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DIRECTORY

—OF—

ADA ST. M. E. GEORGE,

OF CHICAGO,

CONTAINING

A LIST OF THE PRESENT MEMBERS AND PROBATIONERS,
ALPHABETICALLY ARRANGED; THE PASTOR'S AD-
DRESS, A HISTORICAL SKETCH OF THE CHURCH,
A LIST OF THE BISHOPS AND THEIR
PLACES OF RESIDENCE, THE GENE-
RAL RULES OF THE CHURCH,

—AND—

OTHER MATTERS OF GENERAL INTEREST.

CHICAGO:

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Between Lake and Fulton Sts.

SABBATH SERVICES.

Class Meeting, 9:30 A. M.

Public Worship, 10:30 A. M.

Class Meeting, 12:00 M.

Sunday-School, 2:30 P. M.

Christian Workers' Meeting, 4:00 P. M.

Mission Band Meeting, 6:30 P. M.

Public Worship, 7:30 P. M.

WEEK SERVICES.

Monday—Young People's Class, 7:30 P. M.

Tuesday—Two Class Meetings, 7:30 P. M.

Wednesday—General Prayer Meeting, 7:30 P. M.

Thursday—Class at 298 W. Indiana St., 2:30 P. M.

Thursday—Occasional Sociables.

Friday—S. S. Teachers' Meeting, 7:30 P. M.

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
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CLASS No. 4—	ROBT. H. BRANSTON.
CLASS No. 5—	{ E. P. KINGSLEY.
		{ GEO. W. CHAMBERLAIN.
CLASS No. 6—	THOS. D. McCLURE.
CLASS No. 7—	SARAH STEWART.

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ISAAC W. WILEY,	BOSTON.
STEPHEN M. MERRILL,	CHICAGO.
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HISTORY OF THE CHURCH.

Rev. Jesse Walker preached the first Protestant sermon in Chicago in the fall of 1830, to which work he had just been appointed by the Illinois Conference of the Methodist Episcopal Church. The first Protestant church organization was effected the same year, when a small Methodist class was formed in the room of Dr. Harmon, in the garrison. Rev. S. R. Beggs was appointed to this work in 1831; Jesse Walker was re-appointed in 1832. In 1834 John T. Mitchell was appointed to the same field. In 1835 the church had become an independent and self-sustaining station and John T. Mitchell was re-appointed.

The first church building was erected in 1834 upon the North Side, but was subsequently removed to the southeast corner of Clark and Washington streets, which has ever since been the property of the First Methodist Society of Chicago. From this feeble beginning has sprung the strongest Protestant church organization in the city, having now over forty churches in the city and vicinity.

In the fall of 1851 a Sabbath-school was organized in a school room on North Green street, and Samuel Polkey became the superintendent. In 1852 a church was organized and lots were purchased upon the corner of Sangamon and Owen streets. In the fall of 1853, the

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church received its first pastor, appointed by the conference, Rev. S. Guyon, who remained two years and was succeeded in 1855 by Rev. C. French. The next year Rev. William Tasker was appointed to the church. In 1857 the church secured the services of Rev. Arza Brown, who remained during the ensuing three years. The name of the church was changed, as was that of the street, in 1860, and was thereafter known as the Indiana Street Methodist Episcopal Church, until it was removed from that locality. In 1860 Rev. Jacob Hartman was appointed to the church. Rev. D. W. Couch supplied the ensuing year. In 1863 Rev. W. D. Skelton became the pastor, and remained three years. During his term of service the old church gave place to a larger and more convenient one, now occupying the same site and used by the Norwegian Methodist Episcopal Church. Rev. Robert Bently was appointed to the charge in 1866, and was followed in 1868 by Rev. J. Hartwell. In 1869 Rev. W. F. Stewart was appointed to the church. During his pastorate, the church building was sold to the society now occupying it, and our present church upon Ada street was erected. Since that time the church has been known by its present name. Rev. T. R. Strobridge entered upon the pastorate of the church in 1870, and was followed in 1873 by Rev. W. C. Dandy, who in 1874 gave place to Rev. J. L. G. McKeown. In October, 1875, the present pastor received his appointment to this work.

We have made no comments upon the work of any of our predecessors. We are not sufficiently familiar with the history of the church to give an accurate account of its progress from year to year, and were we to do so it might seem to be making invidious distinctions, among brethren

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equally devoted to their work. We have no doubt all these men have earnestly labored for the upbuilding of the church and the glory of God. Some have been more favored by circumstances, and have seen more apparent fruits, but in the last day, we trust all will receive the "well done" of the Master. Suffice it to say, that in spite of many serious obstacles, the care and sacrifice incident to the erection of three church buildings, the resulting debts, the unpleasantness engendered by removal from the original site, the embarrassments occasioned by the financial panic which immediately succeeded the completion of our church edifice, and other and even more serious hindrances, the church has gone on working for the good of souls and the glory of God, and is now a most peaceful and prosperous religious organization, with more than three hundred members harmoniously and efficiently co-operating in every good work. Its recent rapid growth is apparent from the fact that nearly two-thirds of the present membership and three-fourths of the Sabbath-school have been added during the past year and a half. We are now in addition to the public Sabbath services and Sunday-school regularly sustaining two church prayer meetings and seven classes. We have an efficient organization of "Christian workers" among our young men, a Ladies' Aid Society, a Woman's Foreign Missionary Society, an Industrial Society and School. All these organizations are vital and efficient.

