

APPENDIX A

SUNDAY SCHOOL SUPERINTENDENTS.—1826-1904.

Horace Hunt	April, 1826-Oct., 1826	M. C. Riggs	Oct., 1852-Dec., 1852
Ebenezer Jenkins	Oct., 1826-Nov., 1827	Zenas Parker	Dec., 1852-Dec., 1855
Daniel L. Bishop	Nov., 1827-Nov., 1829	Geo. McChain	Dec., 1855-June, 1876
Isaac Carpenter	Nov., 1829-Nov., 1830	Henry S. Williams	June, 1876-Oct., 1878
H. S. Walbridge	Nov., 1830-Nov., 1831	M. W. Stryker, Act. Supt.,	Oct., 1878-July, 1879
Geo. P. Frost	Nov., 1831-Nov., 1832	A. B. Brooks, " "	July, 1879-Oct., 1879
Harley S. Lord	Nov., 1832-Nov., 1841	Charles F. Blood	Oct., 1879-Oct., 1882
H. S. Walbridge	Nov., 1841-Nov., 1844	George R. Williams	Oct., 1882-Oct., 1891
David D. Spencer	Nov., 1844-Nov., 1846	Brainard G. Smith	Oct., 1891-June, 1893
Joseph Esty	Nov., 1846-Nov., 1847	Jared T. Newman	June, 1893-Dec., 1895
Marcus C. Riggs	Nov., 1847-Nov., 1848	Robert H. Treman	Jan., 1896-Sept., 1902
Stephen Brewer	Nov., 1848-Oct., 1851	Jared T. Newman	Sept., 1902-
George Bartholomew,	Oct., 1851-Oct., 1852		

APPENDIX B

SUNDAY SCHOOL, AVERAGE ATTENDANCE.

TOTAL				TOTAL			
April 1826 to Nov. 1826			86	Oct. 1854 to Oct. 1855			130
Nov. 1826 " 1827			100	" 1855 " 1856			137
" 1827 " 1828			124	" 1856 " 1857			147
" 1828 " 1829			106	" 1857 " 1858			164
" 1829 " 1830			100	" 1858 " 1859			143
" 1830 " 1831			101	" 1859 " 1860			153
" 1831 " 1832			112	" 1860 " 1861			155
" 1832 " 1833			130	" 1861 " 1862		no report	
" 1833 " 1834			135	" 1862 " 1863		"	
" 1834 " 1835			180	" 1863 " 1864		"	
" 1835 " 1836			177	" 1864 " 1865		no report	
" 1836 " 1837			183	" 1865 " 1866		"	
" 1837 " 1838			142	" 1866 " 1867		"	
" 1838 " 1839			132	" 1867 " 1868		"	
" 1839 " 1840			128	" 1868 " 1869		159	
" 1840 " 1841			128	" 1869 " 1870		no report	
" 1841 " 1842			125	" 1870 " 1871		"	
" 1842 " 1843			110	" 1871 " 1872		160	
" 1843 " 1844			125	" 1872 " 1873		160	
" 1844 " 1845			125	" 1873 " 1874		155	
" 1845 " 1846			108	" 1874 " 1875		135	
" 1846 " 1847			114	" 1875 " 1876		133	
" 1847 " 1848			123	" 1876 " 1877		130	
" 1848 " 1849		no report		" 1877 " 1878		no report	
" 1849 " 1850		"		" 1878 " 1879		"	
" 1850 to Oct. 1851			106	" 1879 " 1880		193	
Oct. 1851 " 1852		no report		" 1880 " 1881		no report	
" 1852 " 1853			108	" 1881 " 1882		"	
" 1853 " 1854			119	" 1882 " 1883		184	

				TOTAL					TOTAL
Oct. 1883 to Oct. 1884				172	Jan. 1894 to Jan. 1895				248
" 1884 " 1885				205	" 1895 " 1896				220
" 1885 " 1886				240	" 1896 " 1897				232
" 1886 " 1887				224	" 1897 " 1898				275
" 1887 " 1888				218	" 1898 " 1899				263
" 1888 " 1889				232	" 1899 " 1900				244
" 1889 " 1890				222	" 1900 " 1901				240
" 1890 " 1891				223	" 1901 " 1902				254
" 1891 to Jan. 1893				216	" 1902 to Sept. 1902				274
Jan. 1893 " 1894				206	Sept. 1902 " 1903				276

APPENDIX C

OFFICERS AND TEACHERS CONNECTED WITH THE PRESBYTERIAN SUNDAY SCHOOL JANUARY, 1904, WITH DATE OF FIRST APPOINTMENT TO ANY POSITION EITHER AS OFFICER OR TEACHER IN THE SCHOOL.

The number opposite each name indicates position of photograph in the group picture of the present Sunday School corps. Photographs of Mrs. D. F. Finch, Miss Minnie C. Atwater and Mrs. W. F. Major, appearing elsewhere, are omitted from this group. The maiden names of teachers married since they became connected with the School are given in parentheses.

THE SUNDAY SCHOOL COUNCIL.

Rev. J. F. Fitschen, jr. (1)	Pastor
Mr. Jared T. Newman (2)	Superintendent
Mr. Robert H. Treman (3)	Assistant Superintendent
Mr. Arthur B. Brooks (20)	Elected from Senior Department
Mr. Duncan C. Lee (41)	Superintendent Intermediate Department
Miss Lou F. Terry (47)	Elected from Intermediate Department
Mrs. Roger B. Williams (57)	Superintendent Primary Department
Mr. Roger B. Williams (61)	Elected from Primary Department
Mr. John S. Reid (4)	Superintendent of Home Department

OFFICERS.

Superintendent	Mr. J. T. Newman (2)	appointed teacher, 1879
Assistant Superintendent	Mr. Robert H. Treman (3)	" assistant secretary, 1880
Secretary	Mr. Edwin Gillette (5)	" teacher, 1880
Treasurer	Mr. William J. Davis (6)	" precentor, 1895
Librarian	Mr. John H. Tanner (7)	" librarian, 1898
Assistant Librarian	Mr. David F. Hoy (8)	" assistant librarian, 1902
Assistant Librarian	Mrs. J. H. (Clara Williams) Tanner (9)	" teacher, 1888
Pianist	Miss Jean L. Halsey (10)	" teacher, 1876
Precentor	Mr. F. A. Mills (11)	" precentor, 1903
Usher	Mr. Edward S. Preston (12)	" usher, 1902
Usher	Mr. Morris T. Banks (13)	" usher, 1902
Usher	Mr. Henry G. Carpenter (14)	" usher, 1902
Usher	Mr. S. Edwin Banks (15)	" teacher, 1884

Mr. Charles E. Treman (28)	Chairman of Committee on Benevolences
Miss Cornelia Burritt (16)	Chairman of "Sunshine" Committee

SENIOR DEPARTMENT.

[No appointment of superintendent of senior department having been made for the year 1903-4, the department is in charge of the general superintendents.]

TEACHERS.

Mrs. H. L. (Sarah Esty) Wilgus, (17)	-----	appointed teacher, about	1845
Mr. George R. Williams, (18)	-----	appointed teacher,	1866
Mrs. G. R. (Ellen Boardman) Williams (19),	-----	“ “	1866
Mr. Arthur B. Brooks, (20)	-----	“ “	1867
Miss Ada M. Stoddard, (21)	-----	appointed treasurer,	1868
Mr. T. G. Miller, (23)	-----	appointed teacher,	1873
Miss Charlotte E. Williams, (24)	-----	“ “	1879
Mrs. M. (Elizabeth Treman) VanCleaf, (25)	-----	“ “	1881
Mrs. D. F. (Louise Beers) Finch,	-----	appointed supt. primary dept.,	1882
Miss Ella S. Williams, (26)	-----	appointed teacher,	1884
Mrs. L. C. (Georgia Beach) Perry, (27)	-----	“ “	1885
Mr. Charles E. Treman, (28)	-----	appointed assistant librarian,	1887
Mr. John S. Reid, (4)	-----	appointed teacher,	1892
Mr. John G. Brooks, (29)	-----	“ “	1897
Mr. George C. Williams, (30)	-----	“ “	1901
Mr. William J. Reed, (31)	-----	“ “	1902
Mrs. J. R. Robinson, (32)	-----	“ “	1902
Mrs. D. (Helen Angell) Roe, (33)	-----	“ “	1903
Miss Maude E. Wheeler, (34)	-----	“ “	1903
Mrs. J. R. Bergen, (35)	-----	“ “	1903
Mr. L. H. Brown, (36)	-----	“ “	1904

Mrs. VanCleaf and Mrs. Finch substitute for each other, having in charge the same class.
Mr. J. G. Brooks resigned about the same time that Mr. Brown was appointed, in January, 1904.

SUBSTITUTE TEACHERS.

Miss Mary E. Humphrey, (22)	-----	appointed teacher,	1869
Miss Louise H. Williams, (37)	-----	appointed substitute teacher,	1903
Mrs. W. D. Graves, (38)	-----	“ “ “	1904
Miss Minnie C. Atwater,	-----	appointed teacher,	1877
Mrs. B. G. Smith, (39)	-----	appointed supt, intermediate dept.,	1901

INTERMEDIATE DEPARTMENT.

Superintendent, Mr. Duncan Campbell Lee, (41), appointed teacher, 1893.
Assistant Superintendent, Mr. Elmer A. Denton, (42), appointed teacher, 1895.
In charge of Music, Mrs. D. C. (Elizabeth Williams) Lee, (43), appointed teacher, 1884

TEACHERS

Miss Hattie C. Torrey, (44)	-----	appointed teacher,	1888
Mrs. E. A. (Mary Moore) Denton, (45)	-----	“ “	1891
Miss Sarah E. Sheffer, (40)	-----	“ “	1892
Mrs. W. Hazlitt Smith, (46)	-----	“ “	1894
Miss Lou Terry, (47)	-----	“ “	1897
Mrs. F. J. Alberger, (48)	-----	“ “	1898
Mr. Clinton L. Babcock, (49)	-----	“ “	1899
Miss Clara B. Seaman, (50)	-----	“ “	1899
Miss Lizzie Bessac, (51)	-----	“ “	1899
Miss Ruth Miller, (52)	-----	“ “	1900
Miss Mary Stowell, (resigned), (53)	-----	“ “	1900
Mrs. W. J. Reed, (54)	-----	“ “	1902



SUNDAY SCHOOL OFFICERS AND TEACHERS, 1904

PRIMARY DEPARTMENT.

Superintendent, Mrs. R. B. Williams, (57)-----	appointed teacher, 1884
Assistant Superintendent, Mrs. H. E. (Lois Hanford) Dann, (58)-----	“ “ 1884
Secretary, Mrs. W. H. (Emma Halsey) Miller, (59)-----	“ “ 1870
Treasurer, Miss Mary C. Wood, (63)-----	“ “ 1884
Pianist, Mrs. H. C. Elmer, (60)-----	appointed pianist, 1901
Precentor, Mrs. Henry L. Hinckley, (67)-----	appointed teacher, 1893
Librarian, Mr. Roger B. Williams, (61)-----	“ “ 1880

CHAIRMEN OF COMMITTEES.

On Charites, Mrs. George S. Rankin, (65). On Fête Days, Miss Mary C. Wood, (63).

TEACHERS.

Miss Carrie S. Cowles, (62)-----	appointed teacher, 1881
Miss Mary C. Wood, (63)-----	“ “ 1884
Miss Abigail Brooks, (64)-----	“ “ 1886
Mrs. G. S. (Sarah Atwater) Rankin, (65)-----	“ “ 1889
Mrs. J. S. Reid, (66)-----	“ “ 1893
Mrs. H. L. Hinckley, (67)-----	“ “ 1893
Miss Louise S. Johnson, (68)-----	“ “ 1897
Mrs. J. (Nellie Parrott) Dick, (69)-----	“ “ 1897
Mrs. J. F. (Ruth Williams) Fitschen, jr., (70)-----	“ “ 1897
Mrs. C. E. Stevens, (71)-----	“ “ 1898
Mrs. G. S. Tarbell, (72)-----	“ “ 1899
Miss Mabel Almy, (73)-----	“ “ 1901
Miss Helen E. Finch, (74)-----	“ “ 1901
Mrs. M. T. Banks, (75)-----	“ “ 1903
Miss Bertha Wells, (76)-----	“ “ 1904

KINDERGARTEN TEACHERS.

Miss Mary E. Rankin, (55)-----	appointed teacher, 1898
Miss Susie M. Hoyt, (56)-----	“ “ 1903

SUBSTITUTE TEACHERS.

Miss Susan Ackley, (77),-----	appointed teacher, 1881
Mrs. W. F. Major-----	appointed supt. primary dept., 1891
Mrs. J. T. (Jane E. Williams) Newman, (78)-----	appointed teacher, 1884
Mrs. R. H. Treman, (79)-----	“ “ 1887
Miss Elizabeth S. Ingersoll, (80)-----	appointed substitute teacher, 1903.

HOME DEPARTMENT.

Superintendent, Mr. John S. Reid, (4).

VISITORS.

Miss Carrie S. Cowles,	Miss F. Rankin,
Miss Anne Northrup,	Miss L. Platts,
Miss Estelle V. Terry,	Miss Ida Van Auken,
Mrs. P. J. Herron,	Miss A. Masters,
Mrs. E. P. Thompson,	Mrs. F. Alberger,
Miss Laura Atwood,	Mrs. Jessie Genung,
Mrs. E. A. Colegrove,	Mrs. A. Brown,
Mrs. Hattie Bouton,	Mrs. C. H. Williams.

EAST LAWN SCHOOL.

Superintendent, (since 1899), Mr. John S. Reid.
Teacher, (since 1900), Miss Harriet E. Sumner.

The Greetings

FRIDAY evening the Church received the greetings of its friends. Rev. Robert T. Jones, D.D., of the Park Baptist Church, voiced the congratulations of our sister Churches of Ithaca, and spoke on "The Co-operative Work of the Churches for the City's Welfare"; Rev. John S. Niles expressed the cordial regard of the First Presbyterian Church of Ulysses (Trumansburg), and spoke on "The Young People's Part in the Work of the Church"; Rev. George Black Stewart, D.D., President of Auburn Theological Seminary, brought the greetings of that institution and of the Presbytery, and spoke on "The Education and Qualification of Trained Leaders for the Church's Work." Abstracts of these addresses follow.



Co-operative Work of the Churches for the City's Welfare

Dear Mr. Fitschen and Members of the First Presbyterian Church of Ithaca :

Your sister Churches in the city desire through me to extend to you their greetings at this hour upon the rare experience given you of completing one hundred years of work and service as a Christian Church. It is the privilege of but few religious organizations to claim such a dignity. Besides associating you with the greater portion of our country's history, it gives you a long line of men and women of God as your special spiritual ancestry, and the memory of their consecrated work for Ithaca and for the world, as a heritage. To have had a part in establishing the moral life of a community and of standing for its enlargement and protection through long decades of years, issuing in results as happy and assured as face us now in our beloved city, is a privilege of which any religious body may be proud. And especially when it faces the world at the expiration of that time, as you do to-day, strong in numbers, noble in equipment, clean and true in character, and Christly in purpose.

Your sister Churches, though younger in their origin, know well what all this means. What ideals you had to maintain, what efforts put forth, what faith you had to have in dark hours, what delicate decisions you had to make in moments of exigency, what sharp testings you confronted, what temptation you met to lower high standards, what trying of faith and patience you endured, what defeats you suffered and what victories achieved, we know it all, and so bring you in this hour of your joy and honor, our

fraternal greetings, praying that God will permit you to enter upon the new century of your life as a people, with His truest blessing resting upon your labors, His own deepest joy in your hearts, and His divine guidance so with you, that your future may surpass in every feature of Christian service your splendid past. With these words of greeting from your sister communions in Ithaca, permit me to ask your thought for a few minutes to the question as to how we may unite our labors as Churches, in larger and more effective ways for our city's welfare. And it is only just to say, at the outset, that the question is one of your own choosing, indicating that, while glad of your noble past and its great memories, you most of all desire to meet the present and the future with the spirit and expectations of a true Church. In this we are all one with you, and trust that our thought of it together may suggest something, at least, that will more livingly justify our title to be Churches of our Lord and Saviour, Jesus Christ.

And in the first place I want to say, that I think the question of co-operation between the Churches for the city's welfare has never been properly realized by us, or its great possibilities and obligations understood. Because we have each found so much to do in our own particular fields, and with our own special constituencies, we have gotten into the habit of laboring for those alone. And indeed that has actually been the way we have done. We have labored consumingly in our own particular fields, and then as things of general interest have come up, have come together for the time to consider them. But it has been as side issues, as matters to which we have not given the time and thought bestowed upon our own work. Now my thought is that while we must and should give our largest attention to our particular forms of labor, we ought to be united in some organized, definite way to deal with these more general questions of our city's life. This, then, understood, let us ask in what specific directions such greater care and thought may be exercised.

There is first the question of the religious uplifting of our city; the reaching of the many families and individuals who are never touched by our Churches. How much could be accomplished in this direction, if our united thought and prayer and effort were put upon it! United services for a time, for instance, under wise and experienced leadership, has often been the means of awakening the religious life of a whole city, and achieving results which years of work by individual churches could never have accomplished. Then, too, religious canvasses undertaken at times by the united Churches of the community are another way of bringing to the knowledge of Christian workers the large class of people, nominally Christian and wholly unchristian, who are living in neglect of all religious opportunities. Then, too, there are always neglected portions of our towns and cities, like, for

instance, the northwest section of our own city, where it is a fair question whether some form of religious effort should not be instituted. Then, too, there are specific populations in our midst, needing the best thought and care we can give them. The great student body, for instance, how important it is that we do our best for them from the standpoint of religious men and women! What problems and responsibilities their presence presents, and how manifestly unprepared we are, as separate religious bodies to deal with them! And there is our colored population, helpless children of a past bondage, needing much at our hands. And then there are special importations of people, like the Italians who were among us last year, whose religious needs should have been our concern. Then, too, in the matter of the common moral welfare, such as the prevention of crime, the problems of temperance and of the poor, the question of higher political ideals, and much else that concerns the moral condition of our community. How much more could be done in all these matters, if the combined wisdom and consecration of our Churches, in some definite, recognized way, could be brought to bear upon them.

And now may I make the suggestion which has come to me as the outcome of these considerations? Would it not to some degree help the solution of this question if there existed a large, general committee, composed of the Pastor and two or three interested people from each of our Churches, appointed annually, whose work would be to meet at stated intervals and consider all those questions which pertain to our common religious obligations? The question, for instance, of the saloon, of increasing religious interest and sensibility in our community at large, of meeting special exigencies like those brought upon us by the flood a few years ago, or the epidemic last spring. How much better the work of sympathy and helpfulness and social purification could be accomplished in these things, if the Christian intelligence of our whole city were united upon them! But this is offered simply as a suggestion to bring our discussion to some form of practical outcome, and can readily be set aside for any other promising better results.

We close, therefore, expressing the hope that this great and strong Church, having on its roll many of the ablest and most consecrated men and women in our community, and looking back over a hundred years of noble service for Christ, will lead its sister Churches in Ithaca in working out to a practical conclusion this matter of a more real and effective co-operation of our Churches, which it has itself suggested, and bring results to our city which will make its whole life social, business, domestic and religious, nobler and better than our present methods have made it possible to achieve.

ROBERT T. JONES.

The Young People's Part in Church Work

THE First Church of Ulysses brings her most cordial greetings and hearty congratulations to the Second Church of Ulysses.

There is not in our hearts the remotest suspicion of envy because you have outstripped us in numbers and influence. How could there be in view of the fact of our close relationship!

We rejoice with you in the hundred years of prosperity and the tokens of God's blessing upon your present labors, and are thankful that in the beginning we had some small share in helping to establish your Church. Your first Pastor, Dominie Mandeville, was ours also, and as the historian says that Trumansburg was then the more important place, it is fair to presume that the larger part of his support came from the larger Church. At any rate there was one of the Elders in the First Church, a Mr. Atwater, who paid from his own pocket one hundred dollars toward the meager stipend of the minister.

In those days, however, I have no idea that the two Churches were in any sense rivals or that one regarded the other as in any sense inferior. Both were struggling to advance the cause of Christ and joined hands and purses to aid each other in doing the most good.

So to-night it matters nothing whether one is mother and the other daughter or whether we are but sisters. From the height of our one hundred and one years we do not look down upon your meager century; but come to clasp hands and show you our hearts and tell you how thankful we are for all the good way in which the Lord has led you and for all the success and honor with which He has crowned your splendid efforts.

The special subject assigned me is "The Young People's Part in Church Work." If this Church is to be in the coming century what it has been in the past, the young people must be trained to do its work. The various young people's organizations should be used as training schools for Christian workers.

In the Sunday School such changes should be made that the pupils who graduate from it shall know something more than the stories of the Bible and the moral to be drawn from them. They should be trained to use the Bible as the "sword of the Spirit."

The Boy's Brigade is a training school in manliness and ought to fit the men of the next generation to take a more active part in the more spiritual phases of Church work.

In the Christian Endeavor Society practice is given in the various forms of Christian effort under the direction of the Pastor. He sends them to visit the sick, to look after the careless, to encourage the beginner. And then in their prayer-meetings they learn how to express for the edification of others the thoughts of God in both prayer and remark. They are learning the trade. Just as the apprentice at a trade is kept at work on the same bench with his master, to watch him, to get ideas from him, to help him as opportunity offers, so the young Church-member should be present at the regular services of the Church, become familiar with its activities, and be glad whenever a chance comes of taking a hand in them. If that spirit is fostered, if the young people are taught to love the Church and to be eager to have a share in its work as soon as they make themselves capable of doing it, the future of the Church is safe.

The young people's part is to fit themselves for work and begin to do it "For Christ and the Church."

JOHN S. NILES.*

*Mr. Niles' grandmother, Mrs. Mahlah Niles, and his father, Rev. William A. Niles, D.D., were both members of this Church, which rejoices therefore to account him a grandson and great-grandson.

The Education and Qualification of Trained Leaders for the Church's Work

Mr. Moderator and Friends of the First Church of Ithaca :

IT IS my pleasure and honor to bring to you on this occasion the salutations of the Faculty of your Seminary at Auburn, and in its name to congratulate you upon the splendid history of these hundred years, the prosperity and influence of your present life, and the promise of your growing strength and widening interests for the future. The ties that bind us together as a Church and a Seminary are many and precious. You, sir, have already fittingly alluded to them, and I therefore will only add that we recognize our special obligation to this Church and hold you in most affectionate regard because of your unceasing interest in our work and the generous support you have always been forward to give. The personal friendship existing between the several members of the Faculty and the Pastors and members of the Church are by us most highly prized. For myself I may be permitted to say that from the day you called Mr. Stryker to be your Pastor, now a quarter of a century ago, I have not ceased to have the keenest interest in your welfare and to count among my dear friends an increasing number of your people.

While I hold no commission from the Presbytery, as I do from the Faculty, to present to you its felicitations at this time I yet feel confident that I am well within the bounds of truth when I say that Presbytery holds this Church in high esteem because of its loyalty to all Presbyterian interests and activities and because of its abundant labors in the Lord. You are known in all the Churches for your work of faith and patience of hope and labor of love, and your praise is everywhere spoken. I well recall the meeting of the old Synod of Geneva when the Presbytery of Cayuga wooed and won you from the Presbytery of Geneva, a result the Presbytery has always rejoiced in.

For the Seminary, for the Presbytery, I wish you during the coming centuries increasing favor with the Lord and increasing power among men. As in the past so in the future, may you be blessed and be a blessing, only more abundantly.

I am to speak to you upon the Qualifications and Education of Trained Leaders for the Church's Work.

The Church has many functions. There is the function of worship. It is her prerogative to call men to the worship of Almighty God and to inspire them to worship Him in a fitting manner. There is the function of instruction, in which she leads men into the paths of the great truths that bear upon character and conduct and destiny. There is the function of social service, in the performance of which she inculcates and exemplifies the high social duties man owes to fellowman. There is the function of evangelization, by which she wins men to the discipleship of Jesus Christ and reconciles them to God. These and other functions mark the Church as a great and influential institution in human society. This institution needs leadership of the highest and most skillful character, leadership that is fully qualified and thoroughly equipped to bring the Church to her truest life and largest efficiency.

