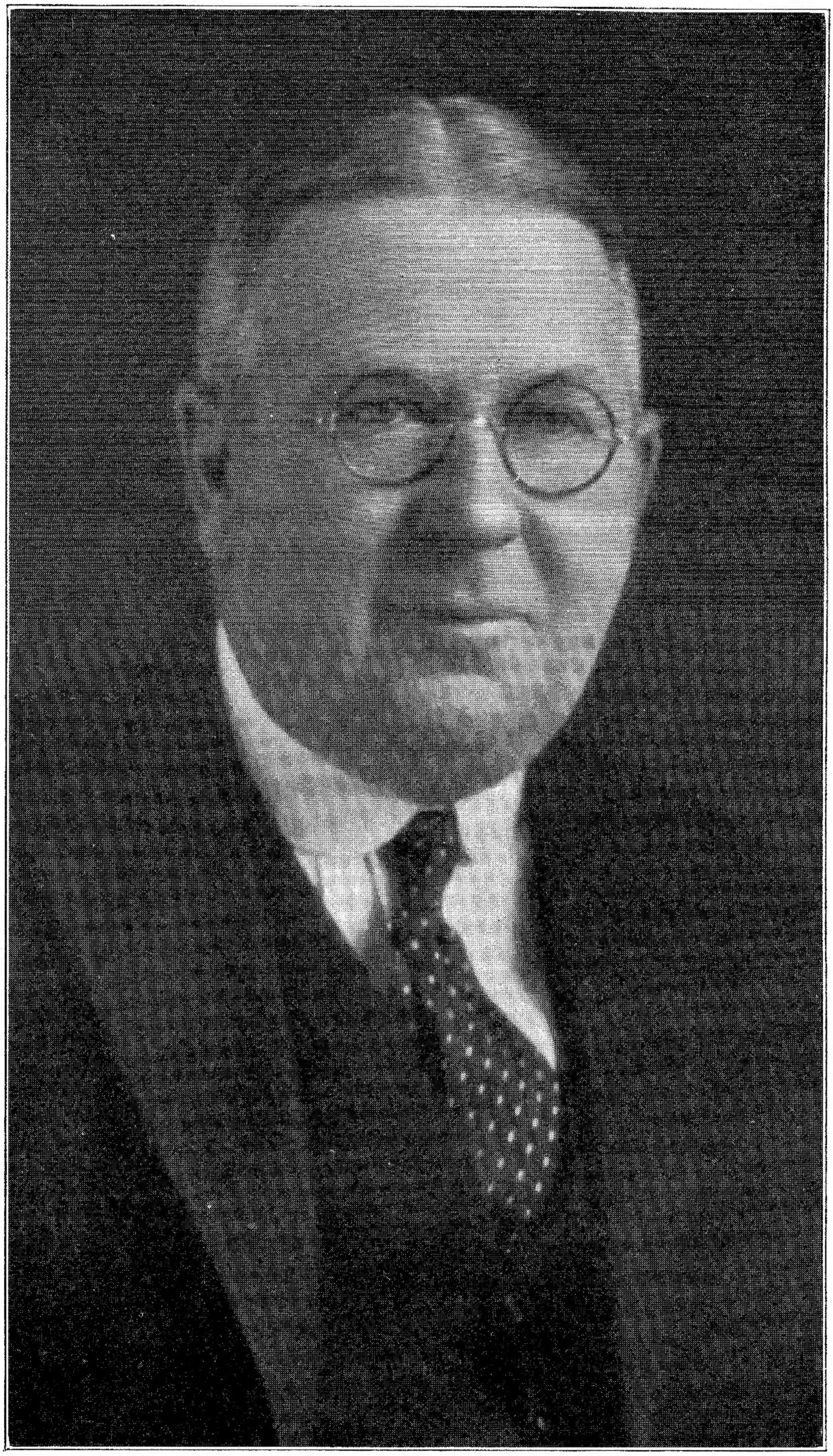


MAITLAND ALEXANDER, D.D., LL.D.

A Record of Twenty-five Years

of the

Pastorate of

Maitland Alexander, D.D., LL.D.

in the

First Presbyterian Church

in the

City of Pittsburgh

By

J. M. Duff

THE material for this book has been compiled and the book itself has been written by the Rev. Joseph M. Duff, D.D., at the request of the Anniversary Committee.

The Committee desire to extend their thanks to Dr. Duff for the great service he has rendered, and to express their high regard for him and the contribution he has made to the success of the Anniversary of which this book forms so important a part.

PREFACE

It is the desire of the First Presbyterian Church that the observance of the Twenty-fifth Anniversary of Dr. Alexander's pastorate should include a formal appreciation of his personality and leadership, and a record of some associated events of the period and of some phases of the church work and organization.

The preceding history of the Church, from the date of its origin, is preserved in the Centennial Volume, and in other papers and documents that are accessible to those who may wish full information of that interesting time.

But for the purpose of this record an outline of that history will be given, in due and loving remembrance of the former days, as well as in the interest of that perspective in which it will appear that the present pastorate stands in true succession in the line of those great traditions and labors which are its splendid heritage.

The following is the membership of the Committee having in charge the Anniversary Observances:

Mrs. J. L. Anderson
Mrs. Biddle Arthurs
Mrs. John A. Bell
Miss Eleanor Chalfant
Mrs. Albert Childs
Mrs. Harmar Denny
Mrs. F. C. Ewart
Mrs. B. F. Jones, Jr.
Mrs. H. Hughart Laughlin
Mrs. Alexander Laughlin
Mrs. Geo. W. McKee
Mrs. C. A. Painter
Miss Eleanor G. Park
Mrs. H. R. Rea
Mrs. W. C. Robinson
Mrs. W. P. Snyder
Mrs. H. N. Van Voorhis
Miss Emma Zug
Biddle Arthurs
George Aufderheide
Samuel Bailey, Jr.
Arthur Bell
John A. Bell
W. J. Carson
R. D. Clark, Jr.
W. F. Dalzell
Carroll P. Davis
H. D. Denny
Dr. J. Wade Elphinstone
F. C. Ewart
R. J. Gibson
E. P. Irwin
John M. Irwin
R. L. James
B. F. Jones, III
Dr. W. A. Jones
Rev. Roy M. Kiskaddon
H. Hughart Laughlin
Dr. Frank B. Miller
Walter S. Mitchell
Walter S. McChesney
T. D. McCloskey
Wm. McElderry
Jas. E. McGeary
Florence Ogden, Sr.
Frank C. Osburn
Chas. A. Painter
Chas. A. Painter, Jr.
Lewis A. Park
H. J. Peairs
W. A. Rhodes
W. A. Robinson, III
G. Henry Schmunk
W. L. Shaeffer
S. M. Shelly
S. W. Shrader
Joel T. M. Stoneroad
Franklin D. Thompson
Dr. F. L. Todd
W. P. Witherow
John E. Woods

JOHN A. BELL, Chairman
HARRY J. PEAIRS, Secretary
W. A. ROBINSON, III, Treasurer

INTRODUCTION

In this introduction to the record of the pastorate, the session and trustees would express for the congregation and themselves the warmth of their sentiment toward Dr. Alexander. It is not that the people's own expression of their love for him can be enhanced by anything that we may say. There is no token of affection so beautiful or worthy as devotion. And this his church has given him from the time of his coming to us, in some ever new form of manifestation as the years have passed, to be crowned now in this anniversary observance with an unequaled enthusiasm.

As is true of the church membership, so with us, their official representatives, there has not been any lack of affection that needs now to be supplied. But we avail ourselves of the privilege of these introductory words to put into this permanent record the tribute of that love and confidence we always have felt, and never so deeply as now when the past of common service of our dear church unrolls its memories.

In the intimacy of personal and official relation, we have sat with our pastor in counsel over spiritualities and temporalities in the life and work of the church. All these matters have had our common interest and consideration. We have marked epoch and faced crisis together. We have bowed in prayer for heavenly guidance and strength. We have been awed by the sense of the Presence, as this has come to us again and again, when our hearts burned within us and difficulties melted away before our faith. In hours of burden and duty, when men's souls are bared to one another, we have seen the spirit that was in him. We have caught the throb of his humanness, sympathy,

unselfishness. We have wondered at his energy, courage and readiness to lead in sacrifice. We have had a perfect joy in following his inspiring leadership.

Those love him most who know him best. The world knows him as the great preacher. Beyond that, we know him as the man, the friend, the humble servant of the Master.

We share with the whole church, in gratitude for the harmony and progress herein made matter of record and henceforth historic, and in ascribing to him, under God, the large part of the honor of all that has been achieved.

We look forward with happy anticipation to many more years of the same leadership and fellowship in a like progress. And we pledge our continued, unabated, deepest love, loyalty and cooperation.

THE SESSION. THE TRUSTEES.

April, 1924.

CONTENTS

PREFACE - - - - - - - - - - 5

ANNIVERSARY COMMITTEE - - - - - - 7

INTRODUCTION - - - - - - - - - 9

CHAPTER I - - - - - - - - - - 11
AN OUTLINE OF HISTORY

CHAPTER II - - - - - - - - - 19
THE CHANGING ORDER

CHAPTER III - - - - - - - - - 41
ORGANIZATION AND WORK

CHAPTER IV - - - - - - - - - 49
THE INSTITUTIONAL WORK

CHAPTER V - - - - - - - - - 73
THE FIRST CHURCH: THE CHURCH AT LARGE

CHAPTER VI - - - - - - - - - 89
THE PASTORATE AND THE CITY

CHAPTER VII - - - - - - - - - 95
THE WAR PERIOD

CHAPTER VIII - - - - - - - - - 111
THE MAN AND THE MINISTER, DR. ALEXANDER

CHAPTER I

AN OUTLINE OF HISTORY

IT IS a matter of regret to those interested in local history that the march of progress of our city has trodden under foot the most part of her antiquities. There is the notable exception of the Block House, and of a few other reminders of the earliest period, such as the site of the First Church, held in continuity since the year the city was planned. But for the other pioneer landmarks we are dependent on "lively pictures of the mind," aided by descriptions and woodcuts that appear on the pages of old records. Some great cities are fortunate in the survival of ancient buildings, fortifications, walls and monuments. At the heart of modern Rome is a group of arches and temples of the period of the Republic and the Empire. Modern Athens is dominated by the Parthenon. The new Edinburgh looks across into the face of the Old Town. But as utterly as the grass buried under the dead paving stones has the logtown at the head of the Ohio vanished. As an offset to this ephemeral work of man, nature has preserved unchanged the scenic outlines of hill and river within which the drama of war and settlement was enacted, so that the historic imagination is able to set the stage again.

From 1754, when Contrecour stopped the building of the fort at the Point by the little body of British troops, until 1758, when the Forbes expedition reasserted that claim, fierce battles were fought between British and French at brief intervals and with varying fortune for this gateway to the West—the richest prize of the continent. It was the victors in that contest

who founded the city on the ruins of Fort Duquesne, and a few years later organized the First Church.

It is a notable fact that six of the first trustees belonged to the army of Washington. They were General James O'Hara, Major Ebenezer Denny, Major Isaac Craig, Colonel Stephen Bayard, Colonel John Gibson, and Captain John Wilkins. The ashes of the fort were still smoldering when Rev. Charles Beatty preached the first sermon on the site of the city and west of the Alleghanies. From that time there was a group of Presbyterians who assembled for public worship, with occasional preaching by Duffield, McClure, McMillan, besides that of the garrison chaplains. In 1784, in response to a "supplication for supplies," the Redstone Presbytery, that had been erected in 1781, appointed Rev. Joseph Smith to preach in Pittsburgh on a Sabbath of that summer, thus recognizing, or establishing, a presbyterial relation. The appointment was fulfilled in August of that year. No other notice of organization is made in the presbyterial records.

In October of 1785, Rev. Samuel Barr, a licentiate from Londonderry, Ireland, became the first pastor and began his ministry. He was born on February 4th, 1751, and received his collegiate and theological education at the University of Glasgow. His pastorate continued until 1790. Subsequently he was pastor at Newcastle, Delaware, where he died on the 31st of May, 1818.

There were, in particular, three far-reaching events in the period of Mr. Barr's service, in each of which he bore an important part, namely, the incorporation of the church by an act of the legislature; the securing from the Penn heirs, on a nominal consideration, of the two and one-half lots on Sixth Avenue, on which the present Church stands; and the building of the

This Indenture made the twenty fourth Day of September in the Year of our Lord One Thousand seven hundred and eighty seven Between The Honorable John Penn Junior and John Penn of the City of Philadelphia in the Commonwealth of Pennsylvania Esquires Proprietaries of Pennsylvania of the one part and the Trustees of the Presbyterian Congregation of Sellsbury and the County thereof in the County of Westmoreland on Juniata of the other part Witnesseth That the said John Penn Junior and John Penn as well for and in Consideration of the Laudable Endeavours which they have for encouraging and promoting Industry Piety and Religion in general and more especially in the Town of Sellsbury and the Town of New Amsterdam Considerations of Pennsylvania and diverse other good Causes them thereunto moving as by the said Trustees of the Presbyterian Congregation of Sellsbury and the County thereof in the County of Westmoreland duly Sworn doth and every of them doth severally and respectively acknowledge Have given granted bargained and sold released and confirmed And by these Presents Do give grant bargain sell release and confirm unto the said Trustees of the Presbyterian Congregation of Sellsbury and the County thereof in the County of Westmoreland their Successors and Assigns All that certain certain Lots or pieces of Ground and the one hundred and eighth part of a Lot or Piece of ground being contiguous to each other situate in the Town of Sellsbury aforesaid in Pennsylvania One hundred and Fifty feet and in Depth on Sixth Street feet The said two several Lots marked in Colonel Proctor's Plan of the said Town No 130 & No 138 and the said half Lot so part of Lot No 137 Bounded Southwestwardly on the remainder of the said Lot No 137 conveyed for the use of the Episcopal Church Northwestwardly by Sixth Street Northeastwardly by the said Lot No 130 and Southeastwardly by Virgin Alley Together with all and singular the Buildings Improvements Ways Waters Watercourses Rights Liberties Privileges Hereditaments and Appurtenances whatsoever thereunto belonging or in anywise appertaining And the Reversions Remainders Rents Issues and Profits thereof And also all the Estate right title interest property claim and demand whatsoever of them the said John Penn and John Penn as well in Law as in Equity of in and to the same To Have and To Hold the said two several Lots and the said half Lot of Ground and Premises hereby granted or mentioned to be granted with the Appurtenances unto the said Trustees of Presbyterian Congregation of Sellsbury and the County thereof in the County of Westmoreland their Successors and Assigns To the only proper Use Benefit and Behoof of the said Trustees of the Presbyterian Congregation of Sellsbury and the County thereof their Successors and Assigns as and upon the Trusts according to the Tenor and Meaning of an Act of the General Assembly of the Commonwealth of Pennsylvania passed in the twenty fifth year of the Independency of the United States of America entitled "An Act to Incorporate the Presbyterian Congregation at Sellsbury and the County thereof at this Time under the Pastoral Care of the Reverend Samuel Barr" and to no other Use Intent or Purpose whatsoever In Witness whereof the said Parties to these presents interchangeably set their Hands and Seals hereunto dated the Day and Year first above written

Sealed & Delivered in the Presence of us } John Penn jun^r [seal]
John Penn [seal]
Peter Miller
John Spurrier

Sealed & Delivered in the Presence of us } John Penn [seal]
John F. Shaffner
Peter Miller
John Spurrier

Be it Remembered That on the Day of September A.D. 1787 Before me Esq^r one of the Justices of the City of Philadelphia aforesaid came the above named John Penn Junior and acknowledged the above written Indenture to be his Act and Deed and desired the same might be recorded as such In Witness whereof I have hereunto set my Hand and Seal the Day and Year aforesaid

John Penn jun^r [seal]

THE ORIGINAL DEED

log church. On his personal account Mr. Barr purchased the entire frontage on Wood Street, which was transferred to the trustees of the church in 1802.

The log church was built in 1787, the front door facing Virgin Alley, now Oliver Avenue, and a side door facing Wood Street. There is here inserted a copy of what perhaps is the most valuable document in the archives of the church, a photographic copy of the original grant of the property by the heirs of William Penn, taken from the parchment which is still in possession of the church and in excellent preservation.

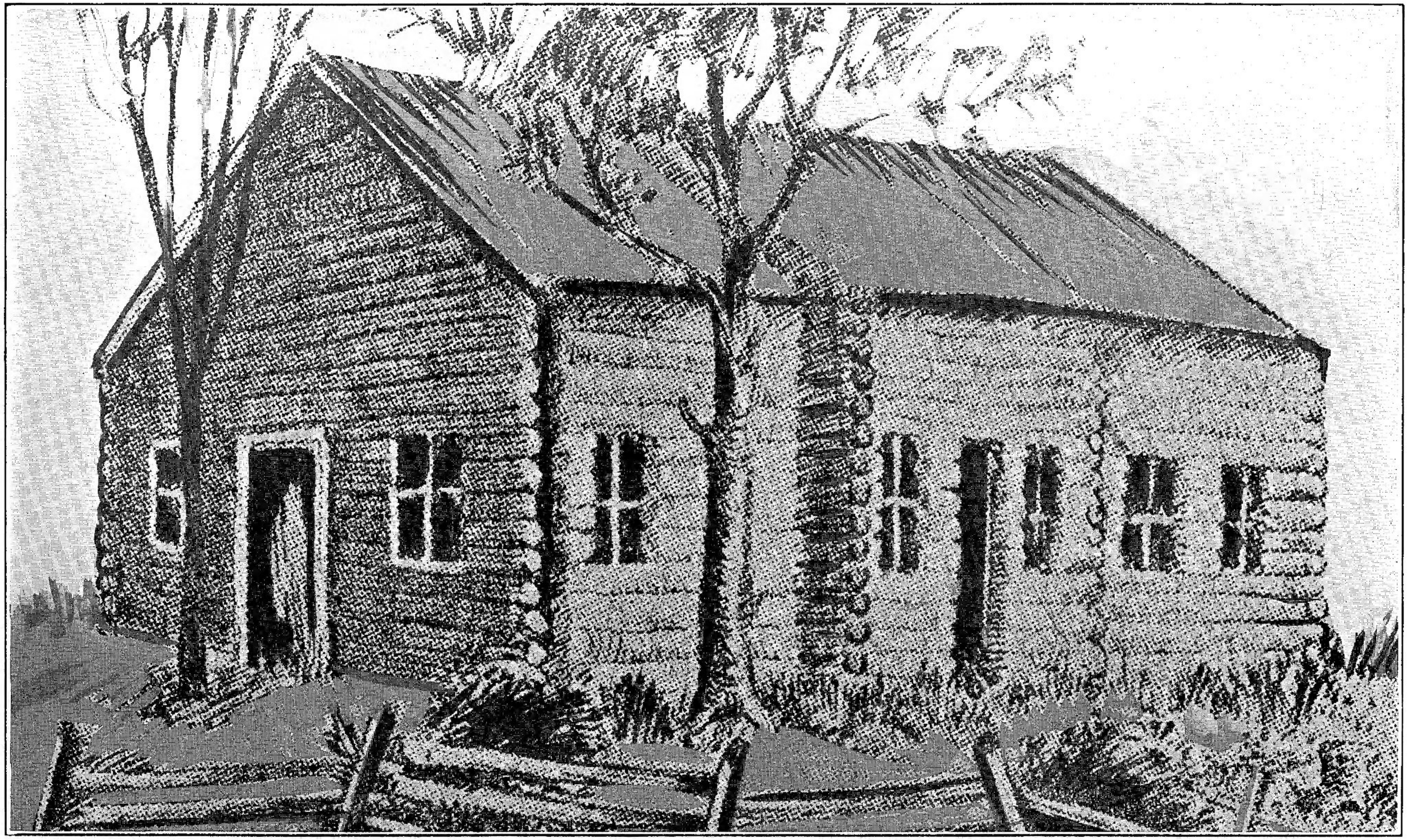
There was a period of supplies from 1790 to 1800. In that year Rev. Robert Steele began his ministry, which continued until 1810. In 1800 he established the Sabbath school. In 1805 the new church, replacing the log one and known as "The Brick Church," was completed. It was fifty feet in length and forty-four feet in width, and fronted on Wood Street. History says of Mr. Steele that he was "undemonstrative, but strong and patient and true to his convictions. He was tall, of excellent manners and pleasant address, with fresh complexion, and wore satin breeches, silk stockings, knee buckles and pumps. He caught the cold which caused his death in a few days, by working at 'a fire' at four o'clock in the morning."

In 1810-1811 Rev. Joseph Stockton supplied the pulpit. He was a famous educator and later founded the First Presbyterian Church of Allegheny.

In 1811 began the long and memorable ministry of Rev. Francis Herron, D.D., which continued until 1851, and as pastor emeritus until his death in 1860. He was born June 28th, 1774, near Shippensburg, Pa., and received his education at Dickinson College, graduating in May, 1794. His personal presence was remarkable, as appears from the engraved portrait of

him on the frontispiece of the Centennial Volume, and from description by his contemporaries. Dr. Paxton, his successor, said of him at his burial, "Few men have ever been favored with a physical organism so dignified and inspiring. His noble, manly frame was tall, muscular, strongly developed, yet compactly knit and well adjusted in its proportions." He was a fine preacher, a sympathetic pastor, of marked piety and great public spirit. He was a trained presbyter and became moderator of the General Assembly in 1827. These and other characteristics and services are nobly expressed in the inscription on the white marble memorial tablet in the vestibule of the church. He died on the 6th of December, 1860, in the 87th year of his age.

Rev. William M. Paxton, D.D., succeeded Dr. Herron, coming to the church in 1851 and continuing in the pastorate until 1865. For the most part of that time he joined to his pastoral duties the teaching of Homiletics in the Western Theological Seminary. He was born near Gettysburg on June 7th, 1824. He graduated from Dickinson College and from Princeton Seminary. His first charge was in Greencastle, Pa. From there he came to Pittsburgh at the end of 1850, being installed on January 28th, 1851. In 1865 he removed to New York City to become pastor of the First Church. In 1883 he accepted the chair of Homiletical and Pastoral Theology in Princeton Theological Seminary, to which he devoted the remainder of his life. He was a great preacher and teacher. His method of preparation of his sermons was unusual. He thought them out not only in their general plan and structure, but even to the sentences and words, while walking to and fro in his study, without a scrap of paper, without pen or pencil.



THE FIRST HOUSE OF WORSHIP—1787

His biographer, Dr. Benjamin B. Warfield, says of him: "His appearance, address and action in the pulpit were those of an Apollo. A more graceful man I have never seen in pulpit or platform. Tall, slender, erect, every motion was easy, natural, dignified, all in perfect taste." His pastorate was one of great power, whose influence is still felt. During his ministry the third house of worship was built, fronting on Wood Street. This building served until 1905.

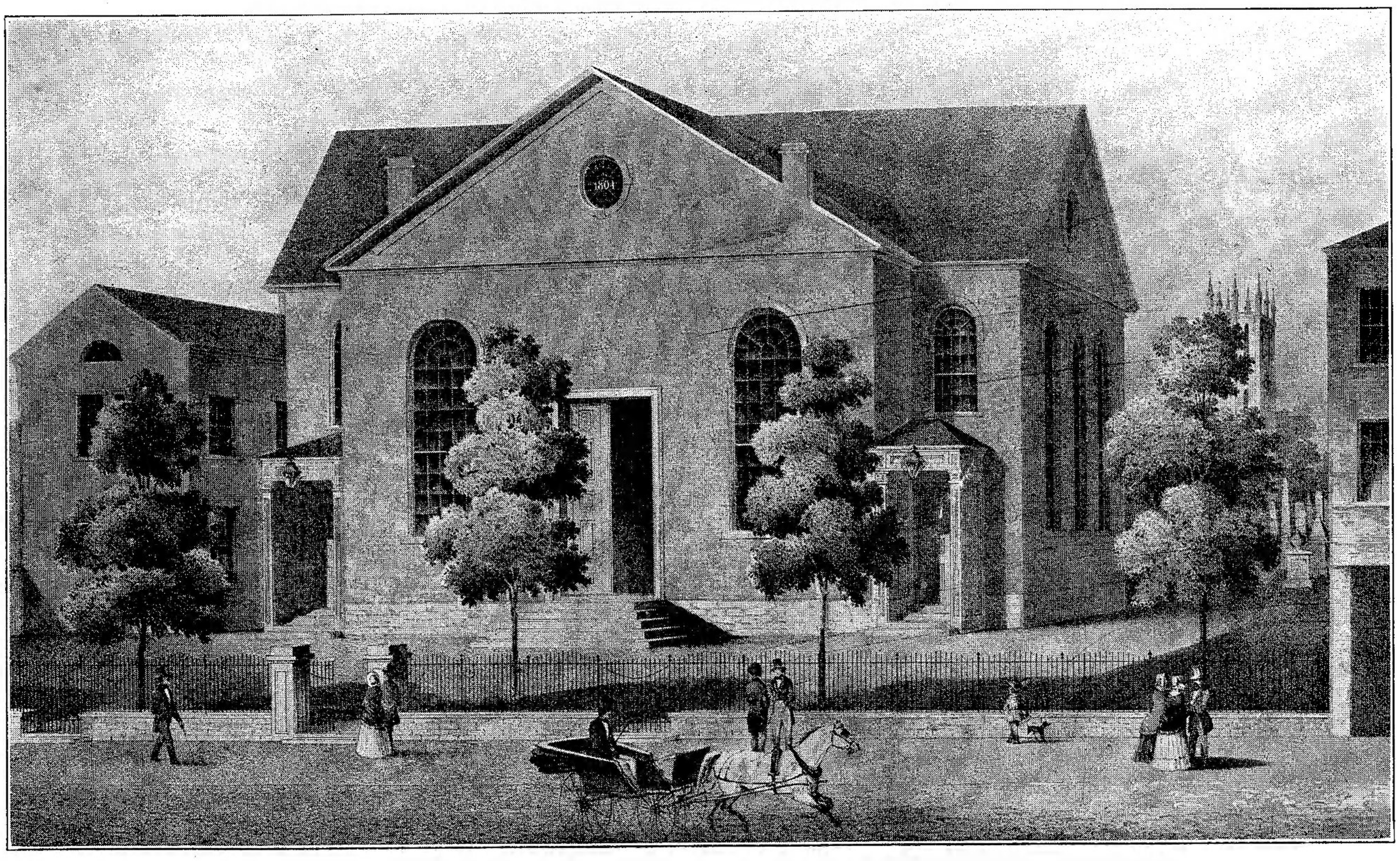
Dr. Paxton was succeeded by Rev. Sylvester F. Scovel, D.D., LL.D., whose pastorate continued from 1866 to 1883, when he resigned to accept the Presidency of Wooster University. He graduated from Hanover College in 1853, from McCormick Theological Seminary in 1857. He was ordained in 1857 by the Presbytery of New Albany. Before coming to the First Church he served churches in Jefferson, Indiana, and Springfield, Ohio. He had a delightful personality, was a fine preacher, an unexcelled pastor, being much beloved. His sermons were spiritual, highly polished, and delivered with great earnestness and in a charming manner. His work as an educationalist, in his administration at Wooster, was as successful as had been his ministry. Among his services to the First Church was his editorship of the Centennial Volume, which was published in connection with the celebration of the one hundredth anniversary of the church. It is a storehouse of reminiscence and historic events, and invaluable among the archives.

