



REV. CHARLES LEE REYNOLDS  
CENTENNIAL PASTOR

The Celebration of the Centennial of  
the Organization of the  
Second Presbyterian Church  
Lexington, Kentucky



October tenth to fifteenth  
Nineteen hundred and fifteen  
Anno Domini

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## SECOND PRESBYTERIAN CHURCH

### Pastors of the Second Presbyterian Church

Rev. James McChord .....	1815-1820
Rev. Robert H. Bishop .....	1820-1823
Rev. John Breckinridge .....	1823-1826
Rev. John C. Young .....	1828-1830
Rev. Robert Davidson .....	1831-1840
Rev. John D. Matthews .....	1841-1845
Rev. John H. Brown .....	1851-1853
Rev. Robert G. Brank .....	1854-1867
Rev. Edward H. Camp .....	1868-1869
Rev. G. W. F. Birch .....	1870-1873
Rev. Robert Christie .....	1873-1879
Rev. Geo. P. Wilson .....	1880-1884
Rev. Wm. S. Fulton .....	1884-1901
Rev. Robert O. Kirkwood .....	1901-1905
Rev. Charles Lee Reynolds .....	1906-

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### Elders of the Second Presbyterian Church

Ebenezer Sharpe .....	Ordained 1818
Wm. B. Logan .....	Ordained 1818
Wm. Henry .....	Ordained 1818
Joseph C. Breckinridge .....	Ordained 1818
Hugh Foster .....	Ordained 1820
Lawson McCullaugh .....	Ordained 1821
Stephen P. Norton .....	Ordained 1824
Z. Williams .....	Ordained 1824
C. Alexander .....	Ordained 1824
Joseph Fowler .....	Ordained 1829
Wm. H. Rainey .....	Ordained 1829
Archibald Logan .....	Ordained 1829
Wm. Richardson .....	Ordained 1829
Abram T. Skillman .....	Ordained 1829
Wm. A. Leavy .....	Ordained 1834
Wm. B. Holloway .....	Ordained 1840
David Bell .....	Ordained 1840
James Wier .....	Ordained 1842
James C. Todd .....	Ordained 1842
Richard Pindell .....	Ordained 1842

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Abram VanMeter .....	Ordained	1850
Geo. R. Trotter .....	Ordained	1850
Geo. B. Kinkead .....	Ordained	1850
John R. Allen .....	Ordained	1853
I. C. VanMeter .....	Ordained	1859
I. W. Scott .....	Ordained	1859
S. R. Williams .....	Ordained	1859
Frederick Bush .....	Ordained	1869
Wm. Christie .....	Ordained	1869
Geo. W. Norton .....	Ordained	1869
Squire Bassett .....	Ordained	1869
John W. Scott .....	Ordained	1878
Wm. E. Bush .....	Ordained	1878
John R. Sharpe .....	Ordained	1878
Wm. B. Kinkead .....	Ordained	1883
James A. Curry .....	Ordained	1883
Lyman Beecher Todd .....	Ordained	1883
James Howard Curry .....	Ordained	1903
Wm. Walter Patterson .....	Ordained	1903
J. E. Bassett .....	Ordained	1909
W. L. Threlkeld .....	Ordained	1909
J. R. Williamson .....	Ordained	1912
A. H. Gilbert .....	Ordained	1912

## CENTENNIAL CELEBRATION

### Chapter I

#### EXERCISES IN THE SUNDAY SCHOOL.

The anniversary exercises began on Sabbath morning, October 10th, 1915, with a service appropriate to the occasion, at the regular Sunday School hour, 9.45 o'clock in the Lecture Room. A large number of visitors was present and among those attending were three former pastors, the Rev. Robert Christie, D.D.; the Rev. George P. Wilson, D.D.; and the Rev. W. S. Fulton, D.D., each of whom took some part in the exercises. The superintendent of the Sunday School, Mr. J. E. Bassett, presided. After a short devotional service, papers were read on the work in connection with the Sunday School of Mr. Andrew Gilmore, Mr. J. R. Sharpe, Mrs. H. M. Skillman and Miss Ella Williams.

Before the papers on the work of Mr. Sharpe and Miss Williams could be secured for publication they were destroyed, and it has been impossible to have them reproduced. It is to be regretted that a full account of the labors of these two splendid workers cannot be given here. For thirty-six years Mr. Sharpe worked in the school, and contributed his energies to its upbuilding and welfare.

No less devoted was Miss Ella Williams, whose untimely death removed one upon whom the Church and the school had learned to depend.

The sketch of Mr. Gilmore's association with the school was prepared by Miss Lizzie Lyle, and was read by the Rev. George P. Wilson.



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ANDREW GILMORE, SUNDAY SCHOOL TEACHER AND  
SUPERINTENDENT.

The minutes of the Sunday School Teachers' meetings show that Mr. Gilmore began his work in this school as teacher on November 5, 1860. For twenty-five years, his name is but twice missing from the roll of teachers present at those meetings. He seems from the first to have taken an active, practical part in the work, as shown by his motions. He moved that the Constitution of the Sunday School be read to the teachers; that the treasurer should make a monthly report; that each teacher should be given a drawer in which to keep the Bibles and class-books of her class—all of which tend to the orderly, business-like management of the school.

Seven years later, on October 10, 1867, Mr. Gilmore was elected Superintendent of the Sunday School of the Second Presbyterian Church—an office which he held until January 3, 1869, when he resigned, but was continued as assistant superintendent with the pastor, Rev. E. H. Camp. The minutes of the teachers' meeting record that Dr. Scott and others made some remarks expressing the feeling of the teachers at the retirement of Mr. Gilmore, and a unanimous vote of thanks was tendered to him "for the efficient and faithful manner in which he had performed his duties." It is further stated that "Mr. Gilmore was never absent while Superintendent."

On April 5, 1870, Mr. Gilmore was again elected Superintendent, and continued in office till April 12, 1875.

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The school prospered under his wise management, assisted by the following corps of teachers:

Mr. George W. Norton, Assistant Superintendent;

Mr. John R. Sharpe, Treasurer and Secretary;

Mr. Frank Gilmore, Librarian;

Prof. G. D. Herron, Bible Class;

Mr. Squire Bassett;

Mr. Templeton Brown, Chorister;

Mr. E. R. Spotswood;

Mr. W. H. Rainey;

Gen. S. W. Price;

Mr. William Lowry;

Mr. John Young;

Mr. William R. Phipps;

Mr. S. S. Thompson;

Mr. William E. Bush;

Mr. William E. Christie;

Mr. A. S. Elliott;

Mrs. H. M. Skillman, Infant Class;

Miss Sue Scott;

Miss Edith Pebworth;

Miss Mary Scott;

Miss Ellen Peck;

Miss Lizzie Skillman, Organist;

Miss Charlotte Browning;

Miss Mary Campbell;

Mrs. Mary E. Montmullin;

Miss Laura Norton;

Miss Lue Parker;

Miss Nannie Corbin;

Mrs. William Lowry.

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In 1873 Mr. Gilmore was elected delegate to the State Sunday School Convention, held at Lancaster, Ky.

At his retirement in 1875, the minutes record that "A Committee was appointed to draw up resolutions recognizing the faithful services of Mr. Gilmore, who has for many years been our Superintendent." Mr. Norton, Mrs. John W. Scott and Mr. Curran were named as that Committee, and it was voted that "their report shall be included in the minutes of this meeting." Unfortunately, those resolutions were never entered.

Mr. Gilmore was deeply interested in his work. He had an unusual faculty for keeping in touch with children and young people. He lived in the old First Ward, near to a large district where churches and mission Sunday Schools had not then been established. He went out into the highways and byways to find the children who did not go to Sunday School, and by his personal efforts numbers were brought into our school who would never otherwise have had any religious teaching. Eternity only can show how many of these little ones will shine as stars in his crown.

Mr. Gilmore had, to an unusual degree, the confidence and sympathy of his teachers, because they knew well how his whole heart was in his work. His faithfulness was an example to all. Even when not well enough to go, in the face of his wife's urgent objections, he let nothing keep him away from his much-loved Sunday School. He obeyed the command "Be thou faithful unto death," and has won "the promised crown of life."

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Mr. William Curran, for many years a teacher in the

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Sunday School, read the following brief sketch of the life and work of Mrs. Margaret Scott Skillman :

“In the year of 1824, Margaret Scott, the daughter of Matthew T. and Winny Webb Scott, the subject of this brief sketch, was born in Lexington, Ky.

“It was a splendid heritage that she entered upon, as the families of both father and mother were among the educated, religious and well-to-do people of that day and the value of a noble ancestry is amply demonstrated in the fact that each of their fifteen children, that survived early youth, was a leader in the religious, social and business circles, not only of Kentucky, but of other states to which some of them moved.

“It is needless to state that the young Margaret had all the advantages that the best schools of the country afforded, to acquire a liberal education.

“As she grew up she developed in mind and person, a grace and charm that made her a general favorite.

“Although popular and admired she was not in haste to enter the state of matrimony but when the right man came and invited her to walk with him through the journey of life, she yielded to him her hearty allegiance.

“And he was worthy of her. Dr. Henry Martyn Skillman was one of God Almighty’s gentlemen. Kind, courteous, dignified, loyal to his God and his church, successful in his calling, his smile was a benediction, and when he stood by the bed of the sick, half the gloom of pain was lifted before he made his diagnosis.

“Previous to this event, Mrs. Susan Scott, the mother of our Miss Sue B. Scott, died. This Mrs. Scott had been the teacher of the primary class for a number of

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years, until her death, when our young Margaret was chosen to take her place which she filled for fifty years.

“And so in the early days of young womanhood she laid her gifts and graces on the altar and promptly took up the work that Mrs. Scott had laid down and pursued it with loving zeal and marked success.

“Three generations of the children of this church came under her influence in this way. Some of the children in her first classes as time passed on brought their children and these in turn brought theirs until she became the educational and spiritual mother of a considerable part of the membership of this church, while many of them are adorning the doctrine of their God and Saviour, as members in other churches.

“The Book of Life, alone, can reveal the number of young lives that were directed and led to the Lamb of God who taketh away the sin of the world, and who said, ‘Suffer little children to come unto Me for of such is the kingdom of heaven.’ And it may be said of her as truly as it was said of the good pastor that ‘She allured to brighter worlds and led the way.’ But this brief sketch would be incomplete without some notice of the example that she set as her young pupils emerged from the ‘infant class’ as she loved to call it, into the world’s broad field of battle.

“Please read this afternoon the thirty-first chapter of the book of Proverbs from the tenth to the last verse and you will find a better description of her than I can give you. Possessed of sufficient means she was liberal in their use.

“In all of the financial affairs of the church, in con-

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junction with her noble sister, Miss Lucy, she took care to see that there were no deficits. Especially was she fond of the Boards of the Church and the liberal contributions of this Church, especially to the Home and Foreign Mission causes, provoked the emulation of the churches of Kentucky. And truly this woman was full of good works and alms deeds which she did.

“She supported wholly, or in large part, Mrs. Bennett, a dear old lady who was suddenly reduced from plenty to penury.

“She was for forty years the President or Vice-President of the Board of Directors of the Orphans’ Home and the greater part of these children were members of her classes. She was a valued member of the choir for many years and her sweet voice gave an added charm to the beautiful hymns of our church.

“Even in her later days, when almost overcome by infirmity and having to be assisted to the church, she would join in the song service with her feeble voice. Children were named for her, one of whom is now a faithful leader in this school of the work to which Mrs. Skillman devoted her life. And it was a beautiful thought that when she resigned the position that she had so long and so ably filled, that another Margaret Scott was chosen to fill the place. And it was a noble act of her surviving son, in honor of his mother, to build, and to present to the church these beautiful rooms for the perpetuation of the work in which she delighted.

“At least three ministers of the Gospel received their early training under her care. ‘That life is long which answers life’s great end.’

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“On September 6th, 1913, her pure spirit left its earthly tenement and she ascended to the bosom of her Father and her God, to join the noble band who have washed their robes and made them white in the blood of the Lamb.

“‘And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them.’”

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### Chapter II

#### SUNDAY SERVICES.

At 11 a m., Sunday, October tenth, the hour of worship was devoted to prayer, praise and meditation, the general subject being the one hundred years of history of the Second Church.

The Pastor, the Rev. Charles Lee Reynolds, D.D., presided, and preached the Centennial sermon. Dr. Christie, Dr. Wilson and Dr. Fulton were seated with him in the pulpit and each took some part in the service. A very large audience was present, and the church never looked more beautiful with its bank of flowers surrounding the reading desk.

The sermon of Dr. Reynolds on "Our Debt to the Past and our Responsibility to the Future," John 4:38, here follows:

"Each generation builds upon the one before it. What we are to-day can be explained by what our fathers were. The fruit we gather now is a product of the roots that were planted long ago. There can be no enduring superstructure without a good foundation. The character of the beginning determines to a very large extent the character of all that follows after. Other men's labors yield us the inheritance that we receive from the past. If other men had not labored we would be poor indeed. It is not true that we are ever without a benefit beyond what we acquire for ourselves. The "self-made man" has received more than his own efforts have secured. He



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would have a difficult time to make himself if he were given nothing from society or inherited nothing from other days.

“If there had been no Old Testament, no prophets, no labor of other teachers, Jesus would never have reached the Samaritan woman and through her the many in the village to whom she gave the invitation to come and see a man, who, she declared must be the Christ. The labor of those who had foretold the coming of the Messias, made those of Jesus’ generation prepared to receive Him when He manifested Himself. They had sown and now He would reap. They had labored and now He and His disciples would enter into their labors. It’s an old proverb and the Master claims that, even in His work, it is true. Even He must build upon what other men did. Even He must gather fruit from the planting of the past. Even He must enrich Himself with the legacy of other prophets. Even He must receive the benefit of the labors of the generations of all by-gone times, when men sought to reveal the plan and purpose of God.

“This must be the pre-eminent thought in our minds this morning as we review the history of other days. Other men labored and we entered into their labors. They sowed and now we are reaping. Who and what these other men were interests us at the very beginning. To whom do we owe the blessings of our present inheritance?

### THE OTHER MEN.

“In 1785 was born in Baltimore the Rev. James McChord. At five years of age he was brought by his

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family to Lexington. He received a liberal education and began the study of law with no less a person than Henry Clay. A little later his life was deepened with a strong religious conviction and his thoughts turned to the ministry. He spent four years with Dr. Mason at the theological seminary in New York, where he stood first in his class. He was licensed to preach in 1809 and ordained in 1811. In 1814 he published a treatise on the nature of the church under the title of 'The Body of Christ.' The Associate Reformed Presbytery of which he was a member, condemned the book as erroneous and suspended him the next year. In vain he sought redress from the synod, and then anticipating expulsion, an action which was not taken until 1817, he sought admission to the West Lexington Presbytery, and was received. Prior to this time Presbyterianism had been strongly established in this city. The first church organized in 1784, was called by the name of the Mt. Zion Presbyterian Church and its log building stood on the southeast corner of Walnut and Short streets. The Rev. Adam Rankin, of Virginia, was the first pastor of the Mt. Zion Church. The Associate Reformed Church grew out of a schism instigated by him in 1792 and it was in this church James McChord was reared, and from it he was expelled.

"When received by the West Lexington Presbytery steps were immediately taken by his friends to secure for Mr. McChord a pulpit in the community where his preaching had already attracted considerable attention. In May, 1814, a church building was begun on this very site and the supporters of the movement were men, many

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of whom were not professed Christians. In 1815 the congregation was organized with fifteen members and given the name of 'The Market Street Church.' Here the brilliant McChord preached to an admiring audience Sabbath after Sabbath, and at last his efforts resulted 'in the conversion of some of his young and fashionable auditors.' The rest took the alarm and a 'storm of persecution,' says Davidson in his History of the Presbyterian Church in Kentucky, 'was raised against him by those who desired only entertaining preaching. These were the men who contributed the largest part of Mr. McChord's support. As a result of this persecution Mr. McChord withdrew and went to Paris, Ky., where he established an academy. He died in 1820, and his body was buried beneath the pulpit where he had preached the unsearchable riches of Jesus Christ. At the same time the name of the church was changed to 'The McChord Church,' in honor of him for whom the building was erected. To mark the burial place a marble tablet was set in the wall, and we have that tablet to-day placed in the rear of this building. In speaking of Mr. McChord's uncomfortable position before his death and the high honors paid him after it, Davidson in his history remarks: 'It might be truly said of this brilliant but unfortunate man, "he asked for bread and they gave him a stone."'

