

HISTORY

OF THE

Second Presbyterian Church,

Washington, Penn'a,

AS DELIVERED BEFORE THE CONGREGATION ON

SABBATH JULY 9, 1876,

BY

Rev. GEO. P. HAYS, D.D., ✓

STATED SUPPLY OF THE CHURCH, AND PRESIDENT OF
WASHINGTON AND JEFFERSON COLLEGE.



WASHINGTON, PA.

Printed by Swan & Ecker, Review and Examiner Office.

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Second Presbyterian Church,

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The origin of this church was in the felt necessity of more adequate accommodations for strangers to worship God. The First church had become so full that there was hardly room for their own people, and, of course, not much invitation for others. It is the Spirit of Christ that leads Christian people to go out from a church to which they are attached, and where they are useful, to organize another, simply because they hope thereby to do more good to others, and not that they hope to be better fed spiritually themselves.

The origin of the movement which resulted in the existence of the Second church was mainly with Mr. C. M. Reed, aided by others who were at once both members of the First church and intimately connected with the college. The plan was to call a pastor to the church and a professor to the college, and, by combining the salary derived from the two sources, raise a sum larger than either could alone. This suggestion met with hearty favor from those connected with the college—notably from Rev. J. W. Scott, D.D., who was then its President. Many conferences were had on the subject, and it finally culminated in a meeting of the First church December 9th, 1860, to consider means for securing enlarged church accommodations. A committee was appointed to report on the subject, and at another meeting on December 27th, 1860, a majority then reported as follows:

“Believing it to be our duty to furnish the means of hearing to all who may desire, or can be constrained to listen to the preaching of the divine message; that said accommodation is not furnished in our present church, and that any increase of sittings is impracticable and inexpedient, and that the size of our congregation justifies

the recommendation of the formation of a new congregation as the only effectual remedy in this present exigency ; therefore,

“Resolved, That in the opinion of this congregation the interests of religion would be promoted by the organization of a second Presbyterian congregation in Washington ; and whenever any number of persons will signify their willingness to engage in a new church enterprise, this congregation will lend them all the aid, comfort, and encouragement in its power, and to that end do now appoint a committee to co-operate with them in the accomplishment of this object.”

This committee consisted of C. M. Reed, Thomas McKean, John Grayson, Jr., H. H. Clark, and W. B. Cundall. On the 3d of February, 1861, they met with the Session of the First church, and that Session unanimously passed these resolutions commending the project :

“Resolved, That as the committee requested the Session, if in accordance with their views, to designate two of their number to go off, and the Session having learned that the two members desired by the persons favorable to the movement are Dr. John W. Wishart and H. H. Clark ; therefore, if these brethren should feel themselves assured that such is their duty, whilst retaining unabated and unqualified confidence and Christian affection for them as brethren, and also expressing our sorrow at the thought of their separation from our number ; yet we cannot withhold our consent, and will follow them with our prayers for the blessing of the Master upon themselves individually and upon the enterprise with which they are connected.

“Resolved, That we recommend to the members of the church and congregation, so far as they may severally feel enabled and inclined, to lend this movement all the aid, comfort, and encouragement in their power.”

With this encouragement from the mother church, those interested in the enterprise pushed it vigorously forward, until they were ready for organization by Presbytery. Of

this organization the following, from the minutes of Presbytery, is perhaps the best history :

“WASHINGTON, PA., March 12, 1861.

“The Presbytery of Washington held a *pro re nata* meeting in the lecture room of the Presbyterian church of Washington at 11 o'clock A. M., pursuant to a call of the Moderator upon the written request of two Ministers and two Elders, the latter being of different churches, and was opened with prayer.

“The following members were present, viz: Messrs. John W. Scott, William P. Alrich, James W. McKennan, James I. Brownson, Alexander McCarrell, William B. Keeling, and N. B. Lyons, Ministers, and Messrs. Joseph Henderson, John Hoon, and James Hughes, Elders.

