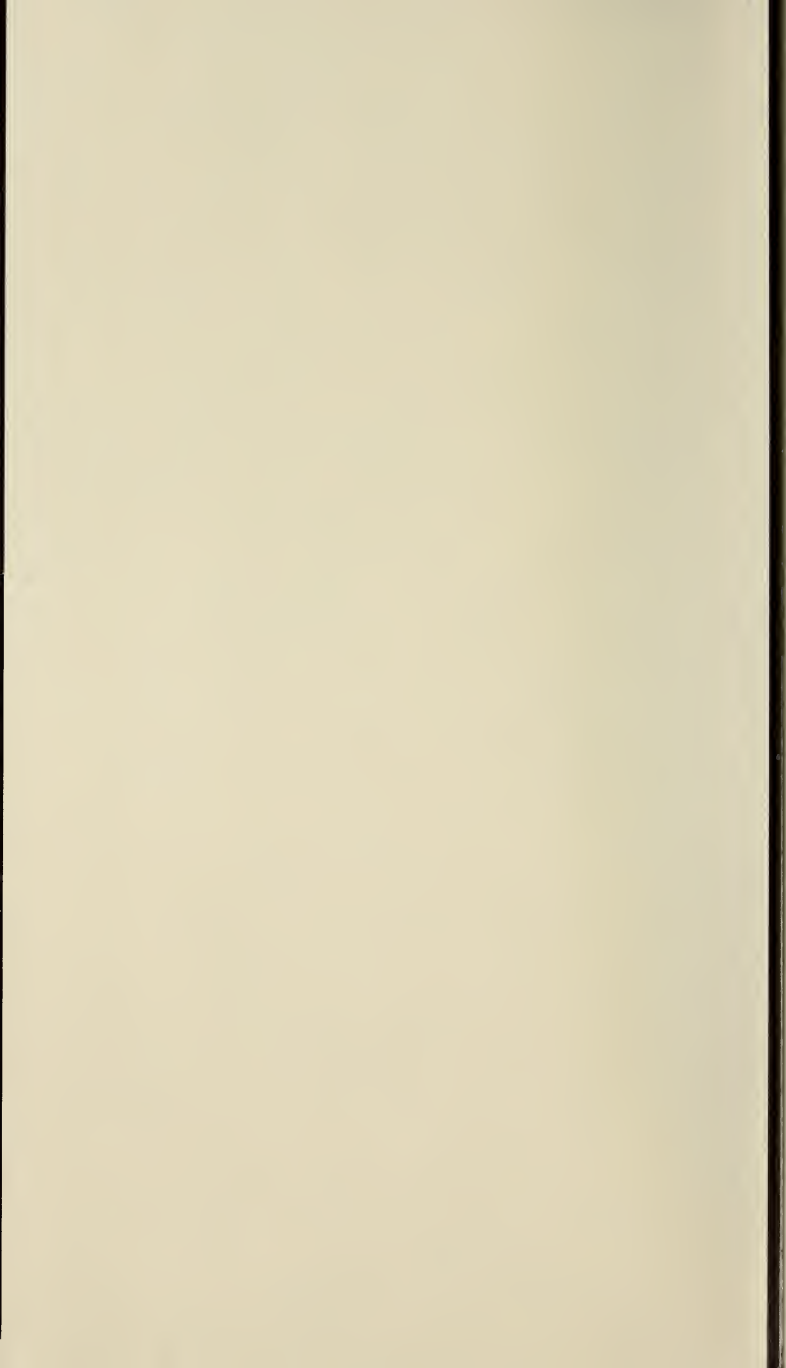


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OF THE

Savannah
Independent Presbyterian Church

Of Savannah.

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HISTORICAL SKETCH: CHURCH RULES: FORMS
OF ORGANIZATION AND OF WORSHIP:
LIST OF MEMBERS.

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SAVANNAH, GA.:
THE MORNING NEWS PRINT,
1890.

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OFFICERS AND COMMITTEES.

REV. I. S. K. AXSON, D. D.,
Pastor Emeritus.

REV. J. FRED'K DRIPPS, D. D.,
Pastor.

ELDERS.

CHARLES H. OLNSTEAD,
JOSEPH CLAY,

WM. M. WAKELEE,
RANDOLPH AXSON,

D. R. THOMAS.

BOARD OF TRUSTEES.

GEORGE J. MILLS, *Chairman.*

GEORGE C. FREEMAN,
J. C. ROWLAND,

C. M. GILBERT,
W. W. MACKALL.

BUILDING COMMITTEE.

JOHN L. HARDEE,
JOHN I. STODDARD,
J. RANDOLPH ANDERSON,
D. R. THOMAS,

MALCOLM MACLEAN,
J. M. BARNARD,
GEORGE J. MILLS,
W. W. MACKALL.

COMMITTEE ON WAYS AND MEANS.

GEORGE J. MILLS,
CHARLES H. OLNSTEAD,
M. Y. HENDERSON,
GEORGE C. FREEMAN,
DANIEL HOPPS,

C. G. ANDERSON,
A. R. LAWTON, JR.,
C. M. GILBERT,
JAMES L. RANKIN,
C. R. WOODS,

HORACE A. CRANE.

CHURCH CALENDAR FOR 1890.

SUNDAY SERVICES.....11 A. M. and 8 P. M.

SUNDAY SCHOOL SERVICE.....Sunday Afternoon (as below).

LECTURE AND PRAYER MEETING.....Thursday Afternoon.

The hours for Afternoon Services are as follows:

4:30 P. M. in February and March.

5:00 P. M. in April and May.

5:30 P. M. in June, July, and August.

5:00 P. M. in September; 4:30 P. M. in October.

4:00 P. M. in November, December, and January.

COMMUNION DAY on the Second Sunday of March, June, October and December.

BAPTISM OF INFANTS, at the Sunday Morning Service, one week after each Communion Day.

SESSION MEETING for reception of members and other business, on the First Thursday of each month, after the Prayer Meeting.

HISTORICAL SKETCH.

THE INDEPENDENT PRESBYTERIAN CHURCH OF SAVANNAH completed its twenty-first year during the "Colonial Period" of Georgian history; and for seventy-two years it stood as the only Presbyterian Church of any kind in this city. Not merely as being thus the oldest Presbyterian Church here, but as closely knit by repeated acts of mutual kindness with Churches of other denominations, through a hundred and thirty-five years, its history is intertwined with the whole course of religious life in Savannah. Of such a history, beginning as it does with the first generation of the city's life, it will be possible to note only the more prominent facts in this brief sketch. A more detailed account, with copies of original authorities in full, will be found in the Church History, prepared by Mr. John I. Stoddard, and published in 1882; wherein it is fully shown that the Church was in its origin Presbyterian, and Independent Presbyterian, and that it has continued so to be, without interruption, to the present day. The earliest written document which survives on the record is the copy of a "grant of land" from King George II., dated Jan. 16, 1756, and registered in the archives of Georgia. The date of this grant shows that the Church must have had

an organized existence at least as early as the year 1755, and the document itself certifies that those who had organized it and had applied for the grant were "professors of the Doctrines of the Church of Scotland, agreeable to the Westminster Confession of Faith." Among the outward signs of this Scottish ancestry, which still remain, are the Geneva gown, used by the pastors, and the long table spread in the aisles for the use of communicants at the Lord's Supper.

There were obvious reasons for the fact that these Scotch Presbyterians made their new organization an "Independent Presbyterian" Church, in the practical necessities of the case. The geographical position of Savannah was such as to prevent any adequate intercourse with the parent Church in Scotland, in those days of slow and irregular communication. Moreover, there was no Presbytery in existence, within the limits of Georgia itself, and any connection with a Presbytery in some other province would have been merely nominal, even if such a connection had been sought. This Presbyterian Church was by no means the only one which was at that time "Independent Presbyterian" in name or in fact; nor is it the only one which continued this particular form of Presbyterianism from choice, even when it could no longer be regarded as a matter of necessity. A prominent instance within this neighborhood was that of the Scotch Church in Charleston, which continued to be an Independent Presbyterian Church for more than one hundred and fifty years after its organization in 1731; and which, on con-

necting itself with a Presbytery in 1882, was given the title of "First Presbyterian Church in Charleston," in recognition of the fact that it had not ceased to be Presbyterian by continuing for a century and a half to be Independent Presbyterian. Similar organizations are still to be found in other cities also.

In the case of our own Church, this particular form of Presbyterianism, which was adopted at its origin, has been continued through each successive generation without interruption to the present day. The circumstances have been such that this peculiarity of organization has been for the welfare of the Church itself; and such an instance is not without benefit to Presbyterianism at large, by showing that it is a system of organization which can be applied with success, not only to a wide-reaching denomination, but also to a single congregation, unconnected with any other by official ties.

The first House of Worship used by this Independent Presbyterian Church of Savannah was a brick building, erected on the "Lot K," mentioned in the grant of 1756, which is described, according to the present names of the streets, as between Bryan and St. Julian streets, facing west on Market square and extending east to Whitaker street.

The first settled pastor was the Rev. John Joachim Zubly, D. D., whose learning, ability and force of christian character did so much to shape for good the course of church life in the young organization. His influence was the more marked, as he was called to the pastorate in April, 1758, and assumed full charge in 1760, continuing until 1778. This period of

eighteen or twenty years, at the very outstart of the new enterprise, has left its impress upon the entire succeeding history of the Church. Dr. Zubly was born at St. Gall, Switzerland, August 27, 1724, was ordained in London August 19, 1744, and came immediately to take charge of churches in the vicinity of this city. He was thus known to the community here most favorably for at least thirty-eight years before his final departure from Savannah. His choice to act as representing Georgia in the Continental Congress of 1775 and 1776, is but one further indication of the widely felt and strong impression made by him in those early days.