### MCCHORD PROLIFIC WRITER.

"James McChord was the author of two volumes of sermons, and a number of smaller editions containing a single sermon. These writings are 'A Sermon on the Divine Forgiveness,' published in 1812; a sermon on 'The

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Signs of the Times,' 1813; 'The Body of Christ,' a series of essays on Federal Representation, 1814; a sermon preached before the Legislature on National Safety, 1815; A Plea for the hope of Israel, being his Defense before the Synod, 1817; A Last Appeal to the Market Street Church, commonly called McChord's last appeal, and a volume of post-humous discourses.

"On the death of Mr. McChord the church was supplied by Dr. Robert H. Bishop, a professor in Transylvania University, and afterwards president of Miami University, an institution that called later one of our trustees, Ethelbert Dudley Warfield. The next pastor was John Breckinridge, a young man who had been chaplain of the National House of Representatives, and was then a licentiate of the West Lexington Presbytery. There were fifty-eight members of the church at that time but it had begun to manifest that marvelous activity that has always made it seem bigger than its actual size. Dr. Breckinridge resigned in a few years and entered upon a career that made him one of the most conspicuous men in the Presbyterian Church. He was a professor at Princeton Theological Seminary and one of the Secretaries of the Board of Foreign Missions. His faithful life was brought to an end at the early age of forty-three.

"The third regular pastor was John C. Young, who began his work on December 25, 1828, and continued his labors until he was called to be the president of Centre College in November of 1830, on November 31, 1831, Robert Davidson became the fourth pastor and remained in this relation until June 28, 1840. He resigned to

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accept the presidency of Transylvania University. John D. Matthews followed in 1841 and was pastor until 1844. In 1845 John H. Brown was chosen to the vacant pulpit and his pastorate extended until December, 1853. It was during his pastorate that this building was erected in 1846, and dedicated on October 31, 1847. The seventh pastor was Robert G. Brank and he labored in this place until the division of 1867 when Dr. Brank took with him a large part of the membership, and became the pastor of the Southern Presbyterian Church. Following Dr. Brank's pastorate was the short administration of Edward H. Camp, who was pastor for a little over a year, but in that time, short though it was, fifty-two persons were added to the church. The pastors from this time on are remembered by a great many who are present this morning. I need simply to mention their names and your memories will quickly recall their faces and their splendid ministries. If you need a spur to the memory you can look upon the countenance of my brethren who are with me in the pulpit, for three of the former pastors are here to-day. We thank God for their presence.

"The Rev. G. W. F. Birch followed Mr. Camp and from 1870 to 1873 he did a great work which is remembered to this day. Then came Dr. Robert Christie. He is here to cheer us this morning, and I hope you will tell him the same complimentary things that you tell me about him. From 1873 to 1879, Dr. Christie ministered to loving friends here, and then Dr. George P. Wilson came and continued the same faithful, earnest and fruitful service that has always characterized the ministers of this church. We have the joy of having Dr. Wilson

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present this morning. He was pastor of this church from 1880 to 1884. On March 3, 1884, began the longest pastorate the church ever knew. It was then that the Rev. William S. Fulton assumed the charge, and he continued the beloved minister of his people until February 19, 1901. Dr. Fulton has also honored this occasion by his presence and I speak the feeling of this congregation, when I say to you, sir, that you are not forgotten here. Your name is often on the lips of your devoted friends, your influence still abides in this place. On April 30, 1901, the Rev. Robert O. Kirkwood was called and remained as pastor until June 25, 1905. Dr. Kirkwood led the congregation to a progressive and aggressive work, and left for himself a monument in the beautiful auditorium which he labored to make what it now is, one of the handsomest places of worship in all Kentucky. Dr. Kirkwood is detained from being present with us to-day but will join in our celebration later.

"The present pastorate began on March 4, 1906, and will soon be a term of ten years.

"These are the men who have labored and ye are entered into their labors.

"But though they were the ministers, they were not the only ones who served God here and worked in this vineyard. Faithful elders, devoted deacons, and earnest trustees have given of their time and money, the labor of their hands, the love of their hearts, the zeal of their souls, to maintain the worship of God and the saving of the lost. Most unselfish and most successful among all the workers who have been used of God as His instruments in this church have been consecrated women.

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Loyal mothers in Israel, splendid Christians, doing what their hands found to do, without official position, other than that afforded them by their own societies, have always been a remarkable group and they have marked this feature upon the history of the church.

“The names of these lay workers, men and women, I don’t call over this morning, because their work was not always done in a way that a record could be kept of it. The ministers were formally installed and their ministry was a distinct chapter in history. You, however, can repeat to yourselves the names of those who in the past promoted the interests of God’s Kingdom and bequeathed to you this rich legacy.

### YE HAVE ENTERED.

“‘Other men labored and ye are entered into their labors.’ It is important that we appreciate the meaning of this. If so much has been done for us by the laborers of other years we must enter into their labors gratefully. To those ministers living now, and all but one here to-day, we owe a debt of gratitude. To them we must express a joyful thanksgiving. It would be wrong for us to fail to recognize that the strength of our present work, the influence that we now exert in this community, the place we occupy among the Christian forces of the city, can be traced back to those men who were once the leaders of the workers, and I include both ministers and laymen among the leaders, and women as well as men. To that great invisible company, of those who have gone before, to James McChord and his elders, Ebenezer Sharpe, Joseph C. Breckinridge, William B. Logan and William Henry,

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who laid the foundations of the organization that has so wonderfully stood as a life-saving and soul-saving agency in this place, down through one hundred years to this day, we give thanks, and glorify God's name for His providence over them. To the great invisible company of men and women who came after them and are now passed to their eternal reward, men and women, beloved of God and men, tireless servants of the Master, we give thanks and glorify God's name for His providence over them.

“But we must do more than enter into the labors of other men with thanksgiving. We must enter into our heritage with the same spirit with a prayer that the mantle of these ascended. Elijahs may fall upon us, and the success that followed their labors may attend our efforts. Every gift of property imposes a responsibility. Every succession in office brings a succession of duties. If we have received an inheritance we must accept the legacy and add to our estate. The line of the prophets must not be broken. ‘Cursed’ it has been said, ‘is he who breaks the line of hereditary goodness.’ The spirit of other men who labored must live again in us, the earnest work of your fathers and their ministers must be continued by you and me, the splendid devotion of those men and women who sacrificed in other generations for the good of God's Zion here must characterize the life we live in the same place. Inheriting the privileges let us assume also the obligations of the other men who labored. Assuming the obligations let us try also to possess their ideals.

“When Elijah had been taken away from his earthly



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labors in a chariot of fire and his mantle had fallen from him, Elisha taking up the mantle went back and stood upon the bank of the Jordan. Here he smote the waters as his predecessor had done and said: 'Where is the Lord God of Elijah?' and when he had smitten the waters, they parted hither and thither. Let us stand to-day where the ascended leaders did their great work, and let us say: 'Where is the Lord God of the men and women who went before us? Their God shall be our God. Their life shall be our life. Their zeal shall be our zeal.' For the God of every Elijah gone into Heaven is the same God of Elisha remaining on earth to continue his work.

### OTHERS TO ENTER OUR LABORS.

"But turning from the past let us look to the future. Some day other generations will be looking back to what we are doing now. Of us they will say: 'Other men labored and we are entered into their labors.' What kind of labor will it be? We owe something to posterity, just as we owe gratitude to ancestry. As other men labored for us that we might enter into their work so we must labor for those who come after us that they might enter into our work. We must give to the coming generations not only as much but more than has been given to us. We must think of the next Centennial and what they will have to thank us for. It is a shame to be living upon history only. We can cover our nakedness with leaves from the family-tree, but far better is it to make a tree of our own, and clothed with righteousness, and having our loins girded with truth, and our feet shod for the field, and our hands upon the plow, to enhance our great

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heritage and leave it to the future church, a Zion made twice as strong as it was when we entered into it.

“I will be sorry if this jubilee shall spend itself simply in a celebration. Interesting, indeed, the marking of time as it passes, but a monument lives longest when it is built to commemorate events. What shall our monument be? Something permanent would tell future ages that on this day this church came so far in its history. I know of nothing better than a building to house the work of our fast growing educational department. Let it be the Centennial Building, dedicated for a larger work in the new century; a building to serve the community and an institution for twentieth century methods.

“Laboring we accomplish results, and the results are passed on. Because other men labored we have the pleasure this morning of enjoying what they gave us.

“Let us look thankfully to the past, with a prayer to be worthy of its glorious history. Let us look hopefully to the future and plan for an advancing kingdom that shall bequeath to posterity a work grown to a proportion equal to the growth of the new age in which we shall live.”

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### Chapter III

#### SUNDAY SERVICES (*Continued*).

Following the Sunday morning service, appropriate exercises marked the hour at the Campbell Memorial Chapel where the Sunday School convened at three o'clock.

In the meeting of the Young People's Society of Christian Endeavor, at 6.30 o'clock, Dr. Fulton, a former pastor, told of the organization of the Society during his pastorate.

At the evening hour of worship beginning at 7.30 o'clock, Dr. Christie, pastor, 1873-1879; Dr. Wilson, pastor, 1880-1884, and Dr. Fulton, pastor, 1884-1901, gave addresses of reminiscence. The remarks of Dr. Wilson and Dr. Fulton follow. Unfortunately the extempore words of Dr. Christie were not recorded at the time, and later he found it impossible to reproduce them.

#### REMARKS OF DR. WILSON.

Friends:

On June 20th, 1880, I arrived in Lexington to be a supply for the pulpit of the Second Presbyterian Church for three months, looking toward a permanent pastorate if mutually agreeable. After six weeks I was called, and accepting, I was ordained and installed the following October, during the meeting of the Synod of Kentucky in the Church. I remained pastor until in the early part of the year 1884 I accepted a call to the Lafayette Park

## CENTENNIAL CELEBRATION

Presbyterian Church, St. Louis. During a ministry of now thirty-five years I have known and learned to love many people; but never have I been associated with a congregation more kindly considerate and loyal than that of the Second Church. I came here directly from the Seminary, young in years and still younger, I fear, in experience, but I was immediately taken to the people's hearts. They have ever continued to hold a warm place in my affection, and I have always been proud to have been pastor of the Second Church of Lexington.

No man ever had a finer or more loyal Session than I had. Dr. Scott, Dr. Todd and Judge Kinkead; the Bushes, father and son, and Mr. Curry—a sturdy group of stalwart men to stand by any man who was at all disposed to do right. Three of the above it was my privilege to welcome to the Session:—Dr. Todd, Judge Kinkead and Mr. Curry. I must not speak of any as I may not speak of all. In my heart of hearts I treasure the memory of them all.

I found in the congregation a group of young people few in number, but choice in character, who informally as Pastor's Aid were the joy of my life. I need only mention two, Miss Ella Williams, pride of the church, and of the city, and one of the main springs of their life, and her who still bears my name, mother of my children, sharer of my sorrows and joys, and partner of my life. The Second Church, influential far beyond its numerical strength because it stood for principle and for God, may it never fail in its corporate capacity as a witness of the faith and may the peace of God fill to overflowing the hearts of all its members.

## SECOND PRESBYTERIAN CHURCH

### REMARKS OF DR. FULTON.

Dr. Fulton, being the third speaker of the evening, pre-faced his remarks by saying that in olden times it was asked, "What can the man do that cometh after the king?" And he went on to say that it had been his lot to come after, not one king only, but two of them. In his pastorate of the Second Church he had come after the two kingly preachers here to-night, and so for years he had been obliged to rattle around in the place they had completely filled. And now once again he had to come after those same men with their royal addresses. But the pleasure he had in being once again in this pulpit, and in speaking again to this congregation was so great that it swallowed up the dismay he would otherwise have felt in speaking after such men.

In his address Dr. Fulton spoke chiefly of the ideal church which the apostle calls "the body of Christ," and he reminded his audience of the purposes for which a body exists. It is, for one thing, to supply a dwelling place for our spirits while we are in this world. In like manner the church with its members is intended to be the earthly home of the Spirit of Christ. For that reason the members of the church ought to be first of all good, more upright, more loving, purer and truer than other people in their communities.

A body is also intended to be the instrument by which the spirit of a man makes itself known. We reveal ourselves to others by means of our bodies. In like manner Christ intends that the members of the church who constitute his body in the world shall reveal to that world

## CENTENNIAL CELEBRATION

his nature, his mind, and character. And we are for him a good body when, by our character, words, and works, we show what a Christian really is.

But a body is also the instrument with which the indwelling spirit of a man does things. In like manner the church which is Christ's body, is intended to be his instrument to carry out his blessed purposes here in this world. And we supply for him a good body when we make and keep ourselves "prepared unto every good work," and when we remember that we "are workers together with him."

In this connection Dr. Fulton said that since coming to the city he had noticed the great changes, enlargement, and improvement which the city had made in recent years. And he asked whether this great advance in the city did not call for larger and better facilities with which to accomplish the work required of the Second Church.

## SECOND PRESBYTERIAN CHURCH

### Chapter IV

Monday, October 11th.

On Monday, October 11th, at 8 P. M., the Centennial exercises continued with a meeting for fraternal greetings from the other denominations, which was followed by a social hour in the Lecture Room. Dr. Reynolds presided. The program was as follows:

An Address—Rev. Edwin Muller, D.D., representing the Southern Presbyterian Church.

An Address—Rev. I. J. Spencer, D.D., representing the Church of the Disciples.

An Address—Rev. E. G. B. Mann, D.D., representing the Methodist Episcopal Church.

An Address—Mr. John T. Shelby, representing the Protestant Episcopal Church.

An Address—Rev. J. W. Porter, D.D., LL.D., representing the Southern Baptist Church.

Reception in the Lecture Room to members and guests.

Ministers of the  
**Second Presbyterian Church, Lexington, Ky.**  
 ORGANIZED 1815.



REV. JAMES INCE  
 1815 to 1820



REV. ROBERT H. BISHOP  
 1820 to 1825



REV. JOHN BRECKENRIDGE  
 1825 to 1827



REV. JOHN C. YOUNG  
 1827 to 1831



REV. ANDREW JACKSON  
 1831 to 1835



REV. JOHN D. MATTHEWS  
 1835 to 1844



SECOND PRESBYTERIAN CHURCH  
 LEXINGTON, KY.



REV. JOHN W. HODGE  
 1844 to 1852



REV. ROBERT C. BRANCH  
 1852 to 1857



REV. EDWARD H. CAMP  
 1857 to 1858



REV. GEO. F. CHURCHILL  
 1858 to 1873



REV. ROBERT CHRISTIE  
 1873 to 1875



REV. JAMES F. CONNOR  
 1875 to 1884



REV. W. B. FULTON  
 1884 to 1890



REV. H. S. JOHNSON  
 1890 to 1895



REV. CHARLES H. ARNOLD  
 1895 to 1912 (present)



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## CENTENNIAL CELEBRATION

### Chapter V

#### HISTORICAL PAPERS.

Tuesday afternoon, October 12th, 3 P. M.

On Tuesday afternoon at 3 P. M., a large-sized audience gathered in the Lecture Room to hear the sketches prepared and read by Dr. Reynolds and members of the church.

Mr. W. L. Threlkeld, one of the Elders, presided.