“The Temporary Clerk being absent, Mr. Keeling was appointed Clerk *pro tem*. The Moderator, Dr. Scott, stated the object of the meeting to be the organization of a second church in Washington, if the way be clear, and also the reception of the Rev. James Black, a Professor in Washington College, as a member of Presbytery.

* * * * *

“The subject of the organization of a second church in Washington was now taken up. A memorial from sundry persons, members of the church and others, asking to be organized into a second church, was read. Certificates of dismissal of thirty-six members of the church of Washington and one from the church of Martinsville, Ohio, were presented and read, and, being in order, were approved. Dr. J. Wilson Wishart then appeared in behalf of the memorialists and made a full statement of the reasons which had induced the movement, all of which had grown solely out of the necessity for additional church accommodations. He bore decided testimony to the warm and unabated affection of all concerned for the pastor and other officers, as well as for the church itself. And he further presented and read the action of a meeting of the Washington congregation approving and recommending the movement by a vote of 39 to 7, and also the subsequent

action of the Session of the church acquiescing and concurring in the same. The pastor being called on, approved the statement of Dr. Wishart as correct, and also fully reciprocated the kind expression of feeling for himself and the church which had been made, and further stated that whilst there had been some difference of opinion originally as to the expediency of this movement, as compared with others suggested for the same end, there was now, since the decision of the question, no exception within his knowledge to the kindest mutual good-will and fraternal feeling, without any suspicions of motives, and also an entire willingness to commit all the interests of the church in our midst to the future disposal of the Master himself.

“It was resolved unanimously that the prayer of the memorialists be granted.

“The persons whose certificates of dismissal had been offered and approved then presented themselves, and, in response to the interrogation of the Moderator, declared, by rising, their adherence to the doctrines and order of the Presbyterian church, and their agreement and covenant together in a church relation.

“An election for officers was then held in the presence of the Presbytery, the Moderator presiding, when Dr. J. Wilson Wishart, Harvey H. Clark, John Grayson, Jr., and William B. Cundall were unanimously elected Ruling Elders, and David Aiken and William J. Mathews Deacons.

“Dr. Wishart and Mr. Clark, having been Elders in the mother church, and having now declared their acceptance of the same office in the new organization, were installed as such, the Rev. J. I. Brownson, at the request of the Moderator, proposing the constitutional questions, and the Rev. J. W. McKennan leading the assembly in prayer. The ordination of the remaining Elders and also the Deacons and their installation were deferred to such a time as the church might appoint.

“It was then resolved that the church now organized be enrolled as the Second church of Washington.

"The minutes were read and approved, and the Presbytery adjourned, concluding with prayer.

"JAMES I. BROWNSON, Stated Clerk."

A true extract of the minutes of the Washington Presbytery, taken from Minute Book VII, at page 330. Transcribed April 27, 1876, by

FREEMAN BRADY, JR.

The following is the certificate issued by the First church to those going out to form the Second :

March 12, 1861, the following-named persons were dismissed to join the Second church of Washington :

C. M. Reed,	Mrs. Eliza J. Blachley,
Sarah E. Reed,	Wm. Blair,
John Grayson, Jr.,	Mrs. Assena A. Blair,
Mrs. Sarah E. Grayson,	Mary Blair,
Harvey H. Clark,	David Aiken,
Mrs. Margaret L. Clark,	Mrs. C. Aiken,
Wm. B. Cundall,	Martha A. Aiken,
Mrs. Emily C. Cundall,	Wm. J. Mathews,
Nancy Jane Cundall,	Mrs. Fanny P. Mathew,
Dr. J. Wilson Wishart,	Margaret S. Pyle,
Mrs. Sarah H. McGiffin,	Margaret J. Pyle,
Mrs. Eleanor Donehoo,	Madaline LeMoyne,
Mrs. Phebe H. Scott,	Jane LeMoyne,
Mary Scott,	John Baird,
Kate Scott,	Harriet S. Baird,
Jennie Scott,	James E. Smiley,
Mrs. Julia A. Black,	Mrs. Hetty Smiley,
Martha G. Black,	Eliza Dare.

