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*Wabash College*

HISTORY

OF THE

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SECOND PRESBYTERIAN CHURCH

OF

COLUMBUS, OHIO

FROM 1839 TO 1889

BY

WILLIAM E. MOORE, D. D.

PASTOR

AN ADDRESS

*DELIVERED MARCH 3, 1889, ON THE FIFTIETH ANNIVERSARY  
OF ITS ORGANIZATION*

COLUMBUS, O.:

1889.

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COLUMBUS, O.:  
HANN & ADAIR, PRINTERS, 108 NORTH HIGH STREET,  
1889.

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Rev. J. F. Tuttle.

# The Officers of the Church and Society from 1839-89.

## MINISTERS AND PASTORS.

George S. Boardman, D. D.....	1839-1840
Henry L. Hitchcock, D. D.....	1840-1855
Edward D. Morris, D. D.....	1855-1868
John F. Kendall, D. D.....	1868-1871
Wm. E. Moore, D. D.....	1872-

## ELDERS.

Horatio N. Hubbell*.....	1839-57	Raymond Burr.....	1868-75
Warren Jenkins.....	1839-43	John J. Ferson*.....	1868-79
Thomas C. Butler, Jr.....	1839-40	John B. Hunt, M. D.....	1869-71
Abiel Foster, Jr.....	1839-43	Alfred Ritson.....	1871-76
Ashbel W. Webster.....	1840-43	David E. Putnam.....	1872-
M. W. Hopkins.....	1841-43	John R. Thompson.....	1874-79
Alex. H. Warner.....	1841-44	Emerson E. White.....	1873-76
Sam'l M. Smith, M. D.....	1843-57	Charles H. Hall.....	1876-79
B. B. Clark.....	1843-45	Raymond Burr.....	1876-
Geo. S. Fullerton.....	1843-49	D. N. Kinsman, M. D.....	1877-80
Ebenezer McDonald.....	1843-77	John S. Hall*.....	1879-80
John S. Hall.....	1845-68	Francis H. Kingsbury.....	1880-86
Thomas Brotherlin*.....	1845-64	John B. Hunt, M. D.....	1880-81
Asa D. Lord, M. D.....	1850-68	Albert A. Hall.....	1882-87
M. B. Bateham.....	1851-52	John D. Shannon.....	1884-87
Warren Jenkins.....	1851-52	Edgar F. Thompson.....	1884-
J. H. Stage*.....	1854-66	Wm. Hughes.....	1885-87
Henry B. Carrington.....	1854-62	Charles C. Covert.....	1886-87
Chauncey N. Olds.....	1858-	J. Edward McCarty.....	1888-
Emerson E. White.....	1863-71	D. N. Kinsman, M. D.....	1888-
John S. Ford.....	1867-68	J. Wendell Cole.....	1888-
Geo. D. Harrington.....	1867-72	Robert W. Stevenson.....	1888-
George L. Smead.....	1867-85	Samuel E. Samuel.....	1888-

\* Died in office.

### DEACONS.

William Hughes.....	1833-87	Samuel E. Samuel.....	1885-88
Harvey C. Crippen.....	1833-	J. Wendell Cole.....	1885-88
Joshua K. Brown.....	1833-87	H. M. W. Moore, M. D....	1886-
Wm. G. Harrington.....	1833-85	James L. Gault.....	1887-
John C. L. Pugh.....	1833-87	John C. Hanna.....	1887-
Albert L. Neareamer.....	1833-	Eagleton F. Dunn.....	1888-
Edgar F. Thompson.....	1833-84	Frank G. Waddell.....	1888-
H. Milton McKee.....	1833-87	John W. Lilley.....	1889-
J. Edward McCarty.....	1834-88	Wilson C. Buchanan.....	1889-

### TRUSTEES.

Horatio N. Hubbell*.....	1839-57	Nathan B. Marple*.....	1865-77
Warren Jenkins.....	1839-43	John S. Ford.....	1866-68
Alex. H. Warner.....	1839-45	Alfred Ritson.....	1869-73
A. P. Stone*.....	1843-65	Lambert S. Ayres.....	1869-81
Ermine Case.....	1844-68	Francis H. Kingsbury.....	1873-86
Collins Stone.....	1856-64	S. C. Bailey, M. D.....	1880-
Jonas M. McCune.....	1856-62	Geo. H. Lee.....	1880-81
Daniel T. Woodbury.....	1857-62	Robert E. Sheldon.....	1881-87
John S. Hall.....	1862-65	Chas. C. Griswold.....	1884-
Alexander Houston.....	1862-80	T. J. Boyd.....	1886-88
J. J. Ferson.....	1864-68	Wm. G. Dunn.....	1887-
Charles Baker.....	1864-		

### SUPERINTENDENTS OF THE SABBATH SCHOOL.

Abiel Foster, Jr.,.....	1839-42	Wm. G. Dunn.....	1870-71
Warren Jenkins.....	1842-44	Francis A. Kingsbury.....	1871-72
John Teesdale.....	1844-46	Charles H. Hall.....	1872-73
A. P. Stone.....	1846-48	E. H. Cook.....	1873-80
Asa D. Lord, M. D.....	1848-54	David E. Putnam.....	1880-81
John S. Hall.....	1854-61	Raymond Burr.....	1881-82
John J. Ferson.....	1859-61	Albert A. Hall.....	1882-85
Chauncey N. Olds.....	1861-68	Charles C. Covert.....	1885-87
Henry W. Johnson.....	1868-69	John C. Hanna.....	1887-
Elmore C. Caruthers.....	1869-70		

\* Died in office.

## HISTORICAL ADDRESS.

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THE SECOND PRESBYTERIAN CHURCH OF COLUMBUS was organized on the first Sabbath, the 3d day of March, 1839.

Eighteen years before, on the 1st of July, 1821, the First Presbyterian Church of Columbus had been organized. It was, however, the continuation and absorption of the Church at Franklinton, on the west side of the Scioto, which had been gathered by Mr. James Hoge, a licentiate of the Presbytery of Lexington. Soon after his licensure Mr. Hoge sought from the General Assembly an appointment as a missionary to Ohio. He was appointed "to serve as a missionary for six months in the State of Ohio and the Natchez District." Mr. Hoge arrived in Franklinton, November 19th, 1805, in company with the Judges of the Supreme Court, who were preparing to open the first term of their court in the county of Franklin. His first sermon was preached in the house of John Overdier, which was used for the Court House. On the 8th of February, 1806, a Church was organized with thirteen members. The Rev. Robert G. Wilson, D. D., of Chillicothe, officiated on that occasion. Mr. Hoge was obliged by ill health to return to Virginia early in the fall. On the 25th of September, 1807, the Church gave him a call for three-fourths of his time. He returned, and was ordained and installed June 11, 1808. This was the first church of any denomination regularly organized in Central Ohio.

