

Weekly Forecast
June 3 - 1915

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**REV. J. MARSHALL LINTON
INSTALLED PASTOR**

Rev. J. Marshall Linton was installed Tuesday evening as pastor of Disston Memorial Presbyterian Church, Tacony. Preceding the installation services a special musical program was given. Rev. W. Beatty Jennings, Moderator, presided and preached the sermon. Others who took part in the ceremonies were Rev. H. H. Crawford, Rev. Hugh B. McCrone and Rev. Walter R. Murray.

The new pastor succeeds the late Rev. Hugh C. McBride, who died several months ago. He comes to this city from Buffalo, where he served a charge for the last seven years, but he is a native of Philadelphia. He is the son of the late Joshua Linton, who for many years was superintendent of the Sunday School of Falls Presbyterian Church. Rev. Linton received his early religious training in the Falls Presbyterian Church.

Weekly Forecast
June 9 - 1904

(2)

DEATH OF WEALTHY BACHELOR.

**John Devereux Dies at His Home on
Allegheny Avenue of Heart Dis-**
ease.

John Lewis Devereux died of heart disease, at his home, at Twenty-fifth street and Allegheny avenue, Tuesday morning. He was born in this city sixty-four years ago, and was a son of John and Elizabeth Devereux. He was graduated from the Central High School in 1861. After that he devoted himself to farming, living with his only sister, Miss Annie E. Devereux, who died in May, 1897. He never married. A few weeks ago he concluded a sale of part of his property to a syndicate for more than \$250,000. The property sold is located in the neighborhood of Washington Park, Twenty-sixth and Allegheny avenue, which adjoins the homestead which deceased has occupied for many years.

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Public Ledger:
June 14 1904

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\$141,000 LEFT TO CHARITY

John L. Devereux, a Truck Farmer,
Died Possessed of an Estate
Valued at \$300,000

Amounts aggregating \$141,000 are devised for charitable and church purposes in the will of John L. Devereux, a truck farmer, of Allegheny avenue and Twenty-fifth street, whose estate is valued at \$300,000. The will, which was probated yesterday, also directs that the officers of the Pennsylvania Society for the Prevention of Cruelty to Animals shall kill three horses and two dogs, belonging to the testator, "in the most approved and humane manner."

The largest bequest is that of land at the northeast corner of Twenty-sixth street and Allegheny avenue and \$35,000 to build a church thereon in memory of Annie E. Devereux, a sister of the testator. A trust fund of \$20,000 is also provided, the income of which is to go toward the maintenance of the church. The will requires that the church be under the supervision of the City Missionary and Church Extension Society of the Methodist Episcopal Church, of Philadelphia. The building is to be constructed of "best Port Royal granite, and over the vestibule door shall be carved "Erected by John L. Devereux in memory of his beloved sister, Annie E. Devereux."

In case the church bequest is not accepted the property reverts to the city for school purposes. The \$35,000 in that case is to be used to erect a school, and the income of the \$20,000 is to be paid to the Trustees of the Mercantile Library.

The Methodist Episcopal, St. Luke's and Hahnemann Hospitals are to receive \$10,000 each, the idea being to establish two free beds in each to be named after the testator and his sister. The Pennsylvania Society to Protect Children from Cruelty and the Pennsylvania Society for the Prevention of Cruelty to Animals are to receive \$10,000 each. St. Joseph's Hospital is to have \$5,000—the money going to endow a free bed in memory of John Devereux, father of the testator. The Presbyterian Hospital is also down for \$5,000 for a free bed as a memorial to Elizabeth Devereux, mother of the testator.

To the Polyclinic, Episcopal, St. Luke, Homeopathic, the Samaritan and St. Timothy's Hospitals \$5,000 each is devised for free beds. The Home for Crippled Children is to receive \$5,000 and Calvary Reformed Church \$1,000. The residue of the estate is bequeathed to relatives.

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THOUSANDS TO CHARITY.

HANDSOME BEQUESTS BY JOHN L. DEVEREUX.

Church and Hospital Share in His Generosity.

For the founding and maintenance of free beds in a large number of the hospitals of the city, the erection and endowment of a Methodist Episcopal Church, and bequests to charitable institutions, a considerable share of the \$300,000 estate of John L. Devereux, a retired farmer, and trucker, of Twenty-fifth street and Allegheny avenue, is to be applied by the terms of his will, admitted to probate last Monday.

Mr. Devereux died on June 6 at his residence, Twenty-fifth and Allegheny avenue, and his will appoints Edward W. Magill and the Provident Life and Trust Company executors.

The will begins with the declaration that his funeral be conducted in as private and unostentatious a manner as possible, that flowers be omitted, but in case any floral tributes are received, they shall be white.

The will states that inasmuch as a sister, Annie E. Devereux, had provided a trust fund of \$50,000 for his benefit, with testamentary authority to dispose of the principal upon his death, the testator disposes of the money as follows:

To the Methodist Episcopal Hospital, \$10,000 for the establishment and maintenance of two free beds, to be known as "The Annie E. Devereux Bed" and "The John L. Devereux Bed."

To the Hahnemann Hospital, \$10,000 for the establishment and maintenance of two free beds.

To the Polyclinic Hospital and College, \$5000 for founding a free bed.

To the Episcopal Hospital, \$5000 for the establishment of a free bed.

To the Pennsylvania Society to Protect Children from Cruelty, \$10,000.

Horses and Dogs to be Killed.

To the Pennsylvania Society for the Prevention of Cruelty to Animals, \$10,000, with the request that three horses which the testator owned, together with two dogs, "Barney" and "Major," are killed in the most humane manner possible after his death.

To Calvary Reformed Church, \$1000.
To the Home for Crippled Children, \$5000.

To St. Luke's Homoeopathic Hospital, \$10,000 for two free beds.

To the Samaritan Hospital, \$5000 for a free bed.

To St. Joseph's Hospital, \$5000 for a free bed, as a memorial to John Devereux, father of the testator.

To the Presbyterian Hospital, \$5000 for a free bed, as a memorial to Elizabeth Devereux, mother of the testator.

To St. Timothy's Memorial Hospital, \$5000 for a free bed.

Church in Memory of Sister.

Continuing, the instrument directs: "I desire that there shall be erected in memory of my beloved sister, Annie E. Devereux, on a part of our old homestead property, a church to be used and occupied by a congregation of the Methodist Episcopal denomination, and for that purpose I hereby direct my executors to set apart a piece of my grounds located at the northeast corner of Twenty-sixth street and Allegheny avenue, measuring 125 feet front on Allegheny ave. by 125 feet in depth to 26th street, and erect thereon a church building in memory of my beloved sister, if in the judgment of my executors it shall be advantageous.

"I bequeath \$35,000 in trust to my executors to expend that amount, or as much as may be necessary, in the erection and construction of a memorial church building under the supervision of

the City Missionary and Church Extension Society of the Methodist Episcopal Church of Philadelphia, or if not within their jurisdiction or power, then under the supervision of the Board of Church Extension of the Methodist Episcopal Church."

The testator directs that over the vestibule door of the church there shall be carved in stone the words, "Erected by John L. Devereux in memory of his beloved sister, Annie E. Devereux." Instructions are given for the construction of the building as soon as possible, that it shall be built of the best Port Royal granite and that the edifice be used only for worship by a congregation of the Methodist Episcopal Church.

In the event of the building not being used for Methodist church purposes the will declares that the lot of ground, together with the edifice, shall become the property of the city for school purposes.

For School Purposes if Not Accepted Within Eighteen Months.

The will declares: "If the City Missionary and Church Extension Society of the Methodist Episcopal Church shall not within eighteen months after my death accept the said lot of ground and building, I direct my executors to convey the same to the city of Philadelphia for school purposes and apply the said \$35,000 for or toward the erection of a school building under the supervision of the Board of Education, said building to be known as the Annie E. Devereux School."

The will also bequeaths \$20,000 in trust, the income of which is to be applied to the maintenance of the church in question, with the proviso that in case the church proposition falls through the income of the trust fund is to be paid to the trustees of Mercantile Library.

The balance of the estate is bequeathed to relatives, consisting mainly of cousins, in sums ranging from \$2000 to \$5000.

Weekly Forecast
April 4-1907

Dereaux Memorial Church to be Erected at Twenty-sixth Street and Allegheny Avenue.

F. L. Hoover & Sons, incorporated, received a permit to build a one-story stone church building, measuring 65 by 93 feet, at the northeast corner of 26th and Allegheny avenue, for the estate of John P. Devereux. When finished the building will be known as the Devereux Memorial Church, and will be transferred to the City Missionary and Church Extension Society of the Methodist Episcopal Church. The cost will be \$35,000. Ballinger & Perrot are the architects.

421

HISTORICAL SKETCH

Old St. George's

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7
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1
9
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Methodist Episcopal Church

Fourth St. at Delaware River Bridge

Philadelphia, Pa.

—Oldest Methodist Episcopal Church Edifice in the World—

Pastors 1769 to 1931

Joseph Pillmoor
 Richard Boardman
 Francis Asbury
 Richard Wright
 Thomas Rankin
 George Shadford
 Samuel Spragg
 William Duke
 Freeborn Garrettson
 Philip Cox
 Joshua Dudley
 Daniel Ruff
 John Cooper
 George Mair
 William Glendenning
 Samuel Rowe
 Isaac Rollins
 John Coleman
 Reuben Ellis
 John Hagerty
 Thomas Haskins
 Lee Roy Cole
 Joseph Cromwell
 Jeremiah Lambert
 Ira Ellis
 James Thomas
 Henry Ogburn
 Peter Moriarty
 Samuel Dudley
 William Thomas
 Lemuel Green
 John Dickens
 Richard Whatcoat
 Henry Willis
 Thomas Morrell
 Thomas Morrell
 John M'Claskey
 Ezekiel Cooper
 Wilson Lee
 James Moore
 Charles Cavender

Philip Bruce
 Lawrence McCombs
 Samuel Coate
 Daniel Higby
 William P. Chandler
 George Roberts
 Solomon Sharp
 Thomas F. Sargent
 William Bishop
 William Colbert
 James Smith
 Joseph Totten
 Thomas Everard
 Thomas Ware
 Richard Sneath
 Thomas Dunn
 David Bartine
 John Walker
 Thomas Smith
 James Bateman
 Thomas Budd
 Thomas Burch
 Stephen C. Roszel
 Thomas Boring
 William Hunter
 Robert C. Roberts
 Manning Force
 David Best
 Robert Burch
 Stephen Martindale
 Ladarence Lawrenson
 John Price
 Martin Ruter
 Sylvester G. Hill
 Joseph Rusling
 William Ryland
 James Smith, of Balt.
 James Smith, of Del.
 James Smith, Sr.
 Thomas Miller
 William Thacher



Francis H. Tees.

Pastor

Res. 458 Locust Ave., Gtn.

Vic. 3700

PASTORS (Continued)

Henry G. King
 Daniel Parish
 Charles Pitman
 William Barnes
 Joseph Holdich
 Samuel Merwin
 Levin M. Prettyman
 Robert Lutton
 Samuel Doughty
 John Lednum
 Jaob Gruber
 Levi Scott
 Thomas J. Thompson
 Bartholomew Weed
 Anthony Atwood
 Levi Storks
 George G. Cookman
 Francis Hodgson
 William Cooper
 Jefferson Lewis
 Henry White
 Robert Gerry
 Thomas M'Carroll
 John S. Porter
 William Roberts
 Charles A. Davis
 Joseph Lybrand

John B. Hagany
 Edwin L. Janes
 Ignatius T. Cooper
 Joseph Castle
 William M. D. Ryan
 John A. Roche
 John D. Curtis
 John F. Boone
 William C. Robinson
 Robert H. Pattison
 David W. Bartine
 Michael D. Kurtz
 Charles Cooke
 William Swindells
 James Cunningham
 S. Pancoast
 Joseph Welsh
 Samuel Barnes
 John T. Swindells
 R. J. Carson
 George W. F. Graff
 Richard Turner
 John H. Wood
 J. S. Hughes
 Robt. Hetherington
 Francis H. Tees



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 Shannon.

Supt. S. S. Philip B. Hallman, 6706 Lebanon Ave.

Asst. Supt. Harry Carr, Fairview, Camden, N. J.

Historical Sketch

**Compiled by Dr. J. S. Hughes, Dr. Robt. H. Pattison,
 C. F. Eggleston and the Pastor.**

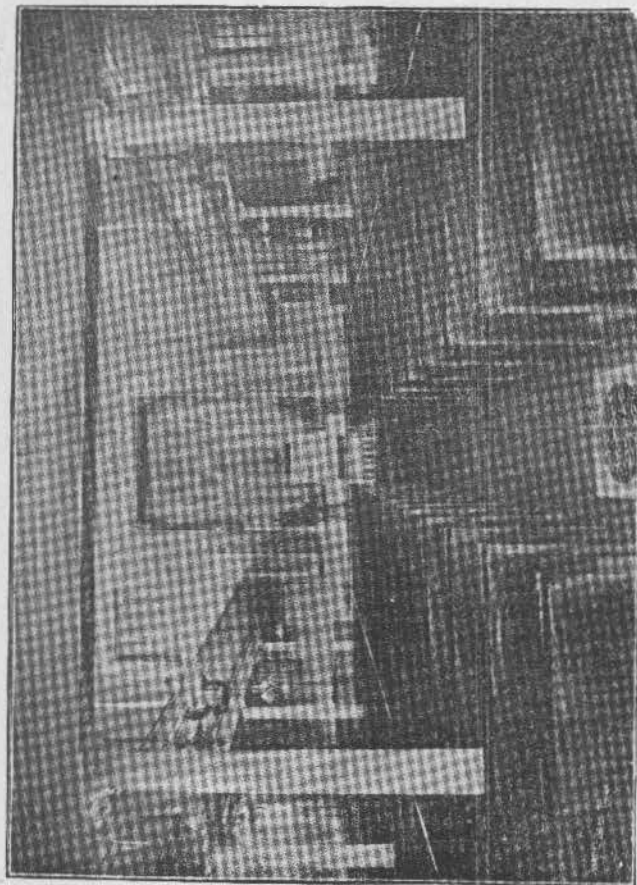
St. George's reaches back to the beginning of Methodism in America, and its history is linked with much if not all of importance in the early life of our church.

Though credit is usually given to Johns Street, New York, as the first church society founded in America, yet many years before 1766 when Philip Embury, the German-Irish carpenter, school teacher and local preacher, began preaching in a sail loft in New York, George Whitfield, the flaming Methodist Evangelist, as early as 1739 had preached in Philadelphia and his eloquence had been so effective that it had moved Benjamin Franklin and a number of other prominent citizens to purchase the old Academy of Fourth Street as a meeting place where Whitfield could preach whenever he was in the city. And though Whitfield formed no societies as did John Wesley, yet, there must have been a large number of his converts in the city who joined other churches awaiting only the fitting opportunity to enter the Methodist fold.

In 1766 Capt. Thomas Webb, an officer in the British army, converted under John Wesley, and licensed as local preacher, was sent to Albany, N. Y., in charge of the Barracks, and in 1768, if not a year earlier, he visited Philadelphia, and began to preach in a sail-loft which he hired from a Mr. Croft, near the drawbridge, which spanned Dock Creek at Front St. Here a class of seven persons was formed, namely—Mr. and Mrs. Miles Pennington, Mr. and Mrs. Robert Fitzgerald, Mr. and Mrs. James Emerson, and John Hood. Mr. Emerson was chosen leader. Among the first converts was Mr. Croft, the owner of the room in which the meetings were first held. After a time the meeting place was changed to a house in Loxley's Court, a small thoroughfare, east of Fourth, running from Arch to Cherry Street.

October 21, 1769, Richard Boardman and Joseph Pilmoor, missionaries sent by John Wesley to America, arrived in Philadelphia, and not knowing that there were any

Methodists in the city, purposed making their way immediately to New York. But while walking the street they were met by a man who had seen Mr. Boardman in Ireland, and who told them, that having heard of the arrival of two preachers, he was out looking for them. He informed them of the little company of Methodists and introduced them to Captain Webb. In a day or two Mr. Boardman went to New York as he had intended, while Mr. Pilmoor remained in Philadelphia. He preached in the regular place of meeting above mentioned, not only on Sabbath but frequently during the week. Mr. Pilmoor also preached to immense congregations at the race course, now Franklin Square, which was considered quite out of town. The race course gave Race Street its name. Large audiences gathered to hear him preach in Potter's Field, now Washington Square. The room in Loxley Court soon became much too small for the constantly increasing congregation, and more ample accommodations were looked for. About this time an unfinished church building, located on Fourth Street near Story (now New) was sold at public sale. It had been erected by members of the High Dutch Reformed Church, who, becoming financially embarrassed in the project, were imprisoned for debt. The Provincial Assembly passed an Act authorizing the sale of the building in order to satisfy the creditors. While the public auction was in progress, a feeble-minded young man by the name of Hockley, entered the room, and by some singular impulse bid 700 pounds. This being the highest, some say the only bid, he was declared to be the buyer. His father, unwilling to reflect on his son by taking legal measures to show his irresponsibility, paid the amount for which it was sold. He began immediately to inquire for a purchaser, and hearing that the Methodists were desiring a larger place of worship, offered to sell to them this newly purchased building. In a day or two, Mr. Miles Pennington, a prominent member of the Society, bought it for 650 pounds. It is said that the building had cost 2000 pounds. The purchase price did not include the ground, which had been taken up on an annual ground rent of 24 pounds, redeemable within ten years by the payment of 400 pounds. The size of the lot was the same as that now occupied by the Church and the Conference building on New Street. The ancient house, S. E. Corner of Fourth and New Streets, adjoining the Church property on the North, was owned by a Mr. John Washby. The Church which is 55x85, was regarded as of immense proportions, and its size was a matter of comment everywhere. Thurs-



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INTERIOR ST. GEORGE'S CHURCH

day, Nov. 23, the purchase was agreed upon, though the deed was not delivered till some months later. The next morning, Friday, Nov. 24, Mr. Pilmoor preached in the Church, and also dedicated it to the worship of God. His text was Zech. IV, 7.

The first Sabbath in the new place of worship was a great day to the rejoicing congregation. Captain Webb preached in the morning. Mr. Pilmoor preached in the evening, he says, to 2000 hearers. A collection was taken at the evening service for the payment of the Church, amounting to over 16 pounds. In a short time a section of the room was floored and provided with cheap benches.

The unfinished condition of the room made it difficult for the congregation to keep comfortable in the winter season, and the women were accustomed to bring little "wooden stoves" for the feet, such as were used in the markets. Notwithstanding all these inconveniences the Lord was with His people in a marvelous manner and added to their number almost daily such as should be saved.

The deed for the property, dated Sept. 11, 1770, was given in the names of Miles Pennington, Richard Boardman, Joseph Pilmoor, Thomas Webb, Edward Evans, Daniel Montgomery, John Dowers, Edmund Beach, Robert Fitzgerald and James Emerson. A quaint part of the deed is the special trust clause, which states that these persons, "upon special trust and confidence, shall permit John Wesley, late of Lincoln College, Oxford Clerk, and such other persons as he from time to time and at such other times in his life shall appoint, and no others, to enjoy the free use and benefit of said premises."

After the decease of John Wesley and Charles Wesley, upon further trust and confidence, the above-named persons "and the survivors of them and the trustees for the time being shall and do from time to time and at times hereafter forever permit such persons as shall be appointed at the Yearly Conference of the people called Methodists, in London, Bristol and Leeds, and no others, to have and enjoy free use of the premises, to preach and expound God's word; Provided, always, that the said persons preach no other doctrines than is contained in the said John Wesley's notes upon the New Testament and four volumes of sermons."

British Soldiers Took Charge

In 1777, when the British army occupied Philadelphia, the old church, John was occupied for a while as a hospital, and

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afterward as a riding school for cavalry, and long after peace had been declared implements of war lay around the building. After the war the membership was reorganized, with about 50 persons, and Freeborn Garretson, one of the greatest preachers of his time, was appointed preacher in charge.

It appears to have been a mere shell when first purchased by Mr. Pilmoor. For a long time it was unfinished and unfurnished, only half floored with rough boards, its pulpit a wide square box on the north side. There being no floor laid when the British possessed the city during the Revolutionary War.

When the British Army left Philadelphia, the Methodists began to really to build up their shattered cause, which was now in a worse condition than it was eight years before. They went to work in earnest. They made out to put a rough ground floor in the east end of the church, while the other half of it had its natural earthen floor. Their seats were equally coarse and the pulpit was a square box on the north side. Not unlike a watch box with the top sawed off. It was a dreary, cold looking place in winter time when from the leaky stove pipe, mended with clay, the smoke would frequently issue and fill all the house. It was then customary for the female worshippers to carry with them small "Wooden stoves" for the feet, such as used by women in the market.

In process of time, says a Methodist chronicler, the church was floored from end to end, and more comely seats were put in it, with a new pulpit, like a tub on a post, which was the fashion of the times, with a large sounding board above it. The pulpit was high and held but one person and very little room for him to move about. The Second pulpit stood in the east end of the church where it now stands.

The house was not plastered until 1784 when Dr. Coke came over to America. He spent his first Sabbath, Nov. 7, 1784, in America in St. George's, preaching in the evening.

The galleries were added in 1790 and 1791.

The building now known as St. George's Church was to be a German Reform Church and to be called George Kirche (George Church), probably in honor of the reigning king of England.

The original tablet contains the name "George" (not St. George's).

Subsequently, probably not until 1780 and, perhaps, at the suggestion of Capt. Webb, the name was modified to St. Georges.

St. George, the patron Saint of England, was martyred during the Diocletian persecution, A. D. 303. He was venerated both in the eastern and western churches and numerous orders and societies were founded in his honor.

St. George's was called by the Methodists and their preachers for a number of years "our preaching house", "our new meeting house". In 1781 Asbury refers to it as "St. George's."

Francis Asbury, the first Methodist Bishop ordained in America, was its third pastor for a period of four months which was about the limit of a pastorate at that time. He collected money for it in different parts of the country. In 1772 he raised 150 pounds, and ten years later 270 pounds. In 1786 he was making an effort to raise 500 pounds to liquidate the debt for its improvements.

For fifty years it was the largest Methodist Church in America, and was regarded as the Cathedral of our denomination.

From its distinguished line of pastors, four at least, have been elected bishops. Francis Asbury, Richard Whatcoat, Robert R. Hoberts and Levi Scott.

The first Methodist Conference in America was held in this Church commencing July 14, 1773. The second Conference in 1774, and the third in 1775. After the organization of the M. E. Church in 1784, frequent Conferences were held in St. George's. The more recent Phila. Conferences of 1866, 1877, 1884, 1903 and 1912 were held here.

This building is the oldest Methodist Church Edifice used continuously for worship, in the world.

City Road Chapel, London, was commenced April, 1777, and opened November 1, 1778. The present John Street Church, New York City, was erected in recent years.

The original conference room is today practically the same as when Francis Asbury first called his roll of members. Through the efforts of the Philadelphia Conference Historical Society there have been secured much of the old furniture and portraits of many of the men and women who were connected with the early history of the church. The table, desk, several of the old high-backed wooden chairs and the old stove which originally furnished the room are still in the place.

The interior of the church is quaint in the extreme. The basement, which was fitted up as a Sunday School room in 1837, under the pastorate of Rev. Charles Pitman, still contains many of the old-fashioned benches that were originally placed there, and each room abounds with tablets

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of historic interest. The main assembly room of the church, with its quaint old galleries, remains just as it was a hundred years ago, save for the memorial tablets that have been erected on each side of the pulpit, and which contain the names of 134 pastors who have had charge of the work of the charge and church from 1769 to the present time.

Many old books and relics are included in the collection arranged in the old conference room. One of the most interesting of them is an old account book kept by the stewards about 1780, in which records of provisions for the pastor are recorded. In those days preachers did not receive salaries for their services, but their necessities were relieved by the church, consequently the accounts contain items of "black silk hose, ablack coat, writing paper, postage stamps" and various other articles required for the minister, including one mention of a gallon of ale.

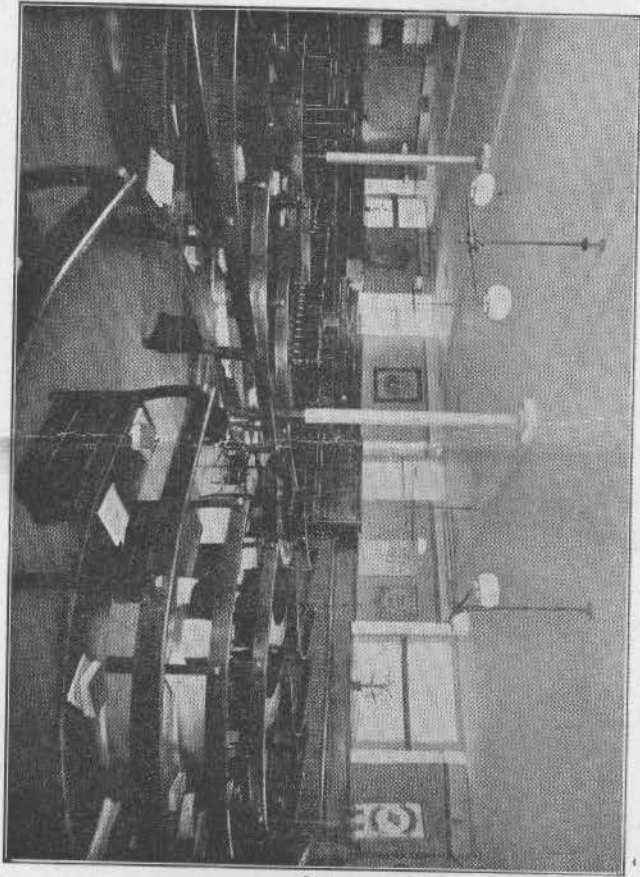
Ebenezer, then located on 2nd St. below Catherine, was the first offshoot of St. George's—1790. From Ebenezer, in turn, came St. Pauls, Wharton St. and Scotl. Union, or the Academy as it was called, went out from St. George's about 1800. The next place of worship erected by the Methodists was Bethel, 1794, for use of the colored people.

Other churches of which St. George's is without doubt the "mother church" are Zoar (Colored) 1796; Kensington (Old Brick) 1804; St. John's, 1816; Asbury, 1829; Fifth St., 1832; Mariner's Bethel, 1834. It is evident from the Minutes of the Trustees that Ebenezer, Kensington, Bethel and Zoar were governed for some time by the Mother Church. The minutes reveal that St. George's trustees apportioned the money for the preachers salaries, hired the sextons, appointed the various superintendents, poor stewards, granted the use of the churches for certain purposes and employed legal services when necessary. Old Brick did not have its own trustees until July, 1809, and Ebenezer, Bethel and Zoar not until some time later. Reunion was suggested by "Union", August 9, 1819, but was never effected.

This year, 1931, a touch or two of modernism was added to the old church when the ancient circular clock on the gallery was electrified and when a two manuel Kimbal Organ with electric action was presented by the Felton family and dedicated (Sept. 20) to the glory of God and in memory of Sam'l K. Felton, converted here on Christmas morning 1849.

The longest pastorate was that of the greatly beloved Dr. J. S. Hughes who served St. George's from 1901 to the time of his death in 1926.

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Sunday School Room With Original Old-fashion Benches

46

1769

1901

HISTORICAL SKETCH

—AND—

...DIRECTORY...

—OF—

..ST. GEORGE'S..
METHODIST
EPISCOPAL CHURCH



4th STREET BELOW VINE,
PHILADELPHIA, PA.

REV. J. S. HUGHES, D. D., Pastor.

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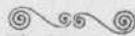
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HISTORICAL SKETCH
AND DIRECTORY
—OF THE—
ST. GEORGE'S
METHODIST
EPISCOPAL CHURCH

4th STREET, BELOW VINE.

REV. J. S. HUGHES, D. D., Pastor.

RESIDENCE,
324 NEW STREET.

Containing List of Officers of Church
and Organizations, and many things of Interest
to Members. A Full List of Members'
Names and Addresses.

NOV. 1901.

The Female Society of Philadelphia
FOR THE RELIEF AND EMPLOYMENT
OF THE POOR.

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Ready-made Garments for Men, Women and Children
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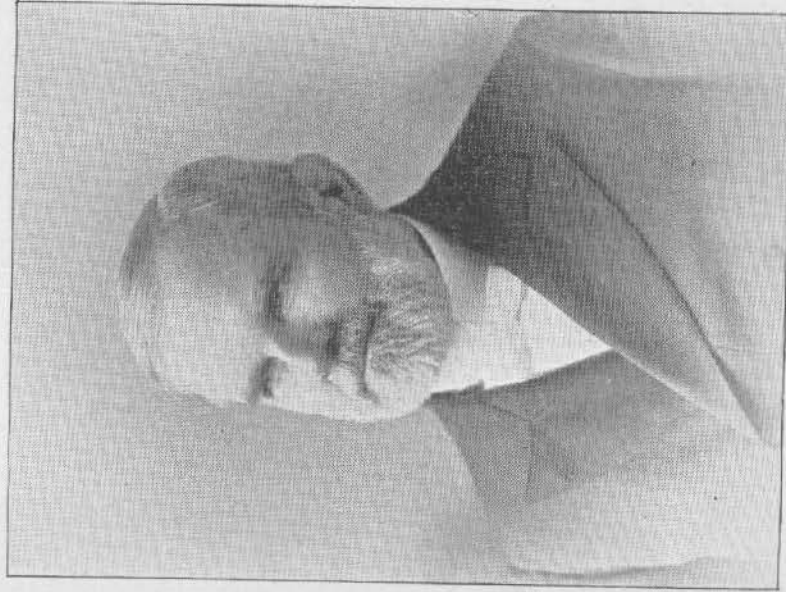
INTRODUCTION

THIS Manual is furnished gratuitously to the members and friends of Saint George's Methodist Episcopal Church. It is said "that which costs nothing is worth nothing." This little volume has cost much more than many will suppose. It has cost much labor. It is put into your hands for practical purposes. The officers and members of the Church and Sabbath School will find it a great convenience. It meets a long-felt need. Read every word of it. Read part of it frequently. Its free distribution is made possible by the advertisements it contains. They have been solicited with excellent judgment, and are altogether in keeping with such a book.

THERE ARE
MANY IMITATIONS AND SUBSTITUTES

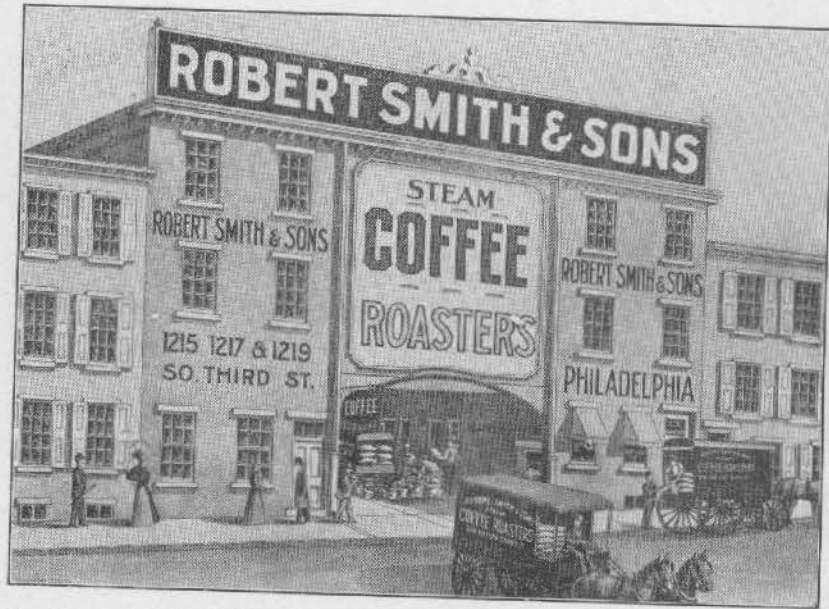
Coca-Cola

GENUINE AND PURE,
IS HEALTHY AND DELICIOUS



REV. J. S. HUGHES, D. D.

see history of Falls M.E. Church



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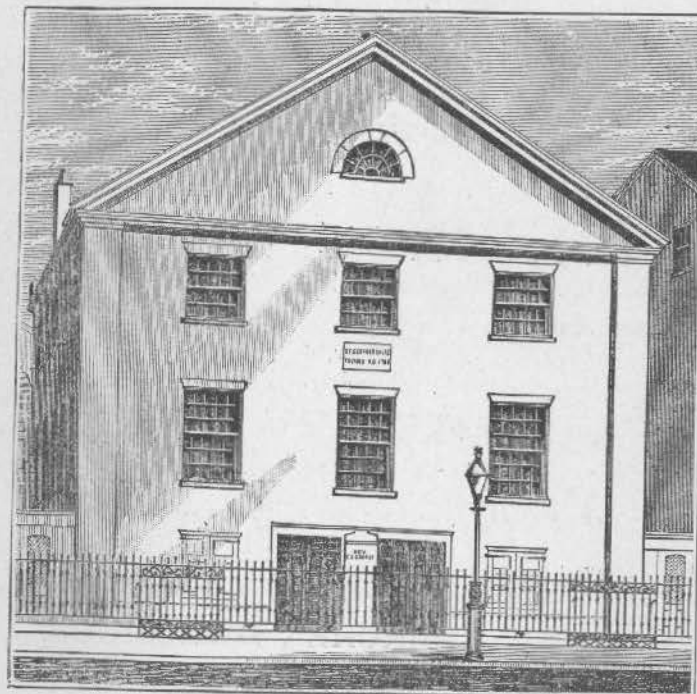
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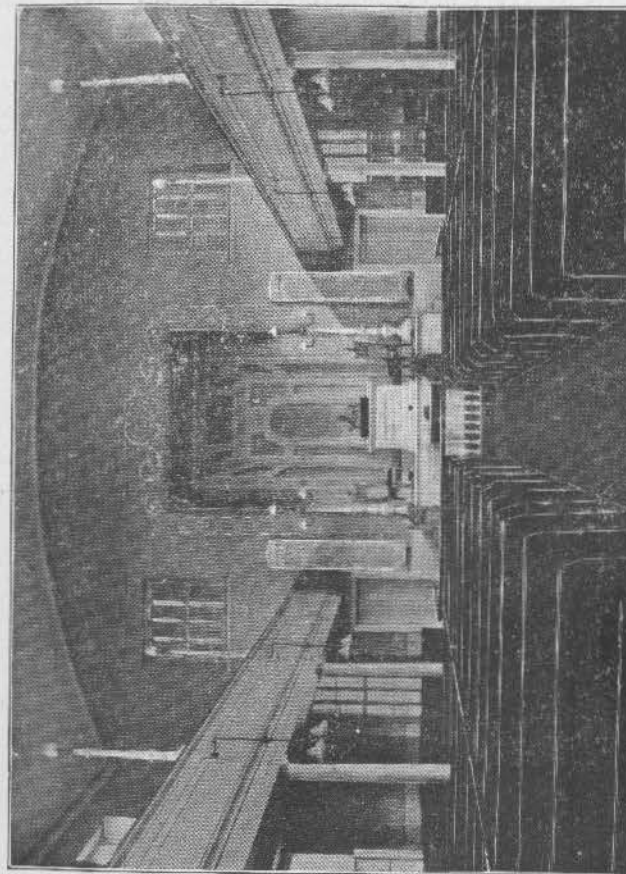
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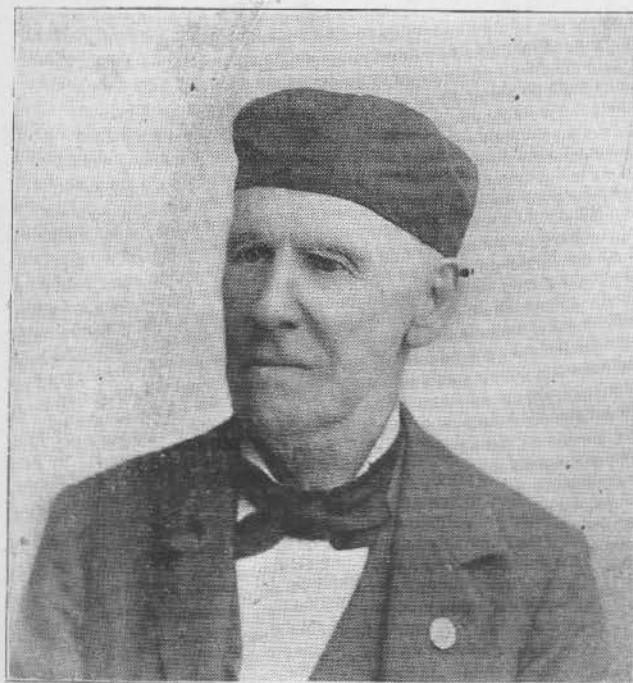
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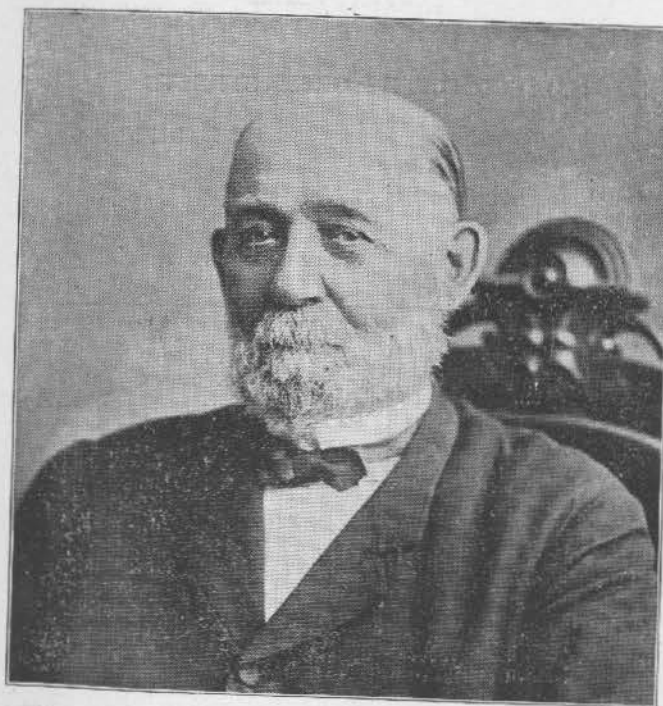
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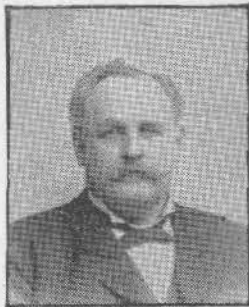
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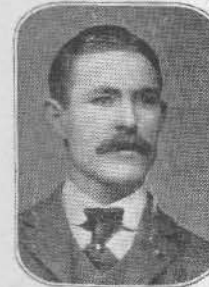
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SABBATH

Preaching, morning—10.30.
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Prayer Meeting, morning—9.00.
Sabbath School afternoon—2.30.
Praying Band Meeting, evening—6.30.
Christian Endeavor, " —7.00.
Lord's Supper, first Sabbath of each month.
Baptism, last Sabbath of each month.

DURING WEEK.

Class Meeting, Monday evening—8.00.
" " Tuesday " —8.00.
Prayer Meeting, Wednesday evening—8.00.
Junior Temperance Meeting, Wednesday evening—
7.00.
Praying Band Meeting, Thursday evening—8.00.
Children's Class, Friday afternoon—4.00.
Praying Band in Charge of Eighth Street Mission,
Friday evening—8.00,
Gospel Meeting, Saturday evening—8.00.

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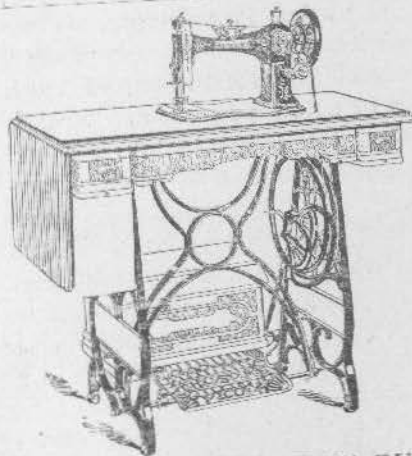
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October 21, 1769, Richard Boardman and Joseph Pilmor, missionaries sent by John Wesley to America, arrived in Philadelphia, and not knowing that there were any Methodists in the city, purposed making their way immediately to New York. But while walking the street they were met by a man who had seen Mr. Boardman in Ireland, and who told them, that having heard of the arrival of two preachers, he was out looking for them. He informed them of the little company of Methodists and introduced them to Captain Webb. In a day or two Mr. Boardman went to New York as he had intended, while Mr. Pilmor remained in Philadelphia. He preached in the regular place of meeting above mentioned, not only on Sabbath but frequently during the week. He preached sometimes at five o'clock in the morning. Imagine the Methodists of our day gathering in their places of worship at such an hour. If they were to do so they would be charged with fanaticism, but let it be remembered that it is was such zeal that gave early Methodism its conquering might. Mr. Pilmor also preached to immense congregations at the race course, now Franklin Square, which was considered quite out of town. The race course gave Race Street its name. Large audiences gathered to hear him preach in Potter's Field, now Washington Square.

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The room in Loxley's Court soon became much too small for the constantly increasing congregation, and more ample accommodations were looked for. About this time an unfinished church building, located on Fourth Street near Story (now New) was sold at public sale. It had been erected by members of the High Dutch Reformed Church, who, becoming financially embarrassed in the project, were imprisoned for debt. It is said that some of their friends, surprised at finding them in prison, and asking for an explanation, were told: "We are in prison for building a church." The Provincial Assembly passed an Act authorizing the sale of the building in order to satisfy the creditors. While the public auction was in progress, a feeble-minded young man by the name of Hockley, entered the room, and by some singular impulse bid 700 pounds. This being the highest, some say the only bid, he was declared to be the buyer. His father, unwilling to reflect on his son by taking legal measures to show his irresponsibility, paid the amount for which it was sold. He began immediately to inquire for a purchaser, and hearing that the Methodists were desiring a larger place of worship, offered to sell them his newly purchased building. In a day or two, Mr. Miles Pennington, a prominent member of the Society, bought it for 650 pounds. It is said that the build-

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ing had cost 2000 pounds, but this is scarcely probable, as the structure was only the bare walls covered with a roof. The purchase price did not include the ground, which had been taken upon an annual ground rent of 24 pounds, redeemable within ten years by the payment of 400 pounds. The size of the lot was the same as that now occupied by the Church and the Conference building on New Street. The ancient house, S. E. Corner of Fourth and New Streets, adjoining the Church property on the North, was owned by a Mr John Washby. The Church, which is 55x85, was regarded as of immense proportions, and its size was a matter of comment everywhere.

The Methodists of Philadelphia of that period seem to have been quite prompt in their Church movements. Thursday, Nov. 23, the purchase was agreed upon, though the deed was not delivered till some months later. The next morning, Friday, Nov. 24, Mr. Pilmoor preached in the Church, and also dedicated it to the worship of God. His text was Zech. IV. 7: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying Grace, grace unto it." The feeble congregation must have had great faith in God to have dedi-

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cated the building before having received the deed, and before having paid anything on the property, for there is no record that anything had been paid previous to this event. The owner of the premises must have had the utmost confidence, also, in the success of this struggling band. The first Sabbath in the new place of worship was a great day to the rejoicing congregation. Captain Webb preached in the morning. Mr. Pilmoor preached in the evening, he says, to 2000 hearers. This estimate, no doubt, was far above the actual number for most estimates of large congregations, at that time, unintentionally exaggerated facts. A collection was taken at the evening service for the payment of the Church, amounting to over 16 pounds. This was regarded as a large and generous offering. In a short time a section of the room was floored and provided with cheap benches, the discomfort of which gave their occupants but little temptation to drowsiness. The unfinished condition of the room made it difficult for the congregation to keep comfortable in the winter season, and the women were accustomed to bring little "wooden stoves" for the feet, such as were used in the markets. Notwithstanding all these inconveniences the Lord was with His people in a marvelous manner and added to their number almost daily such as should be saved.

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The deed for the property, dated Sept. 11, 1770, was given in the names of Miles Pennington, Richard Boardman, Joseph Pilmoor, Thomas Webb, Edward Evans, Daniel Montgomery, John Dowers, Edmund Beach, Robert Fitzgerald and James Emerson. The following is the "Trust clause" in the deed:

"Nevertheless upon special trust and confidence, and to the intent that they and the survivors of them, and the trustees for the time being, do and shall permit John Wesley, late of Lincoln College, Oxford, Clerk, and such other persons as he from time to time, and at all times during his life shall appoint, and no others to have and enjoy the free use and benefit of the said premises, so that the said John Wesley and such persons as he appoints, may therein preach and expound God's holy word, and after his decease, upon further trust and confidence, and to the intent that the said trustees and the survivors of them, and the trustees for the time being, do and shall permit Charles Wesley, late of Christ Church College, Oxford, Clerk, and such other persons as he from time to time, and at all times during his life shall appoint, and no others to have and enjoy the free use and benefit of the said premises for the purposes aforesaid.