The prospect before Ada Street Church was never brighter. We have well grounded reasons for expecting this to become one of the most powerful religious organizations in the city. We intend by a firm but kind administration of discipline to keep a faithful membership and

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Weight and Measure Guaranteed.

accurate church records. The earnest piety of our members, the peace prevailing within our borders, the earnestness with which our members are working, the constant additions to our numbers, the attendance upon the services of our church, the increasing surrounding population and the evident favor of God, all justify our most sanguine expectations. May God help us properly to use our opportunities and cultivate His vineyard!

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The Oldest Firm on the Street—Dealers in

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TWENTY HINTS TO HEARERS.

1. PASTORAL VISITING.—It is the aim of your pastor to visit each family once a year, and oftener when there is special occasion for it. The growing proportions of the church make more frequent visits increasingly difficult, and they can only be made at the expense of time and strength needed for other duties. If you are habitually at the services of the church, yourself and pastor will become mutually well acquainted without more frequent calls.

2. In cases of *sickness* or *affliction* inform your pastor, and he will most gladly visit you. Otherwise he probably will not be aware of your need of pastoral attention. When unconverted persons are sick or desire religious conversation, send promptly for your pastor and he will eagerly respond.

3. FUNERALS.—We are always ready to attend funerals, whenever and for whomsoever called upon. For such services we desire no compensation, but think it reasonable to expect that those who ask our attention in their time of trouble, should attend our ministry when in health. Sunday funerals should be avoided whenever practicable.

4. ABSENCE.—Members of the church, when about to be absent from the city, will prevent needless anxiety by informing the pastor or class leader. When permanently removing, always carry with you a church letter and immediately unite with an accessible church.

5. PERIODICALS.—Every family should have a religious newspaper. Methodists in Chicago ought to take the

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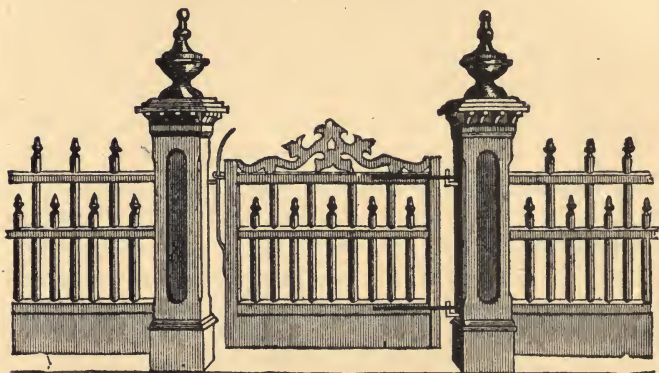
All Orders Receive Prompt Attention.

Northwestern Christian Advocate, published in our city and giving you needed information concerning the work of our church in our own part of the country especially, and the general progress of Methodism and Christianity throughout the world. Besides the *Northwestern*, we recommend the *New York Christian Advocate*, and our other church papers, the *National Repository* for a magazine, and *Golden Hours* for the children.

6. PUBLIC WORSHIP.—Every church member should aim to attend his church twice every Sabbath, the Sunday-school, his class, and the general church prayer-meeting every week. This requires but seven hours' time weekly—certainly no less than a Christian owes himself and his church to give to the public worship of God. The habit of wandering about from church to church because of disaffection at home, or in search of a sensation somewhere else, is always excessively injurious, resulting in a loss of mental stamina, clear convictions of truth, and healthful religious growth. In church members such a course is nothing less than criminal, because it involves the violation of most sacred vows, and the failure to discharge most solemn obligations. To have joined a church, like entering the marriage relation, indicates the deliberate and prayerful assumption of life-long obligations, which no honest man can ignore. A church member who suitably respects himself and his vows, will resent attempts to influence him to violate the pledges he has taken before his own church. Your pastor and brethren have a right to look for you always in your own place in your own church, and without very good reason you ought not to disappoint them. Let no ordinary occasion or temporary impulse keep you away from the services of the sanctuary. Your pastor can preach better when

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his members are there to hear. The Sabbath-school needs you as a learner or teacher. Your class needs your presence and your leader wants to know your experience.

7. PRAYER MEETING.—Come early. Take a front seat. Come from your closet prayerfully, trustfully, hopefully. Bring some one with you. Expect to let your voice be heard. Hold yourself responsible for every lost moment until you have contributed your testimony. At the close, tarry to greet your pastor, your brethren, and especially strangers and seekers of religion.

8. STRANGERS.—Let them be made to feel at home. Speak to them at the close of our services. Learn their names and residence, and call yourself and inform your pastor. Don't wait for introductions.

