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77.1 C72S XM87 Five years of minist

Columbus, Ohio. Second Presby-  
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Five years of ministerial  
life  
by  
Edward D. Morris

AUBURN

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FIVE YEARS OF MINISTERIAL LIFE:

BEING

*Y6c-13*

A DISCOURSE

Delivered December 2, 1860,

AT THE

SECOND PRESBYTERIAN CHURCH,

Columbus, Ohio,

BY THE PASTOR.

*Edward D. Mottis*

TOGETHER WITH

AN APPENDIX,

BRIEFLY SHOWING THE PRESENT CONDITION OF THE CHURCH.

PREPARED BY REQUEST OF THE SESSION.

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COLUMBUS:

PRINTED BY HARRIS & HURD.

1861.

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## CORRESPONDENCE.

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REV. EDWARD D. MORRIS :

COLUMBUS, DECEMBER 3, 1860.

*Dear Sir* :— We were deeply interested in your Discourse yesterday morning, upon the completion of the fifth year of your pastoral charge of the Second Presbyterian Church of this city, and respectfully solicit a copy for publication.

Truly your Friends and Brethren,

A. P. STONE,  
D. T. WOODBURY,  
J. S. HALL,  
ANSON SMYTH,  
H. B. CARRINGTON,  
C. N. OLDS,  
T. BROTHERLIN,  
O. COLE,  
J. H. STAGE,  
J. M. M'CUNE,  
A. D. LORD,  
C. STONE.

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BRETHREN :

COLUMBUS, DECEMBER 10, 1860.

I cheerfully accede to your kind request : not because I regard the enclosed Discourse as possessing any literary or general merit which would justify its publication, but simply because it may do service as a present Stone of Remembrance, and may hereafter be useful as an abiding index of the present condition and prospects of our Church.

To subserve these important ends more fully, an Appendix has been added under the direction of the Session, containing the present list of membership, and presenting some other facts and statements that may be of general and permanent interest.

To A. P. STONE AND OTHERS.

Yours in Christ,  
E. D. MORRIS.

MI 77. 1  
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AUBURN

## FIVE YEARS OF MINISTERIAL LIFE.

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I Sam. vii: 12. "Hitherto hath the Lord helped us."

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THESE are the devout words of Samuel, the ruler and judge of Israel, uttered as he was setting up a monument of grateful remembrance between Mispah and Shem, just after his remarkable victory over the Philistine hosts. In that decisive battle, when God himself had aided the Israelites by sending a terrible storm upon the Philistines and discomfiting them, the martial power of the latter had been destroyed, and rest and security had been gained for the Hebrew nation. Samuel justly felt that an event of so much magnitude, marking an era in his own life and in the life of his people, should be duly commemorated by religious solemnities; and he therefore gathered the children of Israel together in the neighborhood of Mispah, then the seat of his judicial authority, and in their presence set up this sacred stone or cairn of remembrance, saying: Hitherto hath the Lord helped us!

Standing now at the close of my fifth year of service as your Pastor, and looking back upon this portion of my public life, and upon so much of your career as is connected with it, I feel like signaling this day as an era in our history, and uttering with respect to it these words of Samuel: Hitherto hath the Lord helped us. Notwithstanding the degree of inefficiency and of sinfulness that has consciously characterized my ministerial labor, and notwithstanding whatever of difficulty you have faced or whatever of burden you have still to bear, I am sure that God has been with us hitherto, and

has graciously helped us, and that on this anniversary occasion, we may turn our eyes toward Him for the future with renewed confidence in His readiness still to hear and bless.

I. The past five years have witnessed greater changes than most of us suppose; their quiet and even flow, as the smooth current of some broad river, has made us insensible to the wide transformations they were effecting. Glance, for example, at the item of church membership. During this period one hundred and twelve persons have united with this church—thirty-seven on profession of faith, and seventy-five by letter from other Christian churches: a number much smaller than we might have hoped, and yet constituting in the aggregate a very large proportion of our present membership. Of these, five have died and eighteen have been dismissed to other churches—leaving eighty-nine still in connection with us, of whom all but seven are residing in the city or the immediate vicinity. Thus considerably more than one-third of the actual membership of this church, and an equal proportion of its working force, has come into connection with it during this brief period. O! that the number, especially of those uniting on profession of faith, had been quadrupled: that among this increasing congregation a much larger company of souls had been found willing to give themselves to the service of Jesus here! Yet let us not forget what God has actually done for us, and how large an accession of strength and influence we have thus been permitted by His grace to attain.

Similar changes are visible in the congregation. My private register shows that not less than fifty families are now connected with us, who have found a religious home here within the past five years. The chart of the Treasurer of the Society also shows, that one hundred and seventeen pews in this house are now rented in whole or in part, whereas the number rented in our former sanctuary never rose as high as seventy. It is also a suggestive fact, that the number of pews thus rented here exceeds by fifteen the entire number of pews in the other edifice. And if we add to these data the list of families not renting pews, who through the Sabbath School and other means have been brought into more or less vital connection with us during this brief period, and the increased number of young men and others

who have become regular attendants upon our religious worship, we attain results which, though noiselessly secured, are sufficient to comfort and encourage every heart.