The first sketch was given by the Pastor, Dr. Reynolds, and is here reproduced in full:

“The history of the Presbyterian Church in Lexington is almost coincident with the history of the city. There were missionaries who came from the East to this Western territory and preached as soon as there were any people in the wilderness around. The first organization of which we have any record dates from 1784. This church was known as Mt. Zion; its log building was erected on the southeast corner of Walnut and Short streets, and its first pastor was Rev. Adam Rankin, of Augusta County, Virginia. During Mr. Rankin’s administration, the congregation was divided over some doctrinal disputes. In 1792 Mr. Rankin withdrew from the Presbytery and with his followers formed the Associate Reform Church, of which he was pastor for twenty-five years. The building erected by this new congregation was on the corner of Mill and Short streets, and they called Rev. James Welch of Virginia to fill the pulpit; he continued

## SECOND PRESBYTERIAN CHURCH

as pastor until 1804. His successor was Dr. James Blythe, the President of Transylvania University. Rev. Robert Stone and Rev. John Lyle served at different times until the second regular pastor was installed, the Rev. Robert N. Cunningham of Pennsylvania, who was pastor from 1807-1822. Thus we see that at a very early day there were two Presbyterian Churches in Lexington.

“The Rev. James McChord, who was born in Baltimore in 1785 and came to Lexington at five years of age, was a member of the Associate Reform Church, and when he returned from his four years of study at the Theological Seminary in New York, he expected to become its pastor, but Mr. McChord had published a book in 1814 to which he gave the name “The Body of Christ.” The Associate Reform Church condemned this book, because of Mr. McChord’s views on the subject of the Federal Representation of Adam, a doctrine that is commonly known as the belief that Adam representing the race condemned all of his descendants to death by his sin. Mr. McChord was suspended in 1811 by the Associate Reform Presbytery and foreseeing that he would be ultimately expelled, an action that was not taken until 1817, he applied for admission into the West Lexington Presbytery. When he was received by this body, some of his admiring friends at once set about to erect a building in which he might preach. Many of these admirers were not members of any church, but they had been attracted by the brilliancy of Mr. McChord’s sermons. A house of worship was commenced in May, 1814, on the site on which the present building stands, and was completed and ready for worship on Sabbath, July 30, 1815, when the Rev.

## CENTENNIAL CELEBRATION

James McChord preached upon Isaiah 49:6 as a text. When the church was begun, there were but fifteen members. Rev. R. H. Bishop and Rev. Ebenezer Sharpe, then professors in Transylvania University, were chosen elders, although the minutes of the Session do not date back of 1818, and the first ordination of elders is mentioned as taking place then. Mr. McChord continued to preach in the building built for him, until he was able to convert some of his fashionable friends, and the rest fearing that they might be overpersuaded to assume the obligations of the religious life withdrew their support. Then Mr. McChord was unable to continue as the pastor and went to Paris, Kentucky, where he established an academy. Later we find him preaching at the Market Street Church with an associate pastor who was elected for one year, who at that time was the Rev. Thomas Charlton Henry. In 1819 Mr. McChord tendered his resignation as pastor to the pew holders, but the congregation declined to accept it and elected Rev. John Joyce as an associate pastor, which arrangement continued until Mr. McChord's second removal to Paris, when he died on May the 29th, 1820, at the residence of his father-in-law, David Logan, Esq., near Lexington. Mr. McChord's last sermon was at the Market Street Presbyterian Church, and was delivered on Saturday, February the 6th, 1820, just before he retired to Paris. After the death of Mr. McChord, his body was buried beneath the pulpit where he had preached and in 1823 the name of the church was changed to the McChord Presbyterian Church. There is, however, at this time a record in the minutes that to name a church for any human being is wrong, and that the

## SECOND PRESBYTERIAN CHURCH

church should be called the Second Presbyterian Church, but strange to say the name continued the McChord Church in the minutes of the Session until a great many years afterward, and I can find no place where the Session took any further action as to the name which the church now bears.

“In addition to the two elders, who must have served from the beginning, there were ordained September the 28th, 1818, as elders, Joseph C. Breckinridge, who was afterward Attorney-General of the United States, William B. Logan and William Henry. After the death of Mr. McChord, the church was supplied by Dr. Robert H. Bishop, who was then a professor in Transylvania University and afterwards President of Miami University. This relation continued until 1823. A call was then made to Mr. John Breckinridge, a young man who had been chaplain of the National Congress during the previous winter, and was then a licentiate of the Presbytery of Lexington. When Mr. Breckinridge assumed the charge of the church, there were only fifty-eight members, but it had already begun that aggressive work which has continued one of the remarkable features of its life ever since. It was during Mr. Breckinridge’s pastorate that the Sunday School was organized. On March 30, 1823, according to the arrangements made by the Session, the school met at 2 o’clock and it was announced that the teachers would meet classes of four or six scholars exactly at the hour.

“In October, 1824, the first deacons of the church were elected and ordained; they were Thomas Prentiss, Wm. S. Ridgely and James Wallace. In August, 1826, Rev.

## CENTENNIAL CELEBRATION

John Breckinridge removed to Baltimore and a little later we find him a professor of theology in Princeton Theological Seminary, and later still the Secretary of the Board of Foreign Missions. He became one of the most famous Presbyterian ministers, but died at the early age of forty-three.

"From November 23, 1826, the Rev. James K. Birch was a Supply for nine months, and from May 5, 1828, the Rev. H. Caldwell was a Supply for several months. On October 27, 1828, Rev. John C. Young was unanimously elected pastor of the church. Dr. Young's pastorate lasted but two years, but it introduced him to the Presbyterian Church of Kentucky where his life was spent and his great work was done. Leaving the McChord Church, he became the successful President of Center College at Danville, and his name has become a distinguished one in the history of education in the State.

"From July to November, 1831, the church was without a supply, but religious services, however, were regularly maintained in the church every Sabbath, a sermon being read usually by William Richardson, then a ruling elder. Prayer meetings from house to house were also maintained being often led by Rev. James Blythe of Transylvania University.

"The fourth pastor of the church was Rev. Robert Davidson, who was called November 31, 1831, and he continued this relation until June 28, 1840, when he resigned to become the President of Transylvania University. Dr. Davidson later wrote the History of the Presbyterian Church in Kentucky. It was during his pastorate that Lexington suffered so terribly from the

## SECOND PRESBYTERIAN CHURCH

cholera and perhaps the most graphic description of the horrors of that visitation we owe to his masterful pen. It was also during Dr. Davidson's pastorate that a great revival of religion was enjoyed by the churches in Lexington. This was in the year 1834 and at that time a large number of new members were added to the church.

"After Dr. Davidson's resignation, the church called the Rev. John D. Matthews who became pastor April the 22nd, 1841, and continued his labors with the church until November of 1844. During the first year of this pastorate the church received fifty-three members and reached a total membership of 168. Dr. Matthews afterward became the pastor of the First Presbyterian Church, which he served from 1847 to 1870.

"The Rev. John H. Brown, a native of Greensburg, Kentucky, who had studied both law and medicine before he entered the ministry, was called in May, 1845, as the sixth pastor. He is said to have been 'remarkable for his clear, direct style, and he presented truths with a tenderness and pathos which made him eloquent even upon occasions when least expected.' Soon after the Rev. Mr. Brown became the pastor, the erection of the building now occupied was begun. We take this extract from the minutes of the Session of October 31, 1847, 'Sabbath morning clear and pleasant, the McChord Church having been completed, was dedicated this forenoon, opening prayer and reading 6th chapter of 2nd Chronicles by Rev. S. B. Marshall, sermon preached by Rev. John H. Brown from 2nd Chronicles 6th chapter 40th and 41st verses. closing prayer by C. W. Campbell. The audience was large and attentive.' As we look at this building,

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we are impressed with the skill of the workmen who labored upon it. It seems remarkable that in so early a day workmanship equal to the construction of this edifice should have been found in a place like Lexington. Here this building has stood for sixty-nine years and all of Dr. Brown's successors have preached in it. Though it is one of the oldest buildings erected for worship in the City of Lexington, we believe its interior so recently redecorated, will compare with the most beautiful of structures recently erected in the State. During Dr. Brown's pastorate, he was charged with wrong conduct. The charge was based upon the claim that he had conducted a book store, which he later sold, and that the man to whom he sold this store found that the stock was worthless being composed of only old pamphlets out of date. During the time that Dr. Brown was under this charge, he asked that he be relieved from the duties of the pulpit and refused to preach until he had been exonerated. A little later the exoneration was made and Dr. Brown was restored to the confidence of the people. In the months of December, 1846, and January, 1847, while Dr. Brown was pastor, another great revival was known and about fifty new members were added to the church. Dr. Brown's pastorate closed in December, 1853.

"The next pastor called was Rev Robert G. Brank. He was installed February 12, 1854, and continued the pastor for twelve years. During his ministry the church was greatly blessed, but unfortunately the division that divided the General Assembly and resulted in the organization of the Southern Presbyterian Church brought a division in the Second Presbyterian Church. Dr. Brank was



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strongly in sympathy with the Southern side and took a large and influential part of the congregation out of the Second Church into the Southern Church, of which he became the pastor. In all the history of the 100 years of the church, this is the only serious division that ever occurred, but it occurred because of divisions that were dividing the nation. It was not local but national. It was not incident to the history of the Second Presbyterian Church of Lexington, but a schism that extended throughout the whole country. The history of this time is fraught with much that we now regret. Looking back over those days we can wish that it had never occurred, but both sides were acting from conscientious motives and each was doing what he thought was best for the kingdom of God. We find the minutes of the Session burdened with records of meetings occurring at the time, which were called to settle difficulties.

“John M. Harlan, who was later a Justice of the Supreme Court of the United States, was the attorney for the faction that remained with the older General Assembly. When the separation finally came to a definite end, the question was raised as to who should own this building. It was a historic edifice and at the time one of the most beautiful church buildings in Kentucky. Both sides sought to retain it. The proposition was then made that one side should set a price on the building and the other side should decide whether it would buy or sell. It happened that the faction sympathizing with the proposed organization of a Southern Presbyterian Church set the price and they felt that they were setting it so high that the other faction would not be able to

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purchase it, but to their surprise the Northern party at once announced that they would buy the building and three men prominent in the church and whose names are continued to this day in their descendants, who are members now, gave to the purchase five thousand dollars apiece. The withdrawing faction went to the building of the First Presbyterian Church and from that congregation a faction, wishing to continue with the old Assembly, came to the Second Presbyterian Church. The building of the First Presbyterian Church at that time was on the corner of Broadway and Second streets, and was sold later to the Broadway Christian Church, and the First Presbyterian Church in 1870 erected the building in which it now worships.

“After the division of the church, Rev. Edward H. Camp was pastor from January 26, 1868, to September 14, 1869. This was a brief pastorate, but in that time fifty-two persons were added to the church. Mr. Camp coming at a time when the church was still suffering from its disruption, found it difficult to maintain himself and this was the cause of his short administration.

“The next pastor was the Rev. G. W. F. Birch, who came in 1870, and continued to 1873. Dr. Birch took the church and organized it again, binding up the wounds and bringing together the ends after the division, and preparing the church to go forward to a great work. The impress of Dr. Birch upon the church can be noted to this day, and many of his sermons are recalled by persons who are members of the congregation now. After Dr. Birch’s retirement from the pastorate and a short work in Indianapolis, he went to New York and became there a

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distinguished minister and the prosecutor of Dr. Briggs in the famous heresy trial.

“He was succeeded in the Second Presbyterian Church by the Rev. Robert Christie, who came on November 19, 1873, and remained with the church until July 31, 1879. Dr. Christie was a popular preacher in the city and attracted large audiences who were pleased by his ministry.

“The Rev. George P. Wilson was ordained and installed pastor of the church October 14, 1880, and continued until January 24, 1884, when he resigned to accept a call to the Lafayette Park Presbyterian Church of St. Louis. Dr. Wilson came in the opening years of his ministry and accomplished a great and good work in the four years during which he was pastor.

“On March 3rd, 1884, the Rev. W. S. Fulton was called to be the thirteenth pastor of the church. The number thirteen did not prove to be unlucky for either him or the congregation. Dr. Fulton came from the First Presbyterian Church of Erie City, Pa., and he and his wife soon endeared themselves to the members of the church. His pastorate continued for seventeen years and during this time the church assumed the prominent place it occupies to-day. For many years, during Dr. Fulton’s pastorate, it was the banner church in the Synod of Kentucky for its large gifts to missions. Tens of thousands of dollars were given to the work of the church in the city, and equally as large sums to mission work outside of the city. During Dr. Fulton’s pastorate, the Campbell Memorial Chapel was erected and the flourishing mission work there begun. The building was

## CENTENNIAL CELEBRATION

presented to the Second Presbyterian Church by Mr. William Campbell in memory of his beloved wife, Mrs. Griselda Campbell. Dr. Lyman Beecher Todd conducted services in the chapel regularly, and the Sunday School was directed by Mr. J. E. Bassett, who is now the superintendent of our school down town. Miss Ella Williams was the devoted and untiring assistant superintendent for many years and the teacher of the primary department.

"When Dr. Fulton resigned February the 19th, 1901, the church called the Rev. Robert O. Kirkwood, of New York, who became the pastor April 30, 1901. Dr. Kirkwood stimulated the church to an advanced work and soon after beginning his pastorate set about to make the building in which we worship more beautiful; he secured the funds and directed the work for the decorating of the interior of the auditorium and for the placing of ten memorial windows, which have greatly added to the impressiveness of the room.

"The pastorate of Dr. Kirkwood was closed June 25th, 1905, and the present pastor, Rev. Charles Lee Reynolds, was called February 17th, 1906, and preached his first sermon March 4th, 1906. During his pastorate, the manse has been purchased on South Limestone for the use of the minister, and 263 new members have been added to the church, and \$85,052.88 have been contributed to the local expense and the benevolences of the church. During these years of the present pastorate, a new building for the primary department has been erected, the gift of Mr. Henry Martyn Skillman of this city, as a memorial for his mother, Mrs. Margaret Scott

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Skillman, who was for fifty years the superintendent of the primary department and who, during that time, taught the children and grand-children of those who were her first scholars.

“We have told the story of the church by chapters, each chapter being the term of a pastor, but it is far from being true that the history of the church can be told with only the record of the coming and going of pastors. If there were not a continuity of membership, there would be no history; the continuity has been preserved by the active and devoted work of the men and women who have made up the congregation during these 100 years.

“Forty-three elders have been ordained and served as leaders of the people. In the list of names of those who have been members of the Session, we find many that were distinguished men of Lexington. The Session has been noted for its splendid membership, composed of able, efficient and consecrated Christian men. There has been about an equal number of deacons who have served in that office, and among them we find the names of those who have had a prominent place in the history of the city. The Board of Trustees has managed the temporal affairs of the church since its beginning, and the burdens of supporting the church and of securing money to pay the expenses of its maintenance have been well carried by strong and faithful men. It would be impossible for anyone to record the history of a church except as we have done it here with bare outlines. The results of religious work are not always seen, a church is not making history as a nation does when it is making war; the church is an institution of peace, and, therefore, the

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events of the past 100 years are inconspicuous when compared with the great out-standing events of a nation during its first century, but we can think of the souls saved during this past century, of the hearts uplifted, of the people brought together in Christian fellowship, of the gentle ministries that have proceeded from this pulpit, and have been extended to the people of this community, of the thousands and thousands of sermons that have been preached here, of the sacred dead that have been buried by the ministers of this church, of the young who have been married, and of the infants who have been baptized, and recalling these features of a church life and work, we must be content to let its history be inscribed above and the record of the 100 years be kept by One who sees all things and notes what has been done and what has not been done, and who rewards His faithful disciples."

## SECOND PRESBYTERIAN CHURCH

### A Sketch of the Woman's Missionary Society of Second Presbyterian Church, Lexington, Ky.

PREPARED BY MISS LIZZIE A. LYLE AND READ BY  
MRS. C. W. MATHEWS.

A meeting of the ladies of this church was called the fourteenth day of December, 1875, for the purpose of organizing a missionary society. Mrs. R. S. Hitchcock was called to the chair and Mrs. John W. Scott was appointed secretary *pro tem*. Devotional exercises were led by the pastor, Rev. Robert Christie, after which Mrs. John McFarland was elected president; Mrs. Mary E. Sage, vice-president; Miss Lizzie A. Lyle, secretary; Mrs. John W. Scott, treasurer. Mrs. McFarland, Mrs. Hitchcock and Miss Jane Holt were appointed a committee to draft a constitution and by-laws.

