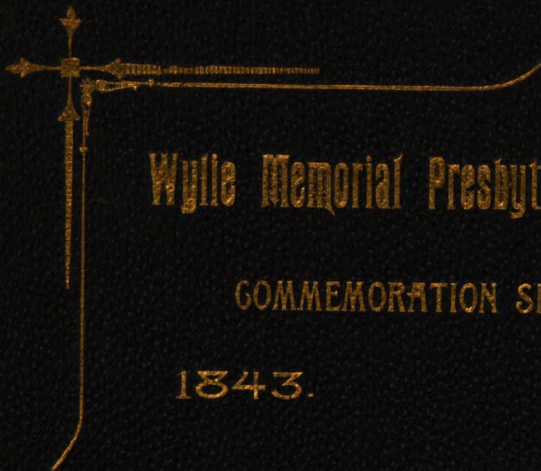




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Wyle Memorial Presbyterian Church.

COMMEMORATION SERVICES.

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Date.....



REV. SAMUEL BROWN WYLIE, D. D.,
Ordained June 25, 1800, at Ryegate, Vt. Installed
Pastor, 1803. Died Oct. 13, 1832.



REV. THEODORUS WM. JOHN WYLIE, D. D.,
Ordained and Installed October 26, 1843.



REV. SAMUEL THOMPSON LOWRIE, D. D.,
Ordained Dec. 8, 1858. Installed Dec. 17, 1891, as
Associate Pastor.

© "A Jubilee shall that fiftieth year be unto you."—Lev. 25: 11. ©

FIFTIETH
ANNIVERSARY
OF THE
ORDINATION OF REV. T. W. J. WYLIE, D.D.
AND OF
HIS INSTALLATION AS PASTOR
OF THE
WYLIE MEMORIAL PRESBYTERIAN CHURCH,
Formerly the First Reformed Presbyterian Congregation of Philadelphia,
HELD
OCTOBER 22ND, 25TH AND 26TH, 1893.

PHILADELPHIA:
THE JAS. B. RODGERS PRINTING COMPANY,
52 and 54 North Sixth Street.
1893.

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COMMEMORATION SERVICES.

THE ordination of Rev. T. W. J. Wylie, D.D., and his installation as colleague and successor of his venerable father, the late Rev. Samuel B. Wylie, D.D., took place on the 26th day of October, 1843. A period of fifty years having elapsed since that event, the congregation resolved to commemorate it by appropriate services, under the direction of Rev. S. T. Lowrie, D.D., and a committee consisting of Messrs. Joseph Hutchinson, David Chambers, George McFadden, John Richards, John S. Williams, George Manning, John E. McCully, William Forbes and James Herron. The church was handsomely decorated by the Sabbath-school and Christian Endeavor Society, with beautiful evergreens. On Sabbath, October 22nd, the services of the morning began with an invocation of the divine presence and blessing, by Rev. Dr. Lowrie. A portion of Psalm 145, L. M., verses 1-8, was then sung, after a brief comment, followed by prayer. The discourse was delivered by the pastor, from Acts 26: 22. "Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles." The closing prayer was made by Rev. Dr. W. M. Rice, who had been present at the ordination and installation of the present pastor, and also at the jubilee meeting held in commemoration of the arrival in the United States of the former pastor, Rev. S. B. Wylie, D.D., on October 31st, 1797. In the afternoon a delegation of the Presbytery of Philadelphia, consisting of Rev. Dr. Ledwith, Moderator, Rev. Dr. J. A. Henry and Rev. Dr. T. A. Hoyt made appropriate addresses. Ministers representing various evangelical denominations expressed their congratulations, among whom mention may be made of Rev. Dr. Steele, General Synod of Reformed Presbyterian Church; Rev. Dr. Barr, of the United Presbyterian Church; Rev. Dr. G. D. Boardman, of the Baptist Church; Rev. Dr. Spaeth, of the Lutheran Church; Rev. Dr. Beckley, of Beth Eden Baptist Church. Rev. Dr. James Morrow, representing the Pennsylvania Bible Society, presented a copy of the sacred Scriptures; he was followed Rev. L. Y. Graham,

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representing the Presbyterian Historical Society ; and Rev. Dr. Matlack, representing the Philadelphia Branch of the Evangelical Alliance.

In the evening a meeting of the Sabbath-schools and of the Christian Endeavor Society was held, at which addresses were made by former and present superintendents of the church and mission schools and by representatives of the Young People's Society.

On Wednesday, a meeting designed more especially for members of the congregation, was held in the Lecture Room. After devotional exercises, addresses were made by Mr. David Chambers, Mr. Joseph Hutchinson, Mr. Jas. H. Taylor, Rev. Dr. Faires and Mr. James Grant. Mr. Chambers, on behalf of various friends, presented to the pastor a purse containing seven hundred and fifty dollars as a memorial of esteem and love. The Rev. T. A. Wylie, D.D., who had come nearly one thousand miles to attend these meetings, pronounced the benediction. Dr. Wylie is the only member of the Presbytery by which his brother, now the pastor, was ordained and installed.

On Thursday evening, October 26th, a meeting was held in the church. After brief exercises of worship, letters of congratulation from numerous friends were presented, and extracts from some were read. Mention may be made of Rev. J. C. Lowrie, D.D., New York ; Rev. J. S. Woodside, Landour, India ; Rev. David Herron, Chakrata ; Rev. T. W. J. Wylie, Sabathu, India ; Mr. Wm. Dulles, New York ; Geo. H. Stuart, Jr., Philadelphia ; Rev. David Brown, D. D., Aberdeen, Scotland ; Hon. Oliver Mowat, Toronto, Canada ; Rev. J. A. Worden, Philadelphia ; Rev. Dr. Supplee, Philadelphia ; Pastor E. H. Goedel, German Hospital ; Miss L. S. Dennis, Bloomington, Indiana ; Mrs. R. M. McMillan, Baltimore ; Rev. Dr. Wm. Reid, Toronto, Canada ; Dr. S. B. W. McLeod, New York ; Mrs. Rev. Dr. McLeod, New York ; Miss E. S. Dennis, Bloomington, Indiana ; Rev. T. P. Stephenson, D. D., Philadelphia ; Mr. A. G. Agnew, New York ; Mr. Oliver McClintock, Pittsburg ; Mrs. C. L. Evans, Philadelphia ; Mr. H. L. Davis, Philadelphia ; Mrs. S. M. Wylie, New York ; Mr. Ernest Gunther, Toronto, Canada ; Miss Sarah Staunton, Toronto ; Rev. R. White, Steubenville, Ohio ; Mrs. M. B. Gillespie, Box Elder, Utah ; Miss Jane W. Magee, Pittsburg ; Miss Margaret S. Black, Philadelphia ; Mrs. John McIlhenny, Philadelphia ; Mrs. Eleanor Chandler, Toronto ; Miss Mary B. Campbell, Mansfield, Ohio ; Mrs. Wm. Paton, New York ; Hon. ex-Governor Mellette, Watertown, S. Dakota ; Hon. Christopher Magee, Pittsburg ; Rev. Dr. John Hall, New York ; Mrs. Hannah R. Baird, Philadelphia ; Rev. Jas. D. Steele, New York ; Rev. W. B. Greene, Princeton, N. J. ; Rev. W. S. Darragh, Linden, Nova Scotia ; Rev. W. Sterrett, D. D., Philadelphia ; Rev. R. B. Webster,