As an offset to this increase in the church and congregation, we are of course to count a steady diminution in the number of the individuals and families who were associated here prior to my advent. At that time two hundred and sixty-seven names were found upon the roll of the church; but forty of these, being the names of persons who were absent and unknown, were shortly afterwards omitted from the list. Of the remainder, seven have died, three have been suspended or excommunicated, forty-one have received letters of dismission, and one hundred and seventy-six remain, who, together with those now in connection who have united with us since that time, make an aggregate of two hundred and sixty-five persons. The constant diminution among the older members has been thus much more than replaced by the more recent accessions. Similar figures, if there were time to detail them, would show a corresponding state of facts in the congregation. For every family that has removed from us, we have received at least a two-fold return. In our Sabbath audiences, also, all the waste that time has made, has been abundantly repaired. The loss has never equaled our gains.

This new edifice, also, so beautiful and agreeable, so fitted to our present necessity and so spacious as to encourage further growth for many years to come, is another among the proofs that hitherto the Lord hath helped us. Though we are not yet free from pecuniary responsibility on account of it, and though it will cost a vigorous and united and perhaps protracted effort to remove that burden, yet it is no small matter to have gone so quietly through the labors and the dangers of such a transition as that through which we have been passing, and so harmoniously to have reached even our present stage of progress. I doubt if the history of any Christian congregation in similar circumstances furnishes more striking illustrations than such as we have seen, of the good hand and providence of Him who would not let His people here be discouraged—who would neither suffer them to disagree in their endeavor, nor permit His work in their hand to come to naught. It is a much greater, nobler thing than most of us dream, to have set up this enduring Stone of Remem-



brance in the manner and spirit we have done. Unto Him be all the praise!

I notice other significant changes. There are gathering wrinkles on many faces, and there are gray hairs sprinkled on many heads, which were free from such signs of advancing age when I first came among you. Middle life has come upon many who were comparatively young in that day. Many families have grown up to manhood and womanhood: many new households have been formed: and the company of little ones in many of your habitations has increased in numbers as in years. There are also many vacant places in your dwellings. He who was eminently the patriarch of this church five years ago, has gone to his long home; and aged men and women, and wives and husbands, and youth and little children, have followed him. Almost fifty times during these five years, have I stood with some of you around the open grave, and seen the earth fall upon the remains of those whom God had taken from you. We have all been growing older—older in years and older in experience. We have seen just so much more of life, and are just so much nearer the end. Together we have been silently floating along on the deep current, through storm and through sunshine, ever passing one fresh landmark after another, and gradually drawing nearer to the open and the shoreless sea.

II. Of my own ministrations during this period, I shall find it hard to speak in any but subdued and plaintive tones. This is the three hundred and seventy-eighth sermon which I have preached before you; and within the same time I have delivered about one hundred discourses elsewhere. I have conducted twenty-two communion seasons, and delivered as many preparatory lectures, and had the charge of rather more than one hundred prayer meetings annually. I have officiated at twenty-six marriages and sixty-nine funerals; and have administered the rite of baptism to forty-one infants and several adults. I have also made from three to five hundred pastoral visits annually; and I may add that the performance of these various duties, together with all the miscellaneous demands upon the time and capacity of a pastor in such a growing parish as this, and with the responsibilities I have had to bear in the

city and the region generally, have absorbed nearly all my strength and fully occupied most of my waking hours.

In reviewing my pastoral work, I am oppressed with the conviction that my association with you has been too much that of a friend, and too little that of a Christian pastor. I feel that I have read the Word of God too little in your dwellings; prayed with you and for you too little; and spoken to you personally too little about Christ and His salvation. I do not feel as much rebuked as some of you might suppose, for the comparative infrequency of my pastoral visits; because I see, as you may easily be pardoned for not seeing, how the multiplied numbers and enlarging interests of a parish like this, render such frequency as you might desire, more and more impracticable. But I am rebuked and humbled before you when I remember how little of the doctrine and the spirit of my Master I have carried from house to house, and how infrequently I have urged and besought you to seek my Savior. And if there is at this solemn hour one earnest desire that fills my heart above every other, it is—not so much that I may henceforth visit you more—but that when I come into your dwellings, I may come more thoroughly imbued and beautified with the spirit and grace of Jesus.

Of my preaching I can say little, excepting that it has been truthful and sincere. I am sure that I have habitually spoken from honest motives, and with earnest desires for your spiritual good; and I also believe that I have, in substance at least, presented before you the truth as it is in Christ. I have been governed largely by views of carefulness and completeness in enunciating Christian doctrine, and of logical accuracy and rhetorical finish, which have seemed to some of you needlessly severe; but I have always felt that it was best for me as for every man, to preach the Gospel as my nature and training had specially fitted me to preach it, leaving it to time both to justify excellencies and to conceal or palliate defects. Some of you have occasionally thought me too searching and rigid, and even too closely personal in my ministrations; but while I would never consciously wound the feelings of any hearer, my heart has justified me in every attempt to press the truth of God just as practically as possible upon the conscience and soul of all. I strive never to forget that it is my special office to preach to YOU; and I would have all