9. WORK.—Work for Christ and the church as best you can, and in every possible way. In the social meetings, in house to house visiting, in the circulation of tracts, in social gatherings of the church, before and after meetings, in the exertion of a healthful Christian influence, and by a consistent Christian life and godly conversation. "Be instant in season and out of season."

10. BE CHEERFUL.—God wants happy Christians. Faith in God, obedience to His laws, and work in His vineyard, will make every man happy.

11. PRIVATE DEVOTIONS.—Set aside some time each day for reading the Scriptures and secret prayer. Wesley recommends one hour in the morning. Like David and Daniel, three times a day, upon your knees, ask God's blessing. Read the Bible systematically. Habitually meditate upon its teachings. Know more of God day by day. Be sure of God's presence and approval constantly.

12. FAMILY WORSHIP.—Let every Christian household

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sustain a family altar. Also ask God's blessing upon each meal. Always take your children to church, after they are old enough to attend school, that in childhood they may form the habit of church attendance, and receive the good impressions resulting from habitual presence in the sanctuary. Have your children sit with you.

13. CHILDREN.—Let the children of our church be taught to believe that God loves them, that Christ redeemed them, and they belong to God by creation and redemption—that they may in early childhood become sincere Christians, and ever remain in the family of God. Till the church leads the children to Christ it will never conquer the world.

14. SABBATH OBSERVANCE.—The Lord's day should be devoted to public and private worship, the study of the Bible, cheerful religious conversation, and efforts to do good. Hence only works of necessity and mercy are justifiable. Social visiting, pleasure riding, buying Sunday papers, reading secular papers and books, ordinary letter writing, looking over accounts and business papers, house hunting, and frivolous or business conversation, are all violations of God's command—"Remember the Sabbath day to keep it holy."

15. TEMPERANCE.—Church membership involves the strongest and most sacred temperance pledge. The largest and most powerful temperance society in America is the Methodist Episcopal Church. Any member of our church who should use intoxicating drinks except in case of "extreme necessity," not only injures himself and others, but breaks his covenant with God and the church, and proves himself untrue.

16. AMUSEMENTS.—We expect our members to keep our

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rules concerning amusements, abstaining from theatres, circuses, dances, billiards, card playing, games of chance, and such other diversions as are in themselves or their tendencies and associations of questionable propriety. Christians not only want to avoid evil, but all appearance of evil. Whatever some may say of the innocence of any of these amusements in themselves, indulgence in them always wars against the soul, and leads to associations and habits that destroy piety and often character as well. Seek amusements that have no misleading tendency.

17. **BENEVOLENCE.**—God demanded of each Jew at least one-tenth of his income, for strictly religious purposes. Can a Christian give less and not be more selfish than were the Jews? God promises an earthly and heavenly reward for all we give Him. None are poorer for what is conscientiously given to Christ and His cause. Though it require self-denial, cheaper rents, poorer clothes, less indulgences, or smaller business investments, honor God with your substance, and aim conscientiously and systematically to come up to the Scriptural standard, giving one-tenth of your income to God, and receive the reward He has repeatedly promised those who obey Him in this regard.

18. **OUR FINANCIAL PLAN.**—Give weekly, in envelopes prepared for the purpose, the proportion of your subscription due. Let every member of our church and congregation aim to regularly contribute his share of our current expenses. This is God's plan—1 Cor. 16-2: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." It is Wesley's plan. It has worked more successfully in the Wesleyan Church of England, than any other system of church finance ever devised. It has been adopted in the largest and most

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prosperous churches of other denominations. It makes giving easy and a regular means of grace, to all the people. It teaches children and encourages the poor to give. It enables us to have free seats, thus abolishing distinctions between the rich and poor, enabling each to do his part, and fairly distributing the burdens of the church.

19. HARMONY.—Let our people remember that it is good for brethren to dwell together in unity. Frown upon every thing that savors of evil speaking, fault finding or complaining of the members, officers or work of the church. Correct what errors you can in a judicious, Christian manner, help forward every possible improvement; but under no circumstances, discouragement or disappointment will a judicious and earnest Christian seek to promote any object, however desirable in itself, by introducing disaffection or discord into a church. He who would do this is unfit for membership in any Christian society. As long as you can, speak hopeful, encouraging words, lend a helping hand, co-operate in every good work, and assist your brethren to build up the church. When you can no longer do this, nor live in love and charity with your brethren, the sooner you withdraw from your church the better for yourselves and all concerned. We rejoice that this hopeful, charitable and earnest spirit now completely triumphs in our church. May it ever do so in the hearts of all our members.

20. HOLINESS.—Remember that the mission of Methodism is to spread Scriptural holiness throughout the world. Let your motto be, holiness to the Lord. Let us ever seek pure hearts and holy lives. Let us not rest content unless we are fully consecrated to God and saved by grace. May this be a holy church!

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LIST OF MEMBERS AND PROBATIONERS.

