



REV A. E. THOMSON D. D.

Greetings From Chatham and La Fayette Churches.

Rev. Geo. W. Tingle, Pastor.

To our elect elder sister, Greeting:

We are proud of your record of almost a century in the progress of the Kingdom of God.

You certainly have the right to claim Apostolic Succession, for out from your church have gone influences that have touched every quarter of the Globe; kindling into spiritual life communities in Medina County which have become organized Churches of Jesus Christ.

Not satisfied with simply blessing your own County you have extended your influence to the State and to the Nation and to the World.

You have had your representatives in every State in the Union, and every nation on the face of the earth has felt your influence. Your former Pastor, the lamented Dr. Ament, was instrumental in doing much toward the enlightenment of the Chinese Empire.

His influence in China will last as long as time endures and when the Great Day of the Lord comes it will be revealed that he was faithful to the end.

Your Church has been generous in its gifts toward Missions and kindred Societies. You have listened to the Macedonian Cry and responded heartily.

Your church has had an efficient leadership in the pastoral relation in all its history, and you have shown great wisdom in the selection of your present Minister, the Rev. J. Edward Kirbye, D. D., whom I have known for several years. A man of ripe scholarship and great executive ability.

President for several years of our great School of Theology at Atlanta, Georgia, and of Drury College of Springfield, Missouri, he has wielded a powerful influence for the uplifting of The New South and Southwest.

"The future is before you,
From its fated road ye can not turn;
Then take ye up the load.
'Tis yours to tread the unknown way,
Ye must go o'er it meet what ye may.
Gird up your spirits to the deed.
Angels and your 'sister Churches' bid you speed."

CHAPTER V.

Reminiscences and Memories.

Mrs. J. M. Templeton.

This is a progressive age, at least the newspapers say so, and we are only too glad to believe them, for advancement is desired by all.

Not long ago, a man said that Medina people are hard to work with, because they think they are so good already—well! haven't we some right to feel so, if ancestry is anything? We come of good New England stock, and are settled on the Western Reserve. Reserve, don't you like that word, it makes us feel as though we were fashioned from the finer clay, and yet, alas, the Bible and the Constitution of the United States, make all men equal in the sight of both God and man, and at the last it is "earth to earth and dust to dust," to all alike.

But, as we look back over the years since the seventy-fifth anniversary of this, our church, we can see in many ways, that we are indeed a progressive people, and are indebted to many for their efficient services in our behalf.

Especially is this noticable in the church itself.

During Mr. Nichols' pastorate, when the problem of increasing the seating capacity of the auditorium first arose, it was decided to have a sliding partition between the old church parlor and the audience room—a sliding partition propelled by a crank, which represents in a characteristic way, its race, for like other cranks, it sometimes refuses to do the bidding of those in authority.

Once again, owing to the faithful work done by our pastors, the church was too small to contain those who would worship with us; the Sunday School was badly cramped for room, and, Oh! that old dining room. Should we build a gallery or put on an extension, dig still farther under and enlarge the old dining room, or build a new one; if the extensions—where for we wanted to preserve the symmetry and dignity of the church building. Architects were consulted, estimates made, and there were almost as many opinions of ways and means as we had members in the church, and it was not until the pastorate of Mr. Hill was well under way, that at last we decided upon the extensions, to the great disgust of those who wanted a gallery; and since our new dining room is finished, our ladies think nothing of having two large banquets in a week.

The old chandeliers have given way to the electric lights, the former had one advantage, however, if the janitor did his duty, we were never cast into utter darkness at the most thrilling period of the Christmas exercises, nor did the lamps ever go out during any church services.

We wonder where lies the fault? Is it that men love darkness rather than light because their deeds—but no, rather say the power is off.

Our organ was tired, and worn, and weary, and had an unpleasant habit of speaking in meeting at most inopportune times, even disturbing the solemnity of the long prayer, to the great delight of our youth, but it is at present in a state of most abject submission to the will of the organist; though like Vesuvius it may at any time break forth into eruption.

Many different influences, however, help to instill into the minds of the listeners, the message from the pulpit; not the least among these, proper heating and ventilating.

Certainly no church cabinet, familiarly called the Trustees, ever struggled more heroically, from time immemorial, to keep the thermometer at a temperature conducive to the comfort of both the frigidly and torridly inclined, than this band of noble martyrs.

The era of the hot air furnace, a glacial period in our history, was followed by a season of active warfare between representatives of ideal heating systems and the elect; and radiators truly resembling the artillery of war, rumbled in and out of the church, resulting finally in a state of peace, with nothing to stand between pastor and people except a silver monument, erected in the center aisle, to commemorate the struggles of the past.

Since the inauguration of this more ideal system of heating, the problem of proper ventilation has reached a point where opening the windows has become a regular part of the morning ritual.

Our parsonage, even fifteen years ago, was neither a thing of beauty nor of comfort; yet some people only wished they had as good a house in which to live, while others would not live there, no, not even if they could without rent. The first line of a well known poem describes conditions during the Nichols regime, "we were crowded in the cabin," but they had one advantage over the Mattsons, they were crowded so they could the better keep warm. While the cold waves ran riot in the rooms the Mattsons hovered over the registers.

The Hills, during the early days of their stay with us, made the best of existing conditions.

After coal bills became such an important item of expense to our pastors, the Elders assembled themselves together according to their custom, to consider the building of a more modern and comfortable structure in which our pastors should dwell.

If the building of one room upon the church was a problem you can imagine the vexing questions of when? where? and how?

Well, we survived the strain and so did the Hills.

Since our last anniversary the dilatory habits of stragglers, who arrived one by one, at almost any time before the sermon, caused a change in the time of church worship from ten to ten-ten, that hour being adopted as a compromise, to meet the needs of the above mentioned class; possibly, even now, if toll was collected at the door, from each latter day straggler, the tasseled caps would not contain the half, and would result in cases of tardiness being rare.

The regular church prayer meeting which was held for years on Sunday evening, and the Christian Endeavor meeting, which from its organization had been held on Thursday evening, were interchanged.

The envelope system for meeting our church expenses has been introduced with good effect, for after years of experience in the same old rut, we learned that an unequal distribution of wealth during the year, resulted in time when it was hard to keep the wolf from the door of the sheepfold.

Like our sister churches in the city, the First Congregational Church of Medina has a church visitor, whose untiring devotion and unselfish service have had their part in our church history during the past year.

Among innovations during 1908, is the introduction of the church calendar. It serves a two-fold purpose; if there are any church notices not quite Sabbatical in their character, the minister does not have to compromise his dignity by giving them out; of course it is not his fault, if the people insist on reading them before Monday and it also satisfies the curiosity of those who wonder what is coming next.

When it comes to our ministers, I know I tread on dangerous ground. I can neither praise unduly nor censure over much. Most have been from Oberlin, we patronized Oberlin because of its orthodox theology. But alas! they were intelligent human beings capable of absorbing the Higher Criticism and current thought of the day.

What a stir in our church circles, when we first learned that a real Job probably never existed; the story of Jonah and the whale is an allegory; the world was not created in seven days of twenty-four hours each, and that David did not write all the Psalms credited to him.

Many who had not heard theories of this nature advanced before preferred to believe these stories, as they were told them at their mother's knee.

In the well known words of Shakespeare, where he compares the world to a stage and its people to actors, "where one man in his time plays many parts," we have always laid down certain requirements as the role of our ministers.

Medina has always been one of the best training schools for ministers. We take them young and if they stay with us a reasonable length of time, they are fairly sure later of a D. D. and so great is our renown,

that this time, we secured a ready-made D. D. and it is impossible to predict to what heights he may attain.

We teach them along various lines; for instance, we have preferred that they should preach to us regularly every Sunday, instead of an exchange; we do not require either the long prayers or the three-hour sermons of our forefathers, for we do not think we shall be heard for our much speaking, and a half hour sermon is all we can remember and practice during the week.

We like to have our ministers stay closely at home, excepting the long vacation, for they are, figuratively speaking, often taken up into an exceeding high mountain, and shown a much greater kingdom than ours—and then, they go.

We expect them to take charge of nearly everything in connection with the church, that they may be men of parts. It is not best that they should study all of the time, but they must cultivate their memories by being intimately acquainted with every family in the parish; know every child's name; and by intuition, know of every sickness, every joy, and every sorrow that comes to any one of us.

Oh! they have good training here; and just as they begin to be our ideals, they are like the old man's horse, when he got it trained to eat sawdust, it left him, and we have to begin anew—"line upon line, precept upon precept, here a little and there a little"; but when we do send them off we are very proud of the finished product.

Many things go to make up the life of a church, but in the time allotted to me, it is impossible to speak of all; but one more I must mention, and that is the kindly feeling existing among our Medina churches; our problems are theirs, and theirs are ours. If we meet them together in a spirit of brotherly love, we are progressing in the right direction.

To any who would have reviewed some of the events of the last fifteen years in a more serious way I would say, that just as delegates often enter the field of politics instructed as to how they shall vote, even so I have stood before you, instructed by the Program Committee, to present these things in a lighter vein.

II.

Matthew Nettleton.

Benson C. Baldwin is the first minister my child memory retains. I heard my parents talk of his death. I have in mind his appearance coming to the church with his family from the house now occupied by C. W. Pratt, and later this was the home of Rev. Brown and Barnes.

I well remember Rev. J. Hart and visited in his home with my parents. My father sold him a cow. Rev. Wm. Baldwin lived in the Alden homestead and the day following an old fashioned donation the children were invited to his home. My memory of this occasion was deepened by the

fact of my sister being thrown from the horse we were riding home. Rev. F. H. Brown was an active, forceful man and gave his hearers sermons that caused much discussion, especially on the anti-slavery question. Some members withdrew their support and were disciplined therefor. At one of these meetings the minister being moderator, asked a deacon to offer a brief prayer in closing. This was the prayer offered. "Oh Lord, we pray thee to forgive what savors of popery in the moderator and servility in the church. Amen." One Sunday he turned to my father after making a strong statement and said, Mr. Nettleton, put that down, as I see you are taking notes." My father answered, "I have it down."

Rev. D. A. Grosvenor was presbyterian in his manners and would always be taken for a clergyman by his nice broadcloth and stiff hat. He greeted you with a pleasant word but seldom smiled. He made his parish calls in an old fashioned chaise instead of a modern automobile. He built the dwelling just north of the church.

One Sabbath as was the custom at communion service the question was asked if any had been omitted. A young man arose in the extreme back pew, so Deacon Sanford made the trip to serve him.

Rev. G. W. Palmer was a very affable gentleman and pleasing in his address, but troubled with very poor memory to call names, and once told me he dare not try to repeat a passage of Scripture for fear of mistake. He had a novel habit of shaking his head after reading a hymn or the Bible as much as to say, that job is done, and sometimes it was noticed he did the same at close of prayer.

Rev. Wm. Dempsey was a man long to be remembered as his features were much like the lamented Lincoln.

The Hon. H. G. Blake, who was then in Congress, said Rev. Dempsey and President Lincoln were much alike in expression of sentiment and appearance. It was my fortune to be assisting in caring for him at his death.

Rev. Robert Hovenden was the only minister of foreign birth I think the church has had. He had the Scotch tone in his delivery, was small in stature and always hurried to and from the services. It was said that he wrote his sermons holding a baby, and that his wife held two while he was at church. His pastorate was short.

Rev. C. N. Pond was always at home here in Medina for his parents and grandparents had been residents of this community many years. He endeared himself to us all by the interest he took in our home life and our families.

Rev. E. J. Alden was scholarly in his manners and sedate in appearance and like most of his predecessors read his sermon, and like our present pastor claimed a knowledge of each one of his parishioners' hearts and desires. Many in the church loved him and his family dearly.