my ministrations so shaped in substance and in form, that you should if possible feel yourselves personally and individually addressed in every discourse I utter. You have discovered other minor faults in me, and I have myself discovered many more than your partiality would allow you to perceive; but all these shrink into nothingness, when contrasted with the poverty and the feebleness of my public testimony for Jesus. When I see how little I have effected toward making this an indoctrinated, fervid, active Church, exemplifying inwardly the pure and noble graces of the Gospel, and bearing outwardly the visible and abundant fruits of godliness, I feel that my ministry here has been far from successful. Especially when I remember that only thirty-seven have been brought to the Savior during this long period; when I bear in mind that so many of our youth, now of proper age to avow their faith, are still outside of the fold of Jesus, and that among these older persons for whom I have thought and prayed so much, hardly any have been persuaded to embrace the great salvation; how can I feel otherwise than sad and discouraged? In these years, when God has wrought such wonders of grace elsewhere — when such multitudes of young and old in other places have become heirs of life eternal, ought I not to have seen more abundant fruit? And must I not take shame and confusion of face to myself, when I thus observe how inadequate and unproductive my testimony for Jesus has been? There have been seasons when I have stood before you with a very heavy heart, anxious to win you, yet afraid even to hope that my message would be of any avail, and when nothing but the conviction that God had placed me here, kept me from laying down my ministerial office, and taking my place henceforth among the hearers rather than the preachers of the Word. Oh! there is a degree of responsibility involved in such a position as mine that sometimes overawes and almost paralyzes me, and there is to me something so terrible in the thought of an unfruitful ministry — a ministry unblest with visible and appreciable results, that I shrink from it more keenly than I would shrink from facing the cruel death of a martyr!

III. This anniversary occasion justifies me, not only in thus surveying the past, but also in suggesting some thoughts with respect to that future which is now opening before both you and myself. I am

very confident that He who has so mercifully helped this Church thus far, will still suffer the angel of His presence to abide here, and will conduct you onward to a more commanding position and to a much wider sphere of influence in coming years. And I also cordially commit myself to His care, venturing to believe that He has in store for me also, more abundant opportunities of useful effort and a larger measure of personal reward.

Our first great task is the payment of our remaining indebtedness, and I have strong faith to believe that we shall see the end of that effort much more readily than many have anticipated. I am persuaded that there is hardly a member of the Church, and that there are very few of the congregation, who are not willing to do something, as God may give them ability, toward the removing of that incumbrance. If all will contribute as freely and as liberally as some have already consented to do, every farthing of our indebtedness will be very speedily paid. This accomplished, our way pecuniarily is all open before us; for our present income already doubles what we received from the same source in our former sanctuary, and is abundant to meet all our ordinary liabilities. And as other families come in to swell our numbers, and to share this burden with us, the present tax upon each will be proportionally diminished, and the pecuniary responsibility of each become less and less onerous.

In other aspects also, the path to a sure and permanent prosperity seems equally open. Taking the past five years as a basis of calculation and of hope, we may cherish the most cheering expectations as to the future. Ten years hence, this Church will number at the present ratio of increase, from 350 to 400 members, and the congregation will fill this house in every part. Ten years hence, our Sabbath School at the same rate will have more than doubled, and we may even find it necessary to enlarge our Chapel for its accommodation. Ten years hence our pecuniary ability will have so increased, if it follows the present ratio, that our contributions to the various benevolent objects of the day may be at least quadrupled. Ten years hence we shall have mission schools in successful operation; and perhaps mission chapels or other similar accommodations provided for those in this city who are destitute of religious priv-

leges. Ten years hence we shall be able, if we only retain the heart, to make ourselves felt as a strong, earnest, active, working Church of Jesus Christ from the center to the circumference of this community wherein we dwell. Ten years hence we shall be able to take a prominent place among the churches of our faith and order in this region, and to become in the capital of this great State an influential and useful representative of the doctrines and the polity upon which we are planted.

All this may transpire, and certainly will transpire under God, if we are true to ourselves and to our distinctive mission. I am not indulging in pleasant dreams, or painting a bright future for the purpose of exciting a transient enthusiasm. I am speaking plainly and frankly of what has long been in my own heart, and of what are my own plans and expectations as well as desires on your behalf. This deliverance from debt, this pecuniary improvement, this increase in the Church and congregation, this growth in the Sabbath School, this enlargement in charity and in effort, this wider and more systematic missionary work, this magnified influence, and this representative and denominational efficiency, are all not only possible, but even probable and certain, if the past be any just criterion as to the future. I am not insensible to the fact, that all this may be a mere phantasm; that the next ten years will rather be years of weakness and unfruitfulness, and even decline, unless your courage and zeal and liberality and devotion to Christ and His cause, shall remain and multiply continually; and above all, unless the Holy Spirit Himself shall abide with you in coming times, as in the past. Without God and His grace we are nothing. Without a spirit of godliness, and devotion, and prayer in our hearts, we shall accomplish nothing. But these being given even as they have been, it is no idle fancy, but a just and wise forethought, which pictures all this happy future. Give me the assurance that you will not lose the grace of God, nor the spirit of religion with advancing years; that you will not become parsimonious as you grow wealthy, nor indolent as you become older, nor vain and boastful as you gain position and power; give me these assurances, and I will guarantee the rest. The attitude and condition of this Church in 1870 — whoever lives to observe them — will more than justify the predictions of this hour.

IV. In speaking thus concerning the future career of this Church, I am far from supposing that any great share of it is necessarily dependent upon me. I wish you habitually to feel, as I do myself, that my life or death, my presence or absence, will not in any grave degree control your destinies. And yet within the past few months I have ventured — as I had never done before — to associate myself more definitely with your future, and to hope that for years to come I may rejoice with you in the continued blessing of Him who hath helped us hitherto. I find myself in the brief period of five years, with one exception, the oldest pastor in our city, among those speaking the English tongue. In the First Presbyterian, and in both the Baptist churches, those who ministered when I came among you, have given place to others. In one Episcopal Church there have been two, and in the other three officiating clergymen. I have seen three generations of Methodist ministers come and go in each of their three congregations. The fourth pastor of the Congregational Church has just come upon the ground. The United Presbyterian, the German Reformed, the Lutheran, the Universalist, and both the Catholic Societies, have experienced similar changes. The esteemed pastor of the Westminster Church and myself alone remain to tell the story of these constant transitions. I need not say how utterly destructive such continual changes are to the permanent interests of religion here; or how impossible it is to build up strong, earnest, useful churches by such transient labor. And I do comfort myself with the thought that, however imperfect my services may have been in other aspects, I have at least served you during these years of church building and of general transition from the perplexing and perilous task of selecting another and perhaps another pastor to be your spiritual guide and friend.

