towards the establishment of another Church. This met with opposition, but was the beginning of the Second Presbyterian Church of this city. The city was growing, and it was none to soon for such colonization as would secure more thorough cultivation of the field.

There is no record as to the number of members in the Church at the time those who formed the Second Church withdrew, but in 1816, after all who had gone into it had taken their letters, the number left on the roll was 165. In 1821 it had increased to 240.

From 1821 to 1827 was comparatively an uneventful period. The church of Walnut Hills was organized in 1819. This, however, did not affect the Church as it and other suburban Churches have done of late years.

Walnut Hills was a village entirely separate from the city. Many, if not a majority, of its members came from the Duck Creek (now Pleasant Ridge) Church. During this period elders were added to the Session, as follows: On October 29, 1815, John F. Keys, Samuel Patterson and Robert Boal; on May 20, 1821, James Chute and Josiah Moorhead.

From 1821 to 1827 the Church grew more in influence and wealth than in numbers. The congregations were large, and discipline was strictly enforced. The records, particularly of 1826 and 1827, show that the Session was alive to its responsibility. Committees were appointed to visit negligent members and urge their attention to duty.

Sessional prayer-meetings were also held, and the people were urged to pray for the prosperity of Zion. The early months of 1828 were full of signs of revival. Session noted the fact that a prayerful spirit pervaded the congregation. On January 15, 1828, the following additional elders were chosen: William Holyoak, William Schilling, George C. Miller and James Johnston, and it was at once resolved to hold two regular church prayer-meetings each week in addition to the regular Wednesday evening service. These were held not at the church, but in private houses, and were well attended and profitable. About the same time the members of the Church were urged to devote the hour between sunset and dark every evening to prayer for revival. The record is that they did this very generally, and the number of names of those who appeared before the Session seeking membership proves that the prayer was answered.

Among those who united with the Church at the spring

communion were James Saffin, Andrew McAlpin, William Flintham, John Baker, Lewis Baker. In June, a little later, Rev. James Gallagher and Rev. Frederick A. Ross, who had been successful in revival work in various places in Tennessee and Kentucky, came to the help of Dr. Wilson, and the interest already manifest deepened and extended until the city was moved as it had not been before and has not been since. During the month of July the Session received into the Church 15 persons by letter and 248 on examination. There were also others received in August and September, making in all 364. Of these 97 were baptized. There were also during the year 92 infant baptisms. This revival was one of far-reaching importance. The Church was greatly strengthened. In 1827 it reported 231 members, and in 1828, 604. Among these were the parents and grandparents of many prominent in our own and other churches of the city to-day.

On the list are such names as Burnet, Kautz, Cobb, Lytle, Funk, Keys, Baker, Johnson, Montgomery, Skillinger, Newell, Wilson, Wheeler, Hart, Woodward, Hopple, Chute, Flint, Clopper, Baird, Bates, Ramsey, Torrence, Bailey and Miller. There were many who have been efficient as officers of the Church and as ministers. Among the latter were Dr. S. R. Wilson, afterwards pastor of the church; Dr. J. G. Monfort and Dr. Jonathan Edward, afterwards pastor of the Seventh Church. The Session realized the responsibility of caring for so many people lately converted, and asked the congregation to add to their number by electing five new elders. At a meeting December 8, 1828, the following were elected: Jabez C. Tunis, H. B. Funk, Thos. L. Payne, Nathan Baker and John Baker. The Session as thus reinforced was a remarkable body, well calculated in numbers and wisdom for its unusual work. It was composed as follows: Rev. Joshua L. Wilson, Moderator, and Elders John F. Keys, John Baker, William Holyoak, Thomas L. Payne, William Skillinger, Jabez C. Tunis, David E. Wade, Robert Merrie, Samuel Newell, Jacob Wheeler, George C. Miller, James Johnston, Henry B. Funk, Josiah Moorhead and Nathan Baker.

These, with other faithful men and women, should be held

in remembrance. Their work in the revival and afterward has been of incalculable value to the church not only in the city, but in all the region round about.

They labored, and we, in all the churches, are entered into all their labors. Through their faithfulness the First Church became wonderfully increased. Almost immediately also the Third Church was organized, and began its work of usefulness.

Following the revival were years, which, though they do not fill a large place in written history, are no less important than that marked by special ingathering of souls. They were years of instruction, of watchfulness and discipline, during which babes in Christ were brought to the fullness of stature which is in Him. The session was twice enlarged during this period: on July 1, 1834, by the election of James McIntyre, Wm. McLaughlin and Nathan Baker, and on December 10, 1839, by the election of Samuel Newell, John D. Thorp and James Wilson. Two of these, Samuel Newell and Nathan Baker, had previously been elders. They had probably been absent from the city and returned.

In 1841, Dr. Wilson being somewhat enfeebled by age, his son, Rev. S. R. Wilson, was called to be his assistant. He had grown up in the congregation, and was known and loved.

Three years later, in 1844, the Central Church was organized with thirty-three members. James Johnson, one of the first Elders, is still a member of the session.

Two years later, August, 1846, Dr. Wilson died, full of years and honors, and his son succeeded to the full duties of the pastorate. He remained until the spring of March 2, 1861. Though the years of his service did not attain unto the years of the service of his father, his pastorate would in these days be counted a long one. Father and son together served the church fifty-three years, more than half the period of its history.

The pastorate of Rev. S. R. Wilson was marked by two important events. The first was the organization of the Seventh Church in 1849. This drew from the First Church many of its people, including some of its strongest and most honored Elders. The second was the building of the present

sanctuary, dedicated September 21, 1851. The next election of Elders was on December 13, 1849, when William Baird, Joseph C. Clopper and John Stille were chosen. After this the records show the following elections: On October 17, 1853, Melanchton S. Wade, George W. McAlpin and Alexander M. Johnston; on December 4, 1863, John A. Thacker; on February 16, 1866, Jos. C. Culbertson, William Phillips and C. G. Rogers; on March 8, 1867, D. J. Fallis, C. B. Chapman and W. K. Perine.

On September 29, 1871, the congregation voted to accept the "rotary system," and the entire session having resigned, the following persons were chosen: D. J. Fallis, William Phillips, C. W. Gerard, William Clendenin, George Crosby and J. B. Rogers.

Two years later, October 11, 1873, the name of Dr. J. C. Culbertson again appears upon the sessional roll. After this the following were chosen: On April 7, 1879, William McAlpin and William Clendenin; on April 5, 1880, E. B. Southwick; on April 2, 1883, John Johnston; on April 15, 1885, Charles Lewis, C. A. Sanders and Adam Byerley; on April 4, 1888, J. E. Anderson; on April 3, 1889, A. D. Birchard, Charles Weber, W. H. Falls and W. A. Eudaly.

This completes the list of Elders. It should be noted that the dates given are those of elections. In some cases there is evidence that the office was declined. Of these no mention is made. In others it appears at least probable that the election was at first declined, but afterwards, possibly after a second election accepted. In these the date of the first election has been given. After the adoption of the rotary system the date is always that of the first election. No mention is made of re-elections.

The pastoral relation of Dr. S. R. Wilson was dissolved March 2, 1861. The following year Rev. J. E. Annin began a term of service which closed July 13, 1864. He was followed by Rev. Dr. William C. Anderson for a brief period.

On January 4, 1867, a call was extended to Rev. Dr. C. L. Thompson, who accepted and remained with the church five years. He was followed by Rev. George B. Beecher, called

November 6, 1872, and released February 21, 1879.

At this date began my special acquaintance with and interest in the First Church. On invitation of the session I supplied the pulpit for a few Sabbaths; then on successive invitation for over two years, until April 11, 1881, when called to the pastorate. I remained until June 14, 1888. My interest in the church still abides. I can not conceive of a more delightful pastorate than I enjoyed with these people.

Rev. H. W. Gilchrist, who, for two years had served the Church as "pastor's assistant," in charge of Pilgrim Chapel, was then called to supply the Church, and on November 14, 1888, called to the pastorate, a position which, let us all hope, he will be long spared to fill.

The last decade of the Church work has been marked by missionary activity. Indeed there were the beginnings of this during Mr. Beecher's pastorate, when an afternoon children's service was established, which for a time was quite promising. Differences of opinion as to methods caused it to be given up.

In 1882 work was begun at Pilgrim Chapel, on Fifth street, near Lock. Here a Sabbath-school has been maintained for many years. It had however, so run down that but for the efforts of Mr. J. E. Anderson and those of his household, and of a choice circle of growing young people, it would have been abandoned.

Under the care of the Church the school at once revived, and the Session was encouraged to enlarge its work. A Sabbath afternoon preaching service was begun on April 16. I remember the first service well. Twenty-six persons were present. Five were members of the First Church, one of the Seventh Church, and one of Christ Church, Episcopal. All except the last named and one who has gone to her rest, are now members of the First Church or of Pilgrim Chapel.

After preaching for several months, finding three services a day too much, the Church kindly gave me an assistant in Rev. Howard A. Johnston. He remained in charge of Pilgrim two years, when he was called to the pastorate of the Seventh Church. His place was filled by Rev. N. A. Shedd, who also remained two years. He is now pastor in charge of Bethany

Chapel, Walnut Hills. He was followed by Rev. H. W. Gilchrist, now pastor of the first Church, and he in turn by Rev. C. O. Shirey, who, since the chapel has become a separate church, remains with it as its pastor.

Few mission enterprises have been blessed with a succession of such men. All succeeded to prosperous churches in the city. The Church might do well to establish another such stepping stone to metropolitan pulpits.

Pilgrim Chapel became a separate Church on May 1, 1890, and entered upon possession of a delightful church home built in 1887 on Ida street, Mt. Adams.

This briefly is the history of the First Church, and these are the men, an imperfect list, it is true, who by God's grace have been instrumental in building and maintaining it. I would the list were fuller; I wish we had the rolls of Deacons and trustees and elect women; of faithful Sabbath-school teachers and others, who have labored and gone to their rest. The Lord knoweth them that are His, and them also that have been faithful to Him.

We cannot name them all, but we are entered into their labors. May the master whom they served increase our faith and strengthen our zeal and establish the work of our hands.

# THE REVIVAL OF 1828.

REV. J. G. MONFORT, D. D.

I came to Cincinnati in April, 1828, and was here nearly two years, covering the time of the revival, and until after the beginning of the Old and New school controversy, which soon produced strife and alienation. I attended all the meetings in Cincinnati, and many in other churches, as Dayton, Hamilton, Oxford, Springdale, Reading, Montgomery and Cheviot, the last three being camp-meetings. I was one of the first to go to the anxious-seat and join the church. The revival had its relations to the preceding history of the church, beginning with what is called "The Great Revival," commencing at the opening of this century and extending to 1810; also to the period of declension and controversy, from 1810 to 1826.

The first revival was a great means of blessing and also of evil. It began in Southwestern Kentucky, and soon extended all over the State and into Southern Ohio. The first sensational symptom was at a very serious and spiritual meeting, a camp-meeting in July, 1800, on Gaspar river, when suddenly a woman began to shout and then to speak in heavenly tones of thanksgiving and exhortation, so that the whole congregation was in sympathy with her. The revival soon spread in Tennessee, Kentucky and Ohio, reaching every neighborhood, and protracted meetings and camp-meetings were the order of the day, and immense assemblies were everywhere gathered, and the converts were numbered by thousands. Very soon, and everywhere, there were excesses and disorders. The people indulged in shouting, barking like dogs, going on their hands and feet, telling dreams, hugging and kissing, swooning and falling, and other things equally extravagant and disorderly. The Cumberland Presbytery licensed a large number of men to preach without education. In Central and Northern Kentucky and Ohio the leaders of the revival denounced the

Confession of Faith and all creeds, especially the doctrines of infant baptism, the divinity of Christ and the atonement, and separated from their presbyteries and called themselves New Lights. The Synod of Kentucky disowned the New Lights, and dissolved the Presbytery of Cumberland, and the New Lights and Cumberlands became separate denominations. From the time I was five years old I have heard, in my father's house, the whole story of this revival, the doctrines and disorders, the preachers and meetings. I must say that from all I heard, of all who passed through the revival, or were converted in it, all regarded it, especially for the first few years, as a genuine work of grace, and the disorders as mysteries not understood. My father and two uncles were converted in this revival, and at once began to exhort, and soon to preach, but in 1810 joined our church, in which they had been reared. How often have I heard them, and others of the same experience, talk over the times as full of blessing, as well as of reproach and defection!

After the exodus of the Cumberlands and of the New Lights, many of whom had become Shakers, there was a decade, and more, in our church, of spiritual dearth. The pulpit was largely given to the defense of the repudiated doctrines and the attacks of the faith and disorders of those who had gone out from us. There were no revivals, and little progress in any direction. There was a large immigration of Presbyterians from the East, especially from New Jersey, who knew little of the revival and its evil results, and who were useful in making our churches what they had been here before the trouble. After a while the tone of preaching and conversation began to be less militant and more spiritual. Ministers and hearers began to yearn after truth and life more vital, and soon the heavenly dove of doctrine, love and duty, which had for some time looked like the skin of truth set up and stuffed, began to show some signs of vitality. As early as 1826 there was the sound of a going in the tops of mulberry-trees in Tennessee, and the sound was heard in Kentucky, and then in Ohio. The Tennessee preachers were invited to Kentucky, and they came, and their labors were blessed. In the spring

of 1828 there was some ingathering and tokens of better times in Cincinnati. Dr. Joshua L. Wilson invited Messrs. Gallagher and Ross to come over from their work in Kentucky, and help us; and they came, and the Lord came with them in great power. As others are to speak of the incidents of the revival, I will only give my estimate of the men, the measures and the results.

The preaching and methods were about the same as have prevailed in revivals ever since. The revival was the work of the Lord. The congregations were large. The preaching and exhortations were not sensational. The hearers were serious and attentive. The singing was hearty and general. The prayers were earnest and in quest of immediate and present blessing. The custom was to preach a sermon and to make one or more exhortations. The preachers usually alternated both in preaching and exhortation. The exhortations were generally from the floor in front of the pulpit; sometimes the preacher stood on a pew, often near the center of the church. The anxious-seat was in front of the pulpit, and each exhortation was an invitation to come to the anxious-seat while a hymn was being sung. At the close the anxious were addressed and then prayer was offered for them, in which they were exhorted to join. Dr. Wilson was opposed to the anxious-seat, as he was to the Methodist "mourner's bench," but after a few days he proposed its use, and with it the revival received new life and power. The preaching was the simple gospel. Mr. Ross' sermons were well prepared and delivered. Mr. Gallagher was the most effective and popular. He was a good singer, a man of genius, abounding in illustration appropriate and tender. As an illustration of his style: In a sermon he quoted the passage concerning the Jews, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" and he added, "Or as if the dead were to rise," and then he pictured the dead as rising and coming into the congregation and greeting husbands and wives, parents and children: and the congregation bowed and wept, and some sobbed aloud, while the tears rolled from his eyes, and his voice sank to a whisper. Such flashes of emotion

were frequent. His heart was loving and tender, his voice strong, clear and melodious, and his countenance, form and size presented a picture of the best manhood. Dr. Wilson took active part in the meetings, and his addresses were effective and often thrilling in high degree.

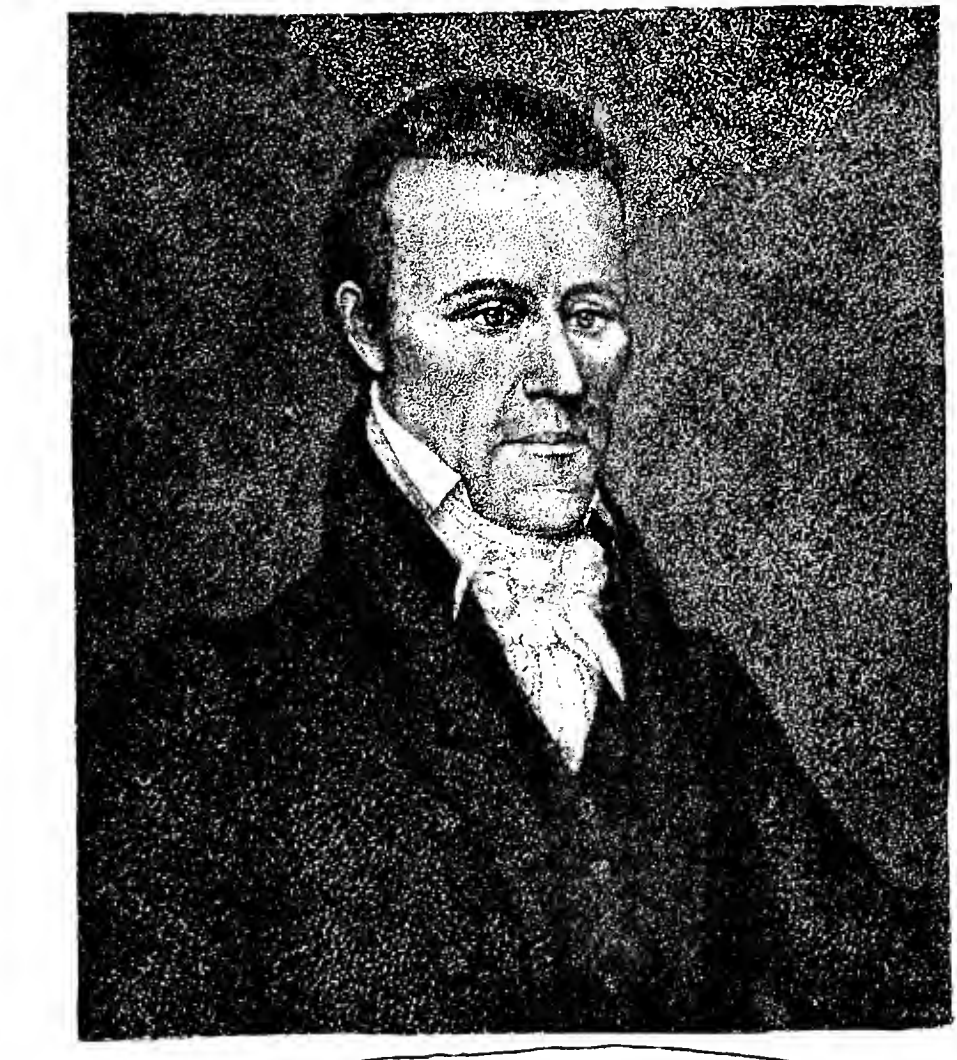
The accessions to the church were very large. The revival continued for about two years. Very few of those added to the church fell away, and a large number of the converts became ministers of the gospel. It was a glorious work.

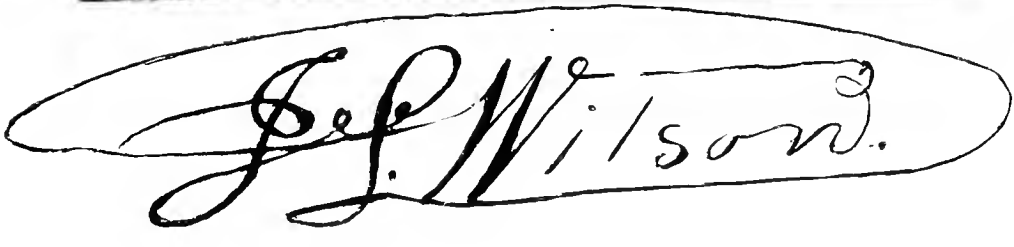
It is painful, however, to be obliged to say that this revival was soon followed by ten and more years of alienation and strife, without revivals and without other evidence of spiritual growth. The Old and New School controversy began in 1829, and lasted even beyond the disruption of 1838. It came from the East, but was as violent here as there. The first bone of contention was the American Home Missionary Society in New York, which bid fair to supplant the Assembly's Board in Philadelphia. Other roots of bitterness soon sprang up, chiefly Abolitionism and New England theology, with charges and counter-charges abounding in evil surmises and exaggerations, until Ephraim and Judah both seemed to become Ishmaelites.

Dr. Wilson came to feel very doubtful in regard to the fruit of the revival. In 1843 I visited some of the chief churches of Ohio to add to the endowment of the New Albany Theological Seminary. The first week in March I spent a Sabbath with my classmate, Rev. Dr. Jared M. Stone, in a communion in his church at Springdale. The state of feeling on the Sabbath seemed to justify keeping up meetings through the week, and over thirty were added to the church. The last week I was in this church, I was entertained by Dr. Wilson, and had much conversation with him. He was very feeble, and very tender and spiritual. He seemed to have the humility and simplicity of a little child. On the Sabbath after dinner he spoke at length, saying, in substance, that he had felt that its results, like that at the beginning of the century, were not unmixed good, but he had come to feel that in this he was wrong. He spoke of the facts that nearly all of the converts had per-

severed, and a large number had become ministers. He said, in view of the good feeling in his church at that time and for some time past, he would be glad to have the service protracted through the week, and this was done with good results. I preached ten sermons, and he was deeply interested, though too feeble to attend evening meetings. His fellowship on that occasion was an inspiration and a delight. He lived until August, 1846.

Although I have spoken so favorably of the revival of 1828, I feel like adding we live in better times. We have better preaching and Bible-class and Sabbath-school teaching, better prayer-meetings, more Christian work by men, women and grown people, larger average additions to the Church, more liberal contributions and a better Christian spirit. There is good reason to believe that the Church has entered upon a great and growing advance in strong faith, persevering zeal and Christian work, which may give us, as it is said of the church of John Brown, of Haddington, a constant revival. In some of our churches it is so already, especially where our women and our young people are sowing and reaping as never before.





*Pastor of the First Presbyterian Church, Cincinnati, O., 1808–1846.*

# EARLY DAYS.

REV. A. S. DUDLEY.

The place given me on the program does not imply that I am to consume much of your time in the narration of my personal recollections of the *first half* of the century.

The early days suggest the morning. He who rises before the sun and confronts the Orient has a vision of the freshest and most beautiful scene in this universe of beauty, which God has created. The morning stars sparkle with a brilliancy peculiarly their own. Then they pale before the deepening glow of the purpling dawn. But when the full glory of the day has come and the sun stands in the zenith, and the world is aglow with light, the beauty of the dawn is no longer seen. It is only remembered. There is a deep and abiding interest in the early days we here commemorate, but the event shows across the most illustrious century in all the history of the human race. The discoveries, inventions, advancements, enlightenments, civilization achievements, coming within this century, loom up as so many mountains of light and pinnacles of glory, and intercept our vision and arrest our attention as we turn to look backward. Our historian of the event we celebrate, has reminded us of the fragmentary, defective, partially preserved, and hence unsatisfactory records, of the important transaction. He has faithfully collected the scattered rays of light issuing from these records, and in his historical lense has combined them into a beam of clear light, revealing the outlines of that which was then accomplished. We may regret that we can see the deed only in outline, and that we must fill in the details according to our fancy. How much we desire a more complete picture; how much we desire to see the actors more clearly. But the complete picture is not necessary to our appreciation of the grandeur of the deed. The *thing done* is greater far than

the actors, and the deed overshadows all features of mere personalities. That which these pioneers did on the 16th of October, 1790, reveals to us more of their character than any description of them could convey. *They founded a Christian church in the wilderness.* This transaction shows that there was a *faith* in those early days, and it further shows that there was then a *faithful* people. This stone of faith and fidelity they laid at the very foundation of the community and commonwealth they began to form. It is the chief corner-stone thereof.

But a stone is not an adequate figure of the faith and resulting fidelity of our pioneers. It is not accurately descriptive nor sufficiently representative of the capacity for achievement which those early settlers demonstrated. A stone is passive, quiescent, staple and resistant. It is "steadfast and immovable," but not "abounding" in activities. We must choose another, or an additional figure. Hence, let us say, this faith of the pioneers was a *germ.* It was the *central* element, the origin and potency of the life and growth of the newly founded community. It was the *dominant* and *determinative* element as well, the formative power, the accretive energy in the social life. Uniting the characteristics of this elemental faith, we may call it the *essential* element of the new society. It was real, forceful, and hence successful. Without it the new commonwealth had *not been*,—at least, it had not been *perpetuated.* Most certainly it had not been that beneficient and potent entity in which abide the excellencies of our Christian commonwealth.

More specifically, the faith of the pioneers was a *Christian* faith, and there flowed from it as from a full fountain a beautiful stream of Christian activities. It was a *theological* faith—more than an excellent humanitarianism begetting humane results. It was that and much more. It cherished man's brotherhood by holding the fatherhood of God, and making prominent the truth of God's supremacy. Rev. James Kemper was a man to guard an essential point like this. He was not entirely satisfied with the terms of organization, because they contained no reference to the standards of the Presbyterian

church. He desired a more substantial anchorage to a staple denomination of Christian believers. This defect was supplied, as Dr. Monfort well remarks; then the church was recognized and enrolled by the Presbytery, and then Elders were elected and ordained and installed.

So much for the specific character of this faith of the pioneers. What of its *vitality* and *force?*

It must measure arms with other potent forces. How did it meet the commercial spirit? How did it perpetuate itself, and by what means? This property, this ground on which we now stand, has never had a secular use. Before one dollar was paid for any of these surrounding lots, the claim of the Supreme God to this property was acknowledged—and it was dedicated to Him and to His church. Its redemption was from the first. it was effectual—it has continued. The currents of commerce have swept in around this spot, and the winds of trade have beat upon it. It remains untouched. The hand on the lofty spire still points upward, and reminds the busy men of the world of the God who is in the Heavens, and who ruleth over all.

The faith and resulting fidelity of the founders of this church vindicates its vitality and virtue, by the resistance, in those early days, to the popular and forceful views and sentiments prevailing in the world at large. This church was founded in the days of the French Revolution, before that mighty movement had reached its dreadful and disastrous climax. The infidel politics of France were trumpeted the world around as the enfranchisement of man — all faith was decried — human reason was deified, and revealed religion doomed to destruction. Deism in Scotland and England,— and Rationalism in Germany, were commended as the highest wisdom and offering the greatest excellence. The demoralization following the Revolutionary war was broadly contaminating the society of the young Republic. The spirit abroad united to any and every experiment, political and religious, which the human mind could invent. The faith of the pioneers resisted all this, stood in the "old ways," adopted the old belief, and submitted to its transfusing power.

The result demonstrates their wisdom. Upon what was then the virgin soil of the Northwest Territory, there has come a population the most active, enterprising and enlightened the world has ever seen. Its sole bond of union and power of organization, and accretive force, is the simple faith of the pioneers. Viewed in the results, what force can be compared to this? Most beneficient will be the results of this Centennial celebration if the earnest enquirers for truth in this generation will have their attention directed to the central force in our Christian civilization.

# EARLY SABBATH-SCHOOL WORK.

Rev. B. W. Chidlaw.

I stand before you to-day with much trepidation and much fear. I have a wide field to traverse and but a short time for the journey. The records of the early history of Bible instruction are not very abundant and not always reliable. To err is human. The first Sunday-school was established over a hundred years ago by Robert Raikes of England. When the men and women of God laid the foundation of this first Presbyterian Church in the almost unbroken wilderness of the north-west territory the Sunday-school had been at work for ten years.

In 1783, Rev. Thomas Charles, of Bila, North Wales, in the spirit and with the purpose of Robert Raikes, introduced Sunday-schools into that principality. These schools increased the number of Bible readers to such an extent, that there was a famine for the Divine Word. This need was represented in the anxiety of Mary Janes, the Welsh peasant girl, to possess a Bible. So Great was her desire to possess a copy of the Word of Life, that she walked twenty miles over the mountains to the home of Mr. Charles, that she might secure a Bible. This incident led to the formation of the British and Foreign Bible Society, that has already published and distributed millions of copies of the Divine Word all over Christendom and on heathen shores.

In 1790, the first organized effort to establish and sustain Sunday-schools was formed in Philadelphia, led by Bishop White, of the Protestant Episcopal Church, Quakers, Presbyterians, Methodists, Lutherans and Baptists, cordially uniting. Several schools were established. The teachers were employed at a salary of eighty dollars a year. In 1824, the American Sunday-school Union was established on the basis, and for the purpose of the organization of 1790. In 1791, Mrs. Lake, the

wife of a soldier at the stockade, a military post where Marietta now stands, gathered the children of the garrison and from the log cabins protected by it, and gave them Bible instruction on the Sabbath-day. Recently a monument was erected to her memory by the Sunday-schools of Washington County, Ohio.

Of the introduction of Sunday-schools into Cincinnati and their early history, another will speak during these Centennial services.

In 1836, when employed in Sunday-school missionary labor in Butler county, I was invited to a gathering of Sunday-schools in Wesley Chapel, Cincinnati. That Spacious edifice was crowded by teachers, scholars and friends. With a well known Methodist preacher of the time, I had the pleasure of making my first Sunday-school address in Cincinnati.

In 1842, the Sunday-schools held a union celebration and the demonstration of the Sunday-schools, teachers and officers thronged the streets, marching with banners and song. Addresses were delivered in several churches to crowded and interested audiences. The procession and the enthusiasm of the occasion showed, that nearly half a century ago this city had many Sunday-schools and hosts of friends devoted and earnest in their support. A few years later I attended a mass Sunday-school meeting held in the two-horned church fronting on Main street, the predecessor of this magnificent House of the Lord, the tabernacle of the Most High. The galleries were crowded by teachers and scholars, and the ground floor with interested friends.

Rev. Stephen H. Tyng, D. D., of Philadelphia, a prince of preachers, delivered an eloquent and instructive discourse on the power of early Bible teaching, on building character and forming habits, preparing children for the duties of life and the awards of eternity.

I found in an old paper of 1815, that a few christian people in the city of Zanesville, organized a Sunday-school in the Court house. There were churches in Zanesville, and there were pastors there at that day, but it seems the pastors were not in sympathy with Bible teaching on the Sabbath-day. They regarded it a profanation of the day, and the church door was

not opened to welcome this heaven born agency of Jesus Christ. But, any way, a few christian men started a Sunday-school They had four teachers and forty-five scholars. That was in 1815. That was the first Sunday-school, so far as I know, in the State of Ohio.

As we look around us and see the innumerabl Sunday-schools, should we not, on this Centennial day, give thanks to God.

I have no knowledge of the first Sunday-school in Cincinnati. When I was a student at the grammar school, near Gambier, I became interested in Sunday-school. I went from my log cabin in Delaware County with the love of the Lord Jesus Christ in my heart.

In 1829 I united with the Presbyterian Church in the log cabin. Soon after I became a church member a dear father in Israel said to me, "My boy I am glad you have united with the church; It rejoices our hearts to see a young man give himself to the Lord; And now," says he, "my young friend, if you want to become a christian and grow up in grace you must begin to work for Jesus Christ." My soul responded,"What can I do, the son of a poor widow?" "Now," says he, "let us begin. We will start a Sunday-school. You will take the English side and I will take the Welsh side."

He had the old people, I had the young people. We worked there together, and fifty years afterwards, in 1879, a few only remained. The old Sunday-school Missionary was invited to be present. We had three days of a semi-centennial celebration, commemorating the beginning of that little Sunday-school in the log cabin in the wilderness. What has been the result in that community? In that township they had faithful men and women working for God, and the Sunday-school has been an important factor in the religious and social condition of the community. There has never been a saloon in the township. There has never been a native pauper. There has never been a man or woman convicted of crime and sentenced to the state prison. I came back again to Cincinnati. In 1836, I became missionary of the Sunday-school Union. I am still in the blessed work. Fifty-four years a

missionary trying to gather the children, youth and adults of my country into the Bible schools, placing the word of God into their hands, giving them all the advantage possible to study and search the scriptures.

But I will not detain you longer. The Sunday-school is an institution that has the approval of the church. Let us extend the beneficent influence throughout this land in all its length and breadth.

# MY PERSONAL RECOLLECTIONS.

Miss Harriet Wilson.

I will ask you to go with me this afternoon to the square old-fashioned "meeting house" of the olden time, which stood about a square West of the long, narrow Main street, of the even then old village of Reading. Look at its unpainted brick walls, with four large windows on each side; see its old gray belfry, and hear its harsh-toned bell, which for many years called the people to worship in the only church edifice in a large extent of country.

The nearest one on the North-west being that of Springdale, which ante-dated that of Reading by many years, and claims not only to be the spiritual, but also the temporal mother of the latter. Pleasant Ridge, which tomorrow celebrates its Centennial, was the nearest one on the South-east, and was also some miles distant.

True, there was the large, dilapidated, old log meeting house, built by the early pioneer Baptists, on the hill near the present suburb of Woodlawn, but for some time no regular services had been held there, so most of the church-going people of those years attended the First Presbyterian Church of Reading, coming from all directions, in all sorts of conveyances; in large farm wagons, various kinds of one-horse vehicles,very few in carriages, many on horse-back, not unfrequently two riding on one horse, or, as one little girl expressed it, "her brother drove and her mother rode on behind." The adjacent fences made convenient hitching places, for there were no *hired* or liveried drivers in those days. *Well trodden paths* across the fields, showed that many were glad to avail themselves of the nearest way to the sanctuary.

Entering the yard, well shaded by tall locust trees, stepping on one of the huge doorstones, opening one of the heavy doors,

you will be in one of the two worn aisles between which are two rows of long, narrow, but high backed pews, while on either side next the windows are large square pews, always chosen by the younger people for the glimpses of blue sky and green trees to be had while sitting in them. At the North end, enclosed by white banisters, were two flights of narrow, winding stairs, leading to the high antiquated pulpit, with its red hangings and velvet cushioned stand, on which lay the large Bible, from whose sacred pages words of counsel, warning and instruction, had been proclaimed for many years, being largely instrumental in making that region a center of Christian light and civilization.

Though the regularly settled pastors were very few in number, when compared with the fluctuating present ministerial stay, yet situated as that church was it had favorable opportunities for hearing the best ministers of not only the city, but of the entire State. Could the old pulpit have spoken, it would have told of many names whose life-work and influence did much to make such a Centennial of Presbyterianism as this which we are now having in this city, possible. Among the many honored ones were all the early and gifted Professors of Lane Seminary, for *that* church was closely identified *with*, and loyal to that institution. Many of the students who were afterwards men of mark, distinguished for their labors, not only in home fields, but also in foreign lands, preached many of their first sermons in that old church.

Only a few days since I found a faded, yellow manuscript book, entitled "The Female Benevolent Society of Reading," dated April 13th, 1841, with the following preamble:

"Feeling desirous that the Lord Jesus may say of us, as He said of Mary, 'She hath done what she *could*.' We, whose names are hereunto annexed, agree to pay the sums of money, or the articles affixed to our names, for the purpose of assisting indigent Theological Students of Lane Seminary."

The amounts subscribed and the work done, show greater self-denial than do many of the thousands which have since been donated for the same purpose. Out of the fifty names only five are now living. The *six* of our own household who

belonged to it are all dead. The workers die but the work goes on. The Sunday-school was the pioneer one in *all* that region, and though lacking in many appliances of modern times, yet much good and faithful work was done there; amid many discouragements, and many who shared its teachings have had reason to rise up and call it "blessed." Our farm home two miles below Reading, was in a neighborhood where Sunday was regarded as a day for hunting, fishing, visiting and lounging,and it was deemed almost an unpardonable innovation for any one to do otherwise; but with the old New England training of the parents *our then* large family was a notable exception to the prevailing custom; the parental laws were *those* of the Medes and Persians, all who were large enough were required not only to attend Sabbath-school but also to stay at church, hired help not being exempted, and for many years the large blue wagon drawn by its strong horses, carried not only the home folks, but there was always room for not only one, but for many more of those who otherwise could not have gone. To sit crowded was not considered a discomfort in those days.

To the people of the village that Sunday-load was a familiar and looked for sight, its coming was expected to be as regular as the ringing of the church bell. Frequently a second and smaller vehicle would bring another load in time for the regular services, filled with those gathered up by the way. Only a few years since, a distinguished ex-Senator in a distant State, told me "that he had never forgotten the Sunday when he had hurriedly alighted in front of the church, and was hastening into the yard, my father called him back and bade him assist a rather forlorn looking woman and her baby from the spring wagon,—all the harder for him to do, knowing that his boy friends were laughing at the forced exhibition of his unwilling gallantry." Persons or position were not allowed to be considered in such cases.

The methods of Sunday-school instruction, particularly those of the Primary scholars, were then very different from those of the present time. Primers and spelling-books were then used for the instruction of the little ones, who were

drilled in their A B C's etc. Occasionally a progressive teacher would supplement those teachings by asking, "Who was the first man?" and other similar questions. Being very small when I entered the Sunday-school, the kind, old superintendent led me to a class of little ones taught by a young lady, who kindly took me on her lap and had me say the A B C's, succeeding with those she had me spell some short word, and my first day's lesson was finished apparently to *her* satisfaction, but not to mine. I could hardly restrain my disgust and indignation, until I reached home, and declared emphatically "that I would never go to that Sunday-school again." I could read in the Testament, and to be considered a "little know-nothing" and put in the Primer was too great an indignity to be borne. I got no sympathy from the home folks but was blamed and laughed at for not having sense or courage enough to tell the teacher that I could read. Children did *not* rule in those days, so I had to go back the next Sunday. Explanations were made and I was allowed to read to my entire satisfaction. Committing verses to memory was the usual Sunday-school lesson for the larger scholars, the Sunday-school Union question books also being used. Frequently bright scholars would recite whole chapters and hymns at one time, doubtless a good thing for the one who thus laid up large treasures of Scriptural knowledge, but certainly not for the other members of the class who were waiting for their turns or thinking of other matters.

Many of the books in the Sunday-school library were dull, prosy biographies of unnaturally good children, who all died young, and those were left uncalled for when more interesting ones could be had, and though few of them were written in an attractive style, yet they were eagerly taken and in many cases read and re-read with interest and improvement, which is not always the case with the modern Sunday-school library,—all the books, bibles, etc., lay around on the window-sills and the seats, until a comparative stranger went around with a subscription paper and raised funds to purchase a book-case, which did good service as long as the school existed. In those days of hard work and little money some persons excused themselves from sending their boys to Sunday-school on the

plea "that they had no shoes," so at one time my father had some of my brothers go barefoot, to have others willing to do likewise. There were hard lessons and stern truths inculcated in those days, but doubtless many have lived more efficient and useful lives from such training.

When pretty things were not plenty, it was no easy or pleasant duty for young girls to be required to give up the pleasure of wearing what they had for the reason that others who could not have the same, might feel badly, and perhaps stay at home and thus lose a pleasure which they otherwise could enjoy. Sunday-school picnics were then unknown, but Fourth of July celebrations were bright days, even though minus flags, fireworks, etc. The first one I remember was held in the well shaded church grounds. Parents and children were there in large numbers, there were speeches and singing, and the crowning act of all was the distribution of a barrel of old fashioned ginger cakes, each child receiving two, plenty of water was handed around in tin cups, and all went home satisfied and happy, which is more than can be said of the children of the present time, even after their elaborate entertainments of cake, lemonade and ice cream. It does not require the Phonograph to bring back the old familiar psalms and hymns as heard in my youthful days. The leader standing in front of the pulpit, started the old tunes, such as "Arlington," "St. Martin's Mear," and "Windham," the latter seems closely associated with "Broad is the road that leads to death," and also with the penitential melody of the 51st psalm, the often called for favorite of a melancholy old elder whose religion was of the dyspeptic sort, not at all attractive to the juvenile part of the congregation. The practice of "lining" out the hymns lasted only a few years, but there were some laughable incidents connected with the custom. Once the sing-song tones of the reader led several persons to think that the singing was going on, so they joined in with energy, but the sudden halt showed a realization of their mistake. The old Fugueing tunes such as "Lennox" and "Pisgah" were always liked, especially the latter, with its high counter or female tenor, whose execution was a marvel to childish ears. Occasionally some cheerful

common meter hymn was sung to "Auld Lang Syne," and "When marshalled on the nightly plain," to "Bonny Doon," would prove quite a musical treat and be heartily sung by the children.

Finally some of the more progressive parents hired a good singing teacher and a regular weekly singing school was organized, and those who attended, were they grown up or juveniles, were made to understand that good work and not mere fun or pastime was to be the order of the evening. After a time a good choir was organized, and seats arranged for them, much to the displeasure of some of the "old fogy element," who are to be found everywhere, but at length they had to succumb to the inevitable, being made to feel that the world was marching on, and soon the grand old anthems, with instrumental accompaniments, became a necessary part of the regular Sunday services, adding much to their interest and efficiency. The Sunday-school hymns and tunes were gradually changed to something better suited to children's voices, and well do I remember the welcome advent of the now almost obsolete and forgotten "There is a happy land," "Far, far away," etc. My brother heard it sung, and immediately taught the words and music to our Sunday-school, even before it came in the first number of the little anniversary hymns. Soon the children were singing it on the streets, men whistling it at their work, and yet none tired of it, until other Sunday-school hymns and tunes came to take their place. On Communion Sundays the church was usually crowded, the more recently organized church uniting with ours on these occasions. Many of the aged but pleasant faces of some who always sat on chairs in the open space near the pulpit, are photographed on memory's tablets. The portrait of one of the "Mothers in Israel" hangs now in the Mercantile Library. Another old lady who sometimes came there, was an object of childish wonder, for the dangers and sorrows she had endured in her early pioneer life in the Millcreek Valley. Her child having been killed by the Indians, she fled with a feather-bed wrapped around her to shield herself from their arrows, quite a distance to her husband, who was working where Hartwell now stands,

fortunately he had his gun with him and thus saved her life as well as his own.

As is usually the case extra cares and responsibilities of the church and benevolent work fell on the few, and many hours of hard and self-denying labors were spent by those, who during all those years, helped clean and renovate the old building. At one time, a student, home for his College vacation, while assisting in cleaning the large windows, had his hand badly cut by the broken glass, leaving a permanent scar as his reward for his church cleaning efforts.

During those years the Temperance and all other Christian and Philanthropic causes received much attention, and the old edifice was always open for their meetings. To show how a little thing may leave a lasting impression, I will give an incident of my first effort at benevolent work. There was to be a large Temperance celebration and it was decided that our society must have a banner, so a girl friend and I were sent forth to raise the necessary funds. With a properly drawn subscription paper we started forth with sanguine expectations. Going first to the wealthy and childless old deacon, who was president of the Temperance Society, we were amazed at meeting with almost a positive refusal, but after much talking on our part and a long delay on his, he gave us a *Quarter of a Dollar*. Thoroughly disgusted and disappointed we gave up the task and never since have I *willingly accepted* any such work.

Years afterwards, when the old deacon's will was contested and much of his money, which he left to charitable objects, was spent in the Courts, I felt that it was what could have been expected. There were lights and shadows, sunshine and clouds, as are found everywhere in this world, and though there were no marriage ceremonies in the old church, yet our minister had his full complement of weddings elsewhere, and memory brings back the names and looks of many happy couples, who in their bridal attire walked proudly up the aisles the Sunday after their home wedding, making what was then termed "their appearance," quite a saving of time, as well as money, when compared with the modern custom of wedding

trips, bridal presents, cards, etc. The congregation, particularly the younger portion of it, were very careful to be in their seats in time to see the "entree," a trying ordeal for the parties, but not also for the interested lookers-on. Many of those couples have finished their life work, and with the minister who united them, have gone to that land where there is neither marrying nor giving in marriage, and those who remain are nearing the sunset land.

Back of the church was the graveyard, which was truly "God's acre," given by the founders of the village, and where they and many of their descendants were even then lying. It was a favorite strolling place for the young, and during the fifteen minutes' recess in pleasant weather, many were the unwritten histories read by the older ones from the unmarked graves, as well as from the tombstones and monuments. Life and death seemed to be close together there. One long row of graves told of the blotting out of a large family in a few days by the terrible cholera. One hot summer day the church was densely packed for the impressive funeral services of a father, mother and two children, who were suddenly swept from life by the treacherous waters of Millcreek, and were laid in one large grave in the old burying ground. There were some quaint and inappropriate epitaphs, which, when read, and re-read, never failed to impress even youthful minds with their lack of fitness. Memory brings back many funeral processions of mourning friends and sympathizing neighbors, with the primitive lack of show and display, passing through the old gate, some bearing their dead into the church to have the words of consolation and Christian hope cheer and comfort them, others were carried directly to their last resting place, where the old, gray sexton stood ready, and as we often thought *willing* to lay them away in the bosom of Mother Earth.

There are tender memories of youthful forms and faces who were early called hence, and with closed eyes and folded hands were laid away in the old church yard before they had known life's sorrows and cares. Many from their distant homes have been brought back one by one to sleep with their kindred in the old burying ground, which has been enlarged

and now is dotted with the monuments of many, who in life were gathered together in the old church.

I will not dwell on the factions and dissensions of those years, when another Presbyterian church was erected very near the old one, a result of the unfortunate separation of religious bodies which should have been united, but which *men*, *not* God rent asunder; of the dissensions and heart burning differences of those times, which extended even to the children as well as to those of mature years.