[Names of Members are printed in SMALL CAPITALS; names of Probationers in *Italics*. The No. before name designates class.]

A.

3	ALLEN, M. A.,	145 Throop St.
6	ANDERSON, A. L.,	440 W. Erie St.
6	ANDERSON, CLARA,	440 W. Erie St.
1	ADAMS, BETSEY M.,	111 N. Ashland Ave.
1	AGNEW, H.,	393 Randolph St.
1	AGNEW, JANE,	393 Randolph St.
5	<i>Austin, Alden M.,</i>	338 Carroll Ave.
5	<i>Alexander, S. H.,</i>	Bethel Home.

B.

2	BENNETT, ANDREW,	370 Hubbard St.
2	BENNETT, MARY,	370 Hubbard St.
2	BLODGETT, MRS.,	Old Ladies' Home.
2	BEST, SUSAN,	385 W Indiana St.
3	BRAIDWOOD, JOHN,	660 W. Lake St.
3	BRAIDWOOD, JANE,	660 W. Lake St.
2	BLATHERWICK, MATILDA,	559 W. Erie St.
2	BLATHERWICK, ALICE,	559 W. Erie St.
3	BROWN, RACHEL,	189 W. Washington St.
3	BIGELOW, CHAS.,	48 Warren Ave.
3	BIGELOW, JOHN T.,	48 Warren Ave.
3	BIGELOW, CLARA A.,	48 Warren Ave.
6	BRAIDWOOD, JOHN, JR.,	626 Carroll Ave.
6	BRAIDWOOD, MARIA,	626 Carroll Ave.



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4	BRANSTON, WM. F.,	40 Walnut St.
4	BRANSTON, MARY A.,	40 Walnut St.
3	BROWN, H. E.,	189 W. Washington St.
3	BROWN, SUSIE,	189 W. Washington St.
5	BROWN, CHAS. H.,	639 Hubbard St.
5	BROWN, ANNIE E.,	639 Hubbard St.
3	BREWSTER, MRS. J. H.,	394 W. Randolph St.
6	BUTLER, B. F.,	16 N. Sheldon St.
6	BUTLER, ELIZA,	16 N. Sheldon St.
4	BURDICK, EDNA,	458 W. Erie St.
6	BROWN, JENNIE W.,	Absent.
6	BOYD, MRS. A.,	59 Walnut St.
4	BALCAM, CHAS. K.,	346 W. Lake St.
4	BROWN, SUSAN,	11 Bryan Place.
3	<i>Brace, Mrs. A.,</i>	86 N. Ann St.
6	<i>Burge, Louisa,</i>	10 Emma St.
4	<i>Bassett, Kitty,</i>	710 Hubbard St.

C.

6	CLARK, EDWARD,	18 N. Throop St.
6	CLARK, HANNAH,	18 N. Throop St.
4	CLARK, FRED'K W.,	18 N. Throop St.
6	CLARK, LUCRETIA,	Absent.
4	COUNTER, A. J.,	S. W. cor. Wabash Ave. and Washington St.
3	CRIBBEN, HENRY,	50 N. Ashland Ave.
3	CRIBBEN, MARIA,	50 N. Ashland Ave.
4	CRIBBEN, REBECCA J.,	50 N. Ashland Ave.
1	CALDWELL, H. A.,	Field, Leiter & Co.
5	CHENEY, H. W.,	350 Carroll Ave.
5	CHENEY, JENNIE B.,	350 Carroll Ave.
5	CHAMBERLAIN, GEO. W.,	703 W. Monroe St.
3	COULSON, MRS. J. A.,	39 Fry St.
6	CLARK, ESTHER,	140 N. Ada St.
3	COWPER, ELIZABETH,	50 N. Curtis St.
5	CALDWELL, EMMA M.,	145 Throop St.

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4	COLBURN, ALICE,	321 W. Indiana St.
6	COLBY, D. T.,	Geneva.
6	COLBY, MRS. D. T.,	Geneva.
6	COWLES, OLIVE,	590 Fulton St.
3	COONES, H.,	695 W. Madison St.
6	COONES, M.,	695 W. Madison St.
2	CLAYTON, JOHN,	2 Springfield Ave.
2	CLAYTON, ALICE,	2 Springfield Ave.
6	CONE, RUSSELL J.,	343 Fulton St.
6	CONE, MERCY,	343 Fulton St.
3	CORNELL, MARY,	351 Carroll Ave.
4	Clark, Chas. A.,	18 Throop St.
3	Cass, Lucy A.,	650½ Lake St.
4	Cass, Emma,	14 Bryan Place.
4	Commons, Chas. W.,	400 W. Indiana St.
4	Commons, Rhoda J.,	40 Walnut St.
3	Caldwell, Susan O.,	145 Throop St.

D.