The name chosen was "The Ladies' Missionary Society of the Second Presbyterian Church," which was long afterwards changed by common consent to "Woman's Missionary Society."

For the foreign field Syria was chosen; for the home field, our own Kentucky. In this connection it is worthy of note that so late as August, 1877, the following is entered upon the minutes: "The president stated that we had money in the treasury pledged to Home Missions; that every effort had been made to apply it on our own chosen field, Eastern Kentucky, but that no channel had

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as yet been opened through which we might use it." Contrast this state of things with that of the present when we have such frequent urgent calls from Pikeville and other points.

By request of Mrs. McFarland, Miss Holt presided at several meetings, was afterward elected president, and held the office for several years. The next president was Mrs. Sarah Bosworth, then Mrs. Henry M. Skillman, followed successively by Miss Holt, Mrs. M. C. Lyle, Mrs. V. N. Alexander and Miss Sue B. Scott whom we still delight to honor.

The names of seventy-two members appear on the first roll. Of that number, eight, Miss Lizzie Bruce, Miss Bettie Browning, Mrs. William Curran, Mrs. H. B. Davis, Miss Lizzie A. Lyle, Miss Mary Orear, Mrs. M. E. Sage, Mrs. John W. Scott are still members. The total membership in these thirty-six years is two hundred and five.

Twelve meetings a year have been held almost without exception, and there have been other meetings addressed by missionaries besides. Praise meetings have been held every fall for a number of years.

These two hundred and five women have contributed through this society \$10,005.39; that is an average of nearly fifty dollars apiece.

Our funds have been given in nearly equal amounts to Home and Foreign Missions. Most of the Home work has been done for the school in Eastern Kentucky, now known as Pikeville Collegiate Institute. Besides furnishing a room in the dormitory, this society pays fifty dollars a year towards the salary of one teacher and often makes



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special contributions for repairs and other needs there. Money has also been given to carry on the work at Falmouth, Salyersville, Harlan Court House and Hyden, Ky.; also to Mrs. McFarland's school in Alaska, to a school in Utah, to Miss Fritzland's school in New Mexico and to Freedmen.

The funds for Foreign Missions have been given to work in Syria, Guatemala, to Rev. J. J. Lucas in India, to the school at Beirut, to famine sufferers in India, China and Japan, to Medical Missions and to the salaries of several missionaries. Besides these special objects, money is sent each year to the general fund of both Boards.

As we remember the noble work of the grand women whose names have been written in letters of gold by the Recording Angel, we pray that the women of this church who have not yet realized that the command, "Go ye and teach all nations," was spoken to them, may be roused by the Holy Spirit and may come to take the places of those whose earthly work is done.

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### **The Pastor's Aid Society**

BY MRS. C. W. MATHEWS.

Up to 1898 there was only one woman's organization, the Woman's Missionary Society, and work along other lines was done by committees appointed by it. Now it was thought fitting to have a society for the special object to help systematically in the work of our home church and City of Lexington, and at that time, seventeen years ago, was started the "Pastor's Aid Society." A committee consisting of Mrs. R. N. Roark, Miss Katherine McElhinny and Mrs. Clarence Mathews met at the home of Mrs. Roark to draw up constitution and by-laws.

Although it was hoped to make these simple, the following committees were deemed best at first: Visiting Committee, House Committee, City Missions, Membership, Social, Good Literature, Ways and Means, and later were added Pew Watchers, Prayer Meeting, Sewing and Flower Committees.

These suggest something of the work carried on. Each member is expected to serve on one committee each year, and here is found work for the humblest member, the one talent member. Some like to help in the devotional meetings, others cannot do that, or think they cannot, but they can call upon a sick person and brighten the room with flowers, and another will take papers to the Reform School, help serve lunches to the men's club or speak a word of welcome to the stranger in the pew.

One rule has been observed with success, that of chang-

## SECOND PRESBYTERIAN CHURCH

ing officers each year. The first president was Mrs. John Scott, and since then we have had Mrs. M. E. Sage, Mrs. Wilbur R. Smith, Mrs. Frank Norton, Miss Lizzie Bruce, Mrs. J. T. Wilkerson, Mrs. M. T. Scott, Mrs. W. L. Threlkeld, Mrs. Charlotte Davis, Mrs. A. K. Lyon, Miss Lillie Sharpe, Mrs. J. W. Stoll, Mrs. J. T. Tunis, Miss Ella Williams. One name I wish to mention, found often in the early records, though not as president, is that of our dearly loved Mrs. W. S. Fulton. Her words of sweet counsel and encouragement were always so ready and helpful and freely given.

A large work undertaken soon, was that of displacing the old benches in this room with the chairs now in use, and the purchase of a cheerful red carpet to replace the old faded one.

Among other items of the early days are aprons sent to the Old Ladies' Home, also valentines to the same place, pictures to the House of Mercy, supplying a tent at Chautauqua, which awakens pleasant memories of old-time meetings at Woodland Park.

This society began its work about the time the soldiers awaiting orders to move south in the Spanish War, were encamped on the Bryan Station pike, and in the secretary's book these items are noted: 500 cards of invitation to church services distributed to soldiers; 300 fans sent to sick soldiers, also gifts of jellies, stationery and stamps.

Mention is also made of the Good Samaritan Hospital work which we still do, and also the sewing school at our mission, and in this connection is seen a remark which

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has a familiar sound. "More teachers are needed at the mission sewing school."

Once a committee was appointed to check umbrellas; this I suppose was to protect the new carpet.

As evidence that this society was started with enthusiasm is the fact that it enrolled sixty-eight members the first year, and the first yearly report showed a balance of \$168.

From a financial point of view this society may be called very flourishing (sometimes raising three to four hundred dollars in a year) as it always has a good bank account and closes its books each year with a goodly sum of from \$100 to \$200 in the treasury.

Those who were once strangers know how welcome have been the friendly calls of the visiting committee, and many a sick person has been helped through the long weary hours by a visit of some member.

The Ways and Means Committee we must have to help keep the treasury full.

The Good Literature Committee helps in two ways; by giving papers to those who cannot buy, and by helping the thrifty housewife to rid her closets of things no longer needed.

Social work has always been done in the church, but having a regular committee to take it in charge makes it easier and more effective. The Pew Watchers Committee, as its name implies, has a somewhat difficult task, but we have one member especially talented in that way and also willing, so we have often allowed Miss Sue B. Scott to do the most of it. I will not give statistics, but it is remarkable the large number of articles and garments

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made by the sewing committee, many of them for the hospital, some for the Orphans' Home and some to sell.

The Prayer Meeting Committee should be mentioned, for all know how helpful are the words and thoughts expressed in the minutes spent in devotion.

So this society, composed of women of all ages and differing in ability and talent, has been doing work all these years, and has found many ways to help the pastor and the church.

Each in her own way, whether small or great, helps to add to the sum total of work done. I am reminded of Lowell's lines in the poem, "My love," which may also apply to the women of the Aid Society.

"She doeth little kindnesses  
Which most leave undone or despise;  
For naught that sets one's heart at ease,  
And giveth happiness or peace  
Is low esteemed in her eyes."



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## CENTENNIAL CELEBRATION

### The Young Women's Missionary Society

The Young Women's Missionary Society was organized in March, 1903, to help in preaching the gospel in home and foreign lands. The membership is thirty.

The first officers were: President, Miss Courtney Moore; Vice-President, Miss Eugenia Dunlap; Secretary, Miss Jane Curran; Treasurer, Miss Elizabeth Scott; Literary Treasurer, Miss Mitchell. During the twelve years of its history it has changed presidents each year, and we find the following names mentioned as holding that office: Miss Curran, Miss Margaret Davis, Mrs. W. N. Offult, Miss Dougherty, Mrs. Elijah Hawkins, Miss Anna Sharpe, Miss Margaret Scott, Mrs. E. K. Lyon, Mrs. Geo. Gess.

For a time the meetings were held in the church, but of late they have been held at the homes of the members, and the program has been followed by a tea and social hour. During all these years the society has contributed to the support of Mrs. Helen Bernheisel in Korea, sister of our former pastor Rev. R. O. Kirkwood. In many of the monthly reports mention is made of interesting letters received from her and once of a delightful visit here. In this way a strong bond of love has been formed, adding much to the interest of giving. For home mission work the society has contributed to Pikeville, and also to Miss Lake's mission work in the city and to our chapel.

In the way of gifts this society has done wonderfully well, last year giving \$97 each to home and foreign missions.



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The young women have all along shown untiring zeal and enthusiasm and love of the cause, and their efforts in making money by various sales and entertainments have been rewarded with success, thus adding materially to the amount received from dues.

In 1906 it was decided to have a study class and among the books used were: Lives of Missionaries, Daybreak in the Dark Continent, The Why and How of Missions, India Awakening and China's New Day.

For a time these lessons were taught by the pastor, Dr. Reynolds, but later on the young women themselves took charge of the study class. For the past year the programs have been founded on the missionary magazines published by the Board.

With the excellent record of the past, this society may look forward to many years of usefulness in carrying out the great commission of the Master.

A comparatively new missionary organization is the "Barrel Circle." It was started three years ago by Miss Ella Williams and Miss Alice Sage. This is composed of both men and women and has meetings twice a year, with a supper and program at night. These have been delightful occasions and the receipts from the barrels have greatly helped the treasuries of the other societies.

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### Chapter VI

SERMON BY DR. CHRISTIE.

Tuesday October 12th, 8 P. M.

In accordance with the arrangement made by the Committee on Program, the Rev. Robert Christie, D.D., who was pastor of the Second Presbyterian Church from 1873-1879, preached at the eight o'clock service on Tuesday night, October 12th. Dr. Reynolds presided as he did on the other nights of the week, and the other former pastors had part in the service. Dr. Christie's sermon is given herewith:

#### THE APPROACHABLENESS OF JESUS.

*"Him that cometh unto me I will in no wise cast out."*  
—John 6:37.

It ought always to be remembered that there is radical difference between the promises of men and the promises of Jesus. Men speak and pass away; Jesus is speaking. In one of the great museums of London there is a promissory note which reads somewhat after this manner: "I promise to pay to Church, or bearer, the sum of sixteen hundred pounds." The signature to that note is Louis Sixteenth of France and yet it is worthless save as a curiosity. Death stepped in and robbed it of its value. But death can never interfere with the promises of Jesus, since he is "the same yesterday, to-day and forever."

In walking amid the ruins of Pompeii you will come upon a statuette, with outstretched cup, that seems to

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invite you to partake of a cooling draught. But approach and you find the cup is empty and the fountain long since run dry. Not so with Him who stood up on the great day of the feast and said, "If any man thirst let him come unto me and drink." That fountain of water of life flows on forever and ever. And no one approaching it in all the centuries has ever been turned empty away. The truth to which these illustrations point is that the words of our text are the words of a living Saviour. He is bending from His throne at this moment and saying to every one in this audience, "Him that cometh unto Me I will in no wise cast out." How wide and unrestricted the invitation. Every one who comes is welcome.

But in spite of this there are those who think that for some reason or other they are not included. They imagine there is something peculiar in their case that is not covered by this gracious utterance. They think perhaps that they are "not good enough," or that they have grieved away the Holy Spirit, or that they have backslidden in the Christian life and sinned away their day of grace and are thereby excluded from the scope of the invitation. But since Jesus is the same now that He was while here among men we have only to know the classes He received in the days of His flesh to know whom He will welcome at the present hour. Then let me call your attention to the classes that came to Him here and were taught, healed, rescued and forgiven.

### 1. *The Physical Outcasts of society came to Him.*

There was no class in Israel at a greater remove from human sympathy than those afflicted with leprosy. The

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moment the disease appeared in the flesh, its victim was separated from family and friends and placed in what we would call pest houses, there to drag out a wretched existence among those suffering in every stage of the dread malady. Not a gleam of comfort reached them save such as might arise from seeing some in their vicinity more afflicted than themselves. When they appeared in public they must carry the most conspicuous marks of their degradation. There was the rent garment and the covered lip and to anyone approaching the cry of "unclean, unclean," that they might avoid pollution. It was not altogether because their disease was so repulsive that they were objects of revulsion. They were looked upon as peculiarly smitten of God and afflicted. They have been fitly called "living sepulchres" and were shunned as the pestilence.

But on one occasion a member of this miserable class appeared in the way in which the Savior was walking and worshipped him saying, "Lord, if thou wilt thou canst make me clean." What was the attitude of Jesus toward the loathsome sight from which all others were turning away? Any shrinking on the part of the Master? Any look of disgust clouding that calm and benignant countenance? Any averting of the face or drawing back from that defiling object? On the contrary, being moved with compassion He put forth His hand and touched him saying, "I will; be thou clean." And immediately his leprosy was cleaned. It is a prophecy of how He can lay His hand upon the sin-defiled heart and say "Be ye holy and happy forever."

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### 2. *The Moral Outcast came to Him and was received.*

He is sitting at table, the guest of one Simon, a Pharisee. Who His host was, on the occasion, we know nothing beyond what is here recorded. But there is something in the settings of the incident that suggests that he was a man of some consequence in the community and lived in a style that forbade the intrusion of any save those of known respectability. But suddenly a woman entered, stole up to where the Master was reclining at table, stood at His feet behind Him weeping and began to wash His feet with tears and did wipe them with the hairs of her head and kissed His feet and annointed them with the ointment. The one performing these acts of devotion is called a "sinner," which in scripture phrase means that she had fallen away from the path of purity and sunk to the lowest moral level that can be reached by one of her sex.

When the Pharisee saw it he said within himself, "Well, He has touched the leper and eaten with the publicans but he must drive this disreputable creature from His presence." Does the ocean retire when the foulest come to it for cleansing? Do its waves roll themselves back from approaching pollution? Do they not rather embrace all in their flood and give them back every whit clean? And so the vilest has but to come to the ocean of divine love and be made clean. Hence Jesus turned to the woman and said to Simon, "Her sins, which are many, are forgiven."

Oh, how the love and compassion of Jesus overflow and sweep away beyond the channels marked out for

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them by poor fallible man. Here we see His arms reaching away out beyond all human sympathy and embracing the leper and reaching away down into the dregs of society and lifting into purity and peace one who had forfeited all claims to decency. And for eighteen hundred years she has been as pure as Gabriel and joining with the heavenly choir in singing "Unto him that loved us, and washed us from our sins in his blood \* \* \* to him be glory and dominion forever and ever."

### 3. *The Timid came to Him and was received.*

Jesus is on His way to heal the daughter of Jairus. He is accompanied by a great multitude who are eager, no doubt, to witness the miracle. The attention of the throng is taken up with what is to come rather than with what is taking place about Him. Taking advantage of this, a woman came in the press behind and touched His garment. Why she took this course is not clear. There may have been something in the malady that made her shrink from public gaze. Or it may have been the pride of one who had seen better days that held her back from coming with the crowd to receive healing. Whatever the cause, it shows that her knowledge was exceedingly defective. She thought He healed by a sort of nature and not by a conscious act, and believed, therefore, she might get a cure by stealth.

But in spite of such ignorance she reached forth her emaciated and trembling finger and the moment it touched the hem of His garment she felt in her body that she was healed. That defective knowledge, that timid faith brought the cure. So true is it that He will not break the bruised reed or quench the smoking flax.

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What encouragement here to come to Jesus in our ignorance creeping where we cannot walk, touching where we cannot grasp. And the garment of His grace is widespread and sweeping low. It is within the reach of all and He feels a sufferer's and a sinner's touch upon His throne.

“The garment of His seamless dress  
Is by our beds of pain.  
We touch it in life's throng and press.  
And we are whole again.”