At that time there was no settlement on the east side of the Scioto. By 1814, however, Columbus had between six and seven hundred inhabitants. In that year a log cabin 18 by 30 feet was built for a house for worship, on Spring street near Third, and services held there. By 1818 the major part of the congregation were resident in Columbus, which had been made the Capital of the State in 1812, and incorporated as a borough in February, 1816.

In that year, 1818, a new house for worship, 40 feet by 60, was built at Front and Town streets. The congregation worshipping there was organized July 1, 1821, under the name of the First Presbyterian Congregation of Columbus, and gave Mr. Hoge a call for one-half his time. It was obviously the intent that the Church at Franklinton should be continued as a separate organization. But on the 19th of November, 1821, the congregation there voted that their name should be changed to "The First Presbyterian Congregation in Columbus," and thus the two were merged. A new call was made and accepted by Dr. Hoge, June 26, 1823, "in place of the former call, which was withdrawn, in consequence of the change of the name of the Church and their place of meeting." The Presbytery did not deem it necessary to reinstall him. The present edifice of the First Church was built in 1830, and the basement occupied for worship on the first Sabbath in December of that year. The population of Columbus in 1821 was about 1,500. In 1834 it was incorporated as a city, having 3,400 inhabitants. The opening of the Columbus Branch of the Ohio Canal in September, 1831, and of the National Road from Wheeling, 1836, gave a great impulse to immigration from the East. Many of the new settlers were subjects of the great revivals, which had prevailed in New York and Pennsylvania from 1830 onward.

The First Church was the only one here of our faith and polity. In 1839 it had 326 communicants, and was strong financially and socially. Besides there were in the city the Town Street M. E. Church, dating from 1814; Trinity P. E. Church, 1817; The Lutheran, 1821; The First Baptist, 1825; The Roman Catholic and the Universalist, 1833.

By 1839 the population of the city was 6,000 (6,487 in 1840), and it was felt that a new church should be formed to meet the needs of the rapidly growing increase. This feeling was shared by—perhaps originated with—the new comers of Presbyterian faith or tendency. They were chiefly young

heads of families. In the main they were strangers to the old settlers, and so drawn the more closely to each other. They had united with the First Church, and were active in all its work. But in the stirring ferment of the times on questions of moral reforms, and especially of revival methods and measures, they did not find themselves in full sympathy with the conservative ways of the strong old Church, and its honored pastor.

During the fall and winter of 1838–39 a prayer meeting was held from house to house, attended by some twenty-eight or thirty, chiefly members of the First Church. At these meetings, as they discussed methods of evangelization, the idea of forming another Church gradually took shape. Before, however, any steps were taken for organizing, the chief movers in the matter, thirteen in number, addressed a letter to Dr. Hoge, January, 1839, and through him to the Session of the Church, apprising them of their intent at some not distant day to apply for letters of dismission, with the view of uniting in the organization of another Church. This letter itself best explains the spirit and intent of its signers:

“Rev. and Dear Sir: The undersigned members of your Church, having prayerfully considered the subject, have been led to the conclusion that the cause of Christ and of vital piety would be best promoted by the establishment in this city of either a Second Presbyterian or a Congregational Church; and that it is our duty to inform you, and through you the Session, of our intention at some future and not distant day, to apply for letters of dismission, with a view of becoming members of such new church, when regularly organized.

“In making this communication to you, we should be doing injustice to our own feelings if we did not avail ourselves of the opportunity to express in the warmest terms our affection for you as our pastor, and our undiminished regard for your character as a Christian instructor and a faithful minister of the Word of God. We will also say, that we cherish none but the kindest feelings for you and for the members of our Church, both individually and collectively.

“ But, as from the nature of things it cannot be expected that one Church can much longer accommodate all our citizens of like faith, scattered as they are and will be over the city and the adjacent country; and as it is not expected that many members will withdraw from your Church, and in consequence there can be no probability of the contemplated movement deranging your operations or hindering your usefulness; and as hundreds, if not thousands of our citizens at present attend upon no religious instruction, and there is great reason to hope that if a new Church were now formed, a large portion of this class would by this means be favorably reached and operated upon; and especially, as we hope and believe, it would be the means of disseminating wider and farther the pure doctrines of the Gospel, and stir up to greater activity many Christians now comparatively inactive, and be the means of doing much good; we have come to the conclusion, that it is our duty and privilege to take now the necessary steps to consummate so desirable an object.

“ We hope and believe that our course in this matter will give no offence to any brother in Christ, or be the occasion of disturbing in any degree the harmony which has hitherto prevailed in our Church.

“ In point of doctrine we are not conscious of differing with you in any particular, and as regards the questions which so unhappily divide some branches of the Presbyterian Church, we earnestly desire to avoid all controversy. For this reason, as well as on account of our former predictions, the majority of us would prefer a Congregational Church and we desire to organize in that form:

“ With sincere and affectionate regard, yours in Christ.”  
“REV JAMES HOGE, D. D.”

This letter was signed by Warren Jenkins, H. N. Hubbell, Alex. H. Warner, Samuel Cutler, T. B. Cutler, T. C. Butler, Jr., Andrew Lee, I. G. Dryer, John Jones, D. Tuttle, E. N. Slocum, Wm. Burdell and A. Curtis. January 22nd, a meeting was held “of persons friendly to the formation of a Congregational Church in the city.” After full consultation it was

*Resolved*, That we will proceed to take the necessary steps to organize a Congregational Church in the city of



Columbus, and as soon as practicable to secure stated preaching.

The subject of the articles of faith to be adopted by the new Church was then discussed, and there appearing to be but one opinion prevailing, the following resolutions were adopted:

*Resolved*, That we who propose to organize a Congregational Church in Columbus are unanimous in the belief of the doctrines as set forth in the Presbyterian Confession of Faith, and more particularly in the shorter catechism, and that when we form a Church these standards shall form the basis or foundation of our organization. '

*Resolved*, That those who are now present subscribe to these resolutions, and that the same be preserved and made a part of the permanent records of this Association. Signed by Warren Jenkins, A. H. Warner, T. B. Cutler, E. N. Slocum, D. Tuttle, I. G. Dryer, A. A. Stewart, Andrew Lee, T. C. Butler, Jr., John Jones, Samuel Cutler, Wm. Burdell.