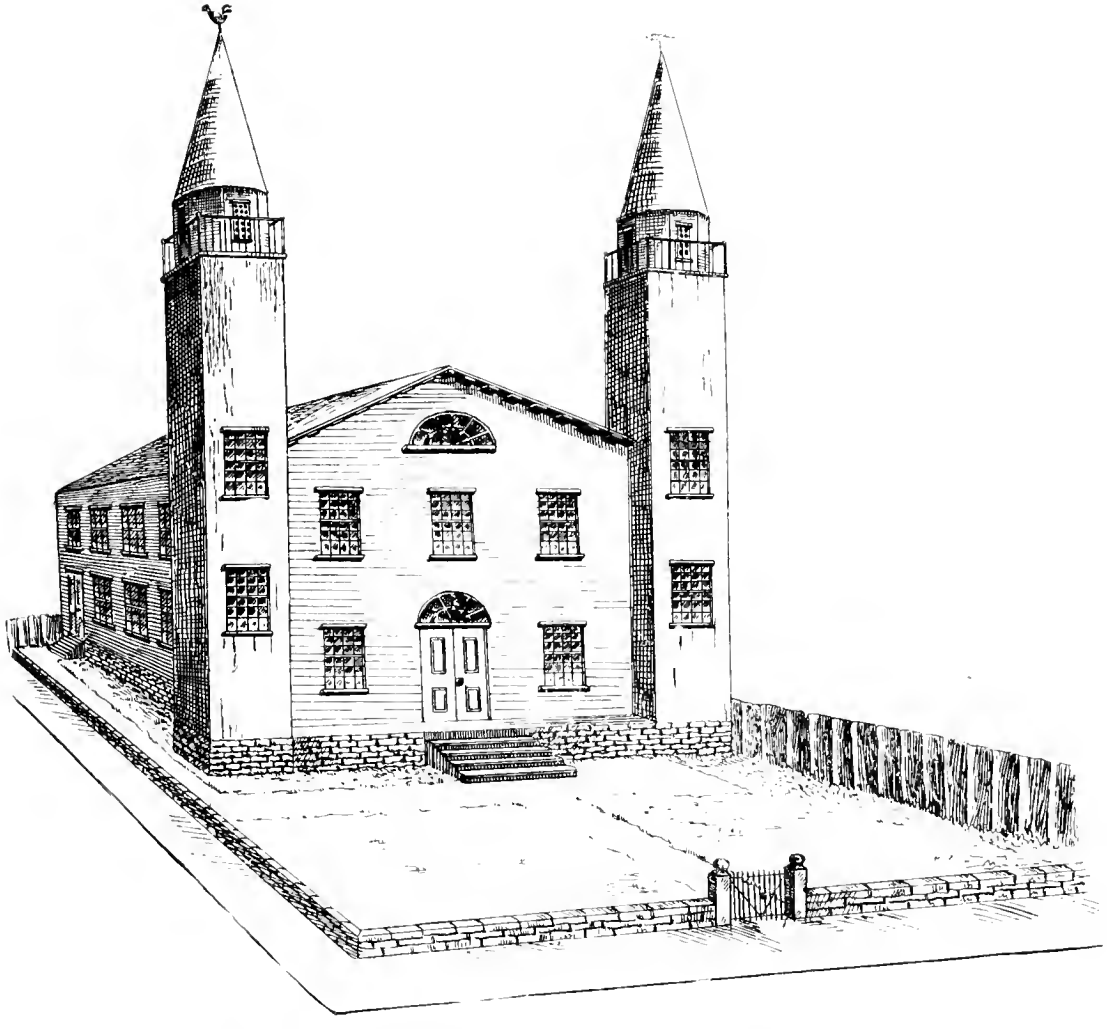
*One* good result may have been that it made us hold fast to what we deemed right, and be firm in upholding it. Happily those stormy times are past and gone, as we trust *never* to return. These latter days are surely a great improvement on those days of so called *religious* disputings and dissensions, and the children of the former combatants now dwell together in unity, working shoulder to shoulder to help on the Gospel of Peace and Truth.

Our old farm home, being only seven miles from the city, was a stopping place for all Bible Agents, Colporteurs and Ministers attending meeting, etc., in Cincinnati, consequently we became acquainted with many persons apart from those in connection with our local Church, and many who are now known as valiant and successful workers for God and humanity, as well as many others who have been called to their reward, were known and venerated even by the then children. We early learned to know that there was a great difference *between* ministers as well as other persons. Much could be said of those early times, it was said by Rev. Horace Bushnell, "*Horsepitality*, was *as much* a christian duty as *Hospitality*," and certainly *no* officer of the Humane Society was ever needed to see that the many horses left at the farm, by their minister owners, had proper food and care.

The old church at Reading, whose Semi-Centennial was celebrated in the autumn of 1873, is gone, not a vestige of the building remains, but many of the worshippers lie near where it once stood. The other Presbyterian edifice has been de-

spoiled of its sacred association, and the building is now used for secular purposes. Reading is now really a foreign town, few native Americans live there, and *where* used to be long stretches of unimproved meadow land, now stand blocks of houses and busy streets, teeming with a people who "know not Joseph." A convent stands on the high hill overlooking all that region, saloons and breweries abound; hardly an English speaking church of any kind is near the old village. Westward the power, wealth and strength of the Protestant church have gone, and now the active, prosperous and efficient churches of Lockland, Wyoming, Hartwell, Maplewood, with even those at Bond Hill and Elmwood, which were formerly embraced in the old limits, show that the spirit and energy of the old church *is not* dead, but still lives in the young and fresh elements found there.

Brick and mortar will crumble and fall; men may come and go; but the work of the Lord will go on forever.



FIRST PRESBYTERIAN CHURCH, CINCINNATI, O.

*Second House of Worship, erected 1812.*

# NOTEWORTHY INCIDENTS.

## PERSONAL RECOLLECTIONS OF THE FIRST PRESBYTERIAN CHURCH, CINCINNATI, BEGINNING IN 1838.

By A. J. Reynolds.

In Drake's "Picture of Cincinnati," published in 1815, we find this description of the old "two-horned" Presbyterian Church:

"The new Presbyterian Church is a very spacious brick edifice, measuring 65 by 85 feet. Its eastern and narrower front looks toward Main street, and is cornered with square turrets crowned with cupolas. From the rear is an octagonal projection for a vestry. The roof is of common form. The height from the ground to the eaves is only forty feet; to the top of the cupola, eighty feet; which is less than either side including the towers; and hence the aspect of the building is low and heavy. The staircases are in the basement of the turrets and are entered without passing into the house. The inside is divided into one hundred and twelve pews, and five capacious aisles."

Such is a plain prose picture of the building of the First Church which preceded the present structure. But to my childish eyes in 1838, it was invested with a grandeur and dignity beyond description. "Beautiful for situation, the joy of the whole earth is Mount Zion. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." (Psalm 48.) It certainly was an imposing and majestic building, and the two towers, in the southern one of which was the bell, threw a halo of romance around it. The

bell was rung by David Martin, the sexton, in a systematic way, which came from long practice. Sometimes the boys in attendance at the Sabbath-school would ascend the winding stairs to the belfry, until they reached the bell, hidden in its mysterious recess, and covered with cobwebs. The interior of the church was spacious. The five aisles were covered with red carpet. A gallery ran around three sides of the house. In this gallery the Sabbath-school met. The Superintendent was Dr. William S. Ridgeley. His manner was fatherly. Miss Margaret Flintham, (afterwards Mrs. John D. Thorpe), led the singing in the Sabbath-school. Among the teachers and officers, I remember James Johnston, James M. Johnston, Alex. M. Johnston, J. Wilson Johnston, Samuel Findley, Edward Patteson, William McLaughlin, John D. Thorpe, ——— Jones, Mrs. Mary Brown, Miss Janet Brown, Misses Flintham, Miss Cist.

The elders of the church in and about 1838, were as follows: George C. Miller, John F. Keys, James McIntyre, J. P. Harrison, M. D., James Johnston, Samuel Newell, John D. Thorpe, John Baker, Nathan Baker and William McLaughlin. David E. Wade was living but was laid aside with illness. The prominent families in the church were of course those of the pastors and elders. The names of some are given: Torrence, Irwin, Schillenger, Stitt, Wade, Wallace, Culbertson, Baird, Clopper, Hopple, Bates, Montgomery, Burgoyne, Pullan, McAlpin, Biggs, Flint, McCullough, Sterrett, Wheeler, Funk.

On cold winter mornings we would go to the Sabbath-school in the gallery at 9 o'clock, and would first visit the large audience room below to get warm at the immense stoves, four of them, which were crammed with wood, and made a small space around excessively warm, while the main part of the church would be cold. In extremely severe weather the ministers would preach wrapped in their cloaks, standing in the lofty pulpit which rose like a tower. The pulpit was a very high one, reaching to the gallery, and was ascended by a two pairs of winding stairs. It was an imposing structure. It stood upon a pillar. Underneath it was the entrance to the

session room, where on Saturdays, many children, myself among the number, used to be taught the shorter catechism by the venerable white-haired pastor, Rev. Joshua L. Wilson. As I remember him he was a man of striking appearance, about sixty-three years of age, holding his head a little to one side in consequence of being hurt by the accidental overturning of a stage coach when he was either going to or returning from a meeting of Synod at Chillicothe. He is said to have resembled General Jackson in personal appearance and dignity. His voice was musical, not very loud, and well modulated. His preaching was mostly from short notes. He could well present the terrors of the law, and the thunders of Sinai sometimes rolled from the pulpit. But he was more at home in presenting the appeals of the Gospel, and frequently when doing so, his voice would tremble and his eyes fill with tears. Yet he never lost command either of his voice or of his emotions. His death occurred August 14th, 1846, after a brief illness, and his funeral services were held in the church, and were largely attended. His special friend, Rev. L. G. Gaines, preached the funeral sermon. His son and co-pastor, Rev. Samuel R. Wilson, was not present at his father's death and funeral, being away on a distant journey to Europe. The pulpit was draped in black, and the mourning for him was sincere and deep-felt.

Before proceeding farther, I wish to say a word with regard to Dr. J. L. Wilson's manner of conducting his Saturday catechetical class. He opened it with a hymn, starting the tune himself. A short prayer was then offered by him and then he would ask the questions to the children in order. He would kindly help halting ones, and would explain the subjects under discussion in a familiar manner. He always would have the children read a short passage from the Bible, in rotation I think, and he would explain this in like manner. These early lessons in theology were so deeply impressed upon my memory, that I never forgot them, and in after days, when I went to Princeton Theological Seminary, I found they formed the basis of the instructions of Dr. Charles Hodge.

Here I will describe the communion seasons. They were

indeed sweet and solemn. They were marked by the presence of the Lord Jesus and of His Holy Spirit. At the communion service, long tables were set in the cross aisles. These tables were covered with pure white linen, and were surrounded with chairs and benches. In addition to the tables, the side pews to the right and left of the pulpit were occupied by the communicants, and these were so numerous as to require a separate administration of the ordinance to two bands. The ministers descended the pulpit and took their places at a lower desk. The precentor at communions was John F. Keys. His voice was good, and I can yet hear him start the tune "*Windham*" to the hymn "'T was on that dark, that doleful night." This hymn was invariably the opening one at communions. The addresses at the communion by the pastors were always solemn and tender. Sometimes the hymn would be sung to the tune "*Mear*,"

"One army of the living God,
To his command we bow;
Part of the host have crossed the flood,
And part are crossing now."

A friend writes: "How well I remember John F. Keys, the precentor and chorister. One communion Sunday in particular he was lining off the hymn

'According to thy gracious word,'

and when he came to read the verse

'Gethsemane, can I forget?'

his voice failed him from his emotion. The impression thus made never left me."

I remember the aged men and women of that day, and how they appeared to be clad in the garments of salvation, while with joy they took up the cup of the Lord. Well, they have all crossed the flood now, and we shall soon follow them.

To go back to the description of the house. In the gallery, opposite the pulpit, sat the choir, and when singing-time came, they stood and led the sacred songs under the direction

of Mr. Simon, a portly man, who sang with enthusiasm. The congregation joined in the singing. I presume, at that time an organ would have been disapproved of by a majority of the people. Before the coming in of the choir, I remember that Mr. Dent stood in the precentors desk, beneath the pulpit, to lead the singing. Mr. Dent removed to Springdale, Ohio, when he ceased to act as precentor.

Immediately below the choir, on the gallery front, hung a clock which John Mehard would wind up, and to which sometimes perhaps furtive glances would be cast. On one occasion, on a fast day, Dr. J. L. Wilson was preaching, when the dinner bell of a hotel near by began to ring, and the minister, with a quaint smile: "Do not let that dinner bell disturb you, remember you are to have no dinner to-day."

The session house stood behind the church and had three stories. The first was used for the meetings of the session; the second was for a while occupied as a study by a candidate for the ministry, Edward Patteson, my Sabbath-school teacher The third story was never occupied.

One Sabbath morning, when the services were just begun, the sexton, David Martin, made his appearance at the head of the gallery stairs, and shouted: "The College is on fire!" and then proceeded to ring the bell for the fire alarm. This announcement of course produced great excitement, and broke up the meeting. The College building stood on Walnut street near the church, and was entirely consumed.

The pews in the church were of ordinary shape, except those next to the walls, and these were box pews. It seemed strange to see people sitting in them with their backs toward the preacher. An old colored woman used to sit far back by the door. Once she created a little sensation by shouting in response to a warm appeal by the pastor, J. L. Wilson, "Go on brother."

In 1845, the General Assembly met in the First Church. The moderator was Rev. Dr. John M. Krebs, of New York. N. L. Rice was prominent in securing from the Assembly a deliverance on Slavery, which was acceptable to the South.

A delegation of Indian chiefs visited the Assembly, and they were introduced to the moderator, by means of an interpreter. Speeches were made by the Indian chiefs and the moderator.

Some of the other distinguished members of the General Assembly of 1845, were these: J. H. Thornwell, of Charleston, S. C.; J. T. Edgar, of Nashville, Tenn.; W. C. Hamilton, of Mobile, Ala.; George Junkin, of Pennsylvania; A. T. McGill, of Allegheny, Pa.; John C. Lord, of Buffalo, N. Y.; H. R. Weed, of Wheeling, Va.; James Wood, of New Albany, Ind.; W. S. Potts, of St. Louis, Mo.; David Monfort, of Franklin, Ind.; Robert Davidson, of Kentucky.

In 1850 the old building was torn down to make way for the present one. Many regrets were felt in seeing the venerable structure taken away, but it had to disappear before the march of improvement.

Not long before the removal of the old building, there was a gracious revival in the church. The pastor, Rev. S. R. Wilson, called in to his assistance Rev. Phineas D. Gurley, then of Dayton, Ohio. A series of meetings were held, which proved to be the reaping time of a long period of sowing. Multitudes of the children of families of the church made a public confession of Christ. Thus the last days of the old house were glorified by a pentecostal effusion of the Spirit of God.

The family record informs me that my grandfather, Captain Moses Guest, with his family, became members of the First Church in 1817. My grandfather died in 1828, and the funeral sermon was preached by Rev. J. L. Wilson, from psalm 37.37, "Mark the perfect man and behold the upright, for the end of that man is peace."

My mother, Miss Mary Ann Reynolds, was long a member of this church. She died August 4th, 1855. Funeral sermon by Rev. S. R. Wilson, from psalm 116.15, "Precious in the sight of the Lord is the death of his saints." I became a member of this church in 1845, when a youth, and continued as such until my ordination by the Cincinnati Presbytery, May 20th, 1856. My aunt, Sophia H. Guest, joined this church in the revival of 1828. She died July 5th, 1888, and is buried in

Spring Grove Cemetery. My aunt, Mrs. Sarah Guest White, also became a member of this church in 1828. She still lives in St. Joseph, Missouri.

I have two sisters living who were for a long time members here. Julia Reynolds now lives in St. Louis, Missouri, and Mrs. Caroline R. Lemmon in Newton, Kansas.

Rev. Samuel R. Wilson began his ministry as co-pastor with his father, J. R. Wilson, in 1840. Samuel R. Wilson was then twenty-two years old, "a youth and ruddy." Indeed some objected to his becoming co-pastor on account of his youth, but it was suggested to them that he would improve in that respect every day. There is something of tender interest in the fact that he entered the ministry so young. By the way, I have a letter addressed to me from him which comes in appropriately here.

CINCINNATI, February 24th, 1857.

*Rev. A. J. Reynolds.*

DEAR BROTHER :— It is not seldom that I think of the old "two-horned church" (as it used to be called,) and how I used to go to church at night when darkness was made visible by tallow candles hung up against the pillars of the gallery in tin sconces. And I recall the days in which God's convincing Spirit was poured out there; and the multitude came together and much people was added to the Lord. And I remember when I was moved, I can hardly tell how to come to the "anxious seat," and then admitted to the Holy Communion of the Lord's Supper; and I think how inadequate were my views, and wonder whether indeed I was converted then. And again I reflect upon the strange steps by which I was brought back to preach in that pulpit to which I had from childhood been wont to look up with so much of awe; and then the changes which have come since; and the way that God has led me looks strange and inexplicable, and I ask myself, is this indeed the way by which He is leading me the way to glory? And I pause and tremble, and hope and wait. * * * * * *

I wish to see you an able minister of the New Testament. You have begun well. Be steadfast to the end. Study the pastoral epistles, and see their teaching illustrated in the life of their author. I do not undervalue other treatises on the Christian ministry and pastoral theology. From some of them I

have derived much advantage. But after all I prefer the letters of Paul to Timothy and Titus as the best and infallible guide of the Bishop in God's house.

With fraternal affection,

Yours truly,

S. RAMSAY WILSON.

As a sequel to this letter is an extract from another by the same writer addressed to me:

SCRANTON, PA., September 24th, 1883.

* * * I am rejoiced to hear of your prosperity, and that the blessing of the covenant which rested upon you has descended to your own children. May God make your dear sons mighty in the Scriptures and strong in the truth in Jesus. * * * * Yours truly,

SAM'L R. WILSON.

When Samuel R. Wilson entered the pastorate of the First Church, he possessed many advantages of person. His mind was bright and active, and he had been well trained in Hanover College and Princeton Theological Seminary. His affections were strong. His conscience was inflexible. His judgment was unusually sound, and his will was determined. He was good as a preacher, and became unexcelled as an ecclasiastic and as a debater.

His voice was flexible and musical. He early became an attractive preacher to those who loved gospel truth. Young people were naturally drawn to hear him. In his younger ministry his style was rather flowery and poetical. His sermons were well prepared and delivered. His delight was always to preach the gospel, and his appeals to the impenitent were often very powerful. His face would kindle, his eyes would be filled with tears, his voice would tremble when he would depict the sorrows of Christ in Gethsemane and on the cross, and he would invite sinners to come to Him.

He was perhaps somewhat cold in manner in personal intercourse, but his reserve would yield to the genial influence of more intimate acquaintance.

He died in 1886, and is buried in Spring Grove Cemetery. He will be long remembered by many with sincere admiration and affection. I take this opportunity of laying a wreath upon his tomb, feeling that to him I owe much for the pulpit instructions I received from him in my youth, which helped me both in the Christian life and in the work of the ministry.

He was a man who was faithful and firm in his views of the doctrines of the gospel as taught in the Catechism and Confession of Faith of the Presbyterian church and remarkably clear in the exposition of them. In the great day of final account we can not doubt but that he will receive a bright crown from his Savior and the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

And thus I end this paper, thankful that I am permitted to honor the First Presbyterian Church, of Cincinnati, as my Alma Mater. Long may she live and far may her influence be extended, until He shall come to reign who is King of Kings, and Lord of Lords.

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# WOMEN AT THE FEET OF JESUS.

By Mrs. W. A. Clark.

Friends, can you forget for a few minutes that you are living in the year 1890, enjoying the fruitage of nearly twenty centuries of history? Will you teansport yourselves in imagination back to the beginning of the Roman Empire, to a world lying in the depths of heathenism and vice, to the small country of Palestine where Christ walked and taught? It is a beautiful, clear day on the sea of Galilee, two boats are moving across the quiet waters,—in one is a company of men, the other bears a mother and daughter. The mother sits and gazes at her daughter with anxious countenance, holding her hand tightly that she may not tear herself from her watchful care. This poor girl is possessed of devils.

Her mother has heard of a wonderful physician who can cure all diseases, and to-day she is taking their afflicted Mary from her home in the town of Magdala to this friend of the sick.

Suddenly the sky is overcast with clouds, the thunder peals and the lightning flashes; every moment the boats are in danger of being capsized; Mary becomes excited, the mother tightens her grasp, while her daughter strains and foams at the mouth.

At this moment Mary's eye is caught by the other boat, for as they are tossing to and fro on the angry waves, the boats are almost thrown upon each other, and they see a man of commanding presence standing in its bow. All eyes are fastened upon him as he says to the waves in a quiet voice: "Peace, be still." More quickly than the storm arose are the waves calmed, and the spirit of the excited Mary seems to feel the influence of that peaceful voice. By and by they land on the opposite shore, Mary is lifted from the boat and carried to the presence of Christ. The seven demons which possess her seem to be aroused to unwonted fury, and she suffers agony, but at a word from the healer her reason returns; she throws herself at the feet of Jesus in a transport of joy and love; henceforth her life is spent in devotion to this dear friend who has given her back peace and hope.

She joins herself to the company of faithful women who ministered unto him of their substance, Joanna and Susanna, Mary, his mother, and the other Mary. How picture the privilege of ministering to the Son of God who gave himself for that sin-sick world! With broken heart she remains last at the cross; and on the resurrection morn she staid by his tomb; her eyes were blinded by tears, she stoops and looks into the sepulchre, for the stone has been rolled away; he whom she loves is not there, but she sees two angels in white raiment; they say unto her, "Why weepest thou?" She, scarcely able to control her voice, answered, "Because they have taken away my Lord and I know not where they have laid him." As she wipes her flowing tears she turns and sees Jesus standing at

her side, but cannot recognize him, her eyes are so full of tears, but the moment he speaks she knows her dearest friend and casts herself at his feet, but Jesus says unto her, "Touch me not, for I am not yet ascended unto my father, but go to my brethren and say unto them I ascend unto my father and your father and to my God and your God."

And so a woman was the first to carry to her brethren the glad tidings of a risen Lord.

In a small town at a short distance from Jerusalem is the home of Martha, Mary and Lazarus, friends of Jesus. One afternoon, as Jesus journeys to Jerusalem for the last time, he visits this house and is entertained by the two sisters. Martha bustles about arranging the supper and acting the part of an attentive hostess; but Mary sits at Jesus' feet and drinks in the words of wisdom and life which fall from his lips. Would not any of us love to sit in Mary's place and learn of him who spake as never man spake, whose meat and drink was to do the will of the father?

Many times I have read this lovely story, so simply yet so vividly told, and always it is a matter of astonishment to me that Martha, with such a guest, could have been forgetful of the spiritual words of Jesus and have spent every moment in thinking of what he must eat and drink. How sweet and gentle Christ's answer when she complains to their guest that Mary leaves her to serve alone. "Martha, Martha, thou art careful and troubled about many things, but Mary hath chosen that good part which shall not be taken away from her." That good part, what an unspeakable delight, to sit at the feet of such a guest, to learn such lessons of love, of sweetness, as were never uttered before. I can imagine Mary spending her whole after life in telling to others the immeasurable truths which she learned from the lips of Jesus. I can imagine her joining that company of Christ's faithful friends who remained in Jerusalem after his death; of her sitting in the upper room and listening with the other women to Peter's sermon at the election of the twelfth Apostle; of her meeting with all the disciples on the day of Pentecost, and receiving with the others

the gift of the Holy Ghost and the power to speak for Jesus in any tongue.

The eager enthusiasm which filled all the disciples at this time never left them. It gave men and women alike ability to, arouse by their words and deeds multitudes of others, so that in a marvelously short time the number and influence of Christ's disciples awoke the fear of the Roman officials. The Christian's were driven from one part of the world to the other, carrying with them the religion which was destined to supercede all others.

Among those who were exiled from Rome, was a Roman Jewess, by the name of Priscilla, who is always mentioned as working equally with her husband, assisting Paul and carrying the word of truth wherever she stopped in her travels. She and her husband explained to Apollos, the eloquent Alexandrian preacher, the truth concerning Jesus and the resurrection. When they found him speaking and teaching diligently the things of the Lord in the city of Ephesus, and afterwards when they were permitted to return to Rome, her home was a rallying place for the Christians. Paul says, that "Priscilla and Aquila laid down their own necks for his life," and calls them both "his helpers in Christ," and sends greetings to the "Church in that house at Rome."

Numbers of women aided Paul, among whom were Priscilla, Lydia, Phoebe, Chloe, Mary, Persis, Julia, and a host of others. He calls them his true yoke-fellows, his fellow-laborers, and says, "That their names are in the book of life."

During the years of persecution under the Roman Emperors, women present a magnificent spectacle of courage inspired by a lofty enthusiastic faith. We read of Perpetua and Felicetas, and Blandina, who endured the most excruciating tortures, but not a word of denial of Christ was wrung from them though their bodies were a mass of deformity. "I am a Christian," says Blandina, "and there is no evil done among us." Surely their names are in the book of life along with those of Paul's friends.

How many glorious examples of noble womanly lives are furnished by the Pilgrims and Puritans. What couragous hearts these women must have possessed who left home and native land to plant the seeds of true Christianity in a new world.

We, who to-night celebrate the Centennial of the First Presbyterian Church of Cincinnati, can relate from our own knowledge instances of lives of patience, courage, lofty Christian faith, which are an inspiration to us in our own efforts to extend the kingdom of Christ. I have always before me the life of a noble woman who came with her husband and six small children to found a school in a strange town. Through all her trials and sacrifices her constant communion with her Savior upheld and strengthened her. She cared for her family, nursing them, working for them, loving them tenderly, but her sympathies went out to the world; every poor person in the town knew and loved her. She worked in her church; she organized temperance societies; she visited and nursed soldiers in camp during the war; she sent her three sons to fight for their country, and formed a mother's prayer-meeting to pray for the absent dear ones. She corresponded with the noblest men and women of our day. She wrote tracts for the young; she spoke to young people with the most wonderful results, although possessing an extremely timid and shrinking nature; and when the Lord took her to himself the whole town mourned. Poorly clad mothers came with their sweet children and wept over that sweet face still in death. The room where she lay was a bower of beautiful flowers; hundreds of friends bade her a last farewell with sorrowing hearts; but her memory lives and that dear mother's life remains with us, ennobling us, lifting us from sordid ambitions.

Many of you who sit here to-night can bring memorials of just as grand women who sat at the feet of Jesus and received an inspiration, a strength and hope which raised them above the commonplace. Shall we mention Mrs. Ludlow Riske, whose descendants perhaps sit in this audience? She left a home of luxury, traveled on horseback hundreds of miles, settled in an almost uninhabited country, and became a blessing

to all in this region. She formed the first Bible society, she and God being the only ones present at the first meeting. She assisted in organizing a missionary society in Cincinnati. She took an active part .n the formation of the Cinciunati Sunday-school Union; she gathered together the colored children and a colored Sunday-school. She, with a number of benevolent ladies and gentlemen, formed a Dorcas society, the basis of the present Relief Union. She personally visited the jail and ministered to the spiritual and temporal condition of the prisoners. She, as chairman of a committee, addressed the mayor and council of Cincinnati on the wretchedly dilapidated condition of the city prison; and thus she spent her life, not as a trivial votary of fashion, but as a servant of the Christ whom she loved.

Would that time might permit us to speak of Mrs. Jane Kemper, wife of the first Presbyterian pastor north of the Ohio, the mother of Presbyterianism in the north-west territory; of Mrs. Cary, with her resolute spirit and marvelous powers of endurance; of gentle, devout Mary Duffield; of Mrs. Burnett, remarkable for her activity in church work and abundant charity towards the needy. But we hasten to close with a loving mention of our own Mrs. Pyle, whom we all knew and loved. Each one of us has felt the influence of her enthusiastic faith, her never failing hope, her boundless charity. We love to recall her words of encouragement to the work, of sympathy for the afflicted. One could spend hours in recounting the kind acts of her busy life. Her brave heart has joined her loved Lord; she is learning at the feet of Jesus the wisdom of eternity.

Are not these consecrated women all ministering spirits who minister to us by the lesson of their beautiful lives leading us away from selfish notions, petty aims and low ideals.

With such examples before us, we must choose that good part which can not be taken away. Let us hasten to obey the injunction of our Savior to go into the world and preach the gospel to every creature.

# WOMAN'S WORK.—PAST AND PRESENT.

By Miss Selina Wood.

From time immemorial woman's work has been a labor of love. A Washington prepared to give freedom to a people and to do it in the fear of God, a minister of Christ turning many to righteousness, and a missionary of the Cross denying himself to father and mother, to kindred and home, and hastening to the heathen to hazard his life in the name of Jesus, owe their influence to the power and love of women.

Not long since a conference of American pastors was held, where one of its objects was to discover what or who had been the instrument of their conversion to God. About one hundred and twenty were present and more than a hundred of these ascribed their all decisive change instrumentally to their mother.

God reveals himself to the little ones through their mothers. From the mother's love they first learn to love Him, from the mother's truth they first learn to believe in Him, from their mother's prayers they first learn to worship Him.

The holy women of the New Testament have a definite place in the church of Christ, a purpose, a mission.

The Bible is full of reference to woman's work. In our Lord's parables women are prominently introduced as helpers in the progress of religion. One sweeps the house most thoroughly in search of a lost coin, and when it is found, calls in her neighbors to help celebrate her triumph. Another puts leaven in three measures of meal, and the mass is changed through her agency. Others take their lamps and go forth to meet the bridegroom. In the life of Christ incidents are recorded bearing directly upon this subject; one woman by her

prayer called forth the testimony, "O woman, great is thy faith;" another by anointing had her work pronounced "good" by the Master, with the promise that her act should be proclaimed through the ages as her memorial. The woman of Samaria publicly proclaimed the Savior and the record is: "many believed for the saying of the woman."

The records of the early church bear witness to solid work done for her by women. They became companions to the Apostle and preacher, the stay and comfort of the distressed. They treasure the dying words of the martyrs until they respond triumphantly to the call to martyrdom.

Much of the work that woman has accomplished has been made under bans and prejudices and superstitions, that have reached over the dark ages. And yet woman is to figure most prominently in giving the world to Christ.

The Christian church, embracing the interests of all its sons and daughters, opens up to woman a field wide and exalted, sufficient to satisfy her most ambitious desires.

The brave and noble souled Livingstone on his last departure from his native shores, dropped this remark: "If I were not a missionary to Africa I would be a missionary to the poor of London." This seed utterance fell in the heart of a woman, and germinating, inspired the effort known as "Bible Woman's Work" in London.

Through this work done by consecrated women of the humbler walks of life, and who receive a compensation of fifty cents for five hours daily work, thousands of mothers have found Christ, homes have taken the place of dens, husbands and fathers have been reclaimed, and children reared no longer in vice but in ways of holiness.

In the various societies organized, the church has utilized power hitherto wasted on unworthy objects. A broader and higher culture is thus placed within the reach of every woman.

The sewing societies have educated women to work harmoniously together for some one object. To subject themselves to the decision of the majority and to become acquainted practically with the rules that govern deliberate assemblies.

There is discipline to be obtained working with others

that the solitary laborer misses. Our wills must bend sometimes and that while humilating is wholesome.

The societies for woman's work in these United States owe their success to the persevering efforts of a few women who went from their homes and in the pulpit, on the platform presented the claims of the cause they espoused to the people.

Christian women are always earnest, enthusiastic, intense, whether of our own day or the pioneer. The difference is only in the opportunities afforded.

Bible societies excited much interest in the early history of our city and church. Mrs. Riske, the wife of a minister who preached in and around Cincinnati until the year of his death, 1818, writes of these societies: "God makes use of temporal means to accomplish his designs, these societies may be the means of spreading the Gospel more rapidly. Even amongst ourselves many are destitute of the Scriptures, having but one Bible for each house." The same lady, in her journal dated May 10th, 1815, says: "Having for a length of time a desire to establish a Bible Society in our neighborhood, I requested the attendance of a few friends on an appointed day, and sent a messenger for some miles around to invite all who felt so disposed to unite with us in effecting this object. The subject excited little interest, and no one came. I went to the room appropriated at the designated hour and seated myself at the table. I was filled with the august presence of the Invisible One, whose eye searcheth all hearts. After reading a portion of Scripture from the prophet Joel, beginning at the verse, "Fear not, O Land; be glad and rejoice, for the Lord will do great things." I closed the book and prayed for divine aid and blessing. Opening a blank book, I made a minute of the meeting where only the Lord and myself were present. I sent word to the neighbors that the Bible Society would meet again that day two weeks. When the time arrived, thirty women were present and the society was organized.

A letter dated May 7th, 1817, commences in this way: "The Female Auxiliary Bible Society of Cincinnati, rejoices to hear that the ladies of Washington city have formed themselves into a society for the relief of orphans. The several associa-

tions are but branches of the same luxuriant vine. No class presents claims to our sympathies equal to the orphan poor. Cast helpless and destitute on an unfriendly world, their passions are brought into exercise on most unfortunate principles, and like obstructed streams destroy the ground they might have enriched and adorned."

This devoted Christian of the early Cincinnati was instant in all good works both in season and out of it. She taught young men Sabbath morning, worked hard for Bible and missionary societies. Sympathized in a practical manner with the people of her husband's parish in sickness or time of extreme anguish, and if we may judge from journals and letters, every thought of her mind was accompanied with a prayer from her heart. The work of this woman and her unnamed coadjutors is bearing fruit to-day.

In some of the church records concerning the kinds of work done previous to the late civil war, as well as from facts obtained from the memories of some who have remained with us long enough to be called "elderly," we find that the women were ever ready to go to God in prayer. The prayer meetings they enjoyed together one afternoon of each week, are looked back upon as red letter days in the lives of not a few. Mothers brought their children and by name they were remembered at the throne of grace.

Women have always been helpful in the spread of the gospel, and almost from a church organization gave directly to the board of missions. They met together in their sewing societies and fitted out any accepted missionary for the field whether his mission was to the Indian or to the Hindoo.

The album quilt made by the ladies of the Reading church, in 1847, and presented to Mr. and Mrs. Wilson, on their going to Syria, is here a witness of such work. The quilt on its journey went to the bottom of the Mediterranean sea. It was afterwards rescued, did its duty in Syria, and was brought back in 1861.

At the sewing circles arrangements were made for bazaars, which were held annually. The money was devoted to some genuine church work, principally the missionary cause. Thus

we find things until the late civil war, when man was called to the fields of battle.

During this time of sore need woman learned her power working under sanitary and christian commissions. This power, with the executive ability shown to be hers in large concerted movements, is never to be laid aside but to be developed and appreciated by each succeeding generation.

The women who at this time labored in the schools, showed to the world their ability in training the young, so that when peace once more reigned supreme, young women were trained as teachers at public expense, and thousands of them are now growing old in the work endeavoring to develope only that class of citizen that is capable of carrying on a republic.

Women served also at that dreadful time as nurses in the hospital, and such power was developed, that to-day we find this work a profession.

The church of Christ was not oblivious to this new development and seized upon it as the reserve power of the church. Cotemporary with this wonderful change in woman's work at home, a still more unheard of thing was done in Calcutta. A missionary lady obtained access to a zenana, and was desired to teach the inmates the things she knew. Others were thrown open and now the call came especially to women for the foreign field. The bringing of these millions to Christ, has been the accepted work of the women of the church. Women's Boards have been established both for the home and foreign fields. Lady missionaries are sent out both as teachers and physicians, and as the principal interest now is in the people that the church is striving for, the work of disseminating knowledge concerning them has been a most arduous one. The Boards now have many publications and tracts, and as it is the duty and privilege of every church to have one auxiliary society and several bands for the young, there will soon be no excuse for anything but intelligent giving.

Women are now found indispensable in every branch of good work in the Sabbath-school, the prayer meeting, in the planning and sustaining of homes for the widow and the

orphan, hospitals for the sick and abiding places for the friendless.

Women, however, are not usurpers but helpers. There are many things that women may not do, but while man performs the rougher work of hewing the stones and building the altars, let the women stand like ancient priestesses with the incense of prayer and praise.

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# HISTORY OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF CINCINNATI PRESBYTERY.

By Mrs. E. L. Robertson.

Has the Woman's Foreign Missionary Society of Cincinnati Presbytery, a right to appear through its representative in this august Convention, celebrating a Century of Christian work?

The earliest records of the Presbyterian Society, (already precious as historical documents,) bear date January, 1876. Is this the beginning of the work for foreign missions done by the women of the Presbytery?

Let the following interesting souvenir speak for itself:

"December 13th, 1827. The Executive Committee of the Female Missionary Association, of the First Presbyterian Church of Cincinnati, State of Ohio, have the pleasure to present this, our First Annual Report."

One of the first objects which engaged its attention, after its organization, was to increase its members and funds. For this purpose four collectors were chosen. The result of their labors, though not as flattering as could be desired, is by no means discouraging. Forty-five subscribers have been obtained, $20.00 have been collected and paid over to the Board of Agency, of Cincinnati; Secretary's book, 50c., Treasurers, 87½c.; Cash remaining on hand, $2.31, and subscriptions due, ———.

We sincerely regret that no more has been accomplished, but we trust, that when the object of the society is more extensively known and clearly understood, very many will press forward to engage with us, and cordially enlist under the banners of that gospel whose heralds are conveying the glad news of salvation "to distant shores."

If time permitted we would read this report entire, and also the finely written one for the next year, bearing date of December 18, 1828, showing contributions to the American Board of $50.46\frac{1}{2}$, and breathing forth a beautiful spirit of piety and consecration to mission work. The first is signed Martha J. Chute, Secretary.

None of earth's records will ever reveal the stories of the mite boxes, the prayers, the longings to hasten the day of the Master's coming, that filled the hearts of the consecrated women of the past. One day the books will be opened and unto every one will be rendered "according to her deeds."

Of organized societies for foreign work, we have been unable to find any other trace, till the Union Missionary Society, of New York city, sent out a delegate in 1874, and enlisted a goodly number of ladies of large means in the great pioneer movement of woman's work for woman, led by that remarkable Christian worker, Mrs. Thomas C. Doremus. Our Presbyterian ladies have taken a foremost place in this undenominational work for foreign missions. We find on the roll of regular and enthusiastic workers, the names of the late and lamented Mrs. S. J. Broadwell, Mrs. Dr. Seely, Mrs. Elliott Pendleton, Mrs. Wm. Howard Neff, Mrs. George Fox, Mrs. Dr. Kemper, and others.

At the time of the Union of the two branches of the Presbyterian family, the women of the church were encouraged to organize for work in the foreign field, and on October 4th, 1870, "The Woman's Foreign Missionary Society, of the Presbyterian Church," was organized in Philadelphia. Letters and printed appeals were widely circulated, urging Presbyterian women to form societies of their own denomination for foreign work. The ladies of the Lane Seminary Church and of the First Church of Walnut Hills, were the first in southern Ohio

to respond to this call. They united to form a society, and we are amazed to find from their records that in 1872, the year of their organization, they had a membership of 85, and contributed to the cause of foreign missions $566. That a society should thus spring into life full grown, is phenominal, but finds explanation in the fact that the professors and students in the school of the prophets regularly presented the cause of foreign missions every month in the prayer meetings of the Lane Seminary church. Letters from young men who had gone from the Seminary to the foreign field, also made the cries of woe from the far away habitations of cruelty seem very near at hand and terribly real. One of our present workers writes: "I am quite sure the foreign missionary spirit was not wanting in the Lane Seminary church, where so many young men, who had consecrated themselves to the work, talked and prayed and sung at every monthly concert, until we, who were children then, felt the enthusiasm growing up in our own hearts."

Mrs. Dr. E. D. Morris, the president of this society for the first three years of its existence, sent out many appeals to sister churches of the Presbytery urging them to form societies. Lebanon organized in 1873, and has always held a foremost place in the ranks in recent years, the banner society in attendance,—meetings made so interesting that the average attendance exceeds the membership, which is large. Before the organization of the Presbyterian society, there were eight societies in the different churches of the Presbytery, in direct union with the parent society in Philadelphia.

In 1875, there came into the Presbytery one of that noble band of women who had organized the work in Philadelphia, Mrs. Z. M. Humphrey. A ladies meeting was held in the Third Presbyterian church in January, 1876, addressed by the eloquent, talented missionary from Persia, Mrs. Sarah J. Rhea, in behalf of the claims of Christianity upon the women of the United States, and by Mrs. Humphrey, pleading for immediate organization, and telling of the work which the women in the eastern part of our country were beginning to do for their sisters in heathen lands. The Presbyterian society was organ-

ized in the lecture room of the First Presbyterian church, January 18th, 1876. The following officers were elected: Mrs. Z. M. Humphrey, President; Mrs. E. D. Leyard, First Vice-President; Mrs. Geo. Beecher, Second Vice-President; Mrs. E. M. Halliday, Corresponding Secretary; Mrs. M. J. Pyle, Recording Secretary; Mrs. Thornton M. Hinkle, Treasurer.

How shall a stranger fitly speak of tried friends, loved and revered by many of the ladies still working in this Presbytery? The writer, in trying to gather interesting material for this sketch, has felt that an experience meeting, having for its subject "Personal Recollections of Past Workers," would be far more interesting than a paper. One says, "I never heard any one pray as Mrs. Humphrey did," and then relates the pathetic-comic story of her acquiring the gift through much tribulation.

Another friend tells of her rare power of interesting others in that which filled her own heart. This we readily believe of the one who has of recent years given lessons in Bible history to large classes in several of our great cities, (classes numbering from 75 to 100 members,) and made the lectures so interesting that the members were willing to *study* to submit to *being questioned*, and to pay the sum of $20.00 each for the privilege of attending the course.

One speaks of Mrs. Humphrey's personal interest in every worker in the Presbytery, and of her gracious ministry in her own home.

Around the president was gathered a noble band of women having indeed "diversity of gifts but the same spirit."

Of the first recording secretary, the sainted Mrs. Pyle, we can truly say, "she being dead, yet speaks."

How often do we hear quoted such of her pithy sayings, as "information brings inspiration;" or the fitting exhortation to missionary workers, "Pray and pay and peg away."

One speaks of the deep spiritual life, the simple child-like faith of Mrs. Ledyard, another, of her personal magnetism and thorough enthusiastic work, sparing neither time nor pains to make the meetings of her Mt. Auburn band interesting, pro-

grammes original, and anniversaries a "perfect delight." Her zeal in the good cause has not at all abated.

Mrs. Babbitt, with her wise and gracious words and fervent prayers; Mrs. Kumler, with her clear judgment, direct sincerity and strong common sense; and Mrs. Morey, ever prompt, ready and exact in her work, as recording secretary, contributed largely to the success of the Presbyterian society in the first years of its existence.

The society has been singularly fortunate in its presidents. After the removal of Mrs. Humphrey, in 1882, Mrs. Kumler took the helm, and her strong convictions of duty, earnest devotion to the cause, single eyed service, and her plain, clear, strong words of appeal, made her services invaluable. When Mrs. Kumler removed to Pittsburg, in 1884, the choice fell on Mrs. E. E. Walter, of Pleasant Ridge, who wisely and ably guided the work till ill-health forced her to resign in 1888, and Mrs. S. S. Gilson, now of Pittsburg, took her place. The following resolution, passed by the hearty and unanimous vote of the society, at the time of Mrs. Gilson's removal, speaks for itself: "Resolved, That Mrs. Gilson's extensive acquaintance with the workers of the various churches of the Presbytery, her familiarity with the best missionary literature, and her resources in securing the services of talented missionaries whenever they came near our city, will make her loss keenly felt in our society."

Bereaved by the loss of Mrs. Gilson, the workers rejoiced that Mrs. Walter's health permitted her to step back into her place as president.

On the early records appear the names of some of the most efficient workers of our own day; Mrs. G. Y. Roots, Mrs. Moore, of Delhi, Miss H. N. Wilson, Mrs. Sage, Mrs. Ritchie, and others; but the desire of each worker seems to be "Magnify the work, but do not make special mention of me." Believing discretion to be the better part of valor, the writer meditates on the statement of the prince of historians that it is dangerous to write the history of one's own times, and refrains from commenting on the valuable services of present workers further than to call attention to the fact that Mrs. Thornton

Hinkle, the first treasurer, still holds that important position to the great satisfaction of all the workers. It is a comfort to know that the money will all be collected and sent on at the proper time; the books kept with perfect neatness and accuracy; and clear, concise and absolutely correct reports presented annually.

In 1788, the various bands of young ladies and children existing in the different churches of the Presbytery, were united to form the Y. L. B. of the Presbyterian Society. Miss Alice Hurim was president the first year, Mrs. Lowe Emerson the second, and since that time Mrs. G. H. DeGolyer has presided over this branch of the Presbyterian Society, and devoted much time and talent to the work of stimulating and wisely guiding the mission work of the young people and children of our Presbytery. The celebration of the tenth birthday of this society in the Second church, May, 1888, will long be remembered. A large room crowded with bright young faces, intensely interested in missions, presents a scene to gladden the hearts of saints and angels. What a host of workers will there be in the next generation. Besides her work with the young people, Mrs. DeGolyer served for years with Mrs. L. A. Denton and others on the Editorial Committee. Of the work of Mrs. Denton, the minutes bear record as follows:

"As chairman of the Editorial Committee, year after year, she shunned no outlay of time, money and thought, to make the "Woman's Work" column of the Herald and Presbyter one of the best of the kind in the West. As president for ten years of the Sabbath-day Auxiliary, the good she did can be told only in eternity.

The Sabbath-day Auxiliary is one of the most interesting local societies of the Presbytery. It is composed largely of ladies during the week in some self-supporting pursuit. Miss Walter, of Woodward High School, has been secretary from the time of its organization in 1878, and Miss Sherwood, of the Public Library, president since the resignation of Mrs. Denton in 1888. Their interest never flags.

Great events in the history of the Presbyterian Society have been the entertaining of the parent society, from Phila-

delphia, in 1880, and the privilege of seeing face to face, and listening to the words of such consecrated and able missionaries as Dr. Ashmore, Dr. Albert Bushnell, of the Gaboon mission, Dr. Dunlap, and our own missionaries, (as we fondly call those supported by the Presbyterian society,) Mrs. Mateer and Mrs. Potter. We have not seen Miss Christine Beltz, of Etawah, India, but know her through her letters. She has been ours since the organization of the society in 1876. and only eternity can recall the fruit which these long years of faithful and untiring seed-sowing will bring to the Master. We are every year amazed at the amount of systematic work which she accomplishes, and of which she makes a brief, business-like statement in her annual reports.

Perhaps the following extract from the early records will prove interesting:

"At this stage of the meeting, three stalwart gentlemen, Dr. Kumler, Dr. Ledyard and Mr. Roberts, came marching to the front reporting themselves as a committee sent by the renowned Cincinnati Presbytery to bear the cordial greetings of that body to the sisters in counsel."

The president asked how the courtesies of the brethren should be reciprocated, and Mrs. Kumler, with ready wit and keen sense of the fitness of things, moved, that the gentlemen be instructed to "go back and tell what they had seen."

Have we through this paper obtained a bird's-eye view of the work and the workers in the foreign missionary cause in Cincinnati Presbytery? The vitality of the cause is seen in the fact, that though the worker is lost to view the work goes on. Thus will it be as long as it can be said of the ladies' societies, "The Lord has need of them."

Active service in mission work brings rich rewards to the workers in the "life that now is." They may sometimes be overburdened, but they are stimulated intellectually, brought face to face with the grandest movements of the age; permitted to meet and know the choicest minds and spirits in the various churches, and above all, brought into closer communion with the One whose mission from heaven was "to seek and to save that which was lost."

# HISTORY OF WOMAN'S HOME MISSIONARY SOCIETY OF CINCINNATI PRESBYTERY.

By Mrs. M. E. Trout.

The thought conceived in the minds of the committee on programme, for the service of this evening was certainly a happy one; first, to take us to the "feet of Jesus," for only there did the woman's work in the past and now, receive its inspiration; then to review what the women of Cincinnati Presbytery have done for the Master in foreign lands and in our own blessed home land.

It will be necessary to go back a little previous to the organization of Cincinnati Presbytery.