JOSEPH HENDERSON, Clerk.

The church having thus been organized by Presbytery, a meeting was held in the lecture room of the First church that same evening to complete the organization by electing Trustees, &c., of which meeting the following is the minute :

"At a meeting of the congregation of the Second Presbyterian church of Washington, Pa., held in the lecture room of the Presbyterian church in Washington, Pa., on

Tuesday evening, March 12, 1861, Rev. J. W. Scott, D.D., was called to the chair and W. J. Mathews elected Secretary.

“The object of the meeting was stated to be to complete the organization of said congregation by adopting a constitution and electing officers to manage the temporal affairs of the congregation, and the transacting of such other business of the congregation as may be brought before this meeting.

“A constitution having been read and submitted, and the various blanks therein having been filled by the unanimous vote of the congregation, the said constitution was unanimously adopted as the constitution of this congregation.

“An amendment of the constitution was offered, viz: To add the words ‘*or otherwise*’ in Article 3d immediately after the words ‘elect by ballot’—which amendment was unanimously adopted.

“On motion to proceed to nominate Trustees, C. M. Reed, Andrew Brady, John Baird, Wm. Blair, and Norton McGiffin were nominated and unanimously elected.

“C. M. Reed was nominated and unanimously elected for Treasurer.

“On motion that this congregation proceed to elect a Pastor, the Rev. Richard V. Dodge, of Wheeling, Va., was nominated and unanimously elected.

“A motion to accompany the call to the Pastor elect with the promise to pay him a salary of not less than two hundred and fifty dollars was unanimously adopted.

“The motion that the call be signed by the Elders, Deacons, and Trustees of the congregation was adopted.

“Mr. H. H. Clark and Dr. J. W. Wishart were elected Commissioners to present the call to the Presbytery of Washington at its next regular meeting.

“The motion of Mr. Smiley that the Trustees be directed to fit up the College Hall as a place of worship was amended, and amendment accepted, that the Trustees be directed to procure the College Hall for a place of worship

for this congregation. This motion and amendment were, after full and free discussion, adopted unanimously.

“A motion that this congregation proceed to meet for worship, as a congregation, immediately was decided in the negative.

“A motion that a subscription paper be drawn up for the purpose of raising the necessary funds for the payment of the Pastor and other expenses of the congregation was adopted.

“On motion, Messrs. C. M. Reed, John Baird, A. C. Morrow, and Thomas M. Wiley were elected a committee to take charge of the subscription paper mentioned above.

“On motion, the Trustees were directed to apply to the Court for a charter for this congregation.

“After prayer by the Rev. James Black, on motion adjourned.”

The constitution or charter then adopted is as follows :

“The members of the Second Presbyterian congregation in Washington, Pennsylvania, for the purpose of promoting the cause of Christianity, &c., have associated themselves together under the following fundamental articles and constitution, and desire to be incorporated accordingly under the provisions of the Act of the General Assembly of Pennsylvania.

“ARTICLE 1. The name and style of the corporation shall be ‘The Trustees of the Second Presbyterian congregation of Washington, in the county of Washington,’ and by the same name shall have perpetual succession, and be able to sue and be sued in all courts of law and elsewhere, and shall be able and capable in law and equity to take and to hold to them and their successors, for the use of said congregation, lands and tenements, goods and chattels of whatever kind, nature, or quality, real, personal, or mixed, by gift, grant, bargain, sale, conveyance, assurance, will, devise, or bequest from any person or persons whomsoever capable of making the same, and the same to grant, bargain, sell, or dispose of for the use of said congregation, and generally to do all and singular the matters

and things which shall be lawful for them to do for the well-being and due management of the affairs thereof: Provided, That the yearly value or income of said estates or money shall not at any time exceed fifteen hundred dollars.

“ARTICLE 2. That no person shall be considered a member of said congregation, so as to be entitled to vote at any election for Trustees, excepting such as shall have been enrolled as worshipers, and shall have paid a contribution to an amount not less than one dollar.