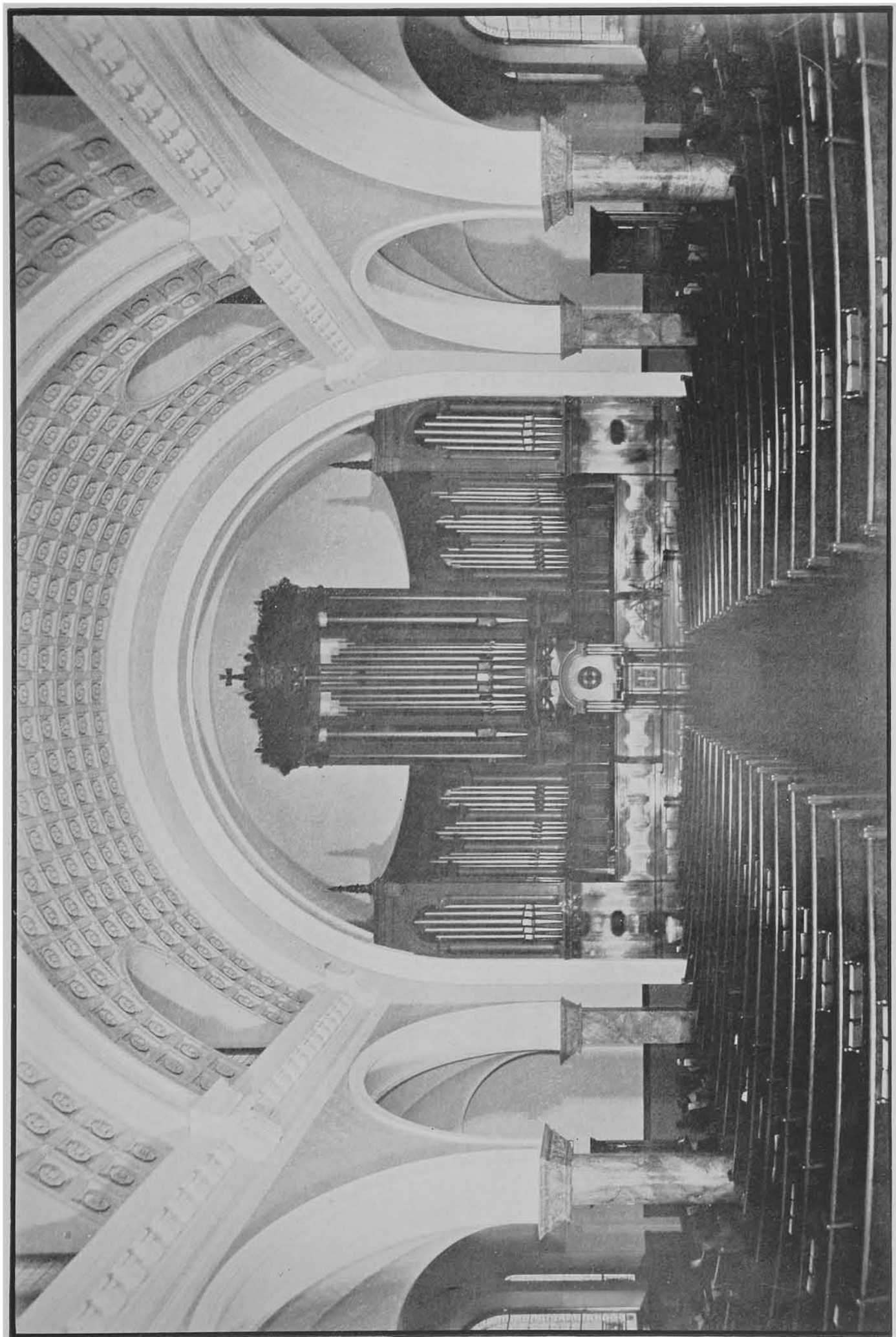
I. Qualifications.

1. The first and fundamental qualification is that of character. The minister must be a man, every whit a man, with a conscience void of offence toward God and toward man. He must be above reproach and must deserve this high repute. Without a pure heart and clean hands he should refrain from this ministry. He needs to commend himself to every man's conscience as a genuine man and a true disciple of Jesus Christ.

2. The second qualification that I would name is ability to bring things to pass. He must not only be good but good for something. If a man is to lead forces he must be a force himself, an effective force. It is but simple, though sometimes severe, justice the world metes out to failures. The worship it offers to success may be excessive but it is essentially proper. It rightly demands success, though it may err in its notion of what constitutes success, in the ministry. There is no place in this office for men who cannot succeed. Those who enter it must be able to accomplish results. Effectiveness is properly demanded of every one of them, or else, their resignation, in the language of the colored congregation "is handed in to them."

3. Capacity for leadership. This includes such fine qualities as tact, executive ability, common sense, ability to manage men and to master situations. The odor of sanctity pervades these reputed secular virtues, and no minister can afford to despise them. No minister is qualified to enter this responsible leadership unless he have them in fair degree.

4. Every minister ought to have a sense of humor. I would not say it is



INTERIOR OF PRESENT EDIFICE, FROM WEST END

a *sine qua non* but I would say that without it he suffers a serious handicap in his race for the most resultful ministry. The sense of humor is in the last analysis the sense of proportion, and it is difficult to see how a man can come to his own in this calling so full of delicate adjustments unless he is able to put truths of doctrine and elements of character and facts of conduct and phases of life in their proper relations and assign to them their true values. If he be thus able, he will not mourn where he ought to laugh, nor will he miss the point of a joke in his search for the point of a truth.

5. Other qualifications might be mentioned, but I will add only this one, scholarship and the mental training which it implies. Every minister may not be a scholar, indeed may be more effective because he is not, but he must have scholarship. He must have studied, and studied hard and continuously, and he must have gathered the results of study in a full and accurate knowledge of the truth that he teaches, in a growing facility of mind for the acquisition of truth. He may never cease to be a student, else he ceases to grow and his ministerial power enters upon its decline. He must bring forth new as well as old things out of the treasure-house of truth. However large his past acquisitions may be or however free his facility of utterance, he may not hope for growing power if he be not a diligent and painstaking student.

II. Education of Trained Leaders.

The education of ministers for their office may be spoken of as general and specific. The general education would include all that training which precedes and is external to the training in the Theological Seminary, by which the minister is qualified to be regarded as an educated man. Regarding this it is sufficient here to say that it ought to be extensive, thorough and continued through a period of years. It is a wise provision that we have at the Seminary by which we require all applicants for admission to offer a College diploma, if they be under twenty five years of age, and if over that, we only accept, in lieu of a College diploma, examinations in subjects, which cannot be successfully taken without an equivalent of two years of special study in prescribed subjects. It is simple folly for a man to think he can pursue to advantage the present difficult and highly specialized theological curriculum without a substantial foundation laid in general culture.

With reference to the specific or professional studies of the theological student, I desire at this time to make three remarks.

1. These young men are to be prepared for the practice of a profession. Of course, you will not understand me to favor professionalism or anything

else for which that term, so offensive to every right-thinking man, stands in connection with the ministry of the Gospel. The minister may not descend to a professional attitude toward his work or carry about with him the air of professionalism.

Nevertheless, he is a practitioner in a profession and his preparation should fit him for the performance of its duties. This is the object of all the best professional schools. They aim to send forth their graduates fully equipped to enter upon the practice of their chosen profession. This must be the aim of the Theological Seminary if it is to be in the front rank of these schools. It may not seek to inform its students in the lore of their profession, except so far as it may prepare them more thoroughly for its practice. The minister may be learned, but he must be a skillful practitioner. He ought to be scholarly rather than a scholar, and studious rather than a student. The Seminary must give him this kind of training.

2. The theological student is to be trained rather than taught. By this I mean to distinguish between telling him things and directing his powers in the doing of things. This is a question of method. There are certain departments of the theological curriculum where the chief function of the instructor is that of imparting information. Here he may as easily and as effectively instruct a large number as a small, and in a way, he may do better work with the larger number of students. But these subjects are comparatively few and are growing less. The best pedagogical method for the Seminary is to set the young men at once to the doing of the things they will have to do when they go out into their life work. The way to learn to do anything is to do it. This is an expensive method, because an instructor can in this way direct the work of only a small number of students, and there must, therefore, be a large number of instructors in comparison with the number of students. This is one of the reasons why we need a larger Faculty at the Seminary. One Professor in the New Testament would be ample for teaching many more students than we have, if he is merely to tell them about the New Testament. But if the students are to be trained to use their New Testaments intelligently and effectively then several professors are needed to direct their work. The same remark may be made regarding all the other departments of the Theological School. When the Seminary is able fully to carry forward its work after this plan its value to the students and hence to the Church will be vastly augmented.

3. The theological student is to be trained in habits of self-direction.

There is no pursuit in life which allows larger liberty than the ministry. Here is no task-master in the person of a client, whose case must receive

due attention, in the person of a customer whose wants must be supplied, in the person of an employee who must be kept busy. The minister may do his work when and how he please, and if he please not to do it at all, as alas, is sometime the case, he may; of course, always with the fair probability that he will be, like a good thing, passed along from congregation to congregation with ever-accelerated velocity. The minister who aims to be faithful and diligent, must be his own task-master. He must sit as a constant sentinel over his own ministerial self. For this difficult and exacting duty toward himself and his work he must be prepared in the Seminary, a kind of preparation that is most difficult to give. The Seminary must so adjust the student to required work and toward his instructors that he will learn how to manage his time, how to form his ideals, how to estimate values. He must acquire fixed habits of study and work. He must get skill in the matter of his own adjustments to the various demands upon his time and interest. This is a matter too technical for elaboration here but I desire to say that this task lays a heavy burden upon the Seminary, requiring increased equipment in Faculty and in library facilities. But the Seminary must not shrink from taking up this burden nor its friends fail to provide for it the means for bearing it.

It is abundantly apparent that the training of young men for this high moral and religious leadership is an imperative obligation upon the Church, and that the Church which neglects or slightly discharges this duty does so at her peril. This congregation, in the deep and abiding interest which its Pastors and members have taken in Auburn Seminary throughout its whole history, a history almost coterminous with your hundred years, has shown that it had a keen appreciation of its obligation in this regard. Most nobly have you discharged this obligation and therein have been of incalculable service to the Church in securing for it a qualified and trained ministry.

GEORGE B. STEWART.

Home-Coming Day

SATURDAY, January twenty-third, was observed as Home-Coming Day. Owing to the time of year and the severity of the weather, not many former members were able to return. "Warmest greetings to all the home-coming members of our beloved Church from a fellow member of sixty-seven years' standing" was the message sent by our oldest resident member.* Many letters from former members were received; in some of them gratitude is expressed for help received here in beginning the Christian life and service. A few excerpts follow:

From TAPPAN HALSEY :—"I am still, at the age of 59 years, in the Sunday School, where I have been since when, in 1852, I received a Bible as a reward from my revered teacher Nancy Beers. I am an Elder in the Kenwood Evangelical Church, Chicago, where I have been an officer since its organization about twenty years ago. I mention these facts to show you that the work done by the faithful workers of the Ithaca Church goes on spreading and reaching farther each year Henry VanDyke says of the dews of Mt. Hermon that some fall every morn on St. Mary's church and its faithful physicians gather a handful and find it cures all ailments, and that this dew must be Christ's 'Commandment that ye love one another'. This is my message to the dear old Church at Ithaca."

From CHARLES H. BLATCHFORD :—"My years of membership in your Church while I was a student at Cornell University are a very delightful memory, especially the excellent sermons of Dr. Fiske and my attendance in the class of Prof. Lee."

From REV. BEVIER SMITH, (see page 65, no. 32) :—"My relationship to the Ithaca Pres. Church will always be a close one for it was within her walls that I, a lad of twelve, made my first public confession of Christ, and enlisted among His followers. I look back with a feeling of deep gratitude toward those blessed influences both in the home and in the Church and Sunday School, that led me to give myself to the Master as a disciple and worker of His."

From REV. ALFRED T. VAIL, (see page 64, no. 22) :—"It is hardly needful for me to say that the Ithaca Pres. Church is very near to my heart. It was in this Church during my junior year in Cornell, in 1879, that I first bowed the knee in confession of Jesus Christ as my Savior and Master The warm-blooded earnest sermons of Dr. Stryker went home to my heart. . . . It was the ounce of Dr. Stryker's pressure upon my coat button in the vestibule of the church one morning that made me feel that in him I had a personal friend. Afterwards I talked the matter over with him at close range in his study Soul longings arose within that could not be satisfied with what was found by investigation of the 'garments of God' in nature. I must have God as my friend, and found Him [such through the Gospel of Jesus Christ, preached and taught in your Church. Here I formed a warm friendship with Jared T. Newman, who was thinking along the same lines with me, and who took such a personal interest in me that I was brought out into the open as one seeking and accepting Jesus Christ. At the same time I had begun to earnestly consider the Bible for myself to see if these things were so. I am greatly indebted to one of your excellent Christian men, George R. Williams, who was my S. S. teacher in one of the little rooms of the old chapel. There I used to fire some questions at him that must have been embarrassing at times. But by his Christian

* Those now living who have been longest in the membership of this Church are :

Mrs. Jerusha Parker (Whaley) Van Kirk, united on confession in 1831, now non-resident,	
Mrs. Mary Hardy Williams, on conf., 1836,	Mr. Luther J. Sanford, on conf., 1846,
Miss Harriet N. Williams, on conf., 1837,	Mrs. Estella Hazen Blood, on conf., 1847,
Mrs. Caroline B. Wood, on conf., 1838,	Mrs. Sarah Esty Wilgus, on conf., 1848,
Miss Jane L. Hardy, on conf., 1843,	Miss Harriet VanHoesen, on conf., 1848,

courtesy and kindness and the personal consideration with which he met me, he won me to himself, and helped win me to the simplicity of the Gospel of Jesus Christ It was in a corner of the chapel, in a prayer meeting of young men on Sundays, that I began to pray and speak for Christ. During my junior year, one Sunday morning upon the spot where you are now gathered, together with my friend Newman, and a Miss Brown, I bowed to Christ in confession and baptism. Under the guidance of Dr. Stryker, and by the encouragement of George Williams, I entered Auburn Seminary with fear and trembling, a student for the gospel ministry. I cannot tell how much I am indebted to the friends in the Ithaca Pres. Church for starting me in Christian life and work. I have gone on in the spiritual life and strength there received, supplemented with the renewed help of God, preaching God's word now for nearly twenty years. In a new church building, in the centre of the growing city of Buffalo, with an increasing work upon my hands, I continue until this day. As you did for me, may you help light many a student of the great University in your midst, with that true Light beyond any light of nature, even with 'that Light that lighteth every man that cometh into the world'."

From REV. LEWIS HARTSOUGH :—"A few days after my birth Mrs. Daniel Bates took me in her arms, devoutly saying :—"This boy must preach the gospel'. Her faith, with mother's never faltered in this which I began to do fifty-two years ago last August We moved to Varna in the summer of 1843, and when the branch Church at Varna was organized from your Church father was made an Elder, and I was converted in early boyhood in the gracious revival that at once followed that organization and added some sixty members thereto My connection with the main Sunday School at Ithaca began in the Infant Class, grading up till I reached the Bible Class On going to Ithaca mainly for school advantages, I transferred my membership to your Church, was a member of its choir, also of a Bible class and Superintendent of a branch school down at Fall Creek. I generally led the singing in the main Sunday School. . . . After listening to my oration on Oliver Cromwell at commencement exercises of Ithaca Academy in the Town Hall, July 14, 1848, Daniel Bates offered me a good education at Harvard University if I would become a lawyer. I graduated, instead, at Cazenovia Seminary in 1852 Had there been a fund that I could have used in completing an education so my health could have been saved me, I presume I would never have left the Church of my spiritual birth. Hence I threw in my lot with the Methodist Church. The Conference I joined met in Ithaca in July, 1851. Receiving my first appointment, I called on Mrs. Daniel Bates; her parting words were :—"Now, Lewis, *do not tell sinners to try to get religion, but tell them to surrender to Christ and He will save.*" Blessed ordination! and it was always heeded I was obliged to change climate and so went west to my great advantage. (see page 63, no. II.) Altogether, in the active work of the ministry, I have travelled some 400,000 miles, have made 9,000 pastoral visits and have preached at least 1,500 times. I have published, with a partner in each, two music books—*The Sacred Harmonium* (1864) and *Beulah Songs* (1879), besides, as Musical Editor, two other books. (His best known hymn is *I hear Thy welcome voice that calls me Lord to Thee.*) This song, words and music, was the gift of the Holy Spirit in one of the most successful revivals of my ministry. So many, many have told me how this song has helped them; and so, with grateful heart, I have thanked the blessed Spirit for its gift. . . . My relation with your choir in those early days was an inspiration to me that the other singers little knew. I most gratefully acknowledge that I owe very much to my early Presbyterian training. The Lord has been gracious to me and I would acknowledge His 'Leading Hand.'"

It was a source of regret that Mr. Zenas Parker, who had been asked to write a Poem for this occasion was prevented by illness from being present. In his absence it was read by the Pastor. Mr. Parker was formerly a member of this Church and Superintendent of its Sunday School from 1852-55, at which time he was Principal of the Lancasterian School. He now resides at Bath, N. Y., "bringing forth fruit in old age."

THE POEM

STANDING on this holy platform,
On this centenarian plain,
Hallowed thoughts and sacred memories
Are crowding on my brain.
Three and fifty of God's cycles,
Covering all my manhood's prime,
Leave their fadeless footprints
On the sands of time.

Here I came a pilgrim stranger,
Came with you to lose or win,
Asked for fellowship and shelter,
From the blighting curse of sin ;
Asked to be enrolled a member,
And you took the stranger in.

Then we stood and vowed together,
Vowed we'd keep our honor bright ;
Vowed that God should be our Father,
And Bethlehem's Babe should be our light.
Vowed we'd guard this sacred alter,
Till our spirits took their flight.
Were we earnest—did we mean it ?
Have we kept that solemn vow ?
Let the voice of conscience answer
When at the cross we bow.

A hundred years at God's commanding,
This has been a Christian Church ;
Hark—the echo, how it thrills the living soul ;
How it spans the mighty distance
To the blood-washed sinner's goal,
Waking there in that bright throng
The matchless music of immortal song.
Just a century of Sabbaths,
Sanctioned by Jehovah's choice ;
Just a century of sermons,
Uttered by the human voice.

A hundred years of fervent praying
For the Spirit's power,
Tells the story of her progress,
Tells the story of this hour.
Ten decades of song and anthem,
Lifted to the God of love,
Echo through the golden arches
Of our Citadel above.

A hundred years of Christian kindness
To God's sick and worthy poor ;
If in Jesus name you've done it—
Heaven will open wide its door.
Ten decades of nursery teaching,
“Now I lay me down to sleep,”

Teaching babes to love this Jesus,
And "pray the Lord their souls to keep."
Mother, have you been deluded?
Have you thought the child too young
To lisp the precious name of Jesus—
Lisp it with the infant tongue?
Long ago you taught it "Mamma,"—
Taught that stammering tongue;
Why not teach that baby "Jesus"
When it's just as young?
Long ago you planted your love
In its tender heart;
Why not give the love of Jesus
That same early start?
Who will teach the child these lessons,
If your chance is lost?
Who will bear the crushing sorrow,
Who will stand the cost?

God gives to his Church a commission—
To fill in the fulness of time.
If they fall into line with his leading—
The results will be truly sublime.
One of your missions appears to have been
Preparing young men for the field;
To go in the strength of the Master,
Wearing His buckler and shield.

There is one of the men you have furnished,
Of whom I am prompted to speak;
For six happy years of my life
He was my Pastor and guide,
And humbly I served as an Elder,
Where with honor he sat to preside.
Like his Master he dared to say *No*
When tempted to follow the world;
He carried Christ's banner above him,
And it was never known to be furled.

It was your Dr. Niles with one short limb,
Well stocked with wisdom and wit,
A fine entertainer in any pure class
With which he might happen to sit.
In regard to the limb that was short,
He said to me once in his prime,
"No matter how *heavy* the grade,
It is *down* grade with *me* half the time."
He was one of the bravest and brightest of men
It has been my good fortune to know;
Mantled with garments of friendship,
He went to his Christ-lighted bed,
And he slept like a saint in his casket,
When ashes to ashes was said.
No seed has been sown by this thrice honored Church

More directly productive of good to the age,
 Or reflecting more clearly its own bright renown,
 Than placing such names on the historic page.
 God will watch this faithful sowing,
 He will garner in the wheat,
 And in the promised land of rest,
 Each golden sheaf you'll meet.

The stars that you have won for Christ,
 Through Christian faith and Christian love,
 Will form a constellation bright—
 In the Galaxy above.
 Great harvests from your faithful work,
 Not seen by mortal eyes,
 Will wave in richest grandeur there—
 On the fields of Paradise.

This little snap-shot picture—
 Of the coming dawn,
 Will glow like golden sunlight,
 Till the Resurrection morn.
To-day we watch the beauty
 On *this* century's brow,
To-morrow glimpse the glory
 Of a *hundred years* from now.

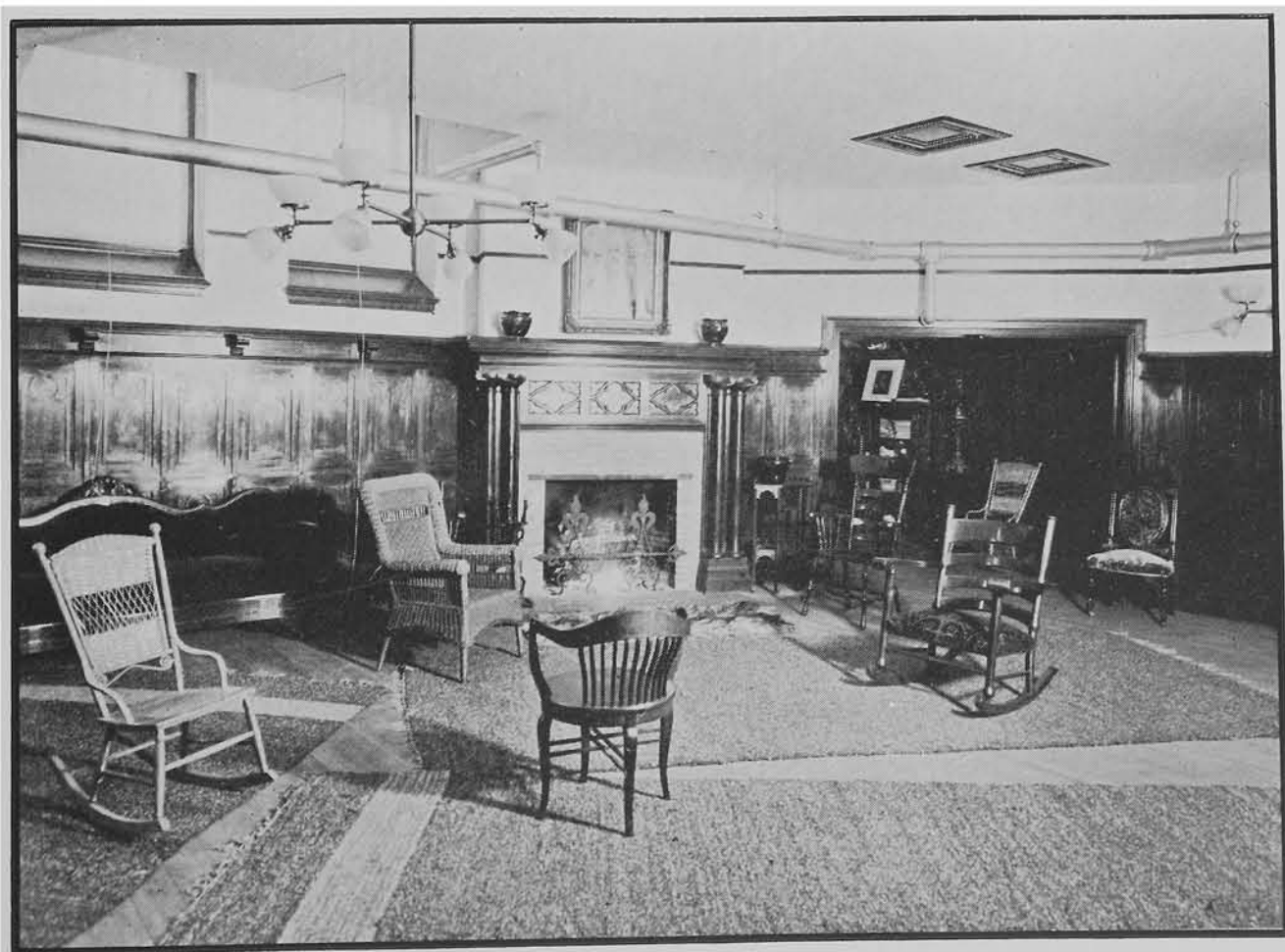
Two former members spoke briefly,—Mr. Charles Humphrey bringing the greetings of one whose vocation of mining engineer has several times sent him around the world, and who voiced the loyalty of many who have gone forth from this Church; and Professor Henry S. Williams, of Yale College, a former Elder and Sunday School Superintendent, speaking of the larger breadth of view that now prevails in the Church; he regretted some mistakes that had been made in his time, and called attention to the fact that the Church has no reason to be afraid of truth; that by reason of our distrust and reluctance to look with favor upon the results of scientific inquiry, we have suffered in the past; and that in order to hold its influence among men, the Church must preserve an open mind toward truth from whatever source it comes, absolutely sure that we have nothing to fear from the most searching and painstaking investigation.

