

IS HALF A CENTURY OLD

(Continued from Page 3.)

wished to show how absolutely indispensable church life and influence are to those of less mature years, and in particular of these influences in this church.

In the first place the church should be to all a spiritual home, a source of inspiration and a guide into all that is pure and true and good. The speaker continued:

But I do not wish so much to speak of the church as an administrator of punishment, as a dispenser of spiritual good for the young under its care. Our Lord left a direct command that these young members should be fed. In his last command to Peter He twice told him to feed his sheep, but the third time it was to feed his lambs. For our Lord well knew that they were most likely to go astray and needed the most assiduous and painstaking direction.

But while the church must give to its young people the right sort of spiritual food, it must set before them high ideals of Christian living and thinking, the mere good preaching from Sabbath to Sabbath, or the exhortations to purer and nobler lives given in the Sunday school will not produce their legitimate fruits unless these so exhorted see in the lives about them monuments of grace and exemplifications of all that Christ does by his word or spirit in renewing the whole man after the image of God.

But while high ideals are to be gained they must at the same time be correct ideals. The revealed word of God is the highest ideal in life and if a church holds out such a life before its young people, always urging Jesus Christ as the model, then that church will be doing the highest good. This is the relation a church may bear toward its young people.

CARED FOR THE YOUNG

This church has from the beginning maintained a splendid nursery for the young. In the Sunday schools it has overseen the training of hundreds of children. The untiring efforts of devoted men and women in this department of our church deserve all praise. Some already reap the reward of their earthly labors, others continue these duties and privileges with the one great desire in their hearts of saving souls. The amount of good this done is incalculable.

Has this church put before the young the example of Christian living? Has it been possible to see here what it means to obey our Lord's command, "Follow me"? Indeed it has. I could name over very many in whose lives a daily observer could see the marks telling of a life hid with Christ in God.

I remember that as a boy this element of our church was peculiarly impressive to me as I looked at this or that one, either my Sunday school teacher or my pastor, or saw others on Sunday or at the Wednesday night service with the greatest regularity and promptness taking their accustomed places and leading in those services that calm dignity and impressiveness of those younger years.

In conclusion he said fervently, "God bless this branch of his planting and grant that in the future, as in the past, she may fulfill her God-given mission in bringing in and training immortal souls to the praise and honor of our Lord and Savior Jesus Christ."

"What the Young People Should Be to the Church" was the subject of an address by Thomas P. Archibald. He said:

Lord Beaconsfield has said: "The history of heroes in the history of youth." and long has been heard of the boy David who killed the enemy of his country with his sling. Until these recent days of our own history when such young heroes as William Brewster, the young Holman freely gave themselves for their country. How much has been done by youth in every field of noble thought and service! Raphael, the divine painter, painted the frescoes at 37, Mozart composed his operas before he was 16.

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Nothing of livelier interest has ever been published in these columns. It concerns first:

A Double-Breasted Jacket Most anywhere a jacket similar to this in quality—not in style—can be had at \$15.00; but here only in all its perfection of tailoring at \$11.98. It's a rich black Kersey with satin linings throughout. It's a double-breasted cut-a-way exposing a wide lapel, and has a close-fitting coat back. The seams are tailored with a double stitched welt, producing a very pretty finish.

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Alexander Hamilton at 20 and James Madison at themselves at the head of American statehood by their advocacy of the adoption of the federal constitution. Keats wrote Endymion before he was 22, Napoleon at 28 was recognized as a military leader in European affairs. Frederick W. Robertson, one of the finest preachers of the century had finished his message at 27.

YOUTH HAS POWER

And why should young people have their place in the great achievements of the world? Youth has all the powers of manhood. He is strong and feels the excitement of physical power. He is full of energy, eager for any task and intensely ambitious, ready, like an Alexander, to conquer the world. His imaginations are boundless, his ideals are not lower than the stars. His perceptions are quick although years alone can bring the mature judgment and experience. Time seems all before youth. His life is all hope for the world. Youth can be no pessimist. His plans must succeed. Think, too, what opportunities our present life is giving to young men through education and travel. They can hear readily of what the world is doing each day. They are thrilled with the great movements of the nations and are to do their part in pushing forward the plan of God. The young man of our time can occupy no narrow sphere. He is to be the world at many points. He is a man directed, can exert a tremendous influence upon the church of his day.