And after the decease of the survivors of them the said John Wesley and Charles Wesley. Then upon further trust and confidence, and to the intent that the said Rich. Boardman (and others mentioned above) and the survivors of them and the trustees for the time being, shall and do from time to time, and at all times, hereafter forever permit such persons as shall be appointed at the Yearly Conference of the people called Methodists in London, Bristol and Leeds. and

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no others to have and to enjoy the free use and benefit of the said premises for the purposes aforesaid. Provided, always that the said persons preach no other doctrine than is contained in the said John Wesley's Notes upon the New Testament, and four volumes of sermons. Provided, also, that they preach in the said house in the mornings and evenings of Sundays and of such other days of the week as by custom of the Methodists, may from time to time be set apart for that purpose. And upon this further trust and confidence that as often as any of them, the said trustees or of the trustees for the time being, shall die or cease to be a member of the Society commonly called Methodists, the rest of the said trustees or of the trustees for the time being, shall as conveniently may be, choose another trustee or trustees, in order to keep up the number of nine trustees forever."

In 1777, when the British Army occupied Philadelphia, after the battle of Brandywine, the Church was used, for awhile, as a hospital and afterward "as a riding school" for the cavalry. Long after peace had been declared implements of war lay around the building. War has never been a friend to the Church or to religion. During the Revolutionary struggle the Church was greatly distracted if not demoralized. The building, which it was thought had fallen so providentially into the possession of the needy Society, was now closed against its members, and used for military purposes. At the close of the war the mem-

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bership was reorganized with about forty or fifty persons, and Freeborn Garrettson, one of the greatest preachers of his day, was appointed preacher in charge. The building was not plastered until 1784. It was fitted up with galleries in about 1790 or 1791. In 1837, under the successful pastorate of Charles Pitman, the Church was remodeled and a basement constructed for Sabbath School and other purposes.

For some years after the Methodists owned the Church it was not called Saint George's. It was usually referred to by Mr. Asbury as "our preaching house," and not until about 1781 did he call it by its present name. It is the only Church in our Methodism by the name of Saint George's and we know of few other Churches in America of any denomination by this name. The original tablet contains the name "George" (not Saint George's) probably after the reigning King. It has been suggested that the martial spirit of Captain Webb proposed the name 'Saint George's

Francis Asbury, the first Methodist Bishop ordained in America, was always greatly interested in Saint George's. He attended services in it on the evening of the day he arrived in America, and preached his first sermon in this country within its walls. He was its third pastor for a period of four

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months which was about the limit of a pastorate at that time. He collected money for it in different parts of the country. In 1772 he raised 150 pounds, and ten years later 270 pounds. In 1786 he was making an effort to raise 500 pounds to liquidate the debt for its improvements.

For fifty years it was the largest Methodist Church in America, and was regarded as the Cathedral of our denomination.

From its distinguished line of pastors, four at least, have been elected bishops. Francis Asbury, Richard Whatcoat, Robert R. Roberts and Levi Scott.

The first Methodist Conference in America was held in this Church commencing July 14 1773. The second Conference in 1774, and the third in 1775, were held in the same place. This building is said to be the oldest Methodist Episcopal Church Edifice in the world.

City Road Chapel, London, was commenced April, 1777, and opened Nov. 1, 1778. The present John Street Church, New York City, was erected in recent years.

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**The Names of Pastors of St. George's Methodist
Episcopal Church from 1769 to 1901.**

Joseph Pillmoor
Richard Boardman
Francis A-bury
Richard Wright
Thomas Rankin
George Shadford
Samuel Spragg
William Duke
Freeborn Garrettson
Philip Cox
Joshua Dudley
Daniel Ruff
John Cooper
George Mair
William Glendenning
Samuel Rowe
Isaac Rollins
John Coleman
Reuben Ellis
John Hagerty
Thomas Haskins
Lee Roy Cole
Joseph Cromwell
Jeremiah Lambert
Ira Ellis
James Thomas
Henry Ogburn
Peter Moriarity
Samuel Dudley
Thomas Smith
James Bateman
Thomas Budd

William Thomas
Lemuel Green
John Dickens
Richard Whateout
Henry Willis
Thomas Morrell
John M'Claskey
Ezekiel Cooper
Wilson Lee
James Moore
Charles Cavender
Philip Bruce
Lawrence McCombs
Samuel Coate
Daniel Higby
William P. Chandler
George Roberts
Solomon Sharp
Thomas F. Sargent
William Bishop
William Colbert
James Smith
Joseph Totten
Thomas Everard
Thomas Ware
Richard Sneath
Thomas Dunn
David Bartine
John Walker
Anthony Atwood
Levi Storks
George G. Cookman

Thomas Burch
Stephen C. Roszel
Thomas Boring
William Hunter
Robert R. Roberts
Manning Force
David Best
Robert Burch
Stephen Marindale
Lawrence Lawrenson
John Price
Martin Ruter
Sylvester G. Hill
Joseph Rusling
William Ryland
James Smith of Balt.
James Smith of Del.
James Smith, Sr.
Thomas Miller
William Thacher
Henry G. King
Daniel Parish
Charles Pitman
William Barnes
Joseph Holdich
Samuel Merwin
Levin M. Prettyman
Robert Lutton
Samuel Doughty
John Lednum
Jacob Gruber
Levi Scott
Thomas J. Thompson
Bartholomew Weed

Francis Hodgson
William Cooper
Jefferson Lewis
Henry White
Robert Gerry
Thomas M'Carroll
John S. Porter
William Roberts
Charles A. Davis
Joseph Lybrand
John B. Hagany
Edwin L. Janes
Ignatius T. Cooper
Joseph Castle
William M. D. Ryan
John A. Roche
John D. Curtis
John F. Boone
William C. Robinson
Robert H. Pattison
David W. Bartine
Michael D. Kurtz
Charles Cooke
William Swindells
James Cunningham
S. Pancoast
Joseph Welsh
Samuel Barnes
John T. Swindells
R. J. Carson
George W. F. Graft
Richard Turner
John H. Wood
J. S. Hughes

THE FINANCIAL CATECHISM



Question—How is the church supported?

Answer—By the voluntary contributions of the members of the church and congregation, through the envelopes and basket collections.

The partial endowment of the church is mostly overestimated. The income from this source is less some years than others, but at best it is small, and can only supplement, to a limited extent, the usual resources of the congregation.

Q.—How much should each member give?

A.—As the Lord has prospered—according to his ability.

Q.—Is each member under obligation to support the church?

A.—He is. He solemnly pledged that he would do so when he was received into the church. See the Discipline.

Q.—How often should we make this offering?

A.—Every week on Sabbath—without fail.

Q.—Do the receipts from the envelopes and baskets cover all the current expenses?

A.—They do not.

Q.—How can this deficiency be avoided?

A.—By every member contributing, systematically to the best of his ability.

Q.—Do not all members contribute thus?

A.—They do not. Some contribute nothing, others spasmodically.

Q.—Does not their failure to meet their obligation put an extra burden upon the other members?

A.—It does.

Q.—Is this right?

A.—No, it is not.

Q.—How may members obtain envelopes?

A.—Inquire of any of the trustees or stewards?

Q.—Have you obtained your envelopes this year?

A.—

Q.—Have you pledged a specified amount.

A.—

Q.—Are you contributing regularly?

A.—

Q.—Shall we make this the best financial year in our recent history?

A.—We will endeavor so to do.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury.—
Mark 12 : 41.

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Twenty-Five Things You Can Do for Saint George's Church



1. You can pray for the Church.
2. You can speak kindly of the Church.
3. Be present at the Sabbath services.
4. Attend your class meeting.
5. Arrange to be present at the Wednesday evening prayer meeting.
6. If possible attend the Sabbath School.
7. Allow no one to speak ill of your Church.
8. Bear your share of the financial burden of the Church.
9. See that the members of your family are with you in the House of God.
10. Train your children to attend Church services.
11. Make a special effort to bring some unconverted person with you every time you come to the sanctuary.
12. Remember there is a Gospel Meeting for everybody in the lecture room on Saturday evening.
13. Watch over the young converts with great care and tenderness.
14. Strive to have the Sabbath School scholars attend public services.
15. In every way seek to cultivate the spirit of reverence in our place of worship.
16. Be thoughtful and kind to the young people who come within our doors and help to sustain the Christian Endeavor meetings.
17. Be good to the little children, particularly to those whose parents have no concern for their religious welfare.

18. Be respectful and kind to your associates in Church life.
19. Instead of lamenting the lack of old-time fire in the Church, do your best to kindle such fire.
20. Be kindly attentive to the aged who still linger among us.
21. Give the pastor your sympathetic aid. If his ministrations help you, it will do him good to know it.
22. Never disparage the Church in the presence of your children.
23. Do your full part in connection with the revival meetings of the Church.
24. Be sincerely grateful that, having been saved through the instrumentality of the Church, you still have a place among the people of God.
25. Do all within your power to be a worthy and useful member of the Church our Lord has purchased with his own blood.

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Church Directory



ONE of the most difficult tasks devolving on the pastor is to keep a *correct* record of the members of his Church. Persons change their residences without notifying him. Not a few move to a distance, informing no one, and after the most careful inquiry no information can be gained concerning their whereabouts. Finally, according to the provision of the Discipline, they are marked on the Record as having "removed without letter." Thousands are lost to Methodism every year by a change of residence. This ought not to be. Church membership is a sacred matter, and it is a serious thing to treat it with indifference. Let every one remember the most lamentable consequences often follow the loss of Church membership.

Notwithstanding no labor or pains have been spared to make the following list, in every respect, as reliable as possible, it is not claimed that the directory presents absolute accuracy. We will be glad to correct any mistakes.

While we take unreigned pleasure in finding our names written on the roll of this ancient Sanctuary, let us be well assured that they are also written on the Lamb's book of life.

LIST OF MEMBERS

A

Agin, Annie E. 2157 N 19th street

B

Beck, Samuel L. 538 N. 6th street
Black, Alice 480 Culbert street
Blecker, Christiana 448 American street

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 Bowker, Sarah..... . 610 Beach street
 Bray, John W. 920 N. 2d street
 Balch, Melville B. 110 Summer street
 Berry, Lizzie 450 N. 6th street
 Brower Mamie
 Bogert, Mary Country
 Brown, Ella
 Barr, Mabel A. Newtown, Pa
 Bateman, Ella M. 611 Vine St.
 Beale, Elizabeth 115 Laurel St.

C

Crouch, Mary A. 1945 N. 21st St.
 Crouch, Augusta 1945 N. 21st St.
 Curry, Mary 2157 N. 19th St.
 Carpenter, Susan C. 129 Fairmount Ave.
 Cline, Caroline M. E. Home
 Coneys John I. 138 N. 5th St.
 Coneys Clara 138 N. 5th St.
 Costens, Theodore 103 Fairhill St.
 Cropper, Hannah Riverton, N. J.
 Custis, Edna 131 Vine St.
 Carter, Margaret 859 N. 7th St.

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 Cornell, Raymond T. 132 N. 5th St.
 Caldwell, Philip
 Caldwell, Florence

D

Dilge, Henry 532 N. 7th St.
 Dilge, Sarah 532 N. 7th St.
 Durnell, James 226 Crown St.
 Durnell, Anna M. 226 Crown St.
 Davis, Ida 213 N. Front St.
 Davis, Mary 213 N. Front St.
 Durham, Bertha 1917 E. Dauphin St.
 Davis, Mary 27 S. 4th St.
 Davis, Katharine 27 S. 4th St.
 Dorn, Thomas K. 2013 Jefferson St.

E

Evans, Deborah M. E. Home
 Engle, Eva Wolf 2409 S 15th St.
 Eaton, Pauline 1108 Girard Ave.
 Eddinger, Theresa 519 Marshall St.

F

Forney, Esther 310 Race St.
 Fisher, Kate Allentown, Pa.
 Fowler, Amanda M. E. Home
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- Fitzgerald, Bella 227 New St.
- Fox, Harry S. 5220 Cedar Ave.
- Fox, M. Florence 5220 Cedar Ave.
- Ford, Wm. C. 230 Marshall street

G

- Gaskill, Barton 514 N. Randolph St.
- Gaskill, Ella 514 N. Randolph St.
- Goldberg, Mary West Phila.
- Gratz, Emma Atlantic City, N. J.
- Gray, Mary E. Lawndale
- Glenwright, Fred W. 922 Fairmount Ave.
- Griffith, Sarah A. 2114 Brandywine St.
- Goheen, Mary 101 Vine street
- Gibble, Selden H. 16 N. Delaware avenue
- Goller, Nettie 818 Darien street
- Gaskill, Mabel 514 N. Randolph street

H

- Hallman, Philip A. 922 Fairmount avenue
- Hallman, Sallie 922 Fairmount avenue
- Hallman, Emily G. 922 Fairmount avenue
- Hart, Nicholas T. 704 Marshall street
- Hart, Mattie 704 Marshall street
- Hill, William S. 315 Marshall street
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Haines, S. Emma	319 Race street
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Harper, Anna H.	7th street, below Filbert
Heuston, John	240 Reese street
Heuston, Amy	240 Reese street
Hoffman, Jacob A.	1602 Vine street
Hoffman, Mary Elizabeth	1602 Vine street
Hughes, Mary Armour	324 New street
Hughes, Bessie May	324 New street
Hunter, Theressa	27 S. 4th street
Heuston, Mary M.	240 Reese street
Heuston, Sarah	240 Reese street
Henry, Clarence	2136 Dover street
Henry, Anna	2136 Dover street
Horney, Lullu	608 N. 43rd street
Hyson, Emma Petrie	1328 W. Cambria street
Harshaw, Maggie	

J

James, Mary A.	
Johnson, Nathaniel P.	519 N. 7th street
Johnson, Jennie	519 N. 7th street
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Kiine, Matilda 1513 Porter street
Kelly, John W. Pitman Grove, N. J.
Kazangian, Reuben H. Riverside, N. J.
Kazangian, Eva L. Riverside, N. J.
Kirby, Debbie West Philadelphia, Pa.
Kassel, John W. 254 S. 4th street
Krepps, Daisy Horney. 504 N. 6th street
Koons, Ella

L

- Laws, John H. 7th and Callowhill streets
Lee, Sarah Rear 232 N. Front street
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Loughlin, Samuel. 240 Vine street
Loughlin, Sabina. 240 Vine street
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Levan, Harry W. 352 N. 2d street
Liddick, David A. 418 N. 7th street
Leitenberger, Eva 238 Franklin street
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 Maltby, Eliza 341 N. 5th street
 Myers, Elvira L. 443 N. 7th street
 Michael Sarah. 338 Mervine street
 Myer, Chas G. 629 Vine street
 McGee, Robt. J. 243 N. 3d street
 Marshall, Garland F. 922 Fairmount avenue
 Myers, Emma

N

Nutter, Geo. L. U. S. Army

O

Oberli, Louis 705 American street

P

Peterson, Elizabeth 922 Fairmount avenue
 Price, Sarah N. 926 Carpenter street, Camden, N. J.
 Peising, Louisa 1238 Ogden street
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 Phillips, Addie L. 310 New street
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Rickards, Miriam 104 Olive street
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Rearicks, Irene M. 722 N. 7th street
Rickson, Mary 227 New street
Ristenbatt, Preston W. 315 Arch street

S

Swain, Joseph H. 1012 Wood street
Snelbaker, Wm. A. 521 Green street
Snelbaker, Charlotte V. 521 Green street
Snelbaker, Mary K. 521 Green street
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Starkey Sarah E. 717 Wallace street
Starkey, Hannah C. 717 Wallace street
Steinmetz, Julia 723 Wallace street
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Stuckert, Lena 36 York street, Camden, N. J.
Shockley, Everett 555 Bailey street, Camden, N. J.
Shockley, Ella J. 555 Bailey street, Camden, N. J.

T

Thompson, Joseph 424 Pine street
Tener, Kate 235 Lawrence street
Tener, Mamie 235 Lawrence street
Tener, Dora A. 3 Courtland place
Trump, Harry F. 310 New street

V

Voight, Charles P. 110 Summer street

W

Walker, Mary J 218 N. Front street
Walker, Joseph 248 N. Front street
Walker, John 218 N. Front street
Walker, Roger 218 N. Front street
Walker, Anna 218 N. Front street
Walker, William 218 N. Front street
Wade, Edward 612 Brown street
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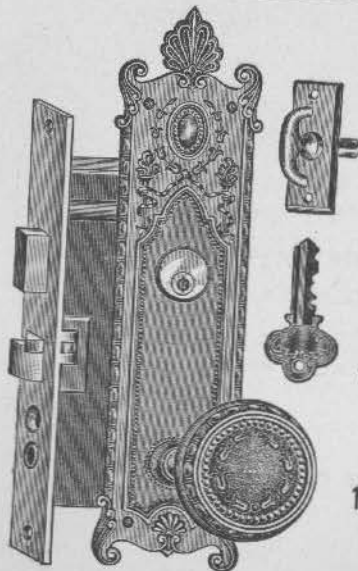
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The course completed, the School uses its facilities and its influence to place the graduate in the most desirable situation that offers in the particular line of business he wishes to follow.

But this is not the end. The School continues to be the graduate's ally, counselor and friend. Its resources are always at his command for information or advice, or assistance in solving perplexing business problems; and if advancement comes too slowly, it affords him an opportunity to better his position by a change—the more readily because he now has "experience."

Does this not help to explain why Peirce graduates are remarkably successful?

The 37th Year Book will be sent upon request.

PEIRCE SCHOOL,

Record Building,

917-919 Chestnut Street,
PHILADELPHIA.

Churches: (Miscellaneous)

5

Chronicle: Oct 11, 1895

Its Two-hundredth Anniversary.

The 200th anniversary of the Friends' Meeting-house, Lower Merion, was elaborately celebrated on Saturday afternoon and Sunday morning and afternoon.

On Saturday there was a reunion of both branches of the society and differences of creed were forgotten in recollections of common ancestry. The day was spent in greeting and handshaking. Every nook and corner of the historic old building was explored, from the peg on which Father Penn hung his hat to the old marble slab bearing the date of 1695. The original deed of a lot one half of an acre by Edward Reese to the trustees of Lower Merion meeting, dated 1694, the marriage certificate of Jacob Zell to Hannah Levering, in the year 1783, and the old oaken table on which the documents were signed, the odd desk for the clerk, the antique chimney and loft were all objects of interest.

The old meeting house would scarcely accommodate 200 people, so for the anniversary ceremonies a large tent had been erected just beside the building, but, though the tent was a large one it would not accommodate the crowd which thronged the aisles and stood rows deep around the outside. The service began with the customary period of silence and a prayer by Professor Rufus M. Jones, of Haverford. Robert M. Janney, who presided, before introducing the first speaker said: "If any authority is needed for such an observance among the Friends we have it in the command. 'Honor thy father and thy mother.' In celebrating the 200th anniversary of this meeting house we are honoring the fathers and mothers who founded it, and the long line of Friends who have worshiped here in spirit and in truth."

Mary J Walker read an historical paper, suggesting from various data that some part of the building was standing previous to 1695, that part of the present structure was begun in that year, and that the building was completed in its present form in 1713.

A poem was read by Dr. Jas. B. Walker of Philadelphia, and Dr. Allen C. Thomas, of Haverford College, contributed a recital of what the Friends had done in the line of spiritual development, human freedom and social ameliorations generally. Then follow a scholarly paper by Isaac H. Clothier, of Wynnewood, on "The Position and Influences of the Society of Friends in the Community at the present time, in the course of which he said:

"The age still needs to have held up before it the standard of a pure and vital religion, unvexed by theological dogmas or cumbrous outward ceremonies. It still needs to have George Fox's cry, 'turn within,' repeated again and again. * * Let us ever hold up before our children the cardinal testimony of our faith—the simplicity of the religion of Jesus Christ, the inner light, the Divine immanence, the divinity of Christ in the soul of man. Let us impress upon them the beauty and sacredness of silent worship, the gathering together in a

meeting capacity, in a living silence, in the midst of which God speaks to the soul as never man spake."

Professor Rufus M. Jones, of Haverford College, read a poem which had been written for the occasion by Dr. Francis B. Gummers, and after a short period of silence the exercises were concluded by a prayer by one of the ladies.

There were services in the church at 10 o'clock on Sunday morning, and in the tent in the afternoon.

#

Churches: Baptist (Miscellaneous)

6

Chronicle
Oct 4, 1895

The 188th Annual Session
of the Philadelphia Baptist Association was opened on Tuesday afternoon, in the Frankford avenue Baptist Church, Rev. Charles Warwick, pastor. Rev. Chas. T. Morgan, of the Spring Garden church, was elected Moderator. Rev. J. G. Walker was re-elected Clerk, and Rev. R. B. McDanel Associate Clerk.
The letters from the churches gave the following facts:
Roxborough—Baptisms, 7; members, 431; scholars, 523; disbursements, \$4,822.81.
Lower Merion—Baptisms, 36; members, 303; scholars, 215; disbursements, \$11,903.19.
Falls of Schuylkill—Baptisms, 16; members, 261; scholars, 294; disbursements, \$3,346.25.
Wissahickon—Baptisms, 12; members, 274; scholars, 358; disbursements, \$2,873.80.
Manatawna—Baptisms, 0; members, 63; scholars, 123; disbursements, \$1,172.95.
Rev. Dr. Willmarth is on the Committee on New Churches; Rev. O. B. Kinney, Digest of Letters; Peter Bechtel, Ministers' and Widows' Fund.

Chronicle
Oct 8, 1897

Philadelphia Baptist Association.
The 190th anniversary of the above association was held in the Second Church, Seventh street, on Tuesday afternoon. The letters from the Churches in this ward and neighborhood included the following facts:
Roxborough—Baptisms, 1; members, 452; scholars, 501; contributions, \$4,557.
Lower Merion—Baptisms, 0; members, 269; scholars, 213; contributions, \$5,578.34.
Falls of Schuylkill—Baptisms, 2; members, 264; scholars, 355; contributions, \$2,817.77.
Manatawna—Baptism, 7; members, 81; scholars, 147; contributions, \$1,189.99.
Wissahickon—Baptisms, 7; members, 270; scholars, 431; contributions, \$3,172.51.
The following have been placed on the committees named:
New Churches—Jas. W. Willmarth, D. D.
Election Trustees, Ministers and Widows Fund—J. Alexander Clyde.
Obituaries—James S. Swartz.
DIED Dec 15, 1931
aged 98.

Chronicle
Oct 9, 1896

Its 180th Anniversary.
The 189th anniversary of the Philadelphia Association of Baptist Churches was held on Tuesday afternoon in the Eleventh Church, Philadelphia.
The introductory sermon was preached by James W. Willmarth, D. D., whose text was from I. Corinthians, chapter ii, 9th and 10th verses: "As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit." At the close of the sermon Rev. Mr. Woods, pastor of Upton Church, led in prayer.
The Churches named below reported as follows:
ROXBOROUGH—Baptisms, 27; membership, 453; scholars, 501; disbursements, \$6,743.51.
LOWER MERION—Baptisms, 11; membership, 304; scholars, 182; disbursements, \$5,999.74.
FALLS OF SCHUYLKILL—Baptisms, 13; membership, 271; scholars, 297; disbursements, \$3,846.59.
George West Blake, of the Roxborough Church, was appointed on the committee on Obituaries; and Simeon Wilde, Wissahickon, on that of Election of Trustees of the Ministers' and Widows' Fund.

#

Manatawna Baptist

(7)

Chronicle Nov. 17-1916

Manatawna Baptist Congregation Marks 44th Anniversary.

Manatawna Baptist Church, Upper Roxborough, Rev. C. Roy Angel, pastor, held a church family reunion Sunday in celebration of its forty-fourth anniversary, at which a large number of former members, who had removed to other locations, were present. After an appropriate sermon by the pastor, William F. Dixon read a history of the church, in which it was shown that the church grew out of a request of Mrs. Hannah Hagy, an aged member of Roxborough Baptist Church, who, through infirmities of age, was unable to walk the three miles to and from the church. One day she asked the pastor, Rev. David Spencer, to come up to the ninth milestone and preach in her home. He complied and shortly after established a Sunday School in Mechanics' Hall at Ridge and Manatawna avenues, with Joseph V. Peterman as superintendent. The church was constituted with 62 members on May 14, 1872, and Rev. William S. Crowley chosen as pastor, who served until January 15, 1875, when he expired while conducting a prayer service.

In 1872 the present site was purchased for \$1000. It is asserted to be the highest point in Philadelphia.

In the afternoon John Goshen, superintendent, conducted a Sunday School service. In the evening the sermon was preached by Rev. Daniel Lewis, of Bridgeton, N. J., a former pastor. The Ladies' Aid served meals in the church dining room to those who came from a distance. Of the original members only five have remained during the 44 years. They are Harry A. Markley, Bella B. Johnson, Anice C. Marple, Caroline Knouse and William F. Dixon.

Churches: Manatawna Baptist

Manayunk Chronicle
May 14, 1897

Dedicated
Jan. 1 - 1874

Manatawna Baptist Church and Sunday School grew out of a Sunday school and mission started in 1867 by some members of the Roxborough Baptist Church, and was organized May 12, 1872, with Rev. W. C. Crowley as pastor. The church edifice was built in 1873, and dedicated June 1, 1874. Since Rev. Mr. Crowley's pastorate, which terminated by death, January 15, 1875, the church has been supplied as follows: From January 25, 1875 to June 25, by visiting supplies; then until October, 1876 by Rev. J. A. Rainey; from January 12, 1877 to September 10, Rev. A. J. Steelman; April 2, 1878 to April 30, 1879, Rev. Thos. J. Bailey; January 9, 1881 to October 1, 1884, Rev. William B. Tolan; October 6, 1884 to September 18, 1887, Rev. J. J. Davies; December 8, 1887 to April 3, 1892, Rev. Henry Bray; the succeeding four years, Rev. Homer King, Rev. Sparks W. Melton and Rev. T. Clagget Skinner; June, 1895, to December, Rev. G. B. McC. Clouser; for three months, Rev. John T. Craig, until July 1, 1896, when the present pastor was called.

#

To Start Work On Seminary This Month

Buildings For Theological
School To Be On
Henry Avenue

DIRECTED BY DR. APEL

Institution Organized to Meet
Needs of Those in
Life's Duties

The buildings to provide ample facilities for the American Theological Seminary, Inc., and the Gospel church of Roxborough, on Henry avenue, below Rector street, will be under construction by the end of this month.

The Gospel Church has been meeting in rented quarters during the past two years. It is not a split from another church. It is entirely new with no guarantee as to income other than the free will offerings of Christian people. It is the first church to locate in the heart of Roxborough's new community along Henry avenue. The services are at present being held in a tent erected on the lot.

The new buildings will provide: An auditorium for church and Sunday School purposes; a roof garden church for summer conferences; a free library and reading room for the community and the Seminary; the offices of the Seminary; class rooms for a resident summer school, and the headquarters of the president, who is also pastor of the church.

The location is ideal for the summer school being in a residential section only two blocks from the beautiful Wissahickon Creek and Drive.

The American Theological Seminary was organized to meet the needs of persons engaged in the active duties of life, and for those unable to attend in residence. It is the purpose of this institution to do for Christian Education what La Salle Extension University and the International Correspondence Schools are doing for the business world.

Each course represents the full equivalent of the same course given in a resident seminary. All requirements and methods are standard and it is for this reason that the regular recognition of such instruction is seen in the fact that the Congressional Record and Hearings contain more than three hundred letters from "ministers, judges, lawyers, doctors, teachers, college presidents, and

persons in almost every walk of life" who endorse the strongest terms standard home study courses leading to the regular recognition. Many of these are from men who hold degrees from the accredited institutions of higher learning.

Some of the leading educational institutions of this country and Canada, are represented among the trustees, faculty and student body. Inquiries are received regarding graduate work almost every week from men who hold their first and second degrees from recognized resident schools.

A working capital in the form of cash gifts will enable the school to advertise the course nationally, thus reaching those who desire standard non-resident instruction, and advance the local testimony through the Gospel Church and meet minor expenses such as the cost of equipment not included in the expense of construction.

The courses are Scriptural and open to all who are evangelical regardless of their denominational affiliations. Distinctive doctrines are explained in a fraternal manner.

The courses are standard. Every student must meet the regular entrance requirements and complete 32 semester-hours in each year's work. All lesson work must be approved by an acceptable local supervisor, the research papers corrected by the professor and the final examination written in the presence of the supervisor and graded by the professor. This is the only type of home study equal to a resident course and therefore commands the same credit.

The faculty is composed of experienced teachers who hold degrees from accredited institutions and who are loyal to the fundamentals of the Christian faith. This institution has an unchangeable doctrinal statement. Every professor is active in the department to which he has been appointed.

Each student is a personal pupil, not a mere unit in a class.

In the class room the words of the professor are likely to be forgotten and the note-book never contains all the material given in a lecture. Home study gives the complete course in written form as well as the professor's written answers to questions.

In the class room one merely answers an occasional inquiry. This method requires an answer to every question in writing. Bacon said, "Writing maketh an exact man."

Home Study does not interfere with the student's occupation. He may begin at any time, lay it aside when he must or complete the course as rapidly as is consistent with thorough work.

A. C. Chadwick, Jr.

The Gospel Church



of Roxborough

*"For I am not ashamed of the gospel
of Christ; for it is the power of God unto
Salvation to every one that believeth; to
the Jew first, and also to the Greek."*

ROMANS 1:16

ANNOUNCEMENT FOR 1930

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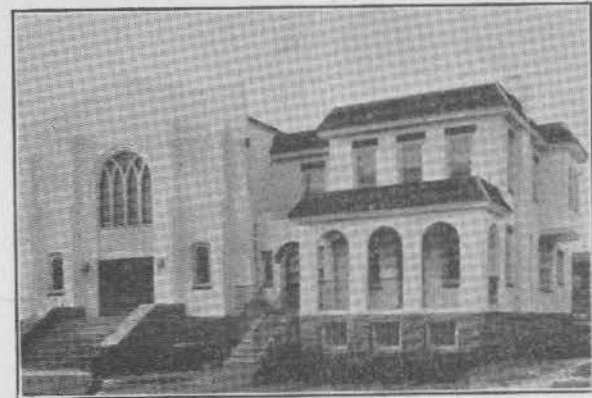
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9.45 A. M.—Bible School.

11.00 A. M.—Morning Service.

6.45 P. M.—Young People's Meeting.

7.45 P. M.—Evening Service.

Wednesday—

8.00 P. M.—Bible Reading and Prayer.

Friday—

7.15 P. M.—Children's Meeting.

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8.00 P. M.—Interdenominational Prayer Meeting for
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OFFICERS FOR THE YEAR 1930**GEORGE J. APEL, Jr., Pastor**

Ordained to the Ministry by the Bridgewater Baptist Association June 23, 1925, member of Ordination Committee of Bridgewater Baptist Association, 1925-1926; Bible Teacher and Evangelist; founder of First Baptist Church, Springville, Pa.; President of the American Theological Seminary.

W. H. Reed—Clerk and Treasurer.

W. H. Miller—Sunday School Superintendent.

Deacons

W. H. Miller

George R. Snyder

W. H. Reed

Trustees

Geo. R. Snyder
William Lee
W. H. Miller

W. H. Reed
Clara W. Apel
Katherine Nichols

History of the Church

The Gospel Church of Roxborough had its origin when a group of young people and their friends met in prayer at the Gospel Tent (located on Ridge Avenue at Martin Street) preparatory to the public opening on Sunday August 7, 1927.

Without our solicitation one of God's stewards provided for the erection of the Tent. Twenty-one weekday meetings were held with an average attendance of 65 and four Sunday meetings with an average of 150 during the summer of 1927.

The services have been continued in rented quarters during the past two years and Gospel Tent meetings have been held each summer.

This work is not a split from another Church. It is entirely new with no guarantee as to income other than faith in God and the free will offerings of His people. It is the first Church to locate in the heart of Roxborough's new community along Henry Avenue.

January 8, 1928, a group of friends met in the P. O. S. of A Temple and formed the official membership of the Church.

The American Theological Seminary agreed to provide a PERMANENT CHURCH HOME for the people of this new vicinity in the use of its auditorium for the services of the Gospel Church on the condition that the Church remain loyal to its present Church Covenant, Constitution and Confession of Faith and make a substantial monthly offering to the work of the Seminary.

Salvation Made Plain

No One Can Save Himself.

By grace are ye saved thru faith; and that NOT OF YOURSELVES; it is the GIFT OF GOD, NOT OF WORKS, lest any may should boast. Eph. 2:8,9.

Not by works of righteousness which we have done, but according to His mercy He saved us. Titus 3:5.

Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. 3:28.

The Future of Believers and Unbelievers.

He that believeth on the Son HATH EVERLASTING LIFE; and he that believeth not the Son SHALL NOT SEE LIFE; but the wrath of God abideth on him. John 3: 36.

He shall say unto them, depart from Me, ye cursed, into EVERLASTING FIRE, prepared for the devil and his angels; and these shall go into EVERLASTING PUNISHMENT; but the righteous into LIFE ETERNAL. Matt. 25:41-46.

There Is No Second Chance After Death.

The saved will come forth unto the RESURRECTION OF LIFE but the unsaved will come forth unto the RESURRECTION OF DAMNATION. John 5:29.

What You Do With Jesus Christ Determines Your Eternal Destiny.

The Lord Jesus said: "If ye believe not that I am he, ye shall die in your sins." John 8:24.

What Must I Believe To Be Saved?

I declare unto you the gospel by which you are saved, how that Christ died for our sins, was buried and that He rose again the third day according to the Scriptures. 1 Cor. 15:1-4.

You Must Believe That He Did This For You And Receive Him.

As many as received Him to them He gave the power to become the sons of God. John 1:12.

If thou shalt CONFESS WITH THY MOUTH THE LORD JESUS, and shalt BELIEVE IN THINE HEART that God hath RAISED HIM FROM THE DEAD, thou shalt be saved. Rom. 10:9.

The Glorious Results of Salvation.

The moment a person receives Christ by faith that person is "born again" thus becoming a child of God. John 1:12, 13; 3:3, 14-16.

WE ARE ETERNALLY SECURE. Jesus said, "They shall NEVER perish." John 10:9, 28-30.

Mere professors of religion may "taste" of the things of God, be partakers of the convicting power of the Spirit and fall away. Heb. 6:4-6. This is not true of real believers for Paul says in verse 9, "But beloved, we are persuaded better things of you, and things that accompany salvation." And again, "If any man draw back, my soul shall have no pleasure in him. **BUT WE ARE NOT OF THEM** who draw back into perdition; but of them that **BELIEVE TO THE SAVING OF THE SOUL.**" Heb. 10:38,39.

We are "kept by the power of God thru faith unto salvation ready to be revealed in the last time." 1 Peter 1:5: We do not continue in faith in order to be saved but rather because we are saved. This faith will not fail. Christ prayed that Peter's faith should not fail and it is He who continues to intercede on our behalf. Luke 22:31,32; Heb. 7:25; Jo. 17:9-20.

The believer has received a new nature and while he may be overtaken in sin, he no longer makes sin the habit of his life. 1 John 2:1; 5:18. True to this new nature he will confess and find forgiveness and cleansing. 1 John 1:9, 10. He is a "NEW CREATURE" in Christ Jesus. 2 Cor. 5:17.

We are already seated in the heavenlies in Christ. Eph. 1:3; 2:6.

We are sealed by the Spirit until the day of redemption. Eph. 4:30. The Lord knoweth them that are His. 2 Tim. 2:19.

We are members of the body of Christ without the least member the body would not be complete. 1 Cor. 12:12-27.

We are kept by the indwelling Spirit. Rom. 8:26-28; Jude 24.

We are "accepted in the beloved" and His blood atones for ALL sin. Eph. 1:6; 1 John 1:7.

Nothing can separate us from the love of Christ. Rom. 8:38, 39.

By one offering He hath perfected FOREVER them that are sanctified. Heb. 10:10-14.

THERE IS THEREFORE NOW NO CONDEMNATION TO THEM WHICH ARE IN CHRIST JESUS. Romans 8:1.

"Verily, verily, I say unto you. He that heareth my word, and believeth on Him that sent Me, **HATH EVERLASTING LIFE**, and shall not come into condemnation,

but **IS PASSED FROM DEATH UNTO LIFE.**" John 5:24.

DEAR READER:

Have you received the Lord Jesus as your own personal Saviour? Does He dwell in your heart by faith? Certainly you cannot have what you have not received and you could not have received what you do not possess. **WHY NOT ACCEPT HIM NOW?** The pastor will be pleased to help you in your spiritual problems and to learn of your acceptance of Christ thru the reading of this **ANNOUNCEMENT.**

The Need of the Hour is a True Revival

A recent editorial states that "crime is the biggest business in America today." We are said to be the most lawless nation in the world and the facts thus far brought forth by those who know the conditions go to prove these statements.

The findings of the Crime Commission of the American Bar Association show that the annual cost of crime is \$13,000,000,000. In 1928 the criminals of this land killed 12,000 people. There are 400,000 criminals in our prisons, while 1,000,000 are at liberty.

Another report shows that the dope ring in Detroit alone has increased in power and that the annual budget is \$22,000,000.

Reformatories do not reform. Education cannot regenerate the sinful heart of man. Of the 500 criminal cases that were carefully studied by an expert "80% of them were not reformed five to fifteen years later, but were continuing in their criminal careers."

What the Church needs and the only thing that will in turn benefit the community and the nation is a real Holy Spirit revival of New Testament Christianity. Such a revival saved England some 300 years ago from a revolution. A revival that will bring men to God thru Christ, transform lives, restore the broken altars to the homes of the people, bring lasting peace to the heart and victory over sin in the life. **THIS IS THE NEED OF THE HOUR.**

A True Revival is Heaven Sent—It Is Not Man Made.

It is always preceded by confession of sin, consecration, prayer and a new interest in the Bible among God's people.

"**IF MY PEOPLE**, which are called by my name, shall **HUMBLE THEMSELVES**, and **PRAY**, and seek my face, and **TURN FROM THEIR WICKED WAYS;**

THEN WILL I HEAR FROM HEAVEN, and will forgive their sin and will heal their land." 2 Chron. 7:14.
The Results Of A True Revival Are Spiritual And Permanent.

"They that gladly received his word were baptized and the same day there were added to them about three thousand souls." It was the Lord and not man who added these souls, see Acts 2:47; 1 Cor. 12:13, 14.

"AND THEY CONTINUED STEADFASTLY in the apostles' doctrine and fellowship" (read Heb. 10:25) "and in breaking of bread, and in PRAYERS." Acts 2:41,42.
A True Revival Is Impossible Apart From Prayer.

Dr. R. A. Torrey said: "There have been great awakenings without much preaching, and there have been great awakenings with absolutely no organization, but there has never been a true awakening without MUCH PRAYER." Read Acts. 1:14; 4:31.

A True Revival Will Separate God's People From Worldliness.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." **"THE WHOLE WORLD LIETH IN WICKEDNESS."** 1 John 2:15, 16; 5:19. Also read: 2 Tim. 3:4, 5; Eph. 5:11, 14-17; James 4:4; 2 Cor. 6:14-18; Romans 12:1, 2.

The Message Of A True Revival.

"I AM DETERMINED TO KNOW NOTHING AMONG YOU, SAVE JESUS CHRIST AND HIM CRUCIFIED." 1 Cor. 2:2. Read 1 Cor. 15:1-4 and notice the judgment that awaits those who refuse to preach the true gospel. Gal. 1:6-12.

A True Revival Will Send God's People Forth To Win Men To Christ.

The entire 120 of the day of Pentecost were filled with the Spirit and witnessed before Peter preached. Acts 2:4. Later we learn that while the apostles remained in Jerusalem (Acts 8:1) the people "that were scattered abroad went every where preaching the word." Acts. 8:4.

A True Revival Will Transform Lives and Homes.

"Therefore if any man be in Christ, he is a NEW CREATURE: old things have passed away; behold all things are become new." 2 Cor. 5:17.

Church Covenant

Having been lead, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and, on profession of our faith, having been baptized in the name of the Father, and of the Son and of the Holy Spirit, we do now, in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk in Christian love, to strive for the advancement of this Church in knowledge, holiness and comfort; to promote its worship, ordinances, discipline, and doctrines, to contribute cheerfully and regularly to the support of the ministry, the expense of the Church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion, to educate our children in the Christian Faith; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting and excessive anger; and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and courtesy of speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place we will if possible, unite with a church, where we can carry out the articles of this Confession and the spirit of this Covenant.

The Constitution of the Church

(Condensed)

I—AS TO NAME.

The name of this organization shall be THE GOSPEL CHURCH OF ROXBOROUGH of the City of Philadelphia.

II—AS TO CHURCH GOVERNMENT.

1. The church is not legislative but executive. It may have its own usages and forms in the transaction of its business, but it shall not make laws that are contrary to

the New Testament. Eph. 1:22; James 4:12; 2 Tim. 3:16; Mat. 28:20.

2. This church shall not be controlled by one individual or by a set of individuals. A scriptural local church is a congregation of baptized believers, who have equal standing before God in Christ, therefore, they shall all share in its government, all questions being decided by the majority.

Mat. 23:8-12; Acts 6:1-5 (here the apostles instructed the church to make their own choice); 13:1-3; 15:22,23.

3. No great ecclesiastical organization or denomination standing outside of this church shall ever be able to exercise authority over it. However it shall co-operate with all churches and organizations that are evangelical in the advancement of the true gospel both home and abroad. Jo. 17:21; Acts 15:1-31; 1 Cor. 16:1-3; 2 Cor. 8:1-4.

III—AS TO MEMBERSHIP.

1. Evangelical Christians regardless of denomination are invited to avail themselves of the spiritual fellowship of this church.

2. The voting membership is composed of Christians who are seeking, by Gods help, to live separate from the things of the world (Rom. 12:1, 2; 2 Cor. 6:14-18; Eph. 5:11; 2 Tim. 3:4, 5; Heb. 13: 12-16; James 4:4; 1 Pet. 4:1-5; Mat. 6:24-33) and who have been scripturally baptized since their conversion to Christ (see article VII of the Confession of Faith.)

IV—AS TO CHURCH OFFICERS.

1. There are only two offices in a New Testament Church, viz: Elders and Deacons. The office of apostle or prophet have not been continued since they are in the foundation upon which we are building (Eph. 2:20.)

The words "elder" and "bishop" refer to the same office in Titus 1:5-9 and while there was more than one elder in some of the early churches they were never a group of ministers standing outside the local churches with authority over other local pastors who were under them. A bishop in the Biblical sense was an elder who was a pastor in the local church. The words elder and presbyter are the same. An evangelist may also be considered an elder of the Church.

Phil. 1:1; 1 Tim. 3:1-7; 4:14; Acts 20:17-28; 2 Tim. 4:5; 1 Pet. 2:25; 5:1-4; Eph. 4:7-11.

2. There are also other officers such as clerk, treasurer, trustee, etc., but these are to be regarded as committees to do specific work.

3. The people shall not call as their pastor any man who does not fully accept and subscribe to the Confession of Faith.

V—AS TO CHURCH DISCIPLINE.

It shall be the duty of the church to exercise discipline over all its voting members. This is commanded in the New Testament.

Rom. 16:17; 1 Cor. 5:13; 2 Cor. 6:14-17; 1 Tim. 5:20.

The following matters shall be dealt with as here prescribed:—

1. Personal difficulties. Matt. 18:15-17.
2. Heresy. Titus 3:10.
3. Confirmed habits of wrong doing and worldliness. 2 Thes. 3:6.
4. Gross immorality. 1 Cor. 5.

Confession of Faith

1. We believe the words of the ORIGINAL manuscripts of the Old Testament and New Testament to be supernaturally inspired of God and that they are the very Word of God without any mixture of error and are therefore the only sufficient and perfect rule of faith and practice.

NOTE: Competent scholarship affirms that in 999 cases out of every thousand we have the very words of the original text. A careful comparison of some 4,000 copies and the quotations made from the Scriptures by the Church Fathers prove this to be true. Not a single important doctrine or fact of history hangs on any disputed text.