2	DRINKWATER, GEO.,	15 Fry St.
2	DRINKWATER, ANNA,	15 Fry St.
2	DORAN, JOHN,	455 W. Lake St.
2	DORAN, HANNAH,	455 W. Lake St.
2	DICKSON, J. P.,	155 N. Curtis St.
2	DICKSON, EUGENIA,	155 N. Curtis St.
3	DITCH, JOHN,	124 S. Water St.
5	DUNKLE, LYDIA,	528 W. Lake St.
1	DAVIS, W. J.,	476 Fulton St.
1	DAVIS, ANNIE,	476 Fulton St.
5	DAVIS, COLBY,	431 Carroll Ave.
5	DAVIS, EFFIE,	431 Carroll Ave.
2	DUNCAN, ANNIE,	233 W. Washington St.
6	DENON, ELIZABETH,	532 W. Madison St.
6	Dawson, W. F.,	542 Hubbard St.

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E.

6	ESTABROOK, CATH.,	573 W. Indiana St.
5	EMBURY, MARG'T,	494 W. Lake St.
2	EMERY, PHILENA C.,	71 N. Morgan St.
6	EVANS, HENRIETTA,	341 Fulton St.
1	EDGELL, WM.,	340 W. Lake St.
2	ELMER, JOHN,	361 Fulton St.
5	EMBURY, JAS.,	494 W. Lake St.
4	<i>Earl, Fred D.,</i>	178 Lake St.
4	<i>Eugh, Francis J.,</i>	322 Hubbard St.

F.

6	FIRMAN, CATHERINE,	189 W. Washington St.
2	FOGG, MARY C.,	36 Walnut St.
4	FOGG, GEO.,	36 Walnut St.
5	FISK, SUSAN E.,	24 Bishop Court.
2	FREES, JENNIE B.,	68 Hamilton Ave.
5	FREEMAN, JOHN,	24 St. John's Place.
5	FREEMAN, SARAH E.,	24 St. John's Place.
4	FREEMAN, AMELIA M.,	24 St. John's Place.
7	FISHER, HANNAH M.,	368 Hubbard St.
3	FRISBIE, CORNELIA J.,	696 W. Washington St.
6	FOLEY, MARY,	386 W. Madison St.
4	FULLER, SAM'L,	40 Hunt St.
3	FORSYTH, ELIZA,	29 Throop St.
1	FALLOWS, THOS.,	513 Fulton St.

G.

2	GIBSON, AMY,	40 Page St.
4	GIBSON, SARAH,	40 Page St.
1	GILMORE, MARG'T,	12 Dunn St.
6	GARLAND, T. C.,	444 W. Indiana St.
6	GARLAND, M. A.,	444 W. Indiana St.
5	GILBERT, E. E.,	472 W. Indiana St.
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6	GLANVILLE, A. E.,	140 N. Ada St.
5	GRAHAM, MARCIA,	.
1	GLASS, THOMAS,	41 Rucker St.
1	GLASS, JANE,	41 Rucker St.
6	GOULD, HENRY,	291 W. Indiana St.
6	GOULD, HARRIET,	291 W. Indiana St.
4	GOULD, RUSSELL,	291 W. Indiana St.
4	GARLAND, ARZA,	414 W. Indiana St.
4	GRIFFING, NANNIE O.,	378 Fulton St.
4	GILMORE, MARIA,	17 Union Park Place.
6	GRANT, KATE,	382 W. Randolph St.

H.

2	HYNER, CORNELIA,	400 Van Buren St.
6	HUTCHINSON, ISABELLA,	146 Elizabeth St.
6	HUTCHINGS, D. E.,	26 St. John's Place.
6	HUTCHINGS, CHARLOTTE,	26 St. John's Place.
6	HALL, CATHERINE,	318 Hubbard St.
4	HALL, JAMES,	318 Hubbard St.
4	HALL, MARIA,	318 Hubbard St.
3	HECKLINGER, MARTIN,	202 Lake St.
3	HECKLINGER, ADDIE,	Willard Place.
2	HAINES, SARAH,	350 Carroll Ave.
4	HALL, LUCELIA,	26 St. John's Place.
5	HILL, W. H.,	368 Hubbard St.
5	HILL, E. K.,	368 Hubbard St.
4	HILL, LILLIAN,	368 Hubbard St.
4	HILL, AGNES,	365 W. Madison St.
4	HAMM, P. E.,	392 Fulton St.
5	HALL, W. H.,	390 W. Indiana St.
5	HALL, MARTHA M.,	390 W. Indiana St.
2	HALE, MRS.,	Lake View.
4	HARDING, JULIA,	480 W. Lake St.
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4	<i>Heron, Alice F.,</i>	392 Fulton St.

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3 JOHNSTON, HENRIETTA, 24 Campbell Park.

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4 JACKSON, FRED. B., 919 Fulton St.

4 JOHNSON, ANNIE, 402 Randolph St.

3 JENNINGS, EBENEZER, 696 W. Washington St.

3 JENNINGS, HANNAH M., 696 W. Washington St.

1 JONES, N. M., 11 Warren Ave.

3 JONES, S. KATE, 49 Ashland Ave.

3 JOHNSON, P. C., 202 N. Union St.

6 JOHNSON, ELIZA, 26 Arbor Place.

4 JOHNSON, NELLIE, 402 W. Randolph St.

K.