Rev. A. T. Reed was very earnest in his desires to do all the good he could. He seemed to feel the church was in an old rut and he in some way must get it out. He often exemplified the shortest verse in the Bible as he seldom preached a sermon without shedding tears.

Rev. C. J. Ryder entered into our joys and sorrows, made himself one of us so heartily that we older members hold him very dear in our memories; even the children learned to love him as their pastor.

Rev. W. S. Ament was a worker in upbuilding Christ's cause in this community and church. I well remember his first sermon wherein he said that while with us he hoped never to preach anything but "Christ and Him crucified" and I think I never heard a sermon from his lips that did not contain an invitation to the unconverted to "come to Christ."

Rev. Norman Plass used his church as one of his stepping stones in his career of charges but not without an apparent motive to do us good while waiting to find his next step onward.

Rev. J. R. Nichols was fatherly in his ways. We listened to him in reverence as evidently he believed what he said was God's truth and the depth of his sermons convinced his hearers that he lived near to God in prayer.

Rev. B. G. Mattson impressed his audience as a student of God's word and himself a medium of bringing the truth to the people. Our memories have followed him in loving remembrance.

Rev. Jesse Hill's pastorate is of so recent date I will not take your time to recapitulate his labor of love and service to this church, as we have not as yet let him withdraw from our daily thoughts.

I have called up a few memories of the old members as I well remember many of the founders of this church. Rev. B. Northrop was a man full of zeal in the Lord's work. He thought little of coming near four miles to church regularly—always on time—often to evening meetings in time of a revival and taking some part to help make it a success. His voice was ever used in prayer and praise to his God and I still remember some of the advice he gave to the young. H. G. Blake came with an alert step on time, with a cloak or mantle over his shoulders that my boyish mind thought was like the mantle that fell from Elijah. In those days Deacon S. B. Curtiss, Wm. P. Clark, Deacon Cyrus Clark, Fred. Smith and Henry Lee were young, earnest workers in the church.

Well do I remember the choir with the bass viol, two or more violins and flute. The leader with his tuning fork singing Hallelujah, yes Hallelujah with all its variations in tone.

Old Deacon Jennings was a sturdy farmer with a heavy bass voice. He wore homespun clothes but his wife furnished him a very stiff high standing collar which made him appear to hang by his ears.

The church yard formerly reached to the old cemetery and often was well filled with teams hitched to farm wagons.

Uncle John Wright always brought his "black whip" into the church when the family would stand and he place it in the seat behind them. One Sunday in sermon time he drew it forth to educate a dog, which ran yelping out the door as if he had his lesson well learned.

The old pews had high doors with buttons and brave was the stranger who entered to find a seat with no usher.

The first step towards our present warm welcome to strangers was in removing the doors.

III.

Deacon S. B. Curtiss just before his death had the following recorded: Sixty-five years ago last May there might have been seen, coming into Medina from the north, a large covered wagon drawn by four oxen, and the wagon was freighted with the family and goods of Samuel Curtiss. The family consisted of father, mother and seven children; of these only S. B. Curtiss is living. The Congregational Church was then in its infancy and not a member of the then church or a resident of the town is now living.

There was no church building in the place, and the meetings were held in a small, cheap structure on the hill just this side of Bagdad and the conveyance for the church going ladies of Medina was the large wagon drawn by the oxen which had traveled all the way from Connecticut, and I was the conductor of this Sunday train. The pastor who came to the place the fall before, was the Rev. S. V. Barnes.

Memories crowd upon me thickly in thinking of the history of the church, and the history of the community is inseparably connected with the history of the church in my mind, the influence of the church having much to do in forming the character of the community.

The singing in the church in those early days was of no mean order. Capt. Benjamin Lindsley, who was the oldest resident at that time, was a leading tenor singer. He came here from New Jersey. Deacon Northrop had been a teacher of church music in Connecticut and Deacon Curtiss had been leader of the choir in his native town in Connecticut. The first instrumental music introduced in the choir was a flute, afterwards a bass viol. (Rather an eccentric and comical fellow here called it a bull fiddle).

SAMUEL B. CURTISS.

IV.

Mrs. Geraldine Taylor.

My father voted for Henry Clay on election day, November, 1844, at Canaan Center, Wayne County, Ohio. In the afternoon he moved his family and household goods to Medina, into the same house where I live today.



REV J EDWARD KIRBY, D. D.

Mrs. Lucia Ainsworth Selkirk, Mrs. Harriet Babcock Hickox and Chas. Manville, Sr., are the only persons living in Medina today on the same ground where their parents were living when we came here. Mrs. Peak and her family were living where she does now.

The Episcopal Church was where it is now and Mr. Granville was the pastor. The Baptist Church was where it stands now and Rev. Tarbott was their pastor.

Rev. J. Hart was our pastor. I commenced going to church with this church the second Sunday in November, 1844, and have had no other church home since.

The first gathering I attended was a donation party at Rev. Hart's, in the house where Miss Bates lives now. My mother and I were chaperoned by Mrs. David King. Her home stood where the Public Library is now and back of her house was a beautiful grove in which we had all of our May parties and picnics.

They asked me to tell something of the church as it was at that time. This church stood where it does now, only the front door opened to the south and we went into an entry. Out of the entry were two doors opening into the church—one into the east aisle and one into the west aisle. The pews were so arranged that the people sat facing the doors where the people came in. The pulpit was between the two doors and was somewhat out of the ordinary as it was so high that the minister's feet were higher than our heads. Back of the pulpit and higher up was a gallery where the choir sat.

The church then was private property and we either bought our pews from the men who built the church or they were rented. My father paid fifty dollars for his seat.

We had no ushers in those days, but I remember a Sunday morning when everybody would have been glad if there had been someone on whom to lay the blame. One of the business men of town, (not a church member, but his mother was and he was quite a regular attendant) with his family came into the church one Sunday morning and walked up to his pew. It seems that there was his mother and two other ladies in his pew. He always walked with a cane and as there was no carpeting on the floor the cane made considerable noise. He walked up to his pew, with his two or three children filing behind him, and then saw those ladies in his seat. The pews had doors and he opened the door and pulled it back and then he rapped on the floor with his cane two or three times, but the ladies did not get up. So he shut the door, turned the button and walked out again, with his cane thumping on the floor and his children filing after. When he got nearly to the door, he spoke up and said, "It is very well for people to keep their own places." He did not let it interfere with his regular attendance, however, but came to church the next Sunday as usual.

In our church were four men who were converted at the time Dr. Baldwin was here in 1840. They were heads of families and three of them had straight-going Episcopal wives. The men joined our church and the families were divided, each going his own way on Sunday, and they all held true to the faith.

We had two invalid ladies in the church who never came to church only on communion Sunday. They rode in from the country in arm chairs placed in lumber wagons and their sons and husbands took them out and carried them in.

The father and mother of President King of Oberlin were members of this church at that time. Also Mr. Samuel McClure, who afterwards was considered one of the brightest criminal lawyers in Ohio. Jas. Carpenter, later of Akron, was a very noted man, and the father and mother of Mr. Jas. Levet Logan were members of this church at that time. So you see the church was made up of good material then, as it is now.

Deacon Jennings, Deacon Sanford and Deacon Northrup were the deacons when we came.

After a while the people got to thinking that the singers had too good a time, so they raised some seats at the north end of the church and had the singers go down there to sit. The prettiest girl that ever was in Medina, to my notion, sang in the church. She was Miss Logan, an aunt of Jimmie Logan, and married Mr. Sargent's oldest son, Jas. Sargent, and went West. To show how lines cross each other,—when I was doing work in the ladies' society, we sent a box of goods to Smith County, Kansas. Someone told me that was where Mr. Sargent's family lived and I learned thru the minister there that they were living there and that she was still a very handsome old lady.

Our societies then were held around at the houses. The Society, as far as I know, was started by Wm. Baldwin's mother-in-law, who came here from New Haven, Conn. She suggested that there be a ladies' society and it commenced then and has been continued ever since. Wm. Baldwin was the next pastor after Rev. Hart and came right fresh from his graduation at Yale and stayed only one year. We used to meet at the different houses and all of the housewives were willing, but I have had many a fine ride over the country trying to find someone who was ready,—the words not being synonymous, but I hope the ladies find now that they are and that everyone is ready when asked to serve. We went as far north as nearly to Brunswick Center and we went all thru the country three or four miles to have our Society and every lady furnished for the Society herself. Such a scurrying around as there was to get teacups, spoons, etc., was quite funny sometimes.

They believed in family government in those days, for I remember seeing a gentleman take his little girl out of church service and, judging from what we heard from inside the church, she certainly got a whipping and when he brought her in, she sat still until church was out.

Mr. Robert Carr and his wife, who was Miss Stowe, had a school which I attended. It stood where the livery stable on West Liberty Street stands now and was afterwards used by Mr. Wm. Clark and then he moved the building over to where the parsonage stands now and had the school there for a good many years.

I do not remember of but one wedding in the old church and that was Miss Martha Bostwick and Fenton Ladd. One bright, beautiful May morning they came to church and were married by Rev. D. A. Grosvenor. They left on the stage after the ceremony, without congratulations, rice or old shoes and started out on life's journey alone.

Harry Bostwick was married to Miss Amelia Damon in the new church, just after it was dedicated and Nina Nichols and Elbert Waters were also married in the new church. These are all of the weddings that I can remember in the new church.

I can remember when Deacon Thompson's father and family moved to Medina and I also remember when Cyrus Clark went to Connecticut, and brought his wife back, and a lady said to me, "I want you to notice Mrs. Clark's complexion. That is the real Connecticut complexion, so pink and white, but two or three months of this Ohio climate will take all of the red roses out of her cheeks." They came here in 1847.

The great revival here that there has been so much talk about was when Mr. Baldwin was here, in 1840. There were forty heads of families, (so I have been told) who came out and united with different churches all over town. There has always been an infidel element here and they got mad because the church bell rang so much, as services were held all day and in the evening. So they climbed up in the belfry and took the clapper out of the bell. But the bell did not stop ringing for when it was time for services they climbed up and rang it with a hammer and that is how the old bell was cracked.

I wonder if the people who are worshipping here today in this beautiful church remember that two of the things which go farthest to make it so pleasant and comfortable are the gifts of women. Mrs. Barnes, widow of S. V. Barnes, gave the first \$1,000 towards a parsonage and it was very easy to raise the other thousand to buy the first parsonage that we had here. Deacon Rice's wife gave the Ladies' Society \$100, which the ladies very generously gave to a committee to help buy the electric lights in the church.

The last time I saw Mr. S. V. Barnes in the pulpit he preached J. T. Ainsworth's funeral sermon, which they had arranged years before that Mr. Barnes should do. It seems he was owing Mr. Ainsworth some money and when they came to settle Mr. Ainsworth told Mr. Barnes that if he would promise to preach his funeral sermon he would call it square and Mr. Barnes promised. It was fifteen or twenty years afterwards when Mr. Barnes had not been in the pulpit for many years that

Mr. Ainsworth died very suddenly and the family held Mr. Barnes to his promise. This was probably in 1856. Mr. Barnes stopped during the service and took a pinch of snuff.

My first recollection of Medina was of attending an illumination at the Episcopal church on Christmas Eve, and I could not have been over ten years old. We were going thru from Canaan to my grandfather's in Brunswick and heard that they were going to have an illumination and we stayed. I wonder what has become of all the Episcopal's illuminations and why they do not ever have any more in the Episcopal Church.

The great Temperance Washingtonian movement that went over the whole country struck Medina. Mr. Judge Smith and his wife lived in the house where Mr. Crane lives now. He had been an excessive drinker and they were divorced but when the Washingtonian Movement came along, some of the brightest speakers of the country were here and spoke in a big tent on the square. Judge Smith was so influenced that he changed his course and reformed. They were remarried in the big tent on the park.