READ: 2 Tim. 3:16,17; Mat. 5:18; John 5:47; Mark 7:10-13; John 10:35; Luke 24:25-27, 44; John 14:26; 16:12, 13; 17:17; Mat. 4:4; Ex. 4:10-12; 15, 30; 17:14; 19:6, 7; 20:1; 24:3, 4, 7, 8; 34:1, 27; 35: 1; Num. 11:24; 22:38; 23:5; 12-16; Deut. 4:2, 13; 5:22; 10:1-4; 29:29; 31:24; Seven times the writing upon the tables of stone is said to be the writing of God. Ex. 32:16; 2 Sam. 23:2; 23:1, 2; Job. 6:10; 32:18; Psa. 68:11; Isa. 1:10; 6:5-9; 8:1; 30:8; 59:21; Jer. 1:6-9; 30:2; 36:1-32; 45:1, 2; Ezk. 2:2; 3:10, 11; Dan. 10:9; Hosea 1:1; Amos 3:1, 7; Obediah 1:1; Jonah 1:1; 3:1; Micah 1:1; 3:8; Naham 1:12; Habakkuk 2:2; Zeph. 1:1; Haggai 1:1; Zech. 1:1; 7:7; Mal. 1:1.

OTHER MARKS OF INSPIRATION: Such phrases as "the Lord said," "God said," and "thus saith the Lord," appear over 2,000 times in the O. T.

948

Over 300 times the O. T. claims to give us the WORD OF GOD and over 64 times the VERY WORDS are said to be the WORDS OF GOD. (See Strong's concordance on "word" and "words.")

The only exceptions are the books of Ruth, Esther, Ecclesiastes and Song of Solomon. However, the inspiration of these books is established in view of the fact that they were part of the Scriptures that Christ endorsed as the "word of God." He said of the O. T., "the Scriptures cannot be broken." John 10:35.

Further testimony of Christ to the inspiration of the Bible. Read: Mat. 11:13; 12:3-5; 19:4-8; 22:31-33; 24:15; 37-39; 26:54; 28:20; Mark 1:44; 7:8-13; 12:24-26, 35, 36; Luke 1:3 (see Schofield foot note); 4:17-21, 27; 11:49-51; 16:29-31; 17:32; 20:37; John 3:14; 5:46, 47; 6:31, 32, 45, 49, 63; 7:19, 22, 23; 8:47, 56; 13:18; 15:26, 27; 17:8, 20.

Christ and the N. T. writers rejected Jewish tradition, they did not speak of the Apocrypha as God's word, but they constantly refer to the O. T. and their own utterances as the very Word of God. Mark 7:13.

Read: Acts 4:29, 31; 6:4, 7; 8:4, 14, 25; 10:36, 44; 18:11; 19:10, 20; 20:19-32; 28:25. Rom. 1:2; 3:2; 9:6; 10:17; 16:26; 1 Cor. 14:36; 15:34; 2 Cor. 2:17; 4:2; Gal. 3:8, 22; 6:6; Eph. 5:26; 6:17; Philip. 1:14; 2:16; Col. 1:26; 1 Thes. 1:8; 2 Thes. 3:1; 1 Tim. 4:5; 5:17, 18; 2 Tim. 2:9, 15; 3:15-17; 4:2; Titus 1:9; 2:5; Heb. 1:1, 2; 4:12; 6:5; 13:7; James 1:18, 21-23; 2:8, 23; 4:5; 1 Pet. 1:10-12, 23; 2:2, 6, 8; 2 Pet. 1:19-21; 1 Jo. 2:14; Rev. 1:2; 17:17.

THE STATEMENTS OF CHRIST TESTIFY TO THE INSPIRATION OF THE GOSPELS. (1) Christ claimed to speak the words of God (Jo. 12:49; 14:10) therefore every utterance of Christ is equal to the O. T. "thus saith the Lord." His words are the words of God. (2) It is definitely stated 242 times in the four gospels that Jesus said certain things. (see Strong's Concordance.) (3) The gospels in a few places claim they give us the actual words of Christ. Read: Mat. 26:44; Mark 14:39; Luke 24:44; Jo. 7:9; 8:20; 17:1; 18:1. This was but the fulfillment of Christ's promise: Mat. 24:35; Mark 13:31 and Luke 21:33.

ALSO READ: Luke 1:1-4; 1 Cor. 2:7-13; 1 Thes. 2:13; 4:15; 2 Thes. 3:14; Gal. 1:6-12; Eph. 3:1-7; 1 Tim. 4:1; 1 Pet. 1:25; 2 Pet. 3:15, 16; Jude 3; Rev. 1:1-3; 2:7, 11, 17, 29; 3:6, 13, 22; 22:16, 18, 19.

II—There is one God eternally existing in three equal persons known as Father, Son and Holy Spirit.

NOTE: Gen. 1:26,27. Here the Hebrew word for God, "Elohim" is a uni-plural noun. When used of heathen deities it is translated "gods." When used of the one true God it is connected with a singular pronoun thus denoting the unity of the three persons in the Godhead. Thus the Trinity is latent in Elohim. This Hebrew word for God appears about 2,500 times in the O. T. - In Gen. 1:26 Elohim says "let US make man in OUR image... Here God speaks of himself as more than one person. Verse 27 assures us that man was not made in the image of angels for it is written, "So God (Elohim) created man in HIS OWN IMAGE."

The Son of God is revealed in such O. T. passages as: Psa. 2:6-12; Prov. 30:4 and Isa. 9:6-9. In Isa. 48:12-17 the Trinity is plainly seen. Verses 12 and 13 reveal the speaker to be the creator and yet in v. 16 He speaks of Himself as separate from "the Lord God" and "His Spirit." The speaker who claims to have created all things declares that He was sent by "the Lord God" and the "Spirit" and in v. 17 states that He is the "Holy One of Israel" ascribing deity to Himself. Also read: Ex. 20:2, 3; 1 Cor. 8:6; Eph. 4:5; Jo. 4:24. Christ is God, Jo. 1:1-3; 6:38; 8:56-59; 10:30 (In this last reference the Greek word for "one" is in the neuter and lit. means one "substance" or being—not persons, as the Father and Son are two separate persons. As one substance or being they are equal, for if the being of the Father is God it is likewise true that the being or substance of the Son is also God.); 14:9; 17:5; 20:27-31; Rom. 9:5; Philip. 2:5-6; Col. 1:16-19; Heb. 1:1-13; Micah 5:2; Acts 5:3, 4 (those who lied to the Spirit are said to have lied to God); Psa. 139:7; Mat. 10:20; Heb. 9:14; 1 Cor. 2:10. Man was created in the image of the True God and is himself a trinity of "spirit," "soul" and "body." 1 Thes. 5:23. It is in the name of the Trinity that he receives blessing and baptism. 2 Cor. 13:14; Mat. 28:19.

III—Man was created in God's image as literally described in Genesis and his creation was not a matter of evolutionary change of species from lower to higher forms. By disobedience man fell thereby losing his innocence and becoming subject to both spiritual and physical death and the eternal torments of Hell.

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1 Cor. 15:39; Mat. 19:4-6; 1 Tim. 1:13; Gen. 1-3; Ex. 20:11; Col. 1:16, 17; Rev. 11:3; Jo. 1:3; 1 Cor. 11:7; Mat. 25:46; Eph. 2:2, 3; Rom. 3:10-23; Rev. 20:10-15.

IV—Jesus Christ the eternal Son of God was begotten of the Holy Ghost in a miraculous manner; born of Mary, a virgin, and in order to save man from the guilt, condemnation and power of sin He offered His shed blood as an atonement when He suffered and died in the sinners place upon the cross.

Gen. 3:15; Isa. 7:14; Mat. 1:18-25; Luke 1:35; Jo. 1:14; Psa. 2:7; Gal. 4:4, 5; John 3:16; Mat. 18:11; Isa. 53:4-7; Rom. 3:35; 1 Jo. 4:10; 1 Cor. 15:3; 2 Cor. 5:21; Gal. 1:4; 1 Pet. 2:24; 3:18; Isa. 53:11; Heb. 9:12-15; Heb. 7:25; 1 Jo. 2:2; Mat. 26:28.

V—The result of the heart acceptance of Jesus Christ is twofold. (1) Justification, whereby pardon is secured and we are brought into a state of peace and favor with God. Eph. 1:7; Rom. 4:4, 5; 5:1. (2) Regeneration, whereby we are born again by the Spirit and become Children of God. John 1:12, 13; 3:1-8, 14-16, 36; 5:24; 6:47.

VI—Nothing can separate true believers from the Love of God; but they are "kept by the power of God, thru faith, unto salvation," the sure proof of this being their continuance in righteousness and true holiness.

Rom. 8:35-39; 1 Pet. 1:5; Jo. 10:27-29; 8:31; Col. 1:21-23; Heb. 3:14; Mat. 24:13; 1 Jo. 2:19; 2 Cor. 3:18, 2 Pet. 1:3.

VII—The ordinances of the gospel are baptism and the Lord's supper. Baptism is the immersion in water of the body of a believer in the name of the Trinity and symbolizes Christ burial and resurrection. The Lord's Supper is commemorative of His broken body and shed blood and symbolizes the fact that the believer is continuously fed and nourished by Christ.

Mat. 3:6, 13-17; 28:19-20; Mark 5:9-11; Jo. 3:23; Acts 8:36-39; Rom. 6:4; Mark 16:16; Acts 2:41, 42; 8:12; 9:17-19; 10:47, 48; 16:14, 15, 30-34; 18:8; 22:16; 1 Cor. 11:23-29; Jo. 6:51-58, 63. (Every one of the 18 objections to immersion as the only baptism of the N. T. and the so-called proofs of infant baptism have been answered.)

VIII—The Church spiritual includes the whole company of believers of whatever name, age or country, and is known only to the eye of God. Its foundation and Head is Christ and it has no earthly headquarters or organization. Its headquarters is in heaven where Christ is (Heb. 12:22-

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24), it is a spiritual body and can only be entered by the new birth which is conditioned upon a personal acceptance of Christ (Jo. 3:3, 36; 1 Cor. 12: 12-14). The local church is the only scriptural organization for this age and is a company of baptized believers meeting in one place and observing the forms, ordinances and principles laid down in the New Testament.

Col. 1:18; Eph. 5:27; 2:19-21; 1:22, 23; 1 Cor. 1:2; 11-2; Rom. 6:17; 2 Tim. 1:13; Rev. 1:4; 2:1, 8, 12, 18; 3:1, 7, 14.

IX—The first day of the week is to be observed as the Lord's Day. It is the new day for this age of grace and was observed by the New Testament Church after the resurrection of Christ.

Jo. 19:26; Acts 20:7; 1 Cor. 16:1, 2; Heb. 10:25.

X—Jesus Christ who was bodily raised from the dead and who visibly ascended into heaven "shall so come" again "in like manner." We believe that Christ may come at any time to take His Church into the air and that after that He will return to earth to judge living nations and fill the earth with His glory and power.

Mat. 24:25-51; Jo. 14:3; Acts 1:11; 1 Thes. 4:16, 17; 2 Thes. 2:2-8; Mat. 25; Rev. 1:7; 19:11-21; 20:1-6.

XI—There will be a bodily resurrection of the just and of the unjust "but every man in his own order; Christ the first fruits, afterward they that are Christ's at His coming." They that are Christ's will be raised at His coming which is before the thousand years of His reign on earth, "but the rest of the dead lived not again until the thousand years were finished;" therefore the unjust are not raised to judgment until after the reign of Christ.

The just will be raised for blessedness and rewards. The unjust will be raised for judgment and eternal punishment.

Dan. 12:2; Jo. 5:28, 29; Acts. 24:15; Luke 20:36-38; 1 Cor. 15:22-24; 42-58; 2 Cor. 5:10; Rev. 3:21; 20; Mat. 25: 41, 46.

XII—At death the believer is "absent from the body and present with the Lord" while awaiting the resurrection of the body. The unbeliever is in Hades, a place of torment while awaiting the resurrection unto eternal damnation.

Acts 7:59; 8:2; 2 Cor. 5:6-9; 2 Pet. 1:13, 14; Luke 16: 22, 23 (even if we should class the story of the Rich Man and Lazarus with parables, the fact remains that every parable of Christ, while conveying some lesson, was at the

same time literally true to some experience. His teaching found its basis in fact and not fancy. However, in this instance our Lord names an individual and this is unlike all other parables. The weak objections of Russellites, Seventh Day Adventists and others on this point of doctrine are completely answered on "Life and Death" by Caleb J. Baker (25c.) — Bible Institute Colportage Association, 826 N. LaSalle St., Chicago, Ill.); Psa. 18:5; 116:3; Deut. 32:22. 2 Sam. 22:6; Isa. 14:9, 10, 15-17; Ezk. 32:18, 21. Read foot notes in Scofield Reference Bible: p. 956, note 3; p. p. 1098, 1099, note 1; p p. 1000, 1001, Note 2; p. 1351, note 2.

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Hold Dedication Exercises At Roxborough Seminary

Prominent Clergymen Participate in Formal Opening Ceremonies at Fundamental Theological School On Henry Avenue

Despite the bitter cold weather and icy streets of Saturday night, the dedication exercises at the American Theological Seminary, Henry avenue above Jamestown street, Roxborough, were well attended.

George J. Apel, Jr., president of the new institution who conducted the ceremonies and the officers and trustees had arranged an elaborate program which was inspiring in every phase.

Led by Dr. Thomas W. Craig, of the Gospel Church of Roxborough, a song service preceded the addresses. Following this Rev. W. K. Rouse, pastor of Besthesda Baptist Church, of Philadelphia, made a powerful plea for Divine blessing on the future work of the seminary and its faculty.

Rev. Frank H. Rose, of the First Presbyterian Church of Manayunk, gave the dedicatory reading, which consisted of eleven appropriately culled verses from the Books Exodus, Psalms, Ezekiel, First Kings, Isaiah, John and Second Corinthians.

Miss Katherine Nichols, vocalist, of the Gospel Church, followed with a solo, "This is the Message That I Bring."

The devotional message was brought by Rev. O. R. Palmer, pastor of Berachah Church, which is well-known to radio listeners as Station WRAX. The speaker struck the true note of the meeting and the purpose of the school when he selected as his topic part of the fifth Epistle of James.

Rev. Albert Hughes, A. B., of Toronto, Canada, who is Home Director of the Sudan Interior Mission, made the dedicatory address in a powerful manner, which sustained the interest of his hearers until the last word was uttered. This prolocutor deplored the poverty of human speech, stating that it was inadequate to express God's language and message, and that the Bible has never yet been thoroughly understood by the peoples of the earth.

Rev. Hughes also emphasized the steps of teaching which must be pursued by theological schools, in order to reach the greatest success. These were to follow the teachings of Jesus Christ, which were doctrinal, dogmatic and pastoral. The speaker drove the force of his arguments home with a power which was most inspiring.

Professor H. W. Ranes, of the Eastern University, of Philadelphia, who is also a member of the faculty of the American Theological Seminary, brought the exercises of the former, to the Roxborough institution following which a quartette of

LECTURER



REV. ALBERT HUGHES, A. B.
Canadian Clergyman, Home Director of the Sudan Interior Mission, who, by his eloquence, is attracting great crowds to the Gospel Church of Roxborough, Henry Avenue, above Jamestown street. On Sunday evening, Mr. Hughes will give an illustrated lecture entitled "Savages Made Into Saints in the Sudan."

students and teachers of Eastern University sang "Lead On, King Eternal!"

President Apel then read letters of congratulations and best wishes from the Philadelphia School of the Bible; Eastern Baptist Theological Seminary and the Divinity School of the Protestant Episcopal Church.

Following this, the following Doctrinal Statement, of the Seminary, was signed by the officers, trustees and faculty members, who were present, as the congregation sang, "Faith of Our Fathers."

The verbal inspiration of the original Scriptures.

One God eternally existing in three equal Persons:

Father, Son and Holy Spirit.

The creation of man by the special act of God apart from any process of evolution that links man with the animal.

The absolute deity of the Lord Jesus Christ.

The Virgin birth and perfect humanity of Christ.

The need of His atoning death on the Cross and of His blood "shed for the remission of sins."

The bodily resurrection and ascen-

tion of Jesus Christ.
The personal, visible and imminent return of Christ.

Eternal joy of the believer in Heaven and the eternal punishment of the unbeliever in Hell.

Those who signed this momentous document were: George J. Apel, Jr., Albert Hughes, Hammond S. Crossan, Sigmund G. Ketterer, John J. Hunt, John H. Blair, Harold W. Ranes, Clara Willis Apel and

William H. Reed.

The dedicatory prayer was made by Rev. John J. Hunt, an evangelist of prominence in Philadelphia and its vicinity.

The benediction was pronounced by Rev. W. D. Forney, secretary of the Philadelphia Sabbath Association, who is a resident of Roxborough.

The Seminary will be conducted along strictly undenominational lines and will therefore never be subject to the control of any conference, convention or ecclesiastical organization standing outside of its Board of Trustees, and the members of the corporation. Thus it will be seen that although the school is denominationally unrelated, it is

inter-denominational in spirit and its courses are open to all who are evangelical regardless of their denominational affiliations.

The Seminary refuses affiliation with modernistic institutions that deny the faith of the Bible, and if after a period of one year it shall definitely depart from its stated principals, which are perpetual, all endowments or scholarships shall become the permanent property of the American Bible Society, to be held by it and used for the free distribution of copies of the whole Bible or New Testament in either the Authorized or Revised version, or organizations, as the donor may prescribe in the terms of the gift.

All instruction will be in full accord with the Doctrinal Statement which is unchangeable. Some of

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The Virgin birth and perfect humanity of Christ.

The need of His atoning death on the Cross and of His blood "shed for the remission of sins."

The bodily resurrection and ascen-

sion of Jesus Christ.
The personal, visible and imminent return of Christ.

Eternal joy of the believer in Heaven and the eternal punishment of the unbeliever in Hell.

Those who signed this momentous document were: George J. Apel, Jr., Albert Hughes, Hammond S. Crossan, Sigmund G. Ketterer, John J. Hunt, John H. Blair, Harold W. Ranes, Clara Willis Apel and

William H. Reed.

The dedicatory prayer was made by Rev. John J. Hunt, an evangelist of prominence in Philadelphia and its vicinity.

The benediction was pronounced by Rev. W. D. Ferney, secretary of the Philadelphia Sabbath Association, who is a resident of Roxborough.

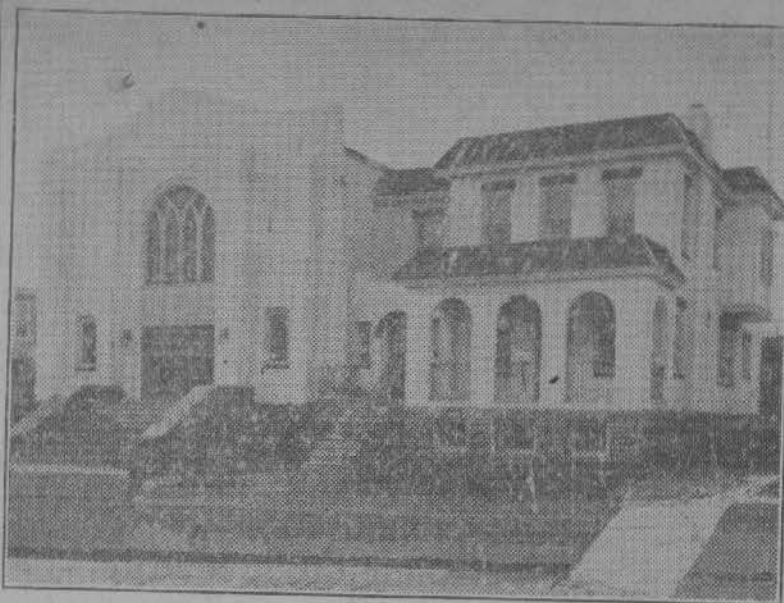
The Seminary will be conducted along strictly un denominational lines and will therefore never be subject to the control of any conference, convention or ecclesiastical organization standing outside of its Board of Trustees, and the members of the corporation. Thus it will be seen that although the school is denominationally unrelated, it is

inter-denominational in spirit and its courses are open to all who are evangelical regardless of their denominational affiliations.

The Seminary refuses affiliation with modernistic institutions that deny the faith of the Bible, and if after a period of one year it shall definitely depart from its stated principals, which are perpetual, all endowments or scholarships shall become the permanent property of the American Bible Society, to be held by it and used for the free distribution of copies of the whole Bible or New Testament in either the Authorized or Revised version, or organizations, as the donor may prescribe in the terms of the gift.

All instruction will be in full accord with the Doctrinal Statement which is unchangeable. Some of

THEOLOGICAL SEMINARY DEDICATED



The main auditorium and executive offices of the American Theological Seminary, on Henry avenue, above Jamestown street, which were dedicated on Saturday. The Gospel Church, of Roxborough, of which Rev. George J. Apel, Jr., is pastor, uses the auditorium of the building for its Sunday and week-day services.

Perpetual Principles

FROM THE BY-LAWS

1. This Seminary shall be conducted along strictly undenominational lines and therefore it shall never be subject to the control of any conference, convention or ecclesiastical organization standing outside of its board of trustees and the members of the corporation.

Although the school is denominationally unrelated it is interdenominational in spirit and its courses are open to all who are evangelical regardless of their denominational affiliations.

2. Every officer, trustee, professor and member of the corporation shall subscribe over his or her signature to the following Doctrinal Statement, and also agree, should his or her views ever change concerning any of these statements, to notify the Seminary and resign at once:

DOCTRINAL STATEMENT

- (1) The verbal inspiration of the original Scriptures.
- (2) One God eternally existing in three equal Persons—Father, Son and Holy Spirit.
- (3) The creation of man by the special act of God apart from any process of evolution that links man with the animal.
- (4) The absolute deity of the Lord Jesus Christ.
- (5) The virgin birth and perfect humanity of Christ.
- (6) The need of His atoning death on the Cross and of His blood "shed for the remission of sins."
- (7) The bodily resurrection and ascension of Jesus Christ.
- (8) The personal, visible and imminent return of Christ.
- (9) Eternal joy of the believer in Heaven and the eternal punishment of the unbeliever in Hell.

~~No officer, trustee, professor or member of the corporation shall be permitted to hold office or give instruction who is not in full accord with the Doctrinal Statement.~~

3. This Seminary does not approve of the following erroneous teachings, believ-

ing them to be detrimental to sane and scriptural Christianity:

A—International Bible Students (commonly called Russellism), Christian Science, Spiritualism, New Thought and all modern religious cults that deny the fundamentals of the faith set forth in the above Doctrinal Statement.

B—The extreme forms of divine healing, Pentecostalism, eradication and such errors as Seventh Day Adventism and Mormonism.

4. Men and women meeting both entrance and graduation requirements may earn their degrees thru standard extension courses.

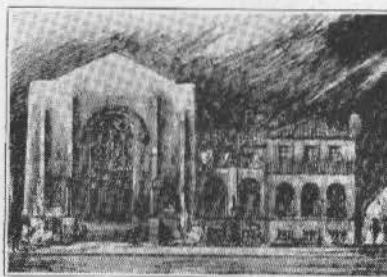
5. This Seminary refuses affiliation with modernistic institutions that deny the faith of the Bible.

6. The Corporation shall be composed of Christian men and women of good reputation who contribute at least \$10.00 annually and sign the Doctrinal Statement. Any person contributing \$500.00 is entitled to life membership.

7. The trustees shall be elected by the members of the corporation at the Annual Meeting. Any seven (7) members presenting their request in writing may, at any time, examine the records of the Seminary and the work of any student.

SEC. 2—If the Seminary shall for a period of one year definitely depart, after clear warning, from the above Perpetual Principles in policy or instruction all endowment or scholarships shall become the permanent property of the American Bible Society, to be held by them and used by them for the free distribution of copies of the whole Bible or New Testament in either the Authorized or Revised version, or organizations, as the donor may prescribe in the terms of the gift.

SEC. 3—The Premillennial aspect of the visible return of Christ shall be taught in Theology and Bible Prophecy, but this shall not exclude from the courses or the fellowship of the Seminary those holding a contrary view so long as they adhere fully to the Doctrinal Statement.



NEW SEMINARY BUILDINGS



Your presence is requested at the

DEDICATION

of the new buildings of the

AMERICAN THEOLOGICAL

SEMINARY

On Henry Ave. above Jamestown St.

Roxborough, Philadelphia, Pa.

Saturday, January 18, 1930

at 7.30 P. M.



Speakers

REV. ALBERT HUGHES

of Toronto, Canada

PASTOR O. R. PALMER

of Berachah Church, Philadelphia, Pa.

PROGRAM

The buildings will be open to visitors during the afternoon of Saturday, January 18th.

Persons coming from the heart of the city may take car 61 on Ridge Avenue and get off at Wissahickon Hill (or the Reading R. R. to Wissahickon), then take the Barren Hill car and get off at Jamestown Street and walk two blocks east to Henry Avenue.

Those coming from the vicinity of Germantown should take the Roxborough bus at Germantown Avenue and Chelton Avenue, and get off at Henry Avenue in Roxborough, then walk one block north.

Service Starts Promptly at 7.30 P. M.

SONG SERVICE . . . led by DR. THOMAS W. CRAIG
of the Gospel Church of Roxborough

INVOCATION REV. W. K. ROUSE, *Pastor*
Bethesda Baptist Church, Phila., Pa.

DEDICATORY READING
REV. FRANK H. ROSE, *Pastor*
First Presbyterian Church, Manayunk, Phila., Pa.

SOLO MISS KATHERINE NICHOLS
of the Gospel Church of Roxborough

DEVOTIONAL MESSAGE
REV. O. R. PALMER, *Pastor*
Berachah Church, Phila., Pa.

HYMN (congregation standing)

DEDICATORY ADDRESS . . . REV. ALBERT HUGHES
Toronto, Canada

QUARTET AND GREETINGS, EASTERN UNIVERSITY
Phila., Pa.

REMARKS PRESIDENT GEORGE J. APEL, JR.

SIGNING OF THE DOCTRINAL STATEMENT
by the trustees and professors, during which time
the congregation will sing "Faith of Our Fathers."

DEDICATORY PRAYER
REV. JOHN J. HUNT, *Evangelist*

ANNOUNCEMENTS

HYMN (congregation standing)

BENEDICTION REV. W. B. FORNEY, *Secretary*
Philadelphia Sabbath Association

SPECIAL MEETINGS

will be conducted daily (except Saturday) at 7.45 P. M. in the Auditorium by the Gospel Church from Sunday, January 19th, to Sunday, February 2nd, with Rev. Albert Hughes as the speaker.

FACULTY

George J. Apel, Jr., *President*

John H. Blair, Th.B., B.D.
Baptist Minister

Arthur E. Blundon, Th.B., A.B.
M. E. Minister.

Joseph Clare, D.D.
M. E. Minister.

H. S. Crossan, A.B., B.D.
University Professor
and Baptist Minister.

John J. Hunt, A.B.
Evangelist.

Cecil Leek, B.S.L.
Christian Minister.

R. W. Martin, Mus.B.
College Professor.

E. W. McDonald, A.B.
Music Professor.

J. M. McKay, A.B., A.M., Th.M.
Baptist Minister.

Mrs. J. M. McKay, A.B.
Harold W. Ranes, A.B.
University Professor.

L. C. Smith, A.B.
Baptist Minister.

Mrs. L. C. Smith

Miss V. I. Thompson, A.B.

TRUSTEES

The President *Acting Chairman*

Albert Hughes, A.B. *Vice-Chairman*
Home Director of the Sudan Interior Mission.

W. H. Reed *Treasurer*
Clerk of The Gospel Church of Roxborough.

Clara Willis Apel *Secretary*

T. L. Fretz Phila., Pa.
Evangelist John J. Hunt, A.B. Media, Pa.

S. G. Ketterer, B.S. Phila., Pa.

EVENING SCHOOL

Opens February 3, 1930, at 7 P. M. No charge for tuition. Three classes a night on Monday and Tuesday.

"Not by might, nor by power, but by my Spirit, saith the Lord"—Zech. 4: 6



Rev. Albert Hughes, A. B.

of Toronto, Canada

HOME DIRECTOR OF SUDAN INTERIOR MISSION

WHERE CHRIST AND HIS WORD HAVE FIRST PLACE

Christian life is emphasized as strongly as Christian doctrine and the Bible as the leading text book is recognized in all courses of study (II Timothy 4: 13). A complete Bible or Theological course takes the student thru the ENTIRE BIBLE three times: (1) from the standpoint of history, (2) from the standpoint of interpretation and (3) from the standpoint of prophecy. This is in addition to the required theological and college subjects.

All instruction is in full accord with the Doctrinal Statement which is unchangeable. This statement includes the verbal inspiration of the original Scriptures, the Trinity, the creation of man by the special act of God, the deity of Christ, His virgin birth and perfect humanity, His blood "shed for the remission of sins," His bodily resurrection, His personal, visible and imminent return, the eternal joy of the believer and the eternal punishment of the unbeliever.

PRESENT WORK AND NEED

Some of the leading educational institutions of this country and Canada are represented among the trustees, faculty and student body.

The buildings contain the offices of the Seminary, library, class rooms for the evening and summer schools, an auditorium seating 200, a roof garden auditorium seating 250 and the President's headquarters. There is also room for the erection of another building in the rear, as future growth may require.

This new location is ideal for the summer school, being in a residential section only two blocks from the beautiful Wissahickon Creek and Drive of Fairmount Park.

Please pray for the following IMMEDIATE need and give as God may lead you. A working capital in the form of cash gifts will enable us to:

1. Advertise the courses nationally, thus reaching those who desire standard non-resident instruction.
2. Advance the local testimony, meet minor expenses and cost of equipment not included in the expense of construction.

REGULAR RECOGNITION BY DIPLOMA AND DEGREE

Thomas Carlyle said, "The true University of our day is a collection of books. . . . Men have not now to go in person to where a professor is actually speaking; because in most cases you can get his doctrine out of him thru a book." Translations, the printing press and the mail service make it possible to offer, by correspondence, courses equal to those given in residence.

In the Congressional Hearings and Record "more than 300" letters appear in which "ministers, judges, lawyers, doctors, teachers, professors, college presidents, Government attaches, editors and persons in almost every walk of life" endorse in strongest terms STANDARD Home Study courses leading to the regular recognition. Many of these are from men who hold degrees from accredited institutions.

Suburban Press
August 29-1929

GROUND BROKEN FOR SEMINARY

The ground was broken on Tuesday on Henry avenue at Rector street, for the erection of the building for the American Theological Seminary and the Gospel church of Roxborough.

The following meetings will be continued in the Gospel Tent at the same location: Wednesday, 8 p. m. Bible Reading and Prayer; Sunday, 9:45 a. m. Bible School. Classes for all ages, 11 a. m. church service, "Study in the Book of First Kings," 8 p. m. Evangelistic meeting and song service.

Dr. George J. Apel, Jr., is the pastor-evangelist in charge.

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Suburban Press
Sept. 26-1929

Cornerstone Laying at Bible School

Ceremony Will Be Observed at Roxborough Institution Next Sunday

TEACHERS ARE NAMED

Tent Services Will Be Continued Each Wednesday and Sunday

The corner stone of the American Theological Seminary, Inc., and Gospel Church of Roxborough will be laid on Sunday, September 29th, at 3 p. m. at the new buildings which are located on Henry avenue below Rector street.

Dr. Thomas W. Craig will have charge of the singing and the services will be conducted by Dr. George J. Apel, Jr., who is president of the institution and pastor of the church.

Four new members were received into the church during the last two weeks. The services will be continued in the tent on Wednesdays at 8 p. m. and Sundays at 11 a. m. and 8 p. m. with Sunday School at 9:45 a. m.

Over a year ago the seminary was organized to meet the needs of persons engaged in the active duties of life and for whom residence is impossible. It offers standard correspondence instruction in the Bible, Theology and Christian Education.

President Apel states that an agreement has been signed in which the Seminary agrees to abide by the rules approved by the Federal Trade Commission and representatives of the various correspondence institutions assembled at the Federal Building at Pittsburgh on April 30, 1927. All methods and requirements as to entrance, grade and amount of work are in accord with the standards maintained by the

average resident theological seminary doing standard work.

The school is interdenominational and adheres strictly to the Fundamental position having an unchangeable Doctrinal Statement to which every officer and teacher must subscribe.

The faculty is composed of experienced teachers and pastors of recognized standing who have completed courses with or hold their degrees from the following institutions: Baptist Bible Institute, Crozer Theological Seminary, Dickinson College, Eastern Baptist Theological Seminary, Eugene Bible University, Gordon College, Horner Institute, Lawrence University, Mercer University, Oakland City College, Potomac University, Pierce City Baptist College, University of Wisconsin, University of North Carolina, University of Pennsylvania, University Extension Conservatory, and Union University.

The following teachers have been chosen thus far: Rev. George J. Apel, Jr., president; Rev. Joseph Clare, D. D.; Rev. H. S. Crossen, A. B., B. D.; Rev. John J. Hunt, A. B.; Rev. Cecil Leek, B. S. L.; R. W. Martin, Hus. B.; E. W. McDonald, A. B.; Rev. J. M. McKay, A. B., A. M., Th. M.; Pearl L. McKay, A. B.; H. W. Ranes, A. B.; Rev. L. C. Smith; Miss V. I. Thompson, A. B. Blunden, Th., A. B.

Each professor has agreed to give instruction, correct lesson papers and grade the final examinations.

The auditorium of the seminary will provide a home for the Gospel church. This work is supported solely by the contributions of Christian people. An illustrated folder will be mailed to interested persons. Address: President George J. Apel, J. Apel, Jr., 552 East Monastery avenue, Roxborough, Philadelphia, Pa.

#

Suburban Press
Oct 3 - 1929

LAY CORNERSTONE OF BIBLE SCHOOL

Last Sunday afternoon, Dr. George Young, of the Eastern University, delivered the address at the laying of the corner stone of the American Theological Seminary and Church, at the Henry avenue and Rector street. Rev. T. L. Fretz, of Germantown, trustee; Rev. John J. Hunt, trustee and professor; W. H. Reed, treasurer, and Rev. W. K. Rouse also took part in the service.

In laying the corner stone Dr. Apel placed clippings from all the local papers in the stone together with a document containing a brief history of the institution and the church, the By-Laws of the Seminary, the Constitution, Confession of Faith and Church Covenant and a Bible. He expressed his appreciation for the cooperation of the newspapers of Roxborough and Manayunk. Evangelist Hunt preached on "Who Told Moses?" in the evening.

Next Sunday at 8 p. m., Professor Harold W. Ranes, of the Eastern University and of the American Theological Seminary, will bring a message on "The Book and Its Lord as seen in History."

The public is invited to attend all the services held in the Tent at Henry avenue and Rector street.

On Wednesday, at 8 p. m., there will be Bible reading and prayer; Sunday, 9.45 a. m., Bible School; 11 a. m., Church service, and at 8 p. m. Live Song service led by Dr. Thomas W. Craig, at which time an evangelistic message will be delivered.

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Suburban Press
~~Oct~~ Nov. 6 - 1930

15

New Pastor at Gospel Church

Dr. George J. Apel, Jr., to Devote His Entire Time to Seminary Work.—Is Succeeded as Preacher by Hill Maconaghy.

Last Sunday, Pastor Hill Maconaghy reached to the Gospel Church or Roxborough, meeting in the American Theological Seminary, Henry avenue above Jamestown avenue. Mr. Maconaghy will succeed Mr. Apel as pastor of the church while the latter gives his entire time to the Seminary of which he is president.

Mr. and Mrs. Maconaghy are both graduates of the Philadelphia School of the Bible and it is believed that their work in this vicinity will be a blessing to multitudes who have no church home.

The new pastor will preach at all services and President Apel will continue to teach the Community Bible Class for adults on Sunday at 10.30 a. m.

Persons who attend no church regularly are cordially invited to attend the following meetings:

Sunday, 10.30 a. m.: Family Service—10.30 to 11.25, Bible Classes for all ages; Community Class for adults; 11.30 to 12.00, Junior and Senior Churches; 7 p. m., Young Peoples' Meeting; 8 p. m., Evangelistic service. Wednesday and Saturday, at 8 p. m., Bible reading and prayer. Thursday, at 2 p. m., Mothers' meeting, conducted by Mrs. W. W. Bortz. Friday, at 7 p. m., Children's meeting with a Bible picture talk by Mrs. Bortz.

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Suburban Press
Jan. 16 - 1930

16

Theological School to be Consecrated

Prominent Clergymen to
Take Part in Opening
Ceremonies

ON SATURDAY
Seminary Will Provide a
Long Needed Service
For Students

Saturday is the day set for the dedication of the American Theological Seminary buildings, at Henry avenue, above Jamestown street in Roxborough.

It is the purpose of this institution to provide a standard type of higher Christian education in which full theological training is offered by home study and in its Evening and Summer Schools. In this way it will be able to meet the needs of those for whom further work in a resident day school is impossible.

The regular standard will be maintained in the under-graduate and graduate courses offered in the School of Theology and the methods employed are thorough enough to permit full recognition by diploma and degree upon their satisfactory completion. On the other hand, the Bible and non-collegiate theological courses are for those whose educational advantages have been limited but who desires training for the service to which they have been called.

The Seminary is interdenominational in spirit and strictly evangelical, having an unchangeable doctrinal statement. It also provides a home for the Gospel Church of Roxborough in the use of its auditorium for church purposes.

The Evening School will open at 7 p. m. on Monday, February 3rd, and will conduct three classes a night on Monday and Tuesday. There is no charge for tuition. The course is open to all and leads to the Evening School Diploma upon the satisfactory completion of three years' work. Those who do not de-

sire credit will not be required to take the examinations and may enroll as special students. Persons who are graduates of high school or college may apply the credit earned in the Evening School on an advanced course in the School of Theology.

There is a competent faculty of fifteen professors and instructors who hold their degrees from accredited institutions of higher learning.

The buildings contain the offices, class rooms, library, an auditorium, a roof garden for summer conferences and the President's headquarters. There is also room for the erection of another building in the rear. The location is ideal for the Summer School, being in a residential section only two blocks from the

beautiful Wissahickon Creek and Drive of Fairmount Park.

Following is the program of exercises to take place on Saturday evening, beginning at 7.30 p. m.

Song Service—Led by Dr. Thomas W. Craig

Invocation—Rev. W. K. Rouse, pastor Bethesda Baptist Church, Philadelphia.

Dedicatory Reading—Rev. Frank H. Rose, pastor First Presbyterian Church, Manayunk.

Solo Miss Katherine Nichols
Devotional Message—Rev. O. R. Palmer, pastor Berachah Church (Station WRAX) Philadelphia.

Hymn.

Dedicatory Address—Rev. Albert Hughes, Toronto, Canada. Home Director of Sudan Interior Mission. Vice-Chairman of American Theological Seminary.

Quartet and Greetings—Eastern University, Philadelphia.

Remarks,

President George J. Apel, Jr.

Signing of the Doctrinal Statement, by the trustees and professors, during which time the congregation will sing "Faith of Our Fathers."

Announcements.

Hymn.

Benediction—Rev. W. B. Forney, Secretary of Philadelphia Bab-bath Association.

#

Jan. 9 - 1930

To Dedicate New Seminary

American Theological Seminary Building to Be Formally Placed in Use on January 18.—Noted Speakers to Officiate in Services.

Dedication exercises will be held at the American Theological Seminary, Henry avenue above Jamestown street, on Saturday evening, January 18th. The public is cordially invited to visit the new buildings on the afternoon of that date.

A splendid program has been prepared, with Rev. O. R. Palmer, of this city, and Rev. Albert Hughes, of Toronto, Canada, as the guest speakers. Rev. William B. Forney, of the Sabbath School Association, and Rev. Frank Rose, of the First Presbyterian Church of Manayunk, will also take part in the services. More complete information concerning the affair will appear in The Suburban Press at a later date.

Persons desiring a thorough Bible school training are invited to enroll in the Evening School at the Seminary at once. Mail should be addressed to The American Theological Seminary, Roxborough. The term will open on February 3rd at 7 p. m. Regular and special courses may be taken.

Starting on January 19th, Rev. Albert Hughes will have two weeks of meetings in the auditorium of the Seminary. The following services are held regularly in the Gospel Church, of Roxborough, which is part of the Seminary: Wednesdays, at 8 p. m., Bible reading and prayer; Sundays, at 9 a. m., Prayer Meeting; at 9.45 a. m., Bible School; 11 a. m., Church Service; at 6.45 p. m., Young People's meeting, and at 7.45 p. m., a song service, led by Dr. Craig, followed by a timely message by the pastor, Rev. George Apel.

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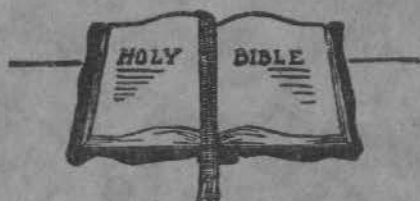
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AMERICAN THEOLOGICAL
SEMINARY

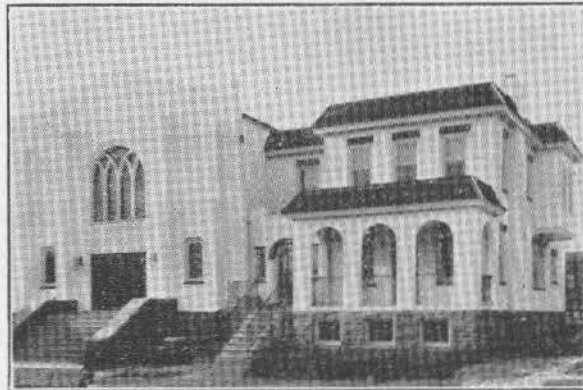


"Not I, But Christ" - Galatians 2:20

Catalog 1930 - 1931

CATALOGUE OF THE
AMERICAN THEOLOGICAL SEMINARY

Chartered Under the Laws of Delaware



ADMINISTRATION BUILDINGS
OF THE
PHILADELPHIA DIVISION

NON-RESIDENT
SCHOOL OF THEOLOGY
SCHOOL OF THE BIBLE

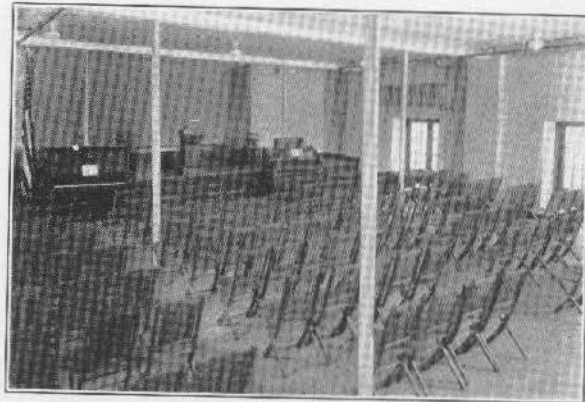
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EVENING SCHOOL OF THEOLOGY
EVENING SCHOOL OF THE BIBLE
SUMMER SCHOOL OF THEOLOGY
AND MISSIONS

Colonial Charter Company,
Registered Agent
Wilmington, Delaware.

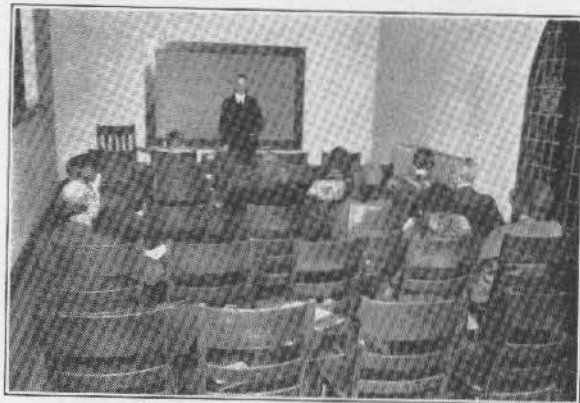
1930-1931

PHILADELPHIA DIVISION
HENRY AVENUE BOULEVARD ABOVE JAMESTOWN AVENUE
ROXBOROUGH, PHILADELPHIA

The courses of the Evening Schools are offered in residence at Wilmington, Delaware, and the Philadelphia division of the Seminary. All diplomas are granted from the Delaware headquarters.



AUDITORIUM



ONE OF THE CLASS ROOMS



ADMINISTRATIVE OFFICES

OFFICERS OF ADMINISTRATION

Trustees

Vice-Chairman ALBERT HUGHES
Treasurer W. H. REED
Secretary CLARA WILLIS APEL
T. L. FRETZ Pennsylvania
JOHN J. HUNT Pennsylvania
S. G. KETTERER Pennsylvania
GEORGE J. APEL, JR. Pennsylvania

Executive Committee

GEORGE J. APEL, JR. President
ALBERT HUGHES Vice-Chairman of Trustees
W. H. REED Treasurer
C. W. APEL Secretary of Trustees
H. W. RANES Secretary to Faculty

Evaluation Committee

JOHN H. BLAIR H. S. CROSSAN
HAROLD W. RANES



PRESIDENT GEORGE J. APEL, JR.