THE RECEPTION.

In the evening a delightful Reception was held in the chapel. Many of the ladies and several of the gentlemen wore costumes of the olden time, thus giving an air of quaintness and of *auld lang sine*. An impromptu choir also rendered such old time anthems as "Sherburne" and "Russia."



PRESENT EDIFICE, FROM THE PARK



PARLOR IN PRESENT EDIFICE

The Contribution of Presbyterianism to the Nation's Life.

LOOKING down upon this assembly I see many a new and unfamiliar face; but, also, very many faces of the well remembered and well beloved, whose difficulties and griefs I have been permitted to share, and in whose gladnesses to rejoice. Scattered all over this fair city and its surrounding hills are homes in which I have been a welcomed guest, in which I have united happy lives in marriage and from which I have borne forth to burial the sacred forms of those whom we call "dead" mingling my tears with those who wept. But, to the vision of my soul, there are more faces here than those you wear,—faces of the translated and transfigured, floating above your heads, above the places where they used to sit and bow in holy worship, —faces of the unforgotten and beloved of past years,—faces that shall yet welcome us to their comradeship in the "Better Land", so we serve well our time, as they served theirs. Welcome, ye invisible witnesses of our glad services on this joyful Centennial Day! Welcome to our grateful commemoration of your work in this fair and stately Temple which these later hands have reared to your honor and to the praise of your glorious Lord!

But, turning now to the theme set for me at this hour, it is almost necessary to say that we are not fanatics of an ecclesiastical cult nor bigots of a creed, though we believe profoundly in both creed and cult as highway and impulse to the best type of manhood and the finest Christian attainment. Accordingly let us widen a little the precise terms of the theme proposed. Indeed, I do not imagine that, in its phrasing, the word "Presbyterianism" was set so much to stand, narrowly, for our Church Polity as for the fundamentals of our common "Presbyterian and Reformed Faith",—the deep bases for character-building. We should hardly be able, endeavor it as we might, to discriminate between the variations of ecclesiastical denominations which build on the same fundamentals of faith, in their contributions to the nation's life. These divisions, therefore, will be largely disregarded. "Contributions to the Nation's Life"? Well, the earliest comers to New England,—the Pilgrims,—were Puritans, sturdiest of Calvinists and practical, though unavowed "Independents". The Massachusetts Bay colonists and other early New England settlers were equally staunch in doctrine but far more nearly of the Presbyterian type in Church government. The Dutch of

New Amsterdam were of both Presbyterian polity and doctrine. So were the Huguenots, scattered through all the colonies but especially in the Carolinas. Of course the Scotch and Scotch-Irish were bred-in-the-bone and sealed-in-the-fire Presbyterian both in polity and doctrine. All these elements of the colonial life must be reckoned with together. They were of one piece,—of the same grand type. With their differing strains of racial blood, history and tradition they constitute a unit of force from the first, whether their chosen seats were in New England, New York, New Jersey, the Carolinas, Pennsylvania or West Virginia and the adjacent mountain regions. It is to be said, then, that this broader and inclusive Presbyterianism provided the great mass of the original material of the colonies, whether you estimate it either by numbers or by weight. Their population at the outbreak of the Revolutionary War was about three millions. Of these the best estimates now made give about 900,000 as of Scotch and Scotch-Irish origin; about 400,000 as of Dutch, closely allied German, and Huguenot sources; while about 600,000 were of English descent. But all were alike of Calvinistic color and mostly of Presbyterian preference. Two-thirds of the free white population were of these bloods. With the exception of the English Episcopalians, whose "Thirty-Nine Articles" were also Calvinistic, with that only partial exception, all these elements had passed through the fires of bitter persecution and been forged under its awful hammers into temper and quality for independent life in the new world. The English Established Church had power and prestige through its colonial governors and the colonial Episcopacy of Virginia, which drove "dissenters" out to the more hospitable and tolerant Catholicism of Maryland. The High Church Governor of New York, at one time, by a sheer legislative trick, made that an Episcopal colony for nearly twenty years and prosecuted Makemie and others for illegally preaching within their dioceses. But the mass and weight of the intellectual, moral, social and spiritual forces of colonial life lay always in the deep hearts and sturdy faith and indomitable wills of these dissenting believers. They were "it",—the open secret of all that the colonies were or were to become.

Few care to question the power of religious conviction upon individual character and social development, especially when that conviction has had the tempering, long and hot, of the furnaces of persecution and the hardy experience of exile and savage wildernesses and more savage foes. None venture to deny the potency of religious conviction upon the whole course of our colonial history, or to fling doubt on the commanding place of such individual character in the grounding of a "government of the people, by the people, for the people". The common faith of the "Presbyterian and

Reformed" doctrine, held by the great majority of the people was the shaping and master force for character and institution in the colonies.

This force straightway concerned itself for public and general intelligence. The public common school was the child of the Church through all the prominent colonies. All the Colleges, for nearly two hundred years, were founded and fostered by the same sturdy religious faith. Harvard, Yale and Princeton were its crowns of a heroic sacrifice and devotion. The larger groups, of later birth,—Dartmouth, Bowdoin, Williams, Amherst, Union, Hamilton and the rest had like brave origin. Their Presidents and Professors were, for the most part, rigidly orthodox ministers and their studies were arranged for the equipment of a "Learned Ministry." Here, then, we find the foundation of our incomparable systems of the common and the higher education for all our people,—at once the glory and the security of our free institutions.

Politically, the Township was the primary institution throughout the colonies. It was the old English "Hundred" re-shaped and adjusted to new conditions. Its citizens and voters were members of the Churches, in the earliest times, and subject to their discipline. The Town Meetings were, substantially, the Churches, acting in both civil and religious capacities. The Towns and their "Meetings" were training-schools in all the arts of free government, foster-mothers of the very spirit of independent self-government on the larger scale that was to be. It was the Town-meeting of Boston which rocked in the "Cradle of Liberty" under the impassioned eloquence of Samuel Adams, James Otis and their patriot compeers.

These dissenting Churches had, of necessity, established in the old world a system of self-government by representatives of their own election. They would none of Teachers, Elders or Pastors set down on them, willy nilly, by Pope, Prelate or Bishop. They brought with them hither, and held strenuously, this most vital axiom of freedom and it was adopted through all the non-Episcopal colonies to the utmost limit of what was possible under the British crown. They were reverent of the just laws which themselves had enacted. They revered authority while authority was legitimate, impinging on no liberty of thought or conscience. They held their souls and their freedom for eternal career so sacred that they would again, as their fathers and they had done before, joyfully venture life, estates and sacred honor in revolt against any tyranny that should invade their inalienable rights as citizens of God's eternal kingdom. To settle their own faiths,—to buttress them, to make secure the rights of men as free candidates for the grandeurs of eternity in the limitless universe under the sovereignty of Jehovah,—these were their "inalienables". Holy devotion to and champion-

ship of these rights built the noblest type of free and thoughtful manhood, which was to shape and establish the national life and fill its veins with the hot, free, brave blood that should create, when the hour should strike, the great Republic of the Future.

When the hour struck ! Every strain of these purged and assorted bloods, vital with the red corpuscles of their tried and hardy faith,—brains packed with the “grey matter” of serious thinking of most momentous themes,—souls attempered as by fire,—I say, every strain of these bloods, Dutch, German, Swiss, Huguenot, English, Scotch, Scotch-Irish and the rest of lesser numbers and note,—every variety of that great believing, was dedicated to the great “Declaration” and the Holy War, whose Liberty Bell rang out not merely for their own independence but for the enfranchisement of universal man and signalled the march of the world up towards light and liberty and the kingdom of righteousness and of manhood and of God. The men and women who for faith’s sake and conscience, had suffered all manners of torments in the old lands, had abandoned home and country and, often, culture, ease and opulence for rugged wildernesses and savage perils, had begotten into the generations following an independence of character and a force of conviction and will that would brook no oppression ; for which freedom was a necessity. The British commonly called the struggle the “Presbyterian Rebellion”; King James had long before said : “Presbytery agreeth with King as God with the Devil”. A distinguished Tory wrote to the court : “I fix all the blame of these extraordinary proceedings on the Presbyterians”. Walpole said in Parliament : “Cousin America has run off with a Presbyterian Parson.”

It is history that the brunt of the war was borne by the holders of the faith which we Presbyterians most largely represent. The larger part of the patriot armies, both officers and soldiers were of that faith. At Kings’ Mountain, whence Cornwallis was driven to his final, fatal coup at Yorktown, all save one of the six Colonels in command were Presbyterian Elders. Generals Morgan and Pickens, who won the battle of the Cowpens, were both Presbyterian Elders. A leading Methodist writer has just now said, in an organ of that Church : “In achieving the liberties of the United States the Presbyterians of every class were foremost”. From that sublime and holy struggle the English Church of the colonies almost solidly drew back, took Tory ground, even largely abandoning the country. The Church went nigh to perish. Virginia Episcopacy was a happy exception. That colony had been specially harried by British policies and, so, was ripe for revolt. One of the last acts of her House of Burgesses before sending representatives to the Continental Congress, was an indignant protest against the

Crown's veto of her right to prohibit the importation of Negro slaves to her bounds! Methodism had but just come to birth and cut little figure and the Baptists were yet but a feeble folk.

The first declaration of the necessity for armed severance of all ties with the British Crown was issued in noblest terms by the Mechlenberg Convention composed of twenty-seven stiff Presbyterians, nine of them Ruling Elders and one a Minister, a full year before the great Fourth of July. Much of its phrasing and all of its brave spirit re-appear (without quotation marks) in that immortal document. Another proclamation of like sort, pledging its advocates to arm for active hostilities, was issued by a body of Presbyterians in Western Pennsylvania as early, I think, as May, '76, while Washington was still declaring that he "Abhorred the thought of independence", and Jefferson was saying that he "Preferred to depend on Great Britain rather than on any other nation, or on none." Pres. Witherspoon is said to have spoken the decisive word in Congress at the critical point between decision and delay, saying: "This Declaration ought to be signed by every member of this House within this hour." It was a Presbyterian Pastor in the battle of Trenton, near his church, who, when the wadding for the Continental guns had given out, rushed from his church with his arms full of hymn-books and flung them to the men, shouting: "Give 'em Watts, boys! Give 'em Watts!"

Historians of every nationality and every stripe, British, German, French, American, Calvinist, Arminian, Agnostic, unite in testimony that the dominant element of our colonial life was the stalwart stock of all varieties of the substantial Presbyterian faith. That faith dominated the character, policies and history of all the greater colonies, save Virginia alone. Its confessors were the leading factors both in numbers and influence up to and through the Revolutionary War. The heroes who gathered around the great Virginia Churchman,—the Father of his country, like the Pickens, the Sumpters, the Putnams, Starks, Gates and Allens were largely of that origin. Patrick Henry gained his first laurels in the famous Glebe cases which freed the Presbyterians of Western Virginia from the last remnant of enforced support of the Episcopal Church. These sturdy folk had long before secured from the Burgesses the right to establish and maintain Churches of their own by pledging themselves to guard their eastward lowland Episcopal neighbors from savage incursions from the western wildernesses.

The loose Federation into which the colonies emerged from the war was too loose to govern, to collect taxes, to execute the ordinary functions of necessary authority,—too loose to survive. The Presbyterian Church also felt and suffered from the disorders and losses of the war and recognized the

need of constitutional reconstruction. So the processes of constitutional rebuilding began almost simultaneously both in Church and State, in the Church a little the earlier and were prosecuted and completed almost in concert, during the same period by kindred convictions and judgments, under the impulse of the common public opinion of the time which commanded both. It is no wonder, then, that there should appear in the two constitutions, so constructed, striking resemblances. It could not have been otherwise. The common faiths and free principles and practices of orderly representative government, were already traditions firmly imbedded in the hearts and habits of men and in the institutions of both Church and Colony, so were at hand for formulation into a strong, orderly and consistent shape for either Church polity or civil government. What is clearly in the mind and heart of two-thirds of the people can hardly fail of control in devising for either Church or State when people are let to control of their own. So, in this case, closely analogous systems issued of elective representative government in both civil and religious affairs. In each is the same discrimination of Legislative, Executive and Judicial powers and functions; regular orders of courts from those of first instance to those of review; fixed rules of procedure, references, appeals and the like. Local bodies in the Church, as Churches with their elected Sessions, Presbyteries and Synods, stand related to the General Assembly of the whole Church as towns, cities, counties and states stand to the General Government of the Republic. Each constituent body is alike autonomous in its local affairs, while the larger common interests of each and all are administered under a written constitution by the elected representatives of the whole. Few writers on the constitutional history of the United States fail to note these and other close correspondences between our own Church organization and that of the Republic, of which, at its birth, that Church was so large a factor. Indeed, the compact of civil government in the cabin of the Mayflower was the type and germ of the free Church in the free State, which is the glory of the Nation's life, and its hope!

But since the Republic's birth? Presbyterianism? I boast not the Presbyterian name, but the faith and stock which she represents in common with the Dutch and Huguenot and Congregationalist. We have marched together westward, northward, southward, everywhere. The old Scotch and Scotch-Irish of West Virginia and Pennsylvania pioneered the mountains of the Carolinas and Georgia and Tennessee and Kentucky into civilization. Their fruitful loins gave their sons and daughters to Ohio and all the remoter north and west. Of them sprang Andrew Jackson, Henry Clay, Abraham Lincoln, the Harrisons and William McKinley. The Websters and Garfields

and Greeleys and Gen. Grant were of the New England origin; the Calhouns and Haynes, and many prominent southern orators and statesmen and soldiers were sons of the same great faith, and Theodore Roosevelt is staunch to his Dutch ancestral faith and habit. No, no! I can not call the roll of the statesmen, soldiers, orators, men of affairs, captains of industry, preachers, lawyers, judges, poets, men and women of letters, of philanthropy, of science, of philosophy and of the arts, who have made illustrious the annals of the Republic, who have been nurtured in the holy cult of our faith.

As these elements were dominant up to the birth of the Republic, so were they in its preservation in the awful sixties. They *were* the Union hosts. The old Presbyterian mountains even of the South were loyal to the old flag. They kept Kentucky in the Union and divided the allegiance of Tennessee. They flung their brave regiments into the fray wherever the fray was hottest. Wherever the descendants of these old stocks predominated, hostility to slavery prevailed. It did so through all the southern colonies till after the Revolutionary War, and until Cotton became King. The fiercest Phillippics against that system that have ever been uttered have fallen from the lips of southern statesmen and philanthropists. The doctrine of State Sovereignty, also, was scouted by the vast majority of these descents, and the old loyalty to the Union maintained. The heroic stubbornness of the South was found in the stalwart vigor of the same faith and gave us soldier heroes and saints on the other side who were all but indomitable. And now we are all together building up a new South with incredible rapidity,—a South that throbs with new industrial, social, educational and, as I believe, political vitality, far richer in promise than in present attainment or in present dreams.

It would not be candid, however, to give this hour to mere eulogy of what we have been and have done, in the face of the fact that we have been so vastly outrun in these later days by our Methodist and Baptist brethren. We Presbyterians, in all the twelve varieties of us number 1,662,000; the Baptists (thirteen bodies) 4,725,000; the Methodists (seventeen bodies) 6,193,000. Yet we held the ground first; had the wealth, the education, the social, as well as the numerical, supremacy and the hardy enterprise essential to mighty progress. Everything,—the very air and spirit of the Republic was for us. We ought to have remained the vastly preponderating communion of the Nation. The Baptists came in later, despised and persecuted, yet have outstripped us. The Methodists came a hundred and fifty years after us, with much scorned beginnings, and have gone shouting past us, not in membership only but in the number and riches of their educational facilities and the sweep of their religious power. Why? Two things chiefly.

(I.) The stern rigidity with which we have held to the harshest statements of our creedal Confession. These have repelled candid,—“superficial” as we have been too fond of saying,—seekers after truth, have offended their moral sentiments, have conflicted with their consciousness of personal freedom and responsibility, have seemed to hold them under an arbitrary fatalism which their reason, their consciences and their very consciousness have repudiated. In 1784, just while our Church was completing her constitution, Wesley had revised for his followers the “Thirty Nine Articles” of the English Church, cutting out every metaphysical proposition, every one that could not be understood by the simplest believer, or which should stir dispute among evangelical Christians, leaving only the unquestioned fundamentals of the Gospel. This new creed,—a consensus of the things “always and everywhere held by all Christians” was just then put forth to the world. The “Great Awakening” had come in England and was at hand in America. To the awakened attention of new enquirers, untrained to the subtle analyses of a scholastic theology, were presented, in the midst of high religious excitement, these two creeds,—the one bristling with metaphysical difficulties, far beyond their power to solve, which seemed to them full of inconsistencies, whose appeals to their free wills seemed to contradict its assertion of their entire inability to obey; the other, Wesley’s plain, direct and simple summary of the mere fundamentals of a free salvation. Is it a wonder that these awakened and truly converted souls, often in wild new regions, seeking and finding a plain and direct way of life, unused to the subtleties of controversy of the old times of keen theological strife among learned men, turned in multitudes to the more practicably manageable terms of the Wesleyan confession? They did it and their like have kept on doing it to this day. Our difficult standards repelled them. The Wesleyan attracted and won. Somebody has wittily called ours “A Sheep in Wolf’s clothing.”

The Baptists have made their mighty way through their Church polity of Independency, the right of each Church to formulate its own creed and their deep-water-believer’s-only-Baptism.

Had our Calvinistic Churches a hundred years ago, modulated the needless, extreme and extravagant severities of their standards, as we have at the too long last done, we should have gathered a vastly larger constituency, without the sacrifice of a jot or tittle of essential truth or of spiritual power. In the fierceness of political and theological warfare in past centuries it was inevitable that proportions and perspectives of truth should be warped and distorted. The Sovereignty of God over against the Divine right of kings and the Divine authority of the Papal Church on the one hand, and, on the



DAVID LYMAN, D.D.



JOHN HENRY BURLEIGH



JOHN BURLEIGH, D.D.



GEORGE BURLEIGH, D.D.



AMOS COLLINS, D.D.



JOHN BURLEIGH, D.D.



AMOS COLLINS, D.D.



JOHN BURLEIGH, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.

TRUSTEES



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.



AMOS COLLINS, D.D.

other, against man's responsible free will, got an emphasis so undue as to obscure altogether truth that seemed antagonistic. The two propositions of Divine Sovereignty supreme and man's full responsibility for his own free choice,—that freedom irrevocably ordained of God as the basis of human character and responsibility, are both, and equally, scriptural, and fundamental truths of revelation. The High Calvinist errs, not in his positive insistence, but by his emphasis which obscures and relegates to insignificance the essential freedom of the soul, while the Arminian so emphasizes the latter as to obscure the former. Each is correct in his positive main doctrine. Both err in the exclusiveness of their emphasis. The balanced believer is he who stands firm with his right foot on the august fact of the Divine Sovereignty and his left just as firm on the Free Will of man as the logical and revealed basis of human responsibility for sin, guilt and salvation. He cannot and does not try to formulate the reconciliation of the two but he finds them both in the Book, in reason, in daily devout experience, and in the very categories of thought. He, therefore, really believes both with an even emphasis and no shrugging of the shoulders. I have read, lately, a sermon of John Wesley as hyper-Calvinistic as ever Jonathan Edwards preached. Every stiffest Calvinist in urging on a fellow-man the immediate acceptance of Christ is as Arminian as Wesley, and every Methodist in prayer is Calvinistic as Edwards. This error of emphasis has cost Calvinism the constituency of a multitude of men whose fresh conversion has brought home to them the keen sense of their personal and entire responsibility for the rejection of Christ through all the sinful past, as well as their entire conscious freedom in the new surrender. They have been not at all conscious of the prevenient, predestinating act of God and will become so only after a good deal of speculation afterward. So these good people, well saved, have gone in multitudes whither their own experience would naturally send them, into Methodism whose emphasis is on that freedom of which they are conscious and whose creed is level to their comprehension. So the ranks of their joyous communion have been swelled by exultant hosts, and been recruited vastly from Presbyterian loins. It is estimated that three-fourths of the lineal descendants of the original Scotch and Scotch-Irish Presbyterians are to-day, so far as they are in any Church, are in these great fellowships of the Methodist and Baptist bodies.

(II.) But a second reason why Presbyterianism does not embody a host vast as these is to be found in its uniform insistence on a thoroughly educated and, so, a very costly Ministry for the Pastorate of all its Churches. The progress of the Gospel has been, of course, largely into new, sparsely settled and as yet poor, sections of our immense territory. Churches, like

children, are born small and weak. Nine out of ten of all our own Churches, east and west, have had to be aided at some time or other in their history. This Church required such help for years. With multiplication of small settlements which must have religious privilege; with great religious awakenings at meetings held often in the open fields, far from any Church buildings or even Church organizations, it grew impossible to supply College and Seminary men to shepherd the converts and Pastor the new Churches which the manifest grace of God had brought to birth. It has been an open necessity, in the history of rapid Church progress, that some method of running lighter than with our heavy and costly crafts. Battle ships won't run up small streams. The Methodists and Baptists have provided the needed lighter craft, by their systems of Lay Preachers. They have sought out and laid hands on godly men, of ability to lead and edify, each his little group of believers. They had little education, but were put to study as they could and had the Spirit of God. They worked their farms or in their shops at their ordinary occupations for a livelihood; yet pastored well their flocks. Each received what little compensation his neighbors could afford. They were with their people and of them in all their common cares and burdens, in all the exigencies of the daily life, and did good work for the Master and for men. So these little Churches have gone alone on such ministries at a cost of one, two or three hundred dollars a year where a Presbyterian Church with its Seminary man would have cost three or four times as much. So these Churches have gone where we could not and won for Christ and their Church regions into which we could not go. Under such ministries their little groups have grown, multiplied on every hand, on old fields as on new. Somewhere,—in many wheres,—an established Presbyterian Church has been supported at a cost of a thousand or more dollars a year. A little Methodist Church has come in almost under its shadow, with a farmer Pastor, a good man, whom everybody knows and respects. His services cost a hundred or two dollars a year. He does good, saves souls. Some members of the old Church always had a taste for the Methodists, and go over. Some family gets dissatisfied in the old Church and drops into the new. Burdens on those that remain get heavier as over against the trivial expense of the other. So it has gone in many an old town of New England and New York and everywhere, till the old Church has died and the new, because the cheaper, holds the field. The question of relative cost, especially in new fields, is often the vital one. The small band of Christians, intending Church organization, confront that question first of all. They cannot avoid it. One Church with a Lay Preacher they can maintain at a third of the cost of another. On that basis they can even go alone, dependent on

no benevolent Board. Who can wonder at their manly, self-respecting, independent choice? So, for these two very sufficient reasons, without crediting them with greater zeal or devotion than our Calvinistic Churches have possessed, they have outrun us fast and far in every direction. In the early part of the last century we committed a sad blunder, and a blunder is often as bad as a crime, when we refused to the Cumberland Presbytery the right to license and ordain such men as I have described to take pastoral care of the numerous converts within its bounds during the great revivals of that period. That blunder sealed up our chance for the greatest power on this continent for Christ and barred us from chief hand in the evangelization of the West and of the world, as well as from the numerical supremacy of the Evangelical Churches of America. The Cumberland Church was thrown off on its independent way and numbers more than 200,000 good and true Presbyterians. She was wise and right and we were wrong. I pray God that the present movement for organic unity with these brethren may reach happy and early success. The motive in this most unwise course has been the fear of letting down the standards of a learned ministry. That fear was groundless, for, see! What has this imperfectly educated ministry done for the Methodist Church? It has so multiplied its Churches and Pastors and so built them up in intelligence and resources as to create a demand for more adequate supply of completely trained Pastors, till that Church has to-day four times as many Colleges and Seminaries for their equipment as have we, and these are on the average better endowed and provided and attended than are our own, and their ministry is second to that of no Church in the world in ability, learning, eloquence, piety or effectiveness. Still they can run light where light-running is a necessity for the running at all.

Here, I think, has been our greatest Presbyterian failure in practical wisdom in the past, and now. We have paid dear for it in the relative fewness of our membership and of our Churches and in the relative burdens of our new Churches on the benevolences for their support. A thousand dollars of Methodist Home Missionary money, on the average, probably goes as far as twice or thrice that amount with us. We had, in this country, all the start. We had the field practically to ourselves. We had the education, the wealth, the culture, the social influence, the educational facilities and a hundred and fifty years of time ahead of Methodism, and everything else in our favor. We ought to outnumber them ten to one! I do not imagine that this incomprehensible unwisdom of the past is so grievously to hinder us in the future as the country fills up and the little new Churches get bigger and abler. But I think that it is easy to see how these two great unwisdoms of the past have

hindered us of the grandeur which was easily our manifest opportunity,—an opportunity which might well enough have seemed our birthright and our destiny.