After Dr. Zubly, followed the Rev. Messrs. Phillips (1778 to 1790), Johnston (1790 to 1793), McCall (1794 to 1796), Monteith (1797 to 1799), Smith (1800 to 1803) and Clarkson (1803 to 1806). The first church edifice was burned in 1796, and the frame building which replaced it was finished in 1800, being erected on "Lot Q" on St. James square, between York and President streets, just opposite the present Trinity Methodist Church, to the eastward. Sunday-school work is traced back as far as the year 1804, though no separate building was as yet provided for it.

The next period of marked advance began with the pastorate of the Rev. Henry Kollock, D. D., in 1806. The building on Wright square, known at the time of its removal in 1889 as occupied by the Kollock family, was purchased in 1815 for a parsonage at a cost of \$8,000. But the chief outward memorial of the advance made by the

Church under Dr. Kollock's pastorate was the erection (1817-1819) of the granite building which for seventy years thereafter was such a prominent feature in Savannah. It speaks much for pastor and people, and for their standing with the community at large, that in a city which is said to have numbered only about 10,000 inhabitants such a building should have been erected. Its cost, exclusive of the five lots, was over \$96,000, and though its seating capacity was such as to accommodate 1,350 persons, it is described as none too large for the congregation which used it. The middle aisle was eleven feet wide, and the side aisles four and a half feet each, the main building being eighty by a hundred feet, and the steeple 223 feet high. The records of the time show many indications of the interest felt in the new structure, such as the attendance of the President of the United States with his suite, and other prominent personages, at the dedication services. The stately simplicity of the building, with its singularly successful adaptation to the climate and environment, made it at once the most striking feature in the architectural outline of the city, even to the casual passer-by; and it had much to the eye of a permanent worshipper which served to awaken that marked attachment to it which entered into the very heart of the people. In the stone tablet over the main entrance the building was declared to be "sacred to Divine worship," and Dr. Kollock's dedication sermon fittingly emphasized the fact that it was solely for spiritual uses. In fact, this outward home was but in keeping with the en-

larged and striking development of the Church family which occupied it. It was not only the Church of Stone, but first and most of all the Church Spiritual, which was built up during the pastorate of Dr. Kollock.

His death came only seven months after this dedication service, and the whole city united to do honor to his memory. He was born in 1778, the year when Dr. Zubly's pastorate ended; was ordained in 1800, and given the degree of D. D. at Princeton in 1806, when, at the age of twenty-eight, he began pastoral work here in Savannah. At one time it was his desire to have the Church connect itself with the Presbytery, of which he himself had become a member. So strong was the disinclination of the people toward such a connection, however, that Dr. John Cumming was sent to the Presbytery with Dr. Kollock expressly in order to make it known that Dr. Kollock's membership with that body was confined to himself personally, and did not in any way alter the continued independence of the Church. (See documents quoted in Mr. Stoddard's History, etc.)

After Dr. Kollock's death, the pulpit was supplied for brief terms by several ministers in succession, and then the Rev. Samuel D. Howe, D. D., of New Brunswick, held the pastoral charge from 1823 to 1827.

It was during these years (1820 to 1827) that Lowell Mason, the well-known composer, acted as organist for this Church. One pleasant reminiscence of his stay is connected with his composition at that

time of the tune which has ever since been so generally used for Heber's missionary hymn, "From Greenland's Icy Mountains." This tune was first sung at a missionary meeting in this Church. Mr. Mason acted as Superintendent of the Sunday-school from 1815 to 1827, and this continued through that period to be the only Sunday-school in Savannah. Its sessions were held in the Chatham Academy, and the Sunday-school building was not erected for some years after this.

This year, 1827, which closed the pastorate of Dr. Howe, also witnessed the formation of the next Presbyterian Church in Savannah, namely, that which took the name "First Presbyterian Church," on account of its being the first organized in connection with Presbytery. Mr. Lowell Mason and other members of the Independent Presbyterian Church who preferred to be under the jurisdiction of the General Assembly, were the founders of the new enterprise. According to the official records of the Presbytery, the First Church was organized at a special meeting held in Savannah June 6, 1827. The result has proved that there is abundant room for both, and the two Churches have been helpers, one of the other, in many good works. Indeed, it might seem strange that no such step was taken still earlier, and that the Independent Presbyterian Church should have stood thus alone for seventy-two years before any other Presbyterian Church was formed in Savannah. It is a fact which we may warrantably interpret as no small tribute to the fidelity and efficiency of those who composed its membership in

that earlier period of which we have just been speaking. This earlier period may be considered as closing with the three years (1828-1831) immediately following the event just narrated, years during which the Church was in charge of the Rev. Daniel Baker, D. D., then of Washington, D. C. Ninety-eight members were added to the Church under his care in 1831, but he felt himself called elsewhere, and his work here was terminated in that year.

With the same year, 1831, begins the later period of the Church history; marked by the long-continued successive pastorates of the Rev. Dr. Willard Preston (1831 to 1856) and the Rev. Dr. I. S. K. Axson (1857+). In 1833 a Sunday-school building was erected on the lot to the south of the church across the lane; and just before Dr. Preston's death the present parsonage was erected, though he did not live to occupy it. The lot on which the parsonage was built is at the rear of the church, on South Broad street, corner of Whitaker, and measures sixty by ninety feet. The house itself cost over \$17,500. Dr. Preston's death occurred, as has just been mentioned, before the building was entirely finished, in April, 1856. A tablet was erected to his memory in the church, and a monument placed over his remains in the cemetery; the grateful affection with which he was regarded being also shown by the payment of an annuity to his widow until her death, twelve years later.

Dr. Axson was called to pastoral charge in 1857, so that there was but brief interval between these two pastorates, which, in succession, have carried

the Church over a period of more than a half century. This feature of permanence, so much desired and appreciated by the Church, is, in the case of Dr. Axson, the more remarkable, from the fact that he began work in such a condition of ill-health as to make it seem probable to him that his stay here could hardly be more than a brief one. It has continued, however, by God's blessing and to the great satisfaction of this people, for more than thirty-two years.

In 1869 the Rev. N. P. Quarterman was called as Assistant Pastor, partly for the relief of Dr. Axson in the general work of the Church, but especially for the care of its mission work on Anderson street.

For some time previous to this, prayer-meetings had been held in that vicinity by the young people of the Church, and a Sunday-schcol formed. One of the church members, Mrs. Mary Frew, presented a lot as the site for a chapel, and the Church accordingly erected the building which is now in use. It was completed and occupied in 1869. Mr. Quarterman remained for the four years until 1873. In 1874 the Rev. E. C. Gordon was called as Junior Pastor, which position he occupied until the fall of 1880. His place was then filled by the Rev. Robert P. Kerr. Upon Mr. Kerr's departure, in 1882, it was resolved to remit to the Anderson Street congregation the choice of its own pastor. In November, 1886, an arrangement was made whereby a Bench of Elders was elected by that congregation, to whom this Church remitted the affairs pertaining to that part of the field. The minutes of the Anderson Street Session are submitted for approval to the Session of this

Church, and this Church still continues to supply a large part of the funds for the work and of the helpers in carrying it on. There is, however, an increase in the proportion which that congregation is able to assume for itself, and the Mother Church regards with satisfaction the promising outlook before this, the youngest Presbyterian Church in Savannah.

Another interesting feature in the Church life of the present is the administration of the "Telfair Fund." This comes from the bequest of Miss Mary Telfair, a member of the Church, who, at her death in 1875, left to it the building on the southwest corner of Bull and Broughton streets, in order that the funds arising from its possession might be of service to the Church itself, and also that it might be enabled to enlarge its benevolent distributions by giving \$1,000 yearly for the relief of feeble Churches in Georgia. Miss Telfair's will was disputed before the Courts for several years, but was eventually sustained, and this Church, to which she was so devotedly attached, has since then enjoyed the privilege of rendering larger help to the cause of Christ, as represented in the needy fields of work under care of the Presbyterian Assembly in this State.

During the eight years through which the will was under consideration by the Courts, the interest had accumulated to such an extent that, when it was paid over to the Church, that part of it which was available for parish purposes was laid aside and used toward the erection of a new Sunday-school building, on the site occupied since 1833 by the former structure.

With the close of 1885, Dr. Axson remitted the full discharge of the active duties of the pastorate on account of advancing age. The church, however, arranged that he should continue as *Pastor Emeritus*, and provided an annuity sufficient to insure his maintenance in easy and honorable circumstances through the remainder of his life. Such deeds speak louder than words of the work he has done and the place he holds in the midst of this community.

In November, 1886, the Rev. Leonard Woolsey Bacon, D. D., began his term of service with the Church and continued through the year 1887. Through the latter part of 1888 the pulpit was supplied by the Rev. Allen F. DeCamp. The system of rotary eldership was adopted by the church during this period, and various other provisions were adopted concerning details of church life and work, which will be found in the Rules, etc., contained in this pamphlet. The first election of elders to serve for a limited term was held on February 19, 1888.

The pulpit becoming vacant with the beginning of 1889, a call was given to the Rev. J. Frederick Dripps, D. D., of Philadelphia, on the 24th of February. Having accepted this call, he entered upon the discharge of his duties on Sunday, March 31; but before the next Sunday had arrived there came an occurrence which may best be described in the language of the following extract from the records of the Session, prepared by its clerk and signed by all its members:

“On the evening of Saturday, April 6, 1889, a heavy calamity was sent upon this Church and congrega-

tion. At about 7 o'clock p. m. a fire broke out in a large dry-goods store on the southeast corner of Broughton and Barnard streets. It soon gained fierce headway, fanned by a northwest wind that was almost a gale, and a shower of sparks, cinders, and burning coals were scattered over a vast area of the city to the southward and eastward of the building in which the fire originated, the result being a great conflagration. Some of these combustibles lodged upon the projections of the church steeple and set it on fire at a point above the reach of all efforts to extinguish it, and in a little while the whole steeple was in a blaze. The fire spread to the main body of the church, entirely destroying it, and now of the stately temple in which our fathers worshipped, and in which, for seventy years, the Word of God was faithfully preached to a waiting people, there remains but the ruined walls.