In thinking of the Episcopal Church, I remember Mr. Alfred Davis, who played the organ. He had a large family and was so cross and surly that his own children and nearly everyone was afraid of him. He was a cabinet-maker and had his shop just about where Mr. Worden's Marble Shop is on West Washington. Here he worked all day and so far as I know had no instrument to practice on and on Sunday he went to church and played the organ so beautifully that I have often sat and listened with wonder that he could keep his fingers limber enough to play when all the week he worked so hard.

The church then examined its candidates differently from what they do now. They were examined before a meeting of the church and everyone asked questions who had a mind to. In the winter of 1852, Mr. Grosvenor had a meeting of several days or weeks and quite a good many thought they were converted. The church met one afternoon on purpose to make this examination and anybody could ask questions and the candidates were expected to give a reason for the hope that they had. One lady who was among the candidates was severely questioned by a great many people and when they seemed to all be thru Mr. Grosvenor said, "Well, brethren, you have finished the examination and now what is your mind?" One of the deacons said, "Brethren, we know that this lady has been a giddy, frivolous girl and I think it would be well to wait a little and see whether she thinks she is converted or whether she is converted." Of course there was no vote taken. Nothing more was said to her. The others were taken into the church later, but no questions were asked of her and I am quite sure that it was thirty years before she was a member of any church after that.

V.

Memories of Mr. Woodcock who taught a select school in 1847. Mr. Woodcock is now 93 years of age.

I, a student at Oberlin, was a voter in the Liberty party and conductor on the underground railroad. In 1847 I taught a select in Medina and became a friend of a Mr. Blake of the Congregational Church, a Senator of the state. In the two counties, Medina and Lorain, were three parties, Democrats, Whigs and Liberty. The Democrats had 300 more votes than the Whigs, so the Whigs nominated an anti-slavery man, Mr. Carpenter, to secure the 500 votes of the Liberty party and elect him. The Democrats saw how they were defeated and at the next election nominated Mr. Blake, an anti-slavery man, and elected him, who in the Legislature secured the repeal of the Ohio black law which fined any one \$500 and imprisonment to feed or assist a fugitive from slavery. I asked Blake how he secured the Democrats to repeal their black law. He said I became intimate with an influential Senator from the southern part of the state and inquired if he employed colored men, which he did. Do you give bonds for his good behavior? No. If a fugitive is hungry would you feed him? Yes. Do you know you would be liable for a fine of \$500 and imprisonment? Well, that is so. Do you like the law? No. Will you prepare a bill to repeal it? Which he did and with Blake's assistance the Democrats repealed their law to assist the Southern slave holders. The Whigs of the Western Reserve elected Joshua R. Giddings a Congressman, and with J. Q. Adams, presented petitions to abolish the slave market in the District of Columbia and was expelled. The Democrats as well as the Whigs, having committed their party to secure the Liberty, re-elected Giddings and returned him to Congress to become one of the leaders in Congress against the South.

It may not be undesirable for you to learn you are pastor of a Congregational church which furnished a patriotic citizen who had a part in the conflict to rid the nation of its blighting curse.

As now more than fifty years have passed I presume no one remembers me as teacher of a select school in Bronson's Hall and attended the Congregational Church of Medina. I am now in my ninety-third year and a sojourner and begin to realize that I cannot be active in church work as formerly.

Johnston is our most acceptable pastor and the year closed all debts paid. Accept congratulations from

H. E. WOODCOCK.

VI.

A Letter From Dr. C. J. Ryder.

New York, February 4, 1909.

Your pleasant note I take up from my desk as I return from Washington where I was yesterday at a convention and also to make arrangements for this stupendous missionary campaign which we are projecting.

I sincerely thank you and the dear old Medina Church for this cordial invitation to be present and take part in the Anniversary Service marking the Ninetieth Anniversary of its organization.

Alas and alack! But I can not accept as I am engaged every night for addresses through Connecticut and New York states. How I should like to be with you. What a day of greetings, of friendships, of memories and of prayerful faith in the future it will be. Please present in the proper way my cordial and loving greetings and fervent hope that the past, as rich as it has been, may only be a feeble foretaste of the future. Speak my word of greeting please to all those who gather in the membership and congregation of the church and also to the James G. Blake Grand Army Post and the loyal men that make up this fellowship. I remember their repeated courtesies with great appreciation.

Trusting that this anniversary may prove of great happiness and of spiritual value and with kindest personal regards, I remain,

Yours sincerely,

C. J. RYDER.

To the Members of the Medina Congregational Church and Parish.

Dear Friends:—The Ninetieth Anniversary of a church provokes thought. The past insists on being heard. I have read over this list of ministers and dwelt for a moment on each one of them and only wished that there might be printed, also, in loving remembrance the names of that large company of men and women who made possible the present achievements. Their faith and ours, whatever its form, has been the soul of the ages, and is made more precious because it has been consecrated by the enthusiasm of the decades. No one of us can take his place in the niche of time who is not a student of all time. No one can read the language of tomorrow who has not learned the alphabet in the events of yesterday and today. We are debtors to the past and this day we do it reverence.

But men grow old and God gives his beloved sleep. Our way would be to take an old man and dip him in some elixir of life and renew his youth. God's method with the human race is the same as he follows in nature—he makes new leaves come on ancient trees. No set of men can do God's whole work and so he puts men in succession. Men grow stereotyped, formal, ruddy and enemies of progress. In this way he calls a new generation to dream, and plan, and strive. He calls us to progress. Progress—not away from the fixed sources of spiritual power but the progress of the mathematician who never forgets the axioms, however far he goes with his numbers. The problem of the future will be the better means of letting God's sunlight in. The need is not for a new or modern Christ, but more knowledge of and consecration to the Christ of the ages who in proportion as he becomes the changeless center of

the church and individual, becomes also the soul and stimulus of all advancement. We devoutly wish for you that these days of meditation and memory may bring to you all such a renewal of grace, a new light on life's highway, such a vision of God, as to lead you into more fruitful service and fill your hearts with the peace and joy of his kingdom.

I thank you for the kind invitation to be present with you and rejoice in this anniversary. It is a great disappointment that I am so far away as to make it impracticable for me to come. But when I think of Drs. Kirbye, Pond, Nichols, Mattson and the Cleveland Congregational Club, I am sure, that even large as your cups are, they will be filled to overflowing without my drop. We shall all think of you during the week and shall pray that God's rich blessing may rest upon you and that his Providence may be about you all. Wishing you grace, mercy, and truth, and assuring you of our continued love, we are glad to be numbered among that list of men and women who count it a privilege to have at one time piloted, a little, the forces of the Kingdom in old Medina.

Fraternally yours,

JESSE AND MOLLIE HILL.

And the rapidly growing little Hills.

CHAPTER VI.

The Village Church and the Forward Look.

Addresses given at 90th Anniversary Exercises by Rev. J. R. Nichols and Rev. B. G. Mattson.

Josh. 4:4-7. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe of man, etc.

It is more than fitting that those of us, upon whom the end of the ages is come, should observe in a becoming way, the anniversaries of those institutions which have been so closely identified with the moral and spiritual welfare of our communities, and of the individuals, who have grown to manhood and womanhood under their fostering care. These occasions constitute our memorial stones which we set up, as did the Israelites of old, to testify to the coming generations that "hitherto hath the Lord been with us and helped us." The sufficient justification for a service like this and for the memorial services which you have been holding during the past week lies in the fact that they may be made to bear witness to our sons and daughters, that the God who was with the Fathers, when feeble and few in numbers, they organized by faith, this church in the wilderness, and who has led them out into a large place, is our God, who is still in the life of the church by his spirit, directing and leading on to larger and better things. I deem it of first importance that those of us who are met here this morning to observe the 90th anniversary of the formation of this church should identify ourselves with the small but courageous band of sturdy pioneers, who met in the house of one Isaac Barnes, near the center of Medina township, on Thursday, the 18th day of February, 1819, and entered into covenant with each other and with the Heavenly Father to form a Congregational Church. The church of the present day is the vine of their planting after nine decades of forming growth.

Men have come and men have gone, but the church goes on forever—still young and bearing fruit in old age. Its history is our history; the faith of the fathers is the ground of our faith, their struggles and victories are the basis of our confidence and hope. The God who led the pioneers in the wilderness and who strengthened and encouraged them in their struggles to build the brick church, is our God and he will be



SOUTH SIDE PUBLIC SQUARE BEFORE THE BIG FIRE.

with us and bless us as he was with them. Such is the significance of the memorial stones which we set up this morning.

It has occurred to me, that no better use can be made of this occasion, nor can I render better service in return for the honor which you have shown me in asking me to speak at this anniversary, than by tracing in outline the relation between this church and the community in which it has had its life and done its work. This church has stood in a relation to this community which is quite unique and which has been spoken of as "almost ideal." The church and the village have grown up together, their lives have run in parallel channels, the welfare of the one has been closely identified with the welfare of the other and the prosperity of the one has redounded to the upbuilding of the other. The church has attained a standing and a prominence in the denomination, quite unusual in a village of this size. In fact I know of no church in a village of 2500 people which has attained the size and prominence of this church. My subject then is "The Village Church" and my theme "The Church in its Relation to the Life of the Community."

And in speaking of the life of this church I do not ignore the other churches of the community; I simply have not time to speak of them. The field of vision must be limited and they do not lie within the field of survey. The relation between the different churches of this village, so far as my knowledge goes, has been altogether delightful; and many of the things which I shall say of this church are equally applicable to the sister churches of this community. They have labored together for the welfare of the community and the progress of the kingdom of our Lord.

The first observation which I make with regard to this church is that which is first in the life of any individual and institution; it was well born. It means much in the life of plant or animal, or individual or institution to be born of sturdy stock and in due time. All this was true of this church. To be sure it was not born in Medina village, but it was a vigorous plant which suffered little from its various transplantings, and early struggles. It was born of sturdy New England parentage and at a time when great intellectual and religious movements were agitating the minds and enlisting the energies of the people of this country. The Unitarian controversy, which reached its climax about 1815, deepened the convictions and enlarged the faith of the churches which remained true to the evangelical standards. The early years of the nineteenth century, following the era of French infidelity and English deism, which for a time had paralyzed the activities of our churches,—were years of spiritual awakening and missionary enterprise. In the year 1810 the American Board was organized in response to a deepening sense of responsibility to carry the gospel to those having spiritual darkness. In 1816 the College and Education Society was organized to

counteract the evil influences of the Unitarian disaffection, which had gained control of Harvard College. In 1826 the American Home Missionary Society was organized, having for its constituent elements the Domestic Missionary Societies of Massachusetts, Connecticut and New York, some of which had for years been sending missionaries and money into this "New West" to organize churches and plant religious principles and institutions in communities already suffering from infidelity and irreligion. When this church was organized the region on this side of the mountains and the great river was beginning to feel the quickening influence of these movements in the East and ten other Congregational churches were organized in the same year. When the seven pioneers were met in the house of one of their number to covenant with each other and with their God, to walk in the faith and maintain the ordinances of religion Lyman Beecher was gaining notoriety as an able defender of the faith in his Litchfield parish. Five or six years later he went to Boston, the stronghold of Unitarianism, and in the early thirties he came out to Cincinnati and cast in his lot with the religious forces which were shaping the life and determining the character of the civilization of these new states carved out of the Northwest Territory. The year this church was organized, Charles G. Finney was a young lawyer in Adams, N. Y., wrestling with the deep problems of life, and being made ready in the providence of God, for that wonderful career which was destined to mean so much not only to Ohio, but to the whole Mississippi valley. Horace Bushnell was in an Academy in Connecticut finishing his preparation for Yale College, and acquiring that training of mind and heart which made him the leading thinker on moral and religious themes of the nineteenth century. Abraham Lincoln, a boy of ten years, was living quietly upon his father's farm and feeling the first yearnings of that great heart and the first beckoning of that great unknown world in which he was destined to play a part which should place him at the end of the century at the head of the galaxy of men most widely known and best loved in all the western world. I mention these four men not merely as cotemporaries, but because as laborers together for righteousness, one as a preacher of power, one as an evangelist, one as a thinker, and one as a statesman and reformer, they were destined to play a prime part in directing the currents of life and shaping the history of this great region which was just coming to prominence when this church was born. It was not only a time of commercial activity but of great intellectual and spiritual activity when this church of seven members began its career in the woods of Medina township. Little did they comprehend the significance of the act in which they engaged that day, to the moral, intellectual and religious welfare of the thousands who were to share the benefit of their labors and sacrifices; little did they comprehend the proportions to which the tiny shoot which

they planted in the wilderness would have grown, when nine decades had passed. Like one of old they were permitted to see their land of promise from afar, but they were not permitted to enter into it.