Ordained to the Ministry by the Bridgewater Baptist Association June 23, 1925, member of Ordination Committee of Bridgewater Baptist Association, 1925-1926; Bible Teacher and Evangelist; founder of First Baptist Church, Springville, Pa.; founder of Gospel Church of Roxborough; founder of the American Theological Seminary.

FACULTY

Resident Faculty

GEORGE J. APEL, JR., PRESIDENT
Biblical Introduction and Bible Doctrine

JOHN H. BLAIR
Bible History

Th.B., Colgate University; B.D., Gordon College; ordained by the Baptist Union of Philadelphia and Vicinity, 1923, at Roxborough; six years pastor of Hebron Baptist Church; pastor of Baptist Church of Lamerach Hills, Pa.

HAROLD W. RANES
Pedagogy and New Testament

A.B., Oakland City College; Graduate student in Eastern Baptist Theological Seminary; Professor in Eastern University.

FRANK H. ROSE
Evangelism

Pastor of First Presbyterian Church of Manayunk, Philadelphia, Pa.
Four new members will be added to the faculty of the Evening School in September.

Non-Resident Faculty

GEORGE J. APEL, JR., PRESIDENT
Biblical Introduction and Bible Doctrine

JOHN H. BLAIR
Christian Theology

ARTHUR E. BLUNDON
Christian Evidences

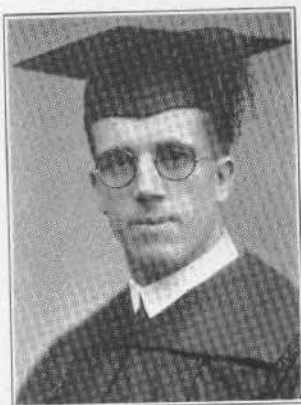
A.B., Potomac University; Th.B., Gordon College; ordained Methodist Episcopal minister; graduate of the four year theological Conference course.

H. S. CROSSAN
Biblical Interpretation

Graduate of Moody Bible Institute; A.B., University of Pennsylvania; B.D., Crozer Theological Seminary; Instructor in Philadelphia schools, two years; Professor of English, Bible Institute of Pennsylvania; Professor of History in Eastern University; pastor of Chelton Avenue Baptist Church.



JOHN H. BLAIR
Th.B., B.D.



ARTHUR E. BLUNDON
A.B., Th.B.



H. S. CROSSAN
A.B., B.D.

JOSEPH CLARE

Church History, Missions and Comparative Religions

LL.B., Hamilton College; D.D.: twenty years a pastor in the Methodist Episcopal Church.

ALBERT HUGHES

Director of Missions

A.B., McMaster University; Home Director of Sudan Interior Mission; Vice-President of Evangelical Publishers, Toronto, Canada; Author, Evangelist and Bible Teacher; Baptist minister.

JOHN J. HUNT

Evangelism

A.B., Dickinson College; four year theological Conference course; seventeen years a pastor in the Methodist Episcopal Church; former Conference Evangelist of the Philadelphia Conference of the Methodist Episcopal Church; seven years an Evangelist and Bible Teacher.

CECIL LEEK

Biblical Criticism

B.S.L., Eugene Bible University; student in the American Theological Seminary for the Th.B.; Ordained by the Illinois Christian Conference of the Christian Church, 1922; eight years experience as a pastor.

R. W. MARTIN

Gospel Music

Student in American Conservatory and Sherwood School of Music; Mus.B., University Extension Conservatory; author of compositions; organist and teacher of experience; Assistant Professor of Music in Sweet Briar College.

JOEL MATTHIAS MCKAY

Christian Education

Normal diploma, Union University; A.B., A.M., Mercer University; theological course, Baptist Bible Institute; Th.M., Eastern Baptist Theological Seminary; five years experience as principal in public and high schools; Professor of History and Social Science in Eastern University, 1927-1928; Baptist minister.

ARTHUR J. PENNELL

Homiletics

Student in Drew Theological Seminary; B.D., Yale University; D.D.; twenty years a Methodist Episcopal pastor; five years Director of Religious Education.



JOSEPH CLARE
LL.B., D.D.



ALBERT HUGHES
A.B.



JOHN J. HUNT
A.B.



J. M. MCKAY
A.B., A.M., TH.M.

9

HAROLD W. RANES
Secretary to Faculty
New Testament Greek

L. C. SMITH
Christian Ethics and Psychology

A.B., Mercer University; Theological Seminary of Mercer University, 1922-1923; Graduate student in University of North Carolina and Wake Forest College; holds Teachers' Certificate from Georgia, South Carolina, North Carolina and Virginia; Baptist minister.

MISS V. I. THOMPSON
English and Bible History

A.B., Lawrence University; Graduate student in University of Wisconsin; Professor in Northwest Collegiate Institute; High School instructor in Wisconsin; Associate Editor with the National W. C. T. U.

Instructors

MRS. PERAL LATHAM MCKAY

Normal diploma, West Tennessee State Teachers' College; A.B., Mercer University; student in Baptist Bible Institute.

MRS. L. C. SMITH

Graduate Brown Business College; student in A.B., course, Mercer University, 1926-1927.

The required courses in Hebrew are taught from the Southwestern Baptist Theological Seminary through their Extension Department and in accord with the methods approved by this Institution.



R. W. MARTIN
Mus.B.



CECIL LEEK
B.S.L.



ARTHUR J. PENNELL
B.D., D.D.



FRANK H. ROSE



HAROLD W. RANES
A.B.



L. C. SMITH
A.B.

STANDARD HOME STUDY COURSES

The correspondence courses offered by this Seminary should not be confused with an inferior type of Home Study that is not worthy of full credit. This Institution has always maintained high standards, believing that it is our duty to "provide things honest in the sight of all men." Romans 12:17.

This School is strictly evangelical, having an unchangeable doctrinal statement. The man who would rob Christ of His deity or deny the efficacy of His blood shed for the remission of sins is treated as an enemy of Christianity.

The method of correspondence instruction has been well tested in almost every department of study. Millions of persons are taking a Home Study course of some kind and thousands of successful graduates of the leading non-resident institutions have testified to the advantages of such instruction. The one field in which this method of instruction has been poorly developed is that of HIGHER CHRISTIAN EDUCATION.

The University Extension Conservatory of Chicago, Ill., offers accredited courses and grants diplomas, degrees and Teachers' Certificates by the authority of the State of Illinois. They have been offering these courses since 1903.

La Salle Extension University of Chicago has trained successful lawyers through its Home Study course leading to the degree of LL.B.

IF A MAN MAY EARN HIS DEGREE IN LAW OR IN MUSIC THROUGH HOME STUDY, CERTAINLY HE IS ENTITLED TO THE SAME PRIVILEGE IN THEOLOGY.

Our work may meet with opposition. Men are usually opposed to anything new whether true or false. This has been the case in the educational world. Most of the "school and university men in general doubted, and most of them denied, that the sciences . . . were at all essential to culture" when Huxley first advocated them, yet, today they are an essential element of modern culture. (A. O. Norton, A.M., Professor of Education, Wellesley College, Harvard Classics, Lecture, p. 323.)

Persons with a narrow view of education can only conceive of thorough training as associated with large buildings and endowment. This is an error. Socrates and Christ had no school buildings. The temples, courts and public streets were all the scenes of their instructive arguments.

The article on "Education" in Winston's Encyclopedia after giving the popular idea as consisting of "lessons and discipline learned in connection with attendance at school," adds, "this view is tolerably correct; but probably the most perfect system of education would be one in which schools formed no part whatever."

Pagan Athens is a rebuke to our narrow jealousy. Cardinal John Henry Newman in his "University Life at Athens" says, "There was no narrow jealousy directed against a professor because he was not

an Athenian; genius and talent were the qualifications; and to bring them to Athens, was to do homage to it as a University."

Thomas Carlyle said, "The true university of our day is a collection of books. . . . Men have not now to go in person to where a professor is actually speaking; because in most cases you can get his doctrine out of him through a book."

Translations, the printing press and the mail service make it possible to offer, by correspondence, courses equal to those given in residence.

In the Congressional Hearings and Record "more than three hundred" letters appear in which "ministers, judges, lawyers, doctors, teachers, professors, college presidents, Government attaches, editors and persons in almost every walk of life" endorse STANDARD Home Study courses leading to the regular recognition. Many of these are from men who hold degrees from accredited institutions of higher learning.

The late President Harper of the University of Chicago said, "The work done by correspondence is even better than that done in the class room. The correspondence student does all the work in writing. He does twenty times as much reciting as he would in a class of twenty people. He works out the difficulties by himself and the results stay by him."

In an address, Dr. Harper said, that the students who took the freshman and sophomore work of his university by Home Study, and came to Chicago to enter the junior class, were more thoroughly prepared than were those who took the freshman and sophomore work in residence.

"On an average twenty-five per cent of the graduates of the resident law schools fail on the bar examinations and sixty per cent of the law office students fail on the bar examination. The records of the leading correspondence law schools show that less than one per cent of their graduates who take the bar examinations fail to pass."

After all a man's education depends upon himself. One writer says, "No person or institution can educate anybody."

Dr. Faunce of Brown University said, "Slowly we are learning that the only training that lasts is SELF-TRAINING and that, unless the student educates himself, his remains forever a closed and darkened mind."

The Secretary of one of our leading universities said, "We often find college graduates who are uneducated and persons WITHOUT COLLEGE TRAINING WHO ARE EXTREMELY WELL EDUCATED." No doubt these "extremely well educated" persons have been unable to attend a resident school and are therefore without a college training.

It should be the purpose of Home Study to give to such persons an opportunity to complete the FULL course leading to the regular recognition.

There are hundreds of able ministers who have acquired the habit of systematic study. Because of a growing family, a large work and other circumstances, they have been deprived of further

study in a resident school. To them Home Study that is standard is the means whereby they can advance their spiritual and theological education and better fit themselves for service.

They are worthy of this opportunity and it is unfair to withhold from them the full course or to require them to complete the regular studies and then refuse them the recognition due them.

Chicago University grants credit toward the A.B. for extension work, and Columbia University claims to offer Home Study courses of "University grade." Standard institutions throughout the land advertise their Home Study courses as the equivalent to the lessons given in class.

THEN WHY NOT THE EQUIVALENT RECOGNITION TO THOSE WHO MEET STANDARD REQUIREMENTS, COMPLETE THE FULL AMOUNT OF WORK AND TAKE ALL EXAMINATIONS IN THE PRESENCE OF A LOCAL SUPERVISOR?

The American Theological Seminary grants such recognition and it is our firm conviction that this Institution is destined, under the leadership of the Holy Spirit, to become America's leading non-resident theological seminary. One that the entire world of evangelical Christianity can look to with confidence, knowing that its high standards will never be lowered.



MISS V. I. THOMPSON
A.B.

Advantages of the Home Study Courses Offered by this Seminary

1. Your spiritual life and knowledge of the Bible will be deepened. Christian life is emphasized as strongly as Christian doctrine. The Holy Spirit is recognized as THE TEACHER in divine truth and the Bible as THE LEADING TEXT BOOK by which all other books are to be judged. 1 John 2:20-23, 27; 2 Timothy 4:13.
2. The courses are open to all who are evangelical, regardless of their denominational affiliations. Denominational differences are not taught in the courses of this Seminary.
3. The courses are given in a clear and interesting manner.
4. The professors will be pleased to answer all inquiries and assist you in your ambition for higher spiritual and intellectual achievements.
5. The courses are STANDARD and in accord with the rulings that govern the granting of degrees upon the completion of Home Study courses.
6. Each student is a PERSONAL pupil, not a mere unit in a class.
7. In the class room the words of the professor are likely to be forgotten and the note-book never contains all the material given in a lecture. Our method gives you the complete course in printed and typewritten form as well as the instructor's written answers to your questions. YOU LOSE NOTHING.
8. In the class room you merely answer an occasional inquiry. Our method requires an answer to every question in writing. Bacon said, "Writing maketh an exact man."
9. In residence the examination of an entire class is written in the presence of one teacher. Our method requires that the examination in each subject be written in the presence of an acceptable supervisor.
10. The study does not seriously interfere with the student's regular vocation.
11. Our courses are not a short cut as to entrance requirements or the grade and amount of work required.
12. You may begin work at any time in the year, lay it aside when you must or complete the course as rapidly as is consistent with thorough work.
13. Greater efficiency in service is secured.
14. One month's tuition is less than one week's board in residence.

PERPETUAL PRINCIPLES

Extract from the By-Laws

1. This Seminary shall be conducted along strictly undenominational lines and therefore it shall never be subject to the control of any conference, convention or ecclesiastical organization standing outside of its board of trustees and the members of the corporation.

2. Every officer, trustee, professor and member of the corporation shall subscribe over his or her signature to the following Doctrinal Statement, and also agree, should his or her views ever change concerning any of these statements, to notify the Seminary and resign at once:

Doctrinal Statement

- (1) The verbal inspiration of the original Scriptures.
- (2) One God eternally existing in three equal persons—Father, Son and Holy Spirit.
- (3) The creation of man by the special act of God apart from any process of evolution that links man with the animal.
- (4) The absolute deity of the Lord Jesus Christ.
- (5) The virgin birth and perfect humanity of Christ.
- (6) The need of His atoning death on the Cross and His blood "shed for the remission of sins."
- (7) The bodily resurrection and ascension of Jesus Christ.
- (8) The personal, visible and imminent return of Christ.
- (9) The eternal joy of the believer in Heaven and the eternal punishment of the unbeliever in Hell.

No officer, trustee, professor or member of the corporation shall be permitted to hold office or give instruction who is not in full accord with the Doctrinal Statement.

3. This Seminary does not approve of the following erroneous teachings, believing them to be detrimental to sane and scriptural Christianity:

a. International Bible Students (commonly called Russellism), Spiritualism, New Thought, Christian Science and all modern religious cults that deny the fundamentals of the faith set forth in the above Doctrinal Statement.

b. The extreme forms of divine healing, Pentecostalism, eradication and such errors as Seventh Day Adventism and Mormonism.

4. Men and women meeting both entrance and graduation requirements may earn their degrees through standard extension courses.

5. This Seminary refuses affiliation with modernistic institutions that deny the faith of the Bible.

6. The Corporation shall be composed of Christian men and women of good reputation who contribute at least \$10 annually and sign the Doctrinal Statement.

7. The trustees shall be elected by the members of the corporation at the Annual Meeting. Any seven (7) members presenting their request in writing may, at any time, examine the records of the Seminary and the work of any student.

Sec. 2. If the Seminary shall for a period of one year definitely depart, after clear warning, from the above Perpetual Principles in policy or instruction all endowment or scholarships shall become the permanent property of the American Bible Society, to be held by them and used by them for the free distribution of copies of the whole Bible or New Testament in either the Authorized or Revised version, or organizations, as the donor may prescribe in the terms of the gift.

Sec. 3. The Premillennial aspect of the visible return of Christ shall be taught in Theology and Bible Prophecy, but this shall not exclude from the courses or the fellowship of the Seminary those holding a contrary view so long as they adhere fully to the Doctrinal Statement.

GENERAL INFORMATION

Evening School Calendar

1930-1931

FIRST SEMESTER

17 Weeks

Session Begins.....September 22, 1930
Christmas Vacation.....December 20-29, 1930
Semester Closes.....January 31, 1931

SECOND SEMESTER

17 Weeks

Session Begins.....February 2, 1931
Semester Closes.....June 2, 1931
Annual Commencement.....June 5, 1931
(Three classes on Monday and Tuesday at 7 P. M., 7.55 P. M.,
and 8.50 P. M.)

Why This Seminary?

This Institution does not seek to take the place of other worthy institutions. They are doing splendid work, but they do not FULLY meet the needs of those who are unable to complete their training in a resident day school. We offer to such persons, not merely a few subjects, but

THE COMPLETE THEOLOGICAL AND BIBLE SCHOOL COURSES BY HOME STUDY AND IN THE EVENING AND SUMMER SCHOOLS. THESE COURSES ARE IN ACCORD WITH STANDARDS AND METHODS THAT ARE THOROUGH ENOUGH TO PERMIT THE REGULAR RECOGNITION BY DIPLOMA AND DEGREE.

Location and Equipment

The location is ideal for the summer school, being in a residential section only two blocks from the beautiful Wissahickon Creek and Drive of Fairmount Park.

The new buildings contain the offices of the Seminary, class rooms for the resident school, an auditorium seating 200, a roof garden for summer conferences seating 250 and the President's headquarters. These buildings are owned by the Seminary and there is room in the rear for the erection of another building, as future growth may require.

How to Reach the Seminary

Persons coming from the heart of the city may take car 61 on Ridge Avenue and get off at Wissahickon Hill (or the Reading R. R. to Wissahickon Station), then take the Barren Hill car and get off at Jamestown Avenue and walk two blocks east to Henry Avenue.

Those coming from the vicinity of Germantown or Wayne Junction Railroad Station should take car 23 going north on Germantown Avenue and get off at Cheltenham Avenue. Then take the Roxborough bus at Germantown and Cheltenham Avenues, get off at Henry Avenue in Roxborough, and walk one block north.

Educational Standards

The Seminary was duly chartered by law, May 1, 1928, with the right and authority to give instruction in the Bible and theology and to grant the several theological degrees upon the satisfactory completion of the required courses.

It is a Delaware Institution and its degrees and diplomas are conferred under the authority of the State of Delaware. Its principal office in that state is located in the City of Wilmington. A foreign charter was secured since we do not have the endowment (\$500,000) required by the laws of the State of Pennsylvania. However, the standards of this Institution are equal to those maintained by the average theological seminary doing standard work.

The Seminary is also properly registered with the Secretary of the State of Pennsylvania. It has also agreed in writing to abide by the rulings of the Federal Trade Commission that govern correspondence instruction.

We are in full accord with the following ruling:

"Usual degrees may be conferred only upon the completion of courses similar in quality and quantity and only after a bona fide examination covering the entire field of instruction which approximates in thoroughness the standards maintained by recognized residence institutions of higher learning."

A degree will not be conferred for the purpose of giving mere earthly honor. To do so would be contrary to our Lord's teaching in Matthew 23:6-12. The usual degrees are conferred upon the satisfactory completion of the advanced courses for the same reason that the earned degree is granted by the recognized resident seminary, namely: "as a testimony" of the graduate's "proficiency" and to show that "a certain step or grade has been attained in a branch of learning." (Winston's Encyclopedia & Cyclopedia of Education.)

The School Year

The Seminary is in session from September 1st to June 30th, annually. A non-resident student may carry the studies throughout the twelve months of the year by securing lesson papers in advance for the vacation period.

One year's work consists of 16 year-hours, i. e., 32 semester-hours of credit.

Methods of Instruction

In our Home Study courses the completion of each subject requires thorough work equivalent to that done in residence and commands equal credit.

1. AN INSTRUCTOR'S SYLLABUS outlines the subject for the student, suggests collateral readings, assigns recitations and research work and is in fact a complete guide to the mastery of the subject.

2. ALL INSTRUCTION IS PERSONAL. The research and examination papers are corrected and graded by the instructor of the subject in which the student is enrolled. Every professor is active in the department to which he or she has been appointed.

3. ALL EXAMINATIONS ARE UNDER SUPERVISION. The work in the student's note book is approved by a local supervisor, who must be a minister or person of college rank living near the student. The examination is mailed direct to the supervisor in whose presence the student writes the answers to the questions. The certificate signed by the local supervisor and the examination are mailed to the instructor to be graded and filed with the Seminary. The student is not admitted to examination in a subject until all lesson work has been approved by the supervisor and the instructor.

Entrance Requirements

It is the purpose of this Seminary to guard its degrees with unusual care. The high standards maintained in the advanced courses will not be lowered as to either the amount or grade of work required.

Every student must file with the Seminary credentials from a Christian Church and official transcripts as to former training.

The courses leading to the usual degrees are planned for those who have had academic training before enrolling with this Seminary as students.

Provision is made in the non-collegiate and Bible School courses for those who have been called into the ministry, but whose educational advantages have been limited. These courses lead to the Bible School diploma and the theological diploma without degree.

Students with two years of standard college credit beyond high school may apply for the three year course leading to the degree of Th.B.

Students applying for courses leading to the B.D. and Th.M. are required to hold an A.B., or an equivalent degree.

Persons applying for a course leading to the Doctor of Theology (Th.D. or S.T.D.) are required to hold: A.B. and B.D.; or Th.B. and B.D.; or A.B. and Th.M.; or Th.B. and Th.M.

The subjects required in each course will be found on the pages that follow. A description of each subject is given in the back of this catalogue.

The Theses

Each thesis must be typewritten on good paper 8½ by 11. Theses containing as many as 8,000 words must be bound with an attractive cover acceptable to the faculty committee. When accepted, the thesis must be left on file at the Seminary, according to the rule practiced by other graduate schools.

Seminary Fees and Tuition

The low tuition charged in the Home Study courses offered by this Seminary is made possible by the prayers and gifts of Christian people. Otherwise the charge would be twice as much in view of the thorough methods maintained throughout all the courses.

Fees once paid are not refundable. The student is required to provide self-addressed and stamped envelopes for the return of corrected lessons.

1. Regular courses: There is no charge for tuition in the Evening School. The enrollment fee is \$2. The tuition for Home Study is \$50 a year. Payable \$15 down and \$5 a month.
 2. There is an additional charge in the B.D. course of \$25 to be paid the last year of the course to the Southwestern Baptist Theological Seminary for instruction in Hebrew.
 3. Diploma fees: Bachelor and master \$10; doctor \$25.
 4. Sunday School Teachers' Course and Jewish Missionary Course: The tuition is \$25 and is payable \$5 down and \$5 a month.
 5. Special courses: Students not enrolled in any one of the above courses may elect one or more subjects. Tuition for one year's instruction in one subject is \$6 and is payable in advance. These students are required to do all the lesson work. They may omit the final examination, however no credit will be given unless the examinations are under supervision.
- TEXT BOOKS ARE EXTRA. They may be ordered from the Seminary. Cash should accompany the order.

SUMMER SCHOOL Theology and Missions

The Seminary plans to conduct a Summer School and Conference just as soon as the income will permit.

There will be three departments of instruction and preaching on the roof garden every night during the Conference.

1. There will be a Bible department for the Sunday School teacher and Christian worker. The work completed in this department will command credit in the non-resident School of the Bible.
 2. There will be a theological department with seminary credit for the minister and theological student.
 3. There will be a missionary department for the Bible School graduate and those who plan to go to the field.
- A bulletin for the Summer School will be issued later. If you are interested write the President.

EVENING SCHOOL OF THEOLOGY

Three Classes on Monday and Tuesday

No Charge for Tuition

GENERAL REQUIREMENTS

1. The applicant must be a graduate of a recognized Bible School or hold credit for not less than 18 year-hours in the following subjects: Biblical Introduction; Bible History; Bible Doctrine; Interpretation; Homiletics; Church History; Missions; Comparative Religions; Evangelism; Christian Evidences. Not more than 24 year-hours of Bible School work will be counted as credit toward a diploma in theology.

2. The subjects completed in other schools must be equivalent to the work offered in the English Bible in this Seminary.

3. Persons without a high school education may be admitted upon the recommendation of the institution last attended and the approval of the Evaluation Committee. They will not be admitted to a degree course. Their diploma in theology (without degree) will be deferred until the following subjects have been completed by Home Study: English grammar, 2 year-hours; rhetoric and composition, 2 year-hours; English literature, 2 year-hours.

TWO YEAR COURSE FOR THE BIBLE SCHOOL GRADUATE

First Year	Year-Hours	Second Year	Year-Hours
O. T. Theology	2	N. T. Theology	2
Philosophy of Christianity..	2	Biblical Criticism	2
Greek, A.	1	Greek, A	1
Problems of the Ministry..	1	Christian Psychology	1
	6		6

THE TWO YEAR DIPLOMA IN THEOLOGY will be awarded on the following basis:

	Year-Hours
1. Persons presenting Bible school credit for	20
will complete the above course of	12
Total	32
2. Persons presenting Bible school credit for	18
will complete the above course of	12
and a Home Study course of	2
Total	32

THE THREE YEAR DIPLOMA IN THEOLOGY will be awarded on the following basis:

	Year-Hours
1. Persons presenting Bible school credit for	24
will complete the above course of	12
and a Home Study course of	12
Total	48

2. Persons presenting Bible school credit for	18
will complete the above course of	12
and a Home Study course of	18
Total	48

THE DEGREE OF BACHELOR OF THEOLOGY (Th.B.) will be awarded on the following basis:

In every case the applicant must hold two years of standard college credit beyond high school.

	Year-Hours
1. Persons presenting Bible school credit for	24
will complete the above course of	12
and a Home Study course of	12
Total	48
2. Persons presenting Bible school credit for	18
will complete the above course of	12
and a Home Study course of	18
Total	48

Thesis of 5,000 words.

THE DEGREE OF BACHELOR OF DIVINITY (B.D.) will be awarded on the following basis:

In every case the applicant must hold the A.B. or an equivalent degree from a standard institution.

	Year-Hours
1. Persons presenting Bible school credit for	24
will complete the above course of	12
and a Home Study course of	12
Total	48
2. Persons presenting Bible school credit for	18
will complete the above course of	12
and a Home Study course of	18
Total	48

The B.D. course includes 4 year-hours of Seminary Greek, 4 year-hours of Hebrew and a thesis of 8,000 words.

ADVANTAGES

1. The Bible School graduate is able to complete the regular theological course leading to diploma or degree in the Evening School and by Home Study with credit for more than one-half of the course in residence.

2. There is no charge for tuition in the Evening School (only a small enrollment fee) and the charge for Home Study is reasonable.

EVENING SCHOOL OF THE BIBLE WITH SEMINARY CREDIT

**Three Classes on Monday and Tuesday
No Charge for Tuition
Three Courses**

ONE YEAR SUNDAY SCHOOL TEACHERS' COURSE. The Teachers' Certificate will be awarded upon the satisfactory completion of the first year's work as outlined below with attendance in three classes on Monday and Tuesday nights.

THREE YEAR COURSE. The Evening School diploma will be awarded upon the satisfactory completion of the following three year course with attendance in three classes on Monday and Tuesday nights. The subjects offered in this Evening School are of Seminary grade and may, at any time, be applied on an advanced course, according to the student's former training.

COMBINED COURSE. Persons living within the vicinity of Philadelphia may complete six year-hours in the Evening School and ten year-hours by Home Study during each year, thus making the full standard of sixteen year-hours of seminary credit. The credit earned in a COMBINED COURSE over a period of three years will enable the student to earn the diploma or degree, according to his former training.

FIRST YEAR

First Semester	Weekly Hours	Second Semester	Weekly Hours
Biblical Introduction	1	Biblical Introduction	1
Bible Doctrine	1	Bible Doctrine	1
O. T. History	1	O. T. History	1
N. T. Interpretation	1	N. T. Interpretation	1
(Analysis & Exegesis)		(Analysis & Exegesis)	
Ministry of Prayer	1	Evangelism	1
Christian Psychology	1	Pedagogy	1
	6		6

SECOND YEAR

First Semester	Weekly Hours	Second Semester	Weekly Hours
O. T. Interpretation (Analysis & Exegesis)	1	O. T. Interpretation (Analysis & Exegesis)	1
O. T. History	1	N. T. History & Exegesis	1
Bible Doctrine	1	Bible Doctrine	1
Homiletics	1	Homiletics	1
Missions	1	Missions	1
Evangelism	1	Evangelism	1
	6		6

THIRD YEAR

First Semester	Weekly Hours	Second Semester	Weekly Hours
O. T. Interpretation (Analysis & Exegesis)	1	O. T. Interpretation (Analysis & Exegesis)	1
O. T. Prophecy	1	N. T. Prophecy	1
Church History	1	Church History	1
Christian Evidences	1	Christian Evidences	1
Comparative Religions	1	Comparative Religions	1
Christian Ethics	1	Gospel Music	1
	6		6

12 semester-hours equal 6 year-hours.

**Additional Credit May Be Earned by Home Study During
the Three Years and Applied as Follows:**

	Year-Hours
Credit earned in the Evening School during the year	6
Credit earned in the non-resident School of Theology	10
	16

Or 48 year-hours credit in three years.

1. Persons with a common school education will be awarded the diploma in theology without degree upon the satisfactory completion of the above COMBINED COURSE on the condition that they take the electives in the following: English grammar, 2 year-hours; rhetoric and composition, 2 year-hours; English literature, 2 year-hours; Beginners' Greek, 2 year-hours.

2. Persons who present two years of standard college credit beyond high school will be awarded the degree of Th.B. upon the satisfactory completion of the above COMBINED COURSE. An approved thesis of 5,000 words is also required.

3. Graduates of a standard college who hold an A.B. or an equivalent degree will be awarded the degree of B.D. upon the satisfactory completion of the above COMBINED COURSE on the condition that they take the electives in the following: Greek I, 2 year-hours; Greek II, 2 year-hours; Hebrew, 4 year-hours. A thesis of 8,000 words is also required.

SCHOOL OF THEOLOGY
NON-RESIDENT INSTRUCTION

**Non-Collegiate Course Leading to the Diploma
Without Degree**

Pre-requisite:

- (1) High School education or its equivalent.
- (2) Persons without a High School education may make application and if accepted they will be required to take the electives in the following: English grammar, 2 year-hours; rhetoric and composition, 2 year-hours; English literature, 2 year-hours; Beginners' Greek, 2 year-hours.

First Year	Hours	Second Year	Hours
Biblical Introduction	3	N. T. History	2
O. T. History	2	N. T. Interpretation	2
O. T. Interpretation	3	N. T. Prophecy	2
O. T. Prophecy	2	Biblical Criticism	2
Evangelism	2	Theology I, II	4
Homiletics I	2	Homiletics II	2
Electives	2	Electives	2
	16		16

Third Year	Hours
Christian Evidences	2
Philosophy of Christianity	2
Missions	2
Comparative Religions	2
Christian Ethics	1
Christian Psychology	1
Church History	2
Electives	4
	16

**English Course Leading to the Degree of
Bachelor of Theology**

Pre-requisite:

- (1) Two years of standard college credit beyond high school.
- (2) The satisfactory completion of the following course of study.
- (3) A thesis of 5,000 words.

First Year	Hours	Second Year	Hours
Biblical Introduction	3	N. T. History	2
O. T. History	2	N. T. Interpretation	2
O. T. Interpretation	3	N. T. Prophecy	2
O. T. Prophecy	2	Biblical Criticism	2
Evangelism	2	Theology I, II	4
Homiletics I	2	Homiletics II	2
Church History	2	Electives	2
	16		16

Third Year	Hours
Missions	2
Comparative Religions	2
Christian Evidences	2
Philosophy of Christianity	2
Christian Ethics	1
Christian Psychology	1
Religious Education	3
Electives	3
	16

**Graduate Course Leading to the Degree of
Bachelor of Divinity (B.D.)**

Pre-requisite:

- (1) A.B. degree or an equivalent degree.
- (2) The satisfactory completion of the following course of study.
- (3) A thesis of 8,000 words.

First Year	Hours	Second Year	Hours
Biblical Introduction	3	N. T. History	2
O. T. History	2	N. T. Interpretation	2
O. T. Interpretation	3	N. T. Prophecy	2
O. T. Prophecy	2	Homiletics II	2
Homiletics I	2	Biblical Criticism	2
Evangelism	2	Theology I, II	4
Greek I	2	Greek II	2
	16		16

Third Year	Hours
Philosophy of Christianity	2
Church History	2
Missions	2
Comparative Religions	2
Christian Evidences	2
Hebrew	4
Electives	2
	16

**Post-Graduate Course Leading to the Degree of
Master of Theology (Th.M.)**

Pre-requisite:

- (1) A.B. and B.D. degrees or equivalent degrees.
- (2) The satisfactory completion of the following course of study.
- (3) A thesis of 10,000 words.

	Hours
Advanced Theology	4
Greek III (Advanced)	2
History of Religious Educa- tion	2
Electives	8
	—
	16

The Doctor of Theology—Th.D. or S.T.D.

All candidates must be approved by the Evaluation Committee and this approval may be withdrawn at any time should the candidate prove himself unworthy of such distinction.

This course will be made up of one major and two minors in the following departments: Old Testament; New Testament; Church History; Comparative Religions; Theology; Homiletics; Religious Education.

General requirements:

1. Credentials from a Christian Church.
2. A working knowledge of both Hebrew and Greek.
3. A passing grade of 85% in every subject.
4. Those presenting the A.B. and B.D. or the Th.B. and B.D. shall complete two scholastic years' work for the Doctor of Theology.
5. Those presenting the A.B. and Th.M. or the Th.B. and Th.M., shall complete one scholastic year's work for the Doctor of Theology.
6. The thesis shall consist of not less than 30,000 words and not more than 50,000 words, exhibiting independent and thorough research and excellent literary form.
7. The candidate must possess such qualities as shall promise success in active and professional life.

SCHOOL OF THE BIBLE
NON-RESIDENT INSTRUCTION

**Sunday School Teacher's Course Leading to the
Teacher's Certificate**

Part One	Hours	Part Two	Hours
Biblical Introduction	3	Bible History and Teacher	
Biblical Interpretation and		Training	2
Bible Doctrine	2	Christian Evidences	2
Evangelism & Homiletics	2		—
	—		4
	7	Total credit 11 year-hours.	

**Jewish Missionary Course Leading to the
Missionary Certificate**

Part One	Hours	Part Two	Hours
Biblical Introduction	3	O. T. Prophecy and Jewish	
Biblical Interpretation and		Missions	2
Bible Doctrine	2	Christian Evidences	2
Evangelism & Homiletics	2		—
	—		4
	7	Total credit 11 year-hours.	

**Two Year Christian Workers' Course Leading to the
Bible School Diploma**

This Course Covers the Entire English Bible

First Year	Hours	Second Year	Hours
Biblical Introduction	3	N. T. History	2
O. T. History	2	N. T. Interpretation	2
O. T. Interpretation	3	N. T. Prophecy	2
O. T. Prophecy	2	Missions	2
Evangelism	2	Church History	2
Bible Doctrine	2	Christian Evidences	2
Comparative Religions	2	Homiletics I	2
	—	Electives	2
	16		—
			16

Persons who are not graduates of high school are required to take the electives in English grammar.

DESCRIPTION OF COURSES

The following description is of the required subjects listed in the outline of the courses of study. Elective subjects are not described in this catalogue. They will be outlined by the Evaluation Committee and prepared by the professors with the purpose of meeting the needs of each student.

Biblical Introduction

This course deals with the essentials of Bible Study under the following headings: How We Know the Bible Is Genuine; How We Know the Bible Is Credible; How We Got Our Bible; How We Know the Bible Is Divine; How to Study the Bible; How to Interpretate the Bible; How to Deal with the Difficulties of the Bible.

Credit 3 year-hours

Biblical Interpretation

The first two courses cover the entire Bible in a systematic manner, considering:

- (a) Subject, purpose and divisions of each book.
- (b) Authorship and literary style.
- (c) Interpretation of the verses of each division.
- (d) Homiletic and expository suggestions.

They provide the student with sermon material during the first two years of his course with the Seminary.

Old Testament Interpretation

Credit 3 year-hours

The non-resident student will complete 200 lessons in this subject.

New Testament Interpretation

Credit 2 year-hours

The non-resident student will complete 100 lessons in this subject.

Biblical Interpretation and Doctrine

Credit 2 year-hours

This subject does not cover the entire Bible, however, it treats in a thorough manner, the eight leading Bible books; the dispensations and covenants; types, symbols, mysteries, Kingdom parables and cryptic books; Christ in the Bible; prophecy; the personal divine life; main Bible doctrines.

Bible History and Doctrine

Old Testament History

Credit 2 year-hours

A survey of the origins of Old Testament History and archaeological discoveries. This subject covers the entire history and geography of the Old Testament.

New Testament History

Credit 2 year-hours

A survey course in the literature and history of the New Testament with special emphasis upon the life of Christ, the apostolic church and the missionary travels of Paul.

Bible Doctrine

Credit 2 year-hours

A study of forty-nine vital truths of the Scriptures.

Bible Prophecy

Old Testament Prophecy

Credit 2 year-hours

Old Testament types of Christ; Messianic prophecy (i. e., of the first and second advents of Christ); prophecies regarding the Jews, Palestine and the nations; Jewish Missions.

New Testament Prophecy

Credit 2 year-hours

The prophetic teachings of Christ and His apostles and a thorough defense of the Biblical doctrine of our Lord's return. The problems of prophecy are carefully studied in this subject.

Christian Theology

Theology I

Credit 2 year-hours

This course deals with the necessity, aim, relation of true science to the Bible and the Scriptures as a trustworthy source in theology. It is up-to-date and represents the best evangelical scholarship. The following doctrines with their related subjects are dealt with in a systematic way and the apologetical element is strong throughout the course. The doctrine of God; the doctrine of Christ; the doctrine of the Holy Spirit; the doctrine of man.

Theology II

Credit 2 year-hours

This is a continuation of Theology I and deals with: the doctrine of sin; the doctrine of salvation; the doctrine of the Church (denominational differences will not be discussed); the doctrine of angels; the doctrine of last things; the doctrine of the Scriptures.

The student will find both these courses rich in homiletic and expository suggestions.

The relation of Christian doctrine to evangelism and missions, modern thought and the popular "isms" of our day are also treated in these courses.

Theology III—Advanced

Credit 4 year-hours

This subject deals with Genetic Theology and the problem of origins (i. e., Whence came the universe? Whence came life and species? Whence came man?) The doctrines of creation and evolution are treated in a thorough manner and the earliest ages of the earth and their connection with modern Spiritualism and Theosophy are studied in the light of the Bible and the recently discovered Babylonian documents.

Christian Ethics and Philosophy

Christian Ethics

Credit 1 year-hour

Theoretical Ethics: the ethical introduction, source, law, anti-thesis and restoration. Practical Ethics: duties to God, nature, one's-self and one's fellowmen. The view maintained in this subject is that the Christian system of ethics is true and rational, and hence no general scheme can be fundamental which does not agree with the teaching of the Bible.

Christian Psychology**Credit 1 year-hour**

A clear presentation of what Christianity has to teach regarding the science of the mind under the following headings: Data; Biblical Psychology; Correlation of Biblical and Scientific Psychology. A special chart will be included in the syllabus which will illustrate the field of consciousness. The psychology of prayer will be studied in relation to modern times.

The Philosophy of Christianity**Credit 2 year-hours**

This subject does not place human reason above Divine revelation, but it does show the system of truth found in the Bible to be coherent, rational, adequate and true. Christianity is seen to be the ONLY adequate world view when compared with other world views and the basic problems of philosophy.

Christian Evidences and Biblical Criticism**Christian Evidences****Credit 2 year-hours**

This subject presents a complete system of Christian Evidence and Natural Theism under the following headings: General Notes and Principles; The Bible a Special Divine Revelation; Christian Theism and Opposing Theories; The Doubter and His Difficulties; The Failure of Infidelity; The Idea of God; Proofs of the Divine Existence; Anti-theistic Theories; Divine Attributes and Relations.

Biblical Criticism**Credit 2 year-hours**

This subject deals with the principles of reasonable criticism, criticism as affecting particular narratives, criticism and archeological discoveries and criticism and certain books of the Bible.

Church History and Missions**Church History****Credit 2 year-hours**

This subject covers the entire history of the Church and is strictly interdenominational. The following are the divisions of the subject: Ancient Era; Medieval Era; Modern Era; History of Doctrine.

Missions**Credit 2 year-hours**

A study of the Missionary Plan of the Ages as set forth in the Bible and with reference to activities and methods.

Other courses in missions will be outlined by the Director.

Comparative Religions**Credit 2 year-hours**

A comprehensive comparative study of the leading non-Christian religions of the world under sixty fundamental topics. Emphasis is placed upon the fundamental differences between the perverted conceptions of all false systems and the truth as it is in Christ Jesus. The text books used in this subject contain 800 library references for the purpose of further study and research.

English Grammar and Literature

The following subjects are required of those who, upon the approval of the Evaluation Committee, have been admitted to the non-collegiate course but who do not have a high school education. Under no circumstances will such persons be admitted to an advanced course leading to a degree.

English Grammar, 2 year-hours of credit.

Composition and Rhetoric, 2 year-hours of credit.

English Literature, 2 year-hours of credit.

Hebrew and Greek

Hebrew

Credit 4 year-hours

It is the purpose of this course to give the student a good working knowledge of Hebrew, so that he will be equipped for the best critical and exegetical works on the Old Testament. Harper's Method and Manual and Davidson's Hebrew Syntax will be studied. Written exercises are required and there will be exegetical studies in the historical books, Micah, the Messianic Psalms or portions of the poetical books.

This subject will be taught through the Extension Department of the Southwestern Baptist Theological Seminary.

Greek A—Academic

Credit 2 year-hours

The elements of Greek grammar; written prose exercises; translation of the Johannine epistles. This subject is offered for those who have had no Greek in college and is a prerequisite to Greek I and II.

Greek I—Seminary Greek

Credit 2 year-hours

Grammar reviews and syntax. Reading St. John, Phillipians, 1 and 2 Thessalonians, James and required parallel reading. Exegesis and constructional comment.

Greek II—Seminary Greek

Credit 2 year-hours

Study of 1 and 2 Peter, Ephesians, Galatians and St. Mark. Advanced exegesis and philology. Text: Robertson's large grammar.

Greek III—Advanced

Credit 2 year-hours

A thorough treatment of textual criticism and historical and critical exegesis. Texts: Westcott and Hort Greek New Testament and Robertson's Harmony of the Gospels in Greek. The instructor will also provide typewritten lectures for the student. Prerequisite: Greek I and II.

Homiletics and Evangelism

Homiletics I

Credit 2 year-hours

A careful study of the entire matter of preparing and delivering the sermon. Attention is given to the general materials of preaching, the importance of arrangement, the divisions and different species of sermons.

Homiletics II**Credit 2 year-hours**

The study of the history of preaching and the duties and privileges of the pastor.

Evangelism**Credit 2 year-hours**

This subject is a study of the importance and fundamental conditions in personal work, methods of Christian work and preaching and teaching the Bible. Every essential in both personal and public evangelism is covered in this subject.

Christian Education**Religious Education****Credit 3 year-hours**

Introduction to Religious Education; Religious Pedagogy; School Administration; Methods in Religious Education.

History of Religious Education**Credit 2 year-hours**

Ancient, Medieval and Modern Religious education.

Bible History and Teacher Training**Credit 2 year-hours**

Required in the Bible School course. The Old Testament; The New Testament; Bible Institutions and the Sunday School; The Pupil; The Teacher.

Elective Courses**(To be Prepared by the Professors)****Gospel Music****Professor Martin**

1. First Year Harmony. Credit 1 year-hour.
2. Second Year Harmony. Credit 2 year-hours.
3. Harmony and Composition. Credit 2 year-hours.
4. Practical Church Music. Credit 1 year-hour.
5. History of Gospel Music. Credit 1 year-hour.

Christian Education**Professor McKay**

1. Psychology of Religious Experience. Credit 2 year-hours.
2. Adolescent Psychology. Credit 2 year-hours.
3. Problems of Religious Education. Credit 2 year-hours.

Theology**Professor Blair**

1. Old Testament Theology. Credit 2 year-hours.
2. New Testament Theology. Credit 2 year-hours.
3. The Doctrines of Modernism. Credit 1 year-hour.

Church History**Professor Clare**

1. The Great Heresies of the Church. Credit 1 year-hour.
2. The History of the Canon. Credit 1 year-hour.

Homiletics**Professor Pennell**

1. Gospel Preaching and Modern Religious Problems. Credit 1 year-hour.
2. Public Speaking. Credit 1 year-hour.

Missions**Albert Hughes, Director**

1. History of Missions and Biography. Credit 2 year-hours.
2. Methods and Problems of Foreign Missions. Credit 2 year-hours.

TESTIMONIALS

AS TO THE NEED:

"There is room for such a school and I am sure it has a great future. I have had such a work in mind for some time and am real glad some one has made the venture. . . . I have read very carefully your Doctrinal Statement and the By-Laws of the Seminary. I am in hearty accord with every word. There is great need for the school."

Richard J. Murphy, D.D., Pastor,
First Baptist Church,
Johnson City, N. Y.

"I am sure there is a place and a call for such a school as you are building there in the Eastern portion of our country."

Charles Frederic Sheldon, D.D.,
Evangelist and Bible Teacher.

"I assure you of my interest and prayers. You are filling a long felt want and I am certain that great good will be accomplished for the Kingdom through your efforts, and the work you have undertaken."

Frank H. Rose, Pastor,
First Presbyterian Church,
Manayunk, Philadelphia, Pa.

"It is wonderful the way the Lord has led you thus far. It surely bespeaks great promise for the future, and I trust that the new property may mean enlargement and advancement and that in the days to come you may make, through that work, a great contribution to the cause of Christ in the whole wide world."