Contributions, then, to the Nation's Life! Well, this larger Presbyterianism of which we speak contributed the great mass of its original material,—its actual population, during the whole colonial period. It was the creator of their sturdy and indomitable character, as Froude and Motley and Macauley and Greene and Carlyle and Taine and D'Aubigné and DeTocqueville and Bancroft and John Fiske and every other historian who has delivered his verdict have most copiously affirmed. That believing shaped their thinking and set them their ideals and was the one impulse that brought them to these wild and inhospitable regions. The religious motive was the practical builder of almost every colony from Roman Catholic Maryland to the Carolinas and from the Carolinas to Massachusetts. Tide-water Virginia is possibly an exception. This great faith which Presbyterianism most fully represents, built the Common School, and the early Colleges. It laid the responsibility of government, under God, on representatives elected by and answerable to the body of their electors. When the time came for the great revolt *it was* the revolt. During the war these believers were the chief and most numerous factors of the struggle. In the construction of the new constitution of the Republic their ideals prevailed in the formulation of the "most perfect instrument of government that ever issued from the brain and heart of man." In the advance of settlements and civilization up and down and out across the mountains and the plains, her hardy sons and daughters were the indefatigable and resistless pioneers. Mountains, rivers, forests, savage tribes, cruel winters could not arrest or daunt them. When the crisis of the sixties came they were still and every where at the front, on either side, but by vast and overwhelming majorities on the right side. And now it is the great old stock that makes strong the faith and rich the blood, not merely of our own Calvinistic Churches, but of all Churches of evangelical faith and purity and redeeming zeal. In the loss of the vast numbers of which I have spoken, who should had been ours, to sister communions we have this very substantial comfort,—our loss has been to these our sister Churches a mighty gain to their vigor, their substantial faith, their Christian quality, and in it is fascinating promise of such even emphasis on the two great poles of evangelical doctrine as shall yet blend into one communion and one mighty co-work the Calvinist and the Arminian for the glorious Kingdom of our common Lord.

Contributions to the Nation's Life? I have not spoken of that which is indeed of supreme moment,—this, namely, the vitality of this great faith of

ours infused into the very veins and arteries of its subjects by the actual conversion of millions to all righteousness towards men and God, creating, so, a fresh and stalwart integrity of character, an indefeasible virtue, a holy passion of human brotherhood, of an all but incalculable value to the Nation's Life, without which, could it even endure? It has redeemed men, homes, hamlets, communities, cities, states from all forms of destroying evil. I have not spoken of its vast influence in all manners of Reform nor of the immense wealth of its Benevolences which touch to heal and help in every woe to which men are heirs,—its Hospitals and Infirmaries, its Homes for the aged and disabled, for the orphan and the friendless. I even boast its incomparable bigness of heart towards every undenominational good work. Mr. Moody used to say that, if he wanted \$100,000 for a Y. M. C. A. building or any good thing outside the Church, he expected to get at least \$80,000 of it from Presbyterians. He tested his expectation over and over to its successful proof. I have not spoken of the wonderful and Christly work which these Churches of the Calvinistic stripe are carrying on in every part of the world for its evangelization. They are, by all their doctrines and covenants, primarily evangelizers. They are pouring the redeeming Blood of Christ into the very heart of human life, giving that Divine Life to the nations, and, by giving it, getting for their own land the more of that essential Life that is Divine,—that shall build and secure its enduring grandeur.

If I were to cite any single Church as a concrete illustration of my theme I am sure it should be this one. It found this village of Ithaca the distributing center for all sorts of traffic coming to the Inlet by water. Caravans of teams hauled their freights in every direction for a hundred miles. The rendezvous for the teamsters and the owners of the traffic was here. Their great day of revel, gambling, horse-racing, drunkenness and general debauch was Sunday. Ithaca went by the name of "The Pit" for its notorious wickedness. Such this Church found it a hundred years ago; worshipped God in school houses and hay lofts, and where it could,—a small and feeble folk. By and by came, sent of God, a MAN, every inch a man, the greatest man, I think, whom this fair valley has ever claimed for its own. God was with William Wisner from the first, though at one time the officers of the Church banded against him and demanded and secured his resignation. Action was delayed by a wise Presbytery for the Pastor was dangerously sick, and finally the resignation was withdrawn and the magnificent ministry continued. The Church rallied. Wonderful revivals came sweeping scores and hundreds into the Church. Two hundred and twenty-five members were received on confession of faith on three successive Sabbaths one year. In

fifteen years had come such a moral and religious transformation that redeemed Ithaca became as famed for its purity and piety as it had been for its wickedness, and the great leader resigned his charge for the express reason that there were but three or four adults of his congregation who were not members of the Church and, so, he would best go to Rochester where there was greater field for evangelistic work ! Sample, this of what other Churches in other places east and west and everywhere had done and are doing for the redemption and upbuilding in all virtue, piety and beauty the communities in which they are planted ! Not all the scenes of their work are so fair as is your, nay "our" beautiful city, nestled here amidst these exquisite hills at the head of "Fair Cayuga." Not all their conquests have been so complete and dramatic ; not all their hill-tops are crowned like yours with the splendid towers of a superb University ; yet they are all doing work in some sort like that which this venerable and vital Body of Christ has done.

If I sought concrete illustration of what a Church may do directly for the Nation's weal, still I should point to this same Heaven-favored Church and then to the far, vast, rich and wonderful Northwest "where rolls the Oregon", those mighty spaces between British America and California,—between the Rockies and the Pacific, and say "Behold O proud Republic, the gift to thy resources, to thy territorial empire, to thy glory and grandeur of the future, which this brave Presbyterian Church won for thee !" Her devotion to the kingdom of Christ sent Parker and Whitman with his heroic wife on their mission of redemption to the Red men. Whitman saw that region of measureless resources about to pass into foreign control and like the saint, the hero, the patriot and the Christian that he was, undertook that awful, wonderful, wintry journey alone, through deep snows and intolerable cold and blinding storms, over pathless regions, confronting every conceivable peril of savage man and beast, of starvation, of bewilderment and loss of way, of helpless entanglement out of which there could be no way. That journey has always seemed to me a miracle. That strange figure as it came unannounced to Doctor Parker's door here on your hillside, in his rough and worn buffalo-skin clothing,—hands and face blistered with the frost sores till he was almost unrecognizable ; then going to Washington to confront Webster, Secretary of State, and the President with his story of the extent, the resources, the political, military, economic and commercial value of that enormous territory and how it was about to pass into British control. He convinced incredulity, overcame hesitancy, arrested a treaty well under way to exchange that magnificent Northwest for a fishery privilege off the coast of New Foundland ! His brave and patriotic and terrible adventure saved to his country not only that immense and prolific region but our whole empire

of the Pacific coast,—our outlook and outlet upon the vast Orient. He made possible for us a place among the great World Powers. But for that heroic servant and representative of this Church, our western frontier, with scarce a doubt, would forever have remained the Rocky Mountain ridge. Hemmed in to the north and west by the mighty Empire of Great Britain, we should have been doomed to the rank of a second rate Power.

That we now stand confronting the teeming Orient with a Pacific coast line stretching from Behring Straits to Lower California is due to Marcus Whitman, for had we not had Oregon we should never have acquired California, or Alaska. We should never have fronted the Orient nor had our stepping stones of the Hawaiian Islands, Tutuilla, Guam and the Philippines to the very gateways of China and the Far East, that hive of our swarming race, where the most thrilling dramas of the new era are to be enacted. There our arms, diplomacies and energetic enterprises are to, and must, have large and glorious part in shaping and pressing forward the civilization and destinies of that larger half of mankind as it is awakening and ready to sweep into the currents of modern time and modern progress. I say all this of opportunity for our magnificent future in this new era of human development is strangely due to that terrible, wintry, lonely, patriotic, Christian and audacious journey of your representative,—the Martyr Hero of this venerable Church! Those men of the Church in those old days builded better than they knew when they sent their Missionaries to the savages of the far West and this man leading back his great colony to Oregon over the mountains, showing Fremont his way, and saving the Pacific slope, went back to martyrdom at the instigation of the traders whose plans he had baffled, by the hands of the ignorant savages he had gone to bless. His monument stands on the spot where he and his brave wife were ruthlessly slain and a Presbyterian College which bears his honored name has risen to bear his fame to the remotest generations of men. I know no Church which has so signally deserved of the Republic as has this, over whose venerable head an hundred years have passed, yet her locks are not white with age, her eyes are not dimmed nor is her natural force abated. Long may her bow abide in strength! Venerated fathers have passed to their reward. Their children have risen up to call them blessed and to enlarge and glorify their work. So may it be in this Church from generation to generation, each generation stronger, purer, grander than the former. May she bud and blossom and bring forth fruit ever richer and more abundant even to the Second Coming of her gracious Lord and her Eternal King! Amen and Amen!

ASA S. FISKE.

Facing the Future.

COLOSSIANS II:3. "In Whom are hid all the treasures of wisdom and knowledge." (Job xxii : 15-30; Matt. xvi.)

THE past, back into which the future is ever rushing, as the miles sweep under the flying train,—the past, is that by which we estimate and dare what is to come. The present is but that instant of pause before the pendulum lets another second slip from the ratchet. While we count it is gone—ancient. But we must remember and we must anticipate; and "facing the future" openly, we carry into it our persistent selves. We can neither lose nor keep what we have been.

The demarcations of time and tense are steps in the logic of God, and special dates are critical as they rouse and register both reflection and forecast. "Bursting into the silent sea" of every new period and its new probations we must 'take observations' by the constant stars. Not for long at a time is 'dead reckoning' safe.

An epoch well-considered in the life of a community or a person gives all purposes and sympathies a realignment. Its appreciation gives a new point of departure for hope and intention. The goal and the course shine in the gathered light.

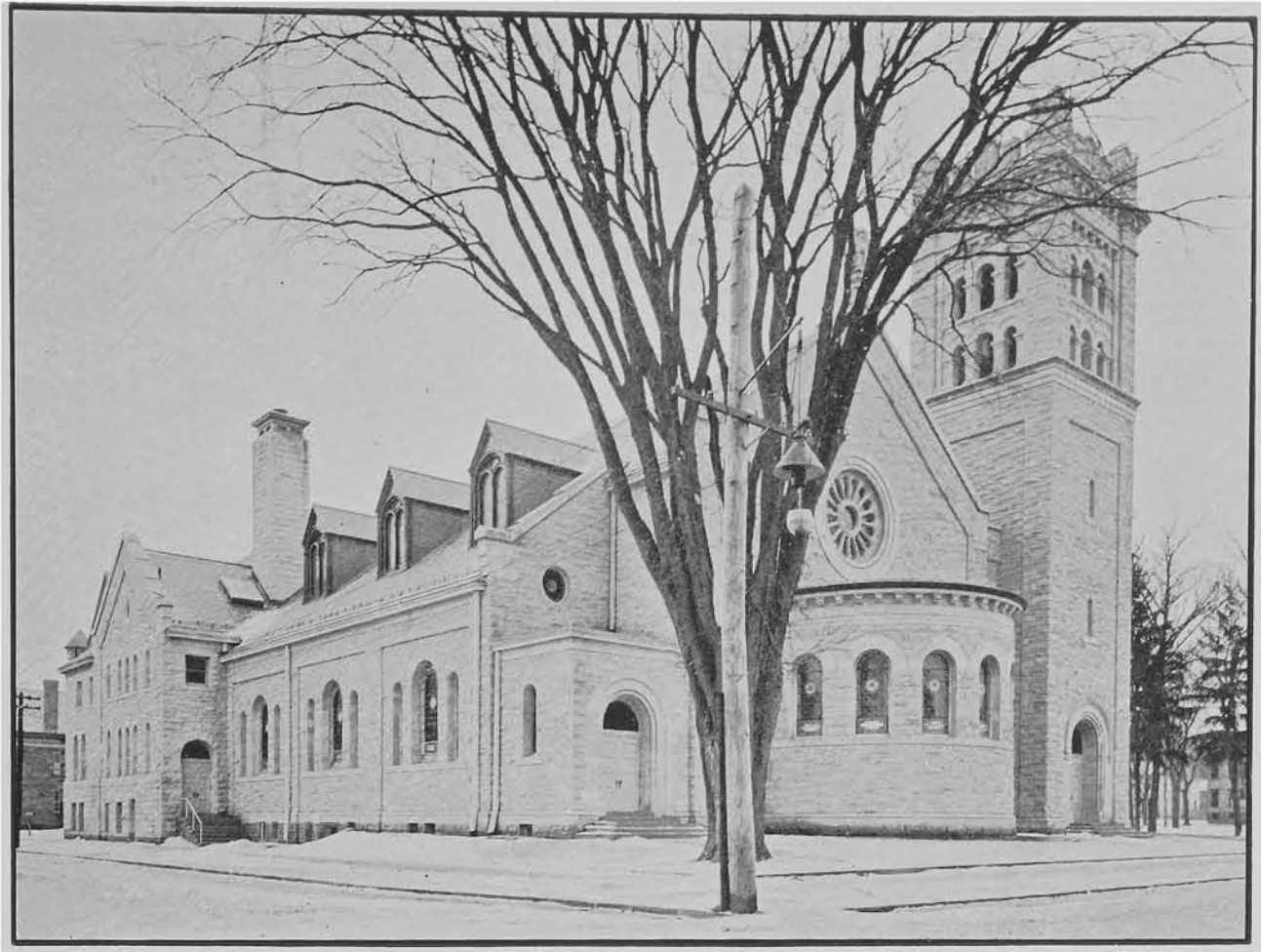
To such a period you have come and wisely you are valuing it. It is mine to attempt to help you to look on.

It is fitting that, in completing its first century, this organized Church should take its bearings—read the moral skies—and venture the on-coming years with bright and steady eyes.

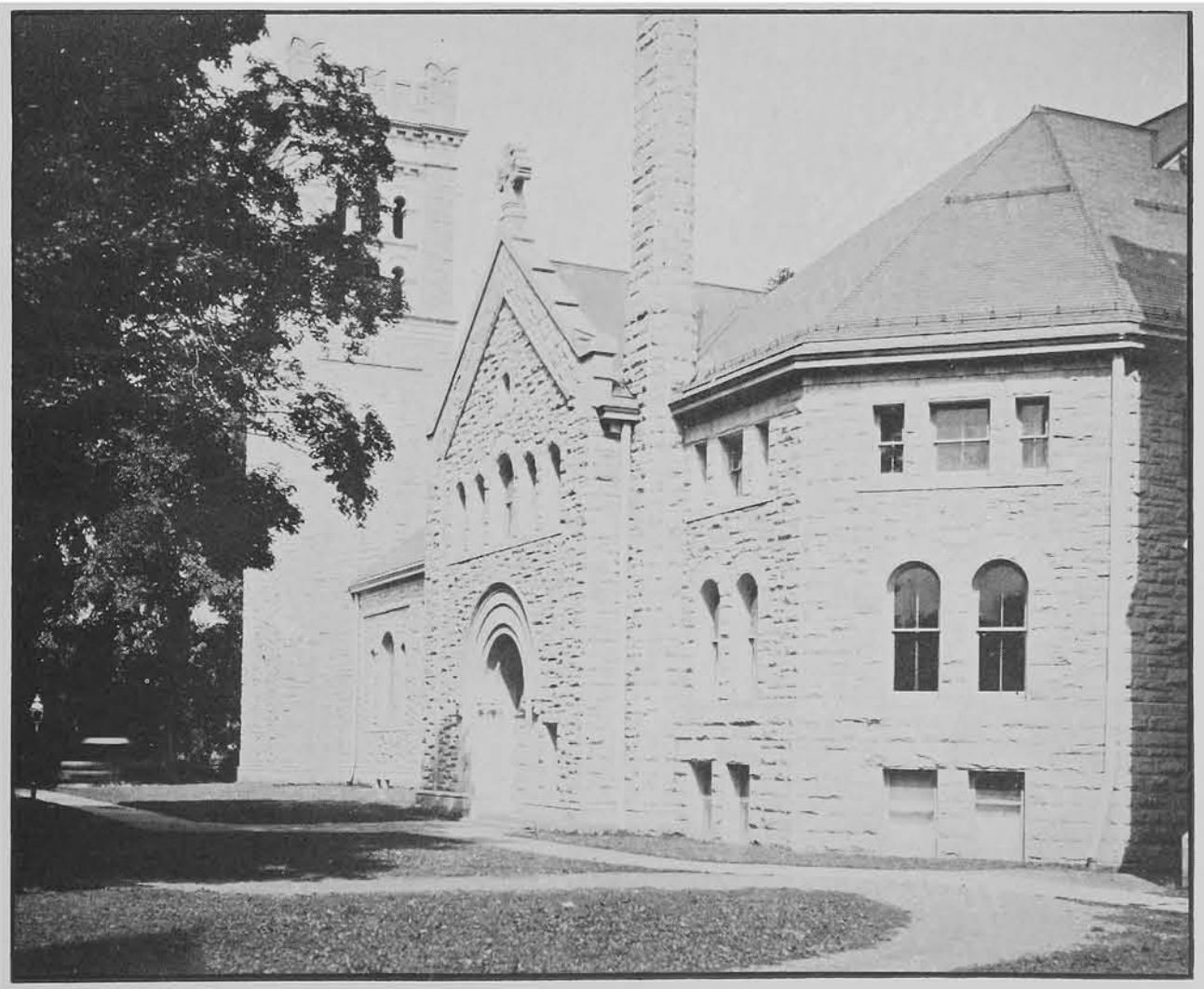
God works with and within the materials of human life. He makes Himself understood by what is intelligible by us. As in the miracle of the loaves He multiplies what man has and builds into what we know. A Saviour must be "found in fashion as a man" and the *Kenosis* limit itself to the syllables of what man can appreciate. And so this *book* is divine in that it is *supremely* human—God's wisdom in man's words—the incarnation the best analog of inspiration.

But all history is a book—not a page of it profane, save as it is profaned by denying the omnipresent Spirit. Like the Hebrew (says Van Oosterzee), it is "written with consonants only". Its vowels are supplied by those who understand its spiritual orthography. Moral sequence makes the latest and ever progressing chapters in the revelation of the continual God.

Backward then, and about us, we look that we may advance with Him who is "with us alway" "as He was with our fathers".



PRESENT EDIFICE, FROM NORTHWEST



PRESENT EDIFICE, FROM SOUTHEAST

Intensity is what measures the abundance of life. To *live* is more than to *exist*. One man may live ten times as much as another in the same year. A 'lifetime' is what one makes it. Who would compare the qualitative *amount* of Methusaleh with that of Paul, or the reign of George III with the presidency of Lincoln?

And the human story is climactic. The geometrical progression,—the swiftening movement, the enlarging implications, measure the evolution of the plan of God. The gathered momentum of present times constrains wider thinking and bolder action. It inspires a comprehension detached from old measurements, an expectant attention toward fulfilling and expanding providences, more bravery under the problems of new obedience, many of which are as yet nebulous but all of which our Leader will resolve. The scenery changes ; but the light lasts. Our vicissitudes are not His !

The present condensation and compacting of the world is divinely instrumental. By war, by commerce, by diplomacies that even forget or disdain Him, God is showing the problem of man to be one problem and is outrunning our sloth as His own Missionary ! The work of discovery is nearly done, the integration of humanity begins. The geography of the drama is nearly learned. The modern meaning and mandate of the gospel is that it can not much longer be held segmentally : but that man is to be brought to a common denominator. We must factor with a whole world, not with its conceited fractions !

The mission of the Church, as His agent and voice is the message of the only Christ to the big earth and to *all* its peoples. So sang the angels !—so spake and so speak the prophets. The word of the Church translates the message—readjusting, as every map and code must, to the self-disclosures of that message, and holding its warrant in its docile flexibility to that from which it derives.

The message must be credible, portable, essential, universal. Methods are only approximate and elemental principles must revise and correct them. Strength lies in obedience to the primary testimony, and this central truth is to be seized utterly and to be told, dismayed by no mundane opposition. It must disembarass itself of formulas, tenuous inferences, technicalities,—all that is remote and circumferential, and trust the efficiency of *the central thing*. And the central thing is the personality of *Christ*. Life's word,—the world's light ;—God manifest in flesh and time, to redeem man and time ;—in whom all things are and hold together ;—in whom all is 'headed up' and complete,—history, the Book, the Church, society, knowledge, wisdom, goodness, eternity ! Heir of all things, determinative of all,—the permanent

and transcendent Son of Man. Recognition of Him is the one test, obedience to Him the only requirement, the fruits of His Spirit the infallible proof.

The essence then must rule the accident and the Gospel of God be stripped to the quick. This word must waive unpentecostal prejudices, hereditary idioms; the abatements of sentimentality, casuistry, convention; pride of dialectic, rubric, canon, shibboleth, and resume the "simplicity of Christ". The pyramid must stand on its base. A seed, to germinate, must not be crushed, carved, or perfumed: but *planted*. Received meekly, it is able, by its intrinsic life, to save to the uttermost. The simplicity is the universality. Its obstacles are localisms. Some man-made redundancies there are to be denied and shorn off.

1. Now then, this open secret is to be identified *with no preferred style of organization*. Any is good which serves the great end, any is bad which idolizes the means. To impose one particular method fetters vitality. "God fulfills Himself in many ways". The dynamical does not serve but utilizes the mechanical. You do not organize an oak, you plant its acorn. Manufacture is not growth. God gives life a body as it pleases Him and to each its own.

Therefore no one *polity* is exclusive. Since no one theory of "orders" is final, no one theory is imperative. The way makes secondary the means. Grace is not bestowed in uniform packages. This renounces the separate specialties of all denominations. They are but given names—Christ is the surname. They are adjective; He is substantive. India, Japan, China, may be allowed to serve Him in their own garments. Fact is more than fashion. The reflex of this liberty shows the fatuity here of our too much emphasis upon religious provincialisms. There is a feeble segregationalism which wastes energy and frustrates influence. The affinity of mere temperament and taste is pitiful strategy and its extreme defence is schism, and schism is a great heresy! A too large amount of Home Missionary money is wasted in the wicked rivalry of denominations.

Worse yet are the social stratifications of caste and class—partitionings which the real Christ ridicules and rends. He loves the society of all souls. His welcome leaves out none of the least of His brothers. Liturgics also are often lesser herbs! There is no Presbyterian faith, Methodist obedience, Episcopal self-sacrifice, Baptist salvation, Roman authority, Protestant liberty; but all these if actual are of the indivisible Christ. One name, one bond of peace; He alone is the differential. One shepard—one flock. One captain—one army. Institutionalism is not Christianity. Its modes are mutable expediences. Garb, gait, days, gestures are no true substitute for the one salutation and prayer—"Peace be with all who love our Lord Jesus Christ in sincerity!"

2. And, moreover, neither can the minor premises of any one philosophy, occidental or oriental, limit the major Christ. No mental processes must girdle the fact or attempt to surpass the plain essential thing of allegiance.

Theology is philosophy applied to religion. It is valuable—inevitable; but it is incidental. Its provisional and fallible definitions have a constant tendency over to emphasise the individualistic point of view, and to subordinate life to terminology. It is always in danger of gnosticism and of a rationalism calling itself a finality. It, therefore, as do all tentative things, needs constant rewriting. Exceeding modesty becomes it, as it becomes every human science, and all the more as its inferences are made remote.

To say “nothing new in theology” is to repeat the immobility of Christ’s bitterest foes—the Rabbis. To claim the continued presence of Christ with His “yet many things to say” is to avow that no category has fathomed or catena exhausted Him. His meaning is ever unfolding and compels constant enlargement of view, and statement, and obedience. The Book itself is not a chemical analysis, but a portrait. “The development of doctrine (says Fairbairn) is not a logical but a biological process.” Our discursive systems are but broken lights. Rapidly they wax old. They outgrow themselves while in the making, and the better they say the more they imply yet to be said. Seeing better with each new ray of His illumination, the message which makes Him its reason must constantly revise, and often retire, earlier explanation, appealing constantly to the latest demonstrations of the experience of His fellowship and seeking that growth in knowledge which comes *ambulando*. Loyalty therefore retrenches its devices and in meek expectancy heeds the new chapters of His self-revelation. Substantial adherence to the one Lord is the one faith. Variety not uniformity of emphasis upon the numberless inferences is the note of healthy relation to Him, in us as it was in the Apostles. “Sayest Thou this of thyself, or did some other tell it thee of Me?” Plural creed is always compromise and most so when most minutely elaborated. To force consent or subscription is to erect a human system into infallibility. It is pontifical and usurping. Every man must chew his own food. The Athanasian anathema goes far toward blasphemy. It promotes evasion and an insincerity which is septic. “Take heed lest there be anyone that maketh a spoil of you through his philosophy, after the tradition of men.” Christ is the Door and Key—Peter’s ascription the Rock. To live and love by and for Jesus, the Messiah, is elemental and genital. It is *all*. Theory does not precede but follows duty. To obey is to believe. To follow is to find. All that postpones or inverts this vital order is superservicable, and its comminations are empty. What is Christocentric is Christian, and every true radius swings about this point. This reduces the essential thing to its lowest terms.