What can the young people do for the church? This question is partially answered by another question, "What have the young people already done for the church?" The two men who set in motion the forces which have not ceased and probably never will cease to affect our part of the Protestant world—Martin Luther and John Calvin, only 27 when he wrote the Institutes of the Christian Religion, that system of theology with few subsequent changes from the author's pen which has been largely accepted during the last 250 years. What boldness, what presumption for such a young man to scan the works of God! But that boldness has always characterized our faith. Jesus Christ himself when men were just entering upon their life work, was counted more bold and over-ambitious. They attacked him as a blasphemer. What presumption, that of a young man to enter the cross who hoped to convert the world to their unusual views of life and death. We now do not call this confidence of the apostle presumption or fanaticism. We call it faith.

HAVE LED THE CHURCH

Young men, with the faith of their leader, with a boldness like his own, have led the church in a remarkable way in pushing her work on our frontier or in foreign countries. Young people have borne the heat of the battle in her attack on heathendom. Older heads and hearts would not have had the courage and faith in ultimate success, nor the unbounded enthusiasm to overcome almost insuperable obstacles. David Brainerd was not disturbed by expulsion from Yale because of an indiscreet remark he had made that a certain tutor was a destitute and graceless man. After leaving New Haven he continued the study of divinity and soon after began his work among the Indians. It was too good a stratagem and he died in the forests of New Jersey at the age of only 29. His love for Christ and his desire to help men were intense. No opposition could deter him, difficulties could not shake his resolution or exhaust his patience.

A half century later the prayers of Brainerd were singularly answered in the life of another young man. This second missionary zealot was William Carey, of England, the "cobbler missionary." When making his plan for missions he was inspired by his elders to take his seat and leave the heathen to God. "Fortunately this advice was not taken. After a long and arduous journey, prayers and enthusiasm aroused Adoniram Judson, who later went to Burmah. His zeal was further kindled by meeting young heroes of the same noble following who had come from Williams college eager to go to any part of the evangelistic world.

Mr. Archibald then spoke of the student volunteer movement and quoted impressively the cry of the young men and women of Williams: "We stand ready to go, are you ready to send us?" He then referred to the important work of the young in Christian associations, the Endeavor and other societies, and emphasized the need of individual effort, the giving of all of self as Christ gave.

HISTORICAL ADDRESS

"The Church as Seen from the Records" was the subject of the Address by A. W. Diefenb. He said: Fifty years is a long time, the child cannot comprehend it. Six hundred long months, twenty-six hundred weeks, eighteen thousand, two hundred and fifty days. As one mentally looks ahead over a possible fifty years, what changes in nature, in the church and in the state of manners and methods, suggest themselves to the imagination.

Fifty years, it seems as if old age were surely at the end of it all and yet compared with the eternal years of God, what an apparently unimportant speck of time. It is as if viewing the great ocean in a day, the waves should demand attention—as if in the weight of worlds a single grain of sand should claim recognition. After a brief review of some of the mighty changes which have taken place in the universe in this half century, he continued:

Fifty years ago this valley was largely forest and there a little village, connected the modest town of Wilkes-Barre with Hyde Park, Providence and Carbonate. Churches and church privileges were almost as few as in the wilds of Pike county. But a new era has dawned. A new force had entered upon the scene. A new settlement had been made. The age of iron claimed the attention and demanded the skill of the enterprising and industrious. It was fifty years ago that a little band of Christians, feeling their need of the stated means of grace, organized the First Presbyterian church. Let their names be held in memory as we look back upon the time of small things and praise God who led and inspired them. They were Selden T. Scranton and Ellen C. Scranton, his wife; George W. Scranton and Jane H. Scranton, his wife; Nathaniel B. Hutchinson and Rebecca A. Hutchinson, his wife; Mrs. Mary Courzen, Mrs. Sara Courzen, Miss Mary A. Courzen, Miss Temperance Miller, Miss Catherine Miller, Miss Maria Fellow, Peter Clark, Charles Fuller, James Hutchinson, Richard Hollenback and Simon Ward.