“But disaster did not end here. The commodious Lecture-room and Sunday-school building, erected but five years since on the lot just south of the church, also caught fire and became a total wreck. At one time it was feared that the parsonage would likewise be destroyed—it was in great danger; but willing hands labored to save it, and by the help of God their labors were successful.

“Thus, in a few short moments, this people, as a congregation, was made homeless. But in the very hour of our great depression came signal and cheering proof of the unity of God's people and the common brotherhood of all who profess the name of Christ. While the ruins of our church were yet

smoking, a deputation from Christ Church was at hand to press upon us the use of their venerable building, and on the following day similar offers were received from the First Presbyterian Church, St. John's Episcopal Church, the Baptist Church, Trinity Methodist Church, the Lutheran Church, and the Anderson Street Church.

"On Monday, April 8, Session met with the Board of Trustees and some members of the Church to discuss the situation, and it was formally

Resolved, That it is our desire and intention to rebuild the church.

"On the Thursday night following, a meeting of the members and pewholders confirmed this action by a unanimous vote.

"And now, that those who come after us may see that God's promises are true, and that He comforts and sustains His people in every trial, we, as a Session, wish to put upon record here our unwavering belief that this dispensation of His Providence is for our spiritual good, and for the upbuilding of His kingdom. Humbly bowing to our Father's will, and asking His guidance, we pledge our time, our means, and our most earnest effort to the work of once more rearing upon its old foundations this temple to the living God. Amen."

To this it may be added that the spirit which it expresses has, by God's blessing, animated the whole Church.

After holding services in Christ Church on the day succeeding the fire, and in the First Presbyterian Church on the following Sunday, the Church ac-

cepted a cordial invitation to make permanent use of the new Sunday-school building of the Trinity M. E. Church. This provided a room seating five hundred persons, most comfortably furnished, and used by Trinity Church for Sunday-school purposes only. The room was offered for our Sunday-school use also, but the Session judged it inadvisable to interfere thus with the regular services of the Trinity school. Until the removal of our Sunday-school to Armory Hall it was enabled, through the courtesy of those in charge, to make use of Hunter Hall, in Chatham Academy, while the Infant School was provided with accommodation in the home of Mrs. Lathrop, No. 145 South Broad street.

On the Thursday after the fire, meetings were held afternoon and evening in the lecture room of the Baptist Church.

On Sunday morning, April 21, the Rev. Dr. Dripps was regularly installed as pastor, the sermon being preached by the Rev. W. T. Thompson, D. D., of Charleston, who also gave the Charges to pastor and people, while the Constitutional Questions were asked by the Rev. Dr. Axson, who presided. This installation service was held at the earliest available opportunity after the fire, as an indication that the regular work of the Church was to proceed without interruption or lessening of energy, even amidst the trying circumstances then existing.

The Divine presence with the Church in its new conditions of life and work was further signified in connection with the June Communion, the first which was held after the fire. It was encouraging to have

an addition of thirty-two members, twenty-five upon confession of faith, but it was not these numbers so much as the marked indications of special grace attendant upon their ingathering which made the occasion so helpful to the congregation.

There was so much difficulty attendant upon the work of preparing the plans and specifications necessary for an accurate reproduction of the former building, that the month of November had arrived before they were delivered to the Building Committee by the architect, Mr. William G. Preston of Boston. In the same month a formal contract was made with the Messrs. Lewman to erect the building complete before Dec. 1st, 1890, for the sum of \$114,250, which would make the entire cost, including all furniture, etc., not less than \$125,000. The work began at once, and on Jan. 13, 1890, the corner-stone was laid, that day being the seventy-third anniversary of the laying of the former corner-stone in 1817. A full account of the interesting and helpful exercises upon this occasion will be found in the *Savannah Morning News* of January 14, 1890.

After the hymn, "The perfect world by Adam trod," an invocation was offered by Rev. J. E. L. Holmes of the Baptist Church, on Chippewa square, and Psalm cxxii. was read by Rev. J. W. Rogan of the First Presbyterian Church. This was followed by the hymn, "How firm a foundation ye Saints of the Lord." Addresses were then made in expression of sympathy and congratulation by Rev. Mr. McClesky, the pastor of Trinity M. E. Church, and Rev. Mr. White, the rector of Christ Church, who spoke on

behalf of our sister Churches, and also by Samuel B. Adams, Esq., the Counsel for the City Corporation, who had been requested to represent the community in general on this occasion. All these addresses were full of the most hearty good-will toward this church, and were marked by the spirit of sincere Christian fellowship. In the same spirit a response was made by Rev. Dr. Dripps, after which the venerable Dr. Axson formally laid the corner-stone, and Dr. Dripps offered prayer for Divine blessing upon the work. The services were closed with singing the doxology, "Praise God from Whom all blessings flow," and the Apostolic Benediction. The Mayor and Aldermen, the city clergy and a large body of other friends were present.

The impression made by the entire ceremony was most happy and encouraging. Such congratulation and good-will from sister Churches and from the community at large furnish a singularly cheering accompaniment to the work, and one which is the better appreciated by this Church because it has always sought to maintain on its own part the same spirit of fraternity.

It is a significant fact, that until its destruction, the former church building was freely used in every suitable way for the broad and general interests of Christ's kingdom. On the very day of the fire it was accommodating the Young Men's Christian Association of Georgia in Annual Convention. It was always the favorite rallying point for united religious work. When other congregations were in need of shelter, it was freely placed at their disposal, and used by them.

Besides the distribution of the thousand dollars yearly to feeble churches, from the Telfair Fund, already mentioned, this congregation contributes largely and regularly to the various enterprises of the Presbyterian Church in the United States, and to similar causes. In the city of Savannah there is no benevolent enterprise with which it could find a suitable way to co-operate, to which it has not rendered aid; doing this, not only by its own act as an organized body, but also by moving its members to go forth, in groups or singly, to work and to give.

For example, the gracious and interesting work for young orphans, in "Little Minnie's Mission," is a child of this Church, founded by one of its members, who still continues to support it, and receiving from the Church a constantly-increasing interest and affectionate sympathy.

Hardly less intimate is the tie of affection with which it is bound to the Telfair Hospital for Women, a noble charity, originated and endowed by a devoted member of this Church.

The Industrial Relief Society, although originating and continuing as distinctively a union organization, traces its founding to one member of this Church, and the large endowment which it is now receiving to another.

Even the institution which bears the name "Savannah City Hospital" owes its magnificent endowment to a member of this Church, whose gift is commemorated by a marble tablet in the hospital building.

Both in the number of workers, and in the arduous responsibility of the positions which they occupy, the members of this Church are faithfully discharging the obligations for aid and co-operation which it owes toward such organizations as those already named, and also to the Savannah Y. M. C. A., the Port Society, the Widows' Society, the Needle Woman's Friends' Society, the Female Orphan Asylum, the Georgia Infirmary, and the like.

Without going further, this may suffice to show that this Church considers itself as but a steward for its Lord, and endeavors, as best it may, to discharge its debt of love to all in His name.

The officers who issue this Manual are confident that such facts as these are enough to justify and confirm the utmost possible devotion, on the part of each member, toward this beloved Church, and the cause for which it stands.

The various forms in which the Church proposes to carry on its work and worship for the coming year will be found appended to this historical sketch.

CONSTITUTIONAL ✧ PRINCIPLES AND ✧ CHURCH ✧ RULES.

CONSTITUTIONAL PRINCIPLES.

I. The Constitution of any Church derives all its authority from Holy Scripture ; and each of the laws and principles thereof must be understood and applied as subordinate to the Scripture.

II. This Church, according to the Scriptural principle which is recognized by its grant and charter, consists of the body of communicant members and their baptized children who have here united themselves together for the purpose of Christian worship and service, "agreeably to the Westminster Confession of Faith."

III. Its organization as an Independent Presbyterian Church implies (1) that its relation to other churches is simply one of fraternal comity, and not of subjection or control, and (2) that its government of its own affairs, while vested in the brotherhood of members, is exercised through a Session or Bench of Elders, chosen and appointed to that duty ; i. e., it is a *Presbyterian* Church, in that its government is thus representative through its Elders, instead of being purely democratic ; and it is an *Independent*

Presbyterian Church, in that it is not subject to any appellate judicature, such as Presbytery, Synod or General Assembly.

IV. The condition required in order to full membership in this Church is, that the applicant make profession of his faith in the Lord Jesus Christ, and obedience to Him: this profession being accompanied by habits of life which are not inconsistent therewith. Membership terminates only with death or due process of discipline or dismissal.

V. The officers of this Church are a Pastor or Pastors, a Bench of Elders, and, when practicable, a Board of Deacons. The Elders and Deacons are to be chosen from among those members of the Church who are marked by the high qualifications prescribed in the New Testament, and, while ordained for life, they are to serve for a limited term, as provided in the Church Rules.

VI. To the Session, consisting of the Pastor or Pastors and Ruling Elders, is committed the general oversight and direction of the spiritual affairs of the Church, including the admission of new members, the dismissal of those removing to other churches, processes of discipline, the administration of the Lord's Supper, the order of worship, the collection and distribution of gifts for charities and missions, the care of all funds belonging distinctively to the Church which are not committed to the Board of Trustees, and in general all the business of the Church which is not otherwise provided for. When a Board of Deacons exists, some of the above duties are to be assigned to it by the Session, and

more especially, as in the Apostolic Church, attention to the wants of sick and poor persons.

VII. Inasmuch as all officers of the Church exercise a delegated power, it is considered proper that their responsibility to the Church should be duly recognized, and that their acts should be regularly reported to the Church for its approval.

VIII. In order to the proper conduct of this Church, it is held to be of essential importance that there shall be an annual meeting of its members, at which the annual report of the Elders, Deacons and other officers shall be presented and acted upon.