6 KNEIS, KATE, 26 St. John's Place.

4 KIMMEY, P. M., 1171 W. Harrison St.

5 KINGSLEY, E. P., 218 Marshfield Ave.

5 KINGSLEY, JULIA A., 218 Marshfield Ave.

2 KELLER, ELIZABETH, 169 Walnut St.

1 KIER, THOS. B., 202 Hubbard St.

4 KENNEDAY, HATTIE, 86 S. Wood St.

5 KENNEDAY, ELIZABETH, 85 Van Buren St.

L.

6 LIGHTFOOT, J. P., 738 Carroll Ave.

4 LIGHTFOOT, JENNIE, 738 Carroll Ave.

7 LABEAN, JULIA, 183 N. Sangamon St.

6 LOGAN, JULIA, 39 Fry St.

6 LOUMAN, IDA, 29 Harvard St.

6 LEAVENS, REBECCA J., 91 Warren Ave.

2 LOWNSBURY, C. W., 803 W. Lake St.

2 LOWNSBURY, MARY, 803 W. Lake St.

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4	LANGLEY, MARY,	36 Walnut St.
4	LEW, CARRIE,	321 W. Indiana St.
6	<i>Lewis, Hattie,</i>	232 N. Sangamon St.
3	<i>Lacey, W. J.,</i>	210 Randolph St.
6	<i>Lafflin, Lizzie,</i>	159 N. Ada St.

M.

3	MOORE, SARAH,	478 Lake St.
2	MCNIBBEN, CHARLOTTE,	593 Fulton St.
2	MURDOCK, HARRIETTA,	124 N. Carpenter St.
3	MAYDWELL, H. T.,	Hinsdale.
3	MOORE, A. B.,	685 W. Lake St.
5	MASKELL, HENRY,	365 W. Madison St.
5	MASKELL, MARY,	365 W. Madison St.
1	MILLER, KATE,	136 N. Ada St.
4	MACHERETTE, MARY,	59 S. Paulina St.
4	MACHERETTE, EUGENE,	59 S. Paulina St.
4	MCDONALD, HELEN,	10 Arbor Place.
6	MCCLURE, EMMA,	353 Fulton St.
6	MCCLURE, T. D.,	353 Fulton St.
7	MCDONALD, NANCY,	312 W. Indiana St.
3	MORRIS, ROZINA,	573 Fulton St.
3	MURRAY, MARY,	371 W. Lake St.
6	MCDONALD, HELEN M.,	159 S. Dearborn St.
5	MYERS, LAURA,	95 N. Ada St.
4	<i>Moore, W. H.,</i>	52 S. Canal St.
4	<i>Mayon, Mary Louise,</i>	59 N. Ada St.

N.

2	NOBLE, JOHN,	Lake View.
7	NETTLETON, JOANNA,	183 N. Sangamon St.
2	NEELANDS, L. W.,	295 Irving Place.
4	NEAR, EMMA,	N. W. cor. Madison and Sheldon Sts.

O.

6	OXENHAM, LOTTIE,	598 Fulton St.
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6	PATE, MARY,	400 W. Indiana St.
4	PATE, ROBERT H.,	400 W. Indiana St.
6	PALMER, CHAS.,	226 Irving Place.
2	PARSHALL, MARY A.,	357 Carroll Ave.
2	POOLE, MARY,	348 W. Lake St.
3	PATTISON, J. L.,	450 Van Buren St.
3	PATTISON, FLORENCE,	450 Van Buren St.
2	PATRICK, MARY,	19 Keith St.
4	PROTHEROE, MARG'T,	287 W. Randolph St.
6	PHILLIPS, EMMA,	424 W. Indiana St.
2	PARENTO, MICHAEL,	237 Kinzie St.
6	PUTNAM, ASA,	240 W. Madison St.
5	PATTON, C. E.,	468 W. Indiana St.
5	PATTON, JANE,	468 W. Indiana St.
1	PICKLES, MRS.,	255 Rumsey St.
4	PIERSON, MABEL,	590 Fulton St.
5	PHELPS, WM. H.,	18 S. Ann St.
5	PHELPS, HELEN A.,	18 S. Ann St.
2	PARKER, MARIA,	455 W. Lake St.
4	PHELPS, J. MANLEY,	18 S. Ann St.
4	PROTHEROE, MAMIE,	287 W. Randolph St.
4	<i>Pate, Sarah,</i>	400 W. Indiana St.
4	<i>Pate, Hannah,</i>	400 W. Indiana St.
4	<i>Parker, Cora E.,</i>	24 Huron St.
2	<i>Patrick, Jones,</i>	19 Keith St.
4	<i>Palmer, Mary,</i>	226 Irving Place.

Q.