During the three years following Dr. Scovel's resignation Rev. S. H. Kellog, D.D., supplied the pulpit with great acceptance in connection with his duties in the chair of Systematic Theology in the Western Theological Seminary.

In 1886 began the popular pastorate of Rev. George T. Purves, D.D., LL.D., which continued until 1892. He was born in Philadelphia, graduated from the University of Pennsylvania in 1872 and from Princeton Theological Seminary in 1876. He was ordained by the Chester Presbytery in April, 1877. Previous to his pastorate in Pittsburgh, he served the Wayne Church in Pennsylvania, and the Boundary Avenue Presbyterian Church in Baltimore. Dr. Purves had a wonderful all-round ability. A good pastor, he excelled as preacher. Crowds came to hear him. His method of preparation was to write his sermons in full, but he went into the pulpit without manuscript or notes, and preached with a fluency and an abandon to his theme that produced a great effect. In 1892 he removed to Princeton to take the Chair of New Testament Literature and Exegesis. Later he had a brief but brilliant career in the pastorate of the Fifth Avenue Presbyterian Church, New York City, where he died while still in middle life.

During an interim of three years the pulpit was filled by a former moderator of the Assembly and an impressive preacher, Rev. James D. Moffat, D.D., President of Washington and Jefferson College.

Rev. David R. Breed, D.D., LL.D., was pastor from 1894 to 1898, relinquishing his charge to occupy the Chair of Homiletics in the Western Theological Seminary. Pittsburgh was his home city. He graduated from Hamilton College and Auburn Seminary. He was ordained in 1870 by St. Paul Presbytery. Before coming to the First Church he had notable pastorates in the House of Hope, St. Paul, and in the Church of the Covenant, Chicago. His work in the First Church had fine success. Tall, of commanding presence, and force of character, his matter thoroughly



THE SECOND HOUSE OF WORSHIP—1805

prepared and at full command, and with dramatic delivery, his preaching attracted audiences that filled the old church in Wood Street. He now spends his winters in Southern California, where his time is filled with preaching and lecturing engagements. Mrs. Breed, also native to the city, whose lamented death occurred last year, in California, had continued in the membership of the First Church, and active in its work, after Dr. Breed's going to the seminary. In the dedication sermon of the present church by Dr. Alexander, tribute is paid to Dr. Breed's clear recognition of the changing conditions, and to the beginnings, during his ministry, "of that movement, which culminated in the policy to which the new church was dedicated."

Associated with this remarkable succession of great preachers was a line of corresponding ability and devotion in the Official Boards, and in the membership, representative of all best and influential forces in the social and commercial life of the growing city. Many of these persons were descendants of the "families of credit" mentioned in the early chronicles, whose names unto the present time have been linked with everything vital and progressive in church and civic affairs.

There were also many far-reaching events in which the Mother Church had her great part, and which show how alert she was toward the needs and opportunities of the Kingdom of God. Among these were the organization here in 1802 of the Board of Home Missions of the Presbyterian Church under the name of the Western Missionary Society and the organization of the Board of Foreign Missions in 1831, as the Western Missionary Society. On high authority the Sabbath school, established in 1800, was the first Sabbath school

in America. The Western Theological Seminary held its first classes in the Brick Church on Wood Street. In that building, also, was organized the Western University, now the University of Pittsburgh. In the First Church, also, in 1809 was determined and consummated the reunion of the "Old School" and "New School" Presbyterian Churches, the delegates afterward marching to the Third Presbyterian Church for the Reunion service.

The present pastorate cherishes with reverence and gratitude these annals that go so deep into the past, finds nothing more wonderful in its own period, and makes this record of its own work and organization, with the hope that it may tell the story of a like fidelity to duty and opportunity, and so may be worthy of the page given it, in the long history of the service and devotion of the beloved Mother Church.

CHAPTER II

THE CHANGING ORDER

ALTHOUGH this record of Dr. Alexander's pastorate in the First Church is not a biography, yet it necessarily involves so much of his personality that it properly begins with a sketch of some chief events in his life.

He was born on April 8th, 1867, in New York City. He is a son of Henry M. Alexander, a corporation lawyer, and a grandson of Rev. Archibald Alexander, D.D., President of Princeton Theological Seminary. His mother, Susan Mary Brown Alexander, was a daughter of President Matthew Brown, D.D., of Jefferson College. The brothers of his father were Professor Joseph Addison Alexander, D.D., of the Princeton Seminary, Rev. James W. Alexander, D.D., pastor of the Fifth Avenue Presbyterian Church, New York City, Rev. Samuel D. Alexander, D.D., pastor of the Phillips Street Presbyterian, now Madison Avenue Church, and Archibald, a physician. Thus on both sides of the house he had a remarkable ancestry. He went to school in New York City, graduated from Princeton University in 1889, and from Princeton Seminary in 1892.

His first pastorate was in the First Presbyterian Church, Long Branch, New Jersey, from 1892 to 1896. His second pastorate was in the Harlem Presbyterian Church, New York City, from 1896 to 1899. The present pastorate began in April, 1899.

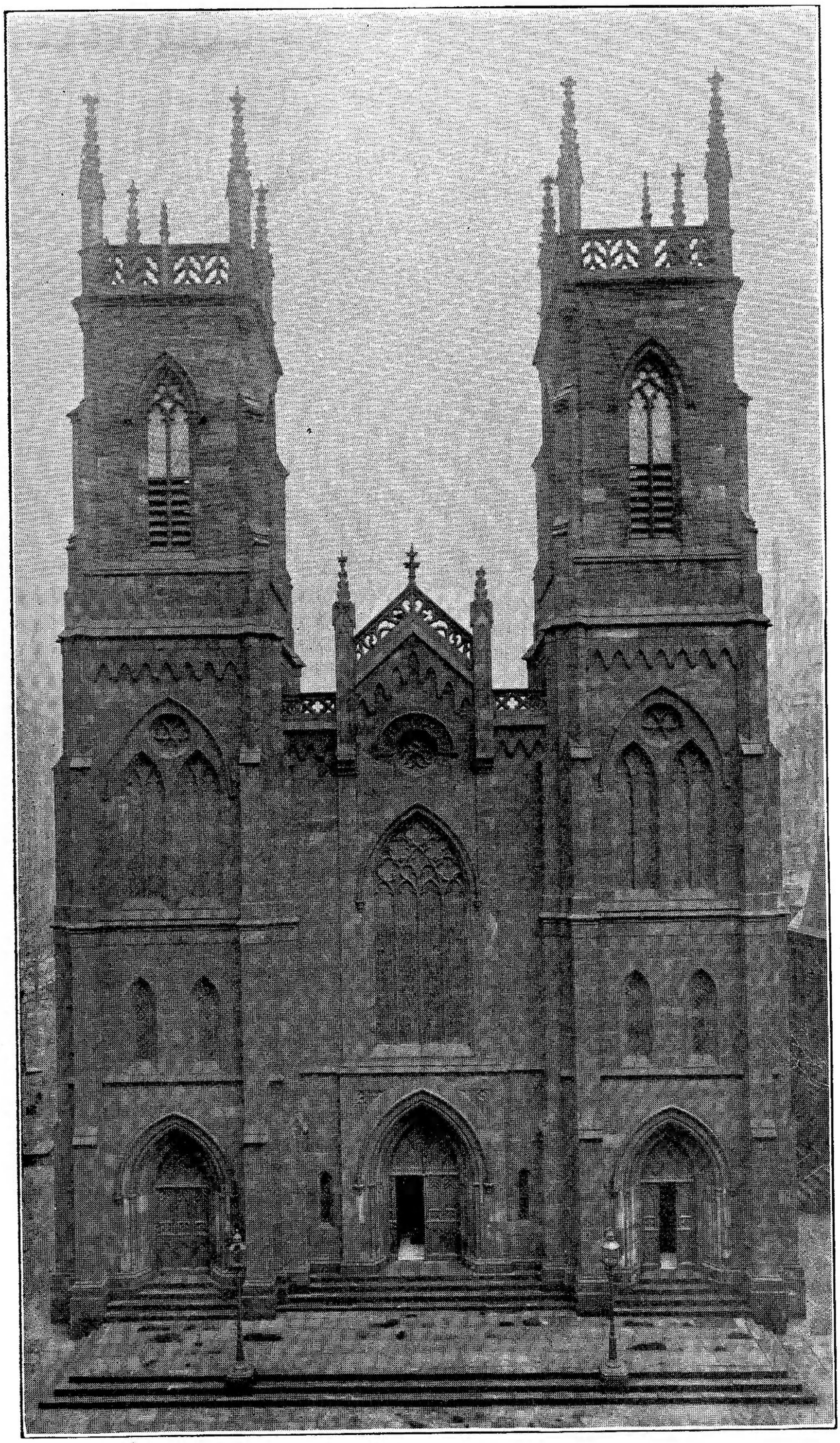
In 1906 he was married to Madelaine Frances Laughlin, of one of the old families of the city and church, whose wisdom, sympathy and appreciation have been his unfailing inspiration in all his life and

work. Their four children are Maitland, aged sixteen, Laughlin, aged thirteen, Madelaine Laughlin, aged eleven, and Charles Beatty, aged eight.

The new pastorate was confronted with the problem of rapidly changing conditions in the downtown district of the city, for which an immediate solution must be found. There could be no better proof of the wisdom of the leadership, and of the fine cooperative spirit of the people, than that out of that difficult situation have developed the marvelous activities and progress, some account of which is attempted in this record, and whose fame and influence have spread throughout the Church at large.

For more than an hundred years the Mother Church, living her life and doing her work within well-defined, traditional lines, had illustrated all the great features of historic Presbyterianism, in doctrine and polity, in character and service. The emphasis had been laid on divine worship, the preaching of the Gospel, salvation by the Cross, and the performance of good deeds, in all forms of benevolence, in His name. During that period there had been little change in the old order of church work and organization. There was need of none. For the most part, the problems were the simple, internal ones arising out of the routine and the spiritual life of a church whose parish had pretty definite territorial limits, whose membership was close at hand, and whose traditions pointed the way to its ideals. The city's original area continued to be residential; it was still the home of the old families, and the church was as accessible as ever.

In these happy circumstances, harmonious and conservative, it had increased in numbers and prestige under the instruction and guidance of a succession of



THE THIRD HOUSE OF WORSHIP, ON WOOD STREET—1853

great preachers of their day. It retained in its membership descendants of families dating from the origin of the church and city, bearing the weight of ancient name and worth, and best citizens of every class and condition, constituting a body of people and a quality of character and opinion that gave the First Church at each stage of its history an outstanding position.

Slowly at first, and then rapidly, the old order began to change. The change came from the commercial and industrial invasion of the residential district in the heart of the city, leading to the removal of the old families to outlying or suburban centres. There was repeated the familiar story of the growth of the modern city—the influx of cosmopolitan population crowding into every nook and corner of the old town. It was such new conditions that had created this problem which the new pastorate must face promptly and wisely, if the Mother Church should maintain her place and influence, or even survive.

Also, the passing of so many families of wealth and position from the downtown district, the colonization of certain areas by the foreigner, the growth of slum neighborhoods, together with the removal of some of the old churches uptown, made an all-the-while larger and more difficult problem for each of the churches remaining in the heart of the old city. If the Mother Church should hold her original site she must have full share of this added burden and responsibility.

It was part of the difficulty of the whole problem that there must be an immediate decision whether the church should stay in its present location or follow the tide of travel eastward, where so many of its people had gone. It can be truthfully said that the decision

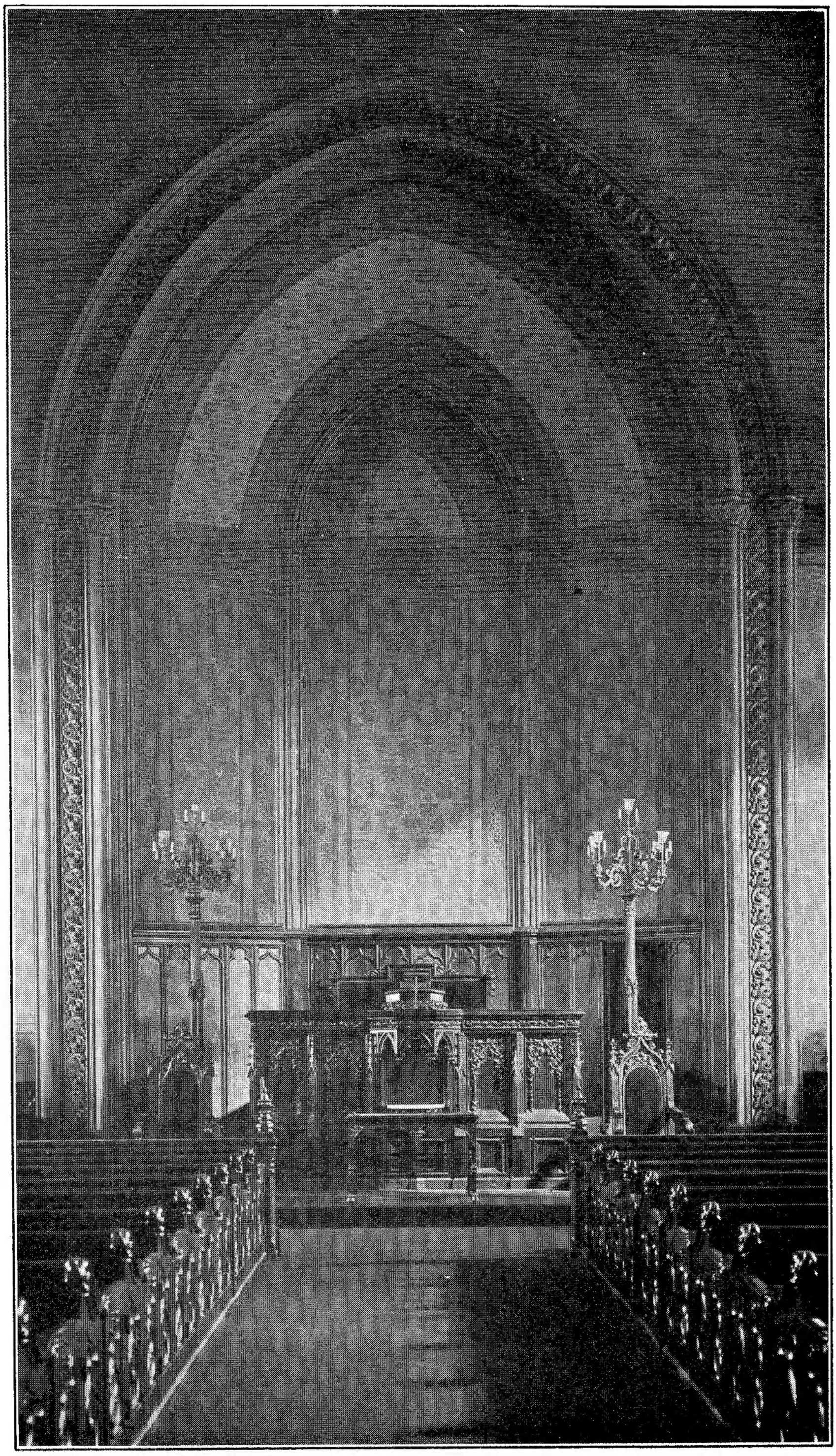
was unanimous to remain in the heart of the city, where its achievements had been made, and where its great call seemed to lie. At this time Henry W. Oliver was beginning his large transactions in downtown real estate, and a lease of the Wood Street frontage for a long term of years was effected for an annual rental of thirty thousand dollars and a large cash bonus, which formed the nucleus of the building fund.

It is interesting to remember that this bonus was agreed upon in so large a sum because of Mr. Oliver's great interest in the objectives and plans for the future, outlined to him by Dr. Alexander during the negotiations for the sale. This rental formed a substantial endowment for the work planned, and for the new building, so necessary for the work of the future. With this ample provision of an adequate fund for the institutional program, and generous subscriptions, in addition to the cash bonus, for the new building, everything was managed so well and with such energy that in 1905 the new church was completed and dedicated, that has so splendidly served as an inspiring place of worship and a centre of spiritual, practical and missionary service.

In the course of the dedication sermon, Dr. Alexander narrated the details of the situation as it had developed in the immediately preceding pastorates, and also the measures taken to meet the new responsibilities, for

"New occasions teach new duties."

This sermon is so invaluable in its description of a great epoch and crisis in the history of the First Church, and as an illustration of the grand spirit in which that epoch and crisis were met, that it is here given in full.



PULPIT IN THIRD HOUSE OF WORSHIP

THE SERMON

Preached at the Dedication of the First Presbyterian Church, Pittsburgh, Pa.
April 16, 1905.

BY MAITLAND ALEXANDER, D.D.

I KINGS VIII: 56, 57, 58.

"Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant.

"The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us.

"That He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers."

Ancient history in many quarters is losing its power. Men are living more in the present and in the future than they do in the past. But history, and particularly history like that which has been made by this Church, is of peculiar power. Like the old family swords made dear by what they represent in patriotism and sacrifice, and like the missionary history of some families, whose records are illuminated with martyrs, blood, the history of the First Presbyterian Church of Pittsburgh is her dear possession. Whatever be her membership, however long the years may roll, whatever changes may occur in her policy or in her administration, nothing can dim her sacred heritage of the past, or cause the names of her founders, and the principles for which they stood, to be forgotten.

There is a great difference between an old and a new church.

A new church, untrammeled by historic associations, or precedents, may plan her course, order her

life, and do her work without restraint or inspiration other than that furnished by herself. She enjoys an independence and freedom that simplify her plans and leave her unhampered by old methods and traditions in her work.

The old church, amid the memories that gather about her, listening to the voices and remembering the deeds of the past, is controlled, animated and inspired by that heritage and that responsibility which come from this legacy of fame and power bequeathed to her by her founders.

We meet here to-day in this new church, but for many these walls fade and the speaker's face is replaced by another's, and they have drifted back into the days and amid the memories of those who have gone. Those who are younger, and who only know the past as history, also feel its spell. We are not in a church of which we are the parents and the pioneers. We belong to a long race of ancestors, upon whose foundation we are building and by whose witness and example we obtain our power to-day.

It would be idle for me to attempt to give even a summary of the history of this Church. From the day when, on this very Sunday, one hundred and twenty-one years ago, the call was made to the Presbytery of Redstone for preaching services in Pittsburgh, until now, this church has progressed along its original lines, and under its racial and religious foundation, with a steady and unimpaired movement.

There are three relations which this church has borne to the community in which it was placed, and which I believe to be the sources of its power.

The first of these has been its doctrinal position.

In the days of its infancy the theological opinion of the men who organized it was that strong, Bib-

lical type of Calvinistic theology in which was laid, not only the foundation of the Presbyterian Church, bu also that of the State.

Through all the succeeding pastorates of the church, the same adherence to the church's standards and to the fundamentals of the church's faith has continued, and has been preached by her Ministers with fidelity and power.

The Bible as the word of God—the vicarious atonement of Jesus Christ the only salvation for sinners—regeneration through the Holy Ghost alone—real conversion as a result of the Spirit's power—the essential need of a holy life—constituted the doctrinal basis of this church on which its superstructure has grown.

In later days, in the midst of the development of what men call the New Theology, in the midst of the devising of a belief in a new God, in the midst of the organization of the new Christianity and a new Institutionalism, this church, in its uttered ministry and in its official faith, has held fast the Biblical, intellectual, practical, comforting doctrines of her founders. We believe in God above all and over all, preserving and governing all His creatures and all their actions, and in Jesus Christ, the only Hope of the world's salvation.

Another of the great sources of strength of this church has been the position which it has assigned to the preaching of the Gospel. The rigorous simplicity of its service, without adornment and without ritual, the exaltation of the Word of God read and preached, has constituted its power.

From the days of Dr. Francis Herron, it has demanded of its ministers, that above all else they should preach, not the literary homilies, nor the political

arguments, nor the ethical maxims of the current day, but the Gospel of Jesus Christ, applied fearlessly and righteously and mercifully to the sins of men.

There is nothing which gives a church the power that its pulpit can give it. All else may be well done, the church may be organized under the best methods, the pastor may be dearly loved, but the preaching is the bond for the whole. I may be allowed, among the examples of great preachers who have occupied this historic pulpit, to select one as exponent of them all. I believe, without comparison with any other, that Dr. William M. Paxton was among the greatest preachers, if not the greatest preacher of his day. To his preaching, and to that of his predecessors and successors of whom he is the type, and to whom he has been the exemplar, this church owes a debt it can never pay.

The First Presbyterian Church also bears a peculiar relation to the city of Pittsburgh. The pioneer church in any community is bound in no small degree to influence that community. The early religious home of a city cannot help having its influence upon that city's life. How far the seed sown here has contributed to the moral, spiritual, and intellectual life of this community no one can tell, but the weight of its opinion, the cumulative power of its membership is felt in ever growing measure in this city. For the unity of the church has made it strong, the fearlessness of its ministry has made it respected, and the weight of its opinion is a potent factor in all that Pittsburgh does.

As the years have gone by this church has undergone a marked change. Geographical changes have altered the church's opportunities; time has affected the church's resources:—one thing, however, remains unchanged, and that is the peculiar devotion and loy-

alty of its members. This church has never known internal dissension, and when once a policy has been agreed upon, it is always carried to a successful conclusion. As one set of opportunities has been withdrawn, those of another character have appeared. As time has passed it was seen that the future of this church lay, not in the conservation of those things which she already possessed, but in the expenditure of her endowment of men, and power and money for the community; not in holding on with tenacity to a losing cause, but engaging in an aggressive movement which should find its solidarity and its strength in the ancient foundations of dostrine and preaching, which should make its work and power and influence in the city effective.

During the past ten or fifteen years a growing condition and a growing problem have confronted this church to be met and solved. Its condition was this:

From being a church situated in the center of the resident portion of the city, it became a church situated in the business portion of the city. Its environment, instead of being the abodes of wealth and social influence, has become the abodes of the poor and in many instances of the vicious. The city itself presented a condition of church life characterized by very little real city evangelization. Pittsburgh has been a city where the conditions demanded it enormously, but whose churches seemed painfully unaware of its need. It demanded preaching, a Sabbath school, a prayer meeting, regular missionary work for its women, and as long as it cared for its own and contributed to the Boards of the Church, it felt that it had done its complete duty. Fifteen years ago there were no churches that maintained their own missions in the needy parts of the city.

Such a concentration of effort, or rather such a lack of effort, such a self-centered policy and such a narrow view could result in but one thing, namely—a stunted life for the churches and a large mass of the population who could not be brought by ordinary means under the church's influence, without evangelization or help. The social problem had to be considered directly in this connection. Could the church perform the difficult task of assimilating all classes and grades of society? What would the effect of this be on the Sabbath school, on the women's societies and the other work of the church? Would the rich and the poor, the socially prominent and the socially obscure, mix? Then, too, the intense conservatism of the church stood in its way. A desire never to change what had been successful in the past was in the minds of many. Lack of information of the needs of the city, lack of knowledge of the power of such a movement, made the church slow to undertake any radical change of policy. But as far back as the pastorate of Dr. Scovel, the question was slowly presenting itself—"What are we to do to maintain the power of this church? What change of policy is necessary to make it what it ought to be? How can the membership be made more interested? How can its life and even its existence be best conserved?"

Dr. George T. Purves, in speaking to one who was afterwards the pastor of this Church, said that "The progress of this city, the change in the population surrounding this church, the new forms of application of the fundamental truths of the Gospel, had to be faced by the church, and the problems presented by them, solved."

During the ministry of Dr. Breed, these questions became more acute, and the beginnings of that move-

ment originated, which have culminated in that policy under which this church is now dedicated.

It is impossible at this time to enter minutely into the evolution of all the work which is now being carried on here. We can only briefly set forth the present conditions of the church and the lines of activity in which it is engaged.

Many years ago there came into the mind and heart of one of the most prominent women of the First Presbyterian Church, the desire that there should be something more done by the church for needy districts. How could the children be reached? What could be done for the boys? In answer to this question she gave ground and a building, purposing that the First Church should maintain a Sabbath school for the needy children of the district in which it was situated. These plans were altered in subsequent years and Miss. Denny's gift was transferred to another department of the church's work. It was, however, the beginning of that movement which is being carried on now by those who succeed her. It seemed the only thing by which the life of this church could be preserved. To develop its resources it was necessary to branch out into larger activities for a greater variety of people, and by a more specific and personal method. Therefore, we stand today in a church which, while it maintains its historic place, its historic power, has added to its work greatly along the lines of practical, missionary and sociological effort.

We can find its beginnings, as I said, quite far back in the church's history, but the work of the earlier pastorates of this church is better known to you than to me, and time permits me to speak only of its growth and work during the past six years.

In 1899 the organizations of the church were in a good, healthy condition, perhaps in a far better condition than one might have expected after so long an interval without a regularly installed pastor. There was a Sunday school numbering about 200, a Young People's Association, the Women's Societies, Home and Foreign, the Women's Christian Association and the regular Sunday and midweek services. It was said that the church was suffering from the loss of many of its strongest and most liberal men, who had been removed by death or whose circumstances had compelled them to withdraw their membership from this church.

It was also said that the power of the Church was gone. That its spirit had died with the men who had gone to their reward. The roll-call of the dead constituted the glory of the Church and that glory was departed. These prophets of ill-omen voiced their creed with a materialistic argument. It was true that the finances of the Church were deteriorating; it was true that the families were moving away; it was true that business and business interests were encroaching. But a Presbyterian Church is hard to kill, and this church's vital flame only needed fresh fuel.

It seemed to the session of the church that the life of the church and its vitality depended on something being done to develop the interest of the membership, and so some of the movements were begun which have so greatly enlarged our usefulness.

I do not think I need to say that these departments have grown through the patient efforts of the men and particularly of the women of this church, from the very beginning. All that was planned was undertaken with a hearty zeal and enthusiastic co-operation. The people seemed hungry to do whatever work was placed before

them, and resources of power hitherto unsuspected were developed.

If we recapitulate the work of the church and chapel, we shall find it to consist at present as follow:

SUNDAY SERVICES

	Church	Chapel
Morning attendance . . .	1,200	100
Evening attendance . . .	1,800	200
Sunday School	400	300
Young People's Association. .	100	50

WEEK DAY MEETINGS

	Church	Chapel
Sewing School	200	200
Mothers' Meeting . . .	100	125
Boys' Brigade	150	100
Boys' Clubs	150	
Girls' Clubs	140	75
Young Women's Club . . .	75	
Industrial Class	100	
Total per week . .	4,415	1,150

It will thus be seen that the church touches nearly 6,000 people every week, and will, I trust, in the future reach 10,000.