Wilkesbarre ; Rev. J. G. Bolton, D. D., Philadelphia ; Rev. J. R. Miller, D. D., Philadelphia ; Rev. G. H. S. Campbell, Danville, N. J. ; Mrs. Elizabeth Webster, Mauch Chunk ; Mrs. M. A. White, Philadelphia ; Rev. Wm Gamble, Pequea, Pennsylvania ; Rev. Prof. R. Ellis Thompson, D. D., Philadelphia ; Rev. D. J. Patterson, Brooklyn, N. Y. ; Hon. E. S. Stuart, Phila. ; Rev. Adolph Spaeth, D.D., Mt. Airy ; Mr. John Alexander, Phila. ; Miss Benham, Pittsburg ; Mr. W. J. Chambers, Norwalk, Ohio ; Mrs. M. M. Morrison, Philadelphia ; Miss Kirkwood, Yonkers, New York. Addresses were then delivered by Rev. Dr. Sterrett and Rev. Dr. McAuley, surviving members of the Reformed Presbytery of Philadelphia, which was received by the General Assembly, May 27, 1885. They were followed by Rev. G. S. Chambers, D. D., of Harrisburg, who, as the Rev. Prof. R. Ellis Thompson, D. D., had done in his letter, referred to the instructions in the Theological Seminary of the Reformed Presbyterian Church, in which Dr. Wylie was for many years a professor. Rev. Dr. Fernley, as representative of the Philadelphia Sabbath Association, presented Dr. Wylie with a copy of Resolutions adopted by that society, beautifully engrossed and framed, accompanying the presentation by some appropriate remarks. A number of other gifts, useful and ornamental, had been previously presented by various friends, the first of which was from the Society of Christian Endeavor at Cape May Point, N. J. Rev. Dr. J. S. McIntosh, whose early life was connected with this congregation, also addressed the meeting.

At the close of the services Dr. and Mrs. Wylie stood in front of the pulpit platform and received the personal congratulations of numerous friends.



OUTLINE OF DISCOURSE

IN WYLIE MEMORIAL PRESBYTERIAN CHURCH, PHILADELPHIA, OCT. 22, 1893,
BY REV. T. W. J. WYLIE, D. D., PASTOR, IN COMMEMORATION OF THE FIF-
TIETH ANNIVERSARY OF HIS ORDINATION AND INSTALLATION.

TEXT.—Acts 26: 22. "Having therefore obtained help of God I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come that Christ should suffer and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

IN the character of Great Heart, John Bunyan presents to us the ideal of the Christian ministry. Commissioned by the Lord of the Pilgrims, he is furnished with offensive and defensive armor that he may be able to assail the enemy and to protect his charge. Kind in disposition, courteous in manners, hopeful in times of anxiety and depression, he is ready to restrain rashness while he guides courage, and when he has had the joy of conducting safely to the Celestial City one company of Pilgrims, he regards it his privilege to attend upon another, ever rejoicing in the work the Great Commander has given him to do.

Such a faithful and fearless minister was Paul the apostle, whose words we have taken as our motto to-day. Himself rescued from the power of the great enemy and made a preacher of "the faith which once he had destroyed," he acted on his own directions to his dear son Timothy, and all his energies and resources were devoted to his work: with what marvellous success his history records, so that he could say to those whom he addressed, "I kept back nothing that was profitable unto you, but have shewed you and have taught publicly and from house to house, testifying both to the Jews and also to the Gentiles repentance towards God and faith towards our Lord Jesus Christ."

But we may go much higher than this example of the Christian ministry, and find in the divine Teacher Himself one superior to any other teacher. In the wisdom of His instruction, in His words of consolation, by His blameless example "never man spake like this man." Jesus Christ Himself is the great model which the Christian minister should endeavor to imitate, and though like some bright planet which may approach nearer to the central orb or may recede from it, but yet

can never reach it, so it is the privilege of the minister of Christ to reflect the glories of his Lord and Saviour, the Sun of Righteousness, although he can never reach the splendor which the divine model presents to him. When we consider the magnitude and importance of the work of the ministry, we may well exclaim: "Who is sufficient for these things!" It is consolatory for ministers of the Gospel to feel that their sufficiency is of God.

While we thus refer to these examples, whether human or divine, as models for the Christian ministry, it should never be supposed that the person who has been permitted to reach his fiftieth anniversary as Pastor of this congregation, has attained the character we have endeavored to describe; he can only say, "I follow after." A comparison would only show how much he is inferior. He must say to his beloved people, "I was with you in much weakness." "I am nothing." "I am only your servant for Jesus' sake." He feels deeply your kindness in bearing his numerous and great infirmities, and he feels that it is only because he has obtained help of God that he has continued to this day. "To me who am less than the least of all saints is this grace given, that I should preach the gospel."

The occasion which suggests the peculiar services of to-day may lead to much which may seem egotistical, but while I will not speak in the third person, as Moses in the Pentateuch, or Julius Cæsar in his Commentaries, I may be pardoned for using a more direct style. Indeed, I feel that I have so little reason for bringing self in view that I should state as plainly as I can "what God has wrought," while self is hidden behind the cross of Christ.

The circumstances connected with our present meeting are unusual. It is not, indeed, so remarkable, that a pastorate should be extended to fifty years or longer. Life insurance officers place ministers at the top of the list of longevity, but it is not a common thing in these days of change to find one pastorate of fifty years succeeding another of the same length. And it is not often that a father and son conjoined reach the term of nearly a hundred years. For a few years these periods are combined, and their connection renders suitable the record of the entire period of both.

During the middle and closing years of the last century there was a large immigration to this country from Scotland and the North of Ireland. While principally connected with the established church of Scotland, a number were Dissenters, known as Covenanters. A minister of the Presbyterian Church, Rev. Alexander Craighead, united with these Covenanters, and, in the year 1743, on the 11th of November, a meeting was held at Middle Octorara, Pennsylvania, for the reno-

vation of the Covenants of their ancestors. In connection with suitable religious exercises the Scotch Covenants were renewed, while with a sword pointed north, south, east and west, all the enemies of Christ as Mediatorial King were defied. Information in regard to this transaction having reached the Proprietary Governor, he sent a communication on the subject to the Synod of the Presbyterian Church. This body disclaimed all connection with Craighead, who, not long afterwards, resumed his relationship to the Presbyterian Church and removed to North Carolina. It was in the region in which he settled that the Mecklenburg Declaration of Independence originated, a document which has been supposed to have suggested our National Declaration. If this be correct, the great charter of our American liberties may be connected with the Covenants of Scotland.