“ARTICLE 3. That the Trustees of said congregation shall be five in number, and until others shall be appointed shall consist of the following-named persons, viz: C. M. Reed, Andrew Brady, John Baird, Wm. Blair, and Norton McGiffin, who shall continue in office until the first Monday of April, 1862, on which day, and on the same day yearly thereafter, the members of the congregation shall at a general meeting thereof elect by ballot or otherwise five persons to serve as Trustees, to continue in office one year and until their successors are duly qualified. If any vacancy by death or otherwise shall happen in the office of Trustee, the remaining Trustees may elect others to supply such vacancy until the next general meeting of said congregation.

“ARTICLE 4. That the said Trustees and their successors shall have full power to enact and enforce such by-laws and ordinances as they shall think proper for the regulation and transaction of the business of said congregation; to change the annual meetings for the election of Trustees from time to time as the same may be found convenient, or if the congregation neglect to act on the day of the annual meeting appointed, any subsequent time on which said election shall be held: Provided, That notice thereof be given from the pulpit, or in such other manner as a majority of the Trustees may direct, at least two weeks before said election: And provided also, That no by-law shall be repugnant to the constitution or laws of the United States, nor to the constitution or

laws of this State, nor to any part of the articles of this instrument or constitution.

“In witness whereof we have hereto set our hands in behalf of said congregation this 12th day of March, A. D. 1861.”

Thus far everything seemed favorable. The war, however, came on that spring, and brought with it its fears of hard times and trouble in every way. Rev. Mr. Dodge declined both the call to the church and the college which were tendered to him. Before long Dr. Wishart went into the army, and so from one cause and another the whole project was held in abeyance for some three years. During this time the people of the church worshiped with the First church, between which and themselves the kindest relations subsisted.

From the first there had been those who half doubted the necessity of a second church, and to make the way clear for their return the Session of the First church on the 7th day of September, 1861, passed the following resolutions:

“Whereas on the 12th day of March, 1861, the Session dismissed a number of members of this church to be organized into a Presbyterian church; and whereas in the present disturbed state of the country and the depressed condition of money matters there would seem to be no possibility of such an organization being carried forward; and whereas the present church relations of the persons so dismissed are peculiar and embarrassing to all parties; therefore, it is unanimously

“*Resolved*, That this Session do most cordially invite the persons thus dismissed to renew their former relation to this church, assuring them of a most hearty welcome to our fellowship, and to a participation in the cares and responsibilities of private and official membership, as heretofore.”

At a meeting of the congregation of the First church in the spring of 1864 similar action was taken. This led to a meeting of the Second church in the lecture room of the

First church April 7th, 1864, of which the following is the minute :

“At a meeting of the members of the Second Presbyterian congregation of Washington, Pa., convened in the lecture room of the First Presbyterian church on the evening of the 7th day of April, 1864, John Grayson, Jr., Esq., was called to the chair and H. J. Vankirk appointed Secretary.

“The following paper having been read, on motion was unanimously adopted :

“Whereas at a late meeting of the First Presbyterian congregation an invitation was extended to us to resume our standing and connection with the same; and whereas we, the members of the Second Presbyterian congregation of Washington, believe that to a great extent the same causes exist that did at the time the movement was originated; therefore,

“*Resolved*, That while we appreciate the kind motives which prompted our brethren of the First Presbyterian congregation to extend to us the invitation to return, we deem it to be our duty respectfully to decline accepting the proposition.

“*Resolved*, That, as the members of the Second Presbyterian congregation, we regard it as incumbent upon us to go forward immediately and carry out the object originally contemplated by our organization.

“On motion, the following committee on supplies was appointed, to wit: H. H. Clark, Andrew Brady, and Wm. Blair.

“On motion, the Trustees were instructed to procure a suitable place of meeting by the first Sabbath in May next, provided the committee are able to procure a supply by that time.

“On motion, the committee on supplies were instructed to take up a subscription to defray the expenses and pay the supplies.

“On motion, H. H. Clark was appointed to represent

this congregation at the coming Presbytery, and was instructed to ask leave to furnish a supply."