Let me venture here to say, that my convictions in regard to the value of permanence in the ministry, as conducive to the highest welfare of all parties, are becoming more and more deep and abiding. The evils of the opposite policy are very obvious. Throughout the West especially, in large churches and in small, we witness hardly anything but constant change and fluctuation; ministers abandoning their work for insufficient reason, and churches casting off their ministers without adequate cause, and both alike suffering at every

point for the want of simple permanence in the pastoral relation. In one of our most prominent denominations we see this evil reduced to a system, and made a part of their ecclesiastical law. Wherever we turn our eyes, we behold in forms too numerous and palpable, the disastrous effects of such perpetual transitions. Surely we need throughout the West a permanent ministry. Especially in this region, and in our own community we need above almost everything else a permanent ministry; men that have courage and faith and patience to stay by their work in storm and darkness, as well as in light and sunshine, and churches that can appreciate such men and keep them.

In all this I am making no plea for myself, for happily I am under no such necessity. I have now given you five years of life, the last five years of youthful glow and ardor; asking no recompense beyond a daily provision for the young household committed to my charge, and cheerfully expending time and strength and thought for your welfare. I am ready as cheerfully to give you the first years, and all the serviceable years of maturer life; devoting myself always to your special good, and seeking no other remuneration than such as you may choose to provide. I am conscious of no ambition to labor elsewhere rather than here, or here rather than elsewhere. I trust that I have learned to lay aside entirely the dreams and aspirations of earlier years, and to content myself with the earnest doing of the present work to which God calls me, be it here or elsewhere. And I stand here not so much as your hired servant and because you have desired it, but as the servant of Jesus, and because He has sent me here. That is my habitual feeling. My accountability to you dwindles into insignificance when compared with my responsibility to Him. For He rather than you is the judge of both my person and my work, and it is to His eye rather than yours that I habitually turn for direction in this responsible office. If I could not cherish this as my abiding frame of heart; if I could not thus rise above all thought of the pecuniary or ecclesiastical ties that bind us together; if I could not live above and beyond these earthly aspects of my ministry, and thus dwell in the higher conception and inspiration of it as a service rendered unto Christ, that ministry would become to me utterly insupportable. But living in this spirit as my

Master permits me in some measure to do, I find it the purest, sweetest, largest pleasure of my life to serve you here in spiritual things. And until He whose ordained ambassador I am, shall clearly indicate that my labor among you is finished, or that some other sphere of usefulness imperatively requires my presence elsewhere, my home and my work shall be here; and my days shall be spent in sincere endeavor to bring you all to Jesus, and to build you up in the beautiful graces of the Gospel. And in the end I will look to Christ rather than to you for my reward.

V. There are several important truths and suggestions which this anniversary occasion and this historic survey combine to press upon our notice. And first: the exceeding value to the general cause of Christ of an enlarged, mature, competent Christian Church. One of the greatest practical hindrances to the spread of sound religion in this western valley, has been the inconsiderate and excessive subdivision of our church organizations. The slightest differences in doctrine or order, the smallest diversities in matters of reform or in questions of policy or geographical location, and minuter causes even than these, have occasioned separation upon separation, and thrown off fragment after fragment, until the number of our denominations is legion, and the land is filled with feeble, struggling, unproductive organizations; most of them dependent upon foreign aid, and the remainder able to do little more than maintain a languid and barren existence. So excessive has this centrifugal tendency become, that it is almost impracticable to find a Church of any denomination, possessing numbers and resources and vigor enough, to do the aggressive work for Christ which is everywhere waiting to be done. Nearly all the capacity of those who love the Gospel, is thus expended in mere self-preservation, and very little of surplus energy remains to be laid out in other forms of christian endeavor. We have in a word, divided and disparted the household of faith, until we have almost brought it to nought. What we need in this community, and through all this region, is not further subdivision, but consolidation—not more churches, but stronger churches. We need churches that are able to sustain themselves without foreign aid; churches that can do something more than barely keep themselves alive; churches large enough in membership, permanent enough in



character, competent enough in resources, and energetic enough in spirit, to make themselves known and felt as living centres of christian thought and influence in the communities where they are planted. One such organization, in my judgment, is worth more to the general cause than a score of churches so few in numbers and so feeble in tone and endowment as to make no abiding impression on the surrounding ungodliness. And as I contemplate the attitude and the prospects of this Church, it is my highest joy to see that it has fairly risen above the point of self-support, and is gradually ascending to that noble elevation where it may become as a city set on a hill, which cannot be hid. Such may it soon become: an enduring, earnest, effectual witness for the Gospel in this community, and an abiding and abundant fountain of all holy influences.

