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Reopening of the Cha

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Reopening Services
The Chambers Presbyterian Church
Philadelphia

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Reopening of The Chambers Presbyterian Church
Philadelphia

SERMON
AND
ADDRESS OF REDEDICATION

By Rev. Thomas A. Hoyt, D. D., Pastor

OCTOBER 12, 1884

Account of the Improvements made, and the names of
the Officers having them in charge

PHILADELPHIA
GEORGE H. BUCHANAN & COMPANY
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*Presented to the Members and Friends of The Chambers
Presbyterian Church, by a brother member, in answer to
an almost universally expressed desire to possess in lasting
form, this Memorial of the Rededication Services.*

Introductory Statement.

THE congregation at the annual meeting in April, 1884, at the suggestion of the Board of Trustees, authorized an expenditure of six thousand dollars for the general renovation and repair of the church property. A careful and detailed examination by the Board showing the inadequacy of this amount, at a meeting subsequently called, the sum of ten thousand dollars was placed at their disposal.

The principal items of alteration and repair accomplished under this authority by the Building Committee of the Board may be summarized as follows :

The lowering, enlargement and extension of the pulpit platform, with the addition of a unique chandelier over the same.

The removal of the chancel pews and the erection of two rooms in the space so gained.

The decoration and painting of the entire church, interior and exterior.

The carpeting of the aisles and pulpit platform and the upholstering of all the pews on the main floor and in the galleries.

The entire revoicing of the Organ, together with additions to its capacity for musical effect.

The radical remodeling of the basement rooms.

The substitution of light, movable seats for the stationary reversible pews in the Lecture Room.

The carpeting of all the rooms on the lower floor.

Those familiar with the former church interior are immediately and favorably impressed with the general effect of the improvements to the pulpit platform and its surroundings. The rooms with their graceful curves and stained glass windows ; the pulpit platform with its carved and gilded front, rich carpeting, and massive proportions ; the monumental memorial pulpit, remaining as it does, intact ; all these are but parts of a harmonious whole, the strong and graceful old Greek architectural design, of which the church is a conspicuous model, being adhered to throughout. As still further evidencing this fidelity to the general design may be noted the unique and unaffected beauty of the antique brass chandelier over the pulpit, and the tasteful mosaic of the stained glass windows in the pulpit recess, both carefully developed studies in the same school of art.

The added Retiring Rooms, while contributing to the architectural effect, are at the same time a great gain in point of utility. That located on the south side of the church is accessible from Sansom Street, and has been appropriately furnished by the ladies as a Study or Reception Room for the Pastor.

It is only necessary further to say that the upholstery throughout is in heavy imported moreen ; the carpeting of the pulpit platform in best quality Wilton, and that of the aisles in Bigelow Brussels.

The radical change in the disposition of the basement rooms, brought about mainly by the lowering of one of the heaters, making available the space in which it was enclosed, is possibly the most noteworthy and satisfactory alteration made.

The removal of the heater rendered possible the complete remodeling of the rooms embraced in the area extending from the vestibules to the line of the Lecture Room. The Infant School was located in a suitable room on the north side of the church, adjoining the Lecture Room, and the Library allotted quarters in the rear, so securing the entire south half of the space named above for a Meeting Room second in size only to the Lecture Room, and with a seating capacity of probably one hundred and fifty persons. By substituting glass sash for the former solid partition between these rooms and the Lecture Room, they are now convertible at will into annexes to it—a most satisfactory feature in connection with their use for Sunday School purposes.

In the Lecture Room itself it became necessary to lay a new floor, and for the purpose of effectually preventing dampness an inner or double wall, encasing a ventilating air chamber was erected against both the north and east walls. The pulpit platform was removed from the north to the east end of the room, and light, movable veneer seat settees substituted for the old stationary pews.

The floors of all the basement rooms are now covered in best quality ingrain carpet, and the rooms themselves repainted throughout, so that, together with some minor improvements, they afford most desirable conveniences and advantages for Sunday School and Prayer Meeting

services, being in fact as well adapted for these purposes as any such rooms elsewhere.

Taken in their entirety the improvements to the church building combine to make it a most attractive place of worship, complete in every necessary detail, and possessed of advantages, in some respects unequaled by any similar building in the city.