At this meeting it was stated that it was the wish of Dr. Hoge and the Session of the First Church that application for the letters of such as wished to unite in the proposed new Church should be made on Saturday, 26th. A committee was appointed to ascertain the names of those who wished for letters, and on their behalf to apply for them.

A meeting was held in the Baptist Church January 29th, Horatio N. Hubbell, Chairman. After full discussion, it was—

*Resolved*, That we now organize ourselves into a Society, to be called The First Congregational Society of the City of Columbus.

Horatio N. Hubbell, Abiel Foster, Jr., and Warren Jenkins were chosen Trustees, and they were directed to take the necessary steps to procure an act of incorporation from the Legislature, and also to secure a suitable room for public worship and a Sabbath School.

The Trustees secured by the next Sabbath a room for public worship, 18 by 36 feet, in a building near the corner of Rich and High streets, owned by Joel Buttles. It was prepared for their purpose by taking out a partition between two rooms, and procuring temporary seats and a desk. On

the first Sabbath in February, 1839, the Rev. Stephen Topliff preached to the new congregation on I Samuel, xiv:6, "There is no restraint to the Lord to save by many or by few."

On the second Sabbath in February the Sabbath School was opened with some sixty scholars and sixteen teachers. Abiel Foster, Jr., was Superintendent.

The Rev. Lyman Beecher, D.D., of Lane Theological Seminary, was invited to attend on Sunday, February 24th, to assist in organizing the church. He arrived on Thursday, the 24th, and continued preaching daily until the first Sabbath in March. These services were held in Trinity P. E. Church, of which Dr. Preston was rector. The record tells us that previous to and during Dr. Beecher's attendance frequent meetings for prayer and conference were had, and after much consultation it was resolved to change the name of the Society, and to organize under the name of the Second Presbyterian Society of the City of Columbus, and that the Church when formed should be called the Second Presbyterian Church of the City of Columbus.

This change of purpose, we learn, was due to the influence of Dr. Hoge, who in an interview held by his appointment, frankly pointed out the difficulties of congregational government in a community in which so small a proportion of professing Christians were of New England origin. These views were even "more forcibly presented by Dr. Beecher," whose experience of many years in both churches gave great weight to his opinion.

The intention, as we have seen, was to organize the Church February 24th, but it is said that the almost impassible state of the roads account for the condition which Dr. Beecher so graphically describes in a letter to his son William, then Pastor at Putnam:

"They had invited three other ministers but all failed to come. I immediately sent eight letters to different ministers in my own name, but on behalf of the Church, urging them to come, by some very cogent motives, which, if they have the breath of life in them, will bring some of them on,"

In one of these missives to Rev. Chas. M. Putnam, of Jersey, Feb. 25th, he says 'The way I trust is prepared, and there are few events more important to the Church of Christ in this State, than the organization of an efficient Church in this place. It is in my opinion, a matter of immeasurable importance, that the little Church should be taken by the hand now and placed in circumstances to call a minister, which it is their purpose to do, as soon as their choice can be directed to a suitable Pastor.' "

The appeal was effective. By the close of the week there were present, in addition to Dr. Beecher, Rev. Chas. M. Putnam, of Jersey, Rev. Alexander Duncan, of the Second Church, Newark, and Rev. William Beecher, of Putnam.

At a meeting held in the Episcopal Church, Saturday, March 2d, the Constitution of the Church, Articles of Faith, and Covenant were adopted.

#### CONSTITUTION OF THE CHURCH.

ARTICLE 1. This Association shall be called the *Second Presbyterian Church* of the city of Columbus.

ART. 2. We adopt the Confession of Faith of the Presbyterian Church in the United States, as containing the system of doctrine taught in the Holy Scriptures.

ART. 3. We adopt the rules and regulations of the Presbyterian Church, as contained in the Directory, except as hereinafter restricted.

ART. 4. All members of the Church shall have a vote in the reception of members, election of Elders and Deacons, and in calling and dismissing a Minister; but no Minister shall be called without a concurrent vote of three-fourths, or dismissed without a concurrent vote of a majority of the Church members present at the meeting regularly called for that purpose.

ART. 5. Elders and Deacons shall be elected and set apart, according to the rules of the Presbyterian Church, but no Elder or Deacon shall be elected to serve for a longer time than three years; provided, that they shall hold their respective offices until others are chosen in their stead.

ART. 6. All persons applying for admission into this Church, except by certificate, or when known to be in good

standing in the Church to which they belong, after having been examined, shall stand propounded at least fifteen days, unless sooner admitted by a vote of the Church, that every member may have an opportunity to state their objections to the Session, or become satisfied that such applicants are suitable persons to be admitted; but if objections are still made, they may be admitted by a vote of the majority of the Church.

ART. 7. This Church shall not become connected with, or dependent upon any Presbytery, or other ecclesiastical body, except it be an association of Presbyterian Churches, for the purpose of consultation and advice; and no such connection shall be formed without the concurrent vote of a majority of the members of the Church; provided, nothing herein contained shall be construed to prevent the Minister in charge from connecting himself with any Presbytery he may desire.

ART. 8. In all cases of discipline, any member feeling aggrieved by the decision of the session, may appeal to the Church; and in that case a church meeting shall be called, and a statement, in writing, of the whole case shall be laid before them by both parties, and the decision of the majority shall be final.

ART. 9. Any member not under censure shall be entitled to a certificate of dismissal and good standing at any time he may choose to withdraw, to unite with any other Christian Church.

ART. 10. This Constitution shall only be amended by a vote of three-fourths of the members present at any regular meeting, called by notice at least fifteen days, stating the object of the meeting.

This Constitution then adopted is given here as a part of the history of the Church, and as essential to the understanding of its relations. It was altered and amended from time to time. In 1863 Article VII was stricken out, and on the reunion of the two branches of the Church in 1870 the whole was brought into conformity to the form of government of the Presbyterian Church, in the United States of America.

It will be remembered that for some years preceding 1837 the Presbyterian Church had been greatly agitated by con-

troversies, partly on doctrine and partly on methods pursued in revival efforts, which culminated in 1838 in the division of the church into two assemblies, known until the reunion in 1869, as the Old School and New School. The men who formed the Second Church said in their letter to Dr. Hoge, "as regards the questions which so unhappily divide some branches of the Presbyterian church, we desire to avoid all controversy." For this reason they had proposed to form a Congregational Church. For this reason, when they organized as a Presbyterian Church, they chose to be independent of any ecclesiastical body.

It was from the beginning, however, understood to be in sympathy with what was known as the New School branch of the Presbyterian Church. Its pastors were members of the Presbytery of Marion, afterwards Franklin, and were installed and dismissed by it at the request of the Church. It reported its statistics annually to that Presbytery, and co-operated heartily in all the schemes of benevolence of the New School Assembly. The First Church was connected with the Old School Assembly.