Secondly: the Scriptures reveal but one method of building up and maintaining such a Church: the apostolic method of faith and labor, prayer and sacrifice, on the part of those thus associated together. There is a mischievous theory of Church growth, accepted and prevalent in many quarters, which regards this scriptural process as too slow, toilsome and costly for these rapid times, and which would substitute for this, plans and measures never recognized in the Word of God: that theory which lowers the standard of Christian doctrine for the sake of securing numerous adherents, and imperils government and discipline in order to gain popularity: which transfers the pulpit into a platform, and the preacher of righteousness into a flaming rhetorician, aiming to draw crowds rather than to win souls, and to attract the multitude by discussing political or social issues rather than the plain and simple truths of salvation: which accepts enthusiasm as a substitute for soundness and piety in the membership, and puts zeal and devotion to the Church in place of prayerfulness and genuine consecration to the cause of Jesus. The issue of that theory, however effectually put into practice, will never be a strong, faithful, godly, fruitful Church of Christ; never! There may be crowds thronging the entrance to the sanctuary. There may be brilliancy, and learning, and power in the preacher. There may be buoyant enthusiasm and great zeal among the members. There may be extensive popularity, and all the external signs of worldly prosperity. But there will be little of intelligent

faith or spiritual strength, little of social order or of personal growth, little of prayerful fellowship with God or of fragrant and blooming piety in such an organization. These are to be secured only in the way which the Scriptures have pointed out: the ancient way of faith and labor, prayer and sacrifice. A sound creed rather than a liberal one, a just rather than an easy government, a godly preacher rather than a brilliant one, a devout rather than an attractive worship, piety in the membership rather than fanatical enthusiasm, prayerfulness rather than popularity, the spirit of sacrifice for Christ rather than the spirit of zeal or piety; these are the scriptural essentials of a growing, maturing Christian Church. Let us never forget these truths. Let us always recognize the simple, grave, invariable conditions which the Saviour has Himself prescribed, and if we prosper let us prosper only by such processes as He can approve and follow with His benediction.

Thirdly: Let me urge you individually to cherish henceforth a warmer, deeper, more abiding interest in this Church; to make it more and more a central object of thought and sympathy and prayer. I would not have you one whit less liberal or catholic in your feeling toward other churches of Christ; rather would I see you more and more willing to cultivate a spirit of Christian fellowship in every such direction, and to extend the fraternal and the helping hand to every kindred household of faith. But I would also have you love this Church more, prize it more, pray for it more, and devote yourselves more ardently to its advancement. I would have you love the very stones of this sanctuary, and tenderly revere and cherish this as the House of God and the Gate of Heaven. I would have you realize more deeply what a blessing such a Church is to you and others, and what vast power for good is centralized and incorporated here. I would have you see more clearly what a bright future God is spreading out before this people; and I would have you resolve to be faithful, as He may give you grace, to the peculiar opportunities and privileges thus conferred upon you here. I would also have you love more ardently the holy communion of saints, the sweet fellowship, and the blessed songs and worship of Zion. I would have you far more faithful in your personal attendance upon the services of the sanctuary, and in bringing your offering with

you to this House of God. I would have you lay hold more zealously than ever of the great work which Christ has here given us to do, and devote yourselves in holy earnestness to the enlargement and prospering of this household of faith. Above all, I would have you remember this Church habitually in your prayers, naming it daily at the throne of grace, and seeking for it always the divine favor and regard. Thus suffer me at this sacred hour to commit this dear Church to your thoughts, your sympathies, your prayers. For in exact proportion, not to my desire or effort merely, but to your love for this Church, and your labor and sacrifice on its behalf, will God grant it growth and prosperity. Your state of heart towards it, more than anything else, will fix and determine all its future.

One further thought: My soul is filled at this solemn hour with one intense and overmastering desire, that the ordinances of this sanctuary, and especially my own ministrations, may be made a source of spiritual and saving benefit to all here congregated together. Every church fails to accomplish its chief mission, which does not become a visible and constant source of salvation to lost men. Every minister who does not manifestly persuade and save sinners, must condemn himself as unworthy. Here is the grand test—the decisive measure of both. O! how I long to have this evidence of my fitness for the great work here assigned me. I long to speak to you henceforth, not as a logician or rhetorician, not as a teacher of philosophy or a human counsellor merely, but as a simple minister of Jesus Christ, bearing a direct message from Him, and pressing that message in all tenderness and fidelity upon every heart and conscience. And I long to have you hear me as such, and as such only. I long to see in you more of that earnest, conscientious, docile attention which the truths of our Gospel ought to receive—that attention which leads to conviction and conversion, and produces beautiful fruit in the subsequent life. Such is my chief desire at this hallowed hour; for I know that both you and myself are to render a solemn account at the bar of God concerning the relation we here sustain. These years that have gone, have left an imperishable record in heaven: and for all the influences we have exerted upon each other, and all the effects produced in this relation, we are to answer at the judgment seat. And as we venture out into the future together, I

would have this thought continually present in our minds ; that we are dealing here with eternal realities, and are individually responsible to God therefor. I must give account, and so must you, for every sermon. I must answer before the Judge, and so must you, for every word I utter as a minister of Christ, and for all the influence I may exert toward your salvation. If I am faithful, and you hear and heed my message, I shall have stars in my crown, and you will be those stars. If I am unfaithful, and you neglect and cast away my ministrations, there will be blood on my skirts in that day, and it will be the blood of your souls. O, solemn responsibility! O, vast, tremendous issues! To some I shall be a savor of life unto life ; to others I must become a savor of death unto death. To some I shall be the instrument of bringing salvation : others I shall only involve in a more awful condemnation. What a solemn responsibility is this! How vast and tremendous are these issues! And who, O blessed Saviour, is sufficient for these things!