Albert Hughes, A.B., Home Director,
Sudan Interior Mission.

AS TO THE STANDARDS:

"No college or seminary requires a more thorough mastery of each subject as a basis of a passing grade, if indeed as thorough, than is required in these complete correspondence courses."

Joel M. McKay, A.M., Th.M.

"As a trustee of the American Theological Seminary, a graduate of the University of Pennsylvania, with a B.S., and as a partial student in the Seminary, I endorse the courses of the Seminary as being thorough, complete and of exceptionally high standard."

S. G. Ketterer, B.S.,

Roxborough, Phila., Pa.

"As teacher of the course in Bible History in the Evening School, and planning to take over the course in Systematic Theology in the Non-Resident School, I can testify to the exalted scholastic ideals being maintained by President Apel. The courses are much more thorough and arduous than any which I took in residence in Colgate Theological Seminary, or even in my post-graduate work at Gordon College of Theology and Missions."

John H. Blair, Th.B., B.D.,

Baptist Pastor.

"I am glad to recommend the American Theological Seminary . . . as a school that maintains the highest standards in all its work for degrees. I know something of a number of the schools, for I attended Xenia Seminary one year, graduated from the Moody Bible Institute, and hold an A.B. degree from the University of Pennsylvania and the B.D. from Crozer Theological Seminary and have been in constant contact with students, not only as a student myself but as a professor in the Bible Institute of Pennsylvania and in Eastern University. . . . I am ever opposed to lowering the standards for obtaining a degree and this is also the position of the faculty and trustees of the American Theological Seminary as very definitely expressed in a recent meeting of the faculty and trustees."

H. S. Crossan, A.B., B.D., Pastor,

Cheltenham Avenue Baptist Church,

Philadelphia, Pa.

"The courses are high grade in every respect, each student being required to study under a local supervisor and submit all lessons to the professor teaching the subject he is studying. There is nothing slipshod in any of its methods."

Harold W. Ranes, A.B.

"Your method of instruction is clear, concise and to the point, and I find that your text books are considered excellent."

Cecil Leek, B.S.L., Pastor,

First Christian Church,

Kitchel, Indiana.

THE NEEDS OF THE SEMINARY

A Work of Faith

Knowing the power of prayer we seek to enlist a group of "Prayer Helpers" who will intercede for the work and needs of the Seminary.

A working capital of \$5,000.00 will enable us to keep the tuition for Home Study at the present low rate and continue the offer of FREE tuition in the Evening School. It will provide for:

One competent office secretary	\$1,200.00
Publication of the Catalogue	300.00
Summer School	1,000.00
Additional equipment and minor expenses	1,000.00
National Advertising Campaign, thus informing the entire Christian public of the course	1,500.00
	<hr/>
	\$5,000.00

The president and the instructors are teaching on a small commission basis without salary in order to keep the tuition as low as possible for Home Study.

Will You Become a Prayer Helper?

If so please sign the following and return at once:

American Theological Seminary
Roxborough, Philadelphia, Pa.

I hereby promise (D.V.) to pray for the needs of the American Theological Seminary, its faculty and students.

NameDate

Address

.....

Remarks

Church Workers Unite for Big Crusade Which Starts In Roxborough on Tuesday

George Wood Anderson to Conduct Series of Religious Meetings, at Fourth Reformed Church.— Many Active Committees Named

Beginning next Tuesday and continuing until March 23rd, George Wood Anderson, widely known lecturer and author, in co-operation with the churches of Roxborough, Wissahickon and Manayunk, will hold a series of meetings at the Fourth Reformed Church, Manayunk and Monastery avenues.

The cycle of assemblies has been designated as "The New Crusade" and while primarily an evangelistic campaign, is intended to be a mighty forward movement of the church forces of Roxborough, Wissahickon and Manayunk to meet the challenge of the New Year and its 1900th Anniversary of Pentecost—to inspire the individual churches to renewed spiritual conquests—and to create in this section an atmosphere in which subsequent programs may find their most efficient consummation.

George Wood Anderson is a descendant of Robert Cushman, one of the first Pilgrims who at the close of the first year of Plymouth colony was chosen to preach a sermon of thanksgiving—the first Thanksgiving sermon in America. This crusader possesses in spirit, conscience and personality the sturdy characteristics of those early heralds of civil and religious freedom.

His success as a pastor of some of the largest churches in America is outstanding. No auditorium, however large, has been of sufficient size to accommodate the crowds interested in his vital messages. His career as a leader of wide spread religious crusades has been more than phenomenal.

His steady rise to this position is attributed to the character of the man himself. Fearless and uncompromising, he denounces the sins of social and civil life in the most scathing manner, but never dealing in personalities, causes no needless wounds. His ministry is gracious, courteous and refined. He hits everybody and everybody likes him because he hits hard and plays the game square. Unassuming in manner, he is a leader of great power, who firmly grips every situation. His transcontinental crusades have not been surpassed in the history of religious movements.

He is pre-eminently sensational; without claptrap. His startling sermons are vivid word-pictures, prepared with a keen sense of the dramatic and presented with never-

to-be forgotten artistry.

Last Sunday Don Cochran, advance organizer for "The Crusade" conducted a meeting at the Fourth Reformed Church, at which time the following committee leaders were selected: General Chairman, Charles A. Flanagan; Devotional Chairman, Rev. J. Norman Martin; Prayer Meetings, Mrs. O. S. Keely; Building, Oliver F. Keely; Men of Churches, Howard Lukens; Women of Churches, Mrs. John Thompson; Business Women, Mrs. W. E. Shappell; Young People, Wilbur Hamilton; Sunday School, Raymond Seeburger; Publicity, Stanley H. Bussinger; Ushers, Lewis Jones; Nursery, Mrs. Horace Townsend; Schools, Rev. E. B. Baker; Business Men, Rev. J. Foster Wilcox; Physicians, Dentists, Nurses, etc, Dr. Linton Turner and Lawyers, D. Fulmer Keely.

Among the churches participating are: Roxborough Baptist, Manayunk Baptist, Wissahickon Baptist, First Methodist, Ebenezer M. E., Wissahickon M. E., Emmanuel, Talmage Reformed, Fourth Reformed, Wissahickon Presbyterian, Leverington Presbyterian, First Presbyterian, and Grace Lutheran.

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Manayunk Chronicle
March 15-1895

LOCAL ITEMS.

N. W. Branch C. E. Anniversary.

The fifth anniversary of the North-west Branch of the C. E. Union, of Philadelphia, was held in the Mt. Zion M. E. Church, on Monday evening, the President, Mr. Thomas L. Milligan, being in charge, with Mr. B. Mitchell Simpson at the organ. The weather was unfavorable but the societies were fairly well represented. They entered the church as organizations and nearly filled the central block of pews, a few strangers occupying the side seats. A Song Service at the start helped to diffuse a warm, spiritual atmosphere, such favorites being sung as "Alas, and did my Saviour bleed," "Wondrous Story," "This is my story, this is my song," the choruses surging heavenward in a fervent glow of aspiration.

The regular service opened with the hymn, "Blest be the tie that binds," after the singing of which Rev. Dr. DeBow spoke some cheery words of welcome. He had once attended a birthday celebration in the country, and when their vehicle drew up at the door a hundred hands were there ready to help in every possible way. And when the table was spread and surrounded with guests the host simply remarked, "Now, pick out what you want and help yourselves," and he wisely attended strictly to his business and left the others to their own devices. The Dr. then said that a good programme, not of his arranging, would be spread before the audience, and if they were not happy at the close it would be their fault, and not his. He had been forewarned that a five-minute address of welcome would be expected of him, and he had travelled around on that inclement day practicing a smile that would suit the occasion, and (smiling broadly) he had been thinking up that smile all the day long.

So he appeared them the smile
was not mechanical or automatic, like some he proceeded to describe amid the mirth of his auditors, but it came from the heart and he bade them a cordial welcome.

The Scripture lesson, Hebrews 13th, which makes a first-class Christian Endeavor platform, was read by Rev. C. E. Cordo, of the First Baptist Church, and prayer was offered by Rev. Chas. E. Burns of the First Presbyterian. Prof. Lowe then sang the tenor solo, "When my life work is ended and I cross the swelling tide," sang it with a deliberation, fullness and impressiveness that seemed to carry it into heaven as the tones hung bathed and balancing in their own blessedness; and then you learned to wait—oh, how longingly!—for the still sweeter refrain,

"I shall know Him, I shall know Him,
When robed by His side I shall stand;
I shall know Him, I shall know Him,
By the print of the nails in His hand."

The fifth annual report was read by the Secretary, Miss Marion J. Smith, giving the figures as to the standing, numerical, financial and otherwise, of the various societies connected with the Branch, and breathing a decidedly hopeful and progressive spirit, with which, indeed, the zealous young Sec-

retary herself seemed largely imbued. After the reading Miss Louisa Eichman, Chairman of the Nominating Committee, read the names of the officers for the ensuing year, the report being received and adopted unanimously. Following are the names: President, Rev. Alex. Sloan; Vice President, Rev. W. L. Haines; Treas., Marshall Shakespeare; Recording Sec., Marion J. Smith; Corresponding Secretary, Louisa Eichman; Chairman of Lookout Committee, Mr. H. Geiger; Chairman of Social Committee, Kate Bicking; Chairman of Meetings Committee (to be appointed by the President.)

After the collection and the singing of a hymn, Rev. S. H. Doyle, pastor of the Falls of Schuylkill Presbyterian Church, delivered a thoughtful address on "The Christian Endeavor in the Church," arguing that as Christ is the head of the Church and the Church is the body of Christ, the Christian's faculties and facilities for service must correspond with the principal organs of the body. To begin with, THE TONGUE is a great power for good or evil, and can be used in teaching and in worship. Whatever his ideal of God or form of ritual, worship is instinctive to man under all conditions of life; but it is fruitful of the best results only when there is true communion with Him, a deep spiritual experience without which the fabric of character shows but the semblance of a seam without the binding, unifying thread of divine grace to give it form and substance.

Then, again, THE HAND stands for labor, for work; "ministering to the necessities of the saints; given to hospitality." Who are to support the Church? The worldling will not; the State dare not. One of the greatest curses of the Church to-day is the irregularity of its support, because the wealthier modern Christian falls behind the ancient and impoverished Jew in systematically bringing all the tithes into God's storehouse; thus, as it were, paralyzing the Hand that would be stretched out to bless. Happily, no organization is doing more to correct this evil than the Christian Endeavor Society.

THE HEART, too, has important functions,—those of affection, fellowship, sociability. The lost is almost a Lost Art in the world and the Church to-day; yet nothing costs less or pays more. The "touch of nature that makes the whole world kin," can be made to do great service for the Master.

Lastly, he would name THE EYE,—well represented by their Outlook Committee, which is constantly looking out to bring some one else in. The church or the Christian that has not the missionary spirit will drift backward helplessly into the cold and sterile realm of Negation, having merely a name to live when the vital spark has gone out. "Be active workers in the church," said the speaker, "if you would become stronger in the capacity for work."

At this point Prof. Lowe sang another of his beautiful solos, "Peace, peace, wonderful peace," and then the President gave a reminiscence of the Cleveland Convention. In a car of the train that was speeding homeward to Philadelphia one of the delegates started a pentecostal prayer meeting, and the thought occurred to him, if ever it is in my power I will get that gentleman to address a meeting in our section. "That gentleman," he said "is here to-night, and I have great pleasure in introducing to you the Rev. A. B. Philputt, Pastor of the First Church of Disciples of Christ, Phila-

delphia, who will address you on "The Christian Endeavor and the Nation."

Mr. Philputt stepped forward with a twinkle not only of his eye but of every feature of his bright, intelligent face, and quoted a saying of Spurgeon that a programme mostly had (or should have) the names of three speakers, two of them sick in bed! For himself he (Mr. Philputt) was something like the doctor who could cure nothing but fits; so he turned all other ailments into fits and then he cured them (laughter). There was a prejudice against his one theme, Good Citizenship, in some quarters. Obviously the first duty of Christians is to the Church; secondly to the nation. Political standards need elevating. Who will do it if not the Church? A great many men succeeded admirably in keeping their politics and religion far apart. Men have practically a double standard of ethics; one for religion and quite another for politics. The fact recalls the baron who was also a bishop. Occasionally he would break out into a torrent of profanity, and once a servitor ventured to remonstrate with him on the subject.

"Oh, but, you must remember I swear as a baron, not as a bishop," was the rejoinder. "True, my lord," said the man; "but when the devil gets the baron what will become of the bishop?" So we might say of some Christians with their double codes of ethics. When the devil gets the politician where will the church member be? He thought women—by means of that tongue which the previous speaker had described—could fitly join the crusade against false character and low ideals. You may say—the C. E. movement has nothing to do with politics. But the movement stands for Righteousness and not for the political theories of either party. A man cannot be true to his party if he is false to his God, and to his conscience which is God's representative. Our political

machinery would stand a good deal of Lexowing. The people have as much right to know how their business is conducted as a bank has.

Before introducing the new President, Rev. Alex. Sloan, pastor of Grace Reformed Episcopal Church, Falls, the retiring president said he had held the office but six months having filled out the unexpired term of Rev. Peter Knox. Three resignations of valuable members, namely, Rev. and Mrs. Taber Knox and Mr. Samuel H. Mayberry, the Chairman of the Lookout Committee, had discouraged them at first, but now everything is in good condition and the outlook is very bright. This state of things is largely owing, he said, to their two good Secretaries, Miss Marion J. Smith and Miss Louisa Eichman. He then introduced President Sloan, who was received with the Chautauqua Salute.

Mr. Sloan acknowledged the honor done to him and his church. He hoped they would have twelve successful meetings during the incoming year, and that any church with whom they met would turn out *en masse* to receive them. They had a good deal of machinery and should see to it that the spirit of the living creatures was in the wheels. He then read some verses from the 8th of Romans, with brief practical comments, in connection with the Consecration Service; the roll-call was read and the audience responded by societies, each telling the number of its members present and adding a hymn, a verse of Scripture or some other testimony; after which the meeting closed in the usual manner.

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Manayunk Chronicle
May 17-1895

Suburban Press
May 7-1931

The Northwest Branch C. E. held its May meeting last Monday evening in the Roxborough Presbyterian Church. The sudden chill in the weather affected the attendance somewhat, but it didn't seem to penetrate within the walls of the sanctuary, or diminish the interest of the occasion.

President Rev. Alexander Sloan had charge of the meeting after a brief service of song, and led the assembly in prayer. "Consecrated Enthusiasm for Christ and the Church," was the theme of an earnest talk by Rev. E. A. Bawden, which Rev. W. Haines followed up later with a plea for "Earnestness in Christian Work." There was a Free Parliament on Christian Work, and a Consecration Service led by President Sloan.

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Suburban Press
Dec. 3-1931

Ready For Mission Work in Abyssinia

Miss Marion B. Walker, of 4133 Mitchell street, Roxborough, who is a member of the Leverington Presbyterian Church, will leave New York, on Friday of next week, abroad the S. S. "American Farmer," for five years assignment as a missionary to Abyssinia, Africa.

Miss Walker, who will be one of a party of seven religious workers, expects to arrive in London on the 22nd of December, and will spend Christmas in England. After the holidays the party will board a steamship and sail through the Mediterranean, the Suez Canal, down the Red Sea, and land at Djibouti, in French Somaliland, and will then travel inland to Addis Ababa, Abyssinia.

On Monday a surprise farewell party was given for Miss Walker. The party was held at the home of Miss Dorothy Calverley, at Silverwood street and Wigard avenue.

Among those who attended were: Marion Walker, Thelma Carson, Dorothy Calverley, Elizabeth Crofters, Elizabeth Harley, Esther Blackburn, Mary Christy, Alberta Francis, Sara Francis, Martha Furman, Margaret Steele, Ocella Wylie, Rev. and Mrs. Richard P. Mallery, Dorothy Raw, Charles Jansen, Charles Ehly, William Montgomery and Russell Weer.

Christian Endeavor Societies Assemble in Roxborough Church

Groups From Northwest District Enjoy Banquet Previous to Business Session at Leverington Presbyterian Church, on Saturday Evening

Several hundred young men and women, all members of the Northwest Branch of the Christian Endeavor Union, assembled for a banquet and business session, at the Leverington Presbyterian Church, Ridge avenue and Hermitage street, on Saturday evening, of last week.

The dinner, which took place at six o'clock, was exceptionally well prepared and served, and the tables decorated with an abundance of seasonable flowers. The diners, and those who catered to their appetites, were arrayed in paper caps of red and white, which provided a gay color atmosphere to the affair.

Acting as toastmaster at the repast was William Montgomery, president of the Branch, which consists of societies from various churches in Roxborough, Manayunk, Wissahickon and East Falls. Short addresses were made by Rev. R. P. Mallery, pastoral counsellor

of the group; Rev. H. D. Robinson, the recently appointed minister of the Emmanuel M. E. Church; Rev. William John Bawden, pastor of the Wissahickon M. E. Church; Rev. M. G. Gosselink, of Talmage Reformed Church; Eugene O. Stone, president of the Philadelphia Christian Endeavor Union; Stanley Healy, past-president of the Union; Mrs. Ida Miller, representing the Junior Christian Endeavor Society of the Grace Reformed Church; Oliver Williams, bearing a message from the West District, Epworth League organizations; A. C. Chadwick, Jr., of The Suburban Press; Walter Lewis, who was introduced as "the greatest Christian Endeavor worker in the world"; William Hamilton and Russell Weer, of the local Branch.

Judging from the enthusiasm displayed for Christian Endeavor activities by the youthful participants, the church folk of this section may hold no fears concerning the future growth of their congregations. With such a live nucleus nothing can follow but success.

Following the dinner, Rev. George T. Davis delivered a very interesting discourse, concerning his experiences in various parts of the world.

On Monday evening the Societies met at the Fourth Reformed Church, Manayunk and Monastery avenues. Plans were made for a hike, up the Wissahickon creek, on May 22nd, and for a picnic for children from the city missions, which will take place some time early in June.

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THE NORTHWEST WIND

PUBLISHED BY THE NORTHWEST BRANCH OF THE PHILADELPHIA CHRISTIAN ENDEAVOR UNION

21

Volume I

OCTOBER, 1931

Number 1

NORTHWEST ISSUES FIRST PERIODICAL

Philadelphia Union and Branch
Presidents Sanction
New Publication

PUBLISHED ON APPROVAL

One of the things which is bound to make a new undertaking successful is its popularity among those whom it is intended to serve. Asked to state a few words for our first branch paper, Mr. Gene Stone, President of the Philadelphia Christian Endeavor Union, submitted the following:

"Have you ever licked a postage stamp? Nearly everyone has done that; but have you ever thought of the great lesson it carries? Josh Billings' phrase, 'A postage stamp always sticks to a thing until it gets there,' is very well known. Let it be said of us as endeavorers that we will always stick to our purposes until we accomplish them.

"Speaking to Mrs. Poling regarding Dr. Poling's great success in Christian work on the way to the San Francisco Convention, she said, 'He's a very persevering man; he keeps trying many times long after I would have given up in despair.'

"As Christian Endeavorers may we persevere more with His help to live more beautiful Christian lives to win others to Jesus Christ."

Our branch president, William Montgomery, naturally endorses the new publication.

"Let us praise the Lord for His wondrous grace and love bestowed upon our branch
(Continued on Page 4, Col. 5)

HALLOWE'EN PARTY PLANNED

If on Saturday evening, November 7, you are startled by the strange sights in the streets near the Leverington Presbyterian Church, just remember that it's only the week after Hallowe'en and all the spirits and ghosts have not yet returned to their winter hideouts. Also keep in mind that this is the date for the Northwest Branch Annual Hallowe'en Party, and that one of the strange sights may be yourself, in disguise.

Everyone is cordially invited to attend this party and is requested to come masked and in costume. A small subscription of twenty-five cents is requested to cover the charge of the refreshments.

TONIGHT'S SPEAKER



REV. WARREN R. WARD, D.D.

ENDEAVORERS HEAR DR. WARREN R. WARD AT OCTOBER RALLY

Northwest is extremely fortunate tonight in having as its guest speaker Rev. Warren R. Ward, of West Philadelphia. Dr. Ward comes to us as pastor of the Westminster Presbyterian Church, 58th Street and Chester Avenue. In addition to being prominent as a Philadelphia clergyman, he is also well known among the young people of the city. Dr. Ward is truly a man who brings the "word" with power and sincerity. The Christian Endeavor society of the Westminster Church is the largest in Philadelphia with an active membership of three hundred fifty. On behalf of all the endeavorers of the branch, *THE NORTHWEST WIND* extends a hearty welcome to Dr. Ward.

This is the first rally that has been held in the Roxborough Presbyterian Church for some time and we wish to thank all those who have enough interest in His work to come such a long distance in order to attend a Christian Endeavor rally. We wish also to thank the Roxborough, Chestnut Hill, and Norristown Railway Company for its splendid cooperation in having extra street cars in operation from 7 until 7:30 and at the close of the rally. This shows a real community spirit on the part of the traction company in regard to Christian Endeavor work.

BRANCH WILL ASSIST IN RADIO BROADCAST

Will Take Part in Young
People's Service Led
By Rev. Crawford

BROADCAST THROUGH WIP-WFAN

Next Sunday afternoon, October 18, at 5:30, Northwest branch will have the pleasure of aiding Rev. Percy Crawford in one of his regular weekly broadcasts. At each broadcast various young people's organizations have been assisting Mr. Crawford with the broadcast of a strictly young people's service. The meetings are broadcast from 5:30 to 6:30 every Sunday, through station WIP-WFAN, from the Barnes Memorial Presbyterian Church, Seventh and Spruce Streets, of which Mr. Crawford is the Evangelist Pastor. The first service went on the air on October 4; continuing for a period of thirteen weeks, the final service will be broadcast on Sunday, January 3, 1932. Mr. Crawford has formed a young people's choir of one hundred voices which, in addition to special features, furnishes the music for each broadcast. Every young person is cordially invited to join this chorus.

As this series of broadcasts is purely a venture of faith and is supported wholly by the contributions of those who enjoy the services, Mr. Crawford would be glad to receive anything in the way of financial assistance. Address all communications to Rev. Percy Crawford, Post Office Box Number 1, Philadelphia. In the broadcast on October 18, at which Northwest branch will
(Continued on Page 4, Col. 5)

THANKSGIVING QUIET HOUR

The Emanuel Methodist Church, Silverwood and Gates Streets, will be the scene of the Northwest Branch Thanksgiving Day Quiet Hour Service. Rev. Harry D. Robinson, pastor of the church, will bring the message. Miss Margaret Kirkpatrick, Devotional chairman of the branch, is planning to make this the most unique and inspirational service of the year. This will be the first opportunity that Northwest will have to hear Mr. Robinson as a group, since he has only recently been appointed pastor at Emanuel.

What finer way is there to thank God for his great goodness than to attend this service and go to him in prayer?

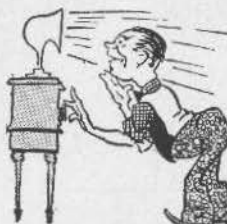
THE NORTHWEST WIND

Official Organ of the Northwest
Branch of the Philadelphia
Christian Endeavor Union

CHARLES F. EMILY, Editor
465 Flamingo Street
Roxborough, Pa.

Subscription, Your Co-operation

BY REMOTE CONTROL



Good evening, fellow endeavorers. This is station NBCE broadcasting the first of a series of remote control programs. We have placed, for your enjoyment, a microphone in each society of the Northwest

branch, thus enabling us to bring you a brief message from each society president.

We shall take you first to East Falls, where Martha Furman, president of Falls Presbyterian, is waiting to say a few words. Miss Furman: "It is indeed a privilege to be president of one of the societies of Northwest branch and to have the joy of witnessing and having a part in the many activities for Christ and the Church. On this new undertaking of publishing a Branch Paper, Falls Pres. wishes you all the success possible."

Thank you Martha. We take you now to Fourth Reformed where Charles Martin, the vice-president, has many activities to report. Mr. Martin:

"The Christian Endeavor Society of the Fourth Reformed Church joins with all the other societies in wishing the *NORTHWEST WIND* all possible success. May its breezes blow North, East, South, and West, bringing new pep and spirit to all it reaches."

Thank you Charles. Another microphone is located at Emanuel and Esther Blackburn has a few words. Miss Blackburn:

"We are striving to impress the endeavorers at Emanuel that Evangelism is the foundation stone of Christian Endeavor. Our Evangelistic chairman, William Scheffer, reports that over five hundred sick visits have been made during the last six months. We are also educating a boy in India and great interest has been shown on the part of the endeavorers."

Thank you Esther. We take you now to Leverington where Dorothy Calverley is bubbling over with something interesting. Miss Calverley:

"As you feel the thrill of holding this, the premier issue of your branch paper, don't forget that it is yours, and will be made possible only through you. Why make its existence problematical? Use your talents, make the best of your resources!"

Thank you Dot. Our next stop is at Talmage, where Charles Janson is waiting to address us. Mr. Janson:

"We read in John 1:12, 'But as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name.' This is surely a just responsibility, that we, having received, Him, should endeavor to pass on to others the joy of salvation through Jesus Christ, that we have found in Him. Let us unselfishly give ourselves to this task."

Thank you Charlie. We use the ether waves rather than the Toonerville to take us to Roxborough Pres., where Dorothy Raw has prepared a few words for us. Miss Raw:

"From away up in the highlands come a host of good wishes. Through the grace of God may you continue to share His richest blessings in good measure and may you find the real peace and joy through very close association and fellowship with Him. Continue to trust in the Lord Jesus Christ for strength and He will enable you to do a great work for His kingdom."

Thank you Dot. Manayunk Pres. is always on the job. We stop there for a few words from Orcilla. Miss Wylie:

"Somewhere at the foot of Roxborough's hills works an energetic society of thirty-five members. The Garden Spot of Manayunk is their workshop. They are very willing to send congratulations to the *NORTHWEST WIND*. We'd like to help Northwest's bluster by doing things that will cause news. So watch us. May I add that we would like to see the *NORTHWEST WIND* blowing stronger and stronger through Northwest after each issue."

Thank you Orcilla. We hear very little from our societies in Wissahickon, however, this is a fine opportunity to find out just what Wissahickon Methodist is doing. Elizabeth Haley will tell us about it. Miss Haley:

"It gives me great pleasure to speak a few words of greeting for the first issue of the *NORTHWEST WIND*. May the first, and all the following issues, be an inspiration to all endeavorers, and may the Holy Spirit be the guide and director of the Editor and its subscribers, to the end that the Christian life and character of its readers may be enriched."

Thank you Betty. Thus, fellow endeavorers, we bring to a close this broadcast brought to you by remote control from the societies of the Northwest Branch. We shall be with you again in the next issue and until then, station NBCE signing off. Thank you and good night.

EDITORIAL

The first issue of the *NORTHWEST WIND* has been edited and published with one purpose in mind: That the light of Northwest may so shine before men that they may see our good works and glorify our father which is in heaven. Through the medium of the printed page it is possible permanently to record accounts of the events in which Northwest has had a part. Through the branch paper EVERY endeavorer will always be informed of the activities, past and future, of the Northwest branch and the Philadelphia Union. In each issue we shall endeavor to bring you accounts of what the societies of the branch are doing and what they are planning to do in the future, brief messages from the clergymen connected with the branch, timely editorials and humorous tidbits which will interest all our readers whether or not they are endeavorers.

Endeavorers of Northwest have two major responsibilities in connection with the new publication. First of all, every endeavorer should see to it that all events in which he has a part are brought to the attention of the editor. Secondly, each endeavorer should place upon himself a part of the financial burden which a paper naturally entails, either by personal contribution or through his society.

DON'T FORGET

- October 18—Broadcast with Rev. Crawford
 - October 19—Philadelphia Union Rally
 - October 20-24—Evangelistic Meetings
 - October 26—Seamen's Institute
 - November 1—Branch Quiet Hour
 - November 2—Advisory Board Meeting
 - November 7—Hallowe'en Party
 - November 13, 14—Branch Entertainment
 - November 16—Eighth Street Mission
 - November 20—Union All-Committee Conference
 - November 26—Thanksgiving Quiet Hour
 - November 26—Thanksgiving Day Service
 - November 29—Fourth Reformed Quiet Hour
 - November 30—Seamen's Institute
 - December 4—Dr. Barnhouse Rally
- and those who brought a very delightful conference.

CITIZENSHIP RALLY NEXT MONDAY NIGHT

War Correspondent, World
Traveller and Author
To Address Rally

AT BETHANY PRESBYTERIAN

Christian Youth of Philadelphia will be on the march at the Great Christian Citizenship Rally of the Philadelphia Christian Endeavor Union to be held in the Bethany Presbyterian Church, at Twenty-second and Bainbridge Streets, Philadelphia, on Monday evening, October 19. The Union has secured as the speaker, Dr. William T. Ellis, noted war correspondent, author, and world traveler, to address this meeting. In addition to a message by this fine speaker, the program also contains selections by the United Cadet Corps Band of Delaware County, a band consisting of sixty-two musicians, and selections by the Siloam Methodist Episcopal Chorus, under the direction of Professor Raymond L. Lyons. This program is certainly one which merits the whole-hearted support of every endeavorer in Philadelphia.

The meeting will start promptly at 8 P. M. and the usual competition will exist between the eight branches of the Union. Naturally each branch will attempt to break its former attendance record and come home victorious. Exceptionally keen competition is anticipated between Germantown and Northwest.

For those who wish to go by street car, take route 61 to Ridge Avenue and Twenty-ninth Street. Transfer south on Twenty-ninth Street to Bainbridge Street, at Twenty-second (about nine city squares south of Market Street).

SOCIAL DEPARTMENT PLANNING FOR PLAY

Northwest Branch will again exercise its dramatic talents on Friday and Saturday evenings, November 13 and 14, at the Wissahickon Presbyterian Church, Ridge and Manayunk Avenues. The performance is entitled, "When a Fellow Needs a Friend." This play was produced very successfully in West Branch last year.

It has been the custom for Northwest Branch to produce some sort of entertainment each year, and in past years they have always been very successful. This year, through the selection of a play which has been produced by young people, we hope to make it a more successful entertainment than ever before.

The curtain will rise promptly at 8 P. M. both evenings. The Wissahickon Presbyterian Church has been selected because it is the one church in the branch having facilities for stage productions. Also it is centrally located, close to both car lines.

(Continued on Page 4, Col. 3)

WE HAVE WITH US



REV. RICHARD P. MALLERY

"REVIVE THY CHURCH, O LORD, BEGINNING WITH ME"

Here is a challenging slogan for us. It is the watchword of the Christian Church of China as they embark on a five-year crusade to win a million souls for Christ. Like the conquering heroes of Pentecost they face tremendous odds with the confidence that greater is He who is in them than he who is in the world. Such personal devotion kindles the flame in countless hearts and sets the Church on fire for Christ.

Christian Endeavorers, we cannot escape the challenge of such leadership! How can we do less, we who have sent our missionaries to them? Can we sit by and let our own converts shame us with their zeal? Too often we have been satisfied to merely await God's power, when all the while God's power has had to wait for us. Too often we have simply yearned for more of the spirit, when all the while the spirit has been trying to get a larger place in our lives. Too often we have been willing to pray for a great revival when all the while we have not consented to let that revival begin in our own hearts. Think how Pentecost could be reproduced in our community as well as in China if each one of us would say with our Chinese brethren, "Revive Thy Church, O Lord, Beginning With Me."

Great opportunities for real earnestness lie just ahead of us. Our week of union evangelistic services, combining all four of the great Christian organizations, for the youth of the community, will begin one week from tonight. Careful plans have been laid, splendid speakers have been secured, and now the real success, which means reaching the youth outside, will depend on how far we carry the personal invitation to everyone. One friendly

BRANCH TO SPONSOR SERIES OF MEETINGS

Out-of-Town Speakers to
Address Services at
Reformed Church

FIVE NIGHTS NEXT WEEK

Extensive plans have been made by Epworth League, Baptist Young People, Luther League, and Christian Endeavor for a week of Evangelistic meetings beginning on Tuesday evening, October 20. The services will be held from Tuesday until Saturday inclusive, at the Fourth Reformed Church, Manayunk and Monastery Avenues. These services will constitute a real revival program on the part of the young people of the community. The speakers, all of whom will bring Evangelistic messages especially for young people, are as follows:

Tuesday—A. F. Ballbach

Wednesday—Robert C. Wells

Thursday—Clayton H. Ranck

Friday—Fred Zimmerman

Saturday—Abram Duryee

For each meeting there will be one leader from each young people's organization to take part in the services. The leaders who have been selected to represent Christian Endeavor are: William Montgomery, Russell Weer, Walter Hain, Wilbur Hamilton, and Charles Ehly. After each meeting there will be a brief service at which all those who wish may meet with the speaker. Personal workers and ushers will be selected from the various societies of the four organizations. The success of these meetings depends not on how many floaters are distributed or how many announcements are made, but on the number of personal invitations which those acquainted with young people's work are giving to the other young folks.

ACKNOWLEDGMENTS

The *NORTHWEST WIND* gratefully acknowledges its indebtedness to the following societies for their financial contributions which made this issue possible:

Falls Presbyterian

Fourth Reformed

Roxborough Presbyterian

Manayunk Presbyterian

Contributions to the *NORTHWEST WIND* will be received at any time by the treasurer, Arthur W. Greer, Jr., 333 Leverington Avenue.

invitation is worth a dozen notices. Each one of us must be on fire for Christ with a passion to share Him with others. Here is our opportunity to win young people to Christ and pave the way for the city-wide evangelistic campaign under the leadership of Gypsy Smith, which will begin at the close of our week of services.

PROMINENT SPEAKERS ADDRESS CONFERENCE

Noted Authoress Speaks About
Second Coming at Green
Lane Echo Meeting

HELD IN EAST FALLS CHURCH

Memories of the Green Lane Echo Conference, held at the Falls Presbyterian Church on Saturday afternoon and evening, October 3, will long remain in the hearts and minds of Northwest endeavorers. The spirit has truly been gracious unto us in sending such fine speakers to address our echo meeting.

The program opened with a short song service under the direction of our music leader, Conrad Scheffer. We regret very much that Uncle Walt was unable to be with us, however, his place was very capably filled by Mr. L. Kingsley Barnes, who brought the Sunday School lesson for the next day. The first conference was led by our branch president, William Montgomery. Following the Sunday School lesson the second conference was held in the grove of trees behind the church, with Rev. Richard P. Mallery, pastoral counselor, as the speaker. This service was in charge of Charles Ehly. We were exceptionally fortunate in securing

as the speaker for our afternoon church service, Rev. George A. Palmer, pastor of the Maranatha Tabernacle of Darby. Dr. Palmer spoke in the church auditorium. The "Marley Sisters" from Talmage Church and their president, Charles Janson, took part in this service.

The menu for the luncheon which was served in the church basement was as follows: Potato salad, boiled ham, lettuce and tomatoes, pickles and olives, Jello or peaches for dessert, with rolls and coffee. The Social Department is to be congratulated for the splendid way in which this meal was prepared and served. At this luncheon, Gene Stone, our Union president, and A. C. Chadwick, editor of the *Suburban Press*, brought a few words of greeting. Following the luncheon some of the endeavorers went for a short hike up the park drive, around Gustine Lake and back again to the Sunday School room where at 7 P. M. Mrs. Grace Livingston Hill, brought a very delightful



Mr. Crothers—"That young man who called on you last night should be on exhibition in a circus side-show."

Betty C.—"Why father, what do you mean?"

Mr. Crothers—"As I passed through the hall I noticed he had two heads on his shoulders."

BRANCH BROADCAST

(Continued from Page 1, Col. 3)

assist, Mr. Crawford will announce the name of the organization participating and the number present in the delegation. Let's turn out full force to let Philadelphia know that, although Northwest is located in the sticks, we know how to find our way to Seventh and Spruce Streets.

NORTHWEST ISSUES FIRST PERIODICAL

(Continued from Page 1, Col. 1)

during the past months for without Him there could be no success.

"We have been wonderfully blessed, and many souls have been brought to a saving knowledge of our Lord and Saviour, Jesus Christ, through our Evangelistic services in the park and the missions. To Him we give all the honor and glory.

"Christian Youth expects great things of God, and God expects great things of it, hence we have prepared with His aid, and through that great channel of blessing, prayer, a program of many activities for the future.

"Welay at the Master's feet this branch paper, in earnest prayer that He will use it, and that through its pages the Lord Jesus Christ may be magnified."

NORTHWEST BRANCH CHRISTIAN ENDEAVOR Annual Autumn Rally

ROXBOROUGH PRESBYTERIAN CHURCH
OCTOBER 13, 1931

PROGRAM

7:45 Organ Prelude.....	MISS ANNA HOWARD <i>Organist</i>
7:55 Song Service.....	MR. CONRAD SCHEFFER <i>Music Director</i>
8:05 Opening Prayer.....	REV. FRANK G. BOSSERT <i>Pastor, Roxborough Presbyterian Church</i>
8:10 Scripture Reading.....	REV. RICHARD P. MALLERY <i>Pastoral Counsellor</i>
8:15 Hymn No. 470 by the Ensemble	
8:20 Announcements.....	MR. CHARLES F. EHLY <i>Director of Advertising</i>
Greetings from Philadelphia Union.....	MR. GENE STONE <i>President</i>
8:25 Offering and Roll Call.....	MR. RUSSELL M. WEER <i>First Vice-President</i>
8:30 Special Music.....	MR. HARRY DANNER <i>Soloist</i>
8:35 Address.....	REV. WARREN R. WARD <i>Pastor, Westminster Presbyterian Church</i>
9:25 Report of Roll Call.....	MR. RUSSELL M. WEER <i>Director of Meetings</i>
9:30 Hymn No. 388 by the Ensemble	
9:35 Benediction.....	REV. M. G. GOSSELINK <i>Pastor, Talmage Reformed Church</i>

Park Cop—"Say, you can't sleep on this bench."

Bill Montgomery—"Not if you keep waking me every ten minutes."

message on the second coming, entitled "Her Wedding Garment." We were pleased to have with us Miss Grace Willington as guest soloist at this meeting. Mr. Russell Weer, vice-president, was the leader. The climax of the conference was reached at the Decision Service led by Rev. George Stellwagon, of Drexel Hill. Miss Marion Walker, our missionary to Abyssinia, was the soloist for this final conference.

Northwest has surely been blessed and been very fortunate in being able to produce a conference at which the Holy Spirit was ever present guiding its every action. We pray that many more souls were brought into contact with Jesus Christ through this conference.

SOCIAL DEPARTMENT

PLANNING FOR PLAY

(Continued from Page 3, Col. 1)

The price of admission for the entertainment is thirty-five cents. Come out and enjoy this evening of fellowship with Christian people and help make this the most successful entertainment that Northwest has ever undertaken. We need your support.

Dot Calverley—"I suppose when you got home last night your wife gave you the dickens."

Walt Hain—"No, fortunately the people next door were fussing and my wife was busy listening."

Oculist's Clerk—"You say you came in for an examination, Madame? Let me fill out this card. Now what is your age?"

Spinster (cooly)—"I've seen just twenty-five summers."

Oculist's Clerk—"How long have you been blind?"

Weekly Forecast
Aug 14 - 1913

Weekly Forecast
May 16 - 1901

Weekly Forecast
July 8 - 1915 23

Church News.

FALLS PRESBYTERIAN CHURCH

RIDGE AVENUE BELOW SCHOOL LANE

Rev. B. B. Royer, Pastor

Sunday school at 10 A. M.
Public worship and sermon at 11 A. M.

All sittings in this church are free, and the public is cordially invited.

THE FALLS METHODIST EPISCOPAL CHURCH

QUEEN LANE AND KRAIL STREET

Rev. A. Percival Hogdson, Pastor

10.30 Sermon subject: "An Inheritance."

7 P. M. Bright hour. Subject of sermon: "The Conversion of the Major."

FALLS BAPTIST CHURCH

Queen Lane Above Ridge Avenue

9.30 Sunday school.
Young people's meeting at 6.45 P. M.
Mid-week meeting Wednesday 8 P. M.
All cordially welcomed.

EV. LUTHERAN CHURCH OF THE REDEEMER

Rev. H. F. Hale, Pastor

Thirty-fifth and Midvale Avenue

Sunday services: 9.45 A. M., Sunday school, 10.45 A. M., Main service and sermon.

Tuesday evening, 8 P. M.—Quarterly meeting of the Sunday School Association.

GRACE R. E. CHURCH

Ridge Avenue Above Calumet St.

Rev. W. E. Oakford, Pastor

9.30 Sunday school and adult Bible class.

10.45 Morning prayer and sermon. Mr. Oakford will speak on the subject: "What We Can Learn From Storms."

This Thursday and Friday evenings a grand lawn fete will be given on the church lawn. Proceeds for benefit of the church.

CHURCH DIRECTORY.

St. James the Less, Rev. Robert Ritchie, pastor, Clearfield street and Nicetown lane. Sunday services, 10.30 A. M. and 4 P. M.

St. Bridget's Roman Catholic Church. Rev. William Walsh, rector; Rev. William J. McCaffery, Rev. William A. Fitzgerald, assistants, 161 Stanton street. Sunday services, 6.00, 8.00, 9.00 and 10.30 A. M.; Vespers, 3.00 P. M.

Grace Chapel, Rev. Alex. Sloan, pastor, 4302 Ridge avenue. Sunday services, 10.30 A. M., 7.30 P. M.; Sunday school, 2.00 P. M.

Falls Presbyterian Church, Rev. J. Milton Thompson, pastor, 4504 Ridge avenue. Sunday services: Preaching, 10.30 A. M., 7.45 P. M.; Sunday school, 2.15 P. M.; C. E. Society, 7.00 P. M.; Wednesday prayer meeting, 8 P. M.

Falls M. E. Church, Rev. J. J. Timanus, pastor, 171 Queen lane. Sabbath services: Class meeting, 9.30 A. M.; preaching, 10.30 A. M., 7.30 P. M.; Sunday school, 2 P. M.; Epworth League, 6.45 P. M.; class meeting, Tuesday, 8 P. M.; prayer meeting, Wednesday, 8 P. M.; Communion, first Sunday in month.

Falls Baptist Church, Rev. I. F. Stidham, pastor, 126 Queen lane. Services Lord's day: Preaching, 10.30 A. M., 7.30 P. M.; Bible school, 2.00 P. M.; B. Y. P. U., 6.45 P. M.; prayer meeting, Friday evening, 8 P. M.

Evangelical Lutheran Church of the Redeemer, Rev. George A. Kercher, pastor, 210 Queen lane. Sunday services, 10.30 A. M., 7.30 P. M.; Sunday school, 2.15 P. M.

Weekly Forecast
Sept 4 - 1913

A BIG RALLY

Inter-Church Federation Outing, Plymouth Park, Sat., Sept. 13, 1913.

1000 men expected to go from Manayunk, Roxborough, Wissahickon and the Falls.

Special features: Address by Franklin Spencer Edmunds. Base Ball game between married and single men. Ball throwing contests by ministers. Fine music and singing. Trolleys leave Wissahickon 1.30 and 2.00 P. M.

Tickets including carfare 50c.
Harry Clayton, Wm. Marley, John Adams, Harry Binkin, C. E. Hunt will supply you with tickets.

#

Rain Stops Sunday School Exercises After Parade Marchers Attend Picnic

Old Man Pluvius was out good and early Monday morning and continued in his activities until almost noon, succeeding in marring the plan of the local Sunday Schools to celebrate the one hundred and thirty-ninth anniversary of the birth of the nation in a sane and fitting manner.

A heavy shower marked daybreak and then intermittent rains for the rest of the morning made it undesirable to hold the exercises on Dobson field and hence they were omitted.

A parade of the Sunday Schools was held about 10 o'clock, when Old Sol succeeded in finding a place, although Pluvius stood threateningly by. The course of the paraders was along Queen lane to Ridge avenue, to Midvale avenue, to the Reading Railway bridge and countermarch, after which the Sunday Schools separated to go to their picnic grounds.

The Presbyterians enjoyed themselves on the lawn in the rear of the church. A feature of the picnic was a jitney bus which carried jolly passengers up and down the drive. The sum of \$10 was realized for the Sunday School fund from the auto bus.

The woods at Queen lane and Thirty-fourth street were the encampment grounds of the Methodists. The annual baseball game between the married men and the single ones was played. The married men, of course, were victorious, making 11 runs while those who have no wives for guiding stars made eight. The single men tried their best to carry off the honors, but the married men, having the moral support of their wives, were able to down those who believe in the blessedness of being single.

The picnic grounds of the Baptists were at Thirty-third street and Midvale avenue, where the little ones especially were amused.