As a result of this action, Smith's Hall was procured as a place of worship, and on May 15th, 1864, Rev. R. V. Dodge, then of Wheeling, preached for the new church; and so acceptable were his services that on the 30th of the same May, 1864, a call was made out for him, the salary being fixed at \$1.200, payable quarterly. He accepted the call, and was formally installed October 4th, 1864. He continued as pastor until May, 1868, preaching with great fidelity and with the marked evidence of God's blessing on his ministrations. He preached his farewell sermon May 3d, 1868.

When he entered on his pastorate, which is the real beginning of the active history of the church, the Elders were H. H. Clark, W. B. Cundall, and John Grayson, Jr., being ordained and installed June 19th, 1864. At the same time H. J. Vankirk and Wm. Blair were installed Deacons. In April, 1867, F. Brady, Jr., and Morgan Hayes were added as Deacons.

On the resignation of Mr. Dodge, in 1868, the church began to cast about for a successor, and on June 1st, 1868, elected Rev. J. C. Caldwell, then pastor of the Mt. Prospect church, near Hickory. He accepted their call and was installed August 2d, 1868. During his pastorate (namely, on February 14th, 1869), Messrs. Robert Boyd, Hugh McClelland, Freeman Brady, Jr., and John B. Vowell were inducted into the office of the Eldership, the last two being ordained, the first two installed. Bro. Caldwell's ministry was also highly successful, as it had been in his previous charge and has been in those he has had since. He resigned in December, 1869, to take charge of the church of Newberry, near Williamsport, and is now pastor of the Central church, Chambersburg, Pa.

From the beginning of the year 1870 until the August of that year the church was most of the time faithfully served by Rev. Henry Woods, then and still a Professor in the college. It is quite probable that he would have

accepted a call which the church had presented to him April 12th, 1870, but the Trustees of the college objected to his being a stated pastor.

In the winter of 1870 and 1871 the present stated supply, Rev. Geo. P. Hays, removed to this place to take charge of the college, of which he had been inaugurated President. An offer of a call was informally made to him and explicitly declined. An arrangement, however, was made, which has continued to the present time, which is that so many of the students of the college as see fit to worship here shall have seats free, and that so much of the services as may be thought best shall be directed specially to them; and that the stated supply shall not be held responsible for any pastoral work whatever, and shall have liberty to be absent very frequently on the Sabbath. This will explain why it is insisted that those who wish him to attend funerals or weddings should consult him first before fixing the hour. A few cases have occurred where they could have secured the services they desired, if the hour had been different. During this time two courses of sermons have been delivered especially to the students. The first was a course of lectures on the evidences of Christianity. The other, which has continued through two winters, is on the Books of the Bible. The Old Testament has been nearly completed, and it is purposed to continue this last until the whole Bible has been considered. Although these lectures were specially prepared for the students, they have been, perhaps, the most largely attended of any of our services.

For two years during the time which thus seems to be covered by the ministry of the present stated supply the duties of the college required his absence, and the church was most faithfully and acceptably ministered to by Rev. George Fraser, D.D., now pastor of the Presbyterian church of Waynesburg, Pa., but then Professor of Mental and Moral Science in the college. He enjoyed and deserved the confidence of the people, and the church steadily prospered

under his ministrations. Of this period he thus speaks in a letter :

“My time commenced with the first Sabbath of September, 1872, and closed with the last Sabbath of August, 1874, making two full years, for which the church paid me in full to the last cent; and they were two years ever to be remembered as one of the most pleasant periods of my ministry.”

The Smith Hall becoming unsatisfactory as a place of worship, an arrangement was made to lease for a term of fifteen years the church belonging to the Methodist Protestant congregation. Accordingly it was thoroughly repaired and refitted at a cost of \$3,437.41, and was reopened for service on the 5th day of January, 1874, since which time it has been the familiar religious home of our people.

On the 14th day of April, 1872, Messrs. James Rankin, Morgan Hayes, and James Houston were inducted into office as Elders, all but the first being ordained as well as installed. On the evening of the same day, April 14th, 1872, Messrs. Robert S. Winters and Hiram Warne were installed as Deacons.