3. "Differences of administration" then, and "five words with the understanding," rule out the exactions of both conformity and uniformity. But this protest prepares for what is positive and constructive,—this, that to hold fast to the single and simple Christ is to assert and maintain His absolute finality,—His *total applicability to every human problem*. All affairs and instances must come to this criterion. His jurisdiction is absolute and entire. There are no questions of human relation, individual or collective, that are not fundamentally questions of the authority and intention of the Son of God. It is His world. The history of redemption is His autobiography. The 'course of Time' is His course. The so-called 'stream of tendency' reveals His control and approach. In the egg or out of it, even half-results are prophetic, and all signs are the 'signs of the Son of Man.' To be sure of this is to have discretion to interpret and courage to undertake. This confidence in His decrees will not lean upon temporary expedient nor be perplexed by any formal changes.

Spiritual, personal, general, then, the message of the centrality of Christ leaps all bounds of custom, rank, race. His wisdom is the beginning and the end. Aside from His interpretation of Time, Man, the World, God, all is eccentric and futile. He alone can deliver from misunderstanding and incredulity as to the issues of life.

(a) He is the core of the story and the record. He *is* the gospel. All these testimonies which were Greek are centripetal. In a thousand terms they affirm Him as the deep treasury of a Creator's faithful love.

(b) So, then, the Hebrew Scriptures are to be reread in the sunlight of the New. All there is patiently preparatory, crepuscular,—written in the future-perfect. One name unites, unifies them—*Messiah* which is *Christos*, and whose direct transfer would have been a mighty gain. Inspiration culminates. The One "Anointed" revises, corrects, re-establishes, and with the finality of His "*but I say*" makes both Testaments Christian and makes them one reflex of the *Word*.

(c) Christ's place is central in philosophy. Word-warriors may ignore it, but how can the History of Philosophy or the Philosophy of History be written and from a theory of life omit His moulding thought! Barren task! What Ethics can be silent toward Him who is "the end of law for righteousness?" For Him Plato and Aristotle groped.

(d) He is embedded in literature. Modern thought witnesses His motive and His mastery upon its every page. Secular classics are sterile—at the most giving the problem and no answer. He is *the Answer*. Sophocles

shuddered and Plautus laughed ; but in the radiant poetry of Browning and Tennyson and Whittier the heart of hope responds and deep calls to deep.

(e) Art proclaims Him—Murillo, Raphael, Angelo. Every Madonna and Child, every cruciform cathedral, every spire and dome, proclaims the beauty, the altitude of His holiness.

(f) Music is His. Hayden, Mozart, Bach, Beethoven—what themes have fed their harmonies. Handel sits at His feet enraptured, sings that passionate praise—“And His name shall be called—Wonderful,” and crowns all with that chorus whereat he “seemed to see the heavens opened.” Melody sings its alto to the angels and 50,000 English hymns avow Him the leader of joy and praise. He has lifted the minors of earth into the major chords of faith and devotion.

(g) The passion to *know well* answers Him in whom “are hid the treasures of knowledge.” In what lands flourish the *sciences*, of the soul or of its furnished world of objects, save where He has exalted and clothed reason. Let not the study of the mechanism forget the Mechanic and bite the hand that has fed it !

(h) He has touched even the horrors of war with mercy and set above them His “red cross”. Somehow the power of the sword has passed from barbarian hands to those which at least salute His name. He shall end it all at last,—this one true Crusader !

(i) The cemeteries of earth write His words over their gates and their graves. He has made the tomb a dormitory.

Yes, there is one central place—Olivet. There is one preëminent structure—of wood,—eight feet high. There is one date of all eras—the *Annus Domini* !

When Tiberius was the Caesar and power was the idol, Paul wrote to Rome—“I am not ashamed of the gospel of *Christ*.” Other names change—Abram, Jacob, Simon, Saul ; but His name never.

There have been other leaders, teachers, kings—which of them all will you call upon with your ‘last low whisper’ ?

Of the testimony of this Living One, if we are the disciples, we are to proclaim that in Theology, Philosophy, History, Ethics, Society, Government, International Law, He is the heart and life. His purpose is to claim it all as His own. His prayer is His will. Let it be ours. It shall be done. His word shall not pass away. “*Vexilla regis prodeunt*”. “The Lion of the tribe of Judah shall prevail to open the book” and to Him shall be the glory unto the ages of ages”.

It is a long time since I stood here last. It is longer since twenty-six years ago I came to you a mere boy. You bore with me patiently. I do not forget it. In the places of this noble house I look in vain for dear friends of that day. The babes are women now and men. But I greet many whom then I loved and who were good to me and to mine. We have one dear treasure on the high eastern hill and memory cherishes those who shared with us the sorrow over that innocent grave.

This Church and its life to be are compassed with a bright cloud of witnesses—the sweet, the saintly, the brave who *know*. Great has been its power in this region and more abundantly shall it witness the help of God, if it puts still and more and more *Christ before all*. Never can fidelity to Him become obsolete. Never can His word return unto Him void. Never can His standards falter. Before His militant and marching providences, though our hearts fail us, the doubt shall be slain and each new night dissolve into a larger day. Love will conquer—let it be by us and not over us. Forget it not that great gains come only by great service, great salvations by great sacrifices. What your Lord shall be to you, as a Church, in the second century of your life will answer what you shall be to Him. Pass then, with bowed heads and solemn hearts, under this belfried arch of time. Let the chiming years, with all their celestial overtures, here,—everywhere,—

“Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.”

The hidings of power are in His piercéd hand. You can ask what you will of Him and it shall be done unto you. You *can* do all that He asks. The Lord perfect that which concerns you, and God supply all your needs according to His riches in glory!

MELANCTHON WOOLSEY STRYKER.



NICHOLAS TOWNSEND
1840-1901



PETER LEONARD
1850-1905



BENJAMIN SMITH
1827-1893



JOHN L. SMITH
1820-1890



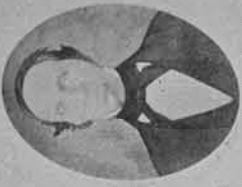
JOHN SMITH
1820-1890



JOHN SMITH
1820-1890



JOHN SMITH
1820-1890



JOHN SMITH
1820-1890



WM. T. HAINE
1840-1901



SAMUEL P. STURGES
1820-1890



J. MORGAN
1820-1890



JOHN SMITH
1820-1890



JOHN SMITH
1820-1890



JOHN SMITH
1820-1890



JOHN SMITH
1820-1890



JOHN SMITH
1820-1890



EDWIN WATKINS
1820-1890



SAMUEL M. TAMM
1820-1890



WILLIAM H. ADAMS
1820-1890



JOHN SMITH
1820-1890



JOHN SMITH
1820-1890



JOHN SMITH
1820-1890



JOHN SMITH
1820-1890

DEACONS
of the First Presbyterian Church (of New York)

By Samuel H. Smith, D.D., Secretary of the Board of Christian Education

CATALOGUE OF EXHIBITS

CENTENNIAL ANNIVERSARY, JANUARY 21-24, 1904

FIRST PRESBYTERIAN CHURCH, ITHACA, N. Y.

PHOTOGRAPHS OWNED BY THE CHURCH.

Pastors:—1. Rev. Gerrit Mandeville, 1804-1815 (see no. 980). 2. Rev. Wm. Wisner, D.D., 1816-31; 1838-49 (see nos. 152, 153, 536, 537, 908). 3. Rev. Alfred E. Campbell, 1832-34. 4. Rev. John W. McCulloch, 1835-38. 5. Rev. Wm. Neill McHarg, 1850-57 (see no. 305). 6. Rev. Timothy Dwight Hunt, 1858-59. 7. Rev. David Torrey, D.D., 1860-64 (see nos. 306, 709). 8. Rev. Theodore F. White, D.D., 1866-77 (see nos. 519, 713). 9. Rev. Melancthon Woolsey Stryker, D.D., LL.D., 1878-83 (see nos. 127, 825). 10. Rev. Asa S. Fiske, D.D., 1884-96. 11. Rev. J. Frederick Fitschen, jr., 1897—.

Elders:—12. Jacob Shepherd, 1804-65 (see nos. 74, 369, 372). 13. John C. Hayt, 1818-33 (see no. 69). 14. Nicholas Townley, 1822-29 (see nos. 45, 1023). 15. Joseph Esty, 1830-81 (see nos. 121, 753, 755). 16. Henry S. Walbridge, 1830-69 (see nos. 117, 917). 17. Henry Leonard, 1833-64 (see no. 46). 18. Dixon C. Hazen, 1833-69 (see nos. 48, 76, 336). 19. Harley Lord, 1834-44 (see no. 119). 20. Timothy S. Williams, 1846-49 (see no. 867). 21. George McChain, 1858-69 (see nos. 94, 125). 22. George Whiton, 1864-69 (see nos. 51, 82). 23. Albert M. Hull, 1866-69. 24. Josiah B. Williams, 1869-83 (see nos. 78, 785). 25. George D. Beers, 1869-80 (see Nos. 92, 441). 26. Benjamin S. Halsey, 1869-76 (see no. 508). 27. George Rankin, 1869-88. 28. Uri Clark, 1869-74; 1881-87; 1893—. 29. William P. Luce, 1869-71 (see nos. 47, 352). 30. Edward C. Seymour, 1869-72 (see nos. 55, 97). 31. Charles F. Blood, 1871-98 (see nos. 98, 128, 334). 32. Howard C. Williams, 1871-91 (see no. 100). 33. Henry S. Williams, 1875-92 (see no. 126). 34. Arthur B. Brooks, 1878—. 35. John C. Stowell, 1882-1902 (see nos. 56, 95, 1014). 36. Edward P. Gilbert, 1884—. 37. Francis M. Burdick, 1889-91. 38. Jared T. Newman, 1889— (see nos. 63, 131). 39. Brainard G. Smith, 1891-93; 1902-04 (see no. 130). 40. George R. Williams, 1892— (see nos. 102, 129, 621, 1041). 41. Duncan C. Lee, 1895—. 42. Robert H. Treman, 1899— (see no. 132). 43. George C. Williams, 1902—. 44. Thomas G. Miller, 1903— (see no. 108). See cut facing page 25.

Deacons:—45. Nicholas Townley, 1822 (see Nos. 14, 1023). 46. Henry Leonard, 1830 (see no. 17). 47. William P. Luce, 1830-69 (see nos. 29, 352). 48. Dixon C. Hazen, 1830-33 (see nos. 18, 76, 336). 49. Ben Johnson, 1830-40 (see nos. 70, 975). 50. James Nichols, 1839-50. 51. George Whiton, 1839-64 (see nos. 22, 82). 52. Apollos Eaton, 1840-42 (see no. 957). 53. Wm. T. Hopkins, 1848-55 (see no. 559). 54. Samuel P. Sherwood, 1858-76. 55. Edward C. Seymour, 1858-69 (see nos. 30, 97). 56. John C. Stowell, 1869-79 (see nos. 35, 95, 1014). 57. John Lyon, 1869-80 (see no. 1064). 58. John Miller, 1869-78. 59. Reuben H. Jackson, 1878-95 (see no. 972). 60. John J. Mitchell, 1878-84 (see no. 988). 61. Edmund W. Watkins, 1879-86 (see no. 1036). 62. Francis M. Bush, 1880—. 63. Jared T. Newman, 1886-90 (see nos. 38, 131). 64. Samuel Stoddard, 1886-91 (see no. 93). 65. William J. Storms, 1885— (see no. 101). 66. Oliver L. Dean, 1890—. 67. George S. Rankin, 1891—. See cut on preceding page.

Trustees:—68. David Woodcock, 1812-15, member Building Com. Meeting House (see no. —). 69. John C. Hayt, 1816-19 (see no. 13). 70. Ben Johnson, 1818-40 (see nos. 49, 975). 71. Wm. R. Collins, 1820-42, member Building Com. Meeting House; Clerk of Board for twenty-five years (see nos. 325, 532). 72. Luther Geer, 1820-23; member Building Com. Meeting House (see no. 496). 73. Jesse McKinney, 1822-28 (see no. 985). 74. Jacob Shepherd, 1823-27 (see nos. 12, 369, 372). 75. Philip Kline, 1832-38. 76. Dixon C. Hazen, 1833-42 (see nos. 18, 48, 336).

77. Lewis Stebbins, 1838-41 (see no. 1012). 78. Josiah B. Williams, 1839-50 (see nos. 24, 785). 79. J. S. Tichenor, 1840-59 (see no. 746). 80. Reuben Judd, 1840-43. 81. Robert Halsey, 1842-44. 82. George Whiton, 1843-48 (see nos. 22, 51). 83. Anson Spencer, 1844-47 (see no. 583). 84. Moses N. Davenport, 1844-45 (see no. 954). 85. Wm. R. Humphrey, 1846-68; member Building Com. second edifice (see No. 567). 86. J. S. Tourtellot, 1847-50. 87. Dr. Henry Sayles, 1848-52. 88. Henry Williams Sage, 1848-57; member Building Com. second edifice (see no. 909). 89. Alex. Simpson, 1849. 90. B. L. Johnson, 1850-71; member Building Com. second edifice. 92. George D. Beers, 1852-55 (see no. 25). 93. Samuel Stoddard, 1854-84 (see no. 64). 94. George McChain, 1855-68 (see nos. 21, 125). 95. John C. Stowell, 1857-67 (see nos. 35, 56, 1014). 96. Hon. Edward S. Esty, 1859-68 (see nos. 758, 761). 97. Edward C. Seymour, 1866-74 (see nos. 30, 55). 98. Gen Charles F. Blood, 1868-98 (see nos. 31, 128, 334). 99. Samuel P. Wisner, 1868-71. 100. Howard C. Williams, 1868-90 (see no. 32). 101. Wm. J. Storms, 1871-76 (see no. 65). 102. George R. Williams, 1872— (see no. 40, 129, 621, 1041). 103. Joseph Esty, jr., 1873-76 (see no. 756.) 104. Elias Treman, 1877-98. 105. William W. Esty, 1877-86 (see no. 757). 106. E. Kirk Johnson, 1884-90 (see no. 590, 827). 107. Albert H. Esty, 1887-98 (see no. 404). 108. Thomas G. Miller, 1891— (see no. 44). 109. Calvin D. Stowell, 1891-1901. 110. Elmer A. Denton, 1898—. 111. Charles Hazen Blood, 1898—. 112. Charles E. Treman, 1898—. 113. Mynderse VanCleeef, 1900-03. 114. David Roe, 1903—. See cut facing page 134.

Sunday School Superintendents :—115. Daniel L. Bishop, 1827-29. 116. Isaac Carpenter, 1829-30. 117. H. S. Walbridge, 1830-31; 1841-44 (see no. 16, 917.) 118. George B. Frost, 1831-32. 119. Harley S. Lord, 1832-41 (see no. 19.) 120. David D. Spencer, 1844-46 (see nos. 623, 1011.) 121. Joseph Esty, 1846-47 (see nos. 15, 753, 755.) 122. Marcus C. Riggs, 1847-48; 1852. 123. Stephen Brewer, 1848-51. 124. Zenas L. Parker, 1852-55. 125. George McChain, 1855-76 (see nos. 21, 94.) 126. Henry S. Williams, 1876-78 (see no. 33.) 127. Rev. M. W. Stryker, 1878-79 (see nos. 9, 825.) 128. Charles F. Blood, 1879-82 (see nos. 31, 98, 334.) 129. George R. Williams (see nos. 40, 102, 621, 1041.) 130. Brainard G. Smith, 1891-93 (see no. 39.) 131. Jared T. Newman, 1893-95; 1902— (see nos. 38, 63.) 132. Robert H. Treman, 1896-1902 (see no. 42.) For these and the Lady Supts. see cut facing page 96.

Lady Superintendents :—133. Mrs. Samuel Parker, 1831-32; 1833-41 (see no. 629, 631, 876.) 134. Mrs. Sarah Miller, 1832-33. 135. Miss C. Cantine, 1841-42 (see no. 524.) 136. Mrs. Harriet Eddy, 1842-48 (see nos. 307, 912.) 137. Mrs. Joseph Robbins, 1848-51. 138. Mrs. E. S. Esty, 1851-54 (see no. 762.) 139. Miss Prudence Hungerford, 1854-66 (see no. 869.) 140. Mrs. Lucy Dunning, 1866-69 (see no. 907.) 141. Mrs. Samuel J. Parker, 1869-75. 142. Mrs. S. H. Peck, 1875-77 (see no. 994.) 143. Mrs. George D. Beers, 1877-79 (see no. 442.)

The Maternal Association :—144. Mrs. Ansel St. John, copied photo. 145. Mrs. Moria Higgins, copied photo. 146. Mrs. Harley Lord, copied photo.

The Pastors' Wives :—147. Mrs. T. D. Hunt, presented by her son, James R. Hunt, Ottawa, Ill. 148. Mrs. David Torrey, presented by her son, Mr. James Torrey, Scranton, Pa. (see no. 922.)

The Architects :—149. Ira Tillotson, copied photo (see no. 622.) 150. James Renwick, second edifice, print. 151. J. Cleveland Cady, present edifice, photo.

Miscellaneous Pictures :—152. Portrait of Rev. Wm. Wisner, D.D., painted about 1836 or '37 by Noah Kellog, then living in Ithaca; Dr. Wisner considered it a good portrait of himself; he presented it to Mr. J. B. Williams in 1849; presented to the Church by Mrs. J. B. Williams in 1904 (see nos. 2, 153, 536, 537, 908.) 153. Rev. Wm. Wisner, D.D., framed photo., presented by Mrs. C. B. Wood (see nos. 2, 152, 536, 537, 908.) 154. Rev. S. Mills Day, photo. (see page 63, no. 10.) 155. Thomas Williams, sexton, 1904. 156. The Meeting House, 1816-53, drawing made by Mr. John T. Parson. 157. Interior of Meeting House, and 157. The Session House, 1832-63, two drawings made by Miss Mary E. Humphrey. 159. Photo. of old Session House, since 1868 used as a blacksmith shop in S. Cayuga street. 160. Exterior of

second edifice from southwest, 1899. 161. Interior of same, 1899. 162. The second edifice. 163. Interior of same from gallery, photo. 164. Photo. of interior of Chapel; Christmas manger for Sunday School festival, 1898. 165. Photo. of second edifice and Chapel, 1899.

CHARTS, DOCUMENTS AND BOOKS OWNED BY THE CHURCH.

166. List of Sunday School Superintendents, 1826-1904. Chart. 167. Average attendance of Sunday School, 1826-1904. Chart. 168. Membership of the Church, 1804-1904. Chart. 169. Constitutions of United States and Presbyterian Church; Their analogy. Placard. 170. "American Revolution a Presbyterian measure." Quotation from Bancroft the Historian. Placard. 171. Original subscription to build the Meeting House, 1816. Ms. mounted. 172. Agreement of original purchasers of Public Square, 1815. Ms. mounted. 173. Public Square property. Chart of lots, showing property of the First Presbyterian Church, Cayuga, Buffalo and Mill streets. 174. Payments made on the Public Square purchase, 1816. Three mss. mounted. 175. Payments made on the Public Square purchase: second installment, 1816. Two mss. mounted. 176. Statement of account with Simeon DeWitt. Lots forming DeWitt Park, 1818. Ms. mounted. 177. Note and receipt for the "Gospill Lot", 1822. Two mss. mounted. 178. Account. To Cap't John Denton for levelling Public Square, 1817. Mss. mounted, seven sheets. 179. Minutes of "meeting of the inhabitants of the South Presbyterian society", 1816. Ms. mounted. 180. Meeting house subscription, 1816. South Hill subscribers. Ms. mounted. 181. Meeting house subscription, 1816. West Hill subscribers. Ms. mounted. 182. Meeting house subscription, 1816. East Hill subscribers. Ms. mounted. 183. Agreement between Trustees and building committee, 1816. Ms. mounted. 184. Building committee's account, 1816. Ms. 185. Report of building committee, 1816. Ms. mounted, 2 pp., 1817. 186. Statement of accounts by building committee, 1816. Ms. mounted. 187. Statement of building committee covering payments made to original purchasers of Public Square, 1818. Ms. mounted. 188. Contract and specifications for first edifice, 1816. Mss. mounted, six sheets. 189. Contract for timber for columns and stone for piers. \$150. 1816. Broadside mounted. 190. Notes for subscription turned over to Tillotson in payment of building. Ms. 1816. Mounted. 193. Promisory notes covering subscriptions towards first edifice, 1816. Three broadsides mounted. 194. List of Meeting House notes, 1816. Ms. mounted. 195. Certificates issued to highest bidders for pews, 1816. Broadside, mounted. 196. Record of sale of pews, first edifice, 1816. Mss. mounted. 197. Record of owners of pews in first edifice, 1816. Ms. mounted. 198. Blank form of pew deed, 1818. Printed 8° pp. 4. 199. Old pew deeds, 1818. (A number of copies.) Broadside mounted. 200. Vote of thanks to Ira Tillotson, builder of first edifice, 1817. Three mss. mounted. 201. Contract and bill for first bell, cast by H. Hanks of Auburn, 1820. Mss. four sheets, mounted. 202. Subscription for second bell, 1858. Bill for bell. Two mss. mounted. 203. Old subscription paper, 1819-20. Ms. mounted. 204. Subscription to liquidate accumulated debt. Undated. Ms. mounted. 205. Subscription to liquidate debt. Undated. Ms. mounted. 206. Receipts given by Church Treasurer to collector of Dr. Wisner's salary, first year, 1816. Four mss. mounted. 207. Statement of Account with Dr. Wisner, 1816-1817. 208. Same for 1818-1819. Ms. mounted. 209. Subscription to pay balance of Dr. Wisner's salary, 1818-1819. Ms. mounted. 210. Subscriptions toward salary of Dr. Wisner, 1821. Ms. mounted. 211. Same, 1821. (Duplicate). Ms. mounted. 212. Subscription to Dr. Wisner, with resolution, 1822. Ms. mounted. 213. Same, 1822. (Duplicate). Ms. mounted. 214. Receipts from Dr. Wisner for subscriptions to salary, 1821-23. Four mss. mounted. 215. Action of congregational meeting on resignation of Dr. Wisner, 1831. Ms. mounted. 216. Notices, "will not pay more" towards Dr. Wisner's salary, 1843-45. 217. Minutes of congregational meeting to raise \$400 for Dr. Wisner, to pay for moving Pastor, 1850. Ms. mounted. 218. Action of congregational meeting regarding call of Rev. W. Page, 1831. Ms. mounted. 219. Call to Rev. W. Page, 1831. Ms. mounted. 220. Report of committee who presented call to Rev. W. Page, 1832. Ms. mounted. 221. Letter from Rev. W. Page to congregation: "Do you wish me to

stay?" 1832. Ms. mounted. 222. Action regarding Rev. W. Page, stated supply, 1832. Ms. mounted. 223. Letter from Dr. Wisner to unconverted members of Congregation, 1822. Broad-side mounted. 224. Articles of faith and Dr. Wisner's narrative of revival. No date. Pamphlet pp. 7. 225. A narrative of the revival of religion in Ithaca. W. Wisner. No date. Four leaves mounted. 226. Covenant. Articles of faith. 16° pp. 4, Ithaca, 1840. Mounted. 227. Child's Paper, Oct., 1862. Used in S. S. 228. Receipt for first Missionary Offering known, 1821. Receipt for Foreign Missions, 1824. Receipt for African Colony, 1820. Three mss. mounted. 229. Offerings, 1827. Tract society, 1830. Two mss. mounted. 230. Receipt from Western Education Society, \$83.87, 1829. Ms. mounted. 231. Fourth of July offering—American Colonization Society; order to pay pulpit supply, 1823-1830. Three mss. mounted. 232. Receipt books, 1829-1831. Mss. 5 pp. 233. Plans and specifications, contracts, bills, receipts and other data pertaining to building of present edifice, not separately displayed at this time.