The Covenanters, left without a minister, received supplies of preaching from Scotland during a period of twenty years. The Rev. Mr. Cuthbertson, sent out from that country, was joined in 1774 by Messrs. Lind and Dobbin, from Ireland, and a Presbytery was organized. This united with Brethren of the Associate Church in 1782. A considerable number of both bodies did not acquiesce in this union, which really resulted in the formation of a new body. Only one minister, Rev. Mr. Martin, who came to America in 1773, remained as the representative of the Reformed Presbyterian Church. For some time he officiated as a preacher in South Carolina, but losing the respect of the people by his irregular conduct, they ceased to attend upon his services. The Rev. Jas. Reid was sent out by the Scotch Presbytery in 1790, and on his return to Scotland measures were taken to reorganize the Church in America. Mr. McGarragh was ordained, and arrived in South Carolina in 1791. Rev. Mr. King arrived in 1792, and Rev. Mr. McKinney, from Ireland, in 1793. Messrs. King and McKinney constituted a Presbytery in 1795. Messrs. McGarragh and Martin, for irregular habits, were no longer recognized. Mr. King, on his way to meet ministerial brethren in the North, died in Alexandria, Virginia. In connection with Rev. Wm. Gibson, who had arrived in this country in 1797, Mr. McKinney constituted the Reformed Presbytery in the spring of 1796.

In the meantime, Covenanters were scattered through different parts of New York, Pennsylvania, New Jersey, North and South Carolina. A family named Boyd lived in Philadelphia about the year 1740. Another family named Rainey also resided in this city about the same time. The latter removed to Orange County, New York, where a Praying Society was organized about 1753. This formed a nucleus of the congregation at Coldenham, New York, which was organized by

Rev. Jas. McKinney, 1793. It is probable also that Alexander Thomson, about this period, was a short time in Philadelphia. In 1771 he had come to this country from his home in the neighborhood of Crookston Castle, near Glasgow. He was devoutly attached to his religious principles. He remained, however, but a short time in Philadelphia, having bought a plantation near Chambersburg, to which, shortly after, he removed. Around him gathered many from his own country and from Ireland, who had maintained or now adopted the principles of the Covenanters. His hospitable abode became the headquarters of the ministers of that denomination for many years. Departing from this life beloved and honored, his numerous descendants have been blessed as the seed of the righteous, and many of them have been called to high positions in the community.

After the departure of Alexander Thomson from Philadelphia, others who adhered to the views of the Covenanters arrived in this city. Among these may be mentioned John Agnew, who after a short residence in Philadelphia, went to New York and became the head of a large tobacco firm and an elder in the church of which the late Rev. Dr. Alexander McLeod and his son, Rev. Dr. John Niel McLeod, were for many years pastors.

Accompanying Rev. Wm. Gibson were several persons connected with the Reformed Presbyterian Church in Ireland. These, with others like-minded, were organized as a church January 28th, 1798. This was effected by a commission consisting of the Rev. Mr. Gibson, minister, and Messrs. Andrew Gifford and David Clark, ruling elders. Stephen Young and Thomas Thompson were ordained as ruling elders. The former was a native of Ireland, and the latter of Scotland. The people who formed the congregation met in the humble abode of Thomas Thompson. This was situated in an angle formed by the walls of two houses, one on Penn Street (now Water) and the other on South Street. It was entered by a narrow passage from the former street. The apartment used was in the second story, and was about twelve feet square, and containing one or more beds and other furniture, it was sufficient to accommodate the small number who attended. The late Rev. Dr. Alexander McLeod, in a letter to a friend in Scotland, dated August 2, 1822, after referring to a visit to this city shortly before, alludes to it in the following words. "I have just returned yesterday from Philadelphia. I assisted Dr. Wylie at his communion. It was a happy season. An accession of twenty, fifteen by personal examination, is a pretty thing for that church: you know what were its numbers in days of old. On Tuesday, after the communion, I took a walk down to Mary's St. to see the old church. The

new one is on Eleventh St., between Chestnut and Market. I reconnoitred at Carson's school-room and then went to peep at my old lodgings, the house of Thomas Thompson. It looks precisely as it did twenty-five years ago, but is occupied as a store-room by the occupant of Mr. Graham's house. The lady of that house gave me the key, I went up-stairs, where were the two beds, and the stove, and the stool, and the candlestick, where lived the family, where the ministers and the strangers received the simple but sincere hospitality of Thomas and his wife. Where I have seen on their knees and their feet, sitting or standing, the whole Church in Philadelphia, when they poured out their prayers for the day the few who remain now behold. I lingered in that poor abode with many and various emotions. Upon the whole I would rather visit that scene of sincerity and love than the birthplace of Burns or Shakespeare, than the tomb of George IV., or Napoleon Bonaparte."

Among those who first formed the congregation were the former honored and beloved pastor of this church, the late Rev. S. B. Wylie, D.D. His love of liberty impelled him to leave his native land, and after a tedious voyage of seventy days, on the 18th of October, 1797, the passengers were landed at New Castle, Delaware, and from that point dispersed in various directions. In company with his lifelong friend and associate, Thomas McAdam, he determined to go to Philadelphia, and their baggage was put on a vessel to be taken to this place. While on shore, however, the vessel sailed without them, and they proceeded on their journey on foot. After a wearisome walk they reached the city on Saturday evening. After crossing the bridge of floating logs over the Schuylkill at Market Street, they arrived at Broad Street, which was then lined with cultivated fields, enclosed in post and rail fences. They inquired how far it was to Philadelphia, and were told it was about a mile further. At that time dwelling houses did not extend much beyond Fourth or Fifth Streets. The Sabbath they spent at their lodgings, then known as 208 N. Second St. On Monday they sallied forth to obtain their baggage, which had been carried to Philadelphia by the vessel. They discovered that some fellow-passenger, whose name they could not ascertain, had taken it away. They were thus left with only what they wore on their persons. After advertising and using other means ineffectually for eight days, during which time they suffered peculiar hardships, they found their property in a store at Market Street wharf. Before long they met with a number of their companions in the voyage and were introduced to other friends; thus they were led to unite with the little company which met in the house of Thomas Thompson for religious worship on

the Sabbath, when they had no preaching, and on Wednesday evenings. To quote the words of Dr. Wylie, "These persons were not affluent in worldly wealth, but they were rich in faith. Their hearts were noble and princely, and no wonder, for they were of Royal Lineage—they were born of God." Their names deserve to be held in everlasting remembrance. Mr. Jno. Stuart, from Paisley, Scotland; Mr. Jas. McGowan; Mr. Stephen Young, also from Scotland; Mr. Charles Houston; Mr. Jno. Wallace; Mr. Wm. Atcheson; Mr. Andrew Atcheson; Mr. Sam. Radclif and his wife; Mr. Jno. McKinley, then employed as a teacher in New Jersey. Also occasionally the number was increased by the addition of Mr. Jas. McClurg and his family, from Coleraine; Mr. Robert Orr from Strabane, and Messrs. Black, Reilly and McAdam, with the late senior pastor, whose account we have been using. All these have many years ago been called to their eternal home, and only two of the descendants now remain in connection with the congregation, Miss Margaret McAdam, daughter of Mr. Thomas McAdam, Mr. W. J. Faires, the grandson of Mr. Jno. McKinley.

To these faithful worshippers the Rev. Wm. Gibson ministered in holy things, dividing his time between the congregations in New York and Philadelphia. In the words of Dr. Wylie, "Harmony and love, sincere respect and mutual good will, a genuine relish for sound doctrine, and a pure and holy zeal for the Divine Glory marked the character of this little brotherhood. Its members were all industrious, economical and well behaved. They consecrated a large portion of their savings to the support of the Gospel." It was a considerable time before the efforts made most assiduously by Messrs. Black, Reilly, McAdam and Wylie to obtain proper employment were successful. Mr. McAdam was the first, and he shared most generously his earnings with his less successful companions. Such was his disposition and character, and one more noble-minded, intelligent, trustworthy and kind friend could not be found. In about six weeks the others obtained employment. At this time the congregation was in the habit of meeting in a school-house on Gaskill Street, between Fourth and Fifth Streets, and here the organization of the congregation took place.