The improvements being completed, Sunday, October 12th, was set apart by the Session of the church for special opening and rededicatory services, arranged as follows :

9.30 A. M. Special Congregational Prayer Meeting.

10.30 A. M. Sermon and Rededicatory Address by the Pastor, Rev. Thomas A. Hoyt, D.D.

2.30 P. M. Parents' and Children's Meeting in Sunday School Room, addressed by Mr. R. S. Walton.

3.30 P. M. Special Church Services conducted by the Pastor, assisted by Reverends John C. Bliss, William M. Paden, R. Maurice Luther, A. T. Pierson, D.D., and Mr. John Wanamaker.

Sermon

Distinctive Features of

Christian Worship.

"The God that made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples* made with hands."—*Acts 17: 24. (Rev. Ver.)*

"Jesus saith unto her, woman believe me, the hour cometh when neither in this mountain nor in Jerusalem, shall ye worship the Father."—*John 4: 21.*

"God is a Spirit, and they that worship Him, must worship in spirit and in truth."—*John 4: 24.*

THESE words of our Lord and His apostle announce some of the distinctive features of Christian worship. They may be thus concisely stated in the negative form: no Temple; no Priest; no Altar; no Sacrifice.

I. There is no Temple.

The edifice where Christians meet for worship is not a temple; it cannot, except by a figure of speech, be called a church; it is merely a meeting-house. This is true of the most costly cathedral, as well as of the humblest log cabin. It would have been better

* *Margin*, "Sanctuaries."

had the simpler title been preserved. Christian worship is derived historically not from the ancient temple, but from the synagogues, where God's people met for weekly worship. It was to these our Lord resorted, and after Him his apostles. The meaning of the word synagogue, as its etymology shows, is a "gathering together" and by metonymy, "the place or house of meeting," and also "the assembly" or "congregation" itself. Hence when the Puritans discarded the sounding names of cathedral and church, and called the place of worship "a meeting-house," they but recurred to the primitive usage. The term "church"—Ekklesia—is in the New Testament never applied to the building; not the house but the company of worshippers, is called the church. In classic usage, Ekklesia is the common term for a meeting of the Ekkletoi, *i. e.*, those lawfully called—"assembled to discuss the affairs of a free State; the body of citizens summoned together by a herald."

The Septuagint transfers the designation to "the assembly of the people of Israel, whether summoned or met for a definite purpose, or considered as the representative of the entire nation."

In the New Testament it denotes the Christian people under a two-fold aspect: First, the *entire community* of all who are called by and to Christ; who are in possession of His salvation—the *church universal*. Thus Christ says: "I will build my church, and the gates of hell shall not prevail against it." Matt. 16: 18. This is the sense in Acts 2: 47, "And the Lord added to the church daily such as should be saved." And in Acts 5: 11, "Great fear came upon all the church." In 1 Cor. 12: 28, "And

God hath set some in the church, first Apostles," etc. In Col. 1: 18, Christ is called, "The Head of the body, the Church." Throughout the Epistle to the Ephesians, Ekklesia denotes exclusively the entire church. So in the Epistle to the Hebrews 12: 23, it is styled, "The general assembly and church of the First Born, which are written in heaven." It is designated the church of God in 1 Cor. 10: 32; 11: 22; Gal. 1: 13; 1 Tim. 3: 5-15. Again the term is applied to the New Testament churches as confined to *particular places*. Rom. 16: 5, "The church which is in their house." 1 Cor. 16: 19, "The churches of Asia salute you." Col. 4: 15, "The church which is in his house." Philemon 2, "The church in thy house." 1 Cor. 1: 2, "The church of God which is at Corinth." Acts 13: 1, "The church at Antioch." 1 Thess. 2: 14, "The churches of God which in Judea are in Christ Jesus." In every individual church the character of the church as a whole is repeated. The entire body and each particular company of believers is the church—the church of God—presided over by Christ, redeemed by His blood, and replenished with His spirit. This august title, "Church of God," is never in the New Testament applied to the building; that is merely the place where the church meets for worship. The New Testament church knows nothing of holy edifices, of consecrated brick and mortar. The sacred name is reserved for the body of believers. In this the Christian church appears in marked contrast with the Jewish. The temple at Jerusalem was a holy place, independently of the congregation of Israel. Indeed, the people were not permitted to assemble within its sacred precincts, but were confined to