WENT TO THEIR REWARD

All have gone, let us hope and believe, to the house not made with hands, eternal in the heavens. They are gathering homeward from every land. One by one. As the weary feet touch the shining strand. One by one. Their brows are bound with a golden crown. Their travel stained garments are all laid down. And clothed in white raiment they rest Where the Lamb loveth his children to lead. One by one. It was on October 14, 1848, when under the guidance of our honored friend, Rev. N. G. Parks, D.D., and the late Rev. John Dorrance, then pastor of the First Presbyterian church of Wilkes-Barre, those constituting a committee of Luzerne Presbytery, the good seventeen organized what is now the First Presbyterian church of Scranton.

Charles Fuller, whose years of loving and patient service entitle him to be called "beloved elder" and Nathaniel B. Hutchinson were the first elders. George W. Scranton was elected an elder at the same meeting of the congregation of the new church, but declined the office. Elder Hutchinson held office until 1859 when, with his good wife, Rebecca, he was dismissed to unite with the Providence church in Hyde Park. He was an active and devoted service until Nov. 23, 1881, when God called him home.

Who can estimate the value of his example of piety and progress in the church of his love and the community where his Godly walk and conversation were a constant living argument in favor of the religion he professed and in which he loved. How true of him, "He saved the fatherless and widow in their afflictions and kept himself unspotted from the world." He held the office of clerk of session from the beginning until January 6, 1879, when by reason of age and infirmity he laid down the office.

NO EXCEPTION TAKEN

This is testified to by the fact that an exception was never taken in the Presbytery to the minutes of the First church and thus a precedent was established which has not been broken and which the present church may well be proud to follow. The church has had the following pastors and supplies: Rev. N. G. Parks, who ministered to the infant church for the first six months; Rev. Jacob D. Mitchell, D. D., installed April 15, 1850, resigned October, 1853; Rev. John F. Baker, installed May 20, resigned August, 1855; Rev. Milo J. Hickok, D. D., installed August 3, 1855, resigned April, 1868; Rev. Samuel C. Logan, D. D., installed September 2, 1868, resigned February, 1870; Rev. McLeod, the present pastor, who was installed November 9, 1862.

REMEMBER

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school, the Cedar street school and the Zion colored school. In the records are found the names of the following active workers: Charles Fuller, Samuel Sherrerd, Mrs. James Harrington, George Booth, Mrs. J. C. Platt, Theodore Row, David Harrington, George B. Chase, E. C. Snyder, John Brinlan, E. P. Kingsbury, M. D. Fuller, Alfred Hand, John P. Snyder, George Blaine, N. J. Shafer, P. L. Hitchcock, C. W. Kirkpatrick, Ezra H. Ripple, F. E. Nettleton, Edward H. Sturges, Mrs. Jessie B. Torrey, R. Woodruff, Archibald, Mrs. Dwight Baker, John McWilliam, William H. Platt and others now or formerly connected with the church who with true missionary spirit gave freely of their time, influence and means in the mission schools of the church, walking miles every Sabbath with little thought of self, but with great love for the children who needed instruction. The home school has had for its superintendent Joseph H. Scranton, Joseph Curtis Platt, Thomas W. Hornoy, William F. Wood and A. W. Dickson, who holds the office at this time—for many years beginning with 1871 it has supported a missionary in the foreign field in Syria, and for the past three years in China, where at Ching Ch'ow it is represented by Miss Jeanie Hill, a medical missionary.

THE OLDER MEMBERS. Of the older members of the church, i. e., those engaged in the work in the early days of its history, few survive in active work. Richard W. Olmstead still goes out among us quietly and unobtrusively performing his duties as of old. Elder Hand is always present when at home, while the venerable Dr. Logan keeps up both interest and attendance, giving which comfort the heart of the superintendent, viz., supplying teacherless classes.