5	QUAYLE, E. A.,	427 W. Indiana St.
4	QUAYLE, ROBERT,	427 W. Indiana St.
4	<i>Quayle, Thos.,</i>	427 W. Indiana St.
5	<i>Quayle, Thos. B.,</i>	427 W. Indiana St.
4	<i>Quayle, Anna J.,</i>	427 W. Indiana St.

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3	ROLFE, STELLA,	393 Park Ave.
6	ROBB, MARTHA A.,	237 Kinzie St.
6	ROSS, ANNIE,	489 W. Madison St.

S.

7	STEWART, SARAH,	298 W. Indiana St.
2	STEWART, JULIA,	302 W. Indiana St.
2	STEWART, E. L.,	302 W. Indiana St.
4	STEWART, HORACE,	302 W. Indiana St.
4	STEWART, J. M.,	302 W. Indiana St.
2	STEADMAN, H. L.,	723 W. Lake St.
2	SPEIGHT, JOSEPH,	346 Carroll Ave.
5	SPEIGHT, HARRIET,	346 Carroll Ave.
6	SPEIGHT, MARTHA,	346 Carroll Ave.
1	SIMPSON, EMMA,	39 Fry St.
2	SWARTZ, J. W.,	13 Artesian Ave.
2	SWARTZ, ELIZA,	13 Artesian Ave.
1	SYKES, SUSAN,	8 Rice St.
2	STOVER, CASSA,	350 Hubbard St.
5	STOVER, ADDIE,	425 W. Indiana St.
2	SMITH, LOUIS,	Central Park.
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2	SINCLAIR, JAMES,	654 W. Madison St.
6	SWIFT, ELIZABETH,	103 N. Ada St.
4	SWIFT, EMMA,	103 N. Ada St.
4	SWIFT, STELLA,	103 N. Ada St.
4	SWIFT, ELLA,	103 N. Ada St.
4	SHULER, MARY L.,	359 W. Washington St.
6	STOWE, SUSAN A.,	296 Fulton St.
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6	SHEPHERD, ADDIE,	480 W. Lake St.

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5	SENIOR, JAMES B.,	623 Carroll Ave.
5	SENIOR, JULIA H.,	623 Carroll Ave.
4	STOWE, ALICE,	296 Fulton St.
3	SUTCLIFFE, ELIZABETH,	497 N. Paulina St.
3	SUTCLIFFE, EDWARD,	497 N. Paulina St.
2	STEELE, PHOEBE,	Country.
5	<i>Stetter, Alonzo,</i>	26 St. John's Place.
4	<i>Spaulding, Cora B.,</i>	426 W. Indiana St.
2	<i>Spaulding, Eliza,</i>	24 May St.
6	<i>Stowe, Geo. W.,</i>	296 Fulton St.
1	<i>Sykes, Robt. C.,</i>	8 Rice St.
2	<i>Sterling, Jennie,</i>	59 Walnut St.

T.

6	THOMPSON, SARAH,	542 Hubbard St.
3	TILTON, SARAH H.,	56 N. Leavitt St.
3	TILTON, SARAH M.,	56 N. Leavitt St.
3	TILTON, ADA L.,	56 N. Leavitt St.
4	THOMPSON, MERRITT W.,	294 Indiana St.
5	TOMLINSON, SARAH A.,	476 Fulton St.
3	TILDEN, M. A.,	233 Washington St.
5	TUCKER, CLARA L.,	218 Marshfield Ave.
3	TERHUNE, KATE,	78 Throop St.
3	<i>Tilden, M. H.,</i>	233 Washington St.
4	<i>Terhune, Carrie,</i>	78 Throop St.

U.

4	<i>Umberger, Emma D.,</i>	610 Indiana St.
4	<i>Umberger, Lydia,</i>	610 Indiana St.

V.

1	VASEY, ROBERT,	574 Fulton St.
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3	WILLIAMS, REBECCA,	581 Indiana St.
6	WEAVER, M.,	364 Fulton St.
4	WEAVER, LAURA A.,	18 S. Ann St.
3	WING, W. S. G.,	21 Flournoy St.
3	WING, JENNIE,	21 Flournoy St.
6	WORTHINGTON, D.,	70 Ashland Ave.
2	WOOLEY, CATHERINE,	332 Carroll Ave.
2	WHARTON, ANNA,	184 N. Curtis St.
1	WEBB, MRS. J. S.,	256½ Carroll Ave.
4	WICKHAM, NELLIE,	14 S. Elizabeth St.
4	WOOD, ROBT. D.,	183 S. Water St.
3	WILLOUGHBY, THOS.,	199 W. Randolph St.
3	WILLOUGHBY, POLLY,	199 W. Randolph St.
3	WESSLING, FRED. G.,	594 Fulton St.
3	WESSLING, ALMINA E.,	594 Fulton St.
5	<i>Wagner, Sophia,</i>	145 Throop St.
4	<i>Williams, Anna B.,</i>	581 W. Indiana St.
6	<i>Worthing, John M.,</i>	328 Fulton St.
6	<i>Worthing, Nellie,</i>	328 Fulton St.
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[Because of recent removals, this list is somewhat incomplete, but none have been intentionally omitted.]