the courts. Only the priests in the daily services were allowed to pass the threshold, and they were arrested in the first chamber, while into the second none could enter except the High Priest, and that only once a year, and with august ceremonies. This innermost sanctuary was named "The Holy of Holies." It was consecrated by divine tokens. There were the two tables of stone on which were engraved the Ten Commandments given by Jehovah to Moses at Sinai. These tablets were deposited in a box, called the "Ark of the Testimony;" the golden lid of the ark was styled the "Mercy Seat;" above stood the mystic figures of the cherubim, with outstretched wings, and with eyes bent on the golden seat of mercy. Diffused through the chamber was the mysterious effulgence called the "Shekinah," which was some visible and radiant symbol of the divine presence and glory. On the great day of atonement, when the High Priest entered the hallowed place, he brought with him by express command of God, sacrificial blood, which he sprinkled upon the mercy seat; this blood was derived from the appointed victim which had been offered on the great altar of sacrifice, in the court of the temple. In the final destruction of that gorgeous edifice, the worship was detached from its local habitation and diffused through the world, so that, as was said by the last of the prophets, Mal. 1 : 11, "*In every place* incense shall be offered unto Jehovah's name, and a pure offering." No longer, Jesus tells the woman, shall men worship the Father merely at Jerusalem, but wherever and whenever His true worshippers meet together, they shall worship him acceptably, in spirit and in truth.

*II. The Temple being abolished, all that was
peculiar to it was likewise removed.*

The Priest disappeared as an official title of the ministers of religion ; we search the New Testament in vain for such use of the word ; neither apostle or bishop or presbyter is called Priest. The term has a two-fold application, but neither belongs to the ministers of the Gospel. The Lord Jesus Christ assumes the title and office of High Priest. This officer was His most significant type under the law, and Christ having accomplished all that had been foreshadowed by His representative, the office and the title were vacated on earth, and became absorbed in the functions of the great High Priest and Apostle of our profession.

In its plural form the term is applied to all believers, who are called " Priests," " an holy Priesthood," because they are mystically united to Christ, and because they continually offer the sacrifices of broken spirits and contrite hearts, as well as the incense of praise and intercession.

But strictly speaking, there is but one Priest in the universe—Jesus Christ, to whom all the Priests of the Levitical law pointed, and in whose presence they disappeared as shadows from the rising of the sun.

In the church of Christ there is no Priest left on earth ; our great High Priest is exalted above the heavens, and His ministers are but the heralds of His message of mercy to their fellow men.

*III. As there is no Temple and no Priest, so in the
Christian church there is no Altar.*

By accommodation, this word is variously applied, *e. g.*, we speak of the altars of religion, the family altar, the marriage altar, the altar of friendship, of patriotism, of self-denial; but in a real sense the only altar left on earth is the altar of the human heart, the altar on which we devote ourselves to Christ. There is no portion of a church building, which with any propriety, can be styled an "altar." In that apostate communion which impiously professes to offer in countless repetitions the atoning sacrifice which was offered once for all, the name altar figures in the idolatrous ceremonies. But in the reformed churches it is ridiculously out of place. It is a weak imitation of the sounding nomenclature of Rome, and of the effete forms of Judaism. There is no visible altar here, but in its stead, the pulpit, from which the word of God is proclaimed. The religion of the New Testament is thus discriminated from all others; its appeals are made, not to the eye, but to the ear; no pictures or images of the divine things are allowed, but only the recital of them: "Faith cometh by hearing, and hearing by the word of God." This is the Scriptural statement of the matter; we must conform to its method, whether comprehended by us or not. We may be unable to explain why its lessons are addressed to one sense rather than another; yet so it is, and all history teaches that only in this way can pure worship be preserved, and that

every departure from it develops a sensuous and debased type. When the church adheres to the command of its Lord, "Go *preach* my Gospel," then only does she fully succeed in gathering such true worshippers as the Father seeks, who being Spirit, will have us to worship Him, not in a sensuous or mechanical manner, but in spirit and in truth.