A branch of the Sabbath school work prosecuted with great devotion for years by Miss Stella Seymour and Miss Marion Dyer with other Godly women was the Chinese class taught at the church on Sabbath at night. This work so quiet and unobtrusive as to be almost unknown, was a most interesting feature of our Sunday school mission work. The church's connection with the work from foreign speaking peoples in the Lackawanna and Wyoming valleys was of especial interest, inasmuch as the Italian branch of that work had been under the watchful care of the Young Ladies' society which with unflagging zeal and devotion to duty has fully supported its missionary for the Italian people besides other valuable assistance in the work. All honor to the Young Ladies' society, an organization of God in bringing into the membership of this church and we trust within the kingdom of God's dear Son one hundred and twelve of these dear souls of Italy. Rev. Leon Anzani, dear Anna, the present missionary, has proved himself a workman who needs not to be ashamed—his quiet, gentlemanly and Christian work among us and his faithful and fruitful service commends the gospel he preaches.

Mr. Anzani was preceded in his work by Mr. Raymond, who spent several years at Bloomfield Theological seminary, afterwards working among his people in Boston, Mass. This work of the Young Ladies' society has been a fruitful source of operations of like character in Carbondale, West Pittston and Wilkes-Barre and Durango, one of the converts of Mr. Anzani's mission, the Rev. Mr. William Mannes, is now a missionary to the Italians in Egypt, and another, the Rev. A. Montfione, is in charge of the work under the auspices of the Presbytery's executive committee at Durango and Old Forge.

THE PRAYER MEETING. It goes without saying that all church have their origin in the prayer meeting—and it is equally the fact that out of the prayer meeting springs the revival, those things have been and are true of this church as they have been of all others.

There have been a number of notable revival periods in the history of the church when large numbers have united with the church by baptism and confirmation. In 1828, 1829, 1832, 1837, 1872, 1873, 1874, 1884, 1887, 1887, 1897, these were grand times of prayer and praise when the church increased in number and was woe-redeemed to the church of such as should be saved—whom the whole church felt and gloried in His people, but we cannot always be in a state of revival, the spirit moveth when and how He wills and the season of sowing and a reaping and both are necessary to the harvest.

BENEVOLENCE OF CHURCH

A short sketch of the benevolence of the church may be of interest. It has been reported to Presbytery and credited to the church upon the records of the General Assembly the following contributions: For home missions \$101,965; Foreign missions 29,591; Board of education 23,383; Public schools 10,312; Church work 10,312; Church creation 23,322; Ministerial relief 22,914; Home and foreign missions 2,841; Synodical contribution 5,200; Aid for colleges 2,230; Bible society 2,230; Anniversary resolutions 136,550; Miscellaneous 196,500. For the first twenty-five years \$268,237 and for the past twenty-five years \$256,962.

In the miscellaneous column are placed such items as are not directly under the charge of the boards or committees of the church, but which have been reported to the American Sunday School union, the Young Men's and Young Women's Christian associations, hospitals, Home and Foreign Missions, and other societies which appeal to the members of our churches.

No record is here made of the large amount contributed from the organization of the church's housekeeping expenses and reported under the head of evangelism, but "if he who provides not for his own household is sure to be a hypocrite," our church is surely not hypocritical.

The records show that there were dismissed eighty-eight persons to join in the organization of the Second Presbyterian church on June 28, 1874, and that the sum of \$3,266.82, a portion of the memorial fund of 1871, was paid over to H. M. Boies, treasurer of the church, who with the organization of the Second Presbyterian church on June 28, 1874, the chapel fund collected by Elder William H. Platt, about \$400, was paid over to the trustees of the Second Presbyterian church, to which church on June 16, 1875, we dismissed six members who took part in its organization on June 24 of the same year. There was also dismissed on February 11, 1891, eight persons to unite in the organization of the First Presbyterian church of Elmhurst.

MEMORIAL FUND

The records show that this so-called memorial fund of 1871 was raised to commemorate the reunion of the old and new school branches of the church and that a part of it was used to build the lecture room and furnish the church with an organ. The balance inexpended being paid over to the Second church. The Sabbath school work of the church has from the beginning claimed and received the hearty cooperation of the pastors and members of the church—for the early history of the home school and the mission connected with and supported by the church I cannot do better than to refer you to the excellent and comprehensive paper read by the late Mr. J. Curtis Platt at the twenty-fifth anniversary, where he tells in a most interesting way of the organization of the Union Sunday school of the Pine Brook school, the Hickory street school, the Briggs street school, the Cedar street school and the Zion colored school.

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