Not only was the church well born, but the period of its wanderings in the wilderness was over and the church was established in Medina village in time to become identified with and a veritable part of the struggles, trials and early growth of the village. For a time it was thought that the village would be located at Bagdad, and the church dwelt for a short period in that blooming metropolis, in a building known as "Deacon Northrup's Meeting house." Then for a time services were held alternately at Bagdad and Medina village, until the influence of one Aristarchus Champion, a wealthy landowner, who had large holdings of land in Montville township, turned the scales in favor of the present location, and in 1831 the church has located in Medina, and is seeking a permanent abiding place. This was the first religious organization to locate in this village and the first also to secure a house of worship in the old "brick church," which for more than forty years stood upon this site; a monument to the faith and loyalty of the men who helped to secure it at a great price in labor and sacrifice. But this move and the early struggles through which the congregation passed to secure their house of worship, were of strategic importance for they identified this church with the interests and permanent welfare of the struggling village at the very beginning of its history. A Union was formed then and there, between the church and the town which has never been broken. It soon became apparent to the best people of the town, that the interests of the two were common and they struggled together for better conditions and a larger free life. The active opposition which the cause of Christianity met with in the early days of this community and the struggle through which this society passed in order to secure the first house of worship served to draw to its support many of the best people of the town. As is usually the case the trying of their faith wrought patience and brought increased strength. Through the power of God's spirit working through the lives of humble, sincere men, opposers were converted into upholders, and enemies became friends. And so the cause grew and multiplied and members were added to the church of such as were being saved. The life of the church has been interwoven with the life of the community at many points and the highest and most sacred interests of the families have been identical with the progress and welfare of the church. The teachings of the church and the ideals which have been cherished here have, during all these years, had a large share in determining the ideals and shaping the life of the community. The conditions have been favorable for such a work and the results have been most satisfactory. Three out of five of the young men and women who have grown to manhood

and womanhood in this village have come directly under the influence of this church and the gospel which has been proclaimed from this desk. The men who have directed the affairs of this church and who have received here their inspiration for living have been the men prominently identified with the best interests of the village and the surrounding country. The spirit of the gospel of service and good will has permeated and directed the life of the community. The names of Northrup, Nettleton, Curtiss, Clark, Blake, Bradman, Thomson and many others who stand on the honor roll of this church, recall to mind men who stood for integrity and nobility of purpose and who labored diligently to promote the highest welfare of every man and woman in this community.

Great principles pertaining to the welfare and progress of society have here been promulgated and defended, and public opinion has been created and moulded, which helped to create a sentiment in state and nation calling loudly and effectually for the overthrow of injustice and the correction of wrongs which had fastened themselves upon our social and political institutions. It would be most interesting were the data available from which to estimate the extent to which churches like this were responsible for creating a sentiment in state and nation, which sounded the knell of the slave power.

In the dark days of the Republic when the demon of secession lifted his haughty head and threatened the prosperity and life of this nation, this church stood with united front for the union and the rights of humanity and the young men from these homes went forth to surrender their lives, if need be, in defense of a great cause; while the wives and mothers and daughters who in giving up their loved ones, had made the greatest sacrifice which the womanhood of this country has ever been called upon to make, showed their further loyalty by converting their aid society into a society for the relief of the sick and wounded soldiers at the front. And this spirit of patriotism and sacrifice is not dead or even sleeping, for today the men and women of this church are uniting with others like-minded in giving time, energy, thought, money to the work of liberating this great land of ours,—from the rum curse and the slavery of appetite, which have enthralled more than were ever held in bondage to human slavery in this great country. The cause of humanity is moving on and back of it is the gospel of love and good will to men. On most of the great moral questions which have been before the public during the last century this church has taken what is generally regarded "a radical position;" and it has helped to blaze the path along which humanity is slowly but steadily toiling in its way toward—

"That one far off, divine event
Toward which the whole creation moves."

The facts will also bear me out in the claim, that this church, in all its history, has been in hearty accord with the denomination and the best spirit of our country in the high educational ideals which have here been held up to the young people of the vicinage. This church has done its part to foster and promote that loyalty to education in the denomination which has resulted in a row of colleges, second to none in the land, stretching across the country from New England to the Pacific Coast. From the beginning this church has been served by an educated ministry. The fathers were possessed with a belief that something more than piety and the "gift of gab" were necessary to the successful proclamation of the gospel in a growing community. Therefore they sought as their pastors men of culture and refinement, as well as men eminent for piety. Almost without exception the men who have served this church as pastors have been graduates of the leading colleges of our land and nearly all were graduates also of Theological Seminaries. On the list have been men holding diplomas from Yale, Williams, Amherst, Middlebury, Hamilton, Reserve and Oberlin. And besides Andover, Yale, Union, Auburn and Oberlin Seminaries have been well represented on this roll of pastors. It is a matter of record that a layman of this church, N. B. Northrup, cast the first vote and threw the weight of his influence in a decisive way, in favor of releasing Rev. John Shipherd from the pastoral care of the young church in Elyria, that he might enter upon his cherished scheme of founding a college here in this western wilderness, which later resulted in the founding of Oberlin. This took place at a meeting of the Presbytery at Wadsworth in 1832 and the following year Oberlin opened its doors to students and entered upon that career of wide usefulness which has meant so much to civilization not only of the Ohio valley but to the wide world. For literally "her lines have gone out into all the world." The pioneers who were struggling to maintain this church, and who were burdened with debt, gave of their scant means to establish scholarships at Reserve and Oberlin and from an early day large numbers of young people have gone out from the homes of the families connected with this church, into these and other institutions, to acquire that degree of training and culture which would fit them for large service in professional and business life. It is no small thing for a community like this to have a trained ministry and large numbers of young people going back and forth to these educational centers. It has been one of the means of training up a class of young people who have been permitted to render a large service to society, and who have reflected great credit upon the community. It would constitute a most interesting and enlightening spectacle, if this company could pass before this audience in sigle file at this time.

But the interest and influence of this organization have been more than local. Your energies have not merely been devoted to creating

and promoting a vigorous, healthful moral sentiment at home, and to training the young people of the community for lives of usefulness; but your influence and your sympathies have gone out to the ends of the earth. This has been a missionary and a giving church. It was born in a missionary movement and the stamp was put upon its early life and activities. The men and women who have here served God and done their work have been for the most part men of vision and broad sympathies, who have heard and heeded the cry of a needy world and have responded with sympathy, prayers and substantial gifts. Every one of the great Missionary Societies of the denomination and the needy enterprises of the country have learned to rely upon the gifts and helpfulness of the Medina church and their reliance is not in vain. I know of no village church in the denomination or in any denomination in this state whose gifts for missionary and benevolent work are so large and so constant as the gifts of this church. Your record as a giving church has won for you an enviable place in the councils of the denomination.

I must conclude this message with a reference to the spiritual ministry of the church. I have saved for the last that which is of first importance. In all the years of its splendid history the ministry of this church to the community and the world, cursed with sin, has been spiritual, evangelical, Christian. Whatever else you have done or failed to do, you have besought men in the name of the Lord Jesus Christ to be reconciled to God and live the life of faith and brotherly love; and whatever success has been achieved and whatever service worth while has been rendered has been primarily due to the fact that this goal has been kept steadily in view and that the flag of loyalty to Christ and the gospel of forgiveness has been nailed to the masthead and no hand has been permitted to pull it down. The gospel which has been proclaimed has proven in very truth a power of God unto salvation to multitudes who have received it and believed it and been brought into fellowship with God in Christ. This church has stood for a manhood and womanhood renewed and transformed through the power of faith which moves by love. And its chief service to the community, to humanity and the Kingdom of Heaven has come through the proclamation and application and appreciation of a gospel which has power to redeem men and make them true sons of God and heirs of salvation.

And while the church has been evangelical, spiritual and even radical, it has been saved from fanaticism, religious fads and the extreme and unusual manifestations which have marred and hindered the life of many a church and community. The type of religion which has prevailed here besides being spiritual and evangelical, has been sane and rational, and has commended itself to the best judgment of the community and denomination. To these facts may be attributed the steady

and constant growth of the church in membership and spiritual power. You have always believed in and looked for "periods of refreshing," but "periods of refreshing" brought about through the influence of the Holy Spirit and not by professional methods and tricks.

Without the aid of the professional evangelist or the so-called "sweeping revival" the growth of the church has been constant and normal. Each pastorate during the last forty-five years has witnessed substantial additions and left the church larger and stronger than before. In this relation an incident occurs to me: When I was considering a call to the pastorate of this church almost eighteen years ago, when the membership was something like 380, a good friend, well known over the state, said to me: "The one objection to the Medina church is that, in the nature of the case, it has about reached the limit of growth." Since that day the membership has increased almost 75 per cent. Another proof that "good men are not always wise."

And so we are permitted to review the life of an institution which has not only been abundantly blessed of God and a means of light and truth to the community and the world, but an institution which is neither moribund nor decadent, but vigorous, progressive and big with promise. Those of you who are identified with the life and activities of this church today have no occasion to look with longing to the days that are past, for the former days were not better than these and the best days, may it please God, are yet in the future. Her leaf is still green and "she is bearing fruit in old age."

I esteem it a privilege to have had a humble place on the roll of worthy consecrated men who have filled the pastorate of this church, and to have enjoyed for nearly six years the fellowship in service and good will of the men and women and young people who constituted the loyal membership of this church. Some of the richest and most satisfying experiences of my life were with this church; some of the truest friends I have ever been permitted to know were in this church; some of the most delightful memories that come to me on the way of life are of incidents related with this church. "May the Lord bless you every one."

II.

The Forward Look.

Acts 8:29. "And the Spirit said unto Philip: Go near and join thyself to this chariot."

When I look into your faces and read there the speaking message of a gracious welcome, the swift years seem but as yesterday when it is past and as a watch in the night. But this occasion and this great gathering stand for something far more significant than the friendly

welcome to a former pastor. It represents your recognition of the hand of God that has led you through one era and now opens the way into another. The message of the passing day to the coming day, that is what brings us together.

Admiral Evans relates that when the American Navy, in its cruise around the world, approached one of the South American ports, there was discovered the word "Welcome" spelled out in great white letters upon the green terraced slope of the harbor fortification. When the ships drew nearer it was discerned that the letters were wrought out of living material, being produced by the formation of a detachment of marines clad in white duck and reclining against the green slope to form that beautiful living word, "Welcome."

The living welcome to a living truth, that is what brings us together on this occasion. This church after having lived and wrought for ninety years is today a living fact, never more alive in all her history. This time in which she finds herself is her living opportunity. The Spirit of the living God is as near and present today, with as real a summons as He ever gave to his messenger of old.

These facts lead me to the text. Here is Philip, the evangelist, teachable and obedient in spirit, tactful and flexible in method and manfully direct in purpose. He is the right kind of a man to give a human welcome to the great idea that the good news of Christ is a universal treasure. Here is the chariot and the Abyssinian treasurer, fit representative of this modern age of inquiry, of cosmopolitan intercourse, of statesmanship, of breadth of view, of progress. "And the Spirit said unto Philip: Go near and join thyself to this chariot."