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Mrs. Lafin,	159
Mrs. Sayle,	145
Mrs. Glenville,	140
Mrs. Clark,	140
Mrs. Simmons,	139
Mrs. K. Miller,	136
Mrs. Seigmond,	134
Mrs. Smith,	132
Mrs. Tyrrill,	116
Mrs. Swift,	103
Mrs. Myers,	95
Mrs. Demars,	21

ARBOR PLACE.

Miss Mallory,	10
Miss McDonald,	10

ARMOUR STREET.

Mrs. Pittaway,	20
Mrs. Higbie,	44

ARTESIAN AVENUE.

Mrs. Swartz,	13
------------------------	----

BISHOP COURT.

Miss Susan Fisk,	24
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BRYAN PLACE.

Susan Brown,	11
Mrs. Cass,	14

CAMPBELL PARK.

Miss Johnson,	24
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CARROLL AVENUE.

Mrs. Webb,	261
Mrs. Boston,	334
Mrs. Hallenbeck,	336
Mrs. Austin,	338
Mrs. Wooley,	342
Mrs. Galler,	344

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Mrs. Haines,	348	Mrs. Wing,	21
Mrs. Cheney,	352	FRY STREET.	
Mrs. Anderson,	353	Mrs. Drinkwater,	15
Mrs. Parshall,	357	Mrs. Coulson,	39
Wm. Coones,	425	FULTON STREET.	
Mrs. Davis,	431	S. B. Johnson,	224
Mrs. McCormick,	450	Mrs. Stowitts,	253
Mrs. McNibben,	593	Mrs. Stowe,	296
Mrs. Braidwood,	622	Mrs. Halpin,	312½
Mrs. Senior,	623	Mrs. Worthing,	328
Miss Curtis,	740	Mrs. Kilmore,	328
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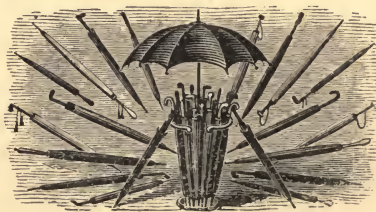
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ARTICLES OF RELIGION OF THE M. E. CHURCH.

I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness: the maker and preserver of all things, visible and invisible. And in unity of this God-head, there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and

there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

The Names of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,

The Book of Ezra,
 The Book of Nehemiah,
 The Book of Esther,
 The Book of Job,
 The Psalms,
 The Proverbs,
 Ecclesiastes, or the Preacher,
 Cantica, or Songs of Solomon,
 Four Prophets the greater,
 Twelve Prophets the less:

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments: yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*

Voluntary works, besides, over, and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas

Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of speaking in the Congregation in such a Tongue as the People understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer

in the Church, or to minister the sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

These sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith. 1 Cor. xi. 29.

XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regen-

eration, or the new birth. The baptism of young children is to be retained in the Church.

XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. *Of both Kinds.*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the one Oblation of Christ, finished upon the Cross.*

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the

whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

XXIV. *Of Christian Men's Goods.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

* As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.

GENERAL RULES OF THE M. E. CHURCH.

In the latter end of the year 1739 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

This was the rise of the UNITED SOCIETY, first in *Europe*, and then in *America*. Such a Society is no other than “*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*”

That it may the more easily be discerned whether they are indeed working out their own salvation, each Society is

divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled *the Leader*. It is his duty,—

1. To see each person in his class once a week at least; in order, (1.) To inquire how their souls prosper. (2.) To advise, reprove, comfort, or exhort, as occasion may require. (3.) To receive what they are willing to give toward the relief of the Preachers, Church, and poor.*

2. To meet the Ministers and the Stewards of the Society once a week; in order, (1.) To inform the Minister of any that are sick, or of any that walk disorderly, and will not be reproved. (2.) To pay the Stewards what they have received of their several classes in the week preceding.

There is only one condition previously required of those who desire admission into these Societies, “a desire to flee from the wrath to come, and to be saved from their sins.” But wherever this is really fixed in the soul, it will be shown by its fruits.

It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,—

First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,—

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Slaveholding; buying or selling slaves.

Fighting, quarreling, brawling, brother going to law with

*This part refers to towns and cities, where the poor are generally numerous and church expenses considerable.

brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury, that is, unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God; as,—

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasures upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation,—

Secondly, by doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men :

To their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison:

To their souls, by instructing, reproofing, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine that “we are not to do good unless *our hearts be free to it.*”

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them prefer-

ably to others, buying one of another, helping each other in business, and so much the more because the world will love its own and them *only*.

By all possible *diligence* and *frugality*, that the Gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake*.

It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation,—

Thirdly, by attending upon all the ordinances of God; such are,—

The public worship of God:

The ministry of the word, either read or expounded:

The Supper of the Lord:

Family and private prayer:

Searching the Scriptures:

Fasting or abstinence.

These are the General Rules of our Societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observes them not, who habitually breaks any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

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