The effect of this development has been marked on the life of the church. It has interested a far greater number of people than ever before. Teachers in the sewing school, workers in the clubs and various meetings, have offered their services cordially and have done conscientious and hard work. Members of the church have contributed liberally to its financial support, and it seems to have been only necessary to mention a need to have it quickly met.

The brunt of this work has been borne by the Women's Christian Association of this church, who have, with a persistence and enthusiasm which have been remarkable in the face of the difficulties with which they have had to contend, carried so much of the work to a successful conclusion. It has been gratifying to note that, despite the prophets of ill-omen, the growth of the church has been steady, though not remarkable.

In 1899 the membership of the church proper was 556, and the membership of the chapel 132, making a total of 688, and the total benevolences of the church for the year about $26,000.00.

In 1905 the membership of the church was 807, and of the chapel 216, making a total of 1023, and the gifts for benevolences during this past year were about $46,000, showing an increase for the six years of $20,000, and this in the face of the alleged removals, and curtailment of the church's resources.

The life of the church today, as indicated by the prosperity of its departments, is encouraging. I believe that we are working along the right lines and adapting ourselves, as only a great church can, to its changing conditions.

In speaking of the development of the church's work, I cannot refrain from saying that the central chapel, which was taken under the care of this church and made a part of it during Dr. Breed's pastorate, is growing in prosperity and power, and affords a field for the workers of this church where their interest can be maintained and where they themselves can do a great amount of good.

The actual estimate of our standing today can best be judged by the spirit of progress and new deter-

INTERIOR OF THIRD HOUSE OF WORSHIP

mination for greater and better things on the part of those who have undertaken this new work.

We turn with confidence and expectancy toward the future. No matter what occurs, the support of this church is assured. But this is not enough. We most earnestly want to do an extension work which shall far surpass anything that we have already done. The running expenses of this church, that is, the actual expenditures for the services here, must be met by the congregation by their own gifts, and in this way the church may be free to enlarge the scope and augment the efficiency of its activities. There are in the city thousands of people, especially young men and young women, who have absolutely no relation whatever to the church. Thousands of unshepherded children, thousands of nominal Christians whose real religious vitality is at a low ebb. It is to be the aim of this church to get these under its influence and help. It is most earnestly desired that the progress shall not be retarded. There must be the heartiest and most enthusiastic co-operation by all classes. There must be well matured plans and plenty of help. There must be the largest and most catholic contributions, not only of money, but of influence and sympathy as well.

The day is past when a business involving the expenditure of $80,000 a year can be carried on with six employees. Two hundred employees care for the sick in an average hospital when there are not more than 2100 patients cared for in a week. This church is supposed to care for the souls of nearly 7,000 a week with six paid workers. The day is past when these methods will prove sufficient for the needs of this Cathedral Church.

The building committee have provided an equipment which cannot be surpassed for this extension

work which we are trying to do. We have every facility and every opportunity to gain the confidence of the city. The need is in the organization by which we shall attempt to do this work. It cannot be done on a policy of curtailment or parsimonious economy. This church does not know the meaning of these words.

You demand of its ministry and workers that the building shall be kept open day and evening, that it shall provide social and industrial branches, that it shall maintain Bible classes, conduct clubs, hold Gospel meetings, have three preaching services in one week; hold a Sunday school, maintain missionary work, nurse the sick, provide for the poor, attend the pastoral work of 1,500 people carry on a children's convalescent hospital. It is a splendid list of activities, and I am proud to think of their far-reaching influences. But the end is not yet.

We need a trained woman worker who can organize and maintain clubs among the girls and young women, thousands of whom need their help. This is one of our greatest city problems. We need a man who can do boys' work, and be among the boys for seven days out of seven. We need a corps of conscientious and regular workers for all our departments, who will come to work there, not in the spirit of condescension or patronage, but to be helpful.

We need large hearted men and women who have money to take some one thing—club, society, anything in which they are interested—and be its patron, watching over it, providing paid workers for it, getting themselves to know the charm and power of this kind of work. It is only possible for me to speak briefly of this advance for which we earnestly hope and pray. Its carrying out lies with you, your benevolences and your prayers and your interest.

The salary for a boys' worker $1500
The salary for a trained club worker $1000
The maintenance of one or more clubs at . . . . $250 per yr.
The provision of a farm for a vacation home for women.

This farm or country place where, for a fair sum, proportionate to their salary, young women who depend on their own livelihood, could spend two weeks in summer under the best auspices and oversight, is a greatly needed contribution to our parish resources. It sometimes seems to be a utopian dream, but I do not despair of seeing, at sometime or other, this church carrying on a home or rather a hotel where working women can have a place to live, proportionate to the salary which they receive, and where they can be safeguarded with some of the protection and help, and with some of the comfort of a real home.

It is only in this way that some of the most hidden, but most insidious evils of this city can be dealt with. In what I have said it may be thought that I am going too fast or that I am too radical, but I can only say that sin is also progressing very rapidly, and that every year thousands of boys and girls, young men and young women are irretrievably ruined when it might have been helped.

Thus far I have approached and treated this occasion historically and practically and prospectively. I must speak spiritually now. We are grateful today for past mercies. Through the days of the long past, God has been good, very good to this church. Goodness and mercy have followed her and her members. There are several elements in the satisfaction which we feel today. The first is thanksgiving for the past. The last two years instead of being trying years have

been years of great success. Where we might have expected disintegration there has been construction, where we looked for loss there has been gain. If this is true amid the hampering incidents of uncomfortable quarters and poor surroundings, what should it be when we enter our work here in this church. We enter it, therefore, with unbounded hope. One of the greatest characteristics of this church is its persistency; if our luxury does not spoil us, if our plenty does not beget stinginess and greed, if our prosperity does not beget indolence, we may hope for a great future.

It is an inspiring thing to begin a new era. The faces of all turned toward the morning, the hope of a renewed youth, the stimulus of fresh and larger possibilities and the increasing ability to progress in the work. Why should we not hope? But there must be in our hearts the spirit of humility. "Except the Lord build the house they labor in vain that build it." The tragic fate of those who took to themselves all the glory is fresh upon us. "Is not this great Babylon which I have built?" was the question of a proud fool. "Soul, thou hast much goods laid up in store for many years," was the remark of a conceited and misguided rich man.

If it pleases God to send us possibilities and opportunities they must be met with gratitude, and humility and consecration. The task which we have set ourselves, while not unnecessary is impossible, save as God is pleased to help us. So we enter upon our work in this new church with great encouragement, fearing only our own sins, and lest there be something here which will drive away the Holy Ghost, the source of all Power.

As we began we close. We dedicate this Church, and with it ourselves, anew and afresh, to Almighty

God; to His worship and service, to the cause of His kingdom, to the salvation of the men and women of this great city, through the Cross of Christ.

We dedicate it to the care of little children and the comfort and consolation of the aged. We dedicate it as a refuge for all the storm-tossed, a shelter for the shelterless—as a great rock for rest for the weary, and as a stream for the refreshment of the thirsty. And this we do for Christ's sake. "Who came not to be ministered unto but to minister and to give His life a ransom for many." Among whom we pray we may all at last be found.

In such fine spirit of consecration to the great task providentially assigned, was ushered in the new order. It did not break with the long and honored past; it carried over the conservative forces that had made the old day splendid; it turned all adverse conditions into a basis of larger opportunity. Perhaps history will give to the faith, courage and wisdom that marked the period of transition, from which have flowed such magnificent results, the honor of chief place among the high achievements of the pastorate.

The church building fulfills, in beauty, stability and utility, all the essential conditions of the art of architecture. As the First Church of the city it is Ecclesia Mater—the primitive designation of a Cathedral. There needs no bishop's throne to make it a Cathedral Church. Besides, in its use and services it answers closely Bishop Stillingfleet's description of the Cathedral function, "Where worship was to be performed in the most constant manner, with a number of ecclesiastical persons to do all the offices, such as prayer and sermons and sacraments, kept up daily." The architecture has the grandeur appropriate to such character and use.

The ascent from the street, by the stone stairway, is made in the full view of the noble facade. Between the two towers is the great stained window with its elaborate bar-traceries. The towers, square and lofty, with windows and open-work far up toward their tops, express the old purpose in a tower, strength and vigilance. Pinnacles rise above them. Indeed, pinnacles, in true Gothic style, are everywhere in evidence—rise from the street-wall, swarm along the eaves of the high-pitched roof—aerial spires with the effect of beauty and aspiration.

This impression of grandeur is sustained by the interior. The walls are of wrought masonry. Galleries run above the aisles, and above nave and aisles rises the high vaulted ceiling, showing the cross-framing and supported by the long, round arches that rest on the capitals of the clustered Corinthian columns. The long, galleried chancel lengthens the vista. Great doors shut it off from the nave, except when the attendance overflows the body of the church. On the rich, colored windows that let in "dim religious light," are symbolic figures of angels and saints, and scenes in the blessed life of Christ. On bronze and marble tablets and windows are inscriptions memorial of names of dear departed ones, who had served and worshipped here. Four of the former pastors are thus remembered. Where nave and chancel meet are the reading pulpit, loving memorial of Jacob Painter and Mary Hays, his wife, and the preaching pulpit, loving memorial of Mary McMasters Jones: the former of white sculptured stone, low, square and columned in red marble; the latter of white carved stone, rising by a massive curved stairway, with balustrade and open work, and attached to the north wall of the nave. High above the pulpits is a rose window; while beyond them, in

the far gable of the chancel, a great window glows in the brilliant western light.

The church is a Cathedral, no doubt, with the old-world mass and beauty and sublimity.

The hour for service arrives. The organ in its loft awakes at the touch of the master; its tones fill the vast space, and join their melody to the harmony of the building, for music and architecture are the most closely allied of the fine arts in their application to religion. The choir-voices sing their inspiring anthem. The great congregation joins in the hymns. The preacher from his high pulpit brings the earnest, divine message. All in all, it is an office of devotion that before it is concluded has laid its spell upon the worshippers, and here and there, to one fully attuned to the spirit of the hour, it has given the very peace of God. Here, since the dedication in 1905, have assembled vast congregations that overflow into the chancel, and at times crowd all the galleries and their stairways.

There was a memorable Good Friday, when so great a multitude thronged to the service that many could not enter. The atmosphere was charged with the emotion of the event commemorated. The solemn organ and anthem strains expressed the wonder of suffering divine love. The voice of the preacher rose and fell in sorrow's cadence. Faces were strained to listen. The eyes of some were streaming tears. They had been brought as near as could be to that

"Green hill far away
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all."

A service at Westminister or St. Paul's could not have stirred a more tender remembrance of the Lord or a more grateful love of Him.

BUSINESS WOMAN'S NOONDAY CLUB

CHAPTER III

ORGANIZATION AND WORK

AFTER the manner observed in the year-books, the church organization and work will be described in two chapters, in which its two departments, equally essential and vital, will be considered in as clear and orderly a way as practicable.

The present chapter will treat of the ecclesiastical and corporate organization.

While, in this country, church and state are separate, yet each individual church has a two-fold relation: on the one hand to the superior ecclesiastical court, by whose power it exists, and to whose authority it is subject; on the other hand to the state, by which it is incorporated. In the truth it teaches, and in all its spiritual functions, it is responsible solely to its own higher courts. Its corporate relation to the state concerns only the custody of its property and the management of its temporalities. How admirably the Presbyterian system works, with what loyalty to the superior authority, and with what freedom of local initiative, is finely illustrated in the history of the First Church, that in full allegiance to presbytery, synod and General Assembly, has introduced and operated so many new phases of service to the community and the Church at large.

For this broad and effective use of liberty within an unimpeachable loyalty, the church owes much to the wisdom of those who, as elders and trustees, have controlled the organization and its work, and to the devotion of all who have given labor of love in the various societies and individually.

From the first there has been a notable line of elders. In the absence of sessional records up to

1818, the names of the elders as belonging to the first families are a sufficient guarantee of their faithfulness. When we reach the recorded minutes we are at once in an atmosphere of authority. How seriously those early members of the session took their office of ruling elder appears in an almost continuous exercise of discipline, and with all the solemnity and severity with which the historic Scotch session administered the law of the kirk. From that time on, although with a milder rule, the elders in each generation, by their unmeasured devotion and exemplary life, had a large part in shaping the character of the church. It is to them as much as to the pastors that are due the unity and peace unbroken and the unshaken allegiance to the evangelical faith and historic Presbyterianism, so that the church has never been touched with a breath of suspicion of doubt or disloyalty. It is a splendid fact to remember in the present time of religious unrest.

The existing large and representative body of elders admirably sustains this fine tradition. They have the same interest in the church life and work the same fidelity and capacity to "rule well." Their sympathy with all the regular and auxiliary activities, and cooperation with the program of the pastor, are invaluable as giving unity and power to the entire church life and work.

In the twenty-five years of this pastorate, eighteen of the session have passed to their reward, twelve of these after long service as elders, and six of them having reached the advanced age of eighty years or more.

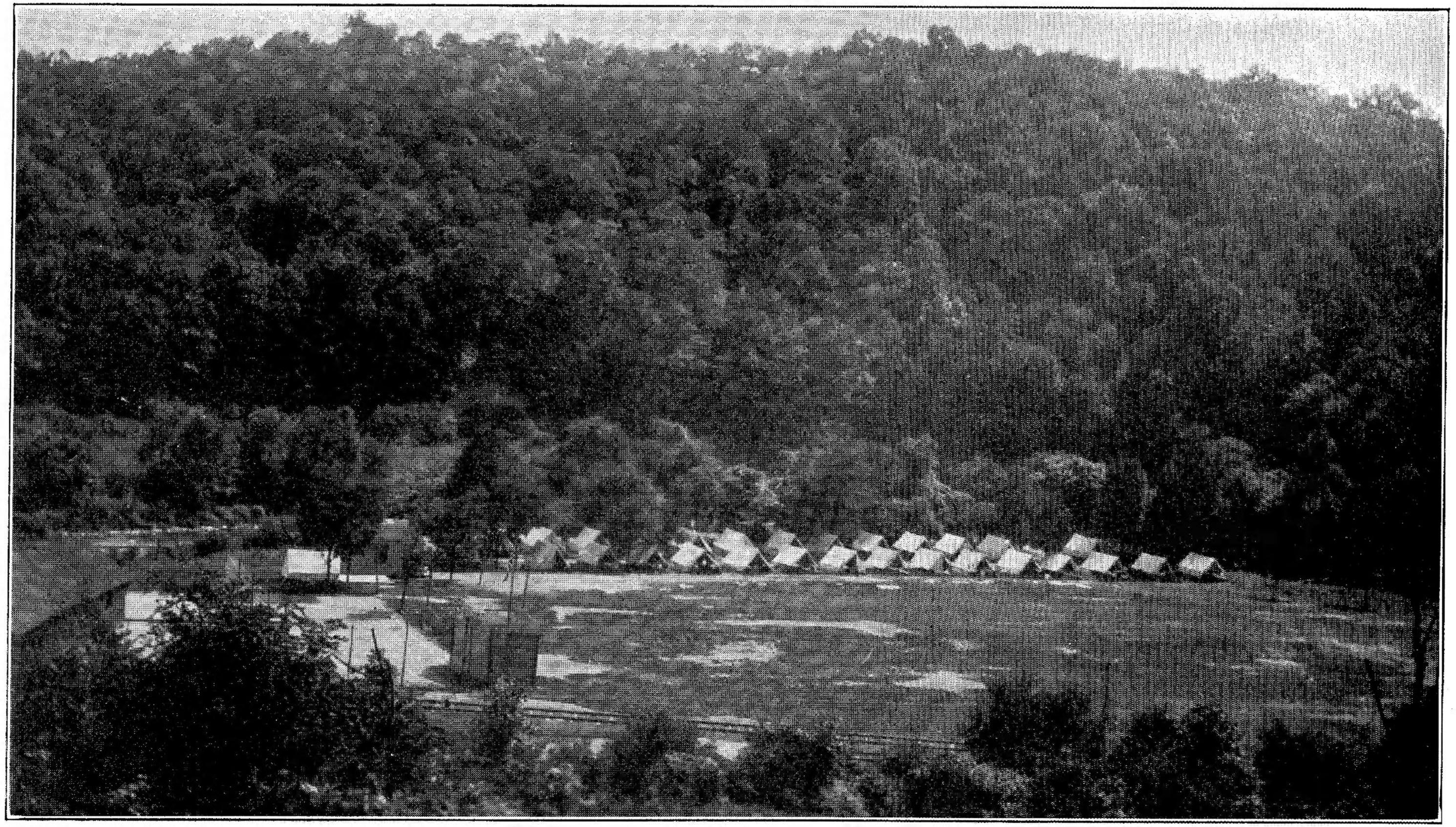
In another department of official service, and yet charged with an equal responsibility, the trustees have made a good record in the care of the temporalities.

For, in this phase the church is a creature of the state and subject to its laws, and operates like any other business, except that it has no purpose of profit. It is at this point that trained capacity of affairs comes into the service of the church. The First Church has been able to command ability and management of the first order, without which it would have been impracticable to finance and direct its large enterprise in the regular and institutional work. The foresight that secured the location on Sixth Avenue and purchased the Wood Street frontage, the tenacity that through times of financial stress held on to this strategic site, have been repeated, in some form, in each period of the history of the church, and notably in the management that secured the erection of the present building together with a fine endowment for work, and in the creation of a system for the conduct of business that admirably solves all financial problems as they arrive. One of the great services of the board of trustees was the organization of the business and financial departments of the church work in the form of a centralized system of treasurer's accounts and of all the church records, rolls, historical matter, filings; which organization was made possible by the ability, hard work and financial experience of Samuel Bailey, Jr. Mr. Bailey was president of the board, 1919-1923.

The Sabbath school, which was founded in 1800, and on high authority was the first in America, has always been a prominent feature of the life and work of the church. It now has the largest attendance in its history, and its work is carried on with great enthusiasm and efficiency. That it should have such growth in the downtown section of the city is remarkable, and is further proof of the vitality and aggressiveness of the church organization. The pastor has been

the superintendent for twenty years, and conducts it on the theory that Bible study is the foundation of Christian knowledge and service, and should therefore have a conspicuous place on the program of the Sabbath service, and that it affords him an unrivaled opportunity of coming in touch with the young people and children of the congregation. It meets on Sabbath at 12:15 o'clock, following the public worship, and overflows the capacity of the Sunday school room. The men's Bible class occupy the rear of the church proper. From the stroke of the bell the school goes with the liveliest interest. There is no lagging or indifference. There is no waste of time or effort. Everyone is eager as the program moves through spirited singing, brief reports, competitive figures and a half-hour intensive study of the lesson. A real Bible study is stressed, rather than a technical organization. There are three departments with teachers selected for their fitness and ability. There are ten Bible classes. There is a standing rule of the Bible classes, regarded as so important that it appears in the Year-Book in italics, that no one is ever graduated from them. The rule rests on the solid ground that no one can be too old to study the Bible.

The Young People's Society has a great opportunity in a church that specializes in work among young people. It holds an interesting religious service every Sunday evening, and a business and social meeting in the chapel the third Monday of each month, which is very much enjoyed, as the social committee furnishes a splendid dinner and entertainment. Among the outside activities of the Society are occasional meetings in hospitals and children's homes, a prayer-meeting at the Home of Incurables on the third Friday of each month, and missionary work, including the discussion of missionary subjects, the assemblage of missionary



SUMMER CAMP AT INDIAN CREEK—GIRLS, JULY—BOYS, AUGUST

books in a library, and the solicitation of contributions to mission work in home and foreign lands.

One of the great historic features of the church life has been the continuous Missionary interest and work. The Board of Home Missions of the Presbyterian Church had its origin in this church in 1802; and the Board of Foreign Missions in 1831. The Women's Home Missionary Society of the First Church is now 89 years old, and has rendered a wonderful service among the masses in the city as well as in the Home Mission field, and among the Freedmen. The gifts are voluntary and most generous. Each year boxes are packed and shipped to home missionaries. The interest and zeal in all the forms of this work have been maintained from year to year. The total amount contributed during the past year is $4,909.75.

The Woman's Foreign Missionary Society is in the fifty-third year of its life and service. Throughout this long period it has not faltered in its enthusiasm or liberality. All its work has been done in a spirit of devotion to the needs of the heathen lands, and in loving response to Christ's direction to teach His Gospel to all people. The watchword with which, in a recent Year-Book, the Foreign Mission report expresses the Society's faith and consecration is, "Therefore, with praise in our hearts and upon our lips, let us go forward in the strength of our Lord to bear our part in the accomplishment of His work." The total amount contributed during the past year is $18,294.87. This amount includes the Memorial Buildings at the Mission Station, Peng Yang, Korea, erected in memory of Mrs. John W. Chalfant, Mrs. Wm. A. Robinson and Miss Jane F. Brooks.

The New Century Mission Band is composed of young women of the congregation and the Sunday

school who are not connected with any other missionary organization. It has had a fine leadership, and is one of the most active organizations of its kind in the presbytery. It was organized in 1905 with ten members. Its present membership is 75. The sum raised for missions by the Band last year was $2,406. It also gives substantial help to other institutions, including the Cresson Sanitarium and Coraopolis Training School, supporting a room in the Sanitarium and in the Training School. The regular meeting is held twice a month and dinner is served at 6 o'clock, giving an hour for social fellowship before the devotional meeting.

Under the supervision of this Band are "The Little Light Bearers." Record should be made here of this organization, as its membership is made up of children of members of the New Century Band who thus early are introduced into the missionary spirit and work of the church.

"The Men of the Frogs" is a social and religious organization comprised largely of members of Class C, of the Sunday school. They hold two meetings each month, on Monday evenings. Current topics and religious questions are discussed. The organization is complete with committees for various duties, the program committee furnishing the program for the entire year. Two banquets are held each year, to which the wives of the members are invited. It is a real practical brotherhood, the members being deeply interested in one another's welfare. The organization holds itself ready at all times to respond to any call of any kind for service of the church.

The Alexander Auxiliary Missionary Society is composed of young business women of the congregation. Its contributions last year reached the total of

$840. This money was sent to national and foreign missions. One member of this organization spends a part of each year teaching in the Mountain country at Wooton, Kentucky. This society makes a contribution toward her support. One feature of their work is the Christmas box carefully prepared and sent each year to the workers and children at Wooton.

"The Westminster Girls' Band" organized in the year 1923, provides opportunity of missionary work for girls of the Sunday school and the church. It has had a remarkably rapid growth, and in addition to its regular missioary program, gives help to various organizations of the city, that are doing religious work. All its activities are marked by enthusiasm, and its contributions pass through the regular missionary channels.

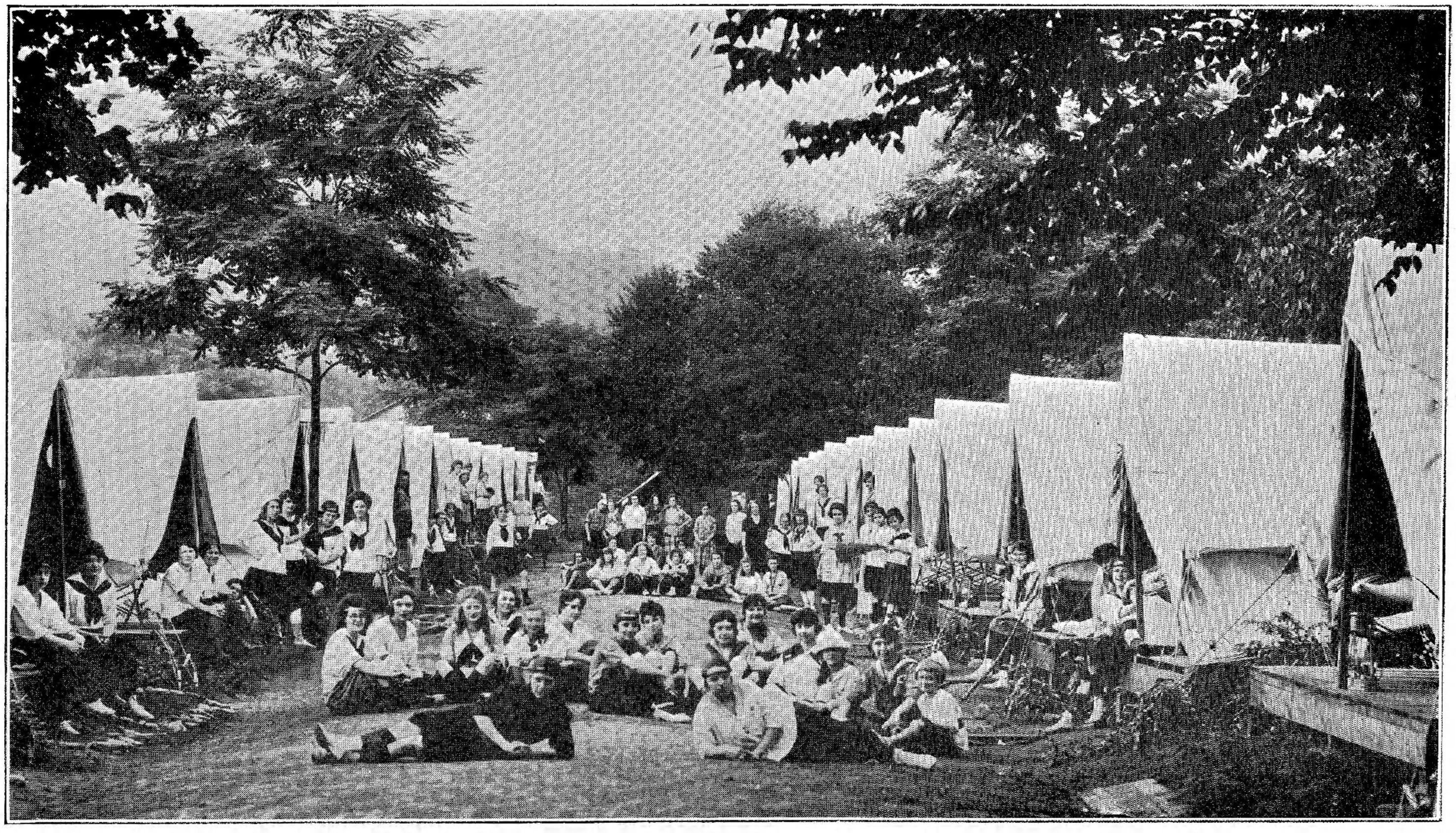
The Men's Organization is composed of a large membership from the church, and is organized and conducted on a foreign missionary basis, of which the special feature is the support of Peng Yang Christian College, Korea. To this important work in Korea, this organization contributes $3500 annually, aside from their gifts through the regular church channels of benevolence. One public meeting is held each year whose features are a dinner, an address by some foreign missionary home on furlough, the election of officers, after-dinner speeches, and the transaction of routine business. The other work of the year, such as the gathering of the pledges, is in the hands of the executive committee.

Music, of the finest artistic and spiritual quality, is one of the attractive and inspiring features of the First Church worship. It is not possible to overestimate the value of the contribution of organist and choir

to the Sabbath service. John A. Bell, for twenty years an elder and for forty years organist and choir-director, is the presiding genius in all that outpouring of noble strains of sacred music in the church's high offices of devotion. Of this service the pastor says, "No one thing has contributed more to the results of the public worship of the church than the interest, taste and evangelical enthusiasm of the Musical Director."