This is the summons to the church, whose message is "Jesus Christ, the same yesterday, today and forever," that she make herself the contemporary of her own age. "Go near and join thyself to this chariot."

I.

First of all, then, in order to be a contemporary, the church must know her own age. Let us get acquainted with the occupant of this chariot.

1. What is the attitude of the modern man and woman? Decidedly our twentieth century humanity faces front. We know that we are facing great tasks, never greater. We know that we are facing great perils, never more subtle. But our twentieth century manhood is not on the defensive. It is the most aggressive type of manhood the world has ever seen.

If then, our religion is to continue to have a vital message for the modern age, it must be something more than a religion of escape. If we really propose to take our religion with us into the chariot of the modern age, we must be prepared to answer the question of the one little girl to the other little girl when they were having a serious talk about



VIEW OF THE CHURCH AND PARSONAGE.

religious matters. Said the eight year old to the six year old, "Which would you rather do, go on living, or die and go to heaven?" The six year old replied, "Why, I would rather go on living." Then spoke the eight year old with solemn emphasis: "Sarah Brown, what does your religion amount to?" But the six year old had the point of view of the modern age.

The modern man wants a religion if he wants one at all, that makes it more desirable to live with himself, to live with others and to have others live with him. But if he means this he proposes to have done with a campaign of inaction and of masterly retreats. If he is a modern man he is for advance.

2. The modern man still believes some things that are Christian. He believes that the Christlike man is the Christian man whatever may be that man's opinions on religious subjects. Let him be Jew or Catholic, orthodox or liberal. The modern man believes that our present business is living and that the man of Christlike character will have, as a friend of mine once put it, "all eternity to revise his theology in." Gov. John A. Johnson once answered a questioner that in his opinion there was no difference to speak of between a good Democrat and a good Republican. Opinions and convictions are mighty important, but let them be first concerning life and duty; then let them shape a man's program of living, before he claims the right to thrust into the foreground those opinions that separate men into parties whether political or religious.

3. In my opinion this modern man has the matter about right. I therefore urge that the church has need of just such men.

How much there is need of a masculine revival in the church is apparent from the fact that not over one-ninth of the membership of our churches today can by any extension be counted as active laymen. Our male members number one-third of our total and not more than one-third of these are working at it with intelligence and enthusiasm.

We need model citizens, model husbands, and model male members in the church; but not after the definition of the term as quoted by a witty judge: "A model is a small imitation of the real thing." Never mind hunting for the model man. Go after the man who is approachable and sincere and you will get something better than a small imitation of the real thing.

II.

The Church must know and observe the laws of approach by which she may hope to enter into the life of her own age. But really these laws are not abstruse and hard to be understood. These laws of the human universe are contemporary with all ages and applicable to all races. I sometimes think of them under the likeness of the two great laws of the physical universe. These are the law of the mass and the law of structure. That is, we must know our age as energy mobilized and as energy individualized.

1. The law of the mass is the law that we call variously gravitation, equilibrium, momentum in the physical universe, while in the human universe we are to understand it as first the attraction that draws life to life. That is the social instinct. Again it tends to limit the power of social gravitation by the power of the equilibrium of the rational impulse. Finally the social and rational blend in the forward pull of the volitional impulse. Thus the threefold law of the mass mobilizes human energy and centers it on life's great human tasks. To this great law the church must make her appeal. She must draw men together with the social pull and at the same time give them the equilibrium of sanity and the impulse of a great command upon the will.

2. But there is also the law of structure. The mass must be energized but so must the individual. Back of the mass is the molecule and back of the molecule is the atom and back of the atom or hidden away in its very heart is the electron, that secret spring of mysterious energy that baffles further analysis and declares itself the very soul of matter. So is it with these human lives. The law of structure leads back into the secret mystery of the heart of man, that electron of human energy, the unsolved secret of the human soul.

Into this inner chamber, somehow, the church must reach with her message. She must find the human heart as no other message fully finds it. There is a heart to be touched in the life of men in every age of our human story. Whenever the church can touch the heart of her own age, and not till then, can she know herself to be truly the contemporary of her own age. And the Spirit says unto the Church, "Go near and join thyself to this chariot."

III.

A CHALLENGE AND A CALL.

If now we would understand explicitly the purpose of the Spirit in thus summoning the church to be a contemporary of her own age, we ought to recognize a fivefold challenge which the age makes to the church and be prepared to respond with a fivefold call of the church to the age.

1. First then, the age in which we live certainly challenges us to a new enthusiasm for the personal leadership of Jesus, for his character, for his teachings, for his world program. As quickly as we respond to this as a challenge to the church we shall at once fling it back with triumphant enthusiasm to the age in which we live. "Come," we will say, "He is not our Christ alone; He is the world's Christ. He is not the Christ of history merely or the Christ of theology. He is the Christ of the world's entire human experience. He is 'The Christ of Today.'"

2. Again the challenge comes from the age to the church: "If your church is what you say it is show then for its cause a loyalty and devotion such as shall in some measure match the greatness of your claim."

And when the church accepts this challenge, she will go forth with a new sense of the dignity and preciousness of church membership. In that compelling spirit she will issue a call to her age that the age will heed.

Just as soon as members of the church begin to put into the business of winning members to sincere fellowship in the church of Jesus Christ the same amount of enthusiasm with which lodge members talk up their order or politicians work for party success, or as the aggressive Young Men's Christian Associations conduct membership campaigns, the church will begin to get a hearing among the big things that claim the attention of the modern man.

A certain baby food has made great capital out of the legend "We are advertised by our loving friends." But the church has something more than baby food to offer. Let the challenge of the age propose to the church this legend: "We are advertised by our loyal members," and then let the church proceed to deliver the goods in terms of practical loyalty.

3. Again we are challenged by the age to emphasize in the life of the church the larger human fellowship of genuine social sympathy, free from cant and hypocrisy. It lies with us who are in the church to put in the very foreground of her life an answer in unmistakable terms to the charge that the church is loath to practise the social democracy of her founder. We are just beginning to learn the alphabet of this social teaching and practice of Jesus, but with it we shall win our age to Him.

4. Again, the church is challenged by the matchless opportunities of this age, to put in practice the principles of broad religious statesmanship that grow out of the world program of Jesus as revealed by modern missionary conquests. We are fairly appalled, some of us, today, by the very greatness and success of our own achievements. But these outposts of our "Far flung battle line" are after all our only adequate answer to the challenge of this age of new world-relationships. Let the age teach us what the gospel program of Jesus would long ago have taught us. For a century modern missions has been our teacher of this gospel program, yet in proportion to our whole number and resources, the school has been very select and few in the number of its pupils and the results have been meager.

Nevertheless it is a splendid thing to have learned anew by the teaching of this great age some of the fundamental things that have always lain at the heart of the gospel.

The church is not something to be saved out of a doomed world. It is not an end in itself. The church is an instrument for the administration of a world wide enterprise, the bringing in of a new type of world civilization, to be shaped by the principles and the spirit of Jesus. This majestic enterprise must be financed in the way we finance the big

things of the modern world. We must equip the plant for both the domestic and the export trade. We must meet the needs of the world.

We are in a new era of world-commerce, of world-statesmanship and of world-religion. We of the Christian church can match, in the greatness of our men and their achievements for the coming world-religion, every great deed and policy of our modern men in the fields of diplomacy and trade. Hay and Root, Roosevelt and Taft, have wrought their ideas and ideals into the new Americanism of world relations. What of Hamlin and Modern Turkey? Jones and Cuthbert Hall in India? Martin and Arthur Smith and Ament in China? DeForrest in Japan and Bridgman in Africa? The statesmanship of the imperial Christ is in their lives, their policies and their deeds.

The day is past for the religious mugwump; and the anti-imperialist Christian who wants his religion to be a pious edition of the Monroe Doctrine, can no longer find standing ground with the faith of the modern man.

5. Finally the church is challenged to be a positive factor in the higher patriotism and the newer righteousness that is everywhere asserting itself in our national life.

Amos, the countryman, and Isaiah, the cultured man of the city, are contemporary of all ages. The sermon on the mount reappears in presidential messages, in open door treaties and in corporation penitence and reformation.

The call is for the church to be the contemporary of her own age. It is the task and privilege of the modern church to bring her influence up to date. The church men must help to produce the man in civic life, who does not flinch at public duty; "the man," as Mr. Roosevelt says, "who can be depended on to do the thing that ought to be done, when no one else will do it." The church should help raise up a citizenship that is constructive, that has faith in men, that will patiently get at the facts, that will co-operate with others and not merely criticise, that will work with men who will not go as far as we want to go. The church will not be fully contemporary with her own age until her pews are filled with a Christian citizenship that is careful of facts, honest in purpose, tactful in temper, determined in will and above all patient.

IV.

THE SPIRIT'S TEST OF LIFE IN THE CHURCH AND THE AGE.

Facing then this five-fold challenge of the age, the church finds herself in the strenuous business of being the contemporary of a strenuous age. If this call to new allegiance to Jesus, new loyalty to the church, broader social sympathy, larger religious statesmanship, and more definite civic influence, shall fall on sensitive ears and responsive hearts then

the Spirit of God has truly spoken saying, "Go near and join thyself to this chariot." This is the test of life for the church and the age,—when their purposes unite at the command of the Spirit of God.

But the business of being a contemporary leaves little room for a dilettante Christianity; and Mr. Dooley's change of feeling about being an editor may express the views of not a few within the church who have not heard the Spirit say "Go near."

"I think," said Mr. Dooley, "I wouldn't like to be an editor, after all. I sometimes wonder why they don't come out with a line printed across the first page: 'We don't know anything about it, an' we don't care, an' what business in ye'ers is it anyhow.'" "I shud think th' wurruk wud kill thim," said Mr. Hennessey, sadly. "It does," said Mr. Dooley. "Manny gr'eat editors is dead." And I sadly fear that these same sentiments in regard to religious responsibility account for the fact that many great churches are dead.

Strangest of all anomalies in this living age of the Spirit, a dead church! Henry Van Dyke once voiced it in a single striking phrase. Behind that phrase was this picture. A human form from a bygone age lies before us as a mere archeological specimen, swathed in many yards of the protecting bandage. The age of discovery has found it and fain would look at the form within. When the bandage is fully unrolled there is revealed in the dried and withered hand some kernels of good seed grain. "Seed corn in a mummy's hand." That is what it is like when the church holds fast to the gospel message and casts it not forth in the plowed field of our matchlessly prepared modern age.

But, thank God, there are many churches that have heard the voice of the Spirit saying "Go near." And in that chosen company belongs this church which through the ninety years of her history has been the true contemporary of the age through the leadership of the Spirit.

This Medina Church, in ninety years, has lived into many new eras. These new eras are full of vitality and truth; they are the fulfillment of prophecies and themselves prophetic of still greater achievement. Jesus Christ is more widely known and better understood than ninety years ago. All the great lives of Christ in religious literature were written after the fifth anniversary of this church. All the great riches of archeology and the still greater riches of modern historical and biblical research have accrued since this church began to be a witness to the Lord Jesus in this place. The splendid discoveries in the field of the continuous creative activity of God in the vast universe, these all have come to be our heritage during these ninety years. Great battles have been fought for freedom and new territories have been won for the kingdom through apostolic witness and the martyr crown. The Christian church stands today abreast of the modern world, equipped with all the resources, if she will but dedicate them and use them, whereby she is able to win the modern world for Christ.

But the Master asks again his two solemn questions: "Are ye able to drink the cup that I drink? Or be baptized with the baptism that I am baptized with?" The cup of a new era of sacrifice and the baptism of a new era of consecration, accepted wholly, heartily and humbly by the modern church,—are the absolutely essential conditions of these greater victories.