Grace Lutheran Church found pleasure on the lawn near the church.

At St. James the Less the Fourth of July picnic was a great success, notwithstanding the bad weather in the morning. The children met in the Sunday School room and spent the time pleasantly until the weather cleared up a little, when they were formed into line and marched to the John Dobson estate, where they spent the day in games, races, etc. A baseball game between the Boys' Guild and a picked team was brought to an abrupt finish when the bell rang for ice cream at the eighth inning, when the Boys' Guild was in the lead, 10 to 6. The foot races, which were run on the carriage drive, were well contested and afforded much amusement to the onlookers.

In the morning a game of baseball between the Cynwyd and the Fairview teams was played on Dobson lot. The former was victorious by the score of 17 to 5. The afternoon game on Dobson lot was between the Young Men's Association and the St. Bridget's Cadets. The young men displayed fine form and defeated the Cadets by a score of 7 to 6.

A band concert was given in the evening on Dobson lot by Clough's Band.

#

Weekly Forecast
Sept 30-1915

Open Air Meeting on Midvale Avenue

Religious Services under Auspices of Inter-Church Body

An open-air service, under the direction of the Interchurch Federation of the Twenty-first ward, will be held (weather permitting) Sunday afternoon, October 3, from 4.30 to 5.30, at the foot of Midvale avenue, between the Park Drive and Ridge avenue. A series of such meetings is being held by the Religious Conditions Committee in different sections of the Twenty-first ward.

The first one was held in Upper Roxborough on September 19, and was very largely attended and was pronounced a success. Many of the men from the Bible classes of that section took an active part in the service. The second meeting was to have been held in the Wissahickon section September 26, but was postponed on account of rain.

The meeting next Sunday will open with a rousing song service, and all Christian people are invited to bring their "Billy" Sunday books with them. The song service will be in charge of Rev. Isaac Ward, and an orchestra will assist, and there will also be special selections by the Roxborough Male Quartet.

The men of the Bible classes of the Falls churches are urged to attend and help in the service, and thus render a convincing testimony to the "man outside" that "Christianity is a man's job."

ISAAC WARD,
Chairman Religious Committee.

East Falls Herald
Dec. 24-1925

NEW CATHOLIC PARISH

A new Catholic parish is to be established in the neighborhood of Queen Lane Manor, taking territory now under the care of the Church of St. Francis of Assisi, West Logan street, and St. Bridget's Church, Falls of Schuylkill.

The Rev. Francis P. McDonald has been appointed rector of the new parish. He has been an assistant at St. Francis of Assisi for seven years. He also served in Girardville, Tacony, and at St. Teresa's Church, Broad and Catharine streets. He studied at Mount St. Mary's College and at the Seminary of St. Charles Borromeo, Overbrook. He was ordained to the priesthood in 1913.

Inquirer:
June 28-1930

OLD TRAPPE CHURCH MARKS 200TH YEAR

Shrine of Lutheranism in This Country to Be Scene of Pilgrimage

Used by Washington; Found- ed by Henry Muhlenberg, Lutheran Patriarch

One thousand Lutherans, principally from Philadelphia and from communities in southeastern Pennsylvania, will make the annual pilgrimage to the famous old Augustus Lutheran Church at Trappe, tomorrow.

The reunion this year is of especial significance because it represents the 200 anniversary of the formation of the congregation by Rev. Henry Melchoir Muhlenberg, and also the 400th anniversary of the Augsburg Confession.

Dual services will be held. In the morning the minister, Rev. W. O. Fegley, will have charge of the service, and because of the importance of the event, his address will, it is indicated, be almost entirely historical in nature. For the evening service, Rev. Herman F. Miller, pastor of Trinity Lutheran Church, of Reading, Pa., will be the guest-speaker.

The old stone church, unique in architecture, and known to be the oldest Lutheran church in America, is located on the Benjamin Franklin Highway, in the village of Trappe, one mile north of Collegeville. History shows a definite alliance between the congregation and the church property with the earlier history of this country, for the congregation provided school facilities for the district for 109 years; and during the Revolutionary War, the church building itself was used for hospital purposes following the Battle of Germantown. It is of record that General Washington visited, and sympathized with, the wounded soldiers being cared for within the building.

Phila Record
April 14-1930

24

TOLERANCE OF CHURCH PRAISED BY GREENFIELD

Papal Honor Called Evidence of Broadmindedness.

The "broad-minded tolerance" of the Roman Catholic Church and the "wide vision and understanding" of Cardinal Dougherty were praised last night by Albert M. Greenfield, Philadelphia real estate broker and banker.

Cardinal Dougherty on Friday announced that Pope Pius XI had honored Greenfield by conferring the order and title of commander in the Order of Pius IX upon him.

Greenfield, the first non-Catholic in Pennsylvania to be thus honored, was out of the city when the announcement was made, but last night he was reached at his home and asked for comment on the honor. He thereupon issued the following statement:

"The honor of the decoration so graciously bestowed upon me by the Holy See for modest services I may have rendered the Diocese of Philadelphia is an evidence of the broad-minded tolerance which animates the church today and reaches across what formerly were barriers for the common good of mankind.

"The church is fortunate in having in His Eminence, Cardinal Dougherty, a leader whose wide vision and understanding are making friends for it and for him in all ranks and classes regardless of faith."

Roxborough Times
April 5 - 1928

Germananton
Telegraph
Fri. Oct 25-1929

25

LOCAL METHODIST MINISTERS CHANGED

Ministerial changes affecting Northwest Philadelphia took place last Wednesday at the 1928 Methodist Conference.

The retentions and changes were as follows: Falls Methodist: J. S. Tomlinson, replacing Francis H. Tees, who was transferred to Epworth M. E.; Ebenezer (Manayunk) E. B. Baker; Emmanuel (Roxborough) G. A. Laughhead; Ridge Ave. M. E., L. S. Ewing; Wissahickon M. E., W. S. Dawson, replacing A. A. Arthur, who goes to Mt. Hermon M. E.

Rev. A. P. Hodgson stays at the East Allegheny Avenue M. E., Blue Bell M. E. will be served by M. H. Prouse.

Rev. G. F. Hess will be located at Strausburg M. E.

J. S. Tomlinson, who comes to the Falls M. E., formerly served at Holmesburg.

The Church

BY A. C. CHADWICK, Jr.

Now that vacations are over, the various churches in this section have resumed their regular services.

It is our opinion that all of us should attend some church or another. We care not which it is, so that it is some place where we may build up a strong belief in the existence of a Supreme Being.

There are those who may scoff, but nevertheless, the three great experiences of Life are connected with the church—birth, marriage, and death. And even the person who never visits a house of God at any other time, is among those who desire to have the family birth rites, weddings and funerals solemnized according to religious ceremony.

The spiritual side of our argument is temporarily laid aside in order to consider the practical value of being affiliated with a church.

Since the beginning of time, religious organizations have been the chief promoters of education, the creators and advocates of moral consciousness, the developers of family life, the dispensers of charity, the supporters of the brotherhood of man, champions of peacefulness and temperance and have provided sustaining hope for the crippled, the sick and the aged.

Churches also permit us to join a social organization where we may find others of our kind, with similar thoughts and feelings.

Let us attend our churches regularly. They have lived on through the ages to help men and women bear the heavy burdens of Life—and will still continue to do so, with or without a few of us who fail to take advantage of their benefits.

#

THE CLERGY CLUB

of the

*Twenty-first Ward
and Vicinity*

PHILADELPHIA

THE LIST OF MEMBERS
THE ANNUAL PROGRAM



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Treasurer

A. C. Chadwick Jr.

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- Arthur, Amos A., 158 Salaigmac St.....ROX. 2754 W
The Wissahickon Methodist Episcopal Church,
Terrace and Salaigmac Streets.
- Baker, Elias B., 4402 Manayunk Ave.....ROX. 0432 R
The Ebenezer Methodist Episcopal Church,
Gay Street near Baker, Manayunk.
- Bossert, Frank G., 8232 Ridge Ave.....ROX. 1406 J
The Roxborough Presbyterian Church,
Ridge and Port Royal Avenues.
- Bowers, H. M., Lafayette Hill,
Montgomery County.....Conshohocken 336 J1
The St. Peter's Lutheran Church,
Barren Hill.
- Burgess, Herbert R., 4432 Mitchell St.....ROX. 1917
The Leverington Presbyterian Church,
Ridge and Leverington Avenues.
- ✓ Cooke, William B., 4504 Ridge Ave.....VICTor 0592
The Falls of Schuylkill Presbyterian Church,
4510 Ridge Avenue, East Falls.
- Dapp, Charles F., 4725 Hazel Ave.....WOODland 2329 W
The Grace Lutheran Church,
Ridge and Roxborough Avenues.
- Edwards, William T., 5916 Wayne Ave.....GER't'n 2713
The Episcopal Church of the Good Shepherd,
Midvale and 32nd Street, East Falls.
- Ewing, LeRoy S., 7805 Ridge Ave.....ROX. 1294 W
The Ridge Avenue Methodist Episcopal Church,
Ridge and Shawmont Avenues.
- ✓ Forney, William B., 445 Paoli Ave.....ROX. 2027 M
Secretary, The Philadelphia Sabbath Association,
Schaff Building, Race and 15th Sts., SPR 7549.
- Foster, Howell S., 43rd and Ludlow Sts.....BARing 1321
The Grace Reformed Episcopal Church,
Ridge Avenue and Calumet Street.
- ✓ Fry, Frank S., 310 Monastery Ave.....ROX 0784 W
The Fourth Reformed Church,
Manayunk and Monastery Avenues.
- Gosselink, Marion G., 4430 Mitchell St...ROX 0600 M
The Talmage Reformed Church,
Rector and Pochin Streets.
- ✓ Harriman, Charles Jarvis, 3227 Clearfield, VICTor 4979
The Protestant Episcopal Church of St. James
the Less,
Clearfield and 32nd Streets.

26a

- ✓ Hayes, William J., 3625 Queen Lane.....VICTor 4642
The Falls Baptist Church,
3629 Queen Lane, East Falls.
- Laughead, George A., 4737 Silverwood St...ROX 3235
The Emmanuel Methodist Episcopal Church,
Silverwood and Gates Streets.
- Lawrence, Frank D., 476 Green Lane.....ROX 3282
The First Methodist Episcopal Church of Rox-
borough,
Green Lane, near Ridge Avenue.
- Lyons, Charles S., 6769 Ridge Ave.....ROX 1146
The St. Alban's Protestant Episcopal Church,
Ridge and Fairthorne Avenues.
- McKinley, George S., 3913 Terrace St.
The St. Stephen's Protestant Episcopal Church,
Terrace Street and Hermit Lane.
- Mervine, Charles G., 430 Green Lane.....ROX 2167 J
Retired.
- ✓ Michler, Arthur T., 3341 North 8th St....TIOga 7935 W
The Lutheran Church of the Redeemer,
Midvale Avenue and 35th Street.
- Rose, Frank H., 4558 Boone St.....ROX 1323 W
The First Presbyterian Church, Manayunk,
Baker and Dupont Streets.
- ✓ Tees, Francis M., 3582 Queen Lane.....VICTor 3700
The Falls Methodist Episcopal Church,
Queen Lane and Krail Street.
- Wacker, Henry A. D., 4406 Dexter.....ROX 0591 W
The Epiphany Lutheran Church,
Silverwood and Green Lane.
- Walker, George Morton, 197 Green Lane...ROX 2165 R
The First Baptist Church of Manayunk,
195 Green Lane.
- Warfield, J. Ogle, 154 Krams Ave.....ROX 0838 J
The St. David's Protestant Episcopal Church,
Baker and Dupont Streets.
- Wilcox, J. Foster, 467 Gerhardt St.....ROX 2522
The Roxborough Baptist Church,
Ridge Avenue opposite Lyceum Avenue.
- The Wissahickon Baptist Church, 3736 Myrtle.
- The Wissahickon Presbyterian Church,
Ridge and Manayunk Avenues.

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Monthly Program, 1926-1927

Fourth Tuesday at 4.30

Please notify our host five days before.

Topic for the Year:

"Little Books of the Bible."

September 28—The Wissahickon Methodist Episcopal Church, Manayunk and Harvey.

Speaker, Rev. George Morton Walker.
Subject, "Ruth."

October 26—The Ebenezer Methodist Episcopal Church, Gay Street near Baker, Manayunk.

Speaker, Rev. Frank D. Lawrence.
Subject, "Esther."

November 23—The Lutheran Church of the Redeemer, Midvale and 35th, East Falls.

Speaker, Rev. Amos A. Arthur.
Subject, "The Song of Solomon."

December 28—The First Baptist Church of Manayunk, Green Lane above Baker.

Speaker, Rev. Herbert R. Burgess.
Subject, "Amos."

January 25—The Wissahickon Presbyterian Church, Ridge and Manayunk.

Speaker, Rev. Marion G. Gosselink.
Subject, "Jonah."

February 22—The Roxborough Baptist Church, Ridge and Lyccum.

Speaker, Rev. Henry A. D. Wacker.
Subject, "Titus."

March 22—The First Methodist Episcopal Church of Roxborough, Green Lane near Ridge.

Speaker, Rev. H. M. Bowers.
Subject, "Philemon."

April 26—The Emmanuel Methodist Episcopal Church, Gates and Silverwood.

Speaker, Rev. LeRoy S. Ewing.
Subject, "II. Peter."

May 24—The Roxborough Presbyterian Church, Ridge and Port Royal.

Speaker, Rev. J. Foster Wilcox.
Subject, "III. John."

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- X Baker, Elias B., 4402 Manayunk Ave....ROX. 0432 W
 The Ebenezer Methodist Episcopal Church,
 Gay Street near Baker, Manayunk.
- X Bauers, Ulla E., 3341 North 8th St.
 The Lutheran Church of the Redeemer,
 Midvale Avenue and 35th Street.
- X Bossert, Frank G., 8232 Ridge Ave.....ROX. 1406 J
 The Roxborough Presbyterian Church,
 Ridge and Port-Royal Avenue.
- X Bowcr, H. M., Lafayette Hill,
 Montgomery County....Conshohocken 492 W
 The St. Peter's Lutheran Church,
 Barren Hill.
- X Burgess, Herbert R., 473 Lyceum Ave....ROX. 1917
 The Leverington Presbyterian Church,
 Ridge and Hermitage Streets.
- | Campbell, Edgar, 6769 Ridge Ave.....ROX. 0366
 The St. Alban's Protestant Episcopal Church,
 Ridge and Fairthorne Avenues.
- X Cooke, William B., 4504 Ridge Ave.....VICTOR 0592
 The Falls of Schuylkill Presbyterian Church,
 4510 Ridge Avenue, East Falls.
- ~~Hawson, W. S., 158 Salaignac St.....ROX. 2754 R~~
 The Wissahickon Methodist Episcopal Church,
 Terrace and Salaignac Streets.
- O.E. Ketels
- | Ewing, Leroy S., 7805 Ridge Ave.....ROX. 2633
 The Ridge Avenue Methodist Episcopal Church
 Ridge and Shawmont Avenues.
- X Forney, William B., 6063 Ridge Ave.....ROX. 2399
 Secretary, The Philadelphia Sabbath Association,
 Schaaf Building, Race and 15th Sts., SPR. 7549
- Richard P. Mallery
- X ~~Frank S., 310 Monastery Ave.....ROX. 2104 M~~
 The Fourth Reformed Church,
 Manayunk and Monastery Avenues.
- X Gosselluk, Marion G., 4430 Mitchell St...MAN 1714 R
 The Talmage Reformed Church,
 Rector and Pechin Streets.
- X Harriman, Charles Jarvis, 3227 W. Clearfield St. 27a
 VICTOR 4979
 The Protestant Episcopal Church of St. James
 the Less,
 Clearfield and 32nd Streets.
- X Hayes, William J., 3625 Queen Lane....VICTOR 4642
 The Falls Baptist Church,
 3629 Queen Lane, East Falls.
- X Laughead, George A., 339 Gates St.....MAN 3235
 The Emmanuel Methodist Episcopal Church,
 Silverwood and Gates Streets.
- X Lawrence, Frank D., 476 Green Lane.....ROX 3282
 The First Methodist Episcopal Church of Rox
 borough,
 Green Lane, near Ridge Avenue.
- X Martin, J. Norman, 3736 Manayunk Ave. MAN. 2129 B
 The Wissahickon Baptist Church, 2235
 Terrace and Dawson Streets.
- Mervine, Charles G., 430 Green Lane....ROX 2167 J
 Retired.
- | Phillips, Wm. C., 6952 Marsden Street....MAN. 3245
- X Rose, Frank H., 4558 Boone St.....ROX 1323 W
 The First Presbyterian Church, Manayunk,
 Baker and Dupont Streets.
- X Tomlinson, J. S., 3582 Queen Lane....VICTOR 2943
 The Falls Methodist Episcopal Church,
 Queen Lane and Krall Street.
- X Wacker, Henry A. D., 4406 Dexter Street...ROX. 2269
 The Epiphany Lutheran Church,
 Silverwood and Green Lane.
- X Walker, George Morton, 197 Green Lane, Man. 1281 J
 The First Baptist Church of Manayunk,
 195 Green Lane.
- X Wartena, L., 204 Sumac Street.....MAN. 2089
 The Wissahickon Presbyterian Church,
 Ridge and Manayunk Avenues.

276

X Wilcox, J. Foster, 467 Gerhardt St. ROX. 252
The Roxborough Baptist Church,
Ridge Avenue opposite Lyceum Avenue.

X Wm. H. Cooper *of 5750 Hillman Ridge + Roxborough*

MONTHLY PROGRAM, 1928-1929

Fourth Tuesday at 4.30 P. M.

Please notify our host five days before.

1928

- September 25—Emmanuel M. E. Church.
Subject—"Types of Evangelism."
Speaker—Rev. Elias B. Baker.
- October 23—The Wissahickon Presbyterian Church.
Subject—"John Bunyan."
Speaker—Rev. Frank G. Bossert.
- November 27—Fourth Reformed Church.
Subject—"Outline of Presbyterian Denominations in America: Creed, Polity and Progress."
Speaker—Rev. Herbert R. Burgess.
- December 18—The Wissahickon Baptist Church.
Subject—"Outline of Methodist Denominations in America: Creed, Polity and Progress."
Speaker—Rev. Frank D. Lawrence.

1929

- January 29—The Wissahickon M. E. Church.
Subject—"Outline of Lutheran Denominations in America: Creed, Polity and Progress."
Speaker—Rev. Henry A. D. Wacker.
- February 26—The Talmage Reformed Church.
Subject—"Outline of Baptist Denominations in America: Creed, Polity and Progress."
Speaker—Rev. J. Foster Wilcox.
- March 26—The First M. E. Church, Roxborough.
Subject—"Outline of the Reformed Denominations in America: Creed, Polity and Progress."
Speaker—Rev. Frank S. Fry.
- April 23—First Baptist Church, Manayunk.
Subject—"Outline of Episcopal Denominations in America: Creed, Polity and Progress."
Speaker—Rev. Chas. J. Harriman.
- May 28—The Roxborough Presbyterian Church.
Subject—"Church Union."
Speaker—Rev. Geo. M. Walker.

APPOINTMENTS FOR SERVICES

Conducted by

The Clergy Club of the Twenty-first Ward
and Vicinity

Sunday Afternoons at Four o'Clock

MEMORIAL HOSPITAL

1930

Oct. 5—Rev. J. C. Bieri
12—Rev. E. B. Baker
19—Rev. F. G. Bossert
26—Rev. F. R. McArthur

Nov. 2—Rev. H. R. Burgess
9—Rev. J. S. Tomlinson
16—Rev. L. Wartena
23—Rev. R. P. Mallory
30—Rev. F. M. Barton

Dec. 7—Rev. G. A. Laughead
14—Rev. F. D. Lawrence
21—Rev. W. H. Cooper
28—Rev. M. G. Gosselink

1931

Jan. 4—Rev. H. A. D. Wacker
11—Rev. Wm. B. Forney
18—Rev. J. F. Wilcox
25—Rev. J. N. Martin

Feb. 1—Rev. J. C. Bieri
8—Rev. E. B. Baker
15—Rev. F. G. Bossert
22—Rev. O. C. Ketels

Mar. 1—Rev. H. R. Burgess
8—Rev. N. H. Caley
15—Rev. J. S. Tomlinson
22—Rev. F. M. Barton
29—Rev. R. P. Mallory

Apr. 5—Rev. M. G. Gosselink
12—Rev. G. A. Laughead
19—Rev. F. D. Lawrence
26—Rev. W. H. Cooper

May 3—Rev. H. A. D. Wacker
10—Rev. Wm. B. Forney
17—Rev. J. F. Wilcox
24—Rev. J. N. Martin
31—Rev. L. Wartena

GORGAS HOME

1930

Oct. 5—Rev. O. C. Ketels
12—Rev. G. A. Laughead
19—Rev. F. H. Rose
26—Rev. F. D. Lawrence

Nov. 2—Rev. H. A. D. Wacker
9—Rev. Wm. B. Forney
16—Rev. J. F. Wilcox
23—Rev. J. Norman Martin
30—Rev. L. Wartena

Dec. 7—Rev. E. B. Baker
14—Rev. F. G. Bossert
21—Rev. J. C. Bieri
28—Rev. J. S. Tomlinson

1931

Jan. 4—Rev. H. R. Burgess
11—Rev. C. G. Mervine
18—Rev. W. H. Cooper
25—Rev. F. M. Barton

Feb. 1—Rev. M. G. Gosselink
8—Rev. G. A. Laughead
15—Rev. F. D. Lawrence
22—Rev. F. H. Rose

Mar. 1—Rev. H. A. D. Wacker
8—Rev. Wm. B. Forney
15—Rev. J. F. Wilcox
22—Rev. J. N. Martin
29—Rev. L. Wartena

Apr. 5—Rev. J. C. Bieri
12—Rev. E. B. Baker
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26—Rev. F. R. McArthur

May 3—Rev. H. R. Burgess
10—Rev. C. G. Mervine
17—Rev. M. G. Gosselink
24—Rev. R. P. Mallory
31—Rev. W. H. Cooper

Note—If you cannot take your appointment
for the Sunday assigned, will you please arrange
to change places with some other brother, or call
J. Norman Martin, Manayunk 1609 W.

2nd Draft

28

THE CLERGY CLUB

of the

Twenty-first Ward
and Vicinity

PHILADELPHIA

THE LIST OF MEMBERS
THE ANNUAL PROGRAM

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President

RICHARD P. MALLORY

Secretary

WILLIAM J. HAYES

Treasurer

*H. G. Robinson - Emmanuel M.E.
Ibbotson - Manatawna Bapt.
Siegrist - Ebenezer M.E.*

MEMBERS

- Baker, Elias B., 4402 Manayunk Ave.....ROX. 3111
The Ebenezer Methodist Episcopal Church,
Gay Street, Manayunk.
- Barton, F. M., Terrace and Hermit Sts.....MAN. 1392 W
St. Stephen's P. E. Church.
- Bauers, Ulla E., 3566 Queen Lane.....VIC. 3611
The Lutheran Church of the Redeemer,
Midvale Avenue and 35th Street.
- Bieri, John C., 158 Salaignac St.....ROX. 2521
The Wissahickon M. E. Church,
Terrace and Salaignac Streets.
- Bossert, Frank G., 8232 Ridge Ave.....ROX. 1406 J
The Roxborough Presbyterian Church,
Ridge and Port Royal Avenues.
- Bower, H. M., Lafayette Hill.....CONshohocken 492 W
The St. Peter Lutheran Church,
Barren Hill, Montgomery County.
- Burgess, Herbert R., 473 Lyceum Ave.....ROX. 1917
The Leverington Presbyterian Church,
Ridge Avenue and Hermitage Street.
- Caley, N. H., 6769 Ridge Ave.....ROX. 2452 W
St. Alban's P. E. Church.
- Cooke, William B., 4504 Ridge Ave.....VIC. 7566
The Falls of Schuylkill Presbyterian Church,
4510 Ridge Avenue, East Falls.
- Cooper, W. H., 5850 Henry Ave.....ROX. 2273 W
The Grace Lutheran Church,
Ridge and Roxborough Avenues.
- Forney, William B., 6003 Ridge Ave.....ROX. 2390
Secretary, The Philadelphia Sabbath Association,
Schaff Bldg., Race and 15th Streets.....SPR 7549
- Gosselink, Marion G., 4430 Mitchell St.....MAN. 1711 R
The Talmage Reformed Church,
Rector and Pechin Streets.
- Harriman, Charles Jarvis, 3227 W. Clearfield St.
VIC. 4979
The Protestant Episcopal Church of St. James
the Less, Clearfield and 32nd Streets.
- Hayes, William J., 3625 Queen Lane.....VIC. 4642
The Falls Baptist Church,
3629 Queen Lane, East Falls.
- Ketels, O. C., 7805 Ridge Ave.....ROX. 2653
Ridge Avenue M. E. Church.
- Laughhead, George A., 339 Gates St.....MAN. 3235
The Emmanuel Methodist Episcopal Church,
Silverwood and Gates Streets.
- Lawrence, Frank D., 476 Green Lane.....ROX. 3282
The First Methodist Episcopal Church of Rox-
borough, Green Lane near Ridge Avenue.
- Mallory, R. P., 310 Monastery Ave.....MAN. 4278
The Fourth Reformed Church,
Manayunk and Monastery Avenues.
- Martin, J. Norman, 246 Rochelle Ave.....MAN. 1605 W
The Wissahickon Baptist Church,
Terrace and Dawson Streets.
- McArthur, Fred R., 197 Green Lane.....MAN. 1903 J
First Baptist Church, Manayunk,
Green Lane below Silverwood Street.
- Mervine, Charles G., 430 Green Lane.....ROX. 2167 J
Retired.
- Rose, Frank N., 4558 Boone St.....ROX. 3208
The First Presbyterian Church, Manayunk,
Baker and Dupont Streets.
- Tomlinson, J. S., 3582 Queen Lane.....VIC. 2943
The Falls Methodist Episcopal Church,
Queen Lane and Krall Street.
- Wacker, Henry A. D., 4406 Dexter St.....ROX. 2260
The Epiphany Lutheran Church,
Silverwood Street and Green Lane.
- Stuart, Orlando T., 1701 Chestnut St.....RITT. 6292
Ex-Pastor of the Roxborough Baptist Church,
Ridge Avenue opposite to Lyceum Avenue.
- Wartena, L., 204 Sumac St.....MAN. 2089
The Wissahickon Presbyterian Church,
Ridge and Manayunk Avenues.
- Wilcox, J. Foster, 467 Gerhard St.....ROX. 2522
The Roxborough Baptist Church,
Ridge Avenue opposite to Lyceum Avenue.
The First Baptist Church,
195 Green Lane.

CLERGY CLUB—1930-1931

A Series of Nine Programs on "The Modern Minister."

1930

1. September 23rd—
Subject—"The Minister as a Traveler."
(A Trip to Palestine.)
Speaker—Rev. Frank G. Bossert.
Place—Falls Baptist Church.
2. October 28th—
Subject—"The Minister as a Politician."
(His Relation to Reform Movements and Public
Morals.)
Speaker—Rev. William B. Forney.
Place—Epiphany Lutheran Church.
3. November 25th—
Subject—"The Minister as a Student."
(His Reading, Research and Literary Work.)
Speaker—Rev. Marion G. Gosselink.
Place—St. Stephen's P. E. Church.
4. December 16th—
Subject—"The Minister as a Preacher."
(His Pulpit Ministry.)
Speaker—Rev. Frank D. Lawrence.
Place—Ridge Avenue M. E. Church.

1931

5. January 27th—
Subject—"The Minister as a Pastor."
(Visitation and Personal Contacts.)
Speaker—Rev. R. P. Mallory.
Place—St. Alban's P. E. Church.
6. February 24th—
Subject—"The Minister as an Evangelist."
(Soul Winning and Church Accessions.)
Speaker—Rev. Elias B. Baker.
Place—Emmanuel Church.
7. March 24th—
Subject—"The Minister as a Good Fellow."
(Recreation and Outside Activities.)
Speaker—Rev. John C. Bieri.
Place—Wissahickon Presbyterian Church.
8. April 28th—
Subject—"The Minister as a Business Man."
(Church Finance and Administration.)
Speaker—Rev. Herbert R. Burgess.
Place—St. James' P. E. Church.
9. May 26th—
Subject—"Jesus, the Ideal Minister."
(His Character, Contacts and Methods.)
Speaker—Rev. J. Foster Wilcox.
Place—Wissahickon Baptist Church.

28a

Name Leaders of Clergy Club For 1930-'31

Rev. Charles Jarvis Harriman Heads Northwest Ministerial Group

MALLERY, SECRETARY

Program of Discussions Will
Extend Until May
1931

The newly elected officers of the Clergy Club of the 21st Ward and vicinity, for the year 1930-31 are:

President, Rev. Charles Jarvis Harriman, of the Protestant Episcopal church of St. James the Less; Secretary, Rev. Richard P. Mallery, of the Fourth Reformed church, and Treasurer, Rev. William J. Hayes, of the Falls of Schuylkill Baptist church.

The program for next year is as follows:

September—Falls Baptist Church, "Minister as a Traveler," speaker, F. G. Bossert.

October—Epiphany Lutheran Church, "Minister as a Politician," speaker, W. B. Forney.

November—St. Stephen's P. E. Church, "Minister as a Student," speaker, M. G. Gosselink.

December—Ridge Avenue M. E. Church, "Minister as a Preacher," speaker, F. D. Lawrence.

January—St. Albans P. E. Church, "Minister as a Pastor," speaker, R. P. Mallery.

February—Emmanuel M. E. Church, "Minister as an Evangelist," speaker, E. B. Baker.

March—Wissahickon Presbyterian Church, "Minister as a Good Fellow," speaker, J. C. Bieri.

April—St. James the Less P. E. Church, "Minister as a Business Man," speaker, H. R. Burgess.

May—Wissahickon Baptist Church, "Jesus, the Ideal Minister," speaker, J. Foster Wilcox.

On Tuesday, the Clergy Club enjoyed an outing at Camp Unami, the Baptist church camp at Sunnyside, near Green Lane, Pa. This is one of the finest camp sites in Eastern Pennsylvania. 22 acres of natural woodland; excellent buildings; equipped for every kind of sport and training; open all summer to boys and girls for a very nominal fee. The Clergy Club members with their wives journeyed to the camp Tuesday and had a real good time.

Clergy Club Has Fine Meeting

Ministers Assemble at
Falls Baptist
Church

BOSSERT TALKS

Howard Lukens Launches
Welfare Federation
Drive

Rev. Frank Bossert, pastor of the Roxborough Presbyterian Church, Ridge and Port Royal avenues, was the speaker at the first fall meeting of The Clergy Club of the 21st Ward and Vicinity, which was held at the Falls of Schuylkill Baptist Church, 3629 Indian Queen lane, on Tuesday.

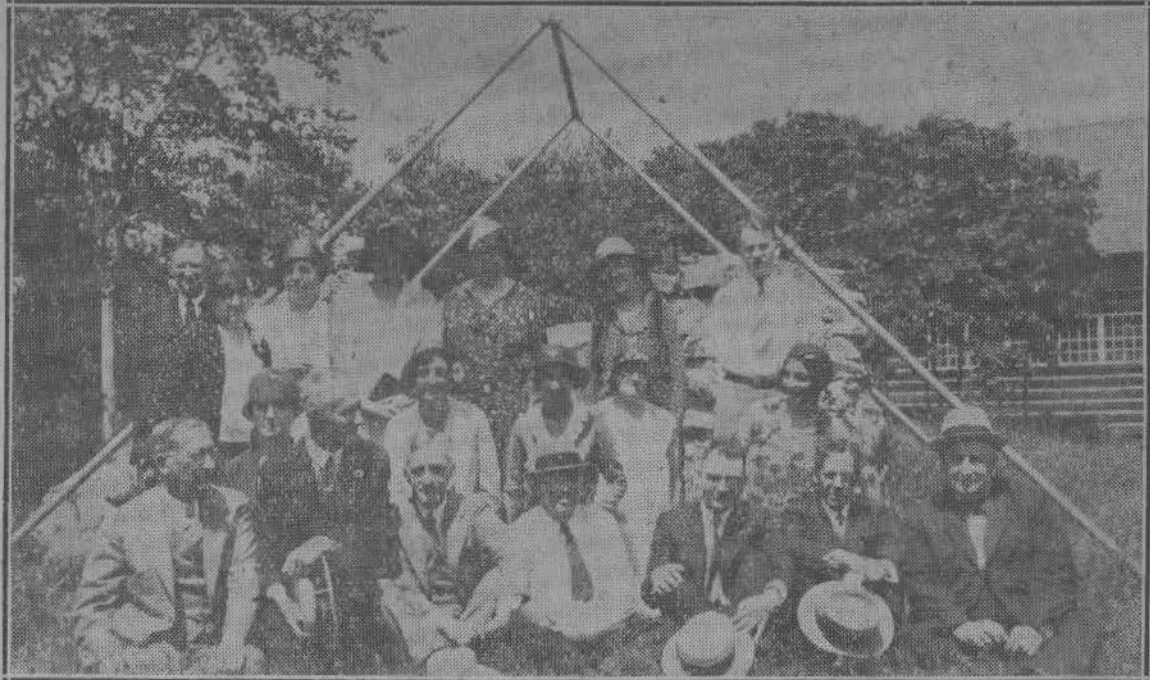
The Roxborough clergyman had as his topic, "The Minister as a Traveler," which consisted of a review of a trip he had made to the Holylands. The speaker told of the customs of the peoples in the far Eastern Countries; the different Christian shrines which he visited; the political and social conditions, and of the agriculture and commerce in that section of the world. The talk, which was delightfully presented in an informal manner, was the first of a series entitled, "The Modern Minister," which will be discussed during the current season.

Following the business portion of the meeting, at which Rev. Charles Jarvis Harriman, of St. James the Less Church, the recently elected president of the Club, presided for the first time, a dinner given by the ladies of the Falls of Schuylkill Baptist Church, was heartily enjoyed.

Howard A. Lukens, who has been selected as the 21st Ward chairman in the coming Welfare Federation drive, delivered a four-minute address in which he asked the co-operation of the local churches in aiding this worthy charity.

The clergymen who attended were: Revs. Elias B. Baker, F. M. Barton, Ulla E. Bauers, Frank G. Bossert, William H. Cooper, William B. Forney, Charles Jarvis Harriman, R. P. Mallery, J. Norman Martin, Fred R. McArthur, Charles G. Mervine, Henry A. D. Wacker, J. Foster Wilcox and C. R. McNally.

21st WARD CLERGY CLUB AT CAMP UNAMI



Pictured above is a group of local clergymen, with their wives and friends at the picturesque Baptist Camp, at Sumneytown. In the photograph are: Rev. and Mrs. Francis H. Tees, Rev. and Mrs. J. Norman Martin, Dr. and Mrs. William B. Forney, Dr. and Mrs. John S. Tomlinson, Rev. and Mrs. J. Foster Wilcox, Rev. and Mrs. William H. Cooper, Rev. and Mrs. D. W. Siegrist, Rev. and Mrs. M. G. Gosselink, Rev. and Mrs. William Bawden, and Mrs. William Bamford.

Clergy Club Spends Day at Camp Unami

Pastors, Their Wives and
Acquaintances, Enjoy
Outing

MARTIN IN CHARGE

Camp Located on a Site
of Picturesque
Beauty

Twenty persons made up a party, composed of members of the Clergy Club of the 21st Ward and Vicinity, their wives and friends, which enjoyed a day's outing at Camp Unami, Sumneytown, Pa., last Friday.

Those who spent the day in the open, were: Rev. and Mrs. M. G. Gosselink, Rev. and Mrs. J. Norman Martin, Rev. and Mrs. James Foster Wilcox, Rev. and Mrs. D. W. Siegrist, Rev. and Mrs. William Bawden, Rev. and Mrs. Francis H. Tees, Dr. and Mrs. John S. Tomlinson, Dr. and Mrs. William B. Forney, Rev. and Mrs. William H. Cooper, Mrs. William Bamford and A. C. Chudwick, Jr.

Camp Unami, with an area of

22 acres of land, is beautifully located on the Unami Creek, a tributary of the Perkiomen, approximately thirty one miles from Philadelphia. The territory, which was once inhabited by the red men, is of a rugged character, very similar to our own Wissahickon region, minus its great heights, and is studded here and there with huge boulders, which add to its picturesque setting. Birds and animals, of wide and strange varieties, abound in its water, woods, and nearby fields. The botanist—amateur and advanced—is sure to find Unami a fertile spot for the study of tree and plant life, for it is teeming with interesting specimens of these works of the earth's Creator.

At least a dozen airy and roomy huts are available for campers, in addition to a huge "Wigwam" for indoor assemblages, a screened dining room, an infirmary, a store, and a handicraft building. A swimming pool, and boating on the creek, are great attractions at the camp. Artesian well water, substantial food, electric lighting and last—but by no means least—expert camp directors, make the place an ideal one for the growing boy and girl to spend a vacation.

Camp Unami is under the supervision of the Baptist Camp Federation, of 1702 Chestnut street, Philadelphia, with W. Howard Green, president of the Federation, and F. W. Tomlinson, educational director, being in charge. The camp manager is Paul Smith, of Dickinson Seminary, Williamsport, Pa.

Chronicle

Sept 13, 1895

A Church Dedicated.

On Sabbath last, with praise and thanksgiving, the beautiful new and enlarged meeting-house of the Mt. Vernon Baptist Church, was publicly dedicated to the service of God.

While only the front portion is newly built, the remaining part of the former edifice never having been previously dedicated, the ceremonies signified the consecration of the entire structure for religious use. Rev. William L. Haines, pastor of the church, presided over the morning and evening services, while Rev. B. MacMackin, superintendent of Baptist City Missions, conducted the afternoon exercises.

Rev. Edgar M. Levy, D. D., of West Philadelphia, preached the principal sermon of the day, in the morning, taking for his text Galatians, vi, 14: "But God forbid that I should glory, save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The speaker said it was natural for all men to glory in something, but that the Apostle Paul desired to glory not in personal distinction, but in the cross of Jesus.

In the afternoon Rev. Dr. Levy read the Scripture lesson, which he called "the Gospel according to the forty-fifth Psalm." Subsequently Albert Cole, Church Clerk, read the following historical sketch of the church: "Through the providence of God, in the year 1873, a few good brethren and sisters of the First Baptist Church, of Manayunk, agreed among themselves to come to Mount Vernon and organize a Sabbath school. They rented the upper portion of an old beer brewery. The school increased so rapidly that in the following year the present lot of ground was purchased at the cost of \$1000, and a chapel, 28 by 40 feet, erected at a cost of \$2500, the whole amount being paid in a few years. In 1885 new impetus was given to the movement, when Sunday evening services were commenced, and in 1886 it was found necessary to enlarge the building, when the dimensions were increased to 28 by 70 feet, with wings for the infant department, library and kitchen, costing \$2600.

"After continuing the Sunday evening meetings very successfully two years, a meeting was held October 1, 1888, to consider the propriety of organizing the mission into a church. The movement was considered favorably, and 54 persons applied for letters of dismissal from the mother church. On October 25, 1888, a council of Baptist churches, presided over by the Rev. J. W. Willmarth, convened in the chapel and unanimously decided to constitute the mission an independent church, to be known as the Mount Vernon Baptist Church, of Manayunk. The Rev. A. N. Whitmarsh, of Tacony, was the first Pastor, and was succeeded September 21, 1891, by the Rev. Thomas P. Holloway, now of the Lower Dublin Church, Bustleton. On September 3, 1893, the present Pastor assumed charge. The church was admitted in September, 1899, to the

fellowship of the North Philadelphia Association. Its present membership is 185, with a large and flourishing Sunday school.

"The Word of God is still taught in Mount Vernon, while the brewing of lager beer, in the old brewery, where the school first met, has ceased."

Later Mr. Cole read a financial statement, in which it was shown that the improvement, including furnishings, cost \$6500, of which \$1500 has been paid, the balance being covered by an instalment mortgage. Provision has been made for paying the interest and the gradual paying off of the mortgage.

The keys of the new church were turned over by Charles Bennett, chairman of the Building Committee, to George Galloway, chairman of the trustees; Rev. C. E. Cordo of the Manayunk Church offered the Dedicator Prayer, and the choir sang the anthem, "Great is the Lord and greatly to be praised," Miss Hattie Morgan at the instrument.

Rev. Dr. Willmarth of the Roxborough Church, having been introduced as the "grandfather" of the Mt. Vernon Church, ("which was the son of" the Manayunk Church; "which was the son of" the Roxborough Church) said that such references bring up history. Up to about 1850, four years before Consolidation, the Roxborough was the only Baptist Church in the Twenty-first ward. A Council had been called as early as 1835 to consider the question of founding a church in Manayunk, but the matter was dropped. But 15 years later the project was recalled and the Manayunk Church was organized May 22, 1851. Since that period three other Baptist Churches have been organized, namely the Wissahickon, the Manatawna and the Mt. Vernon, making five in all.

This end of the ward does not seem formed to be inhabited; but the hills have been so graded and terraced with houses in row above row in the slow but steady march of improvement, that habitations are springing up on every hand to shelter the busy growing population.

He congratulated them upon their success. True, there is a tangible debt of \$5000, but all floating indebtedness has been provided for, so they can look the situation in the face and know exactly where they stand. Church debts are not an unmixed evil. It is right for a live congregation to branch out within reasonable limits. The time never comes in church operations when there is nothing to be done. But they must remember that a mere building is not a church, a temple, a sanctuary, in the true sense; the true Church is the entire congregation of believers, the body of Christ. These structures are convenient centres for work and worship; but if the Holy Spirit is not dwelling in the worshippers the work is in vain. The worst thing to do to an unconverted person is to baptize him and admit him to Church fellowship. Dependence on the Spirit is the only safety, and he would urge them to pray for and trust alone in that mighty influence. So shall real work be done, work that

shall abide. Work for eternity is the work that tells and that endures.

Dr. H. L. Wayland, editor of the New York *Examiner*, said that at present he is quite alone at home, his people being scattered pretty well over the Northern half of the American continent; so about all he has to do is to run up to the house occasionally and look after a rubber plant that needs attention and watering in order to grow; and if it did not grow he should be discouraged. So their work in that place, once so small, made him reflect, when he heard the statement of their Clerk, how it has grown! Living things grow; that makes the difference between a stone and a plant. It was a Yankee settler, with a Yankee's generous endowment of hyperbole, who said he remembered Mount Hood (whose altitude is 11,225 feet) when it was a hole in the ground! Yet we all know that the tiny acorn has more power of growth than the most majestic mountain. Like a child that little enterprise has grown and grown. The trouble with the inmates of the Home for Feeble-minded Children, at Elwyn, near Media, is that their brains didn't grow. Living things such as living souls must grow in ideals, in piety, in aspiration. There must have been many sacrifices of ease, of time, of means; much trouble when claims were pressing, for it is the hardest thing in the world to pay bills when there is no money; and yet the most divine thing beneath the compass of the skies is self-denial for the cause of God and man, of Christ and the Church. Dr. Wayland then related many striking instances of self-denial, among them the case of some colored Baptists in slavery times, away off in Florida, who built a little chapel at night by torchlight, after their ordinary days' labor and in the only time they could call their own. Such a building, he was sure, was more beautiful in God's sight than many of the grandest cathedrals built with the wealth of kings.

There were other remarks by Rev. Mr. McMackin, Rev. C. E. Cordo and Pastor Haines; subscriptions and cash collections amounting to \$252, and a basket collection of \$1875 were taken up, and the meeting closed with the benediction by Rev. C. E. Cordo. The male members of the neighboring Baptist Churches, we are sorry to say, were conspicuous by their absence.

In the evening the sermon was by Rev. Thos. P. Holloway, the former pastor.

Churches

Mt. Vernon Baptist.

32

Chronicle

July 21, 1896

Mt. Vernon's Church Bell.

Referring to the old bell formerly used in the Manayunk Police stations, and which, as readers of the CHRONICLE were informed last week, had been transferred by the city to the Mt. Vernon Baptist Church, Tuesday's Ledger says: "The bell was procured for the police station by the late John Bowker while he represented the ward in Common Council, and until 1891 was relied upon by residents of the town for furnishing the correct time. Mr. Bowker at the same time procured for the station house the old clock which had done many years' service on the old market house at Second and Market streets. The clock was removed to the present station and placed in the policemen's sitting room on the second floor, where it still records the passing of time."

Churches : Blue Bell Hill M.E.