*IV. As there is no Temple, no Priest, no Altar,
so in the Christian church there is no Sacrifice
in the sense of the old Temple service.*

The Apostle in Hebrews, argues from the continual offering of the legal sacrifices, to their inadequacy. If those sacrifices could have made the worshippers perfect, they would have ceased to be offered, because the suppliants once purged of guilt by them, would have had no more conscience of sin. Hence he reasons, that in those sacrifices there was a remembrance again made of sins every year, and not a real atonement; for it is impossible that an effective sacrifice should be repeated. He contrasts the Levitical priests standing daily and offering oftentimes the same sacrifices, which can never take away sins, with the offering of the body of Jesus Christ once for all; and declares that He, after He had offered one sacrifice for sins, forever sat down on the right hand of God from henceforth, expecting, till His enemies be made His foot-stool; and assigns as the reason, that by one offering He perfected them that are

sanctified. He calls the Holy Ghost as a witness, who gives His evidence to the effect that the Lord will remember no more the sins and iniquities of those redeemed by Christ; from which testimony the Apostle draws the inference that where there is remission of sin, there is no more offering for it.

Upon the sufficiency of Christ's atonement, rests the statement that there can be no more sacrifice for sin. It follows that the death of Christ was a finished and complete offering; finished in the sense that it cannot be repeated, and complete in the sense that it cannot be added to. Hence in the Christian worship, the eternal sacrifice cannot be re-enacted, but stands as a grand historical event, perfect and entire in itself, toward which the eye of faith is ever turned. Hence also the sacrifices we offer of our hearts, our lives, our substance, are in no sense for the atonement of sin, but are the fruits of Christ's sacrifice for us, and acts of penitence, love and devotion.

V. Three Questions of interest emerge from this

Discussion.

1. What became of these conspicuous features of the Old Testament church when Moses gave way to Christ; when the Gospel in types and shadows yielded to the Gospel revealed by the Incarnation? Is the New Testament church bereft of Temple, Altar, Priest and Sacrifice? Were these great ideas and agencies of religion which supported the faith of Israel during so many centuries, suddenly and finally eliminated from the

church of God? This inquiry is the more pertinent since the old and the new compose one and the same church.

The visible church was organized by covenant with Abraham, and has continued in unbroken succession to this day, and will so remain to the end of time—"one Fold and one Shepherd." The Jewish dispensation was a grand episode in the history of redemption, but the Apostle asserts that it did not annul the Abrahamic covenant. Now Abraham built altars and offered sacrifices on them; Abraham paid tithes to Melchisedek, Priest of the Most High God, and received his blessing. These great facts of priesthood and sacrifice passed into the Mosaic institute, and enlisted the devotion of the church for fifteen hundred years. But when Christ came they at once began to vanish away: the Temple was destroyed, the Altar overthrown, the Priesthood of Levi abolished, and the blood of victims ceased to flow. Why was this? Why was the ritual of the Old Testament church so summarily dismissed? Were the doctrines they exhibited no longer needed by God's people, or were they carried forward to a higher and consummate expression? The latter is the true solution. The shedding of blood by a lawful Priest on the altar of sacrifice, and the sprinkling of the blood on the mercy seat in the Holy of Holies, are as needful since, as they ever were before. How then are these things realized in the Christian church? By the one supreme work of Christ, who combined in His single person and sacrifice, all these types: Temple, Altar, Priest and Victim, and having thus brought in eternal redemption for us, passed

into the heavens, carrying with him all earthly symbols, and transforming them into spiritual realities, in the true Tabernacle which the Lord pitched and not man. The Temple and the Altar of God are now elevated to Heaven; in that Temple and before that Altar, Christ ministers as our great High Priest, making continual intercession for us, on the basis of His one infinite sacrifice. These eternal verities are revealed in the word of God, and are received by faith, which thus becomes the substance of things hoped for, and the evidence of things not seen.

2. This leads to the second inquiry: What are the conditions of Christian worship? It is an act of faith and not of sense: The Word of God cometh to us by hearing, not by sight. Two symbolical services occur—Baptism and the Lord's Supper—in which the other senses are addressed, but these are expressly enjoined by Christ; they are peculiar and distinct; they set forth by analogy the central truths of the Gospel; they require sacramental actions on the part of the participants; their virtue depends on the doctrines they exhibit and on the grace of which they are the channels. To see, to touch, to taste, will avail nothing, unless one also hears and believes the word. The Christian worship should be simple and intelligible; it is addressed to the understanding, to the affections, to the will; it is intended to illuminate the mind, to purify the heart, and to correct the life. Every part of it falls under one of two descriptions; it is either God's speaking to us, or our speaking to God; it is the established converse of man with his Maker. In our hymns and prayers, we utter the words of praise and petition.