The dawn of that day of spiritual renewal cannot be far distant. Some of us here this day, will look up to greet the sun in his rising and behold the first rays shining on the mountain peaks while darkness still lies upon the valleys. Others, perhaps, will look down from loftier and brighter heights of heaven's joys attained. And some will come to the close of life's brief day, only to look back at the lingering glow on the western summits not yet scaled.

Yet when the evening shadows lower we shall still know that God is in his heaven as the sun is in the sky. The gathering darkness is but the penumbra of the earth's shadow. From the valley of the shadow the church will by and by emerge upon the heights. God grant then that this church may accept for the guerdon of her striving Tennyson's song of the Wages of Virtue as the splendid call to the modern church, to be the contemporary of her own age.

"Glory of warrior, glory of orator, glory of song,

 Paid with a voice flying by to be lost on an endless sea.
Glory of virtue, to fight, to suffer, to right the wrong;

 Nay but she aimed not at glory, no lover of glory, she.
Give her the glory of going on and still to be.

"The wages of sin is death: if the wages of virtue be dust,

 Would she have heart to endure for the life of the worm or the fly?
She desires no isles of the blest; no quiet seats of the just,
 To rest in a golden groove or to bask in a summer sky.
Give her the wages of going on and not to die."

CHAPTER VII.

The Ministers.

The list of ministers has been an honorable one and the continuous growth of the church is evidence of their fidelity. Short pastorates have been the rule. The Rev. Jesse Hill of the Williston Church, Portland, Maine, served the longest, closely followed by Rev. J. R. Nichols, D. D., of Marietta, whose pastorate was about the same length of Rev. D. H. Grosvenor one of the ministers in the middle of the preceding century. It has been a difficult matter to secure these sketches but the task was made possible and the material available by the persistent effort of Dr. Nichols during his pastorate here.

Lot Bumpas Sullivan was born in Wareham, Mass., June 27th, 1790, the son of Lot Bumpas, assuming the name of Sullivan on reaching his majority. He graduated from Brown University in 1814 and took his theological studies with Rev. Otis Thompson. He was ordained over the church at Lyme, Huron County, Ohio, June 14th, 1820, and continued in the employ of the Connecticut Home Missionary Society until 1826. He was stated supply for Wellington and Medina, 1824-5, being instrumental in organizing the former church in April, 1824, and he is regarded as the first man who occupied a pastoral relation to the church in Medina. He supplied Canfield 1825-6 and then went to Durhamville, N. Y., where he continued as pastor for fourteen years. Failing health turned his steps back to New England, where he preached at various places until his death, which occurred in Fall River, Mass., March 1st, 1861.

Rev. Stephen V. Barnes was born in Berne, N. Y., in 1788. He was not a college graduate. He came to Medina at the suggestion of Aristarchus Champion, of Rochester, in 1827, and became pastor of the Congregational Church the same year. During his pastorate the church became permanently established in Medina village, the membership was largely increased and the building of the "brick church" was begun. He was dismissed Nov. 1st, 1833, and preached for about one year for an independent congregation in the Court House. Although supplying churches frequently he never had any regular pastorate after Medina. He died here in Decembr 1864, in his seventy-sixth year.

Simeon Woodruff was born in Litchfield, Conn., in 1782 and was graduated from Yale College in the class of 1809. He studied theology in Andover Theological Seminary and came to Ohio for his first pastor-

ate. He was pastor at Tallmadge, 1814-23; Strongville, 1825-34, and at Medina from April 1st to November 1st, 1834. From Medina he went to Worthington. He died in Michigan, August 18th, 1839. Mr. Woodruff was deeply interested in the cause of Christian education in the then new west.

Samuel Lee was born in Jericho, Vt., in 1805. He graduated at the University of Vermont in 1831 and received his theological training at Auburn, N. Y. He was settled in Medina, Nov. 19th, 1834, and continued in the pastorate of the church until after the dedication of the "brick church" in 1837.

Joel Talcott was born in Vernon, Conn., in 1799, graduated from Yale College in 1825, and later from Auburn Theological Seminary. Wellington was his first charge in Ohio and he was the regularly installed pastor of that church, beginning his labors there in 1828 and continuing until 1837. He spent one year in Medina, probably soon after the close of his pastorate in Wellington. He held several other pastorates on the Reserve and died in Wakeman, January 3d, 1871.

Benson C. Baldwin was born August 30, 1792, at Granville, Mass. He graduated from Middlebury College in 1816 and from Andover Seminary in 1822. The first year after graduation he spent as home missionary in Dennysville and vicinity. He was ordained at Norwich, Conn., on January 31st, 1833, and after two years went to Ohio, where he held his first pastorate at Middlebury, 1830-33. He was at Cuyahoga Falls, 1834-5 and at Medina 1838 until his death, which occurred January 19th, 1844.

Ichabod Andrews Hart was born in Marshall, then a part of Paris, N. Y., Feb. 16, 1803. Graduated at Hamilton College in 1826 and Andover Theological Seminary in 1830. He was ordained by the Newburyport Presbytery in the same year and entered upon his first pastorate at Adams, N. Y. Other pastorates in New York were at Cooperstown and Franklin. From 1831-3 he was agent for American Education Society in central New York. Coming to Ohio in 1839 he was installed pastor at Sandusky in the same year and continued in this relation until 1844. He was stated supply at Medina in 1844-5, after which he went to Kenosha, Wis.; then to Greenwood, Ill., where he was pastor for nine years. From 1865 until his death he resided at Wheaton, Ill., where he was successively agent for Western Tract Society, Treasurer Wheaton College and Editor Cynosure. He was thrice married, the first two wives being sisters. Three of six children were living at the time of his death, August 30, 1887.

William Baldwin was born Dec. 16th, 1821, at Ellsworth, Conn. He graduated from Yale College with the class of '41, and spent two years in Yale Divinity School. He was stated supply at Medina in 1845-6. He was ordained as an Evangelist at Walton, New Road, N. Y., July, 1848, where he served as acting pastor several years. He was at Oneonta and Laurens, N. Y., 1854-62; then pastor of the Presbyterian Churches

at Worcester, N. Y., and Susquehanna Depot, Pa., 1867. Since 1872 his residence has been at Great Bend, Pa., where he was reported living in 1893.

Frederick H. Brown was born at Stockbridge, Mass., Nov. 1st, 1806. He received his first degree from Auburn Theological Seminary in 1835, and also spent a year at this Seminary in post-graduate study. He was ordained at Ludlowville, N. Y., August 30, 1836, and was pastor there three years. He then came to Ohio and was with the church at Brownhelm six years, when he came to Medina in 1845 and was pastor of this church until 1862. He was chaplain of the Bethel Society, Cleveland, two terms of one year each with three years' pastorate at Youngstown intervening. He died at Sandusky, July 31, 1861. Mr. Brown was by education and preference a Presbyterian.

David A. Grosvenor was born at Craftsbury, Vt., July 10, 1802. He graduated from Yale College with the class of 1826, and from Yale Divinity School, 1830. He was ordained at Uxbridge, Mass., June 6th, 1832, and was pastor of this church for ten years just following the Unitarian division, where he did most excellent work. He came to Elyria, O., in 1843 and continued with the church there until 1852. He began his pastorate in Medina in 1853 and continued here about nine years through a large part of the most trying period of our country's history. After leaving Medina he was agent for the Lake Erie Female Seminary with residence at Elyria. He then engaged in the life insurance business in Cincinnati, where he died August 11, 1866. The Bible which has rested upon our pulpit for many years was a gift from Mrs. Grosvenor.

George W. Palmer was born in Scipio, N. Y., April, 1819. Pursued his academic studies at Milan, O., and graduated from Western Reserve Theological Seminary in 1850. He was ordained as an evangelist at Bath, Summit County, in 1857. He held pastorates at Peninsula, Hinkley, Medina and Lafayette in Ohio, and in Iowa at Ogden and Carroll. His first wife was a daughter of Timothy Hudson. He died in May, 1878.

William Dempsey was born in Newburg, N. Y., March 3d, 1819. He studied at Amenia, N. Y., and afterwards took his collegiate degree at Western Reserve College, Hudson, O., and his theological training was in Union Seminary, N. Y. He married Mary S. Merrill in July, 1850, and was ordained at Chester, Geauga County, Nov. 12th, 1852. His pastorates were in New York City, Plymouth, Chester, Middleburg and Medina, O. He died in Medina, May, 1864, having been in this pastorate only eleven months.

Robert Hovenden, who succeeded Mr. Dempsey, was with the church one year. He graduated from Oberlin College in 1857; Seminary in 1860, and was ordained the same year. He held pastorates in Garrettsville and Seville in Ohio, and then went to Michigan where he subsequently left the ministry and took up the practice of law. His address

is given in the Congregational Year Book at this date, East Tawas, Mich.

Chauncey Northrup Pond, pastor at Medina from June, 1866, to June, 1870, was born at Hamilton's Corners, Medina township, four miles north of the village, Oct. 23, 1841. His grandfather, Isaac Johnson Pond, and his father, Henry Nelson Pond, both came to their death in the same township, by a log or tree, the former at the raising of a barn in 1819 and the latter in a wheat field in 1847. Chauncey N. attended church in early childhood at Medina, but afterward at York where at the age of twelve he united with the Congregational Church under the pastorate of Rev. Reuben Hatch. He graduated from Oberlin College in 1864 and from the Theological Seminary in 1868. He married in 1864, preached alternate Sabbaths at Sullivan for one year, began at Medina June, 1866, and was ordained there in the old "brick church," October of the same year, carrying theological study parallel with preaching. Since the close of his labors at Medina, June, 1870, he spent only five years in pastoral work, the remaining time having been chiefly given to the Sunday School cause in Ohio and neighboring states.

Following Mr. Pond, E. J. Alden was pastor of the church for four years, beginning in 1870. He was ordained in 1859. For several years after leaving Medina he was western agent of the C. S. S. and P. S., having charge of the society's headquarters in Chicago. His demise occurred in the city of Chicago a few months ago.

Arthur Tappan Reed was born in Austinburg, Ashtabula County, O., Feb. 10, 1845. He prepared for college at Grand River Institute, Austinburg, and graduated from Oberlin College in 1870 and the Theological Seminary in 1874. He was ordained in Medina, Oct. 15 of the same year, his pastorate with this church having begun in February previous. He was married to Kate A. Bushnell, of Oberlin, Oct. 21st, 1875. His pastorate in Medina closed in February, 1880. The following year was spent in Cedar Rapids, Iowa. From 1881-86 he was pastor at Chardon, O., then for three years state evangelist in Connecticut, returning to Ohio in 1889 and taking up his residence in Oberlin. He has since been engaged in evangelistic work with the churches of Ohio and surrounding states and is now serving churches in Madison, Wis.

Chas. J. Ryder was born in Oberlin, Ohio, Dec. 25th, 1848. His boyhood was passed in Oberlin during the thrilling events of the anti-slavery movement, of which Oberlin was the national center. These early experiences made a life-long impression upon him. He graduated from Oberlin College in 1875. After graduation he was married to Miss Sadie H. Tenney, in Chester, N. H., and they both went abroad for two years' residence. Returning to this country he graduated in 1880, from Oberlin Theological Seminary, and in July of the same year entered upon the pastorate of the church at Medina, Ohio. He preached here for five years, leaving in 1885 to accept the position of Field Superintendent of

the American Missionary Association. He served in this position three years and was then called to the secretaryship of the Boston office where he remained six years. From there he was called to one of the corresponding secretaryships in the New York office of the same association, where he still remains.