At the same meeting, March 2d, a summary of the Confession of Faith, and the Covenant to be used in the admission of members to the Church were adopted.

These preliminary steps having been taken the ministers present proceeded to receive those who had been dismissed from the First Church on the following letter of dismissal:

"At a meeting of the Session of the Presbyterian Church, held January 25, 1839, the following persons having expressed their intention to withdraw from this Church, and form a Congregational Society, were, at their own request, released from their relation to us, and it is certified that at the time of making this request they were in good standing as members:

"Alex. H. Warner, Warren Jenkins, Thomas B. Cutler, E. N. Slocum, D. Tuttle and wife, I. G. Dryer, Andrew Lee, T. C. Butler, jr., John Jones, Samuel Cutler, William Burdell, H. N. Hubbell, Mrs. H. N. Hubbell, Miss M. J. Foster, Mrs.

H. N. Cutler, Mrs. Eliza Dryer, Miss A. C. Foster, Mrs. Marion Jenkins.

“At a meeting of the Session, held February 9, 1839, the following persons were in a like manner added to the above:

Abiel Foster, jr., Abiel Foster, sr., Susannah Foster, Pamela J. Foster, Catharine Foster, Melissa Cook, Mary A. Robinson, Sarah Foster.

“By order of Session,

“JAMES HOGE, *Mod'r.*”

Four others, viz, Alexander A. Stewart, Horace Lord, Jonathan L. Preston, and Sarah Maria Cook, were received on the confession of their faith in Christ.

Four Ruling Elders were chosen: Abiel Foster and T. C. Butler jr., to serve two years; and Horatio N. Hubbell and Warren Jenkins to serve one year.

They were ready now for organization. It was an act of heroic faith, greater perhaps than they then realized. The little town of 6,000 inhabitants had already five evangelical churches. Would it continue to grow? The same facilities for migration which had made it so accessible were even then inviting to settlements in the regions beyond. They were few in numbers—thirty-one in all, of whom sixteen were men and fifteen women. They represented but nineteen families, and could look for but little aid from without. None of them were rich—with but four or five exceptions they were beginners in life here, with little accumulated property. Money, as in all new communities in those days, was scarce. They must begin at the very bottom. They had no house of worship, but must build for themselves. When within a few months after the organization they proposed to build, the subscriptions of those who were enrolled as members of the Church amounted to less than \$3,300.00, of which \$1,000.00 were given by Horatio N. Hubbell. But they went forward in faith. They called a pastor, and assumed his support. They builded their house of worship.

The formal organization of the Church took place March

3d, in the Lutheran Church, then standing on the east side of Third street, a little south of Town.

Their first act as a Church was to unite in the communion of the Lord's Supper. They thus founded their enterprise on Jesus Christ and him crucified. From that foundation it has never swerved. God grant that it never may.

The record is as follows:

"The Rev. Lyman Beecher, D. D., Rev. Chas. M. Putnam, and Rev. Wm. Beecher, being present, and being ordained Ministers of the Presbyterian Church, proceeded to organize, according to the form prescribed by the Directory, the Second Presbyterian Church of the city of Columbus, at which time the following persons were admitted members, viz: Horatio N. Hubbell, Harriet C. Hubbell, Warren Jenkins, Marion Jenkins, Isban G. Dryer, Caroline E. Dryer, Abiel Foster, sr., Susannah Foster, Abiel Foster, jr., Pamela Foster, Thomas B. Cutler, Harriet S. Cutler, Edward N. Slocum, Daniel Tuttle, Andrew Lee, Thomas C. Butler, jr., John Jones, Samuel Cutler, Martha Jane Foster, Augusta C. Foster, Catharine Foster, Melissa Cook, Sarah Cook, Mary A. Robinson, Sarah Foster, Cynthia W. Atcheson, Alexander A. Stewart, Horace Lord, Jonathan L. Preston, Margaret A. Preston and Alexander H. Warner."

The Church being thus organized, unanimously confirmed the choice of Elders. Messrs. Hubbell and Jenkins were ordained, and with Messrs. Foster and Butler installed.

Of all who entered into the organization on that day Mrs. Cynthia W. Hubbell, then Mrs. Atcheson, alone remains on its roll. On the 2d of June Mrs. John S. Hall was received, and these two, both widows of honored and beloved elders, are the sole representatives of the first year.

A charter was procured from the Legislature, March 18, 1839. It is found in Laws of Ohio, volume 37, page 382. Under the provisions of this charter the Society was organized April 24, 1839. Horatio N. Hubbell, Warren Jenkins and Alexander H. Warner were chosen Trustees, and directed to procure a lot and take measures for the erection of a house for worship as soon as practicable.

Of those most instrumental in establishing the Church the most efficient were Horatio N. Hubbell and Warren Jenkins.

Mr. Hubbell was a native of Connecticut, and was educated with a view to the ministry. He was licensed to preach in 1827, and came to Columbus in that year. Here he was engaged in teaching. When the institution for the instruction of the deaf mutes was organized he was placed at its head, where he continued until October, 1851. He was a member of both the Session and the Board of Trustees until his death, January 19, 1857.

Warren Jenkins was a native of Massachusetts. His early purpose was to enter the ministry, but circumstances prevented. He was probably the first to propose the forming of this Church. He was licensed to preach in the spring of 1855, and ordained in October of the same year. He was a useful minister. He died here May 11, 1866.

The Church was regularly supplied from the beginning, the Rev. Stephen Topliff was the supply during the spring and summer of 1839; afterward the Rev. Mr. Chamberlain for a few weeks.

On the 18th of March, a call was given to the Rev. Henry L. Hitchcock, to become the Pastor of the Church, which he declined, having been recently settled at Morgan, Ashtabula County. In May following a call was given to the Rev. Edward P. Humphrey, who died recently in Louisville, Kentucky, which was declined.

In the latter part of October, the Rev. George S. Boardman, then Pastor of a Church in Rochester, New York, at the request of the congregation, obtained leave of absence from his Church for six months, which he spent here with great acceptableness and success. Under his ministry the Church enjoyed a continuous revival. At three communions there were added twenty-one by letter, and forty-nine by profession of their faith. A unanimous call had been given him, and the Church requested the



Church in Rochester of which he was Pastor, to signify to him that he was at liberty to decide the question irrespective of their wishes. On the first Sabbath in May, 1840, Mr. Boardman closed his services here, having declined the call.