Such is a brief history of the church and its pastors and officers so far as spiritual matters are concerned. The following items of miscellaneous history will, however, be of interest. The following is believed to be the first subscription paper, made up in 1860 or 1861 :

“We agree to pay the sums set opposite our names in quarterly installments for the purpose of paying our pastor’s salary and defraying the other expenses of the congregation:

C. M. Reed,	-	-	-	-	-	\$20 00
John Grayson, Jr.,	-	-	-	-	-	10 00
H. H. Clark,	-	-	-	-	-	20 00
Wm. B. Cundall,	-	-	-	-	-	12 00
John Baird,	-	-	-	-	-	12 00
J. Wilson Wishart,	-	-	-	-	-	12 00
W. J. Mathews,	-	-	-	-	-	20 00
William Blair,	-	-	-	-	-	10 00
James E. Smiley,	-	-	-	-	-	12 00

C. L. Wills,	-	-	-	-	-	12	00
Margaret S. Pyle,	-	-	-	-	-	20	00
Phebe Anna Scott,	.	-	-	-	-	10	00
James Black,	-	-	-	-	-	12	00
David Dye,	-	-	-	-	-	1	00

When the church came to be really started in 1864 there were on the subscription list fifty-three subscribers, five of whom paid \$100 each, viz :

John Grayson, Jr., Andrew Brady, Harvey H. Clark,							
John Baird, Wm. B. Cundall,	-	-	-	-	-	\$500	
One \$75,	-	-	-	-	-	75	
One \$60,	-	-	-	-	-	60	
Two \$50 each,	-	-	-	-	-	100	
One \$30,	-	-	-	-	-	30	
Eight \$25 each,	-	-	-	-	-	200	
							<u>\$965</u>

The balance of the subscriptions ranged from \$20 down to \$1, the entire subscription amounting to \$1,250. Eighteen persons furnished over three-fourths of the funds to start the church and sustain it the first year. It will be thus seen with what earnestness the work started and how liberal were its founders. Of the five \$100 subscribers, one remains in the church. The \$75, the \$60, one of the \$50 and four of the eight \$25 ones have either died or left the church. How the work has gone on since so many of the founders have either fallen asleep or gone to other folds. Founded in faith, prayer, and liberal gifts, God has prospered her and fulfilled to her the promise of His Son, "Lo I am with you always, *even* unto the end of the world."

As nearly as can be gathered from the books, the following sums have gone in the different directions named :

For church purposes since the beginning,	\$22,278	77	
Being since 1864 per year,	-	-	1,856 56 5-12
The Sabbath school collections have been,	-	2,327	02
The benevolent contributions have been,	-	5,264	23
The whole amount for all purposes over,	-	29,870	02

The first collection was taken June 8, 1864 (\$44.46), and was for the purpose of starting the Sabbath school.

The first collection for benevolent purposes was for the Boards of Foreign and Domestic Missions, and was taken November 5, 1865, amounting to \$30. The first remittance was on October 8, 1866, being \$40 to each board.

The Sabbath school was organized on the 17th of July, 1864. Its first Superintendent was John Grayson, Jr., and his successor is Robert S. Winters, who is still in office. It has a good library, and in general a good outfit for Sabbath school work. Its statistics are as follows:

	For the years	1870.	1872.	1873.	1874.	1875.	1876.
Scholars in Infant School,	74	67	74	86	64	75	
Scholars in Main School,	163	153	142	138	153	158	
Total enrollment,	-	239	220	216	224	217	233

It has 21 teachers and 8 officers.

The Sabbath afternoon prayer meeting was organized the third Sabbath of September, 1867, first as a young men's prayer meeting, the object at the beginning being to help those recently admitted into the church to overcome their embarrassment in leading in public prayer. In other words, it was intended as a training school for the full duties of church membership. It was established at the urgent solicitation of Mr. Dodge. After a short trial as a young men's prayer meeting, it was changed and enlarged so as to make it a general prayer meeting for old and young, male and female, always conducted by the lay members of the church. From the date of its origin to this day it has never been suspended for a single day.