In the reading of Scripture and in the sermon, God conveys His message of salvation. All scenic displays and elaborate ceremonies are out of place in the church of the New Testament. They are merely shreds and patches of the old; they disfigure the new. Music has no place except as a means of leading the praises of the people. No worship is acceptable to God unless it be intelligent; in order that all may engage in it intelligently, it must be easily understood, hence it must be simple. Christianity claims to be the one universal religion, to be adapted to every stage of civilization, every class of society, every age of life; therefore its forms should be few and readily comprehended. To pray, to sing, to hear the word—these are the simple but sublime elements of Christian worship.

The Jewish church was environed in a complex and gorgeous ritual, in order to maintain its exclusive separation from the heathen. The Christian church, on the other hand, is divested of every incumbrance, that it may move freely through the world and reach all men. What has been lost in outward pomp, has been gained in spiritual power. As the second Temple, though inferior to that of Solomon in massiveness of construction, in wealth of ornamentation, and in splendor of ritual, yet surpassed it in glory by reason of the personal presence of the Messiah, so the New Testament church transcends the old in doctrine and grace, in the historical records of Christ, in the continual effusion of the Holy Spirit.

Peter in his great sermon at Pentacost, the first under the new dispensation and its authoritative exposition, asserts its superior claims thus: "This is that which was

spoken by the prophet Joel ; and it shall come to pass in in the last days, saith God, I will pour out of My spirit upon all flesh. * * * And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." He rests this assertion on the marvelous coincidence of old prophecy and recent history : "Ye men of Israel hear these words : Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by Him, in the midst of you, as ye yourselves also know ; whom ye slew, whom God raised up, of which we all are witnesses, of whose resurrection David prophesied ; this Jesus therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2.

As then the distinctive features of the Christian church are the superintendency of the Incarnate Redeemer, the mission of the Spirit, the richer displays of fact and doctrine, and by means of all these, the nearer access to God, so the peculiarities of its worship consist in drawing nigh to Him, not in a carnal manner, but with true hearts, fervently, that we may hear His word, receive His blessing, and offer Him in turn the devotion of our souls, and the homage of our lips.

I beseech you, brethren, to have these things in mind whenever you assemble for divine worship. Remember that you come to hear that word of the Lord which is able to make you wise unto salvation. Respond to it with every power of your souls, elevated by the Holy Spirit into intense, harmonious, supreme activity.

3 And lastly. What relation does the building bear to the congregation? It is merely a matter of convenience: we might otherwise as well meet in the fields or woods, or on the banks of the river, or in a private house, or in a cave of the earth. All these places have been used by the church for its worship. Peter's sermon was preached in the open air; the early Christians worshipped in the catacombs, the Waldenses assembled in their mountain fastnesses, the Scotch in their glens, the Irish in their bogs, the Germans in their forests; and wherever two or three were met together in His name, the Lord was there in the midst of them. If this congregation should depart from this edifice and meet for worship in the streets, or on the open common, *there* would be the church, *this* would be an empty shell.

Yet such is our dependence on material things that the house in which it meets, exerts an important influence on a congregation, and that in many ways. Without a stated place of worship, it would be soon dispersed; if the room be for any reason uncomfortable, the people suffer in spirit as well as in body. If the house of God be mean in comparison with the dwellings of the people, they are humiliated in their own eyes, and in the eyes of others. On the other hand if the work of the carpenter and painter becomes an object of pride and vanity, drawing off our attention from the high and sacred interests involved, the building itself will be wrested from its proper uses, and the noblest aims of worship perverted. But in subserviency to these the return of the congregation to this renovated building is a joyful occasion. I extend to you my congratulations on this auspicious

day. I congratulate the people on their liberality, the trustees on their wisdom, the building committee on its skill. Your thanks are due to those gentlemen who have labored so long and faithfully to bring the work to its completion, and thus promote your comfort, and enhance the attractions of the church. Nor should we forget those who built this house and made it a model of its style, so that no radical alterations were required, but only the development of its intrinsic character. Above all we recognize the guidance of God in the counsels of the congregation, the trustees, the committee, the architect, and we accept this renovated house of worship as the gift of His hand, and with deep gratitude, proceed now to devote it anew to Him.

Address of Rededication.

THIS edifice having been for a season, either wholly or in part vacated by the congregation, during which time it has been in the hands of the workmen, and so greatly altered that it has assumed somewhat the appearance of a new church building, it is proper to make a formal restatement of the purposes to which it was originally, and now again dedicated.