## APPENDIX.

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**MEMBERSHIP.**—The following list embraces the names of all who are now nominally connected with this Church. It also shows in each case the year and the manner of connection. Those in small capitals are the names of persons who have been absent for several years, and whose present residence is unknown to the Session. Any information concerning these persons will be very gladly received by the Pastor. Those marked with the asterisk are names of persons of whom we know as having removed to various places, but who have not as yet received letters of dismission. We trust that as many of these as are expecting to be permanently absent, will at once take steps towards exchanging their *nominal* connection with us for *active* connection with some other Church of Jesus Christ. With these deductions, the list shows the exact strength of our organization at the present time.

### 1839.

L. Samuel Cutler,*	L. Cynthia W. Hubbell,	L. Harriet Hall,
L. John Jones,	L. John S. Hall,	P. Thomas Brotherlin.

### 1840.

P. Anna M. Bergundthal,	P. Ermine Case,	P. Mary Higgins,
P. Mary A. Sites,	P. Horton Howard,	P. Ebenezer McDonal,
L. Helen Shields,	P. Plumb M. Park,	P. Margaret J. Sagar.
L. Eveline Baylor,	P. Anna G. Wilson,	

### 1841.

P. CATHERINE M. HUFFMAN,	P. Catherine Kidney,*	P. Eliza E. Brotherlin,
P. Sarah A. McCune,	P. Ellen Ramsay,	L. Mary Price.

### 1842.

P. Augustus M. Denig,	P. Anna M. Stone,	P. Mary A. Howard,
L. Elizabeth Burdell,	P. Maria D. Edwards,*	P. William Sagar.
P. Henry Cheers,	P. Elizabeth A. Denig,	
P. Alfred P. Stone	P. Mary Lathrop,	

## 1843.

P. Margaret Denig,	P. Charles W. Baker,	P. Catherine Hamilton,
P. Elizabeth S. Wing,	P. Harriet Baker,	P. Phebe Brooks,
P. Nathan B. Marple,	P. Thomas Hamilton,	P. John Butler.

## 1844.

P. Cornelia C. Platt,*	L. Emily Butler,	L. Jane R. Richards.
L. Elizabeth Gaver,		

## 1845.

L. Margaret C. Vogleson,	P. Mary W. Conrad,	P. John J. Ferson.
P. Dwight S. Coit,	L. Sarah J. Mather,	
P. Julia M. Long,	L. Julia Mather,	

## 1846.

P. Charlotte P. Park,	P. Polly A. Peck,	P. Henrietta Worthington,
L. Mary Black,	P. Amanda Miller,	L. Sarah A. Harrison.
L. Louisa Stewart,		

## 1847.

L. Lucy Taylor,	L. Oviatt Cole,	L. Asa D. Lord,
L. Cornelia P. Webster,	L. Nancy T. Cole,	L. Elizabeth W. Lord,
L. Lucylvia C. Wilson,	L. Phebe P. Morris,	L. Elizabeth G. Nelson.*

## 1848.

P. Catherine Myers,	L. CHESTER F. COLTON,	L. Harriet N. Marple,
P. DELIA MATTHEWS,	L. William E. Ide,	P. Lovinna Sheesley.

## 1849.

L. Elizabeth Fingar,	P. Jerusha Russell,	P. Anna Stauring,
L. Mary A. Case,	P. Catherine R. Smith,	P. Ermina P. Sackett,
L. Henry B. Carrington,	P. Elijah Merion,	L. Catherine B. Stone,
P. MINERVA MURRAY,	L. Hannah M. Cutler,*	L. William Ferson,
P. Caroline M. Ferson,	P. Esther Van York,	L. MELVINA N. Goss.

## 1850.

L. John H. Stage,	L. Philander Winchester,*	L. Elizabeth D. Howard.
L. Sarah A. Stage,	L. Elizabeth G. Winchester,*	

## 1851.

L. RACHEL McCULLOUGH,	P. William H. Hubbell,*	P. Daniel T. Woodbury,
L. Columbia Howell,	P. John H. Butler,	L. Martha Prentiss,
L. Elizabeth Knight,	P. Jane Gibson,	L. Susan M. Wade,*
L. DAVID McCLELLAND,	P. Catherine Davies,	L. William Ross.
P. Peter Cornell,*	P. Mary A. Mason,*	

## 1852.

L. Margaret J. Carrington,	L. Christina Chesnut,	L. Eliza Baldwin,
P. CYBERT P. GILLETT,	L. Susan Ross,	P. JANE ANN MOORE.
L. James Chesnut,	L. Eli Baldwin,	