William S. Ament was born in Owosso, Shiawassee County, Mich., Sept. 15th, 1852. At the age of sixteen he went to Oberlin and prepared for and graduated from the college in 1873. The year following his graduation he taught in Richfield, Ohio, and the following year entered Union Theological Seminary at New York, where he remained two years. His last year was spent at Andover, Mass., from which institution he graduated in June, 1877. In August of the same year he married Mary A. Penfield, of Cleveland, Ohio, and in two weeks they left for their future field of labor in China under the A. B. C. F. M. After eight years they returned to America, and in the fall of 1885 Mr. Ament accepted a call to the pastorate of the Medina church and continued with them nearly three years, when he returned to his chosen field of labor in Pekin, China. After twenty years of successful service here building up the North and South churches and the outlying missions he was stricken down, his death occurring in San Francisco, Cal. The pastor of our church, Dr. Kirbye, assisted in his funeral which occurred in Owosso, Mich., his old home.

Norman Plass was born at Claverack, N. Y., May 4th, 1860. He was prepared for college at Hudson Academy, Hudson, N. Y., and graduated from Williams College in 1882. His theological training was received at Yale from which institution he received his B. D. in 1886. During his last year in the Seminary he was pastor of the Ferry Street Congregational Church, New Haven. Since graduation he has had pastorates at Schodack, N. Y.; Detroit, Michigan; Medina, Ohio; Lincoln, Neb., and of the Vine Street Congregational Church, Cincinnati. His Medina pastorate began in December, 1888, and closed June, 1891. From June 1st, 1893, to June 1st, 1894, he was General Missionary for Ohio under the O. H. M. S. and the C. S. S. and P. S. More recently he has been President of Washburn College, resigning after six years to go into business.

John Richard Nichols was born near Watkins, Schuyler County, N. Y., Dec. 16th, 1854, and his boyhood days were passed on a farm in the beautiful lake region of central New York. His academic training was received in Starkey Seminary, N. Y., and in the spring of 1875 he entered Oberlin College and graduated with the class of '79. The following autumn and winter were spent in a law office in New York City. In the fall of '80 he returned to Oberlin to prepare for the work of the ministry. During the Seminary course, he was also employed as a special teacher in the preparatory department of the institution. After graduation in

1883 he entered at once upon his first pastorate at Garrettsville, Portage County, Ohio. After four years he became the associate of Dr. H. A. Schaffler in the Bohemian work in Cleveland and continued in this work also four years, when he accepted the pastorate of the church in Medina in July, 1891, remaining until 1897. He married Nellie E. Hawley, of Mankato, Minn., in July, 1881. Since his resignation here he has been pastor of First Church, Marietta, Ohio.

Bernard Gause Mattson was born in Chester County, Pennsylvania, of Quaker parentage, January 22, 1866, the oldest son and second in a family of eight children. At the age of fifteen he removed with his parents to Wilkin County, Minnesota, in the Red River Valley and grew up to young manhood in the pioneer experience of transforming the unbroken sod of the treeless prairies into a fertile farm. Buildings for family and stock had to be erected largely by the labor of father and son and the primitive conditions of prairie life in Minnesota in the early eighties involved hard labor and many hardships, especially through the long, severe winters.

Mr. Mattson's boyhood education during the Pennsylvania period was that of the common school of a small country vilage. This was supplemented in Minnesota by two winter terms at the State Normal School of St. Cloud and by the constant stimulus and inspiration of an intellectual home in which there was much good reading and the discussion of living topics during the long winter evenings. Both father and mother had been teachers and active participants in the literary society of a strongly intellectual community in and about Kennett Square, Pa., Mr. Mattson's mother being a first cousin of Bayard Taylor.

In the fall of 1886 Mr. Mattson began a three years' business experience in Minneapolis as weigh master at one of the large grain elevators. During this period he united with Plymouth Congregational Church under the pastorate of Rev. Charles F. Thwing, now president of Western Reserve University. Earnest efforts by the young man to supplement his previous unsatisfactory opportunities for an education enabled him to carry on a Chautauqua course, a correspondence course in Bible study, a night school term in a business college and a period of private tutoring in Greek under a teacher in the high school. Side by side with this enthusiasm for an education grew a deepening interest and increasing activity in Christian work, under the fostering influence of an active church and the thoughtful friendship of an inspiring pastor.

The result of these fruitful three years was the decision to turn from business to the ministry and under the advice of pastor and friends to seek preparation at Oberlin, where a year was spent in completing preparation for the college course, followed by four years and graduation with the class of 1894.

Mr. Mattson earned his own way through college and was active in the college Y. M. C. A., serving as president for two years. In the

literary societies and oratorical contests he took constant interest, seeking always to turn all things to account for the best preparation for his chosen life work.

Three years at Andover Seminary followed with graduation and appointment to the Winkley Fellowship for two years' post graduate study. The appointment came unexpectedly at the same time as the consideration of Mr. Mattson's name for the pastorate of the Medina Church. Feeling that after eight years of study and at the age of thirty-one, he ought not to postpone further his entrance upon the active work of the ministry, Mr. Mattson declined the honor of the fellowship and began his pastorate with the Medina Church, June 13, 1897, immediately upon graduation from Andover.

On June 30, of the same year, Mr. Mattson was united in marriage to Miss Louise Frazier, teacher of elocution in the Oberlin Academy and an alumna of the college of the class of 1891.

After a two years' pastorate at Medina, marred only by Mrs. Mattson's uncertain health, Mr. Mattson accepted a call to the First Congregational Church of Yankton, South Dakota, where he remained for seven years, until accepting his present pastorate with the First Congregational Church of Mansfield, Ohio, in 1906.

JESSE HILL.

Jesse Hill was born April 3rd, 1868, in a minister's family and has known the life of a minister from his earliest recollections. Was graduated from the Ebensburg, Pa., High School and Normal School after which he taught school for two years. Five years were spent in preparation for the ministry and in 1893 he received the B. D. degree from Oberlin Theological Seminary. His first pastorate was at Rootstown from 1893-1896; at Wakeman 1896-1899; at Medina 1899-1907. During his pastorate at Medina a fine new parsonage was erected and the new addition to the church was built. He is now the pastor of Williston Church, Portland, Maine. In common with former pastors Mr. Hill greatly endeared himself to the people of Medina and he will be long remembered for his brilliant and eloquent sermons. Mrs. Hill was greatly beloved in the community and proved an efficient helper in the years of his ministry here.

J. Edward Kirbye was born in Michigan in 1873 of Scotch-Irish parentage who came from Maryland and Tennessee. Was educated in the public schools, St. Johns High School and Baker Normal Institute. After teaching two years was admitted to Hillsdale College and Theological Seminary where he remained for four and a half years; one year was spent in Albion College and the degree of B. A. was secured from Piedmont College. Was ordained in 1896 and called to his first church in Charleston, S. C. In 1900 was made instructor in the new Theological Seminary at Atlanta, Ga., and a few months thereafter was asked to be

the organizer and first President. Was President and Professor Church History until 1905; called to Presidency and Professorship History Drury College in 1905 and remained until 1907. Admitted to graduate department of University of Virginia and specialized in History and Economics. The degree of Doctor Divinity was conferred by Rollins College June, 1905, and by Temple College in same year. Made a member of American Academy of Political and Social Science in 1906 and a member of National Geographic Society. Author of Puritanism in the South. Began pastorate in Medina January 1st, 1908. Was married in June, 1898, to Miss Iza Clark of Richmond, Va., and two children, J. Edward, Jr., and Miriam Lucile, now constitute the family.

ARCHIBALD EUGENE THOMSON.

In this list of ministers is placed the name of one who is a son of the church and who for many years has been an honored minister among us.

Archibald Eugene Thomson, the oldest son of George and Susan Thomson, was born August 20, 1856, in Montville Township, Medina County, Ohio.

When fourteen years of age he united with the First Congregational Church of Medina during the pastorate of Rev. E. J. Alden.

In 1881 he graduated from Oberlin College and in 1884 from the Oberlin Theological Seminary. During 1885-1886 he was Tutor of Latin at Oberlin, at the same time pursuing post-graduate studies in the Seminary. In 1906 Berea College, Kentucky, conferred upon him the honorary degree of Doctor of Divinity. December 14, 1886, he was married to Mary Lenora Thayer of Garrettsville, Ohio.

His pastoral work commenced while he was in Oberlin as he was pastor of the Congregational Churches of Kirtland and Chester, O., in 1884-1885.

In 1886 he was called to the First Congregational Church of Tallmadge, O., where he remained three years; 1889-1892 were spent as pastor of the First Congregational Church of Cleveland, O., and 1892-1894 of the First Congregational Church of Yankton, S. D.

The next five years he was engaged in undenominational evangelistic work in the West, with his residence in Medina O. 1899 brought him again into the pastorate with the First Congregational Church of Lorain, Ohio.

In 1903 he accepted a call to the Union Church in Berea, Ky., where he is at present.

In addition to his work as a pastor he has written various articles for theological magazines and devoted much time to giving addresses and biblical lectures at Bible schools and conferences.

CHAPTER VIII.

The Church and the Community.

The Church of Jesus Christ in its organized capacity is the body of believers seeking to express the life and teachings of the Master. It has become axiomatic among us that its authority is derived directly from him, and to him only is it finally accountable for the failure or success attending its efforts. It does not depend upon any special theory of ordination or apostolic succession, but is to be judged solely by the fruit of its efforts as seen in its spiritual power over the life of the community in shaping its ideals in conformity with the Gospel of Jesus. Assuming this at the outset as the fundamental conception in the prosecution of successful effort, I desire to present our ideals under three self evident principles.

It is true that the history of the church universal has moved along five distinct channels, and that the Church locally must needs follow this historical continuity. In the expression of its potentialities the Church has developed a theology, a liturgy, a missionary enterprise, a polity and a life. Each is an essential factor in the life of the Church as an institution. An over emphasis on this or that in some particular decade has produced consequences which it has taken time to correct. The speculative character of some of these influences has been forgotten and the tendency toward a purely mechanical emphasis has often thwarted progress and the largest life.

Assuming that the Church has a theology in conformity with the ideals of Jesus, and that its polity is in harmony with the widest definition of the door of the kingdom of heaven; that its liturgy fairly and fully expresses the longings and aspirations of the soul for God and the spiritual life; that it has caught some glimpses at least of the mighty sweep of the modern missionary movement and that its spiritual life approximates those ethical ideals finding supreme expression in Jesus—assuming all this—I desire to lay emphasis particularly on three essential ideals which will make the Church a powerful and masterful agency in the solution of the problems more or less common in all our communities.

The Church of Jesus must necessarily have a social message. This is distinctively a social age. The tendency of all modern life is toward the unification of the various interests of men. Great railway systems span the continents, telephone and cablegraph make it possible to speak around the world. Cities on the other side of the globe are as near to

us now as was New York and the Rocky Mountains in the days of our fathers.

Standing on our vantage ground today and looking back over a century it is interesting to note the views of some of our statesmen as to the Louisiana purchase under Jefferson. A Connecticut member of the National House of Representatives spoke of it as the "vast and unmanageable extent" threatening "the subversion of the union."

A New Hampshire Senator said, "Admit this western world into the Union and you destroy at once the weight and importance of the Eastern States and compel them to establish a separate independent empire." A Representative of Virginia said, "this Eden of the New World will prove a cemetery for the bodies of our citizens." It was argued that our population would be separated by great distances, that commercial relations would be impossible and that disloyalty and separation would necessarily follow. But after a century of progress we find a homogeneous people—commercial interests unified—competition comparatively healthful and stimulating and our economic, intellectual and moral life as a nation moving forward like a great machine. Huge industrial enterprises take the whole world into their calculations. The products of the little city of which I am a resident go to every part of the globe. The world has been compressed into the limits of a Roman march.