#### 4. *The Skeptic came to Him and was received.*

There is no state of mind for which the humble believer makes so little allowance as skepticism. Everything in the Gospels is so plain and acceptable to him that he can see no reason for doubt except wilful blindness. But how tenderly Jesus deals with this state of mind as it appears in the case of Thomas. And surely there was much in that case to put to the test the patience of the Master. Thomas had not lived in ignorance of the Gospel and been suddenly asked to believe that Christ had come back from the grave. Had such been the case it would not have been strange to find him hesitating to believe. But he was one of those who had been with Christ from the beginning. He had seen Him heal the sick, open the eyes of the blind and call back Lazarus from the grave. He had been a listener when Jesus told His disciples that He was on His way to Jerusalem, where He would be arrested and put to death, but would rise again from the dead on the third day.

And now that these very things have come to pass

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Thomas stands back and refuses to believe. Did you ever think of how much was involved in that doubt? Nothing less than the whole truth of Christianity. "For if Christ be not risen from the dead the Gospel is false and every high aspiration which it promised to gratify is thrown back on the disappointed heart." Yet here was one who had witnessed all the wonders of Christ's ministry standing in His very presence casting doubt upon that fundamental truth. Not only so, but presumptuously laying down the conditions on which he would be convinced. And was there not something a little unfeeling in the tests he would apply? "I will not believe," said the doubter, "unless I can see in his hands the print of the nails and put my fingers into the print of the nails and thrust my hand into his side." We wonder the Saviour did not rebuke such suggestions by driving the doubter from His presence. Instead He met Thomas on the low level where he stood, and in a tone of utmost tenderness said, "Thomas, reach hither thy fingers and behold my hands and reach hither thy hand and thrust it into my side and be not faithless but believing." Was there ever such condescension? It shows the spirit in which the Master deals with honest doubt. The proofs you ask may seem to me utterly unreasonable but, thanks be to His name, His ways are not our ways so that if there be the honest desire to be convinced proofs will not be wanting.

### 5. *The Backslider came to Him and was received.*

Jesus had three disciples who shared His love in a high degree. Peter, James and John were selected to be



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witness of the raising of Jairus' daughter, to behold the glories of the transfiguration glory and the agonies in the garden. He had done for Peter everything that could bind a soul to Him in true affection and loyalty. And that impulsive disciple was only giving expression to his appreciation of these favors when he declared that he was ready to die for the Master and would never forsake Him. But look into the judgment hall. There stands the Master with bound hands. Men are spitting in that face which only a short time before shone above the brightness of the sun on Tabor. Where is that little group of favored disciples that were wont to cluster so lovingly about Him only the day before? Is there not one of them present to support Him with a look of sympathy? Yes, by the light of the fire in the hall we detect the rugged features of Peter. Ah, he is true to his declaration that though all others should forsake Jesus he never would. But listen. A little maid addresses him saying, "Thou also wast with Jesus of Nazareth." What response have we a right to expect to these words? Instead we have the declaration accompanied with an oath, "I know not the man." He thus repudiates Jesus in the supreme hour of His humiliation. Is there forgiveness in the heart of the Son of Man for such base denial, such treason? Can He ever again receive such to the sacredness of His companionship? Yes, for He hath said, "Him that cometh unto Me—even the disciple who so basely denied me—even him I will in no wise cast out." Hence in the gray of the morning when Peter wrapped his fisher's coat about him and dashed into the wave that he might once more be in the presence of the Master,

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we hear the three-fold question, "Simon, son of Jonas, lovest thou me?" Which calls forth the answer, "Thou knowest all things, thou knowest that I love thee." Then was put into Peter's hand that tenderest of commissions, "Feed my sheep, feed my lambs." Thus the backslider is not only restored to favor but exalted to fresh honor. "No article of the creed," says Luther, "is so hard to believe as this: I believe in the forgiveness of sins. But look at Peter. If I could paint a portrait of him I would write on every hair of his head forgiveness of sins."

### 6. *Finally the Dying came to Him and was received.*

Look at that one who on Calvary is hanging by the side of the suffering Savior. He is not a martyr suffering for some great religious principle. Neither is he a patriot who has forfeited his life in an attempt to free his country from the yoke of Rome. He is a self-confessed criminal whom society is casting out of its bosom as unfit to live. Yet this malefactor, loaded down with guilt, came to Jesus in the dying hour saying, "Lord, remember me when thou comest into thy kingdom" and received as answer, "To-day shalt thou be with me in Paradise." Is there a point beyond this to which compassion could extend? Here we see it arresting a soul at the very brink of the pit. Behold that malefactor rising from a cross of shame to a place of glory and realize, if you can, how wide the promise "Him that cometh unto me I will in no wise cast out."

Need we multiply proofs, beyond those given, to show that the invitation of our text is without limit? We have seen the leper coming in his loathsomeness finding

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a cure; we have seen the outcast coming in her shame receiving forgiveness; we have seen the shrinking come in her timidity and ignorance receiving healing; we have seen the skeptic coming with his doubts and having them removed; we have seen the backslider who had fallen far away received back into favor, and we have seen a dying criminal assured of a place beside his Lord in glory. After such indisputable proofs of the unlimited application of our text no one dare say that he is excluded.

But strange as it may seem the examples chosen to encourage men to come to Christ are given by some as reasons why they stay away. They say, a society that receives to its membership those who have been Magdalenes and malefactors is one with which they do not care to be identified. Would you know where such have their scriptural representative? Look at that young man scanning a house, that had long been wrapped in gloom but now filled with music and dancing. Astonished at the change he called a servant and asked what these things meant, and received for answer, "Thy brother is come and thy father hath killed the fatted calf because he hath received him safe and sound." And he was angry and would not go in, therefore came the father out and entreated him. But he would not enter. Why? Because there was a boy in there that had been leading a sorry life but who had come home humbled, penitent and heart broken. The angels in heaven are rejoicing over the event but the young man is angry and stays outside—a picture for all time of those who stay out of the church because some of its members had once been far astray in evil courses.

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But a far more common reason for staying away, on the part of some, is that they are "not good enough." If there be any before me sincerely pleading such excuse let me ask you to point to anyone in scripture who ever came to God asking a favor on the ground that he was "good enough." If you will reflect, you will find there was at least one. And this is the way he came, "God I thank thee that I am not as other men are, extortioners, unjust, adulterers or even as this publican. I fast twice in the week, I give tithes of all that I possess." There was a man who thought himself good enough And according to the usual standards he has much in his favor. He was honest in his dealings, just in his decisions, pure in his life and liberal to the cause of religion. How did the Master regard this sample of goodness? He turned him round and wrote all over him, "Whited sepulchre" and sent him down the ages to rebuke any son or daughter of Adam who would come before a Holy God asking a favor because they were good enough. How then, you ask, are we to come? Let another answer:

I was wandering and weary,  
When my Saviour came to me,  
For the way of sin grew dreary,  
And the world had ceased to woo me.  
And I thought I heard Him say,  
As He came along His way,  
"Oh, silly souls come near Me;  
My sheep should never fear Me,  
I am the shepherd true."

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At first I would not harken,  
And put off till the morrow ;  
But life began to darken,  
And I was sick with sorrow.  
And I thought I heard Him say,  
As He came along His way,  
"Oh, silly souls come near Me ;  
My sheep should never fear Me,  
I am the shepherd true."

At last I stopped to listen,  
His voice could not deceive me ;  
I saw His kind eyes glisten,  
So anxious to relieve me.  
And I'm sure I heard Him say,  
As He came along His way,  
"Oh, silly souls come near Me ;  
My sheep should never fear Me,  
I am the shepherd true."

He took me on His shoulder,  
And tenderly He kissed me ;  
He bade my love be bolder,  
And said how He had missed me.  
And I'm sure I heard Him say,  
As He came along His way,  
"Oh, silly souls come near Me ;  
My sheep should never fear Me,  
I am the shepherd true."

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Strange gladness seemed to move Him  
Whenever I did better,  
And He woo'd me so to love Him,  
As if He were my debtor.  
And I always heard Him say,  
As He came along His way,  
"Oh, silly souls come near Me;  
My sheep should never fear Me,  
I am the shepherd true."

I thought His love would weaken,  
As more and more He knew me;  
But it burneth like a beacon,  
And His light and heat go through me.  
And I always hear Him say,  
As we go along the way,  
"Oh, silly souls, come near Me,  
My sheep should never fear Me,  
I am the shepherd true."

Let us, then, dearest brothers,  
What will best and longest please us;  
Follow not the way of others,  
But trust ourselves to Jesus.  
We shall ever hear Him say,  
As we go along the way,  
"Oh, silly souls, come near Me,  
My sheep should never fear Me,  
I am the shepherd true."

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### Chapter VII

SERMON BY DR. WILSON.

Wednesday, October 13th, 8 P. M.

On Wednesday night, October 13th at 8 P. M., the Rev. George P. Wilson, D.D., who was pastor of the Second Church from 1880 until 1884, preached the sermon. Dr. Wilson's sermon follows:

THE ASCENT OF THE SOUL.

Rev. 3:18, 20, 21.

I have selected these verses because they seem to embody the essence of the epistle of our Lord to the Church of Laodicea, the trunk line of its meeting, the vertebrae column of its thought. The theme they embody to my mind is the ascent of the soul. The epistle is addressed to a church; but it reaches the church only through the individual. Christianity is social only because it is first of all individual.

The theme will not seem far fetched or remote when it is remembered that the Master has been crowded to the doors of the church and can only stand at the door and knock and that His closing promise is that those who overcome shall sit with Him on His throne as He has overcome and sat down with His Father on His throne. From such depths to such heights!

At its lowest level religion is conceived as something that must be appropriated from without. "I counsel thee

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to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed and anoint thine eyes with eye-salve that thou mayest see." As the Laodiceans think themselves rich and increased in goods and having need of nothing the Master condescendingly uses the figure of commerce, I counsel you to buy of Me. In a very real sense it may be said that man is religious by nature as he is political, yet it is only when those inherent capacities have been touched from without and from above that he becomes Christian. There is a profound truth in the popular phrase "to get religion." Let us tarry, then, at that lowest round of the ascent of the soul and learn the message of our Lord.

"I counsel thee to buy of me white raiment that thou mayest be clothed." The garments of the priests were white, symbolic of the holiness of those who must come near to God. The innumerable company of the saved have washed their robes and made them white in the blood of the Lamb and it was given the Bride to be clothed in white raiment. To buy of our Lord white raiment means then the inauguration of those spiritual processes by which sin is eliminated from the soul and the life.

If any one in our time thinks he stands in no need of the spotless robe of Christ's righteousness let him reflect! Let every evil deed, word, thought, impulse, state in all his past externalize itself upon his person as "filthy rags," and let him stand in the invisible presence like Joshua, would not the command, "Take away these filthy garments from him! Behold I have caused thine iniquity to pass from thee and I will clothe thee with a change of rain-



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ment," sound like good news to any normal soul? Put it on, it may not be fitted to your spiritual proportions. Men do laugh at our Christian professions and say there is no correspondence between them and the reality. Tell them the measure of the stature of Christ's perfect righteousness is not what you are but is what you hope to be. The white raiment is not only a fact but a prophecy.

The second counsel is to buy eye-salve. A man is what he sees and at the same time becomes what he sees. Most men go through the world seeing nothing of its glory and beauty. One traveler hurries through the great halls of ancient art finding nothing; another tarries in continuing rapture amid the monuments of art. Lincoln, of a naturally melancholic temperament, had at the same time so great a faculty of humor that he saw it in everything and found in it strength to his argument and surcease to his sorrow in the darkest hour of the nation's life. It was said by Milton that there was one angel in Paradise that could see nothing save the gold of which the streets of the New Jerusalem were made.

Moses saw God face to face and the vision was the secret of the massive manhood of the great leader of Israel's hosts, nerving him in the long years of exile, renewing his patience amid the irritations of his leadership, enlarging his heart in the hours of his intercessions for his people, and solacing him in the final disappointment of his life. What men need is vision. Where there is no vision the people perish. We need insight, seeing through the mere appearances of things, and fixing the gaze upon eternal realities, and so lifting ourselves into our larger and better selves.

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"I counsel thee to buy of me gold." The Laodiceans knew nothing of the gold of character and thought only of the gold that perisheth. Augustine says that it is possible to transmute the gold of earth into the gold of heaven—the gold of character. Men of our own times need to learn how to transfer the perishable wealth by which they set so much store into the treasury of the inner man and so in a very real sense, carry their millions with them into the great beyond. But the faithful and true witness is not satisfied to say that the religious life is something we must receive from another—a divine other, it is also a fellowship. "Behold I stand at the door and knock; if any man will hear my voice and open the door I will come in to him, and will sup with him and he with me." The element of communion has been too much neglected in our thought of religion. We have made more of the work of the Saviour than of His living person. Christianity is intensely personal. It is fellowship with the Father and His Son Jesus Christ. It is pleasing to see that the mystical is in more recent times coming to its own. It may be that many souls in the earlier experiences of their Christian life are so engrossed with the great gift of salvation, forgiveness, life, hope, as to leave in the background the Giver. It may also be that the tendency of our times to emphasize the ethical aspect of religious life making the best worship of God to be the service of man, has also blurred those personal relations in which Christian experience has its joy and power. What is a banquet? It is not a place where one may primarily satisfy his appetite. It is first of all a "feast of reason, and flow of soul." It is the intimacy, the

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equality, the community of guest and host. The guest forgets or ignores the fact of his exaltation; as the host gives no heed to his lowliness. The high ones bow their heads and the humble are exalted. God speed the day when all those ports of religion in which the soul is brought face to face with Christ shall be reëmphasized, and personal religion come again to its own.

The legend of Sir Launfal has a valuable lesson. In the morning of his days he sallied forth from his lordly castle in quest of the Holy Grail. As his steed moved proudly away, he happened to notice a beggar sitting by the side of the way and tossed him a coin. He did not notice that instead of a smile of gratitude lighting his face it was darkened with a scowl and frown. Sir Launfal in his lifetime traveled far in his fruitless quest and in his old age was returning home. Drawing near to his own gate, and bearing in his form and mien every evidence of the disappointment of his life, he saw an ancient beggar sitting hard by and asking for bread. Sir Launfal, now, has naught but bread—a crust of bread. But he does not refuse and as he breaks it and shares it with the beggar the thin, stooped, trembling form expanded, grew tall and majestic and the astonished knight beheld his long sought Lord. What men want is not alms, not doles, not largesses, but recognition. It is in the recognition of a brother man that he found his Lord. Is it going too far to say that no religion has any ultimate future for the human heart that does not provide for the longing of the soul for communion. The second great stage in the ascent of the soul is religion or fellowship.

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### Chapter VIII

COMMUNION SERVICE.

SERMON BY DR. FULTON.

Thursday, October 14, 8 P. M.

On Thursday evening, at the usual hour for worship, the Rev. W. S. Fulton who was pastor of the church from 1884 to 1901, preached the sermon.

Following the sermon the sacrament of the Lord's Supper was administered. Dr. Wilson administered the bread, and Dr. Fulton the cup. The elements were distributed by Dr. Kirkwood, who had arrived that day to join in the celebration, and by Dr. Reynolds, the pastor of the church.

SERMON PREACHED BY DR. FULTON.

*"That they may adorn the doctrine of God our Saviour in all things."*—Titus 2:10.

In this part of his letter the apostle Paul is telling his young friend, Titus, how he must preach to members of his church who are in slavery to heathen masters. He is to teach these Christian bondmen to be so honest, so loyal, and in all things so trustworthy, that they by their excellent lives will adorn the doctrine of God their Saviour. And the history of early Christianity declares that many of these slaves did so adorn the despised religion of the cross that their masters were won from heathenism to Christianity.

But if slaves, with all their limitations and disad-

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vantages, were expected by their lives to adorn the doctrine of Christ, how much more is that expected of us. If bondmen, with heathen masters over them, were called upon to make Christ's truth beautiful in the sight of their world, how much more are we called upon to do this in the sight of our world?