CHURCH RULES AND BY-LAWS.

OFFICERS OF THE CHURCH.

RULE 1. The officers of this Church shall be a Pastor, or Pastors, not less than six Ruling Elders, and as many Deacons as the Church may deem necessary, to discharge the duties of the office. But if, at any time, whether through the withdrawal or death of an Elder, or the non-acceptance of the office by one elected to it, there should be vacancies in the Bench of Elders, reducing its members to less than six, those who do hold the office shall still be considered the Session of the Church, and their acts of binding force; provided, however, that in cases of discipline not less than three Elders shall constitute a quorum of Session.

VACANCY OF THE PASTORATE.

RULE 2. When it becomes necessary to fill the pulpit, it shall be the duty of the Elders, acting in conference with the Trustees, to present to the congregation the person, or persons, who, in their judgment, are suited to the needs and desires of this Church and congregation. Until a permanent Pastor shall be elected the Elders and Trustees shall have authority and be required to provide temporary supply, or supplies, for the pulpit—this authority not to extend over a period of one year unless renewed.

RULE 3. The election of a Pastor shall be by ballot. Only the communicants and the pewholders may vote in the election for a Pastor. The Pastor-elect shall be notified by the Elders and Trustees of his call, and arrangements for ordination and installation shall be made by them and the Pastor-elect. Although no limitation of time is placed upon the tenure of the pastoral office, it may be terminated by mutual agreement, or by the settled decision of the Pastor to retire, or by the vote of the majority of those who are entitled to vote for the call of a Pastor. There shall be a reasonable notice of not less than three months of the proposed termination of the pastoral relation. A copy of these rules shall accompany the call.

RULE 4. The compensation to be allowed a Pastor shall be fixed by the Elders and Trustees.

RULE 5. The Pastor shall keep a record of all baptisms, marriages, and deaths, which record shall be the property of the church.

THE ELECTION OF ELDERS.

RULE 6. Only communicant members shall vote in the election for Elders. The term of service for an Elder shall be six years, but, in this first election, the period of service shall be determined by the respective ages of the Elders elected, the two oldest serving for six years, the two next in age for four, and the two youngest for two years, and every two years thereafter there shall be an election to fill the vacancies that occur. This rule applies to Deacons as well. The election of Elders and Deacons shall be by ballot, a choice depending on the majority of the votes of those present.

RULE 7. When the Session shall decide on the excommunication, suspension, or public admonition of a member there shall be the right of appeal to the male members of the church who are over twenty-five (25) years of age. After a fair hearing the vote of this tribunal shall be final. The accused person shall have the right of representation by counsel, both before the Session and before that portion of the Church to which he has the right of appeal, but no person shall be permitted to act as counsel who is not a communicant in good standing in a Christian Church.

RULE 8. Any communicant who removes his residence permanently from the city, or remains absent for more than one year, shall not be entitled to a vote on any question, and any member who shall be absent for four years without satisfactory reasons shall be transferred to some other church or dropped

from the roll after due notification, or put on the list of members lost sight of.

RULE 9. All collections taken up during any of the church services shall be under the control of Session exclusively, as also the selection and control of the choir and all other matters pertaining to the service.

RULE 10. All matters pertaining to the secular affairs of the Church, care of property and payment of all salaries, shall be under the control of the Trustees exclusively.

RULE 11. No one under sixteen years of age shall be entitled to a vote in the affairs of this Church at any time.

RULE 12. No voting shall be allowed by proxy in this Church at any time except by resident members in full communion and pewholders unavoidably detained from the meeting. Proxies must be in writing and must specify the purpose for which they are given.

RULE 13. Trustees shall be elected annually according to the terms of the charter.

RULE 14. The Trustees shall have no power to sell or dispose of any property of the Church without first obtaining authority from the Church, nor shall they have power to incur any debt in the name of the Church unless specially authorized by the Church so to do.

RULE 15. The Trustees shall have no power to permit the church or Sunday-school rooms to be used for any purpose other than the regular meetings of

the Church and Sunday-school without the consent of Session.

RULE 16. A quorum of any Church meeting shall consist of fifty members.

RULE 17. One week's notice shall be given from the pulpit of all Church meetings for the transaction of business when practicable.

RULE 18. The chairman of any meeting shall be elected by the body assembled.

RULE 19. The annual meeting of the Church shall be held on the evening of the second Monday in January, of which notice shall be given from the pulpit at least one week in advance. The meeting being called to order, a chairman and secretary shall be chosen by those present. The latter shall serve as secretary of all Church meetings until the next annual meeting, and it shall be his duty to keep an accurate record of all meetings. The meeting shall be opened by the reading of the Scriptures and prayer. The records of the preceding annual meeting and of subsequent meetings shall be presented and acted upon. Other business which may properly be transacted by the Church may be brought forward, and the meeting shall be closed with prayer.

RULE 20. Special meetings of the Church may be called by the Pastor at any time, and shall be so called at the request of any five members, due notice being given according to Rule 17.

RULE 21. There shall be an "Annual Church Book" published by Session, containing a record of the annual and other Church meetings, roll of members, etc.

RULE 22. The above rules and by-laws are subject to amendment by a two-thirds vote of the members present at an annual meeting, notice of such proposed amendment having been given at any previous meeting.

OF THE SUNDAY SCHOOL.

RULE 23. The officers of the Sunday-school shall consist of a Superintendent, First Assistant Superintendent, Second Assistant Superintendent, Librarian and Secretary and Treasurer. All the above officers shall be elected by the ex-officers and the teachers of the school by ballot (or *viva voce* should the meeting so decide) on the last Sunday of November of each year, or as soon thereafter as practicable, to serve for one year. After the election, a ratification by the Session of the Church shall be necessary before the offices shall be considered as filled for the year. The selection of Superintendent and Assistant Superintendent of the Primary Department and of the teachers will devolve upon the Superintendent of the school. The rules of order for the government of the school shall also be made by the Superintendent in office. The Superintendent is expected to make a report on the last Sunday of his term of office to the teachers concerning matters of interest in the school during the year, including the amount of money collected, and how disbursed. He is also expected to make a similar report to the Church at the annual meeting, unless one has already been made at the Sunday-school anniversary. A meeting of teachers shall be held each month or oftener to transact

business or exchange views concerning the welfare of the school, at which meeting the minutes of the last meeting shall be read and a record of the meeting kept by the Secretary of the Sunday-school.



ORGANIZATION + FOR + WORK AND + WORSHIP.

It is highly important that the plan by which this Church is organized for service should be clearly understood by all, in order to the intelligent co-operation of each member.

According to its own statement, this Church itself is "the body of communicant members and their baptized children who have united themselves together for the purpose of Christian worship and service, agreeably to the Westminster Confession of Faith;" and "its government, while vested in the brotherhood of members, is exercised through a Session or Bench of Elders chosen and appointed to that duty;" or, as again repeated, "its government is representative through its Elders, instead of being purely democratic."

It is further provided that "to the Session, which consists of the Pastor or Pastors and Ruling Elders, is committed the general oversight and direction of the spiritual affairs of the Church, * * * and in general all the business of the Church which is not otherwise provided for."

This form of organization was transmitted directly from the Church of Scotland, with which the founders of this Church were in membership. It bases

itself upon the fact that all authority is originally vested in the Lord Jesus Christ, and that He commits authority to the whole body of communicants, with the provision that its actual exercise shall be entrusted to Elders chosen by the people under His direction. His inspired word provides for the existence of this office of Eldership, and His divine Spirit provides direction in the choice of men to exercise it. On the one side, therefore, these Presbyters, or Elders, represent the people who elect them, and on the other side they represent the Lord Himself, under whose direction they are elected and from whom all their authority is derived. They are responsible for the exercise of this authority, both to the Lord and to the people. This relation between the people, the Elders, and their common Lord is given visible expression with peculiar solemnity at those times when the Church undertakes its most sublime and important transaction, namely its Communion with Christ; when the body of communicants before the table, headed by the Session within the chancel, are bowed in adoration before the King himself.

This Church, as a religious organization, consists, therefore, of these "communicant members and their baptized children," as headed by the Presbyters or Elders, one of whom is the Pastor; and being thus organized, it commits authority, for divers purposes, to various persons. Special business which affects spiritual interests alone, including the election of Elders, is committed to a Church meeting, i. e., to an assembly of communicants such as are, accord-

ing to the rules, qualified to vote. Special business which is of such a nature as to affect other interests also, including the election of a Pastor, is committed to a "Meeting of the Congregation," which differs from a Church meeting in one respect, namely, that persons who are pewholders without being also communicants are admitted to take part with the body of Church members in this matter.

This Church, thus composed of communicant and baptized members and organized with Elders for the sake of religious work and worship, is also the owner of certain property and funds for the maintenance of this work and worship. The business transactions which thus become necessary it performs through its Board of Trustees, which acts as the agent and representative of the Church for this particular purpose. These various relations were maintained without any charter from the State for more than a half century. In the year 1806, however, the Church decided to facilitate the performance of this part of its business by procuring a charter, whereby it received the rights and privileges of a body corporate. Under this charter, the Board of Trustees is legally recognized as entitled to hold, in the name of the Church and for its use, the property which the Church owns, and to perform any business transaction of which the Church may have need.

In the Rules adopted by the Church it commits to this Board "all matters pertaining to the secular affairs of the Church, care of property, and payment of all salaries;" with the proviso that "the Trustees shall have no power to sell or dispose of any prop-

erty of the Church without first obtaining authority from the Church; nor shall they have power to incur any debt in the name of the Church, unless specially authorized by the Church so to do." This "oversight of the outward business of the House of God" is so valuable and important an element in church work as to call for special recognition in this connection.

In the present emergency of our church life the responsibility of re-erecting the House of Worship has been entrusted to a Building Committee and a Committee on Ways and Means, whose honorable and difficult work speaks for itself.