## 1853.

- |                        |                       |                          |
|------------------------|-----------------------|--------------------------|
| L. Ellen J. Stone,     | P ANNA BELL,          | P. Angeline R. Gaver,    |
| L. Martha F. Fugh,     | P. Peter T. Conrad,   | P. Elizabeth G. Schroll, |
| P. MARY G. JAMISON,    | P. WALTER G. COOK,    | P. Abel W. Hall,         |
| L. HIRAM HAMMIT,       | P. Lucy P. Coit,      | P. Harriet A. Hall,      |
| L. MARIA HAMMIT,       | P. Eian Dryer,        | P. Charles K. Hall,      |
| P. ROBERT S. BARBER,   | P. Charles R. Dunbar, | P. SARAH J. HULL,        |
| P. Edward Jones,       | P. Josephine Ridgway, | P. Mary K. Gaver,        |
| P. Mary E. Jones,      | P. Martha Smith,      | P. SARAH A. NIBLACK,     |
| P. McLeod D. Lewis,*   | P. Edward C. Stone,   | P. HANNAH F. SWART,      |
| P. Mary C. McLelland,  | P. WILLIAM SIZER,     | L. Phebe Stone,          |
| P. Jonas M. McCune,    | P. William W. Ward,*  | L. Jane Fassett,         |
| P. George O. McDonal,* | P. SARAH WILCOX,      | L. LORANA M. REED,       |
| P. Fanny Price,        | P. Pamela H. Walton,  | P. ANGELINE MITCHELL,    |
| P. Mary J. Price,      | L. Jesiah S. Vincent, | P. Louisa Price.         |
| P. Henry Butler,       | P. Fanny Field,       |                          |

## 1854.

- |                        |                         |                      |
|------------------------|-------------------------|----------------------|
| L. Agnes W. Allen,*    | L. Margaret E. Stewart, | P. Julia A. McDonal. |
| L. Ira A. Hutchinson,* | L. Mary Cowles,         |                      |
| L. Mary J. Bannister,* | P. Elizabeth B. Hull,*  |                      |

## 1855.

- |                        |                      |                   |
|------------------------|----------------------|-------------------|
| L. Benjamin Talbot,    | P. Sarah J. Denig,   | L. Sarah Vincent. |
| L. George L. Weed Jr., | P. Margaret Stimson, |                   |
| P. Rachel C. Tracy,*   | L. Mary A. Nerton,   |                   |

## 1856.

- |                       |                        |                           |
|-----------------------|------------------------|---------------------------|
| L. Mary Swan,         | L. Caroline S. Ferson, | L. William E. Tyler,      |
| L. Frances E. Morris, | L. Chauncey N. Olds,   | L. Elizabeth C. Plimpton, |
| L. John M. Francis,   | L. Mary W. Olds,       | L. Sarah A. McColm.       |
| L. Sarah R. Weed,     | P. Edward J. Jones,    |                           |

## 1857.

- |                          |                           |                        |
|--------------------------|---------------------------|------------------------|
| L. Mary Bancroft,        | L. Merrill N. Hutchinsen, | L. John C. Woods,      |
| L. Clarissa Field,       | L. George W. Wakefield,   | L. Sarah F. Woods,     |
| L. David Alexander,      | L. Maria Wakefield,       | L. Marvin Reed,*       |
| L. Harriet R. Alexander, | L. Jacob Lazalere,        | L. Julia E. Reed,*     |
| L. Jarré F. Houston,     | L. Sarah Lazalere,        | P. Angelica Cuckler,   |
| L. William Ewing,        | L. James Carlisle,        | P. Elizabeth Baker,    |
| L. Catherine M. Ewing,   | L. Nancy Carlisle,        | L. Nancy M. Cleveland, |
| L. Mary Dryer,           | L. Elizabeth Carlisle,    | L. John S. Ford,       |
| L. Edmund L. Traver,     | L. Elizabeth Butler,      | L. Sarah M. Ferd.      |

## 1858.

- |                        |                         |                        |
|------------------------|-------------------------|------------------------|
| L. Nancy Baker,        | P. Mary Hasson,         | P. Emma C. Morai,      |
| L. Mary D. Kelsey,     | L. Robert G. Alexander, | P. Sarah S. Cuckler,   |
| P. Esther C. Watson,   | P. George W. Shields,   | P. Elizabeth Jowitt,   |
| P. Lorana W. Tyler,    | P. Catherine Stone,     | L. Sarah L. Cushing,   |
| L. Charles T. Flowers, | P. Isabella A. McDonal, | P. Annetta R. Stage,   |
| P. Amelia L. Conolly,  | P. Rachel C. Lilley,    | P. Harriet C. Hubbell, |

P. Hannah H. White,  
P. James Q. Howard,  
L. Virginia S. Flowers,

P. Caroline C. Hanna,  
L. Brainerd H. Howe,  
P. Louisa Stone,

P. William H. Gibeaut,\*  
P. Virginia Barton.

1859.

P. Mary Rahn,  
P. Isabella D. Howard,  
L. Mary Shields,

P. Ermine Case Jr.,  
L. William Wilkison,  
L. Thirza Bonnett,

L. James Osborne,  
L. Robert Shields.

1860.

P. Ellen A. McDonal,  
P. Mary C. McDonal,  
L. Rachel W. Tayler,  
L. Mary Jenkins,  
P. Isabella Breckinridge,  
L. Edith Stewart,

L. Harriet B. Talbot,  
P. Malcom Harris,  
L. Mary Tayler,  
P. Ellen A. Ford,  
L. Angeline Moore,  
L. Emma L. Reed,

P. Mary Marple,  
L. Phebe King,  
L. George L. Smead,  
P. Annie L. Trimmer,  
L. Susan A. Fell.

DOCTRINES AND POLITY.—This Church is planted doctrinally, *first*, upon the Scriptures as containing the only sufficient and infallible rule of faith and practice; *secondly*, upon the Calvinistic or Genevan system of theology, as embodying more exactly than any other the complete teaching of the Bible; and *thirdly*, upon the Westminster Confession, adopted by the Presbyterian Church in this country, as being the best representative of the Calvinistic system, and of the Scriptural theology on which Calvinism is based.