The Board of Home Missions, recognizing the fact that they were chartered only to supply destitute places with ministers and not with teachers, deemed it unadvisable to deviate from the policy of former years. They therefore called upon the women of the church to take up the school work and act as pioneers to our regular home missionaries, and from this resulted the organization of the Woman's Executive Committee with headquarters in New York city.

A few words as to its ecclesiastical relations.

At the request of the ladies, the Board of Home Missions formulated the principles and rules by which this society was to be guided. They were placed under the control of Presbyteries and Synods, even their very existence was made to depend upon ecclesiastical appointments. This organization was completed in 1878.

From notes on Home Mission Work, as kept by Mrs. M. J. Pyle, we find that in January of 1879, in compliance with the wishes of Synod, a meeting was held to take into consideration the expediency of forming a Presbyterian Home Missionary Society. Mrs. Humphrey, then president of the Pres-

byterian Foreign Missionary Society, was appointed chairman, and made a statement, giving some of the reasons for the proposed organization. A second meeting was called by the Synodical Committee in February, and here this organization was completed, and Mrs. M. J. Pyle elected President; Mrs. S. W. Fisher, 1st Vice-President; Mrs. G. Y. Roots, 2nd Vice-President; Mrs. Storer How, Recording Secretary; Mrs. S. E. Evans, Corresponding Secretary; Mrs. R. H. Folsom, Treasurer. Mrs. Pyle was at this time secretary of the Foreign Missionary Society, but feeling that the time had come for more active work for Home Missions, and the matter of duty always being foremost in her mind, she retired from office in the former and entered into the work of the latter, and through its infancy, its riper years, and still in its more advanced years, carried the work upon her heart, yea, gave her life a willing sacrifice to the cause, falling at her post October 13th, 1887, while pleading with the women of Ohio for greater diligence in the Master's service, and urging the "unemployed talent" in the church to come forward to the rescue of their own countrywomen. She, with many others, had for some time been much impressed with the needs of our country, and especially our duty as Christian women, to provide a Christian education for the neglected in our own land, therefore she entered most heartily into this new work, never however losing sight of, or interest in the other and older branch of the work. For a period of eight years of actual and active service which involved an attendance upon forty-eight Executive Committees and thirty-two quarterly meetings, never once did she fail us. She belonged to the "emergency women," and carried with her that motto "Whatsoever thy hands find to do, do it with thy might," and even stronger still, do it "heartily as unto the Lord."

After the society was organized, she sent notices of the same to every church in the Presbytery, accompanied by the following questions: First, are there five or more ladies in your church and vicinity sufficiently interested in the new movement to co-operate in some practical way? Second, can you raise any sum of money from two to ten or more dollars,

by April first, to help pay the salary of a female teacher to Utah? Third, will you send a delegate, if a meeting is appointed for the morning of the 18th? Her heart was cheered by responses from fourteen of the churches, expressing sympathy. The meeting was called in the Presbyterian rooms in Johnston building, at eleven o'clock A. M. The names of Fisher, Roots, Morris, Rossiter, Finch, Lowry, Wilson, Oliver, Brown, Walker, Folsom, Patridge, Taylor, McLaren, Lenoard and How, were heard at the first roll call. What a glory to have been in that newly organized army, and with such a leader.

At a meeting held in April, 1879, a few questions were settled and it was decided to hold four quarterly meetings each year; also, monthly Executive meetings, save the months of July and August, which would give ten working months. The Executive Committee meetings were composed of the officers of the local societies and bands, or any others delegated by them. The quarterly meetings are public to every woman in the church.

At the first general meeting, which was held in the First church October 7th, 1879, Mrs. Folsom, the treasurer, presented a paper on Home Missionary Work for children, which called forth some discussion, and resulted in the organization of bands and Sunday-schools.

They were very modest in the start, for by the minutes they only hoped to raise $300.00. They also decided to take Miss Leach, a young lady from New York city, as their first teacher, and she to be stationed at Jemez, New Mexico. Her faith and good works were rewarded, for there she met Dr. Shields, and became his wife during the year, still remaining in charge of the school. Time passes on and they gather in the lecture room of the Second Presbyterian church, to celebrate their first anniversary which was March 2nd, 1880. They were surprised and delighted to see the faces of so many, and to hear from the treasurer, Mrs. R. H. Folsom, that the small amount of three hundred dollars had been increased to $1,050.50. This sum was appropriated to the salaries of Mrs. Shields at Jemez, New Mexico, and Mrs. Parks at Logan, Utah, and the

remainder divided between a lady missionary to the Indians and the newly organized mission to Alaska. The report of the boxwork was also very encouraging, it being $2,095.73. The election of officers for the next year resulted in the old Board being retained. The second Annual was held in the First church, March, 1881. The secretary reports twenty-three churches as contributing to Home Missions, either through individuals or auxiliaries: also, sixteen auxiliaries, nine young ladies and children's bands and seven Sabbath-schools now in line. Including the "Garfield Memorial Fund" their gifts this year amounted to $1,500.00. Miss Crowell, a teacher at Gunison, Utah, Mrs. Shirley, at Logan, Utah, and Miss Burke, at Toquerville, Utah, all received their commissions this year, and Cincinnati Presbytery assumed their support. We also find as helpers at this meeting the names of a few of the ministers, Professors Morris and Evans of Lane Seminary, Drs. Kumler, Lenoard, Monfort, Fullerton, Rusk, Bissell, Aldrich and Eells, and just here allow me to say, that the presence of the ministers is always encouraging. All the old officers again returned except the Recording secretary, which was changed from Mrs. How to Miss Lupton, of Second church.

Third Annual, March 7th, 1882, held in First church, with a representation from nearly all the churches in the Presbytery. The treasurer's report showed increased interest in the auxiliaries, and a gain of fifty per cent. over the previous year. Beautiful reports were heard from several children's bands. From Delhi came a spirited appeal, a call, not for arms and soldiers, but workers for Christ. There seemed to be a great awakening; a really "quickened life" was felt. Officers for another year were elected; appreciation for the old ones gave them all to us again, except the secretary, Miss Lupton, who felt compelled to resign, and Miss Lowry was chosen in her place. Letters were received from the various teachers during the year, all breathing words of encouragement as to their respective fields of labor. After a short term of service, Miss Lowry felt compelled to resign her office as Recording secretary, and Mrs. M. E. Trout was chosen to fill the vacancy, and with the exception of a few meetings at the close of this year,

when Miss May Belle Brown kept the records, has filled the place ever since.

The fourth Annual, held in March, 1883, reported twenty auxiliaries and seventeen bands, with an increase of contributions. Combined with this meeting was a convention under the auspices of our Board in New York, for the purpose of awakening a still greater interest in the work of evangelization. A meeting of conference and prayer, conducted by Mrs. McMullen, of Glendale, was held in the morning and was characterized by great earnestness and fervency. In the absence of the treasurer, her report was presented by her husband Mr. R. H. Folsom, and it exhibited a most encouraging advance, the total receipts being $1,832.82, a gain of $300.00 over the year previous.

The fifth year, 1884, we find twenty-six auxiliaries, and $978 in the treasury. These reports answered the question that had been raised, whether women have a special work to do for and in Home Missions.

The sixth Annual, March 6th, 1885, was a large and enthusiastic meeting. The treasurer reported about $2,000.00 raised during the year. Corresponding secretary for boxwork reported between $1,000 and $1,500, as the amount reached in that direction. The same officers re-elected with an additional score of vice-presidents.

At the seventh Annual, March, 1886, our beloved president, Mrs. Pyle, read an appropriate Scripture lesson for this seventh anniversary, which completed a perfect cycle; her words were from Nehemiah, 8th chapter, on the "reading of the law" and the "feast of Tabernacles", emphasizing the thought that portions were to be sent unto them for whom nothing is prepared. This year one more auxiliary, four bands and several Sabbath-schools were reported, making twenty-seven societies, marked with increasing zeal and interest, also an increase of over $600.00 in the treasury.

Mrs. G. P. Hays this year directed our thoughts above these temporal things, to that spiritual building, the eternal in the heavens. She gave us first the Tabernacle of God-given attern, built by Moses, and the help given, by wise-hearted

women. Second, the temple built by Solomon, David's wise son, still later on in time when there was something for all to do, and in which there was a place for the great stones, the costly and hewed stones. Third, the time when "David's greater son," the Prince of Peace has come, and the spiritual temple which is being built in His name, and to his God and to our God. The foundation stones of this temple have been laid by the whole company of Prophets and Apostles; and thousands upon thousands have worked and are working upon it, which, when built, will be the wonder of all worlds.

At the eighth Anniversary, March, 1887, we find still greater progress in the number of societies and bands. This year there are sixty-one in all. Amount of money reported by treasurer, $2,959.40. This year our attention was called more particularly to the Freedmen's work in a soul stirring appeal by Mrs. Kumler. All the workers received new enthusiasm on this subject, and as a result a special secretary was elected and placed in charge of the Freedmen's work.

But amid all the encouragements come some trials, for our Heavenly Father lays his afflicting hand upon our faithful treasurer, who in all these years had been ever ready to assist the president in any and every way she could; even when prevented from being with us in the meetings, was she ever mindful of us, and constantly devising ways and means for the still greater advancement of the work, both temporally and spiritually. Finally it became necessary (on account of prolonged ill health,) for her to resign and step aside from actual service, therefore Mrs. H. F. West, after much persuasion, was induced to accept the office, which she most faithfully and earnestly filled for three years. Providence had a still greater blow to inflict upon us this year, for before another Annual, she, whom we all so loved (our dear president,) had joined that "countless throng whom no man can number." The society felt these two removals keenly enough, and it seemed almost impossible to go on, but realizing that the work was not ours, but the Lord's, and that He would not suffer it to fall or stop, we were encouraged to go on the remainder of the year under the leadership of our senior vice-president, Mrs. S. W. Fisher, who wisely and

nobly led us up to our ninth Annual, March, 1888, when, for various reasons, she retired and gave place to another vice-president, Mrs. G. P. Hays, who tremblingly assumed the leadership, and we start out again; each quarterly and Executive committee meeting note progress, but God had work for her elsewhere, and she passed over the leadership to another vice-president, Mrs. Hugh Gibson, who led us up to the tenth Annual, March, 1889. She felt the enormity of the responsibility and feared to take control, but after much earnest prayer realized that God had laid the work upon her, and after the nominating committee returned her to us, she consented, and by the blessing of God led us on to still greater achievements. She entreated us to give gifts and to bring them willingly, and not to turn the famishing multitude away for want of bread. The auxiliaries have increased to the number of thirty-four, and bands to twenty-one. The Sabbath-schools have not been regularly organized as rapidly as they should, but they are slowly falling into line. The bands spoken of are some of them composed of boys and girls, but the larger number of girls only. At the eleventh Annual meeting, held March, 1890, the officers elected were as follows: Mrs. W. D. Rossitter, president; Mrs. E. D. Morris, corresponding secretary of boxwork; Miss Lowry, corresponding secretary for teacher's club; Mrs. R. K. Brown, corresponding secretary for Freedmen; Mrs. Trout, recording secretary; Mrs. H. P. Taylor, treasurer; and vice-presidents to the number of thirty-four.

It is a fact worthy of note, that all the above might be truly called charter members, save one. During this first decade over thirty-five thousand dollars have been contributed in this Presbytery. Soon after Mrs. Pyle's death, it was thought proper to establish a "Memorial" to the departed, not that any such thing was necessary to perpetuate her memory, but that we might more largely carry on her work. This was to be called the Pyle Memorial Fund. After correspondence with the Executive committee in New York, they recommended the erection of a chapel school building, to be placed at Isleta, New Mexico, but upon investigating the matter farther, found this not a suitable place, and since the last General Assembly

have changed the place to Taos, New Mexico. The money has all been raised and is in the hands of the Executive committee in New York.

Our pledges for 1890–1891 are Miss E. B. Hersman, Mt. Pleasant, Utah; Miss Mitchell, Logan, Utah; Miss Kate Scott, Isleta, New Mexico; and Mrs. D. J. Satterfield, Scotia Seminary, Concord, North Carolina.

At the June quarterly meeting it was proposed and decided to aid in raising the $6,000.00 to add a wing to Scotia Seminary building, in order that they may accommodate the many applying to them for admission. A special committee was appointed in charge of this matter, consisting of Mrs. Sidney D. Maxwell, Miss Mary E. Wampler, Mrs. H. P. Taylor, with Rev. J. J. Francis, D. D., as financial secretary. They report great encouragement and interest in this new work.

The financial results of last year's work to March, 1890, are as follows: For Home missions, $2,652.57; for Freedmen, $623.09; for the M. J. Pyle Memorial Fund, $487.52; total, $3,763.18. Disbursements for Home missions: Teacher's salaries and general fund, $2,059.57; for scholarships and special work, $593.00; for Freedmen, $623.00. On hand of the Memorial Fund, $487.52; sent direct to the treasurer in New York by societies and Sabbath-schools, $312.22; value of boxes to home missionaries, $2,475.64; making a total last year of $6,551.04.

This year two of our officers have been called to their account. Death has entered the ranks of the honored vice-presidents, and taken one whose interest has been steadily growing for years. Mrs. Lucy W. Neff has joined the host above, also Mrs. McMicken, president of Westwood auxiliary, and both these loved ones, we would say, as was said of Mrs. Elizabeth S. Dodge,

"Not changed, but glorified! Oh beauteous language
For those who weep,
Mourning the loss of some dear face departed,
Fallen asleep.

Hushed into silence, never more to comfort
The hearts of men,
Gone like the sunshine of another country,
Beyond our ken.

Oh, dearest dead, we saw thy white soul shining
Behind the face,
Bright with the beauty and celestial glory,
Of an immortal grace.

Think of us dearest ones, while o'er life's waters
We seek the land,
Missing thy voice, thy touch, and the true helping
Of thy pure hand,

Till, through the storm and tempest, safely anchored
Just on the other side,
We find thy dear face looking through death's shadows,
Not changed, but glorified."

Never in the world's history has woman wielded so great an influence as now, nor are the daughters of any country more respected, better educated, or control more personal property than the women of the United States, and in view of this have we done, or are we doing *all we can* for the conversion of the world, the cause for which our Savior gave His life.

This Women's Mission Work and these Women's Mission Boards have "come to stay;" "they are established," and while the Cincinnati Presbytery has done *well*, there is much more she can do.

This is a crisis, says Dr. Strong, then this is time for emergency women to act. A quarter of a century ago our women were eager to help save home for the United States; but there is far greater need now, for her doing what she can to save the United States for Christ. Oh! for a profounder insight into the dignity and glory there is in the service of God through service to humanity. To-day *only* is *our* to-day, and over it shines the radiant sun of righteousness. If it shines *on* us, we are warmed and enlivened, and if it shines *through* us, the Christ himself is revealed. May the history which shall be written of woman's work, past and present, and of the Foreign and Home Missionary work, in this grand old Presbytery, prove that the women who follow in our places, have sat still closer at the "feet of Jesus" and drank still deeper from the wells of "living water," and may they realize that the "Everlasting Arm" has been about them to lead and to guide.

# THE MISTRESS OF THE MANSE.

By Miss. E. M. Gilchrist.

"The river of their life was one,
The shores down which they passed were two."

"So throw your heart's door open wide,
And take in mine as well as me;
Let no poor creature be denied
The grace of tender courtesy
And kindness from the pastor's bride."

Now when we are striving to do all honor to the brave men of the past who laid the foundations of our Presbyterian wall, and giving all credit to the workmen of later date who have extended its bounds, we must not forget the faithful dwellers at home who strengthened their hands, encouraged their hearts, and without whom the work would have been but imperfectly done.

"She matches meekness with his might,
And patience with his power to act,
His judgment with her quicker sight;
And wins with subtlety and tact
The battles he can only fight."

Justice to the best qualities of the numbers of faithful shepherdesses, who have spent and are spending their time and strength in thus supplementing the shepherd's work, demands that we divide them into two classes or indicate them by two types. First, the modest, retiring woman, who finds her highest work in the quiet of her own home,—"The public eye was like a knife that pierced and plagued her shrinking heart,"—having all things in readiness for the comfort of her husband; visiting the sick, comforting the afflicted,

"And many a sad and stricken maid,
And many a lorn and widowed life,
That came for counsel or for aid
To Philip, met the pastor's wife,
And on her heart the burden laid."

None can measure the height and depth of her influence; none dare say she has missed the best of life. "The heart of her husband doth safely trust her, her children rise up and call her blessed; she stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy." Of the second type we find those daughters of the prophets whom circumstances have trained for public work, and whose executive ability fits them for the management of such of the church's affairs as naturally come under woman's hand. Thus their names become more familiar to the Christian public than many who are none the less effectively doing the Master's work.

Time will not permit us to give numerous illustrations of these types, but we have fortunately been able to find excellent examples within in two of our very earliest manses.

Concerning the first I shall quote almost without alteration from an authority on the subject.

"Judith Hathaway Kemper, wife of the first Presbyterian pastor in Cincinnati, was born and reared of English parentage, in Virginia, where she received the best education of her time. She was a woman of fragile physique but of enduring fibre; she was a faithful, efficient and heroic worker, possessed of an unusually sound judgment, modest, amiable, an attractive, genial companion, intelligent and wise, and thoroughly, unswervingly devoted to the promotion of the cause of Christ. She was unassuming, self-possessed, and had marked decision of character.

When Rev. David Rice and his first Kentucky convert and elder, Jacob Fishback, selected her husband as the fittest person they knew to do the work of a pioneer evangelist and educator in Kentucky, it was her voice that decided his acceptance. The young husband was in the Government employ as surveyor in the Carolinas, now Tennessee, with every prospect of speedy and permanent worldly advancement. But when these

men, armed for mutual protection, urged upon the surveyor the need of the gospel and education in Kentucky, to which all eyes were then turned, and the seeming impossibility of securing these, the devoted wife deemed it her privilege and highest duty to decide that this was the call of God, fully appreciating the responsibility she assumed.

At once, at the age of twenty-nine, with her husband and six children, she made the journey on horse-back through the wilderness to Kentucky.

From that date she was the bread-winner of the family. Her loom was at the same time the family support and an important educational institution both in Kentucky then and afterward in Ohio. That loom, and subsequently her farms, were the source of the ideas upon manual training that were attempted to be incorporated into many of our earlier educational institutions, and have only recently been fully recognized.

Nor was she in the least daunted by adversity. When the memorable change in the value of current money of the time ruined the finances of so many, she was prompt and cheerful with patient fortitude to re-establish her worldly fortune. But worldly independence was to her strictly and merely the opportunity for spiritual and intellectual improvement. Whatever estimate may be put upon the life-work of her husband as the heroic bishop of the churches in these regions, that work was made possible by her delicate, consecrated hands. That possibility was her soul-absorbing, divinely inspired, self-sacrificing life-work.

She was intelligently and profoundly religious and the children of the church who learned the catechism under her motherly instruction, never swerved from adherence to evangelical truth. By her guidance, discouraged Christians saw the way of life easier and straighter under that increasing light that "shineth more and more unto the perfect day." Those who were zealous for Christ were tenderly drawn to regulate their zeal according to knowledge.

Mrs. Kemper was not given to going about from house to house, because her own home, first on the north side of Front street, three doors west of Walnut, then on the west side of

Sycamore street, two doors north of Third street, and last, after *1794*, on the eastern hills, — was ever open to and filled with those who sought and gained Christian fellowship. To the church "her price was far above rubies."

Charlotte Ludlow Riske is the other type. Brought before the ladies of this Presbytery in vivid light a few months ago and alluded to again to-night, I run the risk of repetition in drawing her picture as a ministers wife. Beautiful in face and figure, highly cultured and accomplished, we find her letters and journals models of elegance in expression. Letter-writing was to her a gift and a grace ever contributing to the profit and pleasure of her friends.

As Mrs. Ludlow, she was exposed to the distractions of military social life. Through it all she preserved her sweet Christian character, but it was only after a painful illness that she was fully aroused to a sense of her own weakness and the needs of those around her. "The tempest was long and fearful," said she, "The billows rolled over me and I was far from the view of a single earthly hope; but I was guided into the haven and landed on the Rock of Ages." From that time her whole soul was absorbed in the desire to save others, and out of this desire grew the organization of the first Bible Society, and I give her own language in an account of the first meeting after she had invited many friends to be present and attest their interest.

"I went to the room appropriated to the purpose, at the designated hour and seated myself at the table. I was filled with the august presence of the Invisible One, whose eye searcheth all hearts. After reading a portion of Scripture from the Prophet Joel, beginning at the verse "Fear not, O land! Be glad and rejoice, for the Lord will do great things," I closed the book and prayed for Divine aid and blessing. Opening a blank book I made a minute of the meeting where only the Lord and myself were present. * * * O God, increase and diffuse thy word, aud accompany it with efficacious demonstration, throughout the globe, and grant that all persons may con-

tribute willingly to the advancement of Thy Kingdom by giving that money to good purposes which is now squandered in vanity, thoughtlessness and crime."

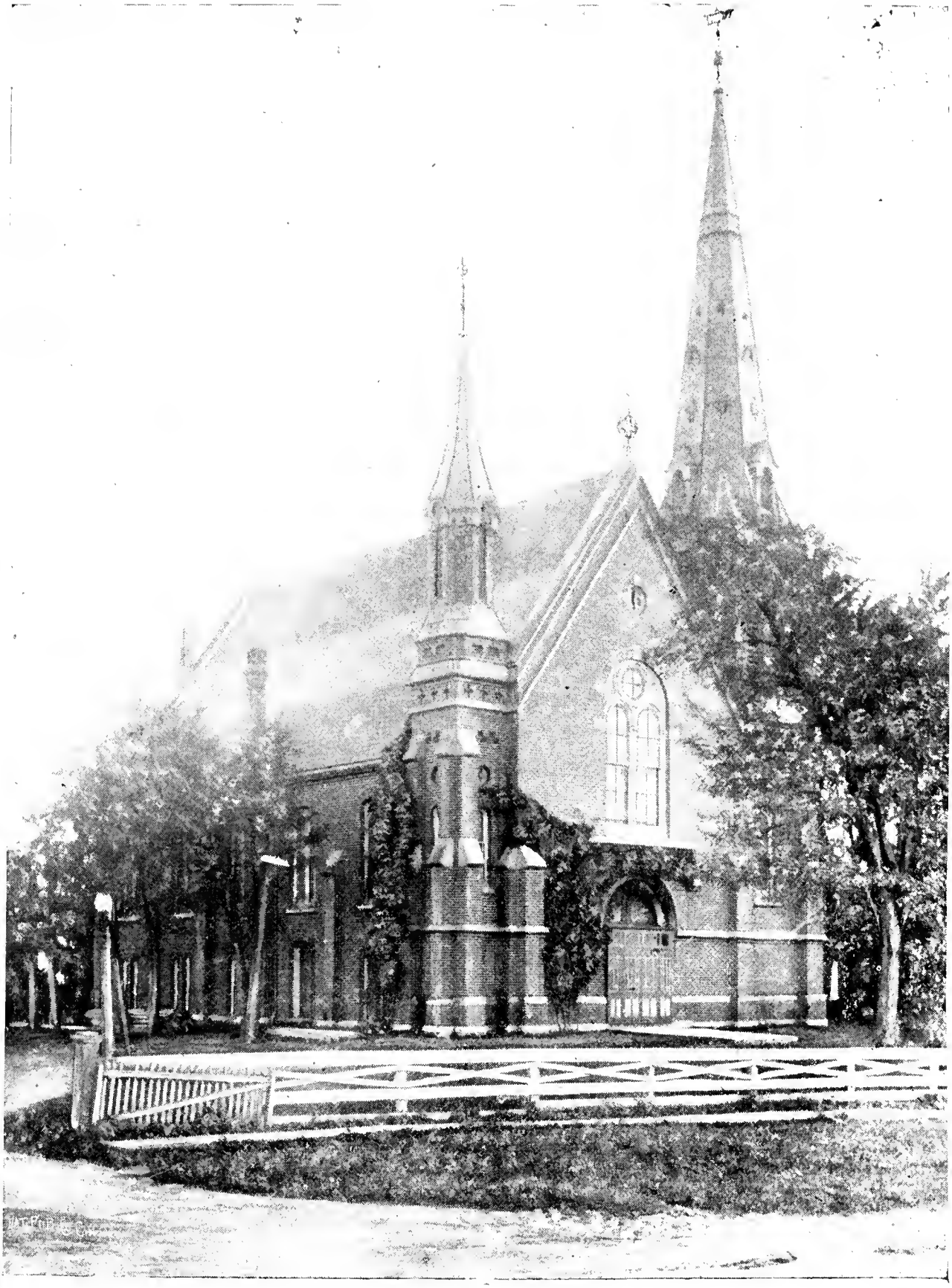
Even in affliction was she enabled to triumph and her soul to rise on the wings of faith far above the sorrows of her earthly lot. As the wife of the minister, Mr. Riske, we find her going by night to the dying bed; instructing her children on the Sabbath-day, and still pushing the Bible work to the "regions beyond."

In 1817 she is deeply interested in the establishment of an African Sunday-school in the Lancaster Seminary building on the corner of Fourth and Walnut streets. Again her progressive spirit is in advance of the age, and she suggests the organization of a missionary society. Later we find her rejoicing in the translation of the Scriptures into the language of the Delaware Indians, with whom she had been in sympathy and friendship since her earliest days, at Ludlow Station.

Thus she worked, wrote and prayed, till failing health necessitated removal farther West, and thus she spoke on taking leave of the place where she had rejoiced and sorrowed for twenty-three years.

"Leaving the precincts of the city I turned to take a last look. Love and admiration for it forced from my heart the exclamation, "How goodly are thy tents, O Israel."

Oh, Cincinnati! May the God of Jacob enlarge thy borders, preserve thee from tumult and every evil, and increase thy love and zeal in His service."



PRESBYTERIAN CHURCH, PLEASANT RIDGE, O.

*Present House of Worship, erected 1870.*

# HISTORY OF THE PLEASANT RIDGE CHURCH.

By Rev. J. H. Walter.

It becomes my duty as pastor of this church to speak to you in regard to the history of the church. I wish that some one better acquainted with its history had been selected to perform this duty. I shall say nothing in regard to the ministry or eldership. The Presbyterian Church of this region was originally one with the First Presbyterian Church of Cincinnati. It was organized October 16th, 1790, as the Presbyterian Church of Cincinnati and Columbia, with eight members, by Rev. David Rice, of Kentucky. The following facts are copied from the records of the Transylvania Presbytery.

April 27th, 1792, Mr. James Kemper was appointed to supply the churches at Cincinnati and Columbia and Round Bottom. A call was presented to Mr. Kemper October 3rd, 1792, and he was ordained and installed at a meeting of the Presbytrey in Cincinnati October 24th, 1792.

In the minutes of the Presbytery, April 24th, 1792, we find a list of forty-six churches, among them the church of Cincinnati, but Duck Creek and Round Bottom are not in the list. October 7th, 1796, the people of Duck Creek and Round Bottom were permitted to erect a house of worship not nearer than five miles to Cincinnati. From this date, 1796, the history of the church may be very fittingly divided into the three periods, indicated by its church buildings. The first period, from the log church to the first brick church.

The house of hewn logs was erected in 1797, near where the present building stands. The tomb of the Rev. Wm. Hayden indicates the spot. A reliable tradition in the family declares, Mr. Hayden died ten years after the log house was demolished and his remains were buried in the ground over

which stood the pulpit where he had preached for a quarter of a century. This church building was of the dimensions of twenty-four by thirty feet, with wide slab seats without backs, and a high pulpit. The lighting in the evening was hardly electric at first, an iron bowl with common lard and a wick of flannel, and later the home-made dip candle in the tin candle stick that hung on the wall. The evening meeting was announced at early candle lighting. Here in so primitive a structure your ancestors worshiped God, and in spirit and in truth did they worship him, without any restrictions of gorgeous tapestry or operatic music. The ground on which the log church was built was by an act of congress devoted to religious support and known as ministerial lands. A subsequent act of congress provided for the sale of these lands and the money invested for the purpose named, each religious society receiving its portion of interest according to its membership. In 1846 the society purchased ten acres of land adjoining the church. By this purchase the cemetery was enlarged, which had become too contracted, the custom of burying the dead near the church building having begun very soon after the log church was erected. Many of the pioneers of this region rest here and the representatives of four martial conflicts are here buried; the revolutionary war, the war of 1812, the war with Mexico and our civil war.

Rev. Jas. Kemper supplied this church, giving part of his time till 1807. After a vacancy of two years Rev. Daniel Hayden in 1810 was installed pastor and continued till 1835.

It is to be regretted that the earliest sessional records of this church were lost. It is presumed that they were consumed in the burning of the residence of Daniel Reeder, he having been the clerk at that time. A list of members from the year 1809 is preserved. The records of the session began with August 25th, 1814, about seventy-five years ago. These minutes contain the usual receptions by profession and certificate. There were cases of discipline, but the care and patience, the deliberation and precision with which every step was taken, according to our form of government, are worthy of imitation in these last days. A few cases of discipline were

more serious, as gross violations of moral law; some were of minor offences, at least passed by in the age we live, as neglect of the ordinances; some as the misconceptions relating to popular amusements had their laughable side.

In the year 1818 a meeting of the congregation of the Duck Creek Presbyterian Church was held for the purpose of electing three trustees, the result being the election of Lewis Drake, Abraham Wilson and Daniel Schenk. Thomas Ross was appointed clerk, and Andrew Baxter, treasurer. The name of the society was changed to that of the Pleasant Ridge Presbyterian Church. A charter was obtained dated September 1st, 1818. The electors names it may be of interest to know, viz: James Lyon, an elder, who in 1838 became an elder in Lane Seminary Church, Wm. Wilson, Wm. Baxter, David McGouhey, John Clark, Patrick Long, Andrew Baxter, James Agee, Francis Kennedy, John Agnew, James C. Wood, Isaac McCallister, Thomas Cosby, Wm. Clark, Isaac Colman, Hugh Scofield and the trustees already named. How earnestly we desire that more information might be gathered as to the prosperity and the adversity of this period of nearly thirty years. We know, however, the sacrifices that were made in this early period of laying the foundations, and that these Christian fathers were men "who had understanding of the times, who knew what Israel ought to do." They appreciated the value of religious services. They were men of exemplary piety, were sound in the faith. As to missionary interest we have the following record: "Be it remembered that on Monday, the second of September, 1822, an auxiliary missionary society, to the foreign missionary society, was formed in the Pleasant Ridge church." What were the fruits of that society we have no knowledge.

We come now to the second period of the church history. On the twenty-third of July, 1825, a public meeting was called in the language of the minutes, "to take into consideration whether it would be proper to attempt to build a meeting house at present or not, and whether it would be proper to dispose of their lot in Section 29 or not." A committee of three, consisting of Samuel Cosby, Andrew Baxter and James

Sampson, was appointed to attend to this business and reported subsequently. The result was the erection of a brick building 35 x 50 feet, about where the present building now stands. A subscription was raised, amounting to about seven hundred dollars. This subscription was accepted by the builders, Mr. Bartholomew Fowler and Andrew Baxter, as their compensation, with the addition of the timber of the log church, valued at sixty dollars, and thirty acres of ground which had previously been donated by Andrew Baxter and John Wood where they first proposed to build and afterwards was offered for sale. A deed was made to Mr. Baxter for this ground for furnishing the brick for this building, which was occupied the following year, 1826. It was with much sacrifice that the house was erected. The largest subscription was fifty dollars by Daniel Schenk, the smallest one dollar. Your ancestors were not rich. They had just cleared away the forests and market prices were low, with corn at twelve and a half cents a bushel and other products in proportion, there was not much profit.

In 1839 alterations were made in this house. A new pulpit was built and the sittings altered, which were free, and every family supporting the church had the privilege of selecting a seat. As the population increased, the attendance at church also increased, there being no other church near Pleasant Ridge except the Baptist church on Duck Creek.

The membership of the church in 1825 was about one hundred; in five years, 1830, it had increased to one hundred and eighty, the largest number ever on roll. From that time to 1838 the average membership per year was about one hundred and sixty. In ten years, to 1848, the membership rapidly declined, it being less than half of the preceding ten years, or about seventy in 1848. This sudden decrease was probably owing largely to the disruption in the Presbyterian Church, some members being dismissed to the Lane Seminary Church, also to Lockland and Reading and other new school Presbyterian churches.

It was in the early part of this period that a visit was made by Rev. Jas. Gallager and Rev. Frederick Ross, and as

the result there were several conversions and a number added to the church. No very powerful revivals have blessed the church in its history, but there have been many gentle showers resulting in the conversion of twenty-five, fifteen, ten, or less in a year.

As to the Sunday-school of this church in its early history we have no record. We know only that there was such a school conducted in the usual way of those times by memorizing texts of Scripture. The Bible was the text book, not the lesson leaf of modern times.

The second period, it will be seen, was one of rapid growth and rapid decline in its membership.

We come now to the third period in the history of the church. In the spring of 1870 it was resolved to erect a new church building. Among other reasons the former church being unsafe for occupancy. A subscription of $8,000, afterwards increased to $13,000, was raised and a building committee appointed, consisting of John A. Clark, John Cortelyon and Wm. Durrell, Jr. A plan was adopted making the dimensions of the house 42 x 72 feet, with a lower room.

On the fifth of June, 1870, the congregation worshipped for the last time in the old brick church, where for nearly half a century they had assembled. The precious memories that filled the mind, the joys, the sorrows, can be imagined.

The corner-stone of this present building was laid September 12th, 1870. The usual documents were deposited and an address made by Rev. James Gill, of Reading. Mr. James Sampson, one of the oldest members of the congregation and the oldest stone mason in this country, who had performed a similar service in the erection of the former building, placed and sealed the corner-stone.

On the thirteenth of August, 1871, the church began to worship in the lower room and continued there for twelve years, till 1883, when the main audience room was furnished, lighted and heated. Other improvements have been made since in the Sunday-school room, increasing the conveniences for school work.

The debt upon the church has been paid; the exterior and interior have been improved; a parsonage built at a cost of $3,700, $1,000 of which was left for the purpose by elder Wm. Durrell as a legacy; a legacy also by Miss Maria Ward has aided in these improvements, besides many liberal subscriptions.

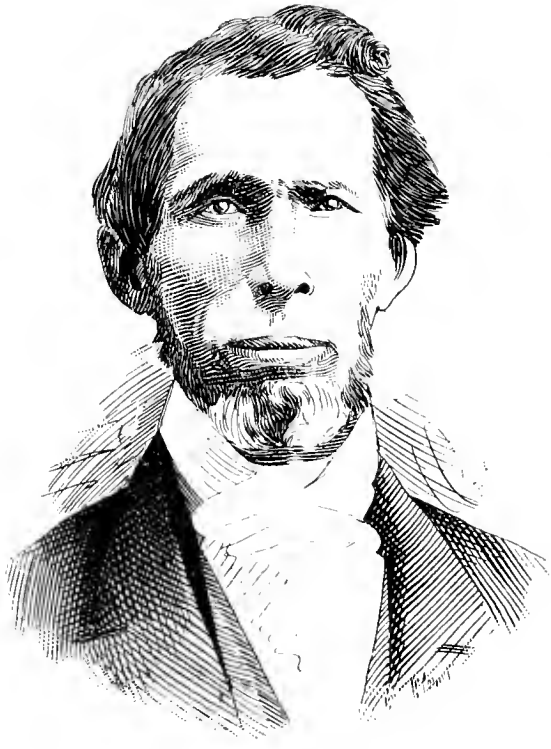
As to the spiritual condition of this church in this last period of twenty years, it has varied. There have been times of discouragement and yet times of growth and prosperity. The church has a faithful eldership, the society, hard working and efficient trustees.

Two churches organized, one a mile north and another two miles south, have prevented as large an increase as would otherwise have been seen, since a number of members were dismissed to these churches. Perhaps frequent changes in the pastorate since 1835 have been a cause of slower growth in the history of this church. The average of pastorates since that year has been about four years, the present pastorate of eight years being the longest in thirty-five years.

The church has been composed of a substantial, united people. Its orthodoxy has never been questioned. It has maintained the ordinances regularly and gathered some fruit, and has exerted its silent influence in this community where it was planted nearly a century ago; and if the earnestness and activity of its young people may be the forecast of the future, it will enter on a new century with fair prospects and will accomplish its work under the blessing of that God who was "our help in ages past," and who is "our hope in years to come."

REV. SAMUEL J. MILLER.
1837–1844.

REV. SIMEON BROWN.
1852–1855.



REV. J. P. VANDYKE.
1856–1860.

*Pastors of the Presbyterian Church, Pleasant Ridge, O.*

# MEMORIES OF THE PASTORS OF THE CHURCH.

By Rev. W. S. Acomb.

We can find no more suitable approach to the consideration of the subject before us than to state our sincere interest in this occasion and our oneness of feeling with those whose appreciation of the fitness of things led them to plan for the celebration of the Centennial of Presbyterianism in the Ohio valley.

Here where we now stand were unbroken solitudes, save as the Indian stepped with soft moccasined foot and glided like a wild beast, as he had then become, among the trees. He was the constant menace to the would-be settler for all these years until "Mad Anthony Wayne" dispossessed him and drove him away in 1794.

A hundred years backward carries us into the semi-darkness of the forest primeval; into the times when nature presented herself in a thoroughly hostile spirit; when all that the existence of man required, not to say anything of comfort, must be wrested from most unwilling hands.

We live at a period when the labors and sacrifices of many generations and heroes are enjoyed, and we can scarcely conceive of anything different from this. But a hundred years removes us to the very beginning of things in Southern Ohio, when each family must supply itself with the very means of subsistence, clothing and shelter. When we consider even the conditions of living in the times of the first settlement the difficulties of the situation must impress us as being very great. I suppose that unless one has had some personal experience of densely wooded regions, the absence of all the modern conveniences such as provision stores, telegraphs and base burners; unless he has had to catch fish or shoot game before he could

get breakfast, he can have but a faint idea of the hardships of pioneers. I confess that I look back to the days of the early settlers of these regions with sincere admiration for the men and women who not only braved the natural and circumstantial hardships of unbroken forests, poverty perhaps, Indians certainly, and who nevertheless did not forget their allegiance to God requiring them not only to worship and serve Him themselves, but to extend a knowledge of his love and goodness also in the gospel of his Son.

I am to review the history of this church as it concerns the worthy men who have as sacred heralds proclaimed God's truth—the glad tidings—or as embassadors declared the terms of agreement between God and man, or as examples to the flock and experienced believers have ministered to the particular needs of the individuals who have composed this parish.

Many of these ministers have been personally and most affectionately known to the people present on this occasion, either because of appreciated labors, friendly acquaintanceship, or by ties of kinship. There are here those who look upon them as spiritual fathers, those who are united to them as fathers of their flesh also. I wish it were in my power to give you a just conception of what is implied in the relationship of minister and people as conceived by the faithful pastor, and what effort and solicitude the correct apprehension gives rise to. But that I will not even attempt. I shall be obliged in traversing rapidly the ground laid out for me to do little more than glance at the dates of birth and death, and beginning and ending of ministerial relationship. In a field such as this has been, its origin running back into the dates of the first attempt to settle this part of Ohio, ministerial work was necessarily without much prospect of immediate gain.

Pleasant Ridge Church has had seventeen ministers in its history of one hundred years. Each period of ministerial labor up to the present time, if we may for the moment pause here hoping that the present pastorate may greatly change the average, the average up to the present has been a little less than six years; or, leaving out Mr. Walters' term, sixteen ministers have served the church ninety-two years, which is

exactly five and three-fourths years each. Of the seventeen, only seven have been installed as pastors; but out of the hundred years the seven pastors have covered sixty-eight years of service here, giving an average of more than nine and a half years each, while ten stated supplies have averaged but three years and two months. We might infer something in favor of the settled relation from these statistics as conclusive to permanency and doubtless to the growth and welfare of the church were all the facts reliable.

The first pastor of this church was one who was also the first pastor of any Presbyterian church in Ohio. We have no information concerning him except that afforded in the valuable and published sketch of his life contained in an address, the subject of which was "The History of the Presbyterian Church on Walnut Hills, Cincinnati," now called the First Church, delivered by Dr. J. G. Monfort a few years since. It is not needful in view of all the circumstances to enter into the details of the life of that sturdy pioneer, stalwart Christian and faithful evangelist and pastor, Rev. James Kemper. The sort of family from which he came may be doubtless inferred correctly from the interesting fact recorded in the sketch alluded to, that in his father's house in Virginia, to be read and believed and blessed by all who passed by, was carved this scripture sentence: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." He came to Cincinnati in 1790, was made pastor of the church which at that time was Cincinnati and Columbia in 1792. In 1796 he became the pastor of Duck Creek and Round Bottom, which he continued to serve until 1807. In 1817 he organized a Presbyterian church on Walnut Hills. The intervening time he seems to have spent in Kentucky and in Ohio serving churches and doing the work of an evangelist. He served the church which he planted on Walnut Hills until his days of preaching were ended. He died at the age of eighty years, nine months and twenty days, August 20th, 1834.

Reading the life of this man as it is presented in the brief sketch alluded to I am led to feel that his was a vigorous piety and to exclaim, "there were giants in those days."

We come now to the days of the Rev. Daniel Hayden, whose labors here cover the entire period of his ministerial life. Here he preached his third sermon and here he preached his last. I am indebted for the facts of his life to a funeral discourse preached by Rev. J. L. Wilson. The years of his pastorate are from 1810 to 1835—a quarter of a century. He came from Pennsylvania. He was descended from Presbyterian parents. His father was an elder. In his early manhood he came into contact with the skeptical opinions of the times, and for a time was largely swayed in his opinions by them. But his opposition to truth was speculative and not vicious, so when the truth was presented to his mind and accompanied by the Spirit of God he acknowledged the claim of God to his person and life. His conversion was marked and decisive, almost revolutionary in its character, like that of Saul of Tarsus; and like him also, he henceforth devoted himself to the cause of Christ with all the strength of his powers.

He entered and graduated from Jefferson College, taught two years in an academy and then began his ministerial life, as he was then received under the care of the Presbytery of Erie as a probationer for the ministry.

The period of the beginning of this pastorate at Pleasant Ridge was one of great excitement and trial in the Presbyterian church at large. With other earnest and clear sighted men the influence of error and disruption had to be met and destroyed. These were the days of Shaker and New Light propagation and wild fire experiences, supposably religious.

Dr. Wilson briefly characterized these times in saying: "The powerful revivals of religion with which the churches had been blessed were greatly marred and almost destroyed by the devices of Satan and the weakness of man. Four of our ministers had become Shakers, one had become a Unitarian, three were Semipelagians, and more than twenty had hoisted the Arminian flag with this inscription, 'Cumberland Presbyterians.'" Mr. Hayden it appears was a man of deep conviction and stalwart courage in defending the truth as he understood it. It appears also that he was self-denying in his labors for the spread of the gospel. He was at Pleasant Ridge

at a time when church services were rare and precious, like veritable angel visits, outside and around for many miles in almost every direction from this centre. And I judge that during the twenty-five years he was pastor of this church he visited the outlying districts and held services, because I find the memory of his name fragrant at a considerable distance from this point.

The third minister of this church was the Rev. Samuel James Miller. He became the pastor and served the church from 1837 to 1844. We are indebted for any facts we may mention to a sketch of his life presented at his funeral by Rev. Norman Jones. Brother Miller was born near Lancaster, Penn., June 11th, 1802, died at Washington Court House, September 24th, 1887. He had been a minister eight years when called to the pastorate at Pleasant Ridge, and preached for more than forty years afterward. He was an active, laborious and earnest, and consequently successful servant of Jesus Christ in the work of preaching for over fifty-nine years. He was pastor of the church at Washington C. H. for fifteen years, and supplied for longer or shorter periods the churches of Bethel and Pisgah, Wilmington, Union and New Holland. For a period of three years just preceeding his decease he became totally blind, but presented a bright exemplification of cheerful submission, having put his trust in one who never fails his people.

Rev. S. S. Potter writes to the pastor saying: "I recollect Mr. Miller—a grand good man." The aged wife of Mr. Miller has just departed this life. Her funeral took place only last week.

Nothing concerning the persons who bore the names of the three succeeding ministers, viz. Rev. Edward Wright, Rev. James K. Barck and Rev. Samuel Haire, except their time of service is known to me. I regret that I had not the necessary time to make that diligent search that doubtless would have brought to light something concerning noble and faithful men. Rev. Simeon Brown was pastor from 1852 to 1855. He was an able preacher and had a large congregation of hearers. He died February 16th, 1869, at Ottomwa, Iowa.

The pastorate of Rev. J. P. Vandyke follows. We shall append here the published obituary of the Rev. J. P. Vandyke as being sufficiently condensed and full to give us an accurate idea of the man who served this church from 1856 to 1860, the eighth minister. The record says: "We have here to record the death of another minister of our church. Rev. John P. Vandyke died at his residence in Reading, Ohio, on Wednesday evening, August 13th, 1862. His disease was pulmonary consumption, which had laid him aside from active ministerial labor for two years or more. He was born October 18th, 1803, in Adams County, Penn. His parents, Peter and Hannah Vandyke, removed to Warren county when he was quite young. He was brought up in the Presbyterian church. His parents were members of the church at Unity, not far from Mason. He was admitted to the communion of the church in early life under the ministry of Rev. Peter Monfort. He soon felt inclined to seek the gospel ministry and commenced a course of study in preparation for it. He accomplished his literary course privately and at college with credit to himself. He graduated in the first senior class in Miami University in 1828. In June, 1829, he was called to West Union, Ohio, and was soon ordained and settled there by the Presbytery of Chillicothe. He remained at West Union until 1852, when his pastoral relation was dissolved and he removed to Red Oak, in Brown county, Ohio. He served that church for two years. In 1854 he was called to Franklin, Indiana. He removed to that place and preached to that church for nearly two years, but did not accept the call. Here he and his family suffered much from sickness, and in his own case it is supposed the seeds of the disease from which he died were planted.

In 1856 he accepted a call from Pleasant Ridge, Ohio, and here he continued while he was able to labor statedly. He afterward preached occasionally as he was able. He labored faithfully and with but little interruption during the whole of his life until his last sickness. He preached in all 3,893 sermons, which amounts to not much less than three sermons a week. Of these 2,990 were preached while in West Union, 240 while at Red Oak, 160 while at Franklin, and 338 while

REV. JAMES A. McKEE, D. D.
1866–1870.

REV. LUMAN A. ALDRICH.
1871–1875.

REV. D. I. JONES.
1876–1881.

REV. J. H. WALTER.
Present Pastor.