But what does the apostle mean by adorning the doctrine? Does the Gospel of Christ need improvement? Shall we, like the Roman church, try to improve it by adding doctrines not found in the Scriptures, as, for example, the doctrine of Purgatory, of Penance, or of the worship of the Virgin or of saints? Or, on the other hand, shall we try to improve it by taking away part of the doctrine which is found in the Scriptures, as, for example, the Deity of Christ, or the Atonement by Christ? Oh, no! The Gospel needs no such additions or subtractions. In itself it is already as beautiful as it can be made. And the attempt on our part to improve it would be like the attempt of a mere sign painter to improve Raphael's matchless picture of the Transfiguration, or of an ordinary stone mason to improve the statues of Thorwaldsen, or Canova.

How, then, are we to adorn the doctrine? All is clear when we remember the unique nature of the Gospel. It is much more than a system of doctrine. Men have sometimes made theologies that were chiefly castles in the air, and men have sometimes made philosophies that were fine spun metaphysical tapestry hung in the mind's gallery merely to be looked at. But the Gospel is God's Pragmatism, and is nothing if not practical. It tends to translate itself into life and conduct as inevitably as

## CENTENNIAL CELEBRATION

the sap in the trees of our orchards tends to translate itself into leaves and fruit. It is, and it claims to be, "the power of God unto salvation to every one that believeth." It is God's dynamic for the making of new and better men out of those who receive it. And we adorn it in the sight of our fellows when we show that it has done that with us. But we disfigure it in their eyes, if we profess to believe it, and yet show ourselves not better than unbelievers.

Now we may wish that the fact was different. Because we know our shortcomings we do sometimes wish that people would get their ideas about Christianity directly from God's true word instead of listening to the stuttering testimony of our lives. We do wish they would look at our religion in Christ, its author and its perfect example, instead of watching us, his halting and distant followers. But all such wishing is useless. We Christians are the world's Bibles. We are the epistles which they read on the subject of Christianity.

And after all, the feeling which leads men to judge our Christian doctrine by our practice is right. The Master said that His religion was to be known by its fruits. And if we are His disciples, it is our business to grow these fruits. We are to grow them. It is of course right to talk about them, and write about them, and preach about them, but our chief business is to produce them, to grow them in the orchards of our lives. And if we fail to do that how much better are we than those nursery agents who try to sell us rose bushes by showing us pictures of flowers that grew only in the picture maker's brain?

## SECOND PRESBYTERIAN CHURCH

We adorn the doctrine, not by eloquent or beautiful descriptions of it, but by showing its transforming effect in our lives. It was Livingstone's devoted life and splendid character that preached Christ's Gospel so effectively in the wilds of Africa that Stanley, the newspaper correspondent was led to receive it. It was Henry Clay Trumbull's life when staying at a resort where wealth and fashion had congregated that caused a rich man of the world to come to him one day, and say, "Mr. Trumbull, you have something that I do not have, something that I want. I wish you would tell me how to get it." And that gave Mr. Trumbull his opportunity to introduce the man to Christ, and save a soul from death.

When I was your pastor here I was over at Covington helping Dr. Blackburn in some special meetings. One evening a railroad man from the shops came before the Session asking to be received into the church. Among other things Dr. Blackburn asked him if he could tell us what sermon had led him to make his decision. "It wasn't any sermon, doctor, I haven't been going to church for years. But the man who works next me at the bench became a Christian and joined the church, and I've been watching him for six months, and I made up my mind that if religion would do as much for me as it had done for him, I would get it too." There in the shop, amid the din of the hammers and the noise of the machinery, a converted man's life had been effectively preaching Christ. And so it is always and everywhere. What we are speaks more loudly than what we say. And if we are Christ's in life and character, we can not do otherwise than adorn his doctrine.

## CENTENNIAL CELEBRATION

When I go back in memory to the days in which I was pastor of this church, and think of the friends who during my pastorate, and since that time, have been called up higher, I recall member after member of the church whose life was an adornment of the Gospel. Some of them were men active and successful in business of their own. Some of them were in the employ of others. Some were physicians. Some were teachers. Some were young people in home or school, and not a few of them were the makers, or the helping inmates, of delightful Christian homes. I watched these Christian friends; rejoiced over them; and sometimes gloried in them, because I was their pastor, when they were well and strong. Some of them I saw in deep sorrow and great bereavement; and by some of them I stood when they were dying. And the way in which they lived, the way in which they bore their trials, and the way in which they died, was to me, as it was to many of you, a blessed witness to the power of Christ's Gospel. For us they adorned the doctrine then, and being dead they yet speak of its excellence to us who hold their memory dear.

The Gospel, friends, is Gospel. It is the good news. It takes men like us, and makes them into better men, and at length it makes them good men, men with good thoughts, right feelings, clean imaginations, and high and steadfast purposes. And it is our privilege, as well as our duty, to show by character and conduct that it is doing that with us.

Before the days of printing, when all books were written with the pen, there were in different parts of Europe devout men who greatly loved God's word. Some of



## SECOND PRESBYTERIAN CHURCH

these men not only carefully copied the New Testament Scriptures in beautiful handwriting, but they also spent months and even years adorning these manuscripts. And there is nothing in modern printing more beautiful than these illuminated manuscripts over which Christian penmen lingered so long and so lovingly, because they desired to make beautiful the word of their Lord. There are Christians who do for the inner truth of the Gospel what those old scribes did for the letter of the Gospel. By faithful lives they make that truth beautiful in the sight of all who know them.

But in those former days there were other writers who dealt with God's word in very different fashion. Because writing materials were then costly and scarce, these men took manuscript copies of the New Testament, and wholly or partly, rubbed out God's word which had been written there, and then over the rubbed Scripture they wrote worthless compositions of their own. Do not some professed Christians deal with Christ's Gospel in similar way? Instead of adorning it, do they not by their conduct make it dim and unrecognizable? Do they not put over it what is not Christian at all?

But do you know what has been done with some of those over-written, and apparently worthless manuscripts of the Scriptures? Take one case. In this particular manuscript the original writing was very dim, but the words that could be deciphered showed that at first it had been a copy of the Greek New Testament. But ever since the twelfth century, the only writing which could be read, was a worthless treatise on asceticism. In 1834, however, they took that apparently worthless manuscript,

## CENTENNIAL CELEBRATION

and by applying prussiate of potash to the faded lines, the letters of the original writing were brought out. With great care and patience they went over the whole volume, and when they were done, they had restored to the Christian world one of its priceless possessions. That restored volume proved to be one of the five oldest and best manuscripts of the New Testament now known to be in existence. And it is in the Royal Library at Paris, kept as its most precious book.

Are some of us epistles of Christ, but epistles so over-written by a Christless world that our testimony to Him is almost unreadable? Shall we not take the grace of Christ, apply it to our hearts, and let its spiritual chemistry bring again into view that truth which God himself once wrote on the pages of those hearts?

You and I, friends, may have neither the ability nor the opportunity to do what the world would call great work. "Far from the madding crowd's ignoble strife" we may always live. In quiet homes, in ordinary callings, without any trumpet to proclaim our going out or our coming in, we may spend our days. And when we leave the world our departure may be scarcely noticed outside the little circle of our personal friends and relatives. But every one of us, no matter how quiet or inconspicuous our lives, may do what the Lord calls great work. By simple faithfulness to Christ, by letting the light He gives us shine, we may have our part in adorning the doctrine of our God and Saviour. And when the work of the world's great artists and builders has perished, our work will abide, and the souls we have helped to save will be our eternal memorial.

## SECOND PRESBYTERIAN CHURCH

### Chapter IX

SERMON BY DR. KIRKWOOD.

Friday, October 15th, 8 P. M.

The concluding meeting of the Centennial week brought the celebration to an end on Friday night, October 15th, at 8 P. M. The Rev. Arthur H. Allen, of New York, who was a Supply one summer during the pastorate of Dr. Christie, was present and took part in the service. Mr. Allen also preached on Sunday morning, October 17th, at eleven o'clock.

The sermon on Friday night was preached by the Rev. Robert Ogilvie Kirkwood, D.D., who was pastor of the Second Church from 1901 to 1905. Dr. Kirkwood's sermon follows:

#### THE THREE CITIES.

Text: Hebrews 11:10. "For he looked for a city which hath foundations, whose builder and maker is God."

It is fitting that the service of this evening which marks the end of a week given to the celebration of a century's life of this beloved church, should be devoted largely to a look forward.

The past is useful to us, for, as we look back upon it wisely, we may learn many lessons for better work in the future. We may thank God, take courage and advance, remembering that unless we have a definite

## CENTENNIAL CELEBRATION

vision of the prize of the high calling of God, advancement is bound to be uncertain and to have little significance.

We must not forget the men and women who dedicated their lives and property to this church in its work for the Kingdom of God, and who have made this celebration possible. We must remember that these died in the faith that we, their successors, would earnestly continue their work. We are responsible to the past for the future, and we are responsible to the future for the past, and in all of this we are responsible ultimately to the great Head of the Church for the many talents which He has entrusted to our care.

Let us remember that the generation of this present age must be the saviours of their own time. We, the people of the present, cannot be saved by the work of any past generation. We may woefully hinder the progress of future generations or we may splendidly advance their progress.

This church has a distinct work to do for God now or it would not be. It is the business of every church to gain territory for the Kingdom of God. It is the business of this church to make Lexington a better city. There is only one way in which the City of Lexington may be made a better city, and that is by the people of Lexington being made better people. That you may do your part in this most important matter, the people of this church must be made better people in order that the city and consequently the world of men may be made better.

The City of Lexington to-night is but the expression

## SECOND PRESBYTERIAN CHURCH

of the citizens of Lexington. Lexington is what it is because you are what you are. To prove this we have only to think of the growth of a typical city. Men at first lived apart, they were pastoral; later they gave their attention to agriculture; a market was needed; a convenient location for exchange was chosen; the men and their merchandise needed housing, needed defence, so buildings and walls were erected; middlemen found their occupation, and specialists in the trades, sciences, and arts were developed, until at last the great walled city with its streets and parks, its dwellings and palaces, its markets, arsenals, libraries, schools and temples stood forth in all its activity and beauty, an expression of the needs and ideals of its inhabitants.

One of the most interesting and profitable activities of our age is the study of the life of ancient peoples. In order to know what kind of people these people of old time were, skilled explorers dig into the huge mounds of sand and débris that marks the sites of the great cities of the past. They find cities superimposed on the ruins of still more ancient cities and by the discoveries made in architecture, in pottery, in jewelry, in painting and sculpture, they are enabled to throw great light on the minds of the men of the distant past. Again we see that the city is but the expression of its inhabitants; by the study of the expression we may know what the people were.

Civilization has in general advanced as men have left the individualism of wide spaces for the intimate and complex social life of the city groups. The vision of the final triumph is the picture of the Heavenly Jerusalem,

## CENTENNIAL CELEBRATION

a city which hath foundations, eternal in the heavens, whose builder and maker is God, with its inhabitants beyond number, glorious, joyful forever in the light and life of God.

We have seen that earthly cities are the expressions of their inhabitants. That which makes the Heavenly Jerusalem is this: the Heavenly City is the result of the unhindered expression of God. Heaven consists in this: It is the perfectly free expression of the power, the wisdom, the rightness, the love, the beauty—in a word, the life of God.

The foundations for right city-building are laid. They cannot be changed. For all right living in any relation of human existence, no one can add anything to this foundation, nor can anyone rightly take away anything from it. All we can do is to discover the foundation already laid and build upon it.

God's purpose for the City of Lexington is that it may continually grow more like the Heavenly City, but the city is simply the expression of its inhabitants; that the city may grow more like the Heavenly City it is necessary that the boys and girls, the men and women, individually and in groups, be made more able to express the spirit of God. In this way, and in this way alone, may the vision of the Heavenly City descending out of heaven from God, be made increasingly real in Lexington.

If the City of Lexington is making the worldly-minded, the superficial social favorite, the careless spend-thrift, the grasping miser, the insane gambler, the drunken sot, the painted harlot, then the City of Lexing-

## SECOND PRESBYTERIAN CHURCH

ton is worse than a failure in God's sight, and unless it repents it will eventually be destroyed. Witness the barren graves of ancient cities. Wonderful were these cities in physical strength and beauty, splendid were the developments in the sciences and arts, but they were not founded upon God's righteousness and truth, they failed to express the life of God. They were judged, condemned, and destroyed.

Cities are made up of individuals. Let us think of the life of a great personality for a better understanding of what is needed in the individual life of the men and women of to-day that the expression of the group life may be in accordance with God's will and so receive His blessing.

The life of Abraham begins a new epoch in the history of the heavens and the earth. The greatness of Abraham's life can be accounted for only as we give consideration to the sources of his life. The St. Lawrence does its mighty work because of the extent and urge of the inland seas in which it has its source. The Nile makes the life of Egypt, because far to the south, in mysterious and lofty mountains, it gains its life from the high heavens. Abraham spent so much time in quiet meditation and prayer, Abraham came into such close touch with God under the stars that blaze in the vast dome of the eastern sky, that he could hear the voice of God, that he could see with the vision of God. Abraham knew that God was not far off, but near; that God was not idle but tremendously at work. This is the message from the philosophic side that is brought to the present world of thinking men in Bergson's "Creative Evolu-

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tion." Abraham knew that God was working for the establishment of the Kingdom of God and he saw epitomized the final accomplishment of this work in the glorious vision of the Heavenly City.

The call of God came to Abraham: "Come, Abraham, get out of the old ways of men; come, Abraham, behold, I make all things new; come, Abraham, work together with Me, for the building of the Kingdom of God." And Abraham believed; his faith was revealed in obedience; and, led by God, he set out upon his journey assured of the ultimate goal, the Heavenly City.

It was because Abraham knew the presence of God; it was because he heard the voice of God and saw the vision of God; it was because he believed the promises of God, and obeyed the commands of God, that he was enabled to express the life of the great God to the world of men; thus, being blessed, he was made a blessing.

The vision of the Heavenly City made Abraham great four thousand years ago; made Daniel great as a chief executive in the corrupt court of a mighty empire, twenty-five hundred years ago; made John great throughout his life and on lonely Patmos two thousand years ago; and this same vision in its significance must be the inspiring goal of every Christian in this present time; the ideal and the essence to be worked for at any cost if the Heavenly City shall ever have its being upon the earth.

It may help us to be more definite in our thought if we think of the Heavenly City as a pattern and as a promise for three cities. First, the city within; secondly, the city without; thirdly, the city that is to be. The city



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within the souls of men is the essential city; all outward things are but the expression of that which is within. We must have the city of God within us before we can establish the city of God without us. We must build up within us, upon foundations which God has laid, spiritual forms of rightness, truth, goodness, love, eternal hope. We must be temples somewhat fit for God, that He, dwelling within us, may express His life through us.

The city without. The passion of God is to create. He is ever a working God. Throughout the immeasurable heavens, and in our little earth, all things are upheld by the might of His power. Seed time and harvest are the result of God's continuous labors. "Behold, I make all things new," is His battle-cry. "Come, be workers together with me for things that are new," is the command, the marvelous invitation.

The passion of God is to create new and better, ever more perfect forms. The man who has no interest in changing the city without in accordance with the nature of God has no reason to think that the spirit of God is within him. Show me a church indifferent to the surrounding world of men and I will show you a dead church. The inner life is hidden but the inner life is proved by the outer fruits of the spirit. Such expression is inevitable because expression is the passion of the spirit of God.

The city that is to be. The Heavenly City is not yet complete. It is not yet all that it is to be. What we do in the city within, and in the city without makes or mars the Heavenly City that is to be. So long as the parable of the Prodigal Son is true, so long as "there is

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joy in the presence of the angels of God over one sinner that repenteth" so long will the Heavenly City be incomplete, because of the incompleteness of the world of men. As we work to enlarge and to beautify the Heavenly City within and the Heavenly City without, we are at the same time enlarging and beautifying the eternal Heavenly City.

As we pray and work for the three cities, two other things of wonderful power and significance are being accomplished: we are enabled to live in the experience of the communion of saints; we are one of a noble company of every age and of all races; we are in sympathetic touch with the spirits of just men made perfect; we are members of the church militant and of the church triumphant.