Various old bills, mounted, as follows:—234. Wood; candles; rosin; advertising; 1818-1822. Four mss. 235. Wood; cleaning Meeting House; use of building, 1821-1827. Three mss. 236. Account for cleaning church, mss., 1821. 237. Candles; wood; two mss., 1827. 238. Contribution plates, 1822; piers under stove; wood, 1826, 1830. Four mss. 239. Blank books; candle sticks; wood, 1824, 1827. Three mss. 240. Care of church, 1826, 1827. Three mss. 241. Accounts with N. Blanchard, sexton, 1829. Mss. 242. Accounts with S. Higgins, sexton, 1829-31. Four mss. 243. Ash pail; chimney; sexton, 1827. 3 mss. 244. Order for sacramental furniture, 1827. Commissioner's Fund. Chest. Three mss. 245. Sacramental furniture; 1827-30. Two mss. 246. Trimmings for pulpit; for collecting salary, 1843. Three mss. 247. Fixtures in second edifice; pulpit chairs; freight, 1855. Three mss. 248. Front door key of old Presbyterian church, 1816. Presented to the Church by Mr. Horace Mack. 249. Conch Shell. From Dr. Wisner's home. Donated to the Church by Miss Jane Hardy. 250. Parker Tablet in marble, on wall of south vestibule. 251. Large card with printed story of "The Wise Men from the West." 252. Chart of Whitman's midwinter ride from Oregon, 1842-3, 3,000 miles. 253. Chart of Whitman's return course, 1843. 254. Territory saved to the United States by Whitman's ride, 271,000 sq. miles. Chart. 255. Territory indirectly saved to the United States by Whitman's ride. Chart. 256. Whitman-Parker-Oregon-Ithaca. Chart. 257. Certificate showing Mr. Samuel Allis is Assistant Missionary to the Indians. (April 21st, 1834.) 258. Brief Rules for Holy Living, prepared by Rev. Dr. Wisner, 1828. Framed broadside, printed on satin. 259. The Lord's Prayer. Engraving. 260. Minutes of Church meeting on completing session house, etc., 1832. Ms. mounted. 261. Minutes of congregational meeting, 1842. Ms. mounted. 262. First resolutions toward a new edifice, 1851. Ms. mounted. 263. Resolution to build second edifice. No date. Ms. mounted. 264. Contract and specifications for second edifice, 1853. Mss. mounted. 265. Agreement regarding pews, 1855. Ms. mounted. 266. Release of pew rights in second edifice. Authorization of rental and auction. Ms. Mounted. 267. Subscription to Church organ, 1862. Ms. mounted. 268. Bill for organ, 1862. Ms. mounted. 269. Account Book of the Clerk of Trustees, 1827-1833. 270. Names of Managers of the Female Bible Society of Ithaca, 1830-1831. 271. Constitution of the Maternal Association of Ithaca, adopted Sept. 14, 1832; also minutes of meetings. 272. Records of Ithaca Presbytery, 1839-1866. 273. The Deacon's Record Book, 1824-1904. 274. *The Missionary Herald*. Contains Account of religious meeting in Boston, 1821. Published by Samuel Armstrong. 275. Manual of the Presbyterian Church of Ithaca, 1880. 276. Roll and Directory of the Presbyterian Church of Ithaca, 1883. 277. Roll and Directory of the Presbyterian Church of Ithaca, 1887. 278. Roll and Directory of the Presbyterian Church of Ithaca, 1889. 279. Church Song for the Use of the House of God. Prepared by Dr. M. W. Stryker. Published by Biglow and Main, 1889. 280. *Laudes Domini*; a Selection of Songs, Ancient and Modern. 281. *Christian Endeavor Hymns*; by Ira D. Sankey. 282. *Junior Christian Endeavor Songs*. 283. *The Chapel Hymnal*. Published in 1902. 284. *Responsive Worship for the Bible Service*; by Milton A. Dixon. 285. *Little Pilgrim Songs*. 286. *Songs for Little Folks*; by Mrs. W. F. Crafts and Miss Jennie B. Merrill.

287. Little Branches; Collection of Songs for Primary Department; by Chas. H. Gabriel. 288. The Covenant of Grace and its Seal. Sermon by Rev. Wm. Wisner, D.D., 1839. Pamphlet. 289. The Line of Demarcation between the Secular and Spiritual Kingdoms; by Dr. Wisner. Printed in Ithaca, 1844. Pamphlet. 290. Nations Amenable to God, A Fast Day Sermon; by Rev. Wm. Wisner, D.D. Printed in 1841, by D. D. Spencer. Pamphlet. 291. Reason and Faith; by Rev. A. S. Fiske, D.D. Pub. by The Neale Co., Washington, D. C., 1900. 292. Ruth, an Idyl of the Olden Time; by Rev. A. S. Fiske, D.D. 293. Presented to Church by Rev. Dr. Fiske: Lecture on the Reformation, by Rev. William Wisner. Pamphlet. 294. Sermon by Rev. William C. Wisner. Pamphlet. 295. Several sermons of Rev. William Wisner in mss. 296. Short Biographical Sketch of Rev. William Wisner, D.D. 297. Mrs. Nathan Herrick. Member of Maternal Association. Copied photo. (See no. 449.) 298. Mrs. Ann VanHoesen. Member of Maternal Association. Copied photo. (see no. 1033.)

Loaned by Miss Susan Ackley.—Photos: 299. Mrs. Julius Ackley. 300. Mary Ackley, daughter of Mrs. Julius M. Ackley. 301. Cornelia Ackley, daughter of Mrs. Julius Ackley. 302. Mrs. Julius M. Ackley, daughter-in-law of Mrs. Julius Ackley. 303. Mrs. Mary Wells, daguerreotype. 304. Harriet Wells, ambrotype. Photos: 305. Rev. William N. McHarg. (See No. 5.) 306. Rev. David Torrey, D.D. (See No. 7.) 307. Mrs. Harriet Eddy. (See Nos. 136, 912.) 308. Dr. Sibley. 309. Mary Higgins. 310. Mrs. William P. Luce, wife of Deacon Luce. 311. Mrs. Keziah Williams, wife of T. S. Williams, mother of Miss Harriet Williams. 312. Teacher's Companion. Set of rules used in Sunday School during 50's. 313. Sabbath School Cards used about 1860. 314. The Bible Catechism. 315. Psalmista or Choir Melodies. Published in 1851. 316. Carmina Sacra. Published in Boston in 1843. 317. Psalmist. 1844. Published by Thos. Hastings and Wm. B. Bradbury. 318. Psalms and Hymns of Isaac Watts, with Select Hymns from other Authors, and Directions for Musical Expression, by Samuel Worcester, D.D. Published in Boston.

Loaned by Mrs. Henry Angell.—Photos: 319. Mrs. A. B. Dana, mother of Mrs. Angell. 320. A. B. Dana, father of Mrs. A. 321. Mrs. Abigail Bruyn, grandmother of Mrs. A. 322. View of Ithaca from South Hill. 323. View of Ithaca from West Hill. 324. View of Ithaca from East Hill. (Three colored lithographs.)

Loaned by Mrs. Julia Atwater.—Photos: 325. William R. Collins, Trustee. (See Nos. 71, 532.) 326. Lucy R. Collins, wife of W. R. C. 327. William Collins, son of W. R. C. 328. Eliza Collins, daughter of W. R. C.

Loaned by Miss Laura Atwood.—Photos: 329. Mrs. E. S. Atwood, mother of Miss Laura Atwood. 330. Charles E. Atwood, M.D., son of Mrs. E. S. Atwood. 331. Fred L. Kortright. 332. Mrs. Fred L. Kortright, S.S. teacher, and Secretary of the Missionary Society.

Loaned by Mrs. C. F. Blood.—333. Elder Charles F. Blood, oil painting. 334. Elder Charles F. Blood, photo. (see nos. 36, 98, 128.) Photos: 335. Dixon C. Hazen (Elder), father of Mrs. B. 336. D. C. Hazen, Deacon, large photo. (see nos. 18, 48, 76.) 337. Mrs. Dixon C. Hazen, mother of Mrs. B. 338. Rev. Hervey C. Hazen, Missionary to India. 339. Hervey C. Hazen (see p. 63, no. 13.) 340. John C. Hazen, brother of Mrs. B. 341. Celina T. Hazen (Knapp), wife of Rev. N. B. Knapp, sister of Mrs. B. (see p. 63, no. 12.) 342. Allen B. Hazen. 343. Mrs. Allen B. Hazen. 344. Miranda Hazen King, cousin of Mrs. B. 345. Mrs. Indianna Blood Corning, sister of Elder Blood. 346. Mrs. T. C. Thompson, sister of Elder B. 347. Mrs. Frances Hazen Hill, cousin of Mrs. B. 348. J. A. Hazen Kellogg, cousin of Mrs. B. 349. Mrs. Mary Corning Salmon, niece of Mrs. B. 350. Mrs. Mary Willard, niece of Elder B. 351. Mrs. Harriet Thompson Noyes, niece of Elder B. 352. W. P. Luce, Deacon (see nos. 29, 47.) 353. Mrs. W. P. Luce. 354. Mrs. E. P. Luce, daughter-in-law of Deacon L. 355. Harriet Spencer, sister-in-law of Mrs. Charles Spencer. 356. The Easy Instructor, one of the first Hymnals used in the choir. 357. The Carmina Sacra, or Boston Collection of Church Music. Published in Boston, 1843, by J. H. Wilkins and R. B. Carter. 358. The Church Psalmist. Published in New York, 1852, by Newman & Ivison. 359. The Theological Magazine, or Synopsis of Modern Religious Sentiment on a new Plan. Vol. 2, 1797.

Loaned by Miss Elizabeth Breakey.—Photos : 360. M. R. Barnard. 361. Mrs. M. R. Barnard. 362. Edna Barnard. 363. Sarah Barnard.

Loaned by Miss Harriet Chambers.—Photos : 364. George Chambers. 365. Mrs. George Chambers. 366. Mrs. H. A. C. Chambers. 367. Abner Mabee. 368. Rachel Shepard Mabee. 369. Jacob Shepard (see nos. 12, 74, 372). 370. Rachel Shepard. 371. Mrs. E. F. Clough Lykes. 372, 373. Jacob and Mrs. Shepherd. (Mr. Shepherd was the first Elder, served 61 yrs.) Daguerreotype.

Loaned by Mrs. Julia A. Burritt.—374. Joseph Burritt, son of Mrs. B. Photo. in frame. 375. Mrs. William Wisner, daguerreotype (see nos. 539, 920). Photos : 376. Jesse Lord, uncle of Mrs. Julia Burritt. 377. Mrs. Eliza Herrick.

Loaned by F. M. Bush.—Photos : 378. Dr. Frank J. Bush, son of F. M. B. (see no. 830). 379. Mrs. Edna M. Bush, daughter-in-law of F. M. B. 380. Mrs. Hermance Whiting.

Loaned by Mrs. H. L. Clock.—Photos : 381. Isaac Barker, father of Mrs. C. 382. Mrs. Isaac Barker, mother of Mrs. C. 383. Mrs. Cora Clock Wickham, daughter of Mrs. C.

Loaned by Elder Uri Clark. 384. Birdsey Clark, 1849. Ambrotype. 385. Mrs. Birdsey Clark, mother of Elder C. Photos : 386. Mrs. Uri Clark, wife of Elder Clark. 387. Mrs. H. W. Hoyt, sister of Elder C. 388. Joseph Wilson, uncle of Elder C. 389. Mrs. Joseph Wilson. 390. David D. Wilson. 391. Mrs. Gussie Clark Browning, daughter of Elder C. 392. Mrs. G. C. Browning (see no. 935). 393. Photos. in group : Mrs. Patterson. 394. Dr. A. Patterson. 395. Mrs. Isaac Beers. 396. Miss Charlotte Patterson. 397. Margaret Breakey, sister of Miss Elizabeth Breakey. 398. Miss Susan Bessac (see no. 582). 399. Charles B. Curtiss, brother of Miss Cornelia Curtiss. 400. Charles B. Austin (see p. 64, no. 19). 401. Mrs. Miller, mother of Mrs. Wm. Leonard. Photos. in small group : 402. G. A. Alden. 403. Haines D. Cunningham. 404. Albert Esty (see no. 107). 405. Rev. M. F. Hollister. 406. Henry S. Williams (see no. 33). 407. R. B. Williams. 408. Hymns for Sunday Schools. 409. Palmer's Sabbath School Songs. Published in 1872. (Duplicate of no. 904). Steel Engraving : 410. Abraham Lincoln. Adherent of Presbyterian Church. 411. Mrs. Abraham Lincoln. 412. Robert Lincoln. 413. "Tad" Lincoln.

Loaned by Mrs. E. A. Colgrove.—Photos : 414. Mrs. Maria Bush, mother of Mrs. C. 415. Mrs. Mary Manning, grandmother of Mrs. C. 416. Alonzo Luce, son of Deacon Luce (see no. 979). 417. Mrs. Alonzo Luce. 418. Cora L. VanDine. 419. Mrs. Sarah Christiance.

Loaned by Cornell University Library.—420. Abraham Lincoln, large wood engraving (framed). 421. John McLean, Justice of U. S. Supreme Court. Print. 422. Stephen J. Field, Justice of U. S. Supreme Court. Print. 423. W. Strong, Justice of U. S. Supreme Court. Print. 424. Henry B. Brown, Justice of U. S. Supreme Court. Print (framed). 425. Joseph P. Bradley, Justice of U. S. Supreme Court. Print (framed). 426. George Shiras, jr., Justice of U. S. Supreme Court. Print (framed). 427. Abraham Lincoln, President of the United States. Engraving. Loaned by Department of Oratory. 428. Review of a Sermon, preached by Bishop Hobart, by Wm. Wisner, D.D. Printed in 1828, by D. D. Spencer, Ithaca. Pamphlet. 429. Elements of Civil Liberty ; sermon by Wm. Wisner, D.D. (duplicate of no. 1047.) 430. A Half Century Sermon, preached in the Pres. Church of Ithaca Feb. 4th. 1866 ; by Rev. Wm. Wisner, D.D. Andrus, McChain & Co., printers, Ithaca, 1866. (Duplicate of no. 798.) Pamphlet. 431. Narrative of Revival of Religion in County of Oneida. Printed in 1827. Pamphlet. 432. Incidents in the Life of a Pastor, by William Wisner, D.D. Pub. 1851 in N. Y.

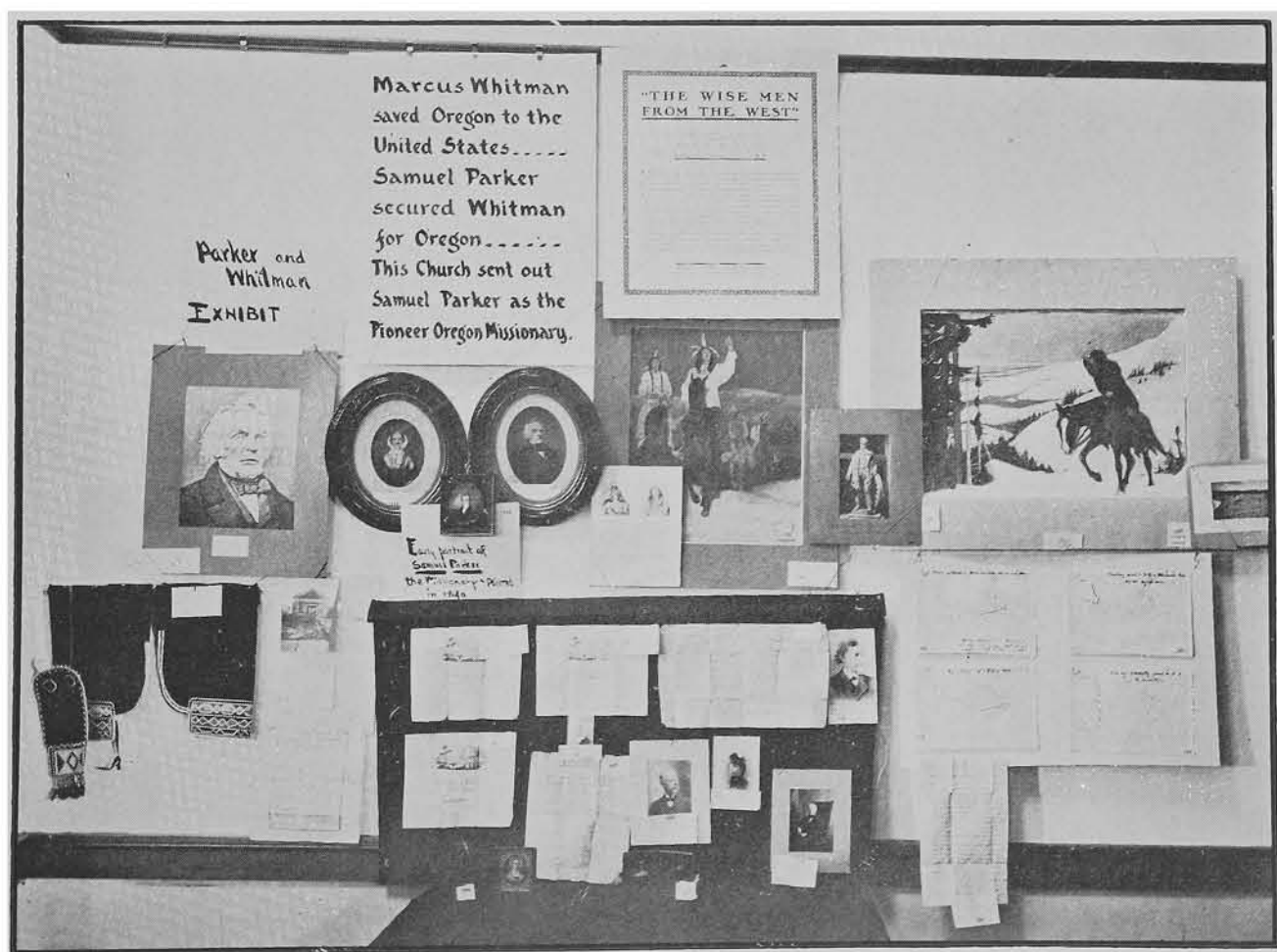
Loaned by Miss Caroline Cowles.—Photos : 433. William S. Cowles, father of Miss C. 434. Mrs. Ida Cowles Sackett. 435. Mrs. Jennie Colgrove. 436. Manual of the First Presbyterian Church, 1858. T. Dwight Hunt, pastor. (Duplicate of No. 800.)

Loaned by Mrs. James Dick.—Photos : 437. John Parrett, father of Mrs. D. 438. Mrs. John Parrett, mother of Mrs. D. 439. Elizabeth Green. 440. Mrs. Lizzie Warren.

Loaned by Mrs. D. F. Finch.—441. George D. Beers, Elder, 1869-1880 (see no. 25, 92). Father of Mrs. F. 442. Mrs. George D. Beers, mother of Mrs. F. (see no. 143). Crayon por-



PART OF CENTENNIAL EXHIBIT



PARKER-WHITMAN-OREGON EXHIBIT

traits, framed. Photos.: 443. Mrs. Sarah Bates, with Mrs. Charlotte Beers. 444. Mrs. Sally Bates. 445. Mrs. Betsey Beers, mother of Miss Nancy Beers. 446. John Beers, nephew of Miss Nancy Beers. 447. Lucy Beers, niece of Miss Nancy Beers. 448. Mrs. Daniel Bates, and sister, Mrs. Herrick, daguerreotype. 449. Mrs. N. Herrick, with Mrs. Daniel Bates, daguerreotype (see no. 299). 450. Charlotte Beers, sister of Miss Nancy Beers, daguerreotype. 451. Sarah Torrey Wells, daughter of Dr. David Torrey. 452. Col. A. E. Mather. 453. Rev. James Lewis (see page 64, no. 18). 454. Ossian Howard. 455. Mrs. Lucy Howard; father and mother of Dr. L. O. Howard. 456. Albuquerque Indian Training School. Certificate dated Jan. 13, 1886. 457. The Past and Present of the Sandwich Islands, being a series of lectures to the First Cong. Church, San Francisco; by T. D. Hunt, Pastor, 1853. 458. Musical Monitor or New York Collection of Church Musick; with Introduction to the Science of Musick, by William J. Edson. Together with a Choice Collection of Hymns, Tunes, Set Pieces and Anthems, harmonized for two, three and four voices; by Ephraim Reed. Printed at Ithaca by Mack and Andrus, 1827. 459. The Western Museum and Belles Lettres Repository. Announcing anniversary of the Tompkins Co. Bible and Sunday School Society at the Presbyterian Meeting House, June, 1827.

Loaned by Rev. J. F. Fitschen, jr.—Moderators of the Presbyterian General Assembly:—Photos. in group: 460. J. F. Bachus, D.D. 461. J. T. Smith, D.D. 462. Howard Crosby, D.D. 463. F. R. Craven, D.D. 464. Henry J. VanDyke, Sr., D.D. 465. W. M. Paxton, D.D. 466. Henry Darling, D.D. 467. F. L. Patton, D.D. 468. E. D. Morris, D.D. 469. Herrick Johnson, D.D. 470. D. C. Marquis, D.D. 471. W. C. Roberts, D.D. 472. C. L. Thompson, D.D. 473. W. E. Moore, D.D. 474. John Knox. Scottish Reformer. Photo. (framed). Prints: 475. George Whitefield, Preacher. 476. George W. Cable, Author. 477. Benjamin Harrison, Pres. U. S. Auburn Theological Seminary:—Photos. and Prints on card: 478. The old Building. 479. Dodge Library. 480. Morgan Hall. 481. Willard Chapel. 482. Welch Memorial Building. 483. Journal of an Exploring Tour beyond the Rocky Mts., performed in the years 1835-1836-1837. Written by Rev. Samuel Parker. Printed in 1838 in Ithaca. 484. The Dead in Christ, by J. W. McCullough, M. A. Pub. in 1845, by Joseph Robinson, Baltimore. 485. Addresses on Hamilton, Lincoln and others, by Rev. Dr. M. W. Stryker. Pub. in 1896.

Loaned by Elder E. P. Gilbert.—Photos.: 486. Mrs. Almira L. Gilbert, wife of Elder G. 487. Professor George L. White, brother-in-law of Elder G. Organizer of the first Fiske Jubilee Singers. 488. Mrs. George L. White, sister of Elder G. Prints: 489. Brig. Gen. James S. Wadsworth. 490. Commodore Andrew H. Foote. 491. Colonel Edward E. Baker.

Loaned by Miss Mary Fowler.—Photos.: 492. Charles Fowler. 493. Mrs. Mary E. Griswold Goddard. 494. Isaac P. Smith (see page 64, no. 21).

Loaned by Miss Jean L. Halsey.—Photos.: 495. Mrs. Emma Halsey Sayles, wife of Dr. Henry Sayles (see no. 525). 496. Luther Geer, Trustee, 1820-23; Member Building Committee Meeting House, 1816 (see no. 72). 497. View of organ and choir of second church, March 25, 1894. 498. Hymns of Praise with Tunes. 499. Gospel Hymns No. 5, by Ira D. Sankey. 500. Gospel Hymns Consolidated. Nos. 1, 2, 3, and 4. 501. A Selection of Spiritual Songs, with music for use in Social Meetings, arranged by Chas. S. Robinson. Pub. by the Century Co. New York. 502. The Church Hymn Book, with Tunes, for the Worship of God. Pub. in 1878. 503. The Allelulia. Prepared by Dr. Stryker and Hubert P. Main. 504. The New Allelulia. Prepared by Dr. Stryker and Hubert P. Main. 505. Christian Chorals for the Chapel and the Fireside, by Melancthon W. Stryker, D.D. Published by Biglow & Main, 1885. 506. Hymns and Verses. Translated and Original, by Dr. Stryker. Pub. in 1883. 507. The Song of Miriam and other Hymns and Verses, by Dr. Stryker. Pub. in 1888.

Loaned by Miss Louise Halsey and Mrs. Granger.—Photos.: 508. Benjamin S. Halsey. Elder (see no. 26). 509. Mrs. Benjamin S. Halsey. 510. Clinton Halsey, son of B. S. H. 511. Tappan Halsey, son of B. S. H. (see no. 894). 512. George E. Halsey, son of B. S. H. 513. William D. Halsey, son of B. S. H. 514. Mrs. Louise Seymour Halsey, wife of W. D. Halsey. Framed photo. 515. Maynard Granger.

Loaned by Mrs. Henry Halsey.—Photos : 516. Mr. Henry Halsey. 517. Miss Mary H. Halsey. (Photo. in case.) 518. Miss Marguerite Miller. Portrait (framed). 519. Rev. Theodore F. White, D.D. (see nos. 8, 713). 520. Mrs. T. F. White, with son, Samuel L.

Loaned by Miss Jane L. Hardy.—Photos : 521. Charles E. Hardy. (Framed photo.) 522. Mrs. Charles E. Hardy. 523. Louise Hardy. (Father, mother and sister of Miss J. L. Hardy and Mrs. J. B. Williams.) 524. Christina Cantine (see no. 135). 525. Mrs. Henry Sayles, wife of Dr. Henry Sayles (see no. 495). 526. Henry Hibbard, grandfather of Mr. H. A. St. John. 527. A. B. C. Dickinson, brother of Miss K. L. Dickinson, Takoma Park, D. C. 528. *Spiritual Songs for Social Worship*. Pub. in Utica, William Williams. Pub. in New York by N. & J. White, 1833. 529. *Watts and Select Hymns*. Pub. 1836, by Crocker & Brewster, Boston ; Leavitt, Lord & Co., New York. 530. *Church Psalmist with Supplement*. Pub. in 1847.

Loaned by Mrs. Blair Hazen.—Photos : 531. Mrs. Downing. 532. William R. Collins (see nos. 71, 325). 533. Mrs. Ira Tillotson. 534. Edgar Morgan (student). 535. *The Musical Monitor*. Pub. by Mack and Andrus, 1831.