*Pastors of the Presbyterian Church, Pleasant Ridge, O.*

at Pleasant Ridge. In 1829 he married Nancy, daughter of the Hon. Thomas Kirker, of West Union, Ohio, one of the framers of the first constitution of Ohio, and speaker of the senate and also a ruling elder of the Presbyterian church. He was an able divine, remarkable for his thorough knowledge of the Scriptures and for his skill in their interpretation. His preaching was eminently doctrinal, and yet it had such an experimental odor and was so earnestly and practically applied as to be fruitful of much good. A goodly number united with the church under his ministry. He was kind and gentle and loved by all. He died in a peaceful trust in the Lord. He was a deeply earnest preacher, sometimes rising to passionate utterance in which every muscle of his body seemed in motion."

The ninth and tenth ministers, in Rev. Isaac Monfort and Rev. J. R. Colmeny, were here for but brief periods; one for one and the other for two years. The former is still living but not now preaching, having honorably retired. The latter's address is Monrovia, Cal. He was a genial man and well liked as a pastor.

The seven whose names follow were personally known to me. The Rev. R. B. Herron ministered here but one year.

Rev. James A. McKee, D. D., now of Thomasville, Ga., was pastor of this church from 1866 to 1870. In general Mr. McKee says, "it was laborious often discouraging, nevertheless fruitful. During a little less than four years of work the church nearly doubled in all the elements of church life. We enjoyed more than one refreshing from the Lord."

Dr. McKee was born in Adams county, Penn., December 25th, 1812. He graduated from Hanover College in 1837. He studied theology at Hanover and was licensed to preach by the Madison Presbytery at Carrollton, Ky., September, 1839. He taught in the preparatory department of Hanover College a year and a half, while at the same time preaching at New Washington and New Lexington, Ind. In the spring of 1840 he was ordained and installed pastor of those churches, and maintained this relation for more than ten years. He was at Minneapolis, Cambridge City, Pleasant Ridge and Vernon, Ind, covering a period of about thirteen years. Then health

gave way and since that time he has lived in the South. The eighteen years which have intervened have been spent in preaching for the sake of the work as strength permitted. Brother McKee writes me that in every field in which he has labored, North or South, with one exception a new church building has been erected or steps have been taken toward a building, resulting in a new house or important additions to the old one, and he is able to enumerate nine buildings which may thus be spoken of.

Of his work at Pleasant Ridge Dr. McKee has this to say specifically, "My pastorate was nearly four years in length, from June, 1866 to May, 1870. It was a period of mingled lights and shadows. I unexpectedly found the church without that degree of brotherly love and forbearance which is always desirable. The young people had grown up without coming into the communion of the church. For a few years preceeding, the membership of the church had been decreasing in numbers. The records of the church will show that during my pastorate the membership of the church was nearly doubled. Contributions to benevolent objects increased in the same proportion. The trend of things was entirely changed into marked progress and development. Two or three very precious seasons of refreshing were enjoyed and there was marked progress in the essential elements of church prosperity. There was an efficient Sabbath School in which the pastor taught. A young men's meeting was organized and kept up on Sabbath afternoons with a good deal of interest. It is due to say that Brother Thomas Rodgers of sainted memory rendered valuable assistance in this meeting. In addition to the weekly congregational prayer meeting there was at least one neighborhood meeting for prayer maintained. The old brick church became insufficient to meet the wants of the congregation. Before I left, steps had been taken and the foundation had been partly prepared for the erection of the beautiful house in which the church now worships. And now though a fifth of a century has passed away I yet await alone on the banks of Jordan the Master's call to come home. But there yet lingers in memory

the rich fragrance of gracious refreshing and precious friends in Pleasant Ridge."

When Dr. McKee's ministry was fully inaugurated, say after about a year, the congregations in attendance became very large. The house would be about as full as it could well be. When the people were dismissed they would linger about the door inside and out to such an extent that it was almost impossible to pass through the throng. Every body, this whole community over, at that time was in the practice of attending the church. I do not mean strictly every body, but every body who was even remotely related to the church or congregation. This was an interesting scene and one long to be remembered.

Dr. McKee and his wife have recently endowed a professorship in Hanover College, Ind., giving twenty thousand dollars to the college for this purpose. Certainly the people who sat under the ministry of the word during the period now had in mind will rejoice to hear this proof of earnestness and example of love to Jesus of their revered pastor.

Of the Rev. Lumen A. Aldrich we can say but a brief word. He was born in Cincinnati December 20th, 1835, graduated at Marietta, 1860, and at Lane Seminary, 1863. He was at the Sixth Church, Cincinnati, Ohio, from 1863 to 1868; Indianapolis from 1868 to 1870; at Pleasant Ridge from 1871 to 1875; at Goshen 1875 and 1876, and at Bond Hill till his death, April 25th, 1882.

I may say of Mr. Aldrich that he was a superior preacher. He delivered his carefully prepared sermons in a way that enchained attention. His earnestness was whole souled. His discourses were heard with great admiration and constantly increasing numbers. He was a man of piety, benevolent in an unostentatious manner, and only anxious to do the Master's will.

The Rev. Charles Thomas was here but a year, and in so brief a time could hardly make an impression.

The Rev. D. I. Jones succeeded Brother Thomas; his ministry here extended over five years. He was both a good

preacher and a good pastor. He was popular and sympathetic in his mode of preaching and in meeting the people, and left his charge with the kindest wishes of all.

Rev. M. D. A. Steen was supply but one year. He is now a resident of Woodbridge, Cal.

Rev. J. H. Walter, the present pastor, was installed in December, 1882. Much has been accomplished materially and spiritually for the church in this period.

With grateful hearts do we remember these fathers and brethren. Many of the number are now enjoying the eternal reward of faithful service.

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# MEMORIAL OF THE ELDERS.

By Charles F. Thompson.

Had some one anticipated wisely the present occasion, much information could have been secured from the many old members lost from this church during the last twenty years. The records are missing of the most interesting—the early—portion of the church history. From a session record begun August, 1814, we have an entry that "the minutes and all other papers belonging to the session of Duck Creek Church which were in the hands of Daniel Reeder, the former clerk, were, it is supposed, burned when his house was consumed." Daniel Reeder was the first session clerk in all probability. The loss of the records created some uncertainty in the compilation of a roll of membership and on the application of E. Y. Kemper for a certificate, the existing session do not know of his right to it and inquire of Joseph Reeder, "a former elder," who from his knowledge of the past supports Mr. Kemper's claim to membership. Mr. Joseph Reeder then is entitled to a place prior to the roll in the session book of August 25th, 1814, in which we have James Baxter, William Wilson, Enos Huron and Thomas McIntyre, elders. Mr. Huron being clerk succeeding Daniel Reeder.

We have little knowledge of the Reeders or their ancestry, and a mention only of the death of Joseph, October 16, 1829.

William McIntyre, born in 1769, located in this vicinity some time prior to 1800, served this church as elder until his removal in the year 1836; he died, as we learn from the monument in the cemetery, in 1844.

James Baxter, a native of Tyrone, Ireland, came to this country in 1795 and purchased a farm opposite this site in 1797, a portion of which is occupied by his descendants to-day. His death occured September, 1821.

William Wilson, of Scotch Irish ancestry, migrated from near Lancaster, Penn., and settled on a farm near what is now known as Elmwood, the exact time not known. His death occured June 16th, 1838.

Enos Huron, born in New Jersey, September, 1766, migrated to Ohio in 1796 or 1797, settling on Duck Creek, where he died in 1862. A record of his baptism as an adult in the year 1812 establishes his new birth. He is remembered as a quiet but elevated Christian, a constant attendant upon the church services; without children of his own he found it in his heart to care for and raise orphans to lives of usefulness.

James Lyon was ordained August 31st, 1816, and was faithful in his presence at session meetings until his dismissal to another church in July, 1832.

John Clark was ordained August, 1816, at the same time with James Lyon; he withdrew by letter June 24th, 1828. His death is recorded November 16th, 1842.

William Logan is mentioned as "resuming his seat in the session May 13th, 1821." He was dismissed August 7th, 1836, and died October 11th, 1841.

James Clark, born April, 1796, on a farm near Carthage, admitted by certificate from Bethel Church, Indian Creek, April 29th, 1821. was ordained elder June 7th, 1823. He was transfered to Reading church April 14th, 1843, of which he continued an elder until his death in July, 1859. He was reluctantly parted with and only after a detailed statement of reasons—the inability of an invalid member of his family to come so far to church—was he released.

Francis Kennedy became a member on examination August 25th, 1814, and was ordained elder June 7th, 1823.

William Baxter became a member September 7th, 1816, on examination, and ordained June 7th, 1823.

Israel Brown, born in 1800, baptized and was admitted on examination in April, 1828. He was ordained elder November 26th, 1830, and was elder continually at the church in Montgomery until his death in 1860. He was singing clerk for many years, and otherwise active in church work, being superintendent of the Sunday school.

David Lee was admitted April 19th, 1829, ordained elder November 26th, 1830, and dismissed January 2nd, 1839.

John Wilson, son of Elder William Wilson, was born Christmas, 1796, probably in Pennsylvania, was ordained elder November 26th, 1830. He lived on a farm near Carthage, where he died January 11th, 1854. He and his wife were regular in church attendance, usually on horseback in earlier years. He enjoyed the respect and confidence of all.

John Mahard was admitted by certificate April 12th, 1834, chosen elder August 25th, 1837, and dismissed October 29th, 1842.

Albert Artelyon, a native of New Jersey, was elected elder August 25th, 1837; he had been elder in another church and was dismissed to Reading church in November, 1841. After a life of faith and prayer his death occurred at the age of seventy-three.

Columbus Williams, born August, 1805, was admitted a church member on examination April 18th, 1840, was ordained January 26th, 1845. Mr. Williams was considered a model ruling elder, giving of his time, energy and substance abundantly to the cause of Christ. A man of strong character, he had unlimited influence upon his acquaintances. His earnest piety, zeal, constancy, prudence and kindness secured the confidence and respect of all. His life being one of high spiritual culture and enjoyment he died as he lived, full of hope and joy, on November 15th, 1870.

William Durrell, born in Dinmont, Maine, in June, 1804, with his parents settled in what is now known as Avondale in

1818. He united with this church on examination in 1851, was ordained elder in 1855, and was an efficient officer until his death in September, 1885, in his eighty-third year. He was of a hopeful and courageous disposition, and a man of fine Christian character. As an elder he was noted for wise counsel and faithfulness to duty, until the infirmity of years made it impossible to come so far to church. His benefactions to the church were constant, the last one a legacy of one thousand dollars for the parsonage keeps fresh our memory of his liberality.

William W. Wood, born in February, 1813, in this township, on a farm where his parents had settled in 1809, united with the church in 1843 and was ordained elder in 1855. A man of orderly method, systematic and regular in performance of duty, he was one to be relied upon with confidence. He was devoted to the church, giving of his time and means to all its undertakings. His death occured in 1875.

Thomas Rodgers was admitted to membership December 14th, 1838. He was efficient for many years as singing clerk in this church, was chosen elder in 1868, served faithfully until his death March 5th, 1888, at the age of seventy. His amiable disposition and lovely character endeared him to every one, securing especially the love and respect of the young people. Many of us can bear testimony of his godly life, love of this church and liberality.

Joseph R. Monfort, a son of Rev. David Monfort, served the church faithfully as elder for two years until his recent removal.

The present session consists of Harrison C. Durrell, ordained in 1868, Charles G. Hutchenson, W. S. Johns, and Charles F. Thompson.

The church has had in its history twenty-six elders. Wm. Durrell serving thirty years, Enos Huron, twenty-eight; Columbus Williams, twenty-five; H. C. Durrell, twenty-two; W. McIntyre, twenty-two; Thomas Rodgers, twenty; James Clark, twenty. At one time there were as many as nine present at session meetings in the early days.

It is to be regretted that so many names have mere mention

only. It would be a pleasant duty to write and privilege to hear definitely of the characters, individuality and lives of the laymen whose services were so loyally given and who succeeded in continuing to this day an organization of much promise and usefulness.

It will be proper on this occasion to refer to names of other officers prominent by their long connection with this church, of which James Lampton, deacon, stands first. Born in 1794 in Turkey Bottom, in 1798 removing with his parents to this vicinity, he was a faithful and consistent member since September 30th, 1819, He remembered riding on the logs with which the first meeting house was built, and was the mason in 1825 for the brick church removed for the erection of the present edifice. He also served the church as singing clerk, trustee and clerk of the society for many years. His death occured at his home where he had lived for fifty-six years, in the year 1877, at the age of nearly eighty-four years.

William Brown, a native of Scotland, born in 1802, removed to Pleasant Ridge in 1832, and becoming a member here 1836 was elected deacon. He was a godly man, firm in his convictions of religious truth, a lover of Zion and highly respected by all who knew him. His love for the church was evidenced by a legacy of five hundred dollars, the interest thereon to be used for the support of the gospel in the church. He died November 20th, 1884, aged eighty-two years.

# LETTER FROM J. M. McCULLOUGH.

REV. J. H. WALTERS,
*Pastor of the Pleasant Ridge Church, Pleasant Ridge.*

DEAR SIR:

Herewith I hand you the following statement, written from memory, having no record of facts to which I could refer as a means of correcting my memory, but I think it will be found a plain statement of unrecorded facts and events, relative to the early history of the Presbyterian Church of Pleasant Ridge.

From my infancy up to the present time I have been intimately associated with friends and members of the First Presbyterian Church of Cincinnati, and the Presbyterian Church of Pleasant Ridge. Many of my relatives were numbered amongst the founders of both churches, and from them I first learned the facts I now give you. It is not known to many of the congregation of the Pleasant Ridge Presbyterian Church how closely the history of their church is identified with the history of the first settlement of Cincinnati and the surrounding country in Ohio.

When Fort Washington was established, where Cincinnati now stands, General St. Clair was the Civil Governor of the North-western Territory, and in 1791, by authority of Congress, he became Military Governor and in command of the army of the North-western Territory. In November, 1791, he met with a sore defeat in a disasteous battle with the Indians. More than nine hundred men were killed, and this brought mourning into almost every house and family in Cincinnati, for nearly one-half of the settlers had entered upon this fatal campaign of General St. Clair. The people were disheartened, and many of them prepared at once to leave and cross the Ohio river and find a place of greater safety, and it was proposed in Congress to abandon the North-western Ter-

ritory entirely and make the Ohio river the northern boundary of the United States. At that time the Rev. James Kemper and others had erected a church in Cincinnati, although a small and rough structure, yet it was a place of public worship, where the people resorted, carrying with them their weapons of war, that they might defend themselves if attacked by Indians. Mr. Kemper was a man of courage, and taught the congregation that it was their duty as Christians to maintain their ground on the north side of the Ohio river, and, although many of their congregation had lost their lives in General St. Clair's defeat, they should not give up. I was assured by one who was with General St. Clair in his defeat that the Rev. James Kemper and his little Presbyterian church was all that prevented the settlers from making a complete stampede for the south side of the Ohio river.

All the settlements in the Miami country were abandoned for a time, except those in the immediate vicinity of Fort Washington. General Wayne was placed in command of the North-western Territory and the people began to take courage. There were four settlements near Fort Washington where stockades had been built; one at Round Bottom, known as Gerard's Station, in the Little Miami Valley; one at or near where Cumminsville now stands, known as Ludlow's Station; one near where Carthage now stands, known as White's Station, and one a little north of where Reading now stands, known as Cunningham's Station; these were all in the Mill Creek Valley. It was well known by the settlers that Indians always traveled upon the hill tops, hence the whites settled in the valleys.

The North-western Territory was inhabited by seven tribes of Indians who had joined together to fight the settlers. These tribes concentrated at a point near where Springfield now stands, and here the great war path of these tribes of Indians commenced and passed down over the hill tops, near where this church stands, to the mound which was an important and permanent land-mark for Indians in the wilderness. From the mound their war path went directly to a point on the Ohio river, opposite the mouth of the Licking River in Kentucky,

and this fact no doubt was the cause which located Cincinnati where it is. Fort Washington was certainly established there for the purpose of intercepting these Indians that came in on this great war path on their passage to Kentucky for the purpose of hunting, or rather for the purpose of preying upon the settlers of Kentucky.

In the year 1792, the Rev. James Kemper was authorized by the Presbytery of Lexington, Kentucky, to establish a church at Cincinnati and at some settlement not within five miles of Cincinnati, and accordingly he established a church in Cincinnati, now known as the First Presbyterian Church of Cincinnati, and a church at Round Bottom or Gerard's Station, now known as the Presbyterian Church of Pleasant Ridge. This church was first located at Round Bottom because of its safety from the Indians, being out of the way of their war path.

In 1791 the army of the North-western Territory was entrusted to the leadership of General Wayne, and his first work was to drive the seven tribes of Indians from their great war path; and in 1794 he made his greatest effort and succeeded so far as to invite a settlement of whites where or in the vicinity of where Pleasant Ridge now stands, and then the removal of the Presbyterian church from Round Bottom to this place was agitated, and in 1796 the Rev. James Kemper determined to remove the Presbyterian church from Round Bottom to the place where it now stands, then known as Duck Creek, now known as Pleasant Ridge, and in 1796 a log church was built near where the public vault now stands. Francis and David Kennedy cut most of the timber used in building. The congregation was made up mostly from people residing at Ludlow's, White's and Cunningham's Stations. In these days it was not thought a great hardship to travel ten miles in attendance upon church, provided it could be done with entire safety from the Indians.

In the year 1796 the first burial was made in the church yard, a soldier, said to have been one of General Washington's body-guards. Be that as it may, the grave can be found yet with the year 1796 upon the head-stone.

For many years the church was without a pastor, depending entirely upon the efforts of the Rev. James Kemper to provide a supply for the pulpit, and often on the Sabbath morning Mr. Kemper, with five sons, all on horseback riding in Indian file, might be seen passing from Walnut Hills to the Pleasant Ridge church. In 1809 the Rev. David Hayden was installed the first pastor of the church. Mr. Hayden was a devoted school-master and became the most popular and successful teacher in the country. He firmly believed that the humble school-master was a more important personage than the soldier in full military array. If ever he was remiss in his duties as pastor, it was because of his duties as school-master. His entire time was given to the church and the school.

Respectfully,

J. M. McCULLOUGH.

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## STATEMENT OF WILLIAM PIERSON, OF SILVERTON, CONCERNING THE ORIGIN OF NAME PLEASANT RIDGE AND THE LOG CHURCH.

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A Mr. Brewster lost his wife and child in a cabin on the farm now owned by Mr. Holmes, near Milldale. Brewster called on my grandfather, Samuel Pierson, informed him of his loss, and the question arose where the dead could be buried. Brewster was told of a pleasant ridge one-half a mile west of McFarland's station, now Woodford, the same being the site of the church. They were buried there, my grandfather told me, near what is the front of the present church. This about 1798. Immediately afterward the old log church standing down on the Lester farm, half a mile south of present site, was removed to the new site, that is near the grave of Mrs. Brewster. My grandfathers, Samuel Pierson and Joseph Sampson, helped haul the logs. James Sampson and Lewis Pierson, both my uncles, then four or five years old, told me they went along and rode on the logs. They were both born in 1794.

WILLIAM PIERSON.

# A SKETCH OF LANE SEMINARY.

Rev. H. P. Smith, D. D.

In this celebration we shall hear much of what God has wrought in this Ohio Valley in the last hundred years. What he has wrought in education is as wonderful as any part of the story. The endowed schools are but a fraction of the work done. For by the strong common sense of the people of this state and the other states of this great territory an immense system of free schools was early organized for the education of our citizens. But it has always been true that private effort must supplement public provision for higher intellectual training. In this effort, the Presbyterian Church has always been in the lead. Her sense of the need of an educated ministry has always been so great that she has made a distinct effort to supply this need. For this reason Lane Seminary may especially claim a place here to-day, as the direct child of the Presbyterianism whose birth we celebrate.

This direct connection is made clear by two facts: First, the thought of an educational institution here was long cherished in the heart of the Rev. James Kemper, the pioneer of Presbyterianism in this region and first pastor of the First Church. Mr. Kemper himself had struggled hard in his preparation for the ministry. He met and overcame difficulties which would have quenched the ardor of most men and would have kept them out of the ministry. But his struggles made him appreciate all the more highly the advantages of education, and we can sympathize with the evident gratification shown by him, as he records in his diary for 1833 the fact that he now has a literary and theological seminary at his door.

As early as 1819 two of Mr. Kemper's sons had at his earnest request provided for an academy on Walnut Hills that year established by him. In 1825 it was proposed by the Pres-

byterian General Assembly to establish a Western Theological Seminary. Mr. Kemper was active in the endeavor to have this seminary located at Walnut Hills, and was a Commissioner to the Assembly in company with Dr. J. L. Wilson of the First Church and elder Caleb Kemper—their direct object being to secure action in favor of this location. The question not being decided that year, he wrote again the following year (1827) proposing to make a substantial gift of ground with the academy building and a frame dwelling house were this location selected. The Assembly, however, decided in favor of "Allegheny Town," being apparently afraid to go too far west.

But it was a time to build, and not a time to refrain from building. This section of country was filling up with unprecedented rapidity. The application of steam to the navigation of the western rivers and of Lake Erie increased the facility of immigration in a way that seemed marvellous to a generation unacquainted with railroads. Cincinnati was already a business centre and a centre of culture as well. The quality of the immigration was of the best. Dr. Beecher wrote in regard to the coming of Dr. Stowe: "It is a mistake that the talents and acquirements of Mr. Stowe would not be as highly and as justly appreciated here as in New England. A full proportion of the minds that are filling up the new states of the West are of the first order of intellectual vigor, and often of taste and learning and intellectual action; and a large portion of the people who are not educated are persons of shrewd mind, and quick discernment to perceive empty pretensions to learning and talents, and will respond respectfully, yea gladly to the touch of real talent. But Ohio is not a frontier state, or Cincinnati a new settlement, or the work demanded here that of a pioneer. On the contrary, Cincinnati is as really a literary emporium as Boston and is rapidly rising to an honorable competition. Indeed at the present time I firmly believe that there is, according to the number of her inhabitants, as much intellectual and literary activity here as in Boston, constituting an atmosphere which he would breathe with great pleasure, and in which his literary attainments

would not pass undiscovered or unappreciated." If this could be said of Cincinnati in 1834 it is clear that in the preceding decade such a people must have been alive to the educational needs. And indeed the founding of Lane Seminary came at a time when the people at large had a mind to build. Four colleges had been founded in the Northwestern territory before the year 1825. In the eight years following no less than seven were added to the list (including Lane Seminary in 1829), and among these were institutions so important to Presbyterianism in this region as Western Reserve College (1826), Hanover (1827), Marietta (1831), and Wabash (1832). The importance to the West of the right sort of education—this was the thought that inspired the founders of these institutions. That this thought was not confined to the Presbyterian Church is indicated by the fact (if by nothing else) that the brothers Lane, who made the first substantial money gift to the seminary, were not Presbyterians, but Baptists. But if not the only ones, Presbyterians were in the van in this good work, and our place in this centennial is secured not only by the interest of the Kempers—father and sons—but by the fact that the first President of our Board of Trustees was Dr. J. L. Wilson, then and for so many years pastor of the First Presbyterian Church.

The object of the founders of Lane Seminary was distinctively practical. They adopted the language of the Apostle: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" This great valley of the Ohio was filling up with settlers. These myriad souls needed the Gospel. To carry the Gospel to them preachers were needed. To suppose supplies might be looked for from the East was nearly as absurd as for the earlier eastern states to depend upon Scotland and the North of Ireland. No! A ministry native to the soil must be raised up and that at the earliest possible moment, in order to evangelize these growing settlements. The sense of need and the realization of its urgency are seen in two provisions of the founders of the seminary. It was to be first a manual labor

institution. It was thought that by farming and by working at the trades students could support themselves and save time otherwise needed to earn money. In this way it was thought the need of preachers could be soonest met. Another evidence of the same practical aim is probably the provision of a preparatory school in the so-called literary department. The organizers of the young institution had serious doubts of getting young men with sufficient collegiate training to enter the theological course, and they proposed, therefore, themselves to furnish this training. The experiment failed after a very brief period, perhaps partly because the colleges already named as founded about the same time were found to supply what was wanted. But the making of the experiment shows, I think, that the seminary was founded to meet a felt want, and that its founders had very definite ideas of what the want was. Dr. Beecher's plea for the West well voices the opinion of these far sighted men. "The thing required (he says) for the civil and religious prosperity of the West is universal education and moral culture, by institutions commensurate to that result, the all-pervading influence of schools and colleges and seminaries and pastors and churches." When we come to inquire how these can be secured, it is clear that the West with the material conditions upon her cannot at once do it for herself. She must have time and she must have aid. It is clear, he says, "that the great body of the teachers of the West must be educated at the West. It is by her own sons chiefly that the great work is to be consummated, which her civil and literary and religious prosperity demands. Experience has evinced that schools and popular education in their best estate go not far beyond the suburbs of the city of God. The ministry is a central luminary in each sphere and soon sends out schools and seminaries by the hands of sons and daughters of its own training. But the ministry for the West must be educated at the West. The Spirit of God is with the churches of the West, and pious and talented young men are there in great numbers, willing, desiring, impatient to consecrate themselves to the glorious work."

There spoke by the mouth of the great preacher the

thought of the Presbyterian Church of this region, justifying its call to the founding of Lane Seminary. If more evidence were needed as to the distinctly evangelical and practical aim of those who had this work in charge, if would be found in the call of Dr. Beecher himself to the head of institution. Dr. Beecher was not known as a great philosopher, a great scholar, or a great educator. He had all his life been a pastor, and his pastoral career had shown him first as a fearless preacher of sound doctrine. He had stemmed the strong current of Unitarianism in Boston. He had there preached the old Gospel in its integrity, whether men would bear or whether they would forbear. Secondly, he had been a warm sympathetic earnest advocate of active spiritual life—a preacher of power whose message brought revival quickening to the churches. Such a man was the man needed here—most of all if he could communicate this power to his pupils would he prove to be the right man for the right place; and such he proved to be.

You will not expect at a time when so many good things are in store for you that I should give at any length the history of an institution at your own doors. Its history is your history. The work it has done has been to your benefit, and where it has failed it has suffered from causes which have affected you also unfavorably. I have tried to outline the spirit of early Presbyterianism as seen in the founding of Lane Seminary. That spirit is a spirit of warm interest in the kingdom of God, an interest trying to meet in a practical way the need for an earnest and competent ministry of the Gospel.

This is the most important part of the history of Lane Seminary. As the man's earlier years are the most important of his life, so it often is with the institution. The formative period determines the quality of all that comes later. We have discovered of late that for history the origins are all important, and the German professor was not far wrong who in lecturing on German history began with Confucius. Lane Seminary was born from that spirit of Presbyterianism in this region which I have tried to describe, and that spirit has characterized the institution down to the present time as a spirit of

evangelical and practical earnestness in the preaching of the Gospel of Christ.

The formative period in the life of a man or an institution is not only the most important, it is also the most interesting. We follow with absorbed sympathy the story of early conflicts—the storm and stress period of genius battling with itself and with circumstances. But when these conflicts are over and the hero just settles down to the routine of his work and the humdrum monotony of gaining his bread and butter the interest relaxes. The uprising of a great people on behalf of liberty and truth holds us spellbound as we follow its onward sweep. But the conduct of the war soon becomes a matter of course. The mighty movement dissipates itself in petty channels. To hearts throbbing with emotion, voices shouting with enthusiasm, succeeds the dull round of the camp with daily drill and guard mounting; an occasional skirmish for variety and the great decisive battles few and far between —perhaps these less decisive than we could wish. So it is with an institution. It is born of a high spirit, a spirit of resolution and enthusiasm. It must soon settle down to the regular round of work, the monotony of daily performance of daily tasks, perhaps to daily making shift for daily recurring needs. In large part this was the history of Lane after its foundation. It had its early struggles and its reverses—more than its share, so thought its friends, no doubt. The great financial crisis of 1837 dealt it a serious blow. The great political struggle affected it seriously, leading at one time to the secession of nearly all the students in the institution. But most serious of all disasters was the unhappy division of the Presbyterian Church. On these things as I have said I do not mean to dwell, though I think the time has come when we can look at them dispassionately and though, I think, they have a lesson for us all. Rather would I dwell, did time allow, upon the twenty years which have elapsed since our happy reunion, years which have cemented that union so that the seam is no longer discernible, and which give a happy promise for the new century upon which we now enter. For that which is past Lane Seminary can with you adopt the language of an inspired

REV. S. R. WILSON, D. D.
1846–1861.

REV. J. E. ANNAN.
1862–1864.

*Pastors of the First Presbyterian Church, Cincinnati, O.*

Apostle: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer and that he should be the first that should rise from the dead, and should show light unto the people and unto the Gentiles." This is our message. To this message we hope to be faithful in our day as the fathers were in theirs.

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# THE EARLY STRUGGLES OF AN EDUCATIONAL INSTITUTION.

By President Ethelbert D. Warfield.

The feeling which I have as I stand here to-day to take part in these exercises is how young we are. I hear some saying we are grown old to-day—we Presbyterians, we institutions, founded by, or growing out of, Presbyterianism in the Ohio Valley. But to me the thought is how young, how completely yet in infancy, are we, and the influence which dwells in our institutions; and I am reminded of the little boy, who, when asked by a gentleman how old he was, replied: "Why mister, I ain't old at all; I'm nearly new."

During my summer vacation this year, I visited the University of Gottingen, 1737, one of the more youthful of the German universities; of Marburg, which dates from 1527, and Leyden, which reckons its existence from 1575, and then I returned to my own old college at Oxford, where at least as early as the year 1149 there was a university famous enough to draw a great lecturer out of the even older university at Bologna, in Italy.

A hundred years is but a brief epoch in such a life as that And in the institution which they founded in the early days of Ohio, the founders of Miami University saw a new—they perchance dared dream an equally glorious—Oxford. There was one thing which marked those men and distinguished them

from the present generation: they were sowers; they sowed broadly and they sowed well. The seed they sowed has come to rich fruition, and may know richer fruitage yet, despite the fact that we to-day are all reapers, and think the old stocks should yield at least two crops per annum.

Those brave pioneers, like strong men everywhere and in every age, had a deep respect for religion and education. It was not that kind of respect which recognized it as good for others, but did not seek it for themselves; it was an ever-living desire, an ever unsated thirst, for the knowledge of God, and of his earthly handiwork. The result was that the church and the school-house appeared in every settlement; that men sacrificed much for these two institutions, and made every effort in their power to secure to their children the benefits of religion and of education.

Mr. Roosevelt, in his able history of the "Winning of the West," gives an interesting account of the pioneers, applicable no less to this section of Ohio than to Kentucky and Tennessee which he had immediately in view. He says:

"The backwoodsmen were Americans by birth and parentage, and of mixed race; but the dominant strain in their blood was that of the Presbyterian Irish, the Scotch-Irish as they are often called. Full credit has been awarded the Roundhead and the Cavalier for their leadership in our history; nor have we been altogether blind to the deeds of the Hollander and Huguenot; but it is doubtful if we have fully realized the importance of the part played by that stern and virile people—the Irish, whose preachers taught the creed of Knox and Calvin. These Irish representatives of the Covenanters were in the West almost what the Puritans were in the Northeast, and more than the Cavaliers were in the South. Mingled with the descendants of many other races, they nevertheless formed the kernel of the distinctively and intensely American stock who were the pioneers of our people on their march westward, the vanguards of the army of fighting settlers who, with ax and rifle, won their way from the Alleghenies to the Rio Grande and the Pacific.

"The Presbyterian Irish were themselves already a mixed

people. Though mainly descended from Scotch ancestors—who came originally from both lowlands and highlands, from both the Scotch Saxons and Scotch Celts—many of them were of English, a few of French Huguenot, and quite a number of pure old Milesian Irish extraction; they were the Protestants of the Protestants. * * * * * [Page 106.]

"That these Irish Presbyterians were a bold and hardy race, is proved by them at once pushing past the settled regions and plunging into the wilderness as the leaders of the white advance. They were the first and last set of immigrants to do this; all others have merely followed in the wake of their predecessors. But, indeed, they were fitted to be Americans from the very start; they were kinsfolk of the Covenanters; they deemed it a religious duty to interpret their own Bible, and held for a divine right the election of their own clergy. For generations their whole ecclesiastic and scholastic systems had been fundamentally democratic. In the hard life of the frontier they lost much of their religion, and they had but scant opportunity to give their children the schooling in which they believed; but what few meeting-houses and school-houses there were on the border were theirs."

Such is the impulse to which we have to look for the actual building of Miami University. Its foundation was laid in an earlier day, by a different element in the population. It has been sufficiently brought out that the Revolution was waged by the Calvinistic element in our people, the Congregationalists of New England, the Dutch Reformed of New York, the Baptists of Rhode Island and Virginia, the Huguenots of New Jersey and Delaware, the Low Church Episcopalians of Virginia and the Carolinas, the Presbyterians of the whole land—notably of Pennsylvania and the Southern colonies. These were the sons of Calvinistic schools of Harvard, Yale and Princeton. They knew what Christian education was, and they meant to fix it as the basis of this nation's growth. So when, in 1787, the Ohio Company and John Cleves Symmes applied to the Congress of the old confederation for grants of land for settlement in the Northwest Territory, then just organized, each grant was conditioned upon

the setting aside of one township of land for the purposes of education.

The ordinance for the government of the Territory, adopted July 13th, 1787, provided that (Article III.): "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Such phrases, when inserted in our modern ordinances of government, are ordinarily taken to be mere fine phrases, but it was different in those days.

The townships provided for were eventually set aside, and the one became the endowment of the Ohio University at Athens, the other of Miami University at Oxford.

Miami's trials began early. Symmes, by a series of misfortunes, became bankrupt, and his property got into such a condition that it was found impossible to secure any one township free from some other claim. Time passed and the difficulties only thickened, till at last a township was granted by the Government outside the Symmes purchase and beyond the great Miami River. So it came about that Miami's first misfortune crystallized into a banishment beyond the borders of Hamilton county, and from the original seat selected for it—Green Township.

The University was finally incorporated in 1809, and in 1816 a school was opened, but only in 1824 that school which was the fulfillment of the first plan, and which is the same with that we have to-day. Meanwhile, the crowning mistake had been made: the mistake of the earlier years led to the selection of a site somewhat inconvenient, indeed, but of singular beauty and healthfulness, and perhaps in some ways more desirable than one nearer Cincinnati would be. But the mistake which was now made has ever since conditioned the growth of the University, and practically robbed it of the splendid domain granted by the national Government. The land was originally intended to be leased on long leases, the rent to be fixed by assessments of the value of the land at intervals of fifteen years. The first leases were made in this way, then the Legislature repealed the "fifteen-year reassess-

ment clause." Thus the University had its birthright sold for a mess of pottage. Money was secured to erect the buildings, but instead of a hundred thousand dollars a year, the University still draws, and must ever continue to draw, from its lands, a pitiful rental of about six thousand dollars.

With such small resources the trustees determined to open the institution in 1824, and invited Prof. Robert H. Bishop, D. D., then a professor in Transylvania University, to become the first president. Professor Bishop was then engaged in what seemed a hopeless struggle for Christian influences in Kentucky's old university. Founded in pursuance of a grant made by Virginia in 1780, Transylvania Academy had flourished and grown under Presbyterian influences, and had become a powerful factor in Western life, but in 1818–19 a Legislature, which was laboring under the impulse of the tail end of English eighteenth century deism, turned all Christian men out of the Board of Trustees, and replaced them by atheists, deists and Unitarians. Horace Holley, an advanced and eloquent Unitarian from Boston, was put at the head of the University, and the whole atmosphere was made as evil as possible. The Presbyterians at once set on foot a plan for a new college, and in 1819 got the first charter for Centre College. Professor Bishop and a few sturdy men kept up the contest for Christian education in the old seat. Yet the call to Miami was a natural relief, which enabled him to change his position without abandoning the struggle for Christian teaching. Then the country around was but newly opened; the population was small and scattered; the roads were few and badly improved; the lands but partially cultivated. It was new country, still inhabited by the original settlers who had wrested it from the wild beasts and still fiercer Indian.

On the 30th of March, 1825, the formal induction took place. There was a great crowd at the inauguration, people coming from all the country around for six or eight miles. The yard was full of men, women and children. It was a beautiful day in early spring. There was a procession headed by a band of music—a big drum and a little drum, two or three fifes, a fiddle or two, a flageolet, and perhaps a brass horn. As they

passed through the yard—among the stumps—and around the big building, all were joyous and glad.

Robert H. Bishop, who was then inaugurated, was a model president. Honest and sound in his doctrinal teaching, learned and able in his instruction both in the class-room and pulpit, wise and loving in his government and discipline, he made the institution a success from the beginning. No greater evidence can I give of his far-seeing intelligence than the following words from the inaugural address delivered on that occasion:

"We are a part of this mighty nation. This institution which we are now organizing is one of the outposts of her extended and extending possessions. Only a generation hence, and what is now an outpost will be the center. * * Other sixty years hence, and the population will, in all probability, be extended to the Pacific Ocean."

He loved and watched over the students, and in return had their love and respect. He labored constantly for the good of the college and of the community, and in return he had ever the confidence and affection of all who had the interests of this institution at heart. He always advocated, and illustrated by his life, the cause of morality, education and religion, and his name and character became known and revered everywhere. Such was the commencement of Miami University, and the character of the first presidency in its history.

President Bishop continued to preside over the institution down to 1841, when he was succeeded by George Junkin, D. D., who only remained three years. These twenty years mark the period of planting and a brief reaction against the brave and spirited Christian attitude of President Bishop, whose position on the slavery question especially was too radical for the time and community. President Junkin was brought to Miami under a misconception of the situation, and retired as soon and as gracefully as was possible.

During these twenty years (1824–1844) were graduated 373 students, a great number, considering the state of the country, and a body conspicuous for their influence on their generation. Let me but name a few of them. The first class, that of 1826, contained twelve members, ten of whom entered

the ministry, the Hon. Wm. M. Corry being one of the two remaining. The second class contained Hon. John W Caldwell and General Robert C. Schenck; the third, Rev. Dr. William M. Thompson; the fourth, Governor Ralph P. Lowe, of Iowa; then come Governors Anderson, Dennison and Hardin; Senators Pugh and Williams; Judges Burnett, Chauncey Olds, W. H. Groesbeck, George M. Parsons and Samuel Shellabarger; Drs. Chidlaw, Monfort, Thomas and a host of others, too many to mention, too noble not to mention.

What was the pabulum these men were fed on? Dr. Chidlaw told me recently that he lived on corn meal mush and molasses, at an expense of thirty-nine cents per week, for a long period. It wasn't that which made them strong men. I saw one of the earliest reports of college work recently, in which some of the boys were commended for having never missed a college exercise. A few were marked with asterisks, which indicated that while they had missed a few, they were due to unavoidable high water in the creek. My great-grandmother Breckenridge used to say: "Yes, child, if nothing happens and the creek don't rise." What a simple life that old college life was, where boys were content with simple fare and only missed chapel when the creek was high! They had no courses of two and a half pages, with a whole host of elective branches, such as figure in our present catalogue. Three professors covered the whole course at first. Not till 1841 was the total raised to five. They were great, strong men. Dr. Bishop taught philosophy and history, and it was no harm to the boys that he taught more theology and Presbyterianism than psychology and constitutional growth. Dr. McGuffey taught Latin, Greek and Hebrew from a totally false point of view, we are told to-day, but it had no end of discipline in it. Dr. John W. Scott taught mathematics so as to win the love of his pupils, which he retains in his ripe old age. These things are not put in modern college prospectuses, but they go to the root of the matter. We find few great scholars as a product of this time, but how many men of might, soldiers, statesmen, jurists, divines. None of them but had more or less of a struggle to "get through college," none of them but came out

with the seal of Dr. Bishop's grand old Presbyterian character stamped on them.

As far as the mechanical appliances of teaching goes, the institution during all this time was utterly destitute. There were no laboratories, no apparatus, no graphic methods, scarcely any books. But there was something far better—an indomitable spirit, alike in students and teachers; an earnest purpose, a real desire for education.

There are two ways of treating an occasion of this sort; one, in accord with the so-called scientific spirit of the age, would lay the institutions of the past on the dissecting-table, and proceed with scalpel in hand to expose their anatomy, to the end of blessing the fate which has permitted the present to be otherwise. The other is to bless God for the brave men of old-time who built a nation in the wilderness. Let me ask you to follow the latter course, and to thank God for the example of the founders and master-builders of Miami University, and to pray Him that he will establish their work in us who are entered into their labors.

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## CHRISTIAN NURTURE IN PRESBYTERIAN FAMILIES FIFTY YEARS AGO.

C. F. Mussey, D. D.

What I have to say will apply according to all testimony, to a hundred years ago as well as to fifty, but the term of fifty years was adopted the better to convince those under thirty that what is said, is vouched for by witnesses alive both then and now.

Our fathers of fifty years ago had some ideas which influenced them in the education of their children. Some of these were the result of their own thinking, but more of them were of earlier origin. Some of them were perhaps original, but the more fundamental of them came both by tradition, and

by written and athentic history. One of these they found in the 127th Ps. 3d vs.; it reads: "Lo children are a heritage of the Lord." This thought was probably penned twenty-eight hundred years before their time; they put seasoned timber into their work. Being thrifty they wished to improve their heritage, so they went to work to educate their children. They did not despise education in secular things, they believed the children thus educated, even if not converted, were more likely to keep out of mischief, and make good citizens than if they had comparatively good but empty minds. But they made it their individual and special work to train their children for the Kingdom of God. They found the divine injunction of more than three thousand years' standing which reads: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up." [Deut. 6. 6–7] Thus, and through experience, they learned the duty of perpetual vigilance and care in training their children. Believing the Bible to be the word of God, and the shorter Catechism a useful compendium of the saving doctrines of Scripture, they set apart a special time for instruction in them. It was customary to devote a portion of every Sabbath evening to catechising the children, for which exercise they prepared by a more private instruction in the Catechism. When the time came on the Sabbath for the weekly catechetical exercise the parents began with the eldest, or the youngest, as the case might be, and each child must repeat what each one said, and when all of the children had learned the whole catechism, it was recited every Sabbath by each child separately, or by the children answering the questions in rotation. In some families it was customary for the parents and other adult members of the household to take part in the exercise, and take their turn in answering questions. Thus the family became a class, in which different ones at different times became the teacher, to ask the questions, that none might be omitted.

I remember visiting a delightful christian family in which

it was the custom at family worship on Sabbath evening to repeat the ten commandments in rotation, beginning with one member of the family on one Sabbath evening and with another member the next Sabbath, in order that in due course each one should repeat all of them. Any stranger present were invited to participate in the exercise with the members of the family. After repeating the commandments, one of the children repeated a hymn which he or she had learned during the week.

In another family in which I once visited, the father called upon one of his children to read a hymn before singing it at family prayer. He had taught his children to read so as naturally to express the varied sentiment of that which they read; and though he was not a liberally educated man, but a merchant, he had made the best readers of hymns whom it has been my fortune to hear, in the pulpit or out of it; a wonderful contrast to the humdrum or mouthing which some make in reading poetry. In some families a part of the religious education and enjoyment was in singing hymns, which was in spiriting and elevating to the participants, not always according to the artistic culture of which it gave evidence, but according to the heartiness of their endeavor to express the sentiments of the hymns in song.

In another christian family which I could name a type possibly of many families; the mother would take two or three of her small children into her room on a Sabbath afternoon and tell them stories of Bible characters, and answer their eager questions, and open to them the way of salvation according to her own sweet methods, and then pray with and for them. Those occasions were looked forward to with longing and are look back upon with a hallowed joy. That room to some of her children was the veritable house of God and the gate of heaven. There was learned the glory and blessing of a godly maternity. There were spun those cords of affection from the subtle filaments of a human and divine love which she threw around the hearts of her children, so many and so strong, that time has not weakened them, and we

believe eternity can not break them; and so close that she ever bears them on her heart before the throne of God.

Our christian fathers believed in having their children habitually attend church. They did not send them by themselves, or in the care of attendants, or in the company of neighbors' children. They took their children to church. I do not mean that there were no exceptions to their attendance. Our fathers tried to be reasonable and christian in their self discipline and in training their children. They yielded to imperative and exceptional circumstances. Special needs called for special action. It would not be true to say they were never absent from the house of God. It is true that they were rarely absent, and as rarely were their children absent. Their consciences would not allow them to make trivial excuses for staying at home, or accept them from their children. It was part of their faith to rear their children for the service of the Lord, and to do so they believed attendance in the sanctuary was one of the most natural and appropriate means. If the children were ever reluctant to go and tried to excuse themselves, these fathers had very persuasive ways and generally accomplished their purpose. They took their children with them to church. Sometimes the children were drowsy, and the father or mother would bring them to a sense of responsibility by standing them on their feet in the pew. Sometimes the younger ones would fall asleep and have a sweet rest laying the head upon the mother's lap; but no one thought it would have been better to keep the children at home. No one thought that the child should be interested in or even understand the whole sermon. No one thought that because a child could not understand everything, it could not understand nothing, and could carry nothing away. The children always carried something away; for they expected to be asked at home what they remembered of the sermon, and it was often surprising how much they remembered. As a general thing our fathers did not adopt any such a theory of preaching as that the word should be made plain to the feeblest capacity; they rather delighted in that preaching that was directed to alive and vigorous adult minds; and if their children heard some things

which they did not understand, they explained it and broke it up into such parcels of truth as were adapted to their comprehension, as a hen breaks the whole corn into bits for her brood. It is my deliberate opinion that the average child of that day gathered more knowledge from good Presbyterian preaching than the average child of to-day gains in the Sabbath School. The theological and practical questions which interested people of that day were lodged in my own mind from preaching and discussion heard before I was seven years old, and the attempted solution of theological problems at that age influenced later thought. I have the greatest respect for the intelligent questionings of children's minds. Our fathers went to church and took their children without any fear that they would be worn out, or that their youth would be blighted by being quiet in the house of God for an hour, or even for two hours of the service of that day.

Of course they honored and inculcated respect for the Sabbath as God's day for the benefit of men, as a day sacred to rest and to worship. If I mistake not if they can see the changed estimate and treatment of the Sabbath by their descendents, they are more surprised than by almost any moral aspects of these times.