Of the more directly spiritual work of the Church no part is more important than that which it transacts in the Sunday-school, a work to which the Session gives especially close supervision and assistance, and whose current expenses are payable from the common church fund. The Pastor of the Church is the Pastor of the Sunday-school; and, in fact, the meetings of the Sunday-school are as truly meetings of the Church itself as either of the other assemblies for worship on the Lord's Day.

In addition to such work as this, which combines together both sexes, and all ages, there are other forms of church work which are best performed by some special class of members. The plan here adopted includes, therefore, on the one hand, the Pastoral Aid Society for Woman's Work, with an auxiliary for young ladies, and one for school girls; and, on the other hand, the organization for boys,

and that for young men, with which the older men are associated as honorary members.

The object desired is to afford the utmost freedom for the development of any new form of work, even beyond the societies and committees which are now on the list, until every member of the church has a place with some company of workers; while, at the same time, these various companies are so united into groups, and brought thereby within the supervision of the Session, that the needful unity of church life is fully maintained. In no case is any work undertaken for the mere sake of increasing activity, but only so far as Divine Providence points out a duty to be done, and willing hands are found to do it. The utmost possible simplicity in organization has been sought, and success in the work has in no wise been expected from the machinery itself, but rather from the living Spirit of Christ, under whose influence it is formed and operated.

Every Sunday morning, forty-five minutes before the church service, there is a prayer-meeting for boys and one for girls, and, in each case, every member present takes an active share, ordinarily, in every part of the exercises. Among the other results of these organizations is the interesting work of the girls at the Little Minnie's Mission, and that which is carried on by each of the Look-Out Committees. Attention might also be called to the young men's work as ushers, etc., and that of the young ladies in providing flowers and aiding the music, as also in executing orders for fancy work, so as to earn money for contributing to the building fund. A weekly

Bible reading is held for ladies on Tuesday afternoons, and for the younger ladies on Friday mornings.

The most complete explanation of the system in its details will be found in the working of the Pastoral Aid Society, which groups together the various organizations for Woman's Work. These include the usual Home and Foreign Mission Societies, with a City Mission Society and organizations for different kinds of work within the congregation itself.

There are also committees for aid to those benevolent institutions in the city which desire co-operation from the people of this Church. The Church itself accepts willingly the sacred obligation to render all possible aid to such charitable societies; and the members of these various committees help toward the discharge of this obligation, both by the work which they themselves perform, and by their endeavors to enlist other workers and contributors from the congregation, or to secure from it any other form of sympathetic co-operation which may be desired.

The aim of the Pastoral Aid Society is simply that of securing the harmony and orderly working of these active societies and committees. This aim it seeks to attain by bringing them all together in a united assembly, meeting three times in the year, at which a written report is received from each, and opportunity is given for mutual conference; and also by the appointment of an Executive Committee, which serves to ensure that even in the intervals between these meetings there shall be mutual helpful-

ness and orderly combination. This Executive Committee acts also as an Advisory Committee for the Young Ladies' Auxiliary and the Girls' Auxiliary.

The Constitution and By-Laws of this society will be found herewith.

THE PASTORAL AID SOCIETY.

CONSTITUTION.

I. NAME.—This Association shall be called the Pastoral Aid Society of the Independent Presbyterian Church of Savannah.

II. OBJECT.—Its object shall be to aid in the pastoral care of church work by bringing together for conference and co-operation the various ladies' societies and committees of the congregation, and by forming others when needful, subject always to the approval of the Church Session.

III. MEMBERSHIP.—Any lady in this congregation who is willing to do service in connection with one of the aforesaid societies or committees shall be eligible as a member of this Society, and her acceptance of membership shall be expressed by signing this Constitution.

IV. ORGANIZATION—1. Its officers shall be a President, two Vice-Presidents, a Secretary and a Treasurer.

2. These five officers shall act as an Executive Committee. It shall confer with the various societies and committees herein represented, in order to

secure their effective co-operation, and may form new organizations when needful, or add new members to those already existing, by consent of the parties interested, its proceedings being subject always to the approval of the Society.

3. Each of the organizations herein represented shall be entirely free in the performance of its own work, while avoiding all interference with that of others; and in order to secure their sympathy and co-operation, it shall present a report of its work at each regular meeting of this Society.

4. Whenever there may be formed a committee for aid to a benevolent institution outside of this Church, its object shall be to make the institution better known among our people and to secure for it any co-operation which it may desire from them. Such committee shall consist, when possible, of those members of this Society whom the institution itself has recognized as managers or helpers.

V. MEETINGS.—1. The regular meetings of this Society shall be held within the last week of October, January and April.

2. The annual meeting shall be held in April, at which time the Executive Committee shall present, through the Secretary, a report of woman's work in this Church for the preceding year, and the election for officers shall be held.

3. Special meetings may be called by the Executive Committee at any time.

4. Seven members shall constitute a quorum.

5. Any member of this Society absenting herself from its public meetings for a year without being

excused by the Executive Committee shall be considered as having resigned her membership.

6. The motto of this Society shall be

“FAITH WORKING THROUGH LOVE.”

7. This Constitution may be amended by a three-fourths vote of those present at any regular meeting, provided that notice be given in advance to the Executive Committee.

BY-LAWS.

I. The list of organizations represented in this Society shall be as follows :

The Home Mission Society.

The Foreign Mission Society.

The City Mission Society.

The Church Visiting Committee.

The Social Reception Committee.

The Sunday School Aid Committee, to organize the scholars for aid to the building fund.

The Committee on care of Church Buildings and Parsonage.

The Ladies' Bible-Reading Committee.

The Committee on the Telfair Home Bible Class.

The Committee on Boys' Free Night School.

The Advisory Committee for the Auxiliaries to this Society.

The Committee for aid to Anderson Street Sunday-school.

The Committee for aid to the Little Minnie's Mission.

The Committee for aid to the Telfair Hospital.

The Committee for aid to the Savannah Hospital.

The Committee for aid to the Auxiliary of the Georgia Infirmity.

The Committee for aid to the Female Orphan Asylum.

The Committee for aid to the Y. M. C. A. Auxiliary.

The Committee for aid to the Savannah Port Society Auxiliary.

The Committee for aid to the Savannah Widows' Society.

The Committee for aid to the Industrial Relief Society.

The Committee for aid to the Needle-Women's Friends' Society, and to the Woman's Exchange.

II. The regular meetings shall be held on Thursday afternoons at the close of the Prayer-meeting.

III. The order of exercises shall be as follows :

1. Devotional exercises.
2. Roll-call.
3. Reading of minutes.
4. Calling the roll of societies and standing committees in order to receive the report of each.
5. Unfinished business.
6. New business.
7. Adjournment.

IV. At the annual meeting the following order shall be observed after reading the minutes and before the reports from societies and committees :

1. Appointment of committee to nominate officers for the ensuing year.
2. Reading of annual report by the Secretary.

3. Report of Nominating Committee and election of officers.

V. Amendment may be made to these by-laws at any regular meeting.

*

FORMS OF WORSHIP.

THE USUAL ORDER OF PUBLIC WORSHIP AT THE MORNING SERVICE.

1. Doxology. (The congregation rising.)
2. Invocation. (The congregation standing.)
3. Hymn.
4. Scripture lesson.
5. Prayer.
6. Notices.
7. Collection, with sentences from Scripture, followed by brief prayer.
8. Hymn.
9. Sermon.
10. Prayer.
11. Hymn. (The congregation rising.)
12. Benediction, preceded and followed by pause for silent prayer.

EVENING SERVICE.

The Doxology, Invocation, and Collection are omitted.

INFANT BAPTISM.

This is usually administered one week after the communion of the Lord's Supper, immediately following the first hymn of the morning service.

Address. Prayer. Baptism. Prayer. Hymn.

THE USUAL ORDER AT THE LORD'S SUPPER.

1. Doxology.
2. Invocation.
3. Opening hymn.
4. Notices, with any needful statement concerning the order of exercises.

[The Elders come forward after the singing of the hymn following the sermon, which, in case new members are received, is the Consecration hymn, but otherwise the Sacramental hymn. Opportunity for leaving the church, or for any needful change of position, is given after the singing of the Sacramental hymn, but all persons are invited to remain through the entire service.]

5. Collection for the poor, with sentences from Scripture, followed by brief prayer.
6. Scripture lesson.
7. Sacramental address.
8. [Consecration hymn, reception of members, and hymn of fellowship.]
9. Invitation to the Lord's Supper.
10. Sacramental hymn.
11. Prayer, and distribution of the bread.
12. Prayer, and distribution of the cup.
13. Closing hymn.
14. Benediction, preceded and followed by pause for silent prayer.

THE § PUBLIC § RECEPTION § OF CHURCH § MEMBERS.

By the Presbyterian constitution, the entire responsibility of deciding upon applications for Church membership is entrusted to the Session, which consists of the Pastor and Elders, so that the membership of any applicant begins from the moment he is accepted by vote of Session. It is, however, expressly required in the case of any unbaptized person who is thus made a member of the Church, that he shall enter upon the actual exercise of his membership by repeating before the congregation his confession of faith in Christ, and thereupon receiving baptism. Even in the case of those who have received baptism in infancy as born within the pale of the visible church, it is highly expedient that when their membership is confirmed and completed by an admittance to full communion, they also shall repeat their confession of faith in the presence of their fellow members, in order to have public recognition and welcome from the Church.

It is carefully to be noted that the confession which is required in order to membership is simply that of faith in the Lord Jesus Christ and obedience to Him. The words which were used in A. D. 1729 on behalf of the Presbyterians in this country are heartily endorsed by this Church, viz.: "We are willing to admit to fellowship in sacred ordinances

all such as we have ground to believe Christ will at last admit to the kingdom of heaven.”