On the 23rd of June preceding, the trustees had been authorized to purchase a lot and take measures for the erection of a House of Worship. They secured a lot on the west side of Third street, between Rich and Main. Work was commenced September 29, and on Christmas day, 1839, the Lecture Room in the Basement was used for religious services. The Church was dedicated April 10, 1840. The first service in the Church was the Communion. Mr. Boardman preached from Psalm CXLIV: 15, "Happy is that people whose God is the Lord." The building, that now occupied by the Third Street M. E. Church, was of brick and had cost, including the lot, about \$14,000. Of this sum \$4,747 had been subscribed at the outset. The final payment was made in connection with the tenth anniversary, March 1849.

In view of the declination of the call given to Mr. Boardman, the Church renewed its call to the Rev. Henry L. Hitchcock, and on May 10th, the Sabbath after Mr. Boardman left, he commenced his labors "as minister on trial," but did not see his way clear to accept the call until July 5th, when we have this minute in his own hand: "Henry L. Hitchcock commenced his labors as stated supply, the Church having, after suitable trial, expressed this to be their wish." On September 22, 1841, a new call was made out and accepted by Mr. Hitchcock. He was installed November 21st by a committee of the Presbytery of Marion. The Rev. Franklin Putnam preached the sermon; the Rev. Ahab Jenks gave the charge to the pastor, and the Rev. Licester S. Sawyer the charge to the people.

The Church had now grown to a membership of about 150. It was burdened with a heavy debt; but its members

were thoroughly united and in full harmony with their pastor. Mr. Hitchcock was then in the 27th year of his age. He was born in Burton, Ohio, the son of the Hon. Peter Hitchcock, who for twenty-eight years, was a Judge of the Supreme Court of Ohio. Henry L. was graduated at Yale in 1842, at the age of nineteen. After teaching three years, he studied theology at Lane Seminary under Dr. Beecher. He was licensed by the Presbytery of Grand River in 1837, and was ordained and installed pastor of the Congregational Church at Morgan, Ohio, where he labored two and a half years before coming to Columbus.

The ministry of Mr. Hitchcock was successful from the first. He excelled as a pastor, and was greatly beloved by his people. Through his personal influence many were gathered into the congregation and the Church. To him apply the words in which the Scriptures speak of Barnabas. "He was a good man and full of the Holy Ghost and of Faith; and much people was added unto the Lord."

The indebtedness incurred in building, which had been a serious burden, was paid in 1849. The next year, 1850, the Church was enlarged at a cost of \$2,500. The population of the city was then 17,882. On February 20th of that year the first passenger train steamed into Columbus, on the Columbus and Xenia Railway, the beginning of the system which now makes the city so important as a railway center. The effect of this change, in drawing the population of the city northward, as well as greatly increasing it, was obvious to Mr. Hitchcock. He urged the building of a new church north of Broad street, four squares away from his own church. The Society accordingly, in the summer of 1852, built a frame church on the east side of Third street, between Broad and Gay, on the lot now occupied by the residence of Robert Smith. It was agreed that the congregation should be divided by Broad street. On September 25, 1852, a certificate of dismissal was given to forty-two members of the Church, "for the purpose of being organized into a new

Church, to be called the Third Presbyterian Church of Columbus." Included in the number thus set off were two elders, Warren Jenkins and M. B. Bateham. Of those still in connection with the First Congregational Church, so far as I can ascertain, there are but Francis C. Sessions, Mary J. Sessions, John W. Hamilton, M. D., Rachel H. Hamilton and Miss Elizabeth M. Ridgway.

The Session records state that "this colony was organized in the house, erected for its use, by the Second Presbyterian Society, on Sunday evening, September 26, 1852, a Constitution, Confession of Faith, and Form of Covenant having been adopted, varying unessentially from those of the Second Church." Warren Jenkins, M. B. Bateham and Dr. John W. Hamilton were installed as Ruling Elders. The Rev. Wm. H. Marble was installed as pastor, by the Presbytery of Marion, on the third Tuesday of May, 1853. The pastoral relation was dissolved by the Presbytery April 1, 1856. In the fall of 1856 the Third Church changed its form of government, and became "The First Congregational Church of Columbus."

At the time of sending forth this colony in 1852, the church had on its roll 245 communicants. The year 1853 was marked by great religious interest in the churches of this city. Sixty-one additions were made to this Church, of which forty-four were on confession. The Third Church enjoyed a gracious revival, with an addition of sixty-five by confession. Large additions were made to the First Church.

At the meeting of the Presbytery of Columbus, April, 1854, a memorial was presented by fifty-nine members of the First Church and Congregation requesting to be organized as a separate Church. The request was granted. The Church was organized June 1, 1854, and enrolled July 3rd as "The Westminster Church of Columbus." At that meeting a call was presented to the Rev. Josiah D. Smith, D. D., colleague Pastor with Dr. Hoge, of the First Church, which was accepted and he was installed as Pastor.

Early in the summer of 1855, Mr. Hitchcock was invited to accept the Presidency of the College of the Western Reserve. The degree of D. D. was conferred upon him at the commencement that year by Williams College. After much hesitation, Dr. Hitchcock decided that it was his duty to accept. In the Records of the Session under the date June 25th, we have in his own hand a statement of the reasons which actuated him. It is frank, manly and tender, a photograph of the heart of its author, unconsciously revealing all its depths. He says:

“Since my devotion to Him, I have endeavored to regard myself as the servant of Christ. It was with this view that I left the people of my first charge at the call of this Church, then in its infancy. His Providence seemed to direct it. When first invited, I declined to come for the reason that the pastoral relation ought not to be broken up without sufficient reasons, and this Church might find a suitable minister without, who was not settled satisfactorily to himself and the people. A year passed, during which unsuccessful efforts were made for this purpose, when the invitation was renewed. I then took the subject into consideration, and in view of the demand, and wider field of usefulness, accepted the call. Fifteen years have passed. The Church, which was not large, and was much embarrassed, and which had not sufficient attractions in its condition readily to secure a pastor, has grown, has been relieved of debt, has enlarged its house of worship, has planted a colony, with good hope of its perpetuity and growth, has become strong in numbers, ability, men, means and influence. And now another call comes, as it seems to me, from Him whom I serve, that I take another post of duty and attempt another work for Him. His Providence in this case is clearer to my mind than in the former, enough so as to overbalance the feelings of stronger attachment and interest, which a longer connection has warmed into a life that can never die, wherever I might go or be. \* \* \*”—  
*Minutes, Vol. II., pp. 86-93.*

The Church, with great reluctance, but in entire sympathy with its Pastor, gave its assent to his request for the dissolution of the Pastoral relation. Dr. Hitchcock preached

his farewell sermon on the first Sabbath in August, and was formally dismissed September 4th, 1855, after a Pastorate of 15 years and 3 months. During his Ministry 588 members had been received, of whom 258 were on confession. The number when he left was 226. The interest of Dr. Hitchcock in this Church was not diminished by his absence. He loved it and was beloved by it. It is a pleasant incident that at the request of the Church, he took a leading part in the installation of the present Pastor, Oct. 30, 1872. He died at his home in Hudson, Ohio, July 6, 1873, in the 60th year of his age. A minute on the Record book of this Church expresses the grateful esteem in which his memory was held by it after the lapse of eighteen years.