In respect to internal government, this Church is also *Presbyterian*: having an eldership ordained after the earliest models of this type of polity, and being controlled exclusively by the rules and regulations of the N. S. Presbyterian Church. At the same time, by a peculiarity of our origin, we are separated ecclesiastically from all other churches holding the same doctrines and polity: matters of discipline being settled wholly among ourselves, and without appeal to any higher judicatory.

It is believed by both the pastor and the elders, that the unity and growth of the Church would be greatly promoted, and that its influence among the kindred Churches of this region, and its power to do good in the denomination with which it is by faith and polity affiliated, would be greatly enlarged, while neither the rights nor the comfort of any would be compromised, if this peculiarity in our Constitution were done away.



CHURCH COVENANT.—The Session earnestly desire to urge upon all connected with this Church, a more faithful observance of those specific duties which are expressed or implied in our covenant :

Especially *first*, more cordial and practical devotion to the interests of the Church itself ; for no such organization can prosper, excepting as all united in it shall love it, and be willing to make sacrifice and endure labor for its welfare.

*Secondly* : More of Christian charity and fellowship toward all who are here joined together : remembering always that as the Church increases in numbers and in years, such fraternal union becomes more and more difficult on the one hand, and more and more needful on the other.

*Thirdly* : More of conscientious regard for the worship, and particularly for the prayer meetings of the Church. Every person uniting with this Church agrees to be habitually present, if practicable, at all these religious gatherings : and yet how few remember that obligation, or honestly strive to fulfil it !

*Fourthly* : More of the sense of responsibility in this relation ; manifested particularly by cheerful obedience to the judgment and requisitions of the Church, by faithful regard for all its ordinances, and by such daily living as shall bring no dishonor, but shall rather shed credit and luster upon this body of Christ.

UNION AND DISMISSION.—Persons wishing to unite with this Church, whether by profession or letter, may apply *at any time*, to the pastor or any of the elders ; such persons are earnestly requested, however, not to delay their application, unless obliged to do so, until the near approach of the communion season.

Members of the Church who are now permanently absent, or who may hereafter remove from the city, will do well to apply for letters of dismission, if practicable, before their departure : yet all such persons should remember that they retain their connection and their responsibilities here, until they are actually received into some other evangelical Church.

The Session earnestly solicit the aid of all, in perfecting the present list of membership, and especially in securing further information concerning those who are now absent.

**EXPENDITURES AND CONTRIBUTIONS.**—The aggregate expense of maintaining public worship during the past year, has been not far from \$2,000. Several thousand dollars—the exact sum is not known—have been paid in addition towards our new sanctuary. Contributions have also been taken up during the year, for Home Missions, Foreign Missions, Theol. Education, Benevolent Society, the Poor of the Church and Sabbath School, etc.; amounting in the aggregate to nearly \$500.

Contributions will be solicited during the coming year for our various *home* necessities, and also for the following objects:

Theol. Education—	Library.	Bible Cause—August.
Home Missions—		Foreign Missions—October.
Sabbath Schools—	June.	Christian Union—December.

**SABBATH SCHOOL.**—Our Sabbath School consists at present of J. S. Hall, Sup't, J. J. Ferson, Assistant Sup't, two librarians, 30 teachers, and about 350 scholars on the roll. These are divided into Bible classes, numbering 35; the infant class, 165; and the middle department 150. The average attendance in all the departments during the past quarter, has been 220. The library numbers from 500 to 600 volumes, but will need to be replenished during the year to come.

In the present condition of the school, there is much to encourage. Though very few have been openly brought to Christ during the past year, yet the steady increase in numbers, the degree of regularity in attendance, and of attention to the duties of the school, and the amount of interest shown by the Church, amply justify us in looking for larger results in the future.

**ORGANIZATION AND CONDITION OF THE SOCIETY.**—Both the Session and the Committee of Relief, and also the Board of Trustees, remain the same as in previous years. The official term of two members in the Session and in the Committee, will expire on the 3d of March next. Nathan B. Marple, Esq., is the present Treasurer of the Society, at whose store, No. 100 South High street, all dues for rents should be paid.

The Society—as the foregoing Discourse evinces—was never more

prosperous, temporarily, than at the present time. The size and constant increase of the congregation, the number of pews rented and the annual income from them, the growing attachment to our new sanctuary, and other similar evidences prove, that this period of transition through which we have been passing, has not injured but improved us, and that we have laid the foundations in this transit, for large and permanent prosperity. O, that we might now witness a corresponding enlargement in spiritual things! Let us ever pray that the growth of the Church may outstrip the growth of the Society; and that among the multitude who worship here many may hear the voice of the Son of God, and *live*.

CONCLUSION.—In view of the history of this Church, not only during the five years which have just elapsed, but also during the sixteen years of equal prosperity which preceded these: in view of the present evidences which we are permitted to witness of the great kindness and love of God towards us: and in view of the bright prospects and promises which He is holding out before us—prospects and promises which if verified will make us far stronger and fitter for His service: we feel that every officer and every member of this Church ought to be filled with a spirit of thankfulness, and with increased desire to be wholly given to the work of so kind and gracious a Master.

REV. EDWARD D. MORRIS,	} <i>Session.</i>
THOMAS BROTHERLIN,	
H. B. CARRINGTON,	
JOHN S. HALL,	
ASA D. LORD,	
EBENEZER McDONAL,	
CHAUNCEY N. OLDS,	
JOHN H. STAGE.	

COLUMBUS, Jan. 1, 1861.



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