Our fathers taught good manners to their children. These were not the manners of Lord Chesterfield, or Beau Brummel, or Count d'Orsay, but such as they had learned from Scripture and from common sense. They taught children to keep silence in promiscuous company till spoken to, rebuking forwardness and pertness of speech in engrossing the conversation. They taught respect for men holding official station: deference for those older than yourself; especial regard for those who have entered or are verging upon old age; courteous speech toward all men, and a general helpfulness toward all in any kind of need. They taught the politeness of the heart. Fifty years ago an elderly man or woman could hardly enter any place, public or private, where seats were full without experiencing the regard of younger people toward their elders in the offer of seats. I have been in a great number of crowded conveyances and in numerous large assemblies within the past few

years. I should dislike to tell what I have noticed concerning the absence of common politeness. I will speak of my surprises. One was to see a nicely dressed young lady in a crowded car arise and give her seat to an elderly woman of respectable but inelegant garb. My heart warmed toward that girl at once, and I mentally said "God bless her." Another surprise was to have a man past middle life offer me his seat in a car, taking me for an older man than himself; of course this smote my youthful self-complacency, but gave me a great respect for his parents who had taught him so well. The third surprise was the other day in St. Louis in coming out from a hotel to find a little more air on the piazza, a young man jumped up and offered me his seat, and no persuasion could induce him to resume it until I had found another vacant chair and sat down with him. We spent fifteen pleasant minutes. He was from Mississippi—a young merchant. And I mentally said: We are brothers: the blue and the gray meet together; the Lord is the Maker of us all.

To have neglected to offer a seat or show a deferential respect to an elderly person fifty years ago would have been a great breach of social propriety, and would have marked a young person as one to be reproved or avoided.

Our fathers believed in the rod as a potent auxiliary of christian nurture. Of course there were exceptions. I knew a man who rejected the rod, but corrected his children with his tongue. The sharp and tedious capabilities of that tongue were amazing. Most children would have preferred the rod, and most parents preferred it. While it was not exactly a part of their theology, it was a faithful body-servant of theology. They believed in total depravity as fundamental in the character of the natural boy, and seemed to regard it as extensive and located under the cuticle. They frequently laid bare our characters and scarified them to let out the bad blood. We often thought there was a more excellent way, but our fathers were not easily persuaded. We thought that the parental law and discipline aroused unfilial feelings and "worked wrath," but were assured that "the law was our schoolmaster to bring us to Christ." We have the testimony of a small boy, reared

in a family of the older school, to the corrective and quieting power of the rod, who after castigation for misdemeanors gave his philosophy of its effects in these words; "I tell you, a good whipping once in a while settles a fellow." So we learned to acquiesce in the corrections; then to honor the good intent of their administration, and finally to conclude that our fathers perhaps knew as well as we what was for our ultimate good.

Our christian fathers believed in family worship. They believed in it as a duty toward God. They believed in it as an aid in family government; as an educational influence in the household; as a means of daily testimony to their faith. So the family altar was almost as sacred to them as the ark of the covenant was to the ancient Hebrew; and they daily gathered their families around it and thanked God for the daily mercies and prayed Him to supply the daily wants.

They believed also in regeneration of the soul by the Spirit of God. Just how He wrought upon the soul to change it, they left among the unfathomed divine mysteries; but as far as related to human experience they had definite views. Regeneration to them changed the will and the affections of the soul so that the ruling purpose and the prevailing love of the soul were toward God, and holy beings and good things, rather than toward the world, and estranged from God. They did not think regeneration could be effected by education or association with christian society, or any otherwise than by the Spirit of God; but they educated their children with reference to the spiritual consummation. They taught the faith as an intellectual basis of character which the Spirit of God should make alive when He should renew them in knowledge after the divine image. So they tried to make their children's intellectual faith a preparation for the spiritual life for which they longed and prayed. And when their children were converted, they did not think all was done, but strove to continue their education and to introduce them to a generous spiritual culture, that they might be useful members and ornaments of the household of faith till we all come to a perfect manhood, to the measure of the stature of the fullness of Christ.

# THE PAST AND THE FUTURE OF HIGHER CHRISTIAN EDUCATION.

By Rev. D. W. Fisher, D. D. LL. D.
*President of Hanover College.*

In all of this vast region, known broadly as the Ohio Valley, the higher education has hitherto been very largely Christian. I might go still farther and say that it has been in great part denominational, in the sense that the majority of the institutions of learning above the rank of the High School have been directly or indirectly under the control of the respective bodies into which the Church is divided. In this peculiar work the Presbyterians as such have performed an honorable part. But for our present purpose let us be content to observe that the higher education in this region has been largely Christian. By this I mean more than can easily be put into words. For instance, these advanced schools have as a rule been planted and fostered by the church as a church, or by Christian men and women because they were Christians. They have been controlled and conducted by Boards of management and by Faculties, among whom it has been a rare thing to find one whose piety was not only professed, but also generally conceded; and they would have thought their efforts to be a failure in a very large degree, if the students did not carry out with them into the world the impress of the gospel. More than this, there has been in these institutions an avowed, constant and positive effort to win to Christ all who have entered for instruction.

What have been the results? Let us not imagine that these consist chiefly in securing to the Church an educated ministry. The State of Ohio for fifty years or more of her history, that is, down to the recent rapid growth of her towns and cities, and the influx of another sort of population, was generally

recognized throughout the entire country as remarkable for the intelligence and the moral worth of her inhabitants. No doubt this character was largely attributable to the kind of people by whom she was settled. But I am sure that the Christian college had a great deal to do with it. Some of the early settlers had come to "the West" from such institutions, and a great many more had caught the spirit which finds expression in them. As a consequence they were not content until in each locality, near enough to be accessible without a long journey, they had started into life one of these institutions of learning, and had placed it directly under positive Christian control. Out of these have come the voices of the ministry and of the educated men in general, a very large part of the most influential men in the laity of the churches, and also of the lawyers, physicians, teachers and other intelligent leaders in society. Together they combined to give to this State a type of American civilization, which commanded wide-spread attention and almost universal admiration, and which remains still as the best element of the existing condition of affairs, in spite of that tide of secularization which has swept in here in such tremendous proportions.

What of the future as to the higher Christian education? We have been with great propriety turning our faces to the past, and indulging in "history," "reminiscences," "personal recollections," "noteworthy incidents," "memories of men." The past is secure, we cannot lose it. There is, however, a future that is yet to be won, and for us merely to honor the work that has been done and the men and women by whom it has been done, would be to show ourselves unworthy of the inheritance which has been bequeathed to us.

The future of theological seminaries I will not undertake to consider at any length. By their very nature they are necessarily Christian, and perhaps denominational. Change within them must limit itself to such matters as terms of admission, types of doctrine, and modes of instruction. Perhaps the question which as to them needs to be most anxiously considered relates to a steady and adequate supply of properly qualified students who shall come to them for instruction.

Let us confine our attention to the future of Christian education in our colleges. But before we proceed to this, let us widen our conception sufficiently to take in the entire work of these institutions. Let us not forget that in the Ohio Valley in a large majority of them the young woman is now admitted on a perfect equality with the young man. There is scarcely a State university which is not conducted on the principle of the co-education of the sexes. Whether this system will ultimately prevail still more widely, or whether we shall have the "Annex," or colleges of the highest grade for women alone, or whether all of these systems shall be perpetuated side by side, we do not know; and this is not a place suitable for debate on the merits of the contending systems. It is enough for us to open our eyes to the fact that our young women as well as our young men are now in the colleges, and are each year flocking to them in increasing numbers.

The question as to the future of the higher Christian education is not whether the college shall be denominational or undenominational. Princeton claims to be undenominational; Wooster is controlled by the Synod of Ohio; and both are Christian. I do not discover anything as to which it would be greatly to the advantage of either to change their ecclesiastical relations. Shut out bigotry, sectarianism, proselytism and narrowness of every sort, as all colleges of any standing now do, and the matter of denominationalism can safely be left to circumstances.

Nor is the main question, whether we can perpetuate the Christian college exactly after the fashion of the earlier part of this century. This, except as to the spirit and the broad outlines, we cannot do. If I were to undertake to administer Hanover College as to its courses of study, its methods of instruction or discipline just as it was by President Blythe or McMasters, or Thomas, I would fail not only miserably but justly. Change of circumstances demand change of methods. Much that may have been the best possible in a college a half century ago or less, now would be thoroughly out of place and injurious. Call the change progress or not as you please, yet let us recognize its necessity.

As to the place which Christianity occupies in them we may divide the colleges of the United States at present into three classes. One consists of those in which, as an avowed part of the work to be done, the college as such seeks to impress the religion of the Bible on the souls of the students. Another class is composed of institutions like Harvard and Cornell, where the inculcation of the gospel is assumed to be no part of the direct work of the college, but where as a sort of optional arrangement the way is opened for the churches to come in and accomplish all they can among the students. The third class is composed of the State universities, especially of the West and of the South.

As to these State universities there are three things to be said. The first is that they have come to stay, at least for a long time. They date from the origin of many of the States, and there is not likely soon to be any change of public sentiment that will sustain the policy of abandoning them. Another thing which ought to be noted is that among the colleges of the land they are rapidly rising into very great prominence. Possibly in Ohio this as yet is not so perceptible as elsewhere; but in nearly one-half of the States it is apparent beyond question. They are coming more and more to be regarded not only theoretically, but also practically as a part of the public school systems, and the high schools are made to fit into them and to feed them with students. They are every year growing stronger in the means of doing their work, such as buildings, apparatus and libraries. Legislatures are lavish in the appropriation of money to them; and the attendance of students is increasing. The third thing to be said in regard to them is that because of the relation which they sustain to the State they have to be administered on a religious basis that makes no distinction between Protestant, Roman Catholic, Christian, Jew, or infidel. Do not misunderstand me as hereby asserting that all State universities are "Godless." Some of them are still permeated largely by the teachings and spirit of Christ. There is not one of them in which there are not a number of the instructors who are devoted Christians. Voluntary organizations among the students are often active; and

the churches by various means try to give the gospel under the existing conditions. But in some of them there are professors who do not pretend to have any faith in Christianity, and by virtue of the idea of the non-religious character of the State and her functions which we have always accepted and are coming to apply more and more in all directions, in none of them can there be that positive, constant presentation of the gospel which has always been so conspicuous in the Christian colleges of the land.

The problem as to the future is how to keep the Christian college successfully in the front in the severe competition which it encounters in the East with institutions like Harvard and Cornell, and in the West with the rising State universities. I have no fear of its abandonment. The churches of all denominations have put into them too much of men and means, to forsake them easily now. The past history of these institutions has shown what the church was to them. In many of the States also these Christian colleges in the aggregate exceed the other institutions by many fold in students and means of doing their work. Were I apprehensive of any disposition not to perpetuate this class of institutions I would plead for them for many reasons of which I can only give a few.

The State University contemplates the massing together of hundreds and even thousands of young people still quite immature in character at some centre of higher education. This is done on the theory that they are universities, whereas they are not in either the German or English sense: that is, they neither are devoted mainly to advanced work for students who are mature and have been thoroughly trained elsewhere, nor are they aggregates of colleges each under its own management. Most of the work done by them, like that of all our colleges, is on a level with the German gymnasium, and the students, because of youth and low grade of intellectual progress, need an oversight that is not practicable where very large numbers are congregated. I do not forget that in a few of these institutions opportunities are now offered for some work that properly belongs to a university. But this only make the matter worse in one respect, for it brings together

those who by age and attainments ought to be separated. Turn all the whole higher education to the State universities, and the evil of numbers would become intolerable.

The distribution of colleges here and there over a State vastly increases their influence. The patronage of most of them comes mainly from a comparatively small circuit contiguous to them; and most of it should not have gone anywhere else. Even Harvard, at least until recently, drew her students mainly from Eastern Massachusetts. Concentrate the work in large colleges of any sort and you lose these advantages.

But I plead for the Christian college mainly for the sake of the church, and of society at large. Here has been the almost exclusive source from which the church has supplied her ministry. To-day very few of the graduates of either of the other two classes of college enter our theological seminaries; and that not so much because different sorts of men go to the respective kinds of colleges, but rather because in these colleges they are subjected to different kinds of influences. Here too has been the source from which the church has largely drawn the best of her leaders among the laity, and for this purpose there is no substitute. Here too society at large in this country has in the past had the fountain of much that is best in our civilization. Education has done much for us, but it has been an education which, whether lower or higher, has been married inseparably with Christianity. Eliminate this element and we cannot be permanently a prosperous or happy people.

But if our Christian colleges are to remain and do their work, they must be furnished with the means to meet the growing demands for differentiation of study, improvements of methods, and for constant and great advances in all departments. University work proper as a rule they had better not attempt. But even with this limitation the church and her people must give very liberally if these colleges continue to prosper. Above the need of money is the necessity of a larger, warmer place in the hearts of ministers and of the entire membership of the churches.

REV. W. C. ANDERSON, D. D.
1864–1865.

REV. C. L. THOMPSON, D. D.
1867–1872.

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# THE GROWTH OF THE SABBATH-SCHOOL.

By Rev. B. W. Chidlaw, D. D.

Growth is the order of Providence and grace. The law prevails in the realm of nature as in the kingdom of grace. First the blade, then the ear, after that the full corn in the ear. That is the definite arrangement in nature, and the same principle holds good in the kingdom of grace. It is equally true in natural and in spiritual things; the growth of everything connected with religion, with Christianity, has been a marked feature in the Providence of God and the kingship of Jesus Christ, the great head of the church. It was a small thing for the handful of men, untaught in the wisdom of the world, to plant the banner of the cross all over the world. It was a small matter when the cloistered monk at Erfurt received from God the light that brought Christianity as a matter of personal knowledge and experience to Luther, and belief in the doctrine of justification by faith in Jesus Christ. The reformation rolled in, till to night the Christian world gives thanks to God for what he wrought. So is it true of the Sabbath-school. It was from a very small beginning that it has grown to its present gigantic proportions. When I had the honor and pleasure of attending the Robert Raikes Centennial in London ten years ago, I was invited by the chairman of arrangements with two other foreigners, as they called us, to visit the city of Gloucester, the birth-place of the Sabbath-school.

After spending two days in very interesting, and I hope very profitable, service in the city of Gloucester I heard that the same old house in which Robert Raikes held the first Sunday-school was still standing. We were entertained at the house of a gentleman in the city, and I told my friend my desire to visit the house where was started this good and pleasant

work, and the rest of the company united with me in this desire. We passed by the great Cathedral. The Sunday-school was not born within its magnificent walls. We came to a squalid part of the city. The gentleman said, "There is the house!" It was a very unpretending building. The lower story was of brick and the second of conglomerate. I walked across the street. The black pine door had a knocker, and as I lifted my hand to that knocker I thought, just one hundred years ago Robert Raikes had touched that knocker. I expressed a desire to enter the house. "Certainly," was the reply. "May I invite my other friends?" Permission was given us to enter the house and we passed through the front room to a rear room. In the back part of that room there was a winding stairway. We entered a little room in the rear where we could stand and touch the ceiling. We stood there, some eight or ten of us, in silence and thoughtfulness. "I think it would be very appropriate," I said, "if we should right here offer two prayers; one of thanksgiving to God and one of supplication for Divine favor and blessing." We bowed on that carpetless floor and two of us lifted up our hearts to God in thanksgiving and supplication. It was a small meeting, but it was a meeting that will be long remembered by all of us who participated in it.

When I was in Gloucester I saw a piece of paper on which was written the reasons why he organized the Sunday-school. On that paper three things were laid down showing his purpose in opening that Sunday-school. "First," he said, "it was to teach good manners." That is a good idea for Sunday-school work. "Second, to teach letters, reading and writing, and if possible reckoning and casting accounts. But," he said, "the chief idea is to teach them religious truth, that those whom you teach may become Christian men and women." That was the beginning of this glorious work, which has spread over the land and the world.

The growth of the Sunday-school is really marvelous. We have overwhelming evidence that the work is of God. In the first decade of the second centennial of the Sunday-school work, more than nineteen millions are gathered into the Sun-

day-school fold and supplied with Divine text-books; and about half of these millions are in our own country. Let us then take courage and give thanks unto God, who has already given such a proof of His favor and blessing upon the work.

The growth of the Sunday-school work is marvelous in the confidence and support of the Church of Jesus Christ. In my early life as missionary to the American Sunday-school Union, when Sunday-schools were few in the field, scattered over Ohio and Indiana, I encountered serious difficulties, not from unbelievers so much as from men who professed faith in Christ. But thanks be to God, for the last thirty years I have not encountered that opposition. There has been growth in that direction, with more confidence of God-fearing men and with the earnest co-operation of the ministry and laymen, men and women that love the Lord Jesus Christ.

Then there has been a remarkable growth in the facilities and appliances by which we carry on our Sunday-school work. When I went down last Sabbath into the Sabbath-school room of this church, what a blessed sight met my eyes. What a mighty change in the place of meeting. There was no longer the log cabin with light paper for windows. There were no longer split log benches for seats. The meetings of the Sunday-schools are no longer held under the shade of forest trees. They have very comfortable and desirable homes. That is all right. This growth is the fruitage of Christian labor and enlightened ideas of the Sunday-school.

There has been a wonderful growth not only numerically, but also a wonderful growth in the literature of the Sunday-school. How well do I remember the time when I had only the Welsh Bible and Bunyan's Pilgrim's Progress to study. Blessed literature. What food for thought was there in that immortal production of the tinker in the jail at Bedford. The first juvenile book I ever read so as to be interested in it, in the English language, was one I found at Kenyon college. It was called "The Dairyman's Daughter." Then there were but few books written and published for the Sunday-school. It is not so now. Now the Sunday-school has an immense literature, the production of the best intellects and hearts in the

world. There is a vast amount of frivolous, soul-destroying literature afloat. Our young people are fed with a literature that poisons the soul, and such a literature gets into our Sunday-school libraries. If the Sunday-school officers and committee on the library are faithful and competent, they have a wide range to choose from in the American Tract Society and in the American Sunday-school Union. It is said of the American Sunday-school Union, that it has eighteen hundred books breathing the spirit of the gospel of Christ. Let us make use of it, my friends, to the promotion of our Sunday-school work.

Then there has been and there is now a wonderful growth in the ingathering of converted children, youth and adults from the world to the church. What a grand feature of Sunday-school work it is. What a wonderful power there is in Bible teaching through the intellect to reach the heart of the scholar and bring him to an enlightened confession of sin, and upon bended knees to pray to God to "be merciful to me, a sinner." May the spirit of God rest upon our Sunday-school work more than ever, that the growth may be greater now than ever before.

But, my friends, great as the growth of the Sunday-school has been, it is not yet complete. Some of you will see a growth that the old missionary has not seen. Our brother said this old church had thirteen missionary Sunday-schools in this city. What a blessed work. My soul has been filled with joy and hope, but the growth is not yet complete. One-half of the juvenile population of our country are not educated around the Christian altar at home. They never come into our Sunday-schools. They never hear from the pulpit the ministry of salvation. They are growing up ignorant of the way of salvation. Oh, that God would put it into our hearts from this hour to do more work in the ingathering of souls into the Sabbath-school fold. Our juvenile population should be taught to revere and study and believe the word of God. The Sunday-school has much to do in this direction.

Some time ago in one of our stations waiting for a train was a family of emigrants going West. I asked one of the children whether he had ever gone to school. "Not much," he

said. I said, "Did you ever go to Sunday-school?" "Yes sir, some." "What book did you read?" "It was a small black book about as big as your hand." "Was it a testament?" "Oh, yes." Would that there were greater reverence for the word of God. Would that the people would look at it as an infallible rule of faith and practice. My friends, we want greater growth in the Sunday-school, not only in gathering the ignorant and neglected within its folds, for giving our youth right ideas of the Divine text-book, that they may reverence it and believe in it, but also we want growth in holding on to our Sunday-school scholars. Oh, what a terrible shrinkage we suffer in the falling away of the great number of our young people. At the time when the teaching would do them the most good they break ranks. We want growth in this direction so as to continue them in the line of Sabbath observance and that they may attend the singing and the preaching of God's word. When I used to saddle my horse with my saddle-bags full of testaments and Bibles, I little dreamed that I would stand on this platform; and when I recall the past and my eyes behold the present condition of the Sunday-school, my heart rejoices that the growth of the Sunday-school work has been full of encouragement, full of hope and full of inspiration.

## THE SABBATH-SCHOOL AN AGGRESSIVE FORCE IN CHURCH WORK.

By Robert S. Fulton.

The church has a mission to the unevangelized. There is a mighty emphasis upon that in the Scripture and in history. It is foreshadowed in prophecy; taught by parables and illustrated by types and miracles; stimulated by promises and commanded in the very plainest terms of inspiration. Look back over the history of the church in those periods. When the hearts of God's people were most tender, and they most active in their great duty toward the unsaved masses, how all their

graces have grown, how all their enterprises have flourished. In those periods when the church has lost interest in the unsaved, it has been marked by spiritual decline and loss of power. It is not enough, friends, that we ordain our ministers and build pleasant churches and assume an attitude of invitation merely; the church is under marching orders. Our master says unto us, "Go, teach all nations." Often we limit the great commission. Our master teaches us to go forth and preach the gospel to all the world. We are to go into the highways and hedges; we are to go into the streets and alleys; we are to reach by all sorts of persuasion and induce the outlying masses to come in. In the very language of Scripture we are to compel them to come in.

Now in this great work of reaching those not in our churches, of reaching the masses that do not attend upon the ministry of the pulpit, there is no force that begins to have the hold upon these masses that the Sabbath-school has.

It may have been your privilege to attend that first evening meeting of one of the General Assemblies of our church, and witness a scene, which no loyal Presbyterian and no true Christian can look upon and soon forget, of five or six hundred men, chosen from all the professions and all the occupations of honorable life, coming together to consult about the interests of Christ's kingdom and spend that first evening together at the Lord's table.

One would think in such a presence that the great work of the church was to go out and reach men of this generation and bring them to Christ; the men of mature years, the men of business, push and enterprise, the stalwart men of this generation. Who does not feel on such an occasion the dignity and value of such a help to the church of Christ. But, dear friends, humanly speaking, the men of mature years and mature life of our present generation are all lost to the church, and if the church were to multiply her energies ten hundred fold, the grown up men will not be reached by the gospel, Hence I say, in the great work of saving men, in bringing men under the dominion and power of the Gospel, you must use the Sun-

day-school organization of the church. You must reach the boys of this generation, if you would have the men of the next.

If you would take that representative assembly of five or six hundred men and trace the inner history of their lives, you would be surprised at the small proportion of those men, who in mature life have come into the kingdom.

No, friends, we must go farther back. The vast majority of those men now represented in the faith, now so loyal to the work of Christ and the church, capable of so much, and adding so much of dignity and power to Christ's kingdom, are those who were brought in, in their youth, those who were brought under the influence of the Gospel in early life. We have many illustrations of this. We know that the greatest enemy the power of Rome ever had was Hannibal. But Hannibal stood at the altar and swore eternal enmity to Rome when he was but a boy.

Mr. Spurgeon has said that if there was any one incident of his life that led him into the ministry of Christ, it was when an old minister came to his father's house when he was a boy, bade him to give his heart to Christ, and as he was about to say goodby, laid his hand on his head and said, "I believe some day you will be a minister of Christ and a winner of souls."

So I say, dear friends, if the church is to reach the men of the next generation they must do it by reaching the boys of the present.

The remark was made by the General Secretary of Sabbath-school work, in this room at a recent convention, that is worth repeating; that is, that the Sabbath-school agency of the church is the most economical agency that we have to reach the unsaved. It is estimated that there are eighteen million boys and girls, young men and young women, in the Sunday-school in America and Europe to-day. There are two million men and women giving their time to this work as teachers and superintendents every week. I suppose that the time of these men and women has a commercial value. I suppose it would be reasonable to estimate the commercial value of the time of the men and women in America and Europe,

devoting their energies every Sabbath to this great work at not less than fifty dollars a year. That represents at least one hundred million dollars every year. The church has the benefit of that work and it is not paid for out of her treasury.

I know of but one man in all our land who receives compensation for his labor. There is one in our State. He is a superintendent who receives a salary of one thousand dollars a year to take charge of a Sunday-school and run it.

But these two million people are the most cultivated and useful members of our churches. They are giving their services every Sabbath of every year without any compensation other than the satisfaction of doing what they can to reach the unsaved. We are not only reaching the boys and girls, but are using the boys and girls to reach the parents. There is no better way to reach parents and members of families not interested in our churches than through the Sunday-school.

As I stand here and look back over a few years of my connection with this work, I recall a family that came into the church through the Sunday-school. The father had been taken away. The children attended a mission Sunday-school, and to-day the mother, one grown up son, and three grown up daughters are members of the Presbyterian church. I recall another; a widow who moved into the neighborhood of a church and was invited to send her children to the Sunday-school. They came, and only last week I met two of those girls; one of them called me by name and said: "I suppose you know Emily and I have united with the church." Four out of that family are members of the Presbyterian church, doing good work. One or two of them are teaching. I recall a bright little girl; she came into the primary class ten or more years ago; she had a profane father and mother. To-day that mother and that child are members of the church.

These are not isolated examples. Your own hearts and your own minds will recall instances of a like character, illustrating the great truth, that a little child shall lead them. There is no better way, friends, to get into these homes than by the way opened to you by the Sunday-school teacher, in connection with Sunday-school work.

We never have a Sunday-school convention that somebody does not come in and pour cold water on all our enthusiasm and criticise our work. How easy it is to criticise any work. Let us take up the work, my friends, and push it forward. There will be critics till the judgment day. If we wait till the work is so perfect that critics will find nothing to find fault with, we shall postpone all our work for another country.

Some men come in and tell us that the Sabbath-school usurps the place of the home. When I hear them talk about that I wonder why they do not go to the parents who are neglecting their duties to their children and harangue them, and preach their doctrines to them, where they belong. Why do they go to the poor men and women who are doing all they can to save the children who are neglected by their parents?

A gentleman said to me the other day: "I am going to make an editor of my boy." "Oh, indeed, do you think he is qualified for that position?" "Oh yes, I think he would succeed in that, he is one of those boys that is never satisfied with anything."

There are a good many people that get into our Sunday-school conventions, apparently, simply to throw cold water on our enthusiasm. They are never satisfied with anything that is done.

Let me tell you the men and women who are building up Christ's kingdom are not those who are carping critics. Let us pass them by. Let us go on with our work. Let us not be discouraged. Undoubtedly the Sabbath-school is an imperfect institution. Undoubtedly it could be improved in a great many ways. Let us all come in for a part and share in the good work of improving it. Those who see its faults and short comings should do what they can to remedy them. Let us, dear friends, be not discouraged. Let us put a little more enthusiasm into our work. Let us do what we can to widen its influence, for there is every reason to believe that the Sabbath-school work will spread wider in its influence and usefulness, till the whole earth shall be filled with a knowledge of the Lord, as the waters cover the sea.

# THE MISSION STATION FOR THE MODERN CITY.

By The Rev. Peter Robertson,
*Of Mohawk Presbyterian Mission, Cincinnati, Ohio.*

The old world had its great cities, its teeming centres of life and civilization, which were dominant in the affairs of the nation. Babylon determined the life, character and fate of the Chaldean Empire. Nineveh developed the character and determined the destiny of the Assyrian Empire. Jerusalem was long the pride of the Jewish mind, and her marvelous civilization is woven into that of the entire history of God's ancient people, and gives to it its prevailing tone and color. It was the rejection of Jesus by the city of Jerusalem which has sealed the doom of Israel these many centuries. Rome seemed for a long time to hold the destiny of the known world in her right hand, and to forge and fashion that destiny according to her liking. In a word, almost the entire history of the old world, up to the advent of our blessed Lord, is the history of a very few large cities. As the cities were, such were the people of the old empires.

Our age is pre-eminently the age of great and numerous cities. No less than eleven cities of to-day have a million or more people within their limits. London has nearly four millions of human souls within her boundaries. Paris, two millions; Berlin and Vienna have both gone beyond the million, while China has one city of a million and a half, and three cities each of which contains a million of people. Canton, one and a half million; Chang Chou, one million; See Ngan, one million, and Siangtan, one million.

The forthcoming census will show that we in these United States have three cities of over a million of souls. New York rolls up its million and a half (1,513,501). Chicago has its

1,098,576. Philadelphia has its 1,044,894, while Brooklyn claims its 804,377. We have three cities of over four hundred thousand; a goodly number of over two hundred thousand, and about twenty-five at one hundred thousand or more. It is estimated that one-fourth of our entire population of sixty millions of people live in cities, and the drift of things is more and more strongly in this direction. The American city, like the city of the old world, will dominate and determine American civilization. What, therefore, is to be the character of the American city? What forces can we set in motion and keep in motion in order to secure a Christian civilization to future generations, are questions of the greatest moment, worthy of the profoundest thought of the Christian statesman, the Christian philanthropist and the church of the living God.

If the mission station is now to be placed in battle array as an important factor in the regeneration of our cities, it is all important that we have a clear, full, exact and comprehensive understanding of what a modern American city is, what forces of evil are arraigned against us, what agencies are employed to develop, strengthen, multiply and render these evil forces all but invincible. That general makes a fatal mistake who does not familiarize himself with the resources of his adversary and who underestimates the strength of the enemy with which he must measure swords.

The American city is no longer an American city, but is very largely a strange motley and heterogeneous crowd of alien and hostile elements from over the sea. Our municipal affairs are largely in their hands and they have little or no capacity for intelligent, efficient and honest administration. Making due allowance for very many worthy foreign born citizens the fact still remains that we have much of the offscouring of Europe, the worst elements of society yearly landed upon our shores, and these must be civilized, christianized and Americanized or our own civilization will suffer an eclipse.

These alien and hostile elements perplex us on every hand. They foist upon us their social customs, their language, their lawlessness, their riot and their dissipation. The Sabbath has been a wall of fire around us in time past when the Bible con-

ception of it obtained among our people. Now, the overwhelming majority of the people who live in our cities regard it and use it as a day of visitation, idleness and dissipation, a day for amusement and drunkenness, riot and revelry. Our theatres, concert halls, beer halls and suburban resorts are well ordered in all their appointments to develop, feed and inflame the depraved appetites of men. The revelry abounding on a Sabbath evening in these, the patronage they receive, and the awful demoralizing influences they exert are perfectly appalling and calculated to impress the mind of young men, and young women too who frequent them, with the thought that neither God nor the interest of their souls have any claim whatever upon a seventh part of their time.

Think of thirteen hundred professional musicians engaged in a single city on a Sabbath evening to make music in harmony with evil ruinous influences and to fiddle away from us our precious Christian Sabbath. The mission station of the future has to face all these strongly entrenched forces of evil, has to storm these strongly fortified citadels of Satan, and ought to make an end of all these vanity fairs. If these teeming centres with their pent up forces are by the mission station to be regenerated; if the station come forth victorious from the fray with her trophies of grace, and solve one of the most perplexing and difficult problems the church of God has ever attempted; if it achieves such splendid results—pray tell us if you can, what manner of creature in all its appointments the mission station for the modern city ought to be? "What king going to make war against another king sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand."

The character of the people to be evangelized in our modern cities presents serious difficulties. This differs in different cities and in different portions of the same city. Here for example is a strip of territory with fifteen thousand people on it and buildings going up in every direction. There is no church or mission of any kind on it, and Sabbath desecration, club rooms and low saloons abound on all hands. The people are poor but thrifty, and self-respecting and ambitious for their

children. They need help in many directions; they are teachable, but they need instruction and guidance. Let a mission station be properly adapted to the social, intellectual and spiritual necessities of such a district, and from it will come numerous converts, men and women who will be a blessing to society, and who in time will return to the treasury of the church far more money than is expended on them. There are other portions of the same city where the people are much lower down in the scale of civilization, much more under the power of depraved appetites, and who very much need to have done for them a work which only the church of Christ can do.

There are tens of thousands of people crowded together in the tenement house where the clear sunlight and the pure air of heaven are strangers, where the outward filth is a faint picture of the inner uncleanness of their souls. The vicious and licentious, the drunken, the pauper and the criminal class all nestle here together. Such a community needs physical and intellectual help as well as spiritual help. When such people are converted situations must be found for them, a watchful eye kept upon them till they are established in the pathway of virtue and righteousness.

To arrest the attention of such people and fasten it upon unseen, eternal things which are revealed to faith requires a power, energy and effort proportioned to the depths of sin and vice into which they have fallen and in which they are firmly held. It would be idle to seek to lift Niagara from its watery bed with a five cent tin cup. There is not only a confirmed habit of non-church going among the working poor, but a growing feeling of hostility to the church of Christ, a feeling that it is unfriendly towards their lowly estate. There is also the growing feeling that the church may be all well enough for women and children, but that it is not a suitable place for strong men. The weapon of ridicule is used with telling effect in the workshop against those men who occasionally go within the sound of the gospel.

There are poor mothers, by the hundreds in a large city, who have young children in the family for sixteen years or more and who have thus foisted upon them a non-church going

habit till, alas, in too many instances it remains fixed till the end of life. The father opposed to the church, never hearing the blessed gospel for years and years, the mother unable to go where it is proclaimed, the home thus rendered Godless, we can readily see how thoroughly neglected will be the religious life and training of the children. If the preacher unaided attempts to do all the various things needing to be done he will be in great danger of changing places with the philanthropist.

The difficulties multiply and thicken around us when we call to mind the flight of the disciples to the suburbs and the hill tops, the withdrawal of most of the trained workers, the financial supporters, the life and heart, the brain and soul of the church. "If the salt have lost its savor wherewith shall it be salted?" If the salt be removed from the substances which it was meant to preserve, wherewith shall they be salted?

We are told in the eighth chapter of the Acts of the Apostles that on the death of Stephen there was a great persecution against the church at Jerusalem and the disciples were scattered abroad, and they went everywhere preaching the word. Philip went down to the city of Samaria, wrestled there with unclean spirits, preached Christ unto the people and there was great joy in that city. We have heard of no great persecution of the church in this or any of our great cities, but there is a great dispersion of the saints, the disciples are indeed scattered, but are they scattered in order that they may the better serve the kingdom of Christ, preach the word and cause great joy in all our cities?

We appreciate the reasons which govern our more prosperous Christian brethren in seeking to remove their families from the smoke, heat and evil influences of an overcrowded city to more peaceful, soothing and restful abodes in the suburbs and hill-tops; we sympathize with the conscientious feeling that the first duty of parents is to make sure of a place in the kingdom for the children which have been entrusted to their care, and to guard their young lives from the pernicious influence of city life.

It is fair, however, to ask that the other side of the question have due consideration also, "the effect of all this moving

to the hills and suburbs upon the cause of Christ as it bears upon the evangelization of our cities. All things in the world are watched by God with reference to his kingdom, and it is of the very essence of his discipleship that we order all our affairs, our business and our homes with regard to the final outcome of the present order of things, the consummation of the kingdom of Christ." The chief end of man is still to glorify God and to enjoy Him forever. The words of Jesus are still true: "He that loseth his life for my sake shall find it."

The suburbs and hill-tops ought, of course, to have their beautiful churches with convenient appointments, appropriate and costly music, and able and Godly ministers, but they must not forget that the centres of Christian activity which they have left in the city still need, and more than ever need, their strong arms around them and their well filled pocket books beneath them.

Our interests in the kingdom of God are mutual. We in the city will lead sinners to the Savior, care for them for a time, but when prosperity smiles upon them many of them will doubtless follow the example of the suburban and hill-top disciples. It will not only be desirable to receive as many converts as possible from the down-town centres of evangelistic activity, but to have them of the best possible quality. The number and quality will very largely depend upon the part the hill-top and suburban Christians will take in this all important work.

Having set forth the difficulties which meet us at the very threshold of city evangelization, let us, if we can, tell how the Herculean task can be accomplished and the millions of perishing people in our cities saved and sanctified. The attention of the whole church must be called without delay to this subject. Agitation first, organization next. The entire strength of the church in numbers, ability, knowledge, tact, money and loving service must be brought into play as far as possible without damaging other important interests. The mission station should be located in the midst of the people, the building large, small, or medium size, according to the number of persons to be reached with the gospel. The edifice should be in harmony,

or somewhat in advance, of the homes of the people; cleanly, cheerful, commodious with conveniences for night school, music school, reading rooms, kindergarten, kitchen garden and elevated social life. Everything about the mission station should lead to the cross of Christ. The ecclesiastical organization of the mission should be as simple and elastic as possible, its discipline and management as thoroughly in the hands of the preacher as the scripture will allow.

A sense of responsibility should be carefully cultivated in the minds of the converts; they should be taught to give regularly to Christ's cause and to the full measure of their ability, till the point of self-denial is reached, for this is where Christian liberality begins. It, however, will only be safe after many years of careful, patient training to entrust the mission people with the management of property, the guardianship of Christian doctrine, or the administration of the order of God's house.

All the ordinances should be administered in the mission station; converts received on profession of their faith, baptized, admitted to the Lord's supper and enrolled as members of the church of Christ. The more church life the people can have at their doors the better it will be for them, and the more the atmosphere is impregnated with the spirit of the gospel, the more numerous will be the conversions.

The preacher should be a man of common sense, a student of human nature, a man of deep conviction of truth, full of the Holy Ghost, faith and spiritual power; active, earnest, hopeful, sympathetic, impressed with the value of the soul and consumed with a passion for saving it. He should have associated with him a body of thoroughly trained, paid workers, of like spirit with himself, who can devote their entire time to the study and prosecution of this great and most pressing work.

There ought to be a permanent fund created in every city (this is specially necessary where a theological seminary is located) from which Godly and capable students could be paid to spend a portion of their time weekly in city evangelization. A splendid training school this would be for applying the often times ill adapted instruction of the class room. A Scot-

tish Theological Seminary has a chair of Evangelistic Theology and the distinguished Dr. Duff taught for years in this position.

The preaching of the word ought to be the principal business of the mission station and should make prominent the love of God, the doctrine of sin, the atoning sacrifice of Christ and the pending judgment. The formal preaching of the word in the pulpit several times a week will form, however, but a very small part of the preaching needed to deliver our perishing millions from their confirmed non-church going habits and their general neglect of their souls. Men are saved as individuals, they are justified in the court of heaven as individuals, and over each repenting sinner the angels sing a separate song. The kind of preaching which will break up this very general neglect of God's house on the part of the so-called masses is sympathetic, direct, simple, personal, individual preaching, faithful exposition of the word, close contact with the individual, every house besieged with a gentle violence, and every person in every house made to hear and to understand the necessities of his heart and the ample provision which God has made in the gift of his dear son to meet these necessities.

"Raise up your workers," you say. "Impossible," we reply. The material for workers is not on the ground. Those whom the hill-tops and suburbs have left us have not had the education, nor the religious or social advantages competent to make teachers, at least for years to come. "If the blind lead the blind, both will fall into the ditch." The city mission of London has just completed fifty years experience, and its band of paid visitors, teachers and missionaries numbers five hundred men and women. God has set the seal of his approval upon its methods and his people have poured out their gold like dust and made London a net work of missions to all classes and conditions of society. The hill-top and suburban disciples have there realized, in part, at least, their solemn responsibility to the perishing millions, and have not only given their money, but themselves to this grand and glorious work. Shaftesbury, the evangelistic Earl, refusing a place in the ministry of Lord Palmerston, felt that God had called him to more important work

and spent his life seeking to lift the poor to a higher level. No wonder the common people bathed the streets of London with their tears and put on the badge of mourning as his bier moved towards Westminster Abbey.

It is probable that the down town church must change her front in the near future and become a mission station. This is the common prophecy. That means new appointments, endowments or sustentation funds, and adaptations to changed circumstances. To properly equip the depleted, the deserted down town church and a sufficient number of mission stations with well trained, well qualified visitors, Bible readers and teachers means the christianization of the money-making talent in the church, a Bible idea of stewardship.

God's professing people, it is estimated, possess one-fifth of the entire wealth of the nation, hold twelve billions of dollars worth of the prosperity in their hands; a solemn trust —an awful responsibility. How can they best save their fortunes, make the most of them for this world and the next, realize now the largest enjoyment and greatest good to their souls, and in the world to come higher rank and life everlasting? Strike hands with Jesus in his "compassion for the multitude," be in touch with his lofty aims and purposes in the preaching of the gospel to every creature and in the final and glorious consummation of his everlasting kingdom.

"Sell that ye have, and give alms; provide bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth;" for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

REV. G. B. BEECHER.

1872–1879.

REV. F. C. MONFORT, D. D.

1879–1888.

REV. HUGH GILCHRIST.

Present Pastor.

*Pastors of the First Presbyterian Church, Cincinnati, O.*

# THE CHURCH AS SUBJECT TO THE CONTROL OF THE SESSION.

By Rev. Frank Granstaff.

When the committee wrote me, asking me to speak on the topic of "The Church as Subject to the Control of the Session," they explained that the idea they had in mind was to combat the notion, somewhat prevalent, that the Sabbath-school is something separate from the Church, and to show that the Sabbath-school and Church are one, and as one, subject to one central control; and then added that I might give the same thing another name, if I saw fit. I did not see fit. I thought it best to try to do what the committee asked me to do, and let the "name of the thing" take care of itself.

The Sabbath-school is not an institution separate from and independent of the Church. Neither is it "a church within the Church." The Sabbath-school is the Church, putting forth her energies in the teaching of the Word. The School is the Church herself in that particular department. The Church does not delegate her authority and her work to another, and can not shift the responsibility. The authority is hers; the work is hers; the responsibility hers. The Sabbath-school exists by the Church's authority; is conducted by the Church's activities; is responsible to the Church, and the Church is responsible for it. The Sabbath-school and the Church are one in the sense that the Sabbath-school is an organic and vital part of the Church.

It is impossible upon any theory other than the identity of the Church and the School to justify the existence of the latter. It is to the Church, and the Church alone, that the commission is given to disciple all nations. And, if the Sabbath-school is not one with the Church, it has neither part nor place in the work.

But we believe that the Church and School are one:

1. They are one in origin.

The Sabbath-school did not originate with Robert Raikes in 1780. Robert Raikes and others gave a new form simply to the work. The Sabbath-school, in its essential elements, is as old as the Church itself. From the very beginning the mission of the Church has been to teach as well as preach.

The patriarchal Church was a Church of the family, and was distinctively a school of religion—that is, a teaching of religion.

The Mosaic economy provided for assemblies in which the whole people were taught the law.

Our Savior was "a teacher sent from God." His disciples, as the name indicates, were learners. Christ sometimes preached, but far more frequently taught the gathered multitudes.

The commission to the Church is to preach and to teach.

The early Church recognized the necessity of thoroughly teaching her converts. Mosheim, in his Ecclesiastical History, says: "From the commencement of the Christian Church, schools were everywhere erected for the study of the Scriptures."

The term "Sabbath-school" is therefore only a modern name for the authority to teach, given to the Church in the beginning and exercised by the Church from the beginning.

2. The Sabbath-school and the Church are one in aim.

The great purpose for which the Church was instituted and for which it exists may be expressed in two words—evangelization and instruction. The import of the risen Lord's command to his Church, "Go ye therefore and make disciples of all nations—teaching them to observe whatsoever things I commanded you," may be gathered into two short sentences: Disciple all nations. Teach all nations. Man needs not only to be converted, but also to be instructed in righteousness. To accomplish this is the mission of the Church. It is also the mission of the Sabbath-school. The work of the Church aside from the Sabbath-school and the work of the Church in the Sabbath-school have in view the same end. The modern Sabbath-school is one of the great means in the hands of the Church for evangelization of the masses and the instruction in righteousness of the converted.

3. The Sabbath-school and the Church are one in personnel.

The recognized definition of the Sabbath-school, by our General Assembly, is that "it is the Church"—not the children of the Church or the young of the Church, but the Church—the whole Church, "studying and teaching the Bible." This definition does not set forth the actual, but the ideal. It shows what the Sabbath-school ought to be, not what it really is.

The notion is widespread that the Sabbath-school is the children's Church, and that the preaching service and prayer-meeting are the adults' Church. In many congregations, the vast majority of adults are never found in the Sabbath-school, and very few of the children are ever found at the preaching service and in the prayer-meeting. The nursery notion of the Sabbath-school and the post-graduate notion of the other public services have been the fruitful cause of much evil, and should be abandoned in theory and in practice. The Sabbath-school is not the nursery of the Church, unless the whole Church, young and old, are babies. There are no post-graduates. All are under-graduates. None ever get to know so much about the Bible that they can not possibly learn anything more about it. God's word is a mine of truth too deep and too rich to be exhausted in one life-time, however long that life-time may be.

The Sabbath-school is the school of the Church, and should embrace all who are in the Church or of the Church. The sheep as well as the lambs need feeding, and the lambs as well as the sheep; and both need feeding from the pulpit and in the Sabbath-school. The Church in the Sabbath-school, and the Sabbath-school in the Church, would bring both nearer Christ's perfect ideal.

The Church and Sabbath-school, being one in origin, one in aim and one in personnel, should be subject to the same control.

That every Christian congregation should have its own denominational school, as a part of its regular equipment, is no longer an open question. The denominational school is now an acknowledged necessity; and denominational schools imply denominational control.

There ought, therefore, to be no debate with regard to the principles that should operate in the government of a Presbyterian school. The school of a Presbyterian congregation should be under the direct and unequivocal control of the session. There can be no question about this, if we recognize the school as a part of the Church; for the session is the ruling body (in spiritual matters) of the individual Church, as a whole; and the school, as a department of the Church, must, of course, come under the watch and care of the session. The only question which can be raised is, What is the extent of the session's authority over the school?

1. The authority of the session should extend, in the first place, to the government of the school.

"The Sabbath-school," as Dr. John S. Hart says, "is not a little republic, or a ward meeting, or an arena for exercising the right of suffrage." Neither is the government of the session in the Sabbath-school an autocracy. The Sabbath-school should be neither demoralized by making its offices a bone of electioneering contention nor crushed by having the heavy hand of despotism laid upon it. The session has authority, but not absolute authority.

In the election of officers and the appointment of teachers, the session should recognize the courtesy due the hard workers of the school, and the school should acknowledge the authority of the session. Those who conduct the affairs of the school and teach the Word should do so by, at least, the consent of the constituted authority of the Church, and should be made to feel that they are answerable to that same authority. When the annihilationist and the perfectionist and the believer in the so-called higher revelation begin to ventilate their unpresbyterian and unscriptural opinions, and contradict the utterances of the pulpit, it is the business of the session to call them to account.

2. The authority of the session should extend also to the doctrine of the school.

It is the duty of sessions not only to say, who shall teach and who shall not teach, but also to say, what shall be taught and what shall not be taught in the schools under their control.

It is theirs to see that those who teach teach nothing but Presbyterian doctrine.

There is, in some minds, a prejudice against laying stress upon doctrine. But everything must be taught that pertains to vital godliness. And doctrine is the very foundation of solid, stable Christian character. There is no being save in the doing. And doing is the result of believing. Faith and practice go together. Conviction must underlie conduct. It is the man who believes intensely who acts with earnestness. Men must, therefore, be taught to believe something—at least, the Gospel. And what are doctrines but the great principles of the Gospel—the momentous truths which God has revealed for the benefit of men? Doctrine must be taught, if anything at all is taught about the Scriptures.