In January, 1870, when the church was without a pastor, the members of this prayer meeting determined to hold service during the week set apart for prayer. Great interest was manifested during this meeting, and the prayer meeting was continued for another week, and at the close of that week the services of Prof. Woods were secured, and the session of the church received into the membership of the church twenty-two members. The services are conducted on the voluntary plan.

Connected with the church there is also a female missionary prayer meeting, which comes together monthly for prayer and conference. The members contribute annually to the cause of missions among women at home and abroad. This society was organized December 18th, 1874, and has already contributed \$90.25 to the aid of their sisters who are laboring as missionaries in various parts of our home and foreign field. Its present membership is 48.

Although God's spirit has generally been pleased to be with us, converting sinners and sanctifying Christians, yet He has been gracious to us in granting two revivals, for which praise is due and special mention. The first, under the ministry of Rev. R. V. Dodge, followed very shortly after he succeeded in urging the church to take collections for missions. When he suggested such a collection, the people generally opposed it on the ground that it was a mission church. He replied, "He that watereth shall be watered also himself." And so it proved. The work began to appear in increased attendance and solemnity through the autumn of 1866, but was more obvious from the Week of Prayer of 1867. Protracted services were held for about six weeks, and at times the numbers that rose for prayer reached as many as 90 or 100. The means used were mainly preaching and private visitation. In both of these Rev. Dodge excelled, and God's blessing was on his work. From the 18th day of January, 1867, to March 23d, 1867, seventy-two persons were admitted on examination.

The recollection of the last is still fresh in our memory. Deep seriousness was manifested all through the winter months of 1875, and with the Week of Prayer of 1876 the Spirit came with power. The protracted services lasted about seven weeks, and consisted of evening meetings—the first half for prayer and praise, and the second half of the evening for preaching. The instrumentality that seemed to be especially owned of God was the private personal appeals of Christians. As to results, on the 19th day of March, 1876, eighty persons were enrolled, seventy on profession of faith and ten on certificate.

Of the church membership the following are the statistics: Received at the first organization in 1861, 37 persons—36 from the First church and 1 from Martinsville, Ohio. Of those who came from the First church, 12 returned to its membership during the time the project was suspended, from 1861 to 1864. Since the organization there have been received

On certificate,	-	-	-	-	235
On examination,	-	-	-	-	319
Total number received,					554

Making an average annual addition of 46. The present membership is 353, with 3 deacons and 5 elders.

This history brings us to these conclusions :

First—This church is committed by its origin and history to be a missionary church. This is the true character of every church, and so far as it fails of that missionary spirit and effort, it has forsaken the work on which it was sent of God. The church of our Lord Jesus Christ was not organized merely for the improvement and enjoyment of its members, but also for the proclamation of the Gospel to those without; and it was so organized that the first of these objects is most effectually secured as the church members labor for the accomplishment of the last. Not only this church, therefore, but every church by its divine institution has this work for the masses set before it. Our church, however, owes not only its existence on God's side to that spirit, but also its existence as to human founders to the same. Because there was not inviting room in the First church, and no other practicable method seemed at hand, the project of a second church was set on foot. Nor has this church, as it seems to me, been unfaithful to its mission in the past. Although with some seasons of difficulty, the financial affairs have been managed by letting every one designate for themselves their share of the burdens, and then leaving the pews free to every one. Without discussing the question whether this is the wisest course for every church, it has surely been for us. Stran-

gers and students have felt no embarrassment in worshipping with us, even when they knew they would be here but for a short time. It has also made our people more acquainted with strangers, as often they found themselves in the same pew, and different persons in the same pew from Sabbath to Sabbath. The suggestion will surely come to every one, that they ought not to wait for an introduction to these strangers, but on their own introduction welcome them to this house of God. It is not a seemly thing for people who sit together in the same pew at God's house to put on such distant formality that they cannot speak to a stranger, and at least tell them they will be welcome back again.