"Oh, blest communion, fellowship divine!  
We feebly struggle, they in glory shine,  
Yet all are one in Thee, for all are Thine—  
Alleluia!"

As we work and battle for the three cities we are being prepared in nature and in capacity for citizenship in the glorious City of God eternal in the heavens, not strangers there but children in the Father's home, for as we have possessed the spirit of God on earth we have become His children, heirs of God and joint-heirs with Jesus Christ. Every new experience of the things of God upon the earth will fit us for the eternally new and greater experiences of God which are the very nature and joy of the Heavenly City.

We have been speaking of the Spirit of God. We have

## SECOND PRESBYTERIAN CHURCH

referred to the foundations that have been laid for the three cities. What do we know of God? What is the right foundation for right living in God's sight? What kind of a city are we to build within and without? And what kind of a city is the Heavenly City to be?

There are many prophetic voices that would answer these questions for us, telling of dim visions and of the vague urgings of some mysterious inner spirit for better things. There are, here and there, harmonies that seem to be of heaven but they carry so many earth-tones as to be mostly discords. Amid the wreck and ruin, in the darkness of this present world, there shines a light. In the Babel of the many voices and tongues, there speaks a voice, calm and with authority. In the dire need of the world for a Saviour there is lifted up, in majesty, truth, beauty and victory, so that all men may see His light and hear His voice, the Lord Jesus Christ.

What Christ is, God is. The Lord Jesus Christ is the expression of the fulness of the life and glory of God for our human life. He is the foundation that is laid, upon which we are to build the Heavenly City within and the Heavenly City without and the Heavenly City that is to be. Not only is this proved in so far as it can be proved in the human experience of the ages, but Christ is the proof of His own life; within Himself He built the Holy City of God; without Himself, He established the principles of the Kingdom, upon which men must build the Heavenly Cities upon the earth. Crucified, dead and buried, He rose again, victorious over sin and death, "the same, yesterday, to-day and forever." He ascended on high, and as we catch a glimpse of the

## CENTENNIAL CELEBRATION

vision of the Heavenly City the Lamb is the light thereof.

Within, without and for the future Christ is the pattern for all living and for all building, in the individual, the family, the church, the civic group, the commonwealth, the nation, the world of men.

As this church starts upon a new century of life, may every member of it, with new understanding and faith and obedience, with new certainty of hope, give himself or herself to live the life of Christ within; to establish the life of Christ without, and, in the splendid achievements wrought in the spirit of Christ upon earth, become more and more fitted for the higher tasks and the greater joys of the Heavenly City eternal in the heavens, that the salvation of Christ may be accomplished, that His name may be glorified. Amen.

SECOND PRESBYTERIAN CHURCH

Chapter X

Letters and Telegrams Received

WESTERN UNION TELEGRAM

Charlottesville, Va.,  
October 11, 1915.

Rev. Charles Lee Reynolds, D.D.,  
Second Presbyterian Church,  
Lexington, Kentucky.

With best wishes for continuance of grand work already  
accomplished.

MRS. FRANK E. EARL,  
MISS VIRGINIA D. EARL.

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WESTERN UNION TELEGRAM

Louisville, Kentucky,  
October 14, 1915.

Rev. Chas. Lee Reynolds,  
Lexington, Kentucky.

Sorry impossible to be with you on this great occasion.

MR. AND MRS. W. E. BROWN.

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POSTAL TELEGRAPH—COMMERCIAL CABLES  
TELEGRAM

Tampa, Florida,  
October 14, 1915.

Dr. Chas. Lee Reynolds,  
Lexington, Kentucky.

We feel deep interest in the meetings. Sorry cannot be pres-  
ent. Love to all.

HOWARD CURRY AND FAMILY.

CENTENNIAL CELEBRATION  
OFFICE OF THE PRESIDENT  
WILSON COLLEGE  
CHAMBERSBURG, PENNSYLVANIA

October 4, 1915.

Reverend Charles Lee Reynolds,  
Second Presbyterian Church,  
Lexington, Kentucky.

My dear Dr. Reynolds:

I have received the invitation to be present at the hundredth anniversary of the Second Presbyterian Church and it is with the greatest regret that I find myself unable to accept it. The intimate connection of both branches of my family with the Church makes this celebration one of the very highest interest to me. My own boyhood was spent in it and I received in Church and Sabbath School many of the impulses which have determined my life work.

How delightful it is to turn back the pages of memory and recall the commanding figure of my kinsman, Dr. Brank, the pastor of my earliest childhood, and to pass in review the long line of those who have been to me, as child and boy, such wise counselors and dear friends. I united with the Church under Dr. Christie's ministry, on Easter Sunday, March twenty-fifth, 1875, and no one has been a closer friend during all the subsequent years than that glorious preacher and brilliant scholar.

May God bless the future and enrich the annals of the Church with many names as great as those who have preached in its pulpit and gone forth from its pews to preach the everlasting Gospel.

Let me add my personal word of greeting to the old friends in the session and my sincere good wishes for your own welfare.

With warmest regard,

Very truly yours,

E. D. WARFIELD.

SECOND PRESBYTERIAN CHURCH

HUGH H. HANNA

INDIANAPOLIS

Mr. Wilbur R. Smith, Chairman,  
Lexington, Ky.

Dear Sir:

Mrs. Hanna and I are very regretful, that we are not able to unite with all you good people, in celebrating the One Hundredth Anniversary of the Second Church.

Mrs. Hanna permits me to share in her special interest in the long record of good and great work of this beloved church, in the earliest history of which her grandfather, Ebenezer Sharpe, was privileged to serve very acceptably as an elder, when the foundation for its spiritual influence was laid upon the rock of Christ, to go on "till the day breaks and the shadows flee away."

Again, Mrs. Hanna rejoices in the long devoted service of her beloved cousin, John Sharpe, whose faithful consecration as superintendent and leader of the Sabbath School, proves that of all things that abide, the greatest is love.

Cordially yours,

H. H. HANNA.

October 5th, 1915.

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October 5, 1915.

Mr. Wilbur R. Smith, Chairman,  
Invitation Committee,  
Second Presbyterian Church,  
Lexington, Kentucky.

Dear Sir:

I received the invitation to attend the celebration of the One Hundredth Anniversary of the Second Presbyterian Church of Lexington, for which I thank you.

There is a tradition in the McChord family that the Rev. James McChord, my great uncle, early in the last century, estab-

## CENTENNIAL CELEBRATION

lished a Presbyterian Church at Lexington, and which was for a time called the McChord Church, and that he was buried under the pulpit of that church, or that there was a tablet to his memory erected on or near the pulpit. We have in our family a book of the McChord sermons.

It has occurred to me since the receipt of your invitation that the present Second Presbyterian Church had some connection with the McChord Church referred to, and this fact was the cause of the invitations being sent to a number of our family. If I am correct, I wish to suggest an interesting circumstance which came to my knowledge a short time ago. There is a close relative of the Rev. James McChord now residing at Cambridge, Mass., the Rev. Samuel McChord Carrothers,\* an eminent author and minister of the Unitarian Church, who has recently, since he learned of us, manifested interest in his McChord relations in Kentucky, particularly the Rev. James McChord. And I feel sure that if Mr. Carrothers knew that the Second Presbyterian Church at Lexington is the old McChord church, he would be pleased to attend the celebration.

If I am correct as to the origin of the Second Presbyterian Church and the Rev. James McChord's connection with it, I beg to suggest that it would be very fitting that an invitation be sent to Rev. Carrothers to be present at the celebration, with explanations.

I hope I shall be able to attend the celebration one day at least.

Again thanking you for your kindness, I am,

Yours very truly,

W. C. McCHORD.

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My dear Gen. Smith:

I greatly regret that I cannot be present at the celebration of the One Hundredth Anniversary of the Second Presbyterian Church, and am sending greetings and good wishes. I trust the

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\* Rev. Samuel McChord Carrothers whose letter appears on page 95.—Ed.



## SECOND PRESBYTERIAN CHURCH

occasion will be one of much pleasure to every member of the congregation and of great benefit to the church.

My father was a member of the Second Church for many years, and I was christened there; naturally I am interested in whatever concerns her welfare.

Again expressing my good wishes, I am,

Very sincerely,

ELIZABETH GOODLOE.

Key West, Florida,  
October fourth.

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Lexington Farm,  
New Dayton, Canada.

Dear Dr. Reynolds:

I am rather tardy in acknowledging the invitation to the Centenary Celebration. It came at a time when we were too busy to go to the post, viz: threshing time.

No doubt it was a very enjoyable and profitable period for all concerned and we should have been pleased to be present. Please express our regret at not being able to be there. We have gleaned what information we could from the pages of the *Herald*, which we read regularly.

We join in wishing the organization even greater usefulness in the one hundred years to come.

Kindest regards to Mrs. Reynolds and family.

Very sincerely,

EDITH ALCHIN FRYE.

October 17.

## CENTENNIAL CELEBRATION

Cambridge, Mass.,  
October 28, 1915.

Wilbur R. Smith,  
Lexington Kentucky.

My dear Sir:

The invitation to the Hundredth Anniversary of the organization of the Second Presbyterian Church of Lexington came during my absence on the Pacific coast, and I regret not having had the opportunity to acknowledge it sooner.

James McChord was a brother of my grandmother. James McChord and Samuel Crothers had been bound together as classmates in an almost romantic position, and I have in my possession letters which bring back the spirit of the early days in Kentucky and Ohio.

While James McChord remained in Kentucky his friend and brother-in-law settled in Ohio. A few years ago the First Presbyterian Church of Greenfield, Ohio, celebrated the Hundredth Anniversary of his settlement, and his son who followed him in the pulpit took part in the services.

I am sorry that I could not have been present at the anniversary meeting in your church.

Sincerely yours,  
SAMUEL McCHORD CROTHERS.

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Chestnut Hill, Mass.,  
October 12th, 1915.

Mother and I were gratified to receive an invitation to the One Hundredth Anniversary celebration of the Second Presbyterian Church, in which my father felt so deep an interest. Only distance prevents our being present. I address this to you, Norton, not knowing to which kind friend of the committee we are indebted.

With greetings and sincere good wishes,  
Very sincerely,

LUTIE S. TODD.

## SECOND PRESBYTERIAN CHURCH

Greetings and best wishes for the dear old Presbyterian Church. Regret exceedingly that I can not be present and enjoy the exercises.

ELEANOR K. WOLVERTON.

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Committee on Hospitality.

Dear Friends:

It was with great pleasure I received your kind invitation to attend the celebration of the One Hundredth Anniversary of the Second Presbyterian Church and thank you for same.

However, regret very much will be unable to do so, but extend my heartiest congratulations and very best wishes, and trust it will not be a great while before I will be able to attend the church again.

Sincerely,

MRS. GEORGE E. PERRIN.

Sheepshead Bay, N. Y.,  
October 7, 1915.

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Kansas City, Mo.,  
October 10th, 1915.

Dear Doctor Reynolds:

The invitation to the One Hundredth Anniversary of the Second Church was forwarded to me here, and I regret very much that I cannot be present. As a McChord, I send greetings and good will and may the dear old church "live long and prosper" is my earnest and sincere prayer.

Sincerely,

MARY McCHORD RAY.

4215 Locust Street,  
Kansas City, Mo.

## CENTENNIAL CELEBRATION

Umatilla, Florida,  
October 26th, 1915.

J. Ed. Bassett, Esq.,  
Lexington, Kentucky.

Dear Ed.:

I longed to be present at the Centennial Celebration of the Second Church. I was baptized within its walls in infancy, by Dr. John Brown, and still remember his features and his pulpit ministrations. I should like to have met Drs. Fulton and Christie and Wilson and Kirkwood, and other pastors of the old church. I am always glad to read Dr. Reynolds' sermons, published in the Lexington papers. I hope that a pamphlet will be published giving the details of the meeting, and the reminiscences of the dear old church. I have seen seventy-five birthdays, and have finally succeeded in getting a young man to take charge of the little church in Umatilla, and I feel that it is time for me to lay aside active work.

I trust that you and your family and sister Anna and Fanny Threlkeld and her father are all well. I hardly hope to get to Lexington again until the time comes to be laid under the turf of our beautiful cemetery. We did not go to Plainfield, N. J., to see Virginia last summer, as neither my wife or myself felt equal to so long a trip. With much love to you all and to any of the old friends who may still be alive, I am ever and always,

Your devoted friend,

W. B. COOPER.

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3643 Walnut Street,  
Kansas City, Mo.

My dear Mrs. Scott:

An invitation from the Committee on Hospitality to be present at the One Hundredth Anniversary of the Second Presbyterian Church awaited my return from a trip to the Pacific coast. As

## SECOND PRESBYTERIAN CHURCH

I was on the wing after the first week in October it could not be forwarded to me and consequently I did not know anything about it until it was all over.

What a deep satisfaction it would have been to me to have been present; to have seen Mr. and Mrs. Fulton and the Kirkwoods, and to have listened to all who took part upon that memorable occasion! I keenly regret not having been able to attend. I dearly love the old church and feel that its people are my people. It is my hope at present to reach Lexington about holiday time and then can hear of the details of the celebration.

With every wish for a better hundred years yet to come for the church and my gratitude at being remembered by the committee, I am,

Yours ever sincerely,

NANCY D. SCOVELL.

November the eighth, 1915.

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“For Christ and the Church.”

Let Fate frown darkly at me—  
Hope shine brightly on you—  
But Love smile sweetly on both.  
Greetings from a Sister in Christ.

B. A. P.

Mizpah.

CENTENNIAL CELEBRATION

East Durham, N. Y.,

October 3, 1915.

Wilbur R. Smith, Esq.,  
Chairman, One Hundredth Anniversary Committee,  
Second Presbyterian Church,  
Lexington, Kentucky.

My dear Mr. Smith:

Your invitation to attend the exercises in connection with celebration of the One Hundredth Anniversary of the organization of the Second Presbyterian Church was forwarded to us here from our home in New York City, and Mrs. Baldwin joins me in expressing appreciation of this remembrance of us upon this occasion.

I am temporarily away from my work on account of illness and it is entirely impossible for us to be present at the celebration you have planned, but we wish for you a most delightful and profitable time.

We both have very pleasant memories of our connection with the "Second Church" during the years from 1895 to 1900 and count it a great privilege to have worshipped with you and labored with you for the Master. It would be a great pleasure to be there upon this occasion to greet the friends we knew then who are still living and, in the old familiar surroundings, to think of those whom we knew who have gone on to their reward. Please convey our best remembrances to the friends there and accept our best wishes for a wider usefulness in the years to come for that church which God has so richly blessed in the past.

With warm personal regards, believe me,

Very sincerely yours,

E. C. BALDWIN.

**SECOND PRESBYTERIAN CHURCH**

Wilbur R. Smith, Chairman,  
The One Hundred Anniversary Committee,  
Second Presbyterian Church,  
Lexington, Kentucky.

Dear Sir:

Regretting my absence from the city prevents my attending the One Hundredth Anniversary exercises of the Second Presbyterian Church.

I desire to wish the church continued success in its great work.  
I am,

Very truly,

WILBUR R. SMITH, JR.

Los Angeles, Cal.,  
October 4th, 1915.

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**THE HERALD AND PRESBYTER**

422 ELM ST., CINCINNATI, OHIO

EDITORIAL DEPARTMENT.

REV. E. P. WHALLON, D.D.

GREETING IN THE LORD.

Rev. Charles Lee Reynolds, D.D.,  
Pastor, Second Presbyterian Church,  
Lexington, Kentucky.

Dear Brother:

We congratulate you, and your great and historic church, on attaining the dignity involved in the completion of a century of organized and consecrated service of Jesus Christ. It is a great thing to have even the humblest place in the Kingdom of God; but it is an exalted privilege for which to be profoundly appreciative and grateful, to be permitted to serve God in the Presbyterian Church, which has been designated in His providence to fill so many places of responsibility and prominence, and to

## CENTENNIAL CELEBRATION

be for so long a defender of his truth and a leader in the work of evangelizing the world. We would be glad to extend to you and to your people the hearty greetings of our paper and office, as Presbyterian men and ministers, and to wish for you in God's good providence, a long continuance in the blessed work of maintaining the order and the ordinances of the Presbyterian Church to the glory of God.