In September, 1855, a unanimous call was given to the Rev. Edward D. Morris, then Pastor of the Second Presbyterian Church, Auburn, New York, which was accepted. Mr. Morris began his ministry here on the last Sabbath in September, 1855, and was installed by the Presbytery of Franklin, January 2, 1856. The sermon was preached by the Rev. Henry Smith, D. D. The charge to the Pastor was given by the Rev. James Eells, D. D., and the charge to the people by their late Pastor, the Rev. Henry L. Hitchcock, D. D.

Mr. Morris was a native of the State of New York. He was graduated at Yale College in 1849, and pursued his theological studies at Auburn. The degree of D. D. was conferred on him by Hamilton College in 1863.

The Church was now thoroughly established. Its supporters were prosperous and influential. The Meeting House, once enlarged, was becoming too strait for the congregation, and especially for the Sabbath School. The question of a new and more commodious sanctuary had already begun to be mooted. In the fall of 1856, the lot on which the Church now stands, was offered to the Society as a gift by Daniel T. Woodbury, a faithful member of the Church. The lot was then estimated to be worth \$5,000.

This generous offer was referred by the Society at a special meeting November 10, 1856, to a committee consisting of Henry B. Carrington, John S. Hall, and Jonas M. McCune, who, on the 19th of November, made a report earnestly recommending the Society to take immediate steps to build. The recommendation was adopted. A building committee consisting of A. P. Stone, John S. Hall, Charles Baker, Benjamin S. Brown, C. P. L. Butler, J. M. McCune, Daniel T. Woodbury, and Henry B. Carrington, was appointed. The plans of Sydney M. Stone, an architect of New Haven, Connecticut, were approved; the estimated cost was \$35,000, exclusive of the lot. A subscription of \$20,000 was secured, and it was estimated that the sum realized from the old Church would complete the amount necessary to erect the building.

The work was commenced April 27th, 1857, and the foundations brought to the surface of the ground in May. But heavy rains and the breaking of the canal, by which the stone was procured, stopped the work for nearly a year. The failure of contractors brought new delays. Under the superintendence of Col. Carrington, the Church was built by day's work. The cost, including interest on borrowed money, was not far from double the original estimate.

On the 15th of April, 1859, the Chapel was dedicated, Dr. Hitchcock preached the sermon on that occasion. For fifteen months the congregation worshiped in the upper room of the Chapel. The Church was dedicated July 1, 1860, Mr. Morris preached the sermon from I Kings, IX: 3. In the afternoon, the First Church, Westminster, and the First Congregational Churches united in a communion service with the Second Church.

The debt which had been incurred in building, amounting at the close of 1860 to \$35,000, was a serious burden. In 1861 \$20,000 was raised by subscription. At the close of 1864, the quarter centennial, the indebtedness, with accumulated interest, was still \$18,000. Of this \$15,000 was raised

by subscription, and the Ladies Social Society assumed the remainder, and it is needless to say, paid it, and so the weary burden of seven years was removed.

The effect of the removal from the old house to the new was felt at once in the increase of the congregation and of the Sabbath School, and in the revenue of the Church which within two or three years was nearly doubled.

From 1861 to 1865 this city, as the capital of the State, was the scene of great and constant excitement, growing out of the war then in progress. No breach or discord marred the peace of the Church within itself. Its members were of one mind and one heart on the question which agitated the nation. But the influence of the war on spiritual things is seen in the small numbers added to the church by confession in the years from 1861 to 1865. Many of its members were in the field, where several laid down their lives; many were engaged in the various departments of civil or military duty; the ladies with heart and hand were occupied with the sick, the wounded, and the prisoners, at home and abroad. The growth of the Church, however, in other respects, was unchecked; and in 1866 a revival of marked power added sixty-nine to the Church, of whom forty-nine were by confession.

In 1863, up to which time the Church had maintained its independent position, the Session was authorized to seek a connection with the Franklin Presbytery, as a constituent member. The Hon. Chauncey N. Olds was appointed the Delegate of the Church to the Presbytery, and it was received April 15, 1863. This step involved no change in the internal policy of the Church, and but little in its external relations. It had from the beginning been in co-operation with the Presbytery, in all its schemes of local evangelization, and in cordial sympathy with the New School Assembly in all its benevolent work. But the union gave it a representation in Presbytery and Synod which added greatly to its influence in the home field of Ohio.

The period of Dr. Morris' ministry is noted for the number of men of ability and influence connected with the congregation. In the Session when he became pastor was the venerable Horatio N. Hubbell, who died January 19, 1857, and more than any other man might be called the Founder of the Church; Samuel M. Smith, M. D., the beloved physician; Ebenezer McDonald, John S. Hall, Thomas Brotherlin, who died May 10, 1864; Asa D. Lord, M. D., principal of the Institution for the Blind, a licensed preacher, and a leader in every good work; J. H. Stage, who died May 13, 1866, and Col. Henry B. Carrington, an officer of distinction in the army during the war. During his ministry there were added to the Session the Hon. Chauncey N. Olds, Hon. Emerson E. White, John S. Ford, Col. Geo. D. Harrington, and George L. Smead, for many years Principal of the Institution for the Blind.

The pastorate of Dr. Morris continued with ever-growing usefulness, until the last Sabbath in December, 1867, a period of twelve years. At a meeting of the Church, November 11th, he requested leave to resign his charge in order to accept the chair of Ecclesiastical History and Church Polity at Lane Seminary. The Church very reluctantly acceded to his request, and adopted resolutions which attested their warm appreciation of him, and their regret at the severing of the ties which years of service had but rendered more tender and yet more firm. They had wept with him in his sorrows, as well as rejoiced with him in his joys. On the 2d of February, 1866, his beloved wife, Mrs. Frances E. Morris, was drowned in the wreck of a steamboat, on the Mississippi. The pastoral relation was dissolved by the Presbytery, April 14, 1868. During his ministry 298 had been added to the Church, of whom 133 were by confession of their faith.