The Church Staff is, in every way, as impressive in numbers and quality as the list of dean, canons, prebendaries, vicars, of a cathedral. With some changes in its membership, through removal, it has maintained a high standard of fidelity and efficiency in all the program and work of the pastorate. This fine service is appreciated by the congregation, and in the recent pastoral letter in the Bulletin received the following splendid commendation from the pastor: "In this last letter of the year I want to bear my testimony to you, regarding the efficiency and consecration of the staff associated with me in the work of the church. The general aspects of their work are known to you, but you would hardly know the unity of their effort, their unremitting labor, their one great aim to set forth Christ, unless you came as intimately in touch with them as I do. In the life of this city they are important factors, in the work of this church they bear the heaviest load, and they deserve the thanks and appreciation and prayers of all the people."

In particular there must be made record of the service of Rev. William A. Jones, D.D., who for nine years has been associate minister, relieving the pastor of many of the routine burdens, always in close touch with the work, and by his geniality, judgment, enthusiasm, and loyalty, rendering an invaluable service to every part of the church life and work.



A STREET IN CAMP

THE CHURCH STAFF

MAITLAND ALEXANDER, D.D., LL.D. ..... Minister
Residence 920 Ridge Ave., N. S., Pittsburgh, Pa.
Telephone, Grant 0854

REV. WILLIAM A. JONES, D.D. ..... Associate Minister
136 Orchard Street, Knoxville
Telephone, Lafayette 0114

REV. ROY M. KISKADDON ..... Assistant Minister
1411 Mervin Ave., Dormont
Telephone, Lehigh 3248-R

MR. EDGAR W. MARTIN ..... Sabbath School Missionary
1316 Lincoln Ave., Topeka, Kansas

REV. JOHN H. PATTERSON ..... Home Missionary

MISS CATHERINE M. KOHNE ..... Home Missionary

MRS. JOHN D. BIGGER ..... Foreign Missionary of Women's Society

REV. J. MORTON ESPEY }
MRS. ESPEY } ..... Foreign Missionaries
Presbyterian Mission, South Gate
Shanghai, China

JOHN A. BELL ..... Organist and Musical Director
Iroquois Apartments, Telephone, Schenley 4634-R

ROBERT J. GIBSON ..... Clerk of Session
Granite Building, Sixth Ave. and Wood St., Pittsburgh
Telephone, Grant 3402

MISS HENRIETTA LEES ..... Sabbath School Secretary
920 Western Ave., N. S. Pittsburgh
Telephone, Cedar 3114-J

WILLIAM A. ROBINSON, III ..... Treasurer
First Presbyterian Church, Pittsburgh

MISS MILDRED L. ELLIOTT ..... Assistant to the Treasurer
123 N. Dithridge St., Pittsburgh, Pa.
Telephone, Schenley 6189-J

MISS REBECCA L. DALZELL ..... Clerk
507 Kelly Avenue, Wilkinsburg, Pa.
Telephone, Franklin 6845-R

MRS. JOHN A. CRAWFORD ..... Church Missionary
Residence, 1209 Fayette St., N. S., Pittsburgh, Pa.
Telephone, Cedar 1999-M

ELLA M. SCHEIDY, R. N. ..... Church Nurse
1007 Western Ave., Pittsburgh, Pa.
Telephone, Cedar 0939

MISS ELSIE M. GOETZINGER ..... Club Secretary
1449 Elm St., Wilkinsburg, Pa.
Telephone, Franklin 7688

MISS HARRIET BARKER ..... Ass't Club Secretary
1525 Shady Ave., Pittsburgh
Telephone, Hazel 3346

MISS CLAIRE PATTERSON ..... Dietitian
628 Aiken Avenue, Pittsburgh, Pa.
Telephone, Schenley 1303-R

MR. ARTHUR C. LINDSLEY ..... Physical Director
458 Belonda St., Pittsburgh, Pa.
Telephone, Lafayette 3342-R

ANTON DEDEN ..... Janitor, Church

FORMER MEMBERS OF THE MINISTERIAL STAFF

ROBERT A. BOICE, of New York City.

FRANK E. SIMMONS, Pastor of Westminster Presbyterian Church, Brooklyn, N. Y.

GEORGE J. RUSSELL, Pastor of the Second Presbyterian Church, N. Y. City.

FRANK H. STEVENSON, D.D., Pastor of the Church of the Covenant, Cincinnati, O.

JOSEPH F. CLOKEY, D.D., Pastor of the First Presbyterian Church, Salina, Kansas.

H. VERNON BAKER, Chaplain of the City Home, Pittsburgh, Pa.

W. J. CLAUDY, D.D., Pastor of the Watson Memorial Church, Pittsburgh, Pa.

HENRY A. STROCK, Pastor of the First Presbyterian Church, Greensburg, Pa.

T. STACY CAPERS, Pastor of the First Presbyterian Church, Hollidaysburg, Pa.

BURLEIGH CRUIKSHANK, Pastor of the Westminster Presbyterian Church, Steubenville, O.

WILLIAM R. VAN BUSKIRK, Ph.D., Pastor of First Presbyterian Church, Uniontown, Pa.

THE CHURCH SESSION

MAITLAND ALEXANDER, D.D., LL.D. ..... Moderator
ROBERT J. GIBSON ..... Clerk

FRANKLIN B. MILLER, M.D.	H. HUGHART LAUGHLIN
JOHN A. BELL	WALTER S. McCHESNEY
WILLIAM F. DALZELL	FRANK L. TODD, M.D.
FRANKLIN D. THOMPSON	GEORGE R. AUFDERHEIDE
ROBERT D. CLARK, JR.	BIDDLE ARTHURS
HARRY J. PEAIRS	ROBERT L. JAMES
ROBERT J. GIBSON	THOMAS D. McCLOSKEY
JAMES E. McGEARY	WILLIAM P. WITHEROW
FRANK C. OSBURN	HARMAR D. DENNY, JR.
SAMUEL M. SHELLY	JOHN E. WOODS
EDWARD P. IRWIN	JOHN W. HUTCHISON

ELDERS DECEASED DURING THE PASTORATE ACCORDING TO DATES GIVEN BELOW

THOMAS P. DAY ..... July, 1899
WM. A. ROBINSON, President ..... Nov., 1902
ROBERT C. MILLER ..... April, 1905
CHARLES E. SPEER, President ..... May, 1905
DR. RICHARD HERRON ..... April, 1910
CHARLES E. RUMSEY ..... Feb., 1911
JAMES L. MARSHALL ..... Mar., 1911
ELMER ELLSWORTH CADDES ..... April, 1912
DR. HAMILTON K. BEATTY ..... Oct., 1913
EDWARD PAYSON LOY ..... July, 1914
JOHN C. McCOMBS ..... Dec., 1915
SAMUEL EWART, President ..... Nov., 1915
CHARLES HOLMES ..... July, 1916
SAMUEL A. ESPEY ..... Dec., 1916
JAMES LAUGHLIN, JR. ..... Oct., 1919
ROBERT S. DAVIS ..... Nov., 1919
SAMUEL A. RANKIN ..... Jan., 1924
DR. MOORE S. McKENNAN ..... Jan., 1924

THE PASTORATE OF DR. ALEXANDER

THE CHURCH CORPORATION

FREDERICK C. EWART ..... President
GEORGE R. AUFDERHEIDE ..... Vice-President
HARMAR D. DENNY, JR. ..... Secretary
WILLIAM A. ROBINSON, III ..... Treasurer

TRUSTEES

J. PAINTER, JR.
CHARLES A. PAINTER
FREDERICK C. EWART
WILLIAM A. ROBINSON, III
GEORGE R. AUFDERHEIDE
ARTHUR W. BELL
HARMAR D. DENNY, JR.
H. HUGHART LAUGHLIN
LEWIS A. PARK

TRUSTEES DECEASED DURING THE PASTORATE ACCORDING TO DATES GIVEN BELOW

CHARLES H. ZUG ..... Oct., 1910
JAS. D. THOMPSON ..... Nov., 1911
HARMAR D. DENNY ..... Oct., 1918
ALEXANDER McCLURE ..... Aug., 1919

THE CHOIR

MISS MARGARET SPAULDING ..... Soprano
MRS. ALBERTA MURRAY BAKER ..... Contralto
WILL A. RHODES ..... Tenor
FREDERICK AYRES ..... Bass
JOHN A. BELL ..... Organist and Choir Director

CHURCH ORGANIZATIONS

1. Woman's Home and Foreign Missionary Society.
2. Woman's Work Society.
3. New Century Mission Band.
4. Little Light Bearers.
5. Alexander Auxiliary.
6. Young People's Society.
7. The Men of the Frogs.
8. Westminster Girls' Band.
9. Mothers' Club.
10. Men's Korean Club.
11. Business Girls' Thursday Noon Club.
12. Girls' Thursday Night Club.
13. Girls' Friday Night Club.
14. Girls' Friday Afternoon Club.
15. Boys' Tuesday Night Club.
16. Boys' Wednesday Night Club.
17. Mothers' Prayer Circle.
18. Sunday Afternoon Men's Club.

THE GROWTH OF THE CHURCH

The grouth of the Church during the period of the pastorate in every department of organization and work has been remarkable, as appears, in part, from the following comparative tables, in which are given the condensed statistical reports for the two years 1899 and 1924, which represent the beginning and the ending of the twenty-five years of the pastorate.

Report of the Session to the Presbytery for the year ending April 1, 1899.

Number of Elders	9
Added on Examination	14
Added on Certificate	15
Deceased	6
Total Membership	688
Sunday School Membership	302
Total Contributions to Benevolences	$12,360
Congregational Expenses	13,550

Report of the Session to the Presbytery for the year ending April 1, 1923.

Number of Elders	24
Added on Examination	127
Added on Certificate	73
Dismissed	92
Deceased	9
Total Membership	2893
Sunday School Membership	1658
Total Contributions to Benevolences	$84,402
Total Congregational Expenses	56,086

Number received into the Church during 25 years of Dr. Alexander's Pastorate

On Profession	2292
By Certificate	1657

THE WEEKLY CALENDAR

CHURCH SERVICES

SUNDAY — 10:45 o'clock, Preaching by the Pastor.
12:15 o'clock, Sunday school.
12:15 o'clock, Men's Bible Class.
7:00 o'clock, Young Peoples Society.
7:45 o'clock, Preaching by the Pastor.

WEDNESDAY — 12:20 o'clock, Noon-Day Service.

MEN AND BOYS

SUNDAY — 12:15 o'clock, Men's Bible Class.
12:15 o'clock, Young Men's Organized Sunday School Classes.

TUESDAY — Young Men's Clubs.
4:30 Bowling.
6:15 Supper served for 30 Cents.
6:45 Devotions.
7:00 Club Period.
7:30 to 10:30 Bowling, Basket Ball and Gymnasium.

WEDNESDAY — Boys' Clubs.
4:30 Bowling.
6:00 Supper served for 20 Cents.
6:30 Devotions.
6:45 Club Period.
7:15 to 9:30 Bowling, Basket Ball and Gymnasium.

WOMEN AND GIRLS

WEDNESDAY — 1:30 Prayer Circle.
2:30 Mothers' Meeting.

THURSDAY — 11:30 to 1:00, Noon Club and Lunch for Business Women.
5:45 Cafeteria Supper.
6:30 Singing under the leadership of Mr. F. T. Adams.
7:00 Devotional Meeting led by Dr. W. A. Jones.
7:15 Classes in Bible Study, Gymnasium, Cooking, China Painting, Ukulele, Current Events, Dramatics, Basketry, Christmas Gifts, Novelties, Lamp Shades, Dress-making, Fancy Work, Millinery.

FRIDAY — 4:30 Devotional.
5:00 Gymnasium Class.
5:45 to 9:00 Clubs, Cafeteria and schedule same as Thursday evening.

THE PASTORATE OF DR. ALEXANDER

STATISTICAL REPORT FOR YEAR ENDING APRIL 1, 1923

1.	Elders	24
2.	Added on Examination	127
3.	Added by Certificate	73
4.	Dismissal to other Churches	92
5.	Deceased	9
6.	Net Total March 31st, 1922	2794
7.	Net Total March 31st, 1923	2893
8.	Baptisms, Adults	20
9.	Baptisms, Infants	37
10.	Sunday School Enrollment	1658

BENEVOLENCES

1.	Home Missions:		
	Church Offerings	$ 2,965.14	
	Sunday School	120.00	
	Woman's Missionary Society	2,100.00	
	New Century Band	553.50	
	Young People's Society	75.00	
	Alexander Auxiliary	221.00	
	Intermediate New Century Band	30.00	
	Pt. Barrow Fund, Sunday School	309.25	
			$ 6,373.89
2.	Presbyterial Missions:		
	Church Offerings	$ 5,432.40	
	Woman's Missionary Society	800.00	
	Sunday School	346.65	
	Young People's Society	25.00	
	New Century Band	126.50	
	Intermediate New Century Band	5.00	
	Alexander Auxiliary	100.00	
			$ 6,835.55
3.	Synodical Sustentation:		
	Church Offerings	$ 982.23	
	Sunday School	32.00	
			$ 1,014.23
4.	Foreign Missions:		
	Church Offerings	$ 6,821.69	
	Sunday School	560.26	
	Woman's Missionary Society	4,139.00	
	New Century Band	843.16	
	Young People's Society	38.00	
	Alexander Auxiliary	221.00	
	Men's Korean Club (Missionary)	3,000.00	
	Intermediate New Century Band	33.00	
			$15,656.11
5.	General Education:		
	Church Offerings	$ 1,926.69	
	Sunday School	110.31	
			$ 2,037.00
6.	Sunday School Work:		
	Church Offerings	$ 1,288.92	
	Sunday School	553.91	
			$ 1,842.83
			$33,759.61

	Brought Forward		$33,759.61
7.	Church Erection:		
	Church Offerings	$ 920.52	
	Sunday School	117.80	
			$ 1,038.32
8.	Ministerial Relief:		
	Church Offerings	$ 3,587.51	
	Sunday School	175.41	
	New Century Band	25.00	
			$ 3,787.92
9.	Board of Freedmen:		
	Church Offerings	$ 4,850.37	
	Sunday School	320.84	
	Woman's Missionary Society	872.00	
	New Century Band	283.00	
	Young People's Society	25.00	
	Intermediate New Century Band	10.00	
	Alexander Auxiliary	100.00	
			$ 6,461.21
10.	Evangelism:		
	Church Offerings	$ 274.49	
	Sunday School	70.06	
	Evangelistic Campaign (Pres. of Pittsburgh)	1,375.00	
			$ 1,719.55
11.	Temperance:		
	Church Offerings	$ 274.49	
	Sunday School	141.95	
	New Century Band	32.00	
	Young People's Society	5.00	
	Women's Home Missionary Society	50.00	
	Intermediate New Century Band	1.00	
			$ 504.00
12.	Lord's Day Alliance:		
	Church Offerings	$ 100.00	
	Sunday School	83.29	
			$ 183.29
13.	Men's Work Committee:		
	Church Offerings	$ 100.00	
			$ 100.00
			$47,554.34

MISCELLANEOUS BENEVOLENCES

1.	*Society for the Improvement of the Poor:	
	Church Offerings	$ 169.80
	Donations for Robert Beer Fund	328.50
	Coal Distributed from Robert Beer Fund	939.50
2.	*Woman's Work Society	3,188.74
3.	*Men's Sunday Afternoon Club	245.96
4.	*Boys' Summer Camp	1,841.40
5.	*Girls' Summer Camp	1,667.09
6.	*Boys' Department	1,649.71
7.	*Camp Expenses (Caretaker)	829.62
8.	Improvement and Equipment of Boys' and Girls' Camp	806.30
		$11,666.62

	Brought Forward	$11,666.62	$47,554.34
9.	*Deacons' Fund	$ 919.59	
10.	*Western Theological Seminary	506.20	
11.	Presbyterian Hospital, New Century Band	107.75	
12.	Presbyterian Hospital, Sunday School	25.00	
13.	Pittsburgh Hospitals	743.32	
14.	Allegheny County Sunday School Asso. (Sunday School)	74.15	
15.	*Allegheny County Sunday School Asso. (Church)	100.00	
16.	Near East Relief—Sunday School	25.00	
17.	Alexander Auxiliary (Community House, Wooton, Ky.)	10.00	
18.	Unclassified Benevolences	22,670.60	
			$36,848.23
			$84,402.57

*Paid through Presbyterial Treasurer—Home Mission Work within the bounds of the Presbytery of Pittsburgh.

THE MOTHER'S CLUB

CHAPTER IV

THE INSTITUTIONAL WORK

THE Institutional Work had its beginning, in a small way, in the old church, into which, at the suggestion of Miss Matilda W. Denny, were gathered at certain hours newsboys off the street for instruction and play, sufficient proper inducement being offered to bring and hold them. The enlargement of the work from this small beginning was under the same influence, so that it hardly would have been begun without her interest and could not have been continued without her benefactions. So general was the knowledge, and so grateful the appreciation, of this fact that there can be no more sympathetic point of departure for the description of the work in its process of enlargement to its present magnitude, than to incorporate into the record of it the pastor's noble tribute to the memory and ministry of Miss Denny when she had just passed on to her great reward:

"For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these ye have done it unto me. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Miss Denny has gone to her reward. Her busy, useful, far-reaching life has come to an end here on earth. The stream of her benevolences, her kindness, her prayers, her human touch, her loving interest, has ceased to flow, but that stream has left behind it fertile fields of splendid work, the flowers of peace and joy,

influences that can never die, hearts that will never cease to sing because she lived, and loved, and toiled for that world for which her Master died.

This Church, of which she was a member, will never forget her. Not because she was the most generous giver in its membership; not because she belonged to one of the oldest and most distinguished families in the city; not because she represented the best traditions of the Scotch-Irish settlers of Western Pennsylvania; but because there are hundreds of people who have known her kindness and interest and help.

She will be missed by the children, who each Christmas and Easter sent a plant to "dear Miss Denny" with their love. She will be missed by newsboys, for whom she made a new life and career possible.

She will be missed by tired women, who received from her hands more than the products of her wealth, even that rarest and most wonderful of gifts, the product of a kind and sympathetic heart toward human frailty and shortcomings.

Miss Denny will be missed by her friends, scores of whom will testify to her unfaltering loyalty, her generous kindness, and her keen interest and sympathy given to them in times of joy and sorrow, crisis or emergency.

There are few who would turn Miss Denny's feet back over the life through which she so long walked. There are none who would call her from the seraphic songs of heaven, or the companionships of those who preceded her, and whom she loved on earth.

Rather would we rejoice that such a life could be on earth, could do such good, teach such lessons, and reveal so mightily the power of the religion of Jesus Christ.

THE NURSERY

I am sure that in this Church she loved so well, her life will never cease to speak, nor her influence die".

As will appear from the summary of this work, the constant aim and end in all this broad and sustained social effort is definitely religious and specifically the saving of the individual soul. This purpose was clearly stated at the beginning of the movement, and that it may never fall out of mind, it appears from time to time as the foreword of the weekly Bulletin: "To serve the temporal and spiritual needs of all; to provide a cordial welcome for those who come; to give help, comfort, counsel and friendship, to stand for everything good and against all that is bad; to be large in our sympathies, democratic in our spirit, always preaching the old Gospel in all its saving power; this is the aim and end of the Mother Church, standing in the heart of the great industrial city."

From this it is plain that the institutional work is, in no sense, a sociological experiment or a merely humanitarian enterprise that stresses the social and physical need, or a faddist scheme to find outlet for pious sentimental energy that finds personal evangelistic effort disagreeable. So far from having that character it was suggested and determined by a duty so obvious that the church would have been derelict to its highest responsibilities, had it not promptly and with enthusiasm entered upon its discharge.

There is this further to be said, that the institutional work is no mere annex to the organic work of the church, but as real and vital a part of it, as the Sabbath worship, or the Sunday school, or Home and Foreign Missions, as actually evangelistic as any other phase of the church's life and work, as entirely a Christian ministry, in a broad vision of Christian oppor-

tunity as was Christ's own ministry, who taught and healed and comforted and forgave in the same daily round, blessing rich and poor, young and old—curing the body and saving the soul. The First Church does not divide its activities into distinct efforts, but is one brain and heart and hand, as every member knows, as every visitor feels, and as this record aims to set forth in the following details of institutional administration.

Of course, no adequate account can be given of the extent, variety and blessings of its labors by anyone that is not habitually deep in its work, and so this record will fall far short of expressing the warmth of the spirit of it, or the wonder of its progress, but at least such account can be given as will lead anyone interested, into further observation or inquiry and may furnish suggestion and encouragement to any other church that may be facing the down-town problem, whether as perplexity or opportunity. This record is largely dependent for its facts and often for the very language in which they are stated, upon the church staff, and presidents and secretaries of the various organizations, who alone have the sufficient knowledge and experience, to tell the story according to its desert.

The crowded meetings held in the Alvin and Nixon theatres, during the progress of the building of the new church, were a revelation of the eagerness of all classes to hear the Gospel message, and of the urgency of the need of evangelistic and personal work.

Accordingly upon coming into the new church in 1905, the institutional work was promptly established on the broad lines within which it has been carried on with increasing interest, with necessary expansion, and with blessing for thousands, until now. Indeed to visit the various departments on successive days and

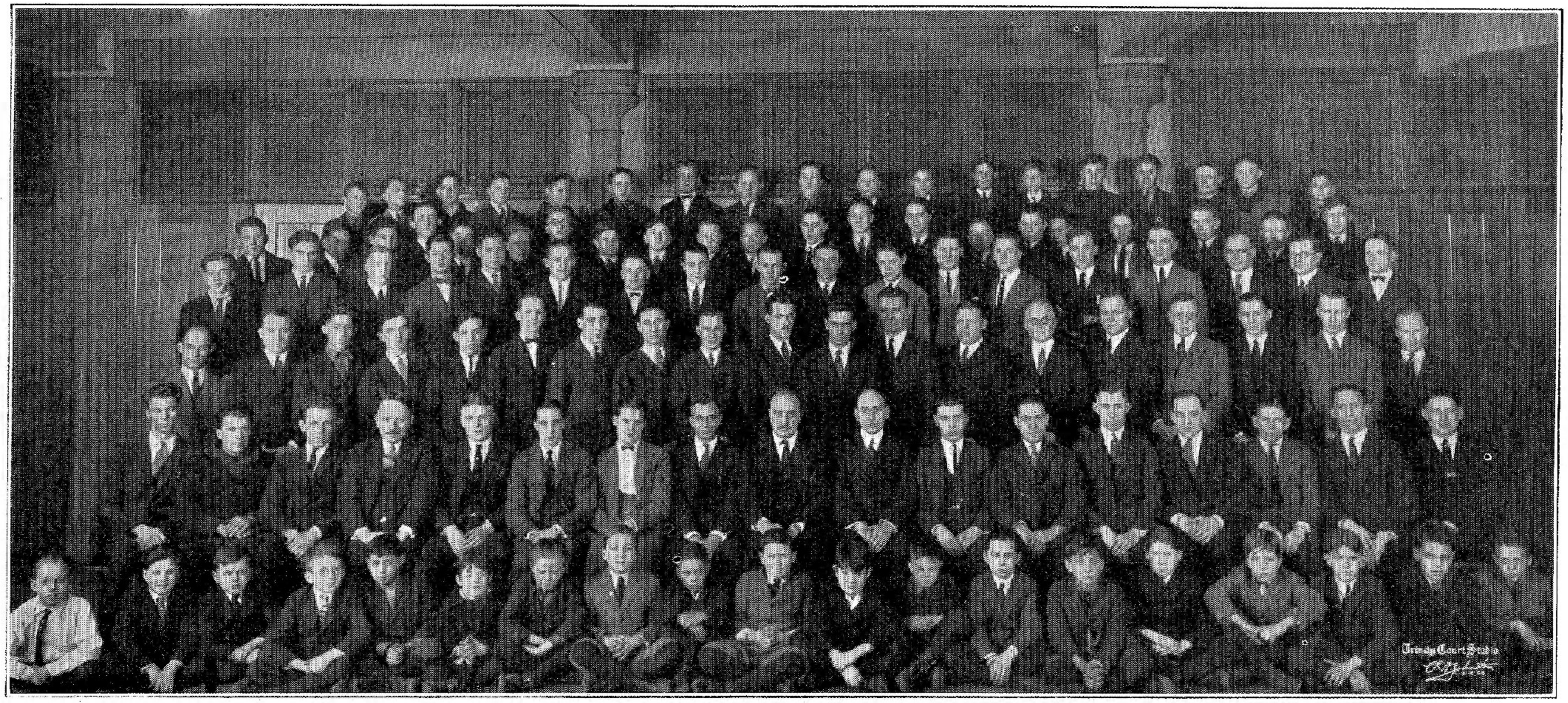
to see how play and work, social pleasure and religious service, blend in happy union; to observe, according to the occasion, the crowds of business women and girls, of men and boys, come and go—each on their own day and hour, is to have a new and glad sense of the capacity of religion to serve all the needs of the individual and all the interests of mankind.

The Sunday Afternoon Club for Men is a men's organization which meets every Sunday afternoon, for those that cannot or will not attend the regular services of the church. There is an average attendance of one hundred and fifty. The exercises consist of the singing of hymns, a Gospel address, followed by light refreshments and a social hour. The club has an annual Thanksgiving Day dinner, held in the dining room of the church. Along with the good things to eat, heartening words are spoken and a real fellowship enjoyed. The pastor said in a sermon, "I do not have to make any appeal for our mission work among men, as it is entirely financed by one man in this church. He provides for the work unostentatiously and freely." It must be a great happiness to one of large means to spend money in a way that brings cheer and comfort into the lives of so many. Some of these men come off the street. In this atmosphere of friendliness their better nature appears. Many of them have been converted and hundreds have been helped to employment and a new start in life. Domestic difficulties have been solved, evil habits have been broken up, and great good in various ways has been done, reports of which have come from men who have moved to other cities, carrying with them the influence of the kindliness, and the religious instruction of the meetings. There hardly could be found a better opportunity, for the courtesies so meagre in the lives of many and for the

personal word and touch, that often go so far. Some, not members, come in as visitors and show great interest in the good work that is being done.

Tuesday and Wednesday evenings are given over to the boys and young men. The older boys clubs meet on Tuesday evening and the younger on Wednesday evening. They gather for supper at 6 o'clock, and all are present for devotional exercises, which are conducted by the minister in charge of Boys' Work. Practically the same program is carried out each evening. Following devotions they go to their various clubs, where they spend an hour. These clubs vary in name and object from year to year, and include Bible Study, Current Events, Constitutional Law, First Aid, Life Saving, Debating, Orchestra, Boxing, Wrestling, Fencing, Minstrel and Glee Club work, Business Principles Gymnasium, Bowling, Basketball and Boy Scout Activities. At the close of the class hour members gather in the gymnasium, where bowling, basketball and indoor athletics, under a competent trainer are engaged in. These clubs have membership in the inter-church league for both summer and winter sports. Both the Basketball and Baseball teams have splendid records.