In the year 1800 an Act was passed by the Presbytery prohibiting all members of the Church under its control from holding slaves. To carry this Act into effect it was thought proper to appoint a Commission to visit the Churches involved in this sin. In order that he might be a member of this Commission, Dr. Wylie, who, with Messrs. Black, McLeod and Donnelly had been licensed June 25, at Coldenham, N. Y., was ordained at Ryegate, Vermont, June 25, 1800. In company with the Rev. Mr. McKinney, the other member of the Commission, he went

to South Carolina, and had the pleasure of finding all the members of the Church in that State willing to renounce their claims to property in their fellow-men.

Mr. Wylie, having declined several other calls for his services, was installed as pastor of the Church in Philadelphia, in the fall of 1803. Additional elders had been ordained on August 5, 1801: John Stewart, Wm. Henry, Thos. McAdam, Jno. Reilly. The communion was dispensed by Messrs. McLeod and Wylie to thirty-five persons, in addition to the ministers.

With the concurrence of the congregation Mr. Wylie had visited Europe in 1802, and on his return had the pleasure of presenting to the congregation generous donations from the churches in Glasgow and Paisley. The congregation, however, was in a very feeble condition. The building used as a church was very uncomfortable, and its location exceedingly disagreeable. It was thought proper to procure better accommodations. It was some time before this was effected. At length the premises were disposed of and a lot purchased and a building erected on Eleventh Street, at the corner of Marble. This was opened for public worship June 21, 1818. About this time also a charter was procured from the Legislature.

In 1808 Messrs. Jno. McKinley, Jas. Robinson and Robt. Orr were ordained as Ruling Elders, and in 1819 the session was still further increased by the ordination of Messrs. Isaac Campbell, Jno. Murphy and Samuel Bell. In 1820, Caleb Grey; 1824, Mr. Hugh Hardy; 1829, Mr. Henry Sterling, previously Elders in other congregations, were elected as members of the Session.

While the congregation during this period enjoyed general peace and prosperity, it was not exempted from trials of various kinds. The great Adversary seemed to consider that he was unable to lead the members of the church to renounce the essential truths of our holy faith, he therefore excited controversy about matters of trivial importance. Among other things which produced dissension was the question whether one or two lines should be read in giving out the Psalms. When the change was made from the usual custom there was an attempt to interrupt the worship, and some persons withdrew from the church. These defended their conduct by appealing to the passage in the Scriptures which speaks of "line upon line."

From the eminent abilities of our late pastor as a teacher, both in general literature, and especially theology, he was early recognized as a suitable person to educate young men for the ministry. Hence in 1809 he was formally appointed Professor, and continued in office, with some short intervals, till his death in 1852. An imperfect list of

the students of theology gives an aggregate of 186. Of these about fifty have been connected with our congregation, and have been licensed or ordained to preach the Gospel, ten of them becoming missionaries among the heathen.

During pastoral visitation it had been observed that family instruction was greatly neglected ; this led to the establishment of a Sabbath-school in 1824. Mr. Thomas McAdam was the first Superintendent, and he was succeeded by Messrs. Robert Orr, James Craig, John Alexander, George H. Stuart, James Graham, Samuel G. Scott, B. M. Faires, Theo. B. Williams and Thos. McCart. This school has been a prolific nursery, from which many precious plants have been transferred to the garden of the church, where as trees of righteousness they are bringing forth much fruit. Many, too, who have died in early years have given evidence that the Saviour had called them to Himself. From the church school other schools have been organized. In 1847 the Moyamensing School, and subsequently the Carpenter Shop, the Anita, and Wylie Mission, all of which, after doing a good work, have been given up. The St. Mary's Street Colored Mission School was founded by Mr. Wm. D. Stuart, and has continued to the present time. By the kindness of Mrs. C. S. Patterson and Mrs. M. S. Jewett permanent accommodations are secured for it.

During this period there was considerable discussion in the Reformed Presbyterian Church in regard to the recognition of the United States Government by voting or holding office. This led to a division in the congregation in 1833. A large majority remained with the pastor and undivided Session.

In 1835 a number of members of the congregation in the vicinity of Fairmount received an amicable dismissal and organized the Second Reformed Presbyterian Church. This organization enjoyed the services of the late Rev. Dr. S. W. Crawford, Rev. Samuel Stevenson, and Rev. William Sterrett, D.D., the last of whom has reached the forty-fifth year of his ministry of that congregation.

In 1842 and subsequent dates additional elders were elected.

In the meantime there was a delightful development of interest in the work of Foreign Missions. Mr J. R. Campbell, then a teacher in the Sabbath-school, having devoted himself to this object, under his influence contributions were taken up in the Sabbath-school, each class being furnished with a missionary purse. A Missionary Society was formed in the congregation, and the young people were united under the name of The Juvenile Missionary Society. By this organization a mission school was established at Saharanpur, Northern India, in which a number of young men embraced the Christian religion, several of whom have

become preachers of the Gospel to their heathen brethren. From our own congregation Rev. Messrs. Campbell and Craig (with Mrs. Craig), Rev. J. S. Woodside, Mr. Wm. Gamble, Mrs. Gillespie, Miss Margaret Craig, Dr. J. C. Stewart, Rev. David Herron, who have been connected with our Church and Sabbath-school, have gone forth to labor in India, China and Africa. To these must be added, Mrs. A. G. Johnson, who died a martyr during the Sepoy rebellion in India. A small magazine published by the Juvenile Society, which in an enlarged form afterwards appeared as the "Missionary Advocate" and the "Banner of the Covenant," contributed very much to sustain the work.

After the division of the church in 1833 the subject of union with the Associate and Associate Reformed Churches excited great interest. The discussions which took place resulted in the formation of the United Presbyterian Church, but the Reformed Presbyterian Church remained in its former position.

In 1843 it was thought that the increase of the congregation, in connection with the advancing age and multifarious employments of the pastor, required that he should have some stated and permanent assistance in ministerial services. After much deliberation and prayer, an election having been duly held, it pleased the congregation to find for their pastor an assistant in his own son, one who had been brought up in the midst of them, "the child of the congregation," a person who might be expected naturally to care for their state, and as a son with the father to serve with him in the Gospel. The ordination and installation took place October 26, 1843. To use the words of the senior pastor, "It may be permitted to a father to say that the kindness of the congregation in making this selection has been felt as one of the strongest evidences of their love and affection. It has been to him satisfactory and consoling, and he believes the hopes entertained respecting its results have not been disappointing."

In 1846 the increase of the congregation made it desirable that another church should be formed in what was then called the District of Kensington. In consequence, the 3d Reformed Presbyterian Church was organized July 6, 1846. In the following year they obtained as pastor Rev. Robert J. Black, who was ordained and installed April 22, 1847. A young man of brilliant talents, affectionate disposition, untiring energy, and unaffected piety, he was early removed from earthly labors to receive the crown. His lamented death occurred Oct. 10, 1860, since then they have had as pastors, Rev. Wm. D. Paton and Rev. Matthew Gailey. A separation in this congregation resulted in the formation of the Fifth Reformed Presbyterian Church, of which Rev. A. G. McAuley, D.D., became pastor. By a union of this church with the Kensington

Presbyterian Church the Union Tabernacle Church has been formed, of which Rev. Drs. McAuley and Hunter are the co-pastors. A separation from the Second Church has formed the Fourth, and from the Third the Sixth.