Pending the formal act of dismissal the Church had given a unanimous call to the Rev. John F. Kendall, pastor since 1860 of the church at Baldwinsville, New York. Mr. Kendall



accepted the call and was installed April 15, 1868. The Rev. O. H. Newton preached the sermon; the Rev. Dr. Marshall, of the First Church gave the charge to the Pastor; and the Rev. Dr. Morris the charge to the people.

Mr. Kendall was a graduate of Hamilton College, and of Auburn Theological Seminary. The degree of D. D. was conferred on him by Wabash College, in 1870.

During Dr. Kendall's ministry many changes took place in the business community, growing out of the new conditions which followed the close of the war. The removal from the city of many who had been among the most active, was discouraging; but the church met with no serious embarrassment. The total additions during the three years of his ministry were ninety-eight, of whom thirty-five were by profession. The bell was purchased and hung in the tower during his ministry. On the 12th of November, 1869, the two branches of the Presbyterian Church, divided in 1838, were reunited. The reconstructed Presbytery of Columbus met and was organized in this church July 11, 1870; and, on the next day, July 12th, the Synod of Columbus, embracing the Presbyteries of Athens, Columbus, Marion, Wooster and Zanesville.

The breach of thirty-years was now fully healed. Whatever of distrust or rivalry may have existed between the Presbyterian churches of this city and vicinity was done away. The last traces of the independency of the Second Church were removed by the action of the church April 2, 1870, conforming its constitution in all things to the form of government of the Presbyterian Church in the United States of America.

On the 16th of February, 1871, Dr. Kendall requested the Session to call a meeting of the congregation to accept his resignation. The Session desired him to withdraw his request; but on mature consideration it was renewed. A meeting of the congregation was called, which acceded to his wishes. The pastoral relation was dissolved by the Presbytery April 18, 1871. After a brief period of travel in

California, Dr. Kendall was settled in La Porte, Indiana, where he still remains, after a most successful pastorate.

The Church was vacant for nearly a year, the longest, and indeed the only real vacancy in its history of now one-third of a century. During much of this time it was supplied on the Sabbaths by Dr. Morris.

On the 22d of February, 1872, the church gave a unanimous call to the Rev. Wm. E. Moore, who, since 1850, had been pastor of the First Presbyterian Church of West Chester, Pennsylvania. Mr. Moore was born in Pennsylvania, and was graduated at Yale College in 1847. He studied theology while teaching at Fairfield, Connecticut, with Dr. Lyman H. Atwater, then pastor of the Church there, and afterwards Professor at Princeton, New Jersey. He received the degree of D.D. from Marietta College in 1873.

It is worthy of record that in this case, as in the case of each of his predecessors, the Church gave its call without asking his personal presence as a candidate, a course as honorable to the Church as it is grateful to the minister whose services are sought. After visiting the Church and spending two Sabbaths, March 10th and 17th, the pastor elect returned the call, and left the Church free to renew it or to recal it. It was renewed with the same unanimity, and accepted. The call was signed on behalf of the congregation by Ebenezer McDonald, Chauncey N. Olds, George L. Smead, Raymond Burr, John J. Ferson and Alfred Ritson, *Elders*; and by Alexander Houston, Charles Baker, L. S. Ayres, Alfred Ritson and Nathan B. Marple, *Trustees*.

Mr. Moore entered on his charge April 17th, and was installed by the Presbytery of Columbus October 30, 1872, the anniversary of his ordination and installation at West Chester, twenty-two years before. By special request of the Session, the three former pastors of the church took part in the services. Dr. John F. Kendall preached the sermon; Dr. Henry L. Hitchcock gave the charge to the pastor; and Dr. Edward D. Morris the charge to the people.

The population of Columbus at this time was about 35,000. The membership of the Church was 264. It had completed a third of a century since its organization. The hopes of its founders, most of whom had passed away, had been fully realized. In these years it had gathered 1,099 communicants, of whom 835 had died, or, as in the great majority of cases, been dismissed to other churches, chiefly in other places. Its course had been marked by unbroken harmony within, and peace without. Its influence for good had been felt not only in the city but throughout the State. It had built and paid for two houses of worship for itself, and sent forth a colony, fully organized, and furnished with a sanctuary, already equal to itself in numbers and in influence. Its Sabbath School was flourishing, and had been for a third of a century the nursery of the Church. Its unobtrusive, but effective auxiliary, the Ladies' Sewing and Social Society, organized in March, 1840, had never grown weary in carrying out the objects for which it was instituted, which were defined to be "to bring into more friendly relationship the members of the congregation, both male and female, and to unite them in benevolent efforts, both in behalf of the Church, and in aid of Home Missions and other kindred objects." In many trying emergencies it had been the right hand of the Trustees in raising money, and always a most valued help to the pastor and officers of the Church. Whoever else might be discouraged, it was always ready for sacrifice or toil. It was never more efficient than now.

The history of the Church for these seventeen years since it received me as its Pastor, is within the memory of the most of you, and needs but to touch on facts and dates.

In the summer of 1872, the audience room was thoroughly renovated and carpeted at an expense of about \$6,000. The next year the Chapel was similarly improved at a cost of \$1,500. In the spring of 1874, the house 138 East State Street, was purchased as a parsonage, and has been paid for. In the summer of 1882, the audience room

was the subject of material alterations. The great pulpit, a marvel of beauty for its symmetry of design and elegance of workmanship, gave place to the present platform and desk in order to make way for the organ, the generous memorial gift of a beloved member of this Church, to perpetuate in coming years the memory of her husband, John J. Ferson, an honored elder here from 1868, until his death, January 4, 1879. At this time also the Church and Chapel were frescoed, the whole expense was \$8,881.00.

In 1884, the Church elected a Board of Deacons, nine in number. The census of 1880, showed the population of Columbus to be 51,665, but the city had grown in territory, even more than in population. Residences were reaching beyond easy access to the Churches in the center, especially was this true north of the railways, and north-eastward on the grounds formerly occupied by the Insane Asylum.

In 1868, a mission was established by the First Church on Park Street, north of the railways, which was organized in 1869, as the "Hoge Church,," and received by the Presbytery, December 21, of that year. In 1872, the North High Street Congregational Church was organized, a colony from the First Congregational Church. In 1882, Eastwood Congregational Church was organized at Long and Twenty-first Streets. Into each of these three Churches, members of this Church and congregation, whose residence was contiguous, were gathered. In 1885, a Mission and Sabbath School of the Second Church was located at High and Fourth Avenue, in a store room rented for the purpose, and preaching services were held on Sabbath afternoons. Two years later, February, 1887, this mission was united with the Hoge Church, whose location was no longer central, and it was organized as the "Fifth Avenue Presbyterian Church." Thirty-two members of this Church, including two Elders and two Deacons, have been dismissed to it. That Church with an elegant new house already too strait for it, is flourishing under the Pastorate of the Rev. John Rusk.