There is a most important difference between the requirement which is made upon private members and that which is made upon public officers. The Church, as an organization, does hold faithfully to the system of doctrine which is contained in the Westminster Standards; and before any person is given authority to represent the Church by holding one of its public offices, he must be able to declare that he in person does sincerely accept and believe that system as true. But private members are considered as learners rather than teachers. All that is asked concerning their religious opinions is, that they do not interfere with trusting and obeying Christ as their God and Saviour, or with seeking the peace and welfare of the Church. It is upon these cherished principles of our beloved Church, which combine faithfulness to the truth with the utmost breadth of christian liberality, that the following services are formed.

FOR MEMBERS ALREADY BAPTIZED.

BELOVED IN THE LORD: It is your custom to give public recognition and welcome to the baptized members of the Church whom the Session has received into full communion upon confession of faith. We present to you for this purpose (A and B), who will now come forward.

DEARLY BELOVED: In the name of the Lord Jesus Christ, and by His authority, your confession of faith has been accepted by the Elders of the Church, and

your membership has been made full and complete. You are now to repeat that confession openly in the presence of your fellow members, and thereupon to receive their welcome. The covenant which was made for you by your parents at baptism, you do thus, by your own act, ratify and confirm; the Lord also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ.

[IN CASE ANY ARE TO BE BAPTIZED.

The Session has admitted into the Church (C and D), who will now make public confession of faith, and thereupon receive baptism.]

DEARLY BELOVED: Remember the words of the Lord Jesus, how He said: "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God."

Now, therefore, in the presence of men and angels, and of the Lord Himself, do you take God to be your Father, the Son to be your Saviour, and the Holy Ghost to be your Sanctifier; and to this glorious Trinity, one God, do you heartily consecrate yourself forever?

Do you engage to be diligent in the use of the means of grace, such as prayer, the reading of the Scriptures, and devout attendance on the public worship and ordinances of God's house?

Do you promise to seek the peace, the purity and the prosperity of this Church, to walk in brotherly love with its members and to render due submission to its constituted authority?

And thus in humble dependence on the aid of

Divine grace, do you engage to keep this covenant to the end of life?

[The Ordinance of Baptism will now be administered with prayer for the divine blessing.]

[IN CASE ANY HAVE BEEN RECEIVED BY LETTER.

The Session recommends to your Christian confidence and affection, as duly received into this Church upon certificate (E from the Church of F), who will now arise.]

And now, in token of acceptance and welcome, let all the members of this Church arise.

We, therefore, your fellow members in the Body of Christ, do give you hearty welcome in the name of the Lord Jesus to sit down with us at His table. Your covenant with the Lord of the Church has brought you into covenant with the Church itself. We accept the same on our part, and invoke for you, as for ourselves, the grace to keep it faithfully, even to the end.

The right hand of fellowship will now be given to you by the Pastor and Elders while the hymn of fellowship is sung by the Church :—

Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers ;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

The Lord bless you and keep you. The Lord make His face shine upon you and be gracious to you. The Lord lift up his countenance upon you and give you peace. Amen.

THE × INVITATION × TO × THE × LORD'S SUPPER.

Let us hear the Word of the Lord concerning this Holy Supper, as it is written in the first epistle to the Corinthians at the eleventh chapter :

“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread: And when he had given thanks, He brake it, and said: Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when he had supped, saying: This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death, till He come.”

It is, therefore, by the express command of our Lord himself, that we observe this Communion Feast. Until He come again His people are to eat this bread and drink this cup, in remembrance of Him.

I am charged to remind you that “it is of inestimable benefit, to strengthen Christ's people against sin; to support them under troubles; to encourage and quicken them in duty; to inspire them with love and zeal; to increase their faith and holy resolution; and to beget peace of conscience, and comfortable hopes of eternal life.”

I am also charged to give warning that the profane and scandalous, and those who are willfully purposed in their hearts to continue indulging themselves in any known sin, are not to approach this holy table.

On the other hand, I am to invite unto it those of you who are sensible of your lost and helpless state by sin, and who therefore depend upon the atonement of Christ for pardon and acceptance with God; who are sufficiently instructed in Gospel truth to understand the meaning and use of this ordinance; and who desire to renounce their sins, being determined by Christ's grace to lead a holy life, in love toward God, with peace and charity toward men, "forgiving one another, even as God, for Christ's sake, hath forgiven you."

I therefore cordially invite all such as are here described, and especially if they are visitors from other Churches, to partake with us. It is the table of the Lord, and not ours; whomsoever the spirit of the Lord invites, let not man hinder from coming.

Neither let us be discouraged because of the sins and imperfections which yet remain within us, even against our will, but remember his own most gracious word,

"Come unto me all ye that labor and are heavy-laden, and I will give you rest."

"They that are whole need not a physician, but they that are sick; I came, not to call the righteous, but sinners."

"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

THE PUBLIC BAPTISM OF INFANTS.

Let us hear the word of God as it is written in the Gospel according to Mark, at the tenth chapter, beginning with the thirteenth verse: "And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in His arms, put his hands upon them and blessed them."

DEARLY BELOVED: In this comfortable word of our Lord Jesus Christ, we are encouraged to bring our little children unto Him for His blessing. And although we are at all times to bring them before him in the sure hope of his favor, yet are we chiefly so to do when we present them for the holy ordinance of baptism, wherein the seal is set to their membership in His church, and to our covenant with the Lord himself concerning them.

In this covenant, He engages on His part to be a God unto us and to our seed after us; and on our part, we engage by His divine help to teach them the Word of God, to pray with them and for them,

to set before them an example of piety and Godliness and to endeavor by all the means of God's appointment to bring them up in the nurture and admonition of the Lord.

Do you now accept this covenant on your part, and engage by God's help to keep it faithfully?

Prayer. Baptism. Prayer. Hymn.

THE MARRIAGE SERVICE.

God, be merciful unto us, and bless us, and cause His face to shine upon us.

DEARLY BELOVED: This holy estate of matrimony was established by God, our Creator, in the Garden of Eden. It was confirmed by the gracious presence and blessing of God, our Savior, at the wedding in Cana. And God, the Holy Ghost, hath declared it honorable in all, and made it a symbol of the union between Christ and his Church.

Wherefore marriage is in itself a holy thing, and well pleasing in the sight of God, the Father, Son, and Holy Ghost. Let us pray.

Most gracious God, our heavenly Father, we beseech Thee for these, Thy children, that they may, with reverent trust in Thee, enter into this covenant of marriage. Look upon them with Thy favor and blessing; and do Thou bear witness to their vows, which are made not only to each other but to Thee. Grant this, O Father, with the forgiveness of our sins, through Jesus Christ, Thy Son. Amen.

In further token of your desire and purpose, let each of you now take the other by the right hand.

[TO THE MAN.]

Do you, [A,] take her whom you now hold by the hand, before God and these witnesses, to be your

wife? Do you promise to love her, honor her, defend her, sustain and cherish her in joy and in sorrow, in health and in sickness, in prosperity and in adversity; to be faithful to her in all things, as becometh a good husband, and never forsake her, so long as you both do live? [I do.]

[TO THE WOMAN.]

Do you, [B,] take him whom you now hold by the hand, before God and these witnesses, to be your husband? Do you promise to love him, honor him, cherish and obey him, in joy and in sorrow, in health and in sickness, in prosperity and in adversity; to be faithful to him in all things, as becometh a good wife, and never forsake him as long as you both do live? [I do.]

[IN CASE A RING IS TO BE USED.]

The man shall place the ring upon the third finger of the woman's left hand, and hold it there while the minister speaks as follows:

[TO THE MAN.]—Do you now give this ring in token that you will truly perform these your vows?

[TO THE WOMAN.]—Do you receive this ring in token of the same on your part?

Let each again take the other by the right hand.

Now, therefore, in the name of the Father, Son, and Holy Ghost, I pronounce you husband and wife.

What God hath joined together let not man put asunder. Let us pray.

O God, the Father, Son, and Holy Ghost, in Whose name these twain have now been joined to-

gether, shine upon them with the fullness of Thy Divine Love, that they may faithfully keep this holy covenant of marriage, and may so dwell together in the unity of the spirit all their days, that in the world to come they may have life everlasting. Amen.

The Lord bless you and keep you ; the Lord make his face shine upon you and be gracious unto you ; the Lord lift up his countenance upon you and give you peace. Amen.

LIST OF RESIDENT CHURCH MEMBERS.

Austin, Mrs. Ann	1858
Adams, Mrs. Suzette R.....	1861
Anderson, Mrs. Margaret R.....	1861
Axson, Mrs. Ella L.....	1864
Axson, Randolph	1867
Anderson, Col. Clifford W.....	1875
Anderson, J. Randolph.....	1876
Anderson, Mrs. Florida L.....	1876
Anderson, Mrs. Hannah.....	1877
Anderson, Miss Sallie	1880
Axson, Miss Alethea S.....	1881
Axson, Miss Ellen W.....	1886
Archer, John Lee.....	1886
Axson, Randolph K.....	1887
Burford, Mrs. Mary Kate.....	1876
Burroughs, John W.....	1879
Burroughs, Miss Alethea A.....	1881
Blackshear, James E.....	1881
Blackshear, Mrs. K. M.....	1881
Bashlor, Miss Frances E.....	1882
Butler, W. C.....	1883
Butler, Mrs. Mary W.....	1883
Ballantyne, Mrs. Jane ..	1885
Ballantyne, Miss Mary	1885
Burdell, Robert F.....	1885
Burroughs, Joseph H.....	1887
Buckner, Mrs. Hattie McL.....	1889
Bell, Charles	1889
Bell, Mrs. Kate M.....	1889
Bulloch, Miss Margaret.....	1828
Basinger, Mrs. Jane.....	1831
Branch, Mrs. Charlotte S.....	1840
Baker, William H.....	1855