Yours most sincerely,

E. P. WHALLON.

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### FOURTH AVENUE PRESBYTERIAN CHURCH

REV. W. FRANCIS IRWIN, D.D.

LOUISVILLE, KENTUCKY

The Reverend Charles Lee Reynolds, D.D.,  
Lexington, Kentucky.

My dear Dr. Reynolds:

Will you convey to your Committee my very sincere appreciation of the invitation to attend the 100th Anniversary of the Second Church.

It would give me great pleasure to be present with you during some of these exercises. My engagements here are such that it would be impossible for me to avail myself of this privilege except perhaps Monday evening. Unless something now unforeseen prevents I shall drop in on you at the reception.

The Second Church has played a great and glorious part in the history of this State and of Presbyterianism. A review of your history at this time will be an inspiration to your community. It affords me the greatest pleasure to be associated with the pastor of the Second Church in our general work, but it gives me much greater pleasure to pay tribute to a very warm and close friendship of many years.



## SECOND PRESBYTERIAN CHURCH

I send my heartiest greetings to your official boards and members and I pray that you may enter upon an epoch of usefulness and influence that will far surpass the century just closed.

With affectionate regards and good wishes, I am,  
Fraternally yours,

W. F. IRWIN.

October the eighth,  
Nineteen hundred and fifteen.

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Rock Island, Ill.,  
October 8, 1915.

Reverend Charles Lee Reynolds,  
Lexington, Kentucky.

My dear Dr. Reynolds:

It is a great pleasure for me to congratulate the Second Presbyterian Church on its One Hundredth Birthday.

Your church people in the city can be proud of the record of this church and the standing it has always had in your community.

I left Lexington nearly thirty-three years ago, still I am proud of the fact that I am a Kentuckian, that I was baptized in the Second Presbyterian Church by Mr. Brank, that I joined while Dr. Christie was pastor, that my parents loved this Church and that a great-great uncle was an elder in the church one hundred years ago.

During my time in the Sunday School and the church it is a pleasure to recall such distinguished pastors as Mr. Camp, Dr. Birch, Dr. Christie and my uncle, Dr. Wilson, and it is a pleasure to have met and known the good men who have followed, Dr. Fulton, Dr. Kirkwood and your good self.

I can only recall two of my Sunday School teachers, Mrs. Skillman and Mr. William Christie. I do not know who I had when I was ten or twelve years old. I have lately wondered, as I have now a class of boys that age, and if I gave my teacher

## CENTENNIAL CELEBRATION

as little attention and consideration as some of my boys give me and if I could see her I certainly would want to apologize.

I recall with much admiration and pleasure the elders of the church when I was a boy and the impression they made on me. They were grand men and ideal elders, and when I think of elders I think of my father as my ideal of an elder. I was elected to that high office two years ago but it was necessary for me to decline it, as I could not measure up to my ideal of my father or those whom I recall as elders with him.

You certainly will have a most enjoyable week, and I regret I can not be with you to meet the old friends.

Mrs. Sharpe and the children join me in wishing you a very delightful time during your reunion and we hope that the coming year may have much in store for the life and growth of the Second Presbyterian Church.

Very truly yours,

CHARLES E. SHARPE.

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5601 Washington Court,  
Saint Louis, Missouri,  
October the eighth, 1915.

Mr. Wilbur R. Smith, Chairman,  
and others.

Dear Friends:

When I read your delightful invitation to attend the celebration of the One Hundredth Anniversary of the organization of the dear old Second Presbyterian my heart longed to be with you, and once more meet many of the dear ones of the long ago, and hear again the voices of those ministers under whose instruction I sat for so many years.

Indeed it would have been so pleasant in many ways to have joined with you in this beautifully planned celebration, that being impossible I take peculiar pleasure in sending you my greetings and good wishes as you request.

## SECOND PRESBYTERIAN CHURCH

There is a very tender spot in my heart for the Second Presbyterian Church and I take this opportunity to send my love to each and every member of it who has not forgotten me.

Thank you so very much for sending me this beautiful invitation and wishing you all success with your celebration, which I feel sure you will have, I am,

Most sincerely and affectionately,

MARTHA K. BOYD.

Formerly Mrs. Slaughter Bassett.

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Denver, Colorado,  
October 7, 1915.

Mr. Wilbur R. Smith, Chairman,  
Committee on Hospitality,  
Lexington, Kentucky.

My dear Sir:

It gives very great pleasure to Miss Elizabeth C. Pfeiffer, Louis A. Pfeiffer and the writer to be the recipients of the announcement of the celebration of the One Hundredth Anniversary of the organization of the Second Presbyterian Church of Lexington, Kentucky.

We regret extremely our inability to be present in person, but assure you that we will be with you, during the time, in spirit. Our lives in the West have not been discreditable to the early teachings we received in this good old church during the days of our childhood and youth and we extend our heartfelt wishes and greetings to the faithful who are still on guard, many of whom we remember with pleasure.

Yours sincerely,

EMIL W. PFEIFFER.

## CENTENNIAL CELEBRATION

St. Louis,  
October 9th, 1915.

Mr. Wilbur R. Smith, Chairman,  
Lexington, Kentucky.

My dear Mr. Smith and Others:

Replying to your courtesy of recent date, in commemoration of the 100th anniversary of the Second Presbyterian Church of Lexington, Kentucky, prompts me to send you a word of greeting, and congratulations. My earliest religious training was associated with the ministry of Dr. Brank, and I can picture myself now (in memory) being led to near the front pews of the church on Sunday mornings by my mother. Later, in early manhood I associated myself with the church under the ministry of Dr. Christie, influenced in the act by that dear old Christian gentleman, Mr. Phipps, who was my old Sunday School teacher, and to whom I am greatly indebted for a useful Christian life.

Since 1894 I have been an officer of the Westminster Presbyterian Church of this city, and find great comfort and pleasure in the duties involved. It is with sincere regret that circumstances will forbid my participating in person in commemoration of this unusual event. Please convey to your pastor, officers, and members, my kindest regards, and the earnest hope that the usefulness of the Second Presbyterian Church may continue, in the future, as in the past, in being the means of moulding and shaping the lives and characters of its parishioners.

Very respectfully,

WM. G. BOYD.

SECOND PRESBYTERIAN CHURCH

From Two Prominent Presbyterians

COMMONWEALTH OF KENTUCKY

EXECUTIVE DEPARTMENT

FRANKFORT

JAMES B. MCCREARY

GOVERNOR

October 8, 1915.

Hon. Wilbur R. Smith,  
Chairman, Committee on Hospitality,  
Lexington, Kentucky.

My dear Sir:

I thank you and your associates on the Committee on Hospitality for an invitation to be present October 10th to 15th, inclusive, at the celebration of the one hundredth anniversary of the organization of the Second Presbyterian Church, Lexington, Kentucky, and regret that my official engagements will prevent me from attending.

I am, as you know, a member of the Presbyterian Church at Richmond, Kentucky, and I will watch, with great interest, your celebration.

There is no section of the Presbyterian Church on the Western Continent whose history has been more eventful or interesting than the Presbyterian Church in Kentucky.

From the time of Calvin, the history of our church has been full of interest.

During the war of the Revolution the ministers and members of the Presbyterian Church participated in the struggle for constitutional liberty, with energy and courage unexcelled, and Presbyterians exerted great influence in the construction of the Constitution of the United States, and the Government of the Presbyterian Church was assimilated in no slight degree with the Civil Government of our country.

So that, from the earliest days of the existence of our Republic to the present time, Presbyterians have had every right to be

## CENTENNIAL CELEBRATION

proud of their church and thankful to God for its splendid history. I present warm greetings and hope and believe the Second Presbyterian Church will celebrate its two hundredth anniversary with great enthusiasm and success.

Respectfully,

JAMES B. McCREARY,  
Governor of Kentucky.

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Calumet Place, Washington, D. C.,  
October 16, 1915.

Committee on Hospitality,  
Second Presbyterian Church,  
Lexington, Kentucky.

Dear Sirs:

I am just in receipt of your announcement of the 100th anniversary of your church, to be celebrated October 10th to 15th. While it will be impossible for me to be present I greatly appreciate the invitation and wish to congratulate you upon this occasion. An organization which has been for a century a center of religious influence is indeed a power for good. I send to you my best wishes for a delightful celebration and may the century upon which you are now entering bring to you added strength and usefulness in the great field of religious work.

Very truly yours,

W. J. BRYAN.

SECOND PRESBYTERIAN CHURCH  
From the Theological Seminaries

THE LANE SEMINARY  
CINCINNATI, OHIO

October 11th, 1915.

Mr. Wilbur R. Smith,  
Chairman, Committee on Hospitality,  
One Hundredth Anniversary of Organization of  
Second Church, Lexington, Kentucky.

My dear Mr. Smith:

Regret that I cannot attend the anniversary exercises of the Second Church and rejoice with you all in the great work it has already accomplished, and the outlook for increased usefulness that opens out before it. May the Divine Spirit who has guided you in the past, guide with even greater displays of His gracious influence in the coming years.

Yours fraternally,

WILLIAM MCKIBBIN.

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THE WESTERN THEOLOGICAL SEMINARY  
NORTH SIDE, PITTSBURGH, PA.

October 7, 1915.

Rev. Charles Lee Reynolds, D. D.,  
Lexington, Kentucky.

Dear Dr. Reynolds:

I am writing to thank you for the program of the exercises in connection with the celebration of the One Hundredth Anniversary of the Second Presbyterian Church of Lexington, Ky. It would give me a great deal of pleasure to be present at these exercises, but other pressing engagements prevent me from doing so.

In looking over the list of former pastors of the church, I see that one, Dr. Fulton, is a graduate of our Seminary; and a sec-

## CENTENNIAL CELEBRATION

ond, Dr. Wilson, spent one year at the western. Then in addition to these two ties, our institution is very closely bound to your church by Dr. Christie, our beloved Professor of Theology.

In behalf of the faculty I congratulate the church on attaining its centenary and wish that its future may be more glorious in efficient service for the Master than even its past.

Yours very sincerely,

JAMES A. KELSO,  
President.

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## THE THEOLOGICAL SEMINARY PRINCETON, N. J.

October 9, 1915.

Rev. Charles Lee Reynolds, D.D.,  
Lexington, Kentucky.

My dear Friend and Brother:

The invitation to attend the One Hundredth Anniversary of the Second Presbyterian Church has been received.

Let me assure you that I deeply appreciate the honor of the invitation and wish very much that it were possible for me to accept it and rejoice with you over the splendid record of Christian achievement. Only eternity can reveal the great things that have been accomplished and the influences which have gone out during these decades of history. May the coming years be crowned with Heaven's constant benediction and may every department of church life and activity go from strength to strength!

With earnest prayer for the continued prosperity of yourself and people, I am,

Very cordially yours,

J. ROSS STEVENSON.



SECOND PRESBYTERIAN CHURCH

MCCORMICK THEOLOGICAL SEMINARY  
2330 NORTH HALSTED STREET, CHICAGO

October 8, 1915.

The Rev. Charles Lee Reynolds, D.D.,  
Lexington, Kentucky.

My dear Dr. Reynolds:

The celebration of a centennial anniversary is always a glorious occasion, especially when in connection with an honored church such as the Second Presbyterian of Lexington, Kentucky. I congratulate both the church and yourself. I would felicitate you upon your long history, especially upon the ten years of your wedded life together as pastor and people. I have been very much interested in the volume published by Dr. Vance's people in Nashville. I dare say that when your program is finished that you will have quite as interesting a collection of addresses to give to the public. In any case my prayer is that Heaven's best blessings may rest upon you and your people as you enter upon the initial years of the new century. As one of your old professors in McCormick Seminary, I am proud of and thankful for your attainments.

Most cordially, as ever,

Your devoted friend,

GEORGE L. ROBINSON.

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MCCORMICK THEOLOGICAL SEMINARY  
PRESIDENT'S HOUSE  
2348 NORTH HALSTED STREET, CHICAGO

October 7, 1915.

My dear Friend:

I am much gratified by the receipt of the beautiful invitation to attend the One Hundredth Anniversary of the organization of the Second Presbyterian Church of Lexington, Kentucky. The program of the exercises prepared to celebrate that historic

## CENTENNIAL CELEBRATION

event is most attractive, and I wish with all my heart that I could be present to enjoy the fellowship and the inspiration of the happy days. It so happens, however, that I am summoned to Princeton Seminary as the representative of McCormick Seminary, when on the 13th of October the Rev. Dr. J. Ross Stevenson, our McCormick alumnus, is to be inaugurated as President.

I have always cherished for you a special regard and an unusual affection. I have rejoiced in your own continual development and in your own advancing power. I wish that you would give to the church my congratulations on the completion of a century of beautiful service in the work of our Lord, and would express my profound wish that the coming years may see even better accomplishments in the labors of the Kingdom than those recorded in the past.

All of the faculty of McCormick Seminary send to you and send to the church their affectionate greetings and their earnest prayers.

Cordially,

JAMES G. K. McCLURE.

The Rev. Charles Lee Reynolds, D.D.,  
Second Presbyterian Church,  
Lexington, Kentucky.

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### PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH SCHOOL WORK

PHILADELPHIA

October 6, 1915.

Mr. Wilbur R. Smith,  
Lexington, Kentucky.

My dear Mr. Smith:

Your kind invitation to Dr. Alexander Henry, Secretary of this Board, to attend the celebration of the One Hundredth Anniversary of the organization of the Second Presbyterian Church, October 10th-15th, was received by him as he was about leaving his office to fill an engagement in a distant city.

## SECOND PRESBYTERIAN CHURCH

He requested me to acknowledge your invitation; to express his regrets that other engagements will prevent him from being with you upon this most interesting occasion; and to extend his hearty congratulations to you all upon the long-extended service which your church has been permitted to render in the past, and the hope that the future holds for it a far larger field of usefulness.

Tremendous and far-reaching influences for good must have been exercised during these one hundred years of devotion to the cause of the Master. I pray that your fruitful past will be a splendid incentive to nobler endeavor, and that your people will find much of encouragement and inspiration in the following lines:

"The Golden Age lies onward, not behind.  
The pathway through the Past has led us up;  
The pathway through the Future will lead on,  
And higher. \* \* \*  
If we but fight the wrong, and keep the faith,  
And battle for the future, all mankind  
Will bless us in the days that are to come."

—James A. Edgerton.

Very sincerely yours,

H. P. FORD.

Dr. Henry's Secretary.

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THE BOARD OF THE CHURCH ERECTION FUND  
OF THE GENERAL ASSEMBLY OF THE  
PRESBYTERIAN CHURCH IN THE UNITED STATES  
OF AMERICA

156 Fifth Avenue, New York,

October 6th, 1915.

Mr. Wilbur R. Smith,  
Second Presbyterian Church,  
Lexington, Kentucky.

My dear Mr. Smith:

I have just received the gracious invitation of the Second Presbyterian Church of Lexington, Ky., to be present at the

## CENTENNIAL CELEBRATION

exercises in commemoration of the One Hundredth Anniversary of its organization.

It would be a great pleasure to me to accept this invitation and to be with you on some occasion between October 10th and 15th, but unfortunately I have pressing duties in the city and also must visit the Synod of Ohio, next week.

If you will pardon a personal reference allow me to say that I was pastor of the second oldest Presbyterian Church in New York (Scotch Presbyterian Church) for twenty-four years and drew up a program for the One Hundredth and Fortieth and One Hundredth and Fiftieth Anniversaries of that historic church. I know what it means therefore to celebrate the One Hundredth Anniversary of church life. I congratulate the Second Presbyterian Church of Lexington, Ky., that God in His providence has permitted the church to have continued existence of a century and I earnestly trust that the future will be far more glorious even than the past. I am, with best wishes for your success,

Cordially yours,

DAVID G. WYLIE.