In order to provide a sufficient outdoor season, a camp is held every summer for four weeks for the boys of the clubs and the Sunday school. The camp is located at a suitable distance from the city, and with convenience of shade and stream. The regular program in addition to camp routine is morning Bible Study, and camp-fire talks by some of the leaders every evening. Between 9 and 12 A. M., and 3 and 5 P. M. are sports such as baseball, volleyball, football, swimming, fishing, hiking and other amusements. For these activities the church has been glad to spend about $15,000. during the last year alone.



The Women's Work Society's membership is supposed to include all the women of the church. It has committees to which the various departments are committed for oversight. The work of this society touches so many persons, interests and needs, that no sufficient account of it in detail can be given here. Only the members of the Society know the labor involved, the joy provided, and the good that is done. Those interested to learn more about these forms of church activity, carried on continuously and with unabating enthusiasm, should find opportunity to visit the meetings. So wide is the range of the work and in this and that feature does it so rapidly develop, that the constantly new problem is to find means for its expansion.

A mere list of its departments suggests the breadth and value of its service. It is as follows:

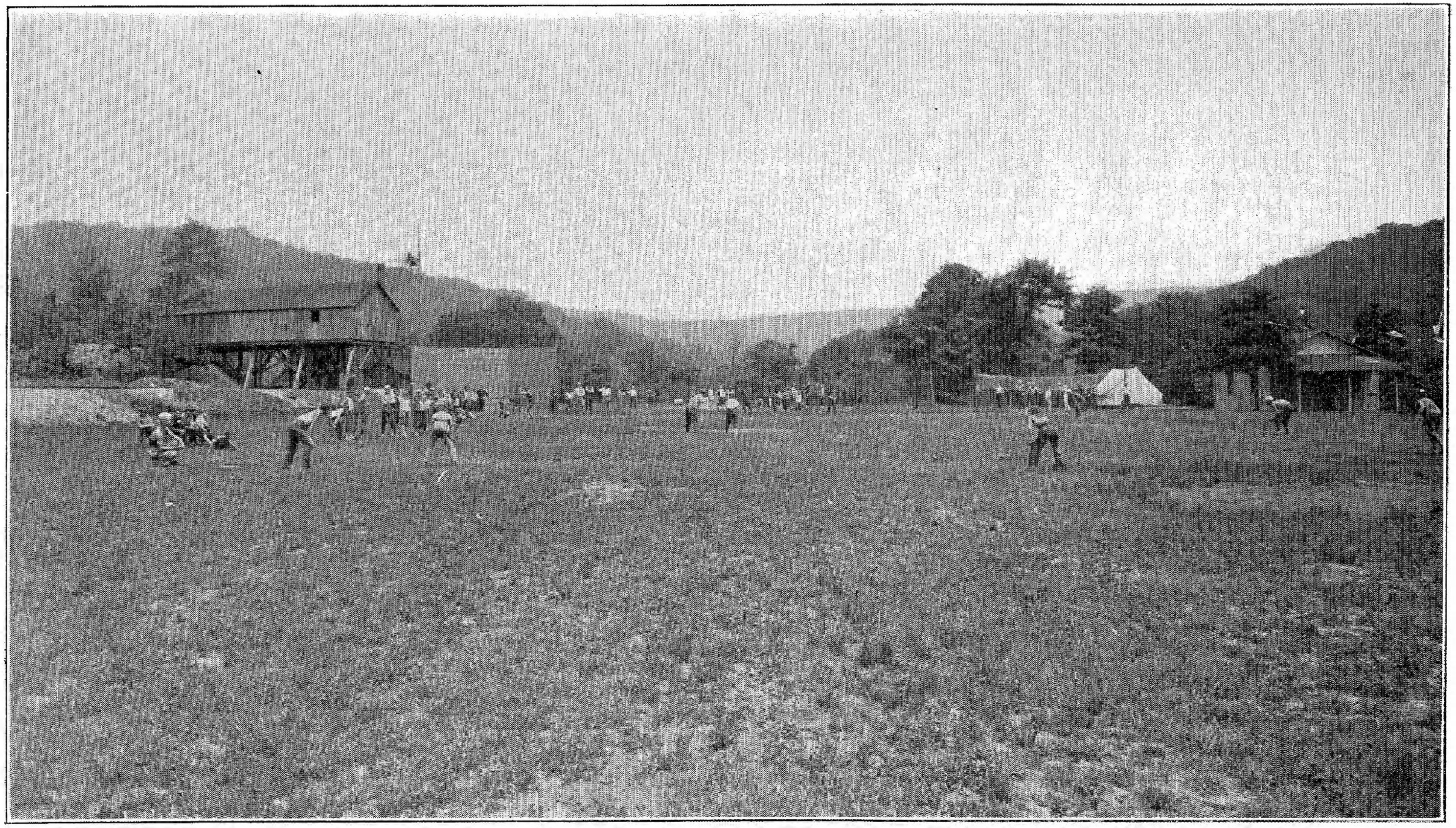
The Social Department.
The Tuesday Sewing Society.
The Mothers' Meeting.
The Girls' Industrial Clubs.
The Girls' Gymnasium.
The Noon-Day Meeting for Business Women.
The Business Women's Bible Classes.
The Milk Station for Babies.
The Work of the District Nurse.
The Work of the City Missionary.
The Vacation Camp for Girls.
The Business Women's Dinners and Luncheons.

The Mothers' Meeting is one of the oldest institutional features of the church and one of the most valuable. It meets on Wednesday afternoon of each week. In connection with the Wednesday meeting a nursery is maintained, in which mothers can leave their children during the hour of the meeting under competent care.

The last report made furnishes a suggestion of what is done from year to year. The year's enrollment was 700. The average attendance was 318, the largest number at any one meeting was 532. The Prayer Circle which meets for one hour preceding the mothers' meeting had an average attendance of 82. In the course of the year 1311 children were cared for in the nursery while the mothers enjoyed the meeting. The meeting is a simple Gospel service with an unequaled opportunity before and after the meetings for the workers to confer individually with any who have domestic, religious or other problems in which they need help.

Is the question asked why do mothers burdened with household cares, come in such numbers and with such regularity? The answer given is: "There is the woman who in no other place can listen to the Gospel message with the comfort of the knowledge that her child is cared for in another room. There is the woman who has no other opportunity to hear the Gospel message as not being able to attend church on the Sabbath day. There is the woman in sorrow who comes seeking comfort. The mother brings her daughter. The daughter brings her mother." They bring many needs, seeking comfort and help—poverty, domestic unhappiness, the training of children, the welfare of their souls. The largest class in the Sunday school is made up of members of this club and numbers 203, with an average attendance of 105.

The Tuesday Sewing Society is one of the oldest societies in the church. It holds an all-day meeting the second Tuesday of each month to sew for the poor of the church. One day a year is given to sewing for the different hospitals of the city. The Society is of great value as serving to increase social acquaintance



BASEBALL GAME AT CAMP

among the women, and to turn out a large number of garments during the year.

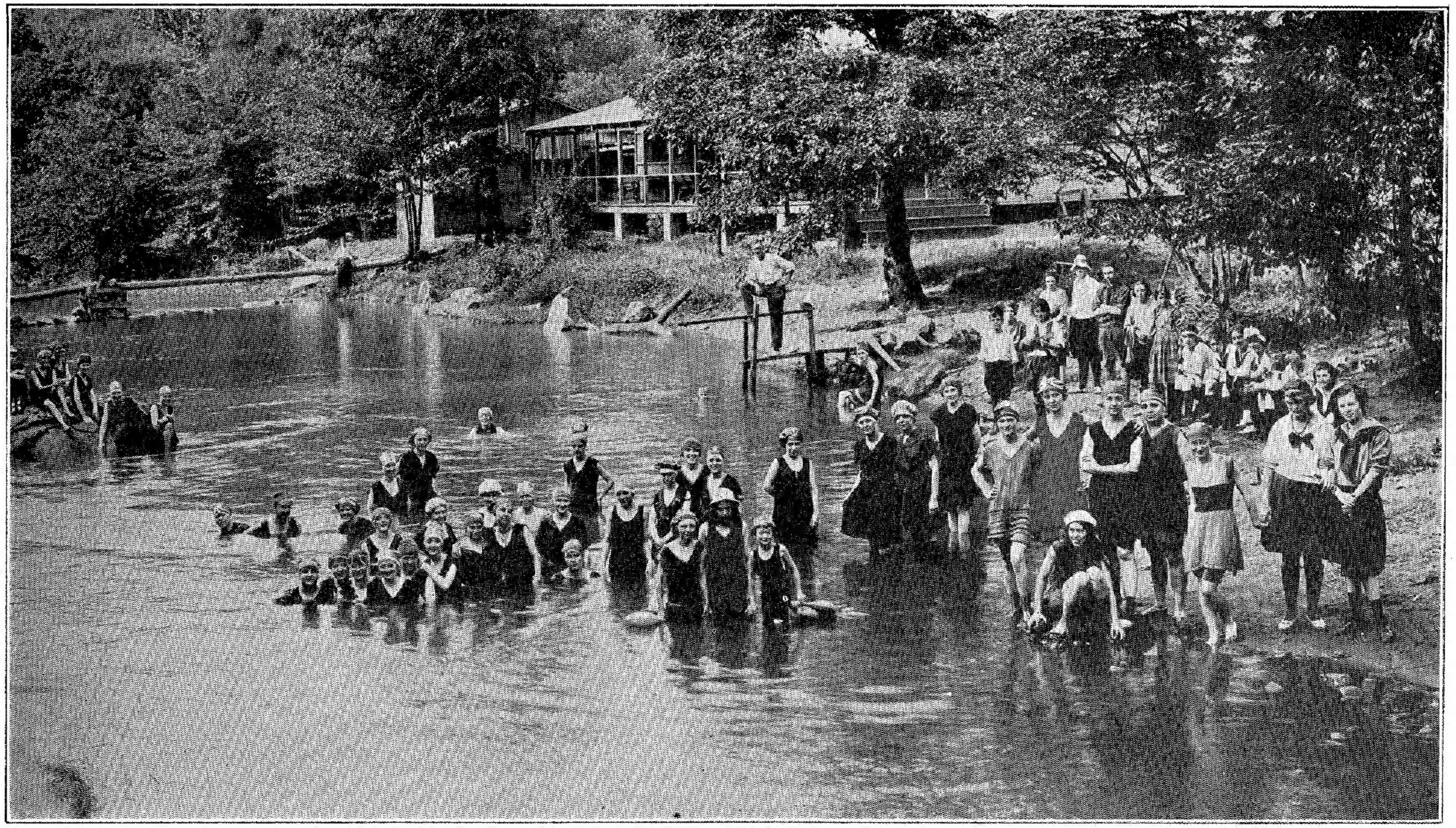
The Clubs for Business Women and Girls have had a marvelous growth and usefulness, amply justifying their existence. They meet on Thursday and Friday nights each week. Dinner is served, the charges being paid by the members. All the members are self-respecting and pay their dues regularly and gratefully. After dinner there follows a devotional meeting, led by the pastor or an assistant. Each Club is then divided into classes for Bible study, gymnastics, cooking, China painting, ukelele, Christmas gifts, novelties, basketry, dramatics, fancy-work, lampshades, dressmaking, millinery, current events and bowling. A membership fee is required in each of the classes. Girls are members of these Clubs from every walk in life and coming from various parts of the community. Many of them come into the membership of the church. Some are helped to secure business situations. There have been thousands in the enrollment of these Clubs.

The Business Women's noonday meetings are a notable feature of the Women's Work Society. They are held on Thursday at the noon-hour. Membership is secured on the recommendation of a member and upon election by the girls. It is heartening to see the rooms filling up each Thursday at noon with hundreds of business women and girls, coming in from store and office to have their luncheon for which they pay, and to hear the short sermon or address by some member of the church staff, or by a minister from some one of the city churches. They come and go as their business hours may require, having the pleasure of acquaintanceship and fellowship, singing—sometimes at the table, but always there is a song service. It is so fine and inspiring that it is easy to see why the membership has

steadily grown. The meetings maintain so high a standard of personality and intelligence that membership itself is a certificate of character accrediting one to any business place in the city. This high standard is so well-known as to have a reputation among banks and offices and all commercial houses. Reports come in from heads of business of the efficiency of the service of the girls and how their spirit and address make a distinct contribution to the morale of the working force. What is the value of such religious service and associations to the girls themselves is very well illustrated in the following note of one of them who had gone to live in another city: "Words fail to express the joy and blessings I have found through these meetings. May God bless you for your wonderful work in your great city. I am sorry not to be able to attend all year, but I have been transferred to another town."

The girls have their summer camp, in the month of August. In the last report the camp took care of 128 girls at one time, and during the month of 260. The daily weekday program is assembly after breakfast for devotion, and after that the time is spent in the usual social, physical and mental recreations of camp life. On Sunday morning there is a service at eleven o'clock and vespers in the evening.

The Relief Work is in charge of the district nurse. Garments are received and distributed among the worthy. Coal and groceries, store and drug orders are given. During the summer a milk station is maintained. There are also bedside work by the nurse, treatments and nursing care given to those who are helpless or alone or in need. Towards this work the church makes a liberal contribution, supplemented by donations from individual members—such dona-



SWIMMING POOL AT CAMP

tions including fresh eggs, canned fruit, bedding and clothing.

The First Church has every reason to be proud of its cafeteria and to recognize its great share in service in practically every department of its institutional work. It is indeed central in this work, providing fine luncheons and dinners, and adding the zest of eating good food to the weekday functions and the social exhilaration that is in no manner more surely stirred than in the fellowship around the well-laden table. The kitchen thus serves a fine religious as well as physical and social use as associated with the various functions of each week—furnishing dinner on the unengaged nights for any society that may seek that service. On one evening is the regular dinner for the older boys' club. On another evening for the younger boys. Once a month the Sewing Society is furnished with refreshments. On Wednesday of each week refreshments are given at the Mother's Meeting and milk and cakes to the children in the nursery. On Wednesday evening the younger boys have their dinner. On Thursday at noon is the fine luncheon for the business women and girls, so popular that on some days almost a thousand are served. On Thursday evening is the dinner of the Business Girls' Club and on Friday evening of the younger Girls' Club. During the winter, lunch is provided for the Men's Club, following the religious service on Sunday afternoon. Besides, there are special dinners for church clubs and Sunday school classes. More than 5000 persons are often served within a single month.

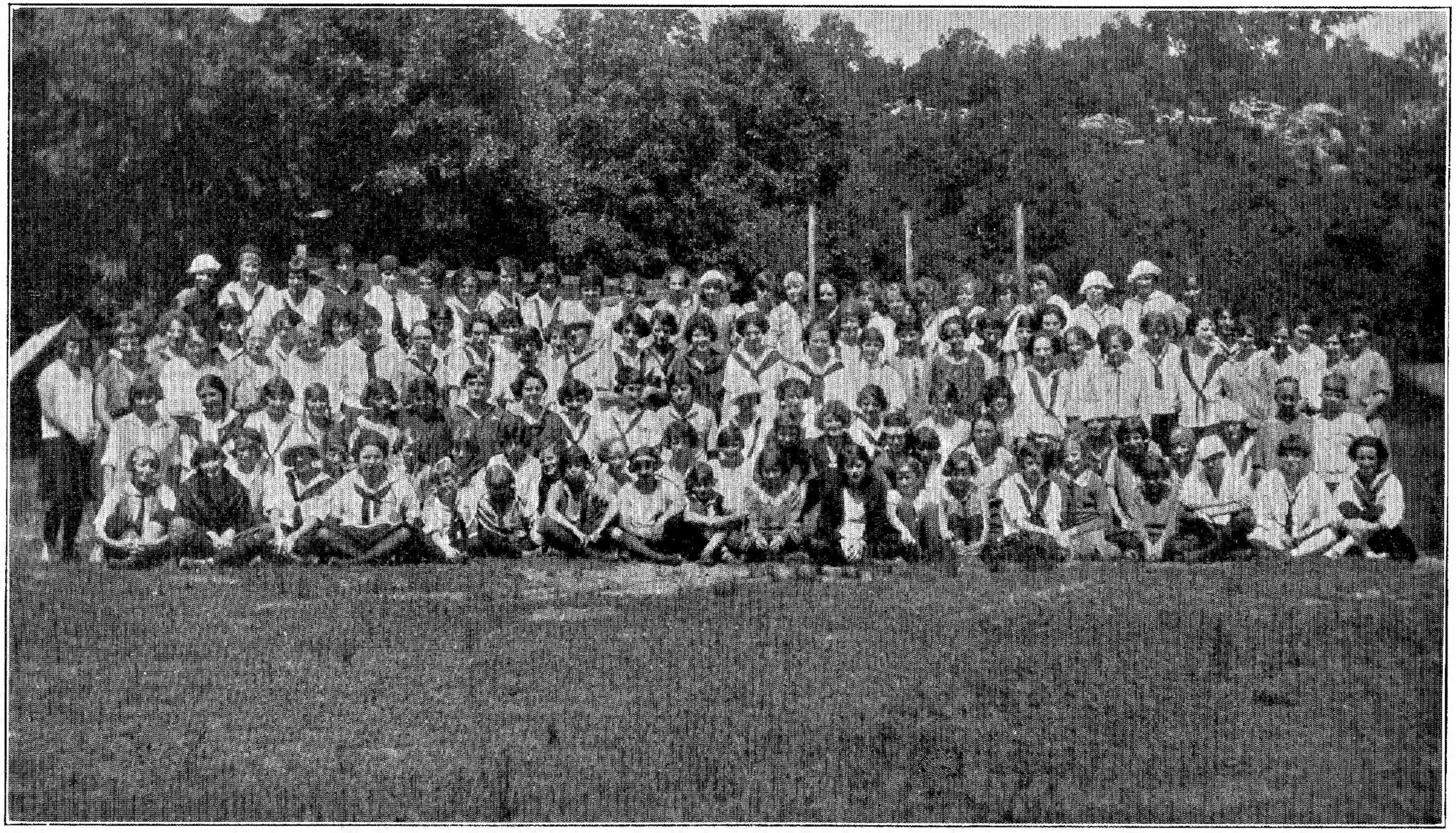
Perhaps there is no other church in the country that has conducted such practical, missionary and spiritual work on so large a scale, through so long a period of time. It is manifestly impossible to set it forth

in detail or in that estimate of its value to which it is entitled. It is of such character that it does not lend itself easily to description. Most of all do those, who are deep in this devoted service to the city, know how inadequate is any attempt to tell the story of it.

But such as the story is, it is set down without tabulation, in the interest of a glimpse by all who read it, of the unselfish spirit, the wide range and the incalculable good, of the service the Mother of Churches is doing, in the very manner of the Master Himself, at the heart of the great city in healing and sweetening and ennobling its busy life. There is honor for all who share in it, and eternal reward.

How much of the inspiration for the maintenance of this work has come from the pastor, is plain among other ways from the earnestness with which he lays upon the church the duty and the opportunity of this work, as for example in that searching and powerful appeal in a sermon on "The Second Call," from the text Jonah 3:1, "And the Lord said unto Jonah the second time, Arise, go unto Nineveh."

"A great city lay breathing out its need like the sighing wind into the ears of a listening God. Nineveh's cry arose; a cry born of her fear, doubt, sin, and hopeless future. .....And God said unto Jonah, 'Arise and go unto Nineveh,' .....I am sure that there is not a man or woman or child who has not been called by God to work through it for the evangelization of this city. .....Are there no sins in this city of ours, no fears for the morrow, begotten of a doubt as to her future? Are there no griefs and heartaches for the sorrows that cannot be comforted by mere human word and touch? Are there none struggling in the clutches of a dreadful habit, from which only God can deliver?

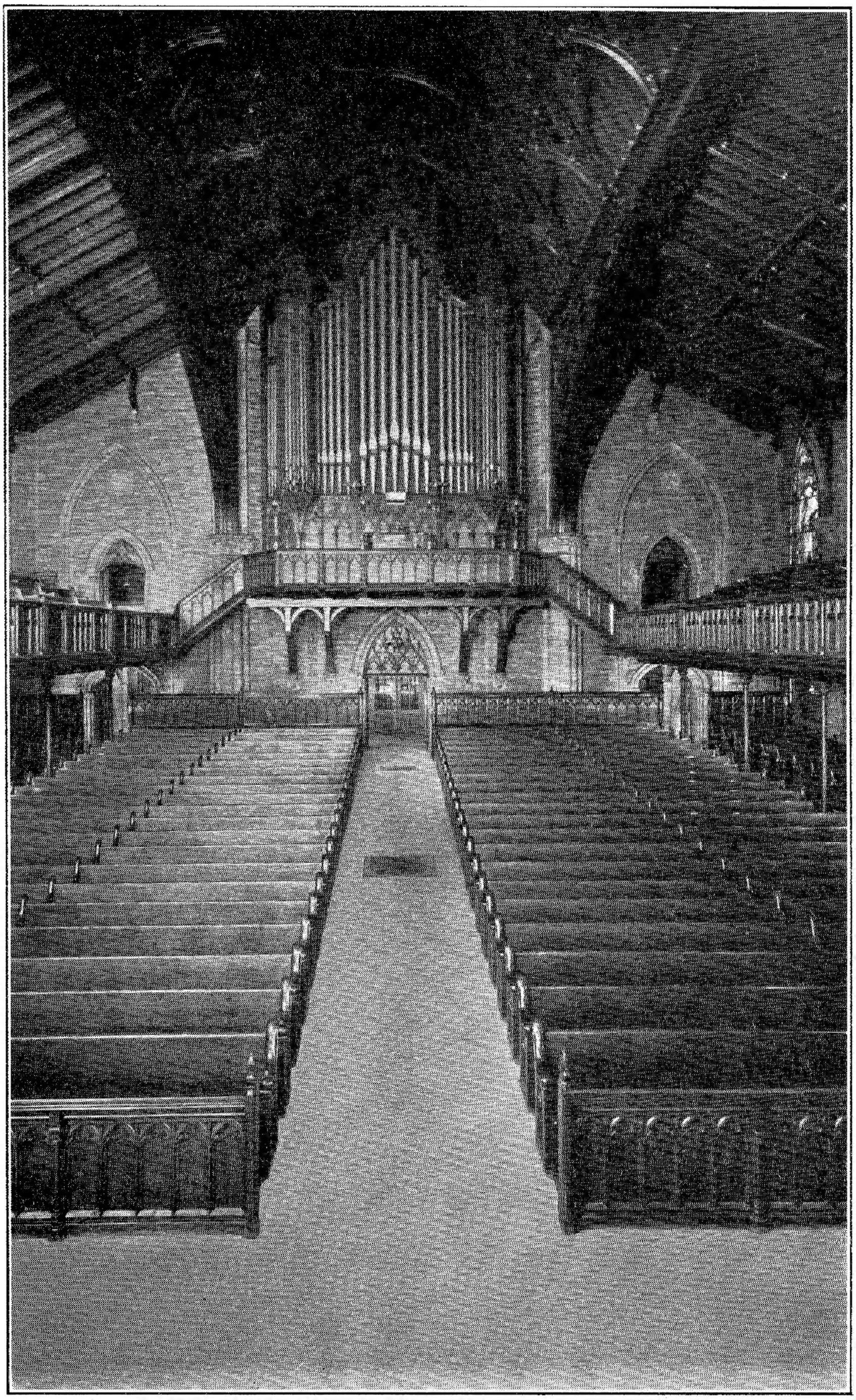


GIRL'S CAMP

"It is to such work as this that the church is called. For without doubt the church is the only organization in all the world that attempts to deal with these great needs. It is the only force which is not afraid to suggest and offer for test, a solution of these great problems of life and society. . . . . .

"God calls again. The Nineveh to which He sends you rises upon the horizon of your life, with its hundred towers and its seething life. At the gate of your Nineveh there lies a cross. It must be born through its streets and into its homes, to its slums, and wherever there are those who are weary and heavy ladened, sin-sick and hopeless. It must be carried, though flesh and heart fail you. It is the city's only hope.

"You can do this work. It means prayer, and mind, skilled labor, sacrifice and money. It means voice and position, influence, and word, and love, and sympathy. It means the spirit of Christ exemplified, who counted His throne as nothing, heaven as of no comparative value, and submitted to His Father's face being hidden that the sinners of the world might be redeemed. In His name I issue to you all this Second Call."



INTERIOR OF CHURCH TOWARD CHOIR LOFT

CHAPTER V

THE FIRST CHURCH: THE CHURCH AT LARGE

THE First Church, as the original church in the city, has the prestige of a certain priority position, and with a maternal pleasure and solicitude has watched over the growth of Presbyterianism. Many children have passed from under her roof with her mother's blessing, for once the whole metropolitan area was her parish. Besides she has stood fast in her first location, resisting the pull of all currents that would sweep her away from the scenes of her early struggles and triumphs.

As all roads from Rome as far as the utmost limit of the empire were measured from the golden milestone in the forum, so all ecclesiastical distances west of the Alleghanies are measured from the First Church. She has stood, and still stands, at the topographical centre of the Presbyterian life and activity of the great community.

There is easiness of access from whatever quarter —as near the railroad terminals, the trolley loops, the great bridges that span the rivers, and as at the heart of the circumference of the commercial, industrial and residential circle.

Her building, spacious, suitable, hospitable, has long been the usual place of meeting of Presbyterian conferences and conventions. By long welcome and usage, the Presbytery of Pittsburgh and the Presbyterian Ministerial Association make it their regular meeting-place.

In abiding sense of her motherhood and of what the old home owes to children and children's children, she has abounded in hospitality. So long has she kept open door that with the passage of the years there has

grown a sentiment toward this gracious mother that gives to every Presbyterian hereabouts the sense of home when under her roof, as real and comfortable as if there were some unwritten right to be there. To be there is to be at the fountain head of local religious history and influence, is to worship at the shrine of fore-fathers' devotions, is to catch the inspiration of the Ecclesia Mater of the Presbytery.

Nor is this vital and sentimental relation merely local; it is as wide as the Presbyterian Church, and as all her mission stations scattered across the land and around the earth.

As has been already noted, the Board of Home Missions was organized here in 1801; the Board of Foreign Missions in 1831; the Western Theological Seminary used the church for its first classes; and here was consummated the Reunion of "Old and New School," in 1869. Such, in bare suggestion, has been the hisoric relation of the First Church to American Presbyterianism, such has been her initiative and co-operation in the enterprises of the Church at large. Never so parochial as to ignore the wider outlook, or as to forget her part of the great duty to establish the kingdom of God in all the earth.

This breadth of view and of generosity has been recognized and honored by the Presbyterian body. Two of her former pastors were elected moderators of the General Assembly, and in proof of the Assembly's abiding confidence in her loyalty, and appreciation of the wonderful success of the present pastorate, Dr. Alexander was chosen moderator in 1915. Thus three of her pastors have been given the highest honor within the power of the Church to bestow.