In 1847, October 31st, the Jubilee of Dr. Wylie's arrival in this city occurred. Arrangements were made to commemorate this interesting event. A meeting was held December 1, 1847, when an address was read, written by the Rev. J. R. Campbell, at that time on a visit from India. In this the congregation expresses in the most affectionate manner the feeling of respect and love entertained for their pastor. In connection with suitable devotional exercises, a purse containing five hundred dollars and a silver pitcher and salver accompanied the presentation.

On October 13th, 1852, the beloved pastor who had for so many years labored so faithfully in the vineyard of the Master, was called to enter into the joy of his Lord.

In consequence of the prosperity of the congregation it was considered desirable to erect a new church in another locality. This led to the erection of the church we now occupy. The opening services were held April 30th, 1854. The pastor preached in the morning from 1 Kings 8 : 57, "The Lord our God be with us as he was with our fathers. Let him not leave us nor forsake us." Rev. J. N. McLeod, D. D., of New York, preached in the afternoon from Luke 12 : 32, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Rev. Dr. Duff, the celebrated missionary to India, in the evening preached from Psalm 95.

In this location the church has reached its highest prosperity. The number of communicants has exceeded 800. Its contributions in a single year have been more than \$12,000. Over sixty persons have been received at one communion.

Our congregation has ever been earnest and active in the support of our Government. Even at the period when connection as citizens was prohibited, many entered the army as soldiers, and in the revolutionary struggle were found upon the battle-field. The family of Alex. Thompson furnished soldiers for the attack upon Quebec, and in the battle of the Crooked Billet near this city.

During the war of 1812 efforts were made to modify the oath of citizenship so that members of the Reformed Presbyterian Church might become citizens without forfeiting their religious associations. The former pastor of this church marched in a procession of Irishmen who were engaged in erecting earthworks near Gray's Ferry. In the recent civil war more than one hundred persons from our congregation

were enlisted in the army. Among the officers were several who had been connected with the Sabbath-school. Maj. Gen. S Wylie Crawford was among this number. Brig. Gens. Jas. Gwynn and R. B. Beith, and Quartermaster James B. Rodgers were members of the church. Others filled various positions as officers or privates. Many not only bravely faced the enemy on the battle-field, but sacrificed their lives from wounds and disease. All honor to these noble men, many of them we trust "good soldiers of Jesus Christ," as well as faithful champions for the union of our country and the emancipation of the slave.

Nor should we fail to mention the services of the members of the congregation sent out by the Christian Commission, one of the most benevolent organizations of ancient or modern times, at the head of which stood that man of God, Hon. Geo. H. Stuart, so distinguished as a philanthropist, and one of our ruling elders.

Dissensions, however, arose in the congregation in connection with the proposed union of the Presbyterian churches. About three hundred withdrawing from the church claimed possession of the property. A law-suit was the result, continuing in various forms for nearly twenty years, and finally settled by a compromise. Believing that the brethren who withdrew acted from conscientious principles, we desire to cherish for them the same feelings of regard which we entertained before.

The way being now prepared, measures were taken to form an organic union with the General Assembly of the Presbyterian Church. This was consummated on September 7th, 1885. We have received in our present ecclesiastical relationship great respect and kindness, and we trust the union will continue to prove fruitful with ever increasing good.

As a change of name now appeared suitable, the title Wylie Memorial Presbyterian Church was assumed June 26th, 1886, a testimonial of the estimation still cherished for the founder and first pastor of the church.

At the close of 1890, the pastor was permitted by the congregation again to visit Europe, as by their kindness he had done several times before. The pulpit was supplied by Rev. Dr S. T. Lowrie. His services were highly acceptable, and arrangements were made for receiving him as associate pastor. This connection was established on December 17, 1891. It would not be proper at this time to refer to his eminent qualifications for his work of faith and labor of love amongst us. Himself taught of God, he is able to teach others also. Rejecting the influence of worldly gain he seeks not yours, but you. May we not hope in answer to your prayers a rich blessing will descend from heaven, and days of rejoicing brighter and better than ever before will await us.

In view of the changes which have taken place during the period of nearly one hundred years, and especially during the half century of the present pastorate, we hear the question, "Watchman, what of the night?" Were the former days better than these in which we now live? Placed in positions which in a great measure seclude him from the agitations of the passing years, and observing with watchful attention the progress of events, especially as these affect the moral as well as the physical development of our race, the minister of the gospel of Christ is in a situation favorable for forming a correct judgment regarding this subject. Let us remark, then, that there are indeed sad instances of the sinfulness of man all around us: the theatre, the saloon, the various haunts of vice, all are largely patronized. The holy day of the Lord is profaned by sinful pleasures and business. The reading of the community is, for a great part, of a demoralizing character, and of late the amusements in which so many indulge are most degrading. From such conditions it may seem as if society were deteriorating because so far below the standard of morals announced in the divine word, and in some respects below the condition of our immediate ancestors. But it is to be noted that the same vices prevailed in the days of yore, and even were more exposed to public view. What was usual then and scarcely attracted attention, is now driven to secret dens of crime. The influence of religion is greater than it was formerly; not only is it more powerful, but its power is more exercised. Infidelity is not so boastful and aggressive, but assumes the garb of scholarship and science. The world has been opened to the gospel. Countries which Christians were not permitted to enter are now accessible, Japan, China, India, the dark Continent of Africa, and all the Western Hemisphere hear the truth. How different the means of reaching other lands. The facilities for presenting the truth by the living teacher or the printed page are much greater. We live in an age when not only the steam engine but the electric dynamo do us service. Deep oceans are traversed, lofty mountains are scaled, and man everywhere brought within touch of his fellow-man. With the facilities which modern invention introduces and the fervent zeal for the happiness of man and the supreme glory of God, all the world might be evangelized, and "The kingdoms of this world become the kingdom of our Lord and of His Christ;" soon shall

"The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

A summary view of the history of the congregation shows that ten other churches have been organized in this city which derive their origin from our congregation. As far as has been ascertained, the number of persons admitted to membership in our church is 3,992. More than 2,500 who were members of our congregation have joined churches in various other places. There are two Sabbath-schools connected with the church, one of which is especially designed for colored children. It is difficult from the imperfect records to give the exact amount of benevolent contributions, but as far as ascertained, it is not less than \$500,000, or half a million.

In conclusion :

First.—Let us recognize the goodness of the Lord. For more than a hundred years He has kept the candlestick of this church burning with greater or lesser brightness. How often have the great truths of religion been declared from its pulpit, and we think all must acknowledge that, like streams of living water, they have gladdened many hearts. Sinners have turned to the Lord, the people of God have been built up in their most holy faith, additional glory has been given to the great God, our Saviour. For all this, let us be thankful, while our hopes are encouraged and we are led to feel that the Lord has been with us of a truth. “He has been mindful of us and He will bless us still.”