33

Chronicle

Jan. 15, 1897

The little Methodist Church at Blue Bell Hill, of which Rev. Chas. S. Albany is pastor, expressed its appreciation of his services on Wednesday evening, Dec. 30, by a number of personal gifts contained in a stocking which would have been large enough for Goliath of Gath, each more or less serviceable to the genial recipient's requirements, adding thereto a likeness of himself and daughter, seated in a conveyance, by a Germantown artist, the background consisting of one of the prettiest views in East Fairmount Park.

#

Churches (General)

Manayunk Chronicle

June 28, 1895

So far as can be ascertained the various schools will spend the day, weather permitting, in the groves named below:

Mt. Vernon Baptist and St. David's P. E., Halberstadt woods, Paoli avenue.

Mt. Zion M. E., Leedom's woods, Lower Merion.

Ebenezer M. E., Central M. E., Roxborough Baptist, Leverington Presbyterian and Epiphany Lutheran, in Gorgas' woods, Roxborough.

First Presbyterian and Manayunk Baptist, George's Hill, near Park Station, West Park.

Fourth Reformed, Shawmont avenue, near the Ridge. Will go by the Roxborough trolley.

St. Alban's P. E., Edmund's woods, Fairthorne avenue.

Salvation Army and Talmage Memorial, in Kitchen's woods, near the Wissahickon, creek, Roxborough.

St. John's R. C., School lane Park.

St. Mary's, Schaffer's woods, Paoli avenue.

Emmanuel M. E., Poor House woods, Upper Roxborough.

Ridge Avenue M. E., Hamilton's woods.

Bethany Lutheran, Righter's woods, Hermit lane.

Holy Family R. C., Pennsylvania Railroad woods, Washington street.

Manayunk Chronicle
July 5, 1895

The Fourth.

Everybody who is not bedridden knows pretty much how the Fourth was spent in this ward and neighborhood. The Schools had their usual parades and picnics, spending the time in the woods specified, and most of them indulging in games and plays for which regular programmes had been provided. We append the following list not so much for anybody's information, but as a matter of record:

Baptist.

Falls of Schuylkill—Roberts's Woods, west side of City avenue bridge, opposite Wissahickon creek.

Wissahickon—Robeson's Woods, Fairmount Park, below the Wissahickon.

First Manayunk—George's Hill, West Fairmount Park, near Park Station.

Mount Vernon, Manayunk—Halberstadt's Woods, Paoli avenue, Roxborough.

Roxborough—Gorgas's Woods, Gorgas lane, near the Wissahickon.

Catholic.

St. Bridget's, Falls of Schuylkill—Merrick's Woods, top of Spencer street.

St. John the Baptist's, Manayunk—School Lane Park, School lane and Norristown Railroad.

Holy Family, Manayunk—Pennsylvania Railroad Woods, Washington street, near Domino lane.

Assumption of the Blessed Virgin

Mary, Manayunk—Rhoades' Woods, West Manayunk.

Methodist.

Falls of Schuylkill—Garrett's Woods, Thirty-third street and Midvale avenue.

Wissahickon—Butler's Woods, west end of City avenue bridge, opposite Wissahickon creek.

Ebenezer, Manayunk, and Central, Roxborough—Gorgas's Woods, near the Wissahickon.

Mount Zion, Manayunk—Leedom's Woods, Lower Merion, Montgomery county.

Emmanuel, Manayunk—Poor House Woods, East Shawmont avenue, Roxborough.

Ridge Avenue, Roxborough.—Hamilton Woods, Upper Roxborough.

Presbyterian.

First, Falls of Schuylkill—Robeson's Woods, east end City avenue bridge, East Fairmount Park.

Wissahickon—Tripple's Woods, upper Roxborough, near the city line.

First, Manayunk—George's Hill, West Fairmount Park.

Leverington, Roxborough—Gorgas's Woods, Gorgas lane near the Wissahickon.

Episcopal.

St. James the Less, Falls of Schuylkill—James Dobson's Woods, off Queen street, above Thirty-third.

St. Stephen's, Wissahickon—Kidd's Woods, Rittenhouse street, near the Wissahickon.

St. David's, Manayunk—Halberstadt's Woods, Paoli avenue, Roxborough.

St. Alban's, Roxborough—Edmunds's Woods, Gorgas lane.

Reformed Episcopal.

Grace, Falls of Schuylkill—Merrick's Woods, top of Spencer street.

Reformed.

Fourth, Manayunk—Woods on Shawmont avenue, near Ridge avenue, Roxborough.

Talmage Memorial, Roxborough—Kitchen's Woods, Kitchen's lane near Wissahickon. The Salvation Army, of Manayunk, occupied adjoining woods.

Lutheran.

Redeemer, Falls of Schuylkill—Wharton's Woods, Thirty-third street and Midvale avenue.

Epiphany, Manayunk—Gorgas's Woods, Gorgas lane, near the Wissahickon.

Bethany, Roxborough—Righter's Woods, Hermit lane, near the Wissahickon.

After a cold and dull morning a steady rain set in at 2 o'clock, and a general rush was made for home.

The fireworks display in Gorgas Park will take place Saturday evening. The display will include among other things a grand illumination of the surroundings, Grand Welcome Salute, three Umbrellas of Fire, six Prismatic Fountains, Grand Flight of Japanese Rockets, six Surprise Boxes, Beautiful Wheat Sheaf. Six

Japanese Jugglers, six Masked Batteries, Grand Flight of Willow Tree Rockets, An Electrical Fountain, six Yellowstone Spouting Geysers, six Devilish Sprays, an Aerial Flower Garden, six Nests of Fiery Dragons, Flight of Twinkling Star Parachutes, Six Changing Colored Illuminators, six Gatling Batteries, Six Floral Fountains, Appearance of Six Colored Comets, twelve Japanese Night Bomb Shells, Bombette Fountain, Flight of Fifty Special Rockets. The display closes with an Extra Combination Exhibition set piece: "Good Night."

Chronicle, July 3, 1896

The Glorious Fourth.

The Sunday Schools of this ward will celebrate the Fourth of July in the woods named below:

Ebenezer M. E., Central M. E., Mount Zion M. E., Epiphany Lutheran, Roxborough Baptist, Leverington Presbyterian and Ashland Heights M. E. School, Gorgas woods, Roxborough.

First Baptist and First Presbyterian, George's Hill, Fairmount Park.

St. John's R. C., School Lane Park.

St. Mary's R. C., Shaeffers woods, Lower Merion.

St. David's and Mount Vernon Baptist, woods on Paoli avenue.

Fourth Reformed, Keely's woods, Shawmont avenue, Roxborough.

Emmanuel, the Poor House woods, Roxborough.

Bethany Lutheran, Righter's woods, Hermit lane.

Holy Family, Pennsylvania Railroad woods, Washington street.

Ridge Avenue M. E., Hamilton's woods.

St. Alban's, Edmunds's woods, Gorgas lane.

Wissahickon M. E., Butler's woods, west end of City avenue bridge.

Wissahickon Baptist, Robeson's woods, east end of City avenue bridge.

St. Stephen's P. E., Kidd's woods, Rittenhouse street, near the Park.

Wissahickon Presbyterian, Tripple's woods, Upper Roxborough.

It has been suggested that by a little previous arrangement the seven schools bound for Gorgas's woods could easily meet at Lyceum and Manayunk avenue and form one unbroken procession to the woods, led by such bands as have been secured. It would be a glorious sight.

Those two excellent musical organizations, the Humane Band, of Royersford, and the Spring City Band will both be in town on the Fourth of July, the former with the Leverington Presbyterian School at Gorgas woods, and the latter with St. David's Sunday School at Paoli avenue.

The First Baptist and First Presbyterian Schools may have some trouble to keep their young folks together in the morning, as the First Brigade of the National Guard will go through some field manoeuvres opposite Belmont Mansion, while at 12 o'clock Battery A will fire a salute of one gun for each State in the Union.

The Boys' Brigade of the Fourth Reformed Church, in their new uniforms, will march at the head of their School's parade on the Fourth.

July 17-1930

36

Colored Folk Lay Stone of A.M.E. Church

Rites Held at New Josie
D. Heard Church in
Manayunk

DR. HARPER PREACHES

Edifice Stands on Hillside
at Grape and Tower
Streets

Ceremonies of a religious nature accompanied the laying of the cornerstone of the new Josie D. Heard African Methodist Episcopal Church at Grape and Tower streets, on Sunday afternoon last.

Walter W. Morris, Grand Deputy of the Pennsylvania Grand Lodge, F. and A. M., wielded the trowel when the stone was placed in position, after which appropriate services were conducted in conjunction with the congregation of the Galilee Baptist Church of Roxborough avenue and Mitchell street.

Rev. J. A. Browne, P. E., was the presiding officer and the sermon was preached by Rev. W. O. Harper, D. D. Other prominent leaders who participated were Rev. Matthews, Rev. Talliferee, Mrs. Travilla Scott, Frank L. Kenworthy, Josiah Reed, Dr. R. R. Wright, Rev. W. R. Gullins, Jr., Dr. Hodson Waters, Rev. F. Peterkins, Rev. A. Robinson, Rev. P. P. Gaines, Rev. Harold Anderson, Hobson Reynolds, J. M. Marques, Rt. Rev. Josiah H. Jones, Rev. Kelsie G. Keys, and Miss Gladys Morton.

The new house of worship was created by re-modeling two dwelling houses, which have for the past nineteen years been used for church purposes. It stands on the hillside with a clear view of the Schshrdl Valley in both directions. The cupola of the building is visible for many miles.

Music for the occasion was rendered by one of the Masonic fraternity bands.

RELIGION AND SOCIAL SERVICE

Literary Digest 4/5/1930 "HELL"

37

HELL.

What is it?

Fire and brimstone—eternal torment? Dives calling for a cup of cold water, writhing in that seething pit of unending, unrelenting agony?

A place of punishment and further purification in a soul's long ascent to God?

Or annihilation?

Or is hell only the conjuration of terrified theologians?

Can an all-wise, loving Father doom any of His children to unimaginable horror?

We have some replies to these torturing questions in a symposium on "What is Hell?" (Harper and Brothers), by a number of theologians and writers.

Here is pictured a hell that is real. It is not always a hell of fire and brimstone. Perhaps it is a hell of vain, unending remorse; perhaps a hell which is but another process of purification for those who have not availed themselves of the opportunity given them in this life. Perhaps annihilation—but it is hell nevertheless—hell for those who have had the opportunity to embrace the redemptive powers of Jesus on the Cross, but have deliberately refused the offer of salvation.

Even some of the arch modernists, tho they can not conceive of a hell of unending torture, believe that there is some form of damnation for impenitent souls. All shades of belief are represented in this symposium—from the conventional idea of physical suffering after death to the pragmatic view of the spiritual despair of a "lost" soul on earth. And each writer puts vivid meaning into a term that for many has been relegated to an outgrown vocabulary.

With the Resurrection soon to be celebrated in every Christian land in the world, it may not be amiss to turn the mind for a few moments to the direful possibility awaiting a blasted soul.

So hell there is, as it is variously conceived by the contributors to this symposium. "It is hardly too much to say that heaven and hell stand and fall together," declares Dr. W. R. Inge, the famous Dean of St. Paul's in London. "Those who refuse to believe in the possibility of final reprobation will usually be found ready to secularize religion, and to substitute some dream of 'a good time coming' for the blessed hope of everlasting life." When we have taught ourselves to think of heaven as the atmosphere in which the "children of God" live, he says, "how impossible, how almost ridiculous it is to believe in heaven without also believing in its terrible opposite," and he goes on:

"If heaven is, or may be, a matter of experience to us while we live here, so unquestionably is hell. We know that there is a hell, for we have been there, or very near it. And this hell, which is where God is not and the devil is, is not at all like the Modernist purgatory, where one trains for the next examination—a place with a fine tropical climate, really bracing to the constitu-

tion. Such thoughts are cheap and frivolous; the reality is something much more tragic and terrible. It is a discord very far from 'harmony not understood'; it is not mere 'privation of good,' but positive, radical evil, a stage toward nothing except final ruin. It is then that we face the dread alternative, the choice which, so far as we know, is for us endless in its results.

"And so at last we begin to understand that the horrible night-



By M. Gustave Doré. From the *Dante*, published by Cassel & Company

IS THIS THE TERRIBLE ALTERNATIVE?

mare of hell has one of its sources in something far less ignoble than we supposed at first. 'Hell is the shadow from a soul on fire'; and it is not the greatest sinners who shudder at the thought, but the greatest saints, who know what the loss would be if God turned His face away from them. So they heap on images of horror, utilizing all they have heard of or can imagine of body torment and misery, and still the reality exceeds all that they can say. Take these images out of their religious context, and they become monstrous and revolting, just as all images of heaven, when taken out of their religious context, become gross and absurd. But make God central, and our future peripheral, and the violence of the symbolism becomes intelligible. Where we moderns complacently paint gray on gray, the saints have seen blinding light and inky darkness."

That renowned scientist and spiritualist, Sir Oliver Lodge, who has "come to the conclusion that survival and persistent existence are demonstrated facts," believes that spiritual evolution may proceed even in hell. "The idea of everlasting continuance of any one state is contrary to all our experience," he says; "there is no such deadly monotony. However low we are, there is always an opportunity or possibility of ascent." As he sees it, "the terms heaven and hell can legitimately be used to signify high and low grades of terrestrial existence; for every such term may have a finite and accessible significance as well as a transcendent connotation."

For Catholics, writes Abbot Butler, who gives us the view of

his Church, the doctrine of hell "must remain substantially in its primitive terrors." Abbot Butler, who is head of Downside Abbey, the leading Benedictine Abbey in England, recognizes the difficulties—which "the Catholic thinker feels as acutely as any one else"—of believing that an infinitely good, all-powerful God would create beings who would plunge themselves into everlasting perdition, and says, "Hell is, in short, a great and an appalling mystery. Christians by their creed accept many mysteries; and others, be they atheists, pantheists, materialists, agnostics, or what not, do not get rid of them." This much is certain, he writes, quoting Bishop Hedley of Newport—"that only mortal sin, true and complete, will deserve hell," and "no one will ever be punished with the positive punishments of the life to come, who has not, with full knowledge and complete consciousness and full consent, turned his back upon Almighty God." He tells us—

"That Christ holds out hell-fire as the doom of the wicked is a plain fact of the Gospel narrative that can not be escaped from by any reasonable exegesis. The very least that can be said is that He used the word 'fire' as the symbol that best brings home to us the punishment of the damned. The Catholic Church goes beyond any merely symbolical interpretation: tho there never has been any formal definition concerning the fire of hell, still, in view of the general agreement of fathers and theologians, it would be at least 'rash' to question the reality of the fire, not necessarily a material fire, or a fire like ours, but an external agent that plays on spirits—the fire prepared for the devil and his angels, spirits—in a way analogous to that in which fire plays on bodies. This is what is called 'the pain of sense,' or of feeling; but tho usually put in the forefront as the one most easily grasped by the imagination, and therefore the most efficaciously deterrent in its appeal, still it is but secondary or supplementary. The substantial punishment and pain of hell is 'the pain of loss.'

"It is all very terrible and very mysterious. We know little of heaven—'eye hath not seen, nor ear heard'; and we know as little of hell. But the two truths stand out facing each other in the Gospels and throughout the New Testament; and therefore the Catholic Church can no more tolerate any explaining away of hell than she could tolerate an explaining away of heaven. In truth, the real crux of hell is its eternity. That sin, unrepented of, should be punished proportionately to its gravity is an idea that commends itself to all sense of justice and right. It is the eternity that appalls. Yet the Catholic Church holds that it must be accepted as the plain teaching of Christ, the punishment of the wicked being as everlasting as the life of the blest. Even were the pain of sense mitigated or remitted, the pain of loss would go on, for it is the deprivation of the Beatific Vision, implied in the 'Depart from me.' Eternity is an idea almost wholly beyond our grasp; but it does not mean time prolonged *ad infinitum*. It does mean that the lot of the lost is irremediable."

A less terrible hell is envisioned by Warwick Deeping, the novelist; but it has agony just the same. His hell is the vain regret for failure—"to stand at the end of one's days and to know that the landscape you have painted is gray, a place of stones, and of the bones of broken memories. Who will deny it? Can any man deny it? Hell is to look back at the dim, reproachful faces of those who loved us, those whom we betrayed."

A spiritual agony is envisioned, too, by Bishop J. E. C. Well-ton, Dean of Durham Cathedral, who says that Christ's words "can not be literally accepted; they are allegorical or metaphorical. . . . The simple fact that the future life is timeless is in itself enough to dispel the nightmare of everlasting punishment. . . . Whatever hell may be, then, it will be a state not of material but of spiritual penalty." And "the essence of hell, if rightly understood, seems to be remorse. . . . For the sinner will realize in the invisible world the terrible nature of the discrimination between the good and the evil. He will realize, too, his utter impotency to cancel the effects of the evil which he has wrought by his life upon earth."

But hell may not be a soul's damnation in that terrible torment which an elder generation was wont to picture, or another chance for purification and redemption, or the acute agony of a remorseful soul that may be utter annihilation. Prof. James

Moffatt, translator of the Bible into modern speech and a professor at Union Theological Seminary, recalls those words of Christ to His disciples: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell." "What do such words imply?" asks Professor Moffatt:

"A God of awful authority, no doubt.

"But perhaps more than that.

"Is the soul capable of reaching an immortal value, or is it immortal essentially? On the scheme of Christian faith, may it be annihilated? Is personality an undying possession, or is it attained through obedience to the creative will of God alone? The implications of the Christian view of faith are not incompatible with the latter, and it is, I think, a fair question whether the view commonly called Conditional Immortality may not gain corroboration in the future. It is contrary to Platonism, but there is not so much evidence against it in the message of Christianity as some appear to take for granted."

Another novelist, Sheila Kaye-Smith, notes that "the doctrine of hell has lost its popularity," but "yet one can not say that hell is finally discredited. . . . People worry and question about the doctrine, even if they no longer give much thought to the reality." But there is a hell for those who, of their own free will, reject salvation. And here again is endless death—extinction. "Of the dead soul who can speak? Its death is 'eternal'—involving no mere change of function, but its end."

But there is no utter despair over the "lost" in the thought of Dr. W. E. Orchard, minister of the King's Weigh House Church, London. Altho hell must always constitute a problem for our mind, he writes, "we ought to combine the terrible pictures of the New Testament with the assurance that God would allow nothing that is incompatible with absolute justice, unchanging mercy, or infinite love. It is possible to hold that there is a solution of this painful problem which has not been revealed to us." For—

"Some have found hints in the New Testament of something lying beyond even its farthest horizons: a restoration of all things, when all shall be reconciled, and hell itself shall be destroyed; but there is nothing sufficient to contradict what is elsewhere clearly set forth, or that can blunt the edge of its serious and repeated warnings against impenitent rebellion. We can only stand by what has been revealed, and be content to show that a dogmatic universalism can not construct a rational alternative scheme; no natural or spiritual considerations overthrow, and nothing in modern psychology disproves the orthodox doctrine about hell, nor diminishes the gravity of Christ's teaching on the subject; and, therefore, nothing removes from the realm of possibility a peril against which every soul must be warned to guard itself by salutary fear, lively faith and the cultivation of love toward both God and man."

And now for "The Pagan's Hell," which Prof. Irwin Edman, professor of philosophy at Columbia University, tells us is hell here on earth—a hell of disillusionment—abandoned hope, frustrated desire. He says:

"Hell has, indeed, ceased to be credible as a section of another world—a fiery, unending prison deep below the surface of the earth, where foul demons, once 'sons of the morning,' goad the writhing damned with physical prongs and spiritual upbraidings, and breathe with them maliciously the stench of that foul inferno. But only the bovine or the dishonest would deny its reality in the diurnal life lived on the indubitable earth under the sky, so actual, so uncaring, and so blue. Paolo and Francesca, tossed about in Dante's Inferno by the eternalized gusts of their own guilty passion, are no more lost than those swept by confused alarms of struggle and flight on the battle-field of the tormented contemporary imagination. Dante populated hell among other things with those who had sulked in the sun. Many moderns are thus sulking. They can not bear to delight in even the casual enjoyments possible in an existence at once transient and fatal. They are, like Paolo and Francesca, swept forever by the winds of their own chaos or wallowing eternally in the mud of their own disillusion. They can not even enjoy that sun which for them no longer declares the glory of God. Of all the apparatus of the Christian tradition hell has been most smiled at by the modern. Yet hell is of all the theological notions that which empirically he knows best."

RELIGION AND SOCIAL SERVICE

Literary Digest 4/20/1930

THE CHURCH'S RIGHT TO ENTER POLITICS

38

"I WISH THE VENERABLE GENTLEMAN had never dipped his pen in American politics."

Francis Asbury said that about John Wesley.

The founder of Methodism sent over, in 1775, his "Calm Appeal," a reprint of Samuel Johnson's pamphlet, "Taxation No Tyranny," and for a time American Methodism was halted, and Francis Asbury was driven into retirement in Delaware.

After that, the famous circuit-riding Bishop pleaded with his preachers to refrain from politics, and in his farewell address to William McKendree he wrote:

"As to temporal power, what have we to do with that in this country? We are not Senators, Congressmen, or chaplains; neither do we hold any civil office. We neither have nor wish to have anything to do with the Government or the States, nor, as I conceive, do the States fear us. Our kingdom is not of this world."

All this is recited by Dr. Rembert G. Smith, of Washington, Georgia, in an appeal, in *The Methodist Quarterly Review*, to the clergy of to-day to keep out of politics and bestir themselves rather in the spiritual domain, in which no one gainsays them a voice. He is answered, in the same number of the review, by Dr. Charles O. Jones, of Atlanta, who does not see how churchmanship can be separated from citizenship. *The Methodist Quarterly Review* is published by the Methodist Episcopal Church, South, at Nashville, Tennessee.

"It is conceivable that there may sometimes be a government on this earth which will deserve the approbation of the Church of God; but such a government has never yet existed, and its emergence is not to be expected at any time in the near future," writes Dr. Smith. "When the Church indorses an imperfect government, the Church is herself injured, and the probability that the government will be improved is reduced."

In an interesting and lengthy article, Dr. Smith delves into history for his examples of the perils with which he asserts the Church is encompassed when it enters politics. "If Methodism and the other churches had used education and evangelism instead of political agitation," he argues, "slavery might have been abolished without the war that well-nigh wrecked the Republic. The Churches involved," he says, "should look back upon this history, not with pride, but with penitence. When they helped to bring to pass the awful Armageddon of the sixties, they were, for the time being, apostate Churches, clothed in the armor of Cæsar, and wielding the carnal weapons of Mammon and of Mars."

Deep regret over the religious differences which emerged in the last national campaign are expressed by Dr. Smith, for to him "the attack upon the rights of Roman Catholic citizens by Methodist Bishops and preachers and papers must be adjudged a most tragic fact in the recent history of American Churches and of our nation." And he warns: "Unless there shall be a retraction in this matter, the future will reveal serious and far-reaching trouble. It is no small matter for Church leaders to affirm that there is a group of eighteen million American citizens every one of whom should be excluded from the holding of high political offices."

Not for the Church the political forum. Rather, Dr. Smith advises:

"The Church must be careful when she seeks to secure the votes of lawmakers in favor of the reforms which she favors.

"The appeals must be made only to the conscience and the

judgment of the officer of the State, and no representative of the Church dare appeal to the low motives of selfish political expediency or self-preservation.

"If a lawmaker is conscientiously opposed to Prohibition, the Church must counsel him, as he prizes his integrity and courage, not to vote for it.

"The Church of God must be careful when she calls on the State to enforce laws. The State depends upon force, but the Church uses only moral weapons.

"Behind every ballot there is a bullet, but behind every sermon there is a prayer, and the Church that continually cries out to the State to enforce laws may finally become substantially a source of police power, and Bishops and Church leaders will be super-sheriffs instead of chief shepherds.

"Shall officers of the Church of God be more severe than the servants of Cæsar?

"Shall preachers be fiercer than the Fascisti?"

"It is the duty of the Church to carry the Gospel, even to criminals, seeking to bring them to repentance and reformation, caring more for the rescue of one lawbreaker by the Gospel than to see ninety and nine put in jail.

"But, unless certain tendencies are arrested, the visage of the Church will be marred, and, instead of the sweet solicitude of shepherdly compassion in her face, there will be the stern austerity of legalism. Preachers, and even Bishops, may before long be more like *Javert* than the *Bishop* in Victor Hugo's immortal novel."

Evangelism and education should be used in promoting reforms, insists Dr. Smith, and he adds that when the Church "openly petitions political parties, legislatures, or executive officers of the Government for the support of salutary reforms because of their manifest value to the people, she has gone to the limit of proper activities in this sphere."

On the other side of the fence, Dr. Jones declares that Church and State are "inextricably commingled," and, as he sees it:

"You can not separate the citizen from church membership, nor the church member from citizenship.

"Everything that affects the citizen affects the church member.

"The church community is inevitably a large part of the social order. In citizenship and church membership there can be no *Dr. Jekyll* and *Mr. Hyde*.

"Another fact is this: all civics is partially or entirely political in one meaning of the term.

"Civics must be administered by officers, and officers must be elected, church members choosing their candidates, and this immediately carries the church member and, by implication, the Church into politics. Therefore, the citizen-church-member must abdicate his citizenship or be more or less in politics. He must take no interest by voice and vote in ordinary matters, must be altogether otherworldly, or be condemned by those on the other political side.

"The Christian citizen must keep his feet on the ground, even tho his head and heart are in heaven. Otherwise, as Paul suggests, 'he must needs go out of the world.'

"This necessity is inevitable.

"As soon as a community is formed, civics, which means political rights and duties, demands action, and every citizen must bear his part in these or be recreant to himself, his home, and country. If twenty, or one hundred, or five hundred members of a Church shall oppose any candidate or policy, it may properly be affirmed that said Church is mixing politics with its religion."

Civics and morals can not be placed in independent categories, in Dr. Jones's view. As he sees it, moral questions are involved in the problem of personal and family safety, health and hospitals, sanitation and sewers, schools and amusements, child labor, work and wages of women, divorce, speed laws, and

numerous other problems arising out of modern life. "They are in front, and demand settlement for the common good," he says, and goes on:

"Who shall answer the public cry—the professional politician or the patriotic citizen?

"Shall laborers dig sewers, and merchants open stores, on Sunday?

"Shall persons with smallpox walk the streets?

"Shall chauffeurs drive cars over the red light?

"Shall crooks in the council graft on municipal appropriations?

"Shall a bootlegger be elected to the legislature, or a corrupt and immoral man be elevated to a judgeship?

"The answer to every one of these questions is embedded in politics and in morals.

"These questions must be decided by representatives of the community, and these representatives must be elected by votes of the people; and this carries us into politics.

"No preacher can indorse such candidates. No Church member can vote for such without blindfolding his conscience and selling his citizenship to party loyalty.

"Should preacher or layman be condemned and punished for taking sides, and by influence and vote defeating the undesirable candidate? It is right to rise from local to State and national questions and to apply the same law. If I, a minister of the Gospel, should not vote for a justice of the peace because I believe he will not enforce the law in his jurisdiction, should I vote for a Presidential candidate who announces in advance that he does not believe in Prohibition, and that he will do what he can to repeal the Eighteenth Amendment? I do not deny him the right to his opinion; but he must not deny me the right to vote against him because of his opinion. I can not escape the conviction that, even with good intentions, the candidate, if elected, can not, psychologically, put his heart in the enforcement of the law which he does not approve and desires to modify or repeal. Even if he could leap the barriers of his own convictions, his example as an official would influence all his underlings, and thus immeasurably weaken the law.

"No politician or party has the right to imprison a freeman's mind and will and conscience.

"Such professionals, largely for their own benefit, hurl confetti thunder at bolters, but its reverberations are too weak to shake a patriot preacher or layman out of his determination to 'do the right as God gives him to see the right.'"

SCIENCE AND THEOLOGY CHANGING PLACES—Theologians are becoming skeptical, and scientists are becoming religious. This peculiar reversal is noted by Dr. Joseph Wood Kruteh, reviewer and writer, who writes in *The Nation* (New York):

"If the process at present under way continues much longer, then the theologians (now headed toward skepticism) and the scientists (now headed toward religion) will pass one another on the road, and the preacher, discovering that he believes less than the physicist, will find that the traditional conflict between science and religion has not so much been resolved as stood on its head, and that the difficulty which faces him is the difficulty of reconciling a rationalistic theology with a scientific attitude which grows increasingly mystical."

A SCIENTIST'S SHATTERED CREED

"... the resurrection of the body and life everlasting."

Millions recite it—and believe the great Christian doctrine.

That renowned scientist, Sir Arthur Keith, President in 1927 of the British Association for the Advancement of Science, Hunterian Professor at the Royal College of Surgeons, once believed it, too. It was a part of his goodly heritage.

Twice every Sunday the sounds of a "Free Church" bell came across a valley to his home in Aberdeenshire, Scotland. And thither he repaired with believing mind.

But study and research have robbed him of his early faith, he tells us in *The Forum*.

And yet—

Modern medicine, writes Sir Arthur, strikes at the very root of Christian doctrine. "For if man is truly mortal, if death ends all, if the human soul is but the manifestation of the living brain, as light and heat are the manifestations of a glowing bar of steel, then there can be no resurrection of the dead. Man has the seeds of immortality in him, but the gift is for the race, not for the individual."

"Thus the orthodox creed of my youth has been shattered by the impact of modern science. And since no man can live on a creed of pure negation, one may ask if it is possible to build a satisfactory way of life out of the wreckage.

"In all humility, I believe a way is possible.

"That which at first seemed a curse has turned out to be a blessing.

"For if men believe, as I do, that this present earth is the only heaven, they will strive all the more to make heaven of it. To feel that we are mere birds of passage, only temporary probationers, is not conducive to the best conduct.

"Once we have accepted our humble origin and the heritage it has brought us, we are prepared to discipline ourselves and to behave with tolerance, sympathy, and charity to all others. We have to be resolutely self-reliant, not casting on the cross burdens which we ourselves ought to bear.

"The natural span of man's existence contains enough to make this life a prize worth living.

"I have within me—as have all living beings—a greed of life, an urgent craving for immortality. That longing, which lies at the very root of the Christian religion, I look upon as a sin of the flesh—one to be conquered and suppressed.

"It is a vice akin to avarice. With its suppression comes a peace which only those who have felt it can realize.

"A way of life is possible for man under the new dispensation of knowledge—but what of the ultimate meaning of life? How has life been called into existence? Why has it culminated in a human form? For what final purpose have we been called into existence?

"Surely, man is part of a great whole!"

The brain is a poor instrument to solve such problems, says Sir Arthur. Yet it perceives the wonder of the inventions of nature, that design is manifest everywhere, and, he goes on:

"Whether we are laymen or scientists, we must postulate a Lord of the Universe—give Him what shape we will. But it is



Acme Newspicture

HE CRAVES IMMORTALITY

But Sir Arthur Keith, British scientist, believes there is no resurrection of the dead.

Dec. 11, 1896

St. Mary's School. Distinguished pupils for the month of November:

- Senior Class—Laura Obert.
12th Grade—Cecelia Serwazi, Amelia Weiss, Matilda Banchi.
11th Grade A.—Gertrude Knoll, Mary E. Adams, Lawrence Engel.
11th Grade, B.—Mary Weinman, Katharine Heiser, Anna Belz, Nellie McMonagle, Cecelia Runzer, Emilia Weinman, Joseph Humma, Charles Brugger.
10th Grade, A.—William Franzen, Anna Belz, Teresa Belz Sebastian Rudolph, Elizabeth Knoll, Mary Liebert.
9th Grade, A.—Anna Sigwart, William Guede, John Seher, Edward Braun, Mary Kaiser, George Lauinger, Bertha Eigenauer, Mary Lavinger, Mary Thoma.
9th Grade, B.—Rose Sigwart, Elizabeth Korf, Rose Serwazi, Anna Graff, Helen Elskamp, Flora Guthier, John Kelly, John Roth, William Weinand, Francis Rattenberger, Joseph Savagoet, Gustav Becht, William Schloterer.
8th Grade—Alphons Knoll, Francis Hund, Max Navokoski, Henry Schwartz, Jennie Weinman, Lydia Buesser, Maria Kauffman, Maggie Welte, Anna Schnepf, Teresa Franzen.
7th Grade—Phillip Senton, James Carr, Louis Rudolph, John Hoffman, Ladus Navokoski, Bernard Weber, Antony Goldbeck, Bernard Smith, Esther Pasella, Anna Roth, Katharine Scieicher, Agnes Hum, Mary Stemmer, Mary Holden, Emma Kehl.

PRIEST'S GRAVE IN MASSACHUSETTS IS SHRINE FOR HUNDREDS OF AFFLICTED



Crippled and blind of all ages milling about the grave of the Rev. Patrick J. Power, buried about sixty years ago in Holy Cross Cemetery, Malden, Mass., as news of the cures said to have been observed there spread over the country. At the left is Martha Clark, thirteen, of Dorchester, Mass., who was able to walk from the grave without the aid of crutches, after having had eight operations on her right foot. Eight-year-old Fred Hoponuk (right), whose arm had been paralyzed since birth, is shown lifting his hand above his head after being taken to the grave, something which he said he had never been able to do before.

200,000 PILGRIMS AT PRIEST'S GRAVE

Mayor-Elect Curley, of Boston
is Among Supplicants at Malden,
Mass Shrine

AFFLICTED SEEK CURES

(By Associated Press)

Malden, Mass., Nov. 18.—The Catholic shrines of Our Lady of Lourdes and Sainte Anne de Beaupre are recalled here with the ever-increasing pilgrimage of thousands to the sixty-year-old grave of a young priest, the Rev. Patrick J. Power.

Two hundred thousand came to Holy Cross Cemetery yesterday, city officials said. In the throng was Mayor-elect James M. Curley, of Boston, who prayed for the recovery of his sick wife and later returned with her to kneel at the tomb in a drizzling rain at nightfall.

Reputed cures of physically afflicted during the last three weeks have drawn the multitudes. The recent reported healing of a young Boston girl, with the publication of her picture, is believed to have started the pilgrimage.

All day and late into the night there filed slowly by the grave two lines of visitors, among them blind and crippled men and women, invalids on stretchers and diseased persons both young and old.

Roads leading to the cemetery twenty blocks away were jammed with pilgrims on foot, motorists and double lines of parked cars. Automobiles from every New England State, Canada, the Mid-West and two from Arizona were seen in the traffic. Trolley cars were run at two-min-

ute intervals by the Boston elevated system.

An ambulance from Holy Cross Hospital for Incurables at Cambridge brought twenty cripples and invalids. Those for whom hope of recovery had been given up were lowered gently on stretchers, so that they might touch the grave.

The behavior of the supplicants differed, some placing hands on the grave, others touching lips to a marble slab, scooping up earth, or wiping faces with rain water collecting in the chalice.

Twice during the week William, Cardinal O'Connell, Archbishop of Boston, visited the cemetery. "All we know is what we see with our eyes," he said, "and you can see as much as I can."

Boston, Nov. 18—(AP)—Several Protestant clergymen of Greater Boston see an exhibition of great faith in the pilgrimage of thousands to the grave of the Rev. Patrick J. Power.

"The public interest in the healing miracles in Malden," said the Rev. William W. Rose, pastor of the First Universalist Church at Lynn yesterday, "sought to teach a world that is wedded to push buttons, steam shovels and electric bulbs that some things may still be wrought by prayer and faith. There is a lesson here for a cock-sure age which only believed in what it can see, for it sees faith giving hope to thousands and healing to scores."

The Rev. G. Edwin Woodman, pastor of the First Evangelical Church in Malden, said in a sermon that the throngs visiting the grave daily is a proof that thousands are looking for spiritual guidance.

"Religion, Protestant or Catholic, or any religion, must believe that God is great enough to meet all human ills," said the Rev. Stephen C. Lange, pastor of the First Congregational Church, Somerville.

A congregation of 500 at the First

Universalist Church in Gloucester, led by the Rev. Lucius R. Paige, knelt in prayer for the continuance of the reported cures at the Malden grave.

Local Historian Speaks On Churches

R. R. Shronk Traces His- tory Of Worship In Falls

(Reported by a Member of the Staff.)

Thursday evening November 9, 1916, will go down in history as an important one in the history of Falls of Schuylkill Presbyterian Church. It was fraternal night in the series of services commemorating the sixtieth anniversary of the founding of the church. The pastor, Rev. Samuel W. Steckel, after a brief address, introduced the Rev. William Barnes Lower, D.D., Moderator of the Presbytery of Philadelphia, North, who presided. After prayer by the Rev. Z. Montgomery Gibson, of Roxborough Presbyterian Church, and selections by the Methodist Episcopal Church choir, under the direction of Joseph Smith, R. Roberts Shronk, local historian and a deacon of the Baptist Church, delivered his address on "Religious Conditions in the Falls for the Last Sixty Years." He said in part:

"I have concluded to go back beyond time sixty years in which this church has had an existence in order to trace the religious influences which led up to the forming of this and other churches in the Falls of Schuylkill. The first clergyman known to have resided in this vicinity was the Rev. William Smith, D.D., first Provost of the University of Pennsylvania, an Episcopalian. He owned and occupied the historic Smith mansion, on the hill near the Forest School. He erected an octagonal-shaped building on the brow of the hill overlooking Ridge avenue, then known as the Great road, later Plymouth road. He called the building an observatory, but others called it "Smith's Folly." In it was a large room used as a school, but there is no record of religious services ever having been held therein. Among the earliest clergyman to visit the Falls and hold services in different homes was the Rev. Horatio Gates Jones, D.D., who came to Wissahickon to reside in 1802 and was the founder of Lower Merion Baptist Church at what is now Bryn Mawr.

"The first religious organization ever formed here was the Falls of Schuylkill Sunday School Association in the old Academy Building, which was erected in 1819. Abraham Martin, a devout Presbyterian of School lane, was president of the association for many years, and was known throughout Philadelphia as the Sunday School visitor. After the Baptist and Methodist Sunday Schools were established, 'Father Martin,' as he was affectionately called, used to take great pleasure in treating the school to exhibitions with his magic lantern. Joseph Lenig, a relative of Mr. Martin, also a Presbyterian, taught a class in the Union Sunday School, of which the speaker was a member.

"The first church organized along the Schuylkill Valley was the Dutch Reformed Church of Manayunk, founded in 1826. Archibald Glanding and Peter Shronk, Sr., a grand-uncle of the speaker, and both of the Falls, helped organize that church. In 1832 a goodly number of that church helped to found the First Presbyterian Church of Manayunk. In 1835 Rev. Samuel A. Bumstead, pastor of the Dutch Reformed Church, founded the Roxborough Reformed Church, which in 1855 became a Presbyterian Church. The

are mentioned because of their relation to this church.

"In or about the year 1836 an Irish farmer named Andrew Gilmore settled on a farm at what is now Ridge avenue and York streets. He was a devout Methodist. His son, Hugh, educated as a physician, was a Baptist. In the Gilmore house was held the first Methodist class meeting in this vicinity, and became the beginning of the church of that denomination here. Hugh Gilmore visited the Falls and took part in prayer meetings held in the homes of Jonathan Collins and Isaac Rice, on Scott's lane, or Mrs. Margaret Roberts' on the west side of the river. The Rev. Robert Compton became missionary pastor to the Baptists in 1835, which on June 7, 1838, were constituted into Falls of Schuylkill Baptist Church, worshipping in the old Academy and alternating Sunday about with the Methodists.

"The Union Sunday School was in charge for many years of Thomas Mason Mitchell, a Presbyterian who came out from the city and frequently preached when no clergyman was present.

"The Presbyterians residing here began holding home services in the early part of 1854. This resulted in a mission being established. Rev. Dr. Andrew Culver, of the First Church, Manayunk, and Rev. William Fulton, of the Reformed Church, coming down to preach. Dr. Philip Peltz, a Greek and Hebrew scholar, who had moved into the vicinity in 1850, although a member of the Dutch Reformed Church, frequently preached to the mission. Dr. L. M. Service, who also came here in 1850 to practice, took a warm interest in the mission and later helped to found the Presbyterian Church on Belmont avenue, Five Points.

"Rev. Joseph Beggs, of Roxborough Church, took such a warm interest in the mission that he devoted much of his time in ministering to the members, and in 1856 helped form the church. At the time this church was founded men were more decisive in their religious tenets, and it meant something to be a Presbyterian, a Methodist or a Baptist. The Presbyterians were known for their belief in predestination; the Methodists in man's responsibility, and the Baptists in sovereign grace. No one ever had a more critical congregation. Men talked of religion in those days, discussed Scriptural doctrines and were rooted and grounded in their faith. That was before advanced thought and higher criticism had poisoned the religious atmosphere. In each of the churches were to be found the family pew and parents, with their children, attended church and occupied the pews. At that time, sixty years ago, there were none of the various activities which the church now boasts of. There were no Young Men's Christian Associations, no Christian Endeavor, Epworth League or Baptist's Young People's Union. Each Sunday School had its library of books that were carefully selected for the boys and girls

to read. There were no evening or Sunday newspapers. The 'Pilgrim's Progress' and other such books were read and talked about, and all church services were well attended.

"When the site of this church building was purchased there were bright prospects of its being in close proximity to a large number of cottages that were to be erected in the meadow between it and the Wissahickon. Soon after the church was occupied the meadows passed into other hands and later became part of Fairmount Park, leaving the church at the extreme upper end of the town. In case the title should be changed from bearing the name of this dear old town it might appropriately be called the Townsend Presbyterian Church.

"At the Baptist Sunday School, which had succeeded the Union School, Miss Kate Sorber, a devout Presbyterian, continued to teach a class of young women, and when the school, on March 21, 1852, took possession of its present home, Miss Sorber came with the school and continued teaching until the infirmities of age compelled her to give up the task she had so faithfully performed, loved by all who knew her.

"I wrote a letter today to William Penn Bell, a boyhood companion, who lives in the northwestern part of the State, in the city of Erie, and told him I expected to speak here tonight, in the church that occupies the site of Robeson's barn, in which we, with other boys, spent many happy days playing 'hide and seek' in the hay mows.

"In 1852 Archbishop John Hughes sent a very learned man to the Falls, Rev. James Cullen, who founded St. Bridget's Roman Catholic Church. He was succeeded by Rev. Thomas Fox, an intimate friend of the speaker. After several successions the Rev. William Walsh, a man of noble character, became priest of the parish and built the church up to its present prominence.

"There was a time when a cloud hung over this congregation and the Baptists, Dr. Beggs and the Rev. John Enoch Cheshire, of the Baptist Church, were at enmity owing to a personal grievance, which made things very unpleasant for both congregations. The cloud was lifted in a pleasant manner. On the Fourth of July, 1866, the schools held their picnics in adjoining woods, separated by a post and rail fence. The Presbyterian School had been disappointed by the ice cream dealer, who failed to fill the order. When Mr. Cheshire, who was also superintendent of the Baptist School, heard of the disappointment, he called together the officers and teachers and proposed that they, with the larger scholars, should do without ice cream so it could be divided among the younger children of both schools. When the ice cream came to the Baptist School in the afternoon the dealer had an extra large can in his wagon, which James S. Swartz, assistant superintendent of the Baptist School, purchased. He, with Mr. Cheshire, took down a panel of the fence rails, walked over to the Presbyterian School, where Mr. Cheshire, extending his hand to Dr. Beggs, said: 'Dr. Beggs, this is a good day for renewing our friendship.' They shook hands, and after listening to his invitation walked arm in arm, followed by the Presbyterian School, to the Baptist woods and helped dispose of the abundance of ice cream. The bars were never put up and the people of both schools had the happiest Fourth of July in their lives.

"This church can tell how many have become members during the sixty years, how many have departed, what amounts of money have been raised, but its full history will not be known until we are all gathered beyond the river, where the surges cease to roll. Good and encouraging as are the religious conditions here to-day, how much better might they

been had you and I, as professed followers of the meek and lowly Jesus, lived up to our privileges and opportunities? I congratulate you Presbyterians on your achievements. May you continue to prosper and do your part in redeeming the world to Jesus Christ.

"In 1856 the Falls had five churches: The Baptists, 18 years old; St. James the Less Protestant Episcopal, 8 years old; Methodist, 5 years old as a church but long a mission; St. Bridget's Church, 3 years old, and this newly organized body, Today there are seven, Grace Reformed Episcopal, which grew out of a mission of St. James the Less, which was in charge of Rev. Robert Mackie, who taught and thrashed me in the Forest School, and the Lutheran Church of the Redeemer, the last to leave the old Academy. Then we have the Salvation Army and the Young Women's Christian Association. Much might be said of the Men's Bible Classes and the attending church movement. All point for still better things during the next three score years."