For some time the attention of the First Church had been turned to the eastern part of the city, and a Sabbath School was established on Long Street. In 1887, it was resolved to plant a new Church on Broad Street and Garfield Avenue which was organized in September of that year, as the "Broad Street Presbyterian Church." Thirty-six of the members of this Church, including two of its Elders, have been dismissed to it. It also with a commodious chapel, the prophecy of a costly Church at no distant day, is growing rapidly, under the pastorate of the Rev. Francis E. Marsten.

The Second Church has thus been curtailed in territory as well as diminished in numbers, but it is a grateful fact that all who have gone out from us, have gone with the blessing of the parent Church, and a hearty God speed to further the cause of Christ. The presence of so many of them with us to-night, shows that none have gone out through discontent. The position of the Church still is, and probably will always be central to a population growing more dense and numerous every year, furnishing it with a field for labor and growth equal to its greatest capacity. With its venerated mother, the First Church, it stands on the border of the southward and westward quarters of the city, whose growth is little if any less rapid than that of the east and the north. Its location is in the midst of the densest population of the city, where the most work can be done for the Master, in gathering in those who have no Church home, and in ministering to the poor.

It deserves mention here as an incident in our history that on the 5th of May, 1887, the main steeple of the Church was blown down in a violent wind-storm, but providentially, with no damage but to the steeple itself, which was entirely demolished. The bell was not injured. For nearly twenty years it had been used by the city as a fire alarm. The interest of the firemen in its restoration was shown by a subscription of \$410, secured by them from the

citizens toward replacing it. The belfry which took the place of the steeple is much less in height than the former imposing spire.

We enter on the second half century of our life as a Church with everything to encourage, and nothing to discourage. That we feel deeply the loss by death or removal of so many of those with whom for so many years, "we took sweet counsel and walked to the house of God in company," need not be said. It is God's decree that "one generation passeth away and another generation cometh, but the earth abideth forever." So long as men are to be found who need the Gospel of Christ, the work of the Church will never be done. Here in a notable degree, "instead of the fathers are the children." The Second Church has been blessed in the fact that in all these years, the children of its members have been so largely gathered into its communion. It is a witness to God's faithfulness to His covenant, "I will be a God to thee, and to thy seed after thee." The history of the past is the pledge of the future. No cloud has been so dark, but that the sun has broken through with "clear shining after rain." No quarrel has ever disturbed the peace of the Church within. No scandal has brought reproach upon it from without. Far beyond its own communion its influence for good has been felt. In many a Church to-day, here and elsewhere are earnest workers in pulpit or in pew, of whom it will be said in the great day, that, "this man and that man was born in her." Nine of her members have been ordained to the Gospel Ministry. Warren Jenkins, who, after ten years of useful labor, died May 11, 1866; John Q. Hall, now Pastor at Warsaw, Indiana; Henry V. Hitchcock, a son of the first pastor, now without charge on account of his health; Collins Stone, who lost his life in an accident at Hartford; George B. Stewart, pastor of the Market Square Presbyterian Church, Harrisburg, Pennsylvania; George F. Moore, D. D., Professor of Hebrew in Andover Theological Seminary; Edwin K.

Mitchell, pastor at St. Augustine, Florida; Edward C. Moore, pastor at Providence, Rhode Island; and George L. Smead, pastor at Savannah, Ohio.

In this city her officers and members have borne a prominent part in every effort for the promotion of all charities, and of every social reform. Personal and pecuniary aid have been freely given for the relief of suffering at home and abroad. It has been honored for its unswerving faith in the gospel of Christ, as the only and all-sufficient remedy for all sin, and vice, and crime.

It enters on its second stadium with ample accommodations for all who wish to avail themselves of them; unembarrassed by debt, and thoroughly organized for work. Besides its pastor it has nine Elders and nine Deacons. Its secular affairs are efficiently cared for by five Trustees. "The Ladies Sewing and Social Society" is also equally efficient as the "Pastor's Aid." "The Young People's Society" with over a hundred members, does good service in maintaining a weekly prayer meeting and cultivating the gifts and graces of the young. "The Woman's Missionary Society" seeks with success to give practical emphasis to our Lord's command, "Go ye into all the world and preach the gospel to every creature." This Society is just completing the fifteenth year since its organization. It has contributed to Home and Foreign missions, including the contributions of the Bands, and Young People's Missionary Societies, \$8,537.00. The Sunday School is under the care of the Session and is thoroughly organized in two departments, with efficient officers and teachers. It furnishes a most inviting field for the Missionary efforts of devoted men and women to "go out into the streets and lanes of the city" and "gather the children."

I have no accurate means of stating the contributions of the Church during the whole fifty years. Since 1872 it has raised and expended on its own current expenses, purchases and repairs, an aggregate of \$118,156.00. To the various forms of Home Evangelization there have been contributed

\$13,031 ; to Foreign Missions, \$9,268 ; to Education, \$4,500 ; to miscellaneous objects of beneficence, chiefly in this city, \$4,900 — an aggregate for benevolent purposes of \$31,961, and a total for all purposes of \$150,117.00 ; an average of \$8,830.00 per annum.

In the Providence of God seventeen years have passed since you called me to be your pastor. Of the 264 names then on the roll, 43 have died, 121 have been dismissed or are unknown ; 100 remain. In these seventeen years 753 have been received into the Church, 354 by confession and 399 by letter. Of those received, 50 have died and 326 have been dismissed to other churches or are unknown. The present membership of the church is 491.

The emotions of this hour must needs be mingled. The memory of some goes back and recalls every name and face of the lengthening line of Pastors and Elders and Trustees and Godly men and women who have been "Pillars in the House of our God," and who are not with us to-day, some because God has taken them to Himself, some because He has called them elsewhere in His Church. But even to those whose memories are the saddest, the prevailing emotion must be gratitude for the past and confident hope for the future. As we look back over this History the cry of our hearts must be, What hath God wrought? How far beyond the fondest hopes of those who laid the foundations in the "day of small things." As we look forward shall it not be with the firm purpose to hand it down to those who are to succeed us, with a history not unworthy of the children of such fathers and mothers in the Lord.

The best tribute we can pay their memory is to emulate their example in faith and prayer, in self-denial and beneficence, in loyalty to the Master and to the Church which He loved, so that in His own time, "He may present it to Himself a glorious Church without spot or wrinkle, or any such thing — but holy and without blemish." May God grant it. Amen!