In the second place, this history shows that each member has a part in this work and ought to see that it is done. As soon as a person becomes a member of this church, they ought to begin taking part in this work of inviting others. I have known some city churches where there were families who had been represented in it for a hundred years, and who felt some right of priority because of this, and so made new members feel that they should keep their place. But this whole church has only been in existence some ten or twelve years, and these have been years of wonderful and rapid change. Mr. and Mrs. H. H. Clark are the only persons now members who joined in its organization. Probably half its present membership have not been in it over five years. We are all one. Nobody is so old as to either ask or claim veneration; and none so new as to rightfully insist on everybody being polite to them, as if they were strangers. New members often do wrong by excusing themselves because they are new, and complaining that enough attention is not paid to them. As soon as you become a member of this church, you are old member enough to make it your business to invite strangers and be courteous to everybody, and new member enough to require everybody to be courteous to you; and if you stay here fifty years it will be just the same way. So long as the present relation subsists between you and myself, the additional responsibility of do-

ing the pastoral work is on the officers and members. I have sometimes thought, and said, that it would be better for the church to call a pastor; but to this I have been answered, that this would only tend to relieve the members from work that was good for them—that they were better Christian workers now than they would be if they rolled all this work and responsibility off on a pastor. Very well. If the arrangement suits you, and promotes your spiritual activity, I am satisfied. Only let every one look for his work, and do it when he sees it. That was the especial lesson of the revival of this year, as God poured His blessing on private personal appeals made to the unconverted by praying Christian people.

In the third place, God's blessing has been our success in the past, and must be our whole reliance in the future. Churches are often tempted to get up sensational services in order to meet their financial obligations. Such a course is sinful in itself, and usually an utter failure. Nothing in the way of church growth can be relied on except vital godliness and earnest work. To this end we ought to be studious of God's work, and so intelligent Christians, able to use the Bible in Christian work with effectiveness. With such ability to use Scripture, and constant prayer for and hourly dependence on God's blessing, the past will only be an assurance of future success. God's word is powerful, and His spirit irresistible; and they who go forth with the one in them and the other with them shall see wonders wrought for the Master.

In the last place, with such victories over past troubles, we should have absolute confidence that God will bring us through all the future. Surely we do not need to ask any favors or be jealous of anybody's prosperity. We have our own work to do. Let us do it. No one is disposed to interfere with us. We are on the best of terms with all our neighbors. Let us maintain that good feeling. Let us welcome them when union services bring them to us, and let us all go when union services invite us to their houses of worship. In the grand charity of the

universal Christian brotherhood, it does not follow that we do not believe our own doctrines, or love our own church, because at suitable times we give a hearty "God speed" to those who hold in all essentials "like precious faith." They best do their work who do it most kindly; and with the success of the past to encourage us, let us hopefully go on in the future, confident that we are too strong to fear any external interference, and too weak not to need all the help God has furnished to His people in the good-will and sympathy of their brethren.

APPENDIX.

In accordance with the invitation of the Session of the First Presbyterian church, as recorded on page 7, a large number of the original members of the Second church returned to their communion, so that when the active life of the church began in 1864, the following persons only entered into it:

JOHN GRAYSON, JR.,
MRS. SARAH E. GRAYSON,
HARVEY H. CLARK,
MRS. MARGARET L. CLARK,
WM. B. CUNDALL,
MRS. EMILY C. CUNDALL,
MISS NANCY J. CUNDALL,
MRS. PHEBE A. SCOTT,
MISS MARY SCOTT,
MISS KATE SCOTT,
MISS JENNIE SCOTT,
MRS. JULIA A. BLACK,
MISS MARTHA G. BLACK,
MRS. ELIZA J. BLACHLEY,
WM. BLAIR,
MRS. A. A. BLAIR,
MISS MARY BLAIR,
MRS. MARGARET S. PYLE,
MISS MARGARET J. PYLE,
JOHN BAIRD,
MRS. HARRIET S. BAIRD.