Second.—In view of the humble origin of our congregation and its early struggles, contrasted with its progressive development and present condition, may we not say, “who should despise the day of small things?” Many might have said, and probably did say, “What do these feeble men” who have founded this church and so generously sustained it. No doubt some would say, “Is it worth while to expend time and toil and treasure on such a work as this.” But now “the little one has become a thousand,” and it is made manifest that “work done for God it dieth not.” Are there any who now hear these words who sometimes feel discouraged in their work for Christ, let them consider what God has done for this congregation, and while we unite in giving thanks to God for the past, let us learn to trust Him for the future.

And now, dear brethren, let us engage in the work of the Lord more heartily than ever before. Let us select the vicinity of this church as our special field of labor, and endeavor by our services on the Sabbath, by our prayer meetings, by our personal invitations, and by our holy example to lead sinners to the Saviour. Let this Pentacostal year bring with it a Pentacostal blessing. AMEN.

The Lord our GOD be with us as He was with our fathers. Let Him not leave us or forsake us.

FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

ORGANIZED ON SABBATH, JANUARY 28, 1798, BY A COMMISSION CONSISTING OF
REV. WILLIAM GIBSON, MODERATOR, AND ANDREW GIFFORD AND
DAVID CLARK, FROM NEW YORK, RULING ELDERS.

Pastors.

REV. SAMUEL BROWN WYLIE, D.D.,
Ordained June 25, 1800, at Ryegate, Vt. Installed Pastor, 1803. Died Oct. 13, 1852.

REV. THEODORUS WM. JOHN WYLIE, D.D.,
Ordained and Installed October 26, 1843.

REV. SAMUEL THOMPSON LOWRIE, D.D.,
Ordained Dec. 8, 1858. Installed December 17, 1891, as Associate Pastor.

Ruling Elders.

Ordained.	Ordained.
1798. THOMAS THOMPSON.	1842. WILLIAM MONTGOMERY.
1798. STEPHEN YOUNG.	1842. JOHN ALEXANDER.
1801. JOHN STEWART.	1842. GEORGE H. STUART.
1801. WILLIAM HENRY.	1852. A. S. MCMURRAY, M.D.
1801. THOMAS McADAM.	1852. ANDREW ALCORN.
1801. JOHN REILLY.	1852. JAMES P. SMYTH.
1808. JOHN MCKINLEY.	1855. HENRY STERLING (ret'd to city).
1808. JAMES ROBINSON.	1864. WILLIAM RAY.
1808. ROBERT ORR.	1864. JAMES GRANT.
1819. ISAAC CAMPBELL.	1864. WILLIAM J. CHAMBERS.
1819. JOHN MURPHY.	1869. MARSHALL SCOTT.
1819. SAMUEL BELL.	1869. SAMUEL G. SCOTT.
1820. CALEB GRAY.	1882. JOHN P. HALL, M.D.
1824. HUGH HARDY.	1882. JACOB H. JACKSON.
1829. HENRY STERLING.	1882. DAVID CHAMBERS.
1835. JAMES CRAIG.	1882. THOMAS M. KERR.
1835. ROBERT GUY.	1888. JOHN DRAIN.
1835. ROBERT LOWRIE.	1888. JOHN HAGGERTY.
1835. CHARLES BREWSTER.	1888. GEORGE McFADDEN.
1842. CLEMENT McCUNE.	

Other Churches derived from Wylie Memorial Presbyterian Church.

FIRST REFORMED PRESBYTERIAN CHURCH	Synod
FIRST REFORMED PRESBYTERIAN CHURCH	General Synod.
SECOND REFORMED PRESBYTERIAN CHURCH	General Synod.
SECOND REFORMED PRESBYTERIAN CHURCH	Synod R. P. Church.
THIRD REFORMED PRESBYTERIAN CHURCH	General Synod.
THIRD REFORMED PRESBYTERIAN CHURCH	Synod R. P. Church.
FOURTH REFORMED PRESBYTERIAN CHURCH	General Synod.
FIFTH REFORMED PRESBYTERIAN CHURCH	General Synod.
FIFTH REFORMED PRESBYTERIAN CHURCH	Union Tabernacle.
SIXTH REFORMED PRESBYTERIAN CHURCH	General Synod.
PURITAN PRESBYTERIAN CHURCH	General Assembly.

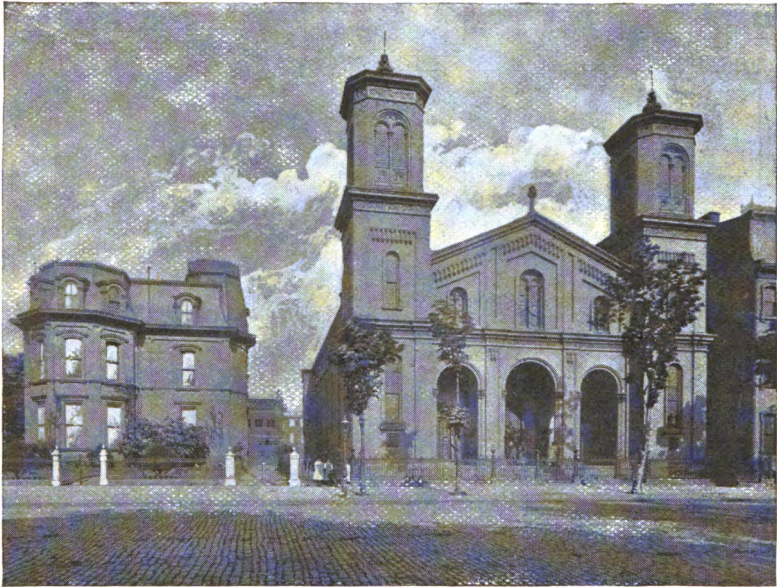
WYLIE MEMORIAL PRESBYTERIAN CHURCH, PHILADELPHIA.

PERSONS IN THE CHURCH OR SABBATH-SCHOOL WHO BECAME PREACHERS
OR MINISTERS.

JOHN BLACK.	J. A. CRAWFORD.	JOHN B. McCORKELL.
SAMUEL B. WYLIE.	CHARLES BREWSTER.	DAVID STEELE, JR.
JOHN REILLY.	WM. STERRETT.	ROBERT WHITE.
JAS. R. WILLSON.	SAMUEL STEVENSON.	GEO. S. CHAMBERS.
SAMUEL WYLIE.	GEORGE M. LAMB.	SAMUEL YOUNG.
SAMUEL W. CRAWFORD.	THOMAS S. MARTIN.	J. IRVING FORBES.
SAMUEL ROBINSON.	JOHN S. WOODSIDE.	ROBERT ELLIS THOMPSON.
SAMUEL M. GAILEY.	WM. S. DARRAGH.	GEORGE MORTON.
J. N. McLEOD.	W. T. WYLIE.	J. S. McINTOSH.
GEORGE SCOTT.	ROBERT PATTERSON.	S. R. CUNNINGHAM.
JAMES R. CAMPBELL.	A. G. McAULEY.	T. C. CAMPBELL.
JOHN MCKINLEY.	HENRY GORDON.	J. R. CAMPBELL.
JOHN W. FAIRES.	W. CALDERWOOD.	G. H. S. CAMPBELL.
T. A. WYLIE.	MATTHEW PEARSON.	ROBERT GAMBLE.
D. J. PATTERSON.	ALEXANDER ROBINSON.	HUGH WALKINSHAW.
T. W. J. WYLIE.	ROBERT J. BLACK.	SAMUEL MCKINNEY.
JOHN P. HALL.	MATTHEW McBRIDE.	CHARLES KIRKLAND.