There is a world movement of population toward the city. More than five hundred cities with a population of eight thousand have developed in the United States during the last century. In this time we have seen the urban population change from four to thirty-three per cent. Such cities as Chicago, New York, London, St. Petersburg and Tokio which have increased their populations at a phenomenal rate are merely illustrations of the movement beginning in all our communities and continuing until it reaches its climax in the great city.

From the country to the small city and then on to the great metropolis the steady tide moves. And the city is merely a step in the social life of man. In the city you find certain social expressions of life. Municipal sanitation, lighting, transportation, lodging, paving, education,—are questions which the people are compelled to meet and settle. Now what I mean to say is this. If men have come to consider questions which relate to the progress and welfare of all the community, then it becomes necessary for the Church to think and practice her Gospel in such terms if she is to appeal in any large way to modern society. When the men of our community come together and take up such questions as municipal lighting and sanitation and whether this institution or that has to do with economic progress, inseparably related to those issues are moral questions which come within the sway of the kingdom of Jesus which is all inclusive. As long as the life of man moved within the circle of individualism the sole emphasis of the Church could be upon

the individual. But as soon as social expression came then it was necessary to grapple with the moral issues involved.

The social problems of every community vary. In the great centers they are probably more uniform in their character and insistence than elsewhere. Going from the large city down to the small one and from thence to the country where the stress of modern industrialism is less felt, you find them varying in intensity and character. But even in the country village or the distinctively rural community the Church may properly have an oversight of the social life of the people in a way that will magnify its importance and enlarge the sphere of its influence. But it takes wisdom and care and much time to work out satisfactory results. The minister or the Church which has caught a glimpse of sociological responsibility in contact with some issue in a metropolis and then attempts to apply the same method in a community where the social opportunity and need are different will find failure and humiliation looming large in the calculation. It is fundamental in pedagogy that knowledge must be presented and adapted to the capability of the taught. It is fundamental in society that adaptation is one of the most important factors to be considered in your hopes for success.

The problems of modern industrialism involving righteousness and good will in our communities come under our sphere of opportunity and duty. The overthrow of the Liquor Traffic which has become a demon with cloven hoof stamping out every vestige of hope and efficiency whenever possible—the Americanization and Christianization of the foreigner who has come to us—the care of the children today who are to be the bulwark of society tomorrow—the maintenance of the Sabbath and the moral balance in the community—the preservation of the home as the holiest institution of society—the education of conscience and the encouragement of every revolutionary tendency in the overthrow of corporate greed and wrong—the faithful application of the principles of Jesus to every question—is in part the opportunity of the Church in the community.

This change in front on the part of the Church cannot be accomplished in a day.

Time and patience are important elements in the problem. There are people who feel that it is beyond the province of the Church to engage in these things. We cannot hope to reconstruct the community in a day even if a large vision possesses us. But we must insist on having the claims of the kingdom of heaven heard when social questions arise in our respective localities.

The theology, liturgy, polity, and the Christian life to be effective and vital in all our communities must be expressed in terms in harmony with this mighty social spirit which is controlling our age with a Napoleonic mastery. The overthrow of every institution of unrighteousness

and the exaltation of every institution making for well being and brotherhood, I conceive to be the social program of the Church in the community.

Another principle which the Church of Jesus must primarily make vital is the necessity of reaching the individual. It is more than useless to discuss whether the social or the individual emphasis is the more important. It is very much the same question as whether the spokes or the felloe is the more important to a wheel. The story has been told that two representatives of different hats appeared before Abraham Lincoln each hoping to secure his endorsement for his particular hat. After looking at each hat for a moment and then at each man Mr. Lincoln said with a twinkle in his eye, "Gentlemen, these hats mutually excel." I am not vouching for the authenticity of the story, but I am saying that neither the social nor the individual emphasis can be ignored by the Church in its plans for success.

The Church in its aggregate capacity is made up of individuals who have hopes, aspirations, temptations, failure, faith and confidence entering into the composition of character. It is the business of the Church to take the Scriptures which express the content of the faith of men of old who sincerely climbed into the heights of spiritual achievement and who recorded those experiences for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be thoroughly furnished unto all good works and hold this up as the word of life to men. There is little variation in the spiritual needs of men and women. Temptation is as modern now as in the time of Christ. Sorrow is breaking hearts today as when the only brother of the sisters died. The lapse in character in all our fields differs little from the days when Christ told the story of the boy who left comfortable surroundings to waste his substance in riotous living.

There are two classes of people in every community: The one recognizes the claims of the Church and seeks to advance its interests among men. But these people have their moral and spiritual needs. The superintendent of your Sunday School or the chairman of your Board of Trustees may be a man at the head of a great corporation with its responsibilities demanding the closest attention six days out of every week. In his Library are to be found books and magazines dealing with every phase of modern life. Around his fireside are children from the High School and College who discuss the latest achievements in science and interpretation. The mother is a member of a Woman's Club which studies every phase of educational development. But in the depths of all the souls about that fireside there are moral needs not satisfied by literature or science—there are longings essentially the same as are found surging in the breasts of men and women of every age. It is the province of the Church to take the things of Christ and reveal

their transforming worth and power. In all our communities moral tragedies are being enacted. Homes are suffering, children are being made orphans, faithful wives are thrown upon their own resources and industry, their highest hopes are blighted and cherished plans fade like snow falling on a river. In those dark and sad hours the appeal is made to the Church. What are the ministries of the Church to be? Is the Church to prove that it has something to give to the discouraged, that it can minister hope and faith which lifts the soul out of the valley to the mountain tops where the sunshine of God's good purposes are more clearly seen and understood? If the Church can do these things she has demonstrated her immortal capacity and worth.

But there is another phase of this individual ministry. There are those who are indifferent and oftentimes willfully sinful. It is the province of the Church to win these men and women to Christ. My experience thus far in the ministry leads me to believe that this can be done most effectively by patient and well directed effort apart from the so-called evangelistic meetings of which we hear so much. Undoubtedly there is a time and place for such sweeping movements and frequently hardened sinners and scoffers are reached in no other way. But every Church ought to feel that its ministry of winning men is a continuous one. Instead of many communions without additions on confession of faith, there should be few.

And this is a possible condition in all our Churches. Communities differ little in the character of the men and women composing them. The appeal of the Gospel is just as powerful and effective now as when Peter preached to the multitude and thousands heeded. There is seldom a communion service in our Church at Medina without additions on confession of faith, and we now have a Church of six hundred and seventy-five members in a village of twenty-eight hundred souls with four other Churches sharing the religious life with us. To win the people of the community to Christ the Church must have sane methods and come to feel the power and dignity of the effort.

The instruction given cannot be one sided or idly considered. It takes a better judgment and a wider vision to plan sermons for a year than it does to be the chief superintendent of a large corporation. What do the people need? What gospel message will lift them up and out into larger moral aspirations and ideals? These are indeed important questions.

Dr. N. D. Hillis several years ago said that he had analyzed a large number of the manuscripts of Henry Ward Beecher and found that once in three years he made the round of Christian truth and experience using such themes as "the Scriptures, God, Christ, the Holy Spirit, man, his dignity, his need, his ignorance and sinfulness, the nature and number and order of the Spiritual faculties, the method of quickening in

men a sense of sin, the nurture of faith, the development of love, the feeding the hope of the life of man." But while these themes are many and clearly fit into a large plan, his controlling ideas centered about four great thoughts:

1.—The fatherhood of God. "God loves, he pities, he recovers, he sympathizes, he suffers."

2.—The divinity of Jesus Christ. "He believed that the sacred and divine form that walked over the hills of Palestine was the luminous point where God the Creator and sustainer of the universe manifested himself.

3.—The dignity of Man. "He believed that man attained character by developing his potentialities and these were his divine heritage never to be surrendered."

4.—The certainty of the immortality of the soul. "Men were the children of the Father in heaven overarched with immortal life as the sky overhangs the flowers filling them with rain and dew."

Around these ideas Beecher developed his theology and the Christian life of the people who came within the sphere of his influence. And what was true of Beecher has been true of every other great preacher who has shared largely in a moral and spiritual contribution to the community. The spiritual mastery of the Church is largely dependent upon the man who stands in the pulpit to proclaim the ineffable realities of Christ's message of life. If he has seen no impelling vision of God in Jesus Christ drawing all men to himself, and heard no divine voice speak to a sinful soul in his name—if those commonly accepted facts of man's faith and failure have become merely speculative without vital appeal—if standing on the mount and looking back over the centuries he sees nothing but a system of religion in the process of evolution along with others—if he fails to find faith and intelligently work out a plan for lifting the people into the light and liberty of the children of God—if he has found no platform of spiritual certainty—if these things obtain the spiritual mastery of the Church in any community will be thwarted.

My third emphasis is this: The Church of Jesus in the community to be the most effective and vital must possess a world-wide vision of the conquering possibilities of Christ's Kingdom. It is utterly impossible for a Church to be largely influential as a Christian enterprise in a community in its power over men if it has no vision of service beyond the community. The Church to be locally successful must take the world into its calculations. I have yet to see a Church permanently masterful in a community that did not share in the supreme worldwide purposes of Jesus.

All of us as pastors know that when some of our laymen become possessed with this vision following a consecration to the claims of

Christ, that these men become the mainstays in all enterprises affecting the Church's welfare in the community. They are ready to give, pray, sacrifice and bear burdens. Supposing we could bring a whole Church into such an attitude of heart? It would sweep everything before it. One of the great influences in the Church in which I am the minister has been this. Almost continuously this spirit has found emphasis.

The now sainted Ament preached it, practiced it and inculcated it in the Church. During his pastorate and after his return to China he continued to hold forth the ideal. Twenty years ago he wrote an Apostolic letter in which he described heathen conditions in China. His congregation the previous Sunday has been made up of sixteen school boys, six or seven men and two or three women. Concluding the epistle he said, "Contrast this group of half instructed heathen with the intelligent and numerous audience we used to have in Medina and you realize the sinking of spirit I feel almost every Sabbath day. The only consolation is for His sake—in His name—the great word Duty. There would be no services at all in this place were I not in China. God knows best and it pays to serve the Lord as Caleb did." In writing again to the Church he said "Heathenism presses down with awful weight and no human power can move it, but God can and is." God has moved it and since these words were written the North and South Churches of Peking have come into being with more than a thousand communicants; and the Church in the homeland has shared in the faith and achievement. One of the explanations of the continuous growth and power of our Medina Church has been this:

Jesus committed his Church to the interests of all the people. It was to rise above racial prejudices, above national pride, above false barriers, and proclaim the justice and brotherhood of the Kingdom of heaven. It is man's golden age in which he shares fully in the light of God. The Church was thus to be the great conservator of Christian democracy. No selfish considerations must actuate her in dealing with men. Her special interests are the interests of all the world. Her prayer is in behalf of every man capable of lisping the name of Christ. She pleads for their redemption by pouring out her life vicariously. She glorifies herself in the light of benevolent ministry and prayer.

"When wilt thou save the people
O God of mercy, when?
The people, Lord, the people!
Not thrones and crowns, but men;
Flowers of thy heart O God are they,
Let them not pass like weeds away;
Their heritage a sunless day,
God save the people."

It is such a vision and prayer which will lift the Church in the community out of its provincialism and narrowness and make it a powerful and masterful agency in the life of modern society. When the Church begins to do business in the light of such conditions, she will right industrial wrongs, inspire individual life to great deeds and heroic service and grapple with worldwide issues in the spirit of a statesmanlike mission. To study our problems faithfully, to apply our Gospel fearlessly, to think and act in the light of the kingdom of heaven, I conceive to be the duty of the Church in the community. If it can see wrongs made right, home life becoming sweeter and better, social life more sane and balanced, the people being brought under its influence and the teachings of Jesus becoming more potent in all phases of life, then it may consider that it is having a share in the hastening of the coming of the kingdom of righteousness which shall ultimately stretch from where the sun rises in the morning to where he ends his course on the rocky deep.