This moderatorship has been one of the high points of this pastorate's relation to the Church at large. It

is an honor that any church, however prominent, may covet for her pastor. It is a recognition of the character and work of the church as well as of the pastor. Also it lays on him weighty responsibilities and many duties. It is more than the chairmanship of the highest court of the Church; it is, along with that, an itinerancy of travel and visitation, of sermon and address, during the moderatorial year.

This honor had a special value as coming so early in Dr. Alexander's career, that it gave him thereafter a distinct prestige and influence. Beyond even the force of his personality, his word as ex-moderator has, throughout the Church, a certain authority.

His election, at the meeting in Chicago, was unanimous and by acclamation. There was gratification in the Church at large, that had already known of the aggressive leadership in an outstanding church, but there was a special satisfaction in his own city regardless of denomination. Among the local press notices this was an instance: "The Presbyterian Church must share with every Pittsburgher the pride it feels in the election of the Rev. Dr. Maitland Alexander as moderator of the General Assembly. It isn't necessary to be a Presbyterian to be proud of Dr. Alexander, for he belongs to the whole city—to the church first, as one of the leading preachers, but to all of us nevertheless. He is not merely a prominent preacher in the Presbyterian Church, he is a big, broad-gauge, liberal-minded, hard-working man of Pittsburgh." In the customary resolution of thanks by the General Assembly, it went out of its way to pay him a special compliment: "We record our appreciation of the genius, fairness, good judgment and decision of our moderator, Rev. Maitland Alexander, D.D. His skill as a presiding officer has rendered possible the transaction of a large amount

of business within a brief limit of time; his patience and good humor have never failed him; and he has dropped into the position of moderator 'like one born to the purple'."

On the Sabbath morning following his election as moderator, he preached a stirring sermon in the Fourth Presbyterian Church of Chicago, his topic being "The Religion of the Burning Heart," from the text, "Did not our hearts burn within us while he talked with us by the way, and while he opened unto us the Scriptures?" St. Luke 24:32.

"THE RELIGION OF THE BURNING HEART"

A Sermon Preached During the Sessions of The General Assembly in the Fourth Presbyterian Church, Chicago, May 24th, 1914

BY MAITLAND ALEXANDER, D.D., LL.D.

In this chapter we see two men, disciples of Jesus, going on a journey from Jerusalem to Emmaus, after the Resurrection. They are discussing the events which happened at Jerusalem, concerning the death of Jesus, and the culmination of what they had hoped would be the beginning of the Messianic reign. As they go, they are joined by a stranger, who interprets for them the Scriptures, concerning the death of their Master, and finally reveals himself to them as their Master, risen from the dead.

This companionship and the interpretation of the meaning of the death of Jesus greatly stirred them, and after His departure, they confessed to one another that their "hearts burned within them" during the precious companionship of that journey.

Matthew Arnold has said that "Religion is morality touched with emotion." We do not believe that this is a true definition; nevertheless it is true that as we

intellectually apprehend the facts and doctrines of religion and have thrust upon us their claims, there is aroused in us an emotional element that gives to men the "Religion of the Burning Heart."

The age to which the Apostles preached lacked this element. Pharisaism was cold, dead and lifeless. The skepticism of the Sadducees begat only a hopeless agnosticism. The Greek philosophies were the heralds of a blind despair, or of an indulgence wrecking body and soul. There was no spirit of devotion, sacrifice or service; no propaganda whose motive power was love; no compelling element for righteousness.

Suddenly, in the midst of that age, there came the life, death and resurrection of Jesus Christ. A miracle had happened. God had intervened to meet the wants and needs of the world. Through the darkness of sin, unbelief and despair had sounded the voice of God, telling of an everlasting salvation through the gift of His own Son, dying for a dying world.

This sublime fact, the fact of the death and the resurrection of Jesus, answered the world's greatest longings. A cross as an atonement for the sins of men, a living and victorious Saviour, in whose companionship they were privileged to walk, made the hearts of men glow and burn with an emotion that aroused the sacrificial element in them and established in them the "Religion of the Burning Heart."

It was a tremendous appeal. Men were compelled to walk upon the sea of faith; they were compelled to believe in the companionship of their risen Lord; their devotion to Him for what He had done for them stirred their hearts to actions which made the Apostolic Church the most heroic Church of all the ages.

Someone has said that those who visited Napoleon during his exile on the Isle of Saint Helena, when he was in prison and separated from all activities in behalf of his country; when his power had been broken, and like some imprisoned eagle he could only look impotently upon the movements of nations and armies; that whether they agreed with him or not the burning fire of his own patriotism so stirred them that they felt that the greatest thing in all the world was their country's destiny, and their greatest glory must be the sacrifices which they could make for her.

It is a powerless religion from which has been taken the emotional element. Everyone is very much afraid of emotion. Men are continually saying, "It is too emotional, therefore it is not a good thing and will not last."

But this is not true in other departments of life. Will you tell me that I must maintain my home without allowing any emotional element to creep into its life? Shall I, as I come in contact with those within that home, whom I dearly love, as my life touches the life of my children, as I plan and purpose for their future, destroy all my emotions? Shall there be no patience or pity or longing or sympathy? Such a home will only be a dreadful failure. Shall I follow some text-book in the bringing up of my children, or abide by the principles of education laid down by another? If my "heart does not burn within me" in my home with a fire that means sacrifice, that means the surrender of self, that means a faithful, unswerving and conscientious love, then that which is the best element in that most sacred of all our institutions is lost.

Are you to take away the emotional element from my patriotism, and tell me that I must love my country because she has made laws for my government, and

provided me with protection and care, or because my home and property are within its bounds? If you are, when the trumpet call comes for men to defend the flag, I will not be there. When the time comes that the far-reaching line of American soldiers and sailors is to be flung out for the defense of the nation, I will not be there. When sacrifices shall be demanded for the flag or for the Union, no sacrifices of mine shall be laid upon her altar. If this is to be all, I shall only pay my taxes and get what I can from the Government to which I pay them. But if you will lead me where my emotions in behalf of my country are aroused, where I am able to look on certain things that indicate the sacrifices of my ancestors for the liberties of the nation; when it is made possible for me to look upon some old family sword, or upon graves opened and closed in the name of liberty—then I feel that intangible something, that mysterious but potent emotion, that makes me love America and every part of her, and her flag, better than I do my life. Then when the call comes to sacrifice for her, I will make my sacrifice. When the call comes for men to defend her I will be there, because this which has been aroused within me, that I call my emotional nature, changes me from a common man who simply works by rule, to a patriot, because of the sacrificial love of country present in me which constitutes the very essence of our national greatness.

And so, if we eliminate the emotional element of religion, if we call our religion a philosophy of life, or a rule of morality, or a form of culture, or a matter of pure intellect, you will have a thing as powerless as a great boiler under which a fire has never been kindled. We may keep the Commandments; we may walk as good citizens; but when that is said, we have said it all. There will be no "burning heart" because of personal

devotion to the Saviour of men; there will be no true emotion born at the foot of the cross; there will be no personal surrender—the product of constraining love; there will be nothing but formality, and a formal Church will soon be dead.

As I face you this morning, speaking to so many men to whom have been entrusted the destinies of the Church; as we face her great problems; as I face the members of this Church, to whom have been committed a great trust and marvelous opportunities—is it not true that we do not need more light, but more heat? We do not need to see as much as we need to feel. It is a real passion burning in the heart that is the need of the Church today.

Can you let your imaginations picture that scene when those Africans bore the body of Livingston from the heart of the jungle to Westminster Abbey? When they laid him to rest and the stone was placed over his sepulchre and they had gone back to their own place, and the life of England resumed its normal trend; why was it that there were so many hearts that burned, and Burned and BURNED until their lives were transformed and they were called out from the world, and transformed into heralds of the cross to preach the gospel of the Lord Jesus Christ? It was because the man who had been laid to rest had in his own heart a flame that death could not quench, and which, after his soul had gone to its great reward, burned on and on in the lives of others—the fire of undying sacrifice!

Where shall I take you to make your heart burn? Shall I take some history of the United States and read to you a chapter about the War of the Rebellion? or shall I take you to Arlington and let you walk beside those hundreds of unmarked graves, where brave men lie buried, who gave their lives for their country?

Where shall I take you to make your heart burn? Shall I take you to see Washington in his Virginia home, surrounded by all the comforts of life, or shall I take you to Valley Forge and let you see Washington and his army in the privation of poverty and hunger, as with bleeding feet they faced, with undaunted courage, the trained armies of England?

Where shall I take you to make your heart burn? Will the pages of the history of Emancipation light the fires in your heart, or shall I take you to those sacred scenes where with prayers and tears the greatest of our Presidents worked out, before his martyrdom, the preservation of the Union and the freedom of a race?

Where shall I take you to make your heart burn as you think of the Christian Church? Shall I take you to the Mount from which The Beatitudes were spoken? "Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the merciful." These are magnificent descriptions of the Kingdom of God—but I will not take you there. Let us rather walk to Calvary behind the Son of God, as He bears His Cross along the way. Let us behold the scene of His sufferings and death. Let all the tender and moving events of those closing hours have full sway in your hearts. And, lo, your heart will be burning! Not because Jesus preached a great morality; not because He is the first of men; not because He is the exemplar of holy living, but rather because He died to effect your personal redemption. "Greater love hath no man than this: that a man lay down his life for his friends." It is this which produces the "Religion of the Burning Heart."

Let us now speak of the two sources of the "Burning Heart:" First:

If the Church of God is to be inspired, every

member of that Church must have the experience of the Emmaus disciples.

WE MUST WALK IN COMPANY WITH THE RISEN AND CONQUERING CHRIST. There is no question concerning the morality of the Christian religion. Its ideals are the highest; its ethical principles are incontrovertible; its hopes are the brightest; its inducements extend into the other world. But if I am true to the gospel I preach and the Christ that I follow, then the morality and the ethics of Christian faith are dependent for their sanction, their power, and their realization, upon a Risen and Ever-living Saviour; conquering death, giving life for evermore, and leading His Church to supreme conflicts and victories. I thank God that I am not here to preach a dead Christ; that I am not here to preach the moral legacy of a dead man. I am here to preach a Living Christ, and I rejoice that as members of our Presbyterian Church, we stand with grateful hearts and the Te Deum on our lips, and follow a Living Jesus through all our days to the victories that he has planned for us. The Church today stands true to her simple faith in the empty sepulchre, and lays the fullest emphasis through her ministry upon the Deity of the Son of God. The very foundation of her stability, her progress and her efficiency is the doctrine of the Living Christ. The dynamics of the Church today are not in any of the complicated things that belong to the machinery of the world. Her creed and her power, and the theme of her preaching, must ever be "Jesus and the Resurrection."

And the SECOND source of "The Burning Heart" was the receiving of the death of Christ, by the Emmaus disciples, in the meaning which He, Himself, put upon it. These men, longing for the coming of the Messiah, with their hopes blighted by the Cross, were

taught, by Christ Himself, the emphasis which was to be placed upon His death.

Volumes have been written about the death of Christ. Discussion has followed discussion; commentator has vied with commentator. But the greatest commentator and the only true expositor is the Lord Himself; and when a man accepts Jesus' own interpretation of the Cross and Passion, his "heart burns within him." "Ought not Christ to have suffered these things, and to have entered into His Glory?" "He was despised and rejected of men; a man of sorrows and acquainted with grief." "For as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in Him should not perish but have eternal life." He showed them how great things He must suffer for their sakes.

His interpretation of the Cross determines our state of mind toward Him. If we receive His interpretation we have one mind; if we make our own, we have another. He who says that the death of Christ is an illustration of God's love to men; he who says it is an illustration of how a good man should die—these have not the "Religion of the Burning Heart." He may feel the wonder of it all; he may stand in awe as he thinks of the martyrs of the Early Church; he may marvel at their heroic sacrifices. But when Jesus Christ tells us that love for us made Calvary a fact; when He tells us that He bore our sins with His own body on a tree; that He died in our place; constraint is laid upon us to go out and tell the story to the world that they too may know the meaning of the Cross and the power of the Resurrection.

When men grasp this fact, emotions too great for control rise in them and the spirit of sacrifice, of devo-

tion, of heroic love, begins to burn and the church goes forward to any call, to any work, in the name of Him who gave Himself for her.

It is this note in our religion which comes into the families of the Christian Church and sends her best sons into the ministry. It is "the burning heart" in mothers and fathers that enables them to lay their first-born on the altars of God. It is "the burning heart" in the ordained ministers of the Gospel, enabling them to feel that their opportunity is unbounded; their privilege to preach the gospel the greatest privilege of the world; their sacrifices as nothing compared to the rewards of their ministry, that will fill our Theological Seminaries and give us unnumbered candidates for the gospel ministry. When the hearts of ministers burn concerning the gospel of Christ and the triumphs of His Kingdom, there will be no dearth of young men out of their own congregations who will step into their places when they are gone.

It is "the burning heart" that flings the advance line of pioneers to the farthest mission field. Missionaries who are listening to me, with the interest of the Church focused upon you, and the love of the Church overshadowing you—what sent you out? What has enabled you to stand in China and Africa and Japan and Korea and the Islands of the Sea? What made you leave home and friends to carry the cross of Christ to the heathen world? It was "The Religion of the Burning Heart." What is it that sends men and women that they may shine in the darkness of the city's slums? Why do they go out to lift up the poor, the degraded, the ruined, the lost men and women, that they may be transformed into the Image of God's Son? It is "The Religion of the Burning Heart."

What sends men into the lumber camp? To Home Mission stations in mountain and valley? To the arid deserts of the southwest? Why do men continue when they have entered this work, until they are old and feeble? Why do they preach with tongues that are sometimes parched with the privations of their lives? It is "The Religion of the Burning Heart."

Why do Presbyterians give so much money to the various needs of the world? Why are there so many men in the Church clothed with the spirit of generosity? It is because they have "The Religion of the Burning Heart." Men do not, as a rule, give by rote, by rule, or by reason. They give best when they see the Son of God with His pierced hands pointing out His work, and saying, "O, that I had someone who would put a college here; send a foreign missionary there; O, that someone would put a teacher here." When this happens, men rise up and say, "Lord, Thou hast given us all that we have, let us give it back to Thee."

What is it that gives impetus to our great evangelistic enterprises? Why are men being turned by thousands into the Kindgom of God? Is it not because those who have preached to them have valued the atoning death of the Lamb of God, with those values which have been placed upon us by Jesus Himself, and who tell with the simplicity of a child-like faith that He is able to save unto the uttermost, by reason of the immeasurable character of His own sacrifice?

My brethren, we cannot pray without "The Religion of the Burning Heart." We cannot pray unless the Risen Christ is there; we cannot pray unless we see the Christ of our personal redemption.

For every minister—for every Church—for every Theological Seminary—for every Foreign Missionary station—for every Home Mission work—for every

Board's secretary—for every college president—for every teacher—for every Sunday School teacher, the vital necessity is not "more learning, more knowledge, more light." It is rather—MORE FIRE. It is "The Religion of the Burning Heart."

I would like to lead such a great procession as I have just named, with the glory of their splendid talents, with the mighty possibilities of their fields, to the Cross of Christ! Every man who loves the Lord Jesus Christ must be at His Cross every day, and to such as take their places there, there will be given "the burning heart." And when the heart of the Church is burning, the triumph of the Church is kindling, and the programme of the Son of God will have been fulfilled!

After a busy year in the regular home work, and in travel among the churches, in which he was seen and heard with great pleasure and profit, he came up to the meeting of the Assembly in the Central Church of Rochester, New York, to convene the Assembly, and to discharge the final duties of his office, the chief of which was the preaching of the moderator's sermon. It was a powerful sermon, and made a profound impression, having for its theme, "Joy from Hidden Springs," from the second verse of the twelfth chapter of Hebrews, "Who, for the joy that was set before him, endured the cross" and from the eleventh verse of the fifteenth chapter of John, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

In October of 1908, Dr. Alexander was elected to the Chair of Homiletics in Princeton Theological Seminary. As the call came to him while still a young man, it was a specially flattering recognition of his ability and reputation. It had a strong appeal as extended by

the Seminary from which he was graduated, and as meeting his particular qualifications. The call was reinforced by many urgent letters from members of the Seminary faculty, and from friends, but his great work in the new church had already more than justified expectations, and his people and his presbyterial brethren pressed on him to remain. After due consideration he declined the election, to the great satisfaction of his church and of the whole community. It is not for us, of course, after all this time to discount the brilliance of the career he would have had in that chair. It would have been a great preacher teaching preachers, and he would have illustrated his art; but, we could not conceive a service the equal of that as the preacher and pastor of the First Church, and that until this hour has had the seal of his people's favor and of God's blessing.

From this review of the relationship between the pastorate and the entire Presbyterian body, it appears there was a mutual service, strengthening the evangelical faith, supporting and honoring historic Presbyterianism, so that during this whole period there has been no more loyal or powerful force, working for the preservation of "The Faith of the Fathers," than this twenty-five-year pastorate in our First Church.

CHAPTER VI

THE PASTORATE AND THE CITY

It was a mystical, but by no means fanciful, thought of Sir Robertson Nicoll, that the soul of a city is fixed at the heart of it, however far the true boundary stretches itself out—that it haunts the "old town," the old walls and landmarks which have been outgrown, and that if by any means it should be driven out or dishonored there is a real danger that no soul city will ever take its place. To stay near where the soul of Pittsburgh lives has been the unchanging aim and service of the First Church of the city. There are sufficient reasons for such sense of responsibility. This territory at the junction of the rivers was the common birthright of church and city. Together they faced the pioneer difficulties and perplexities; they solved their problems together, heartened each other in struggles, rejoiced in each other's growth. They have known no differences. They have lived their lives so interlinked that the history of the one overlaps the history of the other.

They stood together against the lawlessness of the frontier and the settlement. It was the principal plea of Hugh Brackinridge, who became a member of the First Church upon its organization, in asking the Legislature for an act incorporating the church, that "in the existing frontier conditions, religion was of the greatest use in maintaining order and in enforcing the practice of morality." The church, from the day of its origin, served the community as a teacher of religion and morals, exercising the influence of the character of its members and developing a citizenship that gave moral tone to every part of social and civic life. Seldom,

in a land where church and state are separate, has a congregation made so strong and constant an impression upon its community. John Calvin, with his unfortunate experience in Geneva, would have been pleased at the manner in which the Scotch-Irish Presbyterians who founded Pittsburgh furnished it civic ideals and helped to shape its career. All the church's first officers were among the prominent citizens. As already mentioned, six of the first trustees were officers in the United States army. In the first Court of Quarter Sessions, held December 18th, 1788, the entire bench was composed of First Church people. The same was true in the first term of Common Pleas, held in March, 1789. The First Church pastors have always been men of public spirit and influence. In the *Gazette* of March 10th, 1787, there is a report of a public meeting that appointed Rev. Samuel Barr, the first pastor, chairman of a committee of three, whose duty it was to report a plan for building a market house and establishing market days. The second pastor fell ill and died from exposure in aiding in putting out a "fire" that threatened to be disastrous. Dr. Paxton, in his sermon at the funeral of Dr. Herron, his predecessor, eulogizes his intense interest in civic affairs. "In the earlier history of this city he took a lively interest in every mill and factory that was erected, in every enterprise to promote the convenience of the people or the adornment of the city, in the opening of new avenues of trade, and in the securing of new business and commercial advantages to the community. He was one of the 'FATHERS' of the city." Dr. Paxton himself was of the same type of citizen. Dr. Scovel, in his Centennial Volume, refers incidentally and modestly to the fact that he, with Bishop Tuigg, was on the committee to confer with the rioters in 1875. Every pastor

of the First Church has been a distinguished citizen, who, while serving his congregation, was profoundly concerned to promote the public welfare.

The present pastorate entered into this fine inheritance of mutual civic and church sympathy and cooperation, and has finely sustained the tradition. Indeed, owing to the church's central situation and its resources and equipment for serving the practical and spiritual needs of the downtown population and for providing a place of acquaintance and fellowship for thousands of business women and girls, it has been able to render a civic and social service of such kind and magnitude as never before had been possible. There needs only the mention of the Red Cross work, the philanthropies of the women's societies in sewing for the hospitals and the poor, in visitation of the sick and needy in the parish, and in encouraging and directing the Business Women's and Girls' organization, the influence of whose morale is felt in office, bank and store throughout the city. In the men's and boy's clubs the church in like manner serves the public good.

Dr. Alexander, the head and animating force in all this work and spirit, the preacher whose voice, for twenty-five years, has reached large numbers every week, has wielded an incalculable civic influence. Besides he has ever been ready to respond to the call of a citizen's service, aiding at public functions, addressing mass meetings held in all kinds of public interest. On occasion he has gone before the Council, to voice the Christian sentiment, in public moral issues. For many years he was trustee of the University of Pittsburgh, and of Washington and Jefferson College, and is a Director of the Western Theological Seminary. For twenty years he has been President of the Board of Directors of the Allegheny General Hospital.

During the war he helped the city to reach its goal in its quota of Liberty Bonds, and was of immeasurable service in creating that public opinion and stirring that loyal sentiment that placed Pittsburgh among the foremost patriotic cities.

The city, on her part, steadily reciprocated this interest and cooperation—gave of the early first families to the church membership, and in each generation, of her men of affairs and of her women of talent and charm, to help the church solve her problems and carry on her work. The city has had a special pride in the Mother Church, as her first great public institution, contemporary with her own life and progress, and expressing her own best ideals. The city press has honored her work, carried her message, extended her influence and good name. Each, altogether separate and free, has reacted upon the other, in the spirit of the great common duty, to guard and keep the bodies and souls of the people. And all the churches, of course, have been in this alliance to serve the public good.

The First Church, for herself, has never doubted that there is no place so good for her to work at building the soul city as at the heart of it, in the midst of the teeming, cosmopolitan life, where thousands of young men and women are employed, where the powers of darkness gather, where spiritual destitution is greatest and saddest. And so, with her imposing mass of walls and towers, her membership of almost 3000, her crowded Sabbath and weekly services, her open door, her message of salvation through the cross, she stands where she has always stood to help keep the soul of the city, and here she will stand through the years that are to come.

"We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song."

No one need despair of the city while forces like this are at work to build here, in the streets of Pittsburgh, the glorious City of God.

Dean Stanley relates that when the conqueror of Agincourt, the last of the Crusaders, lay on his dying bed and heard "the chanting of the Penitential Psalm, he bade them halt at the words, 'Build thou the walls of Jerusalem, and with the dying wish that he could have fulfilled that prayer as once he had hoped, passed away from the earth." It was to him a dream that had faded, a call to a holy work that had come too late. But to the Mother Church the old words of the Psalm are a present call, an urging in an effort not expiring, but full of the first warmth of desire and hope to meet an actual, a living opportunity.

And so, to maintain the traditional doctrine and life, to retain the representative membership, to fail in no duty that helps to keep the heart of the city clean, is the fine motive that runs through all her program with the very enthusiasm of the poem of Blake:

"Bring me my bow of burning gold,
Bring me my arrows of desire;
Bring me my spear—O clouds unfold,
Bring me my chariot of fire!

"I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till I have built Jerusalem,"

DR. ALEXANDER, DIRECTOR OF RELIGIOUS WORK IN THE Y. M. C. A.,
IN THE ARMY OF OCCUPATION, COBLENZ

CHAPTER VII

THE WAR PERIOD

SINCE those earliest days when Pittsburgh was a fort and a garrison town, and the scene of battles fought for the possession of the vast area of the land west of the Alleghanies, it has been remote from the sight and sound of war. Along the hilltops are still traces of trenches dug during the Civil War to defend the city against a possible attack, which, however, was met and repulsed more than a hundred miles away, and in each armed conflict of the nation, the city has been a manufactory and an arsenal of munitions—rifles, cannon, shells, armor-plate; but since the echoes of colonial rifles and of the war-cry of Pontiac's Indians ran along the three rivers, the peace of the city has not been broken by battle. And yet the traditions of Pittsburgh's birth in the throes of battle, together with her industrial office of supplying the nation with the sinews of war, have from the first given her a peculiar martial sensibility, so that when righteous war has been declared no community has more loyally supported that declaration; her industries have been mobilized, her sons have marched away with her blessing to represent her on the front line. And yet how poignant the regret of that necessity! And shall this generation ever forget the joyous thrill of the Armistice and its celebration?

A month after the great war began, in October of 1914, the pastor of the First Church voiced the public sense of the calamity that had befallen the world, in a sermon on the Day of Prayer for the Peace of the World, appointed by the President:

> "What, then, is the solution of the problem of universal peace? I cannot pretend to give a solution of that problem which wiser men than I have been

unable to answer. But I venture to say that the answer is to be found, not in armaments or no armaments. It is not to be found in treaties or agreements. It is not to be found in Societies or Peace Commissions, if there is nothing behind them except the horror of war and the prosperity that comes to any land in periods of profound peace. These methods may be good, but we have sad and convincing evidence that they are of little good when the pride of nations has been swollen, or the passions of men have been aroused..... Unless behind all our peace movements there are the principles and teachings and laws of the Kingdom of Christ they will come to nothing."

In such sober and fitting words was expressed the repugnance of our city and nation to the spirit and passions of war, and was stated, with a clearness that was prophetic, the only means of preventing it. And yet when two years later it was at last evident that in spite of reluctance there was no alternative, in honor and duty, than to enter the conflict, no community was more prompt or resolute to accept that alternative than Pittsburgh, and in that courageous stand the First Church took her proper place.

In the fateful days of April, 1917, when the matter of declaration of war was pending in Washington, among the country-wide patriotic meetings held to express national support of the President and Congress, was a memorable one in Exposition Hall. It was a vast assemblage of aroused citizens. The atmosphere was charged with quick emotion; there only awaited the platform utterance to touch it off. Senator Knox was the first speaker, and in his peculiarly lucid and coldly logical manner he rehearsed the successive stages of the course of outrage that had brought us to

the verge of declaring war. He drew a masterly indictment of the illegality, stupidity, and brutality of the conduct of Germany, in its relation to the rights, dignity and security of the United States. Having completed his statement he did not ask for an expression of opinion by the great audience, nor did he offer his own, for, he said, he was going to Washington that night and as a Senator would have the solemn duty, within the next two days, of voting for or against war. Then he sat down. Dr. Alexander was the next speaker. He had on his lips no seal-lock of official propriety. His orator's instinct made clear to him his duty and opportunity. The psychological moment had arrived. All the material had been assembled for an emotional explosion. Even the fuse had been primed. With a burst of fervid eloquence he set it off, and the great hall rocked to its foundations, with the tremendous outburst of shouts and cheers. Perhaps just the like of that oratorical effect had never been known in the city's history of popular assembly.

Thus dramatically began the heroic local war-period in which the First Church bore her full share, in giving her sons to the camp and the front, in holding the home line, and in all that service of work and generous giving, made necessary in a war in which not only armies fought, but nations mobilized all their resources in the interest of victory. There is no claim of distinction of honor in performance of the common duty. All the pages of history of local effort and loyalty are splendid, but the First Church, as being accessible for assembly and equipped for such work as the Red Cross, and having a large and active membership, became a hive of patriotic activities.