Soldiers and Seamen during Civil War.

ADAMS, ROBERT . . .	110th Penna. Vols.	DOBBYN, JOHN . . .	23d Penna. Vols.
ALEXANDER, JAMES . . .	18th Penna. Vols.	FAIRES, WM. J. . . .	32d Penna. Vols.
BEITH, ROBERT B., Brigadier-General.	88th Penna. Vols.	FORBES, FRANK H. . .	50th Penna. Vols.
BLAIR, JOHN, JR. . . .	71st Penna. Vols.	GAMBLE, JOHN	23d Penna. Vols.
BREWSTER, ROBERT, Navy		GAMBLE, Wm.	Rush's Cavalry.
BOYD, ROBERT	23d Penna. Vols.	GORDON, GEO. W., Second Lieutenant	61st Penna. Vols.
BOLTON, GEORGE J. . .	40th Penna. Vols.	GRAHAM, JAS. B., Lieut.	214th Pa. Vols.
BREWSTER, JAMES . . .	26th Penna. Vols.	GRAHAM, WM. G. . . .	121st Penna. Vols.
CALDWELL, ANDREW, . . .	23d Penna. Vols.	GRAY, JOHN H.	
CALDWELL, AND., JR., . . .	23d Penna. Vols.	GRAY, JOSEPH	
CAMPBELL, JOHN . . .	88th Penna. Vols.	GWYN, JAS., Brigadier-General	
CAMPBELL, WM.	95th Penna. Vols.	HAMILTON, WM.	38th Penna. Vols.
CANNING, JAMES S., . . .	106th Penna. Vols.	HARE, ROBERT	62d Penna. Vols.
CHALLENGER, DAVID, . . .	3d Penna. Cavalry.	HAWTHORN, JOHN . . .	105th Penna. Vols.
CHAMBERS, D.	152d Reg. Penna. Vols.	HUMPHREY, DANIEL . .	3d Penna. Cav.
CLARK, THOMAS	72d Penna. Cavalry.	JACKSON, WM.	88th Penna.
CONN, CHARLES B. . . .	28th Penna. Vols.	JAMES, EDWIN	72d Penna.
CORY, ROBERT	110th Penna. Vols.	JOHNSON, JAMES C. . . .	22d Penna.
CRAWFORD, A. McL., Judge Advocate.		JOHNSON, JOHN	3d Penna. Cavalry.
CRAWFORD, DAVID		JOHNSON, ROBERT . . .	2d New Jersey.
CRAWFORD, S. W., Major-General. . .		JOHNSON, WM.	2d New Jersey.
CRAWFORD, WM.		JOHNSTON, WM.	110th Penna.
CREIGHTON, ROBERT, Navy		JOHNSON, WM.	
CURRIE, JOHN	23d Penna. Vols.	JOHNSTON, T.	110th Penna. Vols.
DENISON, D. W.	32d Penna. Vols.	JORDAN, GEORGE . . .	61st Penna. Vols.
DICK, J. W.	61st Penna. Vols.	KANE, JOHN	
DIXON, GEO.	3d Penna. Cavalry.		



WYLIE MEMORIAL PRESBYTERIAN CHURCH.

KANE, ROBERT	NEELY, ROBERT 110th Penna.
KELSO, JAMES	PARKE, ROBERT 112th Penna.
KERR, THOMAS Navy.	PARKER, JAMES 23d Penna.
LOGAN, JOHN	PATTON, JAMES
LOWRIE, DAVID	PEDRICK, DANIEL H.
M'ADAM, Wm. R. . . 100th Penna. Vols.	POTTER, ROBERT
MCBRIDE, ANDREW T. 32d Penna. Vols.	PURCELL, DAVID . . . 99th Penna. Vols.
MCBRIDE, FRANCIS M. 32d Penna. Vols.	RAMSEY, Wm. R. Teamster.
MCBRIDE, ISAAC, Captain. 72d Pa. Vols.	REIDY, Wm. S. 31st Penna.
MCBRIDE, THOMAS H. . . 100th Penna.	RODGERS, JAS. B., Captain and Quarter-
MCCALL, SAMUEL 31st Penna.	master 109th Penna.
MCCOLLIN, THOMAS 26th Penna.	ROGERS, ANDREW
MCKINLEY, A., Navy	ROGERS, JAMES, Navy
MCKINLEY, J. W. F.	SHIELDS, THOMAS
MANNIS, JAS. 23d Penna.	SMITH, JOHN G.
MATTHEWS, SAMUEL WYLIE, 4th Penna.	SMITH, GEO. H. . . . 13th Massachusetts.
MEEHAN, THOS.	STEEN, ANDREW
MILLER, MOSES	STERLING, FRANK . . 121st Penna. Vols.
MILLIKIN, SAMUEL . . . 7th Connecticut.	STERLING, W. H. 1st U. S. Inf.
MILLIKIN, THOMAS 23d Penna.	STERN, Wm.
MILLIKIN, THOMAS	STEVENSON, JAMES
MITCHEL, ROBERT J. 1st Mass.	STEVENSON, JAMES P., 7th Penna. Res.
MITCHELL, S. B. W. (M.D.),	STULER, JOHN 90th Penna.
Surgeon U. S. A.	THOMPSON, JOHN 23d Penna.
MONTGOMERY, HENRY . . 109th Penna.	THOMPSON, S. B. W. . . . 61st Penna.
MONINGER, NORMAN, 147th Penna. Vols.	VANCE, MARTIN 29th Penna.
MOORE, GEORGE . . . 106th Penn. Vols.	WALWORTH, JAMES 23d Penna.
MORISON, JOHN 20th Penna. Cav.	WINCHESTER, JOHN 8th Penna.
MORGAN, JOHN 23d Penna.	CRAIG, Wm. W 32d Penna. Vols.
NEELY, ROBERT 42d Penna.	IRVIN, Second Lieutenant, 214th Penna.

Persons connected with the Congregation or Sabbath-School who have become Foreign Missionaries.

REV. JAMES R. CAMPBELL, D.D.	MR. WILLIAM GAMBLE.
MR. JAMES CRAIG.	MRS. AMANDA G. JOHNSON.
MRS. JANE W. CRAIG.	REV. DAVID HERRON.
MISS MARGARET CRAIG.	J. C. STEWART, M. D.
REV. J. S. WOODSIDE.	MRS. M. B. GILLESPIE.

List of Christian Commissioners.

HON. GEO. H. STUART.	J. I. FORBES.
REV. T. W. J. WYLIE, D.D.	GEO. DIXON.
REV. W. STERRETT, D.D.	DAVID DIXON.
REV. J. W. FAIRES, D.D.	JAMES GRANT.
REV. A. G. MCAULEY, D.D.	JOSEPH MCFARLAND.
REV. R. ELLIS THOMPSON, D.D.	SAMUEL YOUNG.
REV. G. S. CHAMBERS, D.D.	

Church Organization.

January 1st, 1893.