Baker, Mrs. Mary G.....	1860
Brown, Mrs. Mary D.....	1864
Butler, Robert M.....	1866
Barnard, Mrs. Fannie E.....	1869
Bee, Mrs. Eliza C.....	1871
Bleck, Mrs. Annie C.....	1871
Ballantyne, Thomas.....	1875
Burdell, Mrs. Mary I.....	1884
Cubbedge, Mrs. Danella.....	1874
Clay, Joseph.....	1875
Chisholm, Miss Georgia B.....	1878
Clay, Miss Mary Eliza.....	1881
Clay, Thomas Savage.....	1881
Champion, William D.....	1882
Crosby, Miss Jessie.....	1884
Craig, John.....	1885
Clay, Thomas C.....	1889
Clay, Mrs. Caroline M.....	1889
Clay, William L.....	1889
Clay, J. Starke.....	1889
Clay, Miss Eliza C.....	1889
Clay, Samuel L.....	1889
Cunningham, Malcolm.....	1889
Cunningham, Miss Jane L.....	1889
Coburn, Miss Mary O.....	1889
Cosby, Mrs. Mary L.....	1851
Chisholm, Mrs. E. C. (Walter S.).....	1855
Cunningham, Mrs. Jane C. (C. M.).....	1866
Cunningham, Mrs. Sarah H. (H. C.).....	1871
Cope, Mrs. May (George L.).....	1873
Cope, Mrs. Harriet S. (J. E.).....	1874
Cunningham, Mrs. Mary.....	1874
Cohen, Mrs. Elizabeth Scott.....	1890
Dasher, Israel.....	1842
Duncan, Mrs. Martha D.....	1863
Dougan, Mrs. Elizabeth A.....	1873
Dyer, Miss Mary H.....	1874
Dougan, Peter M.....	1881

Dancy, Mrs. Sallie	1882
Donalson, Mrs. Sarah E.....	1875
Davenport, Archibald C.....	1888
Davenport, Mrs. Jane E.....	1888
Dale, Miss Jennie.....	1887
Dixon, Miss Lettie.....	1887
Dixon, Miss Carrie W.....	1889
Dripps, Mrs. Emily D.....	1889
Dripps, Robert D.....	1889
Dunwoody, Mrs. Cornelia R.....	1888
Drummond, Mrs. Helen C.....	1888
Drummond, Mrs. May.....	1884
18— Davis, Mrs. Catherine	1879
Edmondson, Mrs. Alida.....	1873
2— Elliott, Mrs. Corrinne	1880
Frew, Mrs. Mary	1840
Farr, Thomas C.....	1859
Farr, Joseph M.	1859
Farr, Mrs. Mary I.....	1859
Farr, Miss Mary M.....	1866
Fawcett, Mrs. Isabella.....	1866
Falconer, William.....	1882
Farr, Richard B.....	1884
Farr, Thomas C., Jr.	1885
Farr, Miss M. Isabelle.....	1884
Fleming, R. G.	1885
Fleming, Mrs. Annie	1885
Fleming, Miss Vida.....	1885
Fleming, Miss Eleanor.....	1885
Freeman, Mrs. Sarah E.....	1889
16— Fleming, Robert G.	1889
Grant, H. F.	1868
Gray, George S.	1841
Gilbert, Mrs. Anna M.....	1860
Gladding, Mrs. Susan E.....	1863
Gardner, Mrs. Florence	1866
Gilmer, Miss Louisa P.....	1870
Gray, Miss Maggie.....	1870

Gilbert, Charles M.....	1874
Gilmer, Mrs. Louisa.....	1875
Gribble, Mrs. Eliza.....	1880
Gilbert, Miss L. B.....	1881
Grigor, Mrs. Elizabeth.....	1882
Gnann, Miss Olive.....	1883
Gregg, Albert L.....	1884
Gilbert, Miss Lillian R.....	1884
Glover, Mrs. Virginia.....	1885
George, Miss Lina.....	1885
Grigor, D.....	1885
Gibbs, Mrs. Martha L.....	1875
Gibbs, C. M.....	1889
Greenlaw, J. J.....	1888
Grigor, Miss Bessie Lee.....	1889
Grigor, Miss Minnie R.....	1889
Grigor, George Gordon.....	1889
Gilbert, Mrs. Susan B. W.....	1889
Hardee, Mrs. Isabella S.....	1837
Hollis, Mrs. Caroline.....	1842
Harden, Thomas H.....	1845
Habersham, Mrs. J. C.....	1845
Habersham, Mrs. M. A.....	1858
Hardee, Mrs. Helen M.....	1858
Hardee, John L.....	1869
Hopkins, Mrs. E. P.....	1868
Houstoun, Mrs. Sallie.....	1871
Hammond, Mrs. Mary Ella.....	1875
Houstoun, Dr. J. P. S.....	1875
Hopps, Mrs. Mary S.....	1877
Hull, Miss Lucy G.....	1877
Hunter, Miss Annie.....	1878
Hays, Miss Jennie.....	1878
Hopps, Dr. Daniel.....	1881
Hopkins, William Trenholm.....	1882
Hunter, Miss Minnie.....	1882
Hunter, Miss Lilie.....	1882
Hardee, Miss Helen S.....	1882

Henderson, Mrs. Frances	1883
Hart, Miss Lou	1884
Hopkins, Miss Emma	1884
Henderson, Mrs. M. E.	1884
Harris, Mrs. L. O.	1886
Hutton, Hugh M.	1886
Hutton, Mrs. A. L.	1886
Haines, Robert L.	1888
Huger, Mrs. Mary S.	1882
Hummel, Mrs. L. M.	1888
Hunter, Miss Nellie	1887
Hunter, Miss Amy W.	1887
Hopkins, Edward M.	1887
Hopkins, Mathew M.	1887
Hopkins, Mrs. Louisa M.	1887
Hull, Miss Harriet G.	1889
35, Inglesby, Mrs. Mary	1888
Johnson, Julian B.	1889
Jaudon, Miss Susie C.	1889
Jencks, Miss Fannie.	1864
Jerguson, Andrew P.	1882
Johnson, Miss Mary	1883
Johnson, Mrs. J. R.	1884
Jaudon, Mrs. Mary E.	1885
Johnson, Mrs. Annie C.	1885
King, Mrs. Mary E.	1861
King, Mrs. Annie W.	1866
King, Clifford B.	1876
Kelterborn, Miss Ellen	1883
Kramer, Miss Matilda.	1889
Keevill, Mrs. Annie.	1888
7, Kreeger, Robert G.	1888
Lewis, John N.	1827
Lewis, Mrs. Frances S.	1831
Law, James J.	1842
Lamar, Mrs. C. A.	1843
Lawton, Mrs. Sarah G.	1847
Lovell, Mrs. Emily.	1864

Law, Miss Williamini.....	1864
Lovell, Mrs. Hopie.....	1869
Law, William F.....	1870
Lathrop, Mrs. Margaret A.....	1873
Ludden, Mrs. M. J.....	1876
Lufburrow, Mrs. Marian L.....	1879
Lindner, Miss Pauline.....	1882
Lindner, Miss Matilda.....	1884
Lindner, Miss Elizabeth.....	1884
Lindner, Henry.....	1886
Lindner, Miss Gussie.....	1886
Law, Mrs. Annie G.....	1888
Lindner, William.....	1889
Lindner, Miss Hattie.....	1889
Lovell, Joseph N.....	1889
Lewis, Miss Margaret.....	1876
Muir, Mrs. Ellen M.....	1867
Mills, George J.....	1870
Macleaen, Mrs. Mary.....	1871
Mackall, Mrs. Anna D.....	1874
Macleaen, Malcolm.....	1875
Mell, George A.....	1876
Mackall, W. W.....	1877
Massey, Miss Fannie.....	1877
Miller, Jefferson D.....	1881
Mather, Elliot W.....	1882
Myers, Mrs. Mary E.....	1882
Mallard, Wallace W.....	1882
Mock, Miss Dora.....	1883
Moyle, James.....	1883
Miller, James.....	1885
Miller, Mrs. James.....	1885
Mays, Mrs. Margaret.....	1885
Maxwell, Miss Grace.....	1888
Mills, Miss Sarah C.....	1889
Mills, Mrs. Elizabeth H.....	1839
Myddleton, Mrs. A. E.....	1849
Munford, Mrs. A. S.....	1850

Miller, Miss Elizabeth.....	1855
Miller, Miss Virginia.....	1862
May, Mrs. Catherine N.....	1864
Mills, Mrs. Hattie M.....	1866
Mills, Mrs. Euphemia.....	1866
Mackall, Mrs. Louisa F.....	1866
Muir, Frances.....	1867
Munnerlyn, Miss Elizabeth.....	1877
Marshall, W. J.....	1889
Marshall, Mrs. K. G.....	1889
McCarter, Miss Mary A.....	1848
McIntosh, Mrs. Georgia.....	1849
McLeod, Mrs. Julai M.....	1850
McIntosh, Miss Agnes.....	1851
McAlpin, Mrs. Maria.....	1866
McKinnon, Mrs. Virginia.....	1876
McCall, Miss Mary I.....	1888
McArthur, Frederick E.....	1887
McArthur, Mrs. Mary A.....	1887
McArthur, Mrs. Harriet.....	1887
McAlpin, Miss Florence L.....	1887
McAlpin, Miss Ellen.....	1877
McAlpin, Miss Elizabeth H.....	1878
McIntosh, McQueen.....	1879
McAlpin, Miss Sallie M.....	1883
McCall, Francis I.....	1885
44— McCall, Mrs. Mary I.....	1885
Nevitt, Miss Mariah L.....	1842
Newell, Mrs. Ella J.....	1866
Newell, Miss Roberta B.....	1878
Noble, Mrs. Emma.....	1881
5— Newell, Miss Josephine H.....	1889
Olmstead, Charles H.....	1863
Olmstead, Mrs. Florence L.....	1865
Olmstead, Miss Florence W.....	1889
4— O'Keefe, Mrs. Reubenia.....	1875
Postell, Mrs. Sarah.....	1840
Pritchard, Mrs. Mary.....	1866