The urgent need to supplement the government's provision for the comfort and welfare of the soldier, to

which churches everywhere with alacrity responded, was met in this church by tireless effort of sympathetic women. The men, on their part, contributed their trained knowledge of affairs, money, labor of hand and brain, to every phase of the common effort, whether it was in increasing industrial production, or in carrying on the money drives, or the sale of Liberty Bonds, or in enthusiastic attendance upon mass-meetings. While, best of all service, almost three hundred of her sons bore arms, of whom eight died on the field of honor.

A further valuable service was the monthly publication of the "Service News"—"First Presbyterian Church, Owners and Publishers. Wm. P. Witherow, Editor, R. D. Clark Jr., Associate Editor." To be printed "monthly during the term of the war for the benefit of our representatives in the National Service and of our membership at home." Thus the bonds of sympathy were strengthened—the boys got news from home, and home got special news from the boys.

In these activities the pastor was inspiring leader, wise counselor, sympathetic worker. His energy was amazing. Because of his gift of popular address he was in constant demand. He worked with the four-minute men. He was invaluable in the successive Bond campaigns. Among the souvenirs of those busy days of speeches are many newspaper snapshots of him in the act of impassioned talk in various situations, the most interesting of which, perhaps, is one of him on the top of the great armored tank that served the home-front at Forbes Field.

But, doubtless, he rendered his greatest service in the city and in his church, in the sermons that occasionally on the Sabbath, and regularly in a series of noonday meetings, he preached with such vigor and hope that all who heard them were heartened. They

were intensely loyal, explicit and clear on the great issues, confident of final victory, and full of trust in the God of battles.

Most memorable, because of their inestimable service, were the sermons of the noonday meetings in the Prayer-For-Victory Series, which ran through a period of three months in the spring of 1918. The great German offensive, starting on March 21st, whose main thrust east of Amiens drove through the Allied lines, for the moment cutting in two the French and British armies, threatened to roll up and destroy each in turn and reach the channel ports.

The war, that with varying fortune had pursued its course for almost four years, seemed at last near a decision for the enemy. America, with all her prodigous effort, seemed to have arrived too late. The peril lay, not only in the desperate situation on the front line, but also in the loss of morale at home. Hardly could the Allied cause have been nearer incalculable disaster. The peril was urgent enough to command the best that the hopeful and brave could give. Opinion must be steadied, production accelerated, and more than all, the people must be brought in humility before God, for confession, supplication and a new consecration.

It was on this summons and in this mood, as the whole great issue hung in the balance, that the Noonday Prayer-For-Victory meetings were begun. They were in a literal sense for the whole city, because the church was central. They were brief and at the suitable noon hour. From first to last they were crowded, enthusiastic, spiritual, with a glad note, more and more clearly emerging, of victory. Each one began with the reading of the latest bulletin from the front, heard always with strained attention. Scripture was read, prayer offered, stirring hymns sung. There followed the twenty min-

ute sermon—Biblical, practical, hopeful, passionate. Its comment and lesson were up to the last moment of news; it ran the gamut of religious and patriotic emotion; it ranged through all the interests affected, all the resources demanded—money, munitions, homes, sorrows, the great battle still on. Even the titles of the addresses had a quick and powerful summons, and still, as we look down their list, bring something of the thrill of the time. Some of them were:

THE NEWSPAPER AND THE WAR.
FINANCIAL INSTITUTIONS AND THE WAR.
THE INDUSTRIAL SOLDIER.
THE WIVES OF SOLDIERS.
WHAT THE SOLDIER EXPECTS FROM THE HOME LINE.
ARE WE AFRAID OF THE U BOATS?
PEACE WITHOUT VICTORY.
WHAT CAN THE MAN OF 40 DO?

The last of the series, "THE HAND AT THE PLOW," was given in late June and was enforced by the pledge with which it closed, to which the great congregation, in solemn covenant and standing, gave assent, "I will not look back, I will not give up or let down, until the cause of liberty has reached its zenith and the war be won." Whereupon they voiced their enthusiasm for the pledge, the meetings and Dr. Alexander, in tumultous cheers.

Recognition of the national service of the meetings poured in from all quarters, in the way of letters, telegrams, newspaper commendation: among other sources from Secretaries Daniels and Baker, of the President's Cabinet, and Ambassador Jusserand.

These crowded meetings, running for so long a period and at a critical time, made an heroic episode of the war for the First Church and the city, and were

perhaps the Church's greatest contribution to the final victory. The sermons were features of the daily press, were quoted, copied, transmitted throughout the country and across the sea. "THE INDUSTRIAL SOLDIER" is given in full in this record as a good instance of the direct and practical appeal of all of them, and as having served in a crisis of urgent need, to stimulate industrial production. At once, upon its delivery, copies were requested from all parts of the country. It was reprinted by numerous manufacturing corporations. It was put in pamphlet form and from as far as England came requests for it in quantity. It went over-sea as part of America's munitions of war. Read now, so long after the passions of the war have subsided, and when the dire need has passed, it is still easy to feel how splendidly it must have served its purpose:—

"THE INDUSTRIAL SOLDIER"

An Address at The First Presbyterien Church, Pittsburgh

BY MAITLAND ALEXANDER, D.D.

Away out on the Western Front an American gunner slipped a shell in the big gun that he served, and fired it. The shell tore through the air, fell into an ammunition dump, exploded it, destroyed the ammunition for seven batteries and killed about a hundred men.

Away back in Pittsburgh months before that shell, had been made. The steel had been turned out, the steel had been rolled, the shell had been turned, all by men who had not seen the battle front, probably will not see it, but who contributed just as much as the artilleryman who sighted the gun to the destruction of the German Ammunition Dump.

Away out on the Atlantic Ocean a steel vessel is moving across the sea filled with troops. The ship is

tight, her plates are sound, her rivets are well put in and she puts 2,000 men down in France to fight.

Away back in the Pittsburgh mills the men who made and rolled that steel did as much for the transporting of the army as the convoy that took them over or the generals that trained them.

It is a hard thing to work for the war away from the glamour of the war. Martial music, uniforms, the actual fighting, this stirs the blood; the ordinary work in industry seems to be unnoticed and unknown—but when the history of the war is written and the credit is given where it is due, it will not alone be the story of the men who held Kemmel Mountain, or turned back the Germans at the Marne, or beat them at Neuve Chappell, or ran in with hulks under the very fire of hell and blocked the Channel at Ostende—but it will be also the story of the Industrial Soldiers who stood at their posts resolutely, at the breast of the coal, at the deck of the coke-ovens, at the tapping-hole of the blast furnace, at the rolls of the mills, at the lathes of the machine shops, and who turned out the best work and the most work that they ever did—not for wages, not for gain alone, but for home and children and country that America might win, and the homes that we love so much might be safe.

It is a splendid thing the way the Industrial Army has responded to the nation's call. There is a house in this city which is painted a bright red. It has one window on an alley. That window has four panes. The head of that house works in a mill, but the window tells the story of his devotion to His country. In one pane there is a Service Flag with two stars, in another a Red Cross sticker, in another a Liberty Bond emblem and in the fourth the emblem of the Food Administra-

tion. It is this kind of industrial patriotism that will win the war.

But there are some who say, "Well, I hope we will win, but this war does not touch me. I gain nothing, I lose nothing, whichever way it goes." I wish I could take you to some parts of industrial France today, where before the Germans came there was abundant work, happy homes, playing children. Now what is there? Mills and factories wrecked, men and women transported and in practical slavery in Germany, old men and women sad faced, fearful, little handless children, young girls in a pitiful condition from the excesses and cruelty of the Hun, babies without food and having fathers whom they will never own. Shall we have that in industrial America? Shall we, the men of this great work-shop section, permit such things to happen to us? Is it near? Just as near as the German army! Is it possible? Anything is possible to the Hun!

What shall we do? I am not an Industrial Soldier or a manufacturer, but I know what to do. I wish I knew everything as well as I know that.

First—Think Victory! For your home, your family and your country. Not a foolish optimism that belittles the enemy, but a determination that we will not and cannot be beaten. That is what our boys are saying on the line. You say it here and especially think it.

Secondly—Get together and give the most and best of your time, skill and hard work and co-operation!

"It ain't the guns, nor armaments, nor funds that they
can pay,

But the close coöperation, that makes them win the day;
It ain't the individual, nor the army as a whole,
But the everlasting teamwork of every bloomin' soul."

I saw at one of the camps an old woman whose grandson was in the army and she had come to visit him. She was about the camp for three or four days, and the last day that I saw her, I said, "I suppose you miss your grandson a great deal." "Yes," she said, "but I am very busy." I asked her what she did and she said that she worked in a shell factory. I asked her if the work was not too hard for her. "Oh, no," she said, "I have to be in it for the boy's sake. We all must do our part. I cannot fight, but I can polish shells."

Thirdly—Let us beat the Kaiser and his crew! It takes two American armies to do it. "The Fighting Army" and "The Furnishing Army." I think we can imagine the Kaiser with wrecked Belgium in one hand and the other stretched out toward America looking at our Armies and saying, "I might beat the Fighting army, but I cannot beat the Industrial Army."

I hope he can be put where he belongs, and all those with him in this country who are the apostles of discontent, whose influence is German, and who are trying in every way to destroy the power of our industrial force, knowing well, that if industry supports the war to a man, the war is won.

Lastly—Let us support the boys who have gone to the front! I would rather die than have any soldier say that because I did not work hard or well, he had to fight without food or ammunition or guns. I would rather be dead than have a sailor say that I failed him because I would not work or because my work was bad. There is not a man or woman in the United States today who has not some place to serve the Flag. If they fail, the country will fail. If they do their whole duty, we will have a speedy victory and a lasting peace.

My country needs me. I hear her call and see her need. I cannot delay, for delay means defeat. I

therefore pledge myself to her, as I would to the defense of my wife or mother. I will work for her, or fight for her with all my might. I will let no side issues distract me. I will let no disloyal voices dissuade me. I will put this one thing first, last, and all the time, so that it will multiply my work and make it better.

"For God, and Country, and Home, we must, we will, win the war."

In the earlier period of the war, in order to aid the government in its tremendous task of training the millions of recruits, in physique, technique and morale, the church released Dr. Alexander for four months of Y. M. C. A. work in cantonments—Fort Oglethorpe, in Georgia, and others. His good humor, adaptability, sympathy and gift of direct, persuasive speech, gave him special qualification for this service. He was hail-fellow-well-met with the doughboy. His sermons held his audience—an audience that would not stand upon ceremony. He gave them what they demanded, simplicity, sincerity and eloquence. He had a fine message of cheer for the boys fresh from home in a new and trying experience—some homesick, but since it was war, eager to cross the sea, and have it through with. So his service in the camps was a real help in the discipline of the great preparation.

But his great opportunity came, when the war, as the event showed, was in its last stages, hastening to its dramatically sudden end, but at the time of his proffer of over-seas service, at the height of its struggle, and promising to last until the summer of 1919.

The church generously gave its consent to a year's absence. His six months service, as Religious Director of Y. M. C. A. work in the Army of Occupation by the

appointment of the Y. M. C. A., was marked by an administrative ability and good influence over the thousands of soldiers, in their barracks, or at Assembly for worship, that won the warmest testimonials from the boys themselves, from co-workers, and from those high in the army rank and authority who were familiar with his administration.

Robert W. Egan, writing from Coblenz for the "Service News," speaks of this great phase of Dr. Alexander's work and help: "He has communicated many interesting facts to the soldiers pertaining to the war-work by the women, children and men back in the States; and the men, hungry for every morsel of news from home, devour every syllable of what he says."

With headquarters in Coblenz, speeding up religious work in all sections of the army, holding his own preaching service in Festival Hall, with oversight of twenty-five other Sunday services, exclusive of the army services conducted by the chaplains, in which there were three hundred and seventy-five Bible classes —ubiquitous, ready, energetic, he was an immense asset of the army religious force.

The after-period of the war was morally critical, and brought a more pronounced reaction in the Army of Occupation than in this country. It was a period of leisure and relaxation, the fighting and the peril were past, but the soldier was tired after his hardships, often embittered and homesick. In Dr. Alexander they had a friend with a perfect understanding and a ready sympathy, a hand and voice to help and cheer, who was not overawed by military authority, and who had the happy office to bring fresh news from home.

Valuable as was this personal touch, and this administration of the religious work, perhaps he did

Religious Service

for the American Army of Occupation

PALM SUNDAY EVENING

Festival Hall, Coblenz, Germany, April 13th, 1919.

Organ Prelude: Festival March . . . . . Gaston Borch
America.
Attila . . . . . Verdi
Jerusalem . . . . . Parker
Le Secret . . . . . Hazel
The Palms . . . . . Faure
Hymns: He Leadeth Me
In the Cross of Christ
Near the Cross.
Scripture Reading and Prayer, Rev. Reid S. Dickson.
Hymn Solo: "I Stood Outside The Gate".
Sermon: "The City That Was Shaken"
Dr. Maitland Alexander.
Hymn: Nearer My God to Thee.
Benediction.
Longing . . . . . Bendix

(You are requested to remain seated until the band has finished the last selection.)

Band of the 7th Infantry; A. Mattern, Bandleader.
Mezzo-Soprano: Madame Turner-Kurtz.
Baritone: Mr. Harry de Garmo.
Violinist: Musician Louis Latz, 55th Pioneer Band.
Xylophone soloist: Musician E. Moran.
Organist: Mr. Edgar Le Van.
Songleader: Mr. W. Stanley Hawkins.

Services this week:
Friday Evening: Good Friday Service.
Saturday Evening: Easter Eve Musical Service.
Next Sunday Evening: Easter Service.
Sermon: "He Is Risen" Souvenir Programs.
All services at 7 o'clock.

PROGRAM OF RELIGIOUS SERVICE IN ARMY OF OCCUPATION, COBLENZ

his greatest good in the Sabbath evening services in the great Festival Hall, Coblenz, seating over 3000, and always crowded in spite of the rival attractions of vaudeville and film shows. Here each Sabbath evening his resonant voice rang like a trumpet over that great crowd, appealing to the soul and conscience of the men who, after living amid the horrors of St. Mihiel, and Argonne and the rest, had finished with war, and were eager for homeland and home. Such a man and preacher could nowhere have found a greater opportunity for the exercise of his gifts.

One of the printed programs of those Sabbath evening meetings is here given, because it suggests with what sympathetic insight each service was planned and with what zest and verve and high spiritual ideal it was conducted. And what inspiration to patience, manhood, reverence for Christian truth and life it must have given to the thousands of soldiers who attended these services!

To him who had put the whole of himself into this work, so ardent and unsparing of his strength, so conscious of performing a great duty, how grateful must have been the testimonials that came, from official and other sources, to the fidelity and ability with which he had rendered his service, and to its inestimable results. Among these appreciations were those from the Director of Y. M. C. A., of the 3d army, from the Divisional Secretary of the 32nd Division, and from the Director of the Religious Work Department of Y. M. C. A. in France. Only one of many is selected for this record as representative of all, and it is chosen because it came from one outside the organization, who yet by virtue of his office had full knowledge of all the wonderful work accomplished:

Senior Chaplain's Office,
Headquarters, 3d Army,
American Expeditionary Force.
15, April, 1919.

Dr. Maitland Alexander,
Religious Work Director,
Y. M. C. A., 3d Army.

My dear Dr. Alexander:

I have just learned with great regret that you expect to relinquish your position as Religious Work Director of the 3d Army.

Before you leave I wish to convey to you this slight appreciation of your most valuable work. You have always rendered willing and most efficient cooperation, and much of your work, we know, has been performed under the greatest difficulties and yet at every turn you have achieved success beyond expectation.

I wish to go on record in this word of thanks to you that, during the twenty years of my service as chaplain in the United States Army, I have never seen a work so splendidly organized or carried to such a successful issue as the religious work in the Army of Occupation under your splendid leadership.

Your life and work have been an inspiration to us all. Thousands of soldiers are better men and better soldiers due to the influence of your work.

I understand your return to the United States is imperative but your absence from the 3d Army will be a great loss. Accept my sincere thanks for the great work you have done and my best wishes for your future success.

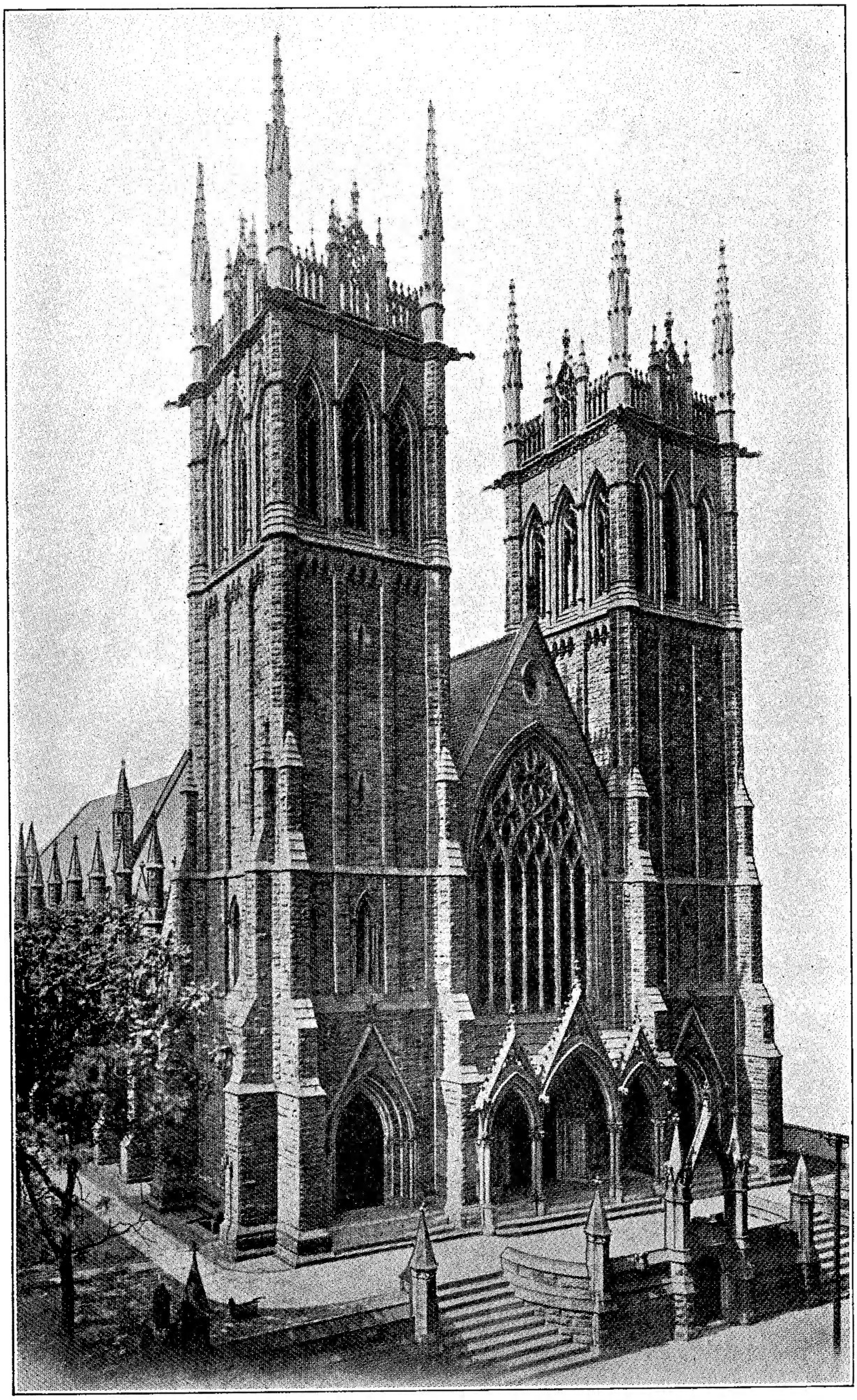
Sincerely yours,
Edmund P. Easterbrook,
Associate Senior Chaplain,
3d Army, A. E. F.

Upon Dr. Alexander's return, the Church held an enthusiastic meeting of welcome and appreciation.

Thus terminated the war-period of activities of the pastorate, that was followed at once by those perplexing questions of world-reconstruction and of national adjustment to peace conditions, which have pressed for an answer upon the pulpit as well as upon every part of life. The grace of time, we are sure, will solve these perplexities as it will those of the war itself, and bring some great forward look and march of Christian truth and life. Meanwhile let there be a long and tender gratitude for the victory, and the heroic service, rendered, and the noble young life sacrificed.

"Loud arose the triumphal hymn,
The drums are loudly rolling;
Yet you might have heard in distant din
How a passing bell was tolling."

For all such service and sacrifice the Mother Church keeps a golden page in memory—no page more sacred or splendid in her long history.



OUR PRESENT HOUSE OF WORSHIP—1905

CHAPTER VIII

THE MAN AND THE MINISTER, DR. ALEXANDER

THERE remains an estimate of the personality that, during the period of twenty-five years, has furnished inspiring leadership in a work so large in its extent, variety and influence. It may not be possible to describe, or even to discover, all the elements that make the man Dr. Alexander or his genius, but the work that under God he has done is an open book. It was the young pastor's survey of his providential field—his wisdom, foresight, reaction to the challenge of difficulty—that led to the decision to hold the historic site in the heart of the city and to enlarge there the church's service of the community.

It was his vision and courage, leading the church's own, that, turning obstacle into opportunity, built the noble church that has served as an inspiring place of worship, with cordial welcome to all who wish to come, and that lifting up its towers amidst lofty commercial houses has ceaselessly reminded all the city's busy life of that unseen which is eternal.

His also was the breadth of view that never narrowed the church life into mere parochialism, and his was the loyalty to the faith of the fathers that never lowered the banner of historic Presbyterianism.

So it is that at this Anniversary Commemoration, to which the city and the Church at large bring their tribute, and when he is still at the height of his power and in the midst of his work, there is attempted an appreciation of the man, the preacher, the executive, who holds this high place in the regard of the city, the love of his brethren and the heart of his people.

I.

Genius is not a thing apart from the man himself, an extra gift, superimposed without relation to his qualities of temperament or character. On the contrary, it is one of the elements whose combination makes the man, and is subtly savored with all his qualities. That is the meaning of the literary axiom, "The style is the man." As Fenelon said, "A man's style is nearly as much a part of him as his physiognomy, his figure, the throbbing of his pulse—in short, as any part of his being." So true is this that often we have in the look, manner and action of a writer or speaker an infallible suggestion of his cast of mind, and even his form of expression.

In Christiania, Norway, stand two magnificent monuments, one to Bjornstjerne Bjornson and the other to Henrik Ibsen. The monuments were built while the two writers still lived. It is said that "each figure is so expressive of the intellectual essence of these two giants of Scandinavian literature that one might guess their individualities and the style of their literary creations simply by looking at the statues." So there is that in the look, figure, conversation of the pastor of the First Church that makes a surprising but authentic disclosure of the type of his mind, the energy of his thought, and the literary form of his speech. All of which goes to show how essentially fundamental in his public career are the elements mixed in him that make him the man we know.

He gives a first impression of tremendous vitality. He seems a human dynamo. He has a surprising alertness, rush of thought and feeling, glow and swiftness of action. This impression is verified as he goes through his routine, that includes the oversight of a congregation of almost three thousand members, the

leadership of the large Sunday school following the morning worship, the Wednesday noon service with its sermon, one or more sermons or addresses weekly to societies of the church, pastoral calls, marriages, funerals, office visitors, ourside engagements for sermon or address, writing for the press on vital questions of religious discussion, along with those incidental and irregular duties that belong to the busy life. One is amazed not only at the quantity of the work, but at the facility, zest and high order of its achievement. There is that rare quality which Saintsbury puts down as the hall-mark of Hazlitt's genius—gusto. This touches every detail of work and duty that to some might seem flat and jejune, and gives to it interest and beauty.

This exhaustless flow of energy has an amazing versatility. Within fifteen minutes after the impassioned sermon of the morning the pastor is absorbed in superintending the Sunday school. There is as much action as in the pulpit, only now it is vivacity. His humor bubbles. He turns an ordinary report into an event. He illumines with flash of wit a common announcement. He breaks up monotony with the competitive singing of classes. The entire service moves. And at the heart of it is an intensive study of the lesson. There is a lift to the whole service as real as in that of the hour of worship.

With all this tremendous drive, go geniality, joyousness, humanness. He is jovial among his friends, liking fun, conversation, repartee. So always his position is assured in the social company.

"Where MacGregor sits is the head of the table."

He has a pleasure that is youthful in the elemental and simple things of life and nature. It could be said of him as Arnold said of Wordsworth, "He has the

extraordinary power to feel the joy offered to us in nature, the joy offered to us in the simple primary duties and affections."

He is a humanist, not cloistered, philosophical, but one who feels the grandeur of human nature along with the pathos of its frailties. His interest in people lies in their humanity. It is a tribute of Walter Page's biographer that "He has a profound respect for a human being. The mere fact that a man, woman or child breathed, had their virtues or failings, constituted in Page's imagination a tremendous fact." The unapproachable beauty of Jesus' manhood was his humanness. He understood all whom he met and was interested in them. It was not a matter of their age, position, condition or character. They all were at once intelligible. For He knew what was in man. He caressed little children. He looked upon the young ruler and loved him. He knew at once the need of Nicodemus. He appreciated the poor widow's offering for the temple treasury. He pitied and forgave the woman that was a sinner. We are most like Him, when we have the deepest sense of the common human nature of people.

It is this human feeling that is at the heart of the institutional work of the First Church, that draws the crowds to the services, that gives children of tired mothers nursery care, that wins the heart of childhood to the pastor. A small boy of the church said to his father the other Sunday at dinner, "Father, wasn't that a good sermon this morning?" The bond between the preacher and his congregation is primarily a human one. They feel that he interprets life to them as well as truth—their own life, and that he does this out of his manhood. His pulpit is high above them, but he ever

speaks on their level, with the friendliness and understanding of the common humanity.

Clemenceau, during the war when he was premier, went up once a week to the front line: it was not far from Paris. He wanted to know the hardship and peril of the French soldier. He would tramp through the mud of the trenches. He would go up under fire. One day at the turn of the road where shells were falling he came upon some infantry going in to the attack near Bus. He stopped and spoke to them sympathetically. His eyes shone. His words were charged with the sorrow for all the peril they were going up to face, some of them never to return. They knew that though his duties were back in Paris, his heart remained with them on the front-line. Every good preacher's power with people lies, essentially, in their faith in his humanness. They listen to him because he knows better than they the infinite grandeur, the infinite pathos of life. They feel that his heart is with them whatever may be their duty, their hope, or battle.

Besides, Dr. Alexander has candor and courage, the candor that has the twofold quality of freedom from both prejudice and disguise, the courage that fears God and knows no other fear. There is no bias that will prevent a just judgment. He is too strong to belittle an opponent; he is also too fair. His mind is open, naive, ingenuous; not transparent to curiosity, but no one may ever doubt what he thinks on the vital matters of truth and life—where he stands on great moral and religious issues.