Pastors.

T. W. J. WYLIE, D.D., 1824 Wylie St. SAMUEL T. LOWRIE, D.D., 1827 Pine St.
 "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

Ruling Elders.

"Of a ready mind: neither as lording it over the charge allotted to you, but making yourselves examples to the flock."

MARSHALL SCOTT, 704 N. Nineteenth St. JOHN HAGERTY, 1229 Christian St.
 JACOB JACKSON, 228 S. Broad St. GEORGE MCFADDEN, 1123 Fitzwater St.
 *THOMAS M. KERR, 1003 Spruce St.

* Died January 5, 1893.

Clerk of Session.

DAVID CHAMBERS, 1735 Bainbridge St.

Stated meetings of the session the first Tuesday evening of every month, at 8 o'clock, in the Church Study.

Board of Trustees for 1893.

"Look ye out from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business."

Pres.: JOHN HAGERTY, 1229 Christian St. JOHN WILLIAMS, 1917 Bainbridge St.
Sec.: ALEX. B. PORTER, 1835 N. 22d St. JOHN E. MCCULLY, 1210 South St.
Treas.: HUGH D. McMULLIN, 1500 South St. THOMAS A. McCART, 770 S. 15th St.
 JAMES H. TAYLOR, 2017 Summer St. JOS. HUTCHINSON, 340 S. 17th St.
 DAVID W. STEWART, 1113 N. 41st St.

Stated Meetings of the Board of Trustees—Held on the last Tuesday of March, June, September and December.

Committee to Rent Pews and Receive Pew Rents meets in Trustees' Room every Monday evening of March, June, September and December.

Annual Meeting of the Congregation, on the evening of the first Monday of January.

Precentor.

W. H. MOYER, 2423 Oxford St.

Sexton.

ANDREW F. GALLAGHER, 1147 S. Nineteenth St.

Sabbath School Organization.

The Sabbath School Association.

President.

THOMAS A. McCART, 770 S. Fifteenth St.

Stated Meetings—Third Monday evenings of January, April, July and October.

Annual Meeting—On the third Monday of April.

The Church School.

Sessions every Sabbath at 2.30 o'clock.

Superintendent.

THOMAS A. McCART, 770 S. Fifteenth St.

Secretaries.

DAVID W. STEWART, 1113 N. 41st St. GEORGE W. HAINES, 1340 Hillary St.

Librarians.

WILLIAM H. VALLIER, 2042 Catherine St. SAMUEL MITCHELL, 1109 Passyunk Ave.

Teachers.

MR. JACOB JACKSON,	MISS EMMA GRAHAM,
MR. JAMES J. ALLEN,	MISS MINNIE REA,
MR. W. T. BUCHANAN,	MRS. JOHN WILLIAMS,
MISS CASSIE NICHOLS,	MR. BENJAMIN F. BEAVER,
MISS SADIE NICHOLS,	MISS R. LOWRIE,
MR. JAMES W. IRWIN,	MRS. THOMAS A. McCART,
MR. JOSEPH HUTCHINSON,	MISS CARRIE JOHNSON,
MR. JAMES H. TAYLOR,	MISS MAGGIE DUNLAP,
MR. JAMES A. BUCHANAN,	MISS JENNIE C. WYLIE,
MR. THOMAS A. McCART,	MISS SALLIE FARLEY,
MR. HUGH D. McMULLEN,	MISS MARY CHAMBERS,
MISS REBECCA E. ARMSTRONG,	MISS LIZZIE McBRIDE,
MRS. JACOB JACKSON,	MRS. S. T. LOWRIE.

Infant Class Teachers.

MISS HARRIET LOWRIE, MISS ANNIE SHANNON.

*Anniversary of the united Church and St. Mary Street Mission Schools—First Sabbath afternoon of January.**Anniversary of the Church School Thursday evening, May 25th.***Little Women's Mission Band.***President—MISS R. LOWRIE. Honorary Vice-President—MISS MINNIE REA.**Secretary—MISS LILIAN HAGERTY. Treasurer-- MISS ANNIE HAGERTY.**Special Object—Hospital and Dispensary at Sam Kong.***St. Mary Street Mission School.**

Sessions every Sabbath at 2.30 o'clock, P. M.

Superintendent.

JOHN A. HUTCHINSON, 340 South Seventeenth St

Secretary and Treasurer.

JOHN A. HUTCHINSON.

Teachers.

MR. DAVID CHAMBERS,	MISS LIZZIE KERR,
MR. WILLIAM PARKER,	MISS W. L. SANFORD,
MRS. ELLEN J. KERR,	MISS ANNIE H. SAUNDERS.
MRS. BOYD,	MISS REBECCA WHITESIDE.

Anniversary—The first Sabbath afternoon of January, in union with the Church School, in the Church.

Missionary: The Auxiliary Society.**President.**

MRS. T. W. J. WYLIE, 1824 Wylie St.

Secretary.

MISS JENNIE C. WYLIE, 1824 Wylie St.

Treasurer.

MISS MARY CHAMBERS, 1733 Bainbridge St.

Special Object—Support of two pupils in the Dehra School, India.**Dorcas Society.****President.**

MRS. MARY MCBRIDE, 3602 Walnut St.

Treasurer.

MISS ELIZABETH MCBRIDE, 3602 Walnut St.

Y. P. S. C. E.*President*—MR. DAVID STEWART. *Vice-President*—MR. GEORGE MANNING.*Secretary*—MISS MAGGIE R. DUNLAP. *Treasurer*—MISS CARRIE R. JOHNSON.

Religious Services.

Sabbath, 9.30 o'clock, Bible study in Trustees' room, conducted by Elder David Chambers.

Public Worship—Sabbath morning, 10.30 o'clock. Sabbath afternoon, 4 o'clock, except Communion Sabbaths, when it is at 8 o'clock.

Communion—First Sabbaths of February, June and October. Preparatory services on preceding Thursday afternoon and evening and Friday evening, when tokens of admission to the Lord's table are distributed. *Communicants are requested to write their names and residences on back of tokens.*

Baptism is stately administered on the morning of the first Sabbath of every month, and on Thursday afternoon preceding Communion Sabbaths. *Parents are requested to furnish in writing their own names, their children's names, and date of their children's births, to be entered on the Baptismal Register.*

Monthly Concert of Prayer for Missions—On the first Sabbath afternoon of every month.

Congregational Prayer Meeting—Every Wednesday evening at 8 o'clock, and on Communion Sabbath mornings at 9.30 o'clock.

Young People's Society of Christian Endeavor Meeting—Every Friday evening at 8 o'clock.

Church Sabbath School, 2.30 o'clock. St. Mary Street Sabbath School, 2.30 o'clock.

Anniversary of the united Church and St. Mary Street Sabbath Schools—First Sabbath afternoon of January.

Anniversary of the Church Sabbath School—Thursday evening, May 25th.

Children's Day - Second Sabbath of June.

Day of Prayer for Schools, Colleges and other institutions of Learning—Last Thursday of January.

~~MI75.1 W97~~

Philadelphia, Pa. Wylie
Memorial Presbyterian
church

Fiftieth anniversary of the
ordination of the Rev. T.W.J.
Wylie.

~~MI75.1 W97~~



... Fiftieth anniversary of... Rev. T. W. J. Wylie ...