the rabbi and directors of the temple, tendering to their grieving friends the use of that sacred edifice for any and all occasions that require a church, and, in general, to make the temple their religious home. The invitation was gratefully accepted, and for a little over two years the bereft Methodist Episcopal congregation regularly worshiped there, and the Young Men's Christian Association of that church met there. During that time there never was a conflict of the hours of service between the owners of the building and their guests. When either congregation needed the temple for special services, its minister informed the minister of the other congregation, and between them the hours were conveniently arranged. And not only did the ministers accommodate each other in the matter of time, but several times one took the place of the other when that other was out of town.

Officers, 1876: Solomon Bear, president; Abraham Weill, vice-president; Nathaniel Jacobi, treasurer; Jacob I. Macks, secretary. Directors: M. M. Katz, N. Greenwalde, F. Rheinstein, H. Marcus, H. Brunhied.

Officers, 1915: B. Solomon, president; M. W. Jacobi, vice-president; Albert Solomon, treasurer; J. N. Jacobi, secretary. Directors: Samuel Bear, jr., L. Bluethenthal, Abe Schultz, Isadore Bear, G. Dannenbaum.

Chestnut Street Presbyterian Church.

The Holy Ghost, working when, where, and in whom He will, made it possible for negroes to receive religious instruction at a time when they could not provide intelligent and needful instruction for themselves. Master and slave, often at the same time, heard the same message of God's love, and together united in prayer and praise.

Slaves were usually inclined to the religious faith of their masters. Many were taught the catechism, and were acquainted with the Confession of Faith, the form of government, and the worship of the Presbyterian Church.

At the close of the War between the States, the negroes began to withdraw their membership from the white organizations, and form congregations of their own. The colored members of the First Presbyterian Church, thirty-four in number, were, on the 21st of April, 1867, organized as the First Colored Presbyterian Church. They purchased the house of worship on

Chestnut Street between Seventh and Eighth Streets, which was formerly used by the Second Presbyterian Church, known now as St. Andrew's Presbyterian Church, and the colored congregation has since been known as the Chestnut Street Presbyterian Church.

Splendid material was in the organization, and through the years the church has been proud of its membership. The distinguishing features of a Presbyterian Church have been maintained; an intelligent ministry, an orderly and dignified service, and a ceaseless effort to win souls.

Under the several pastors, some of whom were men of recognized ability, consecration, and piety, the church has had varying success, but has always exerted a healthful influence in the community. It is now enjoying a period of peace and progress, with one hundred and three members, a well organized Sabbath-school, a Young People's Society, and an active Woman's Missionary Society.