Loaned by Mrs. Mary L. Hill.—Photos : 536. Rev. William Wisner, D.D. (see nos. 2, 152, 153, 908). 537. Rev. William Wisner, D.D. 538. Mrs. William Wisner. 539. Mrs. William Wisner, framed photo (see nos. 375, 920). 540. Elizabeth Wisner, daughter of Rev. W. W. 541. John Wisner, son of W. W. 542. Julia Wisner McChain, daughter of Rev. W. W. 543. Eliza Wisner Holmes, granddaughter of Dr. W. (see p. 64, no. 16). 544. B. F. Carpenter, brother of Mrs. W. 545. Mary Lawrence, niece of Mrs. W. 546. Mrs. William C. Wisner. 547. Phila Sackett.

Loaned by A. B. Hillick.—Photos : 548. Mrs. Clara Bryan Hillick, wife of Mr. H. 549. Edward J. Bryan, brother of Mrs. H. 550. Mrs. Temperance Hillick, great-aunt of Mr. H.

Loaned by Miss Ellen Hixson.—Photos : 551. Mrs. Foster Hixson, mother of Miss H. 552. Alice Hixson Griswold, daughter of Mrs. Foster H. 553. Mrs. Joseph Hixson.

Loaned by Mrs. Geo. H. Hopkins.—Photos : 554. Thomas Hopkins, father of Geo. Hopkins. 555. Mrs. Thomas Hopkins, mother of Geo. H. 556. Mrs. Mary Hopkins Chapin, daughter of George H. 557. Mrs. Don A. Hopkins, daughter-in-law of Geo. H. 558. W. D. Hopkins, son of Geo. H. 559. William T. Hopkins, Deacon (see no. 53). 560. Mrs. W. T. Hopkins.

Loaned by Miss Ida Horton.—Photos : Henry B. Horton. 562. Mrs. H. B. Horton. 563. Mrs. Mary J. Hazen Downing.

Loaned by Miss Mary Humphrey.—564. Charles Humphrey, oil portrait. 565. Mrs. Charles Humphrey, ivory miniature. (Father and mother of William R. Humphrey.) Photos : 566. Charles Humphrey. 567. Mr. William R. Humphrey (see no. 85.) 568. Mrs. William Humphrey. 569. Mrs. Katharine Humphrey Hunt. 570. George S. Humphrey. 571. Mrs. George S. Humphrey. 572. Mary Crittenden (Mrs. Seabring.) 573. *Key of the First Church*. 574. *Church Psalmist*. Published in 1849. 575. *Songs for Social and Public Worship*. Compiled by Rev. E. N. Kirk, D.D., 1864.

Loaned by Mrs. W. D. Ireland.—Photos : 576. Mrs. Mable Ireland Ford, daughter of W. D. I. 577. Mrs. Jane Brush Turner, wife of Rev. E. B. T., and cousin of Mrs. I., taught in Ithaca Academy. 578. Edwin B. Turner, member of "Andover Band" of Home Missionaries to Iowa. 579. Mrs. Emma Sherwood Chester, daughter of Deacon Sherwood. 580. F. D. Chester, son-in-law of Deacon S. 581. Katherine Bessac. 582. Susan Bessac (see no. 398.)

Loaned by Mrs. E. K. Johnson.—Photos : 583. Anson Spencer (see no. 83.) 584. Mrs. Anson Spencer. (Father and mother of Miss Carrie Spencer and Mrs. E. K. Johnson.) Photos. in group : 585. B. L. Johnson. 586. Mary L. Johnson. 587. Martha B. Johnson. Photos. in group : 588. Mrs. B. L. Johnson. 589. Harlan P. Johnson. 590. E. Kirk Johnson (see nos. 106, 827.) 591. D. N. Johnson.

Loaned by H. P. Johnson.—Photos.: 592. Mrs. B. L. Johnson, mother of H. P. J. 593. Mary E. Johnson, daughter of Mr. B. L. J. 594. Mrs. M. Johnson Judson. 595. Clementine Spencer, daughter of Mrs. Charles Spencer. 596, 597. George E. Halsey and wife. 598. Alexander Murdoch, uncle of H. R. J. (see no. 657.) (In group of four generations.) 599. Sarah L. Judd. 600. Maria Judd Eddy. (Daughters of Deacon Judd.) 601. Charles F. Mills, grandson of Mrs. Temperance Hillick.

Loaned by Professor D. C. Lee.—Prints: 602. Wm. E. Dodge, philanthropist. 603. Jonathan Edwards. 604. Andrew Jackson, President of the U. S. 605. Adlai E. Stevenson, Vice-President of the U. S. 606. Garret A. Hobart, Vice-President of the U. S. 607. Abigail Adams, wife of John Quincy Adams. 608. Lewis Cass, U. S. Senator. 609. Samuel Houston, U. S. Senator. 610. Henry Clay, U. S. Senator. 611. Thomas A. Hendricks, U. S. Senator. 612. John Hay, Secretary of State. 613. John Wanamaker, Postmaster General. 614. John W. Griggs, Governor of New Jersey. 615. William J. Bryan. 616. Daniel Webster, American statesman. Print, framed. 617. Thomas H. Benton, U. S. Senator. Steel engraving. 618. Charles Dudley Warner. Print from photo. 619. General Stewart L. Woodford, member of Pres. Church in N. Y. City. Print, framed. 620. Whitman's Home at Wailatpu, Oregon. 621. George R. Williams, with sister Louise (see nos. 40, 102, 129, 1041.) Daguerreotype. Loaned by Mrs. Duncan C. Lee.

Loaned by Horace Mack, President Ithaca Historical Society.—Photos.: 622. Ira Tillotson. Builder of original edifice (see no. 149). 623. David D. Spencer. S. S. Supt. 1844-1846. (see no. 120, 1011). 624, 625. Col. Ebenezer Thayer, with Mrs. Thayer. Framed photo. First couple married by a minister in Ithaca (see footnote, p. 72), 626. Ithaca Journal and General Advertiser, March 2nd, 1842. Pub. by Wells & Selkreg.

Loaned by Mrs. Helen W. Mack.—627. Early Portrait of Rev. Samuel Parker, painted on wood in 1840. 628. Rev. Samuel Parker. Photo. taken in 1861 (see no. 684, 792). 629. Mrs. Samuel Parker. Framed photo. (see no. 133, 876). 630. Rev. Samuel Parker. Framed photo. 631. Jerusha Lord Parker, wife of the Pioneer Missionary. Painting on ivory, 1840. 632. Mrs. J. P. Van Kirk, daughter of Rev. Samuel Parker. Ivory miniature. 633. Photos.: Mrs. Jerusha Whaley VanKirk, daughter of Rev. Samuel Parker. 634. George H. Whaley, M.D., grandson of Samuel Parker. 635. Mrs. Leila Whaley Thomson, grand-daughter of Samuel Parker. 636. Samuel Parker, M.D., and 637. Henry Webster Parker, D.D., sons of the Missionary. 638. Certificate issued to Samuel Parker as Missionary to the Indians. 639. Certificate showing that Rev. Samuel Parker is constituted an Honorary member of A. B. C. F. M. 640. Letter of Instruction to Rev. Samuel Parker, Missionary, Sept. 1st, 1811. 641. Letter certifying that Rev. Samuel Parker was appointed Agent of Auburn Theological Seminary, August 6th, 1831. Articles obtained by Samuel Parker: 642. Small Indian basket, brought from Oregon. 643. Indian basket work. 644. Indian bead-work bag. 645. Leggings made by daughter of Indian Chief, sent to daughter of Samuel Parker. 646. Shell, brought from mouth of Columbia River. 647. Fish-hooks, brought from Sandwich Islands. 648. Order of Exercises at Dedication of Seamen's Chapel at Honolulu, Sandwich Islands, Nov. 28th, 1833. 649. Hawaiian Missionary Hymn, printed in the original. 650. Shipping list at Honolulu, Oct. 12, 1835. Pamphlet.

Loaned by Mrs. Levi J. Newman.—Photos.: 651. Mrs. Sarah Korts, mother of Mrs. L. J. Newman. 652. Ernest A. Newman, son of Mrs. L. J. Newman.

Loaned by Elder Jared T. Newman.—Photos.: 653. Isaac H. Newman, father of Elder N. 654. Ellen A. Newman, sister of Elder N. 655. Rev. Alfred T. Vail (see p. 64, no. 22).

Loaned by Elder T. G. Miller.—Photos.: 656. Mrs. Ann Miller, mother of Mr. T. G. Miller. 657. Alexander Murdoch (see no. 598). 658. Mrs. Alexander Murdoch, aunt of Mr. H. P. Johnson. 659. William Miller, son of John Miller. 660. Mrs. Olivia Miller Jones, daughter of John Miller. 661. Mrs. Alice E. Tallmadge, cousin of Mrs. T. G. M. 662. Rev. W. H. Tallmadge (see p. 64, no. 20). 663. Rev. Peter McDonald (see p. 64, no. 23). 664. Rev. A. E. Dunham, (see p. 64, no. 26). 665. Mrs. H. H. Webster.

Loaned by Mrs. F. Partenheimer.—Photos : 666. Tobias P. Conover, father of Mrs. P. 667. Mrs. T. P. Conover, mother of Mrs. P. 668. Charles Conover, brother of Mrs. P. 669. Margaret A. Conover. 670. F. A. Partenheimer, son of Mrs. P. (See no. 832.)

Loaned by Lewis C. Perry.—Photos : 671. Mrs. Mary A., mother of L. C. P. 672. W. S. Perry, brother of L. C. P. 673. Mrs. William S. Perry. 674. Thomas C. Perry, brother of L. C. P. 675. Mrs. Thomas C. Perry.

Loaned by The Presbyterian Historical Society, Philadelphia, Pa.—Four large water color designs of : 676. Seal of General Assembly of Presbyterian Church. 677. Seal of Board of Home Missions. 678. New Seal of Board of Foreign Missions. 679. Seal of Woman's Board of Foreign Missions. 680. First Church of Philadelphia. Oldest Presbyterian Church in America. Print. 681. Painting of "The Wise Men"—Indians riding in search of "White Man's Book." 682 and 683. Two of the Nez Percés Chiefs who came to St. Louis for the "White Man's Bible." Prints from paintings by Catlin. 684. Rev. Samuel Parker, Pioneer Missionary. Enlarged print of photo (see nos. 627, 628, 630, 792). 685. "The ride that saved Oregon to the United States." By Miss Mary E. Bonsall. Painting. 686. Marcus Whitman. Calder's statue on Witherspoon building, Philadelphia. Photo. 687. Gilbert Charles Stuart. Artist. Large print. 688. James K. Polk, President of the United States. Lithograph. 689. Thomas H. Benton, United States Senator, 1821-51. Steel engraving. 690. Gen. Franklin Pierce, President of the United States. Large print. 691. Grover Cleveland, President of the United States. Steel engraving. 692. Rev. J. R. Miller, Christian Commission Field Worker, Civil War. Large framed water color painting. 693. Zachariah Chandler, Secretary of the Interior, 1875-7. Print. 694. James G. Blaine, Secretary of State, 1881, 1889-92. Steel engraving. 695. Robert T. Lincoln, United States Minister to England, 1889-93. Steel engraving. 696. "Stonewall" Jackson, Lieutenant-General in Civil War. Photo taken from life. 697. Elias McCurdy, D.D., Pioneer in Temperance Reform. Print enlarged from photo. 698. John Brown, Abolitionist. Print enlarged from photo. 699. Home of John Brown at North Elba. Photo. 700. Gerrit Smith, Philanthropist and anti-Slavery Leader. Print. 701. Battle of King's Mountain. All Colonels said to be Presbyterian Elders. Engraving. 702. General Daniel Morgan. Print. 703. Flora McDonald, noted Scotch Woman. Engraving. 704. Flora McDonald and her husband on the way to Church in North Carolina. Oil painting.

Loaned by Mrs. George Rankin.—Photos.: 705. Mrs. George Rankin, sr., mother of G. R. 706. Leonard Atwater. 707. Mrs. Leonard Atwater (father and mother of Mrs. R.). 708. Mrs. Jennie Atwater Norton, ambrotype. 709. Rev. David Torrey, Pastor, 1860-64 (see no. 7, 306). Framed photo. 710. Home of Dr. Wisner and Dr. White. Site of Cornell Infirmary. 711. Dr. G. W. Holmes, Missionary to Persia. 712. Eliza Wisner Holmes (see p. 64, no. 16).

Loaned by Miss Fannie Rankin.—Photos.: 713. Rev. T. F. White, D.D. (see nos. 8, 519.) 714. Mrs. T. F. White. 715. Sarah Elizabeth Rankin, daughter of Elder George Rankin. 716. Miss Minnie Fleming.

Loaned by Miss Ada Stoddard.—717. Armory Fort Schuyler, mother of Jas. V. R. Schuyler and others, daguerreotype. Photos.: 718. Jas. Van Rensselaer Schuyler, father of Anna Schuyler Stoddard. 719. George W. Schuyler. 720. Mrs. Edward Stoddard (Anna Schuyler), mother of Ada and Schuyler Stoddard. 721. Mrs. Sylvia Whiton, wife of Elder George Whiton, mother of Miss Cynthia and Miss Kate Whiton. 722. Mrs. Anna Greenley, daughter of Judge Walbridge. 723. Mrs. Louise Shepard Morris. 724. Eloise Maynard. 725. Myra Hutchinson. 726. Isaac N. Cook, Cornell University. 727. Mrs. Grace Williams Jeffries (see p. 65, no. 30.) 728. Rev. D. W. Bigelow, of Utica, N. Y. (taught in Ithaca Academy.) 729. Mrs. Jessie Harris Ellis, daughter of Samuel Harris, mother of Mrs. W. A. Ross. 730. Mrs. D. B. Stewart, mother of Senator E. C. Stewart. 731. Mrs. Kate Campbell Ostrom, daughter of Mrs. Henry Bool.

Loaned by Mrs. Samuel Stoddard.—Photos.: 732. Silas Hutchinson, jr. 733. Mrs. Silas Hutchinson, jr. (father and mother of Mrs. S.) 734. Mrs. James Kimball, cousin of Mrs. S. 735. Clara Hutchinson, niece of Mrs. S. 736. Rev. W. C. Wisner, D.D., son of Dr. Wm. Wisner, print, (see p. 62, no. 3.)

Loaned by Miss Louise E. Storms.—Photos.: 737. Thomas Storms. 738. Mrs. Thomas Storms (father and mother of Deacon Storms.) 739. Miss Malvina Higgins (see p. 63, no. 9.) 740. Malvina Higgins in chair. 741. "Auntie" White, Old Ladies' Home. 742. Capt. Edward Tilton. 743. Mrs. Edward Tilton.

Loaned by Mrs. James Tichenor.—Photos.: 744. Dr. Joshua S. Lee. 745. Mrs. Joshua S. Lee, father and mother of Mrs. T. 746. J. S. Tichenor, father of Mr. T. (see no. 79.) 747. Mrs. J. S. Tichenor. 748. James Tichenor, husband of Mrs. T. 749. Lizzie Tichenor, daughter of Mrs. T. 750. Col. I. S. Tichenor, brother-in-law of Mrs. T. 751. Louise Tichenor, sister-in-law of Mrs. T. 752. Mrs. Julia Isabell Sellen, sister-in-law of Mrs. T.

Loaned by Mrs. Henry Wilgus.—753. Joseph Esty, elder, 1830-1881 (see nos. 15, 121, 759.) 754. Mrs. Joseph Esty, wife of Elder Joseph Esty (see no. 760). Oil portraits. 755. Joseph Esty, Elder, 1830-81. Crayon. 756. Joseph Esty, jr., Trustee (see no. 103). Crayon. 757. William W. Esty, Trustee (see no. 105). Framed photo. 758. Edward S. Esty (see no. 96). Photos: 759. Joseph Esty. 760. Mrs. Joseph Esty (see no. 754). 761. Edward Esty. 762. Mrs. Edward Esty (see no. 138). 763. Mrs. William W. Esty. 764. Mrs. Edward E. Soulé. 765. Mrs. Eliza Tichenor. 766. Mrs. George Downce. 767. Charles Wilgus. 768. Mrs. Herbert Ballantine. 769. Miss Bertha Reed (see p. 65, no. 31). 770. Foot Stove. Used in the old church by Mrs. Joseph Esty. 771. Covenant of the First Presbyterian Church of Ithaca. Silk badge. 772. The Manhattan Collection of Psalms, Hymns, Tunes and Anthems, by Thomas Hastings. Published by Ezra Collier & Co., 1838. 773. The Psalter. Published by Lowell Mason & Co. 774. Taylor's Sacred Minstrel; or American Church Music Book. Pub. in 1846.

Loaned by Mrs. DeForest Williams.—Photos: 775. Mrs. Mary Williams. 776. Mrs. Mary Atwater Williams. 777. Mrs. Anna Bell Weed. 778. Oscar J. Spencer. 779. Mrs. Belle Williams Miller, niece of Mrs. W. 780. Mrs. Martha Putnam Miller, niece of Mrs. W. 781. The New Testament, copy-board covers. 782. A Dictionary of the Bible. First American Edition. Printed by Isaiah Thomas at his press in Worcester, 1798. 783. The Psalms of David; by D. Watts, and revised by Mr. Barlow, 1787. 784. A Brief Concordance to the Holy Scriptures; by John Brown. Printed in 1805.

Loaned by Mrs. J. B. Williams.—785. Josiah Butler Williams, Trustee, 1839-1850; Elder, 1869-1883 (see nos. 24, 78). Oil portrait. Photos: 786. M. Louisa Williams, daughter of Mrs. J. B. Williams. 787. Mary E. Williams, daughter of T. S. Williams. 788. Mrs. John Whiton Ingersoll, sister of Mr. Henry W. Sage and Mrs. C. B. Wood. 789. Mrs. Hattie (St. John) Simpson, wife of Dr. Simpson. 790. Mrs. Samuel Harris. 791. Emily Harris, daughter of Samuel Harris. 792. Samuel Parker, sr. (see nos. 627, 628, 684, 792). 794. Map of Ithaca, 1836. 795. Martin VanBuren, President of the United States, daguerreotype. 796. Report of the Finance Committee of the First Presbyterian Church of Ithaca, Jan. 1st, 1850. 797. "Circumnavigation of the Globe." Book published in 1837. Belonged to the Waterman's Library (see p. 60). 798. A Half Century Sermon, by Wm. Wisner, D.D. (duplicate of no. 430). Pamphlet. 799. Requiem to the Memory of William Wisner, D.D., who died at Cedar Rapids, Iowa, Jan. 7th, 1871, in the eighty-ninth year of his age. Chanted at the Memorial Services. 800. Manual of the First Presbyterian Church of Ithaca, 1858 (duplicate of No. 436). 801. Roll and Directory of the Presbyterian Church of Ithaca, 1882. 802. Roll and Directory of the Presbyterian Church of Ithaca, 1885. 803. Roll and Directory of the Presbyterian Church of Ithaca, 1891. 804. Roll and Directory of the Presbyterian Church of Ithaca, 1893. 805. Roll and Directory of the Presbyterian Church of Ithaca, 1896. 806. Roll and Directory of the Presbyterian Church of Ithaca, 1902. 807. Ina Sanford, Sunday School Teacher. Photo. loaned by Miss Augusta H. Williams.

Loaned by Miss Ella S. Williams.—808. Mrs. Asa S. Fiske, wife of former Pastor. Photo. 809. View of interior of chapel. Christmas decoration, Dec. 1876. Committee: Miss Ada Stoddard, Miss Jean Halsey, Miss Mary Phillips, Miss Kate Humphrey, Walter Kerr and I. N. Cook. Stereoscopic view. 810. *Carmina Sacra: or Boston Collection of Church Music*, by Lowell Mason. Pub. by J. N. Wilkins & L. B. Carter, Boston, 1844. 811. *Temple Anthems*, by Robert Lowry and Howard Doane. Pub. by Biglow & Main. 812. *Psalmista, or Choir Melodies*, by T. Hastings and Wm. B. Bradbury. Pub. by Ivison & Phinney, New York. 813. *The Key-Stone Collection of Church Music*, by A. N. Johnson. Pub. by J. B. Lippincott & Co., Phila. 814. *The Constellation*, a collection of Anthems, Choruses and Sacred Quartetts, selected mostly from the works of the great masters. Pub. by O. Ditson & Co. 815. *Emerson's Anthem Book*. Published by Oliver Ditson & Co., Boston. 816. *The Psalter*. Edited by Lowell Mason and Geo. James Webb. 817. *The Harp of Judah*, by O. Emerson. Pub. by Oliver Ditson & Co., Boston. 818. *The Sabbath Harmony*, by L. O. Emerson. Pub. by Chase, Nichols & Hill, Boston. 819. *The Cythara*, by Isaac Woodbury. Pub. by F. J. Huntington, New York. 820. *The Choral Tribute*, by L. O. Emerson. Pub. by O. Ditson & Co., Boston. 821. *The Liber Musicus, or New York Anthem Book*, by Isaac Woodbury. Pub. by Huntington & Savage, New York. (Nos. 810 to 821 have since been given to the Church.)

Loaned by Mr. and Mrs. Geo. R. Williams.—Photos.: 822. Roger Henry Williams, son of Henry S. Williams. 823. Julia Stowell Lord, daughter of Elder J. C. Stowell. 824. Mrs. Mary Stowell Gould, daughter of Elder J. C. Stowell. 825. Rev. M. W. Stryker (see nos. 9, 127). 826. Mrs. M. W. Stryker. 827. E. Kirk Johnson. Trustee (see nos. 106, 590). 828. View of interior of second church edifice. Photos.: In group of Mrs. G. R. Williams's class, 1884: 829. Alfred Brooks. 830. Frank Bush. 831. Ben Johnson. 832. Ferd Partenheimer (see no. 670). 833. Edward Pittenger. 834. Fred Rolfe. 835. Charles Tourtellot. 836. Jerry Tourtellot. Photos.: In group, Mrs. G. R. Williams's Sunday School class, 1894: 837. Leslie Atwater. 838. Harry Beckwith. 839. Fred Brooks. 840. Leland Clark. 841. Ernest Kelsey. 842. Thomas Miller. 843. Robert Rankin.

Photos. in group: Mrs. G. R. Williams's Sunday School Class, 1902:—844. Arthur Adams. 845. Leslie Atwater. 846. Daniel Bramer. 847. Fred Brooks. 848. Herbert Jackson. 849. Ernest Kelsey. 850. Robert Rankin. 851. Dean Robinson (see no. 999). 852. Edward Robinson. 853. Morgan Smith. 854. *Geography, 1796*. Ithaca not on the map. 855. *The Missionary Herald of 1821*. Published by Samuel T. Armstrong. 856. *Indian Spelling Book*. Printed in 1846 for the American Board of Commissioners for Foreign Missions. Used among the Ojibways or Chippewas on shores of Lakes Huron and Superior. 857. *Calvary Songs*, by Rev. C. S. Robinson, D.D., and Theo. E. Perkins. 858. *Prayer Meeting Hymns*. Compiled by Dr. M. W. Stryker. 859. *Brightest and Best. A Choice Collection of New Songs for the Sunday School*. Published by Biglow & Main. 860. *Pure Gold for the Sunday School*. Published by D. Appleton, New York.

Loaned by Mrs. R. B. Williams.—Photo.: 861. Roger B. Williams, jr. 862. *Buds and Blossoms for the Little Ones. A Song Book for Infant Classes*, by Emma Pitt. 863. *Special Songs and Services for Primary and Intermediate Classes*, by Mrs. M. G. Kennedy. 864. *The Master's Praise. A Collection of Songs for the Sunday School*. 865. *The Church Praise Book*. Published by Biglow & Main. 866. Charlotte W. Williams, daughter of Henry S. Williams, Elder. Photo. loaned by Mrs. Henry S. Williams.

Loaned by Miss Harriet N. Williams.—867. Timothy S. Williams, Elder (see no. 20). Painted portrait, framed. 868. Mrs. Timothy S. Williams, photo. 869. Prudence Hungerford, Superintendent of Sabbath School, framed photo. (see no. 139). Photos.: 870. Timothy Shaler Williams. 871. Chauncey G. Williams. 872. Herbert H. Williams. (sons of Elder Howard C. Williams). 873. Mrs. Alice Williams McDonnell, daughter of Howard C. Williams. 874. Mrs. Alphonson Hungerford Halsey, wife of George Halsey. 875. Mrs. Susan Hamill, daughter of Judge Walbridge. 876. Mrs. Jerusha Parker, wife of Rev. Samuel Parker, sr. (see nos. 133, 629, 631). 877. Jared Ingersoll. 878. Mrs. Jared Ingersoll. 879. John Ingersoll.