Therefore, as the Pastor of the church, and in the name of the Session, the Trustees and the congregation, I do hereby solemnly declare this house to be once more set apart from all common and secular uses, and devoted to the worship of the Triune God—the Father, Son and Holy Spirit.

Here let His truth be preached with fidelity and fullness, with power and unction from on high.

Here let the Elders exercise a wise oversight of the flock.

Here let the Trustees diligently discharge the duties of their office.

Here let parents present their children for baptism, and here, when arrived at years of discretion, let their offspring confirm parental vows.

Here let parents and children of the household of faith sit together in heavenly places in Christ Jesus.

Here let Sunday school teachers labor for the salvation of their pupils, and lead them from their classes to the sanctuary.

Here let the people wait punctually, regularly, unanimously upon the Lord in the services of His house.

Here may the young find joy, and the old a staff. Here may the wicked cease from troubling, and the weary be at rest.

Here may the mourner be comforted and the broken heart be bound up. Here may the consolations of the Gospel abound, and the tears be wiped from every eye.

Here may the sinner be led to the Saviour, and the saint encouraged in holy living.

Here may those who seek the way of life find it; and those who have wandered from it be reclaimed.

Here let the memories of your sainted dead be cherished. Here let the name of the illustrious founder, who for more than half a century was the inimitable pastor of this church, awaken tender and exalted emotions.

Here let the people of God meet at the table of their Lord, to commemorate His death, and to hold sweet communion with him and with each other.

Here let the stranger in the house of *his* Father and *ours* find a home, and brethren, and human sympathy, and Christian affection.

Here let the poor be welcomed to the feast, be fed with bread from heaven, be clothed with spotless robes, be cheered with the wine of the Spirit.

Here let the sinful outcast seek a refuge from the hot pursuit of evil passions, and find pardon, and peace and hope.

May many be pointed to at the last day among the multitudes of the redeemed, of whom it shall be said, "They were born there."

May this be the vestibule of the skies, through which many precious souls shall pass into paradise. May it be to all who worship here none other than the house of God and gate of heaven.

May many young men be trained here for lives of virtue, piety and usefulness, and may some of them become heralds of the cross.

May "our sons be as plants, grown up in their youth." May "our daughters be as a corner-stones, polished after the similitude of a palace."

May the Divine Powers be propitious to us. May a kind Providence protect this noble structure from damage by fire and tempest, and preserve the people who worship in it from pestilence and all calamity. May "our garners be full, affording all manner of store."

May the candle of the Lord ever burn brightly on this candlestick.

May the dews of heaven fall gently on this vineyard.

May the Infinite Father smile upon His children as they seek His blessing—waiting in His courts to-day, and every day of solemn assembly.

May the Great Shepherd gather this beloved flock around Him, bearing the lambs in His arms, and calling His own sheep by name; May they know His voice,

and follow Him as He leadeth them in green pastures, and causeth them to lie down beside still waters.

May the blessed Comforter abide with you forever and guide you into all truth, breathing into your hearts His fragrant graces, and lifting you upward on His mighty wings.

May this church be a fruitful bough, even a fruitful bough by a well, whose branches run over the wall! May its bow abide in strength, and the arms of its hands be made strong by the hands of the mighty God of Israel; even the God of your fathers, who shall help you; and by the Almighty who shall bless you with blessings of heaven above, and blessings of the deep that lieth under; and may these blessings prevail unto the utmost bound of the everlasting hills!

And "now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us:—Unto Him be Glory in the Church, and in Christ Jesus throughout all ages, world without end. AMEN."

Church Officers

Session

Rev. THOMAS A. HOYT, D. D.

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CHARLES F. SCHOOLMAN

JOHN T. BEATTY

HENRY H. BITLER

(* Deceased.)

Chambers Presbyterian Church

Broad Street, below Chestnut

Rev. Thomas A. Hoyt, D. D., Pastor

Church Services

Sunday Morning at 10.30 o'clock

Sunday Afternoon at 3.30 “

Sunday School at 2.15 “

Lesson Study, taught by the Pastor,

Tuesday Evening at 8.45 o'clock

Prayer Meetings

Sunday Morning at 9.30 o'clock

Young People's, Tuesday Evening at 8 o'clock

Congregational, Friday Evening at 8 “