Cheering greetings were given by the Rev. Charles L. Seasholes, of the Baptist Church; the Rev. A. Percival Hodgson, of the Methodist Church; the Rev. Walter E. Oakford, of Grace Reformed Episcopal Church; the Rev. Dwight C. Hanna, of Leverington Presbyterian Church, Roxborough.

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Schwenkfelders
Evening Bulletin
Sept. 24 - 1929
Men and Things

195th Anniversary of the First
Thanksgiving of the Schwenkfelders
in America is Being Observed
Today by the 1,700, Mostly in
Direct Line of Ancestry, Who
Still Keep Sacred the Old
Time Covenants

NOWHERE except in Southeastern Pennsylvania are there churches of the Schwenkfelder faith. Today the Schwenk congregation, following a custom in vogue ever since they settled in Pennsylvania, are meeting at their church at Palm to celebrate their Memorial Day. The outside world knows of the Schwenkfelder Memorial Day chiefly because applebutter has an important place in the noon meal. But apart from the applebutter the festival is unusual in that, while many Europeans sought refuge in William Penn's tolerant province, the Schwenkfelders alone have a yearly commemoration of the immigration of their forefathers.

The 1,700 Schwenkfelders of today, worshipping at six churches in Philadelphia and Montgomery County, are nearly all descended from a group of 170 men, women and children who arrived at Philadelphia in the ship St. Andrew on September 22, 1734. The day after their arrival

A Custom the men of the party
Sacredly subscribed to the oath
Preserved of allegiance to the English government. On

the 24th all assembled for a service of thanksgiving. A meal followed, which, according to tradition, consisted of bread, butter, applebutter and cider. On every 24th of September since then there has been a repetition of that service of thanksgiving of 1734. There is a sermon in the morning. At noon the simple commemorative repast is eaten. In the afternoon historical addresses are delivered.

Until recent times most of the Schwenkfelders were farmers—and notably successful farmers, too. Like everything else they produced, their applebutter was of the finest. Hence it gained the place of distinction in the Memorial Day fare. In earlier days the bread and butter consumed was baked or churned in the homes of the Schwenkfelder farmers and was the best the skilled housewives could produce. Latterly bakers' bread and butter bought at a store have sufficed. But the applebutter still comes from Schwenkfelder farms. The use of cider at the memorial meetings was discontinued a half century ago and water was substituted.

The observance of September 24 takes place in rotation at the several churches of the denomination. The church at Palm, which is the scene of this year's assemblage, is the largest of the Schwenkfelder churches.

In the upper Perkiomen region, where Montgomery, Bucks, Berks and Lehigh counties meet, is the chief stronghold of those Schwenkfelders who still are farmers. Here is the Palm church, just within Montgomery County. It is an attractive modern structure, built fifteen years ago to supplant three small, old-time meeting houses in which services up to that time had been held on succeeding Sundays, the same congregation attending all.

Until the later years of the nine-

teenth century the Schwenkfelders adhered to the traits of simplicity that characterize the Pennsylvania German "plain sects." Their places of worship were similar to those of the Mennonites and Dunkers; their ministers were chosen from the congregations, did not study at a theological seminary and received no salary, and in the three meeting houses of the Perkiomen region no organ was played to accompany the singing.

Though still averse to ostentation, the Schwenkfelders of today have adopted the conventional type of church construction and church worship, including stained glass windows and pipe organs, both of which the Schwenkfelders of a century ago would have regarded as expressions of extravagance if not of evil. Of the six ministers now in the denomination only one has not been trained in a theological seminary.

The "upper district" of the Schwenkfelders, centering about the Palm church, is also the home of the denomination's educational institution, Perkiomen School, as well as the noted library of Handmaid and museum of the Of Religion Schwenkfelders. These institutions are in the borough of Pennsburg. The Rev. Dr. O. S. Kriebel, principal of the school for thirty-seven years, has also been the minister of the district during that period.

Casper Schwenkfeld von Ossing, a Silesian nobleman of the time of Luther, whose religious teachings the Schwenkfelders follow, possessed a marked degree of literary culture; and the Schwenkfelders, unlike some other "plain sects," have always encouraged higher education. Even before they had church buildings they fostered schools. Books of devotion, genealogical and burial records were laboriously copied by hand and preserved in Schwenkfelder families.

During the past quarter of a century the denomination has been engaged in a publication enterprise the magnitude of which would seem forbidding to many a much larger denomination. Under the leadership of the Rev. Dr. E. E. S. Johnson, the writings of the founder, Casper Schwenkfeld von Ossing, have been collected in Germany and they are being published in seventeen volumes. Seven of these volumes have appeared. This undertaking was made possible through generous financial support by the Schwenkfelders, together with aid from Hartford Theological Seminary, a Congregational institution of whose faculty Dr. Johnson is a member.

The mass of historical documents collected in Europe is filed at the Schwenkfelder Library in Pennsburg. There, too, the librarian, Dr. Johnson and Mr. Howard W. Kriebel have assembled an amazing accumulation of records and books pertaining not only to the Schwenkfelder settlements but also to those of the Pennsylvania Germans generally. Here is the original oath of allegiance

Pennsburg to which the Schwenk-
Library's felder pilgrims subscrib-
Treasures ed in Philadelphia 195 years ago. Diaries, maps, letters and deeds of early times are replete with data for the historical student. Here, too, is a valuable section of the famous historical library of the late former Governor Samuel W. Pennypacker, containing all the material he had collected dealing with the Schwenkfelders and the Mennonites.

Another colossal literary and historical achievement of the Schwenkfelders was the publication in 1923 of the genealogy of all their families. This book of 1,750 pages was compiled by Dr. Samuel K. Brecht, of Manca, a member of the faculty of the Overbrook High School.

Besides the historical endeavors men-

sioned under denominational direction, there is also a non-denominational organization, the Society of the Descendants of the Schwenkfeldian Exiles, membership in which is open to all descendants of the pioneers no matter what their religious affiliations. This society holds periodical meetings at the Historical Society of Pennsylvania and at different Schwenkfelder centres. The president is Dr. James S. Anders, of Philadelphia, who is also moderator of the entire denomination.

One bit of historical information in which the Schwenkfelder historians are interested has so far eluded them. For years Dr. Brecht and others have been trying to determine just where in the port of Philadelphia the ship St. Andrew landed in 1734 and just where the first thanksgiving service of September 24, 1734, was held. Success has not yet crowned their efforts. But these astute seekers for historical knowledge still have hope of locating and marking both sites.

So long as the Schwenkfelder churches were all in rural regions they were grouped in two districts—the upper, comprising the Pennsburg and Palm territory, and the lower, including central Montgomery County, with churches at Worcester, Towamencin and Lower Salford. Services are no longer held at Lower Salford, but the old church and its burial ground are the scene of an annual meeting in August. In the present century, following the removal of many members of Schwenkfelder families from the farms, congregations have been established in Norristown, Lansdale and Philadelphia, the church in this city being at Thirtieth and Cumberland streets.

For some years after the arrival of the pilgrims of 1734 there was a congregation of Schwenkfelders at Chestnut Hill, a group of their families having settled thereabouts. They never built a church, but met for worship in the homes of members. A burial ground which those Schwenkfelders founded, near Stenton and Hillcrest avenues, is still maintained by the denomination.

Suggestions were offered the past year that the Schwenkfelders unite with the Presbyterian or the Congregational denomination, so they might gain membership in the Federation of Churches. That privilege is now denied them because of their limited numbers. For many years the Schwenkfelders and the Congregationalists have had cordial relations. This friendship was an outgrowth of Dr. Chester D. Hartranft's service as president of the Congregational Theological Seminary at Hartford, Conn. Dr. Hartranft, like his kinsman, General John F. Hartranft, Governor of Pennsylvania, was of a Schwenkfelder family. He originated the movement for the publication of the works of the denomination's founder, in which project Hartford Seminary has co-operated. But when the merger movement was discussed at a business meeting of the Schwenkfelders some months ago, it was not sanctioned. Technical objections as to incorporation were presented, but it also was apparent that in the rural districts strong feeling existed against any step tending to circumscribe the individuality of the little denomination.

E. W. HOCKER.

SMALL CHURCH SEEKS MERGER

Schwenkfelders. With Only
1596 Members, Would Unite
With Presbyterians

HOLDINGS PUT AT \$201,500

A merger of one of the smallest religious denominations of the county, the Schwenkfelder Church, with one of the largest, the Presbyterian Church, is being contemplated by leaders of the two bodies, it was announced last week.

The Schwenkfelder Church has six congregations in Pennsylvania, with a total membership of 1596. The value of the church properties is reported to be \$183,000, with \$18,500 additional for parsonages. The members contribute \$29,000 annually for current expenses and \$20,000 for benevolences and missions.

The denomination took its name from Kasper von Schwenkfeld, a councilor at the court of the Duke of Liegnitz, in Silesia, one of the early enthusiasts of the Reformation.

Two hundred of his followers emigrated to Philadelphia in September, 1734. Unable to obtain the land they desired for a distinct community they established themselves in Montgomery, Bucks, Berks and Lehigh Counties. As early as 1764 they had adopted a school system and ten years later they established a charity fund to care for unfortunate members of the community.

Toward the close of the Revolutionary War it became evident that a closer church organization was necessary. A constitution was adopted in 1782.

The proposal to merge with a larger organization was first voiced by Dr. James M. Anders, of this city, as a method of enabling the group to take part in a larger co-operative program. The Schwenkfelder Church first applied for admission as a distinct unit in the Federal Council of the Churches of Christ in America, but the Federal Council replied that it was too small a body.

Dr. Anders then suggested a merger or alliance with one of the larger bodies and suggested the Presbyterian, Reformed and Congregational Churches as holding to a binding creed and agreeing on fundamental tenets.

The matter is now being considered by the Presbyterian General Assembly's Department on Church Cooperation and Union, headed by the Rev. Dr. J. Ross Stover, president of Princeton Theological Seminary.

Phila Inquirer
April 12-1929

DURING one night 203 years ago a small band of men, women and children in Silesia bade good-bye to their homes.

Religious persecutions had compelled them to seek another abiding place. They came to America and settled in or near Philadelphia.

They were the Schwenkfeldian exiles. They had traveled farther to reach Pennsylvania than had any other colonist who had yet come to what is now the United States.

British, French, Spanish, German, Dutch, Swede and Portuguese all lived closer to this continent than had those Silesians.

That long trek of the Schwenkfeldian exiles revealed one trait which has remained with them. They stuck to a principle regardless of travail.

TWO eminent Philadelphia lawyers have in them the blood of those original exiles.

Owen J. Roberts, Welsh on the Roberts' side, is still Schwenkfelder on the side of his grandmother, who was a Heebner.

And Charles Heebner, who recently retired as General Counsel of the Reading Company, also came straight from Hans Heebner, among those who said good-bye to Silesia that night in 1726.

Dr. James M. Anders, now President of the Schwenkfeldian Society, represents with distinction that clan in the medical profession.

In General John F. Hartranft Pennsylvania had at least one Schwenkfeldian Governor of this State.

It was to that handful of exiles Frederick the Great, when he obtained control of Silesia about 1742, offered passage back to Germany at royal expense and reinstatement on their estates. Not one returned!

GIRARD

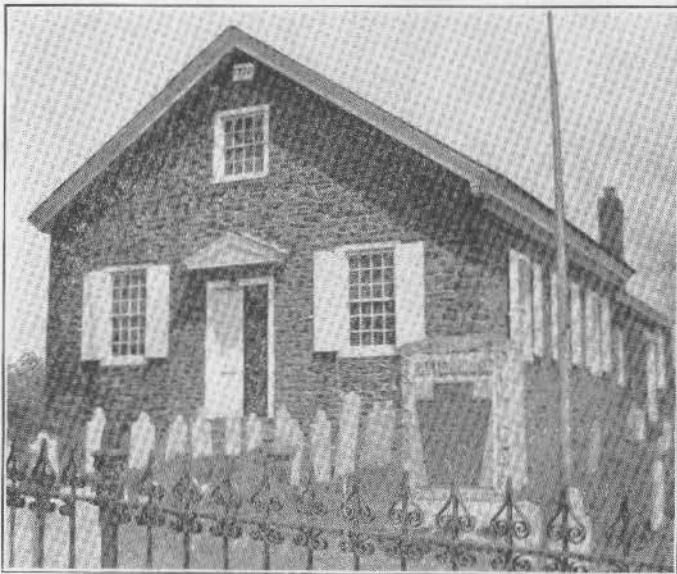
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A. C. CREWICK, JR.

3624 Fisk Ave.

2-23-28.

The 240th Anniversary
of the Coming of the
First Mennonite Pilgrims
and the Founding of Germantown



a week's program in the

Germantown Mennonite Church

Germantown Avenue above German Street

October 6th to 13th, 1923

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ALBERT C. STAUFFER,
PRINTER.
157 Meehan Avenue, Mt. Airy, Phila.

46

46b

HISTORIC SKETCH 1683 — 1923

The history of this place dates back to the year 1683, when the first company of Mennonite pilgrims, who following the invitation of William Penn, landed at Philadelphia. They had secured passage on a vessel named Concord, and sailed from London on July 24th. They arrived at Philadelphia on October 6, 1683.

Here they were received and taken care of by Francis Daniel Pastorius, who, like Penn, had visited them in their home in Crefeld, Germany, and had come over several months ahead of them, having arrived at Philadelphia on August 12th. He says he cared for twenty women and children in his own dug-out at Front and Pine Streets. The men he took out to a place which he describes as lying "two hours' walk from here (about six miles), on fertile soil and near fine running springs."

LOCATION

Evidence points quite clearly to the hillside which ran back from the lot now occupied by the church and cemetery, as the place where they built their temporary shelters for the on-coming winter. There was a fine running spring at the foot of this hill, a delightful landmark still within the memory of persons now living, now disposed of through a drain from underneath one of the houses on the north side of East Herman Street.

On October 12th, Pastorius received from the Frankford Land Company a warrant for 6,000 acres of land, and on the 24th he had the surveyor, Thomas Fairman, measure off fourteen (14) parcels of ground, one for each family, and one to be reserved for Pastorius himself. They are described in a letter by Herman op den Graeff as being 7 perches, or 115.5 feet, wide and deep enough to contain three acres of land. Pastorius says: "I laid out the town on October 24th and called it Germantown." The next day they met in his cave and drew lots for their several locations. The lot of the hillside and the spring and the temporary shelters was numbered four (4), and the one next to it, No. 3, was assigned to Pastorius.

MEETINGS FOR WORSHIP

Here in their temporary houses, already in the process of construction, no doubt, when the lots were measured off, they at once began to hold meetings for united worship, though they had as yet no Minister among them. It was with this in view that Penn had directed their lots to be laid out so that they would "dwell together, that the children could be sent to school, and the neighbors could give each other a helping hand, and with united voices hold open prayer-meetings and sing their praises to the Lord." Thus it was that from this spot in the new settlement first ascended the sound of united praise and worship from German lips. The house occupied by Thomas Kunders, who was the leader of the party, is generally spoken of as the place where these first meetings were held.

Contrary to the usually accepted tradition, it must have been here, in his temporary house, and not in his later-built stone house fully a mile further down the road, that these first religious meetings were held.

Either of these or similar meetings, Richard Townsend, a contemporary settler, writes: "Our first concern was to keep up and maintain our religious worship; and in order thereunto we had several meetings in the houses of the inhabitants . . . and having nothing but love and good will in our hearts one to another, we had very comfortable meetings from time to time; and after our meeting was over we assisted each other in building little houses for shelter."

DEATH AND BURIAL

A little over a month after their arrival on the spot, sorrow came to the little community through the death of one of their number. Herman op den Graeff wrote in a letter to the friends left behind: "My mother died on November 19th and was buried in this very place." Thus begins the history of this spot as a burying ground.

FIRST MEETING HOUSE

Being thus consecrated, this lot naturally became the place for the location of the first church in Germantown. Pastorius writes in one of his reports: "We have here in Germantown, in the year 1686, built a little church (kirchlein) for the 'Gemeinde,' not with a view to an outwardly large stone structure, but that the temple of God (which we believers ourselves are) may be built up and all of us be nurtured in holiness and a godly life." That this was built primarily for and by the Mennonite settlers, and therefore on their ground, this statement leaves no room to doubt. Other suppositions, which have been advanced as to its location, lack substantiating evidence. We may assuredly assume, therefore, that this "kirchlein" was the "little log meeting-house" which figures so largely in the early history of this place, and that it stood on the southeast corner of this lot, No. 4, which afterwards, under the first survey, in the enlarged town, became lot No. 19.

FIRST MINISTERS—ORGANIZATION

There was then no organized congregation as yet. They needed a Minister. Two years later, in the fall of 1688, Rev. William Rittenhuysen came to Germantown from Arnheim, Holland, having probably been sent here to minister to the shepherdless flock. He, no doubt, at once began to exercise his ministry of the Word among them. Records show that lot No. 19 was assigned to him in 1689. In 1690 an organization was formed by electing him as the regular Minister, with Jan Neues as Deacon. Rev. Dirck Keyser, who came the same year as Rittenhouse, was also recognized as a minister in the congregation, serving with Rittenhouse. In 1702 two more ministers were chosen, viz., Jacob Gaetschalk and Hans Neues, and Rittenhouse was ordained as the Bishop (Elder) of the congregation. Here, then, we see the beginning of the Mennonite Church in America.

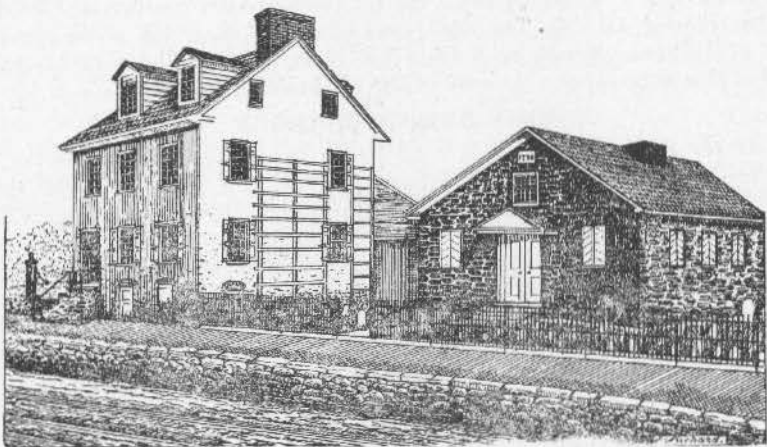
On May 7, 1691, Thomas Lloyd, Deputy Governor, granted naturalization to sixty-two of the first inhabitants of Germantown, they promising faith and allegiance to the King of Great Britain and the Proprietary,

William Penn. The name of Francis Daniel Pastorius heads the list, which contains the names of at least fifteen Mennonites, including the two ministers, William Rittinghousen and Dirck Keyser.

In 1701, Rev. Rittenhouse conveyed the part of lot No. 19 fronting on Main Street to Arnold van Fossen, who, in turn, February 10, 1702, conveyed that part on which the little log church stood, a lot 16.5 feet by 49.5, to John de Neues (John Nice) as trustee on behalf of the Mennonites. Thus the little church came into the legal possession of the congregation.

EARLY WEDDING

In this building two weddings were solemnized, of which records have been preserved. On April 6, 1692, Henry Frey, the carpenter, and Anna Catharine Levering were married by the Friends' ceremony before Francis Daniel Pastorius, thirty-two persons being present as witnesses. Among the signatures of these witnesses are found those of William Rittenhuysen and Elizabeth Rittenhuysen. The other wedding was that of Jacob Kolb and Sarah van Sentern, on May 2, 1710, "in the presence of a full congregation in the little log meeting-house." Rev. Dirck Keyser officiated. It is also thought that this building was used, for a time at least, for school purposes, with Pastorius as teacher.



THE HOUSE OF PASTORIUS

On his lot beside the Church and next to Pastorius Street
His later home stood on site of M. E. Church,
Now moved back of Church on High Street

(Courtesy of Rev. N. B. Grubb.)

SECOND BUILDING

By indenture dated September 6, 1714, Van Fossen conveyed a further part of this lot, containing 35 square perches, to Henry Sellen and John Neues, as trustees for the Mennonites, "for a place to erect a meeting-house and a place to bury their dead," the deed distinctly restricting its use for the Mennonite church and cemetery forever. The growing congregation soon made use of this by erecting thereon a new building, presumably a frame structure, to take the place of the outgrown log church. It probably had two rooms, for church and school purposes respectively. Apparently the doors were on the side toward the cemetery and what is now Herman Street, a walk leading in from Main Street to the doors. The Rittenhouse Memorial Stone, shown in the picture, stands on the space of this walk.

In this building Christopher Dock, "the pious schoolmaster of Skippack," taught school for some time. Two pieces of furniture used in his school, the teacher's table and one of the long seats, are preserved and still in use in the church. The table has the further distinction that on it was signed the first protest against slavery in this country, issued by these German settlers and addressed to the Friends' Meeting in 1688.

PRESENT CHURCH

The building served the congregation a little over fifty years. In 1770 it gave way to the more durable stone building which stands at the same place and is still in a good state of preservation, as you see. The rear part shown in the picture was added in 1908, during the pastorate of Rev. J. W. Bayley.

A record of the cost of the building in 1770 was made by the carpenter, Mr. Jacob Knorr, whose personal bill for the carpenter work was £39 s12. He contributed £9 s10. The whole cost was £202 s5, which at the present rate of exchange would be a little less than \$1,000. The records show further that some of the material of the old building was used.

TIME BRINGS CHANGES

As for the congregation, it soon began to spread out into the fertile country sections to the north. Already in 1712, Rev. Gaetschalk, the then leading minister, in a report speaks of the Germantown congregation extending to the Skippack and numbering 99 members. But it was not long till the country settlements organized churches for themselves, and Germantown became the small end of the brotherhood. Then there came a time when there was no minister left here, and the services were supplied by ministers from the country congregations. By 1876 this support had become so intermittent and uncertain that the few members then connected with the church appealed to the Eastern District Conference for help and were taken under its wing, being admitted as a member of the Conference. From that time for a number of years the work at this place was under the oversight of the Pastor of the First Mennonite Church of Philadelphia, on Diamond Street; until in 1905 Rev. J. W. Bayley was chosen and ordained Pastor in full charge, and served faithfully until the time of his death, in March, 1921. After the death of Rev. Bayley the congregation looked to the Home Mission Committee of the Eastern Conference for assistance. The present Pastor, Rev. A. S. Shelly, came in response to their united call, his pastorate dating from September, 1921.

REORGANIZATION

When the present Deacon, Mr. Benjamin Bertolet, came to Rev. Bayley's assistance and identified himself with the work here, steps were at once taken to better organize the work. A set of rules and regulations was adopted, which had the effect of strengthening the activities of the church. In 1921 a movement to obtain a charter was set on foot. Through the kind and efficient direction of Maxwell H. Kratz, attorney-at-law, the application was made in due form and the charter was granted. Then an official survey of the premises was made, and a deed executed, approved and recorded, thus giving the new corporation legal title to the property.

Mr. Bertolet also has made a study of the history of Germantown, with special attention to the Mennonite end of it. Out of the material he gathered, verified and supplemented by certain researches made by the present Pastor, the foregoing sketch has taken its shape.

REPAIRS, ETC.

Besides meeting the expenses of the measures already mentioned, the small but plucky group of members undertook to follow it up with a program of needed repairs and improvements, including the installing of electric lights. A generous contribution coming unsolicited from a friend of the place and its workers, and a memorial gift given in memory of a former Sunday school superintendent, now deceased, helped greatly to make all this possible. These gifts are here mentioned in grateful acknowledgement.

AN APPEAL

The property named in the charter includes both the church and the cemetery, and the provision is made in the by-laws for an endowment fund for both the one and the other. Now it must be said here that the care of the cemetery has rested, and is resting, as a burden on the little congregation, whose members, with one or two exceptions, have no ancestors or even distant relations buried here, while there are many people in and around Germantown upon whom this part of the expense of the upkeep of the property should more justly fall. One such person some years ago made a donation for this purpose, which money has been invested and the interest is applied according to her will. There should be at least a dozen more such. Other cemetery companies require a specified annual payment or else a lump sum, like the one above mentioned, to provide for perpetual care of the graves and lots. And this, in all fairness, should be the way here. The law requires that funds provided for the cemetery shall be kept separate and the proceeds faithfully applied. This is scrupulously complied with, but it is not required nor to be expected of the incorporators to dig into their own pockets for the funds.

For the up-keep of the church and its services the by-laws provide a way by which interested persons at a distance, or otherwise so situated that they cannot join as regular members, may nevertheless have a share in perpetuating the work here by becoming Associate or Contributing members. A person becomes eligible to such membership by contributing annually \$2.00 or more to the church expense fund and manifesting his interest in the place in such other ways as occasion may come. They are entitled to attend and take part in the deliberations of any and all business

469 *

meetings of the corporation. A contribution of \$50.00 or more at one time entitles the donor to life-membership on the same basis.

THE ANNIVERSARY

The 240th anniversary of the coming of those German pilgrims and the founding of Germantown will be celebrated with a week's program of special meetings, beginning on Saturday, October 6th, with a convocation of Young People's Societies of the Eastern Conference.

Other numbers of the program include: An Early Quiet Hour service by the Germantown Branch of the Philadelphia C. E. Union, on Sunday morning at 8:15 o'clock; an Anniversary Sermon at 11:00 o'clock; a Sunday School rally by the Mennonite Schools of the city, on Tuesday evening; a Community Historical Service on Thursday evening; and the Annual Meeting of the Ladies of the Eastern Conference in the interest of the Orphan Fund, on Saturday, October 13th, afternoon and evening.



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47

MENNONITES

Editor Everybody's Column: Who are the Mennonites? Where did they come from? What do they profess? F. P.

The Mennonites take their name from Menno Simons, who lived from 1492 to 1559 and founded the sect in Holland, from whence, by absorbing other bodies of Anabaptists, it spread across Europe. As to the history of the Mennonites in general, the "Year Book of the Churches" states:

"The origin of the denomination classed under the head of Mennonite bodies is traced by them to an early period in the history of the Christian church. They represented a general protest against ecclesiastical rule and a rigid liturgy, and an appeal for the simpler organization, worship and faith of the Apostolic Age. The name Mennonite dates from 1554, but would hardly be recognized in Holland, where the usual name is 'Doopsgezinde' or 'dooper,' the Dutch equivalent of the English 'Baptist.'

"Early in the seventeenth century the first representatives of the Mennonites came to America seeking freedom from persecution. William Penn offered homes to the Mennonites, and through help from the Society of Friends in England large numbers from Holland, Switzerland and Germany were enabled to come to America.

"Individual families settled in New York and New Jersey as early as 1640, but the first Mennonite colony was formed at Germantown, Pa., in 1683. As these early settlers came in contact with the Indians, they often found that their non-resistant principles served as a better protection than rifles."

Concerning their doctrines and those of the Mennonites in general, the Year Book explains that "in addition to doctrines common to Christianity, some of the distinctive beliefs are that the washing of the saints' feet is an ordinance instituted, and its perpetual observance commanded, by Jesus Christ; the state of matrimony is honorable between those spiritually kindred, and such alone can marry 'in the Lord'; the civil government is a part of God's ministry, and members are not permitted to despise, blaspheme or resist the government; Christ has forbidden his followers the use of carnal force in resisting evil and the seeking of revenge for evil treatment; love for enemies cannot be shown by acts of hatred and revenge, but by deeds of love and good will; the use of oaths is forbidden, as contrary to God's will, though simple affirmation is allowed. In nearly all the Mennonite bodies baptism is by pouring."

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Jewish
Roxborough News
Sept 20-1928

Roxborough News
Sept 20-1928

48
Sukman Press
Dec. 26-1929

Originally, the Hebrew New Year marked the opening of the agricultural and economic year in Palestine. It began in Autumn, because with Fall there followed in regular succession the seasons of sowing of seeds, of the ripening of the corn, of the harvest and gathering of the fruits. As a matter of fact, this day was not expressly called New Year's Day, but it was undoubtedly thus regarded by the Jews at a very early period. It was celebrated by resting from all labor, as it still is today, and offering special sacrifice at the Temple of Jerusalem. But it was distinguished from the observance of the other holidays by the blowing of the Shofar, the ram's horn—a custom still prevailing in the Synagogue.

However, as the agricultural background faded away from Jewish life, the rabbinic authorities shifted the New Year's Day to memorialize the beginning of creation, and endowed this holiday with a most solemn meaning. Based upon Scriptural passages, it became the Judgment Day of the Jewish calendar—the day upon which God judges all the inhabitants of the earth.

This was an epoch-making change in the conception of the New Year as a holiday. Throughout the medieval ages and up to the present day this idea of Judgment constituted the keynote of the entire service of this day. It gave form and spirit to the observance of the Holy Day. Practically all the prayers of the day carry this message of Judgment. As a result, there grew to be emphasized more and more the idea that the New Year marks the season of self-examination, repentance and reconciliation with men and God. And today, this thought is dominant in all the prayers and supplications of the New Year service.

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In ancient Israel the celebration of the Day of Atonement was conspicuous by an elaborate ceremonial. The high priest offered special sacrifices at the Temple of Jerusalem to atone for the iniquities and transgressions of the entire people. He recited a confession of the sins of the nation, and as he stood in the Holy of Holies he uttered a short prayer for the congregation of Israel. Both priests and people abstained from food or drink on this day, and indulged in an elaborate ritual of a religious and spiritual content.

But with the change of environment of the Jewish people the celebration of the Day of Atonement underwent a great development. The rabbis of old looked upon this day as the completion of the ten-day penitential period which begins with New Year's Day. They stamped this holiday as a day for serious meditation, for on this day the fate of every creature on earth was sealed by God—the Supreme Judge of all. With great stress and force they emphasized the idea of repentance and forgiveness—two principles basic in all religions.

Thus, though the sacrificial cult was no more, the Day of Atonement persisted throughout the ages as a day upon which man stands before his Maker in prayer and meditation. On this day man looks back upon his activities of the past year, judges and criticises his deeds, and strives to realize in his future an ethical and spiritual life. The entire purpose of the Day of Atonement is to develop the character of man to a higher state of humanity, and without reflection and sincere repentance there can be no development of character.

Jewry the world over still fasts on this day from eventide to eventide, primarily in order to bring man to the mood of self-examination and repentance. All the prayers and supplications of the day seek to give expression to the idea of atonement; all the ceremonies strive to convey the thought of reflection and penitence so essential in the life of mankind.

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FEAST OF LIGHTS RECALLS HISTORY

Symbolical Hanukkah—The Feast of Lights—begins tonight for the Jews of this section and everywhere.

Tonight candles will be lighted in the homes and synagogues. The ceremonial eight-branched candle stick is brought forth. One candle will be lighted the first night, two the second, and so on for eight days—the duration of the festival.

The holiday is in commemoration of the time when Judah, the Maccabee, and his four brothers waged and won a rebellion against the tyrannic rule of Antiochus Epiphanes, who had obtained political control of Palestine.

Antiochus Epiphanes strove to wipe out every vestige of Judaism. The legend is told of how, after the temple was recaptured by the warriors under Judah Maccabee, it was found that there was pure oil enough only for one day's use in the lamp that was to be kept burning perpetually.

It would take a messenger eight days to get more oil. He left on the journey and—so the ancient legend tells—the lamp burned until he came back with more oil. That is why the eight candles are lighted.

The keynote of Hanukkah is courage and heroism.

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Jewish
Public Ledger
Mar. 9 - 1930

ROMANCE RECALLED OF REBECCA GRATZ

Phila. Woman Was Pictured in
Scott's 'Ivanhoe'—Friend of
Washington Irving

FAMED FOR CHARITY WORK

One of Philadelphia's most cherished literary traditions is recalled by the fact that last Tuesday was the anniversary of the birth of Rebecca Gratz.

Sir Walter Scott sent a copy of his "Ivanhoe" to Washington Irving immediately on its publication. He had finished the novel in December, 1819. And in forwarding the book, he wrote to Irving:

"How do you like your Rebecca? Does the Rebecca I have pictured compare well with the pattern given?"

Scott's Query Explained

Here is the explanation of Scott's question:

Washington Irving once was betrothed to Matilda Hoffman, daughter of J. Irving Hoffman, of New York. At Saratoga Springs she had become the intimate friend of Rebecca Gratz, daughter of Michael Gratz, one of the foremost Jewish citizens of Philadelphia. He had won wealth in commerce. He had dealt much with the Indians. He supplied many things for the needs of the Province of Pennsylvania and for the soldiers of the Revolutionary War.

Irving's fiancée fell into a decline. During the last months of Miss Hoffman's life her constant companion was her devoted friend, Rebecca Gratz.

After the death of his betrothed, Irving felt keen gratitude to Rebecca Gratz for her devotion to his beloved. He made many trips to Philadelphia and again and again visited in the home of her parents.

Later Irving went to England and spent several days as guest of Sir Walter Scott, at Abbotsford. Scott told the American man of letters of his plans for "Ivanhoe"—then unwritten. Irving described to him the personality and character of Rebecca Gratz. And when Scott pictured in his novel the episodes of Ivanhoe's love for a beautiful Jewish girl, and of the barrier against their love constituted by their difference in religious faith, it was upon what Irving

had told him about Rebecca Gratz that Scott built his character of Rebecca.

Rebecca Gratz never married. Tradition tells that she, like Scott's heroine, loved a Christian and because of difference in faith never became his bride.

Lived to Great Age

She lived to a great age. Born here March 4, 1731, she lived until August 27, 1939. Upon her death she was buried in the historic cemetery of the Spruce street east of 9th.

But her memory is green in Philadelphia because of cherished remembrance of her lifelong activity in good works. She was one of the founders of the Jewish Foster Home, Female Benevolent Association and Congregation Mikveh Israel, on Philadelphia Orphan Society. But she is especially venerated for her work in founding the Jewish Sabbath Schools of Philadelphia.

A notable monument to her is the Rebecca Gratz Club, at 534 Spruce street—a place of residence for Jewish girls who are self-supporting. That club was named in her venerated memory.

Phila. Record
Mar. 14 - 1930

JEWS CELEBRATING PURIM

Jews of this city last night began the celebration of Purim, commemorating the escape of the Jews from the first organized program against them, begun in the reign of Ahasuerus, King of the Persians.

Esther, beautiful kinswoman of Mordecai, thwarted the plan of Haman to kill all the Jews and loot their homes on a given date. She had become the favorite wife of the King, after he had removed Vashti, his disobedient Queen.

The day is marked by the reading of the Book of Esther in all the synagogues.

Suburban Press: 9/25/1930

Jews Observe Rosh Hashonah

With the setting of the sun on Monday evening, Philadelphia's quarter of a million Jews joined with their brethren throughout the world in the celebration of Rosh Hoshana, the Jewish New Year, the observance of which dates back to when the twelve tribes formed a nation of farming people in Palestine.

In every temple and synagogue in the city, as well as in scores of temporary places of worship set up for the Jewish Holy Week, special commemorative services were observed.

The observance, which ushered in the year of 5601 of the Hebrew calendar, will be followed by a penitential period ending with the celebration of Yom Kippur, the Day of Atonement, on October 2.

Suburban Press
Oct. 2 - 1930

49

Today is Yom Kippur

Jews Observe Ancient Festival in Which They Make Their Peace With God.—Day Has Big Meaning to the Faithful.

The Jewish New Year, Rosh Hashanah, which was celebrated on Tuesday and Wednesday of last week, is followed by Yom Kippur, which falls today.

In the Jewish calendar, the date is the tenth of Tishri, and is the day on which all orthodox Jews make their peace with God and man. Their sins have a two-fold consequence. They involve punishment for themselves and they degrade their souls. They may come from unfair treatment of their fellowmen, or from negligence in performing their duties toward God. The genuine Jew, therefore, fasts from sunset and in some ways afflict themselves because of their sins. They must make peace with man before they can approach God to ask His pardon.

It is necessary that every wrong be undone, and everything replaced which has been taken unlawfully from anyone. Only after everything has been righted, as far as possible, may the Jew approach his God and ask re-atonement. Because their sins have removed them from God, only their repentance can bring them back to Him. They ask that He be doubly gracious to them, to forgive their iniquities and not to punish them, and to wipe away the reproach of their evil influences upon their lives, so that they may enter upon the duties of the New Year with renewed hearts and purified minds.

Succoth, the feast of the Tabernacles will occur on Tuesday and Wednesday of next week, or according to the Jewish calendar, on the 15th of Tishri. This is the day when all orthodox Jews are supposed to leave their dwelling places, in commemoration of their forefathers who entered the Holyland. These ancestors dwelt in tents in the wilderness, and yet with a sense of God's protection, felt themselves safe from attack by wild bedouins, and from the beasts of prey. The festival marks a supreme trust in God; a firm conviction that "If the Lord build not the house, they labor in vain, who build it; if the Lord watch not the city, the watchman watcheth in vain" (Psalm 127, 1 and 2).

(Jewish)

50

Suburban Press
April 2 - 1931

Passover Being Observed By Jews

Today is April 2nd on the Christian calendar, but in the Jewish reckoning of days it is the 15th of Nisan, or the beginning of Passover. This is celebrated by the sons and daughters of Moses everywhere, "for that the Lord passed over the houses of the children of Israel in Egypt when he smote the Egyptians."

During the eight days of this festival Jewish people are to partake of no leaven (chametz), neither may it be seen or found in any Jewish home. They are thus to commemorate the deliverance of the Jews, who left Egypt hurriedly and could bake for themselves only unleavened cakes, or matzoth.

The Seder nights, on the eve of the first and second days of Passover, are devoted to the Haggadah, the tale of the exodus from Egypt. They have come to be nights of family re-union, fully studded with beautiful customs reminiscent of Egyptian experiences. The eating of Maror (bitter herbs) and Matzoth is commanded as a symbol of the bitter hardships and the bread of affliction which Jewish forefathers found in Egypt.

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PHILADELPHIA, MARCH 30, 1930

Billy Sunday—Soul-Saver, Or Faker?

The Record's heart is big enough to take in Billy Sunday and those who are criticizing him in the Mail Bag.

The letters present three grounds of criticism.

First, they resent Sunday's sarcastic attack on Al Smith.

Second, they draw a contrast between Sunday and Dr. Conwell.

Third, they criticize the evangelist for taking money out of the city when there is so much unemployment and distress.

Sunday is INTENTIONALLY coarse, vituperative, sensational in the extreme.

Does his verbal exuberance, his deliberately mucky speech, his not only unrestrained but carefully cultivated excess of slang and name-calling total up for good or for bad?

Those who defend Al Smith against Sunday's scathing attack resent the rough handling of their admired, almost revered leader in politics. It hurts; they can't keep silent while their beloved leader is assailed, even though with visible injustice and little effective force.

Those who contrast Sunday with Dr. Conwell resent use of the Temple for what they consider an outburst of unworthy words. They feel that the human-saintly man whose memory they cherish is hurt by such associations in his pulpit, whence to them his spirit still proclaims its message of love to all mankind. They, too, fail to perceive the NEEDLESSNESS of defense.

And those who want to know "What will he do with the money?" are animated not by begrudgment of the cash to the Sunday money-bags, but by heartfelt sympathy for the poor, the unemployed, the children who suffer in these times of industrial depression.

Billy Sunday's show evidently meets a real demand; no one has to go unless he wants to.

Sunday makes people talk, which is a step toward making them think; he cannot dictate WHAT they shall think.

No good can be done by ridiculing Billy Sunday as a charlatan or excoriating him as a knave.

His meetings are an interesting social phenomenon. The history of revivalism is strange and varied, from the Puritanic thunder and brimstone of Jonathan Edwards to Moody and Sankey, Aimee McPherson and Billy Sunday. It relates to the history which includes the founding of Mormonism and Zion City.

It is part of the complex pattern of Life, and the individual can "take it or leave it" as he likes.

Has Billy Sunday as strong a foothold on the revival platform as he had a few years ago? We think not. And the younger generation, giving him the acid test, will quickly detect the fake.

"YOU CAN'T FOOL ALL OF THE PEOPLE ALL OF THE TIME!"

Phila Record
April 23-1930

52

BILLY SUNDAY'S SON DIVORCED BY WIFE

'Other Women,' Liquor and
Beatings Are Charged in
Suit.

LOS ANGELES, April 22 (AP).—Mrs. Harriet M. Sunday obtained a divorce in Superior Court here from George Sunday, son of Billy Sunday, the evangelist.

Mrs. Sunday testified her husband beat her, was frequently in the company of other women and drank to excess. Several women, who described themselves as friends of Mrs. Sunday, corroborated the statements.

In October, 1927, Mrs. Sunday said, she trailed her husband to the apartment of Mrs. Mauryne La Salle, a Hollywood artist's model, and found the pair together. That afternoon, she said, she met her husband in an attorney's office and he assured her he was "leading a pure life."

A property settlement was approved by the Court, and Mrs. Sunday was granted the custody of her two children, George and John Sunday. Sunday will pay \$250 a month for their support.

Weekly Forecast
July 25-1918

Camp Meeting Opens In Our Town

Faithful Believe In Being Baptized In "Holy Spirit"

The nation-wide Pentecostal camp meeting, under the auspices of fifteen United Apostolic Assemblies of Philadelphia, had its official opening on Sunday last at the camp located on the plot of ground west of Midvale avenue near Thirty-fourth street, and has held daily morning, afternoon and evening meetings since, and will continue to hold sessions three times a day until September 3, when the camp breaks up.

The camp consists of four large round-top tents, one for the tabernacle, in which the meetings are held, another for overflow meetings, a third for the reception of guests on one side and a dormitory on the other and a fourth for the dining of the members, and a number of small tents to house over one hundred campers now in attendance and many expected guests from all parts of the United States.

The followers of the camp believe in the old-time Gospel whereby there is full salvation for spirit, soul and body. The faithful believe in the baptism in the "Holy Spirit" as set forth in Acts 2:14-39 of the Bible. Further they have the firm idea of the "imminent, personal coming of Jesus Christ to reign in the world."

James R. Greig, who is chairman of the camp, as well as the corresponding secretary, went into some details to explain the points of belief. He had a Bible before him and made many references to it explaining the passages as he went. He showed a profound reverence for the Book of Books and admonished a greater respect for it.

The principal evangelistic work is performed by Mrs. Aimee Semple McPherson, a young woman of pleasing personality and ready conversation. She stated that the body she represents is non-sectarian and evangelistic and of world-wide extent worshipping according to the old-time Gospel, as given in the Bible.

The folks of the camp are of the intelligent kind and have firm convictions. They are deeply engrossed in the study of the Bible and emphasize the religious spirit in the conduct of their lives. They are ex-

tremely courteous to each other and meet a stranger pleasantly, soon creating for him an atmosphere of feeling at ease.

During their stay more may be learned of their teachings and, perhaps, one of those in authority at the camp will contribute a brief explanatory article to this newspaper.

("Holy Rollers")

53

Weekly Forecast
August 29-1918

OPEN LETTER FROM EVANGELIST AIMEE SEMPLE McPHERSON

With pleasure I comply to the request for a signed article for the "Weekly Forecast," although the deep appreciation that fills my heart is not easily portrayed in words.

It is but a few short weeks since I came into your midst an entire stranger to erect our city of tents

upon your fragrant hills. The thousands of people who fill our tabernacle daily have made me to feel no longer a stranger, but that I, too, have a place in the warm heart of the City of Brotherly Love.

After my ten years of constant journeying within the far-flung borders of my Master's vineyard—at home and abroad—being greeted and received in many lands—each field of labor seeming dearer to my heart than the last; it is but due the citizens of Philadelphia to say that in no respect has their welcome been outrivalled, nor their deeds of kindness excelled.

The fact of our being solely evangelical, holding to no particular creed or doctrine of man—armed with the Word of God alone—preaching the message of full salvation through true repentance and faith in the all-atoning blood and merits of Jesus Christ—the Baptism of the Holy Spirit, accompanied with the Bible evidence of speaking with other tongues, according to Acts 2:4, 10:46, 19:6 and the soon coming of our Lord to take unto Himself His perfect Church, which He is today restoring to her full Pentecostal power and glory, and which He will present without spot or wrinkle, holy and without blemish, makes me the more to appreciate the splendid way in which the many different denominations have rallied around the glorious blood-stained banner of the Cross, which we have ever sought to uphold.

We believe and contend earnestly "for the faith once delivered to the saints"—the old-time Bible religion, with the old-time Bible power, with signs following—preaching "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

We fellowship from our hearts every true child of God, irrespective of race or creed, as in the Word of God we see but one Jesus, one Heaven and one way to get there—the Way of the Cross.

Again thanking one and all, and trusting that under God I have been of some little help and blessing, and that before the meetings close on Labor Day, September 2, many souls will have found their way from Darkness into Light, from sin unto righteousness, I am,

Yours in the King's Glad Service,
(Signed)

AIMEE SEMPLE McPHERSON.