Peek, Miss Hattie.....	1870
Peek, Eben B.....	1870
Pape, Mrs. Nina.....	1870
Pritchard, George B.....	1872
Peek, Mrs. Cornelia H.....	1873
Pritchard, Mrs. Julia D.....	1888
Pritchard, Miss Mary J.....	1889
Perkinson, W. V.....	1889
Pape, Miss Nina A.....	1887
Peek, Henry T.....	1874
Peek, Miss Mary M.....	1874
Pritchard, Edward.....	1877
Patton, D. G.....	1881
Patton, Mrs. Frances.....	1881
Price, Miss Della.....	1884
Pitzer, Miss Lou.....	1884
Pritchard, G. Barnard, Jr.....	1885
Purse, Mrs. Minnie Lou.....	1885
Pigman, Mrs. Mary T.....	1885
Preston, Joseph W.....	1886
Preston, Mrs. M. E. G.....	1886
Prouse, James W.....	1886
Quarterman, Miss H. A.....	1888
Reed, Mrs. Ruth E.....	1831
Rogers, Mrs. Mary E.....	1842
Rowland, Mrs. A. E.....	1853
Robertson, Mrs. Elizabeth.....	1854
Reid, Miss Ruth W.....	1855
Reid, Frank W.....	1856
Rowland, Miss Mary C.....	1859
Reid, Miss Margaret W.....	1860
Robertson, Miss Margaret.....	1866
Richmond, Mrs. Mary B.....	1867
Rankin, James L.....	1870
Rutherford, Mrs. William.....	1873
Rankin, Mrs. Susie S.....	1875
Robertson, Miss Mary.....	1880
Russell, Mrs. Lucretia.....	1880

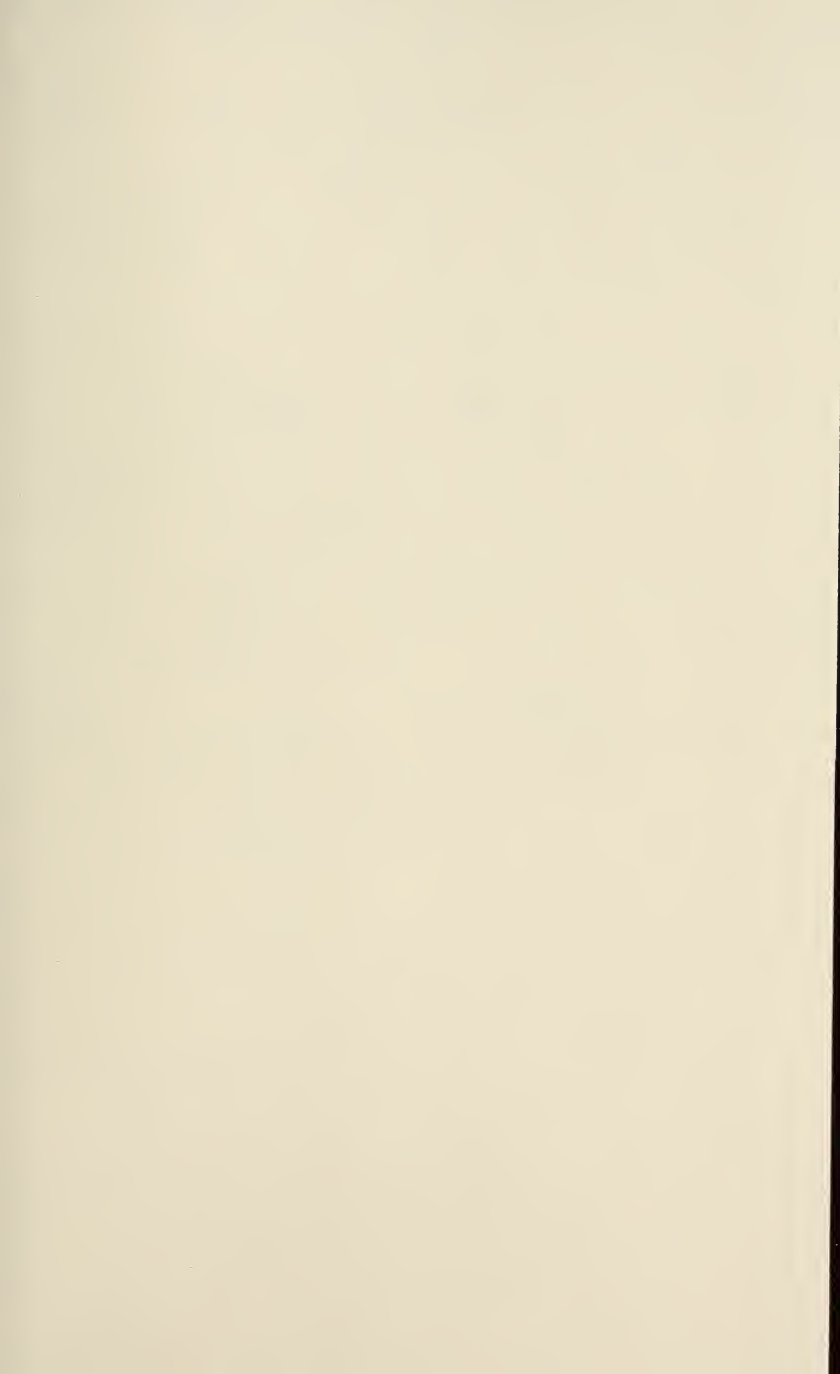
Russell, Mrs. Leonora A.	1883
Rogers, Miss Jessie S.	1889
Stiles, Mrs. Margaret V.	1832
Silva, Mrs. Margaret.	1853
Stoddard, John I.	1858
Soullard, Mrs. C. A.	1858
Silva, James.	1859
Sturtevant, William B.	1859
Stoddard, Mrs. Agnes E.	1861
Stiles, Eugene.	1864
Shellman, Mrs. Sarah C.	1866
Schley, George.	1868
Sams, Mrs. W. J.	1868
Stiles, Mrs. Anna.	1871
Schley, Mrs. Mary C.	1871
Schley, Julian.	1872
Stoddard, Mrs. Mary M.	1872
Schley, John Montfort.	1873
Schley, Henry M.	1875
Schley, Miss Georgia.	1875
Stiles, Samuel V.	1877
Stewart, Miss Anne.	1878
Stoddard, Henry M.	1880
Sheftall, E. T.	1881
Smyth, Mrs. Rebecca.	1881
Stoddard, Miss Isabella I.	1884
Stone, Miss Fannie.	1884
Sturtevant, Mrs. W. O.	1886
Sweat, Miss Georgia.	1886
Stiles, Dr. Samuel Wallace.	1886
Shaffer, George W.	1839
Sugden, Percy.	1888
Sturdevant, W. A.	1887
Shellman, Miss Annie L.	1887
Shellman, Miss Sallie C.	1887
Stiles, Mrs. Georgia.	1887
Stoddard, Miss Mabel E.	1889
Stoddard, Edward S.	1889

Shellman, Miss Mattie M.....	1889
Thompson, Miss Susan R.....	1848
Thompson, Miss Georgia E.....	1853
Train, Mrs. Elizabeth.....	1858
Tilden, Mrs. Clara M.....	1859
Thomas, D. R.....	1867
Thomas, Mrs. Jane M.....	1867
Tilton, Mrs. Rosa.....	1870
Tilton, O. L.....	1874
Thomas, Mrs. Malvina H.....	1875
Thompson, Miss Addie.....	1880
Tiemayensis, Mrs. May L.....	1881
Thiot, Mrs. Sallie B.....	1882
Tilton, Theodore W.....	1882
Taylor, Miss Ettie.....	1882
Thomas, Miss Jennie M.....	1884
Thomas, J. Murchison.....	1884
Thompson, Mrs. Josephine G.....	1886
Turner, Mrs. Gussie.....	1886
Tiedeman, I. B.....	1888
Tiedeman, Mrs. L. B.....	1888
Tilton, Miss Maud Constance.....	1889
Van Giesen, U.....	1886
West, Mrs. Nannette H.....	1871
Wellman, Miss Margaret M.....	1871
West, James.....	1873
Williams, W. T.....	1875
Wiggins, Mrs. Georgia.....	1877
Waples, W. D.....	1878
Williams, Miss Sarah M.....	1878
Whatley, J. Lawton.....	1881
Wylly, Mrs. R. H.....	1882
Williams, Davant.....	1884
Wylly, R. E. Lee.....	1884
Wade, Mrs. Mary A.....	1886
Washington, Miss Susan M.....	1886
Woodfin, Mrs. Nela A.....	1881
Whatley, Mrs. Mary W.....	1852

White, Mrs. Matilda B	1853
Wakelee, William L.	1855
Wade, Mrs. Margaret H.	1855
Wakelee, Mrs. Isabella A.	1862
Woodbridge, Mrs. Florence	1862
Waples, Mrs. Isabella	1862
Way, Col. Charleton H.	1865
Williams, Mrs. Mary C	1869
Wylly, L. R.	1887
Wylly, Miss M. Curren	1887
Wylly, Miss Julia	1887
Wade, Miss Carrie H.	1889
Walter, Miss Caroline T	1889
Walter, Miss Scotia F.	1889
Wylly, Mrs. Emma L.	1889

COLORED MEMBERS.

Baker, Kate.	Jenckes, Laura.
Burnet, Matilda.	Law, Margaret.
Cuthbert, Abby.	Lord, Jane.
Ellison, Annie.	Mackay, Rebecca.
Falany, Julia.	Morel, John B.
Green, Sue Stiles.	Nichols, Kate.
Henderson, Dennis.	Rutledge, Elizabeth.
Hornsby, Edward.	Seidling, Martha.
	Walker, Elizabeth.







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