Miss Harriet Williams's Sabbath School Class.—Daguerreotype group: 880. Ellen Atwater. 781. Julia Atwater (Mrs. Burritt). 882. Helen Halsey (Mrs. Granger). 883. Celina Hazen (Mrs. Knapp), (see p. 63, no. 12). 884. Mary Johnson. 885. Mary Whiton (see no. 892). 886. Mary Walbridge (Mrs. Page). 887. Susan Walbridge (Mrs. Hamill). 888. Mrs. Hermon Kamp. 889. Harrison Kellogg. 890. Mrs. Harrison Kellogg. 891. Mrs. S. P. Sherwood. 892. Mary Whiton, daughter of Elder George Whiton (see no. 885). 893. Mrs. Mary Smith Page, niece of Mrs. Giles. 894. Tappan Halsey, son of B. S. Halsey (see no. 511). 895. Medal of Sunday School Temperance Society. 896. Second Year of the Graduated Sunday School Text Books, by Charles E. Knox. Published in 1865. 897. The New England Primer, to which is added The Catechism. Published by the Massachusetts Sunday School Society, Boston, 1827. 898. The New England Primer. Duplicate of no. —. 899. Village Hymns for Social Worship, by Asahel Nettleton. Published in 1824. 900. Village Hymns for Social Worship; supplement to Psalms and Hymns of Dr. Watts. Used in prayer meetings in 1840. 901. Union Hymns. Published in Philadelphia in 1845. 902. The Sunday Music Book. Published by M. W. Dodd, New York. 903. Bradbury's Golden Chain of Sunday School Melodies. Published in 1861. 904. Palmer's Sabbath School Songs. Published in 1872. (Duplicate of no. 409.) 905. Gospel Hymns and Sacred Songs, by P. P. Bliss and Ira D. Sankey.

Loaned by Mrs. Caroline B. Wood.—906. Mrs. Sally Sage, mother of Mrs. C. B. Wood and Henry W. Sage. Daguerreotype. 907. Mrs. Lucy A. Dunning, sister of Henry W. Sage (see no. 140). Daguerreotype. 908. Rev. William Wisner (see nos. 152, 153, 536, 537). Daguerreotype. 909. Photos.: Henry W. Sage, brother of Mrs. C. B. Wood (see no. 88). 910. Mrs. Charity Williams, mother of Elder J. B. Williams. 911. William Henry Whiton. 912. Mrs. Harriet Eddy (see nos. 136, 307). 913. Mrs. Henry Leonard (see no. 1063). 914. Mrs. Caroline Judd, daughter of Mr. Henry Leonard. 915. Mrs. Jesse McKinney, grandmother of Mrs. R. A. Heggie. 916. Margaret McKinney, daughter of Elder McK. 917. Judge H. S. Walbridge. Elder and Supt. (see nos. 15, 117). 918. Ella Walbridge, daughter of Judge W. 919. Mrs. Mary W. Page, daughter of Judge W. 920. Mrs. William Wisner (see no. 375, 539). 921. Mrs. W. N. McHarg. 922. Mrs. David Torrey (see no. 148). 923. Mrs. Mary W. Goss, mother of Mrs. M. W. Stryker. 924. Rules for Holy Living. Drawn up by Rev. Dr. Wisner, "adopted by this family". Unmounted chart. 925. Old Family Bible of Charles and Sally Sage, (father and mother of H. W. Sage and Mrs. C. B. Wood). Published in Cooperstown, 1823. Owned by Bertha Sage Bell.

Loaned by Miss Mary C. Wood.—Photos: 926. Mrs. Jennie Vickers, S.S. Teacher, 1887-1891; President of Dorcas in 1891. 927. Thomas McE. Vickers. 928. Albert Vickers. 929. Miss Emma B. Hamner, niece of Mrs. Vickers. 930. Charles C. Hamner. 931. Mrs. Emily M. Marble. 932. Louis M. Marble, student, 1887-1892. 933. Harry M. Marble, student, 1887-91. Photos. in group of Miss Ada Stoddard's Class, 1878: 934. Miss Ada Stoddard. 935. Augusta Clark Browning (see nos. 391, 392). 936. Olla Cross. 937. Minnie Clark Fritz. 938. Eunice Watkins Huff. 939. Mary L. Shepard Morris. 940. Clara Williams Tanner. 941. Mary C. Wood.

Miscellaneous.—942. Mrs. Naomi Beardsley, grandmother of Mrs. P. J. Herron. Photo. loaned by Mr. P. J. Herron. 943. Sarah Beebe. Photo. loaned by Miss Mary Phillips. 944. Frederick Brooks, father of Elder Brooks. Framed photo. loaned by Miss Abbie Brooks. 945. Helen Brooks, sister of Elder A. B. Brooks. Photo. loaned by Mr. Brooks. 946. Mildred Bush, daughter of Mrs. Sarah Bush. Photo. loaned by Mrs. Sarah Bush. 947. Elizabeth Clark. Photo loaned by Mr. F. J. Hayes. 948. Mrs. Grover Cleveland. Photo loaned by Mrs. John Tanner. 949. G. W. Cole. Photo. loaned by Mrs. Cole. 950. Mrs. Mary Coryell. Framed photo. loaned by Miss S. Speed. 951. Rev. Albert R. Crawford. Photo. loaned by himself (see p. 64, No. 24.) 952. Mrs. Cora Curran Crawford. Photo. loaned by herself (see p. 64, no. 25). 953. Mrs. Ellen Walbridge Darrow, daughter of Judge Walbridge. Photo. loaned by Mrs. G. W. Apgar. 954. Moses N. Davenport, Trustee (see no. 84). Daguerreotype loaned by Miss Sarah Davenport. 955. History of the Bible. Diminutive book. Loaned by Miss Sarah Davenport. 956. Mrs. Ina Korts Dickenson, daughter of Mrs. Mary E. Korts. Photo. loaned by Mrs. M. E.

Korts. 957. Apollos Eaton, Deacon (see no. 52). Framed photo. 958. Mrs. Apollos Eaton, wife of Deacon Eaton. Framed photo. loaned by Wm. N. Eaton. 959. B. W. Frear, son of William Frear, died April 24, 1885. Photo. loaned by Mrs. Wm. Frear. 960. Mrs. Cornelia Furman. Photo loaned by Mrs. Maggie Coleman. 961. Ira Gardner, Sexton. Framed photo. loaned by Mrs. Gardner. 962. Mrs. Mary Augusta Dix Gray (see p. 62, no. d). Photo. loaned by Mrs. John Southworth. 963. Mrs. Alice Walbridge Gulick (see p. 63, no. 14). Photo. loaned by Mrs. G. W. Apgar. 964. Mrs. Harriet Hanford (see p. 64, no. 15). Photo. loaned by Mrs. Joel Hanford. 965. Rev. Lewis Hartsough, Mt. Vernon, Ia. Photo. loaned by himself (see p. 63, no. 11). 966. Mrs. John Hawkins. Photo. loaned by Miss K. Hawkins. 967. Mrs. H. Hayes. Photo. in frame loaned by Mr. Fred J. Hayes. 968. Mrs. John C. Hayt. Ambrotype, loaned by Mrs. J. A. Genung. 969. Mrs. Maria Hill. Crayon portrait in frame loaned by Mrs. Ira Gardner. 970. Mrs. G. W. Hoysradt. Photo. loaned by Dr. G. W. Hoysradt. 971. Dr. Henry Ingersoll, grandfather of Mrs. Mary E. Bell. Photo. loaned by Mrs. Bell. 972. Mrs. Mary Whiton Ingersoll, wife of Dr. H. Ingersoll. Photo. loaned by Mrs. Mary E. Bell. 973. R. H. Jackson, Deacon (see no. 59). Large photo. loaned by F. M. Bush. 973. Henry Jackson, Sexton. Framed photo. loaned by Mrs. Elizabeth Guinn, Green Street. 974. Henrietta Jackson, daughter of early janitor. Daguerreotype loaned by Miss Williams, West Green Street. 975. Ben Johnson, Deacon, Trustee (see nos. 49, 70). Engraving loaned by Mrs. C. M. Titus. 976. Mrs. Jane Dey Johnson, wife of Ben. Johnson. Photo. in frame loaned by Mrs. C. M. Titus. 977. Mrs. Mary Johnson (Dumond), daughter of Abram Johnson. Married in 1798 by a Justice of the Peace, to Abraham Davenport. This was the first marriage in Town of Ithaca. Her home was in the "Farm House Garden", afterwards occupied by the Beardsley Art gallery. She married afterward Abram Dumond, son of an early settler, mother of Mrs. Amy Philes. Died March 4, 1868. Photo. loaned by Miss Philes, 420 North Cayuga Street. 987. C. H. Lee. Photo. loaned by Mrs. C. H. Williams. 979. Alonzo Luce, son of Deacon Luce (see no. 416). Photo. loaned by Mrs. J. A. Genung. 980. Rev. Gerrit Mandeville, Pastor, 1804-15 (see no. 1). Framed crayon portrait loaned by Mr. J. L. Mandeville, Brookton. 981. James H. Mandeville, son of Gerritt Mandeville. Loaned by C. E. Mandeville. 982. Mrs. Maria Manning, mother of Mrs. A. I. Brown. Photo. loaned by Mrs. A. I. Brown. 983. Rev. James McChain (see p. 62, no. 4). Photo. loaned by his daughter, Miss Amelia C. McChain, Abingdon, Va. 984. Mrs. Joseph McGraw, mother of Mrs. John Gauntlett. Photo. loaned by Miss Mary Phillips. 985. Jesse McKinney, Trustee (see no. 73). Photo. loaned by Mrs. R. A. Heggie. 986. Mrs. A. T. Mills, Missionary in China. Photo. loaned by Mrs. W. F. Major. 987. Mrs. Martha Minor, mother of Mrs. Jos. Hasbrouck. Large photo. loaned by Mrs. Jos. Hasbrouck. 988. J. J. Mitchell, Deacon (see no. 60). 989. Mrs. J. J. Mitchell, wife of Deacon Mitchell. Photos. loaned by Mrs. Delbert Mitchell. 990. Mrs. Mabel Alexander Needham, daughter of Mrs. D. C. Alexander. Photo. loaned by Mrs. A. 991. Mrs. Josephine Sisson Nettleton, daughter of P. F. Sisson. Photo. loaned by Mr. S. 992. Rev. William A. Niles (see p. 63, no. 6). Photo. loaned by his son, Rev. John S. Niles, Trumansburg, N. Y. 993. Richard Parr, Sexton. Photo. loaned by Miss Parr. 994. Mrs. S. H. Peck. Lady Supt. of the Sabbath School (see no. 142). Photo. loaned by Dr. Peck. 995. Old meeting house of the First Church of Ulysses, now the Trumansburg Church. Drawing made by Mrs. S. H. Peck. Loaned by Dr. S. H. Peck. 996. Mrs. Harriet Pumpelly Quigg, wife of David Quigg, Ithaca's first merchant. Photo. loaned by her daughter Miss Emmeline Quigg. 997. James M. Pollay, father-in-law of Mrs. Gardner Pollay. Framed photo. loaned by Mrs. P. 998. Mrs. James M. Pollay, mother-in-law of Mrs. Gardner Pollay. Framed photo. loaned by Mrs. P. 999. Dean G. Robinson (see no. 851). Photo. loaned by Rev. James R. Robinson. 1000. Mrs. Mary Ellis Ross, wife of Mr. William A. Ross. Loaned by Mrs. E. N. Brown. 1001. Mrs. May Ellis Ross, wife of W. A. Ross. Photo. loaned by E. M. Ellis. 1002. Rear-Admiral Sampson. Photo. loaned by Mrs. E. P. Thompson. 1003. Mrs. L. J. Sanford. Photo. loaned by Miss Mary Sanford. 1004. Frank Leonard Seaman, Newark, N. J. Photo. loaned by Mrs. Ai G. Seaman. 1005. Mrs. Delia Searing, member of Maternal Association. Loaned

by Mrs. John Hathorn, Elmira, N. Y. 1006. A. O. Shaw, sexton. Framed photo. loaned by Miss Julia Shaw. 1007. E. E. Sickles. Photo. loaned by Mrs. C. H. Williams. 1008. Rev. Charles Simpson (see p. 64, no. 17). Photo. loaned by himself. 1009. Bevier Smith (see p. 65, no. 31). Photo. loaned by B. G. Smith. 1010. Mrs. E. C. Smith. Photo. loaned by her son, Frank E. S. 1011. David Spencer (see no. 120, 623). Photo. loaned by Mrs. Charles Spencer. Mrs. David Spencer. Photo. loaned by Mrs. Charles S. Spencer. 1012. Lewis Stebbins, Trustee (see no. 77). 1013. Mrs. Sarah Stebbins, wife of Lewis Stebbins, mother of Mrs. Alex. Frear. Photos. loaned by Mrs. Frear. 1014. John C. Stowell, Elder (see nos. 35, 56, 95). Crayon portrait owned by the J. C. Stowell Co. 1015. Mrs. J. C. Stowell. Photo. loaned by Mrs. C. D. Stowell. 1016. Mrs. Mary Taber. Photo. loaned by Mrs. E. S. DeForest. 1017. Mrs. Octavia Terry, mother of Miss E. V. Terry. Photo. loaned by Miss T. 1018. Mrs. Tillotson, mother of Mrs. Fred Andrus. Photo. loaned by Mrs. A. 1019. Mrs. Sarah Teeter. Photo. loaned by Mrs. Kate Nelson. 1020. Elijah B. Torrey, 1827-1901. Ambrotype loaned by Miss Hattie Torrey. 1021-1022. W. Totten, with Mrs. Totten, his wife. Photo. loaned by Mr. Fred J. Hayes. 1023. Nicholas Townley, Elder (see Nos. 14, 45). Photo. loaned by Mrs. Arnold Vincent. 1024. Mrs. Nicholas Townley, sister of Julius Ackley. Photo. loaned by Mrs. Arnold Vincent. 1025. Mrs. Elias Treman. Photo. loaned by Mrs. M. VanCleaf. 1026. Helen Tuttle, cousin of Mrs. H. E. Dann. Photo. loaned by Mrs. D. 1027. Mrs. Valentine, mother of Miss Laura Valentine. Photo. loaned by Mrs. Elliott. 1028. Laura Valentine. Photo. loaned by Mrs. Elliott. 1029. Mrs. Anna Elliott Howe, granddaughter of Mrs. Valentine. Photo. loaned by Mrs. Elliott. Photos. loaned by Miss Harriet VanHoesen: 1030. Peter L. VanHoesen. 1031. George J. VanHoesen, died at 15 years of age. The youngest member of the Church at the time of his death. Dr. David Torrey, Pastor. 1032. Mrs. James Cosgriff, painted photo. 1033. Mrs. Ann VanHoesen, mother of Miss VanH., member of Maternal Association, daguerreotype (see no. 298). 1034. E. M. Walker. Photo. loaned by E. G. Walker, his son. 1035. Mrs. Maude Miller Walter. Photo. loaned by Mrs. M. E. Korts. 1036. Edmund H. Watkins, Deacon (see no. 61). Loaned by Mrs. Watkins, Spencer Road. 1037. Rev. John Whitbeck, father of Mrs. W. T. Edwards, photo. 1038. Mrs. Margaret Strong Whitbeck. Photo. loaned by Mrs. W. L. Edwards. 1039. John Whitlock. Photo. loaned by Mrs. Mary D. Baker. 1040. Mrs. Mary Whitlock, wife of John Whitlock. Photo. loaned by Mrs. Mary D. Baker. 1041. George R. Williams, as a boy. Photo. loaned by Mr. F. C. Terry (see nos. 40, 102, 129, 621). 1042. Florence S. Wright, daughter of Henry L. Wright. Photo. loaned by Henry Wright. 1043. Hat worn by Rev. Gerrit Mandeville. Loaned by Mrs. Geo. Stewart, Trumansburg. 1044. Coat worn by Rev. Gerrit Mandeville. Loaned by Mrs. Geo. Stewart, Trumansburg. 1045. View of Ithaca from South Hill. Old picture loaned by Mr. W. B. Georgia. 1046. Hand saw used by Dr. William Wisner. Loaned by Mr. J. J. Rounseville. 1047. Elements of Civil Liberty, by William Wisner, D.D. Published in 1853 in Ithaca. Loaned by Fred J. Marsh (duplicate of 429). 1048. Certificate of membership in Ithaca Library, issued to John Ackley, 1811. Loaned by his son, A. N. Ackley; now deposited with the Historical Society. 1049. Certificate to Mrs. Mary Higgins, Home Missionary Society, Original print. Loaned by Mrs. S. Dudley. 1050. Framed copy of Discharge from Revolutionary War of Stephen Hayt, great-grandfather of Mrs. Jessie Genung and Mrs. Pearson. Loaned by Mrs. Winifred L. Pearson.

Miscellaneous.—Names of those loaning not given: 1051. Frank Atwater. 1052. Ada Corning Atwater. 1053. Martha Bierce. 1054. Spencer Coe. 1055. Miss Coe, sister of Spencer Coe. 1056. Mrs. Davis. 1057. Mrs. Ellen C. Brown Elliott. 1058. Mrs. B. Howell. 1059. Mrs. Eunice Watkins Huff, granddaughter of Deacon Watkins. 1060. Mrs. Harriet Kimball, half-sister of Anna Schuyler Stoddard. 1061. Cornelia Beardsley Kneff. 1062. Mary Korts, 1805-1892. Large photo. 1063. Mrs. Henry Leonard (see no. 913). 1064-5. Mr. and Mrs. Jonn Lyon. Mr. Lyon was a Deacon, 1869-1880 (see no. 57). 1066. William Mandeville. 1067. Mrs. William Mandeville. 1068. Miss A. Middaugh. 1069. Mrs. D. S. Parsons. Daguerreotype. 1070. Holy Bible. Printed at Cooperstown, 1823. 1071. The New Testament of our Lord and Saviour Jesus Christ. (Illustrated.) Pub. by Silas Andrus, Hartford, Ct., 1830.

TABLE SHOWING CHURCH MEMBERSHIP, CONGREGATIONAL EXPENSES AND BENEVOLENCES, AS FAR AS EXTANT RECORDS SHOW.

	1820	1821	1822	1823	1824	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862		
Church Membership	113					259		478		566	764	779	761	715	774	773	812		799	769	818	760	742	756	293		290	285			300		303	298	318	300	293	302	332	331	327	351	348		
Congregational Expenses			4				206	4	116			201						67	115		298												1182	1277	1031	1506							1868		
Session Fund	5				10			21	10	10		10		7			10	10				12							10					1182	1277	1031	1506							1868	
Deacons' Fund	8		7	17	25	57		59	57	42	64	146	55	46	45	123	37	100	25	85	66	67	65	78	50	74	29	17	9	10	10		12	15	14	17	13	12	10	15	17	18	18		
Support of Sunday School											9					38						88	21		56	125			31	34	22	64	53	45	54	64	75	77	111	190	89	66	166		
Gifts by Sunday School									23																								30	37	53	54		26		30	32	16	53		
Foreign Missions																																	30	37	53	54									
Home Missions	39	51		31	29	2	39	54	296	21	127	200	68	33		648	564	812			601	603	1252	618	305	300	227	884	14			13	37	37	56				84	130	120	125			
Bible Societies											14					250	460				350	360	618	472	223	345	226	465	286	139	138		354	354	357	460	513	555	247	496	390	489	475		
Tract Societies								9	12		28						19	111			88	72	72	22	99	20	22	34	33	26	26		68	78	50	99		103	58	62		61	65		
Seaman's Friend and Bethel Societies																	50	60	179		111	76	12	27	60	47	35	42	18	58	58		176	42	101	131		140	141	130					
Education											83					75																		42	35	27				29	73			21	
Auburn Theological Seminary																50	80					75	63										40	43	80	147	246	366	135	210	77	80	75		
Aid for Colleges																																													
Church Erection																																													
Publication and Sunday School Work																																													
American Sunday School Union																																													
Pawnee Mission (by Sunday School)										11																			12	59	35	3		79		92	256	230	162		148	17	17	21	40
Amer. Protestant Reform Association																45	47	23	22	21	14	17	10	13	14	13	11																		

NOTES.—(a) In this table only such items are given as are found in some book of record. Cents are omitted, all sums over 50 cents adding \$1, and under that being dropped.
 (b) The congregational expenses, including Pastor's salary, were raised by subscription for nearly fifty years; records thereof are not to be found.
 (c) No records of any benevolences prior to 1820 are extant.

(d) Miscellaneous offerings, 1828: For Greeks, \$57. Colonization Society, 1830, \$17; 1859, \$33; 1837, The Volume Enterprise, \$349; 1842, Ladies' Moral Reform Society, \$5. Temperance Cause, 1840, '42, '49, '50, '52, '66, '68, '84, aggregating \$551. American Jews' Society, 1853, '55, \$65. Christian Commission, 1863-5, \$276.
 (e) Donations were made to Dr. Wisner in 1852, '54, '55, '58, '59, '60, '61, aggregating \$1457.

	1863	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903			
Church Membership	351	368	354	359	382	388	411	424	426	423	422	---	443	455	444	334	377	394	401	396	398	399	---	552	577	591	635	654	654	663	653	672	674	665	676	551*	565	543	571	610	629			
Congregational Expenses	2259	2256	2369	3139	3697	2759	3735	3654	---	---	---	3874	3731	4590	4809	3795	5276	4938	3321	4542	6600	3306	3437	4412	5041	4517	4230	4527	3384	5248	4787	4446	4563	5631	4711	5137	5403	5011	5443	6662	6208	7798		
Session Fund	18	---	16	---	29	24	46	---	---	---	---	79	36	---	---	---	163	331	150	158	208	224	426	222	302	200	328	381	353	411	425	320	293	352	391	140	92	107	226	247	113			
Deacons' Fund	243	357	342	149	156	141	126	162	177	178	132	117	114	111	61	261	233	241	208	179	115	140	190	166	347	265	249	303	318	403	319	360	309	297	292	283	345	362	438	489	394			
Church Library	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	335	37	35	28	21	16	14	17	18	20	35	30	15	27	12	20	5	18	24	24	49	39	20	17				
Support of Sunday School	---	---	---	150	---	---	---	---	---	---	---	---	40	41	97	47	200	88	195	33	123	108	96	122	157	91	89	53	79	203	87	44	125	210	173	200	200	250	250	285				
Gifts of Sunday School	150	---	120	100	125	150	124	297	---	---	---	---	264	213	116	126	288	312	392	434	395	368	426	479	474	433	430	455	447	462	414	427	364	406	529	440	280	435	---	564	419			
Foreign Missions	415	---	552	585	534	378	439	118	934	509	434	444	307	270	285	224	702	609	400	409	285	727	802	958	1306	1525	2014	1281	1280	1397	1407	1463	1374	1659	1583	2041	2124	2515	2160	1896	2165			
Home Missions	641	---	384	682	1269	1344	918	546	1307	589	520	812	528	442	317	349	473	324	326	373	293	546	817	1630	1022	1352	1302	1427	1127	1349	1331	1019	1240	1253	1137	1466	1353	1836	1572	1598	1511			
Value of Boxes Sent	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	
Bible Societies	73	---	88	---	85	49	91	76	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	
Tract Societies	126	---	103	---	49	132	41	44	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	
Seaman's Friend and Bethel	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	
Education	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	
Auburn Theological Seminary	147	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	
Aid for Colleges	---	---	125	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	
Church Erection	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	
Synodical and Presbyterial Aid	---	---	---	42	68	229	---	---	80	97	72	309	39	32	24	90	22	21	23	33	18	15	85	36	22	126	126	114	142	142	72	77	37	65	56	69	73	72	74	59	62	127		
Publication and Sunday School Work	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
Freedmen	---	---	---	---	58	61	37	104	58	57	38	16	68	35	37	27	32	25	26	27	31	22	62	64	89	108	107	148	131	183	114	131	114	121	173	295	288	295	236	246	240			
Ministerial Relief	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
Woman's Board of Missions	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
Woman's Union Missionary Society	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
Local Benevolences	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

NOTES.—Miscellaneous: (a) 1863, Five Points House of Industry, \$30; 1866, Howard Mission, New York City, \$43; 1890, Maryville College, \$156; Brooklyn Colored Orphan Asylum, 1891, 1895, \$42; Seattle Fire Sufferers, 1889, \$69; George Junior Republic, 1893, 1895, 1896, \$123; Tuskegee Institute, 1894, \$52.

(b) To these, as to other worthy causes, individuals in our Church give considerable sums each year. It is not the policy of our Church, however, to report as Church offerings any sums other than those passing through the hands of the Church Treasurers.

(c) Aid of Students, 1885, 1891, \$38; National Children's Home Society, 1895, \$107; Memorial Reunion Fund, 1895, \$444; Christian Commission Army work, 1898, \$5; Flood Sufferers, 1901 (by Dorcas), \$15; Miscellaneous, \$170; McAll Mission, 1880, '88, '89, '90, '91, '92, aggregating \$636.

* In 1898, 139 names were put on an absentee and reserve roll.