This candor is allied with courage, makes common cause with it. And this courage is that ever youthful sort of J. M. Barrie's Rectorial address—has that very chivalry, dash, adventure. It is open, straightforward, unafraid. It is not ever to be thought that he would

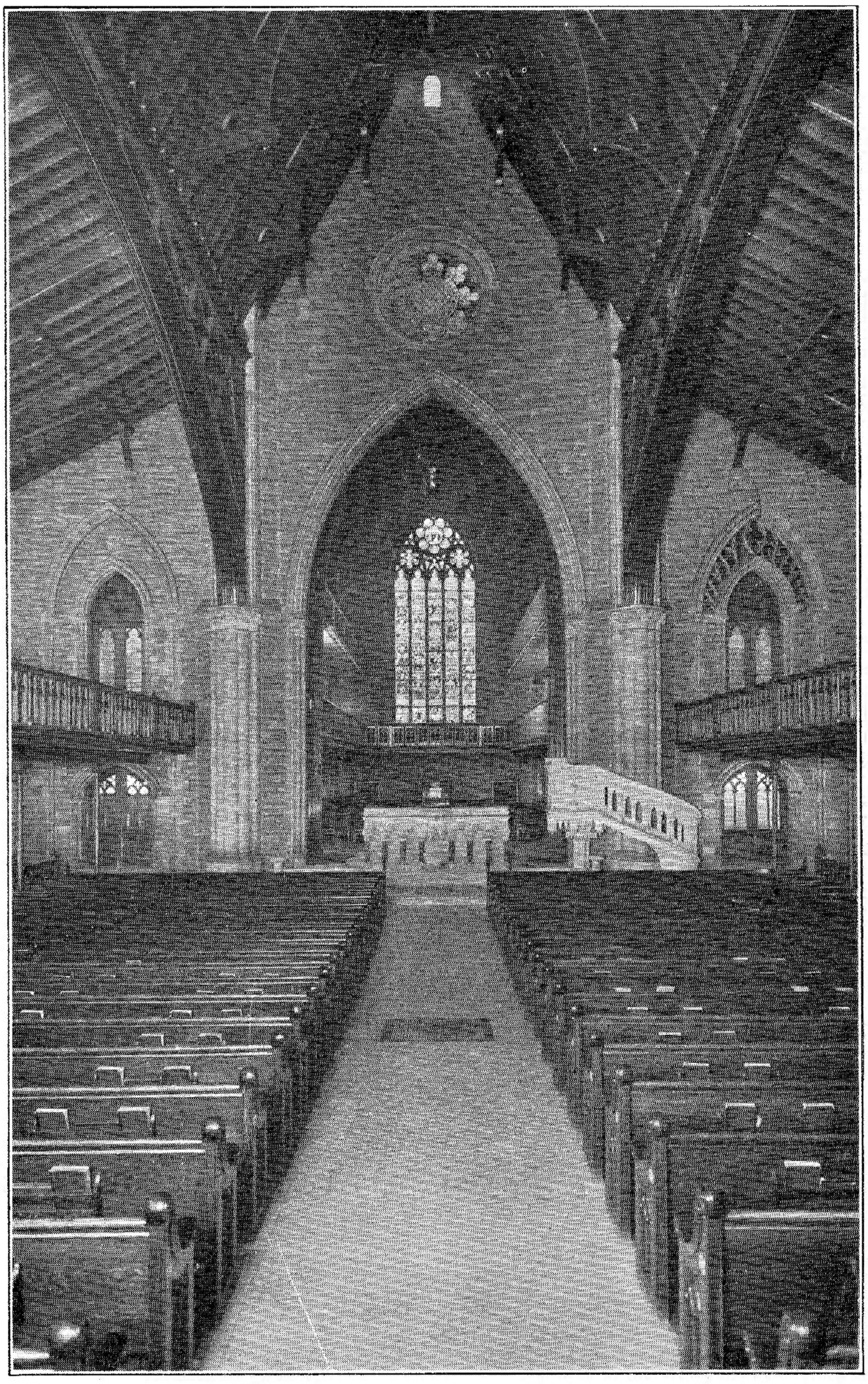
straddle an issue, compromise a conviction, or strike from behind. He asks a free field and no favor. He does not calculate consequences. He does not care what others think or say or do. He will fight for every article of his faith. And all who love a fair fighter have joy in following his leadership.

The foregoing furnishes a glimpse of qualities that make the man who has lived in the eye of this city for twenty-five years. It does not parade to the public gaze those intimate traits that belong to his private life, but gives only those that serve as a basis for an estimate of his force and influence in his public character as preacher and executive.

II.

As preacher he has the initial advantage of an arresting personal presence. Tall, robust, florid, with clean-cut intellectual face and head set firmly on his shoulders, he seems in every way adequate to the occasion. Upon face and figure is the stamp of poise and power. His appearance, as he rises in the pulpit in Genevan gown and bands, creates a lively expectation. This is heightened by his eager, impetuous manner. There is no slow and labored beginning. He "rejoices as a strong man to run a race." He is off at once. This eagerness arrests an attention that is held throughout by the substance of his thought and the intense earnestness of his manner. He seems to be possessed by a power beyond his own, as indeed he is. His personality is surrendered without reserve to be the vehicle of supernatural spiritual truth. The vivid impression of this gives to his sermon a mystical, oracular character.

The voice is the fitting instrument for expression of such person and message. One may be a popular preacher with a poor voice, but it is so far a handicap.



THE INTERIOR OF THE CHURCH

A good voice is a fine endowment, for it furnishes clear articulation to reach the hearer, resonance to fill the space, and modulation to express delicate shades of thought and mood. Spurgeon's voice was a trumpet. Beecher's ran the gamut of emotion. Whitefield, speaking out of doors, could be heard by ten thousand people. Dr. Alexander's voice, rich, full and vibrant, reaches the farthest nook and corner of the great church. It meets with ease and sufficiency the challenge of all that amplitude. It is heard by every listener.

Every critical hearer of Dr. Alexander's sermons is impressed by his unerring choice of suitable words. There is in this nothing finical or pedantic, it only shows that his mind is in essence literary, and expresses itself under the control of that instinct and judgment. It seems that the wrong word never slips in, even in the abandon of impassioned speech. One is never shocked by a false verbal note. The reason is that he is so much in love with the idea he is going to express that he must find for it the inevitable word.

This is in part a conscious and in part an unconscious selection. It is determined by a gift of taste and judgment, and a critical habit practised steadily through the years since he first began to write. It is easy to see that it is governed by the two fundamental literary principles, simplicity and lucidity; for his hearer always finds his sermon intelligible. Lover of words as he is, there is no mere ornamentation, no over-elaboration, or over-polish. This is the rigor of his literary rule. It is well known, as he himself says, that he never preaches on literary subjects. He is first of all a preacher, and must make his message understood. This makes for some part of his power. For the same reason his art is never for art's sake. It never forgets its theme, in the mere love of beauty or

in the delight of its own power. He is in the pulpit to make his people understand the great spiritual thought which is his theme, and to impress them in hearing it with his own intense love of it, and so at no time does he forget the truth of the thing in mere artistry.

Hastings' design for a War Memorial in Central Park, in New York City, now on exibition, is by common consent a thing of grace and beauty; but it has aroused criticism and may be rejected because strangely the artist forgot his theme, in the wish to make it "a joyous, happy thing, that will fit into the park scheme." But the question is asked, What has the heroism of the soldier's sacrifice got to do with a joyous, happy thing and a park scheme? The sermon must be more than good craftmanship, it must have more than charm. The preacher must choose words, beautiful if these are proper, but that surely will give his idea perfect expression. Dr. Alexander's art is of this high order. The words he uses make his thought intelligible. And that is what Emerson calls true eloquence. He has the happiness and the effectiveness of ever finding the fitting word.

Voice joins with words in the perfect expression of his idea, and passion animates them both, and here or there as he proceeds the parts of sentence and paragraph arrange themselves into an order in which each suceeding one is more impressive—he has reached his climax. The particular form of climax is one of the most distinctive marks of a speaker's individuality. A reporter, in describing a sermon of Maltbie Babcock, said, "Dr. Babcock preached in little whirlwinds. He took up one thought after another, wound it up in a whirl of apt words, and sent it spinning at the congregation." Henry Ward Beecher gave notice of the approach of his climax. There was a slow rise from the

conversational level, the eloquent blood flowed visibly to his head, flushed his face; there followed the vocal explosion that thrilled his hearers. The preacher in the First Church "piles up" words, and above all sentences, that are different phases of the idea that with intense earnestness he is expressing. It is like Paul's piling up of the words that close the eighth chapter of Romans. The force is cumulative, and the effect is powerful.

But artistry in words and impassioned speech are not the whole of the personal gift with which through the years he has held great audiences in the hollow of his hand. He has also what is called the "winning appeal."

It is this appeal that the Bible, of all books, loves to sound, and that, of all audiences, the religious crave to hear. David, in the Psalm, is as grateful for the solicitude of God's grace as for the strength of his salvation. He says, "Thy hand hath holden me up and thy gentleness hath made me great." Some part of every preacher's message must have in it the very yearning that was at the heart of the Lord toward the sorrowing and the sinning.

Beautiful examples of Dr. Alexander's gift and grace, of such solicitude, are found in his book, "The Great Step." In the sacramental addresses and prayers therein is a sympathetic insight into the weary, grieving heart, with an intense eagerness to bring to it the divine interpretation of the experience and the divine comfort for it.

A characteristic instance of this longing desire toward the penitent and the sorrowing is found in the sermon on "A Great Way Off, "from the verse in the verse of the parable of the prodigal," For when he was a great way off his father saw him and had compassion

and ran and fell on his neck and kissed him." It concludes with a touching illustration drawn from life: "I stood on the shore of a fishing village one day while the boats were out, and a rising storm blackened the water with its ever increasing flaws of wind. The sea, which had been calm, was rising and along the beach the old men and women watched for the returning boats. One by one they came running before the gathering storm, and strong hands seized them and dragged them high up on the beach. At last all had returned but one which was manned by two brothers. They had not returned, and as the afternoon grew later and the darkness began to gather, man after man left the beach and went to his own house. At last all were gone but one old man, who stared with strained eyes through the twilight. He was the father of the two who had not returned. He was deeply anxious. The scud begun to run in great streams along the leaden sky, and the surf had begun to dash with all the malignity of a stormy ocean. Suddenly he cried, 'I see them, I see them.' I could not see them. I looked and looked and thought that his wish gave him the sight for which he longed. But after many minutes their boat could be seen returning, and in through the surf they ran on the top of a heavy sea. The old man said little, but when breathless they came up to him, he said, 'I saw you when you were a long way off.'

"It is marvelous what the eyes of love can see. God sees *you*. The longings of your heart are known to Him. I bid you in His name arise and return from that point in the great circumference of His vision where your sins have carried you, and at the Cross of His dear Son confess your sin and abide in His home forever."

There is a beauty in this description of the sight and sound and the movement of the sea that brings up the verbal music of Tennyson's picture:

"One show'd an iron coast and angry waves.
You seemed to hear them climb and fall,
And roar rock-thwarted under billowing caves
Beneath the windy wall."

But besides the wonder and awe of the sea, the scene the preacher draws has the pathetic solicitude of divine and human love.

It is fine literature; it is also great preaching.

But even such gifts of mind and heart, of strength and tenderness, do not tell the full secret of his power. It lies deeper than these. It is, as it ever must be, with him who brings impressively the message of God's truth and love, something spiritual. He comes into the pulpit with an atmosphere. It is that indescribable "something religious" that all the devout discover in association with good people and with sacred places and experiences, so that they say with Jacob at Bethel, "Surely the Lord is in this place." It may be felt in the solemn grandeur of the great church, in the strains of the organ, the voices of the choir, the hymns of the congregation. It may be found in the worship of the little obscure church, and never is it more real or appealing than when associated with the human memories and affections.

Dr. Charles Jefferson quotes R. H. Hutton's account of his going with a friend on a Sunday afternoon to hear Frederick Maurice. He said, "Maurice spoke for God. The intense and thrilling tones, the pathetic emphasis, the burning exaltation, awed and subdued the worshipers. The church indeed became a holy place."

There is this spiritual quality in the worship of the First Church. It is in the building, the music, the rapt attention of the congregation, the intense manner of the preacher. A worshiper expressed the emotional side of it who said, "It makes me cry." It is the consciousness of God, the great and Holy One, in whose presence the sinner melts down into penitence and the saint rises into adoration.

In his youth Dr. Alexander was saturated with the religious training and influence. It went deep into his being. By his mother he was taught the Bible, the Catechism, prayer. His mother put God into his heart. Whatever he is, whatever his talents may be, he ascribes them to her who by her splendid Biblical knowledge, her deep religious experience, her self sacrificing zeal, and her unremitting prayers, laid for him a foundation and kindled for him a light caught from the face of the Master whom she loved and served, which became for him "the master-light of all his seeing."

He brings no message from the times, current events, science, philosophy. He is not charged with that office. Besides, people do not go to church to hear about this world. They have its sight and sound, its care and burden during the week. They go to church for something different. Often weary, perplexed, tempted, grieving, they go to church for light on life's mystery, comfort for its sorrow, courage to go down at last the valley of the shadow. This preacher has the spiritual message for this human yearning. His having it is the secret of his power.

He eschews the secular and literary subject. He is a prophet. The Spirit gives him his text out of the Word. He moves among the great doctrines. Their truth and power find through his personality access to

the mind and heart of thousands. In announcing the other morning a series of evening sermons on the great themes that the present religious agitation has thrown up into the thoughts of men, he said, "It is never out of my mind that the reason you come in crowds to this church is, that you are interested in the great scriptural facts and doctrines that are preached here." Of course in such remark he ignores the personal element in the attractiveness of the service. Still it is true, that "no man can preach a great sermon on a small theme." He regularly preaches on the great themes—such as the Person of Christ, His Atonement, The Resurrection of the Body, The Everlasting Life; and the people throng to hear him.

Perhaps there is no other preacher of the present time who brings to the heart and conscience of so many, with more simplicity, earnestness and power, the great facts and doctrines of the Bible.

It is the wish of those who hear these sermons, and know their power, that they should be published, not only as an exhibition of Dr. Alexander's genius, but to meet in a wider way than he can, from his pulpit, the craving of the modern cultivated religious mind for scriptural doctrine in the sermon.

One of these sermons is given here, not merely as an example of the type and quality of preaching that never fails to give to the great doctrines the gripping personal appeal, but chiefly because of an incident connected with it that shows how far this earnest voice reaches with its message. It is a condensed sermon of an evangelistic series in his own church. It was heard by one who was touched by it so deeply that she sent a copy of it back to her native Scotland, to a friend —a young man of Aberdeen. It proved to be the means of his conversion. He promised himself that

when he should go to America, as he did within the year, he would find the preacher of the First Church, Pittsburgh, as he did find him, and tell him what his sermon on "Is Heaven for Such a Man as I?" had done for him.

"IS HEAVEN FOR A MAN LIKE ME?"

Condensed from the Sermon Preached at the Noon-day Evangelistic Service
First Presbyterian Church, Pittsburgh, January 26th, 1923

By MAITLAND ALEXANDER, D.D.

The veil which divides time from eternity gives us no opportunity to scrutinize the life of heaven or to look into its streets to see those who walk there. Therefore, to answer the question as to whether heaven is for men and women such as we are, we must find out from God's word who are its inhabitants, what qualified them to inherit so great a gift, and is it possible for men and women of ordinary quality, with ordinary sins and difficulties, to be sure of a place there. No matter how men live, no matter what they say, no matter how little they think of religious things, at the bottom of their hearts they want the personal, immortal life of perfect happiness beyond the grave. The nearer men come to the day of the great transition, the more they feel the pressure of the demand of their own soul for the assurance of heaven. It is therefore vital to know whether a man, material in his outlook, full of sin in his daily life, filled with doubts concerning God and the reality, meaning and destiny of his own soul, may inherit eternal life.

Heaven is a vague thing to many people; but a guaranteed, personal immortality with God should not only be real, but one of the great incentives of life.

I notice first of all that among the inhabitants of heaven, who share its joys and felicities, are angels.

They have never been separated from the perfect life with God. They are His messengers, they know no sin. The frailties of a poor humanity are unexperienced by them. The throne of God with a Lamb as had been slain upon it is the object of their adoring wonder and praise. But there is no question that heaven is for such celestial beings. If I should answer the question of our sermon today by saying that heaven was for the angels of God, all who are within sound of my voice would be disqualified. There would be no hope for them. For the Bible clearly states that "There shall in no wise enter into it anything that defileth."

But the Bible also tells us that there are others in heaven, besides the angels of God. There are those saints who have "climbed the steep ascent of heaven in bitter toil and pain," but who in their pilgrim journey on earth haved always kep ttheir faces turned toward God, their hearts sprinkled with the blood of Jesus, their aspirations pure and holy and their love for their Master always fervent. If these were all who are within the eternal city of God, the question of our sermon would have to be answered in the negative.

But in that great company which no man can number, who have entered the portals of that glorious life, there are some great sinners. There are those like Matthew, the publican; Peter who denied his Lord; the penitent thief; Paul, the persecutor. There are thousands of those who have been drunkards and thieves and adulterers and despisers of the good. Out of the slums, from places like the Water Street Mission, the Pacific Garden Mission, a stream of the outcasts of the world have entered the gates amid the welcome songs of the angels. It is this fact that comes up to most of us who think about this question. We

search our own hearts and lives for heavenly qualifications, and as we search we are only conscious of our own deficiencies. Our righteousness is poor at best, our faith is feeble when it is at its highest. Our besetting sins seem to stand like angels with drawn swords at the gate of the Heavenly Eden. The road that we have traveled seems to lead directly away from heaven. We have been material, unspiritual, we may have had a bad past—we may live in a hopeless present. Then, too, heaven may be such a shadowy thing that we are almost indfferent as to whether we shall enter it or not. And if some angel should ask us, "Are you fit for heaven? Are you qualified for eternal fellowship with God? Are you of the material that heavenly careers can be fashioned from?" we would be compelled to answer, "No."

But the Bible most clearly teaches us that there are no inhabitants of heaven who have earned the right to enter there. There is only one passport to heaven, only one key to the gate, only one way of approach, only one Name by which to enter. This is true for the ignorant man or the learned man, for the rich or for the poor, for the disreputable or for the respectable. The President of a bank or corporation and its most insignificant employee, the wisest and most renowned teacher in a University and the humblest pupil, the king who sits on a throne and the servant that serves him, have the same method of access. There is one hope, one way, one Guide, one means and one Redeemer, to open the Kingdom of Heaven for the children of men. If you should ask me whether a man who lived a good moral life would not have a better opportunity of getting to heaven than a man who lived a debauched life, I would answer that his opportunity was better, but the road to be traveled was the same

road. If you should ask me if a philanthropist who went about doing good did not have a better chance of heaven than a selfish, self-centered man, I would say "Yes," but the gate through which they must enter would be the same gate. If you should ask me whether a gifted scientist would not have a better chance of getting to heaven than an ignorant man, I would say "Yes," but both would have to bear the same mark in order to receive this heavenly gift.

The qualification for heaven is only obtained from Jesus Christ as the product of His finished work. There is no way that leads there but His way, there is no sign by which men are admitted save the sign of His cross, there is no way by which a man's sins can be disposed of, except that they be washed away in His precious Blood. There is no human key to the gate of heaven except a childlike faith. The ladder which reaches from earth to heaven by which men will make ascent is the person of our Divine Lord Jesus Christ, the Son of God.

Therefore, this is only another way of putting the great Gospel contention that all of salvation, both here and hereafter is made possible for the sinning children of time only by Jesus Christ and His atonement. The throng that stand about the Great White Throne are those that have washed their robes and made them white in the blood of the Lamb. The song that is sung around that throne is "to Him that hath loved us and washed us from our sins in His own blood." The praise of heaven is to Him who is a slain Lamb and the glory of heaven consists in the trophies of His love in the presence of redeemed sinners.

Let us ask our question again—"Is heaven for a man like me?" with a burden of sin, a convicted

conscience and a bad past? Is heaven for a man like me as I think of my selfishness, meanness, unbelief, immorality and hatred of my fellow men? Is heaven for a man like me—self-righteous, sure of myself, depending on my own strength, material, worldly? The answer to this question is "Yes," because the glory of heaven is in the triumphs of grace. The answer is "Yes," if you have Christ. The answer is "No," if you are without Christ. We live in an age when men are talking about the saving effects of society, and about the development of social consciousness, and about the value of work and religion and about the necessities of the material life—all these are good, but they do not constitute the passport to heaven. You may be from an earthly point of view the best man in the world, the most useful, the most diligent, but you will not enter the Kingdom of Heaven without Christ. You may be the most defiled, debauched and wretched sinner, but if you have Him, your sins will all be left at the foot of His cross, which cross stands just outside the gate of heaven.

To almost everyone there is a golden chain that binds heaven to this earth. It is made of the flight of the soul of some one whom we loved, but that through the cross of Christ has wended its flight to glory. Amid all our irreligion, and laek of religious performances, this golden chain speaks to us of heaven. It may have been made by a child, or by a mother, or by a friend, but we cannot ascend to heaven by it. It will not bring to pass that glorious meeting on the other shore with those whom we "have loved and lost a while." Therefore we must have Christ. "Is heaven for a man like me?" Yes, if you will accept Him even with a trembling faith and commit your destiny unfalteringly to Him.

III.

There was a time when the sermon and the pastoral work summed up the duties of the minister and met all expectations. His ability was measured by the spirit and manner of his discharge of these responsibilities. There were the Sabbath services, occasional funerals, quarterly preparatory services, perhaps a mid-week prayer-meeting, otherwise the church was closed. This is no longer true. The widened range of church activities, broadening the pastoral office, requires an executivefaculty that the oldtime minister did not need. And many a very good preacher and pastor finds himself handicapped by his limitations in this direction. Not that he should, whatever his capacity, keep his hand on every detail of management; but he must have business sense, sound judgment, knowledge of affairs. Perhaps this all-round ability would least of all be expected in a popular preacher, whose high gifts of imagination and emotion are thought to be incompatible with those of administration. The combination is rare. But here and there is the hemispherical brain—the competency to win the university "double-first."

From the information this record has given of the institutional routine, the office work, the organizations with various aims and functions and in some part dealing with affairs, it is plain that executive gift of the first order is required of the minister of the First Church, Much more do those know this to be true who are familiar with the details of the administration. Happily Dr. Alexander is a great executive. He has the sure grasp of a situation, the clear foresight, the prompt decision, the genius of leadership.

Reference has been made to the abrupt change from pulpit to executive duties, in his going from the

great audience to which he has preached to the great Sunday school which he superintends. He doffs his Genevan gown for the role of director with all that special touch and go. The swift and complete change of character and function is a standing wonder at the First Church. It has been illustrated every Sunday for twenty years. It is an instance of the amazing versatility of a mind that works equally well in any one of several capacities, some of which are thought to be mutually exclusive.

Besides, outside the parish work are many calls for the service of his administrative gift—on Boards of the Church, such as Freedmen and National Missions, standing committees of the General Assembly, Hospital Boards, and the like. He accomplishes these important and various duties with a sure swiftness that fairly takes away the breath of some.

But he spares neither time nor labor in the preparation of his sermons. Their themes, having been selected, are brooded over, thought through, revised—they require the whole week. They are begun early, they are finished late. No chance is taken, no care omitted. Those who hear these sermons will be interested in the following intimate view of the method of their preparation:

His topics always are selected and rough outlines made on Tuesday or Wednesday at the latest. These outlines are worked over at least three or four times between that and Friday, and each time enlarged. Along with this all the while more complete draft of outlines, goes the filling in by thinking, reading, brooding, gathering of material throughout the week. Every sort of suggestion, like experience, incident, interviews, is used. The final outline is made late on Friday or sometimes Saturday. The sermon is not often written

out in full, although for the first six years of his ministry everything was written. He prefers Biblical illustrations to others. He thinks they are better, more interesting, more expressive, more in accord with the message. Because of this conception of the function of preaching, his sermons are evangelistic and doctrinal. He never preaches secular sermons or on literary subjects. In the evening, he uses serial sermons a great deal, with a schedule of themes printed and circulated beforehand. Taking these outlines into the pulpit he uses them with perfect freedom and great fluency.

An insight may be had into his crowded life, and his power to get through with all his duties, from the following page taken at random from his diary of engagements for one week, with Saturday omitted. It is given here verbatim, just as it was set down, and so is a fragment of autobiography:

Week of February 17-24.

Sunday: Preached
Taught Sunday School
Preached in the evening.

Monday: Mail, 8:30
Preparation for evening, 8:30-9:30
Office—10-12
Committee meeting Allegheny Hospital, 2-4
Sick call, 4-4:30
Church work, 5-5:30
Preaching Manchester Church, 8 P. M.

Tuesday: Mail, 8:30
Hospital, 9:30
Presbytery, 10-4
Calls, 4:30-5:30
Dinner Party, 8

Wednesday: Mail, 8:30
Office, 9-12:20
Prayer Meeting, 12:20-1
Sermons, 2-5
Preaching Manchester Church, 8 P. M.

Thursday: Appointments, 9-11
Address at East Liberty Church, 12
Committee Meeting, 3 P. M.
Sermons, 4:20-6
Evening at home.

Friday: Washington's Birthday
Office, 9-1
Afternoon and evening at home.

Such is a bare suggestion of the personality, gifts and ministry of the one who for twenty-five years has been pastor of the First Church, preaching to crowded congregations, inspiring wonderful benevolences, supervising an incomparable institutional work, without flagging in zeal or diminishing in energy, until there is universal recognition of his splendid gifts and service, and his church has become one of the greatest of the whole Presbyterian body.

His people, to whom he is a standing wonder in his person and work, and who in each succeeding year have been bound more closely to him in love and devotion, do not mean that it shall be left to posterity to recognize and honor his greatness. While he is here

to receive their word of admiration they give it, out of a full heart and with the hope that it may hearten him for all that ministry that remains.

In all his enthusiasm for the new order that the time and the situation required, he none the less has always reverenced the old order and its work, and has never doubted that the old Gospel, as it had been faithfully preached since the Church was founded, was still the "power of God unto the salvation of every one that believeth." In that confidence he has preached it in its simplicity and fulness, after the very manner of the Apostles and saints and the fathers, and with the evident seal of the divine favor and the demonstration of the Spirit's power. There have been almost three thousand members received on profession of faith.

In a Modernistic age, he has stood firm on the old traditions and doctrines, the Infallible Word, the Deity of Christ, the Reality of the Supernatural, the Westminster Confession—a loyal and powerful defender of the faith, both as preacher and presbyter.

His people having all this in mind, and, grateful for all the wonderful way in which they have been led together, are arranging a fitting celebration of the twenty-fifth anniversary of his pastorate, as a token of their love and appreciation, and as a pledge of their continued devotion to him and the Master.

Perhaps this record cannot better close than with the beautiful and significant sentiment of one who knew the value of the spiritual pastorate:

"Blessed is the church that, in each service of the Lord, has in its pulpit a man who breathes easily the difficult air of the steep mountain-tops of spiritual experience, and who can tell you on the Lord's day, in the sweet familiar words of home, the things which he has seen and heard."