Of course, care should be taken to teach only scriptural doctrine. There are three kinds of doctrine adrift: There is the doctrine of modern rationalism, which is the skin of truth stuffed and set up. If such doctrine be set up in Presbyterian schools, let the session knock it down. There is the doctrine of dead philosophy, which is the skeleton of truth—truth stripped to the bone. If this doctrine be brought into the school, the session should have it carried out and buried. Then there is the doctrine of the Bible, which is truth itself in living form and beauty. Only the living doctrine of the living Word should be taught.

But the question is, shall Presbyterian doctrine be taught in Presbyterian Sabbath-schools? Let me answer this question by asking another. Is there any good reason for the existence of Presbyterian doctrine? The best answer to this question may be found in the answer to still another question. Is Presbyterian doctrine scriptural doctrine? We believe it is. Presbyterian doctrine has therefore good reason for existence, and also good reason for perpetuation. For this reason it should be taught in Presbyterian Sabbath-schools.

"But," says one, "if you teach the young in our schools the distinctive doctrines of Presbyterianism, you will foster bigotry." This objection may be answered by the fact, that ignorance is not a cure for bigotry. The worst bigots are

those whose ignorance has made them bigots. The young mind will not be left empty. If not filled with "the sifted wheat of truth," it will be filled spontaneously with "the flying chaff of all kinds of error." As Coleridge's garden, which he had been unwilling to prejudice in favor of flowers and fruits, was filled with a prolific crop of evil weeds; so the mind, unprejudiced in favor of truth, will be filled with error.

The strongest objection which can be made to teaching Presbyterian doctrine in Presbyterian Sabbath-schools, is that, if young Presbyterians are taught Presbyterian doctrines, they will likely grow up Presbyterians. But would that be a very great misfortune to the Church and the world? The history of our Church gives answer.

3. Again, the authority of the session should extend to the worship of the school.

And there is occasion in some quarters for the exercise of a little sessional authority along this line.

There is in our schools a great deal of sensuous hymnology which would better be discarded. All rhyme is not poetry. All singing is not praise. All hymns are not helpful to piety.

Again, in some schools there is an attempt to engraft a species of liturgy upon our simple Presbyterian worship. This attempt, if ever so feeble, the session should not only discountenance, but forbid. We, as a Church, should be careful neither to make Presbyterianism inviting to ritualists nor to train Presbyterians for ritualistic Churches. Purity, spirituality, simplicity are the underlying elements of our worship; and it is the privilege and duty of sessions to have these principles adhered to in the worship of Presbyterian Sabbath-schools.

If we are Presbyterians from principle, we shall readily grant that the authority of the session in the school covers Code, Creed and Cultus; that is, that sessions are in duty bound to make Presbyterian schools Presbyterian in government, Presbyterian in doctrine, Presbyterian in worship. This is a Presbyterian law. I have not been dogmatizing, but stating Presbyterian law as it is set forth in our Form of Government and in the deliverances, from time to time, of our General Assembly.

Let me say, as a last word, that the relationship of the session to the school is not a relationship of authority alone, but also of tender solicitude and deep sympathy,—a solicitude and sympathy that should find practical forms of manifestation. Let the pastor be pastor of the school. Let the session be identified with the school as officers, teachers, or scholars. Those who rule must rule with diligence. It is always better to say "come" than to say "go."

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# BEGINNING AT JERUSALEM.

By Rev. Jonathan Edwards, D. D.

I see on the program that I am assigned the topic, "Beginning at Jerusalem." The reference I presume is to the expression including these words in the parting commission given to our Lord's apostles by Himself. The preaching of repentance and forgiveness was to have its commencement in the city where He had Himself received His deepest humiliation and where He had been put to death. The command shows infinite courage. It shows that religion is not afraid of the world; that religion confronts its enemies in their proudest organizations and faces all the accusations and arguments which they can possibly contrive to bring against it. This spirit has been shown ever since by the people of God. All the confessors have been called martyrs. All the followers of Jesus have gone among the enemies of Jesus to tell the story of His life and the efficacy of His blood to cleanse the world from all sin. It is a proverb in theological literature that a certain one of the fathers pronounced himself against the world. This is no uncommon sentiment however heroic it may seem to be.

Beginning at Jerusalem was really the fulfillment of the old time expectation and prophecy, implied in the address to the people of Jerusalem, in which the apostle says: "Unto you first God hath raised up Christ to bless you and your children."

Jerusalem was the beginning of the Christian ministry. It was a kind of religious capital, a centre from which those who choose to do it would take the gospel among the dispersed of the Gentiles. Thus in Asia and in Africa and elsewhere were easily received from Jerusalem the representatives of the scheme of salvation.

Of course those who would go to Jerusalem would encounter peculiar difficulties. I spoke of courage necessary to the Christian at Jerusalem, but there were difficulties of another kind. The scribes were there; the Pharisees were there; the Priesthood was there: the Temple ritual was there, and it was known that the ultimate origin of all these was revelation, divine revelation. They had come from God. And now whoever spoke of the resurrection of the son of God must confront all that hoary antiquity.

That is about as far back as my reminiscenses of Jerusalem permit me to go this morning. I will pass from this to say that when Presbyterianism entered Cincinnati, it encountered a Jerusalem. There were peculiar difficulties attending the commencement of the preaching of the gospel in this city. Some have been referred to in various addresses to which we have listened; the unsettled condition of society; the rights of property were undefined; the savage was here, and the temper of savage warfare had been communicated to the opposing parties, and they would not hear the still small voice, nor the suggestions of peace, nor the instruction that taught sobriety and meekness and the ruling of one's spirit. Besides the soldiers were here. They had an element of special difficulty. Many of the soldiers were drunkards. On this very half square to the north of us stood the court house. The soldiers filled the court house here and one night it was burned and all the records were destroyed. The drunken soldier away from home, away from the restraints of his own fireside is a very ferocious element of society, very difficult to reach, very difficult to handle.

Then there was another difficulty referred to in one of the addresses yesterday. French infidelity had come over to America, wafted on the breezes of popular liberty. Connected

by the recent effort of the people to establish themselves in their own freedom, so that the civil freedom was connected with license, immorality and profanity. These had come to America. They reached from Virginia to Kentucky, and Kentucky dominated all this region. Kentucky emerged to better conditions of society more rapidly than on this side of the river, but the polish, culture and refinement of the people of Kentucky were all infidel. All this region were so affected by French infidelity that the people were bordering close upon atheism. This had to be confronted. Beginning here the ministry must be well armed against the immoralities and license due to the unsettled condition of society. They must have extensive information. They had to be organized and vigilant. Nothing short of this would suffice. But the difficulties were very great.

Reference has been made to that Agamemnon among men, Joshua Wilson. I had the opportunity of seeing some of his correspondence in which he depicted the scenes he had witnessed and the society with which he came in contact. You would suppose from the religious courage which his sermons disclose that nothing could discourage him or intimidate him; but I have seen in his own handwriting that he was so discouraged concerning the work he thought of studying medicine, and that he engaged with a friend to come here to be his instructor in that profession. This will serve to give us an idea of those early days.

Allow me to speak of things more or less personal. Reference has been made to the installation of Rev. David Rice. I never saw Dr. Rice, but my children are connected with him in blood and I have been familiar with his missionary zeal and soundness in the faith, and I felt a kind of personal interest in his affairs. I felt as if I had been in a very distinct sense a participant in those affairs.

I will begin at Jerusalem in my recollection on this very soil. I will tell you something about this old lot. I am very familiar with the old lot, for it was the play-ground of my childhood. There was an iron gate on Main street and one also on Fourth street. The gate on Fourth street had stone

pillars. Through the Fourth street gate you passed to a two-story frame house. A low stone wall ran along the lot with an opening on the street on the corner of the lot, immediately next to where the college ground begins. There was a small frame building in it, in which a Catholic priest taught a boy's school. A number of respectable families patronized this school. The day came when the church felt disposed to make improvements of their grounds. On the lot was built a frame cottage for the sexton and occupied by him. It was a favorite resort for thirsty boys who wanted a drink during Sunday-school hours. We could always get a good drink at the sexton's house.

When they got ready to build on the Fourth street front, the school kept by the Catholic priest was discontinued and the building was taken away. A building was put up for the pastor which he occupied some time. His original residence was on Elm street, below Fourth, and subsequently he returned to his own property which I see is still standing. The building which the pastor occupied on Fourth street was rented after he left it, and it thus became a source of revenue to the church.

The church building at the time faced on Main street. The church was a building with three aisles running east and west crossed by one at each end. The pews next to the wall were box pews. The box pew next the gate, or the north end of the Fourth street aisle, was occupied by the Lytle family. I have seen Gen. Jackson and Gen. Lytle sitting together in that pew.

The church had a large building in the rear, an apse of unusual size. The lower room, called the vestry room, had a door opening toward Fourth street. The other room was furnished with pews and had a gallery for colored people. It was sometimes well filled. Sometimes the social nature of the colored people induced them to talk too much and the Doctor would turn with a glance and wave of his finger at them to cause them to be quiet. On one occasion he drove them all out.

About the beginning of 1829 the Church was overhauled, and then were laid those red carpets of which you have heard. The colored gallery was closed up, and the apse was turned

into a three-story structure. The pulpit was put in the body of the Church. It was very high and reached by a winding stair, which in times of revival, was crowded clear up to the pulpit seats. Above the pulpit was a small framework, on one panel of which was represented a flying angel bearing a trumpet and proclaiming the everlasting Gospel. This common symbol caused a most uncommon excitement. We had been taught the great wickedness of pictures and images, and here was an image right in the sanctuary. It made an excitement which lasted for several months, till they were induced and almost constrained to remove the offending panel.

Dr. Wilson was a man endowed with a most remarkable amount of physical energy. He preached morning, afternoon and evening. He did not do very much pastoral visiting, but he did a considerable amount of catechising of the young. He was a man of many striking and singular peculiarities. For instance, he very much objected to window curtains. He said we pay a builder to make a hole in our house to let the light in, and then pay an upholsterer to shut the light out.

At the time Alexander Campbell and Robert J. Owen were both in Cincinnati, he was heard to say, "Which was the worst for religion and for the world, a good bad man or a bad good man?"

Dr. Wilson's sermons were not often over an hour in length, and the whole service not more than an hour and a half.

He was never tedious or wearisome. I think I never knew any one to say that he thought the sermon was too long for comfort. There was a wonderful impressiveness in the man. He had a majestic voice for either oratory or singing. He was quite original too in the matter of music. He was one of those who believed in music. He did not believe that the devil should have all the good tunes. I have heard him sing a hymn to the tune of the organ, many a time.

Those days called for men of strong character, and such a man was Dr. Wilson. He was not the pastor of the Church, but the stated supply for perhaps three years of his ministry. In the early history of the First Church, a difficulty had taken place between the pastor and people, and it was resolved by

the Church that they would never have another settled pastor; and so they elected the pastor from year to year. The occasion of the final installation of Dr. Wilson was the controversy between the old school and the new school. One of the objections which he urged against the new school was, that they did not show respect to the permanency of the state in not having a settled ministry. When some one made the discovery and promptly retorted on the Doctor, that he himself was not a pastor. Thereupon legal counsel was taken and it was determined that he should be installed as pastor. I very well remember the day. I recall the service very well and the music that was sung. The service was very impressive, but as I thought at the time, very cold. In the sermon there was a lack of unction. In my young days, there was a disposition, I thought, to place more emphasis on form than upon the feeling and upon unction. Dr. Wilson did a great thing for Cincinnati and for the Ohio Valley. He did much in the way of moulding public sentiment in all this region.

We must not consider, however, that Jerusalem was confined to the First Church, or that Presbyterianism was confined to the First Church; and if we represent the centennial of the Ohio Valley, we must take leave of the First Church. We can do this very readily. One of the names among the many leaders was Rev. James Clark. He was a teacher at a school on Walnut street, and at the same time he prosecuted his theological studies till he entered the ministry. Soon after he entered the ministry, he betook himself to the west and the northwest. He went to Fort Wayne and there he established the first Presbyterian Church, and that is one of the offshoots of this Church.

Another name was that of Benjamin Graves. He was a son of this Church. When the apse of the Church was erected with the outside staircase, the Sunday-school was held here—the boys down below and the girls above in the third story of the building. One Sabbath, when I was in attendance at the Sunday-school, a minister was introduced to us as the Rev. Benjamin Graves. I very well remember his appearance. I very well remember some slight tremor of his voice with

which he related some chapters of his personal history. "Nine years ago," said he, "I sat among you boys. I was a pupil in this Sabbath-school. It seems to me something wonderful that such a thing should take place." That man evinced in his ministrations no small ability. I recall what little I knew of him with a great deal of pleasure.

Various ministers have gone from this congregation whose names I can not well remember, but I recall that in a meeting of Synod, Dr. Wilson took occasion to make a remark at the time of the great revival, that he had been considerably exercised in regard to many of the methods that were employed, and felt considerable doubt in regard to the genuineness, the depth and the permanence of the work. "But," he said, "when I look around on this body, and see that a large majority of it is the fruits of this revival, I feel myself silenced." Undoubtedly in the history of Presbyterianism of this city, the great revival of 1827 to 1830 (for it lasted three or four years) exercised a very great influence. I remember that during that revival the First Church and the Second Church worshiped together. I recollect the Second Church was a frame building, where I heard the preaching of Daniel Roots. That sermon induced me to examine myself in regard to the grounds of my faith. I also remember, at the time of the revival, that the bell would ring about eleven o'clock in the morning, and the merchants down on Main street would close their doors to allow their clerks to go to Church, which many of them did.

At the end of the revival there were established the American Sunday-school Union, the Bible Society, the American Tract Society.

The next great event that affected the interest of religion was the installation of the theological faculty of Lane Seminary.

The coming of Calvin E. Stowe and Lyman Beecher gave the people new ideas of religion. The question of education was discussed, and the influence exerted by those men was great upon our public schools. They exercised a great influence upon this whole neighborhood. Lectures became common and newspapers were very minute in their details of what occurred in the religious world. It was a new thing for daily papers to

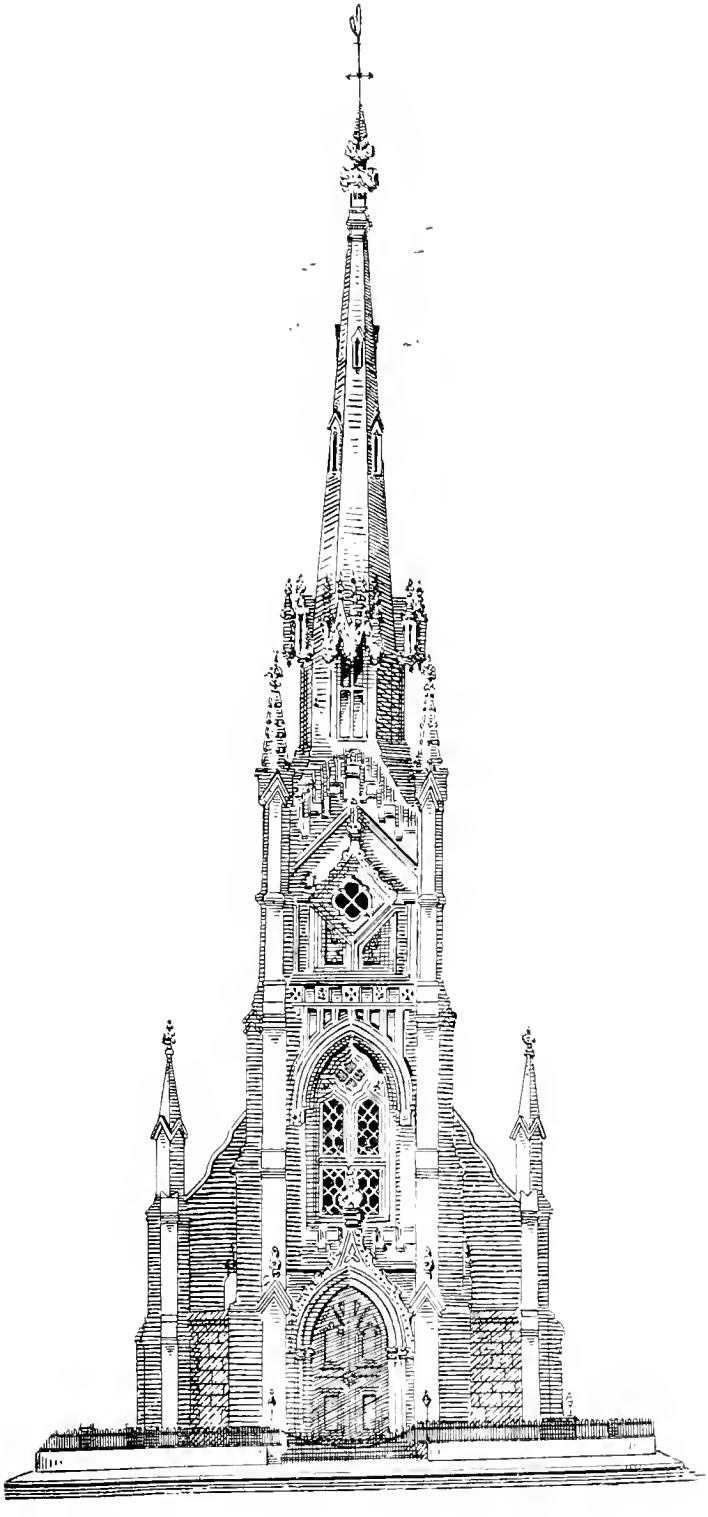
mention such things. At the time of the great Montgomery camp-meeeting, no paper in the city mentioned its occurrence. This camp-meeting was one of the greatest events of the time. The Churches in the neighborhood were overwhelmed with inquirers after the way of salvation.

Several of the Churches held meetings in the grove. They were Presbyterian meetings, although camp-meetings. There was nothing loose or unsettled about them. They were conducted without excitement and with the best of Gospel preaching, and members were received in due form.

As you heard yesterday, Presbyterianism was not confined to church walls nor to ecclesiastical institutions exclusively. Miami University has played a conspicuous part in the history of Presbyterianism in this valley. The little time I was a student there in the preparatory department, it was the usual exercise on Sabbath afternoons for the students to be called together, and all of them recite some parts of Scripture. I recall having assigned to me some portions of the hundred and nineteenth Psalm.

I do not think of anything else to say so far as my recollections are concerned. I was too young to have any influence. We had no set lessons in the Sabbath-school, except that of memorizing the Scripture. I have in my possession a medal made of a silver half dollar given me in the year 1826. When I contemplated coming to this Centennial, I thought of bringing that medal along with me, but in packing my valise, I carelessly left it behind.

I believe, unless somebody wants to ask me some questions, I will bring my remarks to a close.



FIRST PRESBYTERIAN CHURCH, CINCINNATI, O.

*Third House of Worship, erected 1851.*

# THE CHILDREN OF THE FIRST CHURCH.

PAPER READ AT THE PRESBYTERIAN CENTENNIAL FIRST CHURCH, CINCINNATI, BY REV. JOHN J. FRANCIS, D.D., PASTOR OF THE CENTRAL PRESBYTERIAN CHURCH OF CINCINNATI.

It is not my purpose to traverse any further than the nature of the case may require the ground covered by the opening paper by Dr. Monfort, on the "History of the First Presbyterian Church," although the present subject is necessarily included in the former. There is no more important or more interesting portion of the history of this old "Mother-Church" than that which relates to her numerous offspring. The children are the joy and the pride of the parent, and this noble old "mother of churches" may well say, in the language of the aged Apostle John, "I have no greater joy than to hear that my children walk in truth."—[iii. John, 4th vs.]

"Beginning at Jerusalem," we are to trace, in the various addresses of this morning, that tendency to growth and expansion, or multiplication of influence and organization, which has been characteristic of the Church since its establishment, when its future development in ever-widening circles was outlined by the Savior in his declaration to the disciples, "Ye shall be witnesses to me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The subject suggests to us, by the very terms in which it is expressed, its method of treatment, as that of a "Family History," especially in tracing the relationship of the numerous households of Presbyterian faith in this city to the venerable parent-church which began its ecclesiastical life here one hundred years ago to-day.

The history of this parent-church has already been presented, and, at all events (as I have said before), does not come within the scope of our present theme. Neither is it our province to recount the independent histories in detail, even of those Churches which are the immediate descendants of the First Church, except so far as their connection with the First Church as her "children" is concerned.

Our present interest in any of our Churches is along the line of such questions as these :—Is the Church a "child" or a "lineal descendant" of the First Church? What causes led to its establishment? When and with how many members was it organized, and how many of these members were members of the First Church? And what have been the results?

The second of these questions (viz. as to the causes leading to the establishment of the different Churches) is, in some cases, a delicate one; and it is not our purpose to press it to any considerable extent. As in domestic affairs and home-life generally, so in ecclesiastical family experience, things now and then occur, difficulties occasionally arise, which should not be paraded too publicly before the world. Yet, it is well also to remember that even where internal differences have existed, although so serious perhaps as to result in separation, they have not been unmixed evils, since they have led to the establishment of new and important centres of beneficent Christian influence and work. Subsequent history has shown that (to change the figure for a moment) it was sometimes well that this old eagle did "stir up her nest" and push her young eagles out to try their wings in independent flight.

In a general way, I presume, *all* the Presbyterian Churches of the city (and a few of other denominations) may be regarded as having sprung from the original sowing of the Gospel in this region, which had its first ecclesiastical fruit in the organization of the First and Pleasant Ridge Churches. Many of our Churches, however, such as Mount Auburn, Clifton, Avondale, the Fourth Church, and others, have no direct connection, as to organization, with either of these Churches, but came into

existence by virtue of local interests and influences and necessities, and were made up of materials on the ground, the original members being connected with various Churches.

With these this paper has nothing directly to do. Our subject has reference only to the "CHILDREN OF THE FIRST CHURCH," by which we may properly understand the Colonies sent forth from time to time by the First Church, and the Colonies sent forth in turn by these—those of the latter class being the "GRAND-CHILDREN" of the First Church by direct descent.

## I. THE CHILDREN.

We will refer to them briefly in the order of their organization, using the terms father and mother, or son and daughter somewhat interchangeably, as may seem most fitting.

### 1. Second Presbyterian Church.

The *first* of a numerous and thrifty progeny to leave the old home and "set up house-keeping" for herself, for which (either because of her native talent, or the training which she received at the hands of her then young and vigorous mother,) she has shown herself so well qualified, was the "SECOND PRESBYTERIAN CHURCH." A stately and accomplished daughter she has been in the past, and stately, cultured and efficient, at the age of more than "three-score years and ten," she still is the pride of her mother and the admiration of her younger brothers and sisters and cousins.

The new organization was not effected without a struggle, which continued for three years. The first reference to it prospectively is in a letter (in the records of the First Church) dated April 3d, 1814, signed by Charles Greene and John Kelso, stating that part of the congregation of the First Church met at the house of John Kelso, and were unanimously of opinion that, considering the state of said Church, it was their duty to separate and form a Church to be denominated the "Second Presbyterian Church." This letter was followed by a second letter signed by the same persons, and by John

Newhouse, Ichabod Spinning and Samuel Lowry to the same effect. Later, a communication in the form of a petition for a new organization, signed by seventeen persons, was presented to the session. The session refused to grant the petition. The matter was then carried by appeal to the Miami Presbytery in 1814. The Presbytery decided that the session was not a proper tribunal for the decision of such a question, as they were personally interested, and Presbytery thereupon granted the request for an organization. The First Church carried the matter to Synod, and the Synod reversed the action of Presbytery. The petitioners, however, were determined in their purpose, and on January 29, 1816, a partial organization was effected by eleven members of the First Church; and on July 10, 1817, the SECOND PRESBYTERIAN CHURCH was fully organized by Miami Presbytery, four elders being elected. A small frame Church was built in 1818, on the east side of Walnut Street, above Fifth, where the congregation continued to worship until 1830, when they removed to the brick Church on Fourth Street, between Vine and Race. The records of the First Church show the singular fact that on Sept. 20, 1826, (nine years after the organization) the session of the First Church received a communication from the Second Church stating the wish of "a large majority" of their people to "reunite with the First Church," and requesting the session of the First Church to unite with them to obtain such leave from Presbytery. At a meeting of the members of the First Church, called to consider this proposal, it was rejected. The total enrollment of the Second Church, since the organization to the present time, has been about 2,500. The present membership is 504. The Church is now without a pastor, but has been statedly supplied during the past year with the best of preaching by Prof. William H. Roberts, D.D., LL.D., Professor in Lane Seminary, and stated clerk of the General Assembly, and at present by Rev. D. S. Gregory, D.D., of Minneapolis, Minn.

## 2. Third Presbyterian Church.

The second of the daughters of the First Church to go forth to a long life of remarkable activity and fruitfulness in

the service of Christ in the city was the "THIRD PRESBYTERIAN CHURCH," a child begotten of the revival of 1828–9, and destined to grow under continued revival influences to larger proportions than any other member of the family, and to occupy faithfully to this day, in her sixty-second year, one of the important fields of the city.

The first and only record to which I have had access, on the first page of the minutes of session of the Third Church, is unusually clear and full. "Pursuant to previous notice given, a meeting of a number of persons desiring to be organized as a Presbyterian Church in this city was held in the First Presbyterian Church January 22, 1829. The Rev. J. L. Wilson, D.D., (then pastor of the First Church) was Moderator of the meeting, and John Mahard, Sr., was appointed Secretary. The meeting was opened by the Moderator with singing and prayer, after which the following (59) persons presented certificates of dismission from other branches of the Church, and were constituted a distinct Church, to be denominated the "THIRD PRESBYTERIAN SOCIETY OF CINCINNATI. (Then follow the names of the fifty-nine persons, forty-six of whom came from the First Church). The persons present then proceeded to elect three persons to the office of Ruling Elder in this society, whereupon Jabez C. Tunis, Nathan Baker and Robert Boal, Sr., were duly elected. The Society was further organized by the election of seven trustees and a treasurer and clerk. The meeting was then closed by singing and prayer." This appears to have been done by direction of Presbytery. The organization was the result of the revival labors of Rev. James Gallaher, who became its first pastor.

The growth of the new church was remarkable. From the organization, January 22nd, 1829, to April, 1832, (three years and three months), 416 members, besides the 59 charter members, were received into the church, 231 of these in a single year. The total enrollment since organization has been about 5,000, of whom 3,500 have been upon confession of their faith. The present membership is 491, and Rev. James M. Simonton, of Middletown, Ohio, has just been called to the pastorate.

### 3. (Old) Fourth Presbyterian Church.

The next child in order born also of the revival of 1828–9 must, in the natural order of things, have been the old FOURTH PRESBYTERIAN CHURCH, which I think must either be identified as the old "Fulton Church" or more probably as the lost since defunct, "High Street Church." I have not been able to ascertain its history, but find from the Records of Presbytery that a church called the "High Street Church" was enrolled by Presbytery (many years later) on October 7th, 1846; the name afterward changed, September 6th, 1854, to the Fourth Presbyterian Church; and under the name of the "Fourth Church," dissolved by act of Presbytery, April 26th, 1859. I have thought it probable that this was the successor, at least, of the original Fourth Church. At all events, the church has long been out of existence.

### 4. Fifth Presbyterian Church.

About all that I learn as to the early history of the FIFTH PRESBYTERIAN CHURCH is that it was organized (as the official records of Presbytery plainly state) under the order of Presbytery by Rev. Mr. Stark, with ten members, on March 29th, 1831, and according to the most reliable authorities was a direct offspring of the First Church, being the fourth child of its fruitful mother. It has done and is still doing a noble work. It was for a long time popularly known as "The Scotch Church." It long ago purchased and has ever since occupied the brick "Tabernacle," erected by the now disbanded Tabernacle Church on the corner of Clark and John streets. The total enrollment may be safely estimated at 1,500 (probably many hundreds more). The present membership is 342, and the present pastor, Rev. Frank Granstaff.

### 5. Vine Street Congregational Church.

(FORMERLY SIXTH PRESBYTERIAN CHURCH.)

Only a few days later the Presbytery led forth a fifth child from the maternal mansion and established her in a new home on the south-east corner of Sixth and Vine streets, giving her at her own request the name of the "SIXTH PRESBYTERIAN CHURCH," which name she bore for fifteen years (until 1846),

since which time she has been known by her choice and the authority of the Legislature of Ohio as the VINE STREET CONGREGATIONAL CHURCH; doing under both names a noble work for Christ in the heart of the city, the former name being afterwards given, as we shall see presently, to one of the grandchildren of the parent-church. The story of the organization is briefly given in the "Manual of the Vine Street Congregational Church," kindly given me by Dr. J. P. Walker. "On April 5th, 1831, several members (twenty names are afterwards given) of the First Presbyterian Church petitioned the Cincinnati Presbytery, then in session at New Richmond, Ohio, to be set off, and with others organized into a church to be known as the Sixth Presbyterian Church of Cincinnati. The request was granted, and Revs. Elijah Slack and Ralph Cushman were appointed a committee to attend to their request. They were accordingly organized in the First Presbyterian Church of Cincinnati, on Fourth Street, between Main and Walnut, April 9th, 1831, with the name as requested by the petitioners.

The cause which originated this church movement was pulpit defense of 'American Slavery,' drawn from the Bible, and denunciation of those who agitated the subject of emancipation. The change of name to 'Vine Street Congregational Church' was made under a Legislative Act of February 28th, 1846. On the 10th of November, 1846, the church voted unanimously to change its ecclesiastical connection and adopt the congregational form of government. The withdrawal from the Presbytery was accomplished in the usual manner."

Up to 1878 the number of additions to the church numbered 1,400, to which we may safely add for the subsequent twelve years 300 more, making a total enrollment since organization of 1,700. The present membership is ———, and the present pastor, Rev. William H. Warren.

## 6. Central Presbyterian Church.

The fourth child of the First Church I think we may call a son, because of the remarkable vigor and virility with which

it bounded into existence; or, if a daughter, she was certainly of the type of Minerva, springing full-armed from the cloven brow of Jupiter. I refer to the CENTRAL PRESBYTERIAN CHURCH. The Central Church was organized in part from a desire to carry the gospel into the growing western portion of the city, and in part, I think, from a desire on the part of a number to strengthen the cause of Presbyterianism in the city by securing the presence and services of Rev. Nathan L. Rice, D. D., then of Kentucky, whose ability, (although a comparatively young man) as called forth by his celebrated debate with Rev. Alexander Campbell, had attracted general attention. But little time was wasted in carrying out the project, as will be seen in the following historical sketch, copied from the "Manual of the Central Presbyterian Church for the year 1851," published during the pastorate of Dr. Rice:

"With a view to the formation of a colony from the First Presbyterian Church of this city, a meeting was held in the session room of that church in the month of February, 1844. This meeting consisted of the pastor, ruling elders, and several members of the First Church. The proposed enterprise met with the approbation of the meeting, and Dr. Wm. S. Ridgely, Samuel B. Findlay and Alexander McKensie were appointed a committee to obtain the names of those who desired to become members of the proposed church. The names of thirty-three persons having been obtained they presented to the Presbytery of Cincinnati (on April 2nd, 1844) a petition to be organized as a church, to be called the 'CENTRAL PRESBYTERIAN CHURCH OF CINCINNATI.' The petition was granted, and the church was organized by a committee of the Presbytery, in the First Presbyterian Church on Tuesday evening, April 23rd, 1844, with thirty-three members. The committee consisted of Rev. Jared M. Stone, Rev. Amos H. Rogers and Peter H. Kemper. Dr. Wm. S. Ridgely and James M. Johnston were unanimously elected ruling elders, and were by the committee solemnly ordained to that sacred office. The church thus newly organized, extended to Rev. N. L. Rice a unanimous call to become their pastor, which he accepted, beginning his labors with the first public services of the church, July 14th,

1844." Dr. Rice was installed six months afterwards, on January 12th, 1845.

Mr. James M. Johnston, one of the original thirty-three members and one of the two elders elected at the organization, is still an elder in the Central Church, having served continuously for more than forty-six years, being, as far as I can learn, by far the oldest elder in point of continuous service in any church in the city, or probably in the Presbytery. He is a member of the Committee of Arrangements for this centennial celebration.

Like the Third Church, the Central Church had a marvelously rapid growth, receiving in less than four years nearly five hundred members, and being in less than nine years the largest old school Presbyterian Church in the city. During the forty-six years since its organization it has received exactly 1,797 members; has contributed to the Boards of the Church more than $100,000; to Congregational purposes more than $340,000, and to all purposes about $450,000. The present membership is 243, and the present pastor is Rev. John J. Francis, D. D.

## 7. Seventh Presbyterian Church.

At the same meeting of Presbytery (April 2nd, 1844) at which the petition for the Central Church was granted, the Records of Presbytery show a petition signed by fifty-nine persons for the organization of the Seventh Church. For some reason, however, this does not seem to have been carried into effect at that time, and about five and a half years elapsed before the First Church was called upon to part with her fifth child. Indeed, the proposition was rather for a division of the family into two separate households. This was in connection with the organization of the Seventh Church. At all events, on December 5th, 1849, a proposition was made to divide the property of the First Church in connection with the organization of a new church. It seems that this was not done; at least not in the manner indicated, The new church, however, did insist, like the younger son in the parable (but not at all in the same spirit), that the First Church should give it the

portion of goods falling to it, and like the father in the parable the old church yielded, and on the following day, December 6th, 1849, the financial arrangement was satisfactorily made, the First Church agreeing to pay the new church $30,000 in ten annual payments. The next day, December 7th, 1849, ninety-seven members (and on December 18th eighteen others, making 115 in all) were dismissed from the First Church to form the SEVENTH PRESBYTERIAN CHURCH. The new church was organized by the Presbytery, December 8th, 1849, and building financially as well as numerically strong from the beginning, entered upon a brilliant career on Broadway, where it erected the handsome building which is now the Scottish Rite Cathedral. It has since (on July 15th, 1884) "taken its journey to a far country," not to spend its substance "in riotous living," but in building up the kingdom of Christ on East Walnut Hills, where it is destined to become again one of the most influential churches of the city. With a beautiful new house of worship, dedicated four years ago this month, and with an active, united and liberal membership its future is well assured. The total enrollment since its organization has been about 1,400. The present membership is 144. The pulpit became vacant two weeks ago by the resignation of its beloved pastor for the past five and a half years, Rev. Howard A. Johnston, Ph. D.

## 8. Pilgrim Chapel Presbyterian Church.

May 5th, 1890, the youngest child of the First Church began life upon Mount Adams, and is to-day a bouncing boy exactly five months and eleven days old, bearing the name of "PILGRIM CHAPEL CHURCH." I give its interesting history in almost the exact words of its foster-father, Rev. H. W. Gilchrist.

"Pilgrim Chapel had once been an independent church, worshipping in a frame building which stood on Fifth street, on the hillside above Lock street. In the course of time the church lost some of its strength, and being reduced below self-support the membership was transferred to the Seventh Church, then worshipping in the Broadway church, now the Scottish

Rite Cathedral. (In 1871 the Seventh Church received ninety-seven members from the Pilgrim Church.) The transfer was not satisfactory to the greater portion of the membership. They ceased their interest in the work, leaving it to die in all except the name. The plant was at last brought to the attention of the First Church and an interest was taken by the pastor, Rev. F. C. Monfort, D. D., and the people of the First Church to invigorate the little that remained. It was no longer a church, only a handful of young people, not members of any church. In the course of two or three years, by careful nurture, the Sabbath-school grew to good strength, the preaching-service hardly keeping pace on account of the unfavorable location. Plans for a new building and in a more favorable place were discussed. At last the present site of Pilgrim Chapel was selected and the building constructed. The work continued to be carried on as a branch of the First Church until last spring when Presbytery in session in the Third Church appointed a committee to perfect the organization. This was done on May 5th, 1890, when the membership worshipping in the chapel—seventy-three in number—were dismissed from the First Church and organized into the Pilgrim Chapel Church." The new church at once called Mr. Charles O. Shirey to be its pastor, and on ———— 1890, he was ordained and installed. The presence of this vigorous and promising child of less than six months among us to-day is evidence of the remarkable vigor and fruitfulness of its venerable mother. The fact should be clearly understood that this new church has no organic connection whatever with the old Pilgrim Church. It is an entirely new enterprise.

## II. THE GRAND-CHILDREN.

We come now, in tracing the "Family Record," to notice briefly the members of the third generation—the grand-children of the First Church. These are not as numerous as might be supposed, and some of them died young.

### 1. Tabernacle Presbyterian Church.

The first grand-child, as far as I can learn, was the "TABERNACLE PRESBYTERIAN CHURCH." This church was a colony

sent out from the Third Church, under the leadership of the Rev. James C. White, who is still living in his eighty-fifth year, and was organized with the full consent and blessing of the parent church, as the following record, on page 204 Minutes of Session of the Third Presbyterian Church, shows. The record is dated July 18th, 1842:

"The session record with thankfulness the fact that God has increased the membership of this church, so that it is able to send out a colony to plant the gospel in the north-western part of the city; and praying that the richest blessings of heaven may rest on the enterprise, do hereby dismiss the following members to be organized into a new church this day." Then follows a list of names of forty-two members of the Third Church. The petition for the organization, which was signed by fifty-one persons, was presented to and granted by Presbytery, April 18th, 1842, and the date given in the foregoing record (July 18th, 1842) was probably the date of formal organization. Under the ministry of Rev. J. C. White the Tabernacle Church built the house now occupied by the Fifth Church, corner of Clark and John streets. After an existence of seventeen years the Tabernacle Church was dissolved by Presbytery, November 7th, 1859, the most of the members probably going into the Fifth Church.

## 2. Sixth Presbyterian Church.

The present Sixth Presbyterian Church, though not strictly speaking a colony, owes its existence in its later organization chiefly to the Third Church. It appears to have had a previous history in the early part of the century, under the title of the "First Presbyterian Church of the Eastern Liberties of Cincinnati," which died and was afterwards re-organized on February 8th, 1831, with the name of the "First Presbyterian Church of Fulton." The Fulton church, according to the Records of Presbytery, was afterwards dissolved. It was again resuscitated and was organized by Presbytery, December 18th, 1842, as the "Sixth Presbyterian Church, with twenty-two members, of whom sixteen were from the Third Church, five from the old Sixth Church (now Vine Street Congregational),

and one from Lambertville, N. J. During the past ten or twelve years it has enjoyed great prosperity and has grown rapidly. The total enrollment since the present organization has been 643. The present membership is 215. It is at present without a pastor.

## 4. Eighth Presbyterian Church.

The EIGHTH PRESBYTERIAN CHURCH was also a child of the Third Church, being organized by Presbytery on February 6th, 1848, with thirty-one members, all or nearly all of whom came from the Third Church. Fourteen years later, in 1862, the church was dissolved, the members uniting with the Third Church.

## 3. Seventh Street Congregational Church.

In the same year (1842) a colony was sent out by the Second Presbyterian Church and organized into the "Seventh Presbyterian Church," on George street, which five years afterwards became the SEVENTH STREET CONGREGATIONAL CHURCH, which has since removed to the hills, and is now the flourishing "Congregational Church of Walnut Hills," of which Rev. J. W. Simpson, D. D., is the pastor.

## 5. Poplar Street Presbyterian Church.

Another most vigorous and prosperous grand-child of the First Church is the POPLAR STREET PRESBYTERIAN CHURCH. Poplar Street Church is the active, wide-awake, energetic and growing son of the Second Presbyterian Church, and the Second Church is to be congratulated upon what she did to start the boy upon his career, which, although checkered for a time, has been for many years past one of great usefulness, and is now full of hope for the future. The Second Church is not the mother in respect of having furnished the members of the church, since less than one-third of the fifteen original members came from that church; but in every other respect Poplar Street Church owes its origin so entirely to the Second Church as to clearly establish the relationship. Mr. H. B. Olmstead, an elder in the Poplar Street Church since its organization, has given me a very complete and interesting history of the church,

from which I give the following points. It began with a Sabbath-school on Freeman and Liberty streets, started by Mr. L. H. Sargent, at his own expense, on May 18th, 1856. It proved such a success that a year afterwards the Young Men's Home Missionary Society of the Second Church, on Mr. Sargent's proposition and offer of $2,500, bought a lot and built the present church edifice, which was dedicated by Rev. S. W. Fisher, D. D., pastor of the Second Church, on June 6th, 1856. December 22nd, 1858, a meeting was held to secure an organization, and on January 2nd, 1859, the Poplar Street Presbyterian Church was organized with fifteen members, of whom thirteen came on certificates—four from the Second Church, three from the Tabernacle, two from the Eighth, three from different Methodist churches, and one from the Congregational. The total enrollment since organization has been 613. The present membership is 187; and the present pastor, Rev. A. M. Dawson, installed two weeks ago as the successor of the venerable Rev. James C. White, who retired on the same day, after a pastorate of eighteen years and a ministry of more than fifty years.

## 6. Ninth Presbyterian Church.

Probably about the same time that the Poplar Street Church was organized, the NINTH PRESBYTERIAN CHURCH came into existence as a mission of the Central Church, under the pastorate in the Central Church of Dr. Nathaniel West. As an organized church it had a brief existence and was disbanded in 1864.

## 7. Lincoln Park Presbyterian Church.

The LINCOLN PARK PRESBYTERIAN CHURCH was begun also as a mission, chiefly of the Central Church, and as afterwards organized may be regarded as the child of the Central Church, and the seventh grandchild of the First Church. The petition for its organization was presented to Presbytery, June 9th, 1868, and during the summer of 1868 it was formally organized with forty-four members by a committee consisting of Rev. Dr. O. A. Hills and Elder F. Dallas (Pastor and Elder of

the Central Church) and Dr. Charles L. Thompson. This committee reported and the Lincoln Park Church was enrolled by Presbytery at Chillicothe, October 6th, 1868. After a troubled existence, during which it figures largely upon the Records of Presbytery, it died at the early age of thirteen years and was buried by Presbytery May 2nd, 1881. I presume its enrollment during the thirteen years may be estimated at 250.

## 8. Westminster Presbyterian Church.

The latest addition to the family of grandchildren of the First Church is the charming young daughter of the Second Church, who has taken up her residence in her beautiful new home on Price Hill, and who bears the historic and orthodox name of the WESTMINSTER PRESBYTERIAN CHURCH. She was born in the parlors of Col. Peter Rudolph Neff, on Price Hill, on November 1st, 1883, and has already grown to be a most vigorous child of nearly seven years, with rosy cheeks, sparkling eyes, and a bright future, and, like the standard whose name she bears, needs no "revision." I class the Westminster Church as springing from the Second Church because Col. Neff, who was chiefly instrumental in securing the organization, was an elder of the Second Church, and because more than two-thirds of the original twenty-two members were members of the Second Church. There were sixteen from the Second Church and two each from the First, Third and Seventh Street Congregational Churches. The total enrollment since the organization has been 291. The present membership is 223, and the present scholarly and accomplished pastor is Rev. Harley J. Steward, Ph. D.

## 9. Calvary Presbyterian Church, Linwood.

One great-grand-child claims notice in connection with the lineal descendants of the First Church, being the "CALVARY PRESBYTERIAN CHURCH OF LINWOOD," the vigorous offspring of the Sixth Church, and hence the grand-child of the Third Church. This Church was organized by Presbytery April, 1887, with forty-seven members, all of them from the Sixth

Presbyterian Church, and is now a most vigorous three-year-old, doing nobly under the leadership of its popular young pastor, Rev. William A. Major. Its total enrollment has been thus far about 125. Its present membership is 102.

## III. OTHER CHURCHES OF MIXED ORIGIN.

A third class of Churches are those of mixed or independent origin—that is, those which do not appear to have been direct colonizations of either the First Church or any of her children, although most of them no doubt drew their original material largely from these sources. (See especially the "First Church of Walnut Hills.") These may be divided into two classes—(1) "Extinct Churches" and (2) "Living Churches."

### (1). Extinct Churches.

Of those which have ceased to exist as separate Churches (besides those already referred to—viz., the Old Fourth, Eighth, Ninth, Tabernacle, and Lincoln Park Churches), I may mention two:

1. The old "FULTON CHURCH," which was dissolved probably nearly fifty years ago.

2. The old "PILGRIM PRESBYTERIAN CHURCH," of which I know nothing besides what is told in connection with the organization of the present "Pilgrim Chapel Church," except that in 1871, ninety-three of its members united with the Seventh Church, then on Broadway.

### (2). Living Churches.

Of the Churches now existing, which are not colonies of the First Church, or any of its children,—being organized of material on the ground,—a few words should be said, both because they include some of the strongest Churches in the city, and because many of them are intimately associated in their origin with the mother Church, or her immediate descendants.

#### 1. First Presbyterian Church, Walnut Hills.

The last remark is especially true of the "First Presbyterian Church of Walnut Hills," so much so that it might almost be regarded as a child of the First Church — that is, the

material of which it was organized doubtless all belonged originally to the two mother churches—Duck-creek (Pleasant Ridge) and the First Church of Cincinnati, although probably the greater part to Duck-creek.

The "PRESBYTERIAN CHURCH OF WALNUT HILLS" was the result of the labors of Rev. James Kemper, who began preaching there before the close of 1817. The Church was organized October 7, 1818. In 1818-19 the old stone Church was erected, and was dedicated July 4, 1819.

"LANE SEMINARY PRESBYTERIAN CHURCH" was organized with twelve members, August 18, 1831.

The two Churches united Dec. 30, 1878, forming the present large and prosperous "FIRST PRESBYTERIAN CHURCH OF WALNUT HILLS." Since the union (twelve years ago) 840 persons have been received into the Church; and the total enrollment since organization is estimated at 2,500. The present membership is 670, and the present pastor is Rev. William McKibbin, D. D.

## 2. Cumminsville Presbyterian Church.

November 13, 1853, a new Presbyterian Church building was dedicated in Cumminsville and arrangements made to hold services every Sabbath. The following year (1854) a petition was sent to Presbytery for a Church organization, which was refused. September 18, 1855, a second petition, dated September 11, 1855, and signed by twelve persons, was presented to Presbytery. This petition was granted, and on October 18, 1855, the "CUMMINSVILLE PRESBYTERIAN CHURCH" was organized with fifteen members. Of these, five were from the First Church and the others from the Fifth and College Hill Churches. The total enrollment has been about 800. The present membership is 334, and the present pastor, under whom the Church is enjoying great prosperity, is Rev. J. M. Anderson.

## 3. Fourth Presbyterian Church.

In 1856, Rev. W. C. McCune began preaching on Fifth street, near Lock. As a result a church of fifteen members was organized by the Associate Reformed Church, November

18, 1856, in Engine House Hall, Webster Street. The next year, 1857, this Church went into the United Presbyterian Church, and the same year moved to the corner of Franklin and Sycamore. The congregation dedicated the present Orchard Street Church on the first Sabbath of June, 1859. In September, 1867, the Church withdrew from the U. P. Church, because of the "close communion" practice of that denomination, and was received into the Presbytery of Cincinnati (O. S.), in session at Goshen, and given the name of the "FOURTH PRESBYTERIAN CHURCH." The total enrollment since organization has been 524. The present membership is 100, with hopeful prospects, under the efficient ministry of its present pastor, Rev. John S. Edenburn.

## 4. Mt. Auburn Presbyterian Church.

The first meeting looking toward the organization of a Presbyterian Church on Mt. Auburn was held January 20, 1867. This was followed by a general meeting, March 14, 1867, at which it was voted to raise $25,000 for the erection of a house of worship. The legal organization was effected July 23, 1868, and on October 13, 1868, the "MT. AUBURN PRESBYTERIAN CHURCH" was fully organized by the Presbytery of Cincinnati, with sixty-nine members. The Seventh Presbyterian Church on Broadway furnished the most members of any one Church. After this came the Second, Central, Third, Fifth and others. It does not appear that any came directly from the First Church. The total enrollment since the organization has been 667. The present membership of this strong, active, and liberal Church is 326, and the pastor-elect, Rev. Henry M. Curtis, of Flint, Mich.

## 5. Avondale Presbyterian Church.

"AVONDALE PRESBYTERIAN CHURCH" was organized April 21, 1868, (the same year as Mt. Auburn,) with thirty members, belonging to various Churches. The total enrollment has been about 500. The present membership is 218, and the present pastor is Rev. Thomas O. Lowe, under whose able ministry and the blessing of God it is doing valiant service for the Master.

## 6. Clifton Presbyterian Church.

Clifton Presbyterian Church began with the establishment of a Sabbath-school in October, 1879, which developed into a Presbyterian Mission, March 15, 1881. The following January (1882), under the leadership of Rev. Howard Billman, steps were taken to secure an organization, and on April 19, 1882, the "CLIFTON (IMMANUEL) PRESBYTERIAN CHURCH" was organized by Presbytery, and Rev. Howard Billman called as its first pastor. The Church was organized with twenty-seven members from seven different Churches. Of these, ten came from Mt. Auburn Church, seven from the Second Church, five from the Seventh, two each from Cumminsville and German Evangelical Protestant Churches, and one from Hanover, Ind. The total enrollment has been about 150. The present membership is 102, and the present pastor, Rev. Edward L. Warren, D.D., under whose efficient ministry Clifton is destined to become one of our most influential Churches.

## 7. First German Presbyterian Church.

The "FIRST GERMAN PRESBYTERIAN CHURCH" was organized, 1850. The total enrollment has been about . The present membership is 110, and it has been greatly blessed under the ministry of its present pastor, Rev. Hein. W. Seibert, Ph.D., whose anticipated resignation next week is deeply regretted.

## 8. Second German Presbyterian Church.

The "SECOND GERMAN PRESBYTERIAN CHURCH" was organized, 1866. The total enrollment has been about . Its present membership is 231, and it also is prospering under the ministry of its present pastor, Rev. Arnold W. Fismer.

## IV. MISSIONS.

Besides these twenty-eight organized Churches which have been enumerated, mention should also be made before closing to the following prosperous "MISSIONS," which will doubtless nearly all soon develop into Church organizations:

1. "BETHANY MISSION" (Price Hill), under the care of the Second Church, Rev. G. M. Maxwell, D.D., pastor.

2. "IRWIN (SIXTH STREET) MISSION," under the care of the Second Church, Duncan McLean, Superintendent.
3. "OLIVET MISSION," under the care of the Third Church.
4. "BETHANY MISSION" (Walnut Hills), under the care of the First Church Walnut Hills, Rev. N.A. Shedd, pastor.
5. "MOHAWK MISSION," under the care of Cincinnati Presbytery, Rev. Peter Robertson, pastor.
6. "SHILLITO STREET MISSION," under the care of the First Church Walnut Hills, Rev. Nelson A. Shedd, pastor.
7. "CORRYVILLE MISSION," under the care of the Mt. Auburn Church.

## SUMMARY.

The principal points of the foregoing history may be tabulated as follows:

| NAME OF CHURCH. | Date of Organizat'n | Date of Dissolution. | No. at Time of Org'zat'n. | Present Memb'rship | Total Enrollment since organization. | NAME OF PRESENT PASTOR. |
|---|---|---|---|---|---|---|
| **THE MOTHER CHURCH.** | | | | | | |
| First Pres'n..... | Oc.16,1790 | | 8 | 377 | 2,386 | Rev. H.W.Gilchrist |
| **CHILDREN OF THE FIRST CHURCH.** | | | | | | |
| Second Pres'n..... | July 10, '17 | | 11 | 504 | 2,500 | No Pastor. |
| Third Pres'n..... | Jan. 22, '29 | | 59 | 491 | 5,000 | Rev. J. M. Simonton |
| Fourth Pres'n..... | About '30 | 1859 | | | *200 | |
| Fifth Pres'n..... | Mar 29, '31 | | 10 | 342 | 1,800 | Rev. F. Granstaff. |
| Vine St.Cong. old6th | Apr. 9, '31 | Drpd 1846 | 20 | 300 | 1,700 | Rev. W. H. Warren. |
| Central Pres'n..... | Apr 23, '44 | | 33 | 243 | 1,797 | RevJ.J.Francis,D.D |
| Seventh Pres'n..... | Dec. 8, '49 | | 97 | 144 | 1,200 | No Pastor. |
| Pilgrim Chap.Pres'n | May 5, '90 | | 73 | 73 | 73 | Rev. Chas.O.Shirey |
| TOTAL..... | ..... | .... | 303 | 2097 | 14,270 | |
| **GRAND-CHILDREN OF THE FIRST CHURCH.** | | | | | | |
| Tabernacle Pres'n.. | July 18, '42 | Nv. 7 1859 | 51 | | *500 | |
| 7th st. Cong., old 7th | '42 | | *30 | 500 | 1,000 | RvJW.SimpsonDD |
| Sixth Pres'n..... | Dec.18, '42 | | 22 | 215 | 643 | No Pastor. |
| Eighth Pres'n..... | Feb. 6, '48 | 1862 | 31 | | *500 | |
| Poplar st. Pres'n.... | Jan. 2, '59 | | 15 | 187 | 613 | Rev. A. M. Dawson |
| Ninth Pres'n ..... | About '59 | 1864 | | | *200 | |
| Lincoln Park Pres'n. | Oct. 6, '68 | Ma.2 1881 | 44 | | *250 | |
| Westminster Pres'n. | Nov. 1, '83 | | 22 | 223 | 291 | RvHJSteward,PhD |
| Calv'y,Linw'd,Pres'n | April,1887 | | 47 | 102 | 125 | Rev. W. A. Major. |
| TOTAL..... | ..... | .... | 262 | 1027 | 4,122 | |

OTHER EXTINCT CHURCHES.

| | | | | | | |
|---|---|---|---|---|---|---|
| Old Fulton Church. | | Ab't 1840 | *20 | | *200 | |
| Old Pilgrim Church. | | Ab't 1871 | *20 | | *250 | |
| TOTAL | | | 40 | | 450 | |

OTHER LIVING CHURCHES.

| | | | | | | |
|---|---|---|---|---|---|---|
| 1st Wal. Hills Pres'n. | Oct. 7, '18 | | *15 | 670 | 2,500 | Rv W M'Kibben, D D |
| Cumminsville Pres'n | Oct. 18, '55 | | 15 | 334 | 800 | Rev. J. M. Anderson. |
| Fourth Pres'n | Nov 18, '56 | | 15 | 100 | 524 | Rev. J. S. Edenburn. |
| Mt. Auburn Pres'n. | Oct. 13, '68 | | 69 | 326 | 667 | Rev. H. M. Curtis. |
| Avondale Pres'n | Apr. 21, '68 | | 30 | 218 | *500 | Rev. Thos. O. Lowe. |
| Clifton Pres'n. | Apr. 19, '82 | | 27 | 102 | *150 | Rv E. L. Warren, D D |
| 1st German Pres'n. | 1850 | | *25 | 110 | *200 | Rv H W Seibert, Ph D |
| 2d German Pres'n | 1866 | | *25 | 231 | *400 | Rev. A. W. Fisiner. |
| TOTAL | | | 221 | 2091 | 5,741 | |

Those marked thus (*) are only estimates, probably in most cases far below the actual numbers, as total enrollment.

## RECAPITULATION.

| Number of Churches | CLASS. | Number of Members at Organizat'n | Present Memb'rship. | Total Enrollment since Organization. |
|---|---|---|---|---|
| 1 | First Church | 8 | 377 | 2,386 |
| 8 | Children | 303 | 2,097 | 14,270 |
| 9 | Grand-Children | 262 | 1,027 | 4,122 |
| 2 | Other Extinct Churches | 40 | | 450 |
| 8 | Other Living Churches | 221 | 2,091 | 5,741 |
| 28 | TOTAL | 834 | 5,592 | 26,969 |

## THE RESULTS.

Thus from the little Church of eight members organized here one hundred years ago to-day, there have sprung, by direct descent, seventeen other Churches, (making eighteen including the mother Church) of which thirteen are still in existence, having a present membership of 3,501 communicants, and which have received into their membership during the century (by a very low estimate in the cases where the exact figures are not known) 20,778 persons.

While more or less directly from that First Church of eight members, have come into being in all no less than twenty-eight Churches, of which twenty-one are now living, having a present membership of 5,592 communicants, and into which have been received, at least, 26,969 souls; or, more probably, not less than 30,000.

# THE PIONEER PREACHER.

By Rev. C. L. Thompson, D. D.

Brethren and Friends:

When the invitation came to me, which was kindly sent by the officers of this church, to be present and join in the festivities of this Centennial occasion, my first thought was it would be well nigh impossible to take several days from my busy life at this season of the year, but after a few days reflection memory woke again and joined her plea to the invitation of the church, and I found it impossible to say anything else, so responded that I would be glad to be present and join you in these services. But, friends, on this Centennial occasion my memory goes back only a little over two decades, and my voice sinks to a minor key as I face this audience and consider how large a part of our mortal life two decades comprise, and what changes they imply. What a new congregation I face this morning. Here and there a familiar face. What gaps in the ranks I see. How memory shades the picture as I look over the comparatively brief period in the long history of the old church, and I realize that the individual share in the history of any church is, oh, how small.

I am proud to-day that I have had one-twentieth of these hundred years in this pulpit, in this delightful congregation, in this delightful work.

Napoleon said to his officers under the shadows of the Pyramids: "Forty centuries look down upon us." Only one looks down to-day from these towers, but "better fifty years of Europe than a cycle of Cathay."

One hundred years in this Ohio Valley, punctuated by this old church spire this morning, are more than forty centuries that look down on the drifting sands of the Nile; more in the history of the kingdom of God; more in their relations to the history of the world.

In the last century the line has been so that as I look backward to the fathers who preceded me, and down among those who are here to-day, I realize we are one family. We have been holding this fort a hundred years. Our Master tells us to "hold the fort for I am coming," and by the grace of God here it shall be held till he shall come.

Brethren, I was given as my subject for this morning, "The Pioneer Preacher;" I did not know why till I came to Ohio. I said to a lady in the train yesterday that I was coming down to speak on this occasion. She said: "Yes, I saw the program. You were their first preacher pastor?" I blushed up and said, "No, madam, I tell you this is the centennial." "Yes," she said still more provokingly, "but you are put down on the program as the pioneer preacher, and I thought you were the first pastor." A few minutes ago some one called me Dr. Wilson, so I am carried back so far that I am not sure but perhaps I was the first pastor.

The pioneer is the man who goes west and blazes his way through the woods, cuts down the forests and lets in the sunlight, builds the houses, starts a farm, puts in the seed and reaps new harvests on a fresh soil. That is one pioneer. Another pioneer is the man who blazes a track of light through the wilderness that had been unbroken by the footsteps of thought before; the man who cuts away obstructions and lets in God's light; the man who builds houses for worship and for service and dedicates them to great ideas, of the man who opens territory that had not been cultivated before; he also is a pioneer. Which am I to speak about this morning?

First, I will speak about the pioneer in physical relations. I think I have some right to the subject after all. When I was a very small boy my parents went to what was known as the far west—to Wisconsin. I can go there in twenty-five hours to-day. When my parents and I went, we were two weeks in getting there. One day my father and mother and I took a drive. Like Paul of old, I lost my cloak. I left it behind. I am not sure that Paul's leaving his cloak behind had any particular effect upon his future life, but I never read that verse that I do not think of that occurrence. A missionary minister,

a thin minister, on a proverbially thin hungry looking horse, came riding along there and found my cloak, picked it up, put it on the pummel of his saddle, and when he came up to us he asked if this was the boy to whom that cloak belonged. It was my first acquaintance with the pioneer preacher of the northwest. After awhile he brought me a Bullion's Latin grammar and Ainsworth's Dictionary and started me on the road to knowledge. Almost the first words that were said to me were: "My boy, I want you to become a child of the Lord Jesus Christ, and when you grow up I want you to become a minister."

A young man, who was a preacher and teacher, built a school-house and called it a classical institute. The name was not too large. The man was back of it; as General Garfield said, he thought only one, with Mark Hopkins, made a college; so I believe to-day with that young man, that the humble school which he opened in the State of Wisconsin was a classical institute. And when I am called upon to think and speak about pioneer preachers I think of those two men who gave up the friends of their eastern home and went into the far west. I think of the streams of christian influence that have been flowing from their labors ever since. All honor to those men. We never can think too highly of them nor honor them too much nor love them too well. I am not sure but it is changed somewhat since then. It is hard to find a pioneer preacher nowadays, the man with the saddle bags and the hungry looking horse, like the thin missionary who rode up to the deacon's house and said: "I have come to board here and build up a church."

Very rapid has been the extension of our means of communication, so that the eastern and western country are much more closely bound together. The steel bands go everywhere, binding the country together. Pullman trains carry our missionaries to the farthermost fields of other countries.

I just remember now that a few months ago, just before the summer vacation in the Board of Home Missions in New York, we were considering the propriety of sending a missionary to the northwest, to the northernmost point of Alaska,

looking right out on the North Sea. We said we will send a man if we can find a man who has the spirit of heroism to go to the North pole, and an Ohio man came along and said, "I want to go." The brother wrote a nice long letter saying: "If you will appoint me to that mission in Alaska, on the north point, I will go up there. I will leave my wife and children in Ohio." I said to the other members of the Board, "Brethren, I have one objection to this man. I have some objection to appointing a man to go to Alaska who is willing to leave wife and children to scratch for a living while he is gone."

It reminds me of Father Ordway who wanted to become a synodical missionary. We did not think he was the best man for the place, so we elected Brother Smith. Brother Smith said: "Brethren, I cannot go. I have got half a dozen little children at home, and a synodical missionary must be away a great deal of the time." Then we elected Brother Jones. Brother Jones got up and said: "Brethren, I am much obliged to you, but I have an invalid wife at home and I can't go." Father Ordway said: "This is all wrong to let personal considerations come in. One man has too many children and he cannot go; another has a sick wife and he cannot go. I thank the Lord I have a wife who don't care whether I am at home or not." I had just that objection to the brother here who wanted to go to Alaska; he seemed too willing to leave his wife and children. However the mission was opened and he went, but he did not go pioneer style. On the contrary, he made the overland journey in a comfortable car, and a government cutter carried him through Behring Strait to the point of Alaska where his labors were to begin. So it is in the home missionary field almost everywhere.

I am not sure but that it is going to have a bad effect upon preachers. The chance for the heroes is fading away. The heroism of ministerial life is largely eliminated and it has a hard chance to service. You know when the pioneer missionary spirit of the early Christian church yielded to the luxurious living of the ecclesiastical period, the fibre went out of the men; the missionary spirit faded out of the church. It was comfort, luxury, and letters, which meant death to the missionary

spirit. However I ought to say, I suppose, I believe that the Presbyterian Church still has her heroes. I know there are young men in our theological seminaries who are willing to go to Africa at Christ's bidding. Our young men must still remember that to be missionaries of Jesus Christ, in Cincinnati or Alaska or Africa, means to endure hardness. They must not look at it like the darkey did in the cotton field. He said to himself, "Oh Lord, this is hard work; cotton's grassy, sun's hot;" and throwing down the hoe he said, "I believe dis darkey's got a call to be a preacher." If any of our brethren look forward to the ministry as a life of ease, they will find themselves greatly mistaken before going very far.

Our home missionary fields in the West are still calling for pioneers. There were never so many called for as now.

I wish to say a few words concerning the second topic assigned me, or at least what I choose to make a part of my theme. I want to speak for a few moments of the preacher as a pioneer of thought. Now I know I run against our friends of modern science. According to the data of the science of the day, the preachers are kept busy adjusting themselves to the advanced thought of the advanced thinkers of the age. According to its canon the preachers are continually looking backward. There are ever those who think that theology has been a clog on the world's wheels of progress. Let us look at it.

I say to all who belong to that class of thinkers, that from the days of Paul to the present time the most fruitful, intellectual work has been done by the men who work in the fields of Christian thought and Christian progress. I said from the days of Paul, I will go back farther; I will go back to the time of Noah. I say Noah was an intellectual pioneer, and he was a preacher of righteousness, and he got so far ahead of his generation in his ideas that he was about the only man left. He was a pioneer in the world of thought from whom all the way down to Paul, and shall I say Jesus Christ, the schools of the prophets took inspiration. Our Lord in the first sermon He ever preached drew lessons from the life and words of Noah.

Abram was a preacher. The stream of history never took such a new course as when he shook off the idolatry of Mesopotamia.

Jesus was a preacher. The sermon which has done more to mold and shape the world morals of the modern world was the wonderful sermon on the mount.

Paul was a preacher. He was pretty well in advance of his times. When Greece had given up theology and morals, and Rome lived for power and luxury, Paul flung into the midst of that intellectual life the seeds of human progress, which Christianity had given him, and which in time have influenced human thinking ever since.

Luther was a preacher and a pioneer, blazing the way for the doctrines which have revolutionized the religious history of the world.

Calvin and Knox were pioneers at once of religious and civil liberty. Brethren, I am of those who believe in progress in theology. Nature is complete, but geology is not; and theology is not. There is still more light to break from the word of God. It has been breaking ever since the days of the Apostles. Each age makes advances, and as I read history I see a steady rise in the conception of God and man's relation to him. It is true, therefore, that the earliest preachers were not in possession of the full truth any more than the Pilgrim fathers had an idea of this continent. God screens us from premature ideas. Somebody says: "You cannot pick God's locks. They are time locks. They open when the hour strikes and not before."

In nature there is a process. Theology too has a process and the preachers have been the exponents of the extent of the process in their time. It was not possible for John Calvin to write out our theology for the nineteenth century. We are further on than he was. Nevertheless that does not render him untrue. He was the high water mark of the truth for his day.

The Westminster divines were pioneers. They stood on a hight not reached before; but they could not speak our word. Light has been breaking tremendously during these last two centuries. Our horizon is widening. The process is toward

more light. Since their days a whole new science of comparative religion has arisen. We see man larger and God nearer; we are realizing conceptions of Divine government never fully realized before. So I say preachers are pioneers in the grandest sense of the word. Has there not been progress and who has made it? Have scientists been gathering to see how improvement could be made? Have you seen Huxley and Spencer and Darwin and the rest of them gathering around a table at Westminster saying: "Let us see what we can do to get at the best thought of God?" Oh no, they have been on the contrary busy eliminating God and getting more out of nature. Has philosophy been striving to increase our knowledge of God? Oh no, that is agnostic and plays the baby in the universe, and says, "I don't know." No, our horizon is wider and our conceptions more just, because pioneer preachers have been struggling and seeking and finding. And the pioneer preacher in this sense will have a vocation as long as time lasts. The pioneer of the saddle bags will come to an end. Earth's latitudes will be completely compassed. The West will have completely disappeared. The fence the ancients built at the end of their world will be built. The explorer's work will be done. But the world of thought has no boundaries. It is an endless study. But what we have we are sure of. The ground is not surer under our feet. The Plymouth fathers were not surer of the rock upon which they stood than you and I of the living elements of the Christian faith.

But the prizes of study are not all in the past. The last word has not yet been spoken. People are going about with "Creeds," as if they contained all the truth. We cannot seal the book and pass it on to our children and say, "there is all there is needed in it. There is nothing more, just keep it." Oh brethren, they have small ideas of the great world open to the pioneer thinkers who would take such a view of truth. I remember taking my little girl to the Atlantic ocean. In her childlike way she dug a little hole in the sand and then stood back. Pretty soon the old Atlantic came rolling in and filled up the little hole in the sand. The old ocean flowed back again and was just the same as before, but the little hole was

full. Some one has said: "You cannot say my truth." No, it is the truth. The little holes in the sand do not go to the ocean, but the ocean comes to them. You cannot say my ocean, but you can say the ocean.

There is one field to which we may always come with the feelings of a pioneer. As the enlarging telescope sees no end, but only greater marvels, so will the growing thought of men only bring into view new truths in the boundless fields of God.

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# THE GENERAL ASSEMBLY.

By The Rev. Wm. Henry Roberts, D. D., LL. D.

The General Assembly and the First Presbyterian Church of Cincinnati are about of equal age. The one assembled first in 1789, the other was founded in 1790. Co-existing for a century, the centennial of the church would be incomplete without a brief discussion of the Assembly, both as to its nature, relations and record.

Consider first the three fundamental principles involved in the existence of the General Assembly. The three great Scriptural principles of church government are, (1) the equality of all believers, (2) the unity of all believers, (3) the supreme authority of Jesus Christ. Recognizing the binding force of all three, the Presbyterian Churches are neither pure democracies with anarchical tendencies, nor monarchies with their repression of individual freedom, but theocratic republics; thus emphasizing and maintaining at one and the same time, and in a visible manner, individual right, the common good, and the Headship of the King of Redemption. Our American Presbyterian Church is organized upon the basis of the three great principles of government just enunciated, and we confidently assert that she and her sister churches are unique in this respect in Christendom. They alone are in full harmony

with Scriptural warrant, and in them alone is there that careful balance between interests which best secures the exalted ends for which Christian church organizations exist.

Consider next and briefly the historical development of our church as an organized body. The first congregation organized Presbyterian-wise on American shores appears to have been that of Bermuda Hundred, Va., established in 1614, the affairs of which "were consulted on by the minister, Rev. Alexander Whitaker, and four of the most religious men." The first Presbytery was a General Presbytery, erected in 1705, and changed by its own action into a General Synod in 1717. After a period of seventy-one years, the church meantime having become co-extensive with the country, and the colonies having become an independent nation, the General Synod in 1788 proceeded to the enactment of a constitution. This instrument was adopted in the same year with the Constitution of the United States.

Consider third what the Constitution adopted by the Synod accomplished in the way of organization. The scheme of government adopted by the General Synod established four representative governing bodies in our Church: the session, controlling the congregation; the Presbytery, having authority over a number of congregations located within a limited geographical area; the Synod exercising power over both congregations and their Presbyteries in a larger geographical division; and lastly, the General Assembly supervising the affairs of the church as a whole.

An analogy is sometimes drawn and correctly between this Presbyterian ecclesiastical system and the government of this Republic. The Session, the Presbytery, the Synod and the General Assembly have their counterparts, it is said, in those civil bodies called the Township Committee, the County Board, the State Legislature and the National Congress. This resemblance is but the natural result of a common cause, for both systems under God originate with, are conducted by, and are intended for the good of the persons governed. What Republicanism is in the State, that Presbyterianism is in the Church. Both are of the people, by the people, and for the people.

The several bodies of judicatories which exercise authority in the Presbyterian Church are not independent one of another. No one of them possesses an absolute and exclusive jurisdiction. The rights and powers of each are definitely set forth in the Constitution. The Session, the Presbytery, the Synod, the Assembly, have each reserved rights which cannot be interfered with, except by methods expressly designated in the written law of our denomination. To make sure, however, that wise, equitable and constitutional action shall be had, each of the bodies named is made responsible (excepting in the case of the General Assembly) to a higher court, the Session to the Presbytery, the Presbytery to the Synod, and the Synod to the General Assembly. Individual right, the greatest good of the greatest number, and obedience to the will of Christ, are thus guaranteed and maintained as in no other way possible.

The General Assembly is therefore the highest governing body in the Presbyterian Church, and the foremost representative of the principles for which our Church stands. Established in 1788, it meets annually on the third Thursday of May. It is composed of representatives chosen according to a prescribed ratio by the several Presbyteries; but it is not the Presbyteries which are represented in it, but as the Constitution states, the Assembly represents "in one body all the particular churches of this denomination;" the election of commissioners by the Presbyteries being simply a convenient mode of securing popular representation. The general efficiency of the body is well stated by the Rev. John Hughes, a Roman Catholic Archbishop of New York, who writes as follows: "It is my prerogative to regard the authority of the General Assembly as usurpation, still I must say with every man acquainted with the mode in which it is organized, that for the purposes of popular and political government, its organization is little inferior to that of Congress itself. It acts upon the principle of a radiating centre, and is without equal or rival among the other denominations of the country." This testimony of an enemy finds full confirmation in the history of our denominational growth and work.

One or two matters of local history in connection with the Assembly are pertinent to this Centennial. The General Assembly has held its sessions in Cincinnati five times. The Old School Assembly met here in the First Church in 1845, when the moderator was the Rev. John M. Krebs, D. D.; in the Central Church in 1850, the moderator being the Rev. Aaron W. Leland, D. D.; and in 1887 in the Central Church, when the moderator was the Rev. Phineas D. Gurley, D. D. The New School Assembly met but once in this city, in 1862, in the Second Church, with the Rev. George Duffield, D. D., as moderator. The Assembly of the United Church met in the First Church in 1885, with the Rev. E. R. Craven, D. D., as presiding officer. Again, certain Presbyterian clergymen have been elected while resident in Cincinnati to the highest honors which our church can bestow. The General Assembly of 1839, Old School, elected as moderator the Rev. Joshua L. Wilson, D. D., and the General Assembly for the same year, New School, elected to that office the Rev. Baxter Dickenson, D. D. It will be noticed that a singular distinction was conferred upon this city in the election at the same time of two of its resident ministers to the high office of moderator, one being the pastor of this church, the other a professor in Lane Seminary. The church and the seminary are now on more harmonious terms than they then were, and the unity of the church is of far greater value than the bestowal of honors upon men, when such honors testify to the existence of bitterness and strife between brethren. After the two brethren, just named, the following persons from this city were chosen as moderators: In 1853, N. S., Diarca H. Allen, D. D.; in 1857, N. S., Samuel W. Fisher, D. D.; in 1875, Edward D. Morris, D. D., LL. D. Other brethren who have resided at one time or another in this city have also been chosen to the chief office in the church, but were not resident here at the time of their election. Their names are, Rev. Drs. Nathan L. Rice, Robert W. Patterson, Henry A. Nelson, Robert L. Stanton, Z. M. Humphrey, James Eells, George P. Hays, and Charles L. Thompson. Cincinnati is honored by the number of her ministers who have attained to that position which a high authority

has declared to be as honorable as the office of President of the United States.

The powers of the Assembly as designated in the Constitution of the church are usually divided into three classes, judicial, legislative and executive. Into a discussion of these powers in detail, neither time nor popular interest permit me to enter. I content myself with indicating three things connected with their exercise.

(1). Any member of the Presbyterian Church deeming himself wronged or injured by any person, or by any judicatory of the church, can carry his case on appeal or complaint step by step until he secures a final decision from the whole church gathered in General Assembly. Far more than in any other system of government, civil or ecclesiastical, does our system secure the rights of the individual. So much in illustration of the maintenance in church life of the first great principle of church government, the equality of all believers.

(2). The second great principle of church government, the unity of all believers, the General Assembly exhibits in practical operation by its superintendence of the affairs of the church as a whole. And inasmuch as the Assembly, as has been already stated, celebrated its one hundredth meeting but two years ago, and is but one year older than the First Presbyterian Church of Cincinnati, whose centennial we to-day celebrate, it is well to consider the results which, during the past century, have flowed from that unity in church work which is so clearly set forth in the growth and development of the missionary and benevolent agencies conducted by our Chief Judicatory. A few figures in the way of contrast will suffice for our purpose. In 1790, the total strength of the Presbyterian Church was 177 ministers, 431 churches, and 15,000 communicants. In 1890, there are under the care of the General Assembly 6,158 ministers, 6,894 churches, with 775,903 communicants. Our denomination has therefore increased in membership during the century more than fifty times, while the population has increased but fifteen times. A century ago the church had no agency for the education of her ministry, officers, John Calvin asserts, to be to the church what the sun

is to the solar system. In the present our church has twelve theological seminaries, some of them well endowed and some not; and in these institutions hundreds of students are gathered, who in consecration and devotion are the equals of any pioneers of the past, though the circumstances which surround them are, under the providence of God, very different, whether we consider the comforts of life or the opportunities for enlarged service. Again, at the time of the organization of this church the Assembly was without a single agency for the conduct of missionary and benevolent work, and in the previous year the total of benevolent contributions for the entire church reached the sum of $880. To-day we have eight great boards, each one of which is engaged in the accomplishment of a far-reaching work in the upbuilding of Christ's Kingdom, and the total of benevolent contributions last year reached $4,286,-180. The advance in benevolence in the century is 4,870 times, or to put it in more definite form, the average contribution of church members to Christian work was in 1789 six cents per capita, and in 1890, $5.52. How great a missionary work the church now conducts may be seen by the fact that last year the Board of Home Missions had in its employ 1,701 missionaries, who labored in all our states and territories with the exception of three, and the total of contributions to the cause was $831,170. In 1790 the Church conducted foreign mission work only among certain tribes of American Indians. To-day Presbyterian foreign missions are found in fifteen different countries, the total number of foreign missionaries and their helpers being 1,878, and the benevolent contributions for this purpose last year amounting to $907,972. The largest prosperity known in our history has followed the reunion of 1870. Of the 1,650,000 persons added on profession of faith to the church during the past one hundred years nearly one-half, 778,000, have been added during the twenty years, 1870–90. Again, during the century the total benevolent contributions amounted to about $76,000,000, of which more than $57,000,000 have been given since the reunion. God has blessed the Church abundantly, not so much according to her faith as in the proportion in which that faith has found

expression in her midst in a true unity of love and labor. May the General Assembly continue increasingly to be the bond of correspondence, peace and vital prosperity between our widespread congregations.

But there is a larger unity than that which so happily exists in our own denomination. If there be one Christian doctrine more than another which is prominent in these days it is the Kingship or Headship of Jesus Christ. Under the influence of the great truth that the supreme law of Christian life is the will of Jesus Christ, Christians have been brought to realize as never before their unity in the Lord. A growing sense of their obligations to their Saviour King has minified the differences between them, and magnified the things in which they agree. Peculiarly is this true in the relations of the minor members of the great denominational families. The several denominations in the Presbyterian household of faith, for instance, have been drawn closer together than ever these latter years, exhibiting through the world-wide Presbyterian Alliance their unity as brethren of a like faith and order. The Presbyterian Churches of Great Britain and the European Continent, of Asia and South Africa, of Australia and New Zealand, of the United States of Brazil, and of Canada, have joined hands with the Presbyterian Churches of the United States of America for mutual encouragement and united missionary endeavor. Members of Papal churches speak often of what they call the Roman Obedience, meaning thereby their submission to the will of the Pope of Rome. Thirty thousand Presbyterian congregations, with twenty millions of members and adherents, calling no *man* master, recognizing the equality and unity of all believers, yield themselves only to the majesty and power of the obedience of Jesus Christ. That larger unity of which our General Assembly is at once a sign and a part, may it become increasingly a vital force in the life and work of our own and other evangelical denominations, giving all Christians cordially to engage in a true unity of love, obedience and labor, until at last He shall reign whose right it is, and the will of the Everlasting Father shall be done in earth as in Heaven.

# A SKETCH OF THE PRESBYTERY OF CINCINNATI.

REV. E. S. SWIGGETT.

Whoever shall write the early history of Cincinnati can not omit reference to the church life of its inhabitants. Whoever undertakes to trace the barest outline of the origin and growth of ecclesiastical organizations, will find his pen influenced by the secular life of the people. It is not within the scope of this paper to dwell upon the environment of the Presbyterian Church here a century ago; nor is it practicable to take into consideration all the forces which operated to bring into being the Presbytery of Cincinnati. Little more can be done than to mention the names of those who were influential in the early councils, and whose wisdom gave direction to the energies of the church. A mass of statistical details might be compiled, but only such dates shall find place here as shall serve as finger boards to him who would traverse the by-ways and cross-roads of our Presbyterial biography.

With increase of population came increase of ministers and of churches. The practical necessities of church work required that the seat of ecclesiastical control and supervision should be central to the most populous region. The territory north of the Ohio river at this point had been, ecclesiastically, under the control of and within the jurisdiction of the Presbytery of Ebenezer. That Presbytery still exists, but is numerically far behind her offspring.

In April, 1822, the Presbytery of Cincinnati was organized. The names of twelve ministers were found upon the roll: B. Boyd, D. Hayden, J. Kemper, D. Monfort, F. Monfort, S. Robinson, D. Root, E. Slack, J. Thompson, J. Welsh, J. L. Wilson. Some of these names are borne by living kindred, and descendants of those fathers of the church are present in

this house to-day. Names, some of them, associated forever with the historic Presbyterianism of this region, because the deeds of their bearers are woven into the life of the church to-day. To their earnest piety and unflagging devotion to the Word of God, and to the symbols of our beloved church, containing the system of doctrine imbedded in that word, is due all that their spiritual posterity have been able to achieve in this territory, which in their day was a wilderness.

Early in its existence efforts were made to divide the Presbytery. A small number of brethren found it more difficult to dwell together in harmony than does the larger number of our own day. However, no division was made until the period when the whole Church separated into two organizations, and the Old and New School Churches came into being.

The boundaries of the Presbytery are not easy to trace at this day. They embraced not only Southwestern Ohio, but extended indefinitely into Indiana. The churches of Lawrenceburg, Somerset and Union, in that State, were organized by the Presbytery of Cincinnati. The Second Church of Newport, the Second of Oxford, Hamilton, and Pleasant View, West Virginia, have at various times been under the care of this Presbytery. To-day we find the bounds including Hamilton county, with almost the whole of Clermont, four churches in Warren, and one church in Butler county.

In the earliest days of the Presbytery the religious life of the Church seems to have been at low ebb. We find, in 1824, a committee appointed to devise and report to Presbytery a "plan for the revival of vital godliness." That this was no ordinary resting at ease of the hosts of Zion is betokened by further evidences. Spiritual apathy seems to have promoted mental inactivity. The Presbytery's Narrative of the State of Religion for 1824 records that "a general lukewarmness and stupidity" prevails. The stern stuff of which our fathers were made is revealed in the remedy which they propose to employ for the correction of the deplorable coldness. It is resolved to devote one hour, beginning at daybreak and continuing till sunrise, in secret prayer. Then, as now, this weapon of the

Christian was the prevailing one. Ensuing years indicate the fact that God heard those who chose self-denial as a portion of their own spiritual preparation for the great revival of 1829.

But, notwithstanding the outpouring of God's blessing upon the Church, the early years of Presbytery were occupied with much judicial business. Appeals, complaints, and counter-complaints innumerable were before Presbytery. It is to be noted that this litigious spirit seemed almost wholly confined to the ministry. It was during this period that the famous Wilson–Beecher cases occupied the time of Presbytery. To such an extent did this spirit prevail that the laity seems to have been scandalized. The eldership felt constrained to petition the Presbytery to devise some means to terminate this lamentable state of affairs. In more recent days a fraternal spirit is manifest. The Judicial Committee usually has a sinecure.

While we contemplate the vast work done and the results achieved by the godly women of our day, let us give a thought to the devout foremothers. The honorable women, who were but a few, anticipated the larger movement of our time. With no less zeal and devotion than our sisters display, did our mothers organize for the collection of missionary funds. "Female Cent Societies" were formed, and the title seems to indicate that in a day of small things the mites were counted. The "talent" invested by our Lord in our progenitors is annually offered to Him with the vast accretions which a larger measure of wealth enables his people to gather.

To-day our most efficient committee on Home Missions sustains some half score of feeble churches, which are scattered through a fertile and populous territory. The same committee in old times, "blazing" the way for its successors, was directed to appoint some one "to explore the territory within the limits of the Presbytery." It was a day of small things numerically. But though the conies are a feeble folk, yet make they their houses in the rock. It is evident that there were giants in those days. Giants who went forth to make conquest of the virgin soil and to conquer such humanity as might be encountered for Christ. As to who and what might be encountered

a hint is given us. The Presbytery thought it worth while to enjoin ministers not to carry deadly weapons. Does not that shed more light upon the state of society than could pages of description? Let us believe that deadly weapons were found, if at all, solely for protection against savage beasts, and still more savage men.

It is unnecessary now to dwell upon the causes which were leading up to the division which rent the whole church. The militant spirit of the brethren seems to have been aroused, however, and a stormy scene occurred when the opposing forces each sought to dominate the Presbytery. One gathers from the official records that a scene was witnessed which would have paralleled some of the stormy times of the National Legislature. Let us bury all that, with the regret in passing that the work of the Master should have been retarded by the inability of men to agree.

In 1841 we find that there were seven Presbyterian churches in the city. In a volume compiled by Charles Cist, Edward D. Mansfield and others, we find the following record of Presbyterian churches. It will be observed that nearly all have changed their location :

First, west side of Main, between Fourth and Fifth streets. Rev. J. L. Wilson, D. D., pastor.

Fourth, north side of High street, near the corporation line. Rev. Samuel R. Wilson.

Fifth, northeast corner Elm and Ninth streets. Rev. John Burtt, pastor.

All the above were Old School.

Second, south side of Fourth, between Vine and Race streets. Rev. Lyman Beecher, D. D., pastor.

Third, north side of Second, between Walnut and Vine streets. Rev. Thornton A. Mills, pastor.

Sixth, south side of Sixth, between Main and Walnut streets. Rev. Jonathan Blanchard, pastor.

African, west side of Lawrence, between Symmes and Fourth streets. Rev. Benjamin Templeton, pastor.

These were New School. The last named, however, was probably not strictly in connection with Presbytery, as the name of its pastor was never enrolled as a member of the New School Presbytery. There is, however, a record of the organization of a church for colored people, which was called the Seventh Church. There is nothing official to indicate what has become of that organization. Indeed, there seems never to have been any effort made to shepherd the colored people by the Presbytery of Cincinnati.

There remain numerous indications of the great struggle, continued through many years, which ended in the liberation of the slaves of the Southern States. Lying upon the border between North and South, an important station on the Underground Railroad, as Cincinnati was, many tokens of the civil conflict found their counterpart in church courts. The Presbytery was confronted with many questions arising out of the "peculiar institution." Questions of ethics as well as of ethnology; of policy as well as of morals; evoked expressions of opinion which were sometimes not so clear-cut and definite in their defense of righteousness as we could wish. Much time was consumed, and doubtless many unrecorded debates occurred, in reaching a decision as to the ecclesiastical status of men who had owned slaves, or of those who defended slaveholding. In commending a denominational journal to the members of the Presbytery, and of the churches, the opportunity is embraced to advise the editor thereof, to "use great caution and mildness on the subject of slavery."

Our modern editors do not ask the official approval of Presbytery, nor would they accept with thanks the gratuitous counsel of their brethren. And certainly we do not think they would use anything but the greatest boldness on the subject of slavery, as they do on other subjects.

There had not a few decades ago been developed so great a spirit of Sabbath lawlessness as is manifested in our day. Railways and horse car lines had not received the sanction of the people, through their rulers, to trample upon the sanctity of the day. The Presbytery decided that a church session could

not give a letter of "good standing" to a person who took toll upon the Sabbath. That decision still stands. But the lines have been greatly relaxed.

Denominational lines were drawn with strictness. Branches of the church not considered evangelical were considered not worthy of fellowship. Upon one occasion a member of Presbytery, a cultured minister, whose name ranks high to this day as an educator, appeared before that body and confessed a heinous crime. He had received the communion in a Swedenborgian church. At the same time he expressed his penitence. The matter was a very grave one, but because of the expressions of penitence Presbytery decided to take no further steps in the matter, yet conveying the impression that it highly disapproved of the action.

The era of perfect good feeling had not yet arrived, when, as Reunion drew nearer, this Presbytery declared that its pulpits should not be supplied by "unrepenting rebels of the Southern Church."

All these incidents are pertinent to a sketch of the Presbytery, inasmuch as they reveal the characteristics of the men who formed and of those who have composed the Presbytery, as well as being a portrayal of the times and vicissitudes through which the church has lived in its life of almost seventy years.

Reunion came, brethren long separated were reunited. A consolidation of interests, an economy of men, and time and materials ensued. Presbytery no longer devotes sessions to the settlement of personal differences between brethren. Work of more profitable character evokes the energies of thought and action. "Conquest for Christ" is more than ever a talisman of victory. Consecrated laymen have devoted wealth and time to Christian service. The prospect of continued and more fruitful usefulness is more encouraging than ever before.

This paper has not been burdened with statistics. Many names enrolled in the Presbytery have held high positions in the councils of the Church, both of the ministers and elders. But who shall discriminate where so many deserve mention?

The Presbytery began its existence with twelve ministerial members. Three hundred and forty-one ministers have been received from other Presbyteries: one hundred and eleven candidates have been ordained by the Presbytery, making a total membership of four hundred and sixty-four ministers, and uncounted hundreds of elders. Who shall estimate the value of the results which God has wrought with this host of workers? In addition to the foregoing two hundred and sixty-eight candidates for the ministry have been licensed to preach the gospel. When the death-roll is called some one must respond with the names of fifty-four ministers and many honored elders, and of these it shall be said: "Dead on the field of honor."

Ninety-eight churches have been organized. Twenty churches have dissolved, and some have been dismissed to other Presbyteries, while still others have been consolidated. There have been two hundred and ten pastors installed over these churches, while there have been one hundred and seventy dissolutions of the pastoral relation, without counting those which death has dissolved.

In all the work of the Presbytery, the historic First Church —mother of churches—with her pastors has had a notable past. To-day celebrates not alone this church's anniversary, nor that of the Presbytery, but the beginning rather of the conquest of all this country for Christ and His righteousness.

May the achievements of the coming century raise an imperishable monument to the endurance and persistance, to the vigor and perseverance of the saints who organized and have maintained the official life of the Presbytery through the years that are past.

# PROMINENT MEN OF THE PAST.

By Dr. Andrew Kemper.

I am asked, my friends, to occupy fifteen minutes in speaking to you of the prominent men of the past; that is, the men of this century, of the years prior to 1829. Dr. Joseph G. Monfort and others, in speaking of the revival of 1829, have gone into sufficient details in regard to those who lived after that date. I confess to you that when I look upon my theme, with the time allotted to it, and the speaker as well, for each is entirely inadequate to its greatness, I feel lost. I am afraid to trust myself; I am afraid to trust you to go out to sea with this theme with me, less you should be weary. All I can attempt now to do is to give a bird's eye view of the character of those men. Where shall I begin and how?

It was but a day or two ago that perhaps some of you as well as myself stood upon the opposite side of the street and gazed at the man who was standing aloft upon the thumb of that gilt hand upon the summit of this church, which points to heaven. With implicit confidence in his own physical power, with implicit faith in his level headedness, he stood there to the awe and amazement of those of us who looked at him from below. As we looked we could not but think how, if there were a tremor, but the slightest tremor in any one of those 335 feet of the lofty pinnacle it would unbalance that man's position and dash him to the earth. If a slight wind should come along, if the earth should tremble, if there should be a slight tremor in that steeple, he would be dashed to the earth and to destruction. But no; from the spire, from the very point of that lightning rod, coming on down through this architectural structure, every joint is fitly joined together, every part is made firm and fast. There is not a stick of decayed timber in the whole building, there is not a loose joint that would permit any wavering.

Now when we come to look at a piece of architecture like this we are very apt to look at the gilt hand and gaze at the tall spire. We go in and look upon the fretted tinselry of plaster paris, the windows of colored glass, and looking at the beauty of the curves we admire the exquisite proportions of the piece of architecture. How many of us think of the solid foundation placed beneath? How many of us are willing to go with those grimy fellows whose hands built these walls and study how the foundations were laid? If this building stands here firm, and if that man on its topmost point could feel so secure, we must remember that its foundations are sure. If this be true of such a piece of architecture as this, how much truer must it be of those who fabricate social architecture, of those whose building stones are the souls, the minds, the hearts of their fellow-men. Let us for awhile pause and admire the genius, the worth of those who laid the foundations which have made all these things possible.

And now again where shall I begin and how? Oh, would that I could call up old Homer or some other one that had his power. How well we all remember that the very catalogue of the ships, immortalized himself and the heroes in the ships, and the ships themselves. If the Greek poet could do such a thing with the names of ships, what might such a man do with the names of heroes who laid the foundations of this social structure which you and I enjoy? But we cannot go into details. We cannot even catalogue those immortal names, for they will live so long as there is freedom in the world and a Presbyterian Church in which they may worship their God. We may look at the character of those men who laid the foundations of our present structure. Take Cincinnati, as it is, with its steam fire engine and its Music Hall and Music College, its Exposition,—I simply hint two or three things in order that I may show to you that among the cities of these United States, in intelligence and activity, there is none that has surpassed our dearly beloved and native city.

Look at our churches, the details of whose history have been the results of their work. Look at our schools; I do not mean merely our public schools, but I mean to include all those

schools which came under the influence of those men; for the foundations of most, if not all, of our colleges were laid by those men of the early day. They came here not only for liberty, but to place that liberty on sure foundations, and the educational profession was one of the chief points to which they directed their attention. I venture to say that if you will take a radius of one hundred miles—I am not a great stickler for state rights—let Cincinnati be the centre, draw your circle. I once heard Leslie Stoke say that Lexington was the centre of the finest farming land in the world. He went to Danville and said there that Danville was the centre of the finest farming land in the world; and I venture to say that Cincinnati is the centre of the finest agricultural land in the world. But take the civilization of the communities in that radius, it cannot be excelled for intelligence and activity and excellence of manhood.

Now we may look at those men again from their surroundings. Who were the men with whom they were familiar; who the soldiers of the cross with whom they touched elbow? Where was George Washington, Thomas Jefferson, the Adamses, Patrick Henry? Why, this nation was just fresh in its efforts to consolidate itself into a nation. It was with such men as those from old Virginia, mother of presidents, that they walked. This was the land that gave birth to many of those who established the civilization we have, and how well they did it.

The ordinance of 1787 had recently been passed. Gladstone pronounces this to be one of the most, perhaps the most important legal enactment in the United States. Not only was the nation getting closer together and these people coming out from Virginia, but the ordinance of 1787 had been passed reserving to all this territory north of the Ohio river three things. These three things were knowledge, liberty and general education. That ordinance provided for the perfect freedom and the utmost development in these directions. It is strictly right to say that the passengers on the May Flower, who landed upon Plymouth Rock, claimed this entire country for themselves and the government which they established. It

is true they were refugees. They were driven out from their country. They came they knew not where; they knew not how, and there established a government under the Providence of God.

But the men who came to Cincinnati came under the influence of the government of the United States, and the influence of the ordinance of 1787. They came here with a purpose. They came knowing the territory, and determined to found here a government. Surely we must not pass silently by such men as these. We must give them their due consideration. They did establish a government, schools and a church. What sort of a church? What kind of a church? They called it a Presbyterian church. They had but one church at the time. The Baptists, the Episcopalians, the Methodists, all of these were Presbyterian. They all came together. All formed one church. The Presbyterian church? No; the Republican church, the American church.

Just recently we have had a good deal of discussion in the journals by those who are ever wanting some change. "What is to be the new church of America?" as though America needed another organization. We, of course, are interested in the answer to this question. Seeing it as I did, my thought went to work and from my innermost mind I evolved an ideal church. I found myself lost. I had a church all fixed up in all details what it ought to be, when lo and behold, it was the church of my fathers. What was the distinguishing characteristic of my church and their church? I called my church the home church, the church in the home. That was the characteristic of the church of the men of 1829, the church in the home. I don't know, it may be history records somewhere, I don't know where, a church that was more of a home church than the church of my fathers. If history does record it, I don't know it. If there exists upon the face of the earth today a church more of a home church than the church of my fathers, I don't know where it is I have looked for it. I have inquired for it, not only of those younger than myself, but also of those my seniors in age and experience. I don't know where to find this ideal church of mine. The church of my

fathers as I found it among them was my ideal church. It had a ritual; it had service; it had a priesthood, and how glorious in the priesthood was the form and work of woman. Oh, who that has ever had the true Christian religion in a grandmother and in a mother, bringing down to him the most precious of life's lessons; oh, who can forget that church in the home; oh, who can forget that more than high priest who led us all in our worship morning, noon and night? The ritual was full and complete for the entire day; it was always attended to, and it was the utmost removed from form; it was sincere; it was glorious as the gospel of Jesus Christ is glorious in every feature. Yes the thought of that early church in the home has come often to me. I remember it; I have seen it; I know about its power. No man however young could ever forget the blessed influence of that church in the home; that grandest of all churches; that church so much needed to-day in this our Christian civilization of the nineteenth century. The services were from house to house on a week day and on the Sabbath day. There were two text books, but two. One was the Bible, and science did not have a word to say about it; science was dumb. Yes, there was another text book. It was not of equal authority with the Bible, but it was an aid to the Bible, and many children, still living perhaps, were able to learn correctly the Westminster Shorter Catechism. It was not merely a theological system, but was the inspiration of those Christian truths, which may be denominated the foundation of life eternal—the hope of every man who received that truth, by faith in Christ, and has lived that life with the home church. There were no criticisms made on the preachers; no faults found with the high priest; no faults found with matter of precedence, who ministered at that altar. Love was the fulfilling of the law, and the children of the family were taught to live, not that they might make money, not that they might cut a conspicuous figure in life, but that they might serve God acceptably. That was the glorious church that my imagination saw, and that was the church of my fathers.

I confess to you that in my boyhood days when first I read Burns' "Cotter's Saturday Night," that it fell flat upon my

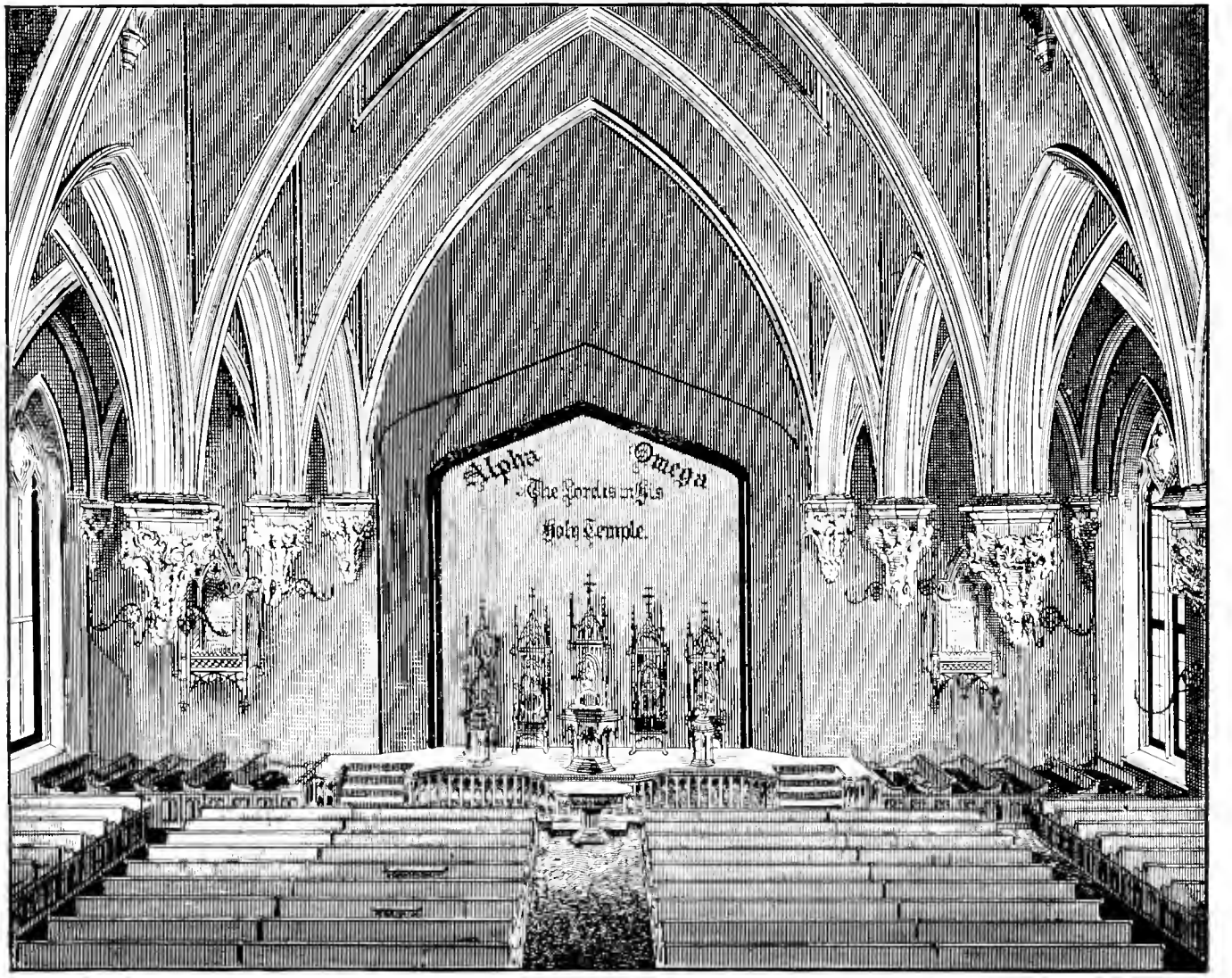
imagination as altogether inadequate. I did not see then, I could not understand then why it was so admired. I tell you to-day I read Burns, not with Burns' imagination only, but with my own; I read between the lines; and when I see that grand stream of Calvinist evangelical doctrine which has crossed the world with its glorious influence; when I study my history and look abroad and see what a glorious influence the Scotch-Irish race have had upon the world, in their influence for true Calvinistic, evangelical Christianity; when I remember what was done here before I was born and what surrounds me now, then can I understand how, when Robert Burns describes the poor cotter at his Saturday night's family worship, he should exclaim:

"From scenes like these old Scotia's grandeur springs,
That makes her lov'd at home, rever'd abroad;
Princes and lords are but the breath of kings,
'An honest man's the noblest work of God;'"

and it is the object of our American civilization, and more than all of our Cincinnati civilization, our Christian civilization, to make honest, Christian men and women. We were told that Mr. Galloway, when he preached here in the revival of 1829, was in the habit of calling up the dead from their graves, and marshalling them before his audience. We have no Homer, even to catalogue their names; we have no Galloway here to take them up one by one and pass them in review before us; but in our imagination we may see them, when we have the results of their work about us; when we feel the influence which their memories bring down upon us; and as we pass from the consideration of their character, we may say to-day in the words of Bryant:

"So live that when thy summons comes, to join
The innumerable caravan, that moves
To the pale realms of shade, where each shall take
His chamber, in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch about him,
And lies down to pleasant dreams."

Asleep in Jesus, oh, blessed Jesus. When may we see their likes again? God make us more like them and more like Christ.




FIRST PRESBYTERIAN CHURCH, CINCINNATI, O.

*Third House of Worship – Interior.*

# MINISTERIAL RELIEF.

By E. R. Monfort.

In ancient times and even until the beginning of this century, many heathen nations and tribes were accustomed to take the lives of their old men and women when they became infirm or dependent, and so loyal were some of these victims that they willingly submitted to this unnatural traditional custom for the good of their tribes. Christianity has lifted up another standard of duty and responsibility to the needy and suffering wards of society. The doctrine of "the survival of the fittest" is no longer tenable, but nations and societies are competing with each other in benevolent and humanitarian efforts to relieve distress and care for the needy. In our church the Board of Relief for disabled ministers, those who are dependent upon them, and the widows and orphans of such as have laid down their lives in the work, is the culmination of the highest and noblest type of Christian obligation to those who have gone before and into whose labors we have entered.

This Board of Relief is the outgrowth of an instinctive feeling of obligation. It began in our Church in 1717 with the establishment of a "Fund for Pius Uses," and the first beneficiary was the widow of Rev. John Wilson in 1719, who may have been the ancestor of one of the pastors of this church, and the first disabled minister aided was Rev. Mr. Evans in 1721. This Fund was probably not limited to any one "pius use," although that was its primary object, until 1754 when a plan for a fund for the support of ministers' widows was adopted, carried out, and annual reports of its operation made to synod. This fund was maintained by a compulsory assessment upon each minister and candidate for the ministry under the care of the synod, out of which the widows at their death would receive an annuity for life and the children for the term

of their years of dependency; likewise, any member of the association should, in case of inability, be entitled to annuities during such indisposition. In 1759 a charter was granted by the State of Pennsylvania and the society was called, "The Corporation for the relief of poor and distressed ministers and of poor and distressed widows of Presbyterian ministers." This was practically a mutual benefit society. The corporation continued to make its annual reports to the synod and to the General Assembly until 1837. In 1856 it was merged into the Presbyterian Life Insurance Company or the Presbyterian Annuity Company, and again in 1888 it was changed to "The Presbyterian Ministers' Fund."

While the present Board of Relief is not the lineal descendent of these funds, they prepared the way for its establishment by awakening the interest, sympathy and duty of the Church to provide for its disabled servants.

I have not been able to find positive evidence of the first movers of its establishment, but I do find that it grew out of movements started in the Presbyteries of Portsmouth, Chillicothe and Cincinnati. The First Church, being the mother of Presbyterianism in Ohio, may claim some credit for its inception.

It first began in private efforts in special cases, then grew into Presbyterial effort and control, extending to other Presbyteries and ultimately to the General Assembly, which established funds on the present plan of the Board, "The O. S. in 1849 and the N. S. in 1861." These funds were consolidated 1870 and incorporated in 1876 as the "Board of Relief."

During the early part of the discussion, which resulted in the establishing of the funds and finally of the Board, many overtures were presented and many plans proposed, but it remained for Judge H. H. Leavitt, of Cincinnati, for many years chairman of the Committee of the General Assembly, to outline the plan finally adopted and by his great ability and eloquent advocacy to secure its establishment.

As showing the aim of this Board and the sense of responsibility felt by the Church, I will give a quotation from the

final report of Judge Leavitt's committee in the Assembly of 1857. He says:

"It seems now to be conceded on all hands, that on grounds both of church policy and Christian duty, an imperative obligation rests on the Church to make suitable provision in behalf of these suffering classes for whose benefit the present movement has been initiated. This conclusion seems to be fully sustained by a reference to the views of the Assembly, more than once enunciated, and which are so clear and explicit, that an argument from this committee is not only not required, but would be clearly out of place. This ground was distinctly assumed by the Assembly of 1849, and measures were sanctioned by it designed to give force and effect to the obligations referred to. And in the last Assembly, though there were differences of opinion as to the wisest and most effective means to accomplish the end in view, no voice was heard in denial of the justice and expediency of ministering to the comfort, and supplying the wants of the servant of God, who, from age or disease, had been compelled to lay aside his armor without the means of support. Equally clear and cogent were the arguments urged in behalf of the claims of the bereft widows and fatherless children. And it was at once noteworthy and gratifying that these claims were not based on the ground of a charitable obligation, but on the immutable principles of strict right."

From the time of the union this Board grew in favor and usefulness until 1884, when the Rev. Dr. W. C. Cattell was chosen secretary and assumed the duties of his position with such a feeling of the "new and sacred responsibilities" laid upon him that he communicated his spirit and energy to the whole church and especially to the eldership, upon whom he laid a responsibility and imparted a stimulus that has given the cause a rapid growth.

The General Assembly of 1885 which met in this church enlarged the scope of the Board by adopting a resolution of the committee, presented by Rev. Dr. Cooper, the chairman, which provides: "That women who gave themselves to the missionary work be placed on the roll for the benefactions of this Board upon the same condition as ministers."

It is a matter of further interest to us that the important movement among the elders was inaugurated in Cincinnati at the same meeting and in this house, and which was, we doubt not, largely due to the earnest advocacy of Cincinnati elders. A year later Dr. Cattell, speaking of the movement, says in his report to the General Assembly:

"The impulse thus happily given to this sacred cause has been felt throughout the church in widely distant parts of the land. Conferences with the elders were held by the secretary in many places, and everywhere the subject was received with interest and with the growing conviction that the Board of Relief has a peculiar claim upon the eldership. A number of elders' conventions have been held, in which the subject has been discussed and the action of the elders at Cincinnati heartily indorsed."

An outgrowth of this work was the establishment of the "Presbyterian Home" for disabled ministers and widows.

In 1883, Dr. Alexander M. Bruen presented to the Board a property in Perth Amboy, N. J., comprising eleven and one-half acres of land with substantial buildings containing eighty rooms, as a Presbyterian home for disabled ministers and the widows and orphans of deceased ministers. This institution meets a long felt want in the Church and has thus far proven a very effective and useful branch of the machinery of the Board.

Another important movement, far reaching in its influence and benefits, was the raising of the "Centennial Fund." It originated with the Assembly sitting in the First Presbyterian Church, Cincinnati, in 1885. The committee then and there appointed to provide for the proper observance of the Centennial of the General Assembly, and which reported a year later, presented a plan for raising an endowment fund of $1,000,000 as an addition to the permanent funds of this Board. Rev. Dr. George P. Hays, of the Second Presbyterian Church; Rev. Dr. George C. Heckman, of the Avondale Church; Rev. Dr. W. C. Roberts, of Lane Seminary; Rev. Dr. W. E. Moore, of Columbus, O., with elders William Howard Neff, of the Second Presbyterian Church, and William McAlpin, of this

church, were made the Executive Committee and did efficient and laborious work in pushing the movement. Dr. Hays was the chairman, Mr. McAlpin, secretary, and Dr. Roberts, treasurer. Dr. Heckman was appointed the traveling secretary and agent.

This movement added immediately to the Permanent Fund of the Board $606,266, and the Assembly of 1889 voted special acknowledgements to Dr. George P. Hays, chairman, and William H. Roberts, treasurer, for the laborious and faithful performance of the duties assigned them, rendered without pecuniary compensation. The Assembly also recognized with gratitude to God the spirit of liberality and generous consecration manifested by all our people. The Permanent Fund now amounts to more than $1,100,000, and the interest upon it is used for the support of ministers retired after long and honorable service.

The development of the work of this Board is shown in the following comparative statement:

| Year. | Beneficiaries. | Amount Disbursed. |
|---|---|---|
| 1721 | 2 persons, | $ 35.00. |
| 1853 | 8 families, | $ 675.00. |
| 1870 | 168 families, | 36,965 95. |
| 1871 | 267 " | 51,129.42. |
| 1888 | 584 " | 113,669.15. |
| 1890 | 624 " | 131,741.55. |

Within the limit of my time it has been impossible for me to give more than an outline of the history of this important Board. Suffice it to say, that the work thus far accomplished will endure and in the coming years will bring its annual shower of comfort, blessing and reward to many faithful servants. It will follow in parallel lines with the other activities of the Christian Church. It is the loving, grateful tribute of a grand, vigorous, working church to those who have reached the autumn of life as servants in the Master's vineyard. Who have given all for Christ and now helpless and disabled they only wait, trusting in the promises, and while they wait the Board of Relief supplies their temporal needs. Let us see to it that the means are provided.

# BUSINESS TACT IN CHURCH MANAGEMENT.

By Peter Rudolph Neff.

Friends, it gives me sincere pleasure to say to you that all that I have to say upon this subject will not occupy more than six minutes of your time. The importance of promptness and regularity in church business can hardly be overestimated. It is absolutely essential that the minister should enter the pulpit with his mind free from financial cares, and also when he is in his study and upon his round of pastoral visitation his mind should be at rest as to his financial condition. It is the duty of those in charge of the money matters of the church to see first that the salary promised is sufficient to meet the wants of the pastor and his family; second, that it should be paid promptly on a specified day of each month. It is a serious error of judgment to engage a minister at the lowest salary at which he can possibly subsist. It is wise for a congregation to do all in its power to make the position of a minister one of independence. It will prove a good investment for them and for their children, if they will keep him always at his best. So also with the others, whose services require that the sum paid them should be a compensation for the services rendered. It should not be a mere pittance.

The purchases made for the church, of furniture, fuel, etc., should be paid for promptly. The credit of the church should be such as to command the lowest price, and the terms on the part of the vender of the purchases should be for cash in all these matters.

Business tact is diametrically opposed to the sharp practice, which prevails in some quarters, where the desire is to get something for nothing. One must cut the coat according to the cloth. For a congregation which can pay only two thousand dollars to promise three thousand or four thousand is a

manifest mistake; just as great a mistake as it would be for such a congregation to pay only one thousand. It is very important in regulating church expenses, that two things should be clearly understood. First, that none is too poor to give something, and second, that a fair per cent. of one's income is what duty requires. Sometimes one's judgment of his own ability is not so great as his judgment of the ability of his neighbor to give. The idea that we are to give only that part of our income which we cannot spend ourselves is a mistaken one. It is the duty of members of the church to give liberally and regularly. I believe it should be impressed upon their minds that it is as much their duty to give as it is to go to church. In this connection I want to say that in my opinion there is a laxity in regard to the expense of the Sunday-school, which would not be if every one in the matter of the Sunday-school felt like myself; that is, that it is not a separate institution, but that its expenses should be defrayed from the general fund with regularity and promptness.

Now, in conclusion, let me say if it be true that we are not our own, but have been bought with a price, it follows that the business ability which abounds in all our congregations should be faithfully used in the service of Him who has done so much for us.

# THE DOWN TOWN CHURCH.

By William H. Morgan.

The theme upon which I address you, and the one of so much importance to the spiritual interests of our city, "The Down Town Church," may be subdivided and considered under three such divisions, viz :

1. What is the Down Town Church?
2. How came the Down Town Church?
3. Present condition and destiny of the Down Town Church and the responsibility therefor and thereto of suburban church people.

1. The Down Town Church is the church under the hills. One hundred years have scarcely sped away since the organization of the first church in our city; how small the fragment of time and how infinitely small the portion of eternity. It is probably true that none of us know of a man or woman whose memory can span this period, but most of us can take in a considerable portion of it, or enough of it to enable us to form some definite conception of the whole. It is this conception that creates in our minds the wonder at the changes that have been wrought upon the ground whereon we now stand and the area covered by our city, and the greatly changed conditions of things in our midst, from the pavements beneath our feet to the sanctuaries in which we worship. Three generations of architecture have come and gone, but unlike the generations of man, their length has successively increased in duration. The houses in which we live and the shops in which we labor have arisen and disappeared, only to be succeeded by greater and grander ones; and this is as it should be. Where is the man of to-day who lives and moves and has his being as did the fathers who sleep beneath these walls? And yet where is he who does not recall with pleasure

the good old days when he was young, not to speak of the days when his sires were young? Unhappy is the man who has no "good old times" to which to refer, no memories tinged with the brightness of receding blessings as they take their flight.

Now what or where are the good old days to which you and I love to recur? Can we not conceive of the inhabitants of our frontier city turning toward the primitive sanctuary, with its puncheon walls and floors, windows sufficiently elevated to afford protection from the gaze and aim of the vagabond Indian, its pews of slabs and its floors carpetless; the tin lanterns in the friendly belfry; its roster containing the names of most of the villagers, whose place of devotion was in the midst of traffic, fashion and learning, and whose praises to the Most High ascended from pure hearts unaccompanied by sound of organ or viol.

Could some of these ancestors with mortal ears catch the phrase, "Down Town Church," how carefully would they search their vocabularies for such a term; how readily would their imaginations compass the boundaries of their city; Seventh street on the north, Deer Creek on the east, Ohio river on the south, and Western Row on the west. The church was the hub from which radiated the influences governing and giving direction to society. But the time when the entire population could uniformly arise and prepare for Sabbath worship, guided in their movements by the sound of the church bell, has passed; gradually its peals, which at first were all powerful, became more and more indistinct as the waves of moving society constantly spread from centre to an increasing circumference, until they dashed against the rocky bases of the imperial hills skirting the settlement. The original church became too small, even after various rebuildings, and in our own denomination "westward the star of empire took its way."

Although stations multiplied and fields increased in number and extent, still the Down Town Church had as yet no separate and distinct existence. Distance had not become so

great as to intimate a church removal or a removal of church membership. Hives were only so many swarms from the parent home, and labor prospered and results increased. Business had not so much encroached upon church and family domain as to order removal from the city. Indeed the modern tide of affairs with its impetuosity had not yet come; but the signs were unmistakably approaching and the horizon was portentous of coming serious movements. The swaddling bands of the infant city must be relieved and opportunity afforded for expansion of limb and lungs; and a desperate movement must be made for more room in all the spheres of municipal life. The tide of population became resistless, and the hills and valleys heretofore unmolested by the habitation of the city man were invaded. Commerce, that servant of civilization and hand-maid of prosperity, must pass onward and upward, and her march is as irresistible as Alpine avalanche. She must have room, and all obstacles, whether of church or society, must be removed without an attempt to impede her progress. The cessation of the church bells followed; walls were razed and foundations obliterated and the temple of traffic reared her imposing form upon the sites heretofore occupied by the more humble temple of God; and soon the church steeples were seen and the church bells were heard through the valleys and upon the hilltops. Many of the former dwellers in the "Bottoms" carried with them determinations to continue their city membership. This bold determination, born of the best of intentions, like all things human, soon began to manifest symptoms of weakness and the temptations of each succeeding year preyed upon it until the distances became too great, the inconveniences too numerous and the necessities too urgent to be longer resisted, and the withdrawal of the first membership from city to country was the first foundation stone of the "Down Town Church." The erection of the suburban church was virtually the building or establishing of the said Down Town Church.

In this recital will be discovered the answer to my first proposition and my second is like unto it, "How came the Down Town Church?"

We may add that the foundation being laid the superstructure was of rapid construction, for while the suburban sanctuary was being reared, it gave position and character to the unborn church. A sifting process began and a force akin to the repulsion of the atoms of matter was generated and has continued even to this day. The deserted, obliterated and demolished churches struggled and have struggled fiercely for existence, but their surcease has told the story of the "Down Town Church." The consolidation of others emphasize the truth of the cause and effect. The Down Town Church, like the down town citizen, must hustle for an existence, feeble though it be. The religious ozone, so necessary to spiritual life, if not of a diluted character, is not of great abundance, and as with its physical type, so thin, there must be dependence upon an artificial supply from the resources of those who have to spare; and this sentiment introduces us to our third and last subdivision, "The Destiny of the Down Town Church."

Of one thing we may rest assured, viz: there will continue to exist such an institution and its existence, like other human institutions, must be maintained by men and money. It need not be presented here for argument that the suburban movement is mostly among those who hold the treasures, while the work is left in the hands of the Down Town man. The loss of the men—and in this town I include the women—is one factor in the problem of the Down Town Church and the loss of the money is the other; but the removal of ourselves bodily from the city church does not of a necessity involve our removal financially. We may be represented in the work by our cash contributions if not by our personal presence.

The Down Town Church is a mighty factor in the spiritual education of the masses, and the hunger and thirsting of these must receive the attention of the gospel messenger, and they really need the best that can be furnished. We know that it is pleasant and beautiful to serve God at all times, and especially is it pleasant to sit in His house in the quiet and peace of suburban life where we may mingle our voices with those of the birds, and where we can look up and see Him through

waving trees and clear blue sky. How readily our sentiments under such inspirations mingle with those of the sweet singer of Israel, and how worshipful the spirit that controls us at such times. We know that it is not so beautiful to attempt such devotion under the inspiration of the noisy milk wagon, the thundering horse car or the Sunday procession. We know that we cannot see God so clearly through the murky sky of the smoky city; but we can worship the same and He can hear us the same: for His eye is not dimmed by such clouds nor is His ear confused by such sounds. All men cannot be dwellers in the fields and upon the hilltops. The returns of votes on election days and the reports of school children both tell us that streets and houses alone do not make our city, but these very streets and houses teem and swarm with human life, and the souls of these must be carefully guarded and protected against the tremendous attacks of Satan. These souls are those upon which we must draw for the perpetuity of the Down Town Church, and we must not permit our ecstatic enjoyment of country church life to entirely eclipse our visions of the city brethren, struggling for life and light among the turbulent and Godless that throng our streets and crowd our places of questionable enjoyment, and against the adverse influences that are born of and nurtured by municipal life. The future of the Down Town Church is largely in the hands and keeping of the suburban brethren. The city Pauls may plant and cultivate, but the country Apolloses must water and help to nourish. Its future is intimately interwoven with that of the suburbs. The relationship is intimate and inseparable and the suburbanite's duty to the city church is not ended, in all cases, with the taking of a letter of dismissal. Maybe there is a financial obligation bearing down and obscuring the light of his city church which he assisted in creating and of whose fruits he was a partaker to his spiritual growth and nourishment. He cannot escape from his interest in that any more than he can flee from the presence of the Almighty. It may be that his withdrawal has removed a strong pillar from the church, and unless that pillar is doing equally important duty in his new home there is a lack, and some remains of former obligation;

as has been intimated this obligation may be discharged in one way or another, either by his presence and pecuniary support or by the latter alone. Frequently the laborers may be found, but the contributors are wanting. If you cannot be one of the former you may be one of the latter, not forgetting that the prayer of the righteous man availeth much and we may add reacheth far. It will be plainly discovered what in the mind of the writer is his idea of the solution of the question of the destiny of the Down Town Church. Certain it is that the course of events has brought around such an institution, and equally certain that it has its existence, is still, and now what shall we do with it? Do what we can; sift from it the spiritual murkiness which threatens to eclipse it and throw around it the halo of christian spirit and let the hills and the valleys around us breathe upon it with their blessing; then will that diadem which rests so beautifully and appropriately upon the commercial and social brow of our dear Queen City be outstripped by that coronet of gems which overhangs our spiritual brow, and whose stones are the beautiful temples of God, planted on the imperial hills that encircle our homes, and whose care shall be the humbler ones in the valley below. This care shall never cease until the homes of the toilers have become the habitation of the owls and the bats, and the marts of trade have become the abodes of silence and decay. Then, and not till then, shall the suburban church say to the Down Town Church, "Am I my brothers' keeper?"

# THE MINISTRY OF THE LAITY.

By D. H. Baldwin, Cincinnati, O.

Dear Friends:

You have heard so many interesting and instructive speeches this afternoon that I feel as if I need not detain you longer. The subject of the ministry of the laity is certainly one which might occupy one better able to speak on it than myself, and I will only glance at one or two things which may probably help us to understand or realize it more fully. I am sure I cannot say anything which will be new.

By the laity we mean the whole church except the clergy. In this age and time when the women of the church are so active, so wide-awake, so enterprising and so useful they certainly constitute a very important element of the laity. In our Presbyterian system, dear friends, we believe that God in his kingdom has assigned to every man and to every woman his or her place. I wish that could be got into each one of our hearts and minds so that we might realize the importance of it. We believe as Presbyterians that God makes no mistake. If that is so, how important it is to understand the duties and work of the place to which God has appointed us.

Now I suppose the first thing we need to do and to realize as Christian men and women is to realize our obligation, our responsibility to God and to the church and to our fellow-men. It is not possible that there is a Christian man or woman in this house not believing, as has been so well expressed in the paper of Mr. Neff, that we are not our own, but that we have been bought with a price, and that price is nothing less than the son of God. Dear Christian friends, if we can realize what God has done for us and what he is doing for us, what he will do for us and what he has promised to do for us, if we can realize this we can certainly believe we are under infinite

obligations to God to give him the best we have; not merely part of our property, part of our time, but the whole of it—all that we have, when we remember our duty to the church.

God has placed us among his people. He has placed us here that we may be useful. Can we ever do enough for the church? Can we ever feel that our obligations to the church are discharged? I think not when we remember as Christian men and women our obligations to a lost world. Now I think you will believe that the laity are more responsible for the conversion of this sin cursed world than any other class of men. The ministry, of course, have a wonderful responsibility and I believe they realize it, dear friends, a great deal more than you and I of the laity do. I say they realize it much more than we of the laity. Let me repeat, if the world is to be saved it is to be done mainly through the support of the laity. What can the ministry do without the co-operation of the laity? What can a general do with an army whose forces are disorganized, whose men are unwilling to obey his commands?

Let us ask ourselves this question: "How are we discharging our duty as members of the Christian church—as laity?" I want to call your attention to one or two things that we are bound to do. You know that it is charged upon us as Presbyterians that we are unsocial. I do not believe that the charge is true. At the same time I believe it is a duty that is greatly neglected. I mean Christian sociability as members of the same church. We ought to know each other, because if we do not know each other we cannot be in sympathy with each other. We must think it is a Christian privilege as well as a duty to know the members of our congregation. Let us feel that God will increase our usefulness just in proportion as we learn to know each other better, and become more in sympathy with each other in our work.

I want to speak of our duty to strangers. When I came to Cincinnati thirty-five years ago, I went into a Presbyterian church of this city, and I came out. I went in and I came out for two months and nobody ever spoke to me. They were very kind to me, they were very polite. They showed me to very nice seats, but I went in and I came out without feeling that

any man or woman cared for my soul. I said to myself: "If I ever live in Cincinnati and ever become acquainted, and if I ever have any influence in Cincinnati, I will treat strangers differently from that." Now, dear friends, do you believe that a stranger ought to come into this church or any other church and go out without some one speaking to that person and welcoming that person with an earnest invitation to come back?

I believe a great many persons are lost to our church by the lack of that simple courtesy shown to a stranger. Where would you and I have been if nobody had ever felt any personal interest in us? We owe it to the earnest heartfelt interest of some Christian man or woman; we perhaps have been brought to Christ in that way. Let us practice this one of the Christian duties we owe to the church.

I want to speak one moment of the duty of the laity to the Sunday-school. I think I ought to speak plainly on that subject. In all our churches there are some of the most intelligent, some of the most devoted Christian people, who are never seen in our Sunday-schools. I want to ask you if you have not mourned over the fact that the boys and girls, as soon as they become of a certain age, drop out of the Sunday-school? Is that not due to the want of interest manifested by the older people in the church? We meet in the Sunday-school to study the Bible, and to me it is distressing that there is so little interest felt in the study of God's word.

We, who are professing to be Christians, how little do we labor to know what Christ wants of us. We profess to love him and to have his spirit, and how little do we strive to know what he would have us to do. I wish we might have here and all over the United States what they have in Wales. There the old people and the young people, all ages and conditions, are found in the Sunday-school. I don't know how some of us will feel when we get to heaven if we have not studied God's word. Everything else that men take an interest in they study about. As I come down town every morning I hear men talking diligently about business, business, as if the whole thing for which men were created was just simply business. I am ashamed of myself sometimes that I cannot talk to the majority

of men on something of more importance than I do. That is one of the things Christian men are to be blamed for—their silence on religious things in the company of their fellow-men. I trust we shall have in our church all through this Presbytery a greater interest in the work of the Sunday-school. Give it your prayer, your presence, and your money.

There is another thing we ought to think about. We should have more enthusiasm, if you will permit me to call it so, in regard to the Presbyterian denomination. I remember a few years ago, perhaps fifteen years ago, when we were at the Sunday-school Association of Hamilton County; it had a great deal of influence in that day, and Dr. Wilson said that we as Presbyterians were so liberal that we gave almost all the money and the results went to the other denominations. Now we thank God, each of us, that we have the privilege of being his people. I want to thank God we have the privilege of being Presbyterians. I believe you feel the same way. If we believe that under God the Presbyterian system is the best system in the world for the conversion of a lost world, ought we not to be thankful for that privilege?

Just one word with reference to Christians themselves. As has been said we are not our own; our property is not our own; our time is not our own; we simply belong to the Lord, who has given us time and property and money, that we may give it to him. Now the money is in the hands of the laity, and, dear friends, we of the laity are responsible for it; for the proper sustaining of the great enterprises of our church, and perhaps what we need more just now than anything else is a self-denying spirit. I don't know how you feel about that matter, but I know how I have felt for a long time. (You will pardon me for speaking of myself.) I have felt for a long time that I had no right to use my money for unnecessary display, for unnecessary luxury. I have felt we had no right to use it for selfish desires. Let us remember, dear friends, that our money should be consecrated to the service of Christ, as well as our persons and time. The highest use to which we can put our money is to give it for the extension of his kingdom. How often do we see Christian families spend hundreds

of dollars for display and give a mere pittance to the church? I wish this spirit of giving could be gotten into your hearts and into my heart, so that we might be willing to deny ourselves a great many things. Remember what our Savior said: "Take up thy cross and follow me."

One word more and I am through. In reference to the support of the ministry. I refer not only to the money we ought to pay. The compensation in the majority of cases is entirely too little. We ought to see to it, as has been suggested here this afternoon, that the minister's support is adequate. I speak also in reference to his moral support. I tell you, dear friends, we ought to be loyal to our minister. I think you have seen, I know you have seen, a great many ministers who fail to get the support which ought to be given them by the laity. We ought to go to him and say to him: "I am interested in your work. I pray for you every day." I wonder how many of you Christian men and women pray for your pastor. If you do not, I trust you will. Go to him and ask him if he cannot give you something to do. Is it not the tendency on the part of the laity to let the ministry do all the work, and we do all the fault finding? Let us give the ministry our support. Let them feel that they have our hearty co-operation.

# CELEBRATION OF THE LORD'S SUPPER.

COMMUNION SERMON BY REV. WM. MCKIBBEN, D. D.

Your attention is invited to the ordinance, which we expect to celebrate, as found in the eleventh chapter of the first Epistle to the Corinthians, and the twenty-sixth verse: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." "Ye show the Lord's death till he come." There is no question but that our Lord designed that whatever else might be changed in the machinery and appliances of the church, that the ordinance which he instituted in the upper chamber at Jerusalem should be one of the abiding facts of the church's history, and in these words to which you have listened He puts upon this ordinance the stamp of perpetuity, "as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." As we look back over the history of the Christian church we find, with the exception of a very small fraction of those who are entitled to the name of disciples of Christ, that the church universal, though it may have misunderstood the full meaning of the ordinance at times, has yet clung to it with a tenacity which has been a recognition of the fact that it was one of the most precious of the treasures of the church; and it does seem to me that there is no ordinance or exercise that could be more appropriately celebrated upon this Centennial occasion than this ordinance; for as we look back through the years that are gone to the small band with which this church originated, we find this ordinance administered with substantially all the simplicity and with substantially the same forms which have been prescribed in our directory for worship; so that this ordinance, if there were nothing else, binds these one hundred

years together, binds every church that has gone out from this church and from the children of this church together, and as we gather around this table, I wish this evening to ask your attention for a few minutes to some of the things which we say to-day as our fathers said and as, we trust, our children will say as the ordinance is administered.

First, we have here the declaration of the faith of the Christian church; our faith not merely that Jesus Christ came to atone for the sins of men and constitute the spiritual nourishment of the life which came in under the power of that atonement, but to declare our personal resting in and upon that atonement, our personal feeding upon that life as our satisfaction with God and our spiritual support; and our fathers declared that the blood in which we trust for the redemption of sins was the blood in which they trusted. They declared, as we declare, that whatever advances have been made in human culture, whatever enlargement of the domain of human knowledge, when it comes to the spiritual nourishment of the soul, there is but one way, that which came down from heaven. We declare that the faith of our fathers in the past is our faith; that the blood in which they trusted is our atonement; that this Christ is the spiritual food of our souls.

But we declare not only a faith, we declare a fellowship. What is the meaning of that word communion, but the coming together of those who have something in common, and as we gather around this table, that our fellowship is based upon certain common interests and they rise superior in their worth to all other things which men hold in common.

We declare that here is a platform broad enough for all mankind to stand upon; the fellowship that comes from the atonement of the Christ, the spiritual nourishment of the Christ and the regenerating power of the Holy Ghost. Where can the world, as it talks of universal brotherhood, present a fellowship as broad, as human as that just presented in a common Savior from a common sin and exposure to Divine wrath?

As we look back over the years that are gone and join hands with those who have sat around this table, we declare that we are one household still, though some be beyond the

flood and others are waiting to pass over. We can declare that whatever changes have come this fellowship will abide and the future can bring no changes.

The name which we have for this ordinance, sacrament, comes from the Latin sacramentum, as you know, which was a Roman soldier's oath that he would never desert the standards of his legion. He was sworn to stand by the colors even in the shock of battle, and when yielding under the onset of the foe and it seemed as if all were lost, some bold standard bearer would seize the standard and rush into the ranks of the foe and plant it, call upon the soldiers to stand firm, and the broken ranks would reform and victory often would be wrested from the very jaws of defeat.

I say as we come to this table, we declare our allegiance to Christ; we declare that we owe all to Him; we declare that we are His by the purchase of His own blood; we declare that this faith, with the blessed facts which are its foundation, it shall be our privilege and joy to proclaim to all the world.

Oh, as we look back over this hundred years in the Ohio Valley, we ask what brought these pioneer ministers? What brought these men of God into this region west of the Appalachians? It was their allegiance to Christ. It was their allegiance to the great doctrines of the Presbyterian Church. It was their allegiance to this salvation needed by all and satisfying to all; and by faith powerful to all; as soldiers of the cross we carry on the fight. It is the one fight,—the good fight.

Dear brethren, this supper of the Lord proclaims a hope. It is not merely a commemoration of that which has passed, but it is a proclamation of that which is to come. He will no more drink of this cup till He drinks it with me in the kingdom of his father; and as we heard to-day all the hundreds and thousands that have gathered in this city around the communion tables, we may say had their origin in the one which was spread here first. Oh, what a vast concourse seem to have gone beyond our ackowledgement of them, and yet as we come about this table this evening we proclaim our belief in another table, a fulfillment of this, when all shall sit down together.

As those who are older have thought of the faces that are missed from these tables, they have come to feel that the communion occasion thus brings memories of absent ones. What a blessed thought it is that we are moving forward to another communion table, a heavenly, to the great feast when we shall sit down with Abraham, Isaac and Jacob, and those gathered from the north, south, east and west, with fathers and mothers, spiritual in the church. It is then that this ordinance lays hold of the past and the future and gathers up the blessed faith and fellowship, and this allegiance and hope of the past and of the future.

The ones who have gone are dead in one sense, but they live and we shall all see them face to face, and we shall see them as a glorious company about the throne of God.

Oh, may it be our determination as we celebrate this feast this night to declare anew that upon this sacrament we rest our hope of salvation and our hope for the world's salvation.

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The authority for the ordinance which is about to be administered is found in the chapter from which our text is taken. Taking the bread and breaking it, he said to his disciples: "This is my body, broken for you. This do in remembrance of me." Speaking in his name I give you this symbol of His broken body. "This do in remembrance of me."

# CELEBRATION OF THE LORD'S SUPPER.

ADDRESS AT DISTRIBUTION OF THE ELEMENTS

BY REV. E. D. MORRIS, D.D., L.L.D.

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I regret much that an important duty laid upon me by our beloved church and requiring my attendance elsewhere has prevented me from sharing in the peculiar festivities of this week, especially from receiving into my own spirit the happy and holy impressions which such a celebration as this is fitted to convey. For I really think that all our lives grow better, stronger, and purer when they are thus associated historically with a great and noble past. It is fitting that these services should close with what we must regard as the characteristic act of our holy religion, and I think it is especially fitting that this final service should be in the evening hour, for we call this blessed sacrament a supper. Our German friends preserve the distinction a little more closely in their phrase, "Das Heilige Abendmahl," the holy evening meal.

The supper is the meal to be enjoyed at the close of day after the labor and struggle and burden of the day are over, and its duties and cares are ended. What a happy conclusion it brings into the life of man. You remember that beautiful sketch which Macaulay gives of an evening in a Roman home:

> When the oldest cask is opened
> And the largest lamp is lit,
> When the chestnuts glow in the embers,
> And the kid turns on the spit,
> When the young and old in circle
> Around the fire-brands close,
> When the girls are weaving baskets
> And the lads are shaping bows.
>
> When the good man mends his armour
> And trims his helmet's plume,
> When the good wife's shuttle merrily
> Goes flashing through the loom."

You remember that still more touching and impressive sketch which Burns has given us in his Saturday night of the Scotch cotter as

> "He wales a portion with judicious care,
> And, 'Let us worship God,' he says with solemn air."

Well did the poet say that "From scenes like these old Scotia's grandeur springs, that makes her loved at home, revered abroad." But oh, where in Roman history or Scottish story was there ever a holy evening meal like that of Jesus and His disciples. Perchance at this very hour the little company were gathered in that upper chamber. The tender and melting words we have preserved, the deep black shadow of coming grief and separation, how they come back to us. The great thought which should fill our minds at this peculiarly sacred hour is the thought of the present Christ.

As I came into this sanctuary and looked out on the firmament which so recently had been overcast with clouds, I observed that the wind had blown away every cloud and left the stars in their clear shining everywhere. My thoughts went back to an evening to which I hardly dare to advert, more than a quarter of a century ago when my beloved father died with his head on this breast of mine. I saw the last trace of life, I watched the feeble flutter of the pulse, I received into my soul his last loving look, I laid him down upon his pillow to sleep the sleep that knows no waking on earth. As a relief from the intense pressure of such an experience, I went out into the garden and the stars were shining. Wonderfully near they seemed and wonderfully precious, and I thought of that life from which mine had come, ended on earth and gone into the other above among the stars somewhere, into the presence of God. But as we gather here and look back over a hundred years, how much of that there is to think of. The pastors of this church and its officers gone away among the stars, those who assembled here for a whole generation, for two, for three generations, and who sat at this table and shared in this feast gone away somewhere among the stars with God. They have gone. How silent the stars are, never telling you any story except the story of eternal existence. How silent those dear

friends are. But there is one thing we know; we have a present Christ. They are with God, He is with us just as truly as He was with our fathers. With undiminished strength of love, with an unchanged and unchangeable power and grace, Christ is present with us. And these are the signs; this broken bread the sign of His body broken; this wine poured out the sign of His blood shed for us. He is here; we cannot see Him, we cannot feel Him, but we know He is here. Oh, Christ we know that Thou art here!

And now what have we to do? You remember that story about Jonathan Edwards, when he was dying. He had been elected to the presidency of Princeton College, and had but just entered upon the duties of his high station. He had been inoculated with the small pox virus in order to preserve himself from a fatal attack in another form. His enfeebled frame had yielded to the virus, and to the sorrow of all the great man was dying, and what added to the pathos of it was the fact that his wife whom he loved, and whose love for him, whose exceeding love for him, is a gem in the crown of American womanhood, was far away among the hills of western Massachusetts. His children were there too. He was dying among strangers. After leaving his message for the woman he loved, he turned his face away from all about him and said: "Now where is Jesus of Nazareth? My first, my last, my best friend?"

I would like at the close of this holy occasion to have every one of us, the ministers, the elders of the churches and all the membership of the various churches here assembled, I would like to have each one of us turn away now for a moment from the friends that are gone and from all earthly associations, and say out of the deeps of our being, "Where, oh Jesus of Nazareth, where art Thou, my first, my last, my best friend?" This is the evening hour, but there is to come a morning after it. There will be an earthly morning for us, there will be a morning of work to come when we pass out of this holy fellowship, this quiet sanctuary to face the duties of our earthly life. There will be a morning of trial for us, when all our faith and courage and consecration will be tested to the uttermost. There will come a morning when the task of earth

is done, the last trial and difficulty finished, and the day shall close your life and mine. Where is Jesus of Nazareth, will be the outcry of our hearts in that day, our first, last and best friend. But there is the promise of our Lord which I trust we shall carry away with us, each one, as we go out from this sanctuary, and the peculiar experiences of this week. "I will drink it no more with you," said He,—you may almost see Him taking up the cup with the ineffably tender look of His, with that voice we know must have been sweeter than all other voices,—"till I drink it new with you in the kingdom of my father." It was a pledge, Christ's pledge, the master's pledge, not to the disciples only, but to you and me. "I will drink it new with you in the kingdom of my father." Let us take that pledge in our hearts this sacred moment, and as I offer you all who are disciples of Christ, this wine which is the emblem of His blood shed for us, let each one of you take it as the master's own pledge of the feast and fellowship far, oh far beyond our utmost power to conceive. A feast and fellowship with Him in His own kingdom.

A hundred years hence every one of us—and long before that—will be there. A hundred years hence, and long, long before that, we shall have tasted the new wine with the Savior Himself in the kingdom of His father. I invite you in His name to that blessed feast on high. So receive this cup, remembering that as often as you do this, ye do show forth the death of the Master, and the life of the Master and the blessed salvation